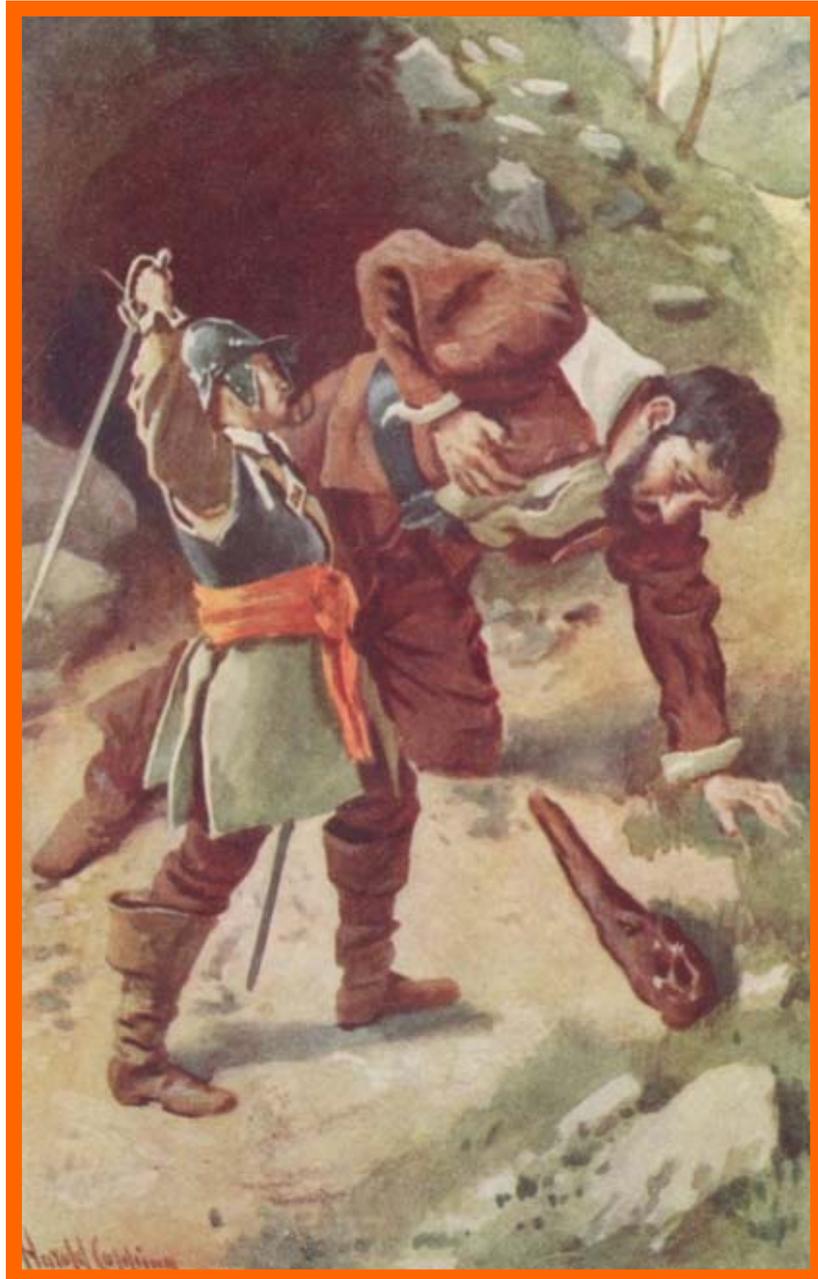


[SIXTH DRAFT TO] GUIDE TO THE

Pure Cām'-bridge Edition

OF THE KING JAMES BIBLE.



Matthew Verschuur


Bible Protector

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The whole scripture is dited by God's Spirit,
thereby (as by his lively word)
to instruct and rule the whole Church militant,
till the end of the world.
(KING JAMES I, *Basilikon Doron*, 1599.)

we shall be traduced by Popish Persons at home or abroad,
who therefore will malign us,
because we are poor instruments
to make God's holy Truth
to be yet more and more known unto the people
(T. BILSON, *The Epistle Dedicatory*, 1611.)

The true Succession is through the Spirit given in its measure.
The Spirit is given for that use,
'To make proper Speakers-forth of God's eternal Truth;
and that's right Succession.
(O. CROMWELL, *Speech the First*, 1653.)

Dread sovereign, how much are we bound to heaven
In daily thanks, that gave us such a prince;
Not only good and wise, but most religious:
One that, in all obedience, makes the church
The chief aim of his honour; and, to strengthen
That holy duty, out of dear respect,
His royal self in judgment comes to hear
The cause betwixt her and this great offender.

Wherever the bright sun of heaven shall shine,
His honour and the greatness of his name
Shall be, and make new nations: he shall flourish,
And, like a mountain cedar, reach his branches
To all the plains about him: our children's children
Shall see this, and bless heaven.

W. SHAKESPEARE, *Henry VIII.*

Not yet her day. How long "not yet"? ...
There comes the flush of violet!
And heavenward faces, all aflame
With sanguine imminence of morn,
Wait but the sun-kiss to proclaim
The Day of The Dominion born.
Prelusive Baptism! — ere the natal hour
Named with the name and prophecy of power.

J. B. STEPHENS, *The Dominion of Australasia.*

And, O Britannia! shouldst thou cease to ride
Despotic Empress of old Ocean's tide; —
Should thy tamed Lion — spent his former might, —
No longer roar the terror of the fight; —
Should e'er arrive that dark disastrous hour,
When bow'd by luxury, thou yield'st to pow'r; —
When thou, no longer freest of the free,
To some proud victor bend'st the vanquish'd knee; —
May all thy glories in another sphere
Relume, and shine more brightly still than here;
May this, thy last-born infant, then arise,
To glad thy heart and greet thy parent eyes;
And Australasia float, with flag unfurl'd,
A new Britannia in another world.

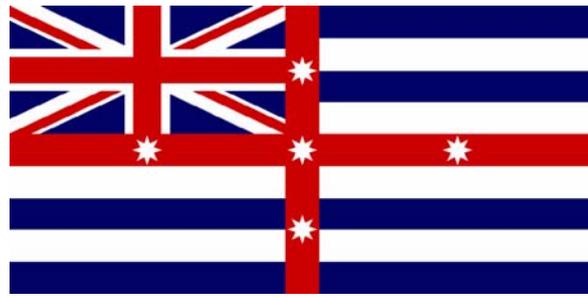
W. C. WENTWORTH, *Australasia (Cambridge Prize).*

Foreword

When I suggested the research and writing of a book detailing the pure Word of God as being the Authorized King James Bible, I was aware that it was to be a major task. I knew that it would require great determination and integrity if it were to be successful in cutting through much of the devilish fogging that currently surrounds the modern version issue. The result is the book you are about to read. This work is destined to be the definitive textbook on the Pure Cambridge Edition of the Bible. “Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.” (Acts 4:13). This work is the result of a man who has “been with Jesus”, and who has not trusted in his own understanding but has by faith believed that God would vindicate His Word as true and perfect. Mr Matthew Verschuur has given true Bible scholars occasion to delight in the clarity of the true position with respect to the Authorized King James Bible. It is evident that Mr Verschuur is currently the foremost King James Bible scholar on the planet and this is indeed God’s doing. I have had the wonderful privilege of observing his meticulous research and documentation done in the name of the Lord Jesus Christ for the Kingdom of God.

Many gainsayers have shifted the hearts and minds of Christians away from believing in the providential power of God to preserve His Word perfectly throughout history. Many have preferred to believe the Devil to be more powerful than God, sinfulness to be more powerful than righteousness, and error to be more powerful than truth. This work addresses the foolishness of this position and seeks to reinstate the first love of believers for the Word of God. “Nevertheless I have *somewhat* against thee, because thou hast left thy first love.” (Revelation 2:4). “Thy word *is* very pure: therefore thy servant loveth it.” (Psalm 119:140). What you are about to read should be prayerfully and meticulously studied. Those who love God and His Word should have no problem in ascertaining the truth of the position that the Word of God is pure, perfect, true and available today in a single volume for all to witness.

Craig F. Savige
Pastor, Victory Faith Centre



BIBLE PROTECTOR

The Bible Protector ministry began with the launching of a website, and the sending out of the following statement, at the same time as a comet was seen on 26 January 2007 (Australia Day), by Matthew Verschuur.

Since the year 2000 I have contacted various King James Bible people and organisations in regards to seeking out a certain text of King James Bible, namely, a standard text of the Cambridge Edition.

For a long time the question, “Which King James Bible edition is correct?” has not been properly answered by true Bible defenders.

We must acknowledge that there are indeed variations in various historical and present editions of the King James Bible. Furthermore, there has been a rising awareness in recent years concerning “counterfeit” King James Bibles with “subtle changes”.

The Scripture promises that the Word of God should be preserved by God, and this undergirds a sound King James Bible only doctrine. It is consistent with this that there should be one correct received standard edition of the King James Bible, where every word is pure (Proverbs 30:5) to the jot and tittle (Matthew 5:18).

I do not agree with the claim that there is no standard or that any edition of the King James Bible is sufficient. On the other side, those who have said, “The 1769 Edition”, or “The Cambridge Edition” have been too vague. Plainly, there have been changes in all editions since 1769, and there are variations in Cambridge Bibles, such as the Victorian text (circa 1830 to circa 1900), the Pure Cambridge Edition (circa 1900 to circa 1970s) which is also printed in many Collins editions, and the Concord text (circa 1970s to circa 2000). Besides these, other modernised variations appear in Bibles printed in America under the name of Cambridge.

And then there is Scrivener’s Edition, which is clearly deficient on many grounds, including that it has never been used by ordinary Protestants every Sunday morning. Even worse is the New Cambridge Paragraph Bible by David Norton, 2005, which makes many unacceptable changes departing from all traditional King James Bibles.

Those who are knowledgeable about the King James Bible agree that the Cambridge Edition is superior to the Oxford, Nelson or any other edition. However, the particular variations in Cambridge Editions have not been closely studied until now. That is, identifying which Cambridge Edition is correct.

Sadly, many King James Bibles that follow the Cambridge Edition as are now being produced or provided by King James Bible people are not the correct Cambridge Edition, but follow the Concord Cambridge Edition, which has departed from the pure text. The correct text has, among other things, “raser”, “inquire”, “counseller”, “expences”, “ancke”, “Geba” at Ezra 2:26 and lower case “spirit” at Acts 11:12, 28 and 1 John 5:8.

There has been a great ignorance of the fact that a final purification took place in the history of the King James Bible. Those who have studied the history of the King James Bible in depth would have been aware of the major purifications that took place, such as the editions of 1629, 1638 and 1769. There was also a proper purification that took place circa 1900, which has resulted in the final text of the King James Bible, which is in all ways the definitive presentation of the King James Bible, and should not be altered.

I have now launched a website which details this area, and have also freely made available an exactly correct electronic text of the King James Bible (without typographical or edition variation errors). The Pure Cambridge Edition is the historically received true text of the Authorized Version.

Preface

Whereas all rights in respect of the Authorized King James Version of the Holy Bible are vested in the Crown in the United Kingdom and controlled by Royal Letters Patent, the Pure Cambridge Edition is maintained and protected in Australasia by the execution of the counsel of God.

When I was a child, the received Bible was the Authorized King James Version. It was still being used by Born Again Christians: the traditional Pentecostal assembly I went to held it as the authority, and the Calvinist school I attended had the motto, “Thy Word is truth”. I was born in 1977 in Geelong, Australia, several days after the death of Australasia’s greatest early Pentecostal, Leo Harris.

However, despite such a rich spiritual heritage being made available to me, all these things were being forsaken because the love of the truth was growing cold. There was a great compromise with the world and false religion, and so understanding seemed to fail. Bible Christianity was apparently on the verge of death.

As I grew up, I became aware that there were many different new versions of the Bible. This seemed to be a great hypocrisy, because if God’s Word was one and true, I wondered how there could be differences between them. The older I became, the more I was inwardly turned from the foolishness of watered down Bible stories and wrong (modernist and Judaist) explanations, and could not connect to the defeatist and hypocritical so called “Christian” culture that surrounded me. All my peers were in rebellion, and I gave heed to them. All the apparent “Christian” influence and education did nothing to retain, let alone strengthen the next generation.

Quite plainly there was no stand being made for the truth. It seemed as if the spirit of Antichrist reigned, usurping and excelling beyond anything the King James Bible had ever been in the Churches throughout Australasia. The corruption of modernism, with its progressive backsliding, had been growing for years in Britain and America, and was infecting even the most ardent fundamentalist. Now theologians were doomed to grasping for an unattainable and imperfect Word. The King James Bible was shunned, and so the Church continued to diminish as all things were turned to drabness and dullness, or in the case of others, emotionalism and heresies.

On December 17, 1989, another childhood companion and I were given “grown up” Bibles as Sunday school graduation gifts at the congregation our parents attended. I assumed that this would be a proper Bible, after all, memory verses had generally been from the King James Bible, but as soon as I began to explore this new book, a deep sense of revulsion took me: I read strange statements about the earliest and most reliable manuscripts, and found verses relegated to the footnotes. Worst of all, I saw that large rules had been placed in the text which denoted passages that were doubted to belong in the Bible. I was very unsettled about this because I knew it was wrong, but I did not know the answer to this.

My parents also had made some statements about the heresy of certain modern Bible versions — which they continued to own and use — such as pointing out that one version omitted references to the blood of Christ, or that the new Greek Text had been altered to suit modern translators who were liberal theologians. My parents owned many of the prominent modern versions which had been commonly available to that time, and obtained more over the years. I was also able to access commentaries and Biblical encyclopædias where I read about early versions and strange apocryphal books.

By the grace of God, my father made me attend what he called “catechism”, that is, a basic Bible study class for adolescents, which was run by Craig Savige. Pastor Savige carried with him the legacy of old time Faith Pentecostal and King James Bible doctrines from the past, and for this he was often slighted.

In February, 1992, I was born again by revelation, and believed that God would forgive my sins, and that I should forgive others also. Christ came into my life that night, and my whole nature changed. Immediately I read John 3:16 from a pure King James Bible, and thought to myself how I now understood it, and wondered how I could have been so blind as to not understand it. (Later, I realised that the Pentecostals had been treating the 1990s as the decade of harvest, and had proclaimed that 1992 would be a pivotal time. Although they greatly faltered in abandoning holiness for “contemporary” worldliness, and though their scriptureless “laughing revival” was primarily designed to thwart religion, I was preserved from it, even though I was directly implored by the very leader of the “revival”.)

Unlike most school students, I was not given a personal New Testament, but upon meeting several representatives from a Bible distribution organisation, I asked for one. They gave me a modern version New Testament which had a variety of foreign language translations of a verse in the front pages. This led me to entertain the notion to make my own English Bible translation. My new Bible version was to follow, as strictly as possible, the literal meanings of the Hebrew and Greek words. I looked at the Hebrew and Greek in *Young's Concordance*, and was puzzled that the meaning of the original words was different to the English words used in the different translations of the Bible. Also, in an interlinear New Testament, the (supposedly) literal translation of the (new) Greek text did not match with the modern English version set in parallel to it. I thought of comparing several different English versions together to get the best meaning, but I gave up, thinking the whole thing useless.

In August, 1992, I was baptised in water (Church leaders and relatives alluding to my spiritual calling), and Pastor Savige gave me my first King James Bible with illustrations, which I read much more than any other book. The following week Pastor Savige had me baptised in the Holy Ghost. As I learned about Christianity through the teaching and spiritual mentorship of Pastor Savige, I found that there were great issues involved in the Bible version debate. He showed me a presentation which highlighted the defectiveness of modern versions, and that the King James Bible was the superior Bible version. He also gave me books to read, which effectively answered all my questioning and the doubt that had arisen concerning my discontent of modern versions.

I became aware that the King James Bible I was using was quite contemporary in presentation, and did not use italic type. Pastor Savige, who was a Bible study leader at that time, said that I should have a “proper Bible” and gave me a second-hand American King James Bible. I also received a New Testament for completing a Christian Foundations Course, which I read on the school bus and later at Army camps, until it fell to pieces. I noticed one thing of question: the use of italics and punctuation around the word “but” in 1 John 2:23 which differed in various King James Bibles. I asked Pastor Savige, who supposed what the correct form was, which we also confirmed afterwards to be correct.

Pastor Savige also introduced me to Faith Pentecostalism, and as I began to receive this teaching, it seemed to me that I had a calling on my life to teach the Bible. I believe it was October 18, 1992, when the Director of the largest Australian Pentecostal denomination's world missions department called upon anyone who had the calling for ministry to respond. I had entertained notions about ministry work in Papua New Guinea and South Sea Islands, and so I went forward. At length he

came over to me, and rather than making any chatter, he told me Romans 12:1, 2, and declared that God would use me greatly and mightily, with the Holy Spirit and power, taking the Word to the nations with signs following, showing forth the truth to many, etc. I met George Forbes again years later during a “laughing revival” session in Melbourne, testifying in front of his wife that he remembered me. (At least the King James Bible was yet being used.)

The Faith Pentecostal preachers, whom I came to respect, were in the habit of verbally modernising the King James Bible text with contemporary expressions, and constantly “correcting” its translation. I then entertained the idea of turning the King James Bible into modern speech, and thought that I would call this new version, “The *Textus Receptus* in Modern English”.

I always had an interest in reading (beginning with English storybooks), and I studied writing and editing in 1997 and 1999. Although I learnt somewhat to do with English, there was also much impropriety, and an attack on the English language by the mischievous claim that there were “no set rules”. I also attended a supposedly Pentecostal Bible College in 1998 and 1999, where I used the King James Bible, which was strongly degraded by the leaders and attendees. In that time Pastor Savage brought to my attention the doctrine of Bible prophecy being fulfilled in Church history.

Pastor Savage began to look again at the issues surrounding the King James Bible, especially by the advent of general internet access. One day in 1999, after reading and hearing more on the issue, I came to understand, in a moment of revelation, that the King James Bible was the word perfect Word of God in English which needed no updating or revising. This happened when Pastor Savage was speaking to me as we were driving by three historical murals painted on a wall in Malop Street, Geelong. Not long before that time, Pastor Savage had also given me a newly updated King James Version, which we then understood to be deficient, and so that book was given away.

I read a work on the subject by Pastor Savage called *The King James Bible Connection*, then in its draft form. Pastor Savage gave me more in-depth books on the King James Bible debate, and so I decided to write a short essay called *The Dilemma of Modern Versions* (December, 1999), which Pastor Savage said had grasped the subject very well. Afterwards, we knew it to contain many imperfect statements, and presented but an infant step. For example, there was an improper understanding, such as the denial of the *Septuagint*, the rejection of the *Vulgate* and the lack of knowledge of what the Traditional Text, Majority Text and the *Textus Receptus* actually were. Nevertheless, this essay contained some insight, “The AV was completed in 1611, from which time we have had the perfect Word of God in English, which needed no revision ... The men involved with the translation of the AV state in their Epistle Dedicatory that, ‘there should be one more exact Translation of the holy Scriptures into the *English Tongue* ... by the mercy of God”.

In May 2000, Pastor Savage, the helpful Mrs Samantha Savage and myself were in the planning stages of the establishment of a new Church, which would link back to traditional Pentecostalism and a puritanical view of the Bible. In the weeks before this time, I had noticed that the case of the word “spirit” in *Strong’s Concordance* did not match up with the modern reference King James Bible I had received for my twenty-first birthday. I also noticed that this Bible used American spellings. I did not think it was too important, but it came to our notice at a church pioneering planning meeting, where Pastor Savage was using 2 Timothy 3:15–17 to show that we should have the doctrine to use only the King James Bible. He read, “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. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.” (2

Timothy 3:15–17). I asked him why he had read the word “thoroughly” in verse seventeen when the (Americanised) Bible I was reading said “thoroughly”. It was at this very moment that this area was opened up to us. Pastor Savage said that he had seen a website which stated that some King James Bibles had been subtly altered. He also took it as a sign that we must find out about this area, and make sure that we all used the correct text.

I was immediately stirred up about this, and began to search for information on it, especially on the internet at the university where I worked. Other than the “subtle changes” page, I found very little, though over the weeks, I collected what information I could find, so that by August 2000, I had compiled a small list of differences between King James Bible editions. It stated, “The criteria for the assessment of the correct reading of the King James Version to be in line with the 1611 (1769) text, to the most perfect form of the Holy Bible in English. This list is not comprehensive or exhaustive, but should provide the necessary guidelines for the most perfect form of the Holy Bible in English.” In examining this, we became aware that major problems and dangers existed in the area of King James Bible textual impurity. It had become apparent that it was necessary to discover the standard text of the King James Bible, only the sources of information on the subject within the King James Bible Only Movement were inadequate, confused and often in error.

I did not know which edition of the King James Bible was the perfect one, but I expected that there was one. By faith we expected to find the answer, but no one, not even the greatest experts, seemed to know anything about it. It was generally stated that the Cambridge Edition was correct, and so I bought an expensive one (*Concord wide margin*). Pastor Savage was using a Collins Edition with references, which he had since he was a young Christian. He said that he had always yearned for a perfect book, and that he recognised that the Bible that he was using was correct, and had been supplied providentially by God, given to him as a special gift.

I thought my Cambridge Edition was correct, but when I examined the case of the letter “s” on the word “spirit” at various places, I discovered that in 1 John 5:8 my Cambridge book differed from Pastor Savage’s Collins Bible. I then inquired concerning this area, and wrote to various King James Bible experts about it. One said, “follow Scrivener” (see below), another said, “it is up to the interpreter”, another said, “probably capital”, another said to effect, “both are correct concurrently”, and yet another, a textual critic and Cambridge King James Bible editor, plainly said, “there is no ‘correct’ edition”. I was unsettled on the matter for a while.

Samantha Savage also supplied me with the differences in the case of the letter “s” on the word “spirit” in Acts chapter eleven. Because I worked at a university, I was able to examine the old Bibles in their special collection. These showed me that the historical evidence for the word “spirit” agreed with Pastor Savage’s Collins Bible, including that older Cambridge Bibles all had the lowercase rendering. I then understood that since the Collins and older Cambridge Bibles contained the correct text in every other place, that the lowercase “spirit” must also be correct. On April 4, 2001, I then stated to the Elders of Victory Faith Centre a case in favour of this, which was when I fully recognised the correct edition. I then came to understand the meaning of the word “spirit” with a lowercase “s”, and its connection to proper Pentecostal doctrine, namely, that the Spirit is to work in the human spirit (such as Christian sanctification and the impartation of knowledge), as well as His Pentecostal filling of it.

Around this time Pastor Savage said that he had been prompted of the Lord to have me learn about the historical Christian hero, Oliver Cromwell. (He had previously let me have information on the subject some years before.)

By the end of April 2001, I had written an initial short treatise on *The Changes Within the Authorized King James Version of the Holy Bible and the Defence of the Pure Edition*. It was God, who by His divine providence, led me to believe and now promote the exact right text of the King James Bible, which we came to call, "The Pure Cambridge Edition". It took months to clarify the authority of this text of the King James Bible and to understand its history. I researched and built up a position, gathered proofs, wrote short exploratory works and consolidated my thinking in discussions and letters with Pastor Savage. We saw the necessity of the promulgation of this message, and we spoke of producing a work on this subject on May 1, 2002: "Since we are in a position where the pure Bible is available to us, and have the added hindsight of Scrivener, Hills and others, the body of information available to us is enough for us to present a major work on the standard English Bible. When I say this, I do not mean a work on the KJB in general, but rather, in that highly important area of 'Which KJB is the right one? — Dissertation on a word perfect KJB.'" Pastor Savage replied, "I agree that we should do a major work on the standard English Bible. I accept this as a project that is applicable to our mission."

In the last months of 2002 I began to write this work. What I aimed to do was to show the history of the Scripture to the King James Bible, and then the history of the King James Bible, leading to the Pure Cambridge Edition. I especially wanted to show that the Pure Cambridge Edition was supreme and exactly correct. Information concerning this history or study was progressively more rare to find, because while there was much said about the King James Bible of 1611, little was said concerning the Edition of 1769, and almost nothing said about textual history of the Bible since that time. It is sad to say, but most of the King James Bible supporters in America were generally unreliable sources, and it was therefore good that several secular histories of the King James Bible became available. It was not by chance that a new book on the textual history of the King James Bible was prepared for Cambridge University Press around the same time. But a good deal of study and recovery of doctrine had to be pioneered by myself.

Initially, my aim was to show that there was one standard Bible for the world in English. I wanted to answer the question which had been used craftily by mockers, asking, "Which historical King James Bible edition is the correct one to use? After all, as modern scholars know, there is no such thing as an agreed and consistent text of the King James Bible. A real definitive edition has never existed!" Anyone who had done any research on this area would have relied on Frederick H. A. Scrivener's useful (but thoroughly unbelieving) work, *The Authorized Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representations* (1884, Cambridge). Scrivener described the textual history of various historical editions of the King James Bible. On page three he wrote, "Most readers will be aware that numberless and not inconsiderable departures from the original or standard edition of the Authorized Translation as published in 1611, are to be found in the modern Bibles which issue from the press by thousands every year. Some of these differences must be imputed to oversight and negligence, from which no work of man can be entirely free; but much the greater part of them are deliberate changes, introduced silently and without authority by men whose very names are often unknown." The unbeliever would quickly use this as ammunition against the King James Bible, while any person wanting to believe God's Word would be perplexed and confounded.

Scrivener had catalogued in great detail the textual history of the King James Bible, because he thought that the King James Bible would be superseded by the Revised Version. Yet, although the Revised Version failed, the authority of the King James Bible had been significantly eroded. Scrivener's main deceptive contention really was that the King James Bible (in its host of editions) is highly inconsistent and lacks uniformity, and therefore should be replaced. This line of thinking

admits that there is no standard edition, and allows for increased production of newer and newer editions or even versions which wax worse and worse. This is why Edward Hills wrote on page 230 of *Defending the King James Version*, "Since his [i.e. Scrivener's] time, however, comparatively little research has been done on the [textual] history of the King James Version, due probably to loss of interest on the subject." The loss of interest was the direct result of the forsaking of the love of the King James Bible because people accepted the false doctrine of its defectiveness.

I found that many Bible verses were relevant to the whole endeavour of establishing that there was indeed a correct edition. I also found that the same verses which were used by pro-King James Bible people applied specifically to the advent of a standard edition. For example, "The Lord gave the word: great *was* the company of those that published *it*." (Psalm 68:11). I understood that we must thank God for the labours of many, who ultimately contributed to the Pure Cambridge Edition, some of whom are named in this work: whether prophets or apostles, Church Fathers, Reformers, Missionary Revivalists or other saints. Again, I understood that the prophecy of Amos had also been fulfilled: "Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*." (Amos 8:11, 12). I obtained old copies of the Pure Cambridge Edition from various second-hand book dealers. The authentic standard publications were printed by Cambridge University Press, and by Collins and affiliated publishers. Of the old printed books, the most recommended ones are pronouncing with references. "Seek ye out of the book of the LORD, and read" (Isaiah 34:16a). "Thy words were found" (Jeremiah 15:16a). And so likewise did I find many other relevant prophetic verses.

It became very clear to me that the prosecution of the war concerning the Word of God by genuine Christians was not being waged so wholly on Biblical principles, but was mainly concerned with fighting over the same ground occupied by the modern versions, and often adopted the very premises of thinking that were foundational to the modernists' arguments. Therefore, it has been my intention in writing to move the King James Bible debate on, and away from the misguided zeal and extremism of certain King James Bible only supporters and their ignorance on the editions issue. The Scripture could even apply to them, "The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes" (Matthew 21:42b). The King James Bible adherents were builders. "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee" (Hosea 4:6a). Since they rejected the true doctrine of the baptism of the Holy Ghost, it was not they who received the revelation of the pure edition of the Word, that is, the Rock. Jesus said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matthew 7:24). Many Born Again Fundamentalists had rejected nothing less than Christ's words concerning receiving the Spirit and the sign of tongues.

The Holy Ghost had indeed worked to gather together the pure Word. The words outlining this doctrine should, by God's grace, form an expeditionary army of a new model, which would either persuade or repel present King James Bible proponents. There must be a move away from petty name calling, unscholarly works and fearfulness of Jesuit powers, into a clear and true understanding of God's Word in English, and the consequences of establishing the Word to consume the power of the Antichrist false "Word". Instead of thinking in terms of pervading worldliness and apostasy, Christians must think in terms of the prevailing Word, that it is a day star in comparison to the world, a city on a hill which cannot be hid. In doing this we must guard against those who would think to overthrow Bible-ordered tradition to construct a tyrannical rule upon the Earth.

The Bible needs to be interpreted correctly, that is, according to God's interpretation. Since God is powerful enough to keep His Word, He would also be powerful enough to ensure that the exact correct meaning was conveyed to the last days reader. There would be no more need to resort to the mysteries of the original languages. Neither would man's sin or weakness stand in the way of God's work. In fact, God's power and divine providence overrides all things — even man's free will is entirely subject to God's foreknowledge, and man's actions are accounted for in God's plan. I did not understand this until I looked into the history of English Protestantism and the King James Bible. In the light of prophecy teaching by Pastor Savige, I saw that nothing, whether the advances in printing, or the advent of general internet access, was an accident in God's scheme of things. I could now see why God had favoured the nations that had been historically connected to the King James Bible. Britain and the United States were raised up by God with purposes directly relating to the latter day exaltation of the Word and Church Restitution. Neither was it an accident that the teachings of the Faith Pentecostal Movement and the King James Bible Fundamentalists and other true doctrines were being gathered together in Australia. And even though nations and ministries may fall away, there would be a continuing progress of Christian thought in Australasia. In fact, we must expect that the whole line of wrong thinking, apostasy, modernism and lukewarmness must be exposed: "But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was." (2 Timothy 3:9).

It took some time to fully grasp in my mind the idea that even one change in the English, as small as changing the word order of a sentence, was enough to bring the Bible away from exactly what God wanted to say. I realised that any change actually changed an idea, and that the purity of the Word was directly related to the exact concepts that God wanted to represent. I understood this to be the fruition of what J. W. Burgon wrote in *Inspiration and Interpretation*, where he spoke of even the letters of the Word of God being important. (The same time I understood this, my residence was struck by lightning, Islamist bombers killed many Australians at once, and it was my birthday.) Burgon also wrote, "At the root of the whole mischief of these last days lies *disbelief in the Bible as the Word of GOD.*" (page xvii). "The preacher must take up the question at some definite stage, and arrest the false teachers *there*. 'That wicked,' ... (2 Thess. ii. 8,) — must be bound, hand and foot, *somewhere* in his career of lawlessness; ... *the threshold of the Bible* has been chosen as the place for the conflict. My life for his life. I will slay or be slain on the very portal of Holy Scripture." (page xxii). "But (thank GOD!) Englishmen yet love their Bible [in 1861]" (page xix).

Around April 28, 2004, I went to the State Library of Victoria, and happened to find two books connecting the English Bible and the Puritan Commonwealth in the Redmond Barry Reading Room. It was a rush as things came together in my mind. I realised that the exaltation of the Bible had led to the greatest triumph of Christianity in English history. This history was our heritage in Australia. I immediately saw that there were a lot of fallacies that had been taught to me during my upbringing. One lie was that it was wrong for religion, especially for only one religion, to be dominant in the country. Along with this was a clear disrespect of Australia's true historical accomplishments, and a disregard of our heritage. All my life I had yearned for patriotism, yet had carried an aversion to being surrounded by a culture of deference to wrong social trends and false religion. But now I saw clearly that Oliver Cromwell, far from being the hot-headed follower of the Geneva Version, was the patron of the continuation of the 1638 Edition of the King James Bible. There were at his time extremists who wanted to at least revise the King James Bible and even wished to make a whole new translation. Yet, despite all this, God was able to preserve and maintain His providentially chosen Word, so that it would continue, be purified, and ultimately be made available for the latter days.

Thus, around the year 2000 in Australasia, the seed had been well sown, for libraries, church buildings and homes here and there still had pure King James Bibles.

It was due to the strong Christian influence in British government that there was such a strong Christian presence in English culture, and as a consequence, Australia's nationhood. I saw that it was part of the same chain of events of God's providence — our heritage and destiny — that the Pure Cambridge Edition should be declared. It was God who made me see it, even at that moment, "But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me." (Romans 10:20). I wondered that some unknown person sitting in a magnificent library hall in Melbourne, on the other side of the world, surrounded by Asian students, could see what declaring the Pure Cambridge Edition would do in the nation. "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matthew 21:42, 43).

We must be people who claim our undoubted right to the Word of God, and its exaltation in Australia, New Zealand and the islands of the South Pacific. We must trust that God (in his mercy and grace among the Gentiles) is advancing us beyond the threshold into the very centre of the promises and prophecies, by the refreshment of the Church Remnant, and by the raising up of Christian governance. We must view the King James Bible, not merely as the history of Israel and the early Church, but as our book, and to its prevailing by us in multitudes of peoples, and nations, and tongues, and kings.

The evidence of God's hand in the making of the King James Bible, and the judgment on Antichrist power was manifest in the thwarted Gunpowder Plot. On November 5, 1605, a conspiracy of Roman Catholics to blow up the government of England was exposed. Not only was King James and the Parliament saved, but also the lives of those translators who were members of the House of Lords. The master plan of the Jesuits was to put a new government into place in England, which would have brought the translation of the King James Bible to an immediate end. One of the translators, Lancelot Andrewes, said that this day was "ours", that it was a day of God's making, that what was done was the Lord's doing, and that it was to be held in perpetual memory throughout all generations. It was something to remember even four hundred years later, that true Christianity was triumphing over everything that opposed it.

It has not been a coincidence that this work, and these revelations have been formed specifically in Australia, which has been a national vessel for the preserving of the Church and the Word as was once supreme in England. "Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off" (Jeremiah 31:10a). There have been many signs of this, including the 400 year anniversary of the Gunpowder Plot, where history repeated itself in thwarting Islamist terrorists in Australia. The Reformers and Puritans believed that through time, God restored truth. Thus, it was only in these last days that God restored truth regarding the knowledge of His pure Word. Therefore, we and our Bible are God's special interest, and the righteous seed must grow into a flourishing Biblical nationalism. We can surely see that the latter day glory of the Church is at hand — the Holy Ghost's present working ensures it. We must acknowledge that the specific works of God's providence in history are for great purposes, namely, the empowering of the present Christian remnant, the conversion of the Jews, the calling out of prisoners of false religions and the general evangelisation of the nations. The Word of God has foretold of the revelation of God, "So will I make my holy name known ... and the heathen shall know that I *am* the LORD, the Holy One in Israel." (Ezekiel 39:7).

Christ came, died and rose again, for the purpose that many should live, and be blessed in the time of great revival and Church Restitution.

It was always my intention, ever since the beginning of the writing of this work, to publish the Pure Cambridge Edition. “Declare ye among the nations, and publish, and set up a standard; publish, *and* conceal not” (Jeremiah 50:2a). For a long time I thought in terms of merely printing books. To this end, I had created an digital electronic text based on a Cambridge text, and had compared it with other files, to get it as correct as possible. The writing of this work and the making of the correct text of the King James Bible went together. By this way my investigations into one contributed to the other, so that I was inquiring of the very jots and tittles, for example, the typeface of the “s” at the end of “LORD’s”, or when to use italic punctuation after italic words, and other such fine points.

In November 2005, it became apparent that there must be a settling of a difference found in Collins editions as opposed to Cambridge printed Bibles of the Pure Cambridge Edition, that is, at 1 Chronicles 14:10 where Collins capitalised the “A” of “and wilt thou”. In addressing this particular issue, I understood that while there were differences between all representations of the Pure Cambridge Edition, none was necessarily definitive, neither was there one that I could be sure was free from typographical errors. I saw that the Scripture indicated, and that it was in line with God’s nature, that there should be a definitive and scrupulously correct representation. Therefore, I reasoned that such a text would have to be resolved, and that it would be commendable to create it in an electronic text which would be able to be disseminated abroad and become a universal standard.

The providence of God was apparent to me even when the electronic text was freed from data errors. The final fault was eliminated at Ezekiel 12:23b, which states, “The days are at hand, and the effect of every vision.” It was lunchtime on December 5, 2005, and at the very same moment, a groundswell of anti-Islamist sentiment was being expressed in Australia.

At the turn of the year from the end of December 2005, the Elders of Victory Faith Centre recognised that we were the Guardians of the Pure Cambridge Edition. In July, 2006, the electronic file was finalised and formatted in preparation for its publishing on the internet. A particularly beneficial meeting concerning the definitive text and resolving any differences found in various presentations of the Pure Cambridge Edition was held on Sunday, July 9, 2006, where Pastor Craig Savage said that since the traditional maintainers of the King James Bible text had now gone astray, that we must take up the responsibility of continuing it. At the very same time, various troubles were manifesting themselves against the Islamic cause, including a war by Israel and an earthquake.

The Church cannot enter into another Dark Age. Like that Cambridge champion, Oliver Cromwell, I may say, “I am one of those whose heart God hath drawn out to wait for some extraordinary dispensations, according to those promises that He hath held forth of things to be accomplished in the later times, and I cannot but think that God is beginning of them.” There is nothing that can halt the progress of the Word of God. The Church, the members of the body of Christ, are those whom God uses to preach the Word. God has his vessels for carrying out the divine mandate, knowing that the Church in action is God’s present means of action in the Earth. It is the Lord “That confirmeth the word of his servant, and performeth the counsel of his messengers” (Isaiah 44:26a). The success of Christian things is related to the exaltation of the King James Bible. There must be those who are willing to do the things which are necessary for the prevailing Christianity the Bible predicts should precede the Church’s translation. God’s promise is for a period of great blessing, “when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you” (Acts 3:20b, 21). “And this gospel of the kingdom shall

be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14). I can say, “Surely, in the LORD have I righteousness and strength.” (see Isaiah 45:24). “My hands also will I lift up unto thy commandments, which I have loved” (Psalm 119:48a).

I am sure that it is God’s grace alone that has wonderfully brought me into these revelations. “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). The King James Bible is the old treasure, and the new treasure is that the King James Bible is to be reinstated, namely, the acknowledging of the Pure Cambridge Edition. “Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?” (Proverbs 22:20, 21). The Lord has revealed much. “Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.” (2 Corinthians 2:14). I expect that the revelation is to become well known, most particularly in Australasia. “The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.” (Isaiah 41:5).

I have seen so many other relevant providences and understood many other related Scripture portions, that it cannot be anything less but preparation for the latter day outpouring of the Spirit as prophesied by all the prophets. And it all is gathering together, according to the work of the Spirit, for a single unified Christianity, which is standing for one common, standard and precise Bible. Most especially, there is a vast difference between the disciplined adherence to the truth and the Babylonian doctrine of the spirit of antichrist which is against a pure and perfect Bible. And there is a national difference between those who are of right knowledge, and those who form a confederacy to fight for selfishness and error.

Though the cause of truth may falter in England and America, truth itself cannot fail. God causes true knowledge to march forward, and to pervade the world. All that is necessary has been bequeathed to us, that at the last, it may be we — perhaps being nationally, ecclesiastically and individually despised, foolish, weak and as nothing — who must rely so totally on God in His bringing us to the strange and dreadful manifestation of our victory (see Isaiah 28:21). To this end, we must hold fast our faith, for at the due time, a great and terrible consummation must come upon both our natural and our religious enemies, most drastically in the natural, but most especially in the spiritual, in our triumphant conversion of multitudes of Jews and whole nations, languages and leaders to the Gospel of Jesus Christ.

We expect the blessed Jehovah, whose particular name we stand for, to stir Himself and to render certain recompence. And that we should experience days of blessing when the unheard of should happen, “and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God.” (Isaiah 45:14b).

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

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

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

THE GUARDIANS OF THE PURE CAMBRIDGE EDITION

Part One

INTRODUCTION



I. Knowledge

¶ *God inhabits eternity*

God is sufficient of Himself, calling Himself “I AM” (see Exodus 3:14). He is God, and there can be none like Him. “Who hath directed the Spirit of the LORD, or *being* his counsellor hath taught him? With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?” (Isaiah 40:13, 14). No one taught God, because God has no master. He is sovereign, having none before Him, and none other beside him.

God is the most High, and is outside the bounds of all restriction. He is above all things, whether space, time or measure, “For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*” (Isaiah 57:15a). God cannot be confined by space, time or measure, but He is able to manifest Himself within these bounds. The infinite God has willingly revealed and defined Himself, though He be boundless, ageless and immeasurable.

God is free to act in space, time and by whatever measure He pleases. Only God has this freedom, as is in accordance with His almighty power.

¶ *God knows all things*

“God is greater than our heart, and knoweth all things.” (1 John 3:20b). God has all knowledge and complete understanding. “Great *is* our Lord, and of great power: his understanding *is* infinite.” (Psalm 147:5).

Jesus said, “Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.” (Luke 12:6, 7). God knows every minor detail, every insignificant fact, every moment and event, every single thing that exists, and what is happening at every place in the universe.

Nothing can be hidden from God, which means that God’s omniscience, that is, His full knowledge, is related to His ability to be present everywhere, called His omnipresence. Some lines from Psalm 139 illustrate this:

“O LORD, thou hast searched me, and known *me*. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted *with* all my ways. For *there is* not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*. *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee*. For thou hast possessed my reins: thou hast covered me in my mother’s womb.” (Psalm 139:1–13).

God’s possession of all knowledge and wisdom, in conjunction with His other attributes, are consistent with the truth that He is the God: “Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.” (1 Timothy 1:17). “To the only wise

God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.” (Jude verse 25).

God’s knowledge is supreme, and because God reigns, His knowledge is the supreme truth. He is absolute, and the truth is absolute, as Paul wrote, “let God be true, but every man a liar” (Romans 3:4c). God is true, and everything He thinks, says or does is true. Jesus stated, “thy word is truth” (John 17:17b). The true Word of God is truth, and nothing can prove that it is any less, or make it untrue.

¶ *God has full foreknowledge*

Since God knows everything, He must also know all things that are yet to happen. God is not bound by time. It would be inconsistent for God to be waiting for man to make his choices, while God did not know what was already going to happen. In fact, man cannot do anything except that God knows it. In other words, God knows everything that everyone is going to do, and every event that is to come to pass. This means that everything is happening according to God’s knowledge.

“*I am* God, and *there is* none else; *I am* God, and *there is* none like me, Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure” (Isaiah 46:9b, 10).

God is able to tell what is to come to pass beforehand. “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.” (John 16:13). When God says something is going to happen, it is fixed. Nothing can change or alter it. God cannot be surprised by a turn of events He did not know about. When God reveals something is going to happen, He is revealing the truth. There is no way that God could have a wrong idea of something.

¶ *God’s will is done*

Things are done “according to the purpose of him who worketh all things after the counsel of his own will” (Ephesians 1:11b). This means that God has a will. The will of God is done, and He does all things according to His pleasure, “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.” (Revelation 4:11).

God’s will is not that bad or wrong things are done; nevertheless, He knows that such things do and must occur in the present time. These are not things from Him, “For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.” (Psalm 5:4). God’s will is for good and right things, but because there are those who are outside or against God’s will, they are in a place where evil things occur.

God’s will concerning men is also written down, in two testaments, collectively, the written expression of His will. These two testaments are represented in one volume, that is, the will of God in written form, “Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.” (Hebrews 10:7). Therefore, to do the will of God and to receive good is done by keeping the Word. Keeping the commandments and obeying the Word results in good things consistent with God’s nature coming to pass.

The problem has been that men have not fully done the will of God from the heart, “for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.” (Galatians 3:10b). The result is the curse, which comprises of various bad things, ultimately leading to eternal separation from God.

The solution is found in God’s will. “Who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.” (1 Timothy 2:4–6).

Only by Jesus Christ can men become doers of the will of God, and keepers of the Word, so that they may have blessing and eternal life. “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” (John 3:18). Again, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” (John 3:36). God is against those who do not do the Word. The nature of sin itself, as well as acts of transgression, are subject to the wrath of God.

God’s will is to punish sin, but rather, His will is to save people from sin and its horrible consequence. The will of God to show gracious mercy is great, and this is why man must and shall be brought into salvation. It is a salvation which has already been provided. It is God’s will that has already willed it. It is Christ who has already accomplished it. But now it comes to men everywhere for them to accept and receive it.

“Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me. Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.” (Isaiah 45:21–23).

Every man has had salvation made available for him, but not every person is going to depart from iniquity and continue in the grace. Even if every last person on Earth called upon Christ, there would still be those who were insincere, or those who would hold on to error, or those who fall away from their profession. Thus, while the possibility for full salvation is more than adequate, there are those who by their free will choose the way of damnation.

¶ *God’s Word must happen*

When God says something, it is final. “And God said, Let there be light: and there was light.” (Genesis 1:3). God’s knowledge and will was for there to be light. He said it, and it occurred. There was no way that light could not appear. Furthermore, whatever God knew light to be, when He said it, that is what appeared. He did not say light, but mean air. This is very important in regards to truth, that the concepts that God knows are primary, and that the words which are used to convey this knowledge are in alignment with His intention and purpose. Thus, when God says that something is, it must be. It must be whatever He says it is. God has the power to make it so. He is not going to be dishonest, irrational, or foolish, but says what He means and means what He says.

“Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that

send unto thee?" (Proverbs 22:20, 21).

God's power is released by words. The communication of God's knowledge is vital. Jesus said, "If ye continue in my word, *then* are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (John 8:31b, 32). Freedom, that is, having all the benefits from God, comes only from understanding the communication of the concepts of truth. When a person acknowledges that that word of salvation applies to their own life, and that God's declaration is to them, "Be free", then nothing can stop them, because their faith will be vindicated every time.

The Gospel is the truth, "In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise" (Ephesians 1:13). Thus, as the Gospel is preached, and men believe it, they are saved. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:13-15). There is power in words, especially God's words, insomuch as they change a person's life and alter things from the way they were.

¶ *God's Word is settled in Heaven*

The Word of God was known by God, in the mind of God, in eternity. However, when the creation of Heaven occurred in the beginning, that Word was presented in an external form, a book written in Heaven. "For ever, O LORD, thy word is settled in heaven." (Psalm 119:89). This book itself is not an eternal book, but the content of it is eternal, so that it may be called an eternal book. "Heaven and earth shall pass away, but my words shall not pass away." (Matthew 24:35). The Word of God has existed from before the creation of Heaven, it will exist after the end of Heaven, and it exists now in the present creation.

The three members of the Godhead, that is, the Trinity, bear record of the Word of God, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." (1 John 5:7). Their record is available in Heaven in written form — it is the Bible.

When Jesus came to Earth, His confession and mission was to do the will of God. That will is the Word of God, which was written down, "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." (Hebrews 10:7). Christ doing the will of God means that He was acting in accordance with the Word of God. That Word was (and is) in volume form in Heaven.

Jesus came to do the will of God. Not all of the will of God was revealed on Earth because men only knew the Old Testament. Nevertheless, Jesus knew the whole will of God, being God. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." (Hebrews 10:9). Jesus brought into effect the entry and way of another testament, which was the other part of that volume of the book which was in Heaven, which is the Word of God, known to God in eternity.

Moreover, there was never one volume of the book containing the Old Testament which existed in a finite form on Earth, but at Jerusalem, and in synagogues, there was a collection of various books of the Old Testament, which in their scattered form were the Word, the Old Testament, also called the Law. Even if the books of the Old Testament were together at the Temple in Jerusalem, the

ultimate authority of the volume of the book was not earthly, but heavenly.

The book of Hebrews speaks of the Heavenly Tabernacle, “the true tabernacle, which the Lord pitched, and not man.” (Hebrews 8:2b). “For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Hebrews 9:24). The operation of the Law of Moses was based on the Heavenly Tabernacle, “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 8:5).

Since the earthly things are based on the heavenly, and the heavenly things are true, the earthly must serve as an example to the truth. “For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people” (Hebrews 9:19). The tabernacle of Moses had a book of the Law in it, written by Moses in Hebrew. Also, they had the stone tablets containing the commandments which God wrote, also written in Hebrew. Furthermore, other books of the Old Testament were added there, “Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.” (1 Samuel 10:25).

So while the Word of God in book form existed in the Heavenly Tabernacle from the first day of creation, when Heaven was complete and full, it took many years for the Old Testament to be fully complete on Earth, and even longer for the revelation of the New Testament as instigated by Jesus Christ.

¶ *God's Word must come to pass*

It is inevitable that whatever God says comes to pass. “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.” (Isaiah 55:11). Whatever God has said He will do. What the Word says is sure, it shall be done.

God does not change, nor does His Word, “God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good? Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.” (Numbers 23:19, 20). With God there “is no variableness, neither shadow of turning.” (James 1:17b). He said, “For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.” (Malachi 3:6). His Word and way does not alter, He is not capricious or less than absolute in His dealings. This means that His Word is completely reliable, and His justice is completely right.

Man may lie, change and waver, but the Bible says, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (Colossians 2:8). God’s knowledge is in excess of man’s, “Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.” (1 Corinthians 1:25). Therefore, man’s knowledge without God is vain and foolish. “For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.” (1 Corinthians 3:19).

God's knowledge is absolute, which means that men should align with His knowledge. Whatever is established can only be a fact if it aligns and agrees with truth. "O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called" (1 Timothy 6:20). Evidently, there is true science and knowledge which does not oppose God's Word. Truth is reasonable, whereas all other thoughts, imaginations and words are not, "And that we may be delivered from unreasonable and wicked men: for all *men* have not faith." (2 Thessalonians 3:2).

The Bible reveals that those who follow after worldly knowledge, not only can never attain absolute truth, but are going to have their foolishness exposed. Without God, they are "Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was." (2 Timothy 3:7-9).

Thus, all of human weakness and error can never be established, regardless of the seeming power of such things for a time, because God has decreed that His knowledge should inevitably be made known. "For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea." (Habakkuk 1:14). "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them." (Ezekiel 39:21). "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:17a). "Who will have all men to be saved, and to come unto the knowledge of the truth." (1 Timothy 2:4).

There is no knowledge that man can set up, nor is there a thing that he could hope in, that would allow him to effectively resist the knowledge of God's truth. Man can only operate in relation to the actual truth that God's Word already exists, "Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." (Mark 7:13). No one can destroy the Word and the progress of its acknowledgement, and all attempts to hinder, twist or make it low cannot ultimately prosper. It is like Satan saying, "I will ascend above the heights of the clouds; I will be like the most High." (Isaiah 14:14). He automatically made himself relative to the existence of God most High, and therefore he showed that he was no originator, nor that he was able to dictate the terms of his own being. Therefore, the triumph of the Word over false knowledge is at hand, for Christ has already ascended to Heaven in victory, "From henceforth expecting till his enemies be made his footstool." (Hebrews 10:13).

2. Providence

¶ *God has revealed Himself*

While God was unknown, He has moved to reveal Himself, “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 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 16:25, 26).

God has revealed Himself in a way that He may be known by those who have ready hearts. Therefore, God need not be a mystery, nor His will unknown, “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.” (1 Corinthians 2:9, 10).

Some have said that God is so unfathomable, such a force beyond human experience, so far away above mankind, that He cannot communicate to man, and that man cannot receive Him. This is the doctrine of Yahweh, that is, a divine presence, which is opposite to the true mighty God named Jehovah. God is a person, and is well able to communicate to man, and does so in various ways. Since God is all powerful, He knows how to effectively reach man, “That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us” (Acts 17:27).

Some have said that man cannot attain unto the knowledge of God, because man is so weak and depraved, “But the natural man received not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.” (1 Corinthians 2:14). However, since all men have spirits, it is possible for their minds to attain to the knowledge of God, despite their mind being in a state of darkness. “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” (2 Corinthians 4:4). The knowledge of God is powerful enough to get through, and certainly is operative in the hearts of those who are willing to receive truth. Evil operations are set up to attempt to keep people from the Word, a Word that dispels this present darkness.

¶ *God has provided ways of revelation*

Man may perceive the truth, not by emotional feelings, or by some sort of dogmatic irrational delusion which he calls blind faith, but by receiving knowledge. The important function of the human soul is that of the will, particularly of the choice to believe and receive the Gospel and gain understanding of God's way.

“And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging” (Acts 17:2, 3a). “And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.” (Acts 19:8, 9). Paul opened the Scripture and spoke: reasoning, alleging, preaching, teaching, disputing and persuading men. It was necessary for him to do so, so that the people could make an informed choice about the Gospel.

There are various ways of revelation, which may be understood to testify of God and His way.

1. Nature shows the handiwork of God, and reveals that there is a designing creator who originated the work, and who is currently maintaining it. “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse” (Romans 1:20).
2. The conscience of man testifies concerning the existence of God, and that there is right and wrong according to His standard. This knowledge is innate in human beings, and is the basis of the training in right and wrong in society. A semblance of it may be found in civic morality, secular education and most religions, but for the conscience to be perfect, it requires the preaching of the Word, and the entry of the Word to reside in the heart. Only then may men’s works be perfect, and their consciences upright and clear before God. “For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another” (Romans 2:14, 15).
3. People may have special revelations from God, such as by dreams and visions. In fact, by merely interpreting natural circumstances, such as the manifestations of wars and disasters, or blessings and peace, some can acknowledge the providence of God in such a way as to point toward the truth of the Gospel. Another area of special revelation has occurred in the inspiration of the Word of God. A prophet received a message from God, wrote it down, and being guided by the Spirit of God in doing so, contributed to the Word of God in written form, which is the Holy Bible. Again, the coming of God to a person in the Earth is also possible. One example is the coming of Jesus Christ in the flesh for the sake of the nation of Israel, and to provide salvation for the world. And then there are personal revelations people receive, such as in response to the preaching of the Gospel, where they may choose to believe and become born again Christians.

¶ *God has provided the Word*

The greatest provision of God was the coming of the Lord Jesus Christ, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16). However, it was not sufficient for God to provide Christ, for only those living at His time saw Him. It is necessary to believe in what He provides, and that Christ provides the way to live according to the Law of God. It is not possible to know the Law of God, nor to know what Christ has done, unless the Word is spread by the preaching of the Gospel. Therefore, the great provision of God is of His Word, “The Lord gave the word: great *was* the company of those that published *it*.” (Psalm 68:11).

God has given the Word by inspiration, “All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Timothy 3:16). This means that He used men, such as prophets and evangelists, to write the Word of God.

The authority and representative of the Word is Christ, who by His ministry gave the Word. “I have given them thy word” (John 17:14a). In fact, Jesus has taken the title of the “Word”, being the chief presenter of it from God to man, “IN the beginning was the Word, and the Word was with God, and the Word was God. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” (John 1:1, 14). This also

shows that Christ came in His incarnation as the result of the Word that had been given, that is, the Old Testament.

Then there is the operation of the Holy Ghost, who ensures that the Word comes to pass, and is effective, “And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.” (Mark 16:20). In fact, by the providence of God, the Holy Ghost superintends over the Word, ensuring that it continues through time and comes to men everywhere.

The progress of the Word by the Gospel is being outworked, “But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” (1 Peter 1:25). It is provided by God through the Church, “the house of God, which is the church of the living God, the pillar and ground of the truth.” (1 Timothy 3:15b).

¶ *The Word is life*

The Word of God is the sufficient message of God relevant to the entire history and future of the world. It contains all that is necessary for salvation, and is God’s particular and binding communication to mankind: every other message, word or doctrine must be subject to it, and agree.

Since by the Word men are saved, the knowledge of it is life, “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3). Jesus said, “the words that I speak unto you, *they* are spirit, and *they* are life.” (John 6:63).

The opposite of life is death. This is separation from God. A person is in death when they do not have the Word of God, and do not know God, “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.” (Hosea 4:6). God would not have His people ignorant, but wants them to know the truth and be free. “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.” (1 Corinthians 2:12).

Paul prayed, “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints” (Ephesians 1:17, 18). Therefore, the eyes of the heart must acknowledge God as shown by His Word, “Where *there* is no vision, the people perish: but he that keepeth the law, happy *is* he.” (Proverbs 29:18).

The Scripture states, “For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.” (Acts 28:17). All the life, with its healing and blessing, comes with the Word. Moreover, the life of God has and must manifest among the Gentiles, “Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.” (Acts 28:28).

¶ *The Word abides in the heart*

A Christian is a person who has died to the old nature of not being able to do the Word. The death to the old way is by receiving the person and His nature of doing the Word, that is, Christ. “I am

crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” (Galatians 2:20).

To have Christ within must mean having access to the knowledge of the Word, and the understanding of the truth of it, “To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory” (Colossians 1:27). In fact, Jesus said, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” (John 15:7, 8).

The full and complete Word is spiritually invested into the believer, and the believer must inwardly grow in the knowledge of it, “This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them” (Hebrews 10:16). To have Christ by the Spirit of God must mean that there is the availability for the presence of the Word, that is, the knowledge of God, in the heart: “receive with meekness the engrafted word, which is able to save your souls.” (James 1:21b).

It should not be hard for a believer to access the Word. The Word is not far away or kept from people. “But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach” (Romans 10:8). In short, God has supplied the Word to abide within the heart of the believer. That Word which is effective in the heart also exists in external form, being the written Scripture, and the same as that volume book which abides in Heaven, “And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?” (Luke 24:32). “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.” (Romans 15:4–6).

¶ *The key to the Word is available*

The Bible is not a book of mystery, but revelation. However, it can be a hard book, which is why it instructs readers “To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.” (Proverbs 1:6). For many, the Bible is a sealed book, “And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.” (Isaiah 29:11, 12). The unlearned thinks he must be learned to understand it, and the worldly learned cannot comprehend it because he is in the wrong sort of learning. The solution is to have a heart open to the Spirit of God, “Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” (1 Corinthians 2:13).

The Bible has indeed been shut up and sealed, “Bind up the testimony, seal the law among my disciples.” (Isaiah 8:16). But it has been sealed to be preserved, that the understanding of it might be available at the right time. It is the role of the Holy Ghost to bring people into knowledge and understanding of things in their set time. The Holy Ghost provides the key of understanding: “And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.” (Daniel 12:9). Jesus said there was an available key of knowledge, “Woe unto you, lawyers! for ye have taken

away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.” (Luke 11:52).

Interpreting the Scripture must be done according to the Holy Ghost guided view of the correct Bible tradition. There are many interpretations of man, which differ one to another, and cannot be absolute. Those in carnality are ever in a flux of present time knowledge which does not endure, while those who receive God’s interpretation rejoice, “The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.” (Psalm 19:7).

God has promised in His Word to provide access to the Word with the understanding, “Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little” (Isaiah 28:9, 10). He shows that there are those who learn of the Scripture by the Spirit, “As newborn babes, desire the sincere milk of the word, that ye may grow thereby” (1 Peter 2:2).

The Holy Ghost uses ministers of the Gospel as the ones who are “Holding forth the word of life” (Philippians 2:16a). These ministers are provided by God, given to the Church for the edifying of the saints. He sends them to be witnesses in the world. He does not want the ministers to be Nicolaitans which become the only interpreters of God’s message for the people, and intermediaries between God and man. Those modern scholars who think they are best presenting what they surmise the original writers intended to communicate to their audience, by trying to recover the locked up meaning through modern hermeneutics, are guilty of garbling and recasting God’s Word to suit their own fancies and false doctrines. The Scripture says, “Knowing this first, that no prophecy of the scripture is of any private interpretation.” (2 Peter 1:20). Then Peter prophesied, “BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.” (1 Peter 2:1, 2). Therefore, it is not surprising that truth, proper interpretation and the very Scripture itself is attacked.

However, a solution has been provided to the great attack on the Word. Daniel had a vision which showed that the power which “cast down the truth to the ground” (Daniel 8:12c) would at a certain time “be broken without hand.” (Daniel 8:25b). Again, Peter prophesied that the evildoers who stumbled at the Word, “shall behold, glorify God in the day of visitation” (1 Peter 2:12b), and that God would send punishers onto the evildoers, and allow believers to be praised. Isaiah wrote, “To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.” (Isaiah 28:12). And while the hearers would be refreshed and strengthened, those who would not hear would “go, and fall backward, and be broken, and snared, and taken.” (Isaiah 28:13b). And so great destruction would come upon the enemies.

¶ *The great provision of the Word*

God’s will to provide the Word has unfolded in history. God’s plan was to use the created universe as a great mechanical process, in which He would input the Word, and create man, and out of which He would gain born again believers, and the manifestation of His Word as being tried by the furnace: “The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.” (Psalm 12:6). There is nothing in the furnace of earth, whether man, devils or sin, that can thwart God’s plans, “And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to

his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Daniel 4:35).

God uses vessels in the great mechanical process, which includes angels, the Church and nations. Every person, being in the hand of the Lord, does things according to His foreknowledge. There are those who, by the submission of their will, choose to do good and receive the salvation of God. And there are those who are evildoers. As much as an evildoer will think to change things away from goodness, it shall only work out according to God's overall plan, even though it does bring about dire consequences for the rebellious. "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?" (Isaiah 29:16). "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?" (Romans 9:21-24).

In this He manifests evident signs and providences, even by bringing the preaching of the Gospel to the transgressors, showing them that they must "Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it." (Isaiah 46:9-11).

And so, any event, whether in the natural or in the spirit, if they are designed to come against the Word, they are vain and ultimately subject to failure. Some may attack the Church, but this is not going to stop God's plan from being outworked. Some may take possession of the temple mount at Jerusalem and attempt to destroy the Jews, but this also is not enough to hinder the Word, but is only occurring according to the foreknowledge of God, and in fulfilment of prophecies that God already made by His prophets. In truth, all things in history are working only for the furtherance of the Word. Thus, there cannot be any actual random or meaningless event in regards to the things which lead to the furtherance of the Word. Ultimately, the Word can only prevail, and the manifestation of it is inevitable increase. There is no other possibility. Thus, the company of preachers and publishers must be great, "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:15).

3. Restitution

¶ *God's way is of increase*

The working of God is never for small results, but always for abundance. Thus, His operation and will is for things to “abound more and more” (1 Thessalonians 4:1b), and that things “increase more and more” (1 Thessalonians 4:10b).

The Lord has provided great increase, “Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.” (Psalm 23:5). This is both spiritual and natural increase, “And the floors shall be full of wheat, and the fats shall overflow with wine and oil.” (Joel 2:24).

Moreover, He has provided the way of increase, “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.” (Luke 6:38).

All these things require the knowledge of God, and once the way of God is known, that knowledge causes fruitfulness. He would have it that believers “May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Ephesians 3:18–20).

As for God, “But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice before him?” (2 Chronicles 2:6). And so, God is in such a state of blessing and abundance, that all the things in comparison are very small, “Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.” (Isaiah 40:15, 16).

¶ *The components of increase*

There is a law of increase, which applies throughout the universe, “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not.” (Galatians 6:7–9).

The entire plan of God is on the principle of sowing and reaping. There are several basic requirements in the operation of sowing and reaping.

1. Seed is required. According to the providence of God, He has given seed to every man. “Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness” (2 Corinthians 9:10). “And the Lord said, If ye had faith as a grain of mustard seed” (Luke 17:6a). “God hath dealt to every man the measure of faith.” (Romans 12:3b).

2. Ground is required. This is the place into which the seed is administered, which has also been supplied by the providence of God, “As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.” (Galatians 6:10). “For we are his

workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” (Ephesians 2:10).

3. It is required that time be given to the process of growth, along with the continual maintenance of the environment. “So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.” (1 Corinthians 3:7). “And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.” (Mark 4:26–29).

4. The acknowledgment of harvest is required, along with the instrumentation of reaping. This means that there is power to do works in God, “For his God doth instruct him to discretion, *and* doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen. This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.” (Isaiah 28:26–29).

¶ *The mechanics of increase*

When a person is operating according to God’s way, things are going to work out for him: “And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.” (Romans 8:28). This is because God is working for good, and bringing about good things.

The fruit of the working of God is that salvation is actually received, and that a person may consequently do good by laying hold upon the perfection that God brings, “Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.” (1 Corinthians 15:34). For there are those who are “Having a form of godliness, but denying the power thereof: from such turn away.” (2 Timothy 3:5).

The Bible shows how things may begin, “*Thou* fool, that which thou sowest is not quickened, except it die” (1 Corinthians 15:36). For, “So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power” (1 Corinthians 15:42, 43).

This is not to say that God’s labours or the seed is corrupt, but that its surroundings may indeed be corrupt, or that corruption may indeed come to it, even as Christ took sin upon Himself to become sin. Thus, what may seem small, dishonourable and weak should end up being great, glorious and powerful.

All the illustrations of God’s mechanics of increase may start small, perhaps a single mustard seed or a bare grain. Yet, there is always a great result and yield. In fact, according to the foreknowledge of God, His view would always see the beginning small as compared to the greater harvest.

Jesus said, “The sower soweth the word.” (Mark 4:14). And, by parable said, “But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.” (Matthew 13:23).

And so, what may begin with small, or seem at one time to be insignificant, or even for a long time not to amount to much, must come to a harvest, “But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” (1 Corinthians 15:57, 58).

The process of sowing and reaping may also be expressed in the area of laying a foundation and building upon it: “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock” (Matthew 7:24). “For we are labourers together with God: ye are God’s husbandry, *ye are* God’s building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.” (1 Corinthians 3:9–11).

Or again, the Bible speaks of grafting into a good plant, whereby the grafted branch from a wild tree may produce good fruit.

All these things show that the operation of God and His Word are by putting the components to work in their order, so that there is a bringing forth of increase. The Word is received by individuals and they bring forth the fruit of it. Likewise, the whole Earth may be viewed as God’s sowing ground, where men are to be reaped at the end of the world, “the harvest is the end of the world; and the reapers are the angels.” (Matthew 13:39b).

All of Satan’s attempts against the seed of the Word actually are in line with the law of sowing and reaping, and only work out for the good of the harvest. So, if Satan uses the world to attack the Word, it unintentionally works out to purify out any dross, “The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.” (Psalm 12:6). If antichrists work to “cast down the truth to the ground”, the Word is put into the very state whereby it may grow, just as seed must be brought to a lowly state before germination. Just as seed must be scattered before it may be gathered, so does the spirit of Antichrist help scatter the seed for the coming harvest, “He that is not with me is against me: and he that gathereth not with me scattereth.” (Luke 11:23). And if the enemy thinks to sow tares, which are counterfeits of the Word, it is always going to be evident by people’s lives what is truth in the end, as Jesus said, “Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.” (Matthew 13:30).

¶ *The increase to restitution*

It is well known that Solomon said, “TO every *thing there is* a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is planted*” (Ecclesiastes 3:1, 2). And so, in the natural, “no man can find out the work that God maketh from the beginning to the end.” (Ecclesiastes 3:12). But God knows the times and seasons, “But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.” (Mark 4:30).

Peter said concerning Christ, “Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Acts 3:21). There would be times of restitution. Since there would be more than one time, there would be

more than one specific manifestation of it. Of course, fundamentalist Christians should agree that Christ is coming to establish His millennial rule in the Earth, where things are in many ways restored. However, the personal rule of Christ is not the only time when Christians should be seeing blessing. There already should be restitution that is occurring prior to Christ's return, that is, prior to the final Antichrist's rule, which should be an evident token to the world, which would culminate in the Church's translation to meet Christ in the air, some seven years before the return of Christ to Earth.

The Scripture shows that the Church is to enter a period of great blessing, a latter days glory, where the Gospel shall be magnified in unprecedented ways. This type of thinking and belief had faded during the nineteenth and twentieth centuries, but it is actually a great Bible promise. This is not to deny that there would be a rise in false doctrines, errors, troubles and the like, but specifically, that the Church should be more and more of the nature of light, as opposed to the increasing darkness of the world. In fact, the spirit of Antichrist had worked an abundance of error, including the subjection of most of Christianity already by the year 2000 or so.

There are many passages in the Bible which show that there is to be a Church Restitution, that is, a great refreshing and outpouring of the Spirit. "Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned *and* killed the just; *and* he doth not resist you." (James 5:3b-6). The Church has been oppressed by the world. The rich have taken advantage over the poor, more especially, those with enclaves of knowledge and money have had the predominance, for example, wicked rich in false religions and the ungodly media barons. The solution is that Christians must pray to the Lord, and that He shall deliver, because it is His will that there be blessing. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." (James 5:7, 8).

The New Testament of Christ is superior to the Old Testament in revelation of the goodness of God. The Old Testament demanded perfection, and the New Testament shows how it is possible. Abraham was told, "thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Genesis 12:2b, 3). Since the Church is the inheritor of such words, and since there are yet nations in the Earth, it follows that the Church should not only benefit from Abraham's blessing, but also excel in it. Thus, Christians should know, "for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day." (Deuteronomy 8:18b). And again, "Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go." (Isaiah 48:17). While the promises involve spiritual riches and the abundance of proper knowledge, the promises must especially manifest in the progress of natural and financial gains.

Christians should not merely blame the devil for keeping them back from the green pastures of blessing. The truth is that all the choicest gifts and offerings have been made available to the Church by God, and it has been the Church which has, through a variety of reasons (the root of which is the surrender to the spirit of Antichrist), never even stepped into the blessing which God has laid out for them.

According to the Old Testament, a thief must restore what is stolen. Not only must he restore, but he must restore in excess of what he took, for example, "IF a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep." (Exodus 22:1). Again, "for he should make full restitution; if he have nothing, then he shall be sold for his theft." (Exodus 22:3b). Again, "he shall restore double." (Exodus 22:4b). And, "If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution." (Exodus 22:5). In fact, a restitution can be at an astonishing rate, "Men do not despise a thief, if he steal to satisfy his soul when he is hungry; But if he be found, he shall restore sevenfold; he shall give all the substance of his house." (Proverbs 6:30, 31).

In the New Testament, the application of the law of reciprocation is vast: anything from time to affections can be stolen. Jesus said, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly." (John 10:10). The ultimate thief is Satan and the operation of the spirit of Antichrist. The Christian must take up the armour of God and spiritually plunder the devil's household. Jesus said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." (Luke 10:19).

The spiritual war against Satan can transform to or manifest in natural warfare in the Earth. This does not mean the Church itself is to necessarily literally take up weapons, or execute men, or carry out other such acts of natural vengeance, but it does mean that Christians may be employed in, or even more importantly, directing, the warfare and other means of enforcing and carrying out order in the Spirit, which directly comes into the natural, and requires actual action. The spiritual conflict between good and evil has often manifested in natural wars, and the right side in a conflict are those who stand for proper Biblical interests.

The promise of restitution is that there must be a transfer of good things to the believers, "the wealth of the sinner *is* laid up for the just." (Proverbs 13:22b). And, "He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor." (Proverbs 28:8).

It is also required that the harvest and rewards of evil be manifest. In fact, the restitution is the result of judgment, which begins in the Church, "For the time *is* come that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?" (1 Peter 4:17). In the national setting, the Jews should reap their results first, "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile" (Romans 2:9, 10).

The manifestation with the Jews would not be good, for they have generally rejected Christ. The same could also be said for the Gentiles, especially where certain nations have wholly and utterly rejected God favour of false religion, which is subject to destruction. Even the traditional English-speaking countries, where things have been most favourable for the Gospel, they have exhibited general backsliding. If any nations are in a privileged position, it is these, if any would repent.

For a restitution of good, it is needful that there is a spiritual awakening. It is necessary for there to be a revival of religion. The Bible contains many indications that this must occur among the Gentiles. Around the year 2000 there did not seem to be any clear indication as to where such work of the Spirit was happening, and whom He would use, because of the general demise of Biblical Christianity.

However, there must be true believers among the Gentiles, as the Scripture promises, “But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.” (Romans 10:20). Paul showed that the present unbelief of the Jews was the opening for the Gentiles to be saved, “through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.” (Romans 11:11b). The Scripture shows that the Jews shall soon be provoked to jealousy by the manifest blessing on the believing Gentiles. “For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.” (Romans 11:30–32). It must be evident that there are those Gentiles who have received mercy, and that the Jews in a time of their reaping of darkness, may be able to come into blessing that those believing Gentiles bring to them.

The restitution must be about vindicating Christianity in the eyes of the world. There is also a promise that leaders in nations should be raised up by God for this very purpose, “LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.” (Romans 13:1–4).

While historically there have been at times strong Christian rulers, by the time of the year 2000, there was no strong Christian leader standing on Biblical principles, and the leaders calling themselves “born again” were nowhere near standing for and promoting the Bible as they should have been. “Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men” (1 Peter 2:12–15). And so there shall be a day of visitation with vengeance wrought onto the wicked, and the appearance of the Church powerfully exhibiting fruits of goodness and righteousness. “And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed. The night is far spent, the day is at hand” (Romans 13:11, 12a).

¶ *The promise of refreshing*

“And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Acts 3:20, 21). Christ’s coming is the ultimate restitution. The prophecies of the Bible do point to this as the fulfilment of blessing.

However, the Scripture also shows that before Christ returns, there must be a declaration of Christ, which is to say, a general revealing of the Gospel. “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). “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” (Romans 15:12).

The inspired writers not only show that Christ is to return, but that in many places, they speak of something which must occur before Christ's physical Kingdom comes, which is the setting up of the Kingdom in manifest unity, for which there must be a restitution of knowledge, "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 12:5). There is to be an increase of general knowledge, but better, an increase of Biblical knowledge. "For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea." (Habakkuk 2:14). God's will is that the Gospel does indeed prevail, "Who will have all men to be saved, and to come unto the knowledge of the truth." (1 Timothy 2:4). And that the believers come into a great knowledge, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." (1 Corinthians 2:9, 10).

The knowledge of the Lord is available, and there is a promise of a time when the knowledge shall exceed wonderfully, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). The refreshing is the bringing up of the understanding to know what great blessing is come, "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3:24-26).

The refreshing is not merely about feelings or some encounter with the unexplainable "presence", but is about the Spirit coming to show knowledge of the Word, to bring remembrance of the Word, to reveal the promises of the Word concerning coming things and to confirm the Word with signs. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" (Acts 2:17). "But ye have an unction from the Holy One, and ye know all things." (1 John 2:20). "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John 2:27).

The kindreds and families of the Earth shall be blessed as they receive the Gospel, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14). "And the gospel must first be published among all nations." (Mark 13:10). Evidently, there are to be many conversions, and also destructions manifested on unbelievers, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:22, 23). That prophet must mean Christ speaking by the Church, which by the Holy Ghost preaches the Bible.

Indeed, the increase of knowledge must be by Christian teaching, "Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the

refreshing: yet they would not hear. But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.” (Isaiah 28:9–13). Those who would not hear would be destroyed, these including some Jews and those who call themselves Christians who are not, as has become more and more apparent since the apostasy of the Church of Rome, the increase of modern Bible versions and the general compromise and lukewarmness that manifested since the 1960s when fundamentalist Pentecostalism generally accepted the doctrines of Babylon.

God’s plan to is to have people know Christ, “Who gave himself a ransom for all, to be testified in due time.” (1 Timothy 2:6). There is a due time when this refreshing must occur. The prophecy of the Scripture shows, “For with stammering lips and another tongue will he speak to this people.” (Isaiah 28:11). In this, it can be understood that there is to be a restored Pentecostalism with the true tradition which would speak the Word of God. This Word would not be divergent, or in various forms, “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.” (1 Corinthians 1:10). This means that one Word of God must be acknowledged, “Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people” (Isaiah 49:22a). Thus, the result, “for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.” (Isaiah 11:9b, 10).

¶ *The length, breadth and height of increase*

God’s operations all tend toward increase, and for the reaping of good, and for the greatest possible blessings. Those who study the works of God can see these things increase in length, breadth and height.

Accordingly, revelation and knowledge of the Word must increase in three ways: time, space and measure. At the beginning a single seed may be sown, through time its growth is manifested, and so it becomes fruitful for the harvest, which is its measure of increase. In this way God has the Gospel growing through time, growing through space and growing in measure of its quality.

The working of God to restitution is shown that there is a refreshing of the knowledge of God in time, space and measure.

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

What is being shown by God is that He is over the whole great operation, at one end and at the other, “Looking unto Jesus the author and finisher of *our* faith” (Hebrews 12:2a). On one end is God: “The Lord gave the word: great *was* the company of those that published *it*.” (Psalm 68:11). On the other end is God, that is, Christ in the believer: “To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory”

(Colossians 1:27). In other words, God is providing the means to the end result of having His provision of Himself in the way He intends according to His pleasure.

According to Isaiah's prophecy, the transgressors are not going to remember or know God's working of turning them from sin unless they hear the Word that tells them that this is God's intention, and it must needs come to pass. "And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people." (Romans 15:9-11). And how are they to be hearers, unless God supply preachers, that is, raise up executors of His counsel: "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:15). But those preachers must have the knowledge of what God's declaration is, and must know His counsels, and what He has said from ancient times, and what is to be in memory, that is, the Word.

So the providence of God is in the beginning, the continuance and the conclusion of the operation. It is that the Word is provided, the Word is maintained by providence, and that the Word comes to its fullness by providence, bearing fruit. So also is the Church, in its founding, growth and marriage to the Lord. The Word is carried forth by the Church, and the Word causes the Church to grow. "And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen." (Mark 16:20). The Holy Ghost is superintending over these, and ensuring that the providence is being carried out and manifested according to His will.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen." (Matthew 28:18-20).

The power of Christ is that the providential working does not diminish, but increases. The God who cannot fail is ensuring that both the Church and the Word do not fail. "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." (Acts 6:7). Many Scriptures show how the Church and the Word are indeed bound up together, that according to the operation of God, one cannot be without the other.

Many Scriptures show exactly what Christ's Commission states, which is that the knowledge is to go forth, reaching:

A. SPACE

- a. nations,
- b. the uttermost part of the Earth, and
- c. entire nations.

B. TIME

- a. through time,
- b. the end, and
- c. the present.

In this providential working there is an inability to fail, the necessity of increase, and the arrival at fullness of quality. For example, the Scripture says of the Church, "That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious

church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Ephesians 5:26, 27). And again, the Scripture says of the Word, "The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever." (Psalm 12:6, 7).

Thus, it may be stated that the knowledge is going forward through space and time in this quality:

C. MEASURE

- a. (in) holiness or separateness,
- b. (to) perfection or fullness, and
- c. (by) purification or purging.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matthew 5:17-20).

Christ's Commission and the prophecy of God's counsel indicate that the ministers of God, in their progress with the Word, must have a special regard to the very jots and tittles of the Word. For since the end of the operation is observation, obedience and remembrance of the Word, that the former transgressors may now keep the law of God by Christ, it is very necessary to believe in a whole law. The whole law is one which even the jots and tittles are correct, one which even the least of the commandments is exact, that is to say, that it is in every whit the very Word of God.

Broadly, the refreshing of the providential increase of these things is not necessarily that every person know every jot and tittle, but that believers must acknowledge that there is such a doctrine, and that they have the Holy Ghost, who knows all things. Therefore, the aim is that in time, if the Lord tarry, everyone should come to a knowledge of it. Even those who are not saved are constrained by God, "I have sworn by myself, the word is gone out of my mouth *in righteousness*, and shall not return, That unto me every knee shall bow, every tongue shall swear." (Isaiah 45:23).

By the Holy Ghost's gifts, it is very necessary that there are those in the body of Christ who do have a knowledge of these things, and who are the teachers of them, for the counsel of God prophecy said there is that which is called a ravenous bird, and Christ's jot and tittle prophecy said that there are those who are great in the kingdom, and Paul taught, in line with Christ's Commission, that some are indeed called to apostleship. Therefore, it is not only possible, but certain, that there is an ordination and commissioning of guardians in regard to the providential restitution of knowledge, specifically, the progression of revelation of the Church in regard to the refreshing of knowledge of the exact, pure and even fullness of the Word of God.

There are providentially appointed guardian ministers of the remnant of the Church who have been raised up in the uttermost part of the ends of the earth at the set time of the latter days for the promulgation of the Gospel. It is also the same that have believed and received the providential appointment, and have by faith received the scattered godly tradition of the Church and the scattered godly tradition of the pure Word, so that these things are gathered, for the teaching of nations and their remembrance of God in the Church Restitution.

¶ *The BRANCH*

A picture may be found in Scripture portraying the increase of the provided knowledge of God, “In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.” (Isaiah 4:2). The illustration of a branch shows the increase in space, time and measure, especially in regards to the Word of God.

Jesus is the great Branch which has the root, “I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.” (John 15:1, 2). Jehovah is the husbandman, and the Scripture shows that He is coming to make a special visitation to Earth for the sake of Israel and the Church. “For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.” (Micah 1:3). “LET God arise, let his enemies be scattered: let them also that hate him flee before him.” (Psalm 68:1). “For the LORD shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.” (Isaiah 28:21). Jehovah’s work is to bring a manifestation of vengeance upon false branches.

Paul wrote that the nation of Israel are branches. “Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, *take heed* lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.” (Romans 11:19–23). The Gentiles who are saved have come into the knowledge of God, and so, the operation of the providence of God in restoring the knowledge of God being manifested in space, time and measure may be evident, even in the salvation of Gentiles, as well as the Jews.

“And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I *am* the LORD their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name” (Ezekiel 39:21–25). The holy name of God is Jehovah, and in preaching it is good to know that the name of Jesus means “Jehovah saves”.

It is important that the branches bear fruit, as Jesus said, “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” (John 15:4, 5). Since Christ is the great Branch, it must come to pass that He does bring forth fruit.

There is a prophecy of the power of the Lord, which applies to Christ, and to His ministry through the Church, and that God in the Earth must bring forth His good fruits of the Earth, that is, the results of the knowledge of the Lord, “Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the

BRANCH.” (Zechariah 3:8). “And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD” (Zechariah 6:12).

The BRANCH is to grow up out of His place, which shows that Christ is not working with the Jews in this regard, but the Gentiles. From the Scripture, it is possible to understand the Lord’s working, even as it is shown by the Holy Ghost, and that the providence of all these things is coming into restitution, namely, that by certain Gentiles He is to reach the world, and bring to pass those things which would allow even the Jews to become partakers in His blessing.

God is moving things in the Earth which together are all needful in the great refreshing. There are specifically six interrelated areas, which themselves must increase in space, time and measure in the restitution of the knowledge of truth. In order to teach it line upon line and precept upon precept, it has been convenient to sum up these factors in letters of the word “BRANCH”, which show the providential power of God, the increase to restitution and the importance of the knowledge of the Lord. In this, each part and the whole are “all with one accord in one place.” (Acts 2:1b).

For the sake of clear instruction in line with Biblical concepts, the word “BRANCH” may be taken by its letters to represent the concepts as follows:

B. Book, that is, the pure Bible.

R. Remnant, that is, the Church and true doctrine.

A. A pure language, that is, another tongue for preaching the Gospel to the world.

N. Nations, that is, the nations which stand for the Gospel.

C. Communication, that is, the technology to travel and to disperse knowledge.

H. Hearers, that is, where the harvest of God’s working is manifested.

The working together of the spiritual mechanics of the “BRANCH” is shown by various spiritual machines or operations which fulfil their respective roles in specific, and as part of the whole. The fact is that each component is working in concert to produce certain fruit, and that each component has with it power to preserve, transfer and contribute specific things, that they would come together in fullness in their set places at the right time. “That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ.” (Ephesians 1:10–12).

Prophecy shows that fruitfulness is to be evident in the Earth, such as the Lord’s people provoking others to jealousy because of the manifest blessing, it needs to be recognised where the origin or beginning of the greatness is, as the Scripture says, “before honour *is* humility.” (Proverbs 15:33b). In this, the principle of the mustard seed is important, namely, “If ye have faith as a grain of mustard seed ... nothing shall be impossible unto you.” (Matthew 17:20). “*It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.” (Mark 4:31, 32).

A seed has all the potential in it, so it might be applied to the parable of the tree of the Kingdom of God as a whole. Therefore, when it comes to the “BRANCH”, all of those components of it, that is, Bible, Remnant, A pure language, Nations, Communication and Hearers, all begin with something which seems insignificant. In space, as a seed is very small, so it is with these things. In time, as a seed

may be seemingly dormant in the ground, or be but a tender sprout, so it is with these. And in quality, as a seed may be a little thing, or as the mustard seed is called “least”, so it may be thought of these things.

What small, humble and even despised beginnings have these things had, for, “He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill” (Psalm 113:7). “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.” (1 Corinthians 1:26–29).

It may seem that these things are subject to so many dangers, to being overwhelmed, or lost, because of the long ages of time, or how unforeseen they were, or how despised, as the Scripture says, “we are made as the filth of the world, *and are* the offscouring of all things unto this day.” (1 Corinthians 4:13b). So it may be said of the Word of God, or of the people of God, or of the language which God has chosen, or of the nations which He is raising, or of the means of communication being readied, or of the great preparations of the hearts of multitudes to turning to the Lord.

Therefore, anyone who is wise, will not regard seeming smallness, or seeming delay or seeming foolishness, but rather, should marvel at the providence of God in that those same measures show how much things have increased in every regard, and to what stage they are increasing. The prophecy is, “Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD” (Zechariah 6:12b).

There is a gathering, a coming together, growing and compacting, even of all separate parts and components from several separate places, wheresoever they were scattered or in part, even until the full knowledge and work of these things has come to the appropriate time and place and measure, where it may be said to be ready. “*Thou* fool, that which thou sowest is not quickened, except it die” (1 Corinthians 15:36). The final readiness is despite the fact that the cause of it seems lost and the way forsaken, rather, it is where, “My grace is sufficient for thee: for my strength is made perfect in weakness.” (2 Corinthians 12:9c).

There comes then the fullness, the perfection, the manifest grace of God in it all. In the Bible, it comes to one exact set of words, letters, jots and tittles. In the Church it comes to the unity and complete measure of Christ. In the language it comes to recognition of pureness. In the nation it comes to righteousness. In communication it comes to filling and covering the world over. In the hearing it comes to such an unprecedented harvest of hearts turned from sin and empowered by God to do good.

Although these things may not yet be seen, they are seen and assured of by those who understand wisdom, who fear the Lord, and acknowledge Him. Trends which seem to defy truth must themselves fail. There is no momentum, no forces, no god of any sort which can in any way hinder the operation of God. Therefore, what is being tended of the Lord is certain, that is, “it shall be seen.” (Genesis 22:14b).

The last end of all these things is very glorious. “Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.” (Zechariah 6:13). Christ said, “the last *shall be*

first" (Matthew 19:30b). "Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; I *am* he." (Isaiah 41:4).

Things are come to the last Bible, the last state of the Church, the last language, the last nation, the last way of communication, the last hearers. Such a weight of all things, such a gathering, such a readiness may rest with but a few people (though never neglected by God) before the breaking forth. The dimensions of these things seem to be yet as the mustard seed. But Christ's view is that "The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." (Luke 10:2b). Although things may be thought to be come to but a few, yet there are scores examples of how the small, long patient and seemingly weak people of God were able to arise and put enemy armies to flight. There were only a few, yet so much was accomplished. Most astonishingly, Jewish revival can be traced to the command of a certain Gentile king. How much more should things so turn for revival, as at and by the last, when "the way of the kings of the east might be prepared." (Revelation 16:12b). For then, "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." (Isaiah 18:3).

World evangelisation as the product of Christ's full work in the time of grace in the Church in the Earth can only be accomplished when these things are understood, "And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God." (Zechariah 6:15). The signs which are necessary in building up the temple, that is, Church, are these:

- B. There is one gathered Book of the Lord, pure, perfect and precise.
- R. There is a gathered and unified Christian Remnant with true doctrine.
- A. There is A pure language, another tongue, prepared to convey truth to the whole world.
- N. There is a particular Nation where these things have been gathered.
- C. There is a developed level of global Communication.
- H. There is a harvest of Hearers.

Part Two

WHAT IS THE

Book

OF THE LORD?



I. The foundation of the Bible

¶ *The Word is supreme*

The Bible is God's particular form of communication to mankind, containing all the sufficient revelation of Himself, showing who He is, the way of salvation, and declaring His love for all. The Bible itself says, "for thou hast magnified thy word above all thy name." (Psalm 138:2b). This shows that God has placed His Word to mankind above His name, making it of supreme importance.

The Bible is held in such a high regard by God Himself, that Christ has taken on the title of the Word, as the chief executor of it. The Word, as a supreme communication from God, conveys the adequate revelation of the very nature of God. It is of the nature of spirit, not merely paper and ink. The Bible is to be believed, for when it is read or heard, it is as God is Himself speaking to man.

¶ *The Word is truth*

Since God is absolute and true, then what He says is the absolute truth. This makes the Word of God the universal law and His truth present in the Earth. Jesus said, "And ye shall know the truth, and the truth shall make you free." (John 8:32). True freedom only comes from having the knowledge of the Word of God. There is much testimony in the Scripture showing that the Bible is true.

Jesus said to the Father, "thy word is truth" (John 17:17b). The very words making up the entire Word of God must be true, and every word which does not agree must be a lie: "yea, let God be true, but every man a liar; as it is written" (Romans 3:4c). This is so much the case that God warns: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Proverbs 30:6), and, "all the words that I command thee to speak unto them; diminish not a word" (Jeremiah 26:2).

"Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever." (Psalm 119:160). The words are true because they are the words of the true God. God would not let His words be untrue, nor would they cease to be true at a certain limit or point. The truth should never fail, as the Bible states that the words are true from the beginning, and last forever.

¶ *The Word is without error*

God's Word cannot contain things that are untrue, so what it calls a lie must then be a lie. This makes it inerrant, that is, a state where it is unable to contain any deliberate or accidental error: "For the word of the LORD *is* right; and all his works *are done* in truth." (Psalm 33:4).

With regard to deliberate mistakes, the Bible says, "God, that cannot lie" (Titus 1:2c). This means He cannot make deliberate mistakes. As for accidental mistakes, if God made mistakes out of ignorance, He would not be God, and would cease to exist, and He would not be able to remove error out of man. The Scripture shows the deliberate nature of the words of God, that every word has a purpose, and that no words are superfluous.

"The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple. The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes. The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether. More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward. Who can understand *his* errors? cleanse thou me from secret *faults*. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then

shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.” (Psalm 19:7–14).

¶ *The Word cannot fail*

The Word, like its author God, is infallible, meaning that it can never fail and is everlasting. The Bible also speaks about its inability to pass away: “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.” (Isaiah 55:11). Joshua experienced this, when he wrote, “There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.” (Joshua 21:45), and later it was said, “there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.” (1 Kings 8:56b).

Jesus plainly stated that His words were unable to fail: “Heaven and earth shall pass away, but my words shall not pass away.” (Matthew 24:35). Peter, by the Holy Ghost, was also just as explicit on the subject: “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 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: 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).

¶ *The external witness to the Word*

The Bible establishes itself as the absolute authority. The entire Scripture is true, inerrant and infallible, and it is plain that the Bible is correct in all its statements, such as things which come into the realm of the scientific. Although the Bible does not focus on science, there are statements about the world in the Bible that can be taken and studied, to test it in practice: “they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” (Acts 17:11b).

There are many vain attempts to attack the historical, mathematical and scientific validity of the Word of God, but all such theories are designed to make the Bible unreal or irrelevant among all other possibilities of supposed truth. The Bible stands true, and is an anchor of hope to those who find it, regardless of all “oppositions of science falsely so called” (1 Timothy 6:20b).

The prophecies in the Word of God can easily be shown to be historically accurate and some of them are currently observable. There are many examples of fulfilled prophecy, which have been so accurate, that there cannot be any other conclusion except that the Bible is the Word of God. The discovery of old manuscripts predating various events is a massive confirmation to the historical validity and the genuineness of the Bible.

The Bible is no arbitrary book. This is confirmed by the fact that millions through history have been convinced of the truth of the Bible, and some have even died for their belief. People would not stand or fight for something they thought to be false, and this is especially applicable to the first disciples, such as Peter and John.

Furthermore, true Bible believers may be examined, and their character should reflect that of their Saviour, and their works be full of goodness. Moreover, many of the greatest people and nations in history have been influenced by the Bible.

¶ *The internal witness to the Word*

Although the Bible was written at the hands of multiple authors over a period of hundreds of years, and though it falls into two distinct divisions — the Old Testament and the New Testament — it is observable that the message of the Bible is consistent throughout, its doctrines are complementary and the Bible books interdependent, because the overall author is God. The Bible has proven itself to be self-authenticating for believers, “in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” (Acts 17:11b).

The Bible is a remarkably structured book, and every book of the Bible can be broken down into concepts which mirror and alternate each other in a great pattern. These structures are so meticulous that it would be impossible for any single man to make a work so exact, let alone a group of men writing various books and putting them together. But the Bible is built up on concepts, as Isaiah wrote, “For precept *must be* upon precept, precept upon precept; line upon line, line upon line” (Isaiah 28:10a).

Various internal structures in the Bible itself show the imprint of God’s authorship. These include structures, such as alternation, introversion and division. The following examples come from the 1885 *Companion Bible* (Oxford), which has attempted to record the structure of the entire Bible, but is not always doctrinally correct.

Romans 8:1–4 is an example of alternation, where alternate concepts are examined in sequence:

A. 1. No condemnation to those in Christ.

B. 2. Reason. The law of the “spirit” (or new nature) sets us free from the claims of the law.

A. 3. Condemnation of sin in the flesh (or old nature) by God sending His Son in the likeness of sinful flesh.

B. 4. Result. The law of the “spirit” (or new nature) fulfils the righteous requirements of the law.

Romans 8:16–27 is an example of introversion, where a series of concepts are examined, and then there is a reversal of the sequence:

A. 16–18. The Holy Spirit’s witness with the new nature as to our *standing* as the sons of God.

B. 19–21. Creation waiting to share the coming glory of this manifestation of the liberty of the glory.

B. 22–25. Creation uniting in groaning with ours waiting for the manifestation of our resurrection glory.

A. 26, 27. The Holy Spirit Himself helping our infirmities owing to our *state*, by His intercessions.

Romans 8:28–29 is an example of division, where two opposing concepts are contrasted:

A. 28–32. Secured by God’s *purpose*, as effecting our *standing*.

A. 33–39. Secured by God’s *love*, as effecting our *state*.

There are times where seeming contradictions occur in the Bible, such as in varying accounts of the same events. Nevertheless, when a proper investigation is done, both passages can be shown to be true, not merely one or the other. The Bible presents complementing concepts, not contradictions.

¶ *Belief in the Word*

The Spirit of God is able to work on the heart of a person, so that they may become a willing hearer of the Word. If a person makes a decision to hear, they are not going to look to disbelieve, but to believe. When they are challenged with a difficulty in the Scripture, they will be open to come to an understanding. “So then faith *cometh* by hearing, and hearing by the word of God” (Romans 10:17).

The reason for seeming difficulties in the Bible relates to the “dark sayings” (Proverbs 1:6b), which the worldly wise cannot understand: “For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.” (Isaiah 29:10–12). There are many who are wise in their own eyes, who cannot attain to the wisdom of God, because their entire basis of reasoning is wrong. It is not a matter of whether a person is learned or unlearned but whether they are open to the Spirit of God to give them understanding.

The wise man who can understand the Word is of those who are spiritual: “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.” (1 Corinthians 2:12–14).

To become truly learned, people must have their hearts opened by God: “And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?” (Luke 24:32). “Then opened he their understanding, that they might understand the scriptures” (Luke 24:45).

The manner in which people approach the Scriptures is a test of their heart: if they say the Bible is full of contradictions, then when they come to difficulties in the Bible, they will immediately seize upon these as “proofs” of their unbelief. However, to the believer, the Bible difficulties are always resolvable: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (2 Timothy 2:15). “The heart of the righteous studieth to answer” (Proverbs 15:28a). “Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For *it is* a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the LORD, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?” (Proverbs 22:17–21). There are no contradictions in God’s Word, for it is no work of men, but of God.

John W. Burgon (1813–1888), in one of his sermons on inspiration and interpretation taught, “Why then are difficulties of this, or of any kind permitted in the Gospel at all? it may be asked. — I answer, that they may prove instruments of probation to you and to me. ... The difficulties in Holy Scripture, — which are numerous, and diverse, and considerable, — are admirable tests of the moral, the spiritual, the intellectual temper of Man.”¹

¹ Burgon, *Inspiration and Interpretation*, page 71.

¶ Inspiration

When the Bible was written, it was not an elaborate hoax, neither was it based on some secretive ideas present at a certain historical time, as the Apostle Peter affirmed, “For we have not followed cunningly devised fables” (2 Peter 1:16a). The words of the Bible were directly from God, and were written down by men used of God: “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 1:21).

The Bible reveals how it was formed: “All scripture *is* given by inspiration of God” (2 Timothy 3:16a). This means that the men who wrote the Bible were not merely writing their own words, but the Holy Ghost was directing them as to what they should write. God used the writers as they were yielded to him. There are many references in the Scripture to the “hand of Moses”, and it is evident that the personality of the writer and his particular vocabulary is present. However, although some of the writers were provincial fishermen (or shepherds), for example, their ability was enhanced by God. Thus, their writing was not by mere mechanical dictation or automatic writing, but came out of their minds as they received the revelation of the Lord to them. They must have been, at least by faith, aware of the Lord’s using of them in writing.

Every part of the Scripture is inspired, fully the words of God, which is sometimes called the doctrine of “plenary inspiration”. “Verbal inspiration received classic expression by the 19th-century English biblical scholar John William Burgon: ‘The Bible is none other than *the voice of Him that sitteth upon the Throne!* Every Book of it, every Chapter of it, every Verse of it, every word of it, every syllable of it, (*where are we to stop?*) every letter of it, is the direct utterance of the Most High!’ (From *Inspiration and Interpretation*, 1861). This explains Burgon’s severe judgment that the revisers of the English New Testament (1881), in excluding what they believed to be scribal or editorial additions to the original text, ‘stand convicted of having deliberately rejected the words of Inspiration in every page’ (*The Revision Revised*, p. vii, London, 1883).”¹

The unity of the Scripture is evident, though amazingly, written by so many penmen. The Bible is made up of sixty-six books written over a period of at least 1570 years, with a space of 400 silent years between the Testaments. It was written by many different people (though the author is God): Moses, Joshua, Samuel, David, Asaph, Heman, Ethan, Solomon, Agur, Lemuel, Ezra, Nehemiah, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Matthew, Mark, Luke, John, Paul, James, Peter, Jude, besides others, and there were also scribes involved, such as Baruch in Jeremiah, Tertius in Romans and the men of King Hezekiah in Proverbs.

If an inspired person, in who the Spirit of Christ was using, was speaking to a scribe, it is reasonable to believe that not only was the speaker giving the Word without error, but the recording of it was without error in the writing. The all-powerful and perfect God would be able to cause it that no errors were being made in the recording of Scripture.

It is possible that some of the Biblical account or some of the information is based on either pre-Biblical patriarchal writings, or on other sources. However, inspiration must be strictly applied to when that particular book was written. It is also possible that some books were formed or edited at a later date, which would be when the inspiration took place. Some books, such as the Kings and the Chronicles fit in this category, and there are references in various books to a present time somewhat later than the events described, such as that places are called a certain name “unto this day”.

¹ “Literal Interpretation”, *Encyclopedia Britannica*.

There has built up a great area of unbelief in regard to the formation of the Bible, which eventually views the Bible as a human book, and its origin and perpetuation as entirely human, fraught with accidents, omissions, additions and other imperfections.¹ However, the correct traditional view is that the Bible is the work of God, though He has used men to do His work, whatever has happened in regards to the Bible is entirely the plan of God, and His inspired Word has been given to endure all human failings or interference.

¶ *Old Testament Scripture*

God first revealed His nature in the Old Testament by speaking in the act of the creation. Even the manifestation of His presence was with His voice: “And they heard the voice of the LORD God walking in the garden in the cool of the day” (Genesis 3:8a). Again, “a still small voice. And it was so, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?” (1 Kings 19:12b, 13). And again, “And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more” (Hebrews 12:19).

Moses knew he was writing the very commandments of the Lord, even calling it the voice of the Lord: “AND it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day” (Deuteronomy 28:1a).

The Old Testament Scriptures were clearly considered to be the Word of God by those people who read them: “Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.” (1 Kings 8:56). Here, the people are aware that God promised by the hand of Moses. God did not merely speak and let the people forget His words, or the words would have been lost, but He had His Word written down. Likewise, Daniel knew he was writing Scripture, because he was told, “But I will shew thee that which is noted in the scripture of truth” (Daniel 10:21a).

¶ *The New Testament view of the Old Testament*

Jesus considered that the Old Testament was the Word of God. He refuted the Devil by saying, “it is written” (Matthew 4:7c) over and again. Jesus said, “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” (Matthew 4:4b). This was a quote from Deuteronomy 8:3, which meant that Jesus considered Deuteronomy to be Scripture. As well as this, Jesus preached and taught based on the Old Testament, which shows His belief that throughout it was God’s Word, such as His quotes from the book of Daniel when teaching His disciples in Matthew 24:15; the book of Isaiah in His sermon in Luke 4:18; and the book of Psalms in His refutation against the Jews in John 10:34.

The Gospel writers knew that the whole of the life of Jesus was the fulfilment of various prophecies spoken in the Old Testament. Luke records, “And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures” (Luke 24:44–45). Elsewhere, there are

¹ Newton, chapter 1.

statements like, “Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, ...” (Matthew 1:22).

The Jerusalem apostles treated the Old Testament as Scripture, both before and after receiving the Holy Ghost, as Peter said, “For it is written in the book of Psalms” (Acts 1:20a), and then, “But this is that which was spoken by the prophet Joel” (Acts 2:16). Peter later said, “Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.” (Acts 3:24).

The Apostle Paul taught from the Old Testament: “And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.” (Acts 17:2, 3).

The Jews considered the Old Testament to be true: “And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet” (Matthew 2:4, 5). In fact, there was a widespread knowledge of the coming of Christ, because they said, “Hath not the scripture said, ...”? (John 7:42a) and “They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.” (John 7:52). Even the Samaritan woman at the well said, “I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.” (John 4:25b).

¶ *New Testament Scripture*

After Peter confessed that Jesus is the Christ, Jesus said, “Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” (Matthew 16:17b, 18). The rock relates to the Word of God, as Jesus affirmed elsewhere: “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock” (Matthew 7:24). The New Testament Church is built on the Rock of the Word of God. Various passages show that Jesus Himself is entitled the Word, because He was speaking and bringing the Word, such as John 1:1 and 1 John 5:7. Furthermore, since the Old Testament Word became manifest in the flesh, the New Testament Church is built upon this, and true believers must receive the living Word. This means following Christ and agreeing with the Bible (see 1 John 2:5, 6).

Since Peter was the chief apostle, his work was highly important, and he said, “Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance; ... Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.” (2 Peter 2:12, 13, 15, 16). Peter, evidently, was a driving force behind the organisation of the collation and dissemination of the New Testament. He went on to testify of a voice that he heard (also recorded in the Gospels, in Matthew 17:5, Mark 9:7 and Luke 9:35), “For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.” (2 Peter 1:17, 18). But Peter acknowledged that this was not

enough, he understood that the truth needed to be established in a new round of inspired Scripture, just as it had been in the Old Testament. One reason was because of the threat of heresies, but the major reason was that the Word must abide in every believer's heart.

“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: Knowing this first, that no prophecy of the scripture is of any private interpretation. 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. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.” (2 Peter 1:19–2:2).

One of the New Testament prophets was the Apostle Paul (see Acts 13:1). Paul wrote, “remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.” (Acts 20:35b). Not only did they consider the words of Jesus to be true, but this agrees that the Gospel of Luke is Scripture, because these teachings are recorded in the sixth chapter of that Gospel.

Again, he speaks of the Jesus fulfilling Old Testament Scriptures, “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures” (1 Corinthians 15:3, 4). The actual accounts of these events would also be Scriptural, and are found in the New Testament, which further shows that the four Gospels are Scripture. Jesus fulfilled His own New Testament prophecies also in this matter, “And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.” (Mark 8:31).

Paul also asked, in writing to the Corinthians, “What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.” (1 Corinthians 14:36, 37). Here, the book of Corinthians is said to be both the Word of God and the commandments of the Lord.

The Apostle Peter agreed that Paul's writings were Scripture, saying about Paul, “As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.” (2 Peter 3:16). Peter mentioned that there are other Scriptures too, including the other New Testament books.

Luke reveals, “FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed.” (Luke 1:1–4). The setting in order could only be done if Luke truly had the perfect understanding that was given to him by God. The many other declarations set forth about the life of Christ could include both other inspired writings, and other contemporary witness accounts for the purpose of teaching and exhortation. Isaiah himself prophesied: “Bind up the testimony, seal the law among my disciples.” (Isaiah 8:16). This meant that there should be an official and proper unwavering record.

Jude wrote, “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.” (Jude verse 3), “But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ” (Jude verse 17). The only way to remember the words — or even know them — is if they were transmitted in some fashion, that is, by writing. And this command comes down through the ages, so that the present disciples of Christ may also remember the precious words.

¶ *The preservation of God's words*

There are many who seem to be Bible people, who attempt to stand for the Bible as an authority, but deny its ability to endure through history. This belief basically undoes everything that the Biblical doctrine of inspiration accomplishes. It is illogical that the all powerful God would give His complete Word, only to have it lost over time. Such a thing would be detrimental to the very foundation upon which the Scriptures are accepted. Such a belief contradicts the promises of Scripture regarding its own preservation, transmission and word perfection.

“The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” (Psalm 12:6, 7). The words of the Lord are recognisably words that belong to Him. If He is pure, then it follows that His words are pure also. The words do not become perfect over time, but begin perfect, and are kept perfectly throughout history. The Bible promises that every individual word would be preserved, and that none would be lost, or lose their power. “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.” (Isaiah 55:11).

Jesus highlighted the very sure place of every last letter in the Word, saying, “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). There are certain scholars who attempt to make some of the words pass away. Nevertheless, the Bible promises, “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. ... 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).

Every word and concept of Scripture is considered by Scripture to be preserved and available: “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” (Romans 15:4). The Word assures that it is a Word for all seasons.

Regardless of all the work of evildoers, the true Word of God cannot be lost. No evildoer is able to stop God's purposes in history, as the Lord is all powerful and rules outside of time: “He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.” (Psalm 66:7). Therefore, God's Word prevails through all circumstances.

¶ *The Word through time*

There are plain statements in the Scripture regarding its ability to endure through time: “Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.” (Psalm 119:160). “But the word of the Lord endureth for ever.” (1 Peter 1:25a). Since the Word is eternal, and has been given as the Bible, it means that the Bible is an enduring revelation. “This book of the law shall not

depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein” (Joshua 1:8a).

The Scripture must be manifest at the end of the present creation, as Jesus said, “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” (John 12:48). Elsewhere, Jesus also implied the Word being present at the end, “Heaven and earth shall pass away, but my words shall not pass away.” (Matthew 24:35). If the Word is to be present at the end, there must be a direct link between that time and the time of inspiration.

The Scripture is really showing that the Scripture is available for the present time. It can be extrapolated that the Bible is available after the year 2000, and is available for the time of Church Restitution. “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. ... 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). Thus, a believer is able to personalise, and to understand that the Scripture has come to themselves, and that this indeed is deliberately part of the plan of God. “For ever, O LORD, thy word is settled in heaven. Thy faithfulness *is* unto all generations” (Psalm 119:89, 90a). “For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.” (Habakkuk 2:3).

Biblical preservation is about God’s ability to transmit His Word through time, so that people may have the Scripture available to them, even to the end of history. This means the true wording of the Bible cannot be lost by copying mistakes, by translation from one language to another, or by actions of sinful men. Yet, it is in those very things on which modern versions are premised upon, and therefore, leads to great confusion. The self-fulfilling argument of the Word of God is that it leads to the conclusion that there has to be a word perfect version of the Word of God available for the last days, and must be in a pure form regardless of mistakes and errors — both accidental and deliberate — which exist in the various versions and manuscripts. This perfect version is the historical collation of all that has been preserved as true and pure, and the rejection of all erroneous readings and errors.

¶ *The Word through space*

The Bible speaks of the world, which is the social system of man and the realm in which he lives. The Earth is the physical environment, and the nature of the habitation of man. The world can be broken up into nations, and other such constructs, while the Earth made up of physical locales (such as islands). The Bible shows that these things are interrelated, so that “the north” or “the east” may mean both be a literal section of the Earth, as well as part of the world with certain manners and customs and the like.

The Word of God is to go forth in space, and specifically to nations, which are both social entities and linked to certain places. Salvation, after all, is for all people, “And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us” (Acts 17:26, 27).

Jesus knew the Word of God would reach all kinds of places, and he prophesied that the woman who had anointed him would be remembered throughout the world: “Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be

told for a memorial of her.” (Matthew 26:13).

The progress of the Word going to the nations means that eventually it would reach them all, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14). This shows that before the end the Word would have gone everywhere. “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). Thus, even the furthest reaches, the most outlying nations would hear. “But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.” (Romans 10:18). Again, “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:8). And it should come to pass, “For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.” (Habakkuk 2:14).

Paul spoke of the effect of the Word of God: “For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth” (Colossians 1:5, 6). This was the result of Christ’s commandment, “Go ye into all the world, and preach the gospel to every creature.” (Mark 16:15b). So even the faith of the believers would be known by the Scripture, “First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.” (Romans 1:8). And, “For your obedience is come abroad unto all *men*.” (Romans 16:19). In fact, every person in every place is supposed to hear, “If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister” (Colossians 1:23). “Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.” (2 Corinthians 2:14).

The emphasis in many Scriptures to do with nations having the Word being delivered to them is that it is to occur at a certain time, specifically, in the last days. It is observable that the Word of God has come to certain nations. However, it is also contained in the Scripture that there is to be a definite response to the Gospel, even by whole nations. In the context of the latter days, the Bible is guaranteeing that certain nations would receive and have a great manifestation of the Gospel in them.

The preaching of the Gospel, the coming of the Word, may be evident in nations, to the point where whole nations may respond to the truth and be converted, “And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.” (Galatians 3:8). Just as houses, cities and nations may reject the Word, they can also accept it: “And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.” (Luke 9:5). Just as the Gospel fills cities, so whole cities can believe, “behold, ye have filled Jerusalem with your doctrine” (Acts 5:28c). And even whole provinces, “so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.” (Acts 19:10). Thus, the blessing is not just that some in a nation are Christians, but that there are whole nations of Christians, that is, Christian nations.

Jesus fully intended for the Gospel, in reaching whole nations, to have whole nations come to believe and obey, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 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). Paul

also wrote that nations should be obedient, “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).

There are prophecies in the Bible that whole nations should be converted. “And so all Israel shall be saved” (Acts 11:26). The Bible shows that specific Gentile nations should believe and that some evil nations are to repent, “Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.” (Psalm 68:31). And then there are nations referred to in the Scripture as entering into great national blessings by receiving the Word, “Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” (Matthew 21:43). Again, “But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.” (Romans 10:19). The Bible seems here to be showing that there is also a specific unnamed nation as entering into a special blessing in regards to the Gospel, such as the blessing which should have been the Jews’ and the ability to witness to Israel.

The Scripture indicates that the unnamed Christian nation of the latter days, which is to be of primary importance concerning the Word. There are multiple verses in the Bible which link the Word and such a nation to be in the uttermost parts or ends of the Earth, and more specifically, to the uttermost part of the earth, the end of the world and the end of the earth. There are also passages speaking of far or afar. There are also references to the East and rising of the sun. There is also a link made to islands or isles. The Scripture even mentions isles of the east. The forty-first chapter of Isaiah is one particular place which links these things, indicating that there should be a Christian witness coming from a particular Gentile nation which has the Word. This particular interpretation of prophecy cannot be interpreted to have been fulfilled any time before the year 2000.

¶ *The Word’s measure*

The Word going forth in time, and through space, must also be the same Word as the beginning. This is the measure of its quality, whether it is the same, and whether the truth of it is present. The Word, being holy, must be separate from all forces that may operate in time and space or in any other way against it, and must be kept holy.

The Bible speaks of how God “had promised afore by his prophets in the holy scriptures” (Romans 1:2b). The Scripture is holy, as Paul also wrote to Timothy, “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.” (2 Timothy 3:15). The Holy Bible would not be in any way diminished, “Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.” (Deuteronomy 4:2).

The Scripture is to be full and utterly true. It must be fully God’s Word, and pure and perfect in every word, “Every word of God *is* pure: he *is* a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar” (Proverbs 30:5, 6). There cannot be anything less than the fullness of the Word of God, “For the word of the LORD *is* right; and all his works *are done* in truth.” (Psalm 33:4). It is fully perfect, “The law of the LORD *is* perfect” (Psalm 19:7a). This means that the Bible must be fully present and available in its absolute form, “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.” (Isaiah 55:11). No word is to fail, but every part of it is to exhibit its power, “Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his

good promise, which he promised by the hand of Moses his servant.” (1 Kings 8:56). Thus, it is impossible for anything to corrupt the Word, “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” (1 Peter 1:23).

Since the Word is holy, and is going forward in such a state, and is to be manifested in its purity, such a manifestation must be available for the present time. This means that the pure Word must be seen, and that it is a Word that has endured and shall endure all purification or purging, in that nothing at all may stand, except what is truth. “The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” (Psalm 12:6, 7). Anything impure cannot have a place in the Word. Although various things could be done against the perfection of the Word, the pure Word is observable, and certainly must be available after the year 2000. It would have to be presented purged from all other errors and imperfections.

It is evident that in English there are many claimed versions of the Bible. They all differ to each other. Even a slight difference can mean the difference between perfection and error, since God is concerned with the very words and with jots and tittles. The Bible affirms that there should only be one such Bible, which is purified, must be available, and is obtainable at the present time. “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). There is one word perfect, standard English Bible for the whole world, which is at hand, as the Apostle John wrote, “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. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” (Revelation 10:10, 11).

¶ *Bible doctrine*

The Bible is filled with teachings or doctrine. The doctrines in the Bible are entirely true, inerrant and infallible. The Bible speaks of itself as being the standard of doctrine: “For I give you good doctrine, forsake ye not my law.” (Proverbs 4:2). Thus, there is a direct relationship between the Word of God and the doctrine of God. “All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Timothy 3:16). Accordingly, proper doctrine must be based on the Word of God.

True Christianity shares and continues the same doctrine of Christ and the apostles: “Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.” (John 7:16, 17). “And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” (Acts 2:42). If God’s Word does not fail, it is certain that no doctrine can fail either. This means that Bible doctrines must be continued and carried on through history, and into the present. Every doctrine in the present must be whole and entire, and can be so, when based on a perfect Word.

¶ *The exaltation of the Scripture*

The great reformer, Martin Luther (1483–1546), could discern that “God is in every syllable.” He saw that “No iota is in vain.” And he believed that “One should tremble before a letter of the Bible more than before the whole world.”¹ Of course, Martin Luther must have been speaking by faith as concerning the perfect Word.

¹ Greenslade, page 12.

The sixth article of the Anglican *Thirty-Nine Articles of Religion* declared that, “Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.”¹

Miles Smith (1554–1624), in the preface to the 1611 King James Bible, gave the references for the following passages which praise of the Holy Scriptures: “Search the scriptures” (John 5:39). “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” (Acts 17:11). And also the dangers of not praising the Scripture: “To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.” (Isaiah 8:20). “Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.” (Matthew 22:29). “Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken” (Luke 24:25).

Chapter one of the *Westminster Confession* (1644) spoke of “the full discovery it [Scripture] makes of the only way of man’s salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God”, and that God, “by his singular care and providence, kept [the Word] pure in all ages”.

In 1682 the Puritan, John Canne, wrote in his introduction to the Bible: “I do not know any way whereby the Word of God (as to the majesty, authority, truth, perfection, etc. of it) can be more honoured and held forth, and the adversaries of it (of all sorts) so thoroughly convinced, and silenced, as to have the Scripture to be its own interpreter.”

Charles Wesley (1707–1788), brother of John Wesley (1703–1791), wrote, “Come, O Thou Prophet of the Lord, Thou great interpreter divine, Explain Thine own transmitted word, To teach and inspire is Thine; Thou only canst Thyself reveal, open the book and loose the seal.”²

Pentecostal apostle Smith Wigglesworth (1859–1947) would say, “For God’s Word is: Supernatural in origin. Eternal in duration. Inexpressible in valour. Infinite in scope. Regenerative in power. Infallible in authority. Universal in application. Inspired in totality. Read it through. Write it down. Pray it in. Work it out. Pass it on.”³

¶ *The Bible as the foundation for revival*

True revival of religion will only occur when the Word of God is preached: “So then faith *cometh* by hearing, and hearing by the word of God” (Romans 10:17). After this, the Holy Ghost must be allowed to confirm the Word with signs following (see Mark 16:20). A revival of religion is a time when hearts are awakened to the horrors of sin and are turned to the love of God and His Word. It is only then that people will be filled with fervour to do the will of God. Unless people are stirred by the Word and prayer in the Spirit, they will not live the way God wants them to be.

The Bible promises great outpouring of the Holy Ghost, but only as the Word is established: “But those things, which God before had shewed by the mouth of all his prophets, that Christ should

¹ McGrath, page 224.

² Wesley, C., *Redemption Hymnal*, number 269.

³ Liardon, *Wigglesworth*, page 702.

suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:18, 19).

Paul argued that it was necessary to establish the law of the Word of God first, before the salvation of the Gospel could be believed (see Romans 3:31). Peter showed that the Gospel and the Word are linked: “And this is the word which by the gospel is preached unto you.” (1 Peter 1:25b). Therefore, a Gospel without Scripture is a false Gospel.

The Word establishes first of all, “As it is written, There is none righteous, no, not one” (Romans 3:10). This means that all mankind are a race of violators of the standard of God, which is His Word. He says, “for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.” (Galatians 3:10b). Thus, all people are in a state already damned, ready to be thrust down to Hell, because they are not obedient to the very words of God.

Nevertheless, the good news is that pure, cleansing blood was shed and that the Saviour went to Hell on mankind’s behalf: “For this is my blood of the new testament, which is shed for many for the remission of sins.” (Matthew 26:28). “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” (Romans 5:8). “AND you *hath* *be quickened*, who were dead in trespasses and sins” (Ephesians 2:1). And so Christ freed all from breaking of the law, as sinning is not keeping the Word of God (see 1 John 3:4).

So believers in Him are able to be perfect now by his power: “Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matthew 5:48). Jesus also said, “If ye love me, keep my commandments.” (John 14:15). It is not impossible for people to “Be perfect” (2 Corinthians 13:11c), or the Bible would not have commanded it. When the Word of God is put into action in people’s hearts, it is the power of God that enables them to keep it perfectly. This is because the life of God is at work in the Word: “And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.” (Ezekiel 36:27).

True Christianity is evident when a person lives the Word: “For the word of God *is* quick, and powerful, and sharper than any twoedged sword” (Hebrews 4:12a). “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” (John 15:7). It is when people think, speak and act the Word that great signs and wonders take place. This is what the Holy Ghost requires for true revival, and the great promulgation of the Bible message in the last days. The Bible is supremely relevant and necessary, and must be presently available for the world.

¶ *God is able to give the Word to the end time publishers*

The Bible reveals that it was not only God’s intention to give His Word, entire and perfect, to believers, but that it was specifically His will that the believers of the latter days would have the whole Word also. God was powerful enough to get the whole Bible, so that it might have been possessed by the Christians in Asia Minor before the death of the Apostle John. “BEHOLD, the LORD’s hand is not shortened, that it cannot save” (Isaiah 59:1a). Since God has not weakened, His ability to get the Word to the last days Christians must be just as sufficient.

The fundamental idea held up by the lineage of King James Bible supporters (since 1882) is that the Holy Ghost who worked in giving the Scripture is the same who has maintained, protected, preserved and delivered the Word by various vessels and means of His providence to the latter days believers,

who are to take up the standard, and raise it for the nations. “The Lord gave the word: great *was* the company of those that published *it*.” (Psalm 68:11).

2. From the Originals to the Reformation

¶ *The Word is first*

The Bible says, “IN the beginning was the Word” (John 1:1a), Who was the eternal Author and Who possessed the words to communicate to mankind from eternity. Initially, the Word of God was in the mind of God, then from Heaven was progressively revealed and written on Earth: “For ever, O LORD, thy word is settled in heaven.” (Psalm 119:89). “He sheweth his word unto Jacob, his statutes and his judgments unto Israel.” (Psalm 147:19). The Word that is observable and known on the Earth is that which God has in Heaven, which God had from the beginning.

The Apostle Paul, when teaching about Jesus, quoted from the book of Psalms, which had been written hundreds of years before, “Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.” (Hebrews 40:7). There was no complete volume of the book — or Bible — on the Earth at the time of Christ, as the New Testament had not been written yet. Nevertheless, the scrolls of the Old Testament were in synagogues and in the Jerusalem temple, and could have been found together. It is the judgment of some Bible scholars that “Those many writings of the Old Testament are found to have been collected into a single volume about four hundred years before the Christian era”.¹ The prophecy of Psalm 40 is primarily speaking of the complete volume of the book in Heaven, which afterwards also occurred on the Earth. “Holy Scripture is declared by inspired men to be the utterance of the Eternal GOD, it was to have been expected beforehand that its texture would bear witness to its Divine origin; and that, to interpret ‘like any other book,’ would be to forget its extraordinary character ... the utterance of the Ancient of Days; for that utterance, enshrined in one particular volume, clearly makes that volume essentially unlike any other volume in the world.”²

The writers of the Bible were inspired by God. They wrote exactly what God directed them to write, that is, by their free wills they operated according to God’s providence. The words were both human, that is, the writers’ own words, and divine, that is, God’s Word. In some places they copied out existing words and records, such as the letter of King Artaxerxes: “and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.” (Ezra 4:7b). The Bible Autographs were the first written form of a book, being the first compilation into an actual complete book. Thus, sometimes it was part of the inspiration process to select from other things already written. Since the Word of God existed from the beginning (see John 1:1), then it must be inferred that King Artaxerxes was directed by God to write such a letter, or Pilate to make a certain superscription for the cross: “Pilate answered, What I have written I have written.” (John 19:22), or the Devil to speak certain immortalised words. Inspiration, in the strict sense, could not be imparted to these sources; but they operated according to the foreknowledge of God.

At another place God Himself wrote a certain portion of words: “AND the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.” (Exodus 34:1). All that was required by the writer was to take these words and put them into the actual work he was writing, which is when the actual inspiration took place.

The inspired work was in book form, evidently made of animal skins or paper and ink: “And the LORD said unto Moses, Write this *for* a memorial in a book” (Exodus 17:14a). “MOREOVER the LORD said unto me, Take thee a great roll, and write in it with a man’s pen concerning Maher-

¹ Burgon, *Inspiration and Interpretation*, page cli.

² Burgon, *Inspiration and Interpretation*, page 147.

shalal-hash-baz.” (Isaiah 8:1). “Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever” (Isaiah 30:8). “Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.” (Jeremiah 36:2). The Word was to be recorded in a way that was designed to endure to future times.

The same occurred in the New Testament, which is predominantly made up of epistles: “Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.” (2 John verse 12). “Ye see how large a letter I have written unto you with mine own hand.” (Galatians 6:11).

Sometimes a scribe wrote the words as the prophet spoke them: “And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.” (Jeremiah 36:17, 18). At times the Apostle Paul also dictated to a scribe, such as, “I Tertius, who wrote *this* epistle, salute you in the Lord.” (Romans 16:22).

The purpose for the writing was also known to the prophet, mainly that the words would be in memorial in the future: “Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. ... And these *are* the words that the LORD spake concerning Israel and concerning Judah.” (Jeremiah 30:2, 4). Concerning “all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.” (Ezekiel 43:11). “And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.” (Habakkuk 2:2).

¶ *The original languages of the Old Testament*

The men who were used of God to write the Scripture did not make any mistakes in the Autographs, no matter what language they wrote in. Most of the Old Testament was written in Hebrew, which was the continuation of the original language spoken from the beginning. Moses, when writing Genesis, used Hebrew to present God and His words in the creation. His report of geographical names was also in Hebrew. This indicates that God and Adam actually spoke Hebrew. This language was the common tongue of man from Adam until the building of the great tower at Babel, where “the whole earth was of one language, and of one speech.” (Genesis 11:1b). Noah’s descendants were forced to migrate from Babel following the confounding of the tongues there. The languages of the Earth were split into three major categories: Japhetic, Hamitic and Semitic, with multiple varieties. However, there was a line of Shem which retained the original language: Eber spoke the original language at the time the languages split at Babel. So when Eber’s son Peleg was born, the language was named “Hebrew” after Eber (see Genesis 10:25). This Hebrew language was retained by certain Mesopotamians through to Abraham, and apparently did not change, all the way until after John wrote the book of Revelation. Thus, the judgment of the modern scholars is that “Literature in Hebrew has been produced uninterruptedly from the early 12th century BC, and certain excavated tablets may indicate a literature of even greater antiquity. From 1200 BC to c. AD 200, Hebrew was a spoken language in Palestine”.¹ What they must admit is that the Hebrew of Moses (regardless of when they date his writings) must be the same as the Hebrew that John referred to in the book of Revelation (see Revelation 9:11 and 16:16). In fact, Hebrew was still being kept by the Jewish keepers of the traditional text, the Masoretes, who carefully maintained their copies of the Hebrew Scripture through the mediæval period.

¹ “Hebrew Literature”, *Encyclopædia Britannica*.

While most of the Old Testament was written in Hebrew, several portions were originally in Chaldee, which the Bible calls “Syriack”, that is, “the tongue of the Chaldeans” (Daniel 1:4b), in which tongue “spake the Chaldeans to the king in Syriack” (Daniel 2:4c), and which was also called “Syrian” in Ezra 4:7. The passages originally written in Syriack-Chaldee (also called Syro-Chaldaic) are Ezra 4:8–6:18; 7:12–26 and Daniel 2:4–7:28. It is evident from the context that these passages were originally in a different language to the language of Israel, and that speakers of both languages could not directly understand each other, as is shown by 2 Kings 18:26, 28, 2 Chronicles 32:18, Isaiah 36:11 and 13. “Speak, I pray thee, to thy servants in the Syrian language; for we understand *it*: and talk not with us in the Jews’ language in the ears of the people that *are* on the wall.” (2 Kings 18:26b). Moreover, Daniel and his companions spoke the Jew’s language, and had to be taught the language of Babylon (see Daniel 1:4). It can also be gathered that the Jews’ language differed in Esther 8:9.

The language of Syriack-Chaldee in the Old Testament time is distantly related to Hebrew, and started as Hebrew rather than as a distinct Semitic language at Babel. Abraham was a Syrian (Deuteronomy 26:5), and their kinsfolk were called Syrians (Genesis 25:20). Over time, the Syrian language differed from Hebrew, which gave rise to the language afterwards known as Syriack-Chaldee. This language came to be spoken in Mesopotamia, Syria, Assyria and Chaldea. The pure Hebrew and the early Syrian were set to differ from the time of Jacob: “And Laban called it Jegar-sahadutha: but Jacob called it Galeed. And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed” (Genesis 31:47, 48).

Although portions of the Old Testament were written in Syriack-Chaldee, with the rise of the Grecian Empire, knowledge of Syriack-Chaldee soon diminished in Israel. Since the Bible could not be in a language that the Jews would not understand, it could be possible that the scribes at Jerusalem translated those portions into Hebrew, or that translations were made at synagogues. However, there was still a strong Jewish community in Babylon which spoke Syriack-Chaldee, and had the Old Testament translated into their language for their use. The wise men who visited Christ soon after His birth obviously had the Old Testament at their disposal, and this was doubtlessly in the Syriack-Chaldee translation, known also as the Babylonian *Targum*, which is usually dated to having been made in the fourth century before Christ. Syriack-Chaldee scrolls were also kept at Jerusalem, and form part of the Dead Sea Scrolls, which were hidden seventy years after the birth of Christ at the fall of Jerusalem, and were only rediscovered in the twentieth century.

¶ *The original language of the New Testament*

In the New Testament times, it is plain that the inhabitants of Judæa did not speak Syriack-Chaldee, nor any other dialect related to it which modern scholarship calls “Aramaic”. In order to bring understanding to the common Jew, who may not even have known Hebrew, it is probable that the Greek translation of the Old Testament was used in synagogues. The New Testament strongly hints that Syriack-Chaldee was an unknown tongue, “And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia” (Acts 2:98, a). As for the Syrian language of that time, that is, classical Syriac, a modernist may point out that the people of Decapolis and Galilee were in proximity to where classical Syriac was being spoken. Some even explain the “foreign” words in the New Testament as not being Hebrew, but actually a dialect of classical Syriac. There is no Biblical evidence to show that the Jews around the time of Christ and the apostles were speaking a language called “Aramaic”. In the New Testament it actually states that Hebrew was the proper tongue, “And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.”

(Acts 1:19). In fact, Paul gave a whole sermon in Hebrew there, which the Jews understood (see Acts 21:40–22:2).

Thus, to insist on the hypothesis that Christ and the Early Church were speaking “Aramaic” is to actually contradict the Bible, which states that Hebrew, not Aramaic, was being spoken. This unhistorical error has been promoted most especially by those who do not accept the proper traditional view of the Bible, and it is a sign of general unbelief that it has been widely accepted.

The New Testament was set in a time when three languages were predominant in Palestine, as shown by Pilate’s superscription on the cross of Christ: Greek, Hebrew and Latin (see Luke 23:38 and John 19:20). The latter reference also shows that many Jews were literate, although this does not necessarily reveal how literate the common population was.

The common language in the New Testament was Greek. Alexander the Great had brought the Middle East under Greek rule, and on his death, Syria became the centre of the Seleucid Greeks, while Egypt was the centre of Ptolemaic Greeks. Thus, Syria, Egypt and Palestine had the common language of Greek, even under the Roman occupation. When Jesus came, He and the people generally spoke Greek. There is much evidence for this, including the fact that the entire New Testament was written in Greek, even those parts which were addressed to Jewish and Roman audiences. Jesus spoke Greek in Mark 7:26, and on most other occasions. Common Hebrew names and words had been adapted into Greek. The name “Jesus” was the Greek form of the Hebrew “Joshua”, and Jesus even called Himself the Greek derived “Alpha and Omega” (Revelation 1:8). A good deal of the early converts at Jerusalem were Greeks (Acts 6:1), some of them preached to the Greeks (Acts 11:20), Paul and Barnabas could speak Greek (Acts 9:29; 14:1; 17:4, 12; 18:4; 19:10, etc.), and Greek must have been the common language between the Jerusalem Christians and the church at Antioch (Acts 15:23). The proper language for Jews was Hebrew, and the language of Antioch was classical Syriac, nevertheless, all could speak Greek. This same was the case for all the dwellers in that region, “The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.” (Mark 7:26).

The religious language of the New Testament was Hebrew, and the Jewish leaders used it extensively. The New Testament expressly contains references to Hebrew words, such as, “Bethesda” (John 5:2), “Gabbatha” (John 19:13), “Golgotha” (John 19:17), “Abaddon” (Revelation 9:11) and “Armageddon” (Revelation 16:16). Jesus spoke Hebrew in Mark 5:41; 7:34; 14:36, 15:34, as well as Matthew 27:46 and Acts 26:14. Jesus could read it in John 7:15 and Luke 4:16, and can be gathered to have done so in other places, such as John 8:17 and Matthew 22:44. Paul understood and could speak Hebrew, as shown in Acts 26:14, and Acts 21:40–22:2, where a whole crowd in Jerusalem listened to Paul speaking Hebrew. Paul even used Hebrew words (though using Greek letters) when writing to a mainly Gentile audience in Romans 8:15, 1 Corinthians 16:22 and Galatians 4:6. Others also spoke Hebrew, such as Mary Magdalene in John 20:16, and understood it, such as Peter in John 1:42. The written Hebrew in the New Testament is very likely to have been originally presented with Greek characters.

The language of Rome was also used for official purposes. Christ demonstrated his knowledge of Latin in Mark 12:16. A few words, such as names of places and people, are from the Latin, such as “Prætorium” (Mark 15:16), “centurion” (Luke 7:6), “Appii forum” (Acts 28:15), etc. Mark obviously used Greek characters to write Latin.

¶ *The antiquity of the Scripture*

While the Bible books were written by their avowed authors, it is evident that Moses did not write of his own death, which was written some time later, “but no man knoweth of his sepulchre unto this day.” (Deuteronomy 34:6b). In fact, this convention is found in a number of Bible books. Some books also cover a range of history. This does not mean that the authorship of such books should come into dispute — the author is God, and the prophets His penmen — but that holy men were used of God. Often it fell to men in a later generation upon which the inspiration occurred. To take the example of Moses, it is likely that he wrote most of Deuteronomy, but that the last part of it was written by Joshua. Thus, the compilers or editors were not far removed, but were the common-sense descendants, continuing in the labours of their particular spiritual fathers. Therefore, it can never be accepted that the Bible is the product of pious forgeries, or that the narrative was formed by some late editors.

To take the example of Moses, there is ample evidence, such as at Luke 24:44, to say that Moses really did write the words of the Law. Moreover, a copy of a book of the law was discovered in the temple hundreds of years after Moses wrote it. It was obviously unaltered, and not merely a recent invention in those days. “Hilkiah the priest found a book of the law of the LORD *given* by Moses. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan. And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do *it*.” (2 Chronicles 34:14b–16). “And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it. And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.” (2 Kings 22:8, 10, 11).

Daniel had available to him the book of Jeremiah in Babylon about seventy years after the book was written. “In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.” (Daniel 9:2). The book of Jeremiah was formed by Baruch. In fact, the Bible not only states several times that Baruch wrote what Jeremiah said, but also never says that Jeremiah wrote that book, though it says it contains his words. Therefore, for Daniel to have access to that book, which was less than seventy years later (because it contained a seventy year prophecy in it), and refer to it in such a way as if it were known to the Jews, shows that the book must have already been established and finalised.

As for the events of the New Testament, they were widely known and attested to before those things were even written. Peter came to a Roman centurion, who apparently knew the intimate details of what Christ had taught and done before any New Testament book was even written: “The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.” (Acts 10:36–38).

The apostles were soon producing Scripture, and immediately met up with two problems, the first was that the Scripture was being corrupted. “For we are not as many, which corrupt the word of God” (2 Corinthians 2:17), and “they that are unlearned and unstable wrest, as *they do* also the other

scriptures, unto their own destruction.” (2 Peter 3:16). In this example, Peter was recognising Paul’s writings as Scripture and equal to the Old Testament, even before their deaths! The other problem was that certain counterfeit and false books were circulating. “That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.” (2 Thessalonians 2:2).

The early solution to the problem of corruption was by sound teaching, which in the Old Testament was the responsibility of the Levites. “So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.” (Nehemiah 8:8). More importantly, there was an active guardianship of the Bible text, as can be gathered from Paul’s education: “I am verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.” (Acts 22:3). The “perfect manner of the law” indicated a need to keep it pure. It was also important that the Scripture be kept, whether it was done by Jews, or by the apostles and bishops in the New Testament. Thus, as Paul ministered to the Gentiles, he also worked to ensure that the Scripture was maintained, “And he went through Syria and Cilicia, confirming the churches.” (Acts 15:41).

Paul’s method of countering the false works was by the security of his signature, using it as a sign of its authenticity, “The salutation of Paul with mine own hand, which is the token in every epistle: so I write.” (2 Thessalonians 3:17). However, Paul’s method was only good of the original autograph. Once people began to copy his words, all kinds of factors came into place, which would ultimately be worked out, under the superintendence of the Holy Ghost, for the Scripture to come out from antiquity.

¶ *The first copies*

Copies of the Autographs were made after the words of the Lord were written. For example, the Lord told Moses, “And thou shalt write upon the stones all the words of this law very plainly.” (Deuteronomy 27:8). Most of the copies were not as stone memorials, but written in books: “And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them” (Deuteronomy 17:18, 19). “THESE *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.” (Proverbs 25:1).

According to the Bible, copying mistakes could not be ascribed to these particular copies, though there were other general copies, and generations of them, which contained small copying errors. These had no bearing on God’s ability to preserve the Word through time. Such errors were noticeable, and were often eliminated, but divergent groups of copies did exist. Even so, by the time of the New Testament, the Old Testament was not lost or corrupt, as there must have still been perfect copies among the variants available. Jesus used the Scripture in a synagogue: “And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written” (Luke 4:17). Paul also used the Scripture in synagogues, “And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.” (Acts 17:2, 3). Paul obviously prized his copies: “when thou comest, bring *with thee*, and the books, *but* especially the parchments.” (2 Timothy 4:13).

According to the Bible, these copies did not have errors in them — at least not where the readers and writers were quoting from — or else they could not have been used by these New Testament people: “As it is written in the prophets” (Mark 1:2a). If they were using scrolls with mistakes, then the Holy Ghost would guide them where to disregard an error. “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth” (John 16:13a). Thus, the Holy Ghost would never guide people into error. Nowhere does the New Testament point to mistakes in the copies of the Old Testament. Some of the Dead Sea Scrolls from around that time provide clear evidence that mistakes and divergences were to be found in some Old Testament copies. However, this does not disprove the Bible.

The Bible does not promise that the first handwritten Autographs themselves would be preserved, only their words, and this would be by faithful copies, or in portions of copies. Thus, the Originals would be safely transmitted through time under the providential guidance of God. The Jews themselves were very careful in copying and maintaining the Scripture, and so the discovery of the old Biblical writings among the Dead Sea Scrolls has been useful for seeing the state of the Old Testament leading up to the fall of Jerusalem in 70 AD. The Old Testament text remained static, all the way through to the late mediæval copies of the Traditional Masoretic Text.

¶ *Canon*

The Old Testament canon, or standard, was established through the Old Testament priesthood before Jesus Christ was born. They already had settled which books belonged to the Bible. This established the standard before the New Testament, so that there could be no accusation of Christians adjusting the prophecies, or writing things after they came to pass. The books of the Old Testament were considered to be the Word of God, and even their names were already given: “As it is written in the book of the words of Esaias the prophet” (Luke 3:4a). “And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.” (Luke 24:44). “For it is written in the book of Psalms” (Acts 1:20a). Even the psalms were numbered and in their order: “as it is also written in the second psalm” (Acts 13:33c). There are thirty-nine accepted books of the Old Testament. The Protestant Reformers generally omitted the Apocrypha from the Old Testament, although individual Reformers had erroneous views, such as Martin Luther foolishly saying that he hated Esther, and Sebastian Castellio of Geneva ignorantly calling the Song of Solomon obscene; nevertheless, the proper books were still retained in their translations since they understood the common acceptance of the Old Testament canon.

The New Testament canon was established by the collective priesthood of all believers, as Peter rightly said, “And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.” (2 Peter 3:15, 16). The Church Fathers and the early councils also did much to confirm the Scriptural status of the twenty-seven books of the New Testament, and also served to disallow any false books from entering in. Sets of canon were also listed by heretics and Romanists, such as Origen (185–254 AD), Eusebius (308–340 AD) and Jerome (347–420 AD). Irenaeus (died 202 AD), attested to the authenticity of numerous books of the New Testament, including the four Gospels. Already papyrus fragments exhibited the Gospels together, like P75 which has John following Luke. The current New Testament canon was accepted by the Eastern Orthodox and the early Syrian Churches long before the Reformation. However, the Western Canon (that is, Roman Catholic) also included apocryphal

writings in the Old Testament, as affirmed by the Council of Trent (1546), while Martin Luther questioned whether the books of Hebrews, James, Jude and Revelation belonged in the Protestant Canon; nevertheless, he could not resist godly tradition which recognised and accepted these books. Thus, the entire Protestant standard was established throughout the Reformation, based on the labours of the Eastern Orthodox Church in the preceding years (including the acceptance of Hebrews and Revelation, and the rejection of the Apocrypha).

There were also certain other books and writings that are referred to in the Bible which are not part of the canon of Scripture. Examples include: the book of Jasher, which also recorded Joshua's long day (see Joshua 10:13) and Judah's learning of the bow (see 2 Samuel 1:13); while 2 Chronicles 9:29 mentions the book of Nathan the prophet, the prophecy of Ahijah the Shilonite and the visions of Iddo; also, the book of Gad the seer is mentioned in 1 Chronicles 29:29. In the New Testament, Paul mentions an epistle he sent to Laodicea (see Colossians 4:16).

There are rarer examples, such as New Testament quotes not found in the Old Testament, that are usually ascribed to additional books. Regardless of the sources of such information, such as referring to Enoch, Melchisedec or Moses, the words as they are presented in the New Testament are true as part of the New Testament. Even Paul's quotation of Grecian poets in Acts 17:28 makes those words, as they are recorded in the New Testament, true, regardless of the other content of historical or poetical works. There are also other extra books or writings such as the Assumption of Moses, Jubilees, Enoch (both books) and so on, which are clearly false; nevertheless, they may have contained a few true words. But this does not make these books inspired or canonical. A prominent example is the prophecy of Enoch in Jude verses 15 and 16, which is not expressly found in the Old Testament, though Moses speaks a similar word in Deuteronomy 33:2, as does the psalmist in Psalm 94. Clearly, it was Jude by the leading of the Holy Ghost who actually entered these words into the Bible. Other books made in the time of the Early Church such as the books of Clement, Barnabas and the Shepherd of Hermas are clearly human works, and tend to contain heresy.

¶ *The Septuagint*

The most famous translation from the Hebrew Scripture was the translation of the Seventy Interpreters, called the *Septuagint* or LXX. According to the explanatory preface to the King James Bible, called "The Translators to the Reader", this translation of the Old Testament into Greek was commanded by Ptolemy Philadelphus (308–246 BC), the Grecian king of Egypt. The most likely date being 275 BC, being the same year when the Roman armies began to defeat and supersede the Greeks. Although some mythology surrounds the manner in which the Septuagint was made, it is certainly a translation of the Scripture. The work itself can be shown to be wanting, due to hasty completion in seventy-two days. It also contains deliberate error, such as long ages being added into Genesis. This is not surprising since Egypt has always been the centre of false chronology — modern archaeology and historians have used their interpretations of Egypt's history to make things far older than what they actually are — which allows the unbeliever to reject the chronology as supplied by the Bible.

The makers of the Greek Old Testament were also not fully competent to do this work, as Miles Smith wrote in the preface of the King James Bible, "so it is evident, (and St Hierome [Jerome] affirmeth as much) that the Seventy were interpreters, they were not prophets. They did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance; yea, sometimes they may be noted to add to the original, and sometimes to take from it: which made the Apostles to leave them many times, when they left the Hebrew, and to

deliver the sense thereof according to the truth of the word, as the Spirit gave them utterance.” (TTR, Section 6).

Greek was the common language of the New Testament times, and the *Septuagint* had established an understanding of the Scriptures in the common man. But the New Testament saints, such as the apostles or Christ Himself, could not follow the corruptions of the *Septuagint*, as the Spirit always led them to speak in conformity with the originals. This meant that either they spoke in Hebrew (and followed the pure Hebrew scrolls), or when they spoke in Greek, they gave the exact sense of the originals in that language.

“Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned?” (John 7:14, 15). “Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.” (Acts 4:13).

Much has been made of statements in the New Testament which are not expressly found in the Old Testament. Many of these are thought to be taken from the *Septuagint*, which is often interpretive of the Hebrew Scripture. However, when the New Testament was written, the writers always followed the Spirit, which meant that the Word was always correct and expounded spiritually by the Holy Ghost. This means they could have used the *Septuagint* in places as a legitimate interpretation. Where the *Septuagint* did not agree with the Word of God, they followed the Word of God, not the *Septuagint*. Nevertheless, the early Christians did not make their own new official translation into Greek, lest they should be accused of biasing the translation. This is argued by the preface to the King James Bible, “It is certain, that that translation was not so sound and so perfect, but that it needed in many places correction; and who had been so sufficient for this work as the Apostles or apostolick men? Yet it seemed good to the Holy Ghost and to them to take that which they found, (the same being for the greatest part true and sufficient) rather than by making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations, as though they made a translation to serve their own turn, and therefore bearing witness to themselves, their witness not to be regarded. This may be supposed to be some cause, why the translation of the Seventy was allowed to pass for current. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews.” (TTR, Section 6).

Origen was one who in the time of the Church Fathers who mixed pagan philosophy with Christianity and altered the Scripture to suit his own doctrines. He compiled six Greek versions of the Old Testament into one book in parallel columns called the *Hexapla* (245 AD). The columns included the Hebrew, the *Septuagint*, the Greek translations of Aquila, Theodotion, Symmachus, and two more, and included critical notes of differences between the texts. The work took Origen twenty years, and filled up 7000 pages, and was available in Cæsarea. It was expanded by subsequent bishops in Cæsarea. There are no extant copies which have survived to the present, though there are fragments, and quotations of it in the writings of the Church Fathers.

The *Septuagint* was printed in 1522 in the *Complutensian Polyglot*, which was a Roman Catholic printing of several different versions side by side as edited by Stunica in Spain.

The *Septuagint* was treated analytically by Edwin Hatch and Henry Redpath (1897–1906), who used the Greek Old Testament in Codices A, B, S (ALEPH) and R. “There are many passages,” wrote

Redpath, “in which the Masoretic Text differs from that translated in the Septuagint version, and far more others in which that version is a paraphrase rather than a translation.”¹

Several extant portions are known to exist which have been dated to before the birth of Christ, this includes not only Moses, but also Jeremiah.

¶ *The Hebrew Old Testament*

The Old Testament was kept pure by the hand of the Levites: “And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel. And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles, When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.” (Deuteronomy 31:9–13). “And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.” (Deuteronomy 31:24–26).

The preservation of the Old Testament was sure, as the Word commanded and promised: “Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.” (Deuteronomy 4:2).

The Old Testament was transmitted by the Jews from the very beginning of the inspiration, as Paul said of the Jews, “Much every way: chiefly, because that unto them were committed the oracles of God.” (Romans 3:2). “But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.” (Romans 10:18). This is what the Christians accepted and received from the outset of the Church age.

Jerome’s Latin *Vulgate* contained the Old Testament which he had translated for the Romanists from Hebrew. Although the Vulgate Old Testament was useful, it was inferior when compared to the body of traditional Hebrew texts kept by certain Jews were superior. The mediæval Jews rigorously adhered to exact copying of the Scriptures and did not even adjust errors, but rather copying over the variant, and sometimes correcting readings in the margin, such as Micah 1:10.² A special order of Jews called the Masoretes preserved the Old Testament in such a way, and with such devotion, that would guarantee purity. They went so far as to use the skins of clean animals, to wash themselves and their writing instruments, and to count letters, all to eliminate any possible errors.

Furthermore, they guarded the correct vowel sounds of Galilæan Hebrew, so that no error could be put into the reading of the text. The Hebrew of Christianity was also Galilæan Hebrew, though from an earlier time, which confirms the status of Christianity over Judaism. The leadership of the Church was Galilæan, though centred in Jerusalem, with Hebrew that was discernibly different to that of Jerusalem: “And after a while came unto *him* they that stood by, and said to Peter, Surely thou also

¹ Redpath, *A Concordance to the Septuagint*, preface.

² Hills, page 223.

art *one* of them; for thy speech bewrayeth thee.” (Matthew 26:73).

The Masoretic school kept the text from before 490 AD to the time of the Reformation, the Hebrew being first completely printed in 1488. The Traditional Hebrew Masoretic Text based on the relatively recent Masoretic copies was accurate, and agreed with the majority of copies of the Scriptures found among the Dead Sea Scrolls. The Dead Sea Scrolls, the remains of a Jewish library hidden at the fall of Jerusalem, which preceded the Masoretes, confirmed that the Masoretes had preserved the correct text, and had preserved it well.¹

“What was the document from which the Masoretic manuscripts were copied?” wondered J. Paterson Smyth, a modernist. “No one can look over a number of these manuscripts, or even examine the printed text of an ordinary Hebrew Bible, noticing how every peculiarly shaped letter ... is exactly produced in all of them alike, without feeling convinced that *there must have been some one document with these peculiarities which was made the archetype or standard of the Masoretic text*. Where did this mysterious document come from?”² The answer to Smyth’s question is evident: the Originals as preserved in the standard temple copies.

The first parallel edition of the Hebrew Bible was Origen’s *Hexapla*. A similar work was done after the Masoretic Old Testament was printed, which put a critical edition of the Masoretic Hebrew, the Greek *Septuagint* and the Latin *Vulgate* side by side. This was called the *Complutensian Polyglot*, which was completed by 1517, the year the Protestant Reformation began, and printed again a few years later by Papal authority. Others made similar polyglots over the subsequent years, named after the cities in which they were produced, but the *Complutensian Polyglot* was considered by the Romanists to be the best.

The first rabbinic Bible, which was complete with vowel points and all of the Masoretic commentary, was issued by Daniel Bomberg in Venice in 1516 and 1517, and a second edition came out in 1524 and 1525. It was the Hebrew standard for many years, and was the basis of the Old Testament in the King James Bible. Thus, the preserved Hebrew passed from the Jews and into the care of the Christians by way of the printing press. The Jews have been called the custodians of the Old Testament, and played an important part in preserving the Word of God in the Earth.

¶ *The Old Testament textual families*

There are various forms of the Old Testament, the most important and widely available is the evidence which is called the Traditional Masoretic Textual Family. The main body of Hebrew manuscript evidence is in this category. It is evident that all other versions and translations derive from it as branches, being the Greek *Septuagint*, the Samaritan Law (in a dialect of Hebrew), the Latin *Vulgate*, the Syriack-Chaldee called the Babylonian *Targum* and the corrupted Palestinian *Targum*, which was an extremely loose translation made hundreds of years after Christ, and made in a constructed dialect of Syriac. The Dead Sea Scrolls contain copies in Hebrew, Syriack-Chaldee and Samaritan. The discovery of the Dead Sea Scrolls confirmed the status of the Hebrew text as it existed to the twentieth century, and illustrated that there was already variants in the text before 70 AD.

There is, however, a divergence made in how a single Masoretic Text is formed, which is distinct in modern times. There are two main ways in which the body of evidence is collated and critical texts

¹ Hills, pages 101, 102.

² Smyth, *The Old Documents and the New Bible*, pages 105, 106.

are formed, that is to say, how one standard text of the Old Testament is made out of any variations or possibilities. It must be noted that the actual text of the two critical editions do not differ greatly, although there is substantial difference in the understanding of the pronunciation and therefore the meaning, which makes for two quite different possibilities.

The first family of critical editions are called the Ben Asher Text, which is based on manuscripts that have been named after their chief Masoretic editor, Moses Ben Asher (895 AD). Since this family contained the oldest available manuscript besides the Dead Sea Scrolls, it was extensively used in the making of the modern critical edition, *Biblia Hebraica*.

The other family of critical editions, which represents the traditional pronunciations of the Masoretes, that is, the Traditional Hebrew Text, is sometimes called the Ben Chayyim Text. This text was based on the majority of Hebrew evidence as it existed in the hands of the Jews of Western Europe. The supreme Hebrew form of this text was printed in the Rabbinic Old Testaments made by Daniel Bomberg in Venice in 1517, and again in 1525. The second edition of 1525 was edited by Ben Chayyim, who used the Hebrew received text, that is, representatives the body of the majority of late (i.e. recent) Hebrew manuscript evidence. Other forms of the Old Testament printed around the same time substantially agreed with the Traditional Hebrew Text as presented by Bomberg, such as the *Complutensian Polyglot* (1517), the *Antwerp Polyglot* (1572), the Tremellius-Junius Latin Old Testament (1579), and other Latin translations. These were subsequently used as the basis of the Old Testament in the King James Bible. The settlement of the Old Testament in the King James Bible makes for a completed process, that is, the finality of the representation of the Old Testament.

¶ *The Dead Sea Scrolls*

It is said by some that the Dead Sea Scrolls reveal the real history of the pre-Christian Jewish religion, and therefore, the real teachings of the Bible. While it is true that a majority of the Dead Sea Scrolls predate or are contemporary with the New Testament, their content does not indicate that the present Bible is wrong, either in its Old Testament canon, or in the text that is used. The scrolls and fragments show that the standard and accepted text of the Old Testament at the time of Christ corresponds precisely to the Old Testament text of the present. There were certainly variations in the scrolls, but the majority of the Scriptural scrolls exhibit the text which underlies the King James Bible. As for other books and writings, they are clearly non-Canonical, but are very useful for the understanding the rabbinic teachings of the day. It must also be added that the Dead Sea Scrolls were not merely the property of a hypothetical Essene Sect, or that Kumran was the site of a Jewish monastery; rather, the Kumran site is known to be a fortress from Roman times.

“The most important manuscripts from what is now identified as Cave 1 of Kumran are a practically complete Isaiah scroll (1QIsa^a), dated c. 100-75 BC, and another very fragmentary manuscript (1QIsa^b) of the same book. The ... second is very close to the Masoretic type and contains few genuine variants. The richest hoard comes from Cave 4 and includes fragments of five copies of Genesis, eight of Exodus, one of Leviticus, 14 of Deuteronomy, two of Joshua, three of Samuel, 12 of Isaiah, four of Jeremiah, eight of the Minor Prophets, one of Proverbs, and three of Daniel. Cave 11 yielded ... a manuscript of Leviticus. The importance of the Kumran scrolls cannot be exaggerated. Their great antiquity brings them close to the Old Testament period itself — from as early as 250-200 BC. For the first time, Hebrew variant texts are extant and all known major text types are present. Some are close to the Septuagint, others to the Samaritan. On the other hand, many of the scrolls are

practically identical with the Masoretic text, which thus takes this recension back in history to pre-Christian times.”¹

¶ *The early New Testament copies*

The majority of the New Testament was written to and kept by churches. Every believer is considered a priest of the New Testament, so historically there were no special people who had sole guardianship of the texts — all believers are guardians of the Holy Scripture in the broadest sense. There were, however, Christians whose office in the church included the responsibility of looking after and copying New Testament manuscripts. When Paul wrote to the saints at Colosse, he said, “And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.” (Colossians 4:16).

While the true Scriptures abounded, being distributed far and wide, certain heretics were also producing false works attributing them to Paul: “That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.” (2 Thessalonians 2:2). Again, “The salutation of Paul with mine own hand, which is the token in every epistle: so I write.” (2 Thessalonians 3:17). Others were deliberately miscopying and changing Scriptures: “For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?” (2 Corinthians 2:17–3:1). The New Testament warns that people who do such things would be greatly punished: “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.” (Revelation 22:18, 19).

The Bible promises that, regardless of the work of sinful men, the pure Word must endure. In the time of the Early Church there was a heavy attack on the New Testament: Paul mentions that the doctrine of the resurrection was perverted, and afterwards, Gnosticism attacked the Deity of Christ. Among the general Christian population, there were many copies being held which were in agreement, and which were outside the influence of various cultic groups of early heretics. The Bible was also able to endure the wrath of the pagan rulers and early Roman persecutions. Thus, even to the time of the rise of “Christian” Rome, where the patriarchal seat there was being exalted above the rest of the bishops and leaders of the Church, the general true New Testament was available.

¶ *The Peshitta*

Classical Syriac, while closely related to and descended from Syriack-Chaldee, was no longer the same language that Daniel had learned at Babylon. This language, which has survived in several dialects to the twenty-first century, was a common and binding language in the Middle East, and remained as the language of Syria other than Greek. Owing to Syria’s nearness to Jerusalem and Galilee, and the strength of the churches at Damascus and Antioch, it is not surprising that the New Testament was soon found in the Syrian tongue. Already, the deeds of Christ had been spoken of in this area: “And his fame went throughout all Syria” (Matthew 4:24a). They were soon translated from Greek into Syrian after the New Testament books were written. The primary witness to the Originals of the New Testament was in the Greek copies, but the Syrian copies were also a substantial witness of

¹ “Biblical Literature: The Qumran Texts and Other Scrolls”, *Encyclopædia Britannica*.

agreement. These copies must have been made from the first century. The Syrian translation became known as the *Peshitta*, which also contained a translation of the Old Testament. (Copies exist from the fifth century.) An edition of the *Peshitta* was printed in columns along with other language translations in the *Complutensian Polyglot* (1522).

¶ *The Vulgate*

The preface to the King James Bible states, “There were also within a few hundred years after Christ translations many into the Latin tongue: for this tongue also was very fit to convey the law and the Gospel by, because in those times very many countries of the West, yea of the South, East, and North, spake or understood Latin, being made provinces to the Romans. But now the Latin translations were too many to be all good, for they were infinite; ... Again, they were not out of the Hebrew fountain, (we speak of the Latin translations of the Old Testament) but out of the Greek stream; therefore the Greek being not altogether clear, the Latin derived from it must needs be muddy. This moved St Hierome [Jerome], a most learned Father, and the best linguist without controversy of his age, or of any other that went before him, to undertake the translating of the Old Testament out of the very fountains themselves; which he performed with that evidence of great learning, judgment, industry, and faithfulness, that he hath for ever bound the Church unto him in a debt of special remembrance and thankfulness.” (TTR, Section 7).

Jerome went to the source languages and translated the famed Latin *Vulgate*, the New Testament in 385 AD, the Old Testament in 405 AD, as well as using (that is, revising) the Old Latin for the New Testament and the *Septuagint* for the Old. This new work, the *Vulgate*, became the authority of Romanism, and was used by John Wycliffe (1381) as a basis for his English translation. (Wycliffe’s translation precedes the Protestant English translations, and is entirely independent from them.) Jerome complained that people were so eager for his version, that he was not able to fix up notable errors in his work (see TTR, Section 13).

There have been various editions of the *Vulgate*, and Roman Catholics themselves have identified errors in their own text. The edition printed by Pope Sixtus the Fifth (1520–1590) was declared to be correct. However, Pope Clement the Eighth (1536–1605), who became Pope in 1592, replaced the standard *Sixtine* Edition (1546) with the new *Clementine* Edition (1590). This new edition of the *Vulgate* differed in over 3000 places to the *Sixtine* Edition. Various new editions have been made, especially in the twentieth century. The translators of the King James Bible were able to consult the *Sixtine* Edition of the *Vulgate*.

¶ *Other early translations*

Many other nations had old translations of both the Old and New Testaments made into their tongues, including the Lower and Upper Egyptian, Ethiopian, Persian, Indian, Armenian, Scythian, Gothic, Saxon, Arabian, French, Slavic, Dutch, Polish, as well as many others.

Of special interest is the Italic Bible as preserved in the valleys of northern Italy. The Christians there, the Waldenses, were able to keep their version alive, which could be directly traced back to the time of the first apostolic endeavours in Italy. Their copies were especially useful to the Protestants at Geneva, and the Waldensian Bible became a contributing influence on various Protestant Bibles, including the Geneva English Bible (from 1557), Stephanus’ works (from 1551) and Diotati’s Italian Bible (1603). All of these in turn fed into the King James Bible.

¶ *New Testament textual families*

The New Testament branches out from a commonly held text that was widespread and found throughout all the reaches of the early Church. No original copy of any book is known, but the indirect evidence, due to the early widespread coverage of a single text as found in multiple copies everywhere is great testimony. The basis of the classification of this is on the Greek copies, which were the original language copies. However, all early versions and translations can be traced to this, and there are only a few wildly errant Greek manuscripts which are clearly deficient and deliberately heretical works which differ substantially. But even these show departure from the broad single text, rather than being the few ancient and reliable manuscripts, from which the great mass of manuscripts is supposed (according to the modernists) to have departed from. It would require a departure so far back that would mean that practically the first copies of the Autographs were the basis for the majority of the textual evidence as it exists today. This would mean that the Apostles themselves, and people who still possessed the Autographs failed so spectacularly as to allow such an early and widespread corruption. But this, of course, is not the case and, in fact, there were few corruptions through the years, with most of those few now long gone. Those corruptions also seem more likely to have gained any toehold, not during the lives of the Apostles, but in the few centuries afterward.

The Alexandrian Text Family has been the most corrupt and divergent group. The grouping called the Alexandrian manuscripts substantially disagree with each other and cut out entire portions of Scripture. Non-literalist heretics in the time of the early Church Fathers, such as Clement (150–215 AD), and Origen, who promoted all types of false doctrine seem to be the principal makers of these corrupted copies. These texts are only a very small minority of all New Testament evidence. In modern times this family has been preferred because of the age of codices containing this text. But this does not prove much, as the two most prominent codices were found when they were unused even by the people who owned them. One was lost in the Vatican library until 1475, while another was recovered (saved from the furnace) from a convent in Sinai for the Russian government in 1859. Some readings of the Alexandrian Text found their way through the *Hexapla* (containing six Greek translations side by side) into Cæsarea and Syria.

The Western Textual Family is most especially represented by the *Vulgate*, as well as several other translations and certain Western (European and African) early Church Fathers. The Pope in 382 AD requested that Jerome make a new translation into Latin. Jerome did so by using Greek and especially the old Latin to produce his Latin compilation known as the *Vulgate* (which also contained the Old Testament based on the Hebrew and *Septuagint*). Several of the early Church Fathers used this text, which was far less corrupt than the Alexandrian family. In fact, the Western Text can be regarded as deriving from general copies in the original languages, though it does bear some influence of the Alexandrian corruptions, and contains other additions.

The Traditional Text family is made up of the vast majority of New Testament copies. This text was in common circulation, and kept from the days of the Antioch Church of the book of Acts all the way until the Reformation by the Eastern Orthodox (or Byzantine) Church. The Eastern Orthodox Church was never wholly connected to Rome, and split from Rome on a doctrinal issue in order to keep itself from further corruption. Thus, the Bible they were able to maintain was a vast agreement of old and traditional readings, which were also preserved in other parts of the world from the early times before the dominance of Roman Catholicism.

Witnesses for the Traditional Text Family include the following:

1. Many of the Church Fathers, who lived within a few hundred years of the first apostles, quote from or are in line with the Traditional Text, especially those who were in Antioch and Asia Minor, which represents succession directly from the work of the apostles. In their works and commentaries it is evident that they were using copies of the Scripture of the Traditional Text.
2. Eastern Orthodox Greek lectionaries and their other religious literature quote and follow the wording of the Traditional Text.
3. Early versions and translations, such as the works that were perpetuated by non-Romanist Christians, agree with the Traditional Text. Several examples of early versions include the *Peshitta* Syriac Version, the Italic (Waldensian) Version, the Gallic (Albigensian) Version, the Celtic Version, the Gothic Version and the Old Saxon Version. These “versions” are actually small families of texts which constitute branches and have ties back to the Church in its infancy. When Latin was ascendant in Western Europe, it may be noted that for a long time, an old Latin Biblical tradition persisted in various enclaves of Papal Europe.

A majority of the manuscript evidence falls into the category of the Traditional Text, and therefore supports its superiority, including a majority of papyri fragments, almost all manuscripts written in Greek capitals and almost all of those written in Greek cursive, as well as two thousand Greek lectionaries. All up, the Traditional Text Family is comprised of over ninety-five percent of the 5200 or so Greek manuscripts available today.

¶ *The Textus Receptus*

No person can identify one single old Greek manuscript available as entirely perfect. It is well known that there is no Greek “*final standard of Appeal*”.¹ It is only when all the copies (including translations) are taken together in historical context, a critical edition of the perfect Original can clearly be established. There are minor differences between manuscripts, and there are noticeable differences between the text of the Western Textual Family and the Traditional Text. Most strikingly are the additions in the Western Text. It falls to people examining all the historical evidence to allow themselves to be guided by God, the common faith, their common sense and the consensus of spiritual people to select the proper readings. “But in their actual editing and printing of the New Testament they were guided by the common faith in the Received Text.”²

The first man to consider the whole body of manuscript evidence in a systematic way was the famous Desiderius Erasmus of Rotterdam (1466–1536). During the time of the Reformation he produced several critical editions of the Greek. The first one was published in 1516, which preceded the Reformation by a year. He was able to consult many of the Traditional Greek manuscripts because, after the fall of Constantinople to the Turks in 1453, many of the Eastern Orthodox copies had found their way into Western Europe, and being a travelling scholar, Erasmus came into contact with a good number of them. He gave much credence to a few manuscripts, being the most reputable; nevertheless, he was not restricted to them alone, as some vainly impute. “If the objection be made, as it probably will be, ‘Do you then mean to rest upon the five manuscripts used by Erasmus?’ I reply, that the copies employed were selected because they were known to represent with accuracy the Sacred Word; that the descent of the text was evidently guarded with jealous care, just as the human genealogy of our Lord was preserved; that it rests mainly upon much the widest testimony”.³

¹ Burgon, *The Revision Revised*, page xviii.

² Hills, page 62.

³ Burgon, *The Traditional Text*, page 15.

At one time he enjoyed the favour of a Pope, and at other times Erasmus was disliked for his corrections to the *Vulgate*. In his second edition of 1519 he replaced the *Vulgate* with his own Latin translation. Martin Luther used Erasmus' second edition to translate the New Testament into German. Erasmus followed the Traditional Text rather than the Western Text, but did occasionally import readings from the Western Text that had little evidence in the Traditional Text. He was questioned at the time for his departing from the Romanist *Vulgate* in his work, especially for omitting 1 John 5:7. This verse contains a proof of and the formula of the Trinity that early heretics had removed from some copies. The absence of this verse caused an outcry, and Erasmus became persuaded that these words should be included, especially after a Greek manuscript was found, now kept in Dublin, containing the true wording. Thus, 1 John 5:7 was inserted into Erasmus' third edition of 1522. Luther did not follow Erasmus in this point, but the English translator William Tyndale did, as did Stephanus (who furthered Erasmus' New Testament) and the King James Bible. In 1897, Pope Leo the Thirteenth declared the passage was authentic, but forty years later, this decision was reversed. Erasmus has been discredited in modern times for adding in 1 John 5:7 to his later editions. However, the modern attack on Erasmus is based on entirely false grounds, in that they claim that Erasmus only accepted 1 John 5:7 because he was tricked by a monk who created a Greek manuscript with the words added.

The *Textus Receptus* was printed in four editions by Robert Stephanus (1503–1559), a French scholar and printer. After fleeing from Paris to Geneva, he became a Protestant. Stephanus divided the Greek into verses, and his text was well regarded, especially since it also listed variant readings. These particular editions were also called the Estienne Text. Stephanus' third edition (1550) was similar to Erasmus' fourth (1527) and last (1535) editions. Stephanus' third edition was highly favoured by the King James Bible translators, though they were not restricted to it alone.

Theodore Beza (1519–1605) was a prominent Calvinist at Geneva, and made ten editions of the *Textus Receptus*. Beza was able to continue from Erasmus and Stephanus, and even had an important Greek codex named after himself (*Codex Bezae*), which was donated to Cambridge University. The providence of God, the consensus of Christians and common sense restrained Beza from following his Calvinistic urges, or else he would happily have deleted out Scriptures with which he was doctrinally biased against. Beza was responsible for nine editions. His 1598 was a major source for the King James Bible translators.

Others have produced critical forms of the New Testament: Stunica (1514–1522), Colinæus (1534), the Elzevirs (1624, 1633), Walton (1657), Mill (1707) and more famously, Bishop Charles Lloyd, whose Greek *Textus Receptus* was made based on the text of the King James Bible (with variants supplied). Frederick H. A. Scrivener (1813–1891) edited a work called *The New Testament in the Original Greek, according to the Text followed in the Authorized Version, together with the Variations adopted in the Revised Version* (1881). He also collated the sources of *Textus Receptus* readings in the King James Bible, and at one point praised a particular reading for following “the three great manuscripts”¹ ALEPH, A and B, which are the very worst Alexandrian manuscripts. While Scrivener's Greek text was influenced by the King James Bible, it did not follow it exactly (and neither did Lloyd's), especially where the King James Bible followed the *Vulgate*. The Trinitarian Bible Society republished Scrivener's Greek *Textus Receptus* (1976), which no longer serves any practicality, since the actual translation from Greek to English has long been settled and accepted. It would be an error to use it as

¹ Scrivener, page 253.

a substitute for the King James Bible, or to consider it equal, superior, or in any way an influence on interpreting or understanding the King James Bible.

Edward Hills (1912–1981) promoted the doctrine throughout his book *The King James Version Defended* that even though the collators of these critical editions of the *Textus Receptus* were not in every respect perfect (for example, that Stephanus and Beza were Calvinists), that divine providence was outworking in guiding these men. For example, the weight of orthodoxy, what Hills calls the “common faith”, ensured that they could not tamper with Scriptures in their own interests, because Christendom was looking at their work, and overt corruptions on their part would have caused a general outcry. Hills also wrote about how God was able to use these men — that is, by divine providence — to further His providential preservation, most notably in the production of the King James Bible.

No more is the Received Text in Greek, or in a variety of texts which must be taken in concert, but the King James Bible is another critical edition of the Scripture, presenting the Received Text in English. “Hence the King James Version ought to be regarded not merely as a translation of the *Textus Receptus* but also as an independent variety of the *Textus Receptus*.”¹ Some have taken this to mean that the King James Bible “corrects” the originals, or corrects the *Textus Receptus*. However, this interpretation is false, and was not given by Hills. The King James Bible is the faithful representation of the various presentations of the *Textus Receptus* editions in one single, united form, and it may differ from any one of them where the historical testimony supports another reading.

The progression beyond this is the doctrine of the final received text. Pastor Craig Savage wrote in *The Authorized King James Bible Connection*, “The Authorized King James Bible is the final form of the Received Text of history. The fact that it is in English is no coincidence but part of God’s plan to use this global language as the medium by which the ‘gospel of the kingdom shall be preached in all the world’.”²

Hills erroneously thought that the English King James Bible was still open to adjustment. However, since the formation of the King James Bible, it became the final form of the Received Text. It is the equivalent of the Originals. Since the Word has come together in English, this shows that the King James Bible cannot be corrected or superseded. It is now that one volume of the book which represents in English the exact content of the Originals in every sense.

¶ *The tradition of the Received Text*

The Received Text — meaning the translation and formation of the English text of the Greek originals, which could also be applied to the English Old Testament text from the Hebrew — did not come about by chance processes, or by the best possible guesses.

“All scripture is given by inspiration of God” (2 Timothy 3:16a). Since the Scripture was given, it had to be received. The Church had proper and good traditions from the time of the Apostles to the present, whereby the Word of God has been delivered to the present Church: “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.” (2 Thessalonians 3:6).

Thus, the present Church must receive what has been delivered to it: “And ye became followers of

¹ Hills, page 220.

² Savage, *The Authorized King James Bible Connection*, page 9.

us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost” (1 Thessalonians 1:6). “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.” (1 Thessalonians 2:13).

Beginning from Jerusalem and then Antioch, missionaries went abroad into Europe. Over the successive centuries, especially after the fall of Constantinople (1453), the copies of the Traditional Text family were to be found in Europe, and so could be examined and collated in the age of printing. The printed *Textus Receptus* then became the foundation for Protestantism in the Reformation, and the tradition on which true Christianity is built. The tradition is not based on stubborn ignorance — as some impute of King James Bible supporters — but on a myriad of facts and blessings of God’s gracious providence.

Burgon was writing at a time when the revising of the King James Bible was a great issue. He rejected the work of Hort and Westcott, who sought to fully alter the King James Bible into another version. Hort and Westcott rejected the Received Text, and replaced it with a new text constructed on the basis of several early Alexandrian manuscripts, which are radically different, confused, and inconsistent between themselves. Burgon wrote: “The one great Fact, which especially troubles [Hort and Westcott], — (as well it may) — is *The Traditional Greek Text* of the New Testament Scriptures. Call this Text Erasmian or Complutensian, — the Text of Stephens, or of Beza, or of the Elzevirs, — call it the ‘Received,’ or the *Traditional Greek Text*, or whatever other name you please; — the fact remains, that a Text has come down to us which is attested by a general consensus of ancient Copies, ancient Fathers, ancient Versions. This, at all events, is a point on which, (happily,) there exists entire conformity of opinion between Dr Hort and ourselves. Our Readers cannot have yet forgotten his virtual admission that, — *Beyond all question the Textus Receptus is the dominant Græco-Syrian Text of AD 350 to AD 400.*

“Obtained from a variety of sources, this Text proves to be essentially *the same* in all.” — but then Burgon stumbles — “That it requires Revision in respect of many of its lesser details, is undeniable: but it is at least as certain that it is an excellent Text as it stands, and that the use of it will never lead critical students of Scripture seriously astray” — yet, the English Received Text would never lead anyone astray.¹

The *Textus Receptus* is not merely based on Greek manuscripts, as Erasmus sometimes translated from the *Vulgate* into Greek to form parts of his *Textus Receptus*. If any dare criticise the King James Bible for adopting Latin readings, they misunderstand the whole nature of the *Textus Receptus*: the true *Textus Receptus* was the formation of a text “obtained from a variety of sources”.² Erasmus, Stephanus and Beza created Greek editions of their texts, the King James translators looked even wider, including other translations, to make the historically correct standard text in English, that is, the English Received Text known as the King James Bible.

¶ *The Received Text versus the Majority Text*

There have been attempts to bring about new forms of the *Textus Receptus*, excluding the bold attempts by modernists to make Alexandrian based critical editions. Any new version of the *Textus Receptus* must ultimately be seen as an attempt to negate the fact that the King James Bible is the final form of the Received Text in English, which needs no more adjustment.

¹ Burgon, *The Revision Revised*, page 269.

² Burgon, *The Revision Revised*, page 269.

John Burgon himself sought to improve the Received Text by first revising the underlying text, “an authoritative Revision of the Greek Text will have to precede any future Revision of the English of the New Testament. Equally certain is it that for such an undertaking the time has not yet come.”¹ He wrote, “Whenever the time comes for the Church of England to revise her Authorized Version (1611), it will become necessary that she should in the first instance instruct some of the more judicious and learned of her sons carefully to revise the Greek Text of Stephens (1550). Men require to know precisely what it is they have to translate before they translate it.”² Edward Miller recorded that, “we do not advocate perfection in the Textus Receptus. We allow that here and there it requires revision. In the Text left behind by Dean Burgon, about 150 corrections have been suggested by him in St Matthew’s Gospel alone. What we maintain is the Traditional Text. And we trace it back to the earliest ages of which there is any record.”³

Burgon’s plan was to gather the information which had been discovered after 1611, or had been, in his opinion, not utilised by the King James Bible translators, “my object, the establishment of the text on an intelligible and trust worthy basis.”⁴ “Let 500 more COPIES of the Gospels, Acts, and Epistles be diligently collated. Let at least 100 of the ancient *Lectionaries* be very exactly collated also. Let the most important of the ancient VERSIONS be edited afresh, and let the languages which these are written be for the first time really *mastered* by Englishmen. *Above all, let the FATHERS be called upon to give up their precious secrets.* Let their writings be ransacked and indexed, and (where needful) let the MSS of their works be diligently inspected, in order that we may know what actually is the evidence which they afford, Only so will it ever be possible to obtain a Greek Text on which absolute reliance may be placed, and which may serve as the basis for a satisfactory Revision of our Authorized Version.”⁵

Hills showed that Burgon was entirely incorrect in his view of revising the underlying Greek text to the Bible. The true text came through the body of believers at the time of the Reformation, not merely by bishops. It came independently through the scholar Erasmus, the Calvinists Stephanus and Beza, and even through the Roman Catholics who had broken with their own Vulgate-only tradition. Burgon was not wrong in requiring a revision to the King James Bible, but it was, as he admitted, not clear to him how it should be accomplished, “The method of such a performance, whether by marginal Notes or in some other way, we forbear to determine.”⁶ Hills at least advocated that “the underlying Hebrew and Greek text” should not be revised.⁷

Burgon was essentially thinking that a full view of all evidence up to his time had to be taken into account, that is, that the full view of the 1611 translators was now insufficient because more information was available. This would equally mean that further revisions would ever be possible, based on the further discoveries of the ancient times, or because technology could improve to such a place as that all the various writings could be collated in digital electronic form. This view essentially denies that there is ever a finality. Burgon also knew this, for he stated that “We shall in fact never have *another* ‘Authorized Version.’” Therefore, all his strivings to improve or more greatly understand the text by collating all the evidence in the Greek would be vain, except if it were to prove that tradition and God’s providence got it right once and for all in 1611. New discoveries or further research

¹ Burgon, *The Revision Revised*, page 124.

² Burgon, *The Last Twelve Verses of Mark*, page 263.

³ Burgon, *The Traditional Text*, page 5.

⁴ Burgon, *The Traditional Text*, page 6.

⁵ Burgon, *The Revision Revised*, page 125.

⁶ Burgon, *The Revision Revised*, page 114.

⁷ Hills, page 230.

in the Original languages is not required, quite simply because all such research and discoveries should and do actually (when interpreted properly) confirm that the King James Bible was and is correct. The Copies, Lectionaries, Fathers, Versions and anything else is and should only be confirming the King James Bible as it is. Any further studies of Original languages should only be to substantiate the providential place of the King James Bible and never to further any project for a new Version or Edition.

Divine Providence has moved the Church away from any reliance upon the evidence in the Greek. Traditional Pentecostalism was often accused on anti-intellectualism. Yet, this general unlearnedness actually saved many from becoming misguided. “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are” (1 Corinthians 1:26–28). Those who are worldly “learned”, that is, steeped in unbelief, find that the book is sealed, “And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed” (Isaiah 29:11). Thus, Burgon, for all his good points, was not able to come to the full understanding of the King James Bible as the final Received Text.

The King James Bible advocates, such as Hills, refuted Burgon on his desire to revise the underlying texts to the Bible. Likewise, other King James Bible advocates who have edited or presented Burgon’s writings have silently disregarded (or even misrepresented) Burgon’s views concerning the need for altering the underlying Original text. As much as King James Bible advocates have still in some way made askance of the Original languages or the authority of “Aramaic”, and have relied on their college learning, they have not progressed to the doctrine of the perfection of the English Received Text. With some, they could actually go away from what truth they have, and damage the cause.

Any new edit of the King James Bible (past the Pure Cambridge Edition), or any alteration made to it, which may seem to conform it to the “majority” of the evidence, or to the widest attestation now available, or to the latest and best discoveries, is only going to lead to error. Anything going against the Received Text as it has now been received in the King James Bible is to be treated with the utmost suspicion. This includes mere changes the spelling, as simple — yet irreverent and irrelevant — as turning “anclcs” into “ankles”.

The logic behind the creation of a new Majority Text is not sound. It may seem good to have the greatest amount of the latest discoveries and learning, but this is a doctrine which goes against the Scripture, “Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure” (Isaiah 46:9, 10). The worldly wisdom would always fail, because it is essentially unbelief that is not willing to accept the domination and supremacy of the text that God has already supplied. “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” (1 Peter 1:24). What endures is the text that God is causing to endure. This is not “majority” but “absolute”.

In the formation and collation of the Bible, it was proper that a majority was a guiding witness. But the majority had to be understood properly. The modern way of obtaining a majority would necessarily bias against the traditional and received witness. Instead of finding the greatest weight in

what has already been established, they must make their own way, exalt their own judgment and ever seek more of it, “Yea, *they are* greedy dogs *which* can never have enough, and *they are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.” (Isaiah 56:11).

There are few readings which had apparently only the minority of manuscript evidence, yet are found in various editions of the *Textus Receptus* and in the *Vulgate*. Hills, for example, defended the inclusion of 1 John 5:7, a verse which makers and followers of a “Majority Text” would reject, and which modern versions consider dubious at best, being also absent in the Alexandrian Text.¹

It is historically evident, and a great sign of God’s providence, that the King James Bible has stood, not being altered in a single verse, and never failing. It may be assured that the King James Bible is the final text of the Bible, and that no changes, modernisations or new things in the underlying original languages, in English, or in any other language is going to ever have a place or replace the King James Bible. Even Burgon saw the providence of this, admitting, “It may be confidently assumed that no ‘Revision’ of our Authorized Version, however judiciously executed, will ever occupy the place in public esteem which is actually enjoyed by the work of the Translators of 1611, — the noblest literary work in the Anglo-Saxon language. We shall in fact never have *another* ‘Authorized Version.’”²

¶ *Transmission*

The great miracle of the Bible is that from so many copies, each with peculiarities, in this evil sinful world, was able to come together at the right time at the Reformation. One printing of the text, whether in Greek or in other languages, may have differed slightly to another, yet, God’s hand was evident. There was an improvement, there was a gathering, there was a certainty in the truth of the Scripture. And so, despite printers’ errors and the rudimentary technology or other seeming limitations, God was able to get His Word established and out. “The Lord gave the word: great *was* the company of those that published *it*.” (Psalm 68:11).

It is evident that God did not “automatically” guide the hands of copyists and printers to keep them from making errors. God never made any promise to keep the Word of God pure in the Earth by this method. Nor is there any historical evidence of flawless copies being made. In fact, the signs of God’s power regardless of interference were continually manifesting themselves. Faithful manuscripts and other historical evidences were, when utilised in the proper manner, brought together to settle the correct Biblical text. And so, the result of the Reformation printing presses was the final step, a single authoritative Bible version.

God has preserved His Word. The King James Bible has passed down through the years from 1611, so that it became the only and dominant Word in the English-speaking world. Regardless of the great warfare which has been waged against the King James Bible, all things continue for its favour, whether the rise of the Church, the spread of the English language throughout the Earth, the continual improvement of information dispersal technology and the other many and great blessings which associate themselves with and for the cause of the general recognition of the prior establishment, but validity attested to and accepted, for the fullness and finality of the Bible, and the continuance of the Word into the future to the end of the world.

¹ Hills, pages 200–202, 209–213.

² Burgon, *The Revision Revised*, page 113.

¶ *The gathered words into one volume of the book*

What is observed and known today to be the real, correct, perfect, absolute and final King James Bible is exactly what God intended, and intends only to increase, “So mightily grew the word of God and prevailed.” (Acts 19:20). It is because the prophecy has been fulfilled, “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 possible to find the book of the Lord, which was made in the Reformation (a period of history dated from 1517 to 1611). That book had in it every word which the Spirit of the Lord had gathered together in it, and that every word in the English of that version was the mate to the volume of the book as existing in Heaven. No prediction of the prophecy should fail, but every word should continue, and be manifested. The very fact that the commandment is that people must seek out the book, and seek out things from the book, shows very clearly that the book, not many books, or in multiple versions, but one book is the standard, and contains in it all the prophecies, answers and perfect words in one form, which can only be its one final form.

Thus, the fulfilling of another Scripture, which may not have been treated as prophecy, but is in the book of one of the prophets, “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.” (Jeremiah 15:16). The emphasis is not on the actual lost status of the words, but that the Word (in its due season) was recovered and made known.

3. Early English Bible versions

¶ *Anglo-Saxon versions*

The Bible has already been available in English for many years before the Reformation began in 1517. In 670 AD a man called Cædmon turned parts of the *Vulgate* into alliterative verse. He sang these, including Genesis, Exodus, Joshua, various passages of the Old Testament, the narratives of the New Testament and even the teachings of the apostles. Some of these writings have survived. Later, “the venerable” Bede translated portions of the *Vulgate* into Anglo-Saxon. He was born in Northumbria, around 673 AD, and became a monk. He was a historian of the Anglo-Saxon people, and wrote commentaries on the Bible and translated some of the Gospels into Old English. According to tradition, Bede was in the grip of death as he completed his Bible translation, of which little survives. He died in 735 AD and was made a saint by the Romanists in 1899. There was a general Anglo-Saxon Version in use from the time of Bede. However, no advance was made in this regard in those dark years of the Dark Ages that followed, for it was not until King Alfred came to the throne in 871 AD that there was once more an effort to bring parts of the Scripture into Anglo-Saxon, namely, part of Exodus and some of the New Testament. However, all the working of the Scripture into Anglo-Saxon was partial and not readily found in large numbers throughout the land.

¶ *Wycliffe and Middle English versions*

John Wycliffe (1330–1384) revolted against the Romanist Institution, and denounced their practises as corrupt, and their translations docking and clipping of the Scripture. By this time, it was a condemned thing to render the Scripture into the common tongue, for the Romanist leaders knew that their entire system was in danger of being exposed for its corruption, lack of unity and non-Scriptural superstition. His movement was called the Lollards. Wycliffe sought to make the Bible the people’s book, so he took Jerome’s *Vulgate* and rendered in the French-influenced Middle English of the common people. The actual work of translation is attributed to Nicolas of Hereford (1382), and was furthered and revised by John Purvey (1395). Many handwritten copies were made of Wycliffe’s work, and about 200 extant handwritten copies have lasted until the present. But the Romanists were not happy with Wycliffe’s “heresy” of providing the Word of God in the common tongue, so his corpse was exhumed and burnt, and his ashes cast into a river. Miles Smith in *The Translators to the Reader* indicates that a work of translating the Gospels from French into English was done by John of Trevisa, who during Richard the Second’s time (1367–1400), translated many foreign works into English. None of these translations were particularly useful for the Protestant English translators as they were based on the *Vulgate* text.

¶ *Tyndale’s Bible*

Middle English had turned into the earliest form of modern English, learning had increased to where the now available Greek manuscripts could be translated into English, and the printing press was able to get the work out in great quantities.

Just before the Reformation, Erasmus was teaching Greek at Cambridge, when William Tyndale (1494–1536) came under Erasmus’ influence. Tyndale became a tutor, and would debate with others concerning the Scripture. One day in 1521, one of his opponents was sorely pressed in an argument, and he said, “We were better without God’s law than the Pope’s.” Tyndale answered, “If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost.” It is supposed that he had Erasmus’ famous words in his mind, “I would that all private women should read the Gospel and Paul’s Epistles. And I wish that they were translated into all languages that they may be read and known, not only by the Scotch and Irish, but by the Turks

and Saracens. Let it be that many would smile, yet some would receive it. I would to God that the husbandman at the plough should sing something from hence, that the weaver at his loom should sing something from hence, that the traveller might beguile the weariness of his journey narrations of this kind.”¹

Tyndale could not begin his work in England because of anti-Protestant hostility, so he went over to Germany, and began to translate the Bible into English there. Of the thousands of Bibles that were printed, many were burnt by Romanists. “The Romanists therefore in refusing to hear, and daring to burn the word translated, did no less than despite the Spirit of grace, from whom originally it proceeded” (TTR, Section 12, Paragraph 1).

Tyndale had no man to copy or imitate, as Wycliffe’s versions were almost useless to him, being based on the Vulgate and in the outdated Middle English. He followed Erasmus’ *Textus Receptus*, which had been adopted by the Protestants, rather than the Romanist *Vulgate*. He translated as faithfully as he could, being a pioneer, the first of the Reformation English translators, a beginner rather than a finisher, a founder rather than a polisher: “Yet for all that, as nothing is begun and perfected at the same time, and the latter thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good” (TTR, Section 11). Tyndale revised his work three times, proving that it was not impossible to translate Scripture into English well. His contribution and work laid a foundation for the ensuing English versions and its influence was felt in the King James Bible. He also worked on parts of the Old Testament, but was not able to complete the work before his martyrdom.

A comparison of John 1:1–5 between Tyndale’s Bible and the King James Bible shows how much they have in common, though they were over eighty years apart:

“IN the beginning was the word, and the word was with God: and the word was God. The same was in the beginning with God. All things were made by it, and without it, was made nothing, that was made. In it was life, and the life was the light of men, and the light shineth in darkness, but the darkness comprehended it not.” — Tyndale Version.

“IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.” — Authorized Version.

Tyndale was also a pioneer in the use of margin notes to help explain the Scriptures. Only a few copies of his New Testament remain today. As a scholar, he selected and carefully utilised the *Textus Receptus*; as a translator, he gave a clear sense of the originals; and as a linguist, he was ingenious, and invented words like “beautiful”, “scapegoat” and “mercyseat”. He also discovered that the Greek most fitly translated into the English language rather than into Latin, and that Hebrew came very literally into English, unlike Hebrew translation into Latin. At his martyrdom (writes Foxe) he cried aloud a prayer for King Henry the Eighth: “Lord! open the King of England’s eyes.”

¶ *Matthew’s Bible*

In 1537 John Rogers (1500–1555) produced a Bible based on Coverdale and Tyndale. It was called the Matthew’s Bible, as he took the pseudonym Thomas Matthew to avoid capture by the Romanists. It

¹ Brown, pages 39, 40.

was printed in Antwerp. This Bible received the support of King Henry the Eighth (1491–1547), but was resisted by some of the clergy for its Protestant marginal notes. Rogers was the first to be martyred during the 1555 persecutions of Queen Mary (1516–1558). Rogers had studied at Cambridge University.

Thomas Cromwell, Earl of Essex, was one who “pushed forward the Reformation” — as Oliver Cromwell’s chief biographer C. H. Firth stated.¹ The most spectacular display of this was when he obtained the authority to have Matthew’s Bible taught and read in the English nation (1537), thus, as John Brown recorded, “the book was given to the English people, which is the foundation of the text of our present Bible.”²

A rival corrected edition of Matthew’s Version was made in 1539 by Taverner, also a Cambridge man, which took into account some changes from the Latin. This became known as Taverner’s Bible, but it was immediately eclipsed by the Great Bible.

¶ *Coverdale’s Bible*

Miles Coverdale (1488–1569) was an early Puritan who worked with Tyndale, and in 1535 had the first complete English Bible printed. Over the next few years he revised his work, and several more editions appeared. Coverdale has been identified as an able editor, having brought together several different translations into his own work. In his Dedication, he wrote, “I have with a clear conscience purely and faithfully translated out of *five sundry interpretations*.”³ Although Coverdale was not a pioneer like Tyndale, he was praised: “Coverdale is pre-eminent in the qualities of melody, distinction and beauty.”⁴ He consulted the *Septuagint* to help in his translation of the Old Testament, and also translated the Apocrypha into English for the first time. His Bibles, like Tyndale’s, were printed on the European Continent, not in Britain. Coverdale Bibles were popular and printed until 1553.

¶ *The Great Bible*

In 1539 the Great Bible was produced at the order of King Henry the Eighth and was edited by Coverdale. It was essentially a revision of Matthew’s Bible. This Bible was printed in Paris, and was of immense size which was suitable for use on church lecterns. It was also known as Whitchurch’s Bible, named after one of its publishers and financial supporters, Richard Grafton and Edward Whitchurch. This was the first English Bible to use a different typeface for words not expressly found in the originals, as placed by the translators in the text. This Bible actually underwent six revisions in successive editions after the first edition. The Great Bible was the forerunner in terms of layout for the King James Bible, including its absence of “offensive” notes.

¶ *The Geneva Bible*

After Queen Mary came to the English throne, a proclamation was made in 1555 prohibiting the English Bible. Certain English Christians, that is, Calvinists, gathered together at Geneva, where they began to work on an English Bible version which took into account the latest researches of original language editors, such as Robert Estienne who edited the Greek *Textus Receptus*. The New Testament of the Geneva Bible first appeared in 1557, and the whole Bible in 1560. It was a successful version, and remained popular until the English Commonwealth (1649). Several different editions of it had been made, and a variety of persons contributed to its text. As soon as it was released, it gained

¹ Firth, page 2.

² Brown, page 61.

³ Hoare, page 176.

⁴ Hoare, page 179.

ascendancy over the official Great Bible, and had a reputation for being a family Bible. It was finely produced, handily sized, and was printed with easy to read roman letters. The proper names were marked with accents to aid pronunciation. It contained many marginal glosses, which were doctrinal in nature, promoting an extreme Calvinistic interpretation. It espoused the doctrine that kings were subject to the law, which some radical elements at the end of the English Civil Wars tried to use to exclude any rulership whatsoever. Certain people considered these marginal notes a necessity, so that they could understand the text, but, predictably, those in the establishment were against such notes. Yet, the text was quite praiseworthy, and generally quite usable by Anglicans. It was affectionately known as the Breeches Bible, because it used the word “breeches” in Genesis 3:7. This version had a great influence on the King James Bible, and was the version which many of the first American colonialists used. Portions of the Geneva Bible were issued to Parliament’s soldiers in the English Civil Wars. However, afterwards, during the Cromwellian Commonwealth, even though some extremists were clamouring for displacing the King James Bible with the Geneva, the official printers only printed the King James Bible.

¶ *The Bishops’ Bible*

The bishops of the establishment in England were not happy with the success of the Geneva Bible, so Matthew Parker, the Archbishop of Canterbury had the Bishops’ Bible made, which would be the official version of the Anglican Church. It appeared in 1568, but was always overshadowed by the Geneva Version. Some even called it “The Queen Elizabeth Bible”. The King James Bible was supposed to be based on the Bishops’ Bible, but it was much more influenced by the Tyndale and Geneva Versions. The Bishops’ Bible itself contained much influence of the Geneva Bible in its own text, even though it was actually a revision of the Great Bible.

¶ *The Rheims-Douay Version*

Meanwhile, the Romanists had finally decided to produce a Bible in the English tongue (in 1582). Instead of using the *Textus Receptus*, they used Jerome’s Latin *Vulgate*, and they translated many of the words into Latinate English, correctly identified as “the obscurity of the Papists, in their ‘azymes’, ‘tunik’, ‘rational’, ‘holocausts’, ‘prepuce’, ‘pasche’, and a number of such like, whereof their late translation is full, and that of purpose to darken the sense” (TTR, Section 15, Paragraph 1). This corrupt version was called the Rheims-Douay Version (New Testament 1582, Old Testament 1609–1610), which was completely unsuccessful. This manoeuvre foreshadowed the darkening of people’s understanding in regarding modern versions and false textual criticism. It was, as Thomas Fuller (1608–1661) said, “a translation needing to be translated.”¹

¶ *The purification — The Authorized Version*

The Scripture states, “The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” (Psalm 12:6, 7). According to this passage, the Word of God is pure and tried. Furthermore, there is a specific promise that the Lord should keep the Word, it is implied, in its state of purity. This is by a process of purification, which is the trying in fire. The Scripture says, “a furnace of earth”, which shows that Earth, being where the operations and presence of various factors of the world are, is all working as a furnace to the Word. The Word being tried, can only be untarnished, brightly reflective as silver. This means that the Word can only be shown to be pure, and no matter how much it is attacked, can only be vindicated, or else, have anything which is impurity removed away from it.

¹ Brown, page 97.

That the Word is preserved in a state of purity, and by purifications leads to the conclusion that the Word must be presently available pure and perfect in the Earth. Furthermore, it will be discernable that seven modes or phases or happenings of purification occurred to it, as the Scripture predicts, “seven times”.

The appearance of the King James Bible, known also as the Authorized Version, is in fact the seventh purification, directly advancing upon six purifications which came before it. This implies that the production of English Bibles leading to the King James Bible are generally cumulative, and accrue in goodness. There are seven English Bibles which match to the principle of seven purifications, which are easily historically identified. What Tyndale started, the others continued and followed, until the appearance of the seventh. They are:

1. Tyndale
2. Matthew
3. Coverdale
4. Great
5. Geneva
6. Bishops’

With these identified, the seventh, as fulfilment of the prophecy in the psalm, would have to be the Authorized King James Bible.

In counting seven purifications, it must be that all Old English (e.g. Alfred’s) or Middle English (e.g. Wycliffe’s) works are not included. First, this is because they do not directly feed into the Authorized Version, and are based on the Vulgate. Second, they were not printed, but handwritten, and had a relatively limited circulation. Third, they are in substantially different forms of the English language. Wycliffe’s Version, while having some recognisable words, has many incomprehensible words, and a different word order; whereas, Tyndale is more familiar, taking into account typographical errors and old spelling, because its wording is often copied in full or in majority in the Authorized Version.

Taverner’s Bible of 1539 is not included because it did not contribute in any meaningful way to Protestant Versions. The Rheims-Douay Version is not counted because it is not a Protestant Version, and being based on the Vulgate, does not directly fall into the lineage of the English Bible. In the preface to the King James Bible known as *The Translators to the Reader*, Miles Smith wrote regarding both the former editions of the Bible and the Romanist authentic vulgar Rheims-Douay, “but let us rather bless God from the ground of our heart for working this religious care in him to have the translations of the Bible maturely considered of and examined. For by this means it cometh to pass, that whatsoever is sound already, (and all is sound for substance in one or other of our editions, and the worst of ours far better than their authentick Vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if any thing be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place.” (TTR, Section II).

The seventh purification would therefore need to maturely consider and examine the other six purifications. The King James Bible translators did exactly this. They had to keep what was good, purge out anything bad and bring in anything better. Thus, they were able to excel far beyond the Roman Catholic English translation, or any Protestant English translation, or really, any Bible that had ever been made.

The mandate of the King James Bible according the title page in 1611 was that it was “Newly Translated out of the Original tongues: and with the former Translations diligently compared and

revised". Thus, the most famous Bible in the world, the Authorized King James Version of the Holy Bible, is sometimes called the English Bible, and was recognised and seen to be the standard for many years.

4. The Authorized King James Bible

¶ *King James the First and the Hampton Court conference*

The King James Bible translators recorded that, “upon the setting of that bright *Occidental Star*, Queen *Elizabeth* of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk” (TED, Paragraph 1). The death of Queen Elizabeth the First (1533–1603) seemed to be the end of an era for the Protestant cause, as Elizabeth Tudor had no heir or apparent successor. But, “the appearance of Your Majesty, as of the *Sun* in his strength, instantly dispelled those supposed and surmised mists” (TED, Paragraph 1). This was the coming of King James the First (1566–1625) to the throne of England.

The Protestant King James was the son of the Roman Catholic Mary Queen of Scots, whose grandmother was the sister of King Henry the Eighth. James was already King James the Sixth of Scotland before he took the throne of England, being an experienced and successful king. King James ruled in a time when England was not beset by outright wars, and this time of peace allowed for developments on the domestic front. As he made his way from Scotland to London, he stayed at Oliver Cromwell’s parents’ home, where the Puritans described to the new king their grievances with the Anglican Church. These grievances were presented in a petition signed by 1000 dissatisfied Puritans, called the Millenary Petition. The Puritans thought that the king would be on their side, since the king was from Presbyterian Scotland.

They wrote, “Most gracious and dread sovereign, — Seeing it has pleased the Divine majesty, to the great comfort of all good Christians, to advance your highness, according to your just title, to the peaceable government of this Church and Commonwealth of England, we, the ministers of the gospel in this land ... as the faithful servants of Christ and loyal subjects to your majesty, desiring and longing for the redress of diverse abuses of the Church, could do no less in our obedience to God, service to your majesty, love to His Church, than acquaint your princely majesty with our particular griefs ...

“These, with such other abuses yet remaining and practised in the Church of England, we are able to show not to be agreeable to the Scriptures, if it shall please your highness further to hear us, or more at large by writing to be informed, or by conference among the learned to be resolved; and yet we doubt not but that, without any further process, your majesty (of whose Christian judgment we have received so good a taste already) is able of yourself to judge of the equity of this cause. God, we trust, has appointed your highness our physician to heal these diseases; and we say with Mordecai to Esther, ‘Who knoweth whether you are come to the kingdom for such a time?’ Thus your majesty shall do that which we are persuaded shall be acceptable to God, honourable to your majesty in all succeeding ages, profitable to His Church, which shall be thereby increased, comfortable to your ministers, which shall be no more suspended, silenced, disgraced, imprisoned for men’s traditions, and prejudicial to none but to those that seek their own quiet, credit and profit in the world.”¹

Out of this would indeed come something honourable to King James in successive ages, and profitable to the Church. In January, 1604, a conference was held at Hampton Court, where the king and the Anglican bishops met with four Puritan representatives to discuss the possibility of further reform in the Anglican Church. Their leader, Dr John Reynolds (1549–1607) of Corpus Christi College, Oxford, was systematically thwarted by the king’s forceful and innovative arguments against

¹ Bettenson, pages 384–387.

an extreme Puritan position, though the Puritans at the conference were hardly extreme. Although soundly peppering the Puritans, the king did have something to say to the Anglican leaders, “To the Bishops’ horror, James began to lecture them, ‘playing the Puritan’ as Andrewes later described it. They were not to pursue the Nonconformists with the violence they were accustomed to ... but were to treat them ‘more gently than ever they had done before.’”¹ Reynolds and the others (Dr Sparke, Mr Knewstubs and Mr Chaderton) were moderate Puritans, with whom the king generally empathised, and so the king was willing to take up one of their suggestions, that there should be a new English translation of the Bible.

The translators of the King James Bible recorded, “they had recourse at the last to this shift, that they could not with good conscience subscribe to the Communion book, since it maintained the Bible as it was there translated, which was, as they said, a most corrupted translation. And although this was judged to be but a very poor and empty shift, yet even hereupon did his Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this translation which is now presented unto thee.” (TTR, Section 11).

The root of the problem was Biblical interpretation. The Anglican Churchmen held to their Bishops’ Bible, while the Puritans and many ordinary Anglicans used the Geneva Version. King James knew that a new translation would be in everyone’s best interest, and was therefore necessary. “For when Your Highness had once out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the *English Tongue*” (TED, Paragraph 4). Clearly, this “one more exact Translation” was to be the complete and final English Bible, the principal version for all true Christians.

“May your Majesty be pleased that the Bible be new translated?” asked John Reynolds, saying that such as were extant were not answering the original. He gave some examples of imperfection in the Great and Bishops’ Bibles. He claimed that the word “bordereth” in Galatians 4:25 was not well translated, but the force and sense was better in the Geneva. (In the King James Bible it was made “answereth”.) In Psalm 105:28 “They were not obedient” was an error, in that it should have been “They were not disobedient”. (In the King James Bible they put “they rebelled not”.) “Then stood up Phinees and prayed” in Psalm 106:30 should have been, in his opinion, “executed judgment”. (The King James Bible followed Reynolds.) But to these Richard Bancroft (died 1610), Archbishop of Canterbury, answered, “If every man’s humour might be followed, there would be no end of translating.”² But King James overruled him, and said that he “wished that some especial pains should be taken in that behalf for one uniform translation, and this to be done by the best learned of both the Universities; after them to be reviewed by the Bishops, and the chief learned of the Church; from them to be presented to the Privy Council; and lastly to be ratified by his Royal authority; to be read in the whole Church, and no other.”³

The king had seized upon the idea and made it his own. He planned it in such a way that would rival even the translation of the *Septuagint*: many men were to gather together, not too few, as most past translations had been done by individuals, yet, not too many, as would weigh down such a work with useless or needless discussions, for if a thousand men were employed on the work, the task would not have been manageable.

¹ Nicolson, page 50.

² Clarke, volume 1, page 16.

³ McGrath, page 206, Nicolson, page 59.

Richard Bancroft, the Archbishop of Canterbury, who was initially reluctant soon turned to be a supporter of the new translation. Nothing seemed to have happened from the close of the Hampton Court Conference, being the sixteenth of January, 1604. But by July, 1604, Bancroft was, in the king's name, overseeing the task. By the king's command they were to get fifty-four translators. Some of the translators died or withdrew from the work, and it seems that some of them were replaced to fill up the numbers. The loss of several of the translators was never counted as a loss to the work, as there were many learned men involved.

Bancroft produced a list of rules that the translators were to follow, which rules came from the king himself. The translators, in their work, were to follow the Bishops' Bible as much as possible, (the authorised and standard Elizabethan Bible), but where necessary, they could also follow Tyndale, Coverdale, Matthew, the Great and the Geneva Bibles. They were told to follow traditions as much as possible, in chapter and verse divisions, in religious terms and in spellings of names. They were to avoid marginal references. Most especially, a system of cross-checking was put into place to safeguard the accuracy, and to ensure that the King James Bible would be the best possible version of the Bible in English.

Notable Church historian, Thomas Fuller, afterward recorded, "We may remember, that one of the best things produced by the Hampton Court Conference was, a resolution in his Majesty for a new translation of the Bible. Which religious design was now effectually prosecuted".

¶ *A universal translation*

King James wrote to Richard Bancroft, on the 22 July, 1604, telling him, "we require you to move all our bishops to inform themselves of all such learned men within their several dioceses, as having especial skill in the Hebrew and Greek tongues, having taken pains, in their private studies of the scriptures, for the clearing of any obscurities either in the Hebrew or in the Greek, or touching any difficulties of mistakes in the former English translation, which we have now commanded to be thoroughly viewed and amended, and thereupon write unto them, earnestly charging them, and signifying our pleasure therein, that they may send such their observations either to Mr Lively, our Hebrew reader in Cambridge, or to Dr Harding, our Hebrew reader in Oxford, or to Dr Andrewes, dean of Westminster, to be imparted to the rest of their several companies; so that our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom."¹ William Eyre gave a copy of part of the translation, the Apocrypha, to the learned and famous James Ussher (1581–1656). Ussher and another man, William Daniel of Dublin (1593, 1628), were to check the work, especially at certain doubtful places.

Bancroft directed that, "When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned man in the land for his judgment in such a place." This meant that the whole kingdom was involved, and could be called upon in the translation, to ensure that it would be accurate to the very last detail.

It was important that there was no denominational bias in the translation. The King James Bible was not a Bible for the Anglicans only, nor yet for the Puritans only. It was to be a Bible for all Christian believers. The translators did not believe in an ecumenical view (as opposed to œcumenical view of the early Church), but rather had the simple faith view, namely, that they were foremost and first

¹ Robinson, page 197.

Christians with a true faith in Christ. Therefore, they could not be atheists, heretics, Catholics, Arians, Gnostics or any other error, but were believers with orthodox and genuine faith.

The Bible version was therefore designed for believers. In fact, it was designed to be the kingdom Bible for all English-speaking people, whether in England, Scotland or Ireland, or in some place across the sea. Thus, the King James Bible was not debilitated by biases, denominational views or errors, but was, and has been through successive ages, the good and proper Bible for all true Christians.

Perhaps half of the translators were moderate Puritans. These Puritan members of the translation included Thomas Harrison, Laurence Chaderton, Samuel Ward, John Reynolds, Miles Smith and George Abbot. The fact that George Abbot became the next Archbishop of Canterbury shows how much King James favoured moderate Puritanism. Miles Smith wrote the address to the reader in the front of the King James Bible specifically appealing to the Puritan mind. Every moderate Puritan could therefore accept the King James Bible, and saw that it was very good. Samuel Ward praised it at the Calvinist Synod of Dort in 1618–1619, calling it “the very accurate English version”,¹ showing that it was only certain rebels who were resisting it. Notwithstanding, the Bishops’ Bible was still being printed in 1613 to 1617 by the King’s Printers, and the Geneva multiple times in 1611 to 1616. This was because “ecclesiastics, ordained before 1611, continued to take into the pulpit their old Geneva”, but around 1616, “the king’s printers were encouraged to print no more Geneva Bibles, and the production of them was thus driven underground.”²

While there was still some affection toward the Geneva Bible as late as the English Civil Wars, moderate Puritans had for a long time come into the use of the King James Bible. Revered translator Dr Samuel Ward, for example, and one of the editors of the King James Bible in 1638, was master of the most Puritanic college of Cambridge University: Sidney Sussex. One of his fellow editors at Cambridge that year was the notable Puritan Joseph Mede. During the rule of the Puritans in England during the Protectorate of Oliver Cromwell (1653–1658), it was the King James Bible which was being supported, printed and used. Cromwell had attended Sidney Sussex College at Cambridge University, and so the statement by the collator of Cromwell’s speeches and letters, Thomas Carlyle, “The ‘Authorised Version’ of James I., from which Cromwell appears always to quote”. Thus, the Authorized Version was England’s Bible, the book for every man.

¶ *Bancroft’s rules to be observed in the translation of the Bible*

1. The ordinary Bible read in the church, commonly called the Bishops’ Bible, to be followed, and as little altered as the truth of the original will permit.
2. The names of the prophets, and the holy writers, with the other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.
3. The old ecclesiastical words to be kept, namely, as the word *church* not to be translated *congregation* &c.
4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place, and the analogy of faith.

¹ Pollard, page 338.

² Pollard, page 73.

5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.
6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot without some circumlocution so briefly and fitly be expressed in the text.
7. Such quotations of places to be marginally set down, as shall serve for the fit reference of one Scripture to another.
8. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand.
9. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his Majesty is very careful in this point.
10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, note the places, and therewithal send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.
11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned man in the land for his judgment in such a place.
12. Letters to be sent from every Bishop to the rest of his clergy, admonishing them of this Translation in hand; and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send his particular observations to the company, either at Westminster, Cambridge, or Oxford.
13. The directors in each company to be the Deans of Westminster and Chester, for that place; and the King's Professors in the Hebrew and Greek in either University.
14. These translations to be used, when they agree better with the text than the Bishops' Bible:

}	Tyndale's, Matthew's, Coverdale's, Whitchurch's [Great], Geneva.
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15. Besides the said directions before mentioned, three or four of the most ancient and grave divines in either of the Universities, not employed in translating, to be assigned by the Vice-Chancellor, upon conference with the rest of the Heads, to be overseers of the Translations, as well Hebrew as Greek, for the better observation of the fourth rule above specified.

¶ *The translators*

The fifty-four translators were the leading intellectual, linguistic, scholarly and theological minds of the time, and included numerous Churchmen with Puritan leanings. "Judged by even modern standards, their knowledge of the Biblical languages was second to none."¹ Their belief in the Word

¹ Hills, page 114.

of God and its value is quite unlike the unbelief seen in modern Anglicanism, or by contemporary version translators. “Most of the translators, or revisers, were middle-aged men (on average, about fifty years old); some were married; all but one (Sir Henry Savile) ordained. Without exception, all were academically distinguished, belonging to the established Church — though quite a few ... had Puritan leanings — expert in ancient or modern languages or both, and (depending on their other specialities) deeply conversant with Biblical scholarship, theology, and other fields.”¹

Dr George Abbot (1562–1633) was an anti-Romanist Puritan who was Vice Chancellor at Oxford University and became Archbishop of Canterbury in 1611.

Dr Lancelot Andrewes (1555–1626), Dean of Westminster, was very learned in many tongues, including the Hebrew tongue. He was known for his religious zeal, especially in his written personal devotionals. He was the chaplain to Queen Elizabeth the First, and was promoted by King James the First. He was said to spend hours every day in prayer. “In his youth, Andrewes had shown Puritan leanings, under the influence of his patron, Sir Francis Walsingham, and had been a champion of Puritan reform ... under the Puritan Commonwealth a section of his sermons ... would be esteemed a ‘rich contribution to theological literature’ and not incompatible with Puritan belief.”²

William Bedwell (1561–1632) was the champion of the Arabic language, and was an expert in other Oriental languages.

John Bois (1561–1644) lectured in Greek at Cambridge University. He kept notes of the proceedings of the Seventh Company (which edited the entire work). He learned Hebrew as a child, and had an extensive Greek library, and he also knew where to find every Greek word in the New Testament.

Dr Richard Brett (1567–1637) was a skilled linguist of Oxford University.

Dr Laurence Chaderton (1537–1640), a Puritan, was thoroughly familiar with the Biblical languages.

William Dakins (1567–1606) of Cambridge University was knowledgeable in the original languages.

Francis Dillingham was a linguist who debated in Grecian, and an evangelist to the Romanists.

Professor Andrew Downes (1549–1628) was an expert in Greek at Cambridge University.

John Harmer (died 1613) was a Calvinist who was knowledgeable of the classical tongues and of the patristic writings, particularly Chrysostom.

Dr Thomas Harrison (1555–1631) was a Puritan, and an examiner at Cambridge in Hebrew.

Dr Thomas Holland (1537–1612) was a learned instructor in the Scriptures, and strongly anti-Romanist. He was a professor at Oxford. He had a high degree of knowledge in the Biblical languages, and was said to be like one of the Church Fathers.

¹ Bobrick, pages 217, 218.

² Bobrick, page 220.

Dr Richard Kilby (1560–1620) was a Hebrew scholar at Oxford University. Also, his knowledge of Greek was considered perfect. He is famed for contending with a young parson who preached that the King James Bible was wrong in a certain place.

Dr Edward Lively (1545–1605) was one of the best linguists in the world, and a great authority on Hebrew at Cambridge University.

Dr John Overal (1559–1619) spent so much time speaking Latin he had trouble speaking in English for an extended period. He was known for his ability to quote the Church Fathers.

Dr John Reynolds was a chief Puritan and the one who suggested that there should be a new Bible translation. Reynolds was highly skilled in the Biblical languages.

Dr John Richardson (died 1625) was an excellent linguist, who would debate scholars in Latin, and became Vice Chancellor of Cambridge University.

Dr Adrian Saravia (1531–1613) was a Spaniard from Flanders, whose knowledge of Hebrew and translations were invaluable. He was against Presbyterianism, and called for converting the world to Protestantism by missionary work.

Sir Henry Savile (1549–1622), the most famous Greek scholar in England, taught mathematics and Greek to Queen Elizabeth the First. He translated Latin classics into English, and edited the works of Chrysostom.

Miles Smith wrote *The Translators to the Reader* and had some Puritan leanings. He was an expert in the Church Fathers, as well as the Hebrew Rabbinical marginal notes, and he also was an authority on the cognate languages of Classical Syriac, Chaldee and Arabic.

Richard Thompson (died 1613) was a Dutchman who had a reputation throughout Europe as a linguistic expert.

Surprisingly, according to Winston Churchill, “The scholars who produced this masterpiece are mostly unknown and unremembered. But they forged an enduring link, literary and religious, between the English-speaking people of the world.”¹ “Those venerable men who were raised up by the providence of God and endowed by his Spirit to achieve her greatest blessing in the authorized translation of the Scriptures.”²

“It is because people like Lancelot Andrewes flourished in the first decade of the seventeenth century — and do not now — that the greatest translation of the Bible could be made then, and cannot now.”³

The translators were formed into six companies: two at Westminster, two at Cambridge and two at Oxford. The first Westminster Company worked on the books from Genesis to the end of 2 Kings, and the first Cambridge Company worked on the books from 1 Chronicles to the Song of Solomon. The first Oxford Company worked on the Prophets, from Isaiah to Malachi. The second Cambridge

¹ Opfell

² Norton, volume 2, page 189.

³ Nicolson, page 33.

Company worked on the Apocrypha, and the Second Oxford Company worked on the Gospels, Acts and Revelation, while the Second Westminster Company worked on the Epistles.

Alexander McClure made a special study on the translators, and recognised that, “Taking into account the many marked events in divine Providence which led on to this version, and aided its accomplishment, and necessitated its diffusion,—and also that to uncounted millions, and to other millions yet to be born, it is the only safeguard from popery on the one side, and from infidelity on the other, we are constrained to claim for the good men who made it the highest measure of divine aid short of plenary inspiration itself.”

¶ *A list of the translators*

First Westminster Company

Genesis to 2 Kings

Lancelot Andrewes (head) — Cambridge University

William Bedwell — from Cambridge

Francis Burleigh

Richard Clarke — Cambridge University

Geoffrey King — Cambridge University

John Layfield — Cambridge University

John Overal — Cambridge University

Adrian Saravia

Richard Thompson — Cambridge University

Robert Teigh — Cambridge University

First Cambridge Company

1 Chronicles to Song of Solomon

Roger Andrewes — Cambridge University

Andrew Bing — Cambridge University

Laurence Chaderton — Cambridge University

Francis Dillingham — Cambridge University

Thomas Harrison — Cambridge University

Edward Lively (head) — Cambridge University

John Richardson — Cambridge University

Robert Spalding — Cambridge University

First Oxford Company

Isaiah to Malachi

Richard Brett

Richard Fairclough

John Harding (head)

Thomas Holland

Richard Kilby

John Reynolds

Miles Smith (final editor)

Second Cambridge Company

The Apocrypha

John Bois — Cambridgeshire

William Branthwaite — Cambridge University
Andrew Downes — Cambridge University
John Duport (head) — Cambridge University
Jeremiah Radcliffe — Cambridgeshire
Robert Ward — Cambridge University
Samuel Ward — Cambridge University

Second Oxford Company
Matthew to Acts and Revelation
George Abbot
John Aglionby
Richard Eedes
John Harmer
Leonard Hutten
James Montague
John Perin
Ralph Ravens
Thomas Ravis (head)
Sir Henry Savile
Giles Thomson

Second Westminster Company
Romans to Jude
William Barlow (head) — Cambridge University
Thomas Bilson (final editor)
William Dakins — Cambridge University
Roger Fenton — Cambridge University
Ralph Hutchinson
Michael Rabbet
Thomas Sanderson
John Spencer

Seventh Company, London
Richard Bancroft (overseer)

Others
George Ryves (overseer of the New Testament)
William Thorne (member of First Oxford Company)
Daniel Featley (member of First Oxford Company)
William Eyre — Cambridge University (member of Second Cambridge Company)

¶ *The translators at work*

Robert Barker, the King's Printer, supplied the translators with forty unbound copies of the Bishops' Bible, upon which the translators would do their annotating. Their instructions were that every book of the Bible had to be translated by one of the members of the company, and then read out loud. While this was being done, other versions were read by other members, including the foreign versions, to cross-check. Once a book was decided upon by a company, it had to be submitted to all the other companies for their cross-checking and approval. By this method, the work of one man or

one group effectively became the work of the whole. In this manner all the translators would be able to check and recheck the entire Bible. Where other companies brought back note of changes, and a consensus of opinion could not be reached, the matters would be decided at a general meeting, which drew two delegates from each of the six companies to a Seventh Company, which was held for nine months in 1609 at Stationers' Hall, London. The six initial companies and then a seventh is Scriptural and not coincidental: "The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times." (Psalm 12:6). Even if the wording of a place was doubted of to a point of uncertainty, they could call upon all the learned people in the land to give their opinion in such a place. The operation was designed for coming to truth, not for doubt, division and despair.

Miles Smith testified, "Neither did we think much to consult the translators or commentators, Chaldee, Hebrew, Syrian, Greek, or Latin; no, nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see." (TTR, Section 13). It is paramount to see that the entire process was very thorough, and done through the good hand of the Lord helping them.

The account from John Bois' notes shows that the discussions were interesting and lively. His notes concentrate on their work on the Epistles. For 1 Cor. 10:11, Bois notes that on discussing the word "ensamples", Andrew Downes sharply and violently [argued] for the interpretation of Augustine, that is, that [the Greek] "*typoi*" was to be understood as concerning the types and figures of the people of old: but, argued the other committee members, the scope of the passage does not seem to admit this interpretation. Thus, the main reading would be "ensamples" as the weighty judgment and consensus of the translators, while the minority argument for "types" was placed in the margin. (This is also illustrative of what was, at the formative time, chosen or rejected, and therefore what was presented by means of main reading versus margin.)¹

The Seventh Company at Stationers' Hall then passed the text over to Miles Smith and Thomas Bilson, who did the very final editorial changes, with some fourteen changes made by Archbishop Richard Bancroft, who died shortly thereafter, his task having been completed. Bilson wrote The Epistle Dedicatory, and Smith wrote The Translators to the Reader, which, in Bible references, is affected by the Geneva Version, suggestive of his own moderate Puritan leanings, as was also evident in his testifying of Archbishop Bancroft making changes to several ecclesiastical terms in the final draft of the King James Bible. Although some enemies use the preface as ammunition against the authority of the King James Bible, the real reason for it is quite clear, the preface was intended to appease Puritans who favoured the Geneva, as well as to generally repel the Romanists. The Translators to the Reader was written at the completion of the work on the King James Bible. In it, Smith said, "for we have seen none of theirs of the whole Bible as yet" (TTR, Section 12, Paragraph 1), referring to the Rheims-Douay Version, which would have arrived in England by the start of 1611, thus, the preface must have been written before this time, but after the death of Richard Bancroft on the second day of November, 1610, since he is referred to in the past tense, "for the chief overseer ... under his Majesty, to whom not only we, but also our whole Church was much bound" (TTR, Section 13). The preface and epistle were written before the King James Bible went to print, and were the first text of the book printed by Barker.

¹ Allen, page 47.

In 1618, at the Synod of Dort, Dr Samuel Ward (died 1643) of Cambridge delivered his report on “the very accurate English version”. “After each section had finished its task twelve delegates, chosen from them all, met together and reviewed and revised the whole work. Lastly the very Reverend the Bishop of Winchester, Bilson, together with Dr Smith, now Bishop of Gloucester, a distinguished man, who had been deeply occupied in the whole work from the beginning, after all things had been maturely weighed and examined, put the finishing touch to this version.”¹ Those finishing touches concerned mainly page headings and chapter summaries.

At the Synod of Dort, a summary was made of the making of the King James Bible as given in Latin. Here is a rough interpretation, though another translation is supplied by A. W. Pollard.

“The rules of the translators were to follow were:

First, that they were not to depart from tradition, but to receive through the Church the Scripture purged from all the blemishes and errors, and to not depart from the old translations unless the truth of the original so required.

Second, that marginal notes were not to be placed, but those which might serve as reference to parallel places.

Third, that where the Hebrew or Greek has diverse senses, if it could be another sense according to the context, the other sense is expressed in the margin. The same where other readings of note were to be found.

Fourth, Hebrew and Greek difficulties have been placed in the margin.

Fifth, in the translation of Tobit and Judith, since there is a great discrepancy between the Greek and the traditional Latin Vulgate, the translators would attempt to follow the influence of the Greek.

Sixth, where the sense necessarily required words to be inserted according to the contextual idiom, they were given in another distinguished typeface.

Seventh, that new prefatory material was to be supplied, including headings and summaries, along with the best genealogy and map of the Holy Land.”

¶ *The best things*

The King James Bible translators chose, of all available information, the best things, as the first heading in *The Translators to the Reader* states, “The best things have been calumniated”, that is, slandered. This indicated that their own Bible was the direct result of the best things. The King James Bible was not merely a new, independent translation, rather, it was reckoned to be part of the lineage of the Protestant English Bibles proceeding it. This latest work was one where there had been “devising any thing ourselves” as well as “revising that which hath been laboured by others” (TTR, Section 1, Paragraph 1). Later in the preface, the translators, writing by the pen of Miles Smith, quoted from Jerome, “Do we condemn the ancient? In no case: but after the endeavours of them that were before us, we take the best pains we can in the house of God.” (TTR, Section 10). In *The Epistle Dedicatory* they said, “that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us,

¹ Robinson, page 201.

there should be one more exact Translation of the holy Scriptures into the *English Tongue*” (TED, Paragraph 4). “Yet for all that, as nothing is begun and perfected at the same time, and the latter thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good” (TTR, Section 11). Thus, the King James Bible bettered the other versions, and was the best of them. It could only be done one way, and that was “to have the translations of the Bible maturely considered of and examined. For by this means it cometh to pass, that whatsoever is sound already, (and all is sound for substance in one or other of our editions, and the worst of ours far better than their authentick Vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if any thing be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place.” (TTR, Section 11).

Most revealingly they wrote, “Truly, good Christian Reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one; ... but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark.” (TTR, Section 13). The purpose was also clear: “And to the same effect say we, that we are so far off from condemning any of their labours that travelled before us in this kind, either in this land, or beyond sea, either in King Henry’s time, or King Edward’s, (if there were any translation, or correction of a translation, in his time) or Queen Elizabeth’s of ever renowned memory, that we acknowledge them to have been raised up of God for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.” (TTR, Section 11). Thus, the King James Bible is the perpetuation into everlasting memory of all who laboured in the Word up to their time, that their work would result in a final and complete version.

Many versions and editions had been formulated in the past by small groups of men or individuals, but only once before had any sizeable group of persons attempted a translation, and that was the *Septuagint*. However, this — the King James Bible — was unlike the *Septuagint* in many ways: it had the advantages of more history, better texts, proper doctrine and godly learning. For, when one translated by himself, he was more likely to make mistakes, but when a group of truly godly men translated, they effectively tempered each other by checking and cross-checking, and always required a consensus, so that the end result was indeed a perfect translation.

¶ *The full Bible text was used*

When the Bible was translated into English in Protestant England, they did not think that the content of the Originals were lost, nor did they despair as though translation was impossible because there was corruption. Those Protestants did not translate as though they were merely getting as close as humanly possible to perfection, yet falling short by infirmity. They believed that they were handling — in the manuscripts available, and in the critical editions — a body of evidence, which they could draw upon to translate correctly the full Word of God into their language.

The King James Bible translators believed that they had, in the mass of evidence, the content of the Originals available to them. Their particular use of the original languages shows this, as the words on the title page of the 1611 Edition bear witness, “Newly Translated out of the Original tongues”, and the title to the New Testament, “Newly Translated out of the Original Greek”. If they considered they had the words of the Originals available to them, then their work was to select the words of the Originals out from all the other variant wordings. This would be the gathering up of the wheat, after winnowing away the chaff.

Modern critical texts base themselves unevenly on a few corrupt codices. However, it was not so with the critical texts that the King James Bible translators used — they were based on the majority of texts available. By this, it is not meant that all the readings in the King James Bible can be found in all of the manuscript evidence: some readings are only found in small portions of the overall evidence, mainly because the manuscripts containing those books are rare.

The translators used multiple critical copies of the Greek and Hebrew, as well as the *Septuagint*, the Chaldee *Targums*, the Syrian *Peshitta*, and the Latin *Vulgate*, especially by use of the books with different versions in parallel columns. They consulted the Spanish (1602), French (1534, 1535), Italian (1607) and Luther's German (1522, 1534), as well as the Zurich (1529) and new Latin versions, and the early English versions; and besides all this, they took into account the notes of the Church Fathers and the Rabbinical scholars. Where necessary, therefore, the translators could take from any of these and compile a critical text. The King James Bible is an independent critical text that contains readings which are omitted in modern critical texts and versions.

There was no extant copy of the Greek New Testament that the translators could turn to and use as the sole basis for translation, nor was there such a work in any language. They had to combine and compile the various historical works to bring them together into one English extant copy of the New Testament. The same applies to the Old Testament.

There are details available which show the way in which the translators followed the various editions of the Greek *Textus Receptus*. Out of 252 passages where differences occur in the editions of the *Textus Receptus*, the translators followed the editions of Beza's *Textus Receptus* against the editions of Stephanus in 113 places, and followed Stephanus rather than Beza in 59 places, and with the *Complutensian Polyglot*, Erasmus or the *Vulgate* against both Stephanus and Beza in 80 places.¹ Clearly, the translators selected the best readings — those which were verifiably correct — and did not merely follow one particular edition.

¶ *Many translations were used*

“Therefore as St Augustine saith, that variety of translations is profitable for the finding out of the sense of the Scriptures” (TTR, Section 14). “They pored over all previous English versions; consulted the Complutensian Polyglot of 1517; the Antwerp Polyglot of 1572 (which included a fresh interlinear Latin translation of the Hebrew by Arias Montanus); the Tremellius-Junius Bible of 1579 (which contained a Latin translation of the Old Testament from the Hebrew and the New Testament from [Classical] Syriac); Sebastian Munster's Latin translation of the Old Testament; Theodore Beza's Latin translation of the New; Latin translations of the whole Bible by Sanctus Pagninus, Leo Juda, and Castellio; the Zurich Bible; Luther's Bible; the French translations of Lefevre (1534) and Olivetan (1535); the Spanish translations of Cassiodoro de Reyna and Cyrpriano do Valera (1602); and Giovanni Diodati's Italian Bible (1607) — not to mention numerous commentaries by the early Church fathers, rabbinical scholars, and contemporary scholars of renown.”² This indicates the hand of God in His preservation work to ensure that the very meaning of the originals was completely brought over into the English language.

Scrivener requoted with his own comments a certain writer, John Selden (1584–1654), who was a contemporary of the translation: “Then they met together, and one read the translation, the rest

¹ Scrivener, page 60.

² Hammond, G., page 246.

holding in their hands some Bible, either of the learned tongues, or French (Olivetanus 1535, The Pastors 1588), Spanish (Pinel 1553, De Reyna 1569, the Valencia Bible of 1478 revised by De Valera 1602), Italian (Brucchioli 1532?, or more probably Diodati 1607), etc. If they found any fault, they spoke; if not, he read on.' We hear nothing from him of Luther's German (1522, etc.), which, however, is no doubt the 'Dutch' of the Translators' Preface".¹

Even more important was the use of the Protestant English translations. The King James Bible translators owed much to Tyndale, who laid the foundation of the King James Bible.² "In his own Preface, he [Tyndale] swore on his conscience that he had translated the text as 'faithfully' as he could, with a 'pure intent ... as far forth as God gave me the gift of knowledge, and understanding', and expressed the hope that 'the rudeness of the work' would not offend those learned in the Scriptures, who he hoped would 'consider how that I had not man to counterfeit, neither was help with English of any that had interpreted the same [like Wycliffe or Bede], or such like thing in the Scripture before time."³

When Richard Bancroft gave the Rules for the translation, the first was, "The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will permit." And the fourteenth, "These translations to be used, when they agree better with the text than the Bishops' Bible: Tyndale's, Matthew's, Coverdale's, Whitchurch's [Great], Geneva." Thus, the King James Bible was not merely isolated or independent, but rested on the labours of these great versions which came before in English. Bancroft was also admitting that the Bishop's Bible was sometimes, or even often, not as good as the Geneva Version. The Geneva Version was indeed the best English version available to them.

The King James Bible translators saw that their work was one more in a line or succession, and the final of the English versions: "For when Your Highness had once out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the *English Tongue*; Your Majesty did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require." (TED, Paragraph 4).

A clear comment is also made in The Translators to the Reader: "Yet for all that, as nothing is begun and perfected at the same time, and the latter thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us." (TTR, Section 11). Thus, the King James Bible correctly accumulated the goodness of the other early English versions, being itself a revised edition of them and the perfect result of them.

¶ *Accuracy in translation*

Certain modern versions do not translate literally from the originals into English. Their method of translation is called "dynamic equivalence". Instead of strictly translating the words and their meanings, the modernists impose their own thoughts into the process, and attempt to discover the

¹ Scrivener, page 140.

² Hills, page 215.

³ Hammond, G., page 100.

“real” meaning. This process is repeated indefinitely in successive translations, where more and more changes are made, until the Bibles they produce are utterly alien to the true Word of God. This method could never produce one faithful copy of the originals into English — something which has already been accomplished in the King James Bible. In the end, the modern error confuses and deceives people, and keeps them from knowing God’s truth.

However, the King James Bible used a form of translation which has far more venerability and weight. The King James Bible was translated in a method of strict formal equivalence that literally brought what God had said into English. The King James Bible is a sense for sense translation. Scrivener reported of certain Anglican modernists who spoke of the blessedness the Authorized Version, who said it was “so laborious, so generally accurate, so close, so abhorrent of paraphrase, so grave and weighty in word and rhythm, so intimately bound up with the religious convictions and associations of the English people”.¹ Burgon wrote of the translators with respect to the book of James, “we can but conjecture that they conceived themselves at liberty to act exactly as St James himself would (possibly) have acted had he been writing English.”²

J. B. Phillips’ work (1972) was an example of the very opposite. He translated a modern speech version, where his main accusation against the King James Bible was that it was a literal and accurate version. From this, it may be extrapolated, that his translation was neither literal nor accurate: he had only a small knowledge of the Greek, yet he tried to translate the New Testament, as though his translation would reveal truth afresh! Yet this was far from the truth, and reaffirms the Scripture: “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel” (Galatians 1:6). “As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.” (2 Peter 3:16). Burgon said, “But what makes this so very serious a matter is that, because *HOLY SCRIPTURE* is the book experimented on, the loftiest interests that can be named become imperilled [endangered]; and it will constantly happen that what is not perhaps in itself a very serious mistake may yet inflict irreparable injury.”³

“Those who have compared most of the European translations with the original, have not scrupled [hesitated] to say that the *English translation of the Bible, made under the direction of King James I, is the most accurate and faithful of the whole.*”⁴ “So beautifully, as well as faithfully, is this Translation made”.⁵ Honest historians admit that the translators “mimic precisely the form of the original. ... God is in the details”.⁶

¶ *Hebraisms and Græcisms*

The Anglo-Saxon roots of English enabled the originals to be brought over in a most literal way: “To a remarkable degree, the translators had proved faithful to the Hebrew, to the Greek, even (in a sense) to the *Vulgate*, ‘for the rhythm of the English Bible, as it finally emerged,’ Sir Herbert Grierson noted”, and again, “as one scholar notes, imparting stateliness and sonority to its dictation; the Anglo-Saxon conforming to the Hebrew in homely vigour, concreteness, and directness of style.”⁷ Noah Webster, in the preface to his own revision of the Bible wrote about the King James Bible, “In the present version, the language is, in general, correct and perspicuous; the genuine popular English

¹ Scrivener, page 135.

² Burgon, *The Revision Revised*, page 190.

³ Burgon, *The Revision Revised*, page 197.

⁴ Clarke, volume 1, page 19.

⁵ Todd, page 4.

⁶ Nicolson, pages 195, 196.

⁷ Hammond, G., page 263.

of Saxon origin; peculiarly adapted to the subjects; and in many passages, uniting sublimity with beautiful simplicity.” The translators were heavily influenced by the Hebrew and imitated its rhythm and style in English. “Its style is that of the Hebrew and of the New Testament Greek.”¹ Thus, “the translators have seized the very *spirit* and *soul* of the original”.²

“There is no book so translated as the Bible for the purpose. If I translate a French book into English, I turn it into English phrase, not into French English. ‘Il fait froid’, I say, ‘T is cold’, not ‘It makes cold’; but the Bible is rather translated into English words than into English phrase. The Hebraisms are kept, and the phrase of that language is kept.”³

It is well documented that phrases like “holy of holies” or “song of songs” are directly taken from Hebrew, translating the very phraseology of Hebrew. Similarly, many names are brought into English, not by translation, but by transliteration, using the English letters to give the Hebrew sounds. For example, in Genesis 25:25, a child is named “Esau”, who is red-haired. In Genesis 25:30 the Bible gives Esau the name “Edom”, and links it to mean “red”. Thus, the Hebrew word “Edom” is kept, rather than using the English “red”, though when it comes to the Red Sea, the Bible then translates to English.

Certain Greek names and words are retained in the New Testament, including Anglicised Greek words, such as “Pentecost” and “baptize” rather than “Whitsunday” and “immerse” or “wash”.

It is falsely claimed that the New Testament was written in common Greek, called by some *Koinè* (or yet, that the first part of Luke was written in Classical Greek). The truth is that the New Testament was written in Biblical Greek, certainly not in the way one might make notes in a domestic situation, as though Peter or John were not able to write anything of literary value, being (as is supposed) uneducated fishermen. The opposite is true: the Holy Ghost inspired the books of the Bible, and worked with the apostles, so that they gave forth the Word of God in a high form as befitting it, to the people of their day, and translatable into other languages as necessary.⁴

The New Oxford Annotated Bible, Revised Standard Version (1977), states, “It is the simple truth that, as literature, the English Authorized Version is superior to the original Greek”. *Encyclopædia Britannica* claims, “The English of the New Testament actually turned out to be superior to its Greek original.”⁵ The word “original” here must be explained in the context used: it is meaning any one edition of the Greek *Textus Receptus*. Clearly, the proper text of the Original was found in the Autographs. The Greek *Textus Receptus* is a compilation answerable to the Originals, which is why the translators worked with the original tongues. But overall, the King James Bible bettered any one edition of the *Textus Receptus*. Further to this, the claim that the King James Bible improved on the actual Autographs is complete nonsense. The King James Bible could not be better than the source from where it came, it could only be equal to it, namely, that it is the Originals in English. There is no one volume on Earth where the Autographs can be found, and here again, the King James Bible can be seen to be the final Received Text in English, and superior to any other form of the Bible available.

¹ Hills, page 218.

² Clarke, volume 1, page 19.

³ Selden’s Table Talk.

⁴ Hills, page 213.

⁵ “Biblical literature: The King James and subsequent versions”, *Encyclopædia Britannica*.

¶ *A Bible suited for oratory*

The King James Bible was checked in a group setting. The method was that one person read out loud their amended work while the others read along with the Original and various foreign versions. If there was some point of difference, or comment of note from any of the translators, then he would say so, otherwise the translator would read on, and so his work would stand.

Selden's *Table Talk* (posthumous, 1689) gives a candid account: "The translation of King James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue, and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc.; if they found fault, they spoke; if not, he read on."¹

The benefit is that reading aloud is much different to individual reading, and guarantees eloquence in delivery, which would otherwise be lost by silent reading. Thus, the King James Bible was a preachers' and orators' Bible, being pleasant to the ear of the hearer and to the tongue of the speaker. Moreover, by reading it aloud, it ensured that the hearer would understand the reading, not just the reader. "The AV was admirably suited for public reading. A study of its prose rhythms suggested that the men responsible for it ... had an instinctive feeling for good style."²

Elocutionists still confess, that the best oratory is exhibited by Bible reading, and that elocution is nowhere so rich as in the enunciation of the sacred text.

¶ *A monument of poetic prose*

The King James Bible has often been referred to as the noblest monument of English prose. It is not exclusively prose, nor is it exclusively poetic: it is throughout in nature poetic prose. There is a rhythm that is noticeable in it, especially when read out loud — this design was present in the originals and was fully and deliberately retained in the translation. The metre of it allows for both fluent reading and easy memorisation. No modern version, or other literary work — even Shakespeare — has come close. The King James Bible has rightfully been called the "noblest monument of English prose".³ One expert said, "The Authorized Version is a miracle and a landmark."⁴

Bishop Ellicott, champion of the Revised Version, admitted, "No Revision at the present day could hope to meet with an hour's acceptance if it failed to preserve the tone, rhythm, and dictation of the present Authorized Version."⁵ The introduction to the Revised Version similarly admitted, "We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and we must not fail to add, the music of its cadences, and the felicities of its rhythm."⁶ Modern versions actually take away this vital aspect of the Bible.

Burton said, "the plain fact being that the men of 1611 — above all William Tyndale 77 years before them — produced a work of real genius; seizing with generous warmth the meaning and intention of

¹ Hoare, page 239.

² Bruce, page 109.

³ McGrath, page 254.

⁴ Robinson, page 204.

⁵ Burton, *The Revision Revised*, page 112.

⁶ Burton, *The Revision Revised*, page 112.

the sacred Writers, and perpetually varying the phrase, as they felt or fancied that Evangelists or Apostles would have varied it, had they had to express themselves in English”.¹

Scrivener recorded, “Nor can the attentive student of the Authorized Version fail to marvel at the perfect and easy command over the English language exhibited by its authors on every page. The fullness and variety of their dictation, the raciness of their idiomatic resources, seem almost to defy imitation, while they claim our just and cheerful admiration.”² “Let us take for an example of the beautiful flexibility of their English style the numberless devices our Translators resort to while endeavouring to convey the intensive force of the Hebrew”.³

Hoare, a Bible historian, wrote, “Regarded as the greatest of English classics, and the most venerable of natural heirlooms ... we have learned to love it. By a bond of a common literary heritage it unites the whole English-speaking [people].”⁴ “It has quickened, moulded and sustained what is best and strongest in our individual and corporate life. Bone of our literary bone, and flesh of our literary flesh, it has exercised upon English character an influence moral, social and political, which it is not possible to measure. Unique in dignity, unique in grandeur, unique in stately simplicity, it is the noblest monument that we possess in the genius of our native tongue”.⁵

“But over time the King James Version, by its own merits and intrinsic excellence, won its way into the hearts of the folk. In the end ‘its victory was so complete,’ wrote one historian, ‘that its text acquired a sanctity properly ascribable only to the unmediated voice of God; to multitudes of English-speaking Christians it has seemed little less than blasphemy to tamper with its words.’ In the English-speaking world, it would become the Vulgate of the Protestant faith.”⁶

¶ *A transcendent work*

It is noted, especially by American writers, that the translators did not shine as great individual lights. In fact, if these men had not been involved in the King James Bible, they would have been otherwise featureless names on endless lists of academics, bishops and minor writers. Of all the translators, Lancelot Andrewes achieved the greatest individual fame, which is not very great, as his writings are regarded as only minor Anglican classics. The main thing that elevates these men is not their individuality, but their fellowship in the production of the grand old Bible. In fact, some historians go too far, and claim that the translators’ personal English was actually quite lacking. Those who have these disparaging opinions may yet be useful to show somewhat of the matter, “But he that glorieth, let him glory in the Lord.” (2 Corinthians 10:17).

When it came to the actual collaborative work of translation, there was a curious change from the ordinary to the grandeur, so that the translators are recognised to have surpassed themselves, and their own individual abilities. The collective work of the whole clearly outdid any work of the individual (which explains why the work of no individual translator is highlighted above his fellows). The product of a committee might usually be considered weak, but in this case, the collective gave strength, indicating all the more that it had been called by God for such a task. The committee of translators “could write their English words as if the passage of 1600 or 3000 years made no difference. Their subject was neither ancient nor modern, but both or either. It was the universal text.”⁷

¹ Burgon, *The Revision Revised*, page 167.

² Scrivener, page 141.

³ Scrivener, page 142.

⁴ Hoare, page 3.

⁵ Hoare, pages 3, 4.

⁶ Hammond, G., page 263.

⁷ Nicolson, page xvi.

¶ *Literary value*

The King James Bible had a profound influence on the English language, and on literature, especially during times of religious zeal. “The two greatest influences on the shaping of the English language are the works of William Shakespeare and the English translation of the Bible that appeared in 1611 ... Literary scholars have heaped praise upon it. Nineteenth-century writers and literary critics acclaimed it as the ‘noblest document of English prose.’”¹ The word “grin” being entirely subducted into the word (or spelling) “gin” is also based on the King James Bible. The *Oxford English Dictionary* is replete with quotes from the King James Bible, showing that its authority has had impact on the English language. “The influence of this work has been incalculable.”² Its effects were on artists of all sorts, and leaders, civil and military, and upon the common man, quite unlike, and outside the realms of any other book. It was by the King James Bible that children learnt to read, and was at the basis of Milton’s *Paradise Lost*, Bunyan’s *The Pilgrim’s Progress* and Handel’s *Messiah*. “These and innumerable other works, were inspired by the language of this Bible. Without this Bible, the culture of the English-speaking world would have been immeasurably impoverished. The King James Bible played no small part in shaping English literary nationalism, by asserting the supremacy of the English language as a means of conveying religious truths.”³

“The Authorized Version of the Bible, says Mr Mair, is the supreme example of early English prose style. ‘In it English has lost its roughness and its affection and retained its strength.’ ... its supremacy was undisputed, and it quickly began to colour both the spoken and written speech. From John Bunyan to John Bright it has inspired much that is most sincere and vigorous in our language. Eminent educationalists in our own day have pleaded for its retention as a necessary part of primary education. Sir Arthur Quiller-Couch, after quoting the emphatic words of Cardinal Newman on the value of the ‘Protestant Bible’ as literature, adds: ‘If that be true, or less than gravely overstated; if the English Bible hold this unique place in our literature; if it be at once a monument, an example, and (best of all) a well of English undefiled, no stagnant water, but quick, running, curative, refreshing, vivifying; may we not agree to require the weightiest reason why our instructors should continue to hedge in the temple and pipe the fountain off in professional conduits, forbidding it to irrigate freely our ground of study?’”⁴ Dean Inge has often been called the “gloomy dean”, yet his viewpoint here is nothing short of brilliant.

“The Authorized Version has often been called a well of English undefiled, and much of its purity is due to the fact that its water was drawn from the ancient springs. It has the universal note which gives it a place among the immortals. It has the Divine touch, even in its diction, which lifts it above the limitations of locality and time, and makes it valid and living for all the ages. Like a rare jewel fitly set, the sacred truths of Scripture have found such suitable expression in it, that we can hardly doubt that they filled those who made it with reverence and awe, so that they walked softly in the Holy Presence.”⁵

¶ *Universal English*

The English found in the King James Bible is not alien to modern day English, and is far more understandable than Shakespeare. The fact is that the works of Shakespeare have a very low comprehension for the modern casual reader, while the King James Bible can be understood in

¹ McGrath, page 1.

² McGrath, page 1.

³ McGrath, page 2.

⁴ Inge, pages 35, 36.

⁵ Muir, page 192.

modern times in many places. It can even quite easily be understood by children instructed in it. The King James Bible was translated when English was yet fresh and vibrantly modern, while still near enough to take in older words, which were still surviving in the consciousness of the common man. In modern days, a great flexibility of English survives, but has made the language obese with a myriad of foreign and adaptive terms. Yet for this, the King James Bible is still accessible.

The translators were from and based in the south-eastern England, and so the language was that of standard, not dialectic, English — it was the English of the universities and London, which has continued into its form of Standard English as documented throughout the *Oxford English Dictionary*.

“The course of history has made English a world-wide language ... For this reason the King James Version is known the world over and is more widely read than any other translation of the holy Scriptures. Not only so, but the King James Version has been used by many missionaries as a basis and guide of their own translation work and in this way has extended its influence even to converts who know no English.”¹

“Sir Quiller-Couch, lecturing at Cambridge [said,] ‘that the Authorized Version of the Holy Bible is, as a literary achievement ... the very greatest’.”² “Besides, our translators have not only made a *standard translation*, but they have made their translation the *standard of our language*.”³

¶ *Biblical English*

The English found in the King James Bible is certainly unlike any English to be found in the world. Neither is it the language, as some have falsely claimed, of England in the Elizabethan or Jacobean periods. One would only have to examine the language in *The Translators to the Reader* to find that the tone, style and language there are quite unlike that found in the Bible. Nor again is the King James Bible in Old English, as mockers often claim, as though one needs to consult an Old English Dictionary to understand it. Old English was the language of the Anglo-Saxons who conquered parts of Britain in the first millennium after Christ, and whose language had truly graduated into modern English within the twenty-five years preceding 1611.

The language of the King James Bible is unique, most properly called Biblical English, differing in manner and style to proper English as recorded by the *Oxford English Dictionary*, yet quite understandable by any English speaker. As Hills rightly wrote, “the language of the King James Bible is enduring diction which will remain as long as the English language remains, in other words, throughout the foreseeable future.”⁴

One history of English Bibles states that the King James Bible committee “were most assuredly ... masters in Scriptural English, and were very jealous withal of the native idiom. Our old English Bible has come down to us redolent, as it were, of the springtime of our language.”⁵ Redolent, or reminiscent, of old and sweet literary fragrance, as though God had originally spoken in English Himself.

¹ Hills, page 216.

² Norton, volume 1, page 210.

³ Clarke, volume 1, page 19.

⁴ Hills, page 219.

⁵ Hoare, page 307.

The King James Bible's English "is not a type of English that was ever spoken anywhere. It is Biblical English, which was not used on ordinary occasions even by the translators who produced the King James Version. As H. Wheeler Robinson (1940) pointed out, one need only compare the preface written by the translators with the text of their translation to feel the difference in style."¹

¶ *Archaic English*

The King James Bible uses venerable language, that is, seemingly old fashioned words and grammar, often derisively called "archaic", some of which was already considered anachronistic in 1611. The purpose of this was to give a timelessness, and a preciseness often lacking in modern language. Many Saxonate forms were used (at least ninety percent of the words in the Bible), or were neologically applied to words of Hellenic or Latinate derivation and etymology (such as "unperfect" in Psalm 139:16). Resurrected words and grammar were sometimes needful, as no other English word would suffice in bringing over the fullest meaning of the originals.

In regards to "thou" and "thy", Alister McGrath asks, "why did the King James Bible retain this way of speaking, when it was already falling out of use?"² He goes on to answer his own question, saying that tradition and preciseness were major factors. The grammar of the King James Bible is far more precise than the ordinary English being used in the twenty first century, or in so called Bibles using that form of the language.

In regards to "-eth" rather than "-s" verb endings, McGrath informs that, "a close reading of Shakespeare shows that the older and newer forms were both used in written English at this time."³ "So why did the King James translators use an archaic verbal form in what was meant to be a modern translation? ... In Tyndale's time, they were in general use; by 1611, they were virtually obsolete."⁴

McGrath believes that these points "suggest that the King James Bible would actually have been perceived to be slightly old-fashioned and dated even from the first day of its publication."⁵ The purpose of this was to give weight to the language, to keep it glorious, to retain what was so good in Tyndale's old version. It would also serve to distinguish between verbs and plurals.

After considerable examination of what may be rare or unusual words, several important things must be understood. First, that Christians are witnessing the Holy Ghost's use of English, and should expect that the same is able in His guidance into all truth to reveal the full and proper meaning of Scripture to the believer. Second, that by study of the Word its intricacy, and therefore, its divine imprint is evident. Third, that as a believer studies the Word, such labour is commanded and accepted by God, and is full of good rewards and much fruit. Thus, even an unlearned person can easily exceed current worldly standards and excel in God, should they have a heart to do so. Most importantly, as in the natural people can learn the meaning of certain so-called archaic words, and that they may even re-enter the common vocabulary, so should King James Bible-using Christians so become familiar with Biblical terminology and expect, by God's almighty power, such words with their proper meanings having a place of revival in the knowledge of men around the world.

¹ Hills, page 218.

² McGrath, page 269.

³ McGrath, pages 271, 272.

⁴ McGrath, pages 273, 274.

⁵ McGrath, page 276.

¶ *The official Bible*

The King James Bible was commanded and authorised by King James the First, but the work itself was dedicated to him as the principal author and mover of it, rather than, as falsely listed in some bibliographies, “Miles Smith *et al.*”. Copyright laws did not exist in those days, and even if they did, the King James Bible would have, if it were an ordinary book, long since passed into the public domain. At the time, the Bible was protected by patents, which meant that one had to get permission to publish it. The exclusive rights were sold to Barker, who held a monopoly on Bible printing. The universities also had the right to print the Scriptures, and doing so they used the term “*Cum Privilegio*” on their title pages, meaning that they had the special right by an old decree that they could also print the Scriptures.

The rights of the Authorized Version are still held and controlled by the Crown in Britain, and this could extend to a restriction on printing within the United Kingdom, so that no person or body corporate in England has the privilege of printing Bibles and Prayer-books, except the Universities of Oxford and Cambridge, and (if the case is) the Royal Printer. Nevertheless, the King James Bible is freely printed and disseminated all over the world — including Britain and often without the Crown’s knowledge or Royal Letters Patent — which indicates the guarantee of public access and use, though there is no longer any guarantee of correctness of the text. In 1839 Queen Victoria granted that William Collins, the Scottish royal printers, should also be able to print the King James Bible. Since 1860 there has been a free trade in Bible printing in Great Britain. An ordinary copyright may still be held on the layout, study notes and extra materials found within Bibles for the usual copyright periods as laws allow. The standard King James Bible was originally presented by Cambridge University Press, and the Pure Cambridge Edition that was historically published by Cambridge University is in the public domain, though it gained its authority to publish it from Crown of Great Britain. The Pure Cambridge Edition can and should be published and produced by anyone without restriction, except absolute accuracy.

¶ *The accepted Bible*

Public opinion and sales figures are behind the Authorized Version: “It ran through very many editions very quickly, which can only mean that it was popular”.¹ It is still sold despite the rise and fall of modern versions: “The lowest common denominator of English-speaking ... Protestant Christianity ... was the King James Bible.”² As Burgon rightly noted in his day, “Our Authorized Version is the one religious link which at present binds together ninety millions of English-speaking men scattered over the earth’s surface.”³

The King James Bible is the only book to have excelled a billion copies. Millions of copies were distributed by the Bible Societies and missionaries. For many people, this Bible version has been the definitive Bible, and continues to hold this place of honour, as the worldwide knowledge of English increases.

The playwright George Bernard Shaw said, “To this day, the common Britisher or citizen of the United States of North America accepts and worships it as a single book by a single author, the book being the Book of Books and the author being God.”⁴

¹ Ford, page 49.

² McGrath, page 294.

³ Burgon, *The Revision Revised*, page 113.

⁴ Hammond, G., page 263.

To many, the King James Bible has become so highly esteemed, as though the Greek and Hebrew do not have any more use. “Not only do most readers of the King James Version suppose it to be the original English Bible; they are actually unconscious that there is any more ultimate form of the Bible to translate or consult.”¹

In the preface to Thomas Nelson’s New King James Version, it states, “In 1786 Catholic scholar Alexander Geddes said of the King James Bible, ‘If accuracy, [fidelity] and the strictest attention to the letter of the text be supposed to constitute [the qualities of] an excellent version, this of all versions [must in general be considered] the most excellent.’ George Bernard Shaw ... pays the following tributes to the scholars commissioned by King James: ‘The translation was extraordinarily well done because to the translators what they were translating was not merely a curious collection of ancient books written by different authors in different stages of culture, but the Word of God divinely revealed through His chosen and expressly inspired scribes. In this conviction they carried out their work with boundless reverence and care and achieved a beautifully artistic result.’”

Alexander W. McClure (1808–1865) said, “The first half of the seventeenth century, when the translation was completed, was the Golden Age of biblical and oriental learning in England. Never before, nor since, have those studies been pursued by scholars whose vernacular tongue is English with such zeal and success. This remarkable fact is a token of God’s providential care of his Word as deserves most devout acknowledgement.”²

“The Authorized Version of the Bible ... has been especially loved throughout the English-speaking world ... The Authorized Version was not, of course, the first translation of the Bible into English, though it has been considered the greatest.”³

“There is no book which appeals so strongly to English speaking [people] throughout the world as the English translation of the Bible,” wrote H. W. Hoare. “It interweaves itself with the most momentous crises of the nation’s fortunes. It is sealed with the blood of the martyrs. It is hallowed and endeared to many a heart.”⁴

“A volume could be filled with expressions of the praise which has been lavished on the Authorized Version of the Bible. ‘A well of English undefiled, drawing its waters in part from yet older springs’; ‘it has solaced the heart and satisfied the taste of peasant and scholar alike’; ‘the grand simplicity of the language,’ which ‘distinguishes our Bible from the literature of the time’; ‘the perfect and easy command over the English language exhibited ...’; ‘the grave, majestic English’; ‘compositions which, even humanly considered, are among the most sublime and beautiful ever written.’ These are a very few, taken almost at random, of the tributes which have been paid to and which are deserved by the translators.”⁵

Norton (1993) admitted that, “while the translators had a literary sense of their work, it was totally subordinated to their quest for accuracy of scholarship.”⁶ Brian Walton believed, “the English translation of the Bible”, as John Selden (1584–1654) recorded, “is the best translation in the world and renders the sense of the original best.”⁷ Thomas Fuller (1608–1661) wrote, “the last translation of

¹ Goodspeed.

² McGrath, page 302.

³ Ford, page 41.

⁴ Hoare, page 3.

⁵ Harrison, page 142.

⁶ Norton, volume 1, page 158.

⁷ Norton, volume 1, page 229.

the Bible, which no doubt was done by those learned men in the best English, agreeth perfectly with the common speech of our country”.¹ And Bulstrode Whitelocke (1605–1675) recorded, “the Bible in English; which was yet agreed to be the best of any translation in the world”.²

Hills wrote, “the King James Bible is the historic Bible of English-speaking Protestants. Upon it God, working providentially, has placed the stamp of His approval through the usage of many generations of Bible-believing Christians. Hence, if we believe in God’s providential preservation of the Scriptures, we will retain the King James Version, for in so doing we will be following the clear leading of the Almighty.” Likewise, Wilkinson wrote, “when the Bible was translated in 1611, God foresaw the wide extended use of the English language; and, therefore, in our Authorized Bible, gave the best translation that has ever been made, not only in the English language, but as many scholars say, *ever made in any language*.”³

“The testimonies which have borne to its merits and the work it has done come from every quarter”.⁴

¶ *The King James Bible and Church revival*

The Reformation was so successful because of the availability of the Bible in the common tongue. One only has to look in Church history to see what good the King James Bible brought. The greatness of the Puritan Commonwealth was the product of it. The revival John Wesley brought about in Britain, was based on preaching out of the King James Bible. The Missionary Movement of the early 1800s was strongly pro-King James Bible: so much so, that there are various statements made by these groups that they specifically supported only the Authorized Version: “Originally in English the Authorized version only was to be distributed.”⁵ It has been reported that it was even used as a basis for translation into foreign languages. Charles G. Finney and other holiness preachers used the King James Bible, and Traditional Pentecostalism was rooted in the King James Bible. It has never been a coincidence: God has blessed those who use the King James Bible.

Since 1968 there has been much compromise in the Pentecostal Movement, especially evident in their joining with the World Council of Churches and their friendly bilateral dealings with Romanism. Thus, modern heretical so-called “Pentecostals” with their Charismatic confederates should not be used as a basis to judge the very different Traditional Pentecostalism. The Pentecostal Movement originally was very Biblical and holy, as is evident in the teachings of Smith Wigglesworth and others, all of whom used the King James Bible.

Traditional Pentecostalism teaches that tongues is the initial evidence of the receiving of the Holy Ghost after conversion, and believes in: miracles, gifts of the Spirit, Christian perfectionism, the Trinity, salvation not based on speaking in tongues, a literal (not British) Israel, not tempting God by deliberately handling snakes, rejecting the Luciferian creation and deluge, faith knowledge rather than experientialism, true conversion rather than emotionalism, separation from fellowship with heretics and Romanists, etc. Most especially, Traditional Pentecostalism can be found to retain the use of the Authorized Version.

True Pentecostals have seen the attack on the last twelve verses of Mark as an attack on Pentecostalism, “The devil has tried to rob us of it by telling the preachers and teachers that these

¹ Norton, volume 1, page 230.

² Norton, volume 1, page 218.

³ Norton, volume 2, page 315.

⁴ Muir, page 131.

⁵ Massey, page 3.

verses are an interpolation, and not found in the Sinaitic manuscript of the New Testament. The Sinaitic manuscript was, however, only written in the fourth century. That these verses are authentic has been proved from the writings of the Church Fathers, which were written prior to the Sinaitic manuscript, and less than two hundred and seventy years after Christ. This is a matter of history. Lord Hailes is our authority. He tells us that at a dinner at Edinburgh it was decided that a compilation of the New Testament be made from the New Testament references and quotations found in the writings of the Church Fathers, previous to the year 300. The whole was completed some years ago and found identical with our present edition, except that it lacked seven verses in Hebrews, and these have since been forthcoming.”¹

Traditional Pentecostals promoted, at times, tarrying for the infilling of the Holy Ghost, according to the wording of the King James Bible in Luke 24:49. Modern (false) Pentecostals ridicule this, but tarrying is necessary for Christians to get themselves prepared, for they must take hold of the knowledge of their sanctification.

True Pentecostals are Word people, as Smith Wigglesworth instructed: “Fill your head and your heart with the Scriptures. Memorise passages from the Word, with the name of the book, the chapter, and the verse, so that you can quote the scripture correctly in addresses or open-air meetings.”² If one was to quote “correctly”, there would need to be a standard — the Authorized Version.

In preaching they would teach the Bible truths with Bible words, knowing that the Holy Ghost would reveal the meaning and truth to the hearer. Among early Australian Traditional Pentecostals, “The Bible” meant the King James Bible: “Much praying, prophesying and general conversation included frequent use of language drawn from the Authorized Version of the Bible.”³ Throughout the teachings of Smith Wigglesworth, his prophecies and words aligned with the language, definition of words and phrasing of the King James Bible. In 1953 the national leadership of a major Australian Pentecostal denomination, at a meeting in Victoria, expressed that, “The Authorized Version of the Bible was recommended as the accepted version of God’s Word in the assemblies.”⁴

Barry Chant comments, “because of this total commitment to Scripture, many Pentecostals continue [in 1984] to use the Authorized Version of the Bible. There used to be a general, unspoken belief that this version was somehow more spiritual than the others and that most modern versions departed from the original Word of God to a greater or lesser degree.”⁵ Among the compromisers, of course, this trend changed, and there is, in fact, a correlation between modern versions and the historical “hiding in caves” of true Pentecostalism (see 1 Kings 18:4).

Pentecostal commentator, Dake, in his annotations on Scripture, defended the last verses of Mark as genuine, and in stated concerning the King James Bible, “It has been the most popular and accepted version of the English speaking world from that day until now. There have been several revised versions since then, and a number of Bibles in the so-called modern English, but none have been as well accepted and as lasting as the King James version [sic] — and perhaps never will be”. (Dake’s Annotated Reference Bible, 1980, page 520).

¹ Liardon, *Lake*, pages 622–623.

² Frodsham, page 111.

³ Chant, page 143.

⁴ Smith & Smith, page 42.

⁵ Chant, page 244.

Even the public internet encyclopædia, Wikipedia, stated in August 2007 that “Some groups formerly used the KJV exclusively, but are departing from it. With the death of Word of Faith pastor Kenneth E. Hagin ...” Thus, for many years Authorized Version had been the Bible of the Faith Movement, and that the death of Kenneth Hagin was recognised as the turning point away from the King James Bible.

¶ *Jesus speaks the King James Bible*

Faith Pentecostal preachers, Jesse Duplantis and Kenneth E. Hagin, have both claimed to have spoken with Jesus in visions. There are some who reject such visions, not because they weighed them according to the Word of God, but because of their own anti-Pentecostal bias. Faith Pentecostalism was a continuation of early Pentecostalism. Over the years compromise spread among them, for example, in the acceptance of modern translations and the laudation of modern false Hebrew, and other such things. Nevertheless, the accounts of their encounters with the Lord referred to here are factual, and give insight into what Bible version Jesus uses when relating things to people in English. The Bible version which corresponds to His words may be seen to be the correct version.

In the records of these preachers’ encounters, Jesus did not say, “Now, you know My Word says this ..., but a better translation would be that ...”, in fact, He plainly says, “My Word”. Again, Jesus did not say, “Now, it says in the Amplified, or New International Version ...”, rather, in these men’s accounts, Jesus is found quoting in conformity with the King James Bible.

When Duplantis went to Heaven, according to his own testimony, he heard them calling God “Jehovah”. This word does not appear in most modern versions, and many ignorantly think that “Jehovah” is a wrong pronunciation. The King James Bible and historical evidence shows that “Jehovah” is correct. In Heaven, Duplantis heard Jesus say, “Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.” (Mark 10:14b), which happens exactly to line up with the words of the King James Bible, especially in the use of the word “suffer”. Jesus does not quote the Scriptures only, and could use all appropriate English words in His speaking, but His wording would always agree with the King James Bible. Thus, it would be expected that He should use the term “Jehovah”, or again, call those who visited Him as an infant “wise men”, never “magi”.

Hagin, in the booklet *Hear and Be Healed*, describes what he heard in his visions. A voice said, “Come up hither. Come up to the throne of God.” This is based on the Scripture in Revelation 4:1, the word “hither” is a King James Bible word. Jesus said to Hagin, “Kneel down before Me.” Psalm 95:6 says, “O come, let us worship and bow down: let us kneel before the LORD our maker.” While this shows Hagin’s visions to be Scriptural, it also shows his visions to be conformed to the King James Bible.

Jesus said, “I have called thee and have anointed thee, and have given unto thee a special anointing to minister to the sick.’ Then He said, ‘Stand upright on thy feet.’”¹ Again, Jesus spoke to him using thees and thous. This is not the language of modern versions. The last statement is a direct quote from Acts 14:10 in the King James Bible. Clearly, Jesus does not speak in line with any modern version. This is powerful evidence outside the Bible that supports the King James Bible.

¹ Hagin, *Hear and Be Healed*, pages 3, 4.

Duplantis' book contains some irony, since he quotes the prophet Jonah telling him that, "God's Word must be followed to the letter."¹ And yet on the very same page Duplantis refers to a questionable wording from modern versions. The only way an English-speaking Christian may do as Jonah said, is by following the Pure Cambridge Edition of the King James Bible. It is not a case of "Who shall descend into the deep?" (Romans 10:7c) to get the Word, "But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach" (Romans 10:8). A true faith Christian has the Word of God deposited spiritually within them, and that Word of the Spirit is exactly what is found in the Pure Cambridge Edition of the King James Bible.

¹ Duplantis, page 107.

5. The purification of the King James Bible

¶ *The Biblical basis of Biblical study*

Though the fields of Biblical study have been sown with the tares of unbelief, there is no doubt that a genuine form of studying the King James Bible exists. The genuine approach is one of belief, and of using a biblically consistent methodology. The first manifestation is that God must necessarily provide the Word, and it is this Word which must be received.

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.” (1 Thessalonians 2:13). “And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost” (1 Thessalonians 1:6). The Word of God which was provided to the Thessalonians came by Paul. But other words also came, “That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.” (2 Thessalonians 2:2). But Paul commanded, “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.” (2 Thessalonians 2:15).

Other diverse words may have come, or may yet come, but there is one received Word, which has all the power about it, as concerning its coming, presence and its work in the heart of the believer. The logic of faith honestly leads to the King James Bible, and most especially, to one particular edition of it as the standard, the Pure Cambridge Edition. It is this maximum certainty, along with the signs of its providence without, and divine authentication found within, that show this to be so.

In the study of the phenomenon of the Word of God, it is foundational that the Pure Cambridge Edition of the King James Bible be taken as “The Bible”, which is to be studied, examined and analysed. From this decision of faith, the proper representative of the Bible must be found to be self-authenticating and have the signs of the divine stamp upon it, both internally and externally. Thus, it is consistent that the Holy Ghost is moving exactly according to the Pure Cambridge Edition, and that He has moved the Pure Cambridge Edition exactly to where it is according to God’s will.

Since the Bible (that is, the Pure Cambridge Edition as its proper representative) proclaims to be God’s Word, the truth and pure, it should follow that the Pure Cambridge Edition is indeed, God’s Word, the truth and pure. Unbelievers may call this “circular reasoning”, but it is exactly the way by which a person can see whether or not God by His Word is self-consistent, self-validating and self-revealing. This believing approach would therefore disregard any view which is based on assumptions inconsistent with the Bible. To begin from another “standard” (e.g. human authority) would inevitably fail. It is therefore proper that the examination of the Bible and its history be executed from the platform of a particular edition of the King James Bible which appeared circa 1900.

Entering into this belief, it should be immediately evident that God’s providence and foreknowledge have been at work, in that He at all times has acted consistently with that final form of the Word which He caused to appear at such a late stage in the history of the world. “Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure” (Isaiah 46:10). This prophecy shows that whatever is now known to be the pure Word, was known by God at the beginning and through ancient times, so that He may be accounted to have been acting for our benefit in bringing such things to pass with a deliberate purpose as they now appear. “For whatsoever things were written aforetime were written for our learning, that

we through patience and comfort of the scriptures might have hope.” (Romans 15:4).

The Bible says, “Thy word *is* very pure: therefore thy servant loveth it.” (Psalm 119:140). The tense is present. Therefore, the pure Word must be available in the present. “Every word of God *is* pure: he *is* a shield unto them that put their trust in him.” (Proverbs 30:5). The Bible again uses the word “is”, showing that the pure words must be apparent and manifest. The exact words of the Lord should be able to be found in the Earth: “The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” (Psalm 12:6, 7).

The almighty God has given His Word, kept it, and is bringing it to the end of the world. Nothing can hinder its transmission through time, and it must be in its wholly preserved form at the end. Man has the ability to study this Word, to view its history, its form, its literary content, but should never cast doubt upon it or make it less than the very words of God. The historical progression and methodology on how the Pure Cambridge Edition was made can be examined and acknowledged, which provides attestation to the truth that God’s Word has been established, and that there are great providential purposes yet to be fulfilled.

¶ *Giving, transmission and receiving*

“The Lord gave the word” (Psalm 68:11a). This giving of the Word has ultimately manifested in God giving the pure Word in a finite form. It is that God has given the Pure Cambridge Edition. That is the ultimate form of the Word of God on Earth.

The Lord’s giving of the Word has been from the beginning. “Thy word *is* true *from* the beginning” (Psalm 119:160a). That Word has been given, and has been provided continuously by the process of God’s giving. God has given to the successive generations His Word, and has given to the latter days Church His pure Word, and that Word is to be given to the whole world. “Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.” (Jeremiah 31:10).

The fact that God has given the Word, which has ultimately manifested in the providentially empowered Pure Cambridge Edition shows that God’s transmission of His Word is at work. The Holy Ghost is alive and well on the planet Earth. His mission is to convey the Word from the beginning to the end. “Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure” (Isaiah 46:9, 10).

Clearly, that Word of the Lord must go somewhere. There is an intention behind it all. The Pure Cambridge Edition has not come to pass by random chance, or for no reason, or to falter and fall. Rather, God has brought about the Pure Cambridge Edition that it might be received, that the Word might indeed be remembered.

It is no accident that the real Bible that true Christians have received is the Pure Cambridge Edition. For example, in the early part of the twentieth century, the main reception of the Word was by all sorts of Protestants. When studying quotations from the King James Bible by various authors and ministers, it is evident that the Cambridge Bible was indeed being used by at least some Holiness and Early Traditional Pentecostal Christians. In Australia, for example, the Pure Cambridge Edition can

be found to have been used specifically, for example, by Presbyterians in Victoria, and other various Protestant denominations. It is no accident that Collins printed Bibles were being used by Pentecostals in Victoria.

The rich presence of King James Bibles until the rise of modern versions, and the significant proportion of more recent King James Bibles conforming to the Pure Cambridge Edition shows not only the provision of the Lord, but that the tradition of Protestant Christianity and true believers had already received the King James Bible. Numerous testimonies can be given concerning this, and the present author may give two examples. The first is that Pastor Craig Savige of Victory Faith Centre, and one of the Guardians of the Pure Cambridge Edition used a pure text Bible from the time he was a young Christian. The present author himself knows that the very night he was born again, that he read John 3:16 from no other Bible but the Pure Cambridge Edition, which particular copy he now owns.

For all the King James Bible people concerned about which wording is correct in the Authorized Version, it is generally attested to or tacitly accepted that the readings of the Pure Cambridge Edition are the correct ones. There certainly has not been a pure text stand for any other edition.

¶ *Inspiration, scattering and gathering*

Since the inspiration, the Word of God has been present in the Earth. Some have wondered where the Word of God was before the appearance of the King James Bible, or where the pure Word might be found before 1900, or indeed, before its revelation to the world by the internet in 2007.

When the Word was given by inspiration, God was giving it with the intended result in mind. It was not just a Word for those reading or hearing the Original Autograph, but was specifically supposed to be conveyed through time, and appear in the final form as the Pure Cambridge Edition.

John Burgon spoke of “Bentley’s golden precept, that ‘The real text of the sacred writers does not now, since the originals have been so long lost, lie in any manuscript or edition, but is dispersed in them all.’”¹ The real text was not at the time of inspiration all gathered together in one volume of the book.

From the inspiration there was generally a scattering. However, at any time a person might have been able to observe and believe the words of the Lord. It was not as though the Word was not present, but that it was in a scattered form by the collective agreement of many various manuscripts.

The Bible said, “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). For the book of the Lord to exist, there would need to be the gathering of the words by the Spirit of God, in alignment with the heavenly volume, so that in the Earth there would be a definitive gathered form which men could seek out, and seek truth out of it.

“Thy words were found, and I did eat them” (Jeremiah 15:16). The gathering of the text into one volume began to occur at the Reformation (around 1517). Consequently, that text was purified in the Protestant English translations, being finalised in the King James Bible.

¹ Burgon, *The Traditional Text*, page 26.

Although the existence of a whole volume of the Scripture may not have existed in some places for many years, a person living in Constantinople in the Dark Ages, or a person living in London during the reign of Queen Elizabeth the First, would have been correct if they believed that the Word of God was pure. The truth is that they could observe it, though not in its final gathered form. This is beside the obvious continuation of the pure Word in Heaven throughout all ages, but that heavenly book is not ordinarily observable by Christians. Faith must arise from hearing and knowing a present Word on the Earth, not by appealing to an absent or heavenly one: “the word of faith, which we preach ... So then faith *cometh* by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.” (Romans 10:8b, 17, 18).

Up to 1611 there were many copies made of portions of the Word of God; yet none of them was the final volume. No one volume had been made which brought the entire Bible into one standard text. Variations in the representation of the texts were to be found in every language, whether in the Hebrew or the Greek, or in any other translation.

God’s words were not lost, though in the copying over the years, diverse accidental and deliberate corruptions appeared in various places. Therefore, many copies contained the truth with some small measure of impurity. Yet, God promised to preserve His words: “The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” (Psalm 12:6, 7). Thus, in the midst of the worst Papal darkness of history, the Word was pure, though the exact text was not gathered together in one place, but it was scattered in many various manuscripts and among a great host of witnesses. And it came to pass, in the process of the fullness of time that the Pure Cambridge Edition was the last and final gathering of the words, answering exactly to the heavenly volume of the book.

Thus the fulfilment, “Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.” (Isaiah 34:16).

¶ *The text*

Textual criticism seeks to discern and present the correct and standard text of the Word of God out of a multitude of witnesses. It seeks to know the Originals, “the precise words they employed, and the very order of them.”¹ This cannot be done by selecting a few unreliable witnesses, as some modernists have done, but by sifting all the readings, and following the traditional readings, relying mainly on the majority of witnesses for the authentic readings. This recovery of the true Word is not because the Word was lost or absent, but because it was scattered.

“The provision, then, which the Divine Author of Scripture is found to have made for the preservation in its integrity of His written Word, is of a peculiarly varied and highly complex description. First, — By causing that a vast multiplication of COPIES should be required all down the ages, — beginning at the earliest period, and continuing in an ever-increasing ratio until the actual invention of Printing ... Next, VERSIONS. The necessity of translating the Scriptures into divers languages for the use of different branches of the early Church, procured that many an authentic record has been preserved of the New Testament as it existed in the first few centuries of the Christian era. ... Lastly, the requirements of assailants and apologists alike, the business of commentators, the needs of controversialists and teachers in every age, have resulted in a vast

¹ Burgon, *The Traditional Text*, page 19.

accumulation of additional evidence ... PATRISTIC CITATIONS accordingly are a third mighty safeguard of the integrity of the deposit.”¹ Or rather, all quotation and use of the Scripture in Christian writings or Church documents.

These witnesses were not restricted to the original languages, though much of the information came from them: the Old Testament witnesses included the Greek *Septuagint*, while the New Testament witnesses included the Latin *Vulgate*, and other translations. Even Erasmus’ Greek *Textus Receptus* was not confined to Greek sources. Thus, a correct text needed to be formulated critically and collectively from a corpus of witnesses, and ultimately presented in one central form, that is, in one English version. Edward Hills correctly identified the King James Bible as an independent variety of the Received Text.²

The makers of the 1611 King James Version were selectors and editors of materials, by which they formed a text in English that they believed — and can be shown — to be the text of the Originals. Much of their work was already done for them, inasmuch as there were already a number of good Protestant English versions which had compiled good texts. For example, the reading: “Two *men* shall be in the field; the one shall be taken, and the other left.” (Luke 17:36), or a similar translation, can only be found in the Great Bible and the Bishops’ Bible, but not the versions of Tyndale, Coverdale, Matthew or Geneva.

In recovering the correct text, the King James Bible translators used a methodology based on the belief that the text of the Holy Scriptures was attainable. The first rule of translation was “The ordinary Bible read in the church, commonly called the Bishops’ Bible, to be followed, and as little altered as the truth of the original will permit.” (Bancroft’s Rules). The “Original” text had to be ascertained, and then presented in English. Years later, J. W. Burgon elucidated a methodology which attempted to scientifically support the correct text, which was close, but not identical to the King James Bible text. It is not irrational nor unscientific to support the King James Bible text, as Edward Hills spoke of the logic of faith, but often reason is wrongly viewed as an opposite to faith, whereas the Bible says, “FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you: And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.” (2 Thessalonians 3:1, 2). A series of guidelines have been made, which, when taken collectively, would highlight the superiority of the text of the King James Bible over any other variation in every place, and help show it to be the exact representation of the Original. From this it may be imputed that it agrees identically with the heavenly text.

1. Antiquity. The correct reading is the first and oldest reading, that is, the inspired one. Readings can be aged and dated, often by the form in which they are presented, and other factors. It has been possible to find very old manuscripts, but such manuscripts may contain very early and deliberate corruptions. Therefore, the age of the manuscript does not necessarily show true closeness to the Original. The best, antique readings may well be presented in more of the later — but reliable — manuscripts.

2. Multiple witness. The correct reading should be found in a variety of sources from a variety of places. Thus, it is not sufficient to merely rely upon few discordant witnesses, when there is much substantially agreeing testimony from a great variety of places. Sources include various versions, such as are found in Syria, Byzantine (Greek), Europe (Latin), and elsewhere. The Church Fathers also are

¹ Burgon, *The Revision Revised*, pages 8, 9.

² Hills, page 220.

good sources, who are found scattered from Africa around to Palestine, Greece, Rome and beyond. Also, other later authorities are useful, such as Bede, Waldo, Wycliffe, Luther, Calvin, Knox, and so forth. Furthermore, Eastern Orthodox lectionaries and other religious books give testimony, where they contain portions of text for reading in worship or devotions. The Jews, being scattered, were able to maintain the Old Testament, which was brought together just before the Reformation.

3. Continuity. The correct reading would be found in sources from early to late dates. For example, the Dead Sea Scrolls contain an early witness to the text used in the book of Isaiah in the King James Bible, whilst the Masoretic Text printed by Bomberg (1517) would be a late witness. The force of tradition is that whatever Christians generally accepted has passed on to successive generations. Thus, the over 300 year reign of the general consensus of received texts from the time of the Reformation is impossible to reject, and modern anti-sectarian and ecumenically backed texts must be highly suspect.

4. Respectability. The intrusion of translation and interpretation errors on the text by corrupt individuals or groups mean that not all copies were good. In fact, some copies, such as Codices *Vaticanus* and *Sinaiticus*, are manifestly corrupt, and are linked to individuals with unorthodox and heretical doctrine. (A note in the margin of *Vaticanus* reads, "Fool and knave, leave the old reading, do not change it!") Thus, certain manuscripts should be held with little respect, while others, because of the indifference of their scribes, or because of the signs of preservation by their makers, are to be held with esteem.

5. Cause of corruption. In many cases, the errant readings can be identified as such by the examinations for the cause of accidental errors through copying mistakes, such as accidental repetition of words or letters (e.g. dittography), accidental deletion of words or letters (e.g. haplography, the accidental omission of letters that occur twice in close proximity; homoeoteleuton, the accidental omission of a whole line because of a similar ending on the next one; or homoeoarchton, the accidental omission of a word because two words begin with the same or similar letters next to each other), accidental inversion of words or letters (e.g. metathesis), accidental splitting (e.g. fission) or joining of words (e.g. fusion) and other accidents of misreading (e.g. visual origin) or mishearing the text (e.g. aural conditioning). Likewise, deliberate corruptions are evident through addition, deletion or alteration, in order to purposely change the proper meaning in a set place.

6. Structure. The Bible has levels of structure and design throughout, so that the context and pattern of ideas in any place yields much in the determination of whether certain words belong, and what those words should be. If such a study is undertaken in 1 John 5:7, 8, the King James Bible reading can be seen to be correct over and above the supposed majority of witnesses stating otherwise.

7. Meaning. The correct text will, of course, have the correct meaning. The textual question of whether or not the word "not" belongs in a passage will have a direct effect on meaning, and vice versa. Thus, the entire passage, its context and meaning must be examined and understood, in order to determine the correct text. This area largely depends on an understanding of meaning, translation and interpretation and its bearing on, and the effect of, a particular wording.

The translators of 1611 presented their text to the press, which contained the correct version, or critical edition, of the Bible text. For example, the last half of 1 John 2:23 was only found in the Great and Bishops' Bibles, and not in the other early English Bibles, nor many of the Greek *Textus Receptus* editions. Yet it was taken, because it was found in Beza's later Greek editions, in the Latin and in Wycliffe.

“The Authorized King James Bible is the final form of the Received Text of history.”¹ The text that was presented in 1611 was settled, and the actual text of the King James Bible had not been altered in the Pure Cambridge Edition. Even though certain word differences seem to appear, none constitutes a change in the actual version.

The Revised Version published 1881 to 1885 that presented a vastly different text was shocking enough to stop Burgon from moving to publish his amended Greek text, and was such a fright to the fundamentalists, that years afterwards, Edward Hills and other King James Bible supporters continually stated that there should never be any alteration to the underlying texts of the King James Bible, and consequently, to the King James Bible text as it stands. It now stands resolute in the Pure Cambridge Edition.

¶ *The translation*

The process of settling the text of the Word of God was one of successive gathering. The other task, for which the makers of the Authorized Version were most famous for, was that of translation. Translation is the process of taking the words and concepts of one language, and representing them exactly in another. With the Bible, the full sense of the original languages needed to be portrayed in the recipient tongue. This required the full transfer of the meaning of the language, not merely a word for word translation.

Every word in the Bible is endowed with meaning, and every meaning is important. “In hope of eternal life, which God, that cannot lie, promised before the world began” (Titus 1:2). Just as there were variations in the text, so there could be diversities in translations, since one word differs in meaning to another.

God was able to reveal His promises in the original languages. His intended meaning was understood by the people in those times. His message was conveyed, so that it would eventually reach the whole world, and be understood by people everywhere. “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14). It is within God’s power to accurately and fully reveal His Word, and for it to be known and understood, even in English.

For those Protestants who spoke English, there would come a point where the exact message of the Word of God would be present in their own language. A Christian would not have to rely on going to the Hebrew or Greek or any other foreign language, because the Word of God was available in English, printed from Tyndale’s Version onwards.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 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: 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). God’s Word has been preserved in the Earth, and the power of it has not diminished, showing that the present King James Bible contains God’s perfect message.

When the Bible was translated into English by the translators of 1611, they were working to portray the exact sense of the original languages into English. It was not as though the King James Bible translators were inventing new meanings, for they agreed “that variety of translations is profitable for

¹ Savige, page 9.

the finding out of the sense of the Scriptures” (TTR, Section 14), thus, they found how the meanings had been elsewhere conveyed. The *Septuagint* especially was valuable in helping with the Old Testament, so that they could understand the meaning of rare Hebrew words. The early Protestant English versions were most helpful, because the translations there were already in English, and could be followed: “The ordinary Bible read in the church, commonly called the Bishops’ Bible, to be followed, and as little altered as the truth of the original will permit.” (Bancroft’s Rules). And so the King James Bible translators followed the specific rules and a methodology to make the perfect English translation.

The translators of the King James Bible were very careful to use the exact English word to show the exact meaning of the original. This is the reason why various so called “archaic” words are to be found in the venerable version, because they are the exact English words. The translators wrote, “if we translate the Hebrew or Greek word once by ‘purpose’, never to call it ‘intent’; if one where ‘journeying’, never ‘travelling’; if one where ‘think’, never ‘suppose’; if one where ‘pain’, never ‘ache’; if one where ‘joy’, never ‘gladness’, &c.” (TTR, Section 15, Paragraph 1). Their choice between words has sometimes been accused as foolish, inconsistent or arbitrary. “We might also be charged (by scoffers) with some unequal dealing towards a great number of good English words.” (TTR, Section 15, Paragraph 1). But the reason why they chose any particular English word at any particular place is because they were taking into account the force of the English language, its feel, its sound, its meter and rhythm. They were, as Burgon claimed, “seizing with generous warmth the meaning and intention of the sacred Writers, and perpetually varying the phrase, as they felt or fancied that Evangelists and Apostles would have varied it, had they had to express themselves in English”,¹ and “we can but conjecture that they conceived themselves at liberty to act exactly as S. James himself would (possibly) have acted had he been writing English.”²

There have been King James Bible defenders who have not accepted or attained to the revelation that the final form of the Received Text of the Word of God is the King James Bible, which is now available in its perfect purity. Edward Hills wrote, “Admittedly this venerable version is not absolutely perfect”, and was open to the possibility where “a new English version” might be needed, as long as “only the English wording would be revised”.³ It seems that while he was content with the text as such, he was not sure about the language, that is to say, the English language, and its ability to present the truth exactly to a future person. Underlying the doubt in the perfection and purity of the translation is three ideas: first, unbelief concerning whether the English language would endure in its Biblically-compliant form into the future; second, uncertainty that God’s providential power extends over the language itself including the scope of change and the role of chance; and third, lack of acknowledging the dominance of English, in that it was not until around the year 2000 that it was apparent that English was the global language, guaranteeing it a future, and fixing it indefinitely in a Biblically-compliant form. However, faith in God’s promise of a pure and preserved Word must include faith in God’s ability to translate and communicate His Word into a language, and would therefore recognise God’s providence in using one central, standard Word through one language to reach the whole world, that is to say, everyone hearing the English Bible.

The compromise of unbelief in the perfection of the King James Bible, especially regarding it as God’s exact communication in English, can be evident even in the writings of some King James Bible supporters, who are actually holding to a position which ultimately is inconsistent with the King James Bible’s history and its doctrine. For example, the writer of *Defending the King James Bible*

¹ Burgon, *The Revision Revised*, page 167.

² Burgon, *The Revision Revised*, page 190.

³ Hills, page 230.

presented his easily refutable opinions, namely, that he did not “like to use the word ‘inerrant’ of any English (or other language) translation of the Bible because the word ‘inerrant’ is implied from the Greek ... which means literally, ‘God-breathed.’ God Himself did not ‘breathe out’ English ... He did ‘breathe out’ Hebrew/Aramaic [sic], and Greek. Therefore, only the Hebrew/Aramaic [sic] and Greek can be rightly termed ... ‘inerrant’! It is my personal belief and faith that the Hebrew/Aramaic [sic] and Greek texts that underlie the King James Bible have been preserved by God Himself so that these texts can properly be called ‘inerrant’ as well as being the very ‘inspired and infallible words of God!’” While the English was not inspired, it is wrong to think that God did not providentially transfer His inspired Word into English. The author goes on to state that people apparently cannot “take over completely 100% of what He has there [in the Hebrew and Greek]. I think the King James translators, when they took the Hebrew or Aramaic [sic], putting it into English, and the Greek, putting it into English, that they matched up one of the Hebrew meanings, or one of the Greek meanings, as they translated it into the English language. There are many other choices in English they could have used ...”¹ Thus, to this author, the King James Bible is not the final and absolute translation, though he thinks it superior. He implies that the King James Bible has not presented the exact full force or meaning of the Originals in English, and would rather appeal to the supposed “real” meaning in the “Greek”. This author is only one example, as there are other supposed King James Bible supporters who are full of cultish errors.

“The words of the LORD *are* pure words” (Psalm 12:6a). If God’s words are in English, then those words must be pure. Although inspiration took place in the original languages, it is well within God’s power to both prepare the English language, and to use it, so that the English Bible, while not inspired, contains exactly the inspired Word in English as outworked by God’s providence. Thus, the translation into English as finalised in 1611 cannot and should not be altered, neither should the Pure Cambridge Edition be revised in any way. Thus, while the version and translation cannot be altered, the Bible does allow for the possibly of, and even predict, that that there should be a finite number of purifications within the King James Bible. These purifications were by different proper revisions, but would never amount to altering the version or translation, and must have outworked toward the appearance of a pure, preserved Word. The King James Bible itself is fixed, though it wanted purification from its first appearance in 1611; it has never required a new version or new translation to take its place.

¶ *The purification of the Word*

“The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” (Psalm 12:6, 7). Those words which are called pure must have been pure at their first manifestation, in the inspiration. It is apparent in the Scripture that the Word of God is presently pure, and that those words must have been kept and preserved from the time of inspiration, and must continue on into the future. “With men this is impossible; but with God all things are possible.” (Matthew 19:26b). Therefore, when considering the King James Bible according to the logic of faith, it is evident that this must be God’s intended communication, because it not only has been present in the Earth in such power and magnitude, but has also been associated with so many corresponding signs, such as the greatest achievements of Christianity, it being at the root of modern English, which language has become the global common tongue, and so on. Therefore, since God’s Word must be present, and present in a pure form, then it is straightforward to see that God has indeed raised up the King James Bible as His specially appointed Word for a great purpose.

¹ Waite, pages 239, 240.

The appearance of the pure Word in its final form was not instantaneous. Between inspiration and the present time, the pure words must have passed through the process of purification. From the time of the inspiration there was a scattering. The pure Word was present, but needing to be purified. The Scripture gives a finite number: seven.

The Word was pure before the Protestant Reformation, but this was generally true rather than specifically so in any place. Therefore, in English, there was the process of gathering in one volume of the book, as it were, the successive purifications of the text and translation of the Bible. The refining of the English Bible versions is one of refining in the by the process of purification, because Protestants went from Tyndale to better new versions, such as the Geneva Version. Furthermore, things were not always properly translated, for example in the Bishops' Bible. The translators saw that their work was to improve the former English translations — indeed, their instructions were to consult them all. The outworking of this matter required the process of purification to have its full course, which resulted in the appearance of both the correct version, and an exact translation in English of God's pure Word.

The translators of the King James Bible, it could be said, were directed by the grace of God to have their own judgment so sound as to portray in English God's very message. This was possible because of the state of learning at that time, and the abundance of record, even in English, which they consulted. The handwritten master which the translators presented to the press was the exact text and a perfect translation in English. However, the total work of the translators did have to pass through another process of purifications.

The work of the translators was pure, but the King James Bible, in the history of its printing had to pass through seven purifications itself, so that with the completion of a seventh purification edition of the King James Bible, that is, the Pure Cambridge Edition, the English Bible could at last be free from all impurity.

¶ *The drafts of the King James Bible*

There is some evidence of the actual work of the translators. Most especially, the translator John Bois' notes on the meetings at Stationers' Hall finalising the King James Bible. Twelve of the translators met in London, and at least six of them discussed the New Testament, where Bois took the notes. "Yet a comparison," writes McGrath, "with the final published text suggests that few of the changes proposed at the Stationers' Hall meeting may actually have been incorporated into the final text."¹ "As Bois' notes make clear, the meetings were brisk and far from dry. They got through some thirty revisions a day."² The notes are dry memoranda written in Latin, with kinds of suggestions and notations which bear little similarity to the final text. Bois adds some personal observations, such as calling Downes a most subtle weigher of words.

One of the highly regarded items to modern historians and scholars who are interested in the history of the King James Bible are the two manuscripts of drafts.

The first existing draft is known as the Bodleian Manuscript. This is made up of sheets of the 1602 Bishops' Bible which have been bound together to form a complete Bible. Several portions of this book are heavily annotated with handwritten corrections and possible alterations. "There is at least some degree of correspondence between the annotated text and the final version of the King James

¹ McGrath, pages 187, 188.

² Nicolson, page 210.

Bible ... the correspondence is not as great as one might expect.”¹ Norton agrees with Nicolson’s claim, “It was acquired by the library in 1646 ... What no one realised at the time, or for another three centuries, was that this Bible was not only an account of the alterations made; it was an instrument in the translation itself.”² The nineteenth century modernist Westcott wrote, “It is remarkable that none of the many copies of the Bishops’ Bible used for the revision have yet been discovered. There is an interesting volume in the Bodleian Library (Bishops’ Bible, Barker, 1602), which has commonly by certainly wrongly supposed to be one of the copies prepared for the press.” The Bodleian manuscript was not marked up for the press, but was a scholarly document, “The text is corrected throughout some books to the Royal Version; and in some cases letters are attached (g, j, t) which appear to indicate the sources from which the corrections were derived. ... it is certain that ‘g’ marks corrections obtained from the Genevan Version ... ‘t’ and ‘j’ ... are probably Tremellius and Junius.”³

This particular manuscript, while containing a complete Bible, seems to have been made up of several different copies, and from different stages in the translation process with different handwriting. There are portions of the Gospels which Norton thinks seem to show early work, though Westcott thought were “considerably more modern”, while portions of the Old Testament show, according to Norton, work at a further and more extensively noted stage, though Westcott thinks these pages are in one hand and are a “scholar’s collation of the Royal and Bishops’ texts, with an attempt to trace the origin of the corrections.”⁴ There are also portions of unannotated pages. Since different stages of the translation process required the work of each company to be distributed to the others, it is likely that some of the markings in the Bodleian Manuscript may be of one particular company’s revision of a particular stage of the original company’s work. Furthermore, some of the annotations, or some portion or sections of them, may have been made not before 1611, but afterwards, in reference to particular differences that appeared in the first printed edition of the King James Bible. In fact, this is very likely to be true, since it was the opinion held by those who knew of this manuscript until it was analysed in more detail in the 1950s. “A volume in the Bodleian Library, an edition of 1602, with corrections, has sometimes been taken for one of them; but Canon Westcott clearly proves the incorrectness of the opinion, from the nature of the marks and notes.”⁵ This opinion is furthered by W. A. Wright’s editorial notes in Westcott’s book.

Another surviving manuscript known as Lambeth Manuscript 98 contains the work in progress of the second Westminster Company. It is a handwritten document of Paul’s Epistles, with numerous annotations in the left hand margin. “There is no telling which of Barlow’s company wrote it, but the manuscript has clearly gone through several hands. Missing words have been supplied, letters added, spelling corrected, punctuation changed.”⁶ This handwritten copy seems to be of a more advanced stage of the process than the annotation of the Bishops’ Bible pages.

The process of the making of the King James Bible can be speculated to have take place in this manner: Each translator at a particular company was given a portion of one of the Bishops’ Bible copies to work on himself. That translator read out his work, and it was checked by the other translators in his company, so that an amended draft would appear. When the company of translators had finished doing their portion of the Bible, copies were made of their entire work on five other copies of the Bishops’ Bibles, and these were sent to the five other companies. These were all returned and the work of all the companies would be compiled into the original company’s master, or

¹ McGrath, page 196.

² Nicolson, page 151.

³ Westcott, *A General View*, page 118.

⁴ Westcott, *A General View*, page 119.

⁵ Eadie, page 759.

⁶ Nicolson, page 149.

a second master. This would require six Bishop's Bibles for each company, making a total of thirty-six (in fact, the translators were given forty copies by the King's Printer). After this, the translators would have written out fair copies, and these would be further amended, circulated as needful, and amassed to the seventh company meeting in London. The London company would have resolved and further revised the work, producing a final handwritten draft. This was submitted to the final two editors, who compiled or created a final copy. This final copy would have final emendments in them, including the Archbishop's. And so, a final handwritten master was submitted to the press. Of course, the whole process was not entirely neat, and there would have been second or backup copies, and some utilisation of various blank portions of the Bishops' Bibles. Thus, it was possible for some people to gather several various portions, bind them, and create annotated Bishops' Bibles. Thus, the existence of the Bodleian Manuscript, which would have contained several rounds of work, and a proportion of work which would still need to be done, and some that would be later altered or undone.

¶ *The handwritten master*

There is little evidence that bridges the gap between the drafts and the first printed Bible of 1611, but the printers must have had something to work from. This would be a fair copy, a final master in handwritten form. The existence of a handwritten master has been attested to many times, for example, the Cambridge printers spoke of "the Original Manuscript Copy of the *Translators*."¹

The translators' work had finally culminated in one fair copy, carefully written out by scribal secretaries. This document was the medium by which the translators' work would be finally gathered together, and the vehicle by which their intended work was conveyed to the press. All the printers had to do was to publish this work.

The handwritten master would not have been an incomplete manuscript, in that the translators would not have submitted an unfinished work to the press. The final copy represented the complete work of the consensus of the translators, which was the agreement of the whole body, its representatives and leaders. Ultimate approval was required also of Archbishop Bancroft, who made a number of final changes. This full work must have been, as history records, the intended work of the translators, and that this handwritten master was the final text and translation, to be known as the King James Bible.

It can be speculated that there was a draft-like quality to this master that was submitted to the press. "The simple truth is that we shall probably never know precisely what was delivered to Robert Barker in 1611, enabling him to begin the process of production."² It can be supposed that the manuscript had some spots, wrinkles and blemishes in it. There has not been any direct scientific scrutiny or textual study of the handwritten master of the King James Bible, quite simply because it was lost. It is thought to have been in the possession of His Highness' Printers at Cambridge in 1655, John Field and Henry Hills, but its disappearance in history seems to coincide with the great fire of London in 1666.³

Although the actual contents of the handwritten master cannot be analysed, its nature can be understood. The overriding consideration is that this handwritten master must have been, to all intents and purposes, the best and final representation of the translators' work, being the very text and

¹ Norton, *A Textual History*, page 97.

² McGarth, page 196.

³ McGarth, page 196.

translation of the King James Bible. If there were any spots, wrinkles or blemishes in that document, these would not be errors in the text and translation, nor would God, in His divine providence, have the translators do so well, only to have their work spoilt before it was printed.

Whether or not there may have been slight spots, wrinkles or blemishes in the handwritten master, none would impede the conveying of the Word, whether they were:

- a. slight spelling mistakes,
- b. several confusing corrections or annotations, wrongly copied by the translators' scribes which may have resulted in the wording resembling the Bishops' Bible, or
- c. minor inkspots, creases, accidental strokes of ink, that may have also been wrongly interpreted by the translators' scribes as actual corrections.

Even if the first printed copy followed something that was "wrong" in the master, this would not have undermined either the text or the translation, and would have been corrected in some further edition of the King James Bible, whether by the King's Printers themselves, or by the concerted revisions, such as the one in 1638 at Cambridge, which involved two of the translators. In other words, through the providence of God, the mechanisms were available to ensure that the King James Bible would be completely correct, especially since many of the translators were still alive, and had their notes on hand in the first years of the printing of the Bible.

Since there is no particular historical record of particular problems with the handwritten master, it can be assumed that the text and the translation fully appeared in printed form. Furthermore, considering the diligence of the translators, and the amount of people who must have checked and read that final copy, it is very reasonable to assume that nothing contradicted that it was indeed adequate. Further to this, the printers would not have followed any irregularity in the handwritten master where they became aware of any, just as the printers corrected their own printed texts when reprinting them in further editions.

¶ *From the handwritten master to print*

In order to bolster his financial position, King James the First sold the exclusive rights for printing the Bible to Robert Barker, who with various combinations of partners, was the Royal Printer. Barker invested hugely into his monopoly by having a new set of type cast, and had the renowned Flemish artist, Cornelius Boel, specially engrave the title pages.

Barker received the handwritten master which the translators had submitted to the press, and the early months of 1611 were occupied with the printing work. The handwritten master presented the translators' intended text and translation.

Since the handwritten master has been lost, scholars cannot be certain exactly how much Barker followed it. However, there are many indications that Barker did follow it. If the printed Bible of 1611 did not answer to the handwritten master, which is to say, that the text and translation of the Bible was not presented, then history would record such. King James was given five beautifully bound dedication copies. If the Bible was not the intended one, the king would not have accepted such a gift, and a printer with any conscience would not have offered it. Furthermore, if the printed Bible of 1611 was not what the translators' intended work, there would have been statements of this sort at that time, but history bears no such record. Neither is there any indication concerning public opinion rejecting the King James Bible on these grounds. Furthermore, if the King James Bible was corrupt when it was first printed, not only could the printers rectify the corruption in successive printings, but

the translators were present, some living beyond 1638. And besides these things, the handwritten master was also available for consultation, occasionally utilised, only lost many years later. Thus, it is reasonable to accept that the printed Bible did present the handwritten master, and that the correct text and translation appeared in print form as had been created by the translators.

On the other side to this, it can be speculated that if the handwritten master were compared letter for letter to the first printed Bible, there would be differences. In fact, no printed edition would ever match the handwritten master letter for letter. This is not unlikely, since many King James Bibles printed from different plates or settings at the same press may differ to each other at some minor point. Furthermore, around 1611, spelling was much more fluid, and could be readily altered. Thus, at no time would a complete letter for letter parity with the handwritten master ever be required, and should this manuscript be recovered in the future, it would be actually be a backwards step to follow it letter for letter. The providence of God has actually caused the handwritten master to be discarded in history, and has allowed for a succession of correcting endeavours to take place in the King James Bible, so that it would indeed be free from all impurities.

¶ *Press errors*

The historical fact is that Barker made mistakes, which can be accounted as places where the printwork erroneously did not match to the master. “Archbishop Abbot, who had been one of the translators, early lamented the declining standards: ‘I knew the time when greater care was had about printing, the Bibles especially’.”¹

Typesetting and printing was a cumbersome process which included putting the type onto a plate, and then printing onto wet paper and hanging pages up to dry. Robert Barker had his mind on money rather than the Word of God, and was more concerned with financial losses than scrupulous accuracy. It has been reported that while proofreading he complained, “I do groan under the burden of this book”.² It is well recorded and admitted from all quarters that the first King James Bible contained typographical errors. In particular, a typographical error would be where the printed Bible was not following the handwritten master. So while the handwritten master copy was the standard, the printers struggled to meet this standard.

Some of the famous typographical errors of this first printed edition of the King James Bible in 1611 include a sentence repeated in Exodus 14:10, and the word “he” instead of “she” in Ruth 3:15. Joseph Mede (1586–1638), one of the editors of the King James Bible in 1638, on reporting that the word “not” had been added in a certain passage in some Bibles, wrote, “Fie on such careless printers”.³ In fact, in the first 1611 Edition, when comparing to the present standard edition, the word “not” was wrongly added to Leviticus 17:14, Matthew 13:6 and John 5:18; on the other hand, the word “not” was missing from Ecclesiastes 8:17, Ezekiel 24:7, Matthew 12:23 and 1 Corinthians 13:2.

Typographical errors may have occurred at any time, and still appear despite the advances in computer technology. Some later editions had famous errors, such as the Vinegar Bible of 1717 printed by John Baskett of Oxford, which had “The Parable of the Vinegar” at the title of Luke 20 instead of “Vineyard”. “A similar error found its way into a Cambridge Bible of 1805. The proof-reader’s marginal instruction ‘to remain’ was incorporated into the text, so that Galatians iv. 29 was made to read ‘him that was born after the Spirit to remain’. This error was repeated in later editions published

¹ Norton, *A Textual History*, page 95.

² Hammond, G., page 260.

³ Scrivener, page 22.

in 1806 and 1819 respectively. In an 1806 edition, for ‘the fishers shall stand upon it’, at Ezekiel xlvii. 10, was printed ‘the fishes shall stand upon it’. This error was likewise repeated twice, in 1813 and in 1823. Perhaps it is the Cockney pronunciation of the printer that is reflected in the mistake occurring in an Oxford edition of 1807, at Matthew xiii. 43, where there is an injunction to him who has ‘ears to ear’.¹ “Even as late as 1830 Bibles were being printed with serious want of accuracy.”²

The Wicked Bible of 1631 contained the worst misprint. Barker was fined £3000 for accidentally printing “Thou shalt commit adultery” instead of “Thou shalt not commit adultery” in Exodus 20:14. Barker reaped the consequences of his actions and died in poverty in debtor’s prison. All this showed that continual diligence and determined revision was necessary to restore, standardise and regularise the King James Bible, and then keep it pure. “If any printings showed scrupulosity in ensuring textual accuracy, these were the editions that subsequently came from the university printing houses at Oxford and Cambridge.”³

Where the printers made errors, these would never mar the King James Bible so much as to lose the text or translation work, nor would the Bible be locked into error. The truth could not be lost, because correction came into the printing, and Bibles over the years were revised, so that by the providence of God, the Word of God was being fully presented, despite encumberments in the printwork.

¶ *Deliberate changes*

“Printers and correctors of the press have at all times taken upon themselves taken upon themselves without any special authority to amend the text in minor matters such as spelling. The spelling of no two editions of the first century [of the King James Bible] will be found exactly alike. Even in the same verse, the same word is spelt in different ways.”⁴

It is a fact that “deliberate changes” were “introduced silently” into the King James Bible over the years, often “without authority”.⁵ There are differences that can be found in the King James Bibles printed by Barker from 1611 to 1631, and many of these changes were the result of deliberate corrections.

It is very likely that in 1611, Barker made changes that would result in the first printed edition not matching letter for letter with the handwritten master. This is because that master was not infallible, just as the translators who made it were not inspired. Despite this, it is evident that the contents of the manuscript copy were God-guided, and the Scripture itself being perfect. If Barker came across and recognised an inconsistency (or a perceived inconsistency) in the handwritten master, it is likely that he corrected it upon his own initiative, and could easily have consulted some of the translators themselves on a point.

These were not changes in the text and translation. They were purifications. For example, Barker would have corrected any spelling mistakes he found. More importantly, he would have made changes simply because the language was not fixed. The English language was not thoroughly standardised until the 1750s, and around 1611, words could sometimes be spelt more than one way. Furthermore, the lack of regularisation allowed the wording to be adjusted in a way that would allow for better use

¹ MacGregor, page 139.

² Moulton, pages 210, 211.

³ McGrath, page 199.

⁴ Lorie, pages 23, 24.

⁵ Scrivener, page 3.

of space in the printwork. Thus, the common practice in 1611 meant that one identical set of writing would never actually match another for spelling and irregularities.

For example, the word “flower” (as represented in the Pure Cambridge Edition) is, in the first 1611 Edition, spelt “floure” in James 1:10, and spelt “flowre” in the next verse, yet the same edition spells it “flower” in Exodus 25:33. From this flexibility, it can be extrapolated that the handwritten master likewise used the same sorts of variations in spellings, and further, that the printed edition did not follow the same spelling of words at the same places, manifesting various letter for letter differences. This speculation is likely, and even more so when spacing was an issue. For example, if the printers of 1611 needed to use less space on a line, they portrayed the word “and” as the ampersand “&”. However, it is likely that the handwritten master also used this symbol in places, these also being places where the use of either the word or the symbol did not match letter for letter between the master and the print copy.

In the first 1611 Edition, Exodus 14:10 read like this: “And when Pharaoh drew nigh, the children of Israel lift vp their eyes, and behold, the Egyptians marched after them, and they were sore afraid: and the children of Israel lift vp their eyes, and beholde, the Egyptians marched after them, and they were sore afraid: and the children of Israel cried out vnto the LORD.” It is evident that these words were repeated, which were removed in all subsequent printings of the King James Bible: “the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: and”.

It can be assumed that the handwritten master of the translators did not repeat these words. But what is of interest is that the word “behold” is repeated twice, both times it is set from the master, yet once it is spelt “behold” and the other time “beholde”. Therefore, it is plain that the printers themselves were making adjustments to the spelling even while following the handwritten master of the translators, though it is uncertain exactly which spelling was the translators’. (It can only be one or the other, for it is common sense to acknowledge that the translators’ master did not repeat these lines.)

Moreover, the word “lift” is also repeated twice. Yet, most present King James Bibles which derive from the 1769 Edition, have “lifted”. So the repetition of the word “lift” shows that the typesetter, in following the translators’ master, did not make an error in accidentally not presenting “lifted”. Therefore, “lift” was the original word and not a typographical error. In fact, the change to “lifted” is in line with the standardisation of the language, so that while typographical errors would need to be eliminated, the deliberate change in line with standardisation would be needful.

Some of the deliberate differences made by Barkers’ men would be justifiable, for example, if the translators had written “beholde” but Baker put “behold”, though in the long term, only Barker’s actual corrections in line with purification could stand. (The Holy Ghost’s providential working to purify the King James Bible progressed no matter what.) The language also needed to be standardised, and this came to fullness only many years later. The translators or the printers were not infallible, but the work they produced was indeed true. God’s perfect Word was able to be carried forth to the later ages; notwithstanding, that the process of purification needed to outwork, manifesting the King James Bible in its final form.

¶ *Undoing errors*

Given that while the handwritten master was correct, it was yet in want for its impurity. Barker must have presented that master reasonably enough, though not without various errors of his own in the first printing of it in 1611. In the providence of God, Barker's printshop was the means of improving the King James Bible in the early stages, and this did not mean altering the Word of God, but rather, improving his printed text. It seems that Barker's men made almost as many mistakes in the consequential editions of the King James Bible they printed, and although they did fix various errors, sometimes the same errors came back if Bibles were being printed from an older print copy. But in the main, Barker established and kept the status quo of the text, with minimal changes.

Barker's consequential printings must therefore have also matched to the handwritten master, as they did not vary greatly from his first edition. More significantly, many of the relatively few deliberate changes Barker did make were either based upon fresh consultation to the handwritten master, or in line with the spirit of the handwritten master, which is to say, tending toward a higher degree of purity by uniformity and regularisation of the King James Bible.

It has been an error of some King James Bible supporters, in their zealotry to retain the Scripture without addition or subtraction in the Authorized Version, that they have denied that differences do exist in the history of the text of the King James Bible. It is both Scripturally consistent and common sense to show that these differences are not actual changes in the version or translation, but rather, differences as resulting from the work of purification, namely, in correcting impurities and errors as they appeared or existed in the editions of the King James Bible.

The commandments of Scripture concerning altering the Bible must rightly divided. "Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you." (Deuteronomy 4:2). "Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Proverbs 30:6). "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book." (Revelation 22:18, 19).

If Barker made a mistake in 1611, and corrected it in a consequential edition, he cannot be charged with altering the Word of God in his consequential correction. In fact, the scriptural commandment necessitated that such corrections and purification took place. Thus, it has always been good and proper to allow for the historical revisions of the King James Bible, and the production standardised language editions, and the ultimate achievement of error-free presentation.

¶ *The handwritten master not the purified presentation*

No true improver of the King James Bible was a slave to the drafts, or placed undue emphasis on the first printed edition. This is because the purified form of the King James Bible did not exist in the handwritten master. It is in line with Mystery Religion to make the supposedly unknown past the source of truth, since such "truth" exists only in the present as a thing melded to whim. Such a mystic view is both superstitious and "science falsely so called" (1 Timothy 6:20b). In the present, such people who seek this elusive truth are "Ever learning, and never able to come to the knowledge of the truth." (2 Timothy 3:7), and are "deceiving, and being deceived." (2 Timothy 3:13b). This is the

hermetical doctrine of the Nicolaitans, which puts an elite illuminated caste of modernist scholars who stand as intermediaries, dictating to others the “real” Word of God.

If the handwritten master was the purified form of the King James Bible, then much of Christianity and the entire King James Bible doctrine is based on doubt, because there is no absolute certainty of what was or was not in that manuscript. Certainly it is possible to make many valid assumptions as to the handwritten master, using both the extant drafts and the first printed edition as points of reference. Although various purifiers of the King James Bible have examined the first printed edition, and have been able to make correct critical judgments as concerning the text of the King James Bible, the editors have been able to get the purified text right, not because of their infallibility, but because of God’s overarching providence. The handwritten master was not available for the later legitimate revisions in the tradition of the King James Bible, so it is clear that the Holy Ghost guides people to the truth, regardless of the existence or lack of the handwritten master, and regardless of the exact combination of letters and characters in that document.

The disappearance of the master is really a providence of God, because had it been available, not only would there be a modernist redaction movement that would go back to it, warts and all, but it would ever be a barrier to going forward in the successive purification of the Word, and be a stumblingblock to many, because some would consider it the “real” King James Bible. As it is, the Holy Ghost has used the force of tradition, causing the various improvements of the printed editions, and the ushering in of a purified standard. “The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.” (Psalm 12:6). Logically, the final purification, which would be a finite form of the Bible, would excel beyond the particular but impure form of the King James Bible of the translators, though the Word were pure, yet not having been fully purified.

Quite plainly, the Word of God was pure any time before 1611, and was pure in the translators’ master copy before it was printed, as much as it can be reckoned pure any other date since. This is simply because, “Every word of God *is* pure: he *is* a shield unto them that put their trust in him.” (Proverbs 30:5). And because, “Thy word *is* very pure” (Psalm 119:140a). The specific form of the Word which was presented in the handwritten master was pure, but this required definite and particular purifications. In other words, the Word was pure, but the presentation needed purification.

The manifestation of the pure Word in the Earth became specific and finite in the King James Bible, and more and more so in the various successive purification editions of it, until the final form of the pure Word appeared, purified and absolute in the Pure Cambridge Edition of the King James Bible. This edition would hold the unique position of being the very paragon of the Word in the Earth.

It is needless and meaningless to speculate as to the exact letter for letter contents of the handwritten master. Common sense alone must admit that a letter by letter comparison of the handwritten master, if it were possible, would yield various differences to the Pure Cambridge Edition. Since what God intended came to pass in the Pure Cambridge Edition, it can be supposed that this edition is the ultimate form of the translators’ intended text. The translators, editors and others recognised that they were in a providential continuum, and though they may have been unconscious of certain things they did, or uncertain on specifics, they were under the direction of the Holy Ghost, whose intention was coming to pass. What was less purified at one time was an important stage in the advancement toward the final purity. Even the errors that appeared had a place in God’s plan, though he was not the author of them. Thus, the function of the translators and their handwritten master was as a vehicle of conveying the Word, and the editors were entirely subject to God’s onward drive of providing the very pure Word to the whole world.

At all times since the Reformation, the general consent of Christian witness has approved of the truth, despite impurities. In other words, Christians did not discount Tyndale's Bible with all its impurities, and neither did Christians disregard the King James Bible, though it had various impurities in the presentation of it. Even in the twentieth century, when the Pure Cambridge Edition was available, many people professing to stand for the King James Bible did not know about or stand for the acknowledging of the exactly pure Word. Thus, any impurities that existed in the handwritten master did not impede God. It can be easily seen that the translators did not make intentional errors, and that despite the level of impurity at that time, their nature or spirit was to be part of God's providential plan. In other words, those people who submit themselves as vessels to do God's will, can be shown at a later time that they were unconscious of some things they did, which actually would work out to further God's will.

"For we know in part" (1 Corinthians 13:9a). There are, in fact, many things which the translators were apparently ignorant of, which may be discovered by comparing the first printed 1611 Edition with the Pure Cambridge Edition. These are things like spelling words consistently and the knowledge of the rules of standard English. Even so, the translators, by God's providence, were able to produce the final form of the text and the supreme translation. The printers, despite their problems, were obviously used in the providence of God. And so, by these very human vessels, God's perfect will was revealed.

But every man in his own order" (1 Corinthians 15:23a). In the successive purification of the Word of God, many Christians at one time were accepting something as good, when at a later stage, many Christians were consenting to something better. Despite the weaknesses of various printers, editors, teachers, scholars and so on, the Lord was able to further the King James Bible, especially when those men made the Lord their strength. Faith in God's providential power sees the furtherance of the Pure Cambridge Edition, and the onward drive into such a state of restitution as could only be a testimony to the Almighty.

¶ *The editions of the King James Bible in 1611*

Although surviving copies of the first 1611 Edition are rare and expensive, Oxford University Press put out a reprint in 1833. "This is a very useful, extremely exact, reprint of the first issue of 1611", wrote John Dore. It "represents the edition of 1611 so completely that it may be consulted with as much confidence as an original."¹ The Oxford Reprint represented a volume in the British Museum, of which the Bible antiquarian Francis Fry said, "it is every leaf correct, and may be taken as a standard copy of this issue."² Thus, King James Bible scholars have praised "the Oxford reprint of 1833, as being a well-known publication which exactly resembles it in all places consulted, and was itself taken verbatim, with unusual care for insuring accuracy".³ A facsimile of this volume was made in 1911 for the tercentenary of the King James Bible with a special introduction by A. W. Pollard. The 1833 reprint was also reissued by Thomas Nelson and Sons in America in 1982.

W. Aldis Wright (1831–1914) of Trinity College also edited and compiled a text of the 1611 Edition in 1909, printed by Cambridge University Press in five volumes. Wright included an introduction describing various minor differences in 1611 editions. Wright was involved in the Revision of the Authorized Version, edited the definitive version of Shakespeare, and compiled *The Bible Dictionary*

¹ Dore, page 352.

² Scrivener, page 5.

³ Scrivener, page 6.

(1865), *The Bible Word-Book* (1866), as well as editing a revised edition of Westcott's *A General View of the History of the King James Bible* (1905).

Due to the great demand for the King James Bible, Barker struggled to fill the required amount of 20,000 Bibles within the given period of time; therefore, two print runs were undertaken. The pages were set up to be identical, so that pages from one print run could be integrated with the other, if the need arose.

Given the conditions under which the first edition was printed, there were inevitable typographical errors. At various stages of the process, certain errors were discovered and corrected, so that some sheets would have the error, and others would not. There were also distinct differences between the two print runs that Barker executed. The second edition resembled the first in many respects, and made dozens of changes correcting the first edition, but also contained unique errors of its own. These have been studied by certain scholars such as Fry, Scrivener, Smith, Wright and Norton. Scrivener lists at least 180 — perhaps 216 — major textual differences between the two 1611 Editions, and also reports, “Both contain innumerable errors of the press, some peculiar to a single issue”.¹ How a unique error may be found in a 1611 Bible is probably because the first proof copy of a page was added back to the rest of the corrected sheets after an error was spotted. Furthermore, if this happened with various leaves throughout the Bible, and they were mixed in with the sheets, it would result in many different Bibles containing, as one or more of their pages somewhere randomly, the first or early printed sheet of a particular page. (In Exodus 21:26, some copies read “let him goe free”, and some “let them goe free”.) Along with this haphazard method was Barker's practice of, where necessary, using sheets from either print runs to form Bibles. For example, if there were a surplus of certain sheets from the first edition, they could be bound in with remaining sheets from the second print run. The confusion could have got worse, where the sheets from the consequential print run of 1613 could also be integrated with the former runs. There is even the possibility that pages from other Bible versions and other sizes could be used to make up depleted copies for binding, though this seems to be the product of the ingenuity of certain antiquarians. Francis Fry and those like him are accused of attempting to “unmix” the sheets, to create “sound” editions of the King James Bible.² Thus, the existence of hybrid editions and editions with individual, idiosyncratic peculiarities.

The first 1611 Edition has been called the Great “he” Bible, and the second, the Great “she” Bible, because of the particular usage in Ruth 3:15. While “he” is the most notable error of the first edition, the most often mentioned one in the second 1611 Edition is “Judas” for “Jesus” in Matthew 26:36. While both the 1611 editions contained typographical errors, it is plain that second edition exhibits corrections to the first edition, even though it made errors of its own.

Another feature used in both editions of 1611, other early editions and other books were the methods of keeping words together on a line in a column, and the way words were spelt or presented, in order to fill up or condense space. This was important when it came to stopping a book from running one line over the page to a new section of paper. Some of the methods included using an ampersand “&” instead of the word “and”. Likewise, words ending on “m” or “n” could be shortened by putting a macron over the preceding vowel, such as spelling “from” as “frō”. Also, common words beginning with “th” such as “the” could be contracted to “ȳ” with a superscript letter above it, the letter “y”

¹ Scrivener, page 8.

² Pollard, pages 70–72.

being used instead of the Old English thorn, “þ”, which was used for the sound of “th”. Likewise, “that” could be spelt “t̄”.

The printers in 1611 also had methods of filling up space where needed, such as adding in extra commas at places where space allowed, to equalise space on a line, but this introduced textual inaccuracies, and sometimes led to misinterpretation. Further to this, spelling was rather fluid at the time, and often an additional silent “e” was added to a word, such as “shee”, “goe”, “doe”, but where space on a line was an issue, then shorter spelling was used. The usual method of keeping text on a line may be by kerning (spacing between words) or by using a hyphen to break up a word at the end of a line. Computerised typesetting has allowed a greater deal of flexibility in the use of characters themselves, though such methods are sometimes less pleasing to the eye.

“The second edition is a page-for-page reprint of the first.”¹ In fact, Walter Smith records that the blackletter folio editions with 59 lines per page were printed in: 1611 twice, 1617, 1634 and 1640. “All of these closely correspond to one another in general appearance, and have been most carefully arranged so that each leaf [i.e. page] always ends on the same word. Hence the sheets of all can be intermixed at pleasure, and we often find composite copies. Although in a general way the five editions so nearly correspond, yet on close collation, innumerable differences, chiefly in spelling, chapter initials, use of capitals, and not infrequently in actual words, disclose themselves.”² In spacing, “the compositor of the second edition adjusted his work to conform it to the first edition. This is most obvious at Exod. 14:10, where the first edition repeats three lines. The second corrects the error and so has to add space to the page to keep it finishing at the requisite point.”³

Some speculate that the “He” Bible, the first 1611 Edition, came after the “She” Bible, making the second edition the first one. This view defies tradition and the evidence, but was championed by F. H. A. Scrivener, who is still remembered as an eminent textual critic and member of the Revised Version. Scrivener’s wrong view on the 1611 editions was refuted by Walter Smith in 1890, and it was mainly those who were suggestible to modernist thinking who afterward followed Scrivener’s opinion. By 1911 they had no excuse, because even W. Aldis Wright boldly proclaimed, “Scrivener confused the two issues of 1611. His first edition was the second and his second was the first.”⁴

Pollard wrote, “A still more serious error was committed by the distinguished scholar, F. H. A. Scrivener, who in 1884, in his book ... argued strenuously, but in entire ignorance ... that copies of the (second) edition ... dated 1611 ... preceded the (first) edition”.⁵ As concerning the proper 1611 editions in their order, Pollard stated, “the true sequence is obvious. This is now generally recognised, and it is only just to say that on this point Mr Francis Fry was quite sound.”⁶

Providentially, Scrivener’s studies, while misguided, did establish a good deal of knowledge concerning the textual history of the King James Bible, and he unintendedly revealed much concerning the purification of the King James Bible. “Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.” (1 Corinthians 2:8).

Another view is that both editions were printed contemporaneously. This view is held by almost no one, but once was the opinion of *Encyclopaedia Britannica*. Smith rightly refutes this, and says, “It is

¹ Norton, page 65.

² Smith, W., page 1.

³ Norton, *A Textual History*, page 65.

⁴ Moulton, page 301.

⁵ Pollard, page 71.

⁶ Pollard, page 72.

not at all clear why these two books should be called *issues* rather than *editions*. They differ considerably in every single page.”¹ Pollard said that he “must repudiate altogether the misuse of bibliographical terms by which Mr Fry constantly wrote of a certain type of copy of the second edition as the second ‘issue’ of the first”,² meaning that an issue should refer to a particular form of an edition, whereas different printing runs with changes between them are to be called editions.

In the opinion of modernist scholars, “the second edition is of slight value for refining the text given in the first edition. It contains occasional revisions that appear to be scholarly and rare hints of recourse to the translators’ own work.”³ The reality is that while the first edition was the first manifestation of the purification of the King James Bible, the second edition was the first tenuous step in purifying printed Bibles. Many impurities remained, but without the corrections made in the second edition, it might have been doubted as to whether the first edition was actually correct in some its errors. But all parties admit, that neither edition of 1611 was free from errors.

¶ *The 1613 Edition and Barker’s other editions*

The purification of the King James Bible was manifested from the very first issue in 1611, which edition was the first appearance of the final pure English version and translation. The existence of impurities (which were discovered afterwards) were obligingly corrected in the making of the second edition of 1611, probably by the very same group of people who worked in Barker’s workshop. In hindsight, it is evident that only a small proportion of the total purification took place at that time. But the purification of the presentation was furthered, even though the second 1611 Edition itself contained typographical errors.

This brings up a very important question: When a difference is found in the second 1611 Edition, is it a correction (a purification), or is it a typographical or other error (an impurity)? Both purity and impurity came into the second 1611 Edition, so the resolving of this question must take into account further evidence. The next witness is the folio edition of 1613.

“It is clear”, wrote Pollard, “that if every Parish had acquired a copy in 1611, there could have been no demand for new [folio] editions in 1613 and 1617.”⁴ It reduced the size of the font, meaning less pages, and thereby was “a cheaper alternative for poorer churches.”⁵ The importance of the 1613 Edition was highlighted in 1833, when Oxford University Press produced a reprint of the first 1611 Edition, with a table showing differences in the 1613 Edition. It must be accepted that many differences to the 1611 are misprints in the 1613 Edition. “Out of the 412 variations which the Oxford collation records, just 70 arise from the following of the [second edition] in preference to the other”, that is, the first 1611 Edition.

The 1613 Edition seems to be generally based upon the first 1611 Edition, though some portions of it follow the second Edition. Thus, the type compositor at Barker’s workshop was usually using the first 1611 Edition as his master copy, but on occasions used the second edition. This may be because pages from both editions had been gathered together to form that particular “master copy” issue. However, there is evidence of actual editing. For example, although Genesis to Deuteronomy in the 1613 is found to reproduce some of the errors of the “he” Bible against the corrections of the “she”, it does at various times in those books take in corrections from the “she” Bible.

¹ Smith, W., page 3.

² Pollard, page 70.

³ Norton, page 73.

⁴ Pollard, page 67.

⁵ Norton, *A Textual History*, page 76.

Some have mistakenly called the 1613 Edition the third edition of 1611. The so-called “third 1611 Edition” has arisen because of the confusion and misunderstanding stemming from certain antiquarians: “These 1613–11 Bibles differ in every sheet from the first issue ... always sufficiently to indicate a separate setting up [of printing plates].”¹

It can be concluded that the 1613 Edition does shed further light on the text, but does not resolve the purification. The 1613 Edition in some way lies between the first two editions, but that it tends to support correct renderings when they appeared in the second 1611 Edition. By taking these first three major editions in concert, a vast portion of the 1611 Edition errors can be resolved. However, much purification was still needful.

It is instructive to see what did not change. Purification of the King James Bible can be witnessed in the many places where there was no change, or where changes of another sort altogether were required, such as the standardisation of the spelling. This type of work did not really take place in the London editions. The London printers were obviously conservative, and were providentially operating as guardians of the English Bible, and therefore sought to print the Bible as well as they could, correcting errors and making comparisons, so that to some degree, purity and impurity became mixed and muddled together in the London editions. At the same time, Barker was still printing Geneva Bibles, and there are some King James Bibles which contain some pages from the Geneva Version, though these may have been bound together later.

The King James Bible of 1612 followed the first 1611 more closely than the second, and was in roman rather than blackletter type, as the first two editions had been. The 1613 Edition took into account the preceding editions, but did not attempt to correct errors in the margins or italics. Already the text was being improved. For example, it followed the second edition’s correction of “she” in Ruth 3:15, but it did reproduce certain errors from the previous editions also.

The editions of 1616 and 1617 are of less value, inasmuch as they do not fully draw upon the 1613, but these editions contribute towards the notable revision of 1629. Nevertheless, a number of improvements were made in this text. The 1616 was a roman type edition, which was based on the 1612, while the 1617 followed the second 1611 and was in the blackletter type. Thus, to this point, the 1613 and the 1616 and to a lesser extent, the 1617, carried improvements which needed to be collated, which is what happened in 1629.

There are two kinds of 1629 Edition, one unimportant kind printed by the King’s Printers, Robert Barker, Bonham Norton and John Bill, and their 1630 Edition, which were fairly close to the previous Barker editions. But there appeared another kind of edition, a rival, which Barker and the London Stationers fought against, and lost. This was the beginning of the signs of the demise of the London Edition, because overall, the London editions were inaccurately printed, and marred by grand and gross faults.

“But we might fancy perhaps, that as errors were thus gradually removed, there must have appeared at no distant period an edition representing the perfect standard, and therefore precluding any further change. In point of fact, however, the editions which have corrected former errors, have frequently introduced errors of their own. ... And thus we see that errors might continue, even in modern Bibles, partly from a rigid adherence to [errors of] the first edition, partly from the unavoidable

¹ Dore, page 330.

mistakes of subsequent printers, which more careful editors might still feel it to be their duty to remove. But let anyone look at the condition of our language in the reign of King James I., and he will find that there were then no established rules of spelling, nor any attempts made to preserve uniformity.”¹

¶ *The 1629 Edition and the rise of the Puritan guardianship*

The Reformation was starting to be lost, so said some Protestants, because of the perceived tendency toward the old popish ways: absolutism, ritualism and the like. The Puritans were justly afraid, because Charles the First seemed almost the cryptocatholic. The Puritan members of Parliament had begun to react quite strongly in 1628, and these things eventually led to a civil war.

Cambridge town was a centre of Puritan thought. Since the days of Erasmus and Tyndale, the Protestant cause had advanced there, with lively debates and controversies. In time, the reputable press, operated by Thomas and John Buck, declared war, as it were, on the London printers. The war was economic and religious.

The Cambridge University Press had been founded by Thomas Thomas, a Puritan. In 1628, Charles the First granted Cambridge with a charter to print all manner of books, which included Bibles. Legally, Cambridge could print Bibles, as it had done with the Geneva Bible, despite the protests of the London monopolists. Bible printing was restricted to the Royal Publishers, but could also be undertaken by Cambridge. The universities had the right to print Bibles, and did so, with “*Cum Privilegio*” on their title pages (although Oxford did not begin printing King James Bibles until decades later, in 1675). The privilege of university printing was jealously guarded, and Cambridge had the honour of printing some of King James’ own writings.

In 1629 Cambridge University Press undercut Barker’s price, to which the King’s printers responded selling half price editions, “to overthrow the Cambridge printing, and so to keep all in their own hands.”²

The religious reasons connected the physical appearance and accuracy of the Bibles with the esteem to which its contents deserved. The “Cambridge Bible [w]as a distinct improvement on the London editions.”³ The antiquarian Lea Wilson described it as a “beautiful edition”.⁴

But of great importance was the contents: “Scholarly attention to, and dissatisfaction with, the King’s Printer’s work”⁵ must have been a strong Puritan undercurrent. “This edition was carefully revised and many blemishes of the first edition were removed”.⁶

It was the first time where the early standardisation of the language was manifesting itself, with the use of “u”, “v”, “j” in their present places, and the introduction of apostrophes. Although the revisers of the 1629 Edition are unknown, some of the 1611 translators were still alive, who lived at Cambridge, and undoubtedly took part.

¹ Cardwell, pages 3, 4.

² Pollard, page 75.

³ Black, page 11.

⁴ Scrivener, page 21

⁵ Norton, *A Textual History*, page 83.

⁶ Dore, page 339.

The 1629 Edition of Cambridge did much to correct italics, marginal notes and their corresponding symbols in the text, as well as introduce many changes for the better. This was truly a great purification revision far beyond any sort of purification Barker was willing or able to do, and it was the beginning of the Cambridge tradition of acceptable revisions. Copies are still readily obtainable through antiquarian book suppliers. It was printed by Thomas and John Buck at Cambridge University Press. “The first Cambridge edition was more accurate and cheaper than the contemporary London editions.”¹

Barker lost the battle, and died a crestfallen man. A transfer took place. The Puritan influences took control, keeping the Word of God pure and setting it forth properly were central to that idea. The widening rift between the king and the people meant that the people of God, who no longer were in favoured positions within the Anglican Church, were now responsible for the guardianship of the King James Bible.

“Total consistency was not achieved, and occasionally the editors appear to make mistakes”.² Printing was greatly improved, and the purification furthered.

¶ *The 1638 Edition and Puritan England*

In the years of Charles the First’s autocratic rule without recourse to Parliament, the rift between the religion of the state and the religion of Bible believers grew widely apart. “The chief pattern of Puritan preaching was ‘an admirable plainness and an admirable powerfulness’, expressive not only of the theme but also of the style of the Bible. This did not mean that learning was scorned; but that it must be hidden, not paraded, and that its fruit must be present in a language understood of the people, which was in fact that of the Authorized Version.”³

True Puritanism was a movement that emphasised personal faith over ecclesiastical ritual. The logical outcomes to this belief were: independency, freedom concerning the Church as a state organisation, personal profession of faith and (in some cases) adult baptism. These things were manifested later in subsequent evangelical movements such as Methodism, Holiness and Traditional Pentecostalism. The other matter of vital importance was the separation of the churches from the Roman Catholic Institution. This separation was not to merely be in law (as the Anglican Church was) but also in practice. This meant that Romanist pictures, vestments and liturgy were to be expunged.

During the reign of Elizabeth the First, Puritanism had been a political threat to her, because it was recognised that the more extreme Puritans held dangerous political opinions. In fact, the Puritans who caused Elizabeth trouble were English Presbyterians, who sought to have their own intolerant state church (which was never realised). Some Puritans created separate groups, who were called “Independents”, whilst others still sought reform within the Anglican hierarchy.

When King James the First came to the throne, the Puritans thought it an excellent time to push their cause for further reformation. They presented him with the Millenary Petition while he was staying with Oliver Cromwell’s parents (noted Puritans themselves). King James, being ready to meet with the Puritans, agreed to hold a conference. However, King James had been turned off by Scottish Presbyterianism, and like Queen Elizabeth, saw the extreme Puritans as a threat to monarchical government. However, in his wisdom, the king authorised a new English Bible version. This would

¹ Black, page 11.

² Norton, *A Textual History*, page 85.

³ Greenslade, page 185.

bring all true believers onto a common basis. Thus, genuine Puritans were involved in the making of this translation.

Those who worked on the Geneva Version were early Puritans. The problem with the Geneva Version was that went to extremes in its bias toward Presbyterian republicanism. The logical conclusion of this would be anarchy. But true Puritans could see the value of rulers and keeping a national Church. Thus, the translators in the King James Bible could be true Puritans, but could not be extremists. A majority of King James Bible translators came from, or were based in Cambridge, which was the Puritan stronghold in England. Perhaps half of the translators were moderate Puritans. These Puritan members of the translation included Thomas Harrison, Laurence Chaderton, Samuel Ward, John Reynolds, Miles Smith and George Abbot. The fact that George Abbot became the next Archbishop of Canterbury shows how much King James favoured moderate Puritanism. Miles Smith wrote the address to the reader in the front of the King James Bible specifically appealing to the Puritan mind. He recorded how King James was able to refute some Puritan arguments by force of reason, except as concerning a new Bible translation. This does not mean that King James was anti-Puritan, or that John Reynolds (making the arguments) was necessarily an extremist. However, there were certain on the fringe that were really false Puritans.

Every moderate Puritan could, therefore, accept the King James Bible, and saw that it was very good. Samuel Ward praised it at the Calvinist Synod of Dort in 1618–1619, which indicated that the Geneva Version was really doomed, and in time, it would only be the extremists who would be holding to it.

The doctrine surrounding the absolute state of the Bible, and the best defenders of word perfect Bibles have been English Puritans. “Consequently, it has been noted that it was a characteristic of the Puritans that they were strong advocates of absolute truthfulness ... Truthfulness has been a characteristic of English life and thought.”¹

The 1638 Revision continued the work of the 1629 Revision. The editors consisted of two of the original translators, John Bois and Samuel Ward, and two other learned men, Joseph Mede and Thomas Goad. This edition was printed by Thomas Buck and Roger Daniel of Cambridge. The folio 1638 Edition was set with beautiful roman type. This revision had a great impact on the King James Bible, and brought the text a good deal closer to textual purity, even in those early days. A great percentage of changes to the impurities of 1611 were already made by 1638, and by those who had the 1611 principles of purity and exactness in mind. Scrivener, a textual critic, praised the changes in the 1638 and 1629 Revisions as being done with critical care, and were, in his opinion, for the better.

The revisers included Thomas Goad, who had been chaplain to the Archbishop of Canterbury, and had participated in the Synod of Dort, where the English Bible translation made under the serene King James was praised.

Joseph Mede, another of the revisers of the King James Bible in 1638, was a Cambridge Puritan and the notable influence on John Milton. Oliver Cromwell and other Puritans agreed with Mede’s prediction that the Church would arise in power before the return of Christ, and that there would be a Christian conversion among the Jews in a restored nation of Israel. This great time of spiritual outpouring could not take place without Christians having the pure Word of God.

¹ Hammond, T. C., pages 66, 67.

It has been assumed that the English Bible (either the Geneva or the Authorized or both, depending on the reviser's bias) led to the English Civil Wars and the execution of Charles the First. This is not the case, and is also part of the slander campaign by history revisers: Charles' own actions led to his own undoing. Charles had followed the advice of his Catholic wife in attempting to Romanise the Anglican Church. Archbishop Laud had deliberately provoked the Puritans. The introductory matter of the folio edition of the 1638 Cambridge Bible contained pompous statements regarding ecclesiastical ritual. His heavy handed persecution of Puritanism caused a public outcry, which contributed to the beginning of the Civil Wars.

King Charles the First, however, was not tolerant of the Puritans at all, and moved toward Roman Catholicism under the influence of his wife. Parliament, which was dominated by Puritans, found Charles completely stubborn, and in fact, he instigated the civil war by raising his banner at Nottingham. Certain Puritans had been earnestly praying and fasting that the land would become covenanted to God, and there had even been prophecies that a kingdom should be established on Earth in preparation for Christ. Finally, a chance came for the Presbyterians, who had been promoting their national covenant. However, after Parliament won the Civil Wars, some of the extreme Puritans wished to make a new Presbyterian Church of England. They also planned to reintroduce the Geneva Version as the standard in public worship, and had already begun by producing the King James Bible with Geneva notes. This did not take hold in the country due to strong competition with the last version, the King James Bible, so they attempted to initiate a new translation. However, both attempts to do this were thwarted by Oliver Cromwell, the first by his dissolving of Parliament, the second by his Parliamentary reforms. It was the extremists, not the moderate Puritans, who tended to want to replace the King James Bible, men such as, John Lightfoot (1602–1675), Henry Jessey (1601–1663) and Robert Gell (1659). Jessey, for example, whilst believing the King James Bible to be “the best of any translation in the world”, was mistaken to believe that the exact truth was in the Hebrew only, and that the pure language in the latter times as foretold by the prophet Zephaniah was Hebrew.¹

Oliver Cromwell was a Puritan: “When in 1616 Cromwell went up to Cambridge it was to Sidney Sussex, a college ... Its master, the [Puritan] Samuel Ward, was one of the translators of King James's Bible, the book which Cromwell was to turn to so often for ideas, ammunition and arguments to fortify his opinions; and to which the eloquence and forcefulness of his language owed so much.”² Thus, the moderate Puritans used the King James Bible, and were not interested in going back to the Geneva Version. The Independent Puritans from Cromwell's time were using the King James Bible, including John Canne, and the famous writer, John Milton. Both supported the Commonwealth, and both used the King James Bible, especially Canne, who was given authority for seven years from 1653 to print Bibles with his notes. The King James Bible was the centrepiece of the true Puritan tradition. “Its victory over other versions of the Scriptures was immediate and complete. Even puritans of the next generation, like Cromwell, Milton, or Prynne, used the Authorized Version for their quotations.”³ For example, in Cromwell's speech dissolving Parliament on January 22, 1655, he quotes a portion of Psalm seventy-eight, not from the Geneva Bible, but from the King James Bible. A historian, Thomas Carlyle, pointed out that it was “The ‘Authorised Version’ of James I., from which Cromwell appears always to quote”⁴

¹ Norton, volume 1, page 216.

² Young, page 14.

³ Davis, page 407.

⁴ Carlyle.

It is said that the Puritans brought the Geneva Bible to America, and though this may be true in some early cases, the first Bibles to be printed in America were King James Bibles. It seems that the usage of the Geneva Version during the English Civil Wars has also been exaggerated. While it is known that the Royalist side used the King James Bible, the Parliament's side used the King James Bible for the front of their *Soldier's Catechism*, printed in 1644, and Cromwell's New Model Army's chaplain was the same man who had made the *Soldier's Catechism* for the Royalist side in 1645, and therefore used the King James Bible.

Cromwell was so much for the public dissemination of the 1638 Cambridge printed King James Bible that he purposely kept the price low. "In 1656 a Bible free from such errata was produced, which the Protector insisted was to sell at not more than 12s. duodecimo. But at the restoration [1660] the King's printers recovered their monopoly, and prices shot up again".¹

After the death of Oliver Cromwell, William Kilburne wrote a pamphlet in 1659 entitled *Dangerous Errors in several late Printed Bibles to the great scandal and corruption of sound and true religion. Discovered by William Kilburne*. "An admonition to all to good Christians of this Commonwealth, discovering (amongst many thousands of others) some pernicious erroneous and corrupt erratas, escapes and faults in several impressions of the Holy Bible ... commonly vended and dispersed to the great scandal of religion ... To the intent that either in reading of any such bought or buying the like hereafter, they may be well advised, for the good of their own souls and the generations that shall succeed."²

He calls the 1638 Cambridge Bible "the Authentic corrected Cambridge Bible, revised *Mandato Regio*", meaning that it was done by the order of Charles the First. The words here truly speak for themselves, "Authentic corrected Cambridge Bible, revised".³ Various scholars have highlighted the accuracy, scrupulousness and watchful care of the 1638 Edition, "This question has been exhaustively treated by Dr Turton ... who shews conclusively that the Cambridge text of 1638 bears clear marks of representing very exactly the true form of the Authorized Version. In the use of italics it is far more consistent than the editions of 1611, which seem to have been hastily printed."⁴

Providentially, several things occurred — first of all, Charles the First's real troubles began in 1639, a year after the 1638 Edition; secondly, the English Civil Wars caused an end to the printing of the London Edition Bibles that were not conformed to the 1638 Revision; and thirdly, the Cromwellian Commonwealth caused the end of the Geneva Version.

¶ *Kilburne's argument*

Kilburne's tract of 1659 has been reprinted entirely (it seems, even to the very orthography,) by William Lorie in his *Century of Bibles*, from which Kilburne's ideas may be extracted:

"The sacred Scriptures are the crystalline foundation, from whence all the lucid streams and rivulets of pure Religion are derived and conducted into the cisterns and receptacles of the hearts and understandings of Christians; whereby they may be directed, and instructed, to lead a gracious and holy life ...

¹ Hill, page 66.

² Lorie, page 31.

³ Scrivener, page 22.

⁴ Westcott, *A General View*, page 274.

“And what accurate diligence [and] venerable respect the ancient Jews did use and bear toward the Pentateuch, and other divine books of Canonical Scripture of the Old Testament, in accounting the number of words [and] syllables, nay letters thereof: And also the fedulity of Christians since the death of Christ (through all the terrible and sanguineous persecutions of cruel tyrants) to convey from age to age the Testament of our blessed Saviour, and writings and Epistles of his holy Apostles in their purity, (whereby they have been by God’s providence preserved from corruption) should incite, and invited *us* (who have received a greater illumination, and Reformation, than the Jews or primitive Christians,) carefully to promulge and propagate the Word of God in its intrinsical virtue, and propriety; Considering the many heresies and false doctrines professed in our days; And that it was the arch-policy and design of the devil in tempting our very Saviour ... to pervert, and falsely produce the authority and parallel of the Scripture: And when also in the primitive times one *iota*, (the least letter of the alphabet) occasioned so great a controversy in God’s Church, under the Empire of Constantine the Great ... Which two words differ but in one letter. And we read Judges 12. 6. that the Gileadites slew of the Ephraimites 42,000 souls for not pronouncing rightly Shibboleth, and missing but in one aspiration. You may well remember the zeal and care of the late Bishops (especially of reverend and learned Dr Ussher) was such, that for the omission in one impression of the Bible of the negative word [not] from the seventh commandment, the printer was fined 2000 or 3000 pounds ... many erroneous Bibles were printed in and imported from Holland; which, being diligently compared by the late Assembly of Divines, were reported to the Parliament in 1643 to be corrupt and dangerous to religion. ...

“Having thus represented the premises to your own ocular demonstration; and considering the curse pronounced [in] Rev. 22. 18, 19. and other texts of Scripture to that purpose: as also that the pious and Orthodox ministers do generally complain against said erroneous Bibles, I submit the whole matter to you; Praying God to inflame your hearts with a fervent love of the truth, and confirm you in the true faith of Christianity; And that it will graciously please his divine Majesty of his infinite goodness, and mercy, to bless this Commonwealth with the like dispensation of his blessed Word in our own proper dialect and speech as it is in the original idioms, by the zeal and patronage of his Highness, and the Parliament; And that for the private emolument of any purposes (how great soever,) the Scriptures may not be hereafter carelessly and erroneously printed, whereby to save the charges of good correction, and printing, as may be plainly proved by such Bibles, which have been printed” ...

Kilburne also argued against the Cambridge Printers for their obtaining of the 1611 master and claiming monopoly of Bible printing, and admonished correction, good workmanship and lower prices.

¶ *Various editions from 1638 to 1769*

Providentially, the 1638 Edition was finalised and established just a few years before the English Civil Wars. The English Civil Wars caused an interruption in Bible printing, so that no more Bibles were printed by the King’s Printers (London), who maintained editions not conformed to the Cambridge Revision of 1638.

The Long Parliament approved only those Bibles which followed and took into account the changes of the Cambridge editions of 1629 and 1638. William Kilburne said in his pamphlet, “You may well remember, the zeal and care of the late Bishops (especially of reverend and learned Doctor Ussher) was such, that for the omission in one impression of the Negative word in the seventh Commandment, the Printer was fined £2000 or £3000 in the late King’s time, and as I have heard,

which happened long before the late wars began: in which time, through the absence of the King's Printers, and cessation of Bible-printing at London, many erroneous English Bibles were printed in and imported from Holland; which being diligently compared by the late Assembly of Divines were reported to the Parliament in 1643 to be corrupt and dangerous to Religion".¹ Foreign printed English Bibles were consequently banned by two Acts of Parliament, and Kilburne went on to condemn those Bibles with thousands of errors, but praised those Bibles printed by the Authority of the Parliament, which followed the 1638 Cambridge Edition.

During the English Civil Wars, the Westminster Assembly of Divines approached the London Stationers with the request for the printing of more Bibles. The Stationers refused because of their royalist loyalties. William Bentley of Finsbury then became Parliament's printer of Bibles which followed the 1638 Revision from 1646. The last Geneva Bible was printed in 1644, but in 1649, the London Stationers attempted to print the King James Bible with Geneva notes.

Parliament passed a Bill in 1653, and even had a sub-committee preparing for a new Bible version. But Parliament was forcibly prorogued by Oliver Cromwell before anything could be done. This unlooked for providence ensured that the King James Bible remained stable and intact. The Cromwellian Parliament once again set up another sub-committee chaired by Bulstrode Whitelocke to investigate the possibility of a revision to the King James Bible, "that it be referred to a committee to send for and advise with Dr Walton, Dr Cudworth and others such as they should think fit, and to consider of the translations and impressions of the Bible and to offer their opinions therein".² "They pretended to discover some mistakes in the last English Translation; but the business came to nothing."³ The work "became fruitless by the Parliament's Dissolution".⁴ "But a movement toward a drastic revision intended to displace the version entirely, was well under way when the Commonwealth collapsed and the Stuarts restored in 1660."⁵ Some reports as to how advanced this sub-committee was, in making drastic alterations to the King James Bible, were probably exaggerated; nevertheless, it shows that there were certain in the Commonwealth and under the Protectorate who were agitating for the replacement of the King James Bible. These matters had to come to an end, otherwise a new incorrect version might actually have been begun. Also, one of their own number, Dr Walton, gave his opinion the excellence of the King James Bible translation.

During the Commonwealth under the Protectorate, the official Bibles were being printed by Hills and Field (of Cambridge University Press, also printing in London), who also had the handwritten master of the King James Bible in their possession. These official printers followed the 1638 Cambridge text, as evidenced by their following of the 1638 peculiarity, "whom ye" in Acts 6:3. The front page also annotated that they were printers to "his highness", that is, Lord Protector Oliver Cromwell. Their Bibles were accused of being poorly printed, especially by those extremist Calvinists who — it is obvious — wanted a new version to supersede the King James Bible. Yet, regardless of this, it was Cromwellian Hills and Field Bibles which were the standard, and continued to be in the Restoration.

Several other notable editions appeared in the period following the Restoration, especially the Cambridge of 1682 and 1683, which improved upon the textual references edited in 1678 by Dr Anthony Scattergood. In 1664, an edition was produced by a Cromwellian Baptist, John Canne, who

¹ Scrivener, page 25.

² Brown, page 120.

³ Todd, page 50.

⁴ Westcott, *A General View*, page 121.

⁵ Simms, page 201.

had moved to Holland after the fall of the Commonwealth. This edition had many extra marginal references, and his 1682 Edition had a particularly important introduction on Bible interpretation. These notes and his introduction were in an edition printed in Edinburgh dated from 1747 (so marked on the title page of the New Testament). This became known as the “Scotch” Edition. Canne’s text followed the 1638 Edition.

“The University of Oxford did not begin to print Bibles until the year 1675 ... the spelling was revised by Dr John Fell”.¹ For years, Oxford had forborne to print King James Bibles. “Unlike the first Cambridge KJB, the first Oxford Bible ... did little to the text other than employing idiosyncratic spelling which around some complaint: the new publisher thus failed to stake out new ground”.²

In 1701, an official Anglican Bible was produced under Bishop William Lloyd, which also contained explanatory tables and chronologies based on the researches of Dr Ussher, though an Oxford edition in 1680 was first to include Ussher’s chronology. Bishop Lloyd did some work with the marginal references, and also worked at making his text a standard. However, his work suffered from a high number of press errors. “In 1702, Cotton Mather [an American Puritan] complained of ‘Scandalous Errors of the press-work’ through which ‘The Holy Bible itself ... hath been affronted’”.³ It is obvious that true Bible believers through the history of the King James Bible supported the purity of the Word of God and condemned inexactness and corruption. The Basketts of Oxford University Press printed much more type-accurate and beautiful Bibles, most particularly their 1756 Edition.

¶ *English standardised and the 1762 Edition*

During the 1750s, much of the English language was formally standardised into the spelling and grammar that is considered proper, that is, especially by the monumental Dictionary of Samuel Johnson (1709–1784). Consequently, there was a need to bring the Bible into grammatical consistency. When the Syndics of Cambridge University Press desired to re-enter the Bible market in 1741, they projected editions, which could both be sold for the press and also provided, in cheap forms, for the Bible missionary society know as the SPCK. “The text was checked and proofed [in 1743] by F. S. Parris”.⁴

The SPCK accepted Cambridge Bibles, “The acceptance by the Society of Cambridge Bibles and prayer books into its catalogues was an event of some importance, that was to have repercussions. But it seems to have happened with such suddenness, and the ensuing events moved with such rapidity, as to make it probable that matters were guided by individual and forceful influence. ... Although it was agreed by the Society in May 1744 that Cambridge Bibles and prayer books should be included in its catalogues, it was only in October following that formal complaint (by Vincent Perronet, Vicar of Shoreham in Kent and one of the Wesley’s most devoted supporters) was recorded of misprints in several recent editions of Baskett’s New Testaments printed at Oxford and London. The matter was referred to the Archbishop of Canterbury, and in December a decision was reached that augured well for Bentham: that none by Cambridge editions be sent in future to members, ‘on Account of the many & gross Errors in the Editions publish’d by M^r Basket’. ... But the storm blew over as quickly as it had arisen, and Baskett was restored to favour the next month. It was not the last time that Baskett was criticised.”⁵

¹ Dore, page 346.

² Norton, *A Textual History*, page 100.

³ MacGregor, page 138.

⁴ McKitterick, volume 2, page 183.

⁵ McKitterick, volume 2, page 186.

“By 1760, the market for Bibles had become saturated with cheap editions, many of them poorly printed, and with texts that had become corrupt.” Consequently, Dod was hired by the Press. “On 17 June 1760, the Syndics agreed to share with Dod the costs of printing a quarto Bible. ... The project, which began with a new quarto edition, was subsequently enlarged so as to include an edition in folio as well ... both editions were published in 1762, and thus appeared a few months before Baskerville’s folio.”¹

Cambridge had not been seriously printing Bibles for years, and Baskerville, in response to the sometimes illegible, and otherwise poor publications prior to 1760, endeavoured to produce Bibles with beautiful typography, which afterward was admired for its quality, though this did not relieve the issue of textual impurities.

“The most important bible printed by Bentham was that of 1762, the ‘standard’ edition prepared by Dr T. Paris.”²

“In 1762 was published a Bible in folio and quarto, 2 vols, printed by Joseph Bentham, printer to the University of Cambridge, It was edited by Dr Paris, and is of great importance, as being in the main the foundation of our modern Bible. The use of Italics was considerably extended, the language was modernised, many marginal references were added. Much care was expended over it...” (Dore, 348). Dore doubts whether the 1762 Edition “was an improvement upon the Cambridge Edition of 1638”,³ though it must have been an improvement in regards to the standardisation of the English language. “By this time the language of the KJB had become what Johnson calls ‘solemn language’: it was the accepted language of the Bible and religion, distinguished from ordinary language”⁴

Dr Thomas Paris (from 1760), with Dr Henry Therond, at Cambridge University were responsible for the work, which is thought to never have been broadly released, because apparently most of those Bibles were burnt in a warehouse fire at Dod’s the bookseller. Certainly, most folios were destroyed, and surviving copies (probably quartos) were damaged by water, of which a eighteen are known to remain. All was not lost, for within a few years, Dr Benjamin Blayney of Oxford University was using Paris’ work to do a further thorough revision.

¶ *The 1769 Edition*

If any word should be used to describe the revision which took place in 1769, it should be “monumental”. It is so in both scope and influence, so that it is “commonly regarded as the standard from which modern Bibles are printed.”⁵ It is really impossible to talk about Blayney without talking about Paris, one like Moses and the other like Joshua, or Elijah and Elisha, or John the Baptist and Christ. What the former left undone, the second did, and where the former did wrongly, the latter excelled and rectified those errors. It was by this that great changes were done, sensibly standardising the English form of the Bible, while retaining its needful archaic words and layout.

It is hardly surprising that modernists are critical of Blayney, in accusing him of being inconsistent, which they also lay to the charge of the 1611 translators. For example, they say the word “an” rather than “a” should be used before words beginning with “h” (“an horn”, “an house”), but the Bible shows there are exceptions to this rule, or rather, that the correct rule concerning the use of “a” and “an” is

¹ McKitterick, volume 2, pages 190, 191.

² Roberts, page 102.

³ Dore, page 348.

⁴ Norton, *A Textual History*, page 112.

⁵ Dore, page 349.

not the simple one which the modernists have presented. The modernists mistakenly think that there should be a complete uniformity, either all “a” or all “an”. There are other similar examples also, such as the use of “thy” and “thine” or “my” and “mine” before words beginning with “h”. These are affected by considerations of the metre and phonetics — something which modernists fail to consider.

Other improvements in the revision included the change in many cases of: “amongst” to “among”, “besides” to “beside”, “burnt” to “burned”, “lift” to “lifted”, “towards” to “toward” and “you” to “ye”. These changes were not made arbitrarily, but with reference to the Greek and Hebrew and proper grammar. For example, “ye” should be the subject, and “you” the object: “ye do to you”.

Blayney’s Report explained the method by which he did the work, and how good it was. Though Blayney was at Oxford, he used Cambridge editions in order to improve the text. He took into account a holistic view of the textual evidence, including taking marginal notes from the Canne’s 1747 “Scotch” Edition and Lloyd’s 1701 Edition. History has accepted the 1769 Edition, on which all modern day King James Bibles are based. “Copies of this revision [i.e. of 1769] are those which are termed [as] *the most correct copies of the present authorised Version*”.¹ His work was not without press errors, first because of there being two editions printed in 1769, the folio being “somewhat the more perfect of the two, and therefore more fit to be recommended for a standard Copy”, second because it was commonly said that 116 errata existed in those impressions, third, that these errors had been corrected by the 1817 Oxford Edition as edited by George D’Oyly and Richard Mant, which Edition introduced other corrections, regularisations and rejected Blayney’s chapter summaries. Though, D’Oyly and Mant’s Edition of 1817 still perpetuated the wrong reading of Joshua 19:2, which says “Beer-sheba, Sheba”. Afterward, Bibles were turned to “Beer-sheba, and Sheba”, though a multiple volume 1850 folio edition calling itself a D’Oyly and Mant has a marginal explanation at that place indicating that Beer-sheba was the same place as Sheba. (That edition itself was not without press errors, for example, having “Baalam” rather than “Balaam” in Numbers 23:1.)

It was afterward recognised that the intentions of the translators had been kept, regardless of the apparently numerous changes and differences. “It must at least be acknowledged that in the days of Dr Blayney and his Associates, the tendency to acquiesce, in what had been going on for many years, was overcome. For no assignable reason, but that of carrying into effect the obvious intentions of the Translators, and so furnishing the public with what they laboured to make a correct and useful work a Bible was sent forth, which long maintained a high character in the world.” And it was a Dr Edward Williams who voiced the common opinion, “For accuracy of printing, the Oxford edition of 1769, superintended by Dr Blayney, Regius Professor of Hebrew, at Oxford, is much esteemed.”²

¶ *The 1762 and 1769 standards*

Blayney testifies, “In the first place, according to the instructions he received, the folio edition of 1611, that of 1701, published under the direction of Bishop Lloyd, and two Cambridge editions of a late date, one in quarto, the other in octavo, have been carefully collated, 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.

“The punctuation has been carefully attended to, not only with a view to preserve the true sense, but also to uniformity, as far as was possible. Frequent recourse has been had to the Hebrew and Greek Originals; and as on other occasions, so with a special regard to the words not expressed in the

¹ Clarke, volume 1, page 21.

² Turton, page 98.

Original Language, but which our Translators have thought fit to insert in italics, in order to make out the sense after the English idiom, or to preserve the connection. And though Dr Paris made large corrections in this particular in an edition published at Cambridge, there still remained many necessary alterations, which escaped the Doctor's notice".

Blayney refers to two Cambridge editions, and later to "an edition" belonging to Dr Paris, which is traditionally understood to be the 1762. It certainly reads as if the "an edition" is different to the other two Cambridge ones mentioned. This is important because it helps explain how it is that F. S. Parris can be said to be involved with the 1743 Edition, while Thomas Paris with the 1762.

Edward Cardwell recorded, "Dr Burton really says, ... 'The instructions to which Dr Blayney alludes, were merely a resolution at a meeting of the Delegates of the Press, that he should compare the edition of 1611, Bishop Lloyd's of 1701-3, and the Cambridge editions of 1743 and 1760.'"¹

Thomas Turton wrote, "Dr Adam Clarke states, in the General Preface to his Bible, that our Authorized Version was corrected 'by Dr Scattergood, in 1683; by Dr Lloyd, Bishop of London, in 1701; and afterwards by Dr Paris, at Cambridge.' Dr Scattergood was a learned member of the University of Oxford ... It is singular that Dr Clarke should have mentioned Dr Lloyd (also a member of the University of Oxford) as Bishop of London. Bishop of London that eminent prelate never was. He died Bishop of Worcester, in 1717. Dr Paris was a Fellow of Trinity College, Cambridge. He was distinguished for his attainments in his life-time; and is still commemorated, as a Benefactor to his College. His edition of the Bible was published, in 1762, in two Quarto Volumes. It is a correct and beautifully printed work. ... The most remarkable circumstance, attending Dr Clarke's statement of the Corrected Texts of our Authorized Version, is the omission of all notice of the Revision of the Text of 1611, which, it is now certain, was carried into effect, from the beginning of the Volume to the end, at Cambridge, in 1638. That Revision was, I have no doubt, entirely unknown to him; although he was a professed Bibliographer the most accurate, perhaps, of his own time in this department of learning."²

"We now come to the last two considerable efforts to improve and correct our ordinary editions of Holy Scripture, made in 1762 by Dr Paris, Fellow of Trinity College, Cambridge, and still commemorated in the list of the Benefactors of the College, and by Dr Blayney, whose labours were published in 1769, both anonymously. The latter, however, has left a very interesting account of his work and the principles upon which it was executed in a brief Report ... well deserving of attentive perusal. Dr Paris's [sic] name is not mentioned therein in such terms as might have been expected from the liberal use made of his materials by his successor: in fact his book is almost unknown even to Biblical students, although it has contributed more than that which appeared but seven years later towards bringing the text, the marginal annotations, the italics, and the textual references of modern Bibles into their actual condition. The truth is that Paris's [sic] edition had no real circulation, partly because it was so soon superseded by Blayney's, chiefly by reason of a large portion of the impression having been destroyed by fire in Dod's the publisher's warehouse.

"The Holy Bible, folio and quarto, 2 vol. Cambridge, Printed by Joseph Bentham, Printer to the University. Sold by Benjamin Dod, Bookseller ... London, 1762.

¹ Cardwell, page 6.

² Turton, page 126.

“Only six copies were preserved from a fire at the printers,’ MS note in the British Museum folio copy. But more than six in quarto undoubtedly survive, as may appear from the Catalogues of various booksellers. The statement may be true of the large paper or with folio issue.”¹

Norton questions the fire, calling it a myth, though there is no reason whatsoever to deny the evidence in favour of it (e.g. few remaining copies, an old note in the British Museum and water damage on existing copies).

Cambridge historian, David McKitterick, puts forth the view that the editor of this edition seems to have been F. S. Parris of Sidney Sussex College, who was in charge of printing the Bible in Welsh for the Society of the Propagation of Christian Knowledge (SPCK), and had attained the office of Vice-Chancellor at Cambridge. This man certainly did live and work at Cambridge at the time, but this man is different to Thomas Paris of Trinity College, as is named by the historical bibliographers.

“But though in 1762 it became known that Parris had devoted much labour to ensuring as correct a text as possible for the edition of that year, in which he was further helped by Henry Therond of Trinity College, nothing was said of his work on this earlier [i.e. 1743] edition.”²

“The text [of the quarto project first planned in 1760] seems to have been the responsibility of F. S. Parris, Master of Sidney Sussex College, who had corrected the edition of 1743 and had been much involved in that of the 1747 also. His work of 1760–1762 on marginal annotations and italicisation lived on in numerous subsequent editions, whether printed in Cambridge, Oxford (where in 1769 Benjamin Blayney took over many of his suggestions) or London.”³

In the above quotes, if it is understood that F. S. Parris is distinct from the latter T. Paris, it fits perfectly with all of the history and testimony surrounding these editions. The modern Cambridge scholars, Michael Black, David McKitterick and David Norton are all mistaken on this issue, who have accidentally assumed that F. S. Parris is identical to T. Paris.

Scrivener writes that he detected supposed errors in the 1762 which were nearly all repeated by Blayney, especially in the marginal annotations, explaining the similarity could be best accounted for by supposing that Blayney’s used copies of Paris’ sheets as editorial masters. We can assume that Blayney was using the 1762 as his template for italics also, and therefore was very likely the basis for his entire collation work.

According to the “Historical Catalogue of the Printed Editions of the Holy Scripture”, Darlow and Moule, 1903:

“1762. The Holy Bible ... J. Bentham: Cambridge. 1762. 4°.

“The ‘standard’ edition prepared by Dr Thomas Paris, of Trinity College, Cambridge. In this Bible a serious attempt was made to correct the text of the King James’ version by amending the spelling and punctuation, unifying and extending the use of italics, and removing printers’ errors. Marginal annotations, which had been growing in some Bibles since 1660, although excluded from others, were finally received into the place they have occupied ever since, sundry new ones being added.”

¹ Scrivener, pages 28, 29.

² McKitterick, volume 2, page 183.

³ McKitterick, volume 2, pages 191, 192.

The 1762 was not the actual standard, in that while it became the basis for Bible printing by Cambridge until it finally abandoned it in or by the 1830s, Cambridge also made various adjustments in the presentation, thus, J. Smith's edition of 1817 which introduced certain renderings. In reality, the 1762 was at most a demi-standard, *which has rightly not been counted as one of the major purification editions of the King James Bible*, for it was soon superseded in quantity and quality by the:

"1769. The Holy Bible ... T. Wright and W. Gill: Oxford. 1769. F°.

"The Oxford 'standard' edition, carefully revised by Dr Benjamin Blayney of Hertford College, following the lines of Dr Paris' Cambridge edition of 1762 ... Blayney quietly incorporated most of Paris' improvements, increasing his marginalia, and repeating not a few of his errors."

Scrivener's accusation of "errors" stuck, but another mistake was more commonly made, that virtually all King James Bibles since that time have been called "1769s", and likewise, the mistaken terminology repeated by sundry writers, that we use "the 1769 Cambridge" today, when manifestly the 1769 was printed by Oxford, and that afterward various slight changes appeared in editions, let alone in the editions belonging to different publishing houses. But it would be true to say that the 1769 is at the basis of all normal editions today, forming what might be called "The 1769 Family".

¶ *The nineteenth century*

The 1800s saw the distribution and standing of the King James Bible come to a new high, with the use of stereotyping in conjunction with the formation of several societies to propagate the Scriptural all around the world, and in some measure to defend its purity. The British and Foreign Bible society was founded in 1804, "The original policy of the Bible Society was to publish only the King James Authorized Version when printed in English".¹ In 1831 the Trinitarian Bible Society was formed, which continued to distribute the King James Bible in English to at least around the year 2000.

A comparison of any Bible based on Blayney's 1769 and the 1611 Edition would illustrate thousands of necessary differences. Thomas Curtis, a dissenter, gave a great number of what he thought were deliberate and unauthorised changes. He thought that a difference could mean an error, and that there was no apparent mechanism for the governance over maintenance of the King James Bible. After an investigation and committee into this issue revealed their findings, the Universities were forced to justify the correctness of the present King James Bible, even as Curtis continued his attempt to expose (and misrepresent) the main guardians of the King James Bible in his 1831–1833 work, *The existing monopoly an inadequate protection of the Authorized Version of the Scripture*. The Universities defended their position, arguing that purification and improvement to the text was needful. Oxford University Press said, "If a given mistake of the Translators had already been corrected before his time, if the public opinion had concurred, either avowedly or tacitly, in the change, he might reasonably hope that the general acknowledgment of the truth would relieve him from the obligation of returning into error."² Oxford went as far as to produce a reprint of the 1611 text with all its errors in 1833, showing that while difference were evident, they were necessary, and not one of them had actually changed the version or translation.

Curtis discovered that there was no "concord" between the Universities, both in practice and in presentation of their Bibles, finding them in almost utter want of knowledge. In fact, in the first portion of the 1800s, Oxford and the London Printers (Eyre and Strahan, the Royal Printers), were

¹ Massey, page x.

² Scrivener, page 4.

in substantial agreement, but Cambridge was still reproducing a text that followed Paris' 1762, though it had been further edited in the early 1800s, but "Following all the concerns raised by Curtis, Cambridge silently abandoned this text".¹ Thus, Cambridge, rather than reproducing a corrected 1611 Edition, which project had been driven for by Curtis, then as Dr Lee and Dr Turton became more learned, took up following the 1769 Edition. However, because differences existed between the editions of the two universities, Dr Edward Cardwell of Oxford and Dr Turton of Cambridge were instructed to confer together after 1839. Nevertheless, Cambridge Bibles and Oxford Bibles continued to differ due to different editorial and traditional considerations of each respective university.

Already, in 1832 Cambridge and Oxford came into "union" on the subject, driven by Curtis' dealings with both Universities and his particular attitude, not only for a foolish deference to the 1611 printing, but self-described unrepentance.² Curtis was able to spot differences, but unable to competently judge the purpose of them, so that a mere typographical error to him was "an error", and by his deference to the two editions of 1611, such errors there were considered by him as "standard". In short, he rejected Blayney and all the purification work which had occurred to his time, and ultimately on a false basis of imposing his interpretation (including appeals to the original) upon Scripture.

Edward Cardwell was Principal of St Alban's Hall, Oxford, and was against unauthorised revision of the Bible, but he praised the revisions up to his time, and was very aware of the ability of an editor to change something to an error. Cardwell was also very strongly against the Oxford Movement of his day, which was the roots of both modern textual criticism and reunification with Rome. He was the man who was responsible for refuting Curtis, and who printed the 1833 reprint of the 1611 edition, which gave a table of 400 variations between the first edition and the 1613 folio, that "the Reader may learn how far it was thought necessary to correct the Authorized Text in the time of the original Translators".³ Cardwell answered every accusation made by Curtis against them, including that fact that Curtis' edition of 1611 is the second one, not the first, and that Blayney did indeed use the first edition of 1611. Cardwell admitted that there are departures or differences in the editions since 1611, but showed that they are far fewer than the supposed myriads which Curtis misrepresented. "I affirm also, that in most of these cases the departure is justified by the words of the original languages, and by the length of time during which each corrected reading has had possession in our English Bibles." That is, the King James Bible, in issues like "toward" and "towards", "ye" and "you", "among" and "amongst", "born" and "borne", "flee" and "fly", "to" and "unto", etc., may be found to be correct when compared to the original languages, or should be allowed to keep their place for the length of time in which they have stood as part of the Authorized Version. (Cardwell therefore allows that some things may not be quite correct, saying "departures, intention or otherwise, correct or incorrect".)⁴

Thomas Turton worked with Cambridge University Press, and was Regius Professor of Divinity in the University of Cambridge, and Dean of Peterborough. His most important work was to refute the arguments that the King James Bible was substantially or essentially different to that printed in 1611. At first he was wholly ignorant of the area, not so much as understanding or knowing the issue, but after dealing with Curtis, and consequently with Oxford University Press, he wrote a treatise that touched on the history of the English Bible, where he spoke of the careful revision of 1638, and also argued against the idea of the 1611 being corrupted by the recent editions as Curtis had claimed. In November 1833, Turton wrote, "Let me take this opportunity to state, as my deliberate opinion, that

¹ Norton, *A Textual History*, page 126.

² Curtis, *Existing Monopoly*, page 43.

³ Norton, *A Textual History*, page 119.

⁴ Cardwell, page 19.

the Text of 1611 is, in consequence of its incorrectness, quite unworthy to be considered as the Standard of the Bibles now printed; and to express my conscientious belief, that to revert to that Text, as the Standard, would be productive of serious evils.”¹ By 1858, the Cambridge Edition had been very slightly improved as the result of Turton’s work.

The main differences between the three guardians in the middle of the nineteenth century was in spelling of words, such as Cambridge spelling of “axe” instead of the Oxford and London “ax”, “counsellor” instead of “counselor”, “floats” instead of “flotes”, “gray” instead of “grey”, “inquire” instead of “enquire”, “rasor” instead of “razor”, “skull” instead of “scull”, “soap” of “sope”, and “hers, ours, theirs, yours” instead of “her’s, our’s, their’s, your’s”.

¶ *Collingwood’s letter*

Curtis reproduced a letter by J. Collingwood, the representative of Oxford University Press, who wrote to the British and Foreign Bible Society on March 23, 1832, at the height of the controversy, saying,

“I am instructed to assure you, that they [the Delegates of the Oxford University Press] are fully sensible of the importance of sending forth copies of the Authorized Translation of the Bible correctly printed; and that they use the utmost care and diligence for that purpose.

“They would observe that the early editions of the Bible printed in the reign of James the First, contain many typographical errors, and many discrepancies from each other; so that no one of them can, in point of fact, be assumed as a perfect standard.

“After various attempts of several learned men to correct such errors, as either originally existed in the early editions of the Authorized Version of the Bible, or had been introduced in subsequent impressions, the Delegates of the Clarendon Press in the year 1767, commissioned Dr Blayney to superintend the production of an edition, exhibiting the text in a more correct form than any in which it had before appeared. Dr Blayney was assisted in this undertaking by several distinguished members of the University of Oxford; and his execution of the task met with general approbation. His edition has in consequence been taken as the basis of those issued from the Oxford Press.

“Besides correcting the text of the Authorized Version, Dr Blayney under the inspection of the distinguished persons already mentioned, and in conformity with a suggestion of Archbishop Secker, made some additions to the marginal readings, references, etc. This part of his labours having been also favourably received by the public, the Delegates of the Oxford Press have printed certain editions of the Bible with the marginal references, etc. contained in that of Dr Blayney.

“They have not however any objection to print editions of the Bible without Dr Blayney’s marginal additions; in fact, three editions of the family Bible have been printed at the Oxford Press, containing only the marginal references of the early editions of the Authorized Version.

“With regard to the text, the Delegates after considering the great incorrectness of the early editions, are of opinion that the text of Dr Blayney was formed with much care and judgment; that it furnishes on the whole, a very good basis for editions of the Bible, and that the confidence now generally reposed in it, ought not be disturbed on slight grounds.”

¹ Turton, page v.

¶ *American editions*

Meanwhile, in America there had been attempts to edit the Bible too. Noah Webster (1758–1843) wrote in his preface to his *Revision of the Common Version*, “I have attempted to remove, in a good degree, this objection to the version. It was my wish to make some further alterations in this particular; but difficulties occurred which I could not well remove.” This type of attempted alteration of the King James Bible was on a whole other level. Of course, through history, various new versions had come out supposedly rendering some words better, or paraphrased the Scripture. (Even John Wesley committed this error.) And there were also some (presumably on both sides of the Atlantic) who were so prudish (as opposed to chaste), that they thought that the language and content of the King James Bible too racy and vulgar for delicate ears, and so they attempted to sanitise the text. Such persons had much more success with Shakespeare than with the Bible. The Bible is, of course, a moral book, and there is nothing profane about it. The Bible uses “piss”, “bloody” and “bastards” in their proper contexts, and not as vulgarities. Some, like Webster, even disdained the use of “dung”, “womb”, “breasts”, “paps”, “whore”, etc.

But Webster’s notions were leading toward something far more sinister. Webster attempted to Americanise the Bible, and to introduce word changes under the misguided notion of “correcting the grammar” — he was actually changing things into error and such changes were never adopted in Britain. Webster’s version, in particular, was a bold attack on the King James Bible. In his 1833 preface to his revision of the Bible, he claimed that there were errors throughout the Bible, and admitted that his faith was shaken when he could not understand how the Euphrates and the Gihon of Ethiopia could come from a common source according to Genesis 2:10–14. But his solution was simple, he determined that the Bible contained a great mistake here, and accused the ancients of being ignorant of geography, and so took it upon himself to “correct” their error, thereby restoring his “faith”. Yet, he would only have had to read a little further in Genesis to see that there was a worldwide flood, and by this geographical features, such as rivers, could be drastically altered. It was obvious that he did not really believe the Word to begin with, or he would have sought to understand it, instead of change it.

Things went from bad to worse with the American Bible Society. They had begun attacking the word “baptize”, and altering it to “immerse”. In 1847, the American Bible Union began to work on a revision of the King James Bible. Although they said that it was to bring about clarity, there were also doctrinal issues, most especially, the desire to translate the word “baptism” as “immersion”. In previous years there had been much outcry by American Protestants, especially because the rule regarding the exclusive dissemination of the Authorized Version had been rescinded, opening up the possibility for other versions to be used.

This revision was made on the mistaken principle of looking at the various current editions of the King James Bible, and selecting what they thought was the best reading whenever there was a difference between them. But further to this, there were actual translation changes. Changes were made on the basis of their understanding of the Hebrew and Greek, such as changing the word “she” to “he” in the Old Testament in some places. Changes were also made in spelling which in some cases changed the meaning of words, such as “ought” to “aught” (Genesis 39:6), or the changing of “thoroughly” to “thoroughly” (Genesis 11:3). It is likely that these modernisers did not know the proper meanings of these words. This revision also changed Hebrew transliteration in English, the spelling of New Testament names to make them match the Old Testament, and adjusted the use of articles “a” and “an” as well as “O” and “oh”. Italics and punctuation were also altered in accordance with their misguided sensibilities, all of which was betrayed by a report of The American Bible Society Committee on Versions in 1851. The reaction to the American Revision, when it was released, was

that it was unsatisfactory. Further work was done, and another report released, and the 1860 Edition undid some of the modernisms.

The Thomas Nelson Bibles, at least for many years, seemed to be a mix of the London, Cambridge and Oxford Editions. However, it seems as if American publishers around the year 2000 were moving toward Americanised Bibles. Thus, even World and Riverside, though sometimes printing Collins Bibles, took up an Americanised text.

¶ *The quest for a standard edition*

In 1858, Thomas Curtis wrote to the *Southern Presbyterian Review* regarding the work of the American Revisers, refuting the principle of comparing modern editions, and upholding the printing of 1611 as the real “version of King James”. He even went as far as to call contemporary editions, “the Common English Versions”, as though they were entirely different to that of 1611. And that “where any modern editions differ at all, critically, from that of King James, the only correct course ... is, to abandon all such differences and adhere to the original edition.”

Moreover, he claimed, “In England, there never has been given any legal or moral authority to make critical alterations in that edition. I am not speaking of either typographical or orthographical adaptations to modern usage. A few of these would seem to be allowable and sometimes necessary. They may come within the sphere of a modern printer’s undertaking.” The problem was, to what extent, or by what measure should the 1611 Edition be “modernised”? His inquiry around 1833 led him to conclude, “But that nevertheless, touched and retouched it has been, and that extensively, both at Cambridge, at Oxford, and by the King’s Printers.” And, “Such then is the condition of all the Modern Bibles that you obtain either of the Universities or King’s Printers of England — full of unauthorized alterations of King James’ Version.” And so he concluded, falsely, “On the whole, dear brethren, I venture to call for a thorough, manly, and Christian dealing with this business. Cambridge in 1638, under the primacy of the arbitrary Laud made its various and thousands of alterations (including italics); Oxford in 1769, by the unchecked hand of Dr Blaney [sic], its thousands more.”

Thus, the editors of the *Southern Presbyterian Review* concluded, “But there is some confusion in all the secondary editions, and Dr Cutis proposes to go back then to the original one, excepting the entirely obsolete spelling and the known typographical errors. This would be carrying out the very intention of the Constitution, and be the most exact opposite of the plan of corrections undertaken by the late Committee of Versions.” Thus the death of the American Revision.

But Curtis did mention, “When the Bishop of London, the late learned and excellent Dr Bloomfield, was first approached upon this subject, and asked, whether the intention of this monopoly was not to secure an accurate transmission of the authorized version, he replied without hesitation: ‘Certainly’.”¹

Curtis’ charges were answered back in 1833 by Thomas Turton, who wrote, “As early as the year 1638, the Text of 1611 underwent a systematic revision the nature of which will be in some degree ascertained ... If it should hereafter appear that an earlier revision had taken place, the argument from antiquity will be so much the stronger.” In fact, it was later shown how much revision took place in 1629, and the 1833 Oxford Reprint of the 1611 Edition and the American Revisers both issued lists of differences that existed already in 1613.

¹ Curtis, *Standard Edition*, pages 136–144.

Turton went on, “The revision, indeed, was a work of great labour; and it cannot be too steadily borne in mind that, two centuries ago, there lived men who possessed learning to discover the anomalies with which the Text of 1611 abounded; formed resolutions to remove them; and had diligence sufficient to carry their purposes into execution. In this way was transmitted to succeeding times a Text which compared with that of 1611, may be considered as a model of correctness. The Italics of 1638 were speedily adopted. They became part of the established Text; which Text, after having been more than once subjected to the scrutiny of persons well qualified for the undertaking, was revised, for the last time, in the year 1769.”

And so much the more to refute Curtis, Turton stated that his conclusion “is the result of much inquiry and much thought, is beyond doubt. Moreover, the name of the author is given with his opinions. Under these circumstances, I declare, in all the sincerity of honest conviction, that it would not be easy to point out a mode in which the learned persons, to whom we owe the revisions already mentioned, could have been employed more beneficially to mankind.”¹

But not all scholars were satisfied with the progress of the present King James Bible, and there was some idea that creating a revision might be beneficial.

¶ *Orthographic differences*

Various differences have been identified in editions following the 1769 Edition. These were touched upon by various writers in the 1800s, showing how unsettled or divergent printing was between differing editions of the King James Bible.

William Savage, in his 1841 *Dictionary on the Art of Printing* under the head of “Bible Orthography”, wrote, “Many religious works are printed with numerous extracts from the Holy Scriptures without any reference to the Book, Chapter, or Verse, and as they are frequently made from memory, they are generally inaccurate. I am clearly of opinion that wherever a quotation is made, it should be given literally as it appears in the work from which it is taken, otherwise it is worse than useless, — for it misleads. With regard to extracts from the Bible, I hold it indispensable that they should be given without the slightest variation from the original; but as many words in the Bible vary in their orthography from Johnson’s Dictionary, which is the book of reference generally in use, and as the authorized editions of the Scriptures differ in this respect from each other in many instances, I have collated the King’s Printers, the Oxford, the Cambridge, and the Edinburgh editions with Johnson’s Dictionary and with each other, for the purpose of enabling the printer to preserve uniformity in orthography with little trouble to himself in reprints of the Bible, and in extracts occurring in religious works, according as the author may prefer any of these editions.

“These variations from each other do not extend to words but are confined to the orthography, and to the difference of the same expression being given in one word, in two words, or in being made a compound word; thus in the Cambridge and the Edinburgh Bibles there are a great number of compound words, while in the King’s Printers and Oxford Bibles the same words are given either joined together as one word or made into two words; and we find very few compound words, except proper names. I have also given the Bible orthography where Johnson gives two ways of spelling a word. The result will be seen in the following Table; which also shows the variations, to a certain degree, that have taken place in the language during the last two hundred years.

“The late Mr Thomas Bensley, who was printer to the University of Oxford, told me, about the year

¹ Turton, pages 91, 92.

1805, that they had a sealed copy there, as a standard to read from; if this be the case, it is difficult to account for their copies of late years having numerous variations from the earlier editions. I think it very desirable that there should be a standard edition that we could refer to, as a pure text; and it would also be desirable to know on what authority these variations are made in the holy Scriptures, for every word, every point, nay every capital letter, I believe, was carefully considered before it was adopted in the first edition of the authorized version in 1611, and this too by a considerable number of the most learned men of the kingdom, who had the direction of the work.”¹

He then listed examples of various differences, which frequently regarded where editions used hyphens, two words or one word, as “axletrees” rather than “axle-trees” or “battle bow” rather than “battle-bow”, etc. These differences were largely eradicated in the 1800s. Usual differences like “axe” versus “ax” also appear, and some differences like “inquire” versus “enquire” still persist. Although William Savage lists many examples, many of them would be where editions were following the 1762 edition, as Cambridge did not convert to until the 1830s.

¶ *F. H. A. Scrivener’s Edition*

In 1873, Frederick H. A. Scrivener produced a critical edition of the King James Bible at Cambridge University Press, which took into account a view of the textual history of the King James Bible and attempted to redact a text acceptable to the modern eye. Scrivener took the 1858 Cambridge copy, which was the best edition available, and attempted to produce a paragraph Bible (1873) much like that of the British and Foreign Bible Society edited by Dean J. J. S. Perowne in 1861.

Scrivener’s book on his work, called *The Authorized Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives*, catalogued the types of changes he discovered in various old King James Bibles, and his method of adopting changes. Thus, the words, spelling, italics, marginal notes and layout were quite different from ordinary King James Bibles, since he adopted many anachronisms while, at the same time, tried to make it as modern as possible. This meant that he not only was eliminating legitimate revisions and purifications from the text, but was also attempting, as much as possible, within the bounds of past Bibles, to introduce as many modernisms as possible, such as the italicisation of 1 John 5:7, 8, to cast doubt on its authenticity. The product was errant on many levels.

Scrivener’s approach toward the Bible was not from a foundation of belief, but in unbelief. He never stood for the absolute perfection of Scripture, nor that it was perfectly preserved through history. His ideas and thinking were shaped by negative influences in High Anglicanism, especially in his general (but not full) agreement with Westcott and Hort. He also held a favourable view toward at least some of the books of the Apocrypha.

Scrivener’s method was unsound, in that he treated the Bible much more like a worldly piece of literature, rather than as the Word of God. First of all, based on the false assumption that correct readings had been lost, and needed to be recovered, and secondly by a false imposition of modernism onto the Bible text. His dangerous way of thinking can be evidenced by his statement: “The passage is too obscure to be worth altering.”²

Though other literary classics may have done well by Scrivener’s method, the Bible suffered by his hand: his work was one of conceit and corruption, most especially in his collusion with Westcott’s false theories on the history of the King James Bible, namely, that the second King James Bible in

¹ Savage, pages 39–49.

² Scrivener, page 222.

1611 was really the first edition. Hence, instead of the second edition correcting the first, Scrivener made it the other way round, so that a number of errors from the first edition were adopted in his Bible, because he thought they were early corrections. For example, Ruth 3:15b: “and he went into the citie” (first 1611 Edition), “and she went into the citie” (second 1611 Edition). Here Scrivener thought that “she” was the original, and that “he” was an early correction, so he put “he” in his own text. (This was also the reading taken in the Revised Version.) Yet, a proper examination of the evidence would have shown him that “she” was the better reading, because all the purification editions since 1611 held to “she”, indicating that the word “he” was a deviation from the handwritten master. Interestingly, the American Revision also erroneously supported a similar theory.

Furthermore, Scrivener was not restricted to the internal history of the text at all, but to external sources, including his own mind, which he pridefully regarded as judicious and learned. He appealed to his own taste, and applied modernistic values onto the text as much as possible, especially in regards to his attempt to make the King James Bible “uniform”. His uniformity was, in fact, disfigurement of the Holy Writ: “Now this is just the point at which our Authorized Version utterly fails us; we can never be sure of its consistency for two verses together.”¹ Therefore, he sought to make it “consistent”.

Scrivener had much to say against the reviser of the 1769 Edition, thinking Blayney’s work poor and unscholarly, and rubbished his piety. He even said, “The editors of 1762 and 1769 bestowed much evil diligence”, and called them “painful modernisers”.² He also disregarded on doctrinal grounds many of the cross references that the 1769 Edition had added. Scrivener was a member of the Revised Version, and though he did not entirely agree with Westcott and Hort, he certainly had no problems in publishing their corrupt Greek or confidently predicting that the Revised Version would superseded the Authorized Version.

Most of his “revisions” to the King James Bible were either anachronistic or pathetic, and in motive, like the Romanists at the time of the translation of the King James Bible: “Yea, so unwilling they are to communicate the Scriptures to the people’s understanding in any sort, that they are not ashamed to confess that we forced them to translate it into English against their wills.” (TTR, Section 9). In this case, Scrivener stood for the High Anglicanism, which looked down on other Protestants. But worse, such a work was of deliberate clouding. The translators of 1611 said, “we have shunned the obscurity of the Papists, ... whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.” (TTR, Section 15, Paragraph 1). The Cambridge Edition of Scrivener’s day was quite easy to understand, and was the state of things just before the appearance of the Pure Cambridge Edition. So Scrivener had the potential to waylay and misdirect the public as to the state of the Bible, and hide the fact that an absolute text was possible, and imminent! But such is blindness, as those religious leaders who strove with John the Baptist when Christ stood among them.

The whole nature of his work was not in line with the spirit of purification, and had little impact on the ordinary Cambridge Bible, except to increase learning as to the course in which the text had taken, and to highlight variations in the text, and allow for a greater knowledge and basis for arriving at a final state of textual purity in the King James Bible as was required by Scripture itself.

¹ Scrivener, page 70.

² Scrivener, page 101.

Scrivener seems to have been deceptive in his interpreting of the facts. It would appear as if he was deliberately misleading his audience to think that there were multitudes of corruptions and difficulties in the textual history of the King James Bible. He also attempted to popularise his edition by making it appear scientific, judicious and learned, and by making other revisions before his time appear to be haphazard. His foundational adage was that the text of the King James Bible was highly inconsistent, whilst his own text was supposedly precise (a message advertised page after page in his book). This myth has continued on, and was accepted somewhat by some King James Bible supporters who read his book, because they were in awe of his apparent mastery of English grammar, and his pedantic treatment of textual reference makers and italic typeface in the margins.

The claim that Scrivener's text was filled with needful changes and consistencies is far from the truth. Many of the changes were made on a massively false assumption. Scrivener deceptively claimed that all historians, antiquarians and Bible editors to his time had accidentally reversed the order of the appearance of the two first editions of 1611. According to his theory, all the previous revisers of the King James Bible had been in error because they had used the wrong first edition. Scrivener was forced to admit that the historical view was in fact consistent with all the evidence available to him, but he attempted to maintain his own peculiar view regardless. No reviser or Bible publisher to 1638 could have possibly made such a momentous blunder (if Scrivener's theory were true), because some of the translators were still alive, and would have made changes in accordance with the other 1611 Edition. Scrivener's theory was an attempt at a revisionist history, in order to provide an excuse to make as many changes as possible, most of them entirely needless. Thus, all proper revisions and editors, at both Oxford and Cambridge Universities up to Scrivener's time, had the correct view on which edition was the first edition, whilst Scrivener was one of a few who did not. Consequently, his own Paragraph Bible was a work of error and impurity.

Some Bible scholars have been misled to consider that Scrivener's *Cambridge Paragraph Bible* was the standard edition. Burgon stated in 1883, "English readers are reminded that Dr Scrivener's is the only *classical* edition of the English Bible".¹ A Cambridge historian added his support in 1911, "This has ever since been regarded, as for correctness, the standard text of the Authorized Version".² Even the Bible Publishing Manager of Cambridge University Press said in 1994, "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 ... I am told that it is far better than a lot of other efforts ... It has stood the test of years and no one can say that it is not 'The Real KJV' ..." ³ However, the scholars have been mistaken, because really the 1769 Edition was a classical and standard edition, resulting from the examination of a variety of King James Bible texts (including the 1611 Edition), and it was generally accepted by the Bible reading public to be a standard indeed. (The same may be said for the 1638 Edition.)

In reality, Scrivener's Edition was never recognised by the public as the standard edition. The reason for this is because Cambridge University Press did not use Scrivener's text in their ordinary Bibles. There seems to have been public reluctance to Scrivener's text, as Perowne had to preface the volumes of *The Cambridge Bible for Schools and Colleges* with the warning that "The Text adopted in this edition is that of Dr Scrivener's", which contained "A few variations from the ordinary Text". The public were actually wary of changes to the Authorized Version. Perowne was understating the fact when he revealed that there were at least "few variations", though it was left to others to admit:

¹ Burgon, *The Revision Revised*, page 238.

² Brown, page 111.

³ Norton, *A Textual History*, page 132.

“the changes, most of them trivial, but many not trivial, which had to be made in the text, were to be counted by the hundreds”.¹ There was also a reluctance among some people at Cambridge to promote his text. All these things indicated that sound reason and God’s providence were prevailing to ensure that this incorrect edition of the Bible would be thwarted, giving place for the correct text to be exalted.

Even though providentially the rareness and public tacit unease is testimony to the ultimate rejection of Scrivener’s as being the standard Cambridge Edition, his work was taken for years afterwards by King James Bible critics to be the definitive edition, such as in the 1962 Thomas and Nelson English *Octapla* — as edited by Luther Weigle — which contained Scrivener’s text as the critical representation of the modern King James Bible text. Over the years, Scrivener’s Edition has lived out a maimed existence, having few scholarly productions which perpetuate its text. Scrivener’s book, however, has enjoyed more lasting popularity, though in the hands of enemies of the King James Bible, his work has too often allowed to cause damage without adequate refutation. Overall, Scrivener’s work, both text and textual studies, have superseded by David Norton’s similar work.

¶ *The need for revision*

A. W. Pollard wrote, in the preface to the 1911 reprint of the First 1611 Edition, “It must be remembered that no copy of the version of 1611 had been ‘sealed’ as a standard ... and these attempts to increase consistency and to remove errors were wholly laudable. On the other hand it is obvious that under cover of such minor revisions more serious changes might be introduced.”

The need for a revision to the King James Bible. On one side, this was the door whereby Satan could enter, yet on the other, it seemed necessary, though just how much or what exactly was to be revised was uncertain. It was reported by Eyre and Strahan in 1806 after careful collation, that 116 errata were discovered to have existed in the 1769 Edition. Given the controversy that the neo-Puritans had stirred at the same time as the revitalisation of the Romanising movement around 1830, revision seemed to be both needful and desirable, yet impractical and possibly dangerous. Extremists would pull one way, while Romanisers would go fully another: what was needed was a conservative approach, which meant that those with good intentions decided to wait and see what Providence had in store.

Writers recognised that there was some kind of standard, such as the American scholar, Alexander McClure. In his 1858 book *The Translators Revived*, he stated that there was, to his understanding, “an immaculate text”, and that “It is quite certain that no portion of the work has been done over again since 1611, by any divine of England or America, in a way which, by general consent of the Christian community, could supplant the corresponding portion as it stands in our family and pulpit Bibles.” But there was a weakness in his reasoning that would allow for a supplanting, “Not that the utmost verbal perfection is claimed for the English Bible as it now stands.” And, “If ever the time shall come for a new revision of the Translation, let it be done ... by men who shall know what they are about, and how it ought to be done. It will be a vast undertaking, affecting the dearest interests of ages of time, and millions upon millions of immortals.”

Cambridge editor, Dean (later Archbishop) Trench wrote in his 1858 *The Authorized Version of the New Testament*, Cambridge: “I am persuaded that a REVISION ought to come: I am convinced that it will come. Not however, I would trust, as yet; for *we are not as yet in any respect prepared for it. The Greek and the English* which should enable us to bring this to a successful end, *might, it is feared, be*

¹ Brown, page 117.

wanting alike.”¹ (Trench was one of the pioneers of modernist attack on the King James Bible.) Just how much the Greek was to be revised was the most dangerous issue of all. But slight fixing seemed to be acceptable by many.

Even though several small changes had occurred in Cambridge Bibles, the Cambridge Bible of the latter half of the nineteenth century was still not quite perfect. Thus, there was a genuine need for a small revision, as Dr Christopher Wordsworth himself noted, that much less than 750 changes were needful or desirable.²

“As years went on the feeling grew strong, and leading men in the Church were pleading that the work should not be long delayed ... Bishop Wilberforce rose ... to propose, “That a committee of both Houses be appointed ... to report on the desirableness of a revision of the Authorized Version of the New Testament, whether by marginal notes or otherwise, in all those passages where plain and clear errors, whether in the Greek text adopted by the translators, or in the translation made from the same, shall on due investigation be found to exist.”³

Burgon spoke of the necessity of “the removal of many an obscurity in the AV”,⁴ and elsewhere indicated that he agreed with the revision of “representing certain words more accurately, — here and there translating a tense with greater precision, — getting rid of a few archaisms”.⁵ His view was that it was needful to:

1. gain a full picture of the underlying textual evidence, with special reference to the Byzantine tradition,
2. develop scholarship in “sound” textual criticism, including acquaintance with the *Septuagint*, and so on,
3. make corrections to the *Textus Receptus*,
4. translate the King James Bible afresh in places, while keeping as much of the existing Bible as possible,
5. alter the English idiom of the King James Bible where he thought it was obscure or imprecise,
6. update a few “archaisms”,
7. execute perhaps as an auxiliary “handmaid” volume, or perhaps by marginal references, or perhaps as a new edition wherein would be introduced as few alterations as possible into the Text of the Authorized Version.

Certainly, there were problems, such as the rendering in Joshua 19:2, where theologians and scholars knew that Beer-sheba and Sheba were one and the same, and therefore the verse should properly read “Beer-sheba or Sheba”, but such changes were not forthcoming in Victorian Bibles, simply because uncertainty and a touch-not-the-AV mentality prevailed. In fact, the King James Bible was recognised “to be the perfection of our English language”, where ideas of perfection of text and religion ran together, so that “to reform the text of the Bible would have appeared to the ignorant little less than a change in national religion”, which ultimately “would lead to resistance to any change to the received form of the text of the KJB.”⁶ And considering the turmoils Europe had passed through after the French Revolution, stability and tradition were the order of the day.

¹ Burgon, *The Revision Revised*, page xlii.

² Burgon, *The Revision Revised*, page 368.

³ Smyth, *How We Got Our Bible*, pages 126 and 127.

⁴ Burgon, *The Revision Revised*, page 217.

⁵ Burgon, *The Revision Revised*, page 113.

⁶ Norton, *A Textual History*, page 114.

Alexander McClure wrote, “The work, though not absolutely perfect, nor incapable of amendment in detached places, is yet so well done, that the Christian public will not endure to have it tampered with. It would be impossible ... to collect at this day a body of professors and divines, from England and America together, which should be equal in numbers and in learning to those assembled by King James; and in whom the churches would feel enough of confidence to entrust them with a repetition of the work. The common version has become a permanent necessity, through its immense influence on the language, literature, manners, opinions, character, institutions, history, religion, and entire life and development of the Anglo-Saxon [nations]”. He concluded that, “The best fruits of Christianity have sprung from the seeds our translation has scattered.”

¶ *The failure of the Revised Version*

The greatest attack against the King James Bible occurred in 1870, when the Convocation of Canterbury decided to bring out a Revised Version. It was God, in His providence, who had Queen Victoria and Parliament refuse to sanction the Revised Version. They were, according to their rules, to introduce as few changes as possible to the Authorized Version, to try and keep the language conformed to the Authorized Version, to indicate changes in the margin, to do the work in two companies and to approve all changes by voting. They were also instructed to revise the headings of chapters, pages, paragraphs, italics and punctuation. In fact, they broke many of their own rules, introducing many things secretly. The whole revision was done behind closed doors, and the New Testament was based upon Westcott and Hort’s new Greek, which they made each member keep in the strictest confidence. There was an suspicious silence about in the whole manner in which it was being undertaken.

The revision was to be done with the Romanists and other denominations. It was well known that a Unitarian was on the Revision Committee, though the Romanists turned down the offer to directly take part. The Revised Version was dogged by accusations of scandal, and by the disagreement of the more godly minority, some of whom resigned, or protested to the end. The excitement was at a high when the New Testament was revealed in 1881, but this soon turned to dismay, for the work was a literary blunder. John Burgon, raised up by God’s providence, thoroughly denounced the Revised Version, and so it utterly failed. It might be added to his arguments in *The Revision Revised*, that as long as there was a controversy as to which 1611 edition came first, there would be no hope in a fair revision of the Authorized Version.

The Revised Version failed within twenty years (by 1905), due largely to the refutations against it by John Burgon. Demand for the King James Bible continued, regardless of the great compromise and attack against it. Thus, prior to twentieth century, there was still an outstanding need for a genuine purification of the King James Bible, but a considerably smaller correction than that of the Revised Version.

In 1899, J. P. Smyth wrote, “there was a vaguely puzzled half-suspicious feeling with regard to the new Bible attempting to supersede the venerable old version, which their fathers and forefathers for hundreds of years past had read as God’s inspired message to the world. Men were surprised at finding some passage of the old Bible altered so as quite to change their meaning, and still more perhaps at noticing here and there verses entirely omitted, which they had always regarded as part of the inspired Word of God.”¹

¹ Smyth, *How We Got Our Bible*, page 5.

In 1911, H. W. Hoare reported that, “The University Presses still sell, year by year, fully ten times as many copies of the Authorized as of the Revised Version.”¹

Scofield wrote in the introduction to his 1917 Oxford Reference Edition, “After mature reflection it was determined to use the Authorized Version. None of the many Revisions have commended themselves to the people at large. The Revised Version, which has now been before the public for twenty-seven years, gives no indication of becoming in any general sense the people’s Bible of the English-speaking world.”

Although Doctors Westcott and Hort were from Cambridge University, this did not undermine the work of the King James Bible editors done at the same university. Furthermore, though some people who printed or worked with the King James Bible were in different ways involved in the Revision Committee or the Revised Version, this does not mean that they were all evil or agreed with Westcott and Hort. Even at the time, a number of the men which served on the Revision Committee resigned for doctrinal reasons, and the Revised New Testament was publicly shown to be poorly done.

¶ *The failure of the Scrivener’s Edition*

Scrivener had died in 1891, a fact testified to in *The Publications of the Cambridge University Press* from April 19, 1892, which called him the “late F. H. A. Scrivener”, appended, incidentally, to a reprint of Scrivener’s volume. His edition and his theory of the reversal of the two 1611 Editions floundered. Though his text was still being printed in *The Cambridge Bible for Schools and Colleges* thirty years later, ordinary Cambridge Bibles never adopted his text.

One way or another, the Syndics of Cambridge University Press discovered or realised the frailty of Scrivener’s Edition, especially after Westcott’s death. (In his edition, Scrivener foolishly turned the word “its” in Leviticus 25:5 back to the archaic “it”, yet, Scrivener knew that W. Aldis Wright had already established that the word “its” had appeared there in 1681. Furthermore, all the editions of their day, which followed the 1769 Edition, contained the word “its”, which was properly kept in ordinary Bibles.)² Numerous examples could be given of errors in Scrivener’s work, the most bold are the alterations of “strain at a gnat” to “strain out a gnat” in Matthew 23:24; the change of “faith” to “hope” in Hebrews 10:23; and the throwing into italics of 1 John 5:7. Dore calls Scrivener’s work on the italics, “The climax of absurdity”.³ Thus revision in the King James Bible, whether of the underlying texts, and to what extent in the English, was not satisfactorily accomplished. So much so, that some modernists despaired, or admitted the frailty of their own view, that the text of Scripture was “more than ever, and perhaps finally, unsettled.”⁴

¶ *The Cambridge guardianship of the King James Bible*

In the American 1824 B & J Collins stereotyped edition of the Bible, it stated, “Perceiving that the different European copies of the Bible, even those printed at the Universities of Oxford, Cambridge, and Edinburgh, often varied, and sometimes in the use of important words, the Publisher deemed it an object of the first magnitude to ascertain, if possible, which text was the most correct.” Others went further, and examined the various major editions, and then created a hybrid edition. Several American editions and revisions were made by this method.

¹ Hoare, page 256.

² Scrivener, pages 110, 210.

³ Dore, page 340.

⁴ Hammond, G., page 262.

There were really three main publishers, Oxford University Press, Cambridge University Press and Eyre and Spottiswoode (London Edition). All three were common during the Victorian era.

William Spottiswoode was Queen Victoria's printer, and member of the X Club, a secularist (and pro-evolutionary) gentlemen's society.

"The three official guardians of the text, the two University presses and the King or Queen's Printer, became two when Cambridge took over Eyre and Spottiswoode."¹ It was the diligence of the university presses which eventually implemented a high degree of typographical exactness.

Both universities had a long tradition with the King James Bible from the very time of translation. And even though the edit by Dr Blayney had taken place at Oxford, in fact, the Cambridge editions were really historically superior.

Cambridge University was founded in mediæval antiquity, in the year of 1284. In its beginning it was already infused with strong religious ideas, and during the Reformation, it cocooned a centre of Protestant and Puritan thinking.

The university boasted the likes of Erasmus, Tyndale, Cromwell, various King James Bible translators, Mede and Newton, and other famous godly men, and some equally famous works and advances in Bible knowledge including manuscripts and languages.

The university contributed to the 1611 King James Bible, with a third of the translators stationed there, being two of the six companies of the translation. In fact, half of the translators altogether had studied at Cambridge.

According to Cambridge University Press historian, Michael Black, "Cambridge University Press is the oldest printing and publishing house in the world and the oldest university press ... and has been operating continuously as a printing and publishing business since the first Cambridge book was printed in 1584."² It is also the oldest Bible publisher in the world, its first Bible was the Geneva Bible printed in 1591, which "at once sparked off another conflict with the London Stationers, and especially with Barker, who claimed that all Bibles were his monopoly."³ Cambridge University Press aligned itself with purity and exactness of the Bible, unlike Barker's London printers.

Several major revisions to the King James Bible took place there, the first of which took place in 1629, being the first full King James Bible published by Cambridge University Press: "There were moments when outright struggle burst out again: for instance when Cambridge printed its first edition of the King James Bible in 1629. By this time the new Bible of 1611 was being recognised as the authoritative Bible of English-speakers. It had been treated by Barker as very much his own, since he had printed (rather hastily and inaccurately) the first edition ... But Cambridge had been cultivating a relationship with Charles I, [and] had been granted a new charter by him in 1628, and no doubt felt emboldened to take on the London monopolists: all the more so in that two or three of the original translators still lived in Cambridge, and were able to help make the new edition more consistent and accurate. It was thus possible to present the new Cambridge Bible as a distinct

¹ Norton, *A Textual History*, page 115.

² Black, page 1.

³ Black, page 10.

improvement on the London editions.”¹ The 1638 Revision was also completed at Cambridge with some of the surviving translators. In 1762, Dr Therond and Dr Paris edited a Cambridge Bible that became “the ‘Cambridge standard’ edition of 1762, which was used subsequently as a setting-text for other printings.”² Cambridge editions were used by Dr Blayney in his 1769 Revision.

The Cambridge University Press is well known to have a high quality in printing, binding and paper. Its Bibles are famed for their beautiful but readable typefaces, as shown in John Baskerville’s 1763 King James Bible. They are also known for the rarity of typographical errors in their Bibles. Thomas Fuller, a historian of Cambridge from 1840, wrote, “Thomas Thomasius, Fellow of King’s, and Cambridge-printer, (known by the Dictionary of his name,) heightened printing to higher degree; since, exactly completed by his successors in that office; witness the Cambridge Bible, of which none exacter or truer edition in England”.

The providential hand of God is seen in the prosperity of the Cambridge University Press. The success of the Cambridge King James Bible and the subsequent demise of Barker show that once the Press established a new standard edition of the Authorized Version, Barker could be taken out of the way, and reap the financial results of his deeds, that is, the judgment of irrecoverable debt. Furthermore, it was no coincidence that most of the copies of the 1762 Edition were accidentally destroyed, which gave weight to the work of Dr Blayney of Oxford to polish Cambridge’s labours. When stereotype printing was first used in 1804, it allowed for a whole page to be set and kept indefinitely. “The technique was first communicated to Cambridge and rapidly applied to Bibles. By an extraordinary coincidence the British and Foreign Bible society, set up in 1804 as a missionary endeavour to supply Bibles cheaply, or if necessarily free, to the growing population of urban Britain, then to Europe and then to the Third World, needed a supply of mass-produced Bibles and turned first of all to Cambridge, which in 1805 produced the Cambridge Stereotype Bible specially for this market.”³ This “coincidence” was nothing less than God’s plan to have His Word available to the whole world. By 1911, the British and Foreign Bible Society had supplied over seventy million copies of Scripture worldwide. “The original policy of the [British and Foreign] Bible Society was to publish only the King James Authorized Version when printed in English and without ecclesiastical or any other comments and/or criticism upon its contents”.⁴ “The enterprise has been blessed and the Bible has become the world’s ‘best seller’.”⁵

Cambridge University Press historian Michael Black reported that Bibles were the staple trade of the Press up to the time of the Revised Version (1881–1885), averaging 144,000 Testaments and Bibles printed per year from 1810 to 1850. “It can be said that Cambridge publishing really took off in the 1880s”,⁶ which was just before the time of the Pure Cambridge Edition. “In 1921 the ... Bible was still the mainstay of both printing and publishing, but had by now embarked on a long slow decline visible in the UK, but offset and concealed for a time by buoyant sales overseas, especially in the USA (indeed the history of the Press was replicated in the USA, where for a long time the Bible ‘floated’ the whole operation). And for a long time too in the UK ... British publishers had an inbuilt advantage that English was the international language”.⁷ Particularly since the 1960s, Cambridge has been involved with modern versions, but the time of its greatest prosperity as far as Bibles are

¹ Black, page 11.

² Black, page 21.

³ Black, page 25.

⁴ Massey, page x.

⁵ Massey, page 4.

⁶ Black, page 35.

⁷ Black, page 40.

concerned, is the last decade of the 1800s, and most especially the first decades of the 1900s, exactly when the Pure Cambridge Edition appeared and was first available internationally.

The University Press has been printing King James Bibles since 1629, with its recognisable royal authority to print books and Bibles (as given by King Henry the Eighth in 1534), along with its use of the term "*Cum Privilegio*". Oliver Cromwell made the Cambridge University Press the official printers of the Commonwealth (Hills and Field). At that time they said that "due care hath been had to settle the printing of the *Holy Scriptures*, in an orderly way for time to come; and there is now a Bible finished, *by His Highness's special command*, free from those errors which are crept into many of the other impressions, it being examined, corrected and amended according to the Original Manuscript Copy of the *Translators*." Furthermore, the title of "Queen's Printer" passed onto them when Cambridge bought one of its rivals, the London publishers, Eyre and Spottiswoode (1989), thus, royal authority was also taken in that way by Cambridge. The only conclusion is that the truly authorised Bible version would have been available through that press.

¶ *The making of the Pure Cambridge Edition*

There is hardly any evidence, and certainly no direct information regarding the edit that took place, that resulted in Cambridge Bibles becoming accurate in regards to presenting the definitive form of the King James Bible, known as the Pure Cambridge Edition. However, by comparing the Victorian Text to the host of Cambridge Bibles printed in the twentieth century, it is evident that a definite revision had taken place.

"Nevertheless, care for the text did go beyond care that it should be free from errors of the press, and periodically very substantial work was done, though only occasionally can information about it be recovered. This is largely because publishers have not kept good records of their work, often not identifying what we might take as new edition as such, rarely advertising that work has been done on the text, and usually keeping the work anonymous. ... Editions such as Scrivener's ... identified as something new ... were unusual, and their unusualness commonly indicated that they stood apart from the normal transmission of the text. Even if the textual history from 1769 to the present could be reconstructed fully, it is doubtful whether it would be enlightening enough to justify the effort."¹

"The few changes between Blayney and the current text represent the relatively simple progress of the Oxford text. With the Cambridge text things were not so straightforward. After [Paris'] work it seems to have lost its way, or perhaps more accurately, ... [Cambridge] lost all knowledge of the way it had taken."²

Lest anyone should think that this was a problem before the age of computers, Cambridge suffered the same problem after the invention of them. The Bible Publishing Manager at Cambridge in 1994 wrote concerning their current text, "The Concord KJV edition ... was prepared/edited by someone from Oxford and an opposite number from Cambridge after the second War." In fact, this edition first appeared somewhere around the 1970s, and though it would be reasonable that there were living people who would have memory of such things, as well as some sort of records, Norton plainly admitted, "In short, institutional memory had been lost".³

¹ Norton, *A Textual History*, pages 115, 116.

² Norton, *A Textual History*, page 125.

³ Norton, *A Textual History*, page 132.

Norton himself did not highlight any specific difference in the Cambridge Editions, other than to say that the text had been finalised or completed sometime before 1931, and he made no distinction between the three different Cambridge editions which appeared since that time until 1994 to 2005 when he was working on his edition and his book on the textual history of the King James Bible.

It is evident that after the year 1900 changes were evident in Cambridge Bibles, and because the printings with pronunciation marks are only Pure Cambridge Edition copies, it seems that there is a connection between the various editorial corrections and the introduction of the pronunciation scheme. These changes must have been silently introduced, probably because the idea of a revision or change to the Bible of any sort would be resisted by the public, especially after the Revised Version. Thus, conservative pressures allowed only a very minimal alteration in the text, and certainly nothing to make it appear or sound too different from a Victorian Cambridge Edition. So, “Adoni-zedec” becomes “Adoni-zedek”, or “Sarah” is turned back to “Sara” in the New Testament. In fact, the passages are so obscure for the ordinary Bible user, that they would probably not have noticed them. Certainly, the historical fact that many of the changes have apparently not been listed until developments in word processing technology shows that the changes were quite unassuming.

The reason why the edit occurred around 1900 was due to some modernisation that had taken place in the presentation of the Bible. Roman numerals were no longer being used for chapters. The chapter headings were being omitted. Words of Christ were being printed in red ink. And pronunciation symbols were being added, contemporary with the work in progress on the *Oxford English Dictionary*. Considering that some corrections needed to be made in the text, and that virtual anonymity and ultra-conservatism was required for this, the scant evidence points to a particular man who seems to have dutifully carried out his tasks around the year 1900. That man appears to be H. A. Redpath.

¶ *H. A. Redpath*

Reverend Henry Adeney Redpath M.A. D.Litt was born 19 June, 1848, at Forest Hill, London to Henry Sime Redpath and Harriet Adeney. He was christened in Syndham, Kent. He married Catherine Helen Auber in 1886, at Sherbourne. His wife died in 1898, leaving no progeny. He died on 24 September, 1908, at Syndham, and was buried with his wife at St Stephens, Shottermill. This shows that Redpath was connected into south-eastern England, a requirement if he were to edit the English Bible, first, because the translators themselves were mainly situated in Oxford, Cambridge or London, and secondly, that the dialect or south-eastern England was the best and proper form for any editorial work.

In 1867 he won a scholarship, and was awarded a second class in classical moderations in 1869 and a third class in *literae humaniores* in 1871, Redpath graduated from Queens College, Oxford with a B.A. in 1871, and an M.A. in 1874. He learnt Hebrew at Merchant Taylor’s School, and specialised, while a country parson, in the Greek of the *Septuagint*. He was public examiner at Oxford University at various times from 1893 to 1903, and Grinfield lecture on the *Septuagint* at Oxford from 1901 to 1905. He also was involved with others at Cambridge University, including the press there, in regards to printing at least one of his books. He also became sub-warden in the Society of Sacred Study in the diocese of London, which was founded by H. B. Swete. Thus, being well educated and connected in the learned institutions of his day, Redpath was learned enough to be able to edit the King James Bible.

Redpath became an Anglican deacon in 1872 and an Anglican minister in 1874, serving at Southam (1872-1875), Luddesdown (1876-1880), Wolvercote (1880-1883), Holwell Dorset (1883-1890), Sparsholt (1890-1898) and took an exchange, placing him at St Dunstan-in-East, London after 1898. After 1905 he held the prestigious position of examining chaplain to the Bishop of London. Thus, he had a reputation as an Anglican minister, and gained the position in London with the Bishop there, putting him in the very place of authority where he would be able to edit the King James Bible. In fact, the most likely person authorised to do any work on the King James Bible would have been a highly placed Anglican at London.

Redpath was an expert in Bible languages. He had learnt Hebrew. He had specialised, while a country parson, in the Greek of the *Septuagint*. Not only this, but before his death, he designed a *Dictionary of Patristic Greek*. This work would have put him as a second to J. W. Burgon, who indexed the Church Fathers. Redpath's lasting fame has been his co-editorial work with Edwin Hatch on the renowned *Concordance to the Septuagint*. When Hatch died, Redpath had to continue to project. This was printed in three volumes by Clarendon (Oxford), 1897-1906, and during this time he had contact with the Cambridge University Press. In the Preface, Redpath wrote of the many cases "in which the Masoretic Text differs from that translated in the Septuagint version, and far more others in which that version is a paraphrase rather than a translation." Thus, while he recognised that the *Septuagint* was a witness to the true Bible text, he also saw that it was defective in many places. Moreover, he lent the Cambridge author, H. B. Swete, his copy of the Verona Psalter manuscript. In fact, Redpath was an expert on Latin, and helped another author, C. T. Cruttwell, in his *History of Roman Literature*. Then, of course, Redpath added the pronunciation symbols in the Bible, which could only be done competently if he knew the Biblical languages very well. Thus, as a editor of some words in the Authorized Version, Redpath was more than qualified.

Redpath was a writer, editor and scholar. His work included contributing to the *Illustrated Bible Dictionary*. Then there was the mammoth *Concordance to the Septuagint*. He also wrote, *Modern Criticism and the Book of Genesis* (1905, Society for Promoting Christian Knowledge), a detailed examination of Ezekiel in the *Westminster Commentary*, with introduction and notes (1907), and *Christ the fulfilment of prophecy*, (1907, London). He had extensive editorial experience, including proof-reading, indexing and collating references. As a scholar, his area of expertise was the Bible. A conservative, he rejected modern criticism. He expounded his opposition to the "critical" view of the Old Testament, reacting against the theory that Genesis was composed of a composite structure, as laid out in his book on Genesis. As a writer, editor and scholar, he would be highly acceptable and highly skilled as the maker of the Pure Cambridge Edition.

Redpath was a first rate Biblical scholar, and although he considered the original languages, margins and other commentators in his study on the book of Ezekiel, it was his willingness to stay within the bounds of tradition, wherein his "labour of love ... Such as it is, I pray that it may contribute, in its small measure, to the glory of God and the good of His Church." He believed that a righteous man could lose his salvation. Although the Revised Version was prescribed to be used as a basis for his work in Ezekiel, this did not mean that he rejected the Authorized Version. Far from it, otherwise he would have not bestowed his labour of placing the pronunciation marks into the Authorized Version. (He does indeed criticise the Revised Version in his commentary on Ezekiel, and defends the Authorized Version wording against it on occasions. Also noting, at Ezekiel 35:6, "The word 'sith' (= since), which occurs several times in A.V. as originally printed, only survives here in R.V.") Clearly, in the last years of his life, the Revised Version was all but dead. In fact, by Redpath doing the work on the King James Bible, it showed that there were many who were turning aside from the iniquity back to the Authorized Version. In his short statement at the front of the Bible, Redpath restricted his

editorial work on the King James Bible to internal considerations only, stating, “so far as it is noted in the Authorized Version”, thus eliminating the introduction of external ideas onto the text. His extensive knowledge of Biblical Hebrew, Greek and English; scholarly mastery and sound doctrine all played a part when he introduced the pronunciations to the words throughout the King James Bible. And he did inestimable service to all of Christendom when he corrected the several impurities in the text; thus, the advent of the Pure Cambridge Edition.

The Pure Cambridge Edition appeared circa 1900, which means that Redpath’s work on it may well have been in conjunction for receiving his D.Litt in 1901, or even the reason why he earned it. Before the Pure Cambridge Edition appeared, Redpath had in about 1900 worked for Oxford, producing the Oxford Self-Pronouncing Edition, which had adopted the recent innovation of printing the words of Christ in red ink also. This edition contained a page long “prefatory note” as well as Redpath’s pronunciation table. This scheme was also utilised for C. H. H. Wright’s (1836–1909) *Bible Reader’s Dictionary*. For Cambridge University Press to soon adopt Redpath’s table and the pronouncing scheme throughout in a reduced fashion would require nothing other than Redpath somehow being involved in the Cambridge editions of this sort. This is why it is very likely that Redpath must have been in some way directly involved in the making the Pure Cambridge Edition. Moreover, the places where the King James Bible spelling was now not matching to either the originals or to the early printings in a few obscure places, must have been discerned by Redpath in his painstaking work in first creating the pronouncing Bible for Oxford. (There is, of course, the possibility that the Pure Cambridge Edition arose some time after Redpath’s death. Cambridge University does not have adequate records of this era. Certainly, the Pure Cambridge Edition was present .)

Finally, it is important to treat Redpath in the same fashion as Burgon (also an Oxford man), because Redpath obviously linked to incorrect Anglican doctrines, disagrees with the Authorized Version in places, took into consideration the marginal notes, esteemed knowledge of the Septuagint translation and to some extent must have disagreed with the Received Text. In regarding Redpath as alike to Burgon, each had his own part to play in the stand for general orthodoxy and contribution toward the continuation of the maintenance of the Authorized Version. Their actions must be ascribed to be in line with Divine Providence, since God has been able to use men of imperfect knowledge in any age to further His will.

¶ *Burgon’s requirements fulfilled*

Despite imperfections, J. W. Burgon’s view of revising the King James Bible was somewhat prophetic. He said, “Whenever the time comes for the Church of England to revise her Authorized Version (1611)”¹ Of course, Burgon was not entirely correct in his view of revising the underlying texts, but he was correct that further work was required in the King James Bible. He also quoted the modernist Ellicott’s words, “‘No Revision’ (he [Ellicott] says) ‘in the present day *could hope to meet with an hour’s acceptance* if it failed to preserve the tone, rhythm, and dictation of the present Authorized Version.”² This was perfectly true, in that Ellicott’s own favoured Revised Version failed his own requirements, though what Burgon pointed out was that whatever change was to happen in the revision of the King James Bible would at the last be nothing less than a preservation of it. That the revision actually was only of some forty-eight words is a testimony of just how much the 1769 Edition as already presented by Cambridge was to meet acceptance.

Burgon made it very plain that the Revised Version could not be any factor in the work. “It is idle —

¹ Burgon, *The Last Twelve Verses of Mark*, page 263.

² Burgon, *The Revision Revised*, page 226.

worse than idle — to dream of revising, *with a view to retaining*, this Revision. Another generation of students must be suffered to arise. Time must be given for Passion and Prejudice to cool effectually down ... *Partisanship* must be completely outlived, — before the Church can venture, with the remotest prospect of a successful issue, to organise another attempt at revising the Authorized Version of the New Testament Scriptures.”¹ Very little revision did take place in the New Testament Scriptures, and all work there was in line with the textual history of the King James Bible, mainly the 1611 Edition, and probably in reference to Scrivener’s book. There is no indication that the Revised Version was in any particular way an influence in the making of the Pure Cambridge Edition.

“Then further,” wrote Burgon, “those who would interpret the New Testament Scriptures, are reminded that a thorough acquaintance with the Septuagintal Version of the Old Testament is one indispensable condition of success.”² This was a condition which was entirely lacking in the Revised Version, yet in the history of the Church, “the translation of the Seventy” had been set “forth openly to be considered of and perused by all.” (TTR, Section 12, Paragraph 2). There were two reasons why Burgon’s generally overlooked advice was actually heeded:

First, the changes to the spelling of names in the Old Testament and the affect on several nouns in the New Testament of the Pure Cambridge Edition are evidence of being done with an understanding of the original languages.

Second, the introduction of the pronunciation signs in the Pure Cambridge Edition, which would require extensive Biblical linguistic knowledge, were done by Henry A. Redpath, whose renowned work was none other than *A Concordance to the Septuagint and Other Greek Versions of the Old Testament* which was published in 1897–1906 by Clarendon, Oxford. Redpath, in his short statement at the front of the Bible, restricted all matter to internal considerations of the Authorized Version, stating, “so far as it is noted in the Authorized Version”, thus eliminating the introduction of external ideas onto the text. Redpath’s pronunciation system seems to have been adopted by Cambridge at an early stage, probably around 1900 or so.

“And finally,” Burgon concluded, “the Revisionists of the future [after 1884] (if they desire that their labours should be crowned), will find it their wisdom to practise a severe self-denial; to confine themselves to the correction of ‘*plain and clear errors*,’ and in fact to ‘introduce into the [English] Text *as few alterations as possible*.’”³ And that “the Authorized Version, wherever it was possible, *should have been jealously retained*.”⁴ It can be happily reported that the Pure Cambridge Edition does indeed commend itself in these points, and that the worthy editor brought about only those changes that were needful, which never required anything like the undertaking of a whole new version.

¶ *The editor’s acknowledgment*

Some of the traits of the editor of the Pure Cambridge Edition may discerned. It is assumed that the editor of the Pure Cambridge Edition was Redpath, to which no absolute certainty yields a final knowledge of, for there is next to little to identify an actual editor of the Pure Cambridge Edition. To what point the editor knew that he was working within a providential framework, it cannot be known. However, the editor must have known well the failings of modernism and the Revised Version particularly. He surely was aware of Burgon, though he surely did not go so far as to actually

¹ Burgon, *The Revision Revised*, page 227.

² Burgon, *The Revision Revised*, page 128.

³ Burgon, *The Revision Revised*, page 128.

⁴ Burgon, *The Revision Revised*, page 226.

alter the underlying text, but kept himself within the safe bounds of textual criticism rooted firmly in Bible tradition.

It seems that to some extent the editor drew upon Scrivener's book. But there are many times where he did not follow Scrivener. Most of the changes that the editor made are back to the 1611 Edition, where consequential editions had either accidentally or otherwise departed from the pure rendering.

The exact picture of the textual alterations through time could have been gained from Scrivener's book. There is some evidence that this is the case. First, that various alterations in the Victorian Cambridge Edition resulting the Pure Cambridge Edition, while are mainly found in Scrivener's work, do not accord directly with it. Scrivener's book indicates that "Abida" at Genesis 25:4, "Eziongeber" at 2 Chronicles 20:36 and "Mispar" at Ezra 2:2 are 1611 renderings, and it might seem as if Scrivener presented them as such in his edition as the tables in his book may indicate; however, Scrivener's edition does not have these renderings, which shows that the editor must have not relied upon Scrivener's edition, though perhaps his tables, to make these changes. Some changes, such as "housetops" at 2 Kings 19:26 or "Amminadib" at Song of Solomon 6:12 are made despite lack of mention in Scrivener's book, or other renderings of the same in his Paragraph Edition. Besides this, there is many changes that Scrivener did make or list, which do not appear in the Pure Cambridge Edition, so that there is no absolute necessity of any of Scrivener's work even being consulted, but perhaps some other source, such as Curtis, or a personal collation with the 1611 Edition.

Moreover, while many of the changes are against the 1769 Edition to bring them back to the 1611 Edition, there is a strong indication that changes were made by independent verification. In the case of the change of "Gaba" to "Geba" in Ezra 2:26, there is no evidence that this particular change took place in any edition, though it was in the Revised Version. While there is some correlation with the Revised Version in the Pure Cambridge Edition changes to the Victorian Cambridge Edition, the changes tend to agree in only a majority of places, like Scrivener, and not universally. In regards to the change from "Gaba" to "Geba" in the Pure Cambridge Edition, it can find its basis back in the way in which it was so rendered in the Bishops' Bible. It also appears as if this change was not made on the basis of the *Septuagint*.

Providentially, it was necessary that a person based in London, who was an Oxford scholar, did the work for the Cambridge Bible. This linkage was entirely consistent with the historical lineage and aegis of the King James Bible.

It is also a point of interest that one of the special areas which Redpath studied in Bible prophecy was Gog and Magog. The usual English view, though doubted by modernists, was that Gog referred to a future Russian leader. Redpath certainly took it literally, and mentions among other things Scythians and Cossacks. What is so important is that this prophecy in Ezekiel indicates that there is knowledge of Bible prophecy in future nations, indicating that there must be yet believing knowledge in the Word.

The editor was probably not so totally oblivious to the importance of his own work in the English Bible as regarding the preservation into the future of the pure Word of God.

¶ *The Late Victorian Cambridge Edition*

When comparing the Oxford or London Edition with the Cambridge Edition toward the last years of Queen Victoria's reign, it is evident that there were some minor differences in spelling, such as the

Cambridge “rator” in comparison to “razor”, “expences” as “expenses” and “ancles” as “ankles”. Other cases include “men children” over “menchildren”, “day time” over “daytime” and “noonday” over “noon day”. Slightly more important differences included “wondrously” rather than “wonderously”, “hasted” rather than “hastened” and “instructors” rather than “instructers”. Then there is “ye” rather than “you” at Joshua 4:5, “wits” rather than “wit’s” at Psalm 107:27 and the phrase “*and* the Hivites” in the Cambridge at Exodus 23:23 rather than merely “the Hivites” in other editions.

This last example “and the Hivites” at Exodus 23:23 was the ordinary reading in Bibles from 1629, though taken away by the 1769 Edition, it was restored in Cambridge Bibles following the 1769 Edition from about 1835. Rather interestingly, this had been the 1762 reading, but had been edited out with the various unknown alterations that had been taking place in Cambridge Bibles in the early 1800s. Thus, the editions of the 1769-following Cambridge restored this reading, even though it was not to be found in the 1769 Edition or the consequential Oxford and London editions. (Compare to Exodus 3:8; 3:17; 13:5, Deuteronomy 7:1, Joshua 3:10, Judges 3:3 and 2 Chronicles 8:7, all of which in any edition support the Cambridge rendering.)

More important was the difference of the spelling of “counseller” to “counsellor”, which is a title of God in Isaiah 9:6. Even more importantly, the many references to Christ as the “Son of David” (Cambridge) must be better than the “son of David”. And most importantly, the rendering of the letter “S” on the word “Spirit” at several places is most important, for example, the London wrongly has “spirit” at Job 33:4, or various editions haphazardly at either or both Matthew 4:1 and Mark 1:2.

On these grounds, the Late Victorian Cambridge Edition was already superior to those of Oxford or London, and some slight variations themselves were manifesting in them, such as the spelling of “sope” to “soap”, “flotes” to “floats”, or alterations on case of the letter “s” in the word “spirit” to “Spirit” at places.

Most of the changes are to the spelling of Hebrew and Greek words, twenty-seven places with Hebrew words which are restored to follow the 1611 Edition, five with Greek references back to the 1611 Edition. In grammatical and textual matters, sixteen changes, mainly restorations of the 1611 Edition (especially in textual matters), notably, “or Sheba” at Joshua 19:2 and “whom ye had set” at Jeremiah 34:16. Finally, the regularisation of the word “Geba” at Ezra 2:26, according to the Bishops’ Bible.

The Late Victorian Cambridge Edition text with chapter summaries, no Epistle Dedicatory was still printed for years after the making of the Pure Cambridge Edition, especially in cheaply made Cambridge Editions printed for the British and Foreign Bible Society. This is because the printing plates did not need to be replaced for a long period. Nevertheless, the Pitt Press did eventually print the pure text in all its editions (as late as 1957 or so), so that the Bible societies could say, “The cheapest copies of our Authorized Version at least exhibit the Word of GOD faithfully and helpfully.”¹

¶ *Scrivener’s work rejected by the Pure Cambridge Edition editor*

While Scrivener’s book would have been helpful in regards to being reference material with many worthy facts, overall Scrivener was not followed, nor can he be in any real way credited with being an influence on the Pure Cambridge Edition.

¹ Burgon, *The Revision Revised*, page 513.

On examination, it may appear that most of the differences made by Redpath in the Pure Cambridge Edition are also differences given by Scrivener in his work. However, the comparison is not full, and therefore sometimes differs. More importantly, Scrivener made very many changes for a number of reasons which were rejected, such as,

1. Desiring too much change,
2. Regarding the second 1611 Edition as the first, so making wrong changes,
3. Essentially rejecting the tradition of purification in the King James Bible history,
4. Belittling the 1769 Edition and its editor, and
5. Unnecessary modernisations.

It would seem that probably every case where Redpath and Scrivener agree is where they both have restored first 1611 Edition renderings. This could indeed be a coincidence, since other studies had been done into the 1611 Edition readings, such as the 1833 Oxford Reprint. Scholars contemporary with Redpath such as W. A. Wright would also have had knowledge of 1611 Edition readings and differences. Thus, at best, Scrivener's book was a reference, not a guide.

Unlike Scrivener, Redpath's work was to clear up actual press errors that had long been perpetuated in the text, or else, to correct spellings of obscure words. These would have been done when Redpath went through and gave the pronunciations for the words throughout the Bible. There are many words which Redpath treated with the pronunciation symbols which Scrivener had altered, which Redpath did not, showing that Redpath was following largely different principles, perhaps contained in instructions from the Syndics of Cambridge University Press, or in conjunction with work for one of the scholarly or Bible societies, which work was adopted by Cambridge University.

There are plenty of examples of Scrivener's changes that were never accepted, such as, "Girgasite" (Genesis 10:16) and "Midianites" (Genesis 37:36), besides other changes in italics, word forms, spelling and text. One notable difference between all Cambridge editions and Scrivener's Edition is his deletion of the word "and" from Exodus 23:23 (which was found in Cambridge Editions from 1835), and his capitalisation of the word "spirit" in 1 John 5:8, which was lower case in most editions at his time. Moreover, in Ezekiel 47:3 Scrivener had the word "ankles" in it, while the Pure Cambridge Edition, which came later, retained the older spelling, "ancles".

¶ *Why the Pure Cambridge Edition arose when it did*

It was no accident that the Pure Cambridge Edition was arrived at circa 1900, and not years before, or later. In the providence of God, all the factors which were needful for perfection were in fullness at that time, some three hundred years after the beginning of the King James Bible in 1604.

The Pure Cambridge Edition was a slight correction of the 1769 Edition, and it was not until this time that a proper revision could be done: before that time (1830s–1870s) there was a clamour for a wholesale revision, and division as to how much or little revision should take place; and whom should be involved; whether by committee or not; where it should be done, in England or America; and whether Romanists or Unitarians should be involved and so on. By the 1900s the misguided giddiness and partisanship had died down, as is witnessed by the cool reception of the American Standard Version (1901). Burgon said in 1883, "Time must be given for Passion and Prejudice to cool effectually down ... *Partisanship* must be completely outlived, — before the Church can venture, with the remotest prospect of a successful issue, to organise another attempt at revising the Authorized Version of the New Testament Scriptures."¹

¹ Burgon, *The Revision Revised*, page 227.

By that time, the whole milieu of the history of the King James Bible could be examined critically: the history of the King James Bible had never been studied in the type of detail and classification that Scrivener provided in 1884. “A critical edition of the Authorized Version of the English Bible, having reference to its internal character rather than to its external history, and indicating the changes for good or ill introduced into the original text of 1611 by subsequent reprints, would have been executed long ago, had this Version been nothing more than the greatest of English Classics.”¹ Though this required Scrivener’s own work to be exposed or fail afterward.

Then there was the rise of Pentecostalism in 1900, though more properly, in 1904 to Wales. The Pure Cambridge Edition had been readied for the rise of Fundamentalism and the modern King James Bible Only Movement.

Making of the Pure Cambridge Edition had to take place after the standardisation of the 1769 Edition. The language was sufficiently standardised by 1900, and the style of correct Biblical English was immortalised by the Cambridge University Press, even while the *Oxford English Dictionary* was being compiled. Dean Trench (a Cambridge King James Bible editor) was famous for being the progenitor of the *Oxford English Dictionary*. Any legitimate work on the English Bible would have required the highest possible knowledge of the English language. This was more likely to be in fruition after 1884 than before it, which was when the *Oxford English Dictionary* began to appear in print. The Pure Cambridge Edition came into appearance during the period of time which the *Oxford English Dictionary* was made available, that is, 1884–1928. (The King James Bible was made while Shakespeare was yet penning his plays, and it is no less a coincidence that the Pure Cambridge Edition appeared when the *Oxford English Dictionary* was being made. The making of the English Bible was a great work of many, yet Shakespeare was a man alone. In reciprocal, the *Oxford English Dictionary* was a great work of many, whilst the Pure Cambridge Edition was the work of a generally unknown and unrecognised editor!)

The rise of Australia in 1901 was apparent, in that the formation of that nation also coincided with the Pure Cambridge Edition’s appearance.

By this time, error free printing was available, especially by the method of stereotype printing. In 1884, Scrivener, spoke of “the severe accuracy, which is now demanded in carrying so important a volume [the King James Bible] through the press [at Cambridge]”.²

Moreover, considering that the First World War was to come, it was important that the pure Word be readied, so that a great promulgation of the Scripture could result, particular in that the Pure Cambridge Edition must have reached the last tribes of Papua New Guinea by missionary work from the conclusion of the First World War.

¶ *Cambridge publishing*

Ordinary Bibles printed by Cambridge University Press exhibited the Pure Cambridge Edition text. Evidently, between circa 1900 and the 1970s, thousands upon thousands of copies must have been printed in various sizes. The number must have easily exceeded a million, insomuch as the Cambridge Bible was a common form of the King James Bible in those years, so it is not unlikely that many millions of copies went forth.

¹ Scrivener, page 1.

² Scrivener, page 2.

The Pitt Press situated at London must have likewise printed many millions, because Norton reveals that the Ruby 32mo size alone reached ten million in 1966.¹ There must have been millions more.

There tend to be slight distinctions between the ordinary Cambridge Bibles and the Pitt Press ones. Pitt Press tended to be employed for the printing for Bible societies. Their texts and presentations seemed to contain some variations, such as the introduction of paragraph marks throughout the whole of the New Testament. The Pitt Press began publishing Bibles in the 1830s, probably intended to rival the popular Clarendon press of Oxford in Bible printing, and was printing Pure Cambridge Editions in the twentieth century.

Pitt Press editions have tended to keep the use of small capitals in the New Testament from the Late Victorian Cambridge Edition, such as at Matthew 27:46 “ELI, ELI, LAMA SABACHTHANI” rather than the usual “Eli, Eli, lama sabachthani”.

The Pitt Press productions were the first to exhibit the presentation known as “Bold-Figure references”, utilising the specially created Minion typeface. This presentation takes out the pronouncing, the paragraph marks, and any centre column reference mark from within the text, to present what they call a “a clean text”, claiming that “All distracting letters and figures in the text have been removed”, and that “No alteration has been made to the references themselves”, it is supposed to be “a quick, easily accessible, and unambiguous system”. While such a system has found a place, it is not the traditional system, nor would it be the penultimate layout.

¶ *William Collins publishing*

William Collins of Scotland received the right to print Bibles in 1824. Under Queen Victoria, he was made the Royal Printer for Scotland. On many occasions since that time, William Collins publishers has, under various sovereigns, published Bibles. At some stage early in the twentieth century, William Collins publishers must have begun printing the Pure Cambridge Edition. Their editions bear the name of the maker of the pronunciation scheme (when such is presented in a Bible) H. A. Redpath.

Vast quantities of Bibles have been printed by William Collins publishers in the twentieth century, the majority of which were Pure Cambridge Editions. Their Bibles were to be found “in large numbers” in England, even though their base of operations was in Scotland.² They have sometimes printed for the British and Foreign Bible Society. Around the year 2000, some editions of the King James Bible being printed were still the Pure Cambridge Edition.

The American World Publishers, and the Riverside company have also printed Collins Bibles. Collins Bibles have a differing set of marginal notes, as well as some slight differences as to which words are treated with pronunciation marks. Collins Bibles do not present Hebrew characters in Psalm 119. Collins Bibles consistently have “and Joseph” rather than “And Joseph” at Genesis 41:56, and the unique rendering of “And wilt” rather than “and wilt” at 1 Chronicles 14:10. Some editions on occasions contain a few renderings from the London or Oxford Editions.

Most interesting is “instructors” at 1 Corinthians 4:15, which some Collins Bibles have obviously have manually corrected their printing plate(s) sometimes, with the use of a different looking letter “e”, to read “instructors”. This indicates that the original printing was “o”, which has been corrected back to

¹ Norton, *A Textual History*, page 126.

² McKitterick, volume 3, page 219.

the proper way in their late popular editions. Similar is the word “Zerah” in Genesis 46:12, which was correct in early Collins Pure Cambridge Editions, but was rendered “Zarah” in later ones, only to be corrected back, and now missing a pronunciation symbol, “Zerah” in their late popular editions.

¶ *Signs concerning the pure edition*

When comparing the Pure Cambridge Edition with other editions of the King James Bible, the Pure Cambridge Edition is both of the ordinarily accepted 1769 Edition, yet is more conformed to the 1611 Edition than an Oxford Edition, including that it must both be closer to the translators’ master copy, and aligned to the original languages.

In regards to the Cambridge Edition, a King James Bible supporter wrote, “make certain that it follows the CAMBRIDGE edition rather than the OXFORD edition of the KING JAMES BIBLE. There are slight errors in the OXFORD edition which do not conform to either the Hebrew and [sic] Greek”.¹ This is the ordinary view of all King James Bible textual scholars, no matter their opinion of the King James Bible.

While King James Bibles generally stem from the 1769 Edition, and are the product of a line of godly purification major revisions editions which have been progressively accepted, the Cambridge editions further corrected and brought the King James Bible into exact perfection by further editorial work so departing slightly from the impure Oxford Edition.

Not only is Cambridge University Press a traditional, reputable and accurate press, but its usage of English has been conducive to Biblical English, unlike Oxford or an American production; in fact, it was Oxford’s “idiosyncratic spelling which aroused some complaint”.² Some of the apostrophes in the Oxford are not used properly according to correct English at all, which is based on the erroneous usage in Blayney’s two 1769 editions.

All the differences in the Pure Cambridge Edition may be analysed, studied and understood to be correct on the basis of their fitting with the context, structure, doctrine or multiple reference in the Scripture.

Most especially, the Cambridge Edition has been widely accepted as the standard by all manner of experts and King James Bible supporters. (Even though the exact correct edition of the Cambridge has not really been specified in the twentieth century.)

1. The surviving translators, King Charles, the Anglican hierarchy and leading Puritans (e.g. Joseph Mede) all recognised that the Cambridge Bible was superior.
2. William Kilburne, a King James Bible textual critic, in 1659, called the Cambridge Bible of his time, “the Authentic corrected Cambridge Bible”.³
3. Oliver Cromwell gave the right to print King James Bibles exclusively to the Cambridge Printers, thus perpetuating the 1638 revision.

¹ Waite, page 246.

² Norton, *A Textual History*, page 100.

³ Scrivener, page 22.

4. Cambridge Bibles were recognised for their quality by the SPCK, the Wesleyans, the Archbishop of Canterbury and the public in 1744 and 1745.
5. Thomas Paris' 1762 Edition is called by authority on the Cambridge University Press, Michael Black, as "the 'Cambridge standard' edition of 1762".¹
6. Benjamin Blayney, 1769, for his revision said he took "two Cambridge editions of a late date", and said, "though Dr Paris made large corrections in this particular in an edition published at Cambridge, there still remained many necessary alterations, which escaped the Doctor's notice" (Blayney's Report).
7. Thomas Turton, editor of the King James Bible, professed a lack of knowledge concerning the history of the Cambridge text, and wanting to turn its text for the better, found that Oxford's text at that time to be superior, and consequently did improve the Cambridge text.
8. F. H. A. Scrivener, 1884, promoted his 1873 Cambridge Edition, and generally preferred the Cambridge text at his time over that of the other editions.
9. Holiness preacher, Reader Harris, 1901, quoted Exodus 23:23 from the Cambridge Edition in a sermon called "Faith in action".
10. Pentecostal authority, apostle and evangelist Smith Wigglesworth used a text that conformed to the Cambridge Edition, as evidenced in one of his sermons, where he read Luke 4:1 and Mark 1:12.²
11. Scholars engaged in anti-King James Bible, or anti-King James Bible Only doctrine, such as James White, Rick Norris, and many others, have implied or admitted that the Cambridge Edition is superior to the Oxford.
12. King James Bible supporters or adherents of the twentieth century have generally given their assent to the Cambridge Edition, including the use of the Cambridge Edition in their writings, and the calling certain of the Oxford readings "errors".

The Pure Cambridge Edition has been supported by the monarchs of England: many were printed during the reign of King George the Sixth (1936–1952), who was educated at Trinity College, Cambridge. Queen Victoria's, King George the Sixth's and Queen Elizabeth the Second's names are found in Collins editions of the Pure Cambridge Edition. William Collins was the Royal Printer for Scotland. This text agrees as a second witness to the Cambridge, where the Royal Licence of some refers to, "*but so far as regards the Text only*", where the said Text is that which agrees with the Pure Cambridge Edition.

It has not been a coincidence that the printing of the pure King James Bible coincided with the advent of Traditional Pentecostalism, both in its origins, such as 1904 in Wales, and 1907 in Sunderland, and peaked during the reign of King George the Sixth, whose father, King George the Fifth, was healed one time as the result of Smith Wigglesworth's ministry.³ Likewise, it is not coincidental that the providential restitution of Traditional Pentecostalism should be making a stand for the Pure Cambridge Edition. The contrast in Christianity at the beginning of Queen Elizabeth

¹ Black, page 45.

² Liardon, *Wigglesworth*, page 226.

³ Frodsham, page 79.

the Second's reign with the situation about the year 2000 is consistent with the milieu of compromise, religious subjugation and attempted replacement of the King James Bible.

¶ *Other major editions around the year 2000*

Besides the Pure Cambridge Edition, American editions, which have tended to dominate around the year 2000, have tended more and more to be based in American Revisions. The non-Americanised text tends to fluctuate (as evidenced in Thomas Nelson editions) between following a mixture of London, Oxford and Cambridge readings.

The London text, while being very close to Oxford, seemed to be altered substantially by the time of the end of the reign of King George the Sixth. After updating the spelling on various words, the London Edition seems to disappear from history, and seems to be perpetuated in the new owner's (Cambridge's) Standard Text Edition (1993, etc.).

The Oxford Edition has changed very little in the twentieth century, and their productions of the King James Bible have also become rare. Cambridge University Press was still printing quality presentations of the King James Bible around the year 2000. By this time, the Concord Edition was their ordinary text. That text, while based on the Pure Cambridge Edition, had incorporated various changes from the Oxford Edition, so as to bring them closer together.

While there is a certain historical concord to be found between Cambridge and Oxford, the Cambridge Concord Edition is really the product of the wrong sort of concord, one of compromise in the new ecumenical environment that completely rejected textual Puritanism or textual fundamentalism. Certainly, the original translators were from Oxford and Cambridge. Certainly Oxford and Cambridge printed King James Bibles. Certainly both provided authoritative revisions. Even the Pure Cambridge Edition editor was an Oxford man. But the steps toward intermingling Oxford and Cambridge went entirely the wrong direction with their joint publication of the Revised Version, and later, the New English Version. Thus, the creeping back of impurities in the Concord Edition has been very dangerous, inasmuch as some major renderings have appeared correct, while bringing in all kinds of other impurities.

Consequently, those who stood for the King James Bible, and particularly identified the Cambridge Edition, made the mistake due to ignorance, of not realising that the Cambridge Edition they were now standing for (e.g. around the year 2000), was not a pure text at all, but the Concord one, in which Oxford impurities had been allowed to re-enter.

This Cambridge–Oxford tradition begins from the very translation of the King James Bible all the way to the final purification. David Norton rightly stated: “The inaccuracy of the printing of the [early editions of the] KJB was notorious, and these Cambridge revisions inaugurated a tradition of care for the text which Cambridge and Oxford have maintained.”¹ He identified not only Cambridge, but also Oxford. This was identifiable already in the days of Dr Paris and Dr Blayney, who working from their respective universities, contributed much to the purification of the King James Bible. Likewise, in the midst of the nineteenth century, Dr Turton and Dr Cardwell were in conference, supporting the idea that the King James Bible text was to be received as a purified text. In the last purification revision, that it was an Oxford man, H. A. Redpath, who could be directly linked with editorial work on a Cambridge Bible.

¹ Norton, volume 1, page 217.

The Pure Cambridge Edition which had been presented in Pitt Minions, Cameos and so forth also were changed slightly over time. Up to 1985, the PCE was being printed in a large variety of editions. However, an American, a Dr Daniel Hardin, who had discussed with some ministry friends the issue of the word “spirit” at 1 John 5:8, took it upon himself to contact Cambridge, who in time responded (3 June 1985),

“I don’t know how to say this to you other than to be perfectly honest. We are very grateful to you even though you have put your finger on a matter of some embarrass[s]ment regarding the lower case ‘s’ in Spirit, reference 1Jn.,5:8.

“There is no way of knowing how many years this particular edition has carried the misprint. Our Bible department in England was astounded that this has never been noticed before. I assumed some mysterious theological question was involved and overlooked the obvious in my search of commentaries.

“This error of course, will be corrected in subsequent printings thanks to your sharp eyes. Again, we are very grateful.”

It was signed, Jerry L. Hooper, the Bible Director of the American office of Cambridge University Press.

On this flimsy basis and absurd pretext, a rendering which had stood as correct for centuries of Cambridge Bible was changed. The PCE was no longer being maintained by them. In time, other changes appeared on occasions in Acts 11:12 and Acts 11:28, where the word “spirit” in those places was also altered to have a capital “S”.

Apparently now managers of commercialised publishing companies could make changes based on searching commentaries, and consulting modern day publishers who had no institutional memory nor spiritual capacity to any longer authoritatively maintain what the Press had presented for 250 years. (One also wonders if such personages would be equally “embarrassed” at the rendering at 1 Corinthians 2:12 or Joel 2:28, 29.)

Around the turn of the millennium, Cambridge University Press had their text edited by an academic at Victoria University of Wellington (New Zealand), David Norton, in the same manner as Scrivener’s Cambridge Paragraph Edition, who created a New Cambridge Paragraph Edition. Norton claimed that there were many textual problems in the existing King James Bible (not unlike Scrivener), and called the work of the translators “inconsistent”, patternless and even random!¹ His view of the textual history of the King James Bible was that there was no standard text, and that from a scholarly perspective, it was beset by problems and doubts, from the authorising of King James to the providence of God in maintaining the text.

Cambridge University Press, in the spirit of modernisation, decided to renew their text. Before doing so, it made inquiries about the text it was using. Norton reports that they drew a blank. He called the text a received text. They then questioned the satisfactoriness of the text. And so Norton set about to edit it.

¹ Norton, volume 1, page 153.

Scrivener thought that the Bible was something more than good literature, whereas Norton took a decidedly lower view of this low view, namely, that the majority of historical persons were mistaken in their veneration of the King James Bible, and that even the most advanced sceptics have been wrong in exalting the King James Bible. Norton, unlike his contemporaries, such as David Daniell, was reluctant to give even a little of the due praise to the King James Bible.

Norton's modernising work was not based on the Bible as being a standard, but imposing his language (with the *Oxford English Dictionary*) onto the King James Bible. He admitted to grappling with issues concerning older and newer spelling of words and the like, which in fact were resolved years before the Pure Cambridge Edition appeared, for example, whether the spelling should be "flotes" or "floats". Then there is the unnecessary step of modernising the spellings of words, such as "fat" to "vat", which are made in some American editions. When it came to changes in "you" and "ye", he had special struggles, because he believed that both the historic and modern editions were haphazardly executed. And more horribly, his revision included taking errors from the 1611 Edition, and putting them into the new text. One example is the word "hewed" in Hosea 6:5, which had been printed that way in almost every King James Bible, which he turned to the erroneous typographical error of "shewed", from the First 1611 Edition.

The Cambridge printers who produced correct Cambridge Bibles, listed in the front or back pages, begin with Charles F. Clay, who was printer to Cambridge University from 1886 to 1916, in whose days the standard first came about. After him was J. B. Peace, printer from 1916 to 1923, after which came Walter Lewis, 1923–1945, whose name appears in the golden era of Pure Cambridge Edition King James Bibles, and Brooke Crutchley, 1945 to 1974. Those who were printers of Cambridge University Press afterward may have for a time retained the Pure Cambridge Edition, but the text was changed beyond this time, so that by the turn of the millennium, Cambridge no longer stocked nor distributed the Pure Cambridge Edition.

However, God, in His divine providence, brought things about so that the Pure Cambridge Edition would be identified, and that it would be restored, and placed as the central, standard and, ultimately, the common form or edition of the King James Bible text.

The conformity to a final Received Text is necessary, since a standard is absolute and should not be altered, but it is imposed upon all other things. It is the Bible of Bibles. This means that there can be no longer any new legitimate revisions or versions, because the Bible is now in its absolute form in the Earth. There is no need for a new translation, nor a new text. There should be no more changes to or modernising of word forms. Thus, any new standard edition now produced by Cambridge University Press not conforming to the Pure Cambridge Edition must be rejected. Not even changes of the spelling of words is to be conceded, regardless of new European or global universal spelling conventions. The King James Bible is in Biblical English, which not only is understandable in present times, but shall also be in place for future fulfilments of Bible prophecy.

¶ *The seven purifications*

Based on the prophecy in Psalm 12:6, 7, the manifestation of the pure Word of God had been arrived at: "The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever." Likewise, the purifications were like King Joash and Elisha: "And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have

consumed *them*. And he said, Take the arrows. And he took *them*. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it*: whereas now thou shalt smite Syria *but* thrice.” (2 Kings 13:17–19). It was not sufficient to strike, that is, purify three times, but after five or six times: the seventh being shot out. “Joash the king of Israel did not satisfy himself till he had smitten the ground three times; and yet he offended the Prophet for giving over then. Aquila, of whom we spake before, translated the Bible as carefully and as skilfully as he could; and yet he thought good to go over it again, and then it got the credit with the Jews to be called ... accurately done, as St Hierome witnesseth. How many books of profane learning have been gone over again and again, by the same translators, by others? Of one and the same book of Aristotle’s Ethics there are extant not so few as six or seven several translations.” (TTR, Section 11).

Accordingly, seven purifications can be counted, that is, the editions from 1611 and the ensuing main authentic revisions.

1. the first 1611 Edition,
2. the second 1611 Edition,
3. the 1613 Edition,
4. the 1629 Edition,
5. the 1638 Edition,
6. the 1769 Edition, and
7. the Pure Cambridge Edition circa 1900.

The first edition must be counted as the first of the seven, just as Tyndale is counted as the first of the seven early English versions. The 1616 Edition is not counted, not being major, and not taking into account the 1613, while changes it made were ratified by the 1629 Edition, which saw fit to revise all that came before it, at the hand, no doubt, of some of the surviving translators. Some wrongly count the 1762 and 1769 Editions separately, but since the work of 1762 was all but destroyed, it was never actually publicly released. Narratives of the revisions tend to see the 1762 as not fully complete, to which Blayney himself testified in 1769, though he owed much to Paris’ labours, thus, the practice of putting Paris and Blayney together into one overall improvement dated 1769.

In the end, the purified manifestation of the Word of God was available in a global tongue, ready for true worldwide revival, as the Scripture itself prophesied, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14). The Church, therefore, must recognise this, and align itself with the pure Word of God, and promote it rather than the body of heretical and Romanist modern versions.

¶ *The authoritative edition is not the original but the final one*

A. W. Pollard once wrote, “It must be remembered that no copy of the version of 1611 had been ‘sealed’ as standard ... and these attempts to increase consistency and to remove errors were wholly laudable.”¹ But things did work toward a final edition, as the poet Wordsworth indicated, when comparing England to France, which had “No SINGLE VOLUME PARAMOUNT, no code, No master spirit, no determined road”.²

The history of the purification of the King James Bible itself covers many years, from the beginning

¹ Pollard, page 76.

² Bobrick, page 12.

of the 1600s (the handwritten master) to the beginning of the 1900s (the Pure Cambridge Edition). While someone 50 years before 1611 could have had the Word of God in English, a person who bought a King James Bible would undoubtedly have the Word of God also: but it would be superior because of the purification. It is evident that purification is not an indefinite process, because the psalmist uses a number, seven. After that, the pure Word should be arrived at, and thereafter kept as standard. However, when that pure English version was arrived at, it was needful that the English Bible undergo further purifications, to correct intrusive press errors and to standardise some elements of spelling and grammar. This, of course, was no accident, for the Scripture indicates that there should be seven purifications of this sort, so that one book may completely and utterly contain the word perfect Word of God. This book, the King James Bible, corresponds exactly in meaning to the Originals.

Given the nature by which the King James Bible was made, and the hazards in the printing, and the lack of existence of a standard English, the resultant first printing of the 1611 Edition is slightly different, when compared character by character, to the Pure Cambridge Edition today. But the differences are not changes in the version or translation, but rather, are changes in things in line with the purification of the Word, whereby the pure Word may be manifested in its purest form. Thus, whatever charges of changes may be brought against the present King James Bible, or whatever differences may be shown between the Pure Cambridge Edition and the first 1611 Edition, none of them can ever be shown to be actual changes in the King James Bible, that is, in the version or translation. The changes in the Pure Cambridge Edition are only to bring the Bible in line with absolute purity, and are never the invention of new things, but rather, of the spirit and intention of the translators. More exactly, the Bible of today is the exact result of the deliberate working of God's providence.

Even if, for whatever reason, the handwritten master as supplied to the printers, somehow contained some accidents, such as some slight confusion with a Bishops' Bible reading (due to the original annotation on that text), or some random ink marks that were accidentally interpreted as alterations, such as may be at Hosea 6:5, where it appeared as if an "s" was to go to the front of the word "hewed", all such unintentional errors or slips, being impurities, were corrected in the course of the history of the King James Bible.

The King James Bible was certainly not so marred by typographical errors that it was rejected. In fact, the King James Bible was well received. It must be admitted that at least one of the reasons for this was artificial, in that the Bishops' Bible had not been printed since 1606, creating an immediate and steady demand on the Authorized Version. However, between 1611 and 1617 numerous print runs of both the Bishops' and Geneva Versions took place. Demand for the Bishops' Bible faltered very quickly, but it took a whole generation before the Geneva Bible disappeared. There were few criticisms of the King James Bible, but they came from enemies. The translators knew that enemies would come against their good work, as revealed in a heading in the translators' Preface: "The speeches and reasons, both of our brethren, and of our adversaries, against this work." (TTR, Section 10). Of course, the brethren were satisfied with the new work. Many Puritans had favoured the Geneva Version, but since Puritans were involved in the King James Bible, the consensus adopted it, the King James Bible achieving its full victory among them in the 1650s during the Protectorate under Oliver Cromwell (1599–1658).

The first 1611 Edition was the closest to the original source, being directly based on the handwritten master, but also inaccurately printed. The second 1611 Edition corrected the first, but added errors, and likewise in further years, so that over time it became necessary for concerted and proactive

revisions to restore the text, and in several cases, to put into the text what had never been printed there before, but rightfully belonged there, especially in regard to the standardisation of the English language.

For example, the spelling of the word “born” (that is, of birth) was always spelt “borne” in 1611, yet in 1638 the spelling of “born” was according to the modern standard, so differentiating between the word “borne” (that is, having carried). This indicates that it is likely that the handwritten master had the word “born” spelt “borne”, while the meaning of “borne” at those places is what would in the latter times be understood to be “born”, such meaning was already present, but due to lack of standardisation of the language, it was not as reflective or pure as what is portrayed in the Pure Cambridge Edition today.

Given all this, one should think that the great and eminent authority for the restoration of the text would be the master which the translators gave to the press in 1611. The indications are that in the early years, the first printed edition of the King James Bible was used, and corrections made to obvious errors, such as spelling mistakes. In this, it could be surmised, that the handwritten master was available for consultation, such as at the time when more detailed revisions took place. However, it seems the master was seldom consulted over subsequent years by Barker, revealing a man who did not respect the purity of the Word of God. The master itself later disappeared in history: in 1655 it was in the possession of the Official Printers, John Field and Henry Hills, most likely destroyed the London fire of 1666.¹

The editors of 1629 and 1638 did not attempt to bring the King James Bible into letter-for-letter conformity with the handwritten master, even though they had it available for consultation. Rather, deliberate changes were consciously made in the English language, which differed from the handwritten master’s actual lettering. This was because certain new linguistic features had come into effect.

Some of the translators were involved with the Cambridge revisions of 1629 and 1638, which suggests much more than merely restoring the text of the master, namely, that there was also an alteration in the English language. This was not because the version or translation contained in the master was poor or wrong, but because elements grammar of the English language were changing rapidly. The presence of the translators ensured that changes being made in spelling and grammar did not change the version and translation, but served to clarify or keep the English meaning. No meaning actually changed, but there was merely an orthographical change.

A most bold change was made in Job 4:6. In 1611 it had “the uprightness of thy ways and thy hope?”, in 1629 it had been altered to “and the uprightness of thy ways, thy hope?”, where in 1638 it was made to be, “thy hope, and the uprightness of thy ways?” It may be possible to argue that the 1638 Edition had deviated from the handwritten master, in that the early draft of the Bodleian Manuscript has the same reading as the 1611 Edition. This alteration could be argued to have been influenced by the convergence of the Bishops’ and Geneva Bibles. However, this change is a purification that comes either under the category of standardisation of the language or, more probably, under the category of regularisation, and not of altering the version or translation, as the word order was changed to clarify in English what was being communicated.

¹ McGrath, page 196.

As for the “authority” of the handwritten master, it is apparent that it was not a great influence on the Bible once Barker had used it in 1611. The consequential loss of the master was providential, since a body of printed texts existed which represented its contents. The forward process of purification would have been — especially in modern times — hampered by devotion to this manuscript rather than to the providentially appointed edition of 1769. The readings were not lost in the 1660s, though they were scattered to a certain extent among the editions up to 1769. And so, those changes made during the time of the known existence of the handwritten master were one thing, but it is evident that changes were ratified in the 1769 Edition were done without consultation of the master. The main changes made in 1769 dealt with grammatical forms, such as some occasions of “burnt” to “burned”, when, no doubt “burnt” was the spelling and grammatical form used in the handwritten master, though the 1769 Edition made it “burned”. The English language had standardised to a large extent at this time, which rendered certain 1611 grammatical forms were imprecise, redundant or inconsistent with the proper rules of the language. These changes were made to clarify in standardised English what was present, but not so distinctly communicated in the 1611 master. Also, there were word changes introduced in the 1769 Edition, such as: Leviticus 11:10, “nor scales” (1611), “and scales” (Pure); Leviticus 13:29, “hath a plague” (1611), “have a plague” (Pure); Leviticus 15:33, “which is unclean” (1611), “that is unclean” (Pure); Numbers 3:13, “they shall be” (1611), “shall they be” (Pure); Numbers 9:18, “in the tents” (1611), “in their tents” (Pure); 1 Kings 16:23, “and one year” (1611), “and first year” (Pure); Psalm 24:3, “and who shall” (1611), “or who shall” (Pure); Psalm 115:3, “he pleased.” (1611), “he hath pleased.” (Pure); Acts 19:19, “many also of them” (1611), “many of them also” (Pure); etc. These changes were made on the basis of standardising the English, and it is possible that some of these differences may have existed already in the handwritten master, and had existed in the King James Bible tradition due to Barker’s typesetting errors.

The changes to the English was not merely based on a subjective judgment on the part of the editors in 1769. Dr Blayney consulted the original languages to ensure that his language or dictation corrections conformed to the originals. Even though the letters of words had been changed, meaning had not been, or yet, only clarified the intention of the 1611 translators. This means that the Pure Cambridge Edition conforms completely with the intended meaning of the translators in the handwritten master, even if not always in actual letters or punctuation. It is evident that the proper revisers changed the words in respect and with deference to what the 1611 translators’ meaning was, even though the translators were dead long before 1769.

Edward Cardwell of the Oxford University Press wrote in 1833, “There is only one case, perhaps, in which it would become the duty of the privileged editor to enter into questions of criticism, without some express authority to support him. If a given mistake of the Translators had already been corrected before his time, if the public opinion had concurred, either avowedly or tacitly, in the change, he might reasonably hope that the general acknowledgment of the truth would relieve him from the obligation of returning into error. I say nothing of the boldness which first made the alteration; I only commend the sound judgment which, after it was generally adopted, did not hesitate to retain it.”¹ This was a correct view on the purity of the King James Bible, that changes for the better should be kept; nevertheless, it was not in any case a mistake of the translators that was to blame, but the factors of press errors and the lack of the development of Standard English at their time.

Vain speculation as to the contents of the handwritten master, or supposed corrections in line with the incomplete and partial drafts that are available, or placing undue authority in the 1611 Edition all

¹ Scrivener, page 4.

really tends to deny the necessity of the purifications that have taken place, and rejects divine providence. Therefore, the place of the handwritten master in the history of the King James Bible is of itself a small thing.

The correct version of the Bible was formed in 1611 which contained exact translation in English—thus, the exact meaning in English — of God’s message. However, though the version and translation were complete in 1611, the presentation was not perfect. Thus, the purification of the King James Bible ensured that the version and translation was fully manifested many years later, in the Pure Cambridge Edition. The Pure Cambridge Edition is the exact, correct and perfect text and translation of God’s Word in English.

The textual history of the King James Bible resulting in the Pure Cambridge Edition cannot be said to be actual changes in the Word of God. “Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.” (Deuteronomy 4:2). Purification is about keeping the Word. “Add thou not unto his words, lest he reprove thee, and thou be found a liar.” (Proverbs 30:6). Purification in the King James Bible is about keeping the version and translation. “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.” (Revelation 22:18, 19).

Since the printed King James Bible in 1611 did present the contents of the handwritten master, and therefore the wishes of the translators, there is no need to attempt to correct the King James Bible based on the incomplete and drafts of some of the translators. Any modern attempt to go back to these to supposedly “correct” the King James Bible is highly suspect, because so many of the suggestions in those drafts never appeared in the first printed copy. To attempt to recover the supposedly “real” King James Bible of the translators is utterly futile and always unsatisfactory.

¶ *The Cambridge Tradition and its supersuccession*

The Bible which bears the name of a sovereign of England is the paragon of all Bibles. This does not assume the future righteousness of English sovereigns. The definitive edition of that Bible was the surmounting product of the Cambridge Tradition, yet this does not guarantee God’s providential seal upon Cambridge itself should continue, though a remembrance is made in the naming of that edition as “The Pure Cambridge Edition”.

Cambridge University Press has advertised that, “Bible printing began in 1588 with the issue of the New Testament in the Geneva version, followed in 1591 by the complete Bible. The University of Cambridge gave largely of her scholarship in the making of the 1611 translation and printed their first edition in 1629. The Bibles issued to-day from the Cambridge University Press embody the vast experience of over three and a half centuries of Bible printing and they are direct descendants of the original King James Version of 1611.” Again, “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 over 400 years.”

There has been a dominating Cambridge Tradition throughout the history of the King James Bible, and though in the 1830s Cambridge faced accusations of unfaithfulness, the accusations actually forced them to look into these things, and to take hold of the 1769 Edition, from which time they presented the most superior form of that edition type. Once the Pure Cambridge Edition was made common, it required one final step.

King James Bible only supporters (a variety of views are propagated under this title) generally recognised the superiority of the Cambridge Edition. However, there was no particular understanding of the edition as it now stood, or where it had come to, or what it had turned into. Therefore, it required that there be a reception of the Cambridge Tradition, and on examination, the understanding of the definitive presentation of the Pure Cambridge Edition.

The ongoing care and tending of the Pure Cambridge Edition was no longer in the hands of Cambridge, who passed on into modernisation and change, therefore relinquishing the true to the hands of zealous believers. Not only was the particular discovery of the Pure Cambridge Edition by persons identifying themselves as the Guardians of the Pure Cambridge Edition, but also enjoining all believers to take it up as the standard and definitive form of the King James Bible.

6. Describing the Authorized King James Bible and its helps

¶ *Areas of description*

There are several main areas of description of the phenomenon of the King James Bible.

The first area of description is bibliographical. This includes physical descriptions of antique and historical Bibles, its layout and the classification of its contents.

The second area is that of helps, which is the examination of all printed matter within the King James Bible, especially in regard to the non-Scriptural contents, and their relations to Scripture, which would include referencing systems, summaries and so forth.

The third area is the description of the actual contents of Scripture, the punctuation and variations in the lettering or typeface.

These are all interrelated.

¶ *Helps defined*

Quite simply, helps are anything other than the actual Scripture that is to be found in the Bible. This includes things like page numbers, chapter and verse numbers and so on, which are designed for reference.

The Bible uses the word “helps” to describe a specific gifting area in the function of the Church. The Scripture also uses the word in a nautical setting, which can be applied spiritually: “Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.” (Acts 27:17). The use of helps will prevent the ship, being the Christian believer, from going aground, that is, into heresy: “Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck” (1 Timothy 1:19).

However, taking helps at face value can be a hindrance. For example, the margin notes in the Geneva Version were strongly polemical and Calvinist, and such notes led certain people astray rather than to the truth. Thus, helps are only helps if they are treated in the proper light. They are the words of man, not the words of God, though in many cases, such as the chapter and verse numbers, it is evident that God has allowed and honoured these.

¶ *Title*

The name of the Bible that appears on the cover is “Holy Bible”, or sometimes, “The Holy Bible”. “Holy” means that it is separate from sin, while “Bible” means “book” or “library of books”. It is, therefore, the Sacred Book, the Book of all books.

On the title page the name of the King James Bible is not often given, though in Collins Bibles, the subtitle “Authorised King James Version” appears, along with the contemporary monarch’s coat of arms. In more recent Bibles they have changed the spelling to “Authorized”, which is correct when used to name the specific version, being the spelling used by the *Oxford English Dictionary*.

Other names for this version include the 1611 Bible, or the English Bible of 1611. It is commonly called the King James Bible (KJB), though some call it King James’ Bible. The *Oxford English Dictionary* simply calls it the English Bible. It is also called the King James Version (KJV), especially

be retailers, or Authorized Version (AV), especially in reference to comparison with other modern versions.

¶ *Title pages*

The title page of the King James Bible reads (not taking into account formatting): “The Holy Bible containing the Old and New Testaments translated out of the original tongues and with the former translations diligently compared and revised by his Majesty’s special command. Appointed to be read in Churches.” The 1611 title page reads “Newly Translated”, which was still worded this way in 1669, but the word “Newly” was removed before 1763.

Those Bibles printed by either of the universities have the words “*Cum Privilegio*”, which allowed Cambridge and Oxford Universities to print the Bible without getting any special permission from the Crown. Their Bibles bear their heralds, while Bibles printed under royal license bear the Royal Warrant. Other details may appear on the title page, such as the publisher’s address, and the dimensions of the book given in printers’ terminology.

¶ *Sizes, quires, columns, binding and paper*

The King James Bible was traditionally printed in the folio (F°) size, the biggest one designed for the alter or lectern in cathedrals. The next size down, still very large, is quarto (Q°), which was either used in smaller Churches or as a family Bible. Traditionally, the normal large sized large Bible is the octavo (8vo), though various other sizes now appear in large Bibles. Traditionally, sizes reduced to 12mo, 16mo, 24mo and a small 32mo.

The relation between the book size and the type size has also been evident. In Pure Cambridge Editions, Cambridge printed various sizes under names of different precious stones such as Amethyst, Emerald and so forth. Cameo was a popular size and style. Then there are Brevier, Minion and, in Collins Bibles, Fontana. Of course, originally, King James Bibles were said to be printed in blackletter or in roman typeface. The Bible has been printed in two columns. The relationship between book size, type style and page layout meant that Bibles could be categorised on how many lines there were per page. The space between lines (leading) and the amount of space in a column dictated this.

Printers tended to tailor the types of paper to the types of Bibles, so that cheaper, smaller, mass produced Bibles had lower quality paper stock. Cambridge used the thin India paper as well. Thinner paper meant a thinner finish and presentation, and thicker paper gave a more bulky appearance.

Since books are printed in sections, it is often possible to see printer’s marks throughout the Bible, naming these quires, for example, A, B, C, D, etc. The 1611 Edition had a running numbering system. In binding, each section or quire would be taken, and put together, and then bound.

There are two major types of binding. Traditionally, there is the cloth binding which is stitched. In modern times, perfect binding with glue, such as in a paperback style, has become common, though does not endure much wear.

¶ *Tables, almanacs and maps*

The King James Bible of 1611 contained a whole section of tables, such as how to find Easter, the holy days of the year, etc. The book of Common Prayer was sometimes appended to Bibles also.

Most King James Bibles only have a section of maps at the rear, and perhaps an index to the maps. These maps usually show the Middle East at the time of the Patriarchs, the division of Canaan among the tribes, David and Solomon's kingdoms, the nation divided, the major empires, Jerusalem, Palestine in the time of Christ and Paul's missionary journeys.

Older Pure Cambridge Editions printed by Collins have maps that were based on work by Major Conder, doubtlessly, in British controlled Palestine some time in or after 1917. Later Collins maps are computerised, and are simply copyright to the Collins Cartographical Department. These maps until at least the year 2000 seemed to reflect a conservative and fairly accurate view of Bible history, including the locale of Magog.

Pure Cambridge Editions printed by Cambridge utilise maps from George Philip and Son Ltd with the London Geographical Institute.

In some King James Bibles, the maps may be influenced by modern thought, such as marking false routes of the exodus.

¶ *Study notes, commentaries and concordances*

Some study Bibles, like Thompson's Chain Reference or Scofield's, contain many notes in the margins or with the text explaining various things in the Bible. Study Bibles have been developed in modern times, and are highly subjective, containing both true and false doctrines. The commentaries in the *Shorter Cambridge Bible for Schools* are very modernist, while Dake's Annotated Reference Bible contains notable false doctrine.

Some Bibles have sections in the rear which give overview of the books, and special teachings, particularly versions produced by bigger cults. Others have little explanations throughout the text, clarifying or defining the meaning of words. Many of these definitions are not according to the *Oxford English Dictionary*, and are inaccurate or incorrect.

¶ *Psalms in metre, prayer book and other liturgy*

A number of older editions from the eighteenth and nineteenth centuries have appended The Psalms in Metre, such as those used by the Church of Scotland. It is also possible to obtain editions which contain the Common Book of Prayer of the Anglican Church. These editions were designed for church services, and could be placed in the pews.

The wording in the Psalms of the Church of Scotland lines up with an earlier variety of the King James Bible.

Psalm 27:4 — enquire (with Oxford)

Psalm 52:2 — razor (with Oxford and London)

Psalm 71:18 — gray-headed (with Cambridge and London)

Psalm 78:34 — enquire (with Oxford)

Psalm 107:27 — wit's (with Oxford and London)

Psalm 119:24 — counsellors (with Oxford and London)

Psalm 148:8 — vapour (with Cambridge and London)

¶ *Proper titles of the books*

While the books of the Bible have common names, the King James Bible lists the names of the books in full, “THE FIRST BOOK OF MOSES, CALLED GENESIS”, not merely “Genesis” (though some King James Bibles do not put the comma after the word “Moses”). Joshua is called “THE BOOK OF JOSHUA”, while others are simply “HOSEA”, “AMOS” or “JOEL”. Ecclesiastes is called “ECCLESIASTES; OR, THE PREACHER”, while “THE SONG OF SOLOMON” is shortened in the page header as “SOLOMON’S SONG”.

The New Testament books tend to have long titles, “THE GOSPEL ACCORDING TO ST. MATTHEW”, “THE ACTS OF THE APOSTLES”, “THE REVELATION OF ST. JOHN THE DIVINE”. The headings of the epistles are also interesting, “THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS” or “THE EPISTLE OF PAUL TO TITUS”, while the other epistles follow a different format “THE GENERAL EPISTLE OF JAMES”, while Peter is called an “EPISTLE GENERAL”. Elsewhere it has been shown that the names of the books correlate to references within the Scriptures, and by this precedent, the clear attribution of the book of Hebrews to Paul should then be considered correct. In older Bibles, the Song of Solomon is sometimes called “Canticles”.

The names of the books are found in the originals, and are to be considered truthful. Some King James Bibles have adjusted the titles of the books. The title “Saint” is applied in the Christian not Romanist sense, as all Christians are saints.

¶ *Chapter and verse numbers*

The King James Bible follows the traditional division into chapter and verse. There are editions of the Hebrew and of the Greek which differ from the traditional division. The reference system is very important for the finding of any passage of Scripture: “And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written” (Luke 4:17). “For God is not *the author* of confusion, but of peace, as in all churches of the saints.” (1 Corinthians 14:33). “Let all things be done decently and in order.” (1 Corinthians 14:40).

The Psalms were numbered before the New Testament, “as it is also written in the second psalm” (Acts 13:33c), but the division into chapters took place much later. The division into chapters, and even verses, is sometimes attacked where that person’s incorrect doctrinal biases are undermined. The numbering of chapters and verses should be regarded as helpful, and carry God’s providential approval, though in themselves, the numbering has been added in by men.

The chapter numbers in roman numerals seem to have been altered to conventional numerals in the early 1900s.

¶ *Page heads*

At the top of every page in the King James Bible appears a short statement describing the theme of the text, known also as page heads. There is no standard in the page titles, but the influence of older Bibles onto later ones can be seen. There also is much connection between the chapter contents and the placement of the text on a page, especially by the beginning of a new chapter.

In the 1611 Edition, in Genesis, the first few pages are, “The creation of the world”, “The creation of man”, “The first Sabbath”, “Marriage instituted”, “The fall of man”, “The promised seed”, “Abel murdered [murdered]” and “The genealogie [genealogy] of the Patriarchs, &c.”.

A London edition has, “The garden of Eden”, “Man’s miserable fall”, “He is cast out of Paradise”, “The descendants of Cain” and “Adam’s Genealogy unto Noah”.

An Oxford edition has, “The creation of man”, “The first sabbath”, “Marriage is instituted”, “The serpent deceiveth Eve”, “The fall of man”, “Punishment of mankind”, “Murder of Abel”, “Curse of Cain” and “The genealogy, age, &c. of the patriarchs”. A later Oxford edition has, “The making of woman, and the institution of marriage”, “The birth of Cain and Abel” and “The genealogy, age, and death of the patriarchs”.

A Cambridge Edition has, “The creation of man”, “The garden of Eden”, “The serpent deceiveth Eve”, “Man’s shameful fall”, “Birth of Cain and Abel”, “The murder of Abel” and “The genealogy of the patriarchs”. A Pure Cambridge Edition has, “The creation of man in the image of God”, “Tree of knowledge forbidden”, “Man’s shameful fall”, “The serpent cursed”, “The punishment of mankind”, “Cain slayeth his brother Abel”, “Birth of Seth” and “The genealogy, age, and death of the patriarchs”. A Pure Cambridge Edition from the Pitt Press has, “The creation of man”, “Marriage instituted”, “The fall of man”, “The murder of Abel” and “Generations of the patriarchs, Adam unto Noah”.

A Collins with a Pure Cambridge Edition text has, “The creation”, “The garden of Eden”, “Man’s fall and punishment” and “The genealogy of the patriarchs”. Another Collins Edition has, “The first sabbath”, “Man’s fall into sin”, “Mankind’s punishment”, “Cain murders Abel” and “The genealogy of the patriarchs”. Another has, “The Creation”, “The garden of Eden”, “Mankind’s punishment” and “The genealogy of the patriarchs”. Another has, “Creation of man”, “Man’s fall”, “The promised seed” and “Murder of Abel”. Another has, “Man’s miserable fall” and “The genealogy of the patriarchs”. Another has, “Creation of man”, “Man’s fall”, “The promised Seed”, “Murder of Abel” and “Genealogy of the patriarchs”.

The page heads are provided only as a guide to the contents of the page, and in some places the doctrine can either be disputed or is plainly wrong. For example, all editions’ page heads refer to Christ and the Church throughout the Song of Solomon, where this interpretation is either secondary or incorrect. Again, at Genesis 18, the page heads in various editions state that “Abraham entertaineth three angels”, yet it is clear in Genesis 18:13 that one of the persons was the Lord Himself. Some believe that it was Christ coming in a theophany, that is to say, a pre-incarnation appearance; however, the word “LORD” indicates it was God the Father.

¶ *Chapter contents, heads or summaries*

In 1769 Blayney reported that “Considerable alterations have been made in the Heads or Contents prefixed to the Chapters” (Blayney’s Report). Most Bibles of the twentieth century did not contain a breakdown of contents at the start of chapters, though large and study Bibles may, but these are the products of their own compliers’ opinions, and not Scripture. The breakdowns do not directly coincide with the placement of the paragraph marks “¶”.

A comparison between Genesis 1:1 between the 1611 and that of the other editions at the end of the nineteenth century shows very little difference:

The 1611 Edition, “1 The creation of Heauen and Earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitfull, 14 of the Sunne, Moone, and Starres, 20 of fish

and fowle, 24 of beasts and cattell, 26 of Man in the Image of God. 29 Also the appointment of food.”

The Oxford Edition and the (pre-Pure) Cambridge Edition had, “1 *The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 26 of man in the image of God. 29 Also the appointment of food.*” It is also worthwhile to note that the paragraph marks “¶” appear before verses 6, 9, 14, 24, 26 and 29 in all editions.

The 1769 Edition had, “1 *The Creation of Heaven and Earth, 26 of Man in the Image of God. 29 The Appointment of Food.*” It is obvious that Blayney’s new chapter headings in the 1769 Edition were never adopted: “whatever might be its merits, it met with no sort of acceptance. Oxford Bibles have returned long since to the headings of 1611; his changes were never adopted at Cambridge. It was felt, perhaps, that there is much comment of this kind in the original edition which long prescription alone has persuade men to tolerate, and his work was rejected not because it was bad, but because it was new.”¹

The chapter contents in Psalm 139 have been altered over the passage of time, the 1611 had, “1 *The Prophet exhorteth to praise God for his loue to the Church, 5 and for that power, which hee hath giuen to the Church to rule the consciences of men.*” However, this was altered for doctrinal reasons by Blayney, “1 *The Prophet exhorteth to praise God for his Love to the Church, 5 and for that Power which he hath given to his Saints.*” The Cambridge and Oxford, which follow Paris of 1762, have, “1 *The prophet exhorteth to praise God for his love to the church, 5 and for that power which he hath given to the church.*”

The chapter contents throughout the Bible give a synopsis of the King James translators’ (that is, the old Anglican and moderate Puritan) interpretation of Scripture. They are no longer presented in Bibles, and are not presented in the Pure Cambridge Edition.

¶ *Psalm titles and Hebrew characters in Psalm 119*

The Psalm titles, such as Psalm 3, which is usually in smaller type above the first verse: “A Psalm of David, when he fled from Absalom his son.” These titles have been associated with Scripture, for example, because of what Jesus said: “He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?” (Matthew 22:43, 44). This is a quote from Psalm 110:1, and just above it the title says, “A Psalm of David.” The safest course is to regard these titles as added in by later Hebrew editors, though they can be thought of as factual statements.

As for Psalm 119, Oxford and Cambridge produced Bibles use the Hebrew letters as well as the English transliterations. Collins only produces the English characters.

¶ *Epistle subscriptions*

Most, but not all Bibles, have the subscriptions at the end of certain of Paul’s epistles. These are not Scripture, and have never been considered as such. For example, at the end of Romans it reads, “Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea.” Which matches Romans 16:1, though the letter could have been written from Cenchrea, not

¹ Scrivener, page 133.

Corinthus. The most false statement can be seen at the end of Hebrews which states that the book was written by Timothy, yet Hebrews 13:23 clearly states that Paul had not yet seen Timothy: “Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.” (Hebrews 13:23).

¶ *Paragraph markers*

The Bible is not only broken into chapters, but also paragraphs. These are not visual paragraphs like modern versions, but marked paragraphs with the paragraph symbol “¶”. These break up the Bible all the way, and were first used in the Authorized Bible of 1611. They end in Acts 20:36, the rest of the Bible being without them. This is not accidental, as there is no need to break the continuous text of the rest of Acts, nor yet of the epistles, neither of Revelation, where the chapters divide the books at the proper places. (Though some contend with the placement of the chapters and verses.) Some have theorised as to why no paragraph markers are placed after Acts, but the book of Job serves as an example of how the chapters alone for much of the book break up the text, without paragraph marks.

It is likely that the paragraph markers, also called pilcrows or paraphs, are in line with the liturgy of the Eastern Orthodox Church.

In certain modern King James Bibles, paragraph markers have been added to the rest of the New Testament, or in places altered, perhaps to suit the Anglican liturgy. Some have added them to the point of folly, for example, to almost every verse in Psalm 119 and likewise in Proverbs. The main feature of Scrivener’s Edition was that he had changed the placement of the paragraphs. Some Bibles from the British and Foreign Bible Society present the rest of the New Testament with paragraph markers. The practice has not entirely consistent in various Bibles, for example, in the fifth chapter of 2 Corinthians, in an old Bible, only had a marker in verse nine, British Foreign Bible Society books containing the Pure Cambridge Edition has markers in verses eleven and twenty, whilst a modern example, the Online Bible, has the markers in verses twelve and sixteen, which is based on the text divisions found in Matthew Henry’s Commentary. All of these examples are ultimately wrong, as the standard is that there should be no paragraph mark after Acts 20:36. There are 2970 paragraph markers in the main text of the Pure Cambridge Edition.

¶ *End statements*

At the end of the Old Testament, the Bible reads, “THE END OF THE PROPHETS” though the Collins reads, “THE END OF THE OLD TESTAMENT”. At the end of the New Testament, the 1611 has “FINIS” while the major editions have “THE END”, Collins has, “THE END OF THE NEW TESTAMENT”. Such differences are trivial, though the Cambridge should be favoured in these matters.

¶ *Words of Christ in red*

A feature employed in Study Bibles, especially those made in America, is the use of red ink to display the words of Christ. It was apparently originally done by a Dr Klopsch of the USA in 1901. Although a help, this can be quite misleading, as some differences are apparent in different editions of the King James Bible. For example, “If I will that he tarry till I come, what *is that* to thee?” (John 21:23), and “but” (Acts 1:4). The universities do not usually use the red ink feature, which is the more cautious approach.

¶ Pronunciation

In some Bibles a table appears which instructs on how to read hard words in the Bible by giving phonetic aid. The problem with the phonetical scheme in Thomas Nelson editions is that the pronunciation examples and aids are given in American English, and are simplified in application. However, those appearing in the Cambridge and Collins Editions are correct Biblical English. To have correct pronunciations is Biblical: “Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right.” (Judges 12:6a).

The system was devised by Henry Adeney Redpath (1848–1908), whose name appears at the bottom of the table in Collins Bibles, along with M.A., Master of Arts, which he gained at Oxford. He lived at Sparsholt Vicarage, and he worked on *A Concordance to the Septuagint* after the death of Edwin Hatch, the primary editor. Redpath succeeded Hatch as the Grinfield lecturer on the *Septuagint* at Oxford. Their work was printed in three volumes by Clarendon, beginning in 1897, and completed in 1906, two years before he died. Redpath was a Bible commentator and *Septuagint* scholar who wrote several books and articles, and was an authority on Hebrew and Greek pronunciation. Throughout the pronouncing editions of the Bible, words appear with the small symbols, which allow them to be pronounced correctly and Biblically. His pronunciations differ from those which influenced Modern Hebrew, which have changed many of the vowel sounds, and cast much doubt on the correct Biblical pronunciations (in so much that the name of the LORD, JEHOVAH, is now spoken by them as a Babylonian deity, YAHWEH). Oxford editions do not use the pronunciation symbols. Not all Pure Cambridge Edition Bibles have pronunciation, but when they do, they always use the Redpath system. The pronunciations match up closely with Murray’s system of Received Pronunciation in the *Oxford English Dictionary* before the second edition.

Furthermore, Redpath used hyphens “-” to break words into syllables, and used en rules “-” to replace the hyphens of ordinary compound words. In cases where compound words are not marked with pronunciation symbols, the ordinary hyphen is retained, such as “Syria-damascus” in 1 Chronicles 18:6, or the word “Beth-el”, or in Beth-lehem, Beth-lehem-judah (though there is no hyphen in the New Testament Bethlehem).

In the Collins, the word “Benhadad” appears twice in italics without the marks in 1 Kings 20:12, 34, but has the marks in the Cambridge.

Redpath’s initial work was for an Oxford King James Bible called the Self-Pronouncing Edition. At the beginning there was a page stating:

“PREFATORY NOTE

“THE system of signs used in this book to indicate the pronunciation of certain words, does not profess to be strictly scientific or logical, but it aims at being as simple and practical as it can be made, and is based so far as is possible upon the use of signs which have long been familiar. The vowel, or vowels, of every separate syllable are all marked as they are to be pronounced; and where a consonant, or consonants, are capable of more than one pronunciation, the right mode of pronouncing the consonant is also indicated. It is claimed for this book that it goes further in these directions than any previous book, and that it also indicates the pronunciation of certain words, such as ‘leviathan,’ ‘homer,’ ‘cherub,’ &c., which cannot be called proper names, but which might present difficulties to an unskilled reader. The pronunciation adopted in every case is not intended to be that of the Hebrew and Greek forms of the names, but that which is generally used in the public reading of the

Bible. In consequence of this the same syllables which so often occur in different words are not always marked to be pronounced in the same way.

“An endeavour has been made, in one respect, to simplify matters, by assigning no separate notation to what are called *intermediate* sounds. It seems to be quite possible, by the use of the long (^) and short (v) marks, to indicate with sufficient accuracy how the proper names containing these sounds are to be pronounced.

“HENRY A. REDPATH, M.A.”

On the following page, above the pronouncing table was another blurb:

“EVERY effort has been made that the signs used in this book should be as few and simple as possible.

“The words of which the pronunciation is marked are divided into syllables by short hyphens (-). The syllable on which most stress is to be laid in reading is marked (^). In compound names two accents are often introduced. The longer hyphen (–) indicates the division into parts of compound names so far as it is noted in the Authorized Version.”

Below this was the table proper.

Redpath’s text was more fully followed in Collins Editions, and more briefly in Cambridge Editions, but both condensed the matter to appear above the table. Collins Editions retained the name of Redpath, and placed it after the table. In some Cambridge Editions, the spelling of “Authorized” has been altered to “Authorised”.

The system of signs is not “strictly scientific or logical”, yet the table and manner in which pronunciations are given are completely orderly. What should be understood from this is:

1. Not every word in the Authorized Version is treated with the symbols.
2. The system does not exactly match up Murray’s system of phonography in the *Oxford English Dictionary*, though it is close: “*Received Standard (English)*, the spoken language of a linguistic area (usu. Britain), in its traditionally most correct and acceptable form.”¹
3. It is not based on modernist English phonetic conventions which are both based on an evolutionary view of the development of the language and would perhaps reduce English-speakers from speaking their own language with Received Pronunciation and proper meaning, especially by attempting to reducing the language by adding so many varieties of pronunciation and meaning.
4. The pronunciation is given in accordance to the Anglicisation of Greek and Hebrew words, and not according modern linguistics which are forced onto the originals. Thus, the English is follows the traditional Biblical pronunciations, which were rejected in modern times.

It would seem that the reason why Cambridge does not use Redpath’s name, is because the Cambridge Edition does not put pronunciation marks onto every word, such as “Vashti” or “shekels”. Also, the Cambridge has put pronunciation onto the words representing letters of the Hebrew

¹ “received”, *Oxford English Dictionary*, quemadero – roaue, page 317.

alphabet in Psalm 119. This is because initially Redpath's work in the Oxford Self-Pronouncing Edition very many words were treated with pronunciation marks. For example, in Matthew 1:1, 2, every name, including "Jesus" and "Christ" are marked in the particular Oxford, but not one word in those two verses in the normal Cambridge and Collins editions.

The Cambridge Pitt Minion with bold references has a chart showing all the words and their markings at the beginning. However, this list contains words from the Apocrypha, and contains some differences, such as "Allon-bachuth" having a stress (ˈ) after the "ba", where other editions do not, that is, the proper stress should be, "Al'-lon-ba-chuth".

¶ *Italic type*

The King James Bible translation was, as much as practicable, a word for word translation into English. There were times where the sense in the originals was conveyed in less words than what was used to say the same thing in English. At these times comparatively more English words were used to convey the sense.

Turton explained, "when a translation, from Hebrew or Greek into English, is attempted, it is frequently quite impossible to convey, to the English reader, the full signification of the Original, without employing more words than the Original contains. When therefore our Translators distinguished particular words in the manner already described, they did not intend to indicate any deviation from the purport of the Original any diminution of its force. Their first object undoubtedly was to express in intelligible English what they believed to be the full signification of a sentence".¹

The italic type in the King James Bible shows the words which the translators used to give the proper sense of the originals in English. (In 1611, roman type was used in comparison with normal blackletter typeface.) The italics do not represent anything extra to what is already in the originals, but rather only the exact expression of what is already there. Without the italicised words, the English would be incomplete, and would not match up with the sense of the originals.

Blayney's Report on his revision of the King James Bible explained, "Frequent recourse has been had to the Hebrew and Greek Originals; and as on other occasions, so with a special regard to the words not expressed in the Original Language, but which our Translators have thought fit to insert in Italics, in order to make out the sense after the English idiom, or to preserve the connection." (Blayney's Report). The practice of distinguishing the words after this manner in English Bibles was first used in the Great Bible — these older Bibles using roman type for the italics, and using blackletter for their normal typeface. The 1612 Edition was the first King James Bible to use roman type and italics, first used in the roman letter Geneva Version. It is a fact that some modern King James Bibles have disregarded the use of italic type altogether, and printed all the words in roman type, to their own detriment. But the majority faithfully follow the 1769 Edition usage, though very small variances can be found between the Oxford and Cambridge Editions in the use of italics (such as at Exodus 38:28 and 2 Samuel 18:29), including in the margin notes (such as at Luke 4:7).

The words in italics can be shown to be part of the inspired Scripture quite simply by the following example: "that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live." (Deuteronomy 8:3b). Here the term "*word*" is in italic type, but it is quoted in the New Testament: "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of

¹ Turton, page 11.

God.” (Matthew 4:4). This is because the term “word” explicitly appears in the Greek, and confirms that it belonged in the Hebrew in Deuteronomy 8:3. The King James Bible translators correctly italicised at this place, as it was not their privilege to add in superfluous words, but their mandate to present the proper sense of the Original.

Italic type denoted English words that were introduced by the translators, but were not merely invented from thin air by them. Firstly, there are examples of words that appeared only in the minority of manuscripts and witnesses, but which they adopted, and so italicised them. Secondly, italic type was used to bring in words from parallel passages in other parts of the Bible. Thirdly, they were used for words added, to bring out the implied meanings in the original languages. For example: “And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.” (Exodus 14:20), or in another example, “And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.” (Genesis 4:25).

In modern times some ignorantly speak of the italics in the King James Bible as though they are words of doubtful authority, and worse, as though one can read the Bible without them, which according to them, brings out the “real” meaning of the Scripture. They claim that the words were added at the privilege of the translators, and that the italic type cautions the reader that those words are not authentic. Thus, they are accusing the King James Bible translators of adding to the Scripture, and they feel they must correct this. The new meanings they find by deleting the italicised words are different to what the Bible actually means, and such presumption is both foolish and dangerous. Modern versions add all types of words in their translations, which are not to be found nor implied in the originals, and neither do they use italics to show this, yet these are considered to be quite acceptable by those who are unlearned and ignorant in this matter.

¶ *Capitals and small capitals in the text*

There are occasions where the Bible uses all capital letters in the text. These are in Exodus 3:14 (twice); 6:3; 28:36; 39:30, Deuteronomy 28:58, Psalm 68:4; 83:18; 119 (all part headings), Isaiah 12:2; 26:4, Jeremiah 23:6, Daniel 5:25, 26, 27, 28, Zechariah 3:8; 6:12; 14:20, Matthew 1:21; 1:25; 27:37, Mark 15:26, Luke 1:31; 2:21; 23:38, John 19:19, Acts 17:23, Revelation 17:5 and 19:16.

Some Bibles use all small capitals in such cases, but the Cambridge uses full capitals, which method is preferred. The word “lord” appears in several forms in the Bible referring to God, “Lord”, “LORD” and “LORD” (and LORD’s). The last, with the small capitals is used for the Hebrew word “Jehovah” (which is sometimes not translated). The word “LORD” does not appear in this fashion in the New Testament, except in Matthew 22:44, Mark 12:36, Luke 20:42 and Acts 2:34, all of which are quoting the same Old Testament verse, Psalm 110:1. Not all occurrences of “Lord” in the Old Testament are capitalised, for example, in Nehemiah 1:11 and Psalm 2:4.

The word “LORD” only appears in full capitals if it occurs in one of the titles given in the list above, such as “HOLINESS UNTO THE LORD” (Zechariah 14:20c). Thus, any Bible generally using “LORD” instead of “LORD” is actually in error since there is a clear distinction between the two.

¶ *Dropped capitals and first word all capitals*

The usual method in Cambridge and Collins printed Bibles is to present the first word of a chapter with a dropped capital, and present the rest of that word in capitals, except if the first word is one

letter, than the second word will also be in capitals. Certain Bibles put the chapter number in the text and do not have a heading over the chapter. Luke 1:5 and Revelation 1:4 have the first word in capitals, and in Cambridge and Collins printed Bibles, have a dropped initial capital in the text.

This method is clear even in regards to the word “LORD” (small capitals), which is always presented as “LORD” (all capitals) at the beginning of a chapter, as in Psalm 3:1; 15:1; 85:1; 131:1; 132:1 and 141:1, while “Lord” is made “LORD” in Psalm 90:1. Likewise, the words “O LORD” are made all capitals in a similar fashion, in Psalm 6:1; 7:1; 8:1; 38:1; 88:1; 94:1; 139:1 and Isaiah 25:1. There has been great confusion in some of these cases; however, the practice of keeping the first words in a chapter or psalm all capital should effectively settle the issue.

¶ *Capitals*

The 1611 Edition uses more capital letters on nouns than any of the post-1769 King James Bibles. The King James Bible differs from modern versions, in putting a capital at the beginning of every verse, and having each verse start on the left hand side. There are editions of the King James Bible which group the text into paragraphs, a practice which is to be found in modern versions.

Words such as “sabbath” or “new testament” are not capitalised within the text of the King James Bible, though all the titles for God are. The only cases where there is some difference to this, is in some occasions of the use of the word “spirit”, which is used to describe the work of God in man. This peculiarity has been universally eradicated by modernists, and thus, this doctrine is also eliminated from most believers, even Pentecostals.

¶ *Punctuation*

All Bible punctuation is part of the Scripture, regardless of whether it appears or not in the originals. Changing and moving punctuation can affect doctrine. The punctuation of the Pure Cambridge Edition is as pure as the words of that edition.

¶ *Apostrophes*

In this section, examples of words will be placed in italics, not apostrophes, so as to demonstrate the placement of apostrophes in the words.

The Bible in 1611 does not contain apostrophes, and the present Bible never uses them around quotes, they are only used as possessives, for example, *God's*, meaning something belong to God, while *fathers'* means something belonging to all the fathers. The apostrophes are correctly used and placed in the Pure Cambridge Edition, but the Oxford with others presents grammatically incorrect forms such as *their's*, which does not need an apostrophe.

The apostrophe and *s* is taking the place of the word *his*, for example, 1 Kings 15:14 says in the 1611 Edition *Asa his* while the editions since 1762 have *Asa's*. Another example, which changed the appearance of a word, is in Judges 11:2, which in 1611 had *his wives sons*, but in 1762 *his wife's sons*. Scrivener accused the 1769 Edition of being incorrect in its use of the apostrophe in many places, for example, in 1 Chronicles 7:2, 40 he would have *fathers'* instead of *father's*, *heart's* instead of *hearts* in Psalm 69:12, and so on. These changes are clearly wrong. For example, Psalm 140:3 speaks of *adders' poison*, meaning that the poison belongs to many or all adders. And this is correct, since the Psalmist is speaking of multiple wicked people. Yet Scrivener wrongly makes it *adder's*, that is, belonging to only one snake. Again, in Matthew 14:9 and Mark 6:26, the Pure Cambridge Edition indicate that

Herod made one oath, as recorded, but Scrivener makes it *oaths*’, as though multiple were made, which is the modern interpretation of the Greek *Textus Receptus*. He did make the right change in 1 Samuel 2:13 from *priest’s* to *priests*’ which was followed by the Pure Cambridge Edition. Clearly, the Pure Cambridge Edition is correct in its use of apostrophes. The only word to have an apostrophe after an *s* and before and after an *s* is *ass’s*.

¶ *Hyphens, dashes and brackets*

There are 797 compound words and names in the main text of the Bible which use hyphens, the most unique of these is “joint-heirs” in Romans 8:17. This is hyphenated to ensure there is no mispronunciation of “th”. Certain words in some places are not hyphenated, such as “Rabsaris” in 2 Kings 18:17, yet, “Rab-saris” in Jeremiah 39:3, 13. Again, “Beth-lehem” in the Old Testament, and “Bethlehem” in the New. Also, “Esarhaddon” in 2 Kings 19:37, but “Esar-haddon” in Ezra 4:2 and Isaiah 37:38. Another case is that of “Endor” (see Joshua 17:11) with “En-dor” (see 1 Samuel 28:7), or again, “Abiezer” (see 2 Samuel 23:7) with “Abi-ezer” (see 1 Chronicles 11:28). Some words have been confused, such as “Amminadib”, where the incorrect placing of a hyphen, “Ammi-nadib” has been inconsistent with its pronunciation. The Pure Cambridge Edition provides the standard for hyphenation of compound names, and the seeming irregularities can be variously understood to be because the names have been taken from different sources, which show the influence of other languages, for example, Syriack rather than Hebrew.

The em rule “—” is used once, in Exodus 32:32 as an implicated pause. Normal round brackets are used throughout the Bible, the Oxford Edition does not use brackets in Ephesians 6:2. One set of square brackets is to be found in 1 John 2:23 because it is a double italic: the whole second part of the verse is italic because of its rarity, and so where the word “but” was added in the English, it was put in square brackets after 1611. The ellipsis “...” is not used.

The following verses do not have any punctuation at the end: Genesis 23:17, 1 Chronicles 21:11, 2 Chronicles 30:18, Psalm 96:12; 98:8, Romans 11:7, Colossians 1:21. This is obviously rare, but does make grammatical sense.

All punctuation falls inside parenthetical marks in the King James Bible, such as “;), “:), “,)” and “.)”.

¶ *The ash symbol*

While the usual letters of the alphabet may be found in the Bible, the New Testament also employs the diphthong ash, “æ”, in words such as “Judæa”, “Alphæus”, “Lebbæus”, “Thaddæus”, “Cæsarea”, “Cæsar”, “Arimathæa”, “Idumæa”, “Bartimæus”, “Timæus” and the like. Some printers use the letters “ae”, and some American Bibles and the 1817 D’Oyly and Mant wrongly have just “e”. The diphthong ligature “æ” can be found in the margin of Revelation 6:6.

¶ *Non-hyphenated compound words*

Many compounded words which are not proper nouns are not hyphenated, such as “lovingkindness”, “fourfooted”, “covenantbreakers”, and the like.

¶ *Cross references in the margins*

Cross references are the references to various related ideas found in other books, chapters and verses. They link a word, expression, idea, event with the same or related ones recorded elsewhere. For

example, Genesis 1:1, which speaks of the creation, has Psalm 136:5 in the margin, and therefore links to that passage, which speaks of God creating the heavens by wisdom.

These references are by no means infallible, as this first case illustrates, that strictly, Psalm 136:5 is speaking of the days of creation, not merely the first instant of creation, for while it is clear that Heaven (God's abode) was created in the first instant, the other heavens were worked on later: the separation of the firmament on the second day and the filling of space with astronomical bodies on the fourth.

A more noticeable defect in the references can be observed in Matthew 27:9 where there is no cross reference to anywhere in the book of Jeremiah, even though the words of Jeremy (Jeremiah) the prophet are quoted (and Jeremiah 32:8, 9 alluded to), though there is a reference to Zechariah 11:13.

In the King James Bible the references in the Psalms were originally taken from the Latin *Vulgate*, and over the years expanded. John Canne, in 1682, added many references, based on his principle that the best interpreter of the Scripture was the Scripture itself: "Such is the fullness and perfection of the holy Scripture, as it hath enough, as sufficiency in itself for the explanation and opening of the sense and meaning of it." (Canne's Introduction).

In 1769, Blayney examined many references and took many of them to be true, and added them to his standard edition, which brought the number to about 35,000 references throughout the Bible (excluding the Apocrypha).

There are also differences in cross references in the major editions of the Bible, for Genesis 1:1, the 1611 Edition has: Psalm 33:6, Psalm 136:5, Acts 14:15, Acts 17:24 and Hebrews 11:3. The Oxford has: Psalm 33:6, Acts 14:15 and Hebrews 11:3. The Thomas Nelson has: Psalm 102:25, Isaiah 40:21, John 1:1-3 and Hebrews 1:10. The Collins has: John 1:1, 3, Hebrews 1:10, Job 38:4, Isaiah 44:24, Colossians 1:16 and Hebrews 11:3. The Cambridge has: Psalm 136:5, John 1:1-3, Colossians 1:16, 17, Hebrews 1:8-10 and Hebrews 11:3. The Cambridge contains the proper King James Bible set of cross references; nevertheless, they are no more weighty than any other set of references. The Collins answers closely to the Cambridge in its text, but differs in other features such as the cross references.

Enemies of purification of the King James Bible misuse the convention of such references to falsely link or unlink Scriptures. In some cases they attack several references as being "false", meaning that they do not agree with them on doctrinal grounds. The editor of Samuel Bagster's quarto English Version of the Polyglot Bible (1834) was the first major critic of the King James Bible's references, and many of his arguments demonstrate fraudulent logic as shown in its preface: "References, however, have hitherto been printed, almost exclusively, in the margins of Bibles of a *large* size; and the benefit [of] consulting from them has, in consequence, been very much restricted; — the only small Bible with References, in the English language, being that published by Mr Canne, the defects of which are many; for though he was a diligent student of the Scriptures, and his work at that time eminently serviceable, yet, as he was not in possession of those helps, for the accomplishment of the task which he had undertaken, that are now afforded by many valuable editions and comments which have been printed in different languages since his time, — and being, therefore, under the necessity of relying chiefly on his own industry, it is not surprising that he should have been less successful than would otherwise have been. His References are often only remotely applicable: he seems frequently to have been guided by similarity of expression than by illustration: the errors in the letter-press are numerous: many of the Marginal Readings are omitted: the Chronology is altogether left out: and all References in this, as in the larger Bibles, are placed in the margin of the text; by which they are

rendered liable to be cut in binding, or worn away by use, or bound so into the back of the book as not to be easily read.”

There are several references to the Apocrypha, such as, Genesis 1:26 to “Wis. 2. 23.”, Genesis 1:31 to “Ecclus. 39. 16.”, Genesis 2:11 to “Ecclus. 24. 25.” and Exodus 16:15 to “Wis. 16. 20.”

There are also references for the Psalm titles, such as that of Psalm 18, “To ver. 50, 2 *Sa.* 22. 1–51, reff.”

¶ *Marginal notes*

Not everything in the books containing the Scriptures are inspired. Whether the contents page, or page numbers or other reference markers. There are many notes placed in the margins or more correctly, centre columns, which do not form part of the inspired text, yet they are important.

“But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” (Matthew 4:4). The notes in the centre reference column in Pure Cambridge Bibles are not from the mouth of God, but, are in many ways helpful. Unless people know how to use them, they may be led astray, and so the helps become a hindrance.

The placing of notes in the margins has been practiced from antiquity, and is not restricted to Biblical texts. In the Bible there are three broad categories of these notes: general notes, such as regarding money and measures; secondly, variant translations of the original languages into English, with the prefix of “Heb.”, “Chald.” or “Gr.”; and thirdly, variant readings, prefixed by the word “Or”, which are variant readings (or textual variations in the originals) as given in English. The simple rule is that explanatory notes will not begin with “Heb.”, “Chald.”, “Gr.”, or “Or”. Some Bibles, such as reference editions, may have many of their own subjective study notes of an explanatory nature, however this is entirely different from the King James Bible marginal references.

The notes in the Cambridge printed Pure Cambridge Edition provide the standard for the notes. Variations in other editions include the use of specific italics (such as, at Luke 4:7, where the word “down” should not be italicised as it is in the Oxford Edition), the general use of italics (either italicising all words in the margin, or none, which is wrong in both cases since the explanatory words should be in roman type whilst the actual words should be in italic) and the addition of notes (such as at Matthew 7:13, “Or, *narrow.*”, and many others which are not of the standard). The Oxford has “ankles” in the margin of Psalm 18:36, where the Pure Cambridge Edition has “anclcs”.

Another example of interest is in Daniel 11:38, where in 1611 the note to the word “forces” stated, “*Or, munitions, Heb. Mauzzin, or, as for the almighty God in his seate he shall honour, yea he shall honour a God, &c.*” The Oxford Edition has two notes for the word “forces”, they are, “*Or, munitions*”, and, “*Heb. Mauzzim, or, Gods protectors*”. Note the lack of apostrophe in “Gods”. The Cambridge Edition has, “*Or, munitions. Heb. Mauzzim, or, Gods protectors.*” The Collins Edition has, “*Mauzzim, or, God’s protectors, or munitions.*”

Italics are rendered as normal roman letters in the margins, as at Exodus 16:15, “*Or, What is this? or, It is a portion. Cp. ver. 31.*” References to other verses are found in the notes which are not presented as cross references, as at 2 Samuel 23:8, “*Or, Joshebbasbet the Tachmonite, head of the three. 1 Ch. 11. 11 & 12. 18 & 27. 2.*”

Collins editions which exhibit agreement with the pure text do not agree in the margins, as at Daniel 9:26, where the Collins adds in a marginal note which is not in the Cambridge, saying, "Or, and (the Jews) they shall be no more his people: or, and the prince's (Messiah's) future people." To take one chapter as an example, Isaiah thirty-six, the Cambridge has (by verse): 3. "Or, *secretary*."; 5. "Heb. *a word of lips*.", "Or, but *counsel and strength* are for the war."; 8. "Or, *hostages*." and 16. "Or, *Seek my favour by a present*. Heb. *Make with me a blessing*." The Collins has (by verse): 3. "Or, *secretary*."; 5. "a word of lips.", "Or, but counsel and strength are for the war."; 6. "Or, *support*."; 8. "Or, engage, I pray thee, with."; 9. "governor (or, satrap) of the least of my master's servants? So thou hast reposed thyself on Egypt, etc."; 11. "Or, Aramean" and 16. "Make with me a blessing. Or, Seek my favour by a present."

¶ *Variant translations and readings*

The issue must be clarified: when the Bible was inspired, the Holy Ghost was not directing Moses to write variants in the margins of his books, nor Scripture references to other books, especially if the other books had not been written yet. Again, Moses did not write two different copies and use two different words in both copies, making them both equally correct. As humorous as this may seem, many people seem to think as though the words in the margins have an equality with the words in the text. For example, Genesis 1:20 says, "moving", but the margin has, "Or, *creeping*". This does not mean that the margin could be transferred for the text, or that it is as viable as the text, or even is the correct explanation of the text.

The fact that "All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16) disallows any idea that the Bible is some sort of multiple choice book, where the reader can pick a favoured reading reflecting his doctrinal disposition. But some have taken these notes so seriously that they criticise particular versions which have them, or conversely, claim that the margin is the correct rendering rather than the text.

Tyndale's Bible was the first English version to have marginal notes. King Henry the Eighth did not approve of them, calling them pestilent glosses.¹ What made the notes so intolerable was that people took them to be the proper interpretation and explanation of the text. On the other hand, no earnest Christian would quickly discount weighty and time honoured notes, and move to strike them out the Bible, for there is a case for why they are necessary.

A second well known case, which waylaid a number of persons in the days of Queen Elizabeth the First and King James the First was the body of notes found in the Geneva Version, being biased toward Calvinism, strongly polemic and pro-republican. When the Rules for the new version were being made, King James expressly had Archbishop Richard Bancroft order, "No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot without some circumlocution so briefly and fitly be expressed in the text." (Bancroft's Rules).

Burgon taught that a great many of so-called "various readings" were nothing else but very ancient interpretations, and therefore only fabricated readings.² All variant readings are to be "scornfully scouted, as nothing else but ancient perversions of the Truth".³ Although Burgon was not referring to the variant readings in the King James Bible when he said this, the following examples show that

¹ Hammond, G., page 100.

² Burgon, *Causes of Corruption*, page 178.

³ Burgon, *The Revision Revised*, page 5.

any variant is essentially wrong. The reality is that the variant readings and translations in the margins of the King James Bible are in fact false readings. (Burgon accepted the margins of the King James Bible as valid.)

The margins are containing explanations of the originals, corruptions and other information. At best, the margins may give something factual or agree with the truth, but they are always less when compared to the actual text of the King James Bible. Yet, they should not be removed, for they have the very important function of keeping believers informed as to other interpretations or renderings connected to the Scripture, especially in regard to technical or other scholarly information.

It must also be understood that because the notes are in English, they are actually translations of variant readings, or further explanations of the original words, all of which falls outside the parameters of what is the inspired text. God, as author of the Bible, is not the author of confusion, (see 1 Corinthians 14:33), and is therefore not the author of variant renderings. However, this is not to discount that God would indeed provide or allow for other additional information to exist along side the Scripture at times. While variants exist, they are inferior, incorrect, fallible and impure. But as the words of men, which may more or less agree with Scripture, they are helpful and a prudent man would prefer to have them on hand, so that they may be used and judged by a discerning Christian.

¶ *Variant doctrines*

It is quite simple to test the marginal wordings, for example, in the realm of the doctrine established through this entire work: that God's Word is true, faithfully transmitted, and available in perfection. Below, the Scripture shall be quoted, and thereafter the variant reading, which is obviously not Scriptural.

"The law of the LORD *is* perfect, converting the soul" (Psalm 19:7), the variant is "The doctrine of the LORD *is* perfect, converting the soul". In this case, the law (which is absolute) has been changed to doctrine (which is teaching based on something absolute). These words have similar but not the same meanings, which subtly undermines the authority of Scripture.

"The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever." (Psalm 12:6, 7). This is changed more boldly, "The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve him: *that is*, every one of them from this generation for ever." Suddenly it is discovered that it is not the words of God which are being preserved, but people! This is quite different to the Scripture, and in no way is an amplification of the meaning of the seventh verse.

"Every word of God *is* pure" (Proverbs 30:5a) which is a plain and clear statement is turned into an ambiguous state: "Every word of God *is* purified" (Proverbs 30:5a), which leaves one wondering whether the Word is pure, or doubt when it shall be so.

"For ever, O LORD, thy word is settled in heaven. Thy faithfulness *is* unto all generations: thou hast established the earth, and it abideth." (Psalm 119:89, 90). But God's power is limited in the variant reading: "For ever, O LORD, thy word is settled in heaven. Thy faithfulness *is* to generation and generation: thou hast established the earth, and it abideth." Thus, according to the notes, while God's Word is eternal in heaven, it was lost on Earth after the second generation, or perhaps, a certain amount of generations.

“Thy word *is* very pure: therefore thy servant loveth it.” (Psalm 119:140). “Thy word *is* very tried, *or*, refined: therefore thy servant loveth it.” This makes the Word of God into a book which has undergone all kinds of difficulty and changes to come to the state that it is now, in other words, it is an evolving book, and everything that has happened to it has made it better. This clearly contradicts the Word beginning as pure, and also gives credence to modern versions.

“Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.” (Psalm 119:160). “The beginning of thy word *is* true: and every one of thy righteous judgments *endureth* for ever.” This makes the truth of the Word of God not endure, but only true in the beginning (at inspiration), or true only in the start of the book of Genesis.

The variant readings in just these verses as touching this particular doctrine are suspect and in some measure untrue, and the same could be shown for every variant reading and every doctrine that they contain. The variant readings in themselves do not call themselves the pure Word of God, but are doubtful, contradictory words.

On a practical level, the margins could be a hindrance if people did not understand their nature. It is evident, even today, that many people need to be taught how to approach the margins in order to avoid the error of thinking they can replace Scripture or be a valid interpretation.

Matthew 28:20 is an example of a perversion in the margin, where it has Jesus allegedly saying, “Or, *make disciples*, or *Christians of all nations*.” The problem with “Christians” is that Jesus would not use this word, since it was first coined later: “And the disciples were called Christians first in Antioch.” (Acts 11:26b). Therefore, the marginal reading in Matthew 28:20 has to have been made later. Some marginal readings are from as late as 1611.

Matthew 26:26 states that “Jesus took bread, and blessed *it*”; however, the margin informs the reader that “Many Greek copies have, *gave thanks*.” rather than “blessed”. This is the wording of Luke 22:19. There are several points which show the margin to be wrong, first, it is obvious that the words “gave thanks” are not Greek, but English. The note is pointing out either a textual difference in the Greek, or a varying translation into English from the Greek. Either way, the English word “blessed” is correct, being a sense for sense translation. But the root of the matter is that some have a doctrinal argument with blessing the bread, and so wish to have Jesus merely giving a prayer of thanksgiving to God, which is quite different from how the passage actually stands. The fact that many Greek copies may support a false reading does not make it correct.

Mark 7:3 explains: “For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.” Yet the margin, at the word “oft” says, “Or, *diligently*: in the original, *with the fist*: Theophylact, *up to the elbow*.” Suddenly the passage is transformed from describing a pattern of futile works to a religious ordinance, conveniently forgetting the time element, and giving a fantastic amount of information which clearly is not in the Original. This meaning being thrust onto the Original does not make it correct.

¶ *The translators on the variety of senses*

The fourteenth section of The Translators to the Reader is entitled, “Reasons moving us to set diversity of senses in the margin, where there is great probability for each.” Where the heading speaks of a probability of a reading, it does not mean as though there is an equal or fifty-fifty chance at God’s

Word being one thing or another thing. What happened was that the translators came to certain places where there were two or more possible interpretations, either by textual differences in the originals, or by translation differences. They said, "It is better to make doubt of those things which are secret, than to strive about those things that are uncertain." (TTR, Section 14). Thus, they highlighted places where there were multiple possible renderings. This was the honest course.

But rather than keep things in a state of doubt, the translators weighed each possibility, to discern which was variant. As a certain amount of weight might have been behind one rendering, even more weight was behind another. These men set themselves as judges as to what was, or was not God's Word, placing what was correct (according to their collective judgment) as the text, and whatever else as in the margin. They then invited the reader to investigate this matter, to see that they were right. And so faith in God, the opinion of learned men, and many other things show that God's Word does not fall to probability, but that the translators' approach of using their judgment and understanding showed what was the sense of the Scripture, that is, what was the accepted text and what was the variant, as placed in the margin. The evidence is that millions of people for hundreds of years have either tacitly or directly shown that the main text is right, while the margins must contain non-Scripture.

When it came to translating difficult words, these cases were resolved, as the translators explained: "There be many words in the Scriptures which be never found there but once, (having neither brother nor neighbour, as the Hebrews speak) so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, &c. concerning which the Hebrews themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as St Hierome somewhere saith of the Septuagint." (TTR, Section 14). Rather interestingly, many of these rare words are not annotated with marginal references, while on the other hand, other words which do not seem to be rare at all have another sense supplied in the margin. This indicates that the margins were not designed to be a critical apparatus, nor to bring out the fuller understanding of the sense of the Scripture.

"Now in such a case doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulity, to doubt of those things that are evident; so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption. Therefore as St Augustine saith, that variety of translations is profitable for the finding out of the sense of the Scriptures: so diversity of signification and sense in the margin, where the text is not so clear, must needs do good; yea, is necessary, as we are persuaded." (TTR, Section 14). If indeed what was in the text was only a guess, then the reading in the margin would be of comparatively equal weight to the text, and that the more variety in guesses and senses and translations, the better. However, this is not the correct understanding of the matter. The variety of translations being referred to were those translations which came before, and not applying to the renderings in the margin as such. The variety of translations was certainly not applying to new translations made afterwards, such as modern versions. The translators chose the correct sense, and this expressly disallows a person in the present to pick and choose his own version. The margins were supplied so that a reader may check what was rejected and put into the margin. But in reality, either the entire King James Bible must be accepted, or it must be entirely rejected.

One reading is not equal with another, as no reading has equal standing with the right reading. The correct reading can always be shown to be infinitely superior, though in some cases, this may be

difficult to establish unless one undertook great study. Providentially, the finalising of such study took place with the translators, and so true studies always now vindicate the King James Bible as it stands. It is not necessary for a believer today to look into the depths of this matter, but to understand the purpose of the margins, and that so much information exists which vindicates the Authorized Version as it stands, that the margins are laid by for open perusal. Nevertheless, all men have been given faith, and all men might, according to what they know, say that the Bible is utterly true, and that there are no false readings in its text.

The preface goes on to explain how the correct reading should be ascertained from the evidence, especially where the meaning was not fully certain. Yet “it cannot be dissembled, that partly to exercise and whet our wits, partly to wean the curious from loathing of them for their every where plainness, partly also to stir up our devotion to crave the assistance of God’s Spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so complete as they should be, being to seek in many things ourselves, it hath pleased God in his Divine Providence here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation, (for in such it hath been vouched that the Scriptures are plain) but in matters of less moment, that fearfulness would better besem us than confidence” (TTR, Section 14). In other words, they thought it the best to present places which there was doubtfulness, yet, for any Bible believer, there should be no doubtfulness to him, especially on investigating the matter, and on accepting God’s Word as true. This goes to show that Christianity is not a mindless religion, and that it requires effort, for example, to study.

And so the preface explains, “Some peradventure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty should somewhat be shaken. But we hold their judgment not to be so sound in this point.” (TTR, Section 14). What this means is that the authority of Scripture is not undermined when one can rightly divide between the true and the false, if the true is in the text, the false invariably in the margin, then there is no more controversy. It comes down to present believers understanding that God by His divine providence used the translators to present the correct form of Scripture, and that this tradition is to be received. “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.” (2 Thessalonians 3:6). “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.” (Jude verse 3).

While in these days many true believers may be confident that the translators chose wisely, and be able to do without variant readings, in the translators’ day, they decided to be honest and open, and while they set in the text what they discovered to be the right readings, and made the right translation into English, they did not hesitate to also put into the margins those words which were not so fit or sound. In such a way, a reader could investigate what they rejected, the chaff from the wheat, the offal from the roast lamb which “ye shall burn with fire” (Exodus 12:10b). While they knew they were agents in God’s divine providence, they may have been somewhat oblivious to the results of their labours, though they knew that they were producing something final, that “there should be one more exact Translation of the holy Scriptures into the *English Tongue*” (TED, Paragraph 4).

The fact that variant readings and other translations appeared in various copies and manuscripts over time did not mean that the true reading going all the way back to the Autograph was lost. The Masoretic Text manuscripts contained many annotations, and while they were hesitant to alter the

text of the Scripture, sometimes their annotations, or “*keri*”, actually was the method of preserving the correct text. The King James Bible was not made on this principle, in that all the correct readings were assembled into the text, which included readings that did not come from the main text of the Masoretes, but from their annotations which they supplied with their copies.

One should not think that the margin necessarily explains the matter any clearer, as though adding to God’s Word (a thing expressly forbidden in Revelation 22:18). Rather, the profitability of variant translations or readings set in the margin, is because of the very fact that they are not the Word of God, and so the interpretations that come from them may be discounted. The investigation that any reader ought to pursue is that the Word of God is true, and that the understand that the words of men are in the margin (for they are not varying words out of God’s mouth, as though God said, yea and nay on the same matter), rather, the words of the Lord are tried (see Psalm 12:6), while the words of men are tried (the margins), and found wanting (see Romans 3:4).

There have been some who have claimed that one or other marginal reading, or marginal readings in general are superior to the wording in the text: “the Marginal Readings constitute an integral part, properly speaking, of the authorised Version; and to add any thing would be to *alter* this version, and to omit any thing would be to render it *imperfect* ... the *Marginal Readings*, in our authorised translation, are essential to the integrity of the Version itself ... and they are of so much importance as to be in several instances preferable to the *Textual Readings* themselves ... in the proportion of at least *eight* to *ten* [i.e. eighty percent].”¹ Such a statement should be seen for what faulty logic and unbelief it is. “It has been sometimes alleged that the alternative renderings ... which are set in the margin of the Authorized English Version, are superior, on the whole, to those in the text. It would be indeed a conspicuous instance of bad judgment on the part of the Translators, if it could be justly alleged that where two or more senses of a passage were brought fairly before them, they mostly, or even frequently, put the worst into the body of their work. But no competent scholar who has carefully examined the matter will think that they have gone so far wrong. On the other hand, he will perhaps feel disposed to complain that so many of these marginal notes assign a sense to the sacred record which cannot be accepted as true.”²

Yet, due to ignorance, there are any number of good preachers and Bible teachers who think that the margins are dependable, or that they may taken in the place of the text as alternates. If people know how to use the helps, well; if not, then they must be taught to understand these things. In his 1850 lecture, “How to prevail with God”, Charles Finney erroneously asked, “Have you examined your Bible with marginal references, or a concordance, to see what that book really says on the subject?” J. W. Burgon also indicated that the margins were valid.

Edward Hills showed that “The marginal notes which the translators attached to the King James Version indicate how God guided their labours providentially. ... These marginal notes show us that the translators were guided providentially through their thought processes, through weighing every possibility and choosing that which seemed to them best.” The translators were choosing from alternates what was final and what was variant, a point which even Hills did not fully grasp, “As the marginal notes indicate, the King James translators did not regard their work as perfect or inspired, but they did consider it to be a trustworthy reproduction of God’s holy Word, and as such they commended it to their Christian readers”.³ Yet the translators indicated something more, that once a reader did seek further, once he did understand, that he would see that their work was good.

¹ Clarke, volume 1, pages 21, 22.

² Scrivener, page 43.

³ Hills, chapter 8.

Certainly, the translators and Hills and any believer today should not regard the making of the King James Bible as inspired, but that perfection is the result of God's provision: what God provides is perfect, "*He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*" (Deuteronomy 32:4). Therefore, since the King James Bible has been provided by God as the representative of His Word in English, indeed by His providence as the final form of the Word, surely it must actually be perfect, even if this was not recognised historically.

Several case studies into the margins can be offered, such as the statement at Luke 17:36, "This 36th verse is wanting in most of the Greek copies." Clearly the translators were not indicating that they doubted the validity of that verse, but were showing mere facts. The use of the word "wanting" implies missing and needed. Another example is that it is clear that the margins have never been used as Scripture in the Anglo-Protestant tradition, so that no one ever had a memory verse like, "He maketh me to lie down in [pastures of tender grass]: he leadeth me beside the [waters of quietness]" (Psalm 23:2 faux). Finally, the margins cannot be used as an aid to interpretation, "whose land the rivers have spoiled!" (Isaiah 18:2b) becomes "whose land the rivers [despise.]" This by no means settles whether or not the Australian Murray and Barwon Rivers were being spoken of by the prophet. Interpretation, in short, must be by understanding the proper mode of Scripture, and by comparing Scripture with Scripture.

¶ *The abbreviations of Bible books*

Some Bibles on the table of contents give a list of abbreviations of the books, which are usually used in the margin notes. In 1611 books were not consistently abbreviated, nor are they in present Bibles. The book of Matthew can be abbreviated to "Mt.", "Mat.", "Matt.", and "Matth.". In the proper margin notes of the King James Bible, the old abbreviation for the Song of Solomon "Cant." can still be found, as well as abbreviations for several apocryphal books, namely "Wis." (Wisdom) and "Ecclus." (Ecclesiasticus). A list of abbreviations is given, though variations abound even in the Bibles printed by both University Presses, and generally some flexibility is tolerated, thus, "Ex." or "Exod.", "Is." or "Isa.", "Jam." or "Jas" and so on.

¶ *The Apocrypha*

The Apocrypha is a collection of books added to the Bible by the Romanists, claimed by some to be Scriptural, but are shown to be wanting. Their originals have been lost, and were translated into English having only second hand translations as a basis. The writings vary greatly, some childlike, some pretentious, but all falling far short of the inspired Holy Writ. No doubt these books are the products of over zealous Jews and post-Christ heretics attempting to emulate the canonical books.

The books are repositories of false wisdom, contradictory histories and absurd stories; nevertheless, the Apocrypha should not be disregarded, but approached in the same way one may regard Josephus, Plato or some other ancient. They are of interest despite all their faults because they give insight into the world as it was, and show themselves to be manifestly corrupt stones in the work of building false religion.

Most of the books have an Alexandrian origin, and were generally rejected by the Church Fathers. Jerome considered them beneficial for instruction, but the Romanists officially accepted them at the Council of Trent. The Protestant view was that they were human writings of no doctrinal authority.

The translators of the 1611 did not consider the Apocrypha to be Scriptural, the company working on the translation of these books were the quickest to complete their task. They translated it well, giving

it a vastly different, earthly tone rather than the high and weighty voice of Scripture. The King James Bible has always placed the Apocrypha in a separate section, whether between the Testaments as was done in 1611, or as an appendix. It should be treated in this way, as completely extra-Biblical.

Scrivener reports that one of the King James Bible translators, Archbishop George Abbot, had forbidden the issuance of the Bible without the Apocrypha in 1615.¹ The Apocrypha was omitted in the noteworthy 1629 Edition of the King James Bible, and many since. “British Protestants were all using the King James version of 1611, though most of them used it in editions omitting the Apocrypha, which stout Protestants had come to think ought not to be printed within the same covers as the Old and New Testaments.”² The 1769 Edition retained the Apocrypha, but this was not because they believed it to be Scripture, because the 1769 also contained a prayer book — it was merely a comprehensive two volume set that contained all the relevant materials in a revised format. This meant that the 1769 Apocrypha would be superior to that of 1611, having updated the spelling, margin notes and printing errata. The British Foreign Bible Society ceased to have the Apocrypha printed in 1827.

Scrivener produced a critical edition of the King James Bible Apocrypha in 1873, and put much effort into this, admitting his false doctrine: “if indeed their authors, so full of faith and holy fear, can be regarded as entirely uninspired”.³ Evidently he was putting himself in the Romanist fold, going on to suggest that perhaps some of the Apocrypha was Scriptural. He even chided the King James Bible translators for not taking the Apocrypha seriously enough.

No doctrine or sermon should be preached and taught using the Apocrypha as a basis. It does not form part of the pure Word of God, and it would best if it were kept out of Bibles, but produced in separate volumes, especially since it is included in devilish modern versions. The Apocrypha is not necessary reading for Christians, though one of its uses is to regard its literary value, and to examine the King James Bible translators work on this interesting corpus of works.

Regarding the Word of God, the Apocrypha contains heretical ideas, “And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; Let heaven and earth be made; and thy word was a perfect work.” (2 Esdras 6:38), which is stating that the Word is not eternal, but created by God. There is also claim that the Word of God has failed: “and why the law of our forefathers is brought to nought, and the written covenants come to none effect” (2 Esdras 4:23b). Also, that some of the Bible is secret, “And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to morrow this hour shalt thou begin to write.” (2 Esdras 14:26). And that some of the knowledge of the Bible unattainable, “And said, Thy heart hath gone to far in this world, and thinkest thou to comprehend the way of the most High?” (2 Esdras 4:2). The prologue to the book of Ecclesiasticus plainly states that nothing, including the Bible, can be properly translated from the Hebrew to another language, “For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language.” Beside these doctrinal errors, the Apocrypha contains prophecies concerning the events surrounding the Church Restitution entirely from the wrong perspective, including that the supposed lost tribes of Israel are to return from the north, making them synonymous with the armies of Magog.

¹ Scrivener, page 19.

² McManners, page 351.

³ Scrivener, page 143.

The Apocrypha is omitted from representation in present Bibles because:

1. The books were originally written in Greek, not Hebrew, which is a requirement for the Old Testament. Therefore, it is not part of the Hebrew Canon.
2. None of the books ever claim to be the words of God.
3. It was not accepted by the early Church, and none of the apostles ever quoted it.
4. The books did not form part of the Protestant Canon.
5. They contain exaggerations, and have a fabulous quality.
6. They teach false doctrines, such as those agreeing with witchcraft and immorality.
7. There is little manuscript or historical evidence for them.
8. They are infantile in their attempt to imitate the Hebrew Scripture.
9. They were written after the events described, usually long after, even after Christ.
10. They are hidden, secret and of ambiguous origin.
11. The books are accepted by the Romanists.
12. Heretics in the time of the Church Fathers accepted them.

The books of the Apocrypha are:

1 Esdras — an imitation of Ezra, which takes material from the book of Ezra.

2 Esdras — an imitation of Ezekiel and the prophecies of Daniel, of almost no historical value, which has been dated as late as the year 270. It contains many Judaist false doctrines.

Tobit — a superstitious and romantic tale with a dualistic view of good and evil, and promoted certain Judaist traditions.

Judith — a fable which pretends to be a historical record, but is in fact merely a story with a moral value.

The rest of Esther — a radically false addition to Esther, which was mixed with the book much later.

Wisdom — an imitation of Proverbs, and is falsely ascribed to Solomon.

Ecclesiasticus — an imitation of Solomon's writings which belonged to a man named Jesus the son of Sirach.

Baruch with the Epistle of Jeremiah — an imitation of Jeremiah which is made up of two sections, both of which were written by different authors and containing historical errors.

The song of the three children — an imitation of Daniel, and a completely untrue history.

The story of Susanna — a carnal tale with a childlike quality.

The idol Bel and the Dragon — a fabulous tale appended to Daniel as a supposed vision.

The prayer of Manasseh — an imitation of Kings or Chronicles, written in the time of the Maccabees.

1 Maccabees — a history of the Maccabees with some inaccuracies, but otherwise a genuine record of those events.

2 Maccabees — an exaggerated history of the Maccabees.

The standard version of the Apocrypha in English would be that of the King James Version, not those which are found in some modern versions. Any following the 1769 Revision would be adequate, though, an edition printed by the Cambridge University Press would be the best. The Pitt Press of Cambridge University has produced slender volume edition of the Apocrypha.

Oxford variations found in the Apocrypha include: "their's" (2 Esdras 3:34, Judith 5:18, 2 Maccabees 13:22), "enquire", etc. (2 Esdras 9:13, Tobit 5:13, Judith 8:34, Ecclesiasticus 21:17, 1 Maccabees 9:26), "our's" (1 Maccabees 12:23), "your's" (1 Maccabees 12:23), "counsellor", etc. (1 Esdras 8:11, 26, Add. Esther 13:33, Wisdom 8:9, Ecclesiasticus 6:6; 37:7, 8 and 42:21). It must be understood that there is no Biblical promise to preserve or purify the Apocrypha as it falls outside the realm of the Word of God, and so the studies of it, such as word comparisons, has been passed over.

¶ *Overview of The Epistle Dedicatory*

The Dedication was written by the 1611 translator or editor, Thomas Bilson. It appeared in the 1611 Edition, and has been retained in Cambridge Bibles ever since. Slight differences can be observed in it in different King James Bibles in it. It is also cut short in some, probably for the reason of eliminating anti-Romanist statements, most specifically, “Popish Persons at home or abroad, who therefore will malign us” (TED, Paragraph 5). However, this statement should be retained as it is a historical fact. Some publishers do not print The Epistle Dedicatory at all.

The Epistle receives relatively little comment, but has been generally slandered for its enthusiastic royalism. The Epistle Dedicatory was basically a tribute to King James, and ascribed the entire work to him, thus the proper title of the version as being the Authorized King James Version of the Holy Bible, since it was both authorised by and dedicated to him.

The Epistle Dedicatory can be broken down into portions. They are the introductory title matter, and six paragraphs.

The title indicates that it is being presented to King James. King James ruled Great Britain, that is, the island consisting of England, Scotland and Wales. England already ruled Wales, and since James was the king of Scotland, this solidified the “United Kingdom”. Since William the Conqueror of Normandy had established his rule in England, the English monarchs had the right to the throne of France. These claims led to the Hundred Years’ War, which England ultimately lost, and concluded with English dominion of only the channel islands. Since the French Revolution, and in light of the death of the heir to the French throne in 1883, the monarch of England could, in effect, be the royal head of France. The Irish were conquered by England in 1171, and had to be pacified at various times through history because the some of the Irish were rebellious due to the influence of Romanism. Since the Irish monarchs had been lost, this could allow for the monarch of England to claim to be the sovereign head of that island. In modern times it is unlikely that the monarch of England should claim France or Ireland, in that there is a trend toward the division and ending of anything which made the British Empire great.

The title “Defender of the Faith” (see Jude verse 3) was given to Henry the Eighth by Pope Leo the Tenth for his attack on Martin Luther. This title was ratified by King Henry’s parliament in 1544. However, the “faith” which King James contended for was not Romanism, but Protestantism.

In the fourth paragraph, the words describing the King James Bible as “one more” translation indicate that the it was to be and seen as the final English Translation. It was an exact translation, that is, not poetic, paraphrased, or otherwise based on corruption. The translators considered that the Scripture was currently available, and currently translated into English. This was done with tremendous foresight, as the English language became the global language.

In the last paragraph, there is an indication that King James would be remembered, and history shows how through successive ages, he has been honoured with a Bible bearing his name.

The text of The Epistle Dedicatory has been edited since 1611, as evidenced by a comparison of the 1611 Edition with the Cambridge Edition. The editing has been done in a process not unlike that which the Bible text itself has been conformed to, though there are some noticeable differences in style such as capitalisations and use of italics.

The word “Christian”, which appears in the fourth and fifth paragraphs, is presented in the Oxford and London Editions as “christian” (lowercase). This is plainly improper, and not fitting with the capitalisation of the other words in the Dedication. This shows the Cambridge presentation to be the standard. The Dedication found in Collins Bibles differs more substantially in punctuation.

¶ *Overview of The Translators to the Reader*

The preface was written by Miles Smith, of Brasenose College, Oxford, one of the translators of the King James Bible. He became the Bishop of Gloucester in 1612. “The reputed author of this noble Preface (for, in spite of the quaintness of its style and the old fashion of its learning, it deserves no meaner epithet) is Dr Miles Smith of the first Oxford Company, who would naturally be one of the ... final revisers.”¹ “His Preface for many years stood at the beginning of the version. But for various reasons — its length, its obscurity, its controversial and academic character — it has gradually come to be omitted by modern publishers of the King James [Bible]”.²

It appeared in the first King James Bible printed in 1611, and in later King James Bibles. Since 1769 it has grown more and more rare. All the major publishers have editions with the preface, and it can also be found in various other tracts and books, such as Scrivener (1884), The Trinitarian Bible Society (1911), Goodspeed (1935), Beegle (1960), etc. A vast majority of present King James Bibles do not contain the preface. It was once printed separately and distributed as a tract by the Society for Promoting Christian Knowledge.

The preface has undergone a history similar to the text of the King James Bible. Thus, the 1611 “perfited” has been changed to “perfected”, or “brute beasts” rather than “bruit-beasts”, or “an hole” rather than “a hole”, or the abbreviation for “Saint” as “St.” instead of “S”.

There have been several attempts to edit the preface. It is possible to consult what Miles Smith actually wrote by hand, which is apparently kept in the Bodleian Library, Oxford. However, sometimes there seems to be purposeful adjustment of so-called “offensive” statements, like deleting out reference to the Jewish tongue being barbarous, removing a portion which calls certain people “dogs”, or changing an inference to the Popes as being Antichrist.

Since the available editions of *The Translators to the Reader* contain all types of variations to each other, there has been a need to adhere to a proper standard for the use of quotations and for proper understanding. Scrivener’s Edition would have sufficed, and has been adopted by some scholars, but there are inconsistencies in this text. Also, it is plain that Scrivener systematically rejected almost all changes, attempting to redact the 1611 text to a pedantic degree, even by using identical margin reference marks in the text.

The Cambridge Edition of the *Translators to the Reader* as presented in the Pitt Brevier Edition with Apocrypha did not use italic type, nor contained marginal notations. The italics have never been used entirely consistently, as some names — such as, Rome, Jews and Philistines — sometimes escaped being italicised. The marginal notes are not necessary for the average reader, and therefore, their removal should not be considered a loss.

¹ Scrivener, page 39.

² Goodspeed.

Since the preface is the product of a mind with a classical education of Elizabethan and Jacobean England, one should expect that there may be some difficulties in understanding upon the first reading. It was written to appeal to Puritans and answer Catholics. The preface contains Latin, Greek, allusions to classical history and quotes from early Church Fathers.

The Translators to the Reader has been divided into sections, and some sections are made up of multiple paragraphs.

1. The best things have been slandered
 - A. The work ought to be accepted, instead it is rejected
 - B. It is generally rejected, and has false accusations made against it
 - C. This is known from history:
 - a. New things are often rejected
 - b. Even those new things that bring:
 - i. Civility
 - ii. Law
 - iii. Learning
 - iv. Discussion
 - v. Life sustenance for Christians
 - c. Therefore, anyone rejecting this is foolish, examples:
 - i. Some have been killed for bringing civilisation to barbarians
 - ii. Some places have made unworkable laws unchangeable
 - iii. Some consider learnedness the same as compromise with worldliness
 - iv. Some hold doctrinal discussions useless
 - v. Some have not held to the Scriptures, but allowed error to poison them
 - d. Thus, anyone who is to do anything worthy should expect persecution
 - D. It is not only the common man who suffers, but the sovereign who sponsors a work, examples:
 - a. The Syrian army was commanded to fight against king of Israel, not other soldiers
 - b. King David was scoffed at for dancing before the Lord, though others were also joyful
 - c. King Solomon was despised for the taxes for the temple, though it was for God
 - E. It is a hard thing to please everyone, but God is the first one that must be pleased
2. The highest persons have been slandered
 - A. The following examples are of rulers who have suffered slander:
 - a. Cæsar was considered arrogant for standardising the calendar
 - b. Constantine was thought immature in his ready donations to “Christianity”
 - c. Theodosius was an intellectual ruler, and so some said he was no warrior
 - d. Justinian was accused of reforming the laws just to bring in his own laws
 - B. Their goodness was spoken against
 - C. This phenomenon lasts until modern days, examples:
 - a. Moses said that the second generation were as bad as the first
 - b. Solomon said that there is nothing new, but history repeats itself
 - c. Stephen said that the Jews of his day were the same as the unbelievers in Moses’ days
3. King James’ continuance regardless of the slanders
 - A. King James, ruler by right, learned, knew that slander would come
 - B. Though change is necessary, yet it is not abided by some
 - C. King James continued steadfastly regardless of this
 - D. It is the duty of a sovereign to uphold religion

- a. They are honoured by men
- b. They are honoured by God

4. The praise of the Scripture

- A. No one can do right and know the truth without Scripture
 - a. The Scripture must be searched
 - b. The Scripture must be studied
 - c. The Scripture reproves those who do not know it
 - d. The Scripture makes wise
 - e. The Scriptures instruct, make hot, etc.
- B. Take up and read the Scriptures!
- C. They are full of doctrine, wisdom, religion, etc.
 - a. As Augustine promoted
 - b. As Jerome wrote
 - c. As Cyrill taught
- D. All true Christian leaders will give witness to its perfection
 - a. Tertullian calls it full
 - b. Tertullian accepts nothing without it
 - c. Justin Martyr relies only on the divine inspiration
 - d. Basil rejects anything else, including all additions and subtractions
 - e. And to many others witness could be sought
- E. The Scriptures are like the pagan concepts of cornucopia, the invincible, impenetrable items
 - a. If these items are of men's myth, how much better is the spiritual? Examples:
 - i. Like a complete weapons system
 - ii. Like the trees for the healing of the nations
 - iii. Like prophet's blessing of the cruse of unlimited oil
 - iv. Like good bread, not mouldy
 - v. Like good herbs, not poison
 - vi. Like water, not lack thereof, etc.
- F. This is to be expected, since God in heaven is perfect
 - a. He inspired it
 - b. Its form is God
 - c. He makes it effective
 - d. By it men are blessed

5. Translation is necessary

- A. Men must understand the Word in their own language
- B. The Bible does not restrict itself from or to any language
- C. Whilst it remains untranslated, it is useless to the common man
 - a. The Scythians and Greeks were foreign to each other
 - b. The Latin Romans said Classical Syriac was barbarous
 - c. The Jews likewise treated the Gentiles as strangers
- D. Thus, the Senate in Rome needed translators for the Empire's good
- E. The Christians required translations to:
 - a. Break the shell or husk
 - b. Open the window for light
 - c. Remove the cover of the well
- F. Otherwise one cannot read for being unlearned, it is then a sealed book to him

6. Old Testament translation from Hebrew to Greek

- A. While Hebrew was the language of Israel, the Old Testament in Hebrew was sufficient
- B. Nearer to Christ, the Greeks ruled Palestine, so the Jews in Egypt translated the *Septuagint*
- C. The *Septuagint* was a preparation for Christ like another John the Baptist
 - a. The Greeks were interested in books and religion, and had good scribes
 - b. The Greek tongue was a common tongue
 - c. It was known in Asia, Europe and Africa
- D. When the Gospel came to the Gentiles, there was a translation ready for them
- E. However, the *Septuagint* was imperfect
 - a. The apostles did not officially change it, or they could be accused of manufacturing
 - b. The *Septuagint* was allowed to be used, even though the Jews themselves knew its faults
 - c. Thus, other Greek translations were made after Christ
 - d. These were collected by Origin in the *Hexapla*
 - e. The *Septuagint* remained the most prominent
 - f. The *Septuagint* was even called an “Inspired Translation” out of ignorance
 - i. It was made by men
 - ii. It was good, but contained additions, subtractions, corruptions

7. Translation of Hebrew and Greek into Latin

- A. Latin was a universal tongue because of Rome’s dominion
- B. There were many Latin translations, not all of them good
 - a. There were Old Testament translations from the Greek rather than Hebrew
 - b. However, Jerome rectified this in his *Vulgate*
- C. Jerome’s Latin became the standard, and was useful for Protestants later

8. Translating into the common tongue

- A. The Latin translations were available before Rome officially became “Christian”
- B. Some examples of the betterment of the state of the Scripture by translation:
 - a. Jerome was able to discern many false readings, and eliminate them in the Latin
 - b. Jerome also was able to consult and translate the *Septuagint*
 - c. Jerome, according to Erasmus and Romanists, also made another translation
 - d. Chrysostom spoke of the Gospel increasing in other tongues
 - e. Theodoret said that the Word had gone to many nations
 - f. There are multiple other examples of translation in Europe, etc. up to the Reformation
- C. The notion of translation is not new, but old

9. The Romanists’ unwillingness that the Scripture should be translated into the common tongues

- A. Romanists made it a sin to read or translate the Word in the mother tongue
- B. One Pope was more lenient than another, thus a double standard
- C. They are afraid of the light because their deeds are evil
- D. But even some of their own men have translated the Scripture into the vulgar tongues
- E. The Rheims-Douay was only done to answer the Protestant English versions
- F. This shows their guilty conscience
- G. But they use darkness and deceit to shy away from the Word

10. The reasons of Protestant dissenters and Romanists against the work

- A. The Work was accused of being slow, and of too much checking of past translations
 - a. They asked, Are none of the past translations any good that a new one must be done?
 - b. They said, The world will see that you are taking so long and think ill of it

- c. They said, These are not Catholics, they are not able to do it
 - B. But the response was:
 - a. The translators did not condemn the old translations
 - b. The translators did their best in checking, and this was for pleasing God, not men
 - c. The translators worked by God's grace and for His glory
11. A satisfactory answer to the brethren
- A. The former English translations were good, needful and were being checked
 - a. There could be no new translation without basis on the old
 - b. The former helped the latter
 - c. The best translation would result
 - d. The Word would be fully revealed and understood
 - B. It took time and work to make a good translation: perfection would now come
 - a. Those who did the former works should not be despised, nor yet the latter works
 - b. The work of victory would only come from multiple battles, not just three, but five or six
 - c. Aquila needed to revise his Greek translation before it was accepted
 - d. Even worldly books are edited and are better, such as Aristotle
 - i. If worldly books are so treated, how much more should the heavenly?
 - ii. It is like chaff to wheat, glass to pearls
 - C. Therefore, let no one despise the work, since it is good to maturely examine and present
 - a. If anything is wanting, it is corrected
 - b. The worst in the English versions is better than the Romanist
 - c. And by the process, perfection is revealed
 - D. It is to King James' credit that he ordered this revision
 - a. The translators did their duty
 - b. The Protestant dissenters should realise that the king did this for them
 - i. The Puritans brought up their grievances at Hampton Court
 - ii. They suggested a new translation
 - iii. The king agreed
 - iv. The Puritans should be satisfied with this
12. Answering the adversaries
- A. Every Protestant English translation is the Word of God, though some are less fit than others
 - a. Just as a man may be good looking, yet have blemishes
 - b. The Word should not be banned because of blemishes
 - c. The Original was perfect
 - d. The Romanists refused the Word, and burnt it — so they despised God's Spirit
 - B. Several examples are given:
 - a. Rome was badly rebuilt, yet should it have been burnt for this reason?
 - b. Nero was never justified for his burning of it
 - C. Again,
 - a. Was the second temple of Ezra and Haggai any less, because it was unlike Solomon's?
 - b. The Jews wept, and were angry against the Greeks who profaned it
 - D. Likewise are translations,
 - a. Though the *Septuagint* was poor, the Apostles did not reject it
 - b. The Christians used the *Septuagint*, and considered it to be generally the Word
 - E. The Romanists accused the English translators of being heretics
 - a. The translators claim that they were not heretics
 - b. They claim that the Romanists were not "catholic", i.e. universal Christians

- c. Men should be tried by their faith, not by their supposed poor translations
- d. Augustine used a heretic's work when it was correct
- e. The Christians used the translations of the Jews and the heretic Origen
- F. Those who do not know these things are wearied, and those who do know are troubled
- G. The third area which the translators were attacked in was the area of mending translations
 - a. It was a good thing to fix mistakes in the English
 - b. It was like repenting
 - c. It was like being aware of one's faults
 - d. Pride must not be in the way
- H. The Romanists themselves have adjusted their own works, official books and translations
 - a. One Pope accepted one service book, another abolished it
 - b. Then Romanist congregations were split between and old and a new edition
 - c. In the mediæval times, a certain Pope eliminated the older style
 - d. Later, the variety of breviaries was replaced with one
 - e. Thus, the Romanists themselves are inconsistent, and ever changing
- I. If the Romanists accuse the Protestant of differences in their translations:
 - a. They are inconsistent, like hypocrites stoning others
 - b. Even Romanist revisers of the *Vulgate* admitted to problems in it
 - c. One Pope accepted Erasmus, another did not
 - d. Pope Leo also ordered translations
 - e. It is much like the Old Testament, which was insufficient, and needed the New
- J. If the Romanists say that the inconsistencies were the private opinions of a certain Pope,
 - a. These private opinions were shared by inquisitors, Trent councillors and others
 - b. One edition of the *Vulgate* printed in one place differs from another, yet both are accepted
- K. One Pope commented that so many translations into Latin was the work of Satan
 - a. The mingling made all words doubtful and uncertain
 - b. This same Pope said the *Vulgate* alone was the standard
 - c. Then he commanded a new revision of it
 - d. The Pope after him made changes to it
 - e. Thus, there is no harmony among them
- L. The whole matter would be one of setting the house in order before going to war

13. The purpose of the translators

- A. The translators took a holistic approach
- B. They did not need to make a new translation, but a new one from making the old ones better
- C. The translators were not selected by pride, but by the sound judgment of others
- D. The translators were learned, not novices learning on the job
- E. They were people who were familiar with the tongues
- F. They were like Jerome who translated the Old Testament not merely from Greek but also Hebrew
- G. They were believers, who trusted in Christ and delighted in the Word, as did Augustine
- H. There were not too few or too many of them
- I. They had the originals of the Old and New Testament to use, that is, the authority
 - a. The truth is tried by the Greek and Hebrew
 - b. Translations must be based on the original tongues
 - c. This is what the translators of the work used
- J. They took their time and were not hasty
 - a. They did not overshoot, nor fall short
 - b. It took over a thousand days to do

- c. Though maturity in understanding means quickness, this work was slowed by importance
 - K. Other translations were carefully checked
 - L. Thus, the translation was brought about
14. The diversity of senses in the margins where there is a possibility for it being correct
- A. Some would not have anything in the margin, since it would undermine the authority of Scripture
 - B. But this is not sound, because:
 - a. The basics are clear in Scripture
 - b. People must exercise learning to check each reading
 - c. People must rely on God to help them
 - d. People must search the Scripture for conference
 - C. God has allowed for a variety in certain places
 - a. Which does not disturb the area of salvation
 - b. So that men would move with godly fear in these cases
 - c. For honesty of the actual state of things
 - D. There are some words which appear only once, and are somewhat uncertain
 - a. The Jewish Rabbis are uncertain about some things
 - b. The *Septuagint* is in variance about some things
 - E. Therefore, the margin allows for a reader to discern, and to judge (by God's help)
 - a. As variety of translations were profitable for understanding the sense
 - b. Yet a Pope forbade such presentations, though some did not agree with him
 - c. It is better to judge, than to be ignorantly certain and in error
 - d. As though a man in his own knowledge is unable to make an error
 - e. But men, especially Popes, are seen as fallible
15. Why the translators did not always use the same English word for the same original word
- A. Some think it would be exact to always use the same word
 - a. This may be right, but the sense changes when the same word is employed
 - b. And by this inflexible rule, the same English word would always be used
 - c. But the Kingdom of God is not restricted in vocabulary
 - d. For ever has there been strifes about words, and these are meaningless
 - B. Others accused the translators of treating English words unequally
 - a. Words are amoral
 - b. Words are tools
 - c. Words should follow the Hebrew and Greek into English, not invented English
 - C. The false doctrines of the extreme Protestants were avoided by not using their words
 - D. The darkening of the understanding of Romanists' Latinised words were also avoided
 - E. But the Scripture in English is to be for the understanding
 - F. There are many other things also, but shall not be said
 - G. The reader is commended to God, who by His Spirit will teach, help and lead
 - a. God opens the eyes
 - b. God provides the water to drink
 - c. God had the King James Bible translated:
 - i. God, King James, and the translators ought to be thanked, not despised
 - ii. One must not be like the swine who trod the pearls under feet
 - iii. One must not be like the people who begged Jesus to leave
 - iv. One must not be like Esau who sold his birthright for some pottage
 - v. Love the light, receive the good things, do not go naked or hungry
 - d. No one should reject this, and then make some other translation afterwards

- i. Believers must be sober and defend it
- ii. But for those who reject it, they shall feel God's wrath
- iii. The reader should do God's will
- iv. And serve Him

The main differences between the Cambridge Edition and the other historical editions of the translators' preface, not counting where one favours the 1611 Edition include:

Section 1, Paragraph 1. "Churchmaintenance". The London Edition often leaves out hyphens.

Section 1, Paragraph 1. The words "his heel" instead of "the heel". The London Edition follows the wording from the King James Bible in John 13:18 against the original preface.

Section 1, Paragraph 2. The word "at" is deleted from "at the chiefest" in the London Edition.

Section 2. The word "latter" for "later". The London Edition is clearly wrong, in that "latter" implies a choice between two times, but "later" describes times more recent than those previously mentioned: this is clearly the case here.

Section 2. The word "even" is deleted from before "Cum" in the London Edition.

Section 3. The word "more" is substituted for "most" in the London Edition to align with several occurrences of "more excellent" in the King James Bible.

Section 4. The London Edition wrongly substitutes "later" for "latter", where the Church Fathers are divided between those which came before or after Augustine (or the council of Nicaea).

Section 4. The wrong use of grammar, "as St. Basil calls it" instead of "St Basil calleth it". The London Edition is inconstant with itself in numerous other places by doing this.

Section 9. The lowercase "church of Rome" (Section 9) in the London Edition, which should be capitalised.

Section 9. The word "toward" instead of "towards". This is consistent with the 1769 Revision of the King James Bible; however, these rules do not necessarily apply in the non-Biblical text.

Section 9. The phrase, "the mother tongue" instead of "their mother tongue". The London Edition makes a superfluous change.

Section 10. The spelling of "Jerusalem" from "Hierusalem". The London Edition has modernised the spelling.

Section 11. The quaint form of "Hampton-court" is found in the London Edition.

Section 12, Paragraph 3. The words, "to account of" are added before "publisheth" in the London Edition, while the Cambridge Edition has "published" in that place. The apparent immediate succession of Popes is explained by adding the words "to account of" in the London Edition, so as to allow for the fact that several Popes were instated but did not effectively rule between the two Popes mentioned.

Section 12, Paragraph 3. The old spelling of "shew" for "show" is introduced into the London Edition, against the 1611 Edition.

Section 13. The word "wheal" is substituted for "whey" in the London Edition. The word "wheal" means welts, and creates a mixed metaphor, as welts cannot be drunk.

Section 13. The word "yea" is deleted from the London Edition, against the witness of the original.

Section 14. The word "shew" replaces "show" in the London Edition.

Section 14. The old word "lothing" replaces "loathing" in the London Edition, against the witness of the original.

Section 14. The London Edition boldly replaces "skin is penetrable" with "body is subject to wounds" in line with a quotation from Revelation 13, referring to the Pope.

Section 15, Paragraph 1. "Get you hence" has replaced "Get ye hence" in the London Edition in line with the language and revision which has taken place in the King James Bible.

The London Edition also contains numerous punctuation differences. The London Edition changes, deletes and adds some margin notes. Scrivener's Edition adds in some italics and expands the margin notes.

¶ *General word statistics on the Pure Cambridge Edition*

1 Bible

2 Testaments

66 Books

1189 chapters

31,102 verses

789,630 words (counting all hyphenated and apostrophised words as one whole word)

14 Epistle subscriptions of 186 words

116 Psalm titles (superscriptions) of 1034 words

22 Hebrew alphabet subtitles in Psalm 119 (and another 22 Hebrew characters in some printed editions)

2 Testament subscriptions of 7 words

376 words in the Book titles

810 hyphens (in compound words)

1996 apostrophes (in the main text)

2970 paragraph marks (and 14 more in the Epistle subscriptions).

7. Defence of the Authorized King James Bible

¶ *The attack*

The whole crux of the argument supporting the Pure Cambridge Edition of the King James Bible is self-fulfilling: because it is the Word of God, every doctrine about itself will be correct, every detail will be precise, and every doctrine found in the Word of God will show that the Pure Cambridge Edition is correct. Thus, starting with the Word of God, and remaining with the Word of God, this reasoning ends with the Word of God. It guarantees correct interpretation and true doctrines, as it is God who seals and unseals the Word of God, and the Spirit which guides into all the truth (see Isaiah 29:9–16).

The opposite is also possible: by taking a step outside the Word of God, and contrary to it, every thought, and all “logic” will lead to a conclusion which is outside the Word of God. “Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.” (Matthew 22:29). This is the very nature of the spirit of error which is at work in the world at present: “They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.” (1 John 4:5, 6).

It is clear which spirit leads to questions like, “Will the Authorized Version still be reigning in 2011?” asked W. F. Moulton’s 1911 edition of *The History of the English Bible*, page 253. “Or again, will our descendants be reading an English Bible of unfamiliar form, moulded by new learning to teach more perfectly the old message to the changing speech of a latter day?” In other words, is the final Word of God able to reign, or is man doomed to grasping for an unattainable, ever changing, imperfect Word?

¶ *The origin of error*

The world began with the Word of God: “Through faith we understand that the worlds were framed by the word of God” (Hebrews 11:3a). But now “the whole world lieth in wickedness.” (1 John 5:19b). The trend of the world is not random, but very specific, that is, to rebel against God’s words, even to the end, and to embrace a false God, the Antichrist with his false “Word”.

Even though the world began with the Word, a change took place, which altered the course of all things. Satan came and did nothing less than attack the Word of God. He came to Eve at the beginning, in the garden of Eden, and deliberately asked her, “Yea, hath God said, Ye shall not eat of every tree of the garden?” (Genesis 3:1b). By this he questioned the commandment that God had given to Adam and Eve. But he did more than just question, he went on to contradict God, “And the serpent said unto the woman, Ye shall not surely die” (Genesis 3:4). God’s warning was that they would die, so when Satan contradicted this, he was lying. The Bible describes Satan as a liar: “Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” (John 8:44).

Since God’s Word is the truth (see John 17:17b), then anything deviating away from it must be untrue. Every word, idea, person or thing, which presents and speaks differently to the Word of God, is not speaking truth, and is therefore in the realm of error. And Satan is the lord of this realm, where men are in darkness: “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” (John 3:19).

Darkness and evil are self-motivating, and seek to perpetuate themselves, but “The entrance of thy words giveth light” (Psalm 119:130a); therefore, evil seeks to stop the Word from exposing it. Satan is waging a war on the Word of God in the Earth. He is doing everything to stop it, and he is most especially fearful of his own ultimate end that the Word of God assures for him — which cannot be altered — the eternal lake of fire.

¶ *Unbelief*

Unbelief does not mean non-belief, which is impossible, but means belief of something else other than what the Word of God actually states. The motivation behind it is always sin and the desire to persist in error. There have been many people who have chosen to follow lies rather than the truth: “Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.” (Romans 1:21), “In whom the god of this world hath blinded the minds of them which believe not” (2 Corinthians 4:4a).

Satan has ensured that people are cultured and trained not to believe when the Word is spoken: “And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.” (Acts 28:24–27).

¶ *False religion*

In order to perpetuate an anti-Word mindset, Satan has injected false doctrines in the Earth. These are teachings, usually formulated into religions, which bind people into darkness. False religion has at its base doctrines which are different to the Bible. During the rebellion at Babel, Satan ensured that a mighty and vast false religion was established, which would start from Babel and endure to the end of the world. The first Antichrist figure in the Bible was King Nimrod: “And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.” (Genesis 10:8–10).

With the formalisation of the anti-Word religion, Satan had his rule in the Earth: “And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.” (Luke 4:5, 6).

The religion of Babel has been prevalent and is still present in the world. It survived in the scattered nations after the confounding of the languages at Babel, and continued in various forms among the Egyptians, Assyrians, Babylonians, Medes and Persians, Greeks and the Romans. When pagan Rome first began to give way to Papal Rome, the Babel or Babylonian religion was also transferred. And here was a great mystery: Babylonism invaded the true church that was at Rome, so that it became a false Church. The Church at Rome was, of course, genuine when Paul wrote his epistle there (see Romans 1:1).

The great doctrinal shifts occurred after 313 AD when Constantine, the Roman emperor, became a “Christian” while retaining his pagan ideas. This led to Rome setting herself up as a new religious

institution, which fought against and persecuted true Christianity, especially by attacking the Bible. False religion has never been passive, but actively seeks to promote false teachings and attack the truth. The religion of Babel, which continues as Romanism and confederates, false religions and the New Age movement are all at variance with the Word of God.

Paul foresaw that the doctrines of Christianity would be attacked: “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears” (2 Timothy 4:3). So while Biblical Christianity endured, there would also be a great attack on the Word of God: “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” (Acts 20:29, 30).

The evangelical revivalist, Charles G. Finney (1792–1875), said in his lecture, Sanctification I, 1840, “The most violent opposition that I have ever seen manifested to any persons in my life, has been manifested by members of the Church, and even by some ministers of the gospel, towards those whom I believe were among the most holy persons I ever knew. I have been shocked, and wounded beyond expression, at the almost fiendish opposition to such persons, that I have witnessed.” In the days of Christ it was not the Romans who were against him, but the religious hierarchy. The apostles were not so concerned with slave traders or fornicators as they were with false brethren. Historically, the enemy of the true Church has been false religion, most specifically representing itself in the Romanist Institution. This doctrine of Babylon, which hates the Word of God, is working towards becoming the final worldwide religion. Such enmity always stems from fundamental doctrinal differences.

Each generation has had its own dissenters from the truth — the Reformers had to contend with Romanists, the Lutherans with the early Calvinists, the Anglicans with the Presbyterian Calvinists, the Independents with the Presbyterians, the Methodists with the Anglicans, the Salvation Army with Methodists, and the Traditional Pentecostals with so-called “evangelicals” and Charismatics. Such hatred of the truth has always been because of the Scripture: “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” (John 3:19). The reality is that sinners do not want to be exposed, and will go as far as altering facts, including the truth itself, the Word of God, and believing lies. “But evil men and seducers shall wax worse and worse, deceiving, and being deceived.” (2 Timothy 3:13).

¶ *Truth turned to error*

The issue is really about the fact that the Scripture is the ultimate authority. Yet, even with the truth itself, men are not automatically saved from going into error. Lucifer was once perfect, and so was Adam, yet both sinned. It did not have to be so, but it was.

“This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.” (Joshua 1:8). And as Augustine of Hippo said, “O let thy Scriptures be my pure delight; let me not be deceived in them, neither let me deceive by them.” (TTR, Section 13).

Therefore, it is not only necessary to believe and have the Word of God, but also to use and do it: “But be ye doers of the word, and not hearers only, deceiving your own selves.” (James 1:22). The great problem is that many supposed “Christians” have many differing and unbiblical interpretations,

but the Bible says, “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. ... Is Christ divided?” (1 Corinthians 1:10, 13a).

All who are conformed to Christ, and follow the Word of God are not following a multitude of “Christs” or a multitude of variant “Words”. This being true, it is necessary for all believers to properly understand and use the Word of God: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (2 Timothy 2:15). There is a need for people to approach the Word of God correctly, and to understand what God means by His own Word. It is important not only to have the Word of God, but to also use it skilfully.

If the starting point is truth, then the conclusion should also be truth. Much can be discovered in the line to the purified King James Bible that shows that purity was being striven for. But parallel with this, was a deliberate attempt by the enemy to bring error into the Bible, so that what began as truth, should be turned to error: “Ye did run well; who did hinder you that ye should not obey the truth?” (Galatians 5:7).

Given that there are forces at work against the Word of God, it is possible to identify the attack on the King James Bible as a clear outworking of this. The attempted hindrance of the King James Bible has come from two sources — one is by unwitting people, who are open to devilish influence, such as a printer being hungry for filthy lucre. The other is from deliberate attacks by men, driven by devils, to attempt to destroy the Bible in English.

¶ *Various forms of attack on the Bible*

Satan and evil men have used various forms of attack on the Bible: some subtle, and some overt.

1. Ignorance. People in the time of Jesus questioned about Him, “what new doctrine *is* this?” (Mark 1:27c). However, it was not that His doctrines were new, but that the people had poor understanding of the doctrines of the Scripture, because of false teachings: “But in vain they do worship me, teaching *for* doctrines the commandments of men.” (Matthew 15:9). One way the Church could become a compromised stronghold of Satan is if the Word of God itself were attacked in various ways, so that the people would become ignorant of the truth: “My people are destroyed for lack of knowledge” (Hosea 4:6a). For destruction to come, the Devil must ensure ignorance through propagation of his own clouding and deceptive word.

2. Corruption and heresy. “Vanquished by *THE WORD Incarnate*, Satan next directed his subtle malice against *the Word written*.”¹ In the first few hundred years of the Church, heresies were rampant, no less so than in the latter days. Heretics actively tampered with Bible documents to promote their false ideas. Others deliberately corrupted the Scriptures because they want to continue in sin, as Paul said, “For we are not as many, [compared to those] which corrupt the word of God.” (2 Corinthians 2:17a).

Augustine of Hippo recorded of people who tried to delete out of the book of John the story of the woman caught in adultery in John 7:53–8:11. Those early heretics did not want a merciful Jesus to forgive the woman for sinning. Some modern versions follow the heretics, claiming that the most reliable manuscripts do not have these verses, but this is an untrue indicator, since the reliable

¹ Burgon, *The Revision Revised*, page 334.

witnesses and significant other persons (such as the Roman Catholic Jerome) indicate that these verses belong in the book of John.

It is very strongly argued that 1 John 5:7 is missing from certain copies because early heretics (called Sabellianists), who did not believe in the Trinity, wanted to delete those words. They had partial success in the areas where Greek manuscripts were used, but not in places where Latin manuscripts flourished.¹

3. False Scriptures. Some have promoted their own words as authoritative, attempting to displace the Bible. These include the heretics in the time of the Church Fathers who penned counterfeit books and tried to add them to the Bible, and the modern day cultists who likewise claim to have received new “Scriptures”. This trend began in the Old Testament times, when some wrote books pretending to be from Biblical figures. Paul warned of all these saying, “That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us” (2 Thessalonians 2:2a). So evidently someone even sent false epistles in the apostle’s own name.

4. Private interpretations. One work of replacement has been the attempt to change the meaning of the Word through subtlety, by jumbling it in such a way that people interpret the words with alien and even opposite meanings to what God intended. Peter plainly said, “Knowing this first, that no prophecy of the scripture is of any private interpretation.” (2 Peter 1:20). Paul was also against these intellectual corrupters: “Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.” (2 Timothy 2:14). This same work is seen in those who say, “the Greek really says or means this”, or, “a better translation of this word would be that” — such statements are really based on man’s subjective private interpretations.

5. Burning and destroying copies of the Word. A bold form of repression of the Word was the active burning of the Bible. King Jehoiakim did not like what he heard, so he destroyed the Scripture: “Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.” (Jeremiah 36:25). Burning of the Bible was practiced by Romanism during the Reformation, when many people were able to read the Word of God for the first time in their own language. This has also been done by oppressive governments and evil religions.

6. Replacement. Jerome’s Latin *Vulgate* replaced the older versions of the Latin available. Likewise, after the Council of Trent, the Romanists decided to translate the *Vulgate* into English in order to replace the Protestant Bibles. Over the years, with the proliferation of modern versions, there has been a general trend toward Romanism and its brand of “Bible” rather than the King James Bible. This, of course, is directly linked with the warming of global religious unity promoted by ecumenism.

¶ *The Romanist accusations against the King James Bible*

The issue against the truth has been often directly connected with the King James Bible: the Romanists, who are against the truth, have set themselves against the King James Bible from the beginning.

1. The Romanists said that since the Latin *Vulgate* was the Word of God, then no new version, especially one that did not follow the *Vulgate*, could be the Word of God. However, the *Vulgate* does

¹ Hills, chapter 8.

not fully answer back to the Originals, even though it was based on Hebrew and Greek copies. Nevertheless, the *Vulgate* was not an entirely false work, because the King James Bible does follow some of the *Vulgate's* readings where they have been confirmed to be correct. But the Romanists were biased to their Rheims-Douay, and later, the Jerusalem Version (and others).

2. The Romanists also accused the English versions as being the works of heretics, because they were not Romanist. This is because they have the unnatural bias that everything outside of themselves is wrong.

3. Thirdly, they had something to say about the amount of English versions, which is really no different to their own case, where one Pope printed one Latin edition, while another printed a different one.

¶ *Protestant dissenters*

Not every learned man in England had been invited to work on the translation. Hugh Broughton (1549–1612) was not one to share his glory with another, and was more interested in promoting his personal revision of the Geneva Bible. He wrote a letter saying, “The late Bible ... was sent to me to censure: which bred in me a sadness that will grieve me while I breathe, it is so ill done. Tell His Majesty that I had rather be rent in pieces with wild horses than any such translation by my consent should be urged upon the poor churches. ... The new edition crosseth me, I require it to be burnt.’ Broughton had for thirty years been preparing a revision of the Geneva Bible, which to his mind was the best existing English version.”¹ He also asked, “who bade them put the error in the text and the right in the margin?”² He died within a year.

A story is told of Richard Kilby, one of the translators, who went to a parish Church in Derbyshire one Sunday, where he heard a young parson spent most of a sermon on “correcting” a certain reading in the King James Bible, and gave three reasons supporting his particular reading. Afterwards the doctor commented that he had misled his congregation and wasted time, saying that during translation they discussed the word at length, and even though they knew the three reasons about how the word should be translated the way he had suggested, they also discovered thirteen more considerable reasons why it should have been another way, which they duly rendered in their translation.³

Oliver Cromwell found that in Ireland certain Calvinists had allied with the Romanists against him (the Scottish Calvinists did the same). Meanwhile in England, Presbyterian members of Parliament were threatening to revise the King James Bible. Several people were denouncing the King James Bible, claiming that it undermined Christ’s deity. These same accusations are still to be heard hundreds of years later: some point to Titus 2:13, “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ”. According to the words of the Pure Cambridge Edition, which is a purified text, there is no indication that Jesus Christ is not God, though this is how some twist it. They also point to 2 Peter 1:1, “SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ”. Again, these people say that the King James Bible says that Jesus is not God, but again, there is no indication of this from the verse. The word “God” describes Jesus, as well as the rest of the Trinity: it is an error to say that “God” only applies to

¹ Bruce, page 107.

² Robinson, page 206.

³ Scrivener, page 138.

Jesus. If the Bible speaks of the appearance of God, then this should also apply to the appearance of the Holy Ghost and the Father, perhaps not coming in the clouds of the air, but afterwards in Heaven with those translated saints.

¶ *Early modernism*

During the religious zeal of the first half of the 1800s, another movement was also born called the Oxford Movement. This group was basically dedicated to bringing Anglicanism back to Romanism. It came when the rift widened between High Anglicanism and Evangelical (Low) Anglicanism. At the same time, rationalism was adopted as the chief manner of thought. Evolution was accepted, new theories invented, all of which discarded the majority of previous Biblical thought. Even the historical existence of Christ was being denied. Modernism set itself against the Bible, attempting to show that nothing it said was true, by denying its history, and even making its spiritual activities related to natural phenomena. (Modernism did not deny the supernatural, as such, but actually embraced it in a sinister form, as even the most ardent atheists have promoted super-beings from other planets or dimensions — anything to explain away the Bible.) At the same time, the old Romanism of inquisitions and Papal bulls was reinventing itself as a much more tolerant institution, concerned more with the intellectual questions of education and Papal Infallibility.

Modernism denies that truth is absolute, but promotes an absolute of a continuum of relativity, that is, the only absolute is that nothing is absolute, and unless everything is embraced, then people are nothing: this is a high teaching of the New Age. Further to this, the principles of “enlightenment” are expounded: that one must lose the archaic thinking of the Bible as a dark and superstitious book, and that people must come to them and their places of education for enlightenment. They expound theories of interpretation based on their own decisions on what they think the Bible should mean. They use false hermeneutics, and treat their “revelations” as the hidden light. Instead of stating what the Bible means, they ask, “What did the Bible mean to the people that heard it?”, and then by this guesswork, they can make the Bible mean anything they want, since they have no way of contacting or entering the minds of the first hearers (unless they claim to do so by using mediums and psychics).

The modernist scholars have been full of pride and have spoken eloquently about being learned, and that their superior understanding has now brushed away the cobwebs of past superstition. They impose their present thoughts onto the past, and by this have invented a new history of the Earth, and even worse, a new history of Biblical texts, so that they could form new “Originals”. They treat the Bible as less than what it should be, and as equal in value with all other religious literature.

Christian history indicates that the Word of God has been passed down from the Prophets and Apostles, and made available to present day Christians. It would be easy enough to cite multiple Church Fathers, Reformers, Missionary Revivalists and Pentecostal Pioneers to show that the orthodox Christian position is grounded and rooted firmly on the notion that God’s Word is in the Earth, and is at the centre of Christianity. It evidently takes faith to believe that the Bible is pure, but no faith is required among those who say that the Bible as a whole is lost, and are trying to recover it (though, they have faith in the powerlessness of God to preserve His Word, or in man’s errors to hold ground). Their ultimate position is that they cannot accept the Scripture as an authority, which Christ before already showed: “Making the word of God of none effect through your tradition” (Mark 7:13a). Essentially, it is because they doubt God’s ability and method to transmit His words through time.

The doubter knows that man is fallible, and so he deduces that things which began perfectly at the time of inspiration (if he even believes in inspiration) failed in their perfection over time. Nevertheless, the same doubter (who prides himself as being fallible), thinks that he, through his own darkened wit, may be able to reconstruct adequately — he does not ever say “perfectly” — the Holy Bible. He knows that he cannot ascend into Heaven and gain hold of the Word there, so on Earth, he must labour to recreate what can be sufficiently — he does not ever say “perfectly” — the Word of God. There is an obvious irony in this, because it has fallible men who believe in the fallibility of the Word of God, and who even admit their own failing, actually making themselves infallible geniuses when it comes to their theories.

Such a man uses his own corrupt mind to judge which words probably belong, and which words probably do not belong to the Word of God (see 1 Timothy 8:5 and 2 Timothy 3:8). Such a doubt is made about it, that every new modern version is subjected to the same judgments by their readers, who in turn are hopelessly confused as to what exactly is the truth or not. And so, every man brings his own opinion to divine what the Word of God is for himself, and decides what every correct translation should be according to his predetermined thoughts. Then, if anything was presented which is contrary to his own doctrines — which are now self-fulfilling by his own interpretations of what he has selected as truth for himself — he is able to reject anything else, including (and invariably) the truth. Such people are led away further and further into error and perversity. In the end, they have an anti-Bible. “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” (Isaiah 5:20).

The King James Bible therefore is in contrast with them, “For he taught them as *one* having authority, and not as the scribes.” (Matthew 7:29).

¶ *The originals revised*

Through the 1800s a clamour increased, demanding a new revision of the Bible so that their errors could be introduced. But all this was based on a grain of truth, namely that there were some slight changes to the 1769 text that were actually needful. Those with evil motives were able to take some facts, such as the amount of errors in the printing of the 1769 Bibles, and claim that there needed to be another revision. This was especially driven by Romanist sympathisers, who were not advocating any slight adjustment — they wanted to come up with revolutionary new “Originals”, and make a completely new translation. Men such as J. J. Griesbach (1745–1812), K. Lachmann (1793–1851), S. P. Tregelles (1813–1875), K. Tischendorf (1815–1874), J. B. Lightfoot (1828–1889), B. F. Westcott (1825–1901) and F. J. A. Hort (1828–1892) were all working to bring about the general demise of the King James Bible. These were the leading liberals of the nineteenth century. Dr Lightfoot, for example, wrote a work on the need for a revision of the King James Bible in 1872, and other works. No doubt Lightfoot was pointing to defects in the editions of the King James Bibles of that time, and using these to infer the need for another revision — and there was a genuine need for revision — despite the false revision with its evil motives that was being done.

The modern critics, Lachmann, Tregelles and Tischendorf, brought about new theories and promoted corrupt Greek texts, which Westcott and Hort, two Cambridge Professors took and furthered. They then invented a new Greek Text, which they claimed was answerable to the Originals. They claimed that their new text was correct and free from Traditional Text corruptions; they called the *Textus Receptus* an invention based on a few late manuscripts. Their basic doctrine was that the corrupt texts of Alexandria were correct, in particular one corrupt manuscript, and that the Eastern Orthodox texts were corrupt. They saw the need not only to revise the English, but to first

of all put in a new “Original”, which would strike at the very root of the Authorized King James Bible by making it appear as though it had been based on the wrong manuscripts.

Later, the Hebrew Text was also critically compiled by German theologians during the Nazi era, disregarding the work of the Bomberg Hebrew and taking into account a few corrupt Hebrew texts. However, the discovery of the Dead Sea Scrolls undermined this *Biblia Hebraica*, which underwent a multitude of further editions. The Dead Sea Scrolls confirmed the status of the Traditional Hebrew Text of the Masoretes.

¶ *Later modernism*

Though the Revised Version failed and passed away, the ideas behind it did not. If that version was unsatisfactory to the public, then the evildoers would see to it that other new ones would be made. The enemies continued to proclaim that the King James Bible was “out of date” and that “knowledge of the Hebrew and Greek has increased”. One hundred years later, many churches had become completely compromised, and crying about a lack of revival of religion, and yet eagerly buying and pursuing the latest modern version. Nevertheless, God preserved the Pure Cambridge Edition and had His remnant of believers. Thus, the true Church has become manifestly different to the compromised and false churches. In all this, the King James Bible still persists in the minds of those who want to believe the Word.

With the prevalence of ecumenism, the World Council of Churches, the Second Vatican Council outcomes and New Age doctrines (especially in false Pentecostalism), the attack on general true religion and the King James Bible has been mounting. The dominance of the modernist scholar as Biblical interpreter, instead of the Holy Ghost, has become almost complete, with the abundance of liberal theories and anti-King James Bible rhetoric. The lack of a strong movement to defend the King James Bible has resulted in great ignorance and foolishness even effecting genuine believers. Modern versions have flooded the market, based on the principle of complete saturation and temporary truth, where like a newspaper, each day brings a new version, so that yesterday’s must be discarded. With this has crept in all kinds of blasphemy and filthy doctrines. Their versions are brought into conformity with the culture, so that truths are no more absolute. Missionaries may tell some natives that Christ is the pig slain from the beginning of the world, rather than the Lamb, because they are apparently unable to teach them what a lamb is. Nor can they be shown from their new modern translations. Thus, the compromised evangelist and missionary puts the culture higher than the Word of God. Yet the reality is that the Word of God effects hearts, and so changes the culture if the Word is believed and acted upon.

The heretical scholars involved often claim to be poor in wit, rude in understanding and base in knowledge; humbly giving the truth as best as they are able. Yet, when challenged, they rise up and proclaim that they are learned, and have great knowledge about such matters, and that those who are not wise like them are of little consequence. The truth is, if people saw them for what they were, and if people knew that the pure Word of God was available, these false scholars would be forced to seek out an honest occupation.

In the present time, it looks to be that there will be no end to new versions and revisions. Even the Romanists, who pretend to have an unchanging dogma, are fluctuating continually, (the First Vatican Council preached exclusivism, the Second Vatican Council preached inclusivism). The modern versions have been progressively getting worse and worse, both in omissions and additions, so that there could easily come a time when the Shepherd of Hermas and the Epistle of Barnabas will be

found in New Age versions, and in their ultimate Antichrist Bible. And worse, because of their unbiblical instruction, would view the Pure Cambridge Edition with meanings inverted, so that black equals white, etc.

¶ *Modern versions attack the Authorized Version*

The preface of the 1885 Revised Version said, “The Revisers have borne in mind that it was their duty not to make a new translation but to revise one already existing, which for more than two centuries and a half had held the position of an English classic.” But their revision was really an entirely new version. Burgon said, “they have on the contrary evidently acted throughout on the principle of making *as many* changes in it as they conveniently could.”¹

Other modern versions have been more openly hostile of the King James Bible. J. B. Phillips said in the preface to the interlinear Greek of the Revised Standard Version, “Again, since I know there are many of you who imagine that the Authorized Version is a particularly literal and accurate translation of the Greek”. The New International Version, in its preface, belittles the King James Bible for using archaic pronouns, and misrepresents the way in which the King James Bible uses them, and calls them “inaccurate”. This, of course, is far from the truth. The New King James Version does likewise, and prides itself on its being up to date, as though this makes itself superior to the King James Bible. It pretends that it is the fifth major revision of the King James Bible: it is not, but is instead a new translation based on a new way of divining the Originals by following the supposed majority of witnesses, and going some way in agreeing with modern principles of textual criticism.

Many books on versions, translations and history of the Bible seem to go out of their way to smear or attack the King James Bible. They present the King James Bible as needful of correction, and invariably praise modern versions. Yet, modern versions are in every way inferior to the King James Bible, in translation, in language and style and in texts, but they are all collectively designed to replace the Authorized Version. This is consistent with the fact that modern translations are made by Romanists or those allied with them.

¶ *History of the King James Bible adjusted*

Not only is the King James Bible itself attacked, but its history is also revised, consistent with the modern false views of the history of Protestantism and the British Empire. Untruths about the history of the King James Bible appear over and again in modern books, which has grossly misrepresented the process of its purification. Similarly, there is distortion in the reportage of events surrounding the King James Bible.

1. There are questions whether King James the First really authorised the version, based on the “fact” that the Bible of “1611 has never claimed to be ‘authorized.’”² yet the title page bears the words: “HIS MAJESTY’S SPECIAL COMMAND”. William Eyre wrote to James Ussher, “In my absence from Cambridge, there was an order taken from the King’s Majesty by the Archbishop of Canterbury that the translation of the Bible shall be finished and printed as soon as may be.”³ The notes from the Hampton Court conference where the translation was first proposed recorded that King James said: “I profess I could never yet see a Bible well translated in English; but I think that of all, that of *Geneva* is the worst. I wish some special pains were taken for an uniform translation, which should be done by the best learned in both universities, then reviewed by the bishops, presented to the *privy council*, and

¹ Burgon, *The Revision Revised*, page 223.

² “authorized”, *Oxford English Dictionary*, A – bazouki, page 799.

³ Nicolson, pages 149, 150.

lastly to be ratified by royal authority, to be read in the whole church, and no other.”¹ The written authorisation is thought to have been lost, burnt in the fire of Whitehall (1618).² It is also argued that since the Great Bible was authorised, and that the King James Bible revised it, and displaced the Bishops’ Bible, it is by its very nature and intention the Authorized Version.³ Collins Bibles have “Printed by Authority” on the front page (though this could refer to Queen Victoria’s 1839 Authorising, or the reissuance by successive monarchs, all of whom descend from James the First). “The ultimate success of the new Bible would owe much to the enthusiasm of James. Published by royal authority, it ‘swept forward with a majestic stream of editions’ — in folio, quarto, and octavo — which eventually left all its rivals behind.”⁴

2. There are alternate stories (to cast doubt) about how exactly the translation was executed. A contemporary writer, Anthony Walker, said that there were only six members of this Company; however, his accounts are considered untrustworthy: “If Dr Walker can be trusted”,⁵ and “another, apparently more reliable account of the same process [i.e. the Acts of the Synod of Dort, 1618] makes reference to twelve delegates”.⁶ Although, it is possible that six delegates especially worked on the New Testament, and six on the Old Testament.

3. Dr Walker also claimed that one of the translators, Andrew Downes, had to be threatened to join the Seventh Company, and that King James had to pay him an incentive of £50. Clearly, if Andrew Downes was being threatened against his will, he would not have been paid for his work. Also, it is hard to extrapolate that Downes was money minded, since the payment was quite justifiable.⁷ In the face of all likelihood that King James did indeed contribute toward the production of the Bible, there are some historians who dispute this (because of their doctrinal biases).

4. It is claimed that Lancelot Andrewes did not like his fellow translators. However, there is only one comment from 1604 about this, where he calls them negligent, and this would only be because of the slowness to get things started, not because Andrewes was full of self-glory.⁸

5. It is also claimed that Richard Thompson, one of the translators, was a drunkard and a pornographer, an accusation extrapolated from a single statement made by William Prynne, an extreme Puritan who rejected all Puritan parties in the English Civil Wars.⁹

6. It is said that some of the translators deserted their congregations and other work for their own pursuits and the translation. While it is true that some translators did lay aside other activities for the translation, this is commendable because then they were able to concentrate on the important task at hand.

7. A story of one the translators, Richard Kilby, in his encounter with a preacher at Derbyshire who claimed there was an error in the King James Bible, is also altered. Instead of Kilby saying that there was only two different ways a word could have been translated, the exaggerated story speaks of Kilby stating that the translators discussed thirteen different readings or possible translations of a particular verse before deciding on one. The fact was that Kilby said that they had found thirteen reasons why

¹ Clarke, volume 1, page 16.

² McGrath, page 185.

³ Lorie, page 8.

⁴ Hammond, G., page 262.

⁵ Scrivener, page 13.

⁶ McGrath, page 185.

⁷ Nicolson, page 199.

⁸ Nicolson, page 192.

⁹ Nicolson, page 99.

to translate a particular word a certain way, which overpowered three reasons to translate a word another way.¹

8. And besides these manufactured or misrepresented stories, there are alternate and twisted interpretations of The Translators to the Reader. In some cases, ignorant folk are quoted as the authorities on the King James Bible, whose claims are as far out as the enemies of the King James Bible: this includes the absurd statement that the Apostle Paul wrote the King James Bible, or worse, that the King James Bible corrects the Apostle Peter!²

9. Some modern versions deviously claim that if there have been revision editions of the King James Bible in the past, then there ought to be more. They use this to justify revising the King James Bible, or making their own new translations. They are not recognising any progression toward purity, but rather, are deviously seeking to change the Word of God away from truth.

10. The anti-King James Bible person can be found to ingeniously admit the truth of the exclusive King James Bible doctrine. In attacking it, they actually recognise that this doctrine is historical, traditional and Protestant. One modernist suggested a novel account of the origin of the King James Bible adherent doctrine which contained a number of deceptions, yet admitted that the King James Bible exclusive position was, in fact, a Protestant Reformation doctrine: “the Reformers came finally to teach a theory of inspiration that extended to every word of the printed page, and thus the Authorized Version was raised to the dignity of an original revelation. Pressed by Roman Catholic opponents who sought to destroy the sole authority of the Bible, Protestant theologians finally came to insist on an errorless transmission of the originals.”³

¶ *The person of King James slandered*

King James knew that his name and person would be slandered, as Miles Smith wrote: “This, and more to this purpose, his Majesty that now reigneth (and long and long may he reign, and his offspring for ever, Himself and children and children’s children always!) knew full well, according to the singular wisdom given unto him by God, and the rare learning and experience that he hath attained unto; namely, That whosoever attempteth any thing for the publick, (especially if it appertain to religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be glouted upon by every evil eye; yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue.” (TTR, Section 3).

What survives to the present is a body of contradicting “evidences” about the life of King James. One narrative indicates that he was a bad person, the other set of evidence shows exactly the opposite. For example, two articles from the same encyclopædia contain opposite views, which directly contradict one another.⁴

The slanderous history accuses King James of being a well-educated pedantic hypocrite, while the truthful history affirms his education, but states that he “debated theology with learned divines” and that he was “A model of the philosopher prince”. The revised history describes him as being manipulated in Scotland by various powerful figures, yet the factual history shows that “He governed his poor nation by balancing its factions of clans and by restraining the enthusiastic leaders of its Presbyterian church.” The slanderous material claims that his experience was not enough to help him

¹ Scrivener, page 138.

² White, page 4.

³ Simms, page 204.

⁴ “James I”; “United Kingdom, History of: James I (1603–25)”, *Encyclopedia Britannica*.

when he took the throne of England, and speaks of his enmity with Parliament as being the major contributing factor to the English Civil Wars. The truthful material, however, is realistic when acknowledging that James was “the most experienced monarch to accede to the English throne since William the Conqueror as well as one of the greatest of all Scottish kings.” (The war was his son’s fault.)

The revisionist theory pretends to be impartial when it reports, “To parliamentary statesmen used to Tudor dignity, James’s shambling gait, restless garrulity, and dribbling mouth ill-befitted his exalted claims to power and privilege.” The factual records give the correct account, “James I was viewed with suspicion by his new subjects. Centuries of hostility between the two nations had created deep enmities, and these could be seen in English descriptions of the king. There he was characterised as hunchbacked and ugly, with a tongue too large for his mouth and a speech impediment that obscured his words. It was said that he drank to excess and spewed upon his filthy clothing. It was also rumoured that he was homosexual and preyed upon the young boys brought to service at court. This caricature, which has long dominated the popular view of James I, was largely the work of disappointed English office seekers whose pique clouded their observations and the judgments of generations of historians.” The false history also reports that James was estranged from his wife, and that she was involved with intrigues against him, whereas sincere history reports, “James was described as pleasing to look at and pleasing to hear. He was sober in habit, enjoyed vigorous exercise, and doted on his Danish wife, Anne, who had borne him two male heirs.” It was true, however, that Anne was willing to tolerate Roman Catholicism.¹

It should be obvious that the two stories being told are opposite one to another, and that the sensational and tabloid tales of King James’ life were the products of his enemies.

“The character of James I as a *scholar* has been greatly underrated. In the Hampton Court conference he certainly showed a clear and ready comprehension of every subject brought before him, together with extensive reading and a remarkably sound judgment. For the *best translation* into any language we are indebted under God to King James, who was called a *hypocrite* by those who had no *religion*, and a *pedant* by persons who had not half his *learning*. Both piety and justice require that, while we are thankful to God for the gift of his word, we should revere the memory of the man who was the instrument of conveying the water of life through a channel by which its purity had been so wonderfully preserved.”² “James ... was often wiser in his aims than the House of Commons, he usually sought to attain them in an unwise way. He was not tyrannical”.³ “The memory of the just is blessed: but the name of the wicked shall rot.” (Proverbs 10:7).

¶ *The nature of the changes in the King James Bible*

Scoffers say that there are tens of thousands of changes between the King James Bible of today and the King James Bible of 1611. It is alleged that there are about 75,000 differences between the 1769 Edition and the 1611 Edition. They claim that no edition could then be perfect, because the wording in one disagrees with another. And so they inquire of King James Bible supporters an answer as to which edition should be followed.

The answer should have been given long ago, namely, that the Pure Cambridge Edition is the perfect edition to follow. It is not sufficient to rely on “any one of them”, as Hills and others have written,

¹ “James I”; “United Kingdom, History of: James I (1603–25)”, *Encyclopedia Britannica*.

² Clarke, volume 1, page 19.

³ Gardiner, page xvi.

when they expressly admit that “these editions differ from each other ... in regard to spelling, punctuation, and ... italics” as well as containing “printers['] errors”.¹ Where any translation or manuscript is considered to be good enough and nothing is absolute, then the despairing question cannot be answered: “Where doctors differ who shall decide?”²

Several Bible historians have overzealously estimated “that between 1611 and the official revision of 1881 there were some 1500 identifiable new editions of the Authorized Version, many showing considerable changes in editing, improving and tidying up.”³ Scrivener with much grave speaking presented a similar picture of great slipshodness in the “numberless and not inconsiderable departures [in later editions] from the original ... as published in 1611”.⁴

It is correct to state that there have been word changes in the King James Bible, but the statement made by the unbelievers is fallacious: they count tens of thousands of changes by including every word in the Apocrypha, every spelling difference, every punctuation difference, and worst of all, their modern day standard which they use to compare to the 1611 Edition is the unauthorised, modernised 1850s American Revision. The makers of the American Revision claimed in their report in 1851, that some 24,000 differences in words and punctuation could be found in other contemporary editions of the King James Bible, which they attempted to standardise.

It is incorrect to say that all the changes between the 1850s American Revision and the 1611 Edition are merely changes in spelling and corrections of errors in the printing. The misguided changes made in the American Revision included many meaning and translation changes. This was a serious deviation on the part of these revisionists from trusting in the providence of God to preserve His Word accurately. The correct approach would have been to consider the historical and critical evidence, in order to see what the hand of God had marked for the future. Instead, these men trusted in their own intellects, and constructed the work from their own frailties. In fact, this unbelieving revision set the scene for modern versions. Since the American Revision substantially differs from the Pure Cambridge Edition, it is obvious that the American Revision is a fraud, and should never be used in counting changes or comparing the current King James Bible with the 1611 Edition.

A genuine comparison of the differences between the current King James Bible — the Pure Cambridge Edition — and the 1611 Edition will come to a few thousand word differences. Many of these could be immediately dismissed as cosmetic. There are almost innumerable superficial differences, such as in the spelling of words and punctuation. The chapter headings and the Apocrypha do not form part of the Scripture, and are therefore dismissed from the argument altogether.

There are two broad categories of real changes to the King James Bible. The first, which are usually readily discernable, are the corrections to the manifest errors of the press in the 1611 Edition. Some misprints are clearly evident, such as Leviticus 13:56, “plague” which was misspelt “plaine” in 1611, though others are not so obvious. The second category of changes are those which were made in grammar to conform the Bible to proper English. This includes the standardisation of many word forms, such as “burned” and “burnt”, the correct usage of “you” and “ye”, and other clear examples. Opposite to these changes have been the wrong changes introduced in the printing of other editions, such as accidents of the press, or past errors overlooked in the editing. These all had to be undone.

¹ Hills, page 230.

² Smyth, *The Old Documents and the New Bible*, page 212.

³ Ford, page 49.

⁴ Scrivener, page 3.

The Pure Cambridge Edition is the proper form of the King James Bible, which takes in all the changes for the better, whether, on one side, the correction of printing errors and the standard grammatical form of the English language, and on the other side, all superfluous things introduced into the King James Bible over time are likewise ejected. This did not take place in one moment, but was a process that took place from 1611 all the way to the advent of the Pure Cambridge Edition. This time was the completion of the transfer of the book from Heaven to Earth. It was the time when the purification of the Bible had been finalised, and was now available on Earth. The only aspect of the purification would be now to protect it, or rather let it protect itself, from all onslaughts of any kind. The Holy Ghost would ensure that the Word would be maintained, and would also work to bring about the proclamation of the revelation of the perfect Word.

On the side of the counterfeits, the modern versions also undergo multiple revisions and editions, yet no one asks which copy is their standard — presumably the latest one. This would imply that their earliest copy is not the most reliable. Therefore, they are starting from error, and are actually getting worse, even when they try to correct errors, they actually exacerbate the problem. Yet, counter to this, common sense says that revisions are done until the work is perfect, a work that is revised is not yet perfected. For a book to be called “the Word of God” in totality, it must be perfect, and there must be a finite end to revisions to arrive at that book if God is guiding the process. The Pure Cambridge Edition of the Authorized King James Bible is the edition in which perfection has been arrived at through God’s guidance in purification. The logical opposite is that Antichrist forces are guiding modern versions toward a complete shipwreck and utter impurity.

¶ *The Word of God was available in the past*

As for people who lived in a time when the King James Bible or the Pure Cambridge Edition did not exist, it cannot be said that they were without the Word of God. This is firstly, because the Word of God existed eternally in Heaven; secondly, because the Word of God has been written in believer’s hearts; and thirdly, and most relevantly, because the Word has been present since the inspiration. Although the words of the Scripture were in a scattered form, the perfect Word existed. No single representation was exactly perfect or standard, but they variously presented the Word of God unperfectly, sometimes with errors and sometimes with corruptions. At some point, the presence of corruption and error would make that representation unfit to be called a representation of the Scripture. A modern version, while perhaps containing the Word of God, cannot be called a Bible in the correct sense, for its whole nature is of departing from the true Word.

The Word of God was available to the Jews, the standard being the Jerusalem temple scrolls, Jesus said, “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” (John 5:39). He could not have said this if the Word of God was unavailable, or if they were all corrupt, containing a corruption like Psalm 22:16, “like a lion my hands and my feet”.¹

Those manuscripts containing some areas that were not exactly of the standard were still called the Word of God: “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” (Acts 17:11). Evidently, these copies were considered the Word of God, even though they were in Macedonia. The Spirit of truth led believers into accepting the truth where it was found in the manuscripts. The common faith of true believers caused them to accept the manuscripts as the Word of God, as well as identifying that false teachers, false editors and false doctrines were present.

¹ Hills, page 223.

In any age, what was available in the pure line of manuscripts and translations was generally called the Word of God, (whether in 80 AD, 1580 or 1980), “No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it.” (TTR, Section 12, Paragraph 1). In the age of the early English versions the Word of God was present: “That we do not deny, nay, we affirm and avow, that the very meanest translation of the Bible in English set forth by men of our profession ... containeth the word of God, nay, is the word of God: as the King’s speech which he uttered in Parliament, being translated into French, Dutch, Italian, and Latin, is still the King’s speech, though it be not interpreted by every translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, every where.” (TTR, Section 12, Paragraph 1). “And this is the word of God, which we translate.” (TTR, Section 11). “The Romanists therefore in refusing to hear, and daring to burn the word translated, did no less than despite the Spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as man’s weakness would enable, it did express.” (TTR, Section 12, Paragraph 1) — but though men may be weak in bringing forth the Word, yet the Holy Ghost enabled the translators, and they were made strong — “we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.” (TTR, Section 13).

Really, the King James Bible is gathering of the goodness: “Truly, good Christian Reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one; ... but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark.” (TTR, Section 13). And this is why there must be one principal representative, as there was a standard in every time period, the pearl of great price, the spotless lamb acceptable to God, which today is none other than the Pure Cambridge Edition.

The Word of God has always been available to God’s people as they were open to be led by the Spirit of truth. In Tyndale’s time, the light available to them was reflected in his version. The total perfection of the Word was not yet available, because the Word of God had not yet been brought together in one place, and therefore, its transfer from Heaven to Earth had not been finalised. Nevertheless, Tyndale’s work functioned as a light which was growing stronger through the passage of time. At the appearance of the King James Bible there was a complete restoration of the light, so that people could see and identify what was the Word. “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:” (2 Peter 1:19). The Romanists in the Dark and Middle Ages had hidden much, and a restoration of the Word was needed, that is, through the Reformation. The Eastern Orthodox Church released manuscripts which Erasmus utilised in the West, and the Waldenses communicated with the Reformers. This allowed for a continual increase of the light until the King James Bible was produced. Satan attacked the Word by various methods, and even though impurities were introduced into printings of the King James Bible, the process of purification continued. When the Pure Cambridge Edition was arrived at, it marked the arrival at the full light. This occurred exactly at the time in history when it could be used for God’s providential purposes.

¶ *The Word of God has always been pure*

“Every word of God is pure: he is a shield unto them that put their trust in him.” (Proverbs 30:5), and did not imply that purity was unattainable. Again, “The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.” (Psalm 12:6), meaning the words of God were presently pure to the Bible writers. The pure Word of God must have been available to believers in

history. Although the Word of God was available in Earth since the beginning of the inspiration of the Scriptures at the time of Moses, and completely available in Earth at the conclusion of the inspiration at the death of the Apostle John, the Word of God had never been altogether in one place at one time in Earth. While God's Word was pure, its local presentation in one place altogether did not reflect its complete purity; notwithstanding, the pure Word of God passed down through history.

The history of the Bible is that of the inevitable steps of the progress of its purification in coming together into one volume in purity. "Then said I, Lo, I come: in the volume of the book *it is* written of me" (Psalm 40:7). The first English translation of Tyndale, which was incomplete, was an important step in leading to the pure volume. The Word of God was pure, "The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times." (Psalm 12:6), but it was in the furnace of Earth where the Word was being purified.

The purification was taking place in the early English Protestant versions, where both the underlying text as presented in English and the translation into English were being improved upon until 1611. After 1611, it was the internal state of the English Bible that needed to be improved upon. The successive revision editions of the King James Bible were in line with bringing the earthly book into conformity with the standard of the pure Word of God in Heaven. The pure words were available in Earth, but the finalisation of the purification could only be most accurately in one language, English, and at one time, in the Pure Cambridge Edition, which Scripturally is represented as the completion of the transfer from Heaven to Earth. This transfer was not inspiration, but was the superintending care of the Holy Ghost by a certain angel to have the Word of God in Earth come together in purity under the auspices and care of the heavenly agent. "AND I saw another mighty angel come down from heaven, ... And he had in his hand a little book open" (Revelation 10:1a, 2a).

God's Word was pure in Heaven, and was available in the past, but the complete purification of the Word of God, for it to be in one place and at one time in purity, was finally manifested in the appearance of the Pure Cambridge Edition.

¶ *The King James Bible does not have translation errors*

The translation of the King James Bible is slighted in certain cases where modern scholars have a contention with it. The basis to which these scholars appeal is shifting sand: whether it be their own opinion, the opinion of other false scholars or the fallacious use of the 1611 Edition; that is, as though the 1611 Edition could be used to correct the present Pure Cambridge Bible, when it is well known to contain errors of the press, and use English that was not standardised. Their unbelieving view also undermines the whole process of the revisions and purification of the King James Bible. Nevertheless, there has been a legitimate use of the 1611 Edition in the process of purification in the past since it is the closest to the handwritten master.

The doubters also appeal to the fact that the printers made errors, and by this they imply that the translators also made errors. However, the King James Bible translators were not making an erroneous translation: they accessed the full breadth of witnesses, whether originals, commentaries, foreign versions or English translations. And since the editorial process had cross-checked and final-checked the work, there should be no doubt that the version was at the pinnacle of human accomplishment (through God's guidance) by all true standards of history and the present. "In this confidence, and with this devotion, did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them." (TTR, Section 13).

Furthermore, the process of the proper revisions was in a line of purity, to both preserve and purify the text. It took the work of many revisers (including the King James Bible translators), editors and printers to bring about the manifestation of the pure King James Bible. And these by the will of “the inditer, the Holy Spirit” (TTR, Section 4). Thus, the prophets and apostles were inspired, but it has taken a collective of a good many to arrive at the standard of the Pure Cambridge Edition. As it may be said, “we acknowledge them to have been raised up of God for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.” (TTR, Section 11).

Now that the process of purification has come to an end, it confirms and allows one to identify differences with the editions of the past, and further confirm their state as being less purified, or containing some “error”, though it be minor or accidental. The Pure Cambridge Edition is now self-authenticating in that it can be shown to contain no error, and has all the signs of the historically pure line of the Word of God.

Some of the translators participated in the purification of the King James Bible, not because they needed to make further translational changes, but rather to undo or accept printers’ changes. And while a printer could sufficiently follow the 1611 handwritten master in 1638, it was evident that English changes were being accepted in spelling and the like, which differed from the handwritten master. Thus, there was the need for the presence of the translators.

It is also said by modernists that Blayney made translation changes, because he consulted the Hebrew and the Greek. This is not so, rather, Blayney used the Hebrew and the Greek to examine variances in the King James Bible to help him understand which reading was correct, and which was not. It never meant the change of a translation: even in places where he changed the English to conform to proper English, it is evident that he was not negligent in ensuring that the changes he was making in the grammar were consistent with the original languages.

But the truth is that the Word of God was pure in the 1611 handwritten master. It was also the most pure Bible available. But when purifications took place, they improved the English language of the Bible, and eradicated errors of the press. This purification came to an end in the Pure Cambridge Edition, where the small changes that were needful in comparison to the 1611 Edition had been made to come together into one unassailable text, and brought about a state where it was no longer possible to introduce a change for the better. The revision of the King James Bible came by legitimate means, and did not result in a new version or translation, while any other revision or mutilation should be seen as corrupt.

A specific example would be sufficient to silence the gainsayers. The words “strain at a gnat” in Matthew 23:24c is said by some modernists to be an error made in 1611 that has been perpetuated in all subsequent editions. Their preferred wording is “strain out a gnat”, as Tyndale, Coverdale and the Geneva had. “To strain at ... This use is due to misunderstanding of the phrase ‘strain at a gnat’ in Matt. xxiii. 24. It has been asserted that ‘straine at’ in the Bible of 1611 is a misprint for ‘straine out’, the rendering of earlier versions ... But quotes. 1583 and 1594 show that the translators of 1611 simply adopted a rendering that had already obtained currency. It was not a mistranslation, the meaning intended being ‘which strain the liquor if they find a gnat in it’. The phrase, however, was early misapprehended (perh. already by Shaks. in quot. 1609), the verb being supposed to mean ‘to make violent effort’ ... 1583 GREENE ... straining at a gnat ... 1594 J. KING ... straying at gnats ... 1609

SHAKS. ... strain ... at the position.”¹ Thus, straining at a gnat describes the action of using a filter to capture insects at the time of pouring out wine, and that the action is directed at the instance of, that is, because of the possibly of, a gnat. This example and the lengthy explanations that defenders of the King James Bible have been presented should be indicative of all such objections that can be brought up and how they are refuted.

¶ *Errors of the press not a translation problem*

Another attack which is often mentioned, but has no credible grounds whatsoever, is that the King James Bible suffered because of errors of the press in 1611 and beyond. By this, it is meant that the printers so misrepresented the handwritten master of the translators, that the actual wording in places has been lost. This supposes that the 1611 Edition had many more errors than it did in reality, indeed, it is said to be riddled with errors.

Now the fact is that no Bible at that time was free from errors of the press. The 1611 Edition of 1611, while containing many errors compared to modern works, was not so defaced or unintelligible as though it was in a hopeless case. Any reader of the 1611 Edition had enough available to him to be able to see that this particular edition was better than anything that came before it. Of course, in further printings over the years, it was possible for the printers to consult the handwritten master again, and by this to make corrections. Furthermore, translators were involved in the major revisions undertaken at Cambridge in 1629 and 1638. By the end of the nineteenth century, and at the time of the Pure Cambridge Edition, it was possible to consult a whole pandect of editions and revisions in the King James Bible, that it was at that time possible to present an error free Bible.

It seems that where one cannot attack the content of a version, a gainsayer can attack more deceitfully by claiming that there were errors of the press, and use this to imply that a version is nothing short of being perverse, gross and heretical. This very thing happened with Tyndale’s Version. However, in the light of the truth, such arguments vanish away.

¶ *A Bible that is conducive with Standard English*

Modern grammarians and editors claim that there is no absolute set rules for English and that English dictionaries have been steadily growing worse, and that there is, therefore, no standard English. There is a definite agenda at work, as a recent biographer reports, “Their language used to be known as Anglo-Saxon; nowadays, in an effort to promote the notion of English as an ever-evolving language, it is more generally called Old English.”² If language is always changing, the modernists think that the language of English Bible translations should keep on changing with the culture. They would question why modern society should use a version from 1611, or yet, an edition from circa 1900. After all, if the language is changing, and the grammatical form of the English Bible changed since 1611, then the modernist thinks that this process should continue indefinitely, and be used to change words altogether. Little by little, the Bible is being taken out of the hands of the common people by the modernists: “the literature of the past” is “being transformed” by the “process of translation”, so that “when the task had been completed, their original writings, with all else that survived of the literature of the past, would be destroyed.”³ Modern versions and the theories behind them are designed for tyranny, not godliness.

¹ “strain”, *Oxford English Dictionary*, soot – styx, page 829.

² Winchester, page 5.

³ Orwell, appendix.

It is to be granted that the English language of circa 1900 had changed from 1611. An examination of the 1611 Edition and the Pure Cambridge Edition would show this. But the differences are minor, many are quite cosmetic, and do not actually affect (the intended) meaning. The Biblical language and message, therefore, was never revised, except to clarify the meaning of the language. The translators could not do any better than they did since they were “restricted” by the dynamic English of their day. (In the providence of God, the form of the English language of 1611 gives the Bible greater freedom and breadth.) The Pure Cambridge Edition is the purified representation of the message which the 1611 translators communicated, though the English language at that time was not mature enough to represent it in a standardised form. The Pure Cambridge Edition is the presentation of the full fruition of what the contents of the 1611 handwritten master.

English has, of course, changed. But its change is exactly in accordance with the providence of God, in preparing the language for the time of 1611. Many religious words come from the Latin. “Although a trinity of key words that attest to the very heart of belief — God, heaven, sin — are actually of Germanic origin”,¹ so are, “Holy Ghost”, “Hell”, “everlasting life”, “blood”, “love”, “Son of God” and “The Word”. “English in the sixteenth century was getting larger and larger, and by doing so was fast strengthening itself for its unanticipated role as the coming language of the world.”² During the course of the history of the King James Bible editions, “The magisterially famous Dr Johnson created his dictionary in 1755 — in two volumes, in scores of editions, the book that all educated households possessed and took down whenever anyone asked simply for ‘the dictionary’.”³ Within a few years, that is, 1769, the King James Bible itself could be standardised, because of the standardisation of the English language that had taken place in the years around 1755. And though it became popular “that the earth might not, after all, have been fashioned by God ... there was a period when the study of language alone was thought divinely blessed”.⁴ Then, “a meeting of the [Philological] Society was due to be held on Guy Fawkes Day, Thursday, 5 November 1857. ... Dean Trench ... would present the first part of a paper. It was to be called “On Some Deficiencies in our English Dictionaries.”⁵ “No, nothing that had been made so far was good enough. What was needed was a brand new dictionary. A dictionary of the English language in its totality.”⁶

And this is how the *Oxford English Dictionary* began. “Yes, they began muttering to one another — this dictionary idea sounded like a scheme that was on just the titanic scale which Victorian Britain seemed these days to be taking in its stride. Was Britain not at the time unquestionably the most powerful nation on earth? Did her navies not sail unchallenged in very ocean between the Poles? Did not a quarter of the world’s population bow down in abjectness and supplication before Her Majesty? And was there not in addition something *muscularly Christian* about the language that was spoken? (Dean Trench was quite certain that there was.) Might it not be that making an inventory of the language, and by so doing asserting and underlining its greatness, would not just help the English language around the globe? By thus extending its usefulness and ubiquity it would not only spread English influence abroad, but spread the influence of the Church ... into the darkness of the ... world as well. Victorian Britain ... represented an attitude suffused with near-absolute self-confidence and greatness of ambition. It existed at a time of great men, great vision, great achievement — and armed with hopes and intentions spiritual, moral, and commercial, there was almost nothing it could not do ... there seemed nothing that the Britain of the day could not achieve. ... A brand new dictionary of

¹ Winchester, page 8.

² Winchester, page 15.

³ Winchester, page 27.

⁴ Winchester, page 37.

⁵ Winchester, page 39.

⁶ Winchester, page 41.

what was, after all, the very language of all this greatness and moral suasion and muscularly Christian goodness, and a language that had been founded and nurtured in the Britain that was doing it”.¹

The *Oxford English Dictionary* is the authoritative record of the history of the English language and regarded as the basis of Standard English. While Oxford University and its Press is the standard for secular English, Cambridge University and its Press has been the standard for Biblical English. And although the English language may oscillate, Biblical English has been fixed. This is why it was not until circa 1900 that the purification could be complete, and why there can be no more changes to Biblical English.

Thus, the changes in the revisions were changes toward the Pure Cambridge Edition. This in no way implies that the Pure Cambridge Edition was something essentially different to the 1611 master, nor that changes could keep occurring indefinitely, rather, the changes were definite. Once a conducive form of Standard English had been arrived at, the version, having also been standardised, could portray the complete Word of God in the final form of Biblical English: the Pure Cambridge Edition needed no more changes to be made to it. The history of the King James Bible was leading it to that final form; it was this that was in the mind of the Spirit from the beginning. Of course, this does not imply that the Word of God only existed when the Pure Cambridge Edition came to pass. It means that, at last, the Word of God had come together in one volume on Earth in fullness, in the language of the last Roman beast (that is, standardised English) — remembering that Satan would not use this language for his world purposes except that God wanted to use it for His own world purposes; for example, John Wesley preached at the same time as the majority of the standardisation of the language.

The proper rules of English are not subjective, neither does it allow for further changes just because the King James Bible might not match up with modern opinions on the language. Because the language has been standardised, the King James Bible does not, nor will it ever, require more spelling or grammatical changes. For example, “musick” should never become “music”, “honour” should not be made “honor”, “clifts” should not be turned into “clefts” nor should “bewray” change meaning to “betray”. The Pure Cambridge Edition makes a definite end to revisions.

¶ *Divine perfection versus human imperfection*

Another attack is that the 1611 translators were human, and so were subject to imperfection and infirmity. By this, the implication is that the King James Bible was not perfect, but implies that somehow the work of modernists is better, or more perfect. This argument is ludicrous, since all modernists are human, so they too must be subject to infirmity, which they relish to admit. Nevertheless, the infirmity argument does not hold up because God supervised the preservation of His Word through history, despite sin.

The Bible says, “The law of the LORD *is* perfect” (Psalm 19:7a), and, “All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.” (2 Timothy 3:16, 17).

The King James Bible translators and revisers knew, in fact, their work was perfect, and of the way of perfection:

¹ Winchester, pages 42, 43.

1. The translators spoke of “the perfection of the Scripture” (TTR, Section 4). “The Scriptures then being acknowledged to be so full and so perfect” (TTR, Section 4). “For whatever was perfect under the sun, where Apostles or apostolick men, that is, men endued with an extraordinary measure of God’s Spirit, and privileged with the privilege of infallibility, had not their hand?” (TTR, Section 12, Paragraph 1).
2. The translators stated that their work perfected the English Bible. “Yet for all that, as nothing is begun and perfected at the same time, and the latter thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us.” (TTR, Section 11).
3. John Canne, in the 1747 “Scotch” Edition wrote, “Such is the fulness and perfection of the holy Scripture, as it hath enough, as sufficiency in itself for the explanation and opening of the sense and meaning of it.” (Canne’s Introduction). The implication of his words were that he considered the King James Bible perfect.
4. Benjamin Blayney, in his report on his 1769 Revision said, “So that the folio edition is rendered by this somewhat the more perfect of the two, and therefore more fit to be recommended for a standard Copy.” (Blayney’s Report).

The modernists have quite a different view, namely that perfection is impossible and that their work is never perfect:

1. In the preface to the second edition of the Darby Version, 1871, it was written about English-speakers, “that they might have the word of God in English, in as perfect a representation of it in that language as possible.” It is implied that it was impossible to get to full perfection.
2. Isaac Hall (1881), who documented (and praised) the work of the Revised Version, said, “they came together and unitedly toiled for still greater perfection.”¹ Evidently, they — according to their own beliefs — did not arrive at final or total perfection .
3. Scrivener, in his conclusion said regarding the knowledge of the wording of the King James Bible, and which old (and mostly wrong) readings should be restored, it “demands to be brought as near to perfection as human infirmity will allow.”² This shows that he considered infirmity to be a factor in determining the wording of the Bible.
4. In the preface to the Young’s Literal Translation Version, 1898, it stated that, “The work has been subjected to a fresh revision, making no alteration on the principles on which the Translation proceeds, but endeavouring to make it as nearly perfect in point of accuracy on its present lines as possible.” “Nearly perfect” in not perfect, rather, it is imperfect.
5. The preface of the New International Version states, “Like all translations of the Bible, made as they are by imperfect man, this one undoubtedly falls short of its goals.” Any true believer could certainly agree with such a sentiment concerning the New International Version.

¹ Hall.

² Scrivener, page 145.

¶ *Learned men*

Modernists revel in the intellectually prideful attack that the 1611 translators lived in a time when learning was less, and fewer manuscripts were available, which they claim debilitated their work. They point out that it was after 1611 that new Greek grammatical rules were discovered, implying that the actual translation process was hampered. Modernists also claim that the 1611 translators were not using the oldest and best manuscripts.

By 1611, many manuscripts were known, and the critical editions had been established, with more than enough information to draw very concrete conclusions. The readings of modernists were known as variant readings at 1611, and, in fact, far back in the history of the Church. The modernists imply that because the King James Bible does not follow the (few corrupt) Alexandrian manuscripts, which were dredged up to prominence after 1611, that the King James Bible is debilitated — this is very far from the truth. The Alexandrian corruptions were known before 1611, such as Codices B and D. While concerning the Hebrew, the later discoveries of the Dead Sea Scrolls (1947) confirmed the text as used by the King James Bible as opposed to the modernists text encompassed in the 1937 edition of *Biblia Hebraica*. The opposite is true to what the modernists claim: the King James Bible translators, being nearer to classical and Biblical times, had infinitely better understanding of the work.

¶ *The division into companies*

It is also said that 1611 translators were divided unequally into companies, dividing the Bible in such a way that led to inconsistency. Yet, the way the translation was executed was not unequal at all, and this accusation is made by those who actually have doctrinal biases which they feel are undermined, especially in the epistles. For example, some do not like words such as “bishop” or “baptize”. Some also claim the Apocrypha was not done any real justice, but those who claim this seem to have an inordinate love of the Apocrypha.

¶ *Diversity of phrasing*

Another argument, which the translators themselves contended with, is that the King James Bible is not good because it has not translated the same words the same way every time.

Burgon showed how the Revised Version was inferior for attempting to keep a uniformity in the identity of phrasing, “they recognised the duty of a ‘*rigid adherence to the rule of translating*, as far as possible, *the same Greek word by the same English word.*’ This mistaken principle of theirs lies at the root of so much of the mischief which has befallen the Authorized Version”.¹ In English the same word can be used, and mean different things, or yet again, several different words in English could mean a similar thing. Such is a fact in translating, and the 1611 translators were themselves aware of this, but explained why it was necessary not to be locked into one particular English word for a word in the Original:

“Another thing we think good to admonish thee of, gentle Reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places, (for there be some words that be not of the same sense every where) we were especially careful, and made a conscience, according to our duty. But that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or

¹ Burgon, *The Revision Revised*, page 187.

Greek word once by ‘purpose’, never to call it ‘intent’; if one where ‘journeying’, never ‘travelling’; if one where ‘think’, never ‘suppose’; if one where ‘pain’, never ‘ache’; if one where ‘joy’, never ‘gladness’, &c.” (TTR, Section 15, Paragraph 1).

And so why did they use different English words? Burgon explained: “Rhythm, subtle associations of thought, proprieties of dictation which are rather to be felt than analysed, — any of such causes may reasonably determine a Translator to reject ‘purpose,’ ‘journey,’ ‘think,’ ‘pain,’ ‘joy,’ — in favour of ‘intent,’ ‘travel,’ ‘suppose,’ ‘ache,’ ‘gladness.’ But then it speedily becomes evident that, at the bottom of all this, there existed in the minds of the Revisionists of 1611 a profound (shall we not rather say a *prophetic?*) consciousness, that the fate of the English Language itself was bound up with the fate of their Translation. *Hence* their reluctance to incur the responsibility of tying themselves ‘to an uniformity of phrasing, or to an identity of words.’ We should be liable to censure (such is their plain avowal), ‘if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always; and to others of like quality, Get you hence, be banished for ever.’ But this, to say the least, is to introduce a distinct and a somewhat novel consideration.”¹

Burgon indicates that he does not entirely agree with the 1611 translators, and goes on to say: “It would really seem as if the Revisionist of 1611 had considered it a graceful achievement to vary the English phrase even on occasions where a marked identity of expression characterises the original Greek. When we find them turning ‘goodly apparel,’ (in St James ii. 2,) into ‘gay clothing,’ (in ver. 3,) — we can but conjecture that they conceived themselves at liberty to act exactly as St James himself would (possibly) have acted had he been writing English.”² This recognised the reality that the King James Bible translators were making the English completely comparable to the originals. This is all the more reason why the translators were indeed correct in their work, regardless of those who think they erred on the side of excess.

¶ *Translatability*

A common argument, which is used generally by modernists, and by the many who blindly follow them, is that it is not possible to bring one hundred percent of the concepts in the Original over into English. This is why they need to seek thesaurus-like definitions in lexicons, and hermeneutically guess what the words really meant to the original readers, and in the mind of the original authors. Further to this, they claim that the 1611 translators were coloured by their theological dispositions, and sometimes had the wrong interpretations.

These beliefs, while commonplace, are complete error. The King James Bible translators knew, as have many Christians historically, that the King James Bible answered to the originals, so much so, that the King James Bible has been treated consistently as corresponding to the Originals in English. Moreover, God in His omnipotence can communicate properly outside of one language, and indeed supervised and foreordained that the Bible should be translated. It can be proved that English has been a prepared language, namely, for the purpose of having every concept that God communicated in the original tongues present in the mind of an English speaker. In ordinary literature it may not be possible to fully convey the complete meanings from one language to another, but the English Bible is not ordinary literature, but the Word of God. God also supervised the preparation of the language, so that the Word might be conveniently delivered to the last days.

¹ Burgon, *The Revision Revised*, pages 188, 189.

² Burgon, *The Revision Revised*, page 190.

As for the translators being poor interpreters, this is claimed by those who, in fact, disagree with the Bible, and want to reinterpret it. Such an argument is based on untruth. The 1611 translators, for example, were not Pentecostals, yet they translated the Word of God faithfully, which subsequently undergirded Traditional Pentecostalism. (Yet, there are many claimed “Pentecostals”, who want to follow some or other modern version because it portrays the Pentecostal teaching “better”, and even on occasions, some of the Pentecostal pioneers can be read to have been caught in their dissimulation.)

Another false claim is that concepts are lost in translation, that the full meaning of a word in one language cannot fully be expressed in another. This is commonly held to, but it is an entirely deficient idea. If, in one language, a word has a meaning that the Bible intends to communicate, then in translating to English, an English word (or words) should be used which have the same meaning. This is exactly what is to be found in the King James Bible. Therefore, the inerrancy of the Bible is not only in the Originals, but also in the translation.

Yet some think they have to give thesaurus-like definitions to Bible words in order to express the fullest meaning. This invariably muddies the meaning of a word and brings in much confusion. For example, it does not matter what Greek word is used for “love”, because if the English says “love”, then what God is communicating is understood without reference to all the different Greek words for “love” (one of the favourite subjects of inexperienced preachers).

Some accuse the King James Bible of translating Revelation 22:19 wrongly, claiming that the Greek says “tree of life” not “book of life”. But this shows their ignorance, since the words “tree of life” are not Greek, but English. They should correctly say, “Our interpretation of the Greek is ‘tree of life’”. But, of course, it is the wrong translation, as the King James Bible proves, since believers now have the Word of God in its perfect form. And besides, the Greek word there is translated “book” in all other places, and even the *Vulgate* interprets it as “book”.

Modernists also complain and attack the King James Bible on its treatment of Hell, using all manner of alternate and inadequate terms (such as “Hades”), as though the word “hell” did not suffice or was unclear: really, they are trying to erase this crucial doctrine, as can also be discerned in their dislike of the word “devils”. Many other similar doctrinal complaints are also made against other King James Bible words.

¶ *Doctrinal exclusivity*

The translators are attacked because they were anti-Romanist. Modern “Christians” (as they call themselves) believe it is necessary that they must be friendly with the Romanists (and all other doctrinal creeds). The implication is that somehow religion will not be good if it does not embrace all religious thought, and rejects exclusive thought.

These ideas are against the entire doctrine behind the very existence of the Pure Cambridge Edition. The exclusive true religion based on God’s doctrine is most fully manifested in adhering to the King James Bible and practising Traditional Pentecostalism. This means that no union with Roman Babylonianism or with its daughters is possible.

¶ *The exact content of the original Autographs is not lost*

It is the opinion of many evangelicals that the Bible is not completely accurate in its present form, because over time, the content of the original Autographs has been lost. According to them, their

versions are erroneous, in as much as they do not conform to the Originals. This last view is correct; nevertheless, there is a standard English Bible which does have a correct text exactly conformed to the Originals: the King James Bible.

1. If a particular version is subject to error, and this error cannot be judged or detected, then it ultimately undermines any portion in the Bible, because the reader will doubt whether or not the reading is true in that place.
2. If the Bible is in error, then the very promises of its perfection must be error.
3. If the following Scriptures are true, then the truth from the beginning must be also true in the present: “Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.” (Psalm 119:160), “But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” (1 Peter 1:25).
4. The historical information provided in the New Testament about the Old Testament is consistent with the idea that the inerrant Scriptures were available, and that, over all, the inerrant Scripture was recoverable.
 - a. When Jesus read from Isaiah at Nazareth in Luke 4:16–20, that portion of the book which He read must have been correct, as provided by Luke. There may have been copyist errors in other books, but it is consistent that various copies must have been correct, and the Scripture never reports of errors being in the copies.
 - b. The Christians at Berea were searching the Scriptures, probably the *Septuagint*. It is well known that the LXX was a corrupt translation; nevertheless, this did not stop any Christian from reading it as the best available text. This is because there was truth in the *Septuagint*, that in many places it was inerrant, where its translation was correct.
5. The Reformers believed that they could ascertain and recover God’s inerrant word by simply receiving the best tradition from history: “Whatsoever things are necessary are manifest” (TTR, Section 14). This was translated into English, revised, and finalised in 1611. The translators of the King James Bible considered their work to be the arriving at perfection of translation, and the last of the true English versions. This is attested to throughout The Epistle Dedicatory and The Translators to the Reader.

In the hindsight of the entire history of the Bible viewed as culminating in the Pure Cambridge Edition, the text or wording of the Originals can easily be established. Whether one clause, verse or word belongs or not can be easily ascertained by using the Pure Cambridge Edition as the measuring reed. For example, it contains 1 John 5:7; therefore, these words must have been in the Apostle John’s Autograph, or again, the account of the woman who was caught in adultery (John 8:1–11) must have been written by that Apostle. The same can be applied to every other textual question.

The Pure Cambridge Edition should be considered in the light of Burgon’s words, “THE BIBLE is none other than *the voice of Him that sitteth upon the Throne!* Every book of it, — every Chapter of it, every Verse of it, — every word of it, every syllable of it, — (*where are we to stop?*) — every letter of it — is the direct utterance of the Most High!”¹

¹ Burgon, *Inspiration and Interpretation*, page 89.

¶ *The King James Bible has the weight of manuscript evidence*

A very common argument against the King James Bible is that it was done at a time when less Bible manuscripts were available. Since more manuscripts are available to modern versions, they apparently are superior. However, this logic does not follow. Firstly, not all manuscripts have equal worth or weight. Secondly, there was more than adequate evidence available by 1611 to discern the proper text of the Original. Thirdly, modern translations are biased towards a minority of manuscripts of demonstrably very low value. And fourthly, one particular text type can have a variety in the quality of translations based on it, since translation describes the rendering into English. For example, the best translation based on the Received Text is the King James Bible. Modern translations are made from a critical “Original” text based on a minority of manuscripts. The variety in modern versions are mainly differences in their translations, not in their underlying text.

¶ *The Aramaic Hypothesis*

Linguistic scholars claim that Jesus and the Early Church spoke a language called “Aramaic”. Their hypothesis starts from the fact that after the Exile, the Jews knew of the language called “Syriack”, which traditional Bible scholars call “Chaldee”, but which modernists call “Aramaic”. The fact that Syriack-Chaldee became the prominent language in the Middle East before the eighth century BC is indisputable. However, the Aramaic Hypothesis does not make much of the fact that the Greeks conquered and ruled the Middle East for many years preceding Christ, and therefore, this hypothesis grossly minimises the extent to which the Greek language was being spoken. Instead, the Aramaic Hypothesis purports that a variety of Syriack-Chaldee (called “Aramaic” in the hypothesis) was still being spoken in Palestine at the time of Christ, and either was supposedly being spoken by the lower class, or else, in a more popular variant of the hypothesis, was the “Hebrew” of that day. Thus, in the hypothesis, a local variety of “Aramaic” gradually displaced Biblical Hebrew altogether, and was the only language of the Jews after 200 AD, though modern scholars obviously differ among themselves on the exact details of the hypothesis.

The hypothesis that “Aramaic” was being commonly spoken in Palestine at the time of Christ is devoid of any true evidence. Some even claim the New Testament was written in “Aramaic”, or else, that the New Testament writers were very influenced by “Aramaic”. However, most importantly, the New Testament does not mention, nor hint at a language called “Aramaic”, nor of any Hebrew dialects. The New Testament does hint that Syriack-Chaldee, was an unknown tongue, “And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia” (Acts 2:8, 9a).

It is simple to understand that Babylonian is being called “Aramaic” by modern scholars. From ancient times, the family of Syriack-Chaldee, branched out into other Semitic languages which are classified in modern times as “Aramæan”, which was connected to Phoenician and Arabic. Classical Syriac (spelt without a “k”) which was spoken in Syria in Roman times was derived from Syriack-Chaldee. Classical Syriac eventually split into two major groups, that is the modern eastern form spoken in Lebanon, and the modern western form spoken in Irak.

However, the Aramaic Hypothesis is going beyond merely calling the Babylonian language “Aramaic”. It seeks to connect the Old Testament and the Early Church to a hybrid form of Syriac, otherwise called “Mishnaic Hebrew”, which was used by the rabbis from around 200 AD to around 800 AD.

In the time of classical Syriac, the Syrian Jews doubtlessly knew Hebrew (see Acts 9:1, 2), and

likewise, the Syrian Gentiles knew Greek (see Acts 15:23), especially since the Greek Seleucids had ruled Syria. In fact, the Syrophenician woman who met Jesus was a Greek (see Mark 7:26), and obviously they communicated in Greek. There is no historical evidence outside of the Bible to show that “Aramaic” was being commonly spoken in Judæa at the time of Christ. That is, that neither classical Syriac of Syria, nor Syriack-Chaldee was known by most Jews at Jerusalem. The King James Bible shows that Pilate did not use “Aramaic” when putting a superscription on Christ’s cross.

The evidence from pre-Christian times shows that Syrian was a foreign language to the Jews, as recorded in 2 Maccabees 15:36. And the Dead Sea Scrolls, which were preserved from 70 AD, and which may contain works that date as early as 250 BC, contain only a minority of writings in some writings in “Syriack-Chaldee”, that is, the Babylonian language which is called “Aramaic” by many.

According to the Aramaic Hypothesis, where the New Testament refers to the language “Hebrew” (as the King James Bible properly translates the word from the Greek), modernists interpret this to mean a dialect of “Syriack-Chaldee” or “Aramaic”. This interpretation makes the Old Testament Hebrew different to the New Testament Hebrew, and seeks to superimpose a different mode of pronunciation and interpretation over the traditional Hebrew. This is especially necessary for modernists, since Judaism is based, not on the literal reading of the Hebrew Old Testament, but on a system of magic, and the interpretations, translations and commentaries of their Talmudic tradition. (There were, of course, proper literal translations of the Bible made into the Chaldee and Classical Syriac tongues as well.)

The New Testament Hebrew is also questioned because of its difference to the Old Testament. For example, Isaiah 7:14 speaks of a person named “Immanuel”, whereas Matthew 1:23 says “Emmanuel”. The difference in spelling in English was due to Matthew writing in Greek and using Greek letters, and has nothing to do with “Aramaic”. The same can be said for the many cases of other Old Testament names which are spelt and sound different in the New Testament, such as “Elias” (Matthew 27:49) for “Elijah”. These are merely Hellenisations, that is to say, that Hebrew words were not always merely transliterated into Greek.

The Aramaic Hypothesis claims that when Jesus spoke foreign (non-Greek) words, he was speaking “Aramaic”, such as, “Ephphatha” (Mark 7:34) or “Talitha cumi” (Mark 5:41). Yet, these words are manifestly and indisputably Hebrew, “And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.” (Acts 1:19). Hebrew, not any other language is the proper tongue of Jerusalem (see Acts 21:40–22:2). “Ephphatha” literally meant “Be opened”, whilst Mark interpreted “Talitha cumi” as meaning, “Damsel, I say unto thee, arise.”

The greatest “proof” used in the Aramaic Hypothesis, is the apparent difference between “Eli” (Matthew 27:46) and “Eloi” (Mark 15:34), or “Rabbi” and “Rabboni” (John 20:16). Yet, both cases of the words are Hebrew, and by identifying a difference does not make either word “Aramaic”. The actual difference comes about because one time the Hebrew word is written with Greek letters, that is, transliterated, and at another time, the Hebrew word is Hellenised, that is, brought into the Greek mode of pronunciation. Thus, Hebrew and Greek are the languages of the New Testament, not “Aramaic”.

A modernist might point out that the people of Decapolis and Galilee were in proximity to where classical Syriac was being spoken, and that this would explain these “foreign” words in the New Testament. Burgon stated that he was “not to insist upon any absolute identity between Syriac of the

time with the then ‘Hebrew’ of Jerusalem”, even though some of his followers were sympathetic to the “Aramaic Hypothesis”.¹ Volumes of *The Cambridge Bible for Schools and Colleges*, contemporary to Burgon, were also commenting on “the original Aramaic”. Thus, the Babylonian language is called by modernists “Aramaic”, and if they make “Aramaic” a broad category, they may call classical Syriac “Aramaic” also. However, it is a leap to make “Aramaic” of any kind, or a hypothetical form of an “Aramaic dialect”, the language of Christ and the apostles.

After the fall of Jerusalem in 70 AD, Hebrew began to lose its influence. The Jerusalem Christians by this time had been scattered across the Roman Empire, and the number of Gentile converts far outnumbered the Jewish Christians. Since many genuine Jews had been converted to Christianity, it left the most deceptive and hard hearted Jews in Judaism. Babylonia had also been a centre of Judaism, and the predominate language there was Syriack-Chaldee. Therefore, Syriack-Chaldee was the more prominent language of developing Judaism. Already, Christ had warned his disciples against the Judaism of the day, but over the decades, Judaism revealed its occultic nature, moving into astrology and magic. In the third century after Christ, Biblical Hebrew had begun to lose its hold on Palestine, but was preserved in Galilee by the Masoretes.

Hebrew was still being spoken in Palestine all the way until the arrival of Islam and Arabic (650 AD), but already from the second century, the Rabbis were developing Judaism, especially in its advancing form from Babylonia, which used Syriack-Chaldee as the main language. Thus, instead of developing their Bible translation and other writings in Hebrew, their errant tradition, being fused with other heathen mythological beliefs, was strongly influenced by the Judaism that was flourishing in Babylon, which was developed further in Palestine. Judaism matured by use of the *Targums* (loose Jewish translations), which were consequently made in Palestine in a degraded form of Hebrew, which was in fact, the modern form of Syriack-Chaldee, which is called “Mishnaic Hebrew” or “an Aramaic dialect”. It is evidently not Hebrew at all: “Mishnaic Hebrew, [is] a later dialect that does not derive directly from the biblical dialect”.²

It is said by modernists that “During the early Mishnaic period, some of the guttural consonants of Biblical Hebrew were combined or confused with one another, and many nouns were borrowed from Aramaic [Syriack-Chaldee]. Hebrew also borrowed a number of Greek, Latin, and Persian words.”³ In fact, the straightforward scenario is that certain Judaist writers abandoned traditional Hebrew and went over to a form of Syriack-Chaldee to create what could most accurately be called “Aramaic”. “This period also began to provide translations (called Targums) of most of the Hebrew Bible into a slightly later Aramaic [compared to Syriack-Chaldee].”⁴ “It [i.e. this “Aramaic”] did not, despite claims made by some scholars, displace the everyday Hebrew of the people. The language of the Mishna, far from being a scholar’s dialect, seems to reflect — in the same way as the Koine (common) Greek of the New Testament — popular speech.”⁵ That is, the common speech of Palestine 200 years after Christ was Hebrew, and was the same language the Masoretes were working in over the subsequent centuries, regardless of the presentation of Judaistic writings in the new “Aramaic”.

Thus, the specialised written Mishnaic Hebrew of 200 to 800 AD was based on the language of the magicians and occultists at Babylon (see Daniel 2:4), which was afterwards perpetuated in the Hebraic symbols used in magicians’ texts by way of the Talmud — the Jewish theosophic occultism called

¹ Burgon, *The Traditional Text*, pages 22, 85.

² “Hebrew Literature”, *Encyclopædia Britannica*.

³ “Hebrew Language”, *Encyclopædia Britannica*.

⁴ “Hebrew Literature: Period of the Second Temple, 538 BC – AD 70”, *Encyclopædia Britannica*.

⁵ “Judaism: The Sacred Language — Hebrew and the Vernacular Tongues”, *Encyclopædia Britannica*.

Kabbalah or Cabala — which some Romanists sponsored and popularised, in order to convert the Jews to Romanism. Chief of these were Reuchlin (1455–1522) who wrote *De arte Cabbalistica*, 1517, and Mirandola (1463–1494) who said, “No science yields greater proof of the divinity of Christ than magic and the Kabbalah”.

Talmudic Judaism, which is the modern form of Jewish religion, was actually legitimised and sponsored by the Roman Catholics, which guaranteed that the Jews would follow a system of occultism rather than a strict adherence to the Scripture, and also highlights the nature of Roman Catholicism, which is itself a magical tradition set in Christian clothing.

Furthermore, in order to create a link between the Jews and the Catholics, which has afterward permeated Protestantism, the history of “Aramaic” (that is, the magician’s language) was greatly exaggerated, and so Christ and the early Church were made to speak this language, giving the appearance that the Church is in fact based on the magic tradition. Magic is the basis of Roman Catholicism, and is accepted by many modern scholars, who agree that Magi, that is to say, wizards, came to visit Christ at his nativity, when the King James Bible says that no such persons came to Him, but men wise in the Scripture.

The Aramaic Hypothesis has been accepted as fact by many scholars, and is used to cast doubt on the work of the Masorettes, the King James Bible and on the traditional Christian view of the Bible. Most especially, it attacks the King James Bible on its presentation of the name of God as “Jehovah”.

¶ *The original languages are no longer needed*

Many modern scholars attack the King James Bible followers for abandoning the original languages. But this is perfectly consistent with the doctrine that English is the tongue that God has chosen to use for this time in history, and that even though God initially used Hebrew and Greek, knowledge of these languages is not necessary to understanding the Scripture today, especially since it is now available in its final form. This does not imply that it is wrong to know the original languages: rather, the issue is that the original languages do not have any more authority over the King James Bible. Even the most accepted version of the Greek — Scrivener’s *Textus Receptus* — is somewhat deficient in comparison to the King James Bible, especially in regards to King James Bible readings not found in this Greek rendition.

The problem has been that modern scholars have adjusted the meaning of words in the inspired languages, and so modern learning on the subject is entirely deficient. Through the use of mystery (i.e. doubt), and hermeneutics (i.e. secret interpretations), their “Bibles” are made to say things God never said. On the other hand, modernists quote the translation rules for making the King James Bible, where they are told to avoid Hebraic forms in favour of English ones, and use this to imply that the King James Bible is never close to the Hebrew, whilst, apparently, the modernists are (whose versions also use “Isaac” instead of their supposed correct “Isahac”, and so on).

The Bible says, “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). This cannot be Hebrew and Greek because these two would make a plural, yet the verse indicated a single “language”, nor can it be Modern Hebrew, as it is nothing like Biblical Hebrew. “Modern Hebrew ... contains many innovations designed to meet modern needs ... The pronunciation is a modification of that used by the Sephardic (Hispano-Portuguese) Jews rather than that of the Ashkenazic (East European) Jews. The old guttural consonants are not clearly distinguished (except by Oriental Jews) or are lost. The

syntax is based on that of the Mishna.”¹ Plainly, Modern Hebrew is based on “Aramaic”, and not on Biblical Hebrew, in that the syntax differs, and the sounds of the vowels and consonants have been altered.

HEBREW:	“ARAMAIC”:
KING JAMES BIBLE	MODERN VERSION
ENGLISH	ENGLISH
Ä'-LĒPH	AWLEF
BĒTH	BAYTH
GĪ'-MĒL	GHEEMEL
DÄL'-ĒTH	DAWLETH
HĒ	HAY
VÁU	WAWV
ZÁIN	ZAHYIN
CHĒTH	KHAYTH
TĒTH	TAYTH
JÖD	YODHE
CĀPH	KAF
LÄ'-MĒD	LAWMEDH
MĒM	MAME
NŪN	NOON
SÄ'-MĒCH	SAWMEKH
ÁIN	AHYIN
PĒ	FAY/PAY
TZÄD'-DĪ	TSAWDHAY
KÖPH	QOFE
RĒSH	RAYSH
SCHĪN	SEEN/SHEEN
TÁU	THAWV/TAWV

The English transliteration of the Hebrew words is correct in the King James Bible; however, the “pure language” referred to in Zephaniah 3:9 is English, which is spoken by many modern Jews. This is why all people must turn to the pure English Bible.

Modernists attack the King James Bible in its presentation of Hebrew, claiming that it does not follow Hebrew (i.e. “Aramaic”) grammatical rules. In particular, the King James Bible is said to be wrong because it puts an “s” on words ending in “-im” to make a plural, such as “seraphims” in Isaiah 6:2. Yet, this entirely correct and consistent with English grammar, as the King James Bible is in English, and so properly denotes a plural.

Again, modernists attack the fact that names are spelt differently in the New Testament when compared to the Old Testament, yet this is entirely consistent, in that the New Testament was written in Greek, and the King James Bible transliterates the Greek forms of the names into English.

¶ *Different forms of the same word in the New Testament*

Differences in spelling and pronunciations of the same word (restricted to within the New Testament alone) are due to the Greek and the Hebrew, and never to Syriack-Chaldee or “Aramaic”. There are always two ways in which a Hebrew word may be brought into the Greek, the first by translation, the second by transliteration. When a name is translated, elements of the word are written after the Greek manner, so that the Hebrew “Elijah” becomes “Elias”. When a name is transliterated, it follows the Hebrew pronunciation as near as possible in the Greek.

¹ “Hebrew Language”, *Encyclopædia Britannica*.

There are a number of cases to illustrate the difference between transliterated and translated forms of the same word from Hebrew in Greek, and how in the English one may know what language was being used.

1. “Jeremy” (Matthew 2:17) is transliteration of Hebrew “Jeremiah” into Greek in Matthew’s written account, while “Jeremias” (Matthew 16:14) is Matthew’s report of the people’s common translation of the Hebrew word into Greek. This would mean that it would be impossible for the word “Jeremiah” to be found in the New Testament, because the literal form of it in Greek was “Jeremy”.
2. Jesus, while using only Hebrew transliterated names, says to Simon son of “Jona” that he is to be called Cephas (John 1:42). Another time, John reports Jesus speaking to Peter using the Greek translated form, the son of “Jonas” (John 21:15). The name in the Hebrew would be “Jonah”, which is why the Greek transliteration “Simon Bar-jona” (Matthew 16:17) reflects the Hebrew so closely. These cases illustrate which language Jesus was using, even though the report was written in Greek.
3. The reported speech of Acts 7:30 was in Greek, which shows why the translation “Sina” was used, yet when Paul wrote in his epistle, in Galatians 4:24, “Sinai”, it was evident he was transliterating from Hebrew, which was “Sinai”.
4. In Hebrews 7:14, Paul makes a point in his Greek letter to the Hebrews, concerning “Juda”, translated. Then, when he quotes from Jeremiah in Hebrews 8:8, he uses the transliteration “Judah”, which in Hebrew also was “Judah”. In this case, because Jeremiah had written in Hebrew, and because Paul’s source was the Hebrew, he did not use the translated form “Juda”. When Matthew quoted from the Old Testament, he did translate to “Juda” in Matthew 2:6, but his quote taken from Micah 5:2 was interpretive, and not word for word.
5. Jesus spoke Greek in Matthew 24:38, and used “Noe”, the translated form of the Hebrew “Noah”. Peter wrote “Noah” in his epistles (1 Peter 3:20 and 2 Peter 2:5), which uses the transliterated form, even though he was writing in Greek.
6. In Matthew 15:22, a woman who apparently believed the Old Testament, was called a woman of “Canaan”, an exact transliteration from the Hebrew. Later, when Stephen was preaching in Greek in Acts 7:11, he used the translation “Chanaan”. (Not to be confused with “Charran” which is the Greek translation of the Hebrew “Haran”.) The fact that Paul used the word “Chanaan” in the synagogue in Antioch of Pisidia (Acts 13:19) shows that he was speaking in Greek, and also demonstrates how a multitude of proselytes and Gentiles knew of his message from this one sermon. This is information which is communicated in this accurate translation.
7. John 1:38 records, “Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?” The word “Rabbi” was a Greek translation of a Hebrew word meaning “master”, which is why the Apostle John said, “which is to say” as well as “being interpreted”. In John 20:16, the same apostle reports Mary’s actual speech, which was a transliteration from Hebrew: “Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.” This time John did not “interpret” the meaning of the word, in that the word was an exact transliteration of the Hebrew, that is, Mary spoke Hebrew, and John reported it in Greek letters.
8. As Jesus was about to die on the cross, he confessed Psalm 22:1a, “MY God, my God, why hast thou forsaken me?” This confession was heard twice, since Matthew reports one confession and Mark

another, and these confessions seem the same, except in one important detail. According to Matthew 27:46b Jesus said, “Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”, while Mark 15:34b reported Jesus saying at the ninth hour, “Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?” Both occasions show that Jesus was speaking Hebrew, yet, when He called on God, in one case His words were “Eli”, which Matthew said, “that is to say, My God”, whilst in the other case, Jesus said, “Eloi”, which Mark “interpreted”. Clearly, then, the exact transliteration of the Hebrew name of God in Greek was “Eli”, which Matthew reported, whilst the translation into Greek which Mark reported was “Eloi”. Evidently, Jesus used both the Greek form of the Hebrew name of God, as well as speaking plain Hebrew. Since only common Hebrew names had been Hellenised, and not ordinary Hebrew speech, words such as “lama sabachthani” were not said in Greek, and were transliterated directly into the Greek. Moreover, the Hellenised Hebrew was for the purpose of speaking Greek, as much as Anglicised foreign words are used in English. Thus, Mark shows that Jesus was speaking both Hebrew and Greek.

¶ *The King James Bible is correct with “Jehovah”*

The name for God, “Jehovah”, is also found in the King James Bible, which many scholars think is incorrect, using four letters, “YHWH” or the word “Yahweh”. This is an important issue, since God would have people call upon his name properly: “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).

1. The name of God is important according to Psalm 34:3, “O magnify the LORD with me, and let us exalt his name together.” And Acts 2:21b, “whosoever shall call on the name of the Lord shall be saved.”
2. The King James Bible says that the name of God is “my name JEHOVAH” (Exodus 6:3c), and that this means “I AM THAT I AM” (Exodus 3:14c).
3. Only one name is the correct answer to Agur’s question: “Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son’s name, if thou canst tell? Every word of God *is* pure: he *is* a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.” (Proverbs 30:4–6). Agur says the answer is in the pure Word of God, and the Pure Cambridge Edition (being the pure Word of God) uses the name “Jehovah”, and the Son is “Jesus”, which means “Jehovah saves”.
4. The word is found seven times in the King James Bible, “Jehovah-jireh” (Genesis 22:14), “JEHOVAH” (Exodus 6:3), “Jehovah-nissi” (Exodus 17:15), “Jehovah-shalom” (Judges 6:24), “JEHOVAH” (Psalm 83:18), “LORD JEHOVAH” (Isaiah 12:22), “LORD JEHOVAH” (Isaiah 26:3), and once in its shorted form “JAH” (Psalm 68:4). The usual rule in the Old Testament is that “Jehovah” is translated as “LORD” capital “L” with small capitals for the rest of the word.
5. The four consonants in the Hebrew name for the Lord are “Jod”, “He”, “Vau” and “He”, which the superstitious Jews kept unpronounceable, calling it the “ineffable name”, so that they would not blaspheme. However, a reading of the Old Testament shows that the name “Jehovah” (as “LORD”) was used freely.
6. Modern scholars say that the four letters (called the Tetragrammaton) had its vowels incorrectly

added by the Masoretes who preserved the Old Testament through the Dark Ages. However, the Masoretes would have only preserved the proper pronunciation up to their time.

7. Modern scholars turn to Clement of Alexandria and other heretical Church Fathers, who pronounced “Jehovah” rather differently, as “Yahweh”, etc., and they claim that Christians and the King James Bible are wrong in saying “Jehovah”. The scholars admit that their evidence is based on probability, that is, guesswork.

8. The word “Yahu”, which modern scholars insist is a shortening of “Yahweh”, was found on a papyrus in Elephantine, Egypt. However, this papyrus was written in Syriack, and names the deity of the Chaldeans (and rebellious Israelites) “Yahu”, a known Babylonian god.

9. Beegle, a modernist showed that in “Column 10 of [a] commentary on the Old Testament prophecy of Habakkuk, found with the Isaiah scroll at Qumran [i.e. Dead Sea Scrolls], the personal name for God, Yahweh is written in old Hebrew script to distinguish it from the regular text in common square script.”¹ The commentary on the book of Habakkuk has spaces in its text, being places where the name of the Lord is not written. In two of the spaces (probably at a different time, a different person, with a different pen), a word of four characters has been written in, its second and fourth letter very similar. The script appears to be Phoenician-like, yet from this Beegle deduces the pronunciation “Yahweh”.

10. Modern scholars also claim that the pronunciation of “Jehovah” was invented by the Romanists, namely in 1516 by Peter Galatinus, but ignore that the word can be found in the Romanist *Pugio fidei* by Raymund Martin dated to 1270.

11. Modern scholars claim that the letter “J” is only recent, and therefore is wrong to use in the Bible. However, although the letter dates to the seventeenth century, the sound can be found in antiquity and in the classical languages.

12. Modern scholars are inconsistent, in that they boldly change “Jehovah” to “Yahweh” like a game of doublets, but leave “Jerusalem” or “David” with their traditional spellings.

13. The change to “Yahweh” has been entirely deliberate, since that name is connected to a heathen god: the Babylonian “Yahu”, a tribute to Grecian Zeus as “Yah”, the Zoroastrian “Yahud”, etc. It has been often suggested that “Yahweh” is a Canaanite deity, the consort of Baal, the same as Mahometism’s “Allah”, etc. No claim like this could be made about “Jehovah”.

14. Once the name was successfully transferred by the early heretics, and again in the nineteenth century, the next stage was to belittle the Christian God, calling Him a partisan tribal god and a Middle Eastern deity, etc. Modernists now say that Moses merely adopted this God from the surrounding culture, and made Him into the One God. Of course, the Romanists, Judaists, heretics etc., who claim to follow “Yahweh” are not lying about the heathen associations with this name, but this god should not be seen as anything to do with Jehovah. Thus, the perfection of the King James Bible against modern thought once again comes to light.

15. It is said, in rebuttal, that the sound of the letter “j” is made as “i” on certain occasions, such as in the word “Hallelujah”; however, this word does not appear in the text of the Bible, though “Alleluia”

¹ Beegle, plate 14.

does. It is evident that there is a rule concerning pronunciations:

- a. the first syllable of a word is “Jah-”, the word is pronounced with a “j” sound.
- b. where the word contains “i” before the syllable “-jah”, such as “Elijah”, “Adonijah”, “Ahijah”, the sound of the letter “j” is pronounced.
- c. where the word contains the syllables “-iah”, such as “Josiah”, there is no “j” sound, since “j” is absent.

16. The Judaists used the name “Yahweh” in order to invoke an awesome presence, also called by them “Shekinah” or “Shekinta” (not to be confused with the personal name “Shekaniah”). This practice arose from Babylon, and perpetuated by the Judaists who used “Aramaic”, and was afterward adopted by the Romanist mystics.

17. The King James Bible is an important witness of truth: “That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.” (Psalm 83:18). Thus, an especially foul four lettered word is “YHWH”.

18. The traditional Christian view is for the word “Jehovah”, as used at various times, such as by the hymn writer, Isaac Watts.

¶ *The King James Bible is not hard to understand*

False Christians often complain about the King James Bible, that it is too difficult for people to understand and that it turns people off Christianity, etc. But they are in complete error, because Jesus promised, “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.” (John 16:13). The role of the Holy Ghost is to help people to understand the Word of God, and by this alone, it is sufficient to show that the Spirit does use the King James Bible to bring people to the knowledge of the truth. In this kind of environment, it is easy to see how children can grow up understanding the Bible.

¶ *Archaic language does not need updating*

Modernists delight in accusing the King James Bible of using archaic language, claiming that today’s speech is not the same as that of Jacobean England. There are several points which can be made in refutation. Firstly, some words used in the King James Bible were archaic in 1611, showing that their use by the translators was intentional. Secondly, the King James Bible is Biblical English, thus transcending normal English. And thirdly, the so-called “archaic words” are the most accurate words to use when they are used in the King James Bible.

For example, when speaking in the third person singular, “thou” and “thee” are used (that is, one of you), but when speaking in the third person plural, “you” and “ye” (that is, a group of you). This distinction is absent in almost all modern versions. Another example is in Matthew 26:73: “And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.” The word “bewrayeth” is often confused by modernists with “betrayeth”. To “bewray” means to inadvertently reveal something, while “betray” means to sell someone out, to trade for personal gain.

The word “archaic” does not mean “obsolete”. Yet even obsolete words are not lost words, according to the “General Explanations” at the beginning of the *Oxford English Dictionary*, “‘Old words’ are ever becoming obsolete and dying out ... Our own words never become obsolete ... Even after we cease to

use a word, the memory of it survives, and the word itself survives as a possibility; it is only when no one is left to whom its use is still possible, that the word is wholly dead ... They are alive to some speakers, and dead to others”.¹ The old words are by no means bad: “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).

The word “archaic” is often used as an emotive term, with the argument that the old words of the King James Bible really belong to another time. This is why the word “archaic” is incorrect to use, because although the King James Bible may contain old words (with a special use), none of the King James Bible language belongs to another time, that is, the King James Bible is not irrelevant. This is because the Word of God is always relevant, and providentially, it is present which shows that the Spirit has made it relevant, despite the wrong judgment of some against it.

Much error has been introduced into Bibles posing to give modern equivalents or meanings to archaic words. There are King James Bibles which give notes to the text supplying improper definitions not conformed to the *Oxford English Dictionary*. Similarly, there are various lists of supposed archaic words which likewise put wrong meaning onto words, and contain words which are not archaic at all, such as “gospel” or “baptize”. Retaining the old words proves to be better than attempting to update words with contemporary language. For example, the word “fowl” means winged creatures, not merely birds, so when the King James Bible calls bats “fowl” it is correct, while modern versions have “birds” (see Leviticus 11:13, 20).

There are bound to be certain words that people do not initially understand in the King James Bible, and for this, it is recommended that the reader should consult the *Oxford English Dictionary* to learn the meaning of those words. The Bible says, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (2 Timothy 2:15). Even without a dictionary, it is possible to find out the meaning of words in the King James Bible, by looking at the context or parallel passages: the King James Bible is really a self-contained dictionary, and is a self-authenticating book.

¶ *Bible words have not changed their meanings since 1611*

It is a strange claim, but some say that words have changed their meanings since the translation of the King James Bible. They seem to think that because of this, the King James Bible needs at least defining, or worse, updating. But the truth is that no Bible word has changed its meaning, since the words of the Lord are absolute.

This is not to say that words and meanings of ordinary English have not expanded (or shrunk) since 1611, as it is clear that the English language has grown. But the Bible remains the same. This is true even for words like “gay” in James 2:3, which the previous verse defines as meaning “good”, regardless of whether sodomites use this word to describe themselves. The *Oxford English Dictionary* shows that the word “gay” has the same meaning today as it did in 1611.

The Bible uses “piss”, “bloody” and “bastards” in their proper contexts, and not as vulgarities. Some have even disdained the use of “dung”, “womb”, “breasts”, “paps”, “whore”, etc.

¹ “General Explanations, The Vocabulary”, *Oxford English Dictionary*, page xxiv.

¶ *There are no obsolete Bible words*

An obsolete word would be a word which no longer is required, because it has been replaced or lost its meaning. The King James Bible cannot rightly be said to contain obsolete words, because that would deny its accuracy and its truth. Various people, even users of the King James Bible, seem to think that it contains obsolete words (which is nearly as bad as those King James Bible defenders who think that “gospel” or “Easter” or archaic words). The so called “obsolete words” include, “by and by”, “carriages”, “charger”, “charity”, “chief”, “coasts”, “conversation”, “devotions”, “do you to wit”, “fetched a compass”, “leasing”, “let”, “lively”, “meat”, “nephews”, “prevent”, “room”, “scrip” and “take no thought”. Not only are none of these words “obsolete”, many would be instantly understood by their true meaning if read in their context, and all would be known by a little study.

¶ *Genuine not mythical creatures*

The King James Bible describes several creatures, which are now extinct, or have been relegated to mythology. Nevertheless, there is abundant evidence of their reality.

1. The King James Bible mentions unicorns, for which an abundance of historical evidence exists: one horned creatures were at one time found through the Middle East and the Indus Valley. There are pictures of unicorns in Assyrian, Indian, and Babylonian art. One horned ass-like creatures are not impossible since there are several species of one horned creatures which can still be found (such as narwhals). The Biblical animals cannot be confused with rhinoceroses, since in historical depictions the unicorns look like asses. Nor are they wild bulls drawn in two dimensional relief, so that the two horns appear as one, side on. Records can be found from Classical Greece and Rome, which contain accounts of such creatures. The Bible records that they were wild animals: “Canst thou bind the unicorn with his band in the furrow?” (Job 39:10a).
2. The Bible mentions dragons. Such creatures are not mythical, but can be found referred to in cultures all over the world. There is plenty of evidence to indicate that “dragon” was just an old word for “dinosaur”. Dinosaurs were on the Earth before the flood, which accounts for the many fossils, and were also on the Earth after the flood, having boarded Noah’s ark. They seem to have finally died out within the past thousand years, though it is entirely plausible that a few live in isolated parts of the Earth.
3. The fiery flying serpent is mentioned in several passages: evidently there were flying reptiles which could breathe fire. There are known specimens of flying reptiles which are now extinct, and of present animals which are able to eject fire: it is not impossible that biological combustion could take place so that a reptile could literally breathe out fire.
4. The cockatrice is mentioned in conjunction with types of snakes, and was known for its poison. The cockatrice is, no doubt, a synonymous term for the Egyptian kingleet or basilisk, a serpent that has a “crown” on its forehead.
5. The behemoth of Job 40 is a sauropod dinosaur: the description of its habitat, its girth, its large tail, its head and neck being able to reach water through brambles, and its vegetarian nature are all consistent with the largest land creatures ever known.
6. The leviathan of Job 41 has very similar characteristics to the creature Grendel in *Beowulf*. The leviathan is a reptile, which lives at sea, or in miry country, and is known for its vicious nature. It has

natural armour, and can breathe fire, and is no doubt the inspiration behind many dragon stories, except that it does not fly, but can swim underwater.

7. The satyr was prophesied to dance on the ruins of Idumea, and this could refer to actual bestial-looking devils like fauns, though it is more likely to be some sort of upright creature (perhaps ape-like), which would haunt a deserted place, along with other wilderness or previously extinct animals, such as dragons and unicorns.

¶ *Using different words for the same quotation*

There are many quotations or parallels to the Old Testament within the New Testament, yet it may be observed that the words of the New Testament do not necessarily quote the Old Testament word for word.

1. The first example is that of Isaiah's prophecy: "THE Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; To proclaim the acceptable year of the LORD" (Isaiah 61:1, 2a).

Jesus read these very words, but there are several differences: "And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord." (Luke 4:17-19).

The Old Testament says "Lord GOD" but the New Testament has "Lord", the Old has the "LORD" anointing, but the New simply states "he". One has "good tidings" the other has "the gospel", one has "bind up" the other "heal", one has "proclaim liberty", the other has "preach deliverance", and the New Testament has extra statements not expressly found in the Old Testament, namely "the recovering of sight to the blind". Immediately, it should be seen that this is no contradiction, or that God's Word is somehow at variance against itself: the clear explanation is that the New Testament is complementary to the Old, that it expounds out, and gives further meaning, so that on one hand men may hear talk of "the gospel", but on the other, knowing now that the definition of this word is the preaching of "good tidings".

2. David said, "THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Psalm 110:1). But when Christ quoted this in the New Testament, there were some slight differences: "The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?" (Matthew 22:44), "For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." (Mark 12:36), "And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool." (Luke 20:42, 43), "For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool." (Acts 2:34, 35).

In summary, Matthew changes "at" to "on", "until" to "till"; Mark changes "unto" to "to", and agrees with Matthew; Luke agrees with Matthew, except that it is broken into two verses; while Luke in Acts has been altered with "thy foes" rather than "thine enemies", which is not only a synonym but

also shows the ordinary usage of the word “thine” in front of a vowel sound, compared to “thy” preceding a consonant sound.

This brings further things to light, given that the three Gospels are, it would seem, quoting and recording the same event. Sometimes it is claimed that similarities within the Gospels that do not align properly are actually differing but similar events, the one recorded by one evangelist, and another recorded by another. But there is also the principle of complementation, in that, if indeed many singular events are treated multiple times, by several of the evangelists, then the multiple record is bringing to light differing things which are part of the whole, as well as consistent with the internal structure of a book and style of the particular evangelist. Beside this, the Holy Ghost had the Bible written the way He wanted it, according to His will.

¶ *Seeming grammatical inconsistencies*

There are many instances where someone could point to the Bible as being seemingly inconsistent, especially in regards to what is thought to be the rules governing the use of “thine” and “thy”, “mine” and “my”. For example, the word “hands” begins with the letter “h”, so the normal rule would be that “mine” instead of “my” should precede it, yet the majority of cases in the Bible have “my hands”. But this is not a mistake since the rule governing the use of “my” or “mine” in front of “hands” (and in many other similar cases) is not simply that “mine” or “thine” should at such places precede a vowel or the letter “h”, but that there are also other factors which must be taken into account, such as the rhythm and meter of the passage. As the translators themselves said, “Another thing we think good to admonish thee of, gentle Reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere have been as exact as they could that way.” (TTR, Section 15, Paragraph 1). It is also worthy to point out that when Isaiah 65:2 is quoted in Romans 10:21, both use the term “my hands”, which indicates that the so-called “inconsistent” usage is deliberate and belongs to the Bible. Thus, anyone criticising the King James Bible in this area is ignorant.

¶ *The Spirit is an “it”*

“The Spirit itself beareth witness with our spirit, that we are the children of God” (Romans 8:16). The use of calling the Spirit an “it” has been eliminated by some in a misguided attempt to stamp out misunderstandings or heresy. While the Holy Ghost, of course, is a person, the role which the Holy Ghost fulfils, His own nature and working are rightfully called “it”, because “Spirit” here is a metonymy: the identification of a person by an attribute. Here “Spirit” is the metonymy for “truth” as recorded in 1 John 5:6b, “And it is the Spirit that beareth witness, because the Spirit is truth.” This in no way undermines the divinity or personhood of the Holy Ghost but is as proper as calling Christ a thing (see Luke 1:35), as much as any noun is a thing.

The doctrines of the Spirit are not well established, because of the minority of Traditional Pentecostalism, and because of the compromise of many who claim to speak with tongues. The issue of the occasional wrong capitalisation of the word “spirit” is dealt with in the Appendices. which the reader should study to understand.

¶ *The use of “his” and “its”*

The neutral possessive pronoun for things is “his”, for example Zechariah 4:2 calls an object an “it”, but when describing the possessive, the verse uses the word “his”, there are many other examples, such as fruit trees (see Genesis 1:11). Mankind as a race are known as “men” (see Genesis 6:3), and

includes femininity, since a woman is a man with a womb: “His breasts are full of milk” (Job 21:24a). Nevertheless, the Bible makes the proper distinctions between male and female by using specific pronouns, since the Biblical (and present day) languages ascribe gender to various nouns. This precise method is absent from modern versions. Furthermore, the use of the feminine possessive is also deliberate, for example, the Scripture says, “Go to the ant, thou sluggard; consider her ways, and be wise” (Proverbs 6:6). The Bible is indicating that worker ants are female, a fact which science confirms. The word “its” is only used once in the King James Bible, found in Leviticus 25:5, and is used to describe a plural unquantitative possessive of a principle, and since a principle is not an object (like a bowl or a tree), the use of “his” would be wrong.

¶ *The margins and text have not been interpolated*

It is said that a word in the marginal note in Jeremiah 15:11 has been substituted with the text. In 1611 the margin there contained the word “entreat”, but the text contained the word “intreat”, while current Bibles have “entreat” in the text, but “intreat” in the margin. The meanings of the words are different, “intreat” means “to ask”, entreat means “to treat”, that is, “to deal with or behave toward”.

However, anyone attempting to argue that a textual reading from the 1611 margin being interpolated with the text can be disproved. Acts 7:6 in 1611 had “intreat” and now has “entreat”, while Exodus 9:28 had “entreat” while it now has “intreat”. Thus, the issue has nothing to do with swapping words from the margin to the text, but rather, has everything to do with the bringing in of consistent spelling. In reality, there has not been a meaning change, since it appears that the word meaning “intreat” was spelt both ways, and the word meaning “entreat” was spelt both ways. It just happened in Jeremiah 15:11 that these words were spelt exactly converse to standard spelling and modern usage. It is also possible that the difference (or disparity) could have come about in some places due to typographical errors, though it is certainly the case that the early typesetters spelt words a variety of ways. Some cases, such as Exodus 8:8, are the same in both 1611 and present editions.

¶ *The King James Bible does not support false doctrines*

One could attempt to make the King James Bible say anything by all sorts of misuses of words. This has been done, for example, between Genesis 1:1 and 1:2, where some insert a long time period, and act as though “replenish” in Genesis 1:28 could only mean “to restore again”, when that word also, and regularly (even in 1611), means to “keep vital”. Other similar blunders are made by some who think that “firmament” is wrong in Genesis 1:6, opting for “expanse”, which is a lesser word, since “expanse” loses any idea of firmness, but means open emptiness which has heathen creation myth connotations.

¶ *The King James Bible should not be revised*

The King James Bible translators said that “there should be one more exact Translation of the holy Scriptures into the *English Tongue*” (TED, Paragraph 4). This limited their translation to being the final one. The Scripture testifies of the Word, saying, “Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear” (Hebrews 12:26–28). The Word is now in an unshakable position, but shall continue to shake the world.

If the Pure Cambridge Edition is the final purification, then there cannot be any more purification: “and the city *was* pure gold, like unto clear glass.” (Revelation 21:18b). There is nowhere higher to ascend.

The Romanists actually made much trouble made for themselves by varying their authorities: “Nay, doth not Sixtus Quintus confess, that certain Catholicks (he meaneth certain of his own side) were in such an humour of translating the Scriptures into Latin, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a variety of translations, so to mingle all things, that nothing might seem to be left certain and firm in them? &c. Nay further, did not the same Sixtus ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the Latin edition of the Old and New Testament, which the Council of Trent would have to be authentick, is the same without controversy which he then set forth, being diligently corrected and printed in the printinghouse of Vatican? Thus Sixtus in his preface before his Bible. And yet Clement the eighth, his immediate successor, published another edition of the Bible, containing in it infinite differences from that of Sixtus, and many of them weighty and material; and yet this must be authentick by all means.” (TTR, Section 12, Paragraph 3). The Romanist holds to an authentic authority being sanctioned by them, so it is no less valid that the true Church hold to an authority as sanctioned by them, and God.

If the standard is the Pure Cambridge Edition today, but something else tomorrow, the very notion of authority is undermined. This would be the work of Satan, attempting to make faith and the doctrine of Christ of none effect. “But *as* God *is* true, our word toward you was not yea and nay.” (2 Corinthians 1:18). The wisdom of the Word is: “Remove not the old landmark” (Proverbs 23:10a); “The old is better.” (Luke 5:39b); “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).

Some think that the translators quoting Augustine’s words is somehow an endorsement for modern versions, or updating the King James Bible into a modern version, “Therefore as St Augustine saith, that variety of translations is profitable for the finding out of the sense of the Scriptures” (TTR, Section 14). But the translators did not think the Word of God was impossible to recover, or difficult to represent in English. It was a wise thing for the translators to consult multiple available versions as well as the originals, but this was so that they could see all possibilities: “Neither did we think much to consult the translators or commentators, Chaldee, Hebrew, Syrian, Greek, or Latin; no, nor the Spanish, French, Italian, or Dutch” (TTR, Section 13).

The translators said “that the very meanest translation of the Bible in English set forth by men of our profession (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God” (TTR, Section 12, Paragraph 1). Which certain have used to justify modern versions, but it does not, since the division between “our” and “their” in this quote is the difference between believers and Romanists. It can be easily shown that modern versions are of the “their” category, and are therefore not really the Word of God, or are only the Word in as much as the agree with “our” Bibles.

Some also take the translators out of context in regards to the need for their work to be corrected: “Yet before we end, we must answer a third cavil and objection of theirs against us, for altering and amending our translation so oft; wherein truly they deal hardly and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause?” (TTR, Section 12, Paragraph 3). “But the difference that appeareth

between our translations, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselves be without fault this way, (if it be to be counted a fault to correct) and whether they be fit men to throw stones at us” (TTR, Section 12, Paragraph 3). When they speak of “our translations”, they talking about the line from Tyndale to the King James Bible and not their translation itself. They saw their own work as the final translation, and knew that it needed no more correction. By this, it is to be understood that any corrections that should have taken place did not affect the version or the translation: the things which needed to be corrected in line with purification.

Those who are King James Bible supporters, but not believers in one pure edition are subjecting themselves to error, including the error of so called “updating” words in the King James Bible. For example, even Burgon succumbed to contemplating this thought: “Whenever the time comes for the Church of England to revise her Authorized Version (1611)”.¹ And that, “‘No Revision’ (he [Ellicott] says) ‘in the present day *could hope to meet with an hour’s acceptance* if it failed to preserve the tone, rhythm, and dictation of the present Authorized Version.”² For, “It is idle — worse than idle — to dream of revising, *with a view to retaining*, this Revision. Another generation of students must be suffered to arise. Time must be given for Passion and Prejudice to cool effectually down ... *Partisanship* must be completely outlived, — before the Church can venture, with the remotest prospect of a successful issue, to organise another attempt at revising the Authorized Version of the New Testament Scriptures.”³

One of the most respected King James Bible supporters, Edward Hills, also fell into error, not making a stand for a perfect edition: “Admittedly this venerable version is not absolutely perfect, but it is trustworthy. No Bible-believing Christian who relies upon it will ever be led astray. But it is just the opposite with modern versions. They are untrustworthy, and they do lead Bible-believing Christians astray.”⁴ It is nothing short of unbelief and deception which says that the Bible is not absolutely perfect. If the Bible is not perfect, then, of course, people will be led astray: “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.” (Hosea 4:6). If the King James Bible is not perfect, then where can a perfect version be found in the Earth?

And because Hills did not believe in the Pure Cambridge Edition, he contemplated a new King James Bible: “It is possible, if the Lord tarry, that in the future the English language will change so much that a new English translation of the Bible will become absolutely necessary. But in that case any version which we prepare today would be equally antiquated. Hence this is a matter which we must leave to God, who alone knows what is in store for us. For the present, however, and the foreseeable future no new translation is needed to take the place of the King James Version. Today our chief concern must be to create a climate of Christian thought and learning which God can use providentially should the need for such a new English version ever arise. This would insure that only the English wording would be revised and not the underlying Hebrew and Greek text.”⁵ Hills misunderstood the plan of God, and so while much of what he said was good, his conclusions did not go far enough in regards to the state of the Bible preceding the future coming of Christ.

¹ Burgon, *The Last Twelve Verses of Mark*, page 263.

² Burgon, *The Revision Revised*, page 226.

³ Burgon, *The Revision Revised*, page 227.

⁴ Hills, page 230.

⁵ Hills, page 230.

Although Hills did not know it at the time, he, in fact, created the climate for the retention of the Pure Cambridge Edition: “So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.” (Acts 2:32, 33). All revision must now take place to conform all Bibles to the Pure Cambridge Edition.

¶ *It is not enough to merely believe the inspiration of Scripture*

In England in 1922, “religious faith was losing its strength. ... It had many causes ... [including] the higher criticism which discredited the verbal inspiration of the Bible — a hard knock especially against Protestantism.”¹ Many professing Christians, mainly fundamentalist evangelicals and Pentecostals, claim to believe and hold to the doctrine of the inspiration of Scripture: “It is only by plenary (i.e., ‘full’) inspiration and by verbal (i.e. ‘word-by-word’) inspiration that God can objectively and accurately convey His Word to man.”² Even ecumenists claim to believe in the inspiration of the Scripture: “I’m going to allow faith to go beyond my intellectual questions and doubts, and I will believe this to be Your inspired Word.”³

Yet the confession of belief in inspiration hides a massive area of unbelief. There are, in fact, very few who actually believe that the present Scripture is perfect, and that that there is a perfect English translation. Those in unbelief contend that the perfection of the Scripture is only to be found in the Originals and in the original languages: thus, their belief is actually a deception, both ignorant and deliberate. “We ... are constrained to avow our firmest belief in the verbal inspiration of all the Holy Scripture as originally given ... The Bible as we now have it ... when freed from all errors and mistakes of translators, copyists and printers, IS THE VERY WORD OF GOD”.⁴ The King James Bible directly reflects the inspired Originals, and therefore, logically, must be perfect. This is consistent with the traditional Reformation view of the preservation of Scripture.

¶ *It is quite acceptable to regard an absolute Bible text*

Modern version supporters, in their writings, seem to regard the King James Bible Fundamentalists as cultish. Furthermore, it should not be wondered if they think the same, or worse of those who laud and adhere to one particular edition text of the King James Bible.

Yet Hort, the greatest modernist of the New Testament, adhered rigidly to an absolute Bible text. Hoskier wrote, “the principles upon which the text was founded as it left Hort’s hands are fixed for ever, and graven in stereotype for us; and those principles are reduced to one rule, viz., to follow B whenever that MS has any support, be it only the adhesion of *one* other MS.”⁵ If it be true that Hort so loved the world that he gave a new false Greek text as an authority for all to believe in, then it is not so strange to believe that God has His own authority in English.

Also, it is evident that the constitution of a nation must be word perfect. Any small change can have a massive impact in the law. Therefore, since it is needful to have rigid texts in the civil system, the words of the Scripture (being the constitution of the creation) must be much more immovable, and every word’s place protected.

¹ Taylor, pages 222, 223.

² Morris, page 173.

³ Graham, page 164.

⁴ Paisley, *Foundations*, pages 4, 5.

⁵ Hoskier, pages 1, 2.

¶ *An absolute Bible is a witness*

For all the people groping about to get the best version of truth that suits them, the only thing that will truly satisfy them is the knowledge that the Word of God is available in a perfect form, that the text is available, and needs no changes whatsoever. Moreover, there is a warning from the translators themselves, “It is a grievous thing (or dangerous) to neglect a great fair, and to seek to make markets afterwards:” (TTR, Section 15, Paragraph 2) which speaks directly about modern (contemporary language) versions, in that they disregard the King James Bible, only to make their own profane versions (for profit’s sake). Rather, believers must “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.” (1 Timothy 1:13).

Any true Christian needs to forsake all other false “Bibles” (which God can use to only a small degree) and take the Pure Cambridge Edition of the King James Bible as the exact Word of God. In principle, many true Christians believe in a perfect book, but in practice they often cannot point to where it would be, usually relegating its existence into the mists of time. This is a poor and incorrect answer, since that after the Originals were inspired, there was never a time when the Bible appeared in one entire volume in perfection in the original languages: “Then said I, Lo, I come: in the volume of the book *it is* written of me” (Psalm 40:7). Therefore, it is needful for people to be instructed about the Pure Cambridge Edition of the King James Bible, so that they may see and know that it is the correct book in the Earth. Otherwise, they would continue in ignorance: “The curious fact is that no one such thing as ‘The King James Bible’ — agreed, consistent and whole — has ever existed.”¹

¶ *King James Bible equivalents now rejected*

There are some King James Bible defenders who have essentially accepted the wrong doctrine that the Word of God cannot be perfect in English, that is, a perfect translation. They believe that only the underlying languages can be perfect. While people with such a view have done a lot to advance the King James Bible, they are also barring themselves from accepting that the Word of is completely infallible, perfect and present now in a final form in English.

This view allows for the production of King James Bible translations into other languages, or for translations to be made from acceptable underlying original language texts. The problem with this is that it both denies the final form of the Word in English, and that no such translation can ever be demonstrably fully perfect. This is because modern scholarship has so infected any such project, and the level of learning now is not sufficient to pursue any endeavour of this sort.

Providentially, the lacklustre support and lack of finances of foreign translations is bringing them to an inevitable halt. On the positive side, the rise of English as a global language is causing the environment to be opened up for English preaching of the pure King James Bible as the Word for the world.

¶ *King James Bible only extremism refused*

There are some people who claim to stand for the King James Bible only, yet have descended into areas unbecoming a true doctrine, namely, wrong information, misquotation, unsound arguments and name calling.

If the King James Bible only doctrine is true, it would not require lying, slander or deception to “help” make the argument better. Actually, this is counterproductive. In conjunction with this often

¹ Nicolson, page 226.

comes a barrage of argumentation which is dubious, containing various wrong or misguided facts.

Several particular heresies include the doctrine that the King James Bible was made by inspiration from 1604-1611, or that the Apostles used the King James Bible and so forth. It has been these types of things which have allowed various enemies to ridicule King James Bible believers. True King James Bible only believers should be able to refute both the enemies and the various unsound notions held by others who have in some way supported the King James Bible.

¶ *The price: The blood of the martyrs*

It seems to be very much left out of the modern consciousness the price that was paid to bring the Word of God. The pure Word of God in English has not been granted for free: much prayer, money, labour and even blood has been invested into ensuring that the Word of God is freely available for all English-speaking people. God's people had to endure much persecution: William Tyndale was tied to a stake, strangled and burned at Filford, 1536. John Rogers was burnt at Southwark, 1555. And other men have endured many other slanders against them, including King James himself. Those who could not be touched in their lifetimes had their bodies (and reputations) desecrated after their deaths.

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (Revelation 6:9, 10).

God is bringing a judgment upon the world and the Roman Empire for this cause. Because the saints were slain for the sake of the Word of God, the Word comes to destroy those things which came against them. “*Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.*” (2 Thessalonians 1:5–10).

¶ *Jewish fables and the conversion of the Jews*

The Jews, from the time of Christ and the Apostles, have resisted the Gospel. Although individual Jews have become Christians, the Jewish nation of Israel has resisted the truth of the Gospel, which resistance has been galvanised by past Roman Catholic attacks on Judaism. More recently, in the spirit of ecumenism, the relativity of Jewish doctrine has become predominant, which is a development of pre-tribulation Roman Catholicism into being synonymous with the Jewish doctrine that rejected Jesus of Nazareth. Thus, many religions, many opinions and many versions of Scripture defy the Word that says, “Hear, O Israel: The LORD our God *is* one LORD” (Deuteronomy 6:4). One God has one Word, and in this, most of the Rabbis are in error.

Christians are instructed, “Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in

works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.” (Titus 1:14–16).

There are Scripture promises as concerning the conversion of the Jews, “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob ... Even so have these also now not believed, that through your mercy they also may obtain mercy.” (Romans 11:26, 31). There also the promise that the blindness that the Jewish nation has in regard to the Word shall be taken away, “But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away.” (2 Corinthians 3:15, 16).

The implication of Scripture is that the Jewish nation should, before the Translation of the Saints, begin to accept that the Pure Cambridge Edition is specifically God’s Word for them, as it is for the whole world in the last days.

Part Three

WHO IS THE CHURCH

Remnant

WITH SOUND DOCTRINE?



I. The Church

¶ *The origin and destiny of the Church*

When Christ said, “I will build my church” (Matthew 16:18), He was confirming the existence of the collective consisting of the people of God, an entity made up of saints in Heaven and on Earth, those who had been born and those yet to be born, and from all nations, “That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him” (Ephesians 1:10).

Every true believer in Christ becomes a part of the mystical body, the collective of all believers, who are connected together under the authority of Christ by the Spirit. While spiritual membership is automatic, there is a requirement for works as believers, “Endeavouring to keep the unity of the Spirit in the bond of peace.” (Ephesians 4:3). The unity must be worked upon. It requires conformity to Christ and ultimately this requires uniformity of Scripture and doctrine. “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.” (1 Corinthians 1:10). There cannot be different Christs or different Churches, but all believers must answer ultimately to one. Therefore one Word should be believed, and one doctrine taught.

Christ Jesus prayed, “Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.” (John 17:20–24).

For unity to be true, there must be fellowship. It is wrong for people to exist as islands, and to forsake fellowship with other believers. For the proper unity as one to manifest, it requires contact and connection together.

¶ *The Church as spiritual mother*

“AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars” (Revelation 12:1).

The Church is symbolised as a woman. “And she being with child cried, travailing in birth, and pained to be delivered.” (Revelation 12:2). As a woman, she is called the mother, “But Jerusalem which is above is free, which is the mother of us all.” (Galatians 4:26). This woman has existed in history, and she bears the symbols of things that were manifest both in Israel, and in the New Testament. There is a reference to “the church in the wilderness” in Acts 7:38. The Church is literally the body of believers, and God has always been the Head, such as the pillar of fire in the wilderness in the Old Testament. Therefore, this woman has appeared in history before the New Testament, and when this woman brings forth, it is a symbol of the appearance of Jesus Christ in His first coming. “And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.” (Revelation 12:5).

God did not abandon the Church, though Satan was against it throughout history, and though Christ ascended. He made available all His power in the Church, “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.” (Matthew 28:18b–20).

¶ *The Church as the body of Christ*

Colossians 1:24 shows that Christ’s body “is the church”. “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.” (Colossians 1:18). “Christ is the head of the church: and he is the saviour of the body.” (Ephesians 5:23b). The head indicates leadership and rulership.

“Now ye are the body of Christ, and members in particular.” (1 Corinthians 12:27). How the body is supposed to function and operate is laid out by the Apostle Paul, who shows that although the body is made up of different parts, they are all conjoined.

His teaching at length is in 1 Corinthians 12:12–25, pointing out that “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.” (1 Corinthians 12:12). He likens different Christians to parts of a physical body, such as the ears, eyes, nose, hands, feet, etc. No part can work independently, but all are depended upon as a whole, in one body.

Every member is important, everyone has their part, their gifts, their opportunity to contribute. “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:12, 13).

Thus, the service of every believer is for the contribution toward the whole, and that every one has particular things which are of aid and benefit to others. “From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” (Ephesians 4:16).

The function and role of the body is to be speaking, showing and demonstrating the Word of God.

¶ *The family, the bride and the flock of Christ*

Those who are born again are born into the family of God. These are the children of God. They are begotten by the Word of God. “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. ... 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). People are born again by the Word of God: the power of the Word makes it so. The Word brings it to pass if it is believed.

Born again people are the sons of God. “BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” (1 John 3:1, 2).

When Christ appears, it is to take to Himself all believers, it is to gather all believers together to Him, “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” (1 Thessalonians 4:16, 17).

“For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.” (2 Corinthians 11:2).

“For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” (Ephesians 5:23–27).

It is entirely important for the true Church to have the Word of God whereby it may be cleansed and sanctified, that the Church may be entirely clean and ready for Christ’s return.

Those who are of Christ are the sheep of His flock. Others are goats. “My sheep hear my voice, and I know them, and they follow me” (John 10:27). If the true followers of Christ know His voice, they must know His words, that is to say, must in the end of the world be the Church be of His true Word.

¶ *The Old Testament Church*

The vision of Revelation chapter twelve is vital for laying out that the Church did not just exist from the New Testament, but already existed in the Old. These were the people of God, the congregation (as they are called in the Old Testament), the general assembly of the firstborn. (Christ Himself was firstborn from the dead, first before all His brethren, that is, all believers from all ages.)

The Church of the Old Testament contained much foreshadowing, and was made to be in readiness for Christ, “This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us: To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,” etc. (Acts 7:37–39).

The vital function of the Old Testament saints was to receive and transmit the Word of God, “who received the lively oracles to give unto us” (Acts 7:37b). “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” (Acts 15:4). “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 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 16:25, 26). “But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.” (Romans 10:18).

In the Old Testament there were three vital things, namely, a sanctuary for the Scripture, a

priesthood to preserve and transmit the Scripture and a general practice and ordinance of religion. The Scripture was in the tabernacle or in the temple, the priesthood and Levites would keep and teach it, and the people would follow and carry out the Lord's commandments.

¶ *The New Testament sanctuary*

Jesus said, "upon this rock I will build my church", showing that the Church could be likened to a spiritual building.

"To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed." (1 Peter 2:4–8).

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." (Ephesians 2:19–22).

The Church is a spiritual temple, "Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are." (1 Corinthians 3:16, 17). "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people." (2 Corinthians 13:14).

The temple is supposed to be a sanctuary where the Word of God is housed, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Timothy 3:15). Therefore, the maintenance, protection and furtherance of the Word is by the Church, which itself should be built up in line with the truth of God.

¶ *The New Testament priesthood*

Unlike the Old Testament with its elite priesthood, in the New Testament, every believer has the duty to serve God as a king and priest. "And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen." (Revelation 1:6).

The important function of priests is to praise and show forth the pattern of works of God. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Peter 2:5). Every believer, then, is to contribute to the service of keeping, promoting and increase of the Word of God.

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Hebrews 13:15, 16). These sacrifices of praise are not just singing songs or

making prayers, but involves the deliberate exaltation of God's name (which requires knowledge of the Word of God which reveals God's name JEHOVAH).

Moreover, the people of God are to explicitly lift up the Word of God, "In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me. ... In God will I praise *his* word: in the LORD will I praise *his* word." (Psalm 56:4, 10). This cannot be done by hold onto erroneous thoughts about the Word of God, or not believing that it is perfect, or ascribing errors to its present true manifestation. The people of God love the Word of God for its purity and value. "Thy word is very pure: therefore thy servant loveth it." (Psalm 119:140).

¶ *The New Testament religion*

There are, it may be, so many denominations. There are also many Christians with views which have varied from others.

"True religion is the true worship and service of God, learnt and believed from the word of God only."¹ "The Pharisees and Sadducees were two sects, yet both met together in their common worship of God at Jerusalem. But here the papist will angrily demand, what! are Lutherans, Calvinists, Anabaptists, Socinians, Arminians no heretics? I answer, all these may have some errors, but are no heretics."²

Rather, various categories may indeed have been heretical, but there could be among them people who were more inclined to the true faith (because there were many Christians even before Protestantism was ever named). Overall, there has been a general consensus toward the truth, even though certain doctrines have varied substantially. Thus, a minimal view would only emphasise faith in the person and work of Christ and belief in His Word. However, the Protestant Reformation did much to refine the view, so that the common orthodoxy or common faith became more specific. While varying views which touch on important doctrines like the Godhead would be objectionable, the existence of a general Protestant view made deviation more difficult, and despite the various and almost individual forms of doctrine, there paradoxically remained a majority tendency toward a broad common consensus.

Anglo-Protestantism itself developed with the King James Bible at the basis. It was used by High Anglican and Evangelical alike, by Reformed and Pentecostal alike. However, having the same Bible did not cause the denominations to come together. But appeal to a common standard allowed for the better judging and weighing of all Anglo-Protestant beliefs. Thus, the history of Anglo-Protestantism had within it a progressive form, where people and eventually whole groups would attain to higher consciousness of proper doctrines of the Scripture. This may be witnessed by the massive inroads that Pentecostalism has made into and against other denominations, so that eventually a general "Pentecostalisation" would have occurred throughout the Anglo-Protestant communion.

There are clearly two different forms of Anglo-Protestantism. The first is the general adherence of the majority of the population and the hierarchies and so on of denominations. This may be defined as "Christendom". Secondly, and more importantly, the collective of true believers existing wherever they may among the many denominations and congregations, who are bound together spiritually.

¹ Milton, *Protestant Union*, pages 1, 2.

² Milton, *Protestant Union*, page 7.

Whereas there may be a unity of false religion which is purely social and political (and erroneous), there is also an unseen general union, or communion, of true believers.

The general communion of believers cannot be truly effective while they hold onto errors (and are succumbed by heresy and apostasy). “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” (2 Corinthians 6:17, 18).

Whereas the signs are of the diminishing of Christianity, the true form of Christianity cannot diminish, but requires a progression beyond the Anglo-Protestant general orthodoxy to a specific remaining form. As the whole diminishes, there is a particular vital thread or perpetuation of it which cannot fail, despite all things. Since it is the very essence of Anglo-Protestantism, it must increase.

¶ *The Church as a tree*

Just as the Word of God is seed, so is the operation of the Church likened to the growth of a plant. “I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” (John 15:5–8).

“And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.” (Mark 4:30–32).

“Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” (Matthew 13:31, 32).

The greatness of the tree is a witness, not only for its power to provide shelter, but also for fruits. The multiplying, growing and accelerating effect must be in all the operations of the Church, in regard to the Word of God increasing, and in regard to the increase of conversions to the Gospel.

The tree in its fruitful form is quite different from both its growing stages and its origin as seed. It is not different in nature, but it is different in that it has come to perfection, unlike those who “bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.” (Luke 8:14a, 15).

¶ *Scattering and gathering, flourishing and dormancy*

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” (Galatians 6:7). Sowing sparingly means a small harvest. Sowing bountifully means a large harvest. God, by sowing Christ into the world, meant for the harvest of all the Church. This must be a great harvest, where Christ is firstborn among many brethren.

When a farmer sows, there may be of scattering of the seed, nevertheless at the harvest, there is a gathering. The Church through history might experience scattering, whether by persecutions or by schisms, nevertheless, there is to be a gathering.

“Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.” (Matthew 13:24–30).

What happened to Israel, even though the nation had divided, and both Israel and Judah went into captivity, yet the Lord was able to gather, and was able to reform, “And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land. But yet in it *shall be* a tenth, and *it shall return*, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof.” (Isaiah 6:12, 13).

Jesus said, “He that is not with me is against me; and he that gathereth not with me scattereth abroad.” (Matthew 12:30). Thus, His work with the Church would be to cause to endure, despite attacks or problems, and would be to gather and bring again as one, and have a true, indisputable and central witness of truth. In other words, Christ would require one believing Church with one Bible to be the witness in the world before His return for the Church.

Even when things seem dead, and there is apparently no fruit, yet His promise is for fruit, and for revival. “Although the fig tree shall not blossom, neither *shall fruit be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation.” (Habakkuk 3:17, 18).

2. Doctrine

¶ *The authority of Scripture in the Church*

It was articulated during the Protestant Reformation that whatever was contained in the Scripture was the truth, the basis of faith and the guideline for Christianity. Confessions and creeds contained statements on this wise, for example, the Anglicans taught, “Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite as necessary to salvation.”

The Scripture was therefore to be used to judge all things, whether creed, teaching, revelation, interpretation of creation, interpretation of providence, conscience, the words of spirits and men, spiritual gifts and tradition. In short, all things must be subject and in agreement with the Word of God. The Spirit of God, nor anything good of God, would ever contradict the Scripture. Therefore, whatever is godly must be in line with the Scripture.

Since the Scripture reveals that there are evidences besides itself, the ultra strict view that Scripture alone is the only source of revelation is contrary to Scripture itself. Rather, all things must be found to be in line with Scripture, not to attempt to use Scripture to align to the thing being judged, but to yield to it as an infallible, unwavering standard. The Word is unchanging, “I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.” (Isaiah 46:11b). “Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.” (Ezekiel 12:28). “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.” (Isaiah 55:11).

¶ *The nature of doctrine*

Doctrine is the formulated existence of religious teachings. Doctrines are given by instruction, “Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.*” (Isaiah 28:9).

Doctrines are spiritual rather than merely human moral rules, “Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.” (Mark 7:7).

Doctrines individually form a whole doctrine collectively, “Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us.” (Acts 5:28).

And most importantly, good and right doctrines will be of the truth, whereas other doctrines are erroneous. There can be wrong doctrines, “As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine” (1 Timothy 1:13).

¶ *Scripture the source and basis of doctrine*

Teachings that are held to and promoted by the Church must be derived from the Scripture. Indeed, doctrines are the very formulations of teachings of what the Scripture states. It is required, then, for there to be a basis and absolute knowledge of doctrine.

No believer in Christ can claim that he is free from theology or belief, neither can he claim that his salvation is without doctrines. It is very necessary to have doctrines because they are the way in which belief and salvation are explained. Without proper doctrine, there is no salvation.

Doctrine is not plucked out of the air; indeed, doctrine should itself come from the very foundations of the New Testament Church. Moreover, throughout history, there should be a line of true doctrine. However, this is not to discount that knowledge of the Scripture has increased, so that various doctrines can be restored or further explored.

The Scripture makes it clear that it, the Word of God, is the basis or foundation from which Scripture is taught, that is, from where doctrine is derived. “My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass” (Deuteronomy 32:2).

The doctrine of Christ must be preserved in the Church, which means continuing in the very Word of God, “If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.” (1 Timothy 4:6).

The Word of God should continue to be studied and taught, “Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.” (1 Timothy 5:7). “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.” (2 Timothy 4:2). Thereby true doctrine should continually be established and made clear.

¶ *Sound and true doctrine*

There are many examples of false doctrines, the doctrines of devils, manmade doctrines and traditions in the Scripture. The people of God were told to hold to truth but to reject error.

For example, doctrines which dealt with sin improperly would have to be rejected, “For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine” (1 Timothy 1:10).

Allegiance would have to be to the Word of God, and to the doctrine thereof, “If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness” (1 Timothy 6:3).

The role of believers and ministers would be, “BUT speak thou the things which become sound doctrine” (Titus 2:1).

The role of a minister would be to teach, “in faith and verity.” (1 Timothy 2:7b). The truth would need to be guarded and promoted, “Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” (Titus 1:9).

There are many warnings against false speakers in the Bible, “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears” (2 Timothy 4:3).

However, those of the Spirit of God should have the true doctrine, “But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.” (1 John 2:27).

“For thou hast said, My doctrine is pure, and I am clean in thine eyes.” (Job 11:4).

¶ *The doctrine of the elders*

Jesus had the true doctrine, which He imparted to His disciples, saying, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.” (Matthew 28:19, 20). Again, He told them, “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:8).

The early Church had the Old Testament and they had the commandment of Christ, but it was not until they were filled with the Holy Ghost that there was an increase in understanding and an increase in the number of believers, “Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles.” (Acts 2:41–43).

The increase of the doctrine of the Apostles eventually filled Jerusalem, “And when they had brought them, they set *them* before the council: and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us.” (Acts 5:27, 28).

Eventually, the doctrine spread out from Jerusalem, “Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.” (Acts 11:19).

Peter began to preach to the Gentiles, and Paul was sent to the Gentiles, so that even Roman leaders heard and believed, “Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.” (Acts 13:12).

The doctrine of Christianity then went forth to the Gentiles in power, “But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.” (Acts 13:45–49).

And so even people in Rome were believing the Gospel, the doctrine of Christ which had come all the way from Christ to the centre of the Empire, “But God be thanked, that ye were the servants of

sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.” (Romans 6:17–18).

¶ *The scattering of doctrines*

During the Early Church, there was an awareness that false doctrines would arise, that people would forget the truth and that God’s true people would keep hold of truths.

Peter wrote, “THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour” (2 Peter 3:1, 2).

Jude wrote, “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.” (Jude verse 3).

Paul said, “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.” (Acts 20:19).

Indeed, persecution continued under the Roman Empire, and heresies continued to arise, so that various true doctrines were scattered, and appeared to even be lost. It has seemed as if the new doctrine of Roman Catholicism took over the world. Of course, even though many Christians were transported, or many were went into the Roman view, or many adopted Romanish ideas, there were yet individuals and groups who held to truths.

¶ *The recovery of doctrines*

The Christian faith had been so disintegrated, so affected by the darkness of Roman Catholicism, that any Christian was going to be infected to a certain degree, even to a high degree, by the tyranny of Roman doctrine of the Popes which then covered much of Europe in the Middle Ages.

Martyrologist John Foxe records, “The whole world was filled and overwhelmed with error and darkness. And no great wonder, for the simple and unlearned people, being far from all knowledge of the holy scripture, thought it sufficient for them to know only these things which were delivered to them by their pastors and shepherds; and they, on the other hand, taught nothing less but such things as came forth from the court of Rome, of which the greater part tended to the profit of their order more than the glory of Christ. The Christian faith was nothing then, but that every man should know that Christ once suffered ... Hypocrisy was counted for wonderful holiness. Men were so given to outward forms, that even they who professed the knowledge of the scriptures scarcely understood or knew anything but these forms. And this appeared not only in the common sort of doctors and teachers, but also in the very heads and captains of the church, whose whole religion and holiness consisted in the observing of days, meats, and garments, and such circumstances as of place, time, person, etc.”¹

“Although it cannot be sufficiently expressed with the tongue or pen of man into what miserable ruin and desolation the church of Christ was brought in those latter days ... how the religion of Christ, which only consists in spirit and truth, was wholly turned into outward observances, ceremonies, and idolatry. We had so many saints, so many gods, so many monasteries, so many pilgrimages; we had as

¹ Foxe (Potter), page 2.

many churches, as many relics, forged and feigned; again, we believed so many relics, so many lying miracles. Instead of the only living Lord, we worshiped dead stocks and stones; in place of immortal Christ, we adored mortal bread. How the people were led, so that the priests were fed, no care was taken. Instead of God's word, man's word was set up. Instead of Christ's testament, the Pope's testament — that is, the canon-law. Instead of St Paul, Aquinas took place, and almost full possession. The law of God was little read, the use and end of it was less known; and the end of the law was unknown, so the difference between the gospel and the law was not understood, the benefit of Christ not considered, the effect of faith not examined. Through this ignorance it cannot be told what infinite errors, sects, and religions crept into the church, overwhelming the world, as with a flood of ignorance and seduction. And no marvel; for where the foundation is not well laid, what building can stand or prosper? The foundation of all our Christianity is only this, the promise of God in the blood of Christ, His Son, giving and promising life to all that believe in Him; giving (saith the scripture) *to us*, and not bargaining or indenting *with us*; and that freely for Christ's sake, and not conditionally for our merits' sake."¹

In the darkness, there were people and groups which God used to preserve or lay forth true teachings. And so much so, that out of the darkness, the light of the Gospel shined in the Reformation. The simple truth that faith rather than works was the way to be saved, and that faith in Christ only was sufficient for salvation.

¶ *The continuation of the recovery in denominations*

The Protestant movement has not been static, but within each successive movement or wave there has been a desire for continuing reformation, of furthering of knowledge and revelation and of the building up of the repertoire of proper doctrines. Proper doctrines are those that match the Word of God. Correct knowledge will always agree with the Bible, not contradict it or add ideas that undermine it.

“Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.* For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, *This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.* But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.” (Isaiah 28:9–13).

The general doctrines of one time, were only bettered in another, so that there was a progress from the Reformation. Sweeping movements brought about a widespread consciousness of the higher revelations, whether the doctrine of Christian Perfection, or the doctrine of the Infilling of the Holy Ghost with signs following.

¶ *The gathering from many denominations*

Various groups and denominations, or even particular groups within denominations, have been bastions of particular doctrines, whether Evangelical doctrine, Holiness doctrine or Pentecostal. It could not be said that all Evangelical Churches perpetuate the highest, refined or essential Evangelical doctrine, neither do many of the Holiness Churches maintain the doctrine of Christian Perfection,

¹ Foxe (Potter), page 33.

nor do many Pentecostal Churches properly teach Pentecostal doctrine. However, the true doctrines may be gathered from these various sources.

Around the year 2000, sources of doctrine were be diverse, so that teaching against Romanism is gained from Reformed (and “Orange”) materials, teachings on Divine Providence from Presbyterians, teachings on Creationism from Baptists, teachings on Bible Prophecy from Anglicans and the Church of Christ, teachings on history from Anglicans, Methodists and others, teachings on healing and prosperity from Word of Faith Pentecostals, and so on.

One might say that the teachings of one denomination might contradict another, for example, the notion of divine providence of one might differ to another, and the notions of Bible prophecy also differ. This is besides more clear conflicts between Calvinism and Arminianism, etc., where one tends to be right and the other wrong. The point is that the balanced or middle view is inadequate, and the all encompassing view erroneous. What is needful is rightly weighing, rightly dividing, rightly judging, to gather out what is true and right.

Because of the compartmentalisation of denominations, various doctrines may not have a particular good showing or comprehension among them. One person might know about the Holy Spirit but little against the errors of Romanism. Another might go all out for a future interpretation of Revelation, while another say that it is also historical. Therefore, there must first be a full and proper knowledge of all areas brought together, and secondly, an understanding of complimentary doctrines where such exist.

¶ *That there should be one pure doctrine*

“For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.” (Job 11:4).

In the body of Christ there is only one Lord: the Lord Jesus Christ. There is also only one faith (see Ephesians 4:5). The Bible expresses it clearly, “ye are called in one hope of your calling” (Ephesians 4:4b). There are not two, or multiple ways of operation in the kingdom of God touching faith. There is one. The Holy Spirit is bringing us into the “measure of the stature of the fulness of Christ” (Ephesians 4:13b) by “diversities of gifts”, but it is the “same Spirit” (1 Corinthians 12:4). The operation of God is contained in the Word, and is to be obeyed as the only way, just as Jesus said, “no man cometh unto the Father, but by me” (John 14:6b).

Jesus had a doctrine: “Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.” (John 7:16, 17). There is only one doctrine which is the will of God.

After Pentecost, there were thousands who “continued stedfastly in the apostles’ doctrine and fellowship” (Acts 2:42). Apostles and other ministers have been put into the Church for the perfecting of the saints, who are in one body, of one faith and to come to one doctrine.

Moreover, the “anointing teacheth you of all things, and is truth, and is no lie” (1 John 2:27). There is only one truth, with God there “is no variableness, neither shadow of turning” (James 1:17b). With God there are no varieties of a single doctrine, nor impurities in doctrines.

Then, “He that saith he abideth in him ought himself also so to walk, even as he walked” (1 John 2:6). This believing person is one who “keepeth [God’s] word” (1 John 2:5). Jesus demanded, “If

ye love me, keep my commandments” (John 14:15). Paul wrote, “I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.” (Phil. 3:14, 15). There is one standard which Christ-indwelt believers should match up to.

Jesus has given believers God’s Word (see John 17:14), which is truth (see John 17:17). The Word is vital for everything of the work of God in the lives of believers, as Colossians 3:5, 6 states, “For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth”.

There is only one “doctrine of Christ” whereby believers may “go on unto perfection” from this foundation (Hebrews 6:1), conversely, “If the foundations be destroyed, what can the righteous do?” (Psalm 11:3). Either “And ye shall know the truth, and the truth shall make you free.” (John 8:32) or “My people are destroyed for lack of knowledge” (Hosea 4:6a).

Jesus called the truth “this gospel of the kingdom” (Matthew 24:14), because there are other gospels and words and doctrines. Therefore Jeremiah was sent to “pull down, and to destroy” error (Jeremiah 1:10). “All scripture ... *is* profitable for doctrine, for reproof, for correction” (2 Timothy 3:16). There must be a standard for correction to righteousness, that is the truth.

¶ *The prophecy of the refreshing*

The Scripture lays out that nations must hear the doctrine of the Kingdom of God. Speaking to the Jews, Peter said, “But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.” (Acts 3:18). He pointed to Scripture as the foundation to Christ, as well as His teachings.

Then Peter began to lay out to them the timeframe: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;” (Acts 3:19). That time of refreshing was future to Peter, but he saw he was in the first part of it. Pentecost must have been the “early rain” (see James 5:7, etc.), whereas the men of the New Testament also foresaw a coming latter rain. This latter rain seems to indicate the progress of the Pentecostal revival from the early twentieth century.

The latter rain would come to its finality with the coming of Christ, and Peter by the Spirit specifically links it to the coming of Christ to the Jews, which must be in two ways, first by the Church evangelism of the Gentile Christians in the latter days, and second Christ’s literal coming at Armageddon. Thus, “And he shall send Jesus Christ, which before was preached unto you” (Acts 3:20), being the Christian witness coming as foretold to the Jews in the New and Old Testaments as well as Christ’s Second Coming. However, Christ’s second coming is not responsible for the conversions which the Scripture promises, for at His coming all Israel is to be saved, which means the conversion of the Jews must have begun beforehand. This beforehand is not merely the ages of Christian witness, which has had only small impact (e.g. the New Testament, Reformation and twentieth century show only limited reach of the Jews), but must refer to an effective witness and evangelisation of the Jews before the tribulation period, whereby those who are yet unconverted should be converted in that period of time. The Scriptures indicate hardness of Jewish hearts and their presence at the time of Armageddon by which time they are converted, implying effective witnessing to them just before the time of the translation of the saints, and their complete repentance

and conversion afterward, especially as a Jewish portion of saints must have also departed at the translation of the saints.

Peter showed that Christ would be in Heaven until these times. “Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Acts 3:21).

He knew he was empowered (and acting according to Scripture), when he said, “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.” (Acts 3:22–26).

The Jew would first hear the Gospel, and then the Jewish believers would get the Gospel to the Gentiles. Although there may be little perpetuation of Christianity among the Jews, so that the present Jews would be considered to be almost unconverted, God would raise up Gentiles, whether Latin speaking, or afterward, English speaking, to perpetuate His truth.

In the latter rain, it would not be the Jew teaching the Gospel, but the Jew being taught by the Gentile. For, “Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.” (Isaiah 28:9). God would use the Gentiles to reach the Jews, as well as the world, to bring many into the Kingdom of God in the latter day glory of the Church.

“For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: For with stammering lips and another tongue will he speak to this people.” (Isaiah 28:10, 11).

But as much as there has been witness to the Jews, they yet resisted it, “To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear. But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.” (Isaiah 28:12, 13).

Yet, the Jews cannot altogether refuse. Moreover, after the translation of the saints, would there persist those who are unconverted, but, “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob” (Romans 11:25, 26).

“For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy.” (Romans 11:30, 31).

¶ *One true doctrine requires one pure Word*

Paul wrote, “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.” (1 Corinthians 1:10). It is impossible for the Church to come into the unity of speaking, judging and minding the same thing if there is not one Bible as standard, and one doctrine.

“Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.” (Philippians 3:15–17).

“Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.” (Philippians 1:27, 28). Again, it is impossible for there to be Biblical Church unity without doctrinal unity, and doctrinal unity is impossible without one Bible.

“Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.” (Philippians 2:2). “*Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.” (Romans 12:16). “That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.” (Romans 15:6).

Perfection of the Church can only come by true unity based on having one true doctrine, which requires one true Word, “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.” (2 Corinthians 13:11).

“Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous”. (1 Peter. 3:8). Being of one mind is only possible by the Spirit. He is that one which has placed one pure Word into the Church, and likewise, is outworking all things for readiness for Christ’s return.

¶ *True Church unity before the return of Christ*

When Christ returns, he is coming for a prevailing Church. The operations of ministries within the Church require there to be one Word and one set of true doctrines, that is, sound doctrine.

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:11–13). The ministry of the Word by true doctrine leads to perfection, namely, that the Church should come to the fullness of Christlikeness upon the Earth.

“That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth,

according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” (Ephesians 4:14–16). The growing up into Christ is the ultimate form of the Church, and the effective being, the empowered way for the Church to witness to the world before Christ’s return.

“I have given them thy word” (John 17:14a). “Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” (John 17:20–23).

Again, “The Lord gave the word” (Psalm 68:11a) is directly connected to, “Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*.” (Psalm 68:18, 19).

3. Understanding and interpreting Bible prophecy

¶ *The importance of prophecy*

The Bible contains many prophecies, and can be called a prophetic book. The prophecies deal with individuals, Israel, the nations, the Church, Christ and the end times. Accordingly, some are fulfilled, and some are, as yet, unfulfilled. The prophecies of the Bible are vitally linked to the work and availability of the Word of God itself. Some prophecies expressly speak of and show things in regards to the Word of God, including the advent of the King James Bible.

There are two main functions for the prophecy contained in the Scripture. One is how fulfilled prophecies are viewed, and the other is how unfulfilled prophecies are viewed.

1. Fulfilled prophecies are the greatest evidence of the truth of the Bible. “One of the strong objective evidences of biblical inspiration is the phenomenon of fulfilled prophecy. The Bible is essentially unique among the religious books of mankind in this respect.”¹ “And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.” (Deuteronomy 18:21, 22). It is very easy to see that prophecies confirm the Word and truth of the Lord.

2. Prophecies which are yet to be fulfilled are also important. There are several purposes for these:

a. Encouragement to persevere or receive a good gift, “But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.” (1 Corinthians 14:3).

b. Confirmation and aid to a believer’s faith, “And now I have told you before it come to pass, that, when it is come to pass, ye might believe.” (John 14:29).

c. The need for preparation when certain things come to pass, “Therefore be ye also ready” (Matthew 24:44a).

d. The warning to repent, and be saved from some impending wrath, “O generation of vipers, who hath warned you to flee from the wrath to come?” (Luke 3:7b).

¶ *Interpreting Bible prophecy*

The Bible says of itself that its own wisdom must be used, “To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.” (Proverbs 1:6). The prophecies in the Bible are not clear to the worldly natural mind, but they appear to be obscure, hidden and even bewildering. “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.” (1 Corinthians 2:14). The Bible is, of course, the light and the key to understanding even the most complex or mysterious passage. Burgon said, “beware how you apply your purely human notions to the utterance of the Ancient of Days; for that utterance, enshrined in one particular volume, clearly makes that one volume essentially unlike any other volume in the world.”² “I am proving that Scripture itself, literally understood, compels us to believe that *under* the letter of Scripture, (which of

¹ Morris, page 189.

² Burgon, *Inspiration and Interpretation*, page 147.

course is to be interpreted literally,) there lies a deeper and sometimes a far less obvious meaning; occasionally a meaning so improbable, (as men account improbability,) that, but for the finger of GOD pointing it out, we could never by possibility have discerned it”.¹ “Scripture is *full* of interpretations of Scripture ... it is the HOLY GHOST who ... interprets what the same HOLY GHOST had delivered”.² “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: Knowing this first, that no prophecy of the scripture is of any private interpretation. 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).

The prophecies are layered, some having multiple legitimate interpretations, “For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.” (Hebrews 5:13, 14). “But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little” (Isaiah 28:13a).

Accordingly, a prophecy may have an interpretation in two or more different times, with different meanings. For example, Malachi prophesied that Elijah would come (see Malachi 4:5). Jesus interpreted this verse to apply to two different people at two different times, a literal future fulfilment, and an already fulfilled interpretation applying to John the Baptist, “And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.” (Matthew 17:11–13). The prophecies are not being twisted to fit the facts, nor are they so open ended, that they could mean anything. Rather, the prophecies perfectly fit, even though the two interpretations are quite different to each other.

A prophecy and its interpretation can be applied to different modes in different times. For example, historical prophecies of Israel can also be applied to the Church, prophecies of the end times can be interpreted as both taking place throughout Church history or mainly restricted to a future tribulation period, prophecies of Christ can apply to His first or second comings.

The biases of certain people have locked out other godly interpretations of prophecy, to the point where some legitimate interpretations are said to be doctrines of devils. For instance, there are certain Scriptures which can be interpreted in either a historicist or a futurist way, depending on the period of time being looked at, yet these two schools of interpretation have almost invariably called each other erroneous. The reality is that both views are viable when taken together Biblically, and by locking a prophecy into only one of these interpretations any meaning is weakened. The lack of “rightly dividing the word of truth” (2 Timothy 2:15) is directly related to the neglect of proper study of the prophetic Word. This has led to many false doctrines and biases impeding sound interpretation, such as the failure to take a proper overview of history.

Bishop Horsley wrote on how he once thought that prophecy only had one interpretation, “I scruple to confess, that time was when I was myself in this opinion, and was therefore much inclined to join with those who think that every prophecy, were it rightly understood, would be found to carry a precise and single meaning; and that, wherever the double sense appears, it is because the one true

¹ Burgon, *Inspiration and Interpretation*, page 161.

² Burgon, *Inspiration and Interpretation*, page 173.

sense hath not yet been detected. ... Thus I reasoned, till a patient investigation [i.e. efforted inquiry] of the subject brought me, by GOD's blessing, to a better mind."¹

¶ *Symbolism and allegory in Bible prophecy*

When on Earth, Jesus told many parables which contained the truth of His teaching. In His parables, the characters, things and events represented concepts. This is the essence of prophecy, that the things spoken of are symbols, made to represent some concept, either literally or figuratively.

Zechariah the prophet did not initially understand the things which he saw in his visions, "Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be*." (Zechariah 1:9). Explanations are found throughout the prophetic Scriptures.

Trees, beasts, persons and all types of objects are interpreted to represent nations, people, events and so on. In prophecy, it is possible for persons to represent concepts, "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for these are the two covenants" (Galatians 4:22–24a). It is also possible for concepts to represent persons, "There was a man sent from God, whose name *was* John. The same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light." (John 1:6–8). This Light is Christ.

Where one thing is represented in a different way, or where there are various manifestations of the same thing, these are both true in the restrictive sense, and in a complementary sense; for example, to understand Christ as the Lamb is different yet complementary to Him as the Word.

Even a person's name is important in Bible prophecy, showing who they are and what they do. This is why God sometimes changed people's names, for example, Abram to Abraham or Jacob to Israel.

¶ *Numbers in Bible prophecy*

Prophetic Scripture is full of numbers. The numbers themselves are symbolic. For example, God often does things in twos or threes because, "In the mouth of two or three witnesses shall every word be established." (2 Corinthians 13:1b). Seven is seen as a number of perfection, forty as a number of waiting, testing and development, and six as the number of man's rebellion against God.

The numbers, when given as a measurement of time, are seen to refer to a measurement of time. Some Bible prophecies state in time when they shall come to pass. The time measurements do not have to be taken literally, but can be used prophetically, for example, "each day for a year." (Ezekiel 4:6b), "each day for a year" (Numbers 14:34c). Likewise, a week can equal seven years; a month, thirty years; a year, three hundred and sixty years — being based on a solar year of 360 days. Also, there is special use for the words "time", "season" and "hour", which relate to different measures of time in prophetic Scriptures.

¶ *Shadows, patterns, types and repetitions in Bible prophecy*

Literal Bible history can be taken in a prophetic manner. For example, the dimensions, weights, colours and materials used in the construction of the Tabernacle or the Temple are symbolic. (The world's parallel to this can be found in pyramids and other monuments celebrating man's rebellion

¹ Burgon, *Inspiration and Interpretation*, page 257.

against God. These interpretations are often occultic, and in the case of pyramidology, subjective and highly suspect.)

The lives of men in the Old Testament can foreshadow events or elements of the lives of later men. Some are foreshadows of Christ Himself. There is no way these things could be manipulated, but they show the overall control of God and His use of prophecy to communicate to the world.

History repeats itself. “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. 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). There are many examples of this through the Bible, such as, Abraham, the nation of Israel and Christ all came out of sojourning Egypt. The people of Judah were dispersed twice. Rome was called Babylon, because of its parallels with ancient Babylon. And so forth.

¶ *Juxtapositions in Bible prophecy*

Biblical concepts have opposites, for example, there is Christ and there is Antichrist. There is truth and there is error. These opposites can also be found in the attributes of godliness in that there is a good and bad form of every thought. For example, it is wrong to hate a brother, “But he that hateth his brother is in darkness” (1 John 2:11a), yet it is commendable to hate evil, “The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.” (Proverbs 8:13). There are many other examples of types and anti-types.

There are also good and bad events, which are described with similar language, for example, God brought a flood onto evil (in Genesis), while Satan attempts to flood good (see Revelation 12:15). Believers are told, “be ye therefore wise as serpents, and harmless as doves.” (Matthew 10:16b), yet Satan is also called a serpent.

There are also juxtapositions in events, for example, at one time, “And in these days came prophets from Jerusalem unto Antioch.” (Acts 11:27), and at another time, “AND certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.” (Acts 15:1).

¶ *Syncretisms in the chronology of Bible prophecy*

In 1627, Joseph Mede, Fellow of Christ’s College, Cambridge University, asserted that various prophecies in the Bible, especially in Revelation, were prophecies about the same things from differing perspectives. In fact, all Bible prophecies comment on one overall timeline, that is to say, history in respect to the people of God. The entire chronology portrayed in the Bible is, of course, consistent, and there are various perspectives on the same events.

Some Bible prophecies concerning certain things cover a whole range of centuries, others are focused on particular key times. Such a view can be taken in regards to prophecies about Jesus Christ in the Old Testament. There is a link together between Christ’s first coming and the works of His second coming. Some prophecies focus on events of Christ’s first coming, and some, of His Millennial rule.

There are many examples of similarities in descriptions which could be taken to be referring to the same events, for example, the final beast of Daniel 7:7, 8 and the beast of Revelation 13:1 and of Revelation 17:3. Sometimes, similarities can be referring to two separate events (and are in fact repetitions, not syncretisms), such as the stages of Christ’s second coming, or the two invasions of

Israel by Gog and Magog. These have confused many prophecy interpreters.

Christ's personal coming is in two stages, first the translation of the saints, and then the coming at Armageddon. Both comings are in the clouds, but one is hidden and one is open. They are, in fact, stages of one ultimate coming.

There are two Gog and Magog events described in Scripture. The first is spoken of in many places throughout the Bible, as a time when a northern army of immense size and with many confederates invades Israel in the latter days, at a time when the Church is still present on the Earth, and when Israel has not yet been converted to Christianity. Gog, the leader, and Magog, the peoples, are identified as a northern power. Joel, in describing them, foretells that there would be another Gog and Magog invasion many years later, "a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations." (Joel 2:2b). The second Gog and Magog invasion is at the end of Christ's Millennial reign, "And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea." (Revelation 20:7, 8). This Gog and Magog army are all the rebels from all the outer reaches of the earth, not merely the north, and seem to be led by Satan himself. Also, they are not able to enter Jerusalem, unlike the first invasion, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." (Revelation 20:9).

¶ *The validity of historicist interpretation*

The Bible's prophecies regarding the end times can be taken literally. Accordingly, there is to be a seven year period with the literal fulfilment of the majority of the book of Revelation (see Daniel 9:27). The true Church does not ignore either the future or historical interpretations.

One of the suspicious trends of those promoting one particular form of the futurist view is the alteration of the nature of the Antichrist. In the historicist view, religious false Christs, such as the Cæsars and the Popes, have been called Antichrist. In the futurist view, there is a literal world dictator. However, there is a problem with this interpretation if the future world dictator is divorced from the future religion, that is, the continuation of the historical Antichrist religion, Babylonianism (of which Roman Catholicism is a predominant manifestation), into its final worldwide and ecumenical form. Thus, the obvious reason why many people have promoted the idea of a tyrant Antichrist, while expunging any reference to Romanism, is because they have come to see Romanism as a friend, in opposition to the views of the Protestant Reformers. Worst of all, their view of the Antichrist is so skewed, that if a godly person were to be a renowned civil ruler, the so-called "Christians" (who are actually Romanists or at least sympathisers) would call such "Antichrist". This is to call evil that which is good, and vice versa.

The view that prophecy aligns with Church history is entirely logical; otherwise, Christianity and the Church would be a silent part of Bible history, falling between the death of Christ and the rise of the future Antichrist. Such a view of so many centuries of Bible silence would be inconsistent with the message of the Bible and the obvious prophetic statements in the New Testament about the last days. It is clear that a good deal of the entire Bible applies to events after Christ's first coming, and to things which must happen before the beginning of the future tribulation. The Bible contains clear evidence for those who will see it, that God has worked throughout history, and that the book of Revelation concentrates on His work in the New Testament Church.

4. Spiritual Babylon

¶ *Satan*

To Satan, once known as Lucifer, it was said, “Thou *wast* perfect in thy ways from the day that thou *wast* created, till iniquity was found in thee.” (Ezekiel 28:15). “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” (Revelation 12:7–9). After this, Satan took the form of a serpent, and came to Eve in the garden of Eden, “NOW the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” (Genesis 3:1–5).

After which Satan was cursed by God, “And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” (Genesis 3:14, 15). From that time, Satan and his minions, the devils, in their respective functions, began to administrate God’s curse as their realm of authority, and continued their war against God through mankind.

¶ *Genesis of religion*

Satan’s aim has been to corrupt, destroy or otherwise use true religion for his own ends. In brief, it can be found that Scripture shows the degeneration of mankind, in murders, fornications and all evils, so that they were corrupt upon the earth, from Cain to the flood of Noah.

After the flood, it came to pass that a kingdom was set up at Babel, with Nimrod as their lord. Alexander Hislop’s book, *The Two Babylons*, attempts (and not without mere speculation) to describe the religion of Babel. The Scripture shows that nations were scattered from this common locale, and carried with them elements of the false religion to the ends of the earth. Thus, very great similarities may be found among the beliefs of all natives and heathen religions in all portions of the earth, and striking similarities may be found between far away places, so that elements of the South Americans might be found in common with the Scandinavians, etc.

The dominant world empires through history, inasmuch as they might find ancestry both natural and spiritual to Babel, may be found, on inquiry, to also perpetuate that selfsame religion. Even Christianity, which has clear pre-Babel origins, such as with Noah and Shem, might be said to have something in common with the Babel archetypes. This is not because Israelite religion is derived from Babel (as though Moses adopted Egyptian doctrines), but because Babel, and ever since, have been corruptions of the true. That the formulation of the Israelite religion came afterwards cannot be used to deny that its roots are from before. It is clear that Shem was not of the Babel religion, and that others at later stages, such as Abraham and Melchisedec both independently were of the truth.

Hislop's book must be seen in part as theoretical and conjectural, but that the main argument is solid and true, it cannot be denied, namely, that the religion of Babel was in existence in Babylon in the time of Daniel, "for if it was a Church of Christ that was convened on that night, when the pontiff-king of Babylon, in the midst of his thousand lords, 'praised the gods of gold, and of silver, and of wood, and of stone' (Dan. 5:4), then the Church of Rome is entitled to the name of a Christian Church; but not otherwise. This to some, no doubt, will appear a very startling position ..."

¶ *Babylon to Rome*

Daniel's visions revealed that while the Babylonian Empire was important, the final world empire, in its various stages, would be the worst.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things." (Daniel 7:7, 8).

The beast which Daniel saw signified Rome. The Roman Empire was to undergo various stages of its development, but one thing would be common, as is shown in more detail in Revelation, and that is that the Roman-based power would be primary vehicle for Satan upon the Earth.

Satan used Pagan Rome as a tool against the Word of God, and against early Christians, persecuting them mercilessly. That spirit of antichrist would manifest itself through Rome, "he shall even return, and have intelligence with them that forsake the holy covenant." (Daniel 11:30b). The coming of Rome would be linked to Jewish apostasy.

Moreover, even though the Roman Empire fell to twelve European factions, they were in part subject to the Roman power, and became integral to its new form, the Papacy. "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). While the pagan Roman empire did destroy Jerusalem in 70 AD, the Papal Roman Empire accomplished something much worse and monumental, it brought desolation upon the true Church.

"And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end." (Daniel 7:25, 26).

"AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF

THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.” (Revelation 17:1–7).

Alexander Hislop wrote, “it has always been easy to show, that the Church which has its seat and headquarters on the seven hills of Rome might most appropriately be called ‘Babylon,’ inasmuch as it is the chief seat of idolatry under the New Testament, as the ancient Babylon was the chief seat of idolatry under the Old. ... In the warfare that has been waged against the domineering pretensions of Rome ... she must be stripped of the name of a Christian Church altogether”.

There was a true Church in Rome, where Paul wrote an epistle to, and also visited. The King James Bible translators, in their treatise to the reader quoted Nauclerus, “That at such time as the professors and teachers of Christianity in the Church of Rome, then a true Church, were liberally endowed, a voice forsooth was heard from heaven, saying, Now is poison poured down into the Church, &c.” (TTR, Section 1, Paragraph 2). *Foxe’s Book of Martyrs* edited by Berry reports, “For then cried an angel in the air, as your own chronicles mention, Woe, woe, woe, this day is venom shed into the Church of God. Before that time all the bishops of Rome were martyrs, in a manner: and since that time we read of very few. But indeed since that same time, one hath put down another, one hath poisoned another, one hath cursed another, and one hath slain another, and done much more mischief besides, as all the chronicles tell.” (page 80). What was this event that cause poison to come into the Church of Rome, and why did it have such a large negative impact?

When there were yet great persecutions against the Christians, and so heresy had not taken much root, for that no leisure could be afforded to the people of God, who were hunted at every turn, there came one Constantine, who marched upon Rome, and claimed to received a supernatural sign, with which he should conquer: the sign was like the Ankh symbol of the Egyptians. Now Constantine had given the Edict of Milan, which guaranteed that Christianity should no longer be persecuted, but, when Constantine conquered Rome, it did not mean that paganism disappeared, but that the pagans became “Christian”, and that everything pagan was mixed with and given an ecclesiastical tone and covering, so that in fact the pagan religion continued in a Christian disguise.

Whether the feast days, rituals and rites, offices, mass, vestments and traditions, all bear the signs of paganism in episcopal form, or baptised heathenism. There are some who go to extremes of rejecting certain normal traditions, such as Easter or Christmas, or even the symbol of a cross; however as many things as may be used or retained in a Protestant fashion are either without consequence or beneficial.

¶ *The power of antichrist*

Satan, in his use of the Roman system, has infused it with the spirit of antichrist. One particular manifestation of this is the Papacy. “And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.” (Daniel 7:25).

Again, “I beheld, and the same horn made war with the saints, and prevailed against them” (Daniel 7:21).

Throughout the Roman Empire, the spirit of antichrist has been manifest, “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. 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. 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 8:10–12).

“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 12:7).

The Roman antichrist has also backed up other antichrists, “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).

These powers have manifested great destructions upon Christianity, yet, they themselves have reaped destruction, and the Christian witness has not been lost.

¶ *False Christianity*

There are many heresies which have arisen in the Church, or outside of it, and there are many Christians which may have held to wrong beliefs in particular areas.

First, it is possible for born again Bible believers to have wrong beliefs, which Christ instructs that they should repent of. “AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.” (1 Corinthians 3:13). The Scripture says, “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.” (Romans 8:13). Otherwise, “And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.” (Mark 4:19).

In the Early Church was the problem of people creating factions, and demanding a literal obedience to Moses’ law in the New Testament, “O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?” (Galatians 3:1–3).

In fact, this bewitching was so bad that, “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.” (Galatians 5:4).

Jesus personally confronted the Jews who had added many false laws to the law of Moses, “Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.” (Mark 7:13).

Thus, the warning, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (Colossians 2:8). And so, in time, there was the rise of gnosticism, arianism, pelagianism and so on. “Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” (Acts 20:30).

In connection with Roman Catholicism has been all kinds of false doctrines and teachings, such as papal supremacy and infallibility, the mass, the priesthood, auricular confession, veneration of Mary and other saints, purgatory, penances and indulgences, idolatry and superstitions, and monasticism.¹

Roman Catholicism is itself a cult. It contains cultish sections also, such as the Franciscan Order, the followers of Fatima and other such movements. Moreover, Roman Catholicism has within its ranks secret societies which have operated against Protestantism and links with other evil ideologies, such as the Jesuits, the Opus Dei movement, and the Masonic P2.

Within Christianity as a broad category, there are numerous other cults, which are really separate religions.

There are numerous warnings in Scripture about false brethren, false prophets, false teachers and the like, which include Scriptures, such as, Ezekiel 8 and 13, Matthew 24, John 2:18-23; 15:7, Acts 20:30, Romans 16:17-20, 2 Corinthians 11:13-15, Galatians (generally), Ephesians 4:14; 5:3-6, Philippians 1:12-20, 28, 29; 3:2, 2 Thessalonians 1 and 2, 1 Timothy 4:1-11, 2 Timothy 2:15-19; 4:2-4, Titus 1:10, 11; 3:9-11, Hebrews 13:9, James 1:8; 5:1-8, 2 Peter 2:1-22, 1 John 4:1-6, 2 John verse 7, 3 John verses 10-12, Jude (generally), Revelation 2:12-3:22.

¶ *False Pentecostalism*

Among Pentecostal groups may be found particular errors or heresies, whether the British Israel theory, the supposed requirement for tongues for salvation or the anti-Trinitarian doctrine of the oneness groups. However, there has risen another grave problem with Pentecostalism, which is the descent into feeling religion. Feelings-based religion essentially emphasises personal experience over God's objective truth. Instead of conformity to God's law, there is a view that God absolves everything, and that the purpose of life is to pursue some sort of feeling, whether by worship, emotional "love" or spiritual encounter. This type of religion seeks to release people from having responsibility for their actions, taking seriously Biblical injunctions, or living sanctified lives.

Since Pentecostals have dealt more than other groups both with the Spirit of God and with evil spirits, it has become noticeable that some have been terribly deceived by spirits, and have been led by devils.

What is apparent is that a "New Order" has risen out of Pentecostalism which has deliberately thrown off the old ways, rejecting order, proper tradition and true religion itself, for Romanist- and heresy-ridden alternatives.

These trends may be witnessed, for example, with the Latter Rain Movement, which has promoted a radical agenda of raising up Christ's literal rule upon the Earth, the Charismatic movement which has kept many locked in Roman Catholic errors, and the Neo-Pentecostal movement, which is built upon the former two movements as a misguided form of unity, as well as promoting a carnal-oriented scheme which denies structure, thought and true authority. It almost appears as if it is the right wing of the New Age movement, and it certainly deserves its descriptive title "Pancosmic". It should be added that modern versions are highly exalted in this mixt multitude.

¹ Coleman, page 73.

True understanding of the Scripture reveals serious problems with the Pancosmic view. Simplistic claims, such as that Christ's religion is the only one which has a resurrected Lord, may be refuted easily. But when they claim that "nothing could emulate the Holy Spirit", they are surely in the realm of sense, touching the temporal, which is corruptible. Further to this can be noticed launching into Jewish myths and mystery teachings.

It might be interesting to compare them with the stark — though sometimes overly legalistic — teachings of Charles Finney, who said, "They live, and know that they live, in the omission of some duty habitually, or in the violation of their own conscience on some point habitually; and yet they keep up so much of the form of religion, and do so many things that they call duties, that they seem to think that these will compensate for the sin in which they persist. Or rather, so many duties are performed, and so much of religion is kept up, as will show, they think, that upon the whole they are Christians; will afford them ground for hope, and give them reasons to think that they are accepted while they are indulging, and know that they are, in some known sin. They say — To be sure I know that I neglect that duty; I know that I violate my conscience in that thing; but I do so many other things that are my duty, that I have good reason to believe that I am a Christian. Now this is a fatal delusion. Such persons are totally deceived in supposing that they really obey God in anything."

¶ *False Unity*

Ecumenism, the World Council of Churches and other such movements toward unity in various religious spheres is nothing but part of a grand Satanic design and evil conspiracy perpetuated by all manner of persons who are actually holding to things which are alien and at enmity with God.

Alexander Hislop has shown, in his work on the true origins of Roman Catholicism, that Ecumenism is the direct plan of Rome to bring all Christianity into one entity with the Pope. Sadly, many evangelical leaders do defer to the Pope as their spokesman, and do uphold modern versions as law.

The common factor underlying all false ideas is that they are all supportive of error. Therefore, false unity is the result.

"Because, even because they have seduced my people, saying, Peace; and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *morter*: Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*. Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*? Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*. So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *morter*, and will say unto you, The wall *is* no *more*, neither they that daubed it; *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord GOD." (Ezekiel 13:10–16).

The Pentecostal pioneer, Smith Wigglesworth, went into some depth on the subject when he preached in Los Angeles in 1927, saying:

"These are last days. What will be the strongest confirmation for me to bring to you of the last days?"

“There are in the world two classes of believers. There are believers which are disobedient — or I ought to say, there are children which are saved by the power of God which are disobedient children; and there are children which are just the same saved by the power of God who all the time are longing to be more obedient.

“In this great factor Satan has a great part to play. It is on this factor in these last years that some of us have been brought to great grief at the first opening of the door with brazen fact to carnality forces, and we heard the word come rushing, through all over, ‘New Theology,’ that damnable, devilish, evil power that lived in some of these disobedient children which in these last days opened the door to the next thing.

“As soon as this was noised abroad everywhere, ‘New Theology,’ everybody began to say, ‘What is new theology?’ Why, new theology is exactly on the same plane as being changed from monkeys to men. What does it mean? I want to make a clean sweep of that thing this morning. There is not a man can think on those lines only on atheism. Every person that touches a thing like that is an atheist behind all he has to say.

“New theology was born in infidelity ...

“You notice this: There is an elect of God. I know that God has in this place people who, if you would examine yourself, you would be amazed to find that you are elect of God. People are tremendously afraid of this position because they have heard so much on this line: ‘Oh, you know you are the elect of God! You are sure to be all right.’ There have been in England great churches which were laid out upon these things. I thank God that they are all withered. You will find if you go to England those strong people that used to hold all these things are almost withered out. Why? Because they went on to say whatever you did, if you were elect, you were right. That is wrong.

“The elect of God are those that are pressing forward. The elect of God cannot hold still: they are always on the wing. Every person that has a knowledge of the elect of God realizes it is important that he press forward. He cannot endure sin nor darkneses nor shady things. The elect is so in earnest to be elect for God that he burns every bridge behind him.

“‘Knowing this, that first there shall be a falling away.’

“Knowing this, that first God shall bring into His treasury the realities of the truth and put them side by side — the false, the true; those that can be shaken in mind, and those that cannot be shaken. God wants us to be so built upon the foundation of truth that we cannot be shaken in our mind, it doesn’t matter what comes.

“When I was in Sydney they said, ‘Whatever you do, you must see this place that they built for the man, the new man coming.’

“Theosophy has a new man. Nothing but Theosophy could have a new man. The foundation of this theosophy has always been corruptible. From the beginning it has been corruptible. In the formation of Theosophy it was joined up to Bradlaw one of the greatest atheists of the day; so you can only expect theosophy to be atheism. It sprung out of atheism.

“The ‘Man of Sin’ as he comes forth will do many things. There will be many false Christs and they will be manifestations of the forthcoming of the Man of Sin; but they will all come to an end. There will be the Man of Sin made manifest.

“These people are determined to have a man. They know someone has to come. We know Who He is that is coming. They begin to make a man. So they find a man in India, they polish him up as much as they can, and they make him as — well, in appearance, but you know we are told by the Lord that there is soft clothing goes onto wolves’ backs. We find they are going to bring this man forth in great style. When I went around the amphitheatre in Sydney that was made for this man to come, I saw as clearly as anything it was the preparation for the Man of Sin. But they do not believe that.

“What will make you to know it is the Man of Sin? This: Every religious sect and creed there is in the world all joins to it — Romanism you see joined up with it; Buddhism joined with it; there is not a religion known but what is joined up to it.

“Why, that is exactly what the devil will have. He will have all the false religions joining right up and the Man of Sin, when he comes, will be received with great applause.

“Who will be saved? Who will know the day? Who knows now the Man of Sin? Why, we feel when we touch him, when he opens his mouth, when he writes through the paper, when we see his actions — we know who he is.

“What has the Man of Sin always said? Why, exactly what Russellism says. What? No hell The devil has always said that. What does Christian Science say? No hell; no devil They are ready for him. The devil has always said no hell, no evil. And these people are preparing, and they do not know it, for the Man of Sin.

“We have to see that these days have to come before the Lord can come. There has to be a falling away. There has to be a manifestation in this day so clear, of such undeniable fact. I tell you, when they begin to build temples for the Man of Sin to come (but they don’t know it), you know the day is at hand.

“A person said to me, ‘You see, the Christian Scientists must be right — look at the beautiful buildings; look at all the people following them.’

“Yes; everybody can belong to it. You can go to any brothel you like, you can go to any theatre you like, you can go to any race course you like, you can be mixed up with the rest of the people in your life and still be a Christian Scientist. You can have the devil right and left and anywhere, and still belong to Christian Science.

“When the Man of Sin is come, he will be hailed on all sides. When he is manifested, who will miss him? Why, the reverent, the holy, the separated. How will they miss him? Because they will not be here to greet him!”¹

¹ Wigglesworth, *Preparation for the Second Coming* — one.

5. The seven churches of Revelation

¶ *Introduction*

In John's vision of Revelation, he saw Christ, and Christ had seven Churches. John was instructed to give seven messages from Christ to these Churches. These Churches are interpreted as local Churches which are literally named; moreover, the letters are to be interpreted as to apply to all churches at all times for the highlighting of their present spiritual state; and as prophetically applying to eras or periods of Church history, from the day of Pentecost to the day when Christ shall translate the Church as the Bride of Christ to Himself.

The seven Churches of the province of Asia, as are detailed in Revelation chapters two and three, are each given a message, which applies spiritually to an era or age in Church history, each being sequentially from first to last. The dates are generally confirmed by theological writers who have studied this matter, but some variations do occur between different commentators. As with all historicist prophecy, that which was presented later has been generally more accurate than the former, as various events have been observed fulfilled.

The periodical classification view of seven Church periods in history is believed by both historicist interpreters and futurists.

¶ *The view of the Church through the various periods*

It cannot be said that all people professing Christ at any time are the true Church (see Philippians 1:15–18), neither can it be said that an institution at any period of time is wholly the Church of God, or that it is wholly made up of believers.

There should be a remnant or essential core of the Church in every period, and that it is bound together through all the periods. The remnant should have:

1. A high view of the Word of God,
2. Have in practice the Scriptures,
3. Hold to, gain and receive correct doctrines,
4. Contain all things which contribute to the later times, namely,
 - a. one Bible,
 - b. one doctrine,
 - c. one people, and
 - d. individual holiness.

“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him” (Ephesians 1:10).

It is necessary that individual Christian holiness is linked with the unity of the faith. This should not merely be deferred to a future time when Christ is present upon the Earth, but already to the time prior to His return, which is already one of the times of fulness, and one of the times of restitution.

“And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Acts 3:20, 21).

¶ *The spiritual church of Ephesus*

“UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted. Nevertheless I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” (Revelation 2:1–7).

The first letter was written to the “church of Ephesus” rather than the “church at Ephesus”, because the city of Ephesus had been almost completely converted to Christianity. This was a sign of the heights which Christianity reached under the first apostles from the day of Pentecost around 30 AD to around 80 AD. Within this time frame the Gospel had gone to the Jews, who had rejected it, and who were eventually scattered, while the Gospel increasingly came to the Gentiles by the scattering of the Christians through persecution. The Gospel early reached Rome itself in power.

The Jews were at first the primary persecutors, but gradually the pagan Romans came so, and it was the policy of the Emperors, especially Nero, to blame the Christians for misdeeds. Despite the cruel punishments of the Romans upon the followers of Christ, the Gospel went further and became widely known. The Christians enjoyed tremendous success, converting people in high and low places.

The original Apostles went abroad to many nations and places preaching the Gospel, as so in that period it reached India, Africa and Britain. The New Testament was also written in this period, and it was copied and conveyed to the places where believers went.

Gathering: Apostolic doctrine

Scattering: Believers, Copies of Scriptures

¶ *The spiritual church of Smyrna*

“And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.” (Revelation 2:8–11).

The second Church period, the church in Smyrna, started with the death of the Apostle John around 80 AD, and went to the enactment of Constantine’s Edict of Milan in 313 AD. The period began at the city of Smyrna itself. The bishop of Smyrna, named Polycarp, was a man who had been a disciple of the Apostle John. The entire Bible was complete, so Polycarp was able to use Paul’s writings as Scripture. While there were many martyrdoms in this period, none matched the ten years persecution begun by Diocletian in 303 AD and in effect until 313 AD, prophetically spoken of as “ten days” in Revelation 2:10.

In the Smyrna period came also the rise of early heresies, such as Gnosticism, which claimed that Christ did not come in the flesh, and boasted secret knowledge. Other such moves, and the rising power of the Roman bishop showed the early tendency toward the Roman Catholic error.

In this time, Irenæus (died 202 AD), attested to the authenticity or canonicity of much of the books of the Scripture. Moreover, he argued for the gathering of all four Gospels. Irenæus knew of bishops, including Polycarp, who linked all the way back to the Early Church. He said, “[B]eing most properly assured that the Scriptures are indeed perfect, since they were spoken by the Word of God” (Against Heresies 2. 28. 2.).

Gathering: The Canon to form the Bible

Scattering: Believers, Doctrines, Copies of Scriptures

¶ *The spiritual church of Pergamos*

“And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, *even* where Satan’s seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.” (Revelation 2:12–17).

When Constantine was declared emperor in York, Britain, in 306 AD, there were other pretenders to the title of Roman Emperor. Constantine claimed to convert to Christianity in 312 AD in France, where he also forced his soldiers to convert. Constantine’s conversion was not a conversion to true Christianity, but paganism in the form of Christianity. Constantine’s army won a victory in Italy, and he then founded the Eastern Roman Empire with Constantinople as its capital.

In time, therefore, Rome became Satan’s seat, for though the persecution against Christians stopped by Constantine’s Edict of Milan in 313 AD, yet persecution did manifest against those who did not match up to Roman Christianity, and against heretics.

The doctrine of the Nicolaitans (clericalism), idolatry and celibacy manifested itself, and this caused the martyrdom of the anti-Papal witness, called in Revelation 2:13, “Antipas”.

In this period, the Donatists, who were Roman separatists, flourished in Africa. Moreover, the Arian heresy arose, where many bishops met at the Council of Nicaea, deciding against it. Afterward, other controversies arose, such as Pelagianism. This was also the age of Jerome, the translator of the Latin Bible, and Augustine, who wrote concerning the temporal power of the Roman Church.

In places outside the direct domain of the Roman Emperor, the older form of Christianity was able to persist, both in the Eastern Provinces under Byzantine, and in enclaves in the West.

Basil (330–379) wrote, “Therefore let God-inspired Scripture decide between us; and on whichever side be found doctrines in harmony with the word of God, in favour of that side will be cast the vote of truth” (Ep. ad Eustathius).

The great doctor and bishop, the Patriarch of Constantinople, John Chrysostom (347–407 AD) wrote, “But when Scripture wants to teach us something like that, it interprets itself and does not permit the hearer to err. I therefore beg and entreat that we close our ears to all these things and follow the canon of the Holy Scripture exactly” (Hom. 13. on Genesis). “As a trusty door, Scripture shuts out heretics, securing us from error...” (Joann. 58.) “Everything in the divine Scriptures is clear and straightforward; they inform us about all that is necessary” (Epis. 2. ad Thess 3., 4.).

Gathering: The Canon to form the Bible, Textual work on Versions
Scattering: Believers, Doctrines, Copies of Scriptures

¶ *The spiritual church of Thyatira*

“And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have *already* hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.” (Revelation 2:18–29).

The fourth Church period, the church in Thyatira, started with Belsarius’ defeat of the Goths at Rome in 538 AD, and handing over power to the Roman bishop, or pope, beginning the period of time when the Jezebel Roman false Church would be in power, while the true Church would be in the spiritual wilderness. This period was marked by the succession of popes, which Protestants identified as Antichrist, and their spiritual fornication with the kings of Europe, etc.

In this period, the Romanists had a direct hand in the founding of Islam, which led to the destruction of the Eastern Roman Empire, whose traditions and lineage was much closer to the Church of Acts. Moreover, in this period, various truer branches of the Church existed, either in outlying nations, or in enclaves within the Roman sphere. Crusades and cruel persecutions were called against truer believers and infidels alike.

Although the dictatorship of Romanism increased, there was, with the crusades, and with the fall of Constantinople, an influx of information from the East, where people began to question Roman traditions. This came to its fullness when Martin Luther sparked the Reformation in 1517, which was the beginning of Protestantism.

It is often wrongly said that Protestantism is based upon Roman Catholicism, or that Roman Catholicism is the representative of Christianity through the Dark Ages and Medieval times.

The first and notable schismatics from Rome were the Eastern Orthodox, encompassing many Christians in eastern Europe, Asia and Africa, which had been corrupted by some errors, but had never been fully subjected to Romanism. The survival of the fidelity of New Testament Scripture under the Eastern Orthodox was largely due to the static nature of Eastern Orthodoxy. Initially, this view, which centred upon the Churches which were the products of apostolic evangelistic endeavour, were aggressive evangelists. Sometimes individual persons were able to lead efforts to covert whole tribes or nations in a short period of time. However, the latter end, after a deficiency in spiritual faith and power in the established Eastern Church, was a crumbling before the power of Islam, and finally subsistence under the rule of Islam. Constantinople fell in 1453, making Moscow by default the new centre of this tradition. The Protestant Reformation arose only after the necessary elements were received which had been formerly locked up in the east.

Secondly, the district of Milan had long time maintained a degree of independence from Rome.

Thirdly, the Albigenses in southern France arose in Medieval times, and imputed to hold heresy by Roman Catholics, they were all but wiped out.

Fourthly, the valleys of Piedmont were home to Waldenses, who from the earliest centuries had maintained an independent Christianity, and had come a formidable missionary force under Peter Waldo in 1177, after which they suffered periodic persecutions. In 1532 they met with Protestants and converted to the Reformed faith as espoused by John Calvin of Geneva.

Fifthly, the early Church of Asia had missionised Gaul, and the effect of this was felt in Britain, in Ireland, in Scotland, and in the North of England. The Anglo-Celtic Church gradually was absorbed into Roman Catholicism, but this was not absolute, for when Romanism would have seemed to have total dominion in the British Isles, Wycliffe and the Lollards began a revival at the height of Medieval times.

Bishop Newton wrote that “the members of the church of Rome pretend and boast” that “there hath not been that uninterrupted union and harmony ... before the Reformation: and at the same time it plainly evinces, they betray great ignorance, as well as impertinence, in asking the question, ‘Where was your religion before Luther?’ Our religion, we see, was in the hearts and lives of many faithful witnesses but it is sufficient, if it was no where, else, that it was always in the Bible. ‘The Bible’, as Chillingworth says, ‘the Bible only is the religion of protestants.’”¹

J. A. Wylie argued that “the teachings of Christ are the seeds; the modern Christendom, with its new life, is the goodly tree which has sprung from them. We shall speak of the seed and then of the tree, so small at its beginning, but destined one day to cover the earth. How that seed was deposited in the soil; how the tree grew up and flourished despite the furious tempests that warred around it; how, century after century, it lifted its top higher in heaven, and spread its boughs wider around, sheltering liberty, nursing letters, fostering art, and gathering a fraternity of prosperous and powerful nations around it, it will be our business in the following pages to show. Meanwhile we wish it to be noted that this is what we understand by the Protestantism on the history of which we are now entering.

¹ Newton, T., third volume, page 183.

Viewed thus — and any narrower view would be untrue alike to philosophy and to fact — the History of Protestantism is the record of one of the grandest dramas of all time.”¹

Through this period many versions and translations of the Scripture were made, or preserved, and that from the diversity of places and circumstances, it was possible to observe afterward a broad and general consensus of the New Testament.

Gathering: Textual work on Versions, Proto-Reformation Doctrines

Scattering: Believers, Doctrines, Copies of Scriptures

¶ *The spiritual church of Sardis*

“AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.” (Revelation 3:1–6).

The fifth Church period, the church in Sardis, began with the Reformation in 1517, and went to the overthrow of Rome in 1798 by the French. This period saw Protestantism take over entire nations, and the rise of a new power, that of secularism.

There had been a growing reaction against Romanism throughout Europe, and when Martin Luther made his protest against the Roman doctrine in Saxony, the ground was fertile, and soon Europe was ablaze with the doctrine of salvation by faith.

As the Old and New Testaments were now being printed with greater accuracy in the original languages, the making of new translations into the European languages allowed for the Gospel to shine clearly. Catholic reactions to this were deceptive and violent.

There were Protestants who, to some degree, retained Roman doctrines and forms. Moreover, there was a progression of doctrine among different groups, so that categories of Protestants appeared, so that the witness of the Protestants was imperfect. Thus, there were sects or schisms between Lutherans, Calvinists and Anglicans in the first generation, between Puritans and Anglicans in the second generation, and between Presbyterians, Independents (Congregationalists), Baptists and Prelatists in the third. The end of that era saw the difference between evangelicalism as largely due to the efforts of John Wesley and friends, as opposed to staunch Churchmen.

John Milton’s admirers argued that the formation of a Protestant Union “by uniting Protestants of all denominations”, which excluded heretics, etc., “against the Church of Rome, (which he styles ‘the common adversary of the Protestant Religion,’) not by any compromise of their peculiar tenants, but by a comprehensive toleration grounded on the general Protestant principle of making the Bible only the rule of their faith. And as all Protestants profess to acknowledge that common rule, he

¹ Wylie, 1., 1., 1.

recommends them to overlook all matters ‘not essential to believe,’ and all opinions ‘not destructive to faith.’”¹

If the Bible was made the basis of religion, as the design of King James the First was with the making of the King James Bible, then surely having a common foundation would be for the benefit of all the Church. The Church could not be limited to one or other ecclesiastical movement or denomination, but to believers who participated in various places. Moreover, as people gained revelation, and as there were revivals of religion, so it really worked out that the true believers would be the ones who advanced in opinions in line with the Spirit of Truth.

Most importantly, evangelical fervour was awakened, that men might personally respond to the truth, and that they might by faith be born again.

Gathering: Textual work on Versions, Reformation Doctrines, Believers

Scattering: Protestant denominations

¶ *The spiritual church of Philadelphia*

“And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.” (Revelation 3:7–13).

The sixth Church period, the church in Philadelphia, began with the overthrow of the Papacy in 1798, and went to the immediate outcomes of the Second Vatican Council. Roman Catholicism suffered a general dwindling throughout this period, particularly because of the alliance between Romanism and secularism, “As it was obvious that the French Revolution itself had to be carried to some more permanent settlement, so it was recognized on all sides that a more stable arrangement of church-state relations was essential. This was achieved by Napoleon Bonaparte in a concordat concluded with Pope Pius VII on July 15/16, 1801. It recognised that Roman Catholicism was the faith of most Frenchmen and granted freedom of worship. ... Many historians maintain that the Concordat of 1801 was as decisive for modern church history as the conversion of Constantine had been for ancient church history. As Constantine had first recognised and then established Christianity in the Roman Empire, so a series of concordats and other less formal agreements created the *modus vivendi* between the church and modern secular culture.”²

Around 1800, while the French were rising in power in Europe, the Protestants, chiefly the British, were involved in seeding Scripture and missionaries all over the world, as Paul wrote, “For a great

¹ Milton, *Protestant Union*, Preface, page xiv.

² “*Roman Catholicism, history of; Napoleon I — exportation of the Revolution*,” Encyclopædia Britannica.

door and effectual is opened unto me, and *there are* many adversaries.” (1 Corinthians 16:9). This is exactly what happened in the 1790s onwards, where British Protestants began to evangelise the world in earnest. The door opened, the Catholic institution was on its knees, the Church came out of the wilderness, and began to print King James Bibles en masse, and evangelise the nations.

Within Protestantism, the Holiness movement ensured a greater desire for the spiritual. This outworked into the eventual realisation of the Pentecostal movement.

Along side this was a conservative view, and largely fundamentalist, which sought to keep or retain the traditions as had been received. However, the world itself has been increasing itself in these areas. There are some particular spheres where doctrines were articulated, such as Creationism, Defence of the King James Bible and Prophecy. In the Pentecostal sphere was the Faith Movement.

The mainline denominations have all experienced massive slumps. For example, the movements towards ritual and ecumenism among the Anglicans (by 1969 Anglicans had “Old Catholic” succession for all Bishops), the woeful collapse of Methodism into apostasy, the Salvation Army’s change into a fundraising charity organisation, etc., as well as an increasingly anti-Bible Leftist view by these groups, is exactly linked to modernist liberal theology, scepticism and rejection of the King James Bible.

The fruits of it really appeared in the next period, where the increase of modern versions and teachings which contradict the King James Bible has been felt in all denominational spheres. Moreover, the false linking up of groups and ecumenism has come into dominance.

If people began to expect the imminent return of Christ due to the social upheavals in the 1800s and 1900s, they only became more convinced that the end was nigh afterward.

This period saw Protestant dominance slowly dwindle in the face of secularism, humanism and scepticism. This was especially because there was a move toward Rome that began to manifest. However, there remained a strong minority of Christians, and a strong majority of people generally who were influenced or inclined by Christian thinking.

Gathering: Doctrines, Remnant of Believers

Scattering: Protestant denominations

¶ *The spiritual church of the Laodiceans*

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.”

(Revelation 3:14–22).

The seventh Church period, the church of the Laodiceans, started with the Second Vatican Council which was accepted by many Protestant leaders in 1968, and shall terminate at the future translation of the saints. It is described as the lukewarm or apostate period, but there is (and must be) a true Church remnant in this period. Moreover, the last part of the prophecy shows that there must be a growing division between true and false, and Church Restitution.

Unlike the other six churches, the church of the Laodiceans is not called the church of Laodicea. There is a great significance in this. It means that not all of those at Laodicea, that is to say, called “the Church” were really the Church at all, or, that the true Church was really most scattered at the beginning of this period. In a false gathering, especially since about 1968, it has been customary for people to group together all “Christians” including Catholics, and to consider Catholicism as the true or most visible Church.

The Laodiceans’ period is one of much worldliness and attack on the Gospel: “And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.” (Mark 4:18, 19). It has seemed as though Christians have had little to no influence, and many of those with influence seem to have done more harm than good.

The Church is the body of Christ. “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.” (Colossians 1:18). Christ cannot abide lukewarmness, a mixture of error and falsehood in His Church. The Bible indicates that there is a split between those who are on the trend of growing hotter for God, and those who are on the trend of growing colder.

The trend of the Laodiceans’ period is different to most other Church history periods, in that it begins with the Church being subject to the Roman Babylon. From 1968 it was as if all Christians were gathered into Babylon, so that the command could be acted on, “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you” (2 Corinthians 6:17), “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (Revelation 18:4).

Christians must sunder from Rome and Romanist thinking. There must be a true body of Christians in the world who come together in complete Bible-oriented unity, and reject the false unity based on Rome and diverse doctrines. On the other side, those who are not of Christ’s Church must be expelled from the Church altogether. “Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.” (1 John 2:18, 19). The spewing out by Christ is the same as the manifest going out into heresies and perdition of false brethren. Thus, those who are lukewarm need to repent or go out. In the end, it is only going to be true believers who triumph.

These so-called “Christians” proclaim that they have affluent lives, yet they confess that they have great problems. They speak of stress, sickness, depression and the ineffectiveness of the Church. They can hardly keep the converts they make, and tend to be growing weaker and weaker. They say that man’s knowledge is increased and they are all the time blaming secularism and spiritual

opposition. “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 blame for their problems must be put onto their own sins since they have accepted false doctrines, false prophets and false Bibles. The problem is the famine of hearing, not that the Word is absent, but that people will not hear it, and are in gross darkness. “Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.” (Amos 8:11, 12).

Most so-called “Christians” and much of what is called “the Church” — including most so-called “Spirit-filled” places — are actually being resisted by God, and are the free range for Satan. It is God’s Spirit, not some mysterious devilish power that is bringing the troubles to most of what is called “Christianity” in the world today.

God loves the world, but God does not put up with sin. In fact, the visible lukewarm Christianity is going to be destroyed by God’s wrath. These are the continuation of the false Jews, that is to say, false Christians, of Church history.

“For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?” (1 Peter 4:17). But for those who do repent, there is also blessing now in this time. Jesus said, “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich” (Revelation 3:18a), and “But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.” (Mark 10:30).

There must be a true Church in the last days who shall enter into the eternal blessing. This means that the Church must at least survive to the return of Christ. On the other hand, there are many who speak of a coming world revival. Most of this idea has been entirely consistent, not with the good prophecies of the Bible, but the coming Antichrist. The “Christ” that most “Christians” are waiting for, and the associated “feeling” revival, is none other than the work of Antichrist. The trend since 1968 has been to set up the final Antichrist, but this is not the trend of the true Church. This is because God has a remnant. Yet, the remnant is not supposed to stay in Rome, nor under poverty, weakness, blindness and deception.

The return of Christ for the true Church — the translation of the saints — is not to rescue them from impending and imminent subjection to the Antichrist. It seems that since 1968 there has been almost no true Church on the Earth — a meagre remnant at best. But this was to fulfil the prophecies about the last days apostasy, “And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:12–14). There actually must be a turnaround of the true Church before the coming of Christ!

The Church is to prevail whilst on Earth, and this must happen in the Laodiceans’ period, when Satan and evildoers are in the world, “Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.” (Psalm 23:5).

Christ’s promise to build His Church would not be fulfilled at present, since the Church remnant of today is so far from being “built”, that it is like some rubble. It is in the Laodiceans’ times that the

Church must walk in all the promises of God: this must occur before the Antichrist's final apostasy. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Ephesians 5:27).

The true Church of Christ is supposed to be doing works greater than Christ: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father." (John 14:12). The Church must actually become overcomers: "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him." (Hebrews 2:8).

Christ is coming for a triumphant Church which is walking in great riches, blessing and power. In fact, the Church must be walking in perfection and great power. It must be preaching the pure Word and be filled with the true Spirit.

Peter said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21). The great restitution must come before the return of Christ! This is consistent with many other Scriptures. The fact that there are times of restitution shows that the blessing of the Church is not limited to being in heaven during the great tribulation and the Millennium, when Christ with the Church rules the Earth for a thousand years.

There is an enormous responsibility on true Christians today. This is why true Christians should be in preparation, because of the coming worldwide Christian revival. The remnant of true believers who are to be moving towards Church Restitution must have correct doctrine and believe:

1. The true Gospel, not in an emotional Gospel. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14).
2. The Word of God is found in the King James Bible, not in modern versions. "The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever." (Psalm 12:6, 7).
3. The complete freedom from sin is mandatory. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (1 John 3:9).
4. The Pentecostal power and tongues are present reality. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8).
5. The complete and utter blessing, including healing and prosperity. "For whosoever shall call upon the name of the Lord shall be saved." (Romans 10:13).

Gathering: Full counsel of God Doctrines, Knowledge of the Pure form of the Bible for the world,
Church Remnant
Scattering:

6. Anglo-Protestantism

¶ *Introduction*

No matter how much time and space separates the early Church from the Church in the twenty-first century, and no matter how removed the Bible appears from its origins, it must be said that God has been at work, superintending in history.

It is entirely reasonable that there should be a doctrinal lineage from the very first Apostles to the present time, and that the Word of God has likewise passed into the hands of the Remnant, which is composed of the saints in the Church who have held to godly and holy purity in word and doctrine — “the words of faith and of good doctrine, whereunto [they have] attained” (1 Timothy 4:6b).

This may be accounted to be the pedigree and lineage of a vital witness of the Church Remnant.

¶ *Introduction to the history of the British Church*

“Cromwell was full of patriotic pride. Once, when he was enumerating to Parliament the dangers which threatened the State, he wound up by saying that the enumeration should cause no despondency, ‘as truly I think it will not; for we are Englishmen: that is one good fact.’ ‘The English,’ he said on another occasion, ‘are a people that have been like other nations, sometimes up and sometimes down in our honour in the world, but never yet so low but we might measure with other nations.’ Several times in his speeches he termed the English ‘the best people in the world.’ Best, because ‘having the highest and clearest profession amongst them of the greatest glory — namely, religion.’ Best, because in the midst of the English people there was as it were another people, ‘a people that are to God as the apple of His eye,’ ‘His peculiar interest,’ ‘the people of God.’ ‘When I say the people of God,’ he explained, ‘I mean the large comprehension of them under the several forms of godliness in this nation’.”¹

Diverse characters, at various times, estates and places have agreed that there has been some special providence in the British Church, and one may trace a scarlet line all the way from its inception in the first days of the Christian Gospel, past Gildas, past Fox, past the days of the Puritan Commonwealth, all the way to the great blessings afforded to the world by the Pentecostal Revival carried aloft from Albion. And that the Scripture, in promising, not only to raise up one from the north, but one from the rising of the sun (see Isaiah 41:25).

¶ *Ephesus period — the rise of the British Church*

The first period of New Testament Church history, the period identified by the first epistle of seven contained in the early chapters of the book of Revelation, is that called the Ephesian Period.

Britain had been a barbarous land, made up of warring tribes, and wild forests and marshes. When Julius Cæsar came, he saw, and conquered, and consequently Britain, that is, the part known as England, was made into a province of the Roman Empire. Roads were built, forts garrisoned and trade flourished.

The people of Britain, called Bretons, that is, Celts, who traced back to their migration under Brutus from Italy, and before that Troy, and those people who ultimately come from Javan son of Japheth.

¹ Firth, pages 482, 483.

The Bretons were idolaters (and had a druidic priesthood) both before and after the Roman occupation, though destroyed to some extent by the Roman destruction of the druidic headquarters at Anglesey.

“So pitiful for the present, and more fearful for the future, was the condition of the Heathen Britons, when it pleased God, ‘with a strong hand, and stretched-out arm,’ to reach the Gospel unto them, ‘who were afar off,’ both in local and theological distance. This was performed in the latter end of the reign of Tiberius, some thirty-seven years after Christ’s birth.”¹

Gildas, a leading sixth century cleric, indicates that the Gospel did take root among them, and that many copies of the Scriptures were afterwards destroyed in reign of Diocletian. The seeds and the first coming of Scripture must have been before this time.

There were several reasons why Christianity did find some root in Britain. It seemed, by its remote situation, to be the safest haven from persecution; also, that the Romans had been busily building cities and commerce there; and “Lastly and chiefly: God in a more peculiar manner did always favour ‘the islands,’ as under his immediate protection. For as he daily walls them with his providence, against the scaling of the swelling surges, and constant battery of the tide; so he made a particular promise of his Gospel unto them, by the mouth of his prophet: ‘I will send those that escape of them to the isles afar off, that have not heard my fame,’ Isaiah lxvi. 19; to show that ‘neither height nor depth,’ no, not of the ocean itself, ‘is able to separate any from the love of God.’ And for the same purpose, Christ employed fishermen for the first preachers of the Gospel, as who, being acquainted with the water, and mysteries of sailing, would with the more delight undertake long sea-voyages into foreign countries.”²

Historians are uncertain who the preachers of the Gospel were to the Britons, and the details of the Scripture brought to them, but some small indications remain in the traditions and later idolatries of the Roman Catholics.

It may be admitted, that Joseph of Arimathæa with his twelve companions founded a mission in 64 AD, in the simplicity of a wattle-and-daubed structure that he set up at Glastonbury, then known as Avalon, a hill rising in the Somerset Levels, England. This white church must have been one of the earliest purpose built Christian centres of worship in the world.

Most importantly, the Church historian Thomas Fuller notes, “By all this it doth not appear, that the first preachers of the Gospel in Britain did so much as touch at Rome”. This is of special importance as to link both the spiritual ancestry and the first coming of the Scripture to Britain directly from Jerusalem, and from other Christian places then springing up in the Empire while the Apostle Paul was yet alive.

¶ *Smyrna period — the progress of the British Church*

“Traenus mentions ‘the churches among the Celts’; Origen says ‘the power of God our Saviour is with them which are in Britain’; and some years earlier Tertullian had declared ‘the lands of the Britons were subjugated to Christ.’”³

¹ Fuller, AD 37.

² Fuller, AD 37–.

³ Diamond, page 54.

“Gildas very modestly renders the reason why so little is extant of the British History. ‘The monuments,’ saith he, ‘of our country, or writers, if there were any, appear not, as either burnt by the fire of enemies, or transported far off by our banished countrymen.’”¹

“We know from ancient inscriptions that there were Christian churches at St Albans and London, at Canterbury and Silchester, and in several other places, besides the earliest foundation of all at Glastonbury.”²

During the great persecution of Diocletian, a famous British believer, St Alban, was martyred. “Amphibalus, a Christian preacher of Caer-leon in Wales, was fain to fly from persecution into the Eastern parts of this island, and was entertained by Alban in his house in Verulam. Soon did the sparks of this guest’s zeal catch hold on his host, and inflamed him with love to the Christian religion.”³

Gildas wrote, “God, therefore, who wishes all men to be saved, and who calls sinners no less than those who think themselves righteous, magnified his mercy towards us, and, as we know, during the above-named persecution, that Britain might not totally be enveloped in the dark shades of night, he, of his own free gift, kindled up among us bright luminaries of holy martyrs, whose places of burial and of martyrdom, had they not for our manifold crimes been interfered with and destroyed by the barbarians, would have still kindled in the minds of the beholders no small fire of divine charity. Such were St Alban of Verulam, Aaron and Julius, citizens of Cairleon, and the rest, of both sexes, who in different places stood their ground in the Christian contest.”⁴

Of great importance to the British Christians were the local bishops, and in local assemblies, leaders did not array themselves distinctly, nor did they remove themselves from the local believer. There were also connections with the bishops of Gaul, at a time when the bishop of Rome was but another bishop, and not a pope. The Apostle John’s disciple Polycarp had a disciple by the name of Irenæus, who became Bishop of Lyons, France. Irenæus sent out missionaries in Gaul, and in several generations, Germanus became Bishop of Auxerre.

Meanwhile, Christianity gained a great foothold in pagan Britain, that even a leader there, Constantius permitted the building and repair of Christian Churches. Constantius’ son was the father to Constantine, and Constantine’s mother was Helen, a British Lady, daughter of King Cole.

¶ *Pergamos period — the triumph of the British Church*

“When the storm of persecution ceased, the faithful Christians, who, during the time of danger, had hidden themselves in woods and deserts and secret caves, came forth and rebuilt the churches which had been levelled to the ground; founded, erected, and finished the cathedrals raised in honour of the holy martyrs, and everywhere showed their ensigns as token of their victory, celebrated festivals and performed their sacred rites with pure hearts and lips. This peace continued in the Christian churches of Britain until the time of the Arian treason, which, having corrupted the whole world, infected this island also, so far removed from the rest of the world, with the poison of its error; and when once a way was opened across the sea for that plague, straightway all the taint of every heresy fell upon the island”.⁵

¹ Fuller, 201 AD.

² Diamond, page 51.

³ Fuller, 303 AD.

⁴ Gildas, book II., section 10.

⁵ Gildas, book II., section 12.; Bede, book I., chapter VIII.

“Constantius [II, son of Constantine,] the emperor, being an Arian, had a design to bribe their judgments by their palates, and by his bounty to buy their suffrages to favour his opinions. In very deed this synod is justly taxed, not that it did bend, but was bowed, to Arianism; and, being overborne by the emperor, did countenance his poisonous positions.

“Britain beginneth to be tainted with Arianism. AD 360.

“Hitherto the church in Britain continued sound and orthodox, in no degree tainted with Arianism; ... But now, alas! the gangrene of that heresy began to spread itself into this island ...

“And it is observable, that, immediately after that this kingdom was infected with Arianism, the Pagan Picts and Scots out of the North made a general and desperate invasion of it; it being just with God, when his vineyard beginneth to bring forth wild grapes, then to let loose the wild boar, to take his full and free repast upon it.”¹

The Romans pulled out of Britain, to follow Maximus in his bid for the Roman throne. Although the Romans returned briefly, they were eventually called to defend the empire from invasions of Huns, etc. The Picts and Scots came forth again, and the British rulers also broke away from Roman control, and had little connection to Rome, and bishops existed throughout the land, and when they were weak, oversight was from the Churches of Gaul.

Ninian went as a missionary to the southern Picts, and attempted to convert them to the Gospel. Ninian focused upon transcribing Scriptures in his white stone building at Whithorn. Though the southern Picts were converted, in time they reverted back to their former ways.

Meanwhile, somewhere around 373 AD, Patrick, who had been born of earnest Christian parents, had been captured by Irish slave traders and taken as a slave into Ireland. There, while working as an animal keeper, his thoughts turned to the Lord. “I was sixteen years old,” he says, “and knew not the true God; but in that strange land the Lord opened my unbelieving eyes, and, although late, I called my sins to mind, and was converted with my whole heart to the Lord my God, who regarded my low estate, had pity on my youth and ignorance, and consoled me as a father consoles his children. The love of God increased more and more in me, with faith and the fear of His name. The Spirit urged me to such a degree that I poured forth as many as a hundred prayers in one day. And during the night, in the forests and on the mountains when I kept my flock, the rain and snow and frost and sufferings which I endured excited me to seek after God. At that time I felt not the indifference which now I feel; the Spirit fermented my heart.”²

Patrick's Confessio states, “I was then nearly sixteen years of age. I did not know the true God; and I was taken to Ireland in captivity with so many thousand men, in accordance with our deserts, because we departed from God, and we kept not His precepts, and were not obedient to our priests, who admonished us for our salvation. And the Lord brought down upon us ‘the wrath of His indignation,’ and dispersed us among many nations, even to the end of the earth”.

Patrick escaped Ireland, and applied himself in reading Scriptures. He knew that he was called to go back to Ireland, and preach to the heathen there, and no friend nor kinsman could talk him out of it.

¹ Fuller, 360 AD.

² Andrew Miller's *Church History*.

Moreover, he wrote, “I have not learned like others who have drunk in, in the best manner, both law and sacred literature in both ways equally; and have never changed their language from infancy, but have always added more to its perfection. For my language and speech is translated into a foreign tongue. As can be easily proved from the drivel of my writing — how I have been instructed and learned in diction; because the wise man says: ‘For by the tongue is discerned understanding and knowledge, and the teaching of truth.’”

“But if it had been granted to me even as to others, I would not, however, be silent, because of the recompense. And if, perhaps, it appears to some, that I put myself forward in this matter with my ignorance and slower tongue, it is, however, written: ‘Stammering tongues shall learn quickly to speak peace.’ How much more ought we to aim at this — we who are the ‘epistle of Christ’ — for salvation even to the end of the earth ... written in your hearts ‘not with ink,’ it is testified, ‘but by the Spirit of the living God.’”

It is said that Patrick went to St Ninian, who had a good collection of Scriptures in his white stone Church. When Patrick returned to Ireland, he brought an extensive library of manuscripts with him. And thus, the preaching of Gospel commenced in Ireland, converting kings, banishing druids and ordaining ministers. In those days, Patrick would teach the natives Latin writing so that they might have access to the holy Scripture. “Patrick’s missionary work built up a strong native Christian Church, well organised within itself, and having little contact with Rome.”¹ The fact is that Patrick’s own writings are full of Scripture allusions and quotes, and indicate that the Scripture must have been at hand to him, and to his foreseeable posterity in Ireland.

Those bishops were not the same as the Roman bishops, because bishops could consecrate bishops in those days, for Patrick (it is said) was ordained by Bishop Amatheus, and Patrick himself ordained bishops in Ireland. In fact, Patrick’s own words indicate that his ministry was not conferred upon him by another, such as those agents of the Pope were, “PATRICK, a sinner, unlearned, declare indeed that I have been appointed a bishop in Ireland; I most certainly believe that from God have received what I am.” Many stories have been made up about Patrick, and it is quite possible that he had no contact with anyone outside of Ireland but the British Church, and that he was never ordained by an outsider, for he says “in Ireland”, but among the Irish in recognition of his great mission and ministry among them.

Schools were set up by Patrick, where Bibles and other books were copied. The Scripture was never translated into Irish. The Bibles of Ireland represent the early Latin text type, of which the Latin Vulgate was afterwards made to be a standard edition; moreover, variations in the Irish Latin Bible are consistent with insular branches of the Latin Scripture tradition. Patrick did not use the Vulgate.

“It seems to be an accepted opinion among experts that the Vulgate must have been introduced into Ireland later than St Patrick’s time, since that saint used an Old Latin version. [Expert] Whitley Stokes urges in proof of the authenticity of ... quotations ... from an ante-Hieronymian [i.e. before Jerome] Bible. [Catholic] Monsignor Kaulen showed that St Patrick used the Old Latin by referring to his citation of Isaiah xxxiii. 4; and indeed it seems unquestionable that he did employ the Old Latin in the Old Testament.”²

¹ Diamond, page 81.

² Chapman, page 162.

When the Britons had won the peace against the Picts, “No sooner were the ravages of the enemy checked, than the island was deluged with a most extraordinary plenty of all things, greater than was before known, and with it grew up every kind of luxury and licentiousness.”¹

“Now the Arian heresy, by God’s providence and good men’s diligence, was in some measure suppressed, when the unwearied malice of satan (who never leaveth off, though often changeth his ways, to seduce souls) brought in a worse (because more plausible) heresy of Pelagianism. For every man is born a Pelagian, naturally proud of his power, and needeth little art to teach him to think well of himself. This Pelagius was a Briton by birth; (as we take no delight to confess it, so we will tell no lie to deny it;) as some say called Morgan”.²

“French Bishops sent for to suppress Pelagianism in Britain. AD 420.

“It is incredible how speedily and generally the infection spread by his preaching, advantaged, no doubt, by the ignorance and laziness of the British bishops, in those days none of the deepest divines, or most learned clerks, as having little care, and less comfort to study, living in a distracted state: and those that feel practical discords will have little joy to busy themselves with controversial divinity. ...

“But here a main difficulty is by authors left wholly untouched, namely, in what language this conference was entertained and managed, that Germanus and Lupus, two French bishops, and foreigners, could both speak with fluency, and be understood with facility. Perchance the ancient Gauls in France, whence these bishops came, spake still (as they did anciently) one and the self-same tongue with the Britons, differing rather in dialect than language: or, which is more probable, both France and Britain, remaining as yet Roman provinces, spake a coarse, vulgar Latin with a mixture of many base words, as Britain especially, now or near this time, was infested with foreign barbarous nations.”³

“Now, when the ravages of the enemy at length abated, the island began to abound with such plenty of grain as had never been known in any age before; along with plenty, evil living increased, and this was immediately attended by the taint of all manner of crime; in particular, cruelty, hatred of truth, and love of falsehood; insomuch, that if any one among them happened to be milder than the rest, and more inclined to truth, all the rest abhorred and persecuted him unrestrainedly, as if he had been the enemy of Britain. Nor were the laity only guilty of these things, but even our Lord’s own flock, with its shepherds, casting off the easy yoke of Christ, gave themselves up to drunkenness, enmity, quarrels, strife, envy, and other such sins. In the meantime, on a sudden, a grievous plague fell upon that corrupt generation, which soon destroyed such numbers of them, that the living scarcely availed to bury the dead: yet, those that survived, could not be recalled from the spiritual death, which they had incurred through their sins, either by the death of their friends, or the fear of death. Whereupon, not long after, a more severe vengeance for their fearful crimes fell upon the sinful nation. They held a council to determine what was to be done, and where they should seek help to prevent or repel the cruel and frequent incursions of the northern nations; and in concert with their King Vortigern, it was unanimously decided to call the Saxons to their aid from beyond the sea, which, as the event plainly showed, was brought about by the Lord’s will, that evil might fall upon them for their wicked deeds.”⁴

¹ Gildas, book II., section 21.

² Fuller, 401 AD.

³ Fuller, 420 AD.

⁴ Bede, book I., chapter XIV.

The Pelagian doctrine said that man was not so corrupt, but since being in the image of God, was as a god himself. This led to allowing all kinds of behaviour, since there was no sin to them, but to deny sinful nature.

The Anglo-Saxon chronicle records how the Jutes gained Kent in 456 AD, and that from that time, Saxons invaded from the south of England (from 476 AD under Aelle), and Angles from the north.

“In a short time, swarms of the aforesaid nations came over into the island, and the foreigners began to increase so much, that they became a source of terror to the natives themselves who had invited them. Then, having on a sudden entered into league with the Picts, whom they had by this time repelled by force of arms, they began to turn their weapons against their allies. At first, they obliged them to furnish a greater quantity of provisions; and, seeking an occasion of quarrel, protested, that unless more plentiful supplies were brought them, they would break the league, and ravage all the island; nor were they backward in putting their threats into execution. In short, the fire kindled by the hands of the pagans, proved God’s just vengeance for the crimes of the people; not unlike that which, being of old lighted by the Chaldeans, consumed the walls and all the buildings of Jerusalem. For here, too, through the agency of the pitiless conqueror, yet by the disposal of the just Judge, it ravaged all the neighbouring cities and country, spread the conflagration from the eastern to the western sea, without any opposition, and overran the whole face of the doomed island. Public as well as private buildings were overturned; the priests were everywhere slain before the altars; no respect was shown for office, the prelates with the people were destroyed with fire and sword; nor were there any left to bury those who had been thus cruelly slaughtered. Some of the miserable remnant, being taken in the mountains, were butchered in heaps. Others, spent with hunger, came forth and submitted themselves to the enemy, to undergo for the sake of food perpetual servitude, if they were not killed upon the spot. Some, with sorrowful hearts, fled beyond the seas. Others, remaining in their own country, led a miserable life of terror and anxiety of mind among the mountains, woods and crags.”¹

The Britons first gained a victory over the invaders under the command of Ambrosius, a Roman. “Some, therefore, of the miserable remnant, being taken in the mountains, were murdered in great numbers; others, constrained by famine, came and yielded themselves to be slaves for ever to their foes, running the risk of being instantly slain, which truly was the greatest favour that could be offered them: some others passed beyond the seas with loud lamentations instead of the voice of exhortation. ... that they might not be brought to utter destruction, took arms under the conduct of Ambrosius Aurelianus, a modest man, who of all the Roman nation was then alone in the confusion of this troubled period by chance left alive. His parents, who for their merit were adorned with the purple, had been slain in these same broils, and now his progeny in these our days, although shamefully degenerated from the worthiness of their ancestors, provoke to battle their cruel Conquerors, and by the goodness of our Lord obtain the victory.”²

In the meantime, Germanus and his companions returned from France to once again combat the resurgent Pelagian heresy.

Germanus with the British Church tried in vain to convince the Vortigern (the Pelagian) to abandon his sinful ways, though he was involved with the Saxons, in treasons, wars and alliances, yet he was forced to flee, where Ambrosius, ruler of the Britons, burned his castle with Germanus’ blessing. After this Germanus departed back to France.

¹ Bede, book I., chapter XV.

² Gildas, book II., section 25.

Now Ambrosius Aurelianus called upon the assistance of God, and won against the Saxons, “THE enemies being now entirely reduced, the king summoned the consuls and princes of the kingdom together at York, where he gave orders for the restoration of the churches, which the Saxons had destroyed. He himself undertook the rebuilding of the metropolitan church of that city, as also the other cathedral churches in that province”.¹

When Ambrosius Aurelianus died, his brother, Uther Pendragon, became ruler. This man had taken the wife of the ruler of Cornwall, who had his castle at Tintagel. By this woman Arthur was born, and when Uther Pendragon was poisoned by the Saxons, Arthur became the leader of the Britons. “Then it was, that the magnanimous Arthur, with all the kings and military force of Britain, fought against the Saxons. ... In all these engagements the Britons were successful. For no strength can avail against the will of the Almighty.”² Now Tintagel was a centre for the British Church, and Arthur was certainly a Christian man in that age.

“After this, sometimes our countrymen, sometimes the enemy, won the field, to the end that our Lord might in this land try after his accustomed manner these his Israelites, whether they loved him or not, until the year of the siege of Bath-hill, when took place also the last almost, though not the least slaughter of our cruel foes, which was (as I am sure) forty-four years and one month after the landing of the Saxons (477 AD), and also the time of my own nativity.”³ Arthur won great battles against the Saxons, as at Solsbury Hill near Bath, in 521 AD.

Now the Saxons were attempting to exterminate the whole British race, and by great diplomacy and feats in battle, Arthur was able to subdue the Saxons, and halt their advance during his reign. Moreover, Arthur restored York again, “he appointed Pyramus his chaplain metropolitan of that see. The churches that lay level with the ground, he rebuilt, and (which was their chief ornament) saw them filled with assemblies of devout persons of both sexes.”⁴ Through conquest, marriages and diplomacy, Arthur was able to gain an empire, including (nominally or otherwise) Ireland, Iceland, Gothland, the Orkneys, Norway, Dacia, Aquitaine and Gaul. Though John Milton gives the opinion to the readers of his *History Of Britain* that much of this history is fabulous.

“UPON the approach of the feast of Pentecost, Arthur, the better to demonstrate his joy after such triumphant success, and for the more solemn observation of that festival, and reconciling the minds of the princes that were now subject to him, resolved, during that season, to hold a magnificent court, to place the crown upon his head, and to invite all the kings and dukes under his subjection, to the solemnity. And when he had communicated his design to his familiar friends, he pitched upon the City of Legions (Cairleon) as a proper place for his purpose. For besides its great wealth above the other cities, its situation, which was in Glamorganshire upon the river Uske, near the Severn sea, was most pleasant, and fit for so great a solemnity. For on one side it was washed by that noble river, so that the kings and princes from the countries beyond the seas might have the convenience of sailing up to it. On the other side, the beauty of the meadows and groves, and magnificence of the royal palaces with lofty gilded roofs that adorned it, made it even rival the grandeur of Rome. It was also famous for two churches; whereof one was built in honour of the martyr Julius, and adorned with a choir of virgins, who had devoted themselves wholly to the service of God; but the other, which was

¹ Monmouth, book VIII., chapter IX.

² Nennius, part III., section 50.

³ Gildas, book II., section 26.

⁴ Monmouth, book IX., chapter VIII.

founded in memory of St Aaron, his companion, and maintained a convent of canons, was the third metropolitan church of Britain.”¹

That Cairleon, or Camelot, rivaled Rome in that age it is plain. Roman power in Western Europe only was noticable after 690 AD, for hitherto the British, including converted Saxons, were the greatest missionaries. As for all the other conquests and things spoken of, John Milton largely ignored them, saying he would “not further to contest about such uncertainties, I will now go on with the history”.² However, a case can be made to take into account a moderate use of the information which legend supplies, though not to bring unjust charges against the Romanists.

In later years the Romanists showed much hate to Arthur and the Celtic Church for their power in this age, and for their independence from Rome. It has ever been the policy of Romanists, such as the historian Polydore Vergil during the Reformation, to slight and discredit this entire history. Already there was much hatred of Arthur, for the Romans sent him letter, saying, “Lucius, procurator of the commonwealth, to Arthur, king of Britain, according to his desert. The insolence of your tyranny is what fills me with the highest admiration, and the injuries you have done to Rome still increase my wonder. But it is provoking to reflect, that you are grown so much above yourself, as wilfully to avoid seeing this: nor do you consider what it is to have offended by unjust deeds a senate, to whom you cannot be ignorant the whole world owes vassalage. For the tribute of Britain, which the senate had enjoined you to pay, and which used to be paid to the Roman emperors successively from the time of Julius Caesar, you have had the presumption to withhold, in contempt of their imperial authority. You have seized upon the province of the Allobroges, and all the islands of the ocean, whose kings, while the Roman power prevailed in those parts, paid tribute to our ancestors. And because the senate have decreed to demand justice of you for such repeated injuries, I command you to appear at Rome before the middle of August the next year, there to make satisfaction to your masters, and undergo such sentence as they shall in justice pass upon you. Which if you refuse to do, I shall come to you, and endeavour to recover with my sword, what you in your madness have robbed us of.”³

Arthur answered that both Constantine and Maximus were emperors before him, and rulers of Britain, and that he was their heir by kinship. Whereupon, Arthur and his allies decided upon an invasion of Rome, to which the Roman leaders called together their eastern allies. Arthur left Britain under the rule of Mordred, while a great army met in France to march on Rome. In the battles, the Roman leader Lucius was killed, and the Romans defeated, but before Arthur could pass through the Alps, news came of Mordred’s rebellion in Britain, where he had slaughtered some of Arthur’s men, and where he had married the queen. So Arthur returned, and fought against the rebels, and many died in that civil war. In a final great battle Mordred was killed, and Arthur wounded, from there he was carried to Avalon (Glastonbury), where he died in 542 AD.

Gildas records that the period of 521 to 542, his own youth contemporary with the reign of Arthur, was glorious, “And yet neither to this day are the cities of our country inhabited as before, but being forsaken and overthrown, still lie desolate; our foreign wars having ceased, but our civil troubles still remaining. For as well the remembrance of such a terrible desolation of the island, as also of the unexpected recovery of the same, remained in the minds of those who were eyewitnesses of the wonderful events of both, and in regard thereof, kings, public magistrates, and private persons, with

¹ Monmouth, book IX., chapter XII.

² Milton, *History*, page 112.

³ Monmouth, book IX., chapter XV.

priests and clergymen, did all and every one of them live orderly according to their several vocations.”¹ The Anglo-Saxon Chronicle indicates that the Saxon advance had stalled during the reign of Arthur.

After Arthur, the glory and the religion of the British kings declined dramatically, and they were overtaken by the Saxons, as Gildas wrote, “I turned also to the New, wherein I read more clearly what perhaps to me before was dark, for the darkness tied, and truth shed her steady light I read therein that the Lord had said, ‘I came not but to the lost sheep of the house of Israel;’ and on the other hand, ‘But the children of this kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth:’ and again, ‘It is not good to take the children’s meat and to give it to dogs:’ also, ‘Woe to you, scribes and pharisees, hypocrites!’ I heard how ‘many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven:’ and on the contrary, ‘I will then say to them, ‘Depart from me, ye workers of iniquity!’ I read, ‘Blessed are the barren, and the teats which have not given suck;’ and on the contrary, ‘Those, who were ready, entered with him to the wedding; afterwards came the other virgins also, saying ‘Lord, Lord, open to us:’ to whom it was answered, ‘I do not know you.’ I heard, forsooth, ‘Whoever shall believe and be baptized, shall be saved, but whoever shall not believe shall be damned.’ I read in the words of the apostle that the branch of the wild olive was grafted upon the good olive, but should nevertheless be cut off from the communion of the root of its fatness, if it did not hold itself in fear, but entertained lofty thoughts. I knew the mercy of the Lord, but I also feared his judgment: I praised his grace, but I feared the rendering to every man according to his works: ... I saw, on the other hand, how much security had grown upon the men of our time, as if there were nothing to cause them fear. These things, therefore, and many more which for brevity’s sake we have determined to omit, I revolved again and again in my amazed mind with compunction in my heart, and I thought to myself, ‘If God’s peculiar people, chosen from all the people of the world, the royal seed, and holy nation, to whom he had said, “My firstbegotten Israel,” its priests, prophets, and kings, throughout so many ages, his servant and apostle, and the members of his primitive church, were not spared when they deviated from the right path, what will he do to the darkness of this our age, in which, besides all the huge and heinous sins, which it has in common with all the wicked of the world committed, is found an innate, indelible, and irremediable load of folly and inconstancy?’ ... Britain has rulers, and she has watchmen: why dost thou incline thyself thus uselessly to prate? She has such, I say, not too many, perhaps, but surely not too few: but, because they are bent down and pressed beneath so heavy a burden, they have not time allowed them to take breath.”²

What is interesting, is that besides references by Arthur and by Gildas to Mary, the religion in those days must not have been that of Rome. The use of the title “metropolitan” bewrays the Eastern methodology of Church government. Gildas himself did not quote from the Vulgate, but from pre-Vulgate Latin, and his only source was the Scripture itself. He was not writing a historical work, and therefore did not mention Arthur by name. Arthur’s twelve battles against the Saxons must have been in about 521 AD when he first became ruler.

¶ *Thyatira period — the rise and progress of the English Church*

“OF Gildas ... ‘We are unable to speak with certainty as to his parentage, his country, or even his name, the period when he lived, or the works of which he was the author.’ Such a statement is surely sufficient to excuse us at present from saying more on the subject, than that he is supposed to have lived, and to have written what remains under his name, during some part of the sixth century. ... Of the present translation, the first or historic half is entirely new; in the rest, consisting almost entirely

¹ Gildas, part II., section 26.

² Gildas, part I., section 1.

of texts from Scripture, the translator has thought it quite sufficient to follow the old translation of Habington, correcting whatever errors he could detect, and in some degree relieving the quaint and obsolete character of the language. It has been remarked by Polydore Virgil, that Gildas quotes no other book but the Bible; and it may be added, that his quotations are in other words than those of the Vulgate or common authorized translation. The title of the old translation is as follows: 'The Epistle of Gildas the most ancient British Author: who flourished in the yeere of our Lord, 546. And who by his great erudition, sanctitie, and wisdome, acquired the name of Sapiens. Faithfully translated out of the originall Latine.' London, 12mo. 1638."¹

Although the heathen Anglo-Saxons took over England, yet the truer Christian religion was retained in Wales and, rather independently, in Ireland. From Ireland went Columba to Scotland (563 AD), and there began converting the Picts from his base at Iona, also faithfully copying the Scriptures.

Now the British Church were very zealous in sending missionaries into Europe, with great success in converting portions of the Franks, and active in many German, Italian and Swiss cities. The power and independence of the British or Celtic Church was such that the Pope decided to "convert" the English to Romanism. He sent Augustine of Canterbury to York, but instead he went to Kent, and from 597 AD brought Romanism to the English.

In 496 AD, the Franks had begun to be converted to Romanism, and the Papacy was eager to have York also, reaching King Edwin in 627 AD. Bede indicates that this conversion was nominal only. York was yet heathen Saxon. Then, in 604 AD, Oswald was born, who went into exile into Scotland. There he was converted to Christianity, and returned in 634 AD to become king. Bishop Aidan came in 635 AD, set up his base at Lindisfarne, and converted Northumbria. The Scriptures were kept here, and went forth to other places, such as to Hilda's home of Whitby, and Bede's home of Jarrow, until the Danish Vikings came.

Christianity of the older, and therefore less corrupted, kind spread from the North of England, while the Romanist doctrine spread from Kent. In 664 AD, a Synod was held at Whitby to resolve the date of Easter, and to attempt to bring conformity to the Roman practices into the North.

"BEDE, the great father of English learning, who connects historically the British and Saxon Churches, distinctly recognizes Jerome's division of the Hebrew Canon."² Bede, when making his translation into Old English, had knowledge of the Vulgate. "Bede also became the greatest author. He completed a remarkable number of books, and when we remember that all these were written by hand, and that, until he grew old and feeble, Bede always inscribed his own, we may realise what a stupendous amount of work he got through."³

"Bede obviously knew Greek, for he speaks of inaccurate translations from that language, which he corrected to the sense, and this seeking after perfection led him to the undertaking by which, perhaps, many remember him best. 'I will not have my pupils read a lie,' he said. 'They must receive the Gospel story in the language they speak and understand, and not only in the Latin in which the Bibles they study are written. So they will absorb its full and deepest meaning. ... One of these was the translation of the Gospel of St John into English, saying, as he toiled at it, 'I will not let my sons read a false version, and thereby toil in vain after I am gone.'" And so on his dying day, Bede had an

¹ Giles, page vii.

² Westcott, *Bible in the Church*, page 208.

³ Diamond, page 147.

amanuensis (a scribe) complete his translation, and he died saying, “True is thy word. Now it is finished.”¹

“When Bede died in 735 the Christian Church in England was fully established, but it was an island Church, with its own traditions, ruled by its own laws. There was little or no allegiance to Rome.” Even Augustine of Canterbury did not fully follow the Pope’s orders. Theodore of Tarsus, of the Eastern Orthodox Tradition, was sent to England by the Pope to be the Archbishop of Canterbury. He did not create a strong link with Rome as much as to organise and foster a united national church in England. “He held councils, he ordained Bishops and set up schools on his own authority. From the first he identified himself with a national church, and it was his steadfast desire to make this church so strong that it need not go outside England for help and guidance. The work of transcribing Bibles for this widespread Christian community went steadily forward. In many monasteries the Scriptorium became the most important centre of the daily activity of the brethren.”²

In consequential years, the Danish Vikings did much to destroy the natural holdings of old Christianity in the North, Scotland and Ireland. However, this did not destroy the spirit of the old faith. Though learning was lost, yet there was somewhat of a revival under King Alfred (reigned 871–899), in which he fought against the Danish Vikings, and rescued England out of a dark age by promoting learning, particularly in getting hold of manuscripts and learning from the North, and even translating some of the Scripture. The English nation became dependant upon the Wessex line, and King Alfred’s obtaining of learning, Scripture and history from the North, such as Bede’s writings, were vital.

According to Asser, King Alfred had people, “recite the Saxon books, and especially to learn by heart the Saxon poems, and to make others learn them; and he alone never desisted from studying, most diligently, to the best of his ability; he attended ... services of religion”. “Moreover, the king was in the habit of hearing the divine scriptures read by his own countrymen, or, if by any chance it so happened, in company with foreigners, and he attended to it with sedulity and sollicitude.” Alfred “had them instructed in all kinds of good morals, and among other things, never ceased to teach them letters night and day”. “I will hearken what the Lord God will say concerning me.’ He would avail himself of every opportunity to procure coadjutors in his good designs, to aid him in his strivings after wisdom, that he might attain to what he aimed at”.

“But God at that time, as some consolation to the king’s benevolence, yielding to his complaint, sent certain lights to illuminate him ... By their teaching and wisdom the king’s desires increased unceasingly, and were gratified. Night and day, whenever he had leisure, he commanded such men as these to read books to him; for he never suffered himself to be without one of them, wherefore he possessed a knowledge of every book, though of himself he could not yet understand anything of books, for he had not yet learned to read any thing.”

When one Grimbald came from overseas to Oxford, the old scholars there contended with him, because he was attempting to enforce upon them — “They also proved and showed, by the undoubted testimony of ancient annals, that the orders and institutions of that place had been sanctioned by certain pious and learned men, as for instance by Saint Gildas, Melkinus, Nennius, Kentigern, and others, who had all grown old there in literature, and happily administered everything there in peace and concord; and also, that Saint Germanus had come to Oxford, and stopped there

¹ Diamond, pages 148, 149.

² Diamond, pages 151, 152.

half a year, at the time when he went through Britain to preach against the Pelagian heresy; he wonderfully approved of the customs and institutions above-mentioned.”¹

Meanwhile, as Westcott reported, “The Churches of Britain. The old Latin Version continued to be commonly used in the Irish, Welsh, and Northumbrian Churches till the eighth and ninth centuries, and even later. The memorials of this which still remain in rich abundance have not yet been thoroughly examined”.²

English Versions were made, that is to say, in the Anglo-Saxon tongue, from Latin. What should a scholar do? “Is he bound to start from the seventh century, when the earliest known translations from these [Irish Latin] manuscripts were made? May he not go back a little further, and let rise the historic memories called up by those manuscripts themselves? May he not ... picture the noble libraries of Durrow and Armagh, to which England probably owes her earliest [translated] Scriptures — when St Columb carried his manuscripts to lonely Iona in the days of the glory of the Irish Church, when Ireland was the light of the Western World, and Irishmen went forth from the ‘Island of Saints’ to evangelise the heathen English?

“At any rate it seems worth spending a few sentences to point out that not from Rome, but from the ancient Irish Church, did England chiefly derive her Christianity ... It needs to be pointed at that ... [the] Roman mission soon lost its early ardour, penetrating little further than Kent, where it originally landed, and that the conversion of England, which had been completely pagan under Saxon rule, was for the most part left to the missionaries of the Irish Church. From St Columb’s monastery in Iona the Irish preachers came, and travelled over the greater part of the country. Aidan, their leader, went through the wilds of Yorkshire and Northumbria, with King Oswald as his interpreter, a former student of Iona — while Chad and Boisil led their little bands of missionaries through the centre of the heathen land, returning at stated periods to Lindisfarne, where Aidan had fixed his episcopal see. And not England only owes a debt to the Irish Church. As far off as the Apennines and the Alps the traces of her enthusiastic missionaries are found, and ‘for a time it seems as if the course of the world’s history was to be changed ... as if Celtic and not Latin Christianity was to mould the destinies of the churches of the West.’”³

England was not exactly the most loyal Catholic nation, and in 1066, William the Conqueror took over the nation with the blessing of the Pope. In all the days of Norman ascendancy, there had always been a resistance of the Roman Catholic hierarchy.

Anti-clericalism was a strongly attested theme among the common people. The stories from the period, doubtlessly derived from facts, show this. Hereward the Wake, the Saxon who resisted the Normans, who “hated monks”, acted against prelates and monks.⁴ Even more strong is the attestation of legendary episodes of Robin Hood (and other such characters), in a time when the clergy was fully corrupted, where greedy abbots fleeced the poor, and monks carried secret bags of treasure. Even the present form of these legends contain a strong anti-clericalism. (The role of the “good friar” was largely increased as late as 1883.)

There was a “duel with the [secular German confederation, paradoxically called the Holy Roman] Empire for the control of the Christian world. Appeals from all Europe filled its court; its legates

¹ Giles, pages 68–75.

² Westcott, *Bible in the Church*, page 207.

³ Smyth, *How we got our Bible*, pages 48 and 49.

⁴ Ebbutt, page 337.

made law alike in Norway and Ireland. Within the next century ... a line of masterful Popes claimed the sword not only of the spirit but of empire”.¹

“Now in the time of the Conqueror there had been disputes about the Papacy and the Crown: but Archbishop Lanfranc had supported William and persuaded the Pope to ratify for him the rights he claimed. In the two reigns following there had been further disputes, in which Archbishop Anselm supported the Papal claims; and a compromise was arrived at as to the points of dispute. Then came the anarchy of Stephen, during which the churchmen became the only body which consistently maintained some standard of law and of principle, and held together as a united organisation. They were thus enabled to establish or reassert practices which had been prohibited under the earlier Norman kings, and to extend — with general acquiescence — the jurisdiction which had been bestowed, or restored restrictions, by the Conqueror and by Henry I. While the civil administration was in a state of chaos, the effect of all this was beneficial. But when the reign of law and order and system was restored, the King [Henry the Second] was determined to recover for the secular powers the authority which in the interval the Church had usurped. The Archbishop was equally resolved to surrender not jot or tittle of authority on which a grip could be maintained.”²

King John resisted the Papacy, until he was forced to entirely submit himself and the kingdom to the Pope. The people naturally disagreed, and the barons went so far as to produce a document outlining their rights. The English, under successive kings, conquered Wales, Ireland and Scotland, so that the Romanist doctrine was firmly planted there.

In 1365, the Pope demanded the payments which were owed him according to the promise of King John. The English naturally resisted. At the same time, in the height of the Middle Ages, arose John Wycliffe. He was of the anti-cural party, and publicly denounced the Papal interference into English government and life. He attacked the Papacy and many Roman Catholic doctrines. In this he found support in the royalty, John of Gaunt, who was father to the Plantagenet King Henry the Fourth, and ancestor to Henry the Seventh, etc.

Wycliffe “set about a most important work, the translation of the Bible into English. Before this work appeared, he published a tract, wherein he showed the necessity of it. The zeal of the bishops to suppress the Scriptures greatly promoted its sale, and they who were not able to purchase copies, procured transcripts of particular Gospels or Epistles. Afterward, when Lollardy increased, and the flames kindled, it was a common practice to fasten about the neck of the condemned heretic such of these scraps of Scripture as were found in his possession, which generally shared his fate.”³

The teachings of Wycliffe, called Lollardy, became so abundant and profuse across England, that the Romanists feared. The common people often embraced the Lollardish belief, because of the oppression of the Romanist clergy. The spreading of the Scripture in English (though translated from the Vulgate) was a vital seed for the Reformation.

After this was a call for bloody persecution, “And yet such be the works of the Lord, passing all men’s admiration, that notwithstanding all this, so far was the number and courage of these good men from being vanquished, that rather they multiplied daily and increased. For so I find in registers recorded,

¹ Feiling, page 130.

² Innes, pages 48, 49.

³ Forbush’s *Fox’s Book of Martyrs*.

that these foresaid persons, whom the king and catholic fathers did so greatly detest for heretics, were in diverse counties of this realm increased”.¹

John Foxe recorded, “I find that as the light of the gospel began the more to appear, and the number of professors to increase, so the vehemency of persecution and stir of the bishops began also to increase. Upon which them ensued great trouble and grievous affliction in many quarters of this realm ... And this before the name of Luther was heard of in these counties among the people; so that they are much deceived and misinformed who condemn this kind of doctrine of novelty, asking where was this church and religion before Luther’s time? To whom it may be answered that this religion and form of doctrine was planted by the apostle, taught by true bishops; it afterwards decayed, and is now reformed again; and although it was not received nor admitted by the Pope’s clergy before Luther’s time, neither is now, yet it was received by others, in whose hearts it pleased the Lord secretly to work, and they a great number, who both professed and suffered for the same. And if they think this doctrine so new that it was not heard of before Luther’s time, how then came such great persecution before Luther’s time here in England? If these were of the same profession which the Pope’s clergy were of, then why was their cruelty unreasonable so to persecute their own fraternity. And if they were otherwise, how then is this doctrine of the gospel so new, or the professors of it so lately sprung up, as they pretend to be? But this becomes only of ignorance, and through not knowing and well considering the times and antiquities of the church; which if they did they would see and confess that England has not wanted great multitudes who tasted and followed the sweetness of God’s holy word. The fervent zeal of those Christian days seemed much superior to these our days and times, as may appear by their sitting up all night in reading and hearing, also by the expenses and charges they incurred in buying books in English; some of whom gave five marks, some more, some less, for a book; some gave a load of hay for a few chapters of St James, or of St Paul, in English. In which time of scarcity of books, and want of teachers, this one thing I greatly marvel at, to note in the registers, and to consider how notwithstanding the word of truth multiplied so exceedingly as it did amongst them. Wherein is to be seen no doubt the marvellous working of God’s mighty power; for I find and observe in considering the registers how one neighbour resorting and conferring with another, soon with a few words did win and turn their minds to the truth of God’s word. To see their labours, their earnest seeking, their burning zeals, their readings, their watchings, their sweet assemblies, their love and concord, their godly living, their faithful marrying with the faithful, may make us now, in these our days of free profession, to blush for shame.”²

“By a cruel system of examination, brother was compelled to inform against brother, sister, neighbour, until evidence was thus craftily obtained against several hundreds of godly men and women, that they used to assemble together and read portions of the holy scriptures in the English tongue. The reader may thus learn the number of the good men and women who were troubled and molested by the church of Rome, and all in one year; of whom few or none were learned, being simple labourers and artificers: but it pleased the Lord to work in them knowledge and understanding, by reading a few English books, such as they could get.”³

“It is idle for Rome to say, ‘I gave you the Bible, and therefore you must believe in me before you can believe in it.’ The facts we have already narrated conclusively dispose of this claim. Rome did not give us the Bible — she did all in her power to keep it from us; she retained it under the seal of a dead language; and when others broke that seal, and threw open its pages to all, she stood over the book, and, unsheathing her fiery sword, would permit none to read the message of life, save at the peril of

¹ Foxe (Potter), page 13.

² Foxe (Potter), pages 49, 50.

³ Foxe (Potter), page 51.

eternal anathema.

“We owe the Bible — that is, the transmission of it — to those persecuted communities which we have so rapidly passed in review. They received it from the primitive Church, and carried it down to us. They translated it into the mother tongues of the nations. They colported it over Christendom, singing it in their lays as troubadours, preaching it in their sermons as missionaries, and living it out as Christians. They fought the battle of the Word of God against tradition, which sought to bury it. They sealed their testimony for it at the stake. But for them, so far as human agency is concerned, the Bible would, ere this day, have disappeared from the world. Their care to keep this torch burning is one of the marks which indubitably certify them as forming part of that one true Catholic Church, which God called into existence at first by His word, and which, by the same instrumentality, He has, in the conversion of souls, perpetuated from age to age.”¹

¶ *Sardis period — Anglo-Protestantism in Britain, America and Australasia*

By the providence of God, Protestantism grew greater and greater, and nowhere was this so apparent, than in England. It was no coincidence that the Reformation occurred just when England was beginning on its journey of becoming a great world power, or rather, that England became the mighty British Empire because of the Protestant Reformation. By this empire the English Protestant religion would give forth the Holy Bible in English, and bring it to the uttermost regions of the Earth. Thus, England would be the nexus of the major vehicle that God would use to drive forward truth and have as a major Christian witness to the last days. It was as though Christianity had been wasted until the Reformation, but it can be rightly seen that there was a remnant in England, which God raised up in great glory.

The Protestant Reformation in England had three major causes or roots. First was the spirit of Lollardism, was yet alive and well at the beginning of the reign of Henry the Eighth. “The followers of Wycliffe multiplied with amazing rapidity. While he yet lived, it was said that ‘if two persons met on the road, one of them was sure to be a Wiclifite.’ All England was permeated with his doctrine and spirit. The Reformation might have come then if the times had been ripe. But his teachings were in advance of his age, and his followers — the Lollards as they were called — fell upon evil times. The Council of Constance condemned all Lollard writings, and by its decree the remains of the great reformer were dug from their resting-place and burnt to ashes, and these were cast into the Swift, a neighbouring brook running hard by. This brook, as Fuller says, ‘conveyed his ashes into Avon; Avon into Severn; Severn into the narrow seas; they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over.’

*The Avon to the Severn runs,
The Severn to the Sea;
And Wycliffe’s dust shall spread abroad
Wide as the waters be.”²*

The second root of the Reformation was the printing press, the opening of learning, and the printing of the Bible. Erasmus had studied in England and affected the scholars there. When William Tyndale (1494–1536) went to university, he knew he must translate the Bible into English. He had to do so in Europe, and was eventually caught and martyred. His prayer was for the king, “I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all

¹ Wylie, volume 1, book 1, chapter 12.

² Hulbert, page 49.

men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.” (1 Timothy 2:1, 2).

The third influence of the Reformation was the importation of Luther’s ideas into the mix, so that while the English Church was not explicitly Luthern or, later, Calvinist, the reality of these ideas did find great currency in the English Church.

The English Church as an establishment was reformed from the Roman Catholic usurpation. It is fairly well known how King Henry the Eighth needed to get rid of one wife and to marry another, and how there were Protestants in key government positions. (Rome has persisted, and in time has been able to gain the Anglican Church, but not before Anglicanism gave birth to the greater, accruing Christian works of the lineage of the true Church.)

Tyndale or his work was not officially welcome in England, but it was through the policy of the reformed Anglican Church that Coverdale’s Bible was accepted by the King and the leaders of the realm. Even Catholic Bishops knew that nothing could be done to reverse this. And so there was an increase of the English Versions and printing of them. The Bible could now be observed at court, in churches, in the possession of many private persons and people flocked to hear the words of God in English.

In the end, Henry thought he had gone too far (and certainly the Romanists agreed), but the Protestant character of the realm only was really solidified under King Edward the Sixth. Edward was a boy, and the regents, each styled as Lord Protector, were overtly Protestant. In his reign was the continuation of the Anglo-Protestant fellowship. However the gains seemed lost with the untimely death of Edward, and Bloody Mary became queen. Catholicism was enforced, Bibles destroyed, Protestants burnt. The people soon hated this state of affairs, except for the most ardent Catholics. It was in this time that many Protestants fled to Geneva, and became infused with a more particular form of Protestantism, that is, Calvinist, republican and independent-minded.

When Mary died, Elizabeth the First came to the throne and Protestantism was restored. The Elizabethan settlement aimed at a middle way of uniformity, suppressing both Catholics and radical Puritans, or Precisionists. These last were multiplying in the realm, speaking against elements of Popery yet persisting in the Anglican Episcopacy.

Whatever it was, whether desire to appeal to the broad way, or a clinging on of certain old rags, it may be to some degree justified that the English Church was not transformed into the kind of unruly character which manifested in Scotland. Fervour and zeal were found, but where the good wheat might be ripped up with the tares, or where Old Testament ideas were forced upon things, such ideas could not be allowed. Especially if it meant no bishops and no kings. The problem was not settlement of religion, but where erroneous doctrines might be entrenched or held to in the Anglican Church.

The Geneva Version, sometimes referred to as the Puritan Bible, did challenge some of the treasured notions of the established Anglican Church. Yet David Daniell goes so far to argue concerning the Geneva Version, that “there is nothing in it that is in conflict with the Thirty-Nine Articles of the Church of England, and nothing from which Elizabethan or Jacobean divines would dissent.”¹ Of course, there were anti-monarchal statements in the notes, which the bishops did object to, but the

¹ Ford, page 45.

Scripture-text itself was used by the bishops.

Having a free Bible did not mean an unlimited Bible trade. The Geneva Version and the Bishops' Version were rivals in Elizabeth's England. Of course, the Roman Catholics were attempting to do anything to destroy the queen (saying that assassination was no crime), the country (though the Armada failed), and the Scripture (the Catholic-sponsored Rheinish New Testament was shunned).

The naval explorer, Richard Hakluyt, wrote, "we of England are this saved people by the eternal and infallible presence of the Lord predestinated to be sent unto these Gentiles in the sea, to those isles and famous kingdoms there to preach the peace of the Lord, for are not we only set upon Mount Sion to give light to all the rest of the world, have not we the true handmaid [Queen Elizabeth the First] of the Lord to rule us, unto whom the eternal majesty of God hath revealed his truth and supreme power of excellency, by whom then shall the truth be preached, but by them unto whom the truth shall be revealed, it is only we therefore that must be these shining messengers of the Lord and none but we".

The English Church was part of Sion, the makers of the King James Bible went so far as to make a link between their Church and Sion, saying, "For whereas it was the expectation of many, who wished not well unto our *Sion*, that upon the setting of that bright *Occidental Star*, Queen *Elizabeth* of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk; and that it should hardly be known, who was to direct the unsettled State; the appearance of Your Majesty, as of the *Sun* in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquillity at home and abroad." (TED, Paragraph 1).

It must be understood that the English Bible and the English language were indebted to the Latin influence from old times. After all, it was the Latin Gospel which was preached to the fathers of the English nation, one which derived from the Celtic Christians whose religion was established under the Roman Empire. The intrusion of the Papacy, and of the Vulgate, and the Rheims-Douay English Version were all too late. It could not be said that everything that the Roman Catholics believed was evil, or that the Vulgate was hopelessly corrupt, or that the Rheims-Douay Version was entirely erroneous, but any influence of Latinity of any worth in English and the King James Bible, must really have been due to the Old Latin. And it was there where testimony could be found for most of the textual choices of the King James Bible, when conversely twentieth century Catholics argued against them. Whereas the division between a believer and an unbeliever are poles apart, such as the difference between the Old Latin versus the modern, or the King James Bible versus the new English translations, the divisions between believers, though sometimes bitter, could not be everlasting.

There was a divide between the Puritans and the Anglican Church, but in the days of King James, a moderate Puritan spirit imbibed the English Church. The conference at Hampton Court did have some outcomes, particularly that there should be one Bible as the basis of God's people. Thus, the Satanic swipe at it, the Jesuit-inspired Gunpowder Plot, failed.

Puritan doctrine began to advance, while the Anglican Church appeared to go backward. It was in the reign of Charles the First, where Romanish practices began to appear, and a more forceful persecution of Puritans was pursued. The Puritan spirit, on the other hand, was also advancing.

Calvinism proper was going on into its more extreme form. Also, sects, such as Baptists and independent believers, full of zeal, were manifesting. The civil wars had both civil and religious causes. The sense of individual freedom as opposed to the medieval hierarchy caused conflict. So too did the desire for religious freedom for advancing Christianity (as well as wayward ideas) as opposed to strict adherence to Anglican doctrine which appeared to be turned back to the Romanish doctrine day by day.

One major party was the Presbyterians, which were the main Calvinist form of religion in England, as well as the Presbyterian religion of the Scots, who had attempted to throw off what they viewed as the English yoke. While the Presbyterians did enjoy the fruits of victory of the English Civil Wars, they were limited, for the other party, or confederation, of what was called Independents, gained the upper hand. In these Independents we find the true progress of English Christianity, and advances in correct doctrines, in some of the ideas of Congregationalists, Baptists and others. Most especially, the power of testimony, prophesying, adult baptism and anti-papalism were best found among these groups.

The rise of Oliver Cromwell and the Puritan Rule in England is a most significant chapter in English history. He would be the Cambridge champion, puritan of puritans, and at Cambridge University, he was in Sidney Sussex college, which was under the rule of Samuel Ward, one of the auspicious translators of the King James Bible.

Cromwell (the farmer and member of Parliament) entered into a crisis of faith. Cromwell began to associate with what might be called a revival movement, from which he emerged with great conviction, "You know what my manner of life hath been. Oh, I lived in and loved darkness; and hated light; I was a chief, the chief of sinners. This is true, I hated godliness, yet God had mercy on me." He also wrote, "Though He do prolong, yet He will, I trust, bring me to His tabernacle, to his restingplace. My soul is with the Congregation of the Firstborn, my body rests in hope."

The Puritans were everywhere suppressed and emigrating to America. King Charles began a war with the Scots, and with his own nation. Cromwell became a mighty upon the battlefield, raised up a new model of army called "Ironsides", and won great victories. We "have had great favour from the Lord in this great victory," Cromwell wrote, "It had all the evidences of an absolute victory, obtained by the Lord's blessings upon the godly party ... God made them as stubble to our swords". Another time, he would "smile out to God in praises, in assurance of victory, because God would, by things that are not, bring to naught things that are. Of course I had great assurance, and God did it."

"In my pilgrimage, and in some exercises I have had abroad, I did read that Scripture often, forty-first of *Isaiah*; where God gave me, and some of my fellows, encouragement 'as to' what He would do there and elsewhere; which He hath performed for us. He said, 'He would plant in the wilderness the cedar, the shittah tree, and the myrtle and the oil tree; and He would set in the desert the fir tree, and the pine tree, and the box tree together.' For what end will the Lord do all this? 'That they may see, and know, and consider, and understand together, That the hand of the Lord hath done this;' — that it is He who hath wrought all the salvations and deliverances we have received. For what end! To see, and know, and understand together, that He hath done and wrought all this for the good of the Whole Flock. Therefore, I beseech you, — but I think I need not, — have a care of the Whole Flock! Love the sheep, love the lambs; love all, tender all, cherish and countenance all, in all things that are good. And if the poorest Christian, the most mistaken Christian, shall desire to live peaceably and quietly under you, — I say, if any shall desire but to lead a life in godliness and honesty, let him be protected.

“... The true Succession is through the Spirit, given in its measure. The Spirit is given for that use, ‘To make proper Speakers-forth of God’s eternal Truth;’ and that’s right Succession. But I need not discourse of these things to you; who, I am persuaded, are taught of God, much more and in a greater measure than myself, concerning these things.

“Indeed, I have but one more word to say to you; though in that perhaps I shall show my weakness: it’s by way of encouragement to go on in this Work. And give me leave to begin thus. I confess I never looked to see such a Day as this, — it may be nor you neither, — when Jesus Christ should be so owned as He is, this day, in this Work. Jesus Christ is owned this day by the Call of You; and you own Him, by your willingness to appear for Him. And you manifest this, as far as poor creatures may do, to be a Day of the Power of Christ. I know you well remember that Scripture, ‘He makes His People willing in the day of his Power.’ (Note: *The ‘Authorised Version’ of James I., from which Cromwell appears always to quote, has, ‘thy people shall be willing in the day of thy power,’ and it is so given.*)”¹

Among the Puritans two clear factions emerged, the Presbyterians and the Independents. The Presbyterians were traditional Puritans, but the Independents were a variety of persons of the best kind of Christianity. Independents were of a number of minorities, such as Baptists, Congregationalists and others, derisively termed as Sectaries [sectarians]. The Presbyterians, who were responsible for the Westminster Confession, were ousted from Parliament, resulting in a general Puritan freedom.

Of course, there were all kinds of extremists also, ranging from proto-secular republicans all the way to proto-communist socialists, Quakers, extreme revolutionaries and doomsday cultists. The moderate Puritan could not allow the kind of sternness which would, for example, cancel Christmas (which did occur).

Things went exceedingly well while Oliver Cromwell was alive, but after his death people welcomed the king. After the Restoration (1660), there was a Papist Plot to put a Romanist on the throne, and the next Romanist king fled. King William of Orange defeated the enemies in Ireland, establishing a new peace in the Glorious Revolution of 1688. Toleration was granted for “Dissenters”, that is, Christian sects who adhered to a general orthodoxy.

Later, a new revival began with John Wesley (1703–1791), who had a desire for holiness. His failed mission to America made him a preacher to the English instead, and England was roused with Evangelical preaching. America was stirred to (e.g. the Great Awakening with Jonathan Edwards), and with its Independence, what was good of the Puritans was retained, but what was superior in the Wesleyan doctrine infused them all. This was also true for England, and while France and Europe suffered from horrible revolutions, a Christian England could not be torn apart.

The European powers were discovering new lands, and while the Catholics claimed it was their mission to convert the world, the power of the Protestant nations meant that their colonies were the stronger.

The English Government under Pitt the Younger was heavily influenced by Wesleyanism, and this evangelical teaching began to turn the Anglican Church. Captain Cook was sent to discover new

¹ Cromwell, Speech the First.

lands in the Pacific (Cook was a religious man), and the founding of the colony of New South Wales was aided by an evangelical chaplain (1788). He brought with him Bibles and tracts from The Society for Promoting Christian Knowledge (SPCK). The second chaplain was also an evangelical.

Meanwhile, the French began the Napoleonic wars, and they marched on Rome, took the Pope prisoner, and ended his temporal power for a season.

¶ *Philadelphia period — Anglo-Protestantism continues in Britain, America and Australasia*

In 1798, the British Christians in England, Scotland and Ireland used one Bible, the King James Bible. The 1769 Edition (or in the case of when Cambridge was employed for the work, the 1762 Edition) was being replicated by the newly formed Bible Societies, and sent out to the ends of the earth.

The next period saw the multiplication of organisations, movements, denominations and sects. Some carried forward portions of the Anglo-Protestant spirit, some moved decidedly away from it. The scattering of denominations had the effect of causing true doctrines to be preserved in little compartments. Though the division of Christians, or the rise of so many groups, so similar, so different, cooperating and competing, must have been a Satanic strategy, yet in line with God's greater plan and providence, for it would afterward ensure the purity of true doctrines, the accruing of them, the rise of true doctrines in separation of groups which did not have the true ones, or else, groups which were true in one area, not others, only to be outdone by other groups which had other true doctrines.

The divisions caused weakness, and the divisions were addressed rather wrongly. Suppose that we were all the same Church, or that Rome was the great anchor, then we should really be in unity. Or again, since all Christians, almost to a man, have peculiar doctrines (say the Catholics, secularists, Muslims, atheists and others), then which "Christianity" is right, or which shall be the standard for our nation, etc.?

It must therefore be argued that while quite a variety of groups held something of true doctrine, and were of the spirit of Anglo-Protestantism, including various interdenominational or non-denominational groups, yet it cannot be denied that evil ideas were also increasing in the same period, and that the best doctrines were to be found in the most revival-conscious movements.

The early 1800s saw the formation of various Bible and missionary societies, so much, that great effects were noted, namely, the abolition of the slave trade, the missionary enterprises in foreign nations, among natives (e.g. David Livingstone's endeavours in Africa) and among the poor of Britain (e.g. General Booth's endeavours with the poor of London).

A particular key time was the religious revival of 1859, which did much to reaffirm the doctrine of Christian Perfection or Entire Sanctification, and emphasised Temperance, which became the basis of the Holiness Movement.

Charles Finney was an important figure in the revival which centred around New York, while in Ulster, revival broke out, which spread throughout Britain and its empire. Not coincidentally, the discovery of gold in Australia meant a great influx of population. It coincided with Methodist revivals in the country. However, these were only ripples from the epicentres across the seas (revival movements in Australia were imported (such as the Higher Life Keswick movement), or fostered by

travelling individuals (such as J. A. Dowie). To this time, there was a high degree of correspondence between happenings in America and Britain, so that the Azusa Street Pentecostal Revival was almost in syncretism with the Welsh Pentecostal Revival of 1904.

Smith Wigglesworth was born in Yorkshire in 1859, born again in an old-time Wesleyan Methodist revival meeting at eight years of age, and began to give his testimony as a child, and began to witness to others. He then attended an Anglican Church, where he was confirmed by the bishop. His parents moved to Bradford, and there he went forth in the Wesleyan Methodist church “possessed with a mighty zeal, a burning desire to get people to know my Saviour.”

“I always carried a Testament with me even though I was not able to read much.” This was, of course, the King James Bible, which Methodists used. “When I was sixteen years of age the Salvation Army opened up a work in Bradford. I delighted to be with these earnest Salvation Army people.” They too used the King James Bible.

“In the mill where I worked there was a godly man belonging to the Plymouth Brethren. He was a steam-fitter. I was given to him as a helper and he taught me how to do plumbing work. He talked to me about water baptism and its meaning. I can remember that he said to me: ‘If you will obey the Lord in this, you do not know what He may have for you.’ I gladly obeyed the Word of the Lord to be buried with Him in baptism unto death and come forth from that symbolic watery grave to a newness of life in God. I was about seventeen at that time. It was this good man who taught me about the Second Coming of the Lord Jesus.” These folks also used the King James Bible.

“I continued with the Salvation Army because it seemed to me they had more power in their ministry than anybody else at that time. ... Alas, today many are not laying themselves out for soul-winning but for fleshly manifestations.”¹

“Now, that is one class of prophecy. General Booth knew it. He got the vision as clear as anything from Wesley. The greatest revival that has ever swept the earth yet that we remember is the revival the Salvation Army brought. I know they have lost the glory, the power, and the unction because they turned to philanthropic positions. But that does not mean that we have to lose it. God revealed Himself unto Booth, every person was saved that would testify, and He moved the people that were saved, drunkards and harlots, into the streets to prophesy in the Spirit of Jesus.”²

“Therefore, if we wish to be open air speakers or inside preachers, and wish always to have that divine touch of prophetic conditions, it will never come on any line except being filled with the Spirit. If you wish to be anything for God don’t miss the plan. God has no room for you on ordinary lines. You cannot afford to be on ordinary lines. You must realize right away that within you there is another power of the promise of the Spirit, which is forming everything you require.

“General Booth, with all his weaknesses and lots of things which he had which no one else wants; and Charles Wesley and John Wesley who came forth in a right time in a right order — God showed them on the line of what prophetic utterances would do in the new, saved conditions, and the formation of all Wesley’s plan which has come right up till now. I don’t say it is Wesley’s touch now because it has lost that which he gave to the Church. In John Wesley’s formation of Churches in his

¹ Frodsham, chapter 1.

² Wigglesworth, *Paul speaking in tongues*.

day, every member had to testify. The cottage meetings all over were turned into testimony meetings. And in every testimony meeting they were so on fire that every night people were saved.

“Perhaps you have no idea what our experience was in the early days of the Christian Mission which turned out to be the Salvation Army afterwards. I have never seen anything like it in my life, nor in Pentecost yet. The power of God rested upon the worst character and they were saved. Every class of people was saved. Drunkards were saved all along the line, and the next day they were put up for testimony and their testimony thrilled the place. There was no such thing as a building holding them in the days of the Christian Mission when it opened. It was always a market place, or a place where they put cattle, and they put great big wagons there. The people who were saved the night before were speaking, and the power of God so fell upon us that those helpless people were strengthened by the power of God, and by the witness of the salvation of Christ. According to Revelation the Spirit of Jesus, or the testimony of Jesus is the Spirit of Prophecy.

“I maintain that we are in a different order than that, and a better, but we lack. We have too many preachings and too little testifying. You will never make a live Pentecostal Church with a preacher every night preaching, preaching, preaching. They get tired and weary of him but they never get tired of the whole place being on fire, 20 being on fire at once and won’t sit down till they have said something. Therefore I can understand the exhortation ‘that ye may prophesy.’ And so remember, you must awake out of your lethargy. There is no room for a man that is settled in this business. If you come into a Pentecostal meeting and sit through it without weeping, crying, or shouting you have never touched it, you know nothing about it. Dearth will fall on any church if it becomes one man, or a half dozen men. The whole place must prophesy.”¹

“[After going into business for himself,] Wigglesworth had to go into Leeds one day each week to purchase plumbing supplies. In this town he found a place where there was a Divine Healing meeting. There was such a note of reality in these Divine Healing meetings and the Lord was so graciously healing people, that he began to hunt up sick people in Bradford and he would pay their fare to Leeds, where the prayer of faith was offered for them. At first he said nothing to Mrs. Wigglesworth about this; for he was not sure of her reaction to this ‘fanaticism,’ as most people dubbed Divine Healing in those days. But she found out what he was doing and since she herself had need of healing she accompanied him one day to Leeds. There the prayer of faith was offered for her and she was healed by the Lord. From that time forward she was as ardent for the truth of the Lord’s healing as he was.”

“The work in Bradford grew, and so they had to move to larger and yet larger premises, until they settled in quite a large building in Bowland Street. In this Bowland Street Mission they had a huge text painted as a scroll on the wall back of the pulpit that everyone could see, ‘I am the Lord that healeth thee.’ In the course of years many testified to being healed through the inspiration of that word of scripture.”

“[At Leeds] These leaders knew that I had a compassion for the sick and needy, and one day they said to me: ‘We want to go to the Keswick convention and we have been thinking whom we should leave to do the work. We can only think of you.’ I said, ‘I couldn’t conduct a healing service.’ They said, ‘We have no one else. We trust you to take care of the work while we are away.’”

¹ Wigglesworth, *Love*.

“After this the Lord opened the door of faith for me more and more. I announced that I would have a Divine Healing meeting in Bradford on a certain evening.”¹

“I used to work with a man, who had been a Baptist minister for twenty years. He was one of the sweetest souls I ever met. He was getting to be an old man, and I used to walk by his side, and listen to his instruction. God made the Word in his hand as a two-edged sword to me, and I used to say, ‘Yes, Lord.’ If the sword ever comes to you, never straighten yourselves up against it, but let it pierce you. You must be yielded to the Word of God. The Word will work out love in our hearts, and when practical love is in our hearts there is no room to vaunt ourselves. We see ourselves as nothing when we get lost in this divine love. This man of God used to prune and prune me with the sword of God, and it is just as sweet to me today as it was then. I praise God for the sword that cuts us, and for a tender conscience. Oh, for that sweetness of fellowship with Jesus that when you hurt a brother by word or act you could never let it rest until you make it right. First, we need to be converted and to become as little children, and to have the hard heart taken away; to have a heart that is broken and melted with the Love of God.”² All this study was with the King James Bible.

“When I was a young man I always loved the fellowship of old men, and was always careful to hear what they had to say. I had a friend, an old Baptist minister who was a wonderful preacher. I spent much of my time with him. One day he came to me and said, ‘My wife is dying.’ I said, ‘Brother Clark, why don’t you believe God? God can raise her up if you will only believe Him.’”³

“I was a novice at this time and did not know any better, so I poured all the contents of that bottle of oil over Mrs Clark’s body in the name of Jesus! I was standing beside her at the top of the bed and looking towards the foot, when suddenly the Lord Jesus appeared. I had my eyes open gazing at Him. There He was at the foot of the bed. He gave me one of those gentle smiles. I see Him just now as I tell this story to you. I have never lost that vision, the vision of that beautiful soft smile. After a few moments He vanished but something happened that day that changed my whole life. Mrs Clark was raised up and filled with life, and lived to bring up a number of children; she outlived her husband many years.”⁴

“My wife and I always believed in scriptural holiness but I was conscious of much carnality in myself. A really holy man once came to preach for us and he spoke of what it meant to be entirely sanctified. He called it a very definite work of grace subsequent to the new birth. As I waited on the Lord for ten days in prayer, handing my body over to Him as a living sacrifice according to Romans 12:1, 2, God surely did something for me, for from that time I began to have real liberty in preaching. We counted that as the Baptism in the Spirit. And so, at our Mission on Bowland Street we stood for both Healing and Holiness.”⁵

“I can remember the time when I used to go white with rage, and shake all over with temper. I could hardly hold myself together. I waited on God for ten days. In those ten days I was being emptied out and the life of the Lord Jesus was being wrought into me. My wife testified of the transformation that took place in my life, ‘I never saw such a change. I have never been able to cook anything since that time that has not pleased him. Nothing is too hot or too cold, everything is just right.’ God must come and reign supreme in your life. Will you let Him do it? He can do it, and He will if you will let

¹ Frodsham, chapter 3.

² Wigglesworth, *The confidence that we have in him*.

³ Wigglesworth, *I am the Lord that healeth thee*.

⁴ Frodsham, chapter 3.

⁵ Frodsham, chapter 4.

Him. It is no use trying to tame the 'old man.' But God can deal with him. The carnal mind will never be subjected to God, but God will bring it to the cross where it belongs, and will put in its place, the pure, the holy, the meek mind of the Master.”¹

“Such a bad temper I used to have, it made me tremble all over and it would make me furious with its evil power. A man came around preaching. I saw that this temper had to be destroyed, it could not be patched up. One day the power of God fell upon me. I came out to the meeting and fell down before the Lord. The people began asking, ‘What sin has Wigglesworth been committing?’ This went on for a fortnight. Every time I came to the altar God used to sweep through me with such a manifestation of my helplessness, that I would go down before God and weep right through. Then the preacher or the leader was broken up and came alongside of me. God made a revival begin in that. God had broken me up and revival began through His revival in me. Oh, it was lovely! At last my wife said, ‘Since my husband had that touch, I have never been able to cook anything that he was not pleased with. It is never too cold and never too hot.’”²

“We thought that we had got all that was coming to us on spiritual lines, but one day we heard that people were being baptised in the Spirit and were speaking in other tongues, and that the gifts of the Spirit were being manifested. I confess that I was much moved by this news.”³

“Then he turned to me and remarked, ‘Have you heard the latest? They are receiving the Holy Spirit at Sunderland and speaking in other tongues. I have decided to go up to Sunderland to see this thing for myself. Would you like to come with me?’ I declared that I would be delighted to go.”

“It was a Saturday night when I went to the meeting, which was held in the vestry of the parish church at Monkwearmouth, Sunderland. What I could not understand was this: I had just come from Bradford, where the Spirit of God was working mightily. Many had been prostrated, slain by the power of God the night before I left for Sunderland. It seemed to me that there was not the power in this meeting that we had in our own assembly in Bradford. I was disappointed. But I was very hungry for God, and He knew my hunger even though nobody seemed to understand me. I can remember a man giving his testimony that after waiting on the Lord for three weeks, the Lord had baptised him in the Holy Spirit and caused him to speak in other tongues. I cried out, ‘Let’s hear these tongues. That’s what I came for. Let’s hear it!’ They answered, ‘When you are baptised you will speak in tongues.’ According to my own opinion I had been baptised in the Spirit. Thinking back to my ten days of waiting on God and the blessing I had received as a result, I had called that the Baptism in the Spirit. So I said to them, ‘I remember when I was baptised, my tongue was loosed. My testimony was different.’ But they answered, ‘No, that is not it.’”

“Pastor Boddy, who was vicar of the Episcopal Church where those first Pentecostal meetings were held, gave out a notice that there would be a waiting meeting all night on Tuesday. ... For four days I wanted nothing but God. But after that, I felt I should leave for my home, and I went to the Episcopal vicarage to say good-bye. I said to Mrs Boddy, the vicar’s wife: ‘I am going away, but I have not received the tongues yet.’ She answered, ‘It is not tongues you need, but the Baptism.’ ‘I have received the Baptism, Sister,’ I protested, ‘but I would like to have you lay hands on me before I leave.’ She laid her hands on me and then had to go out of the room. The fire fell. It was a wonderful time as I was there with God alone. He bathed me in power. I was conscious of the cleansing of the precious Blood, and I cried out: ‘Clean! Clean! Clean!’ I was filled with the joy of the consciousness of

¹ Wigglesworth, *Present time blessing*.

² Wigglesworth, *Uttermost salvation*.

³ Frodsham, chapter 4.

the cleansing. I was given a vision in which I saw the Lord Jesus Christ. I beheld the empty cross, and I saw Him exalted at the right hand of God the Father. I could speak no longer in English but I began to praise Him in other tongues as the Spirit of God gave me utterance. I knew then, although I might have received anointings previously, that now, at last, I had received the real Baptism in the Holy Spirit as they received on the day of Pentecost.”

“My wife said to me, ‘So you’ve been speaking with tongues, have you?’ I replied, ‘Yes.’ ‘Well,’ she said, ‘I want you to understand that I am as much baptised as you are and I don’t speak in tongues.’ I saw that the contest was beginning right at home. ‘I have been preaching for twenty years,’ she continued, ‘and you have sat beside me on the platform, but on Sunday you will preach yourself, and I’ll see what there is in it.’ She kept her word. On Sunday she took a seat at the back of the building. We had always sat together on the platform until that day. So the contest had begun right in the church. There were three steps up to the platform and as I went up those three steps the Lord gave me the scripture in Isaiah 61:1–3, ‘The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.’ I was no preacher, but hearing the voice of my Lord speaking those words to me, I began. I cannot now remember what I said but my wife was terribly disturbed. The bench on which she sat would seat nine people and she moved about on it until she had sat on every part of it. Then she said in a voice that all around her could hear, ‘That’s not my Smith, Lord, that’s not my Smith!’

“I was giving out the last hymn when the secretary of the mission stood up and said, ‘I want what our leader has received.’ The strange thing was that when he was about to sit down he missed his seat and went right down on the floor. Then my eldest son arose and said he wanted what his father had and he, too, took his seat right down on the floor. In a short while there were eleven people tight on the floor of that mission. The strangest thing was that they were all laughing in the Spirit and laughing at one another. The Lord had really turned again the captivity of Zion and the mouth of His children was being filled with laughter according to the word of the Lord in Psalm 126:1, 2. That was the beginning of a great outpouring of the Spirit where hundreds received the Baptism in the Holy Ghost and everyone of them spoke in tongues as the Spirit of God gave utterance.

“God knew that I should have to go all over the world and proclaim this glorious truth, that all could receive the Baptism in the Holy Ghost in exactly the same way as they received on the Day of Pentecost with the speaking in other tongues as the Spirit of God gives utterance.

“The first call that I received after I had been baptised in the Holy Spirit was from a man who had a factory in Lancashire, and who employed more than 1000 people. ... Up to that time I had had no preaching abilities, but then I felt that I had a prophetic utterance which was flowing like a river by the power of the Holy Spirit. So I went to Lancashire; and that manufacturer closed down his factory, and from 1.00 p.m. to 11.00 p.m., with short intervals, I was preaching. Surely Christ fulfilled His promise, ‘He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.’ Quite a large number in that factory were gloriously saved. Soon after this my dear wife received the Baptism in the Spirit and then we went forth together in response to the many calls that came from different parts of the country. Wherever we went the Lord baptised people with the Holy Spirit. ... Many people from different parts of the country would come to our mission and on almost every occasion they would express the wish that I would visit their place and do something for them.”¹

¹ Frodsham, chapter 4.

Another important breakthrough happened where Wigglesworth came to pray for a young man called Matthew Snell. The villagers told him, “‘We believe Matthew will be raised up.’ Wigglesworth had asked the family to air Matthew’s clothing for him to put on, but they didn’t do it because they did not believe he would be restored. For six weeks he had been in a serious condition, becoming weaker all the time. Mr Wigglesworth insisted on their airing Matthew’s clothing and they did it, not because they believed for healing, but to satisfy him. ...[Afterwards] the young man was walking up and down, shouting and praising God and clapping his hands.”

“A friend once remarked: ‘All the people who say they live by faith seem to have their heels worn out, and their clothes are old and green.’ I believed that God would abundantly provide if I served him faithfully. I promised Him at that time that I would obey Him implicitly, but I laid down the condition that my shoe heels must never be a disgrace, and I must never have to wear trousers with the knees out. I said to the Lord, ‘If either of these things take place, I’ll go back to plumbing.’ He has never failed to supply all my needs. He increased my vision and faith and gave me calls all over England. I was a pioneer with the Pentecostal message to a great many Assemblies throughout Great Britain. Soon calls began to pour in from other countries also.”¹

“I was saved among the Methodists when I was about eight years of age. A little later I was confirmed by a bishop of the Church of England. Later I was immersed as a Baptist. I had the grounding in Bible teaching among the Plymouth Brethren. I marched under the Blood and Fire banner of the Salvation Army, learning to win souls in the open air. I received the second blessing of sanctification and a clean heart under the teaching of Reader Harris and the Pentecostal League. I claimed the gift of the Holy Spirit by faith as I waited ten days before the Lord. But in Sunderland, in 1907, I knelt before God and had an Acts 2:4 experience. The Holy Spirit came and I spoke with new tongues as did the company in the upper room. That put my experience outside the range of argument, but inside the record of God’s Holy Word. God gave me the Holy Spirit as He did to them at the beginning. I want harmony, unity and oneness, but I want them in God’s way. In the Acts of the Apostles, speaking with new tongues was the sign of the infilling and outflowing of the Holy Spirit, and I do not believe that God has changed His method.”²

“One day God said to me, ‘Come out.’ I had not been in long. I was in the Wesleyan Church. Was there anything wrong? No. Only God said, Come out. He had something further. The Salvation Army was in full swing. I was very anxious to get the best. Revival was at full, but they turned to other things. So God said, Come out. We need to have the hearing of faith, always soaring higher, understanding the leading of the Spirit. Oh, the breath of God. Then I went to the brethren, they had the Word, but so much of the letter with it, and splitting of hairs. God said, Come out. Oh, they said, he has gone again, there is no satisfying him. Then came the baptism of the Holy Ghost, with signs following according to Acts 2. God alone speaking. Faith bringing us to a place of revelation to cover us, God coming in and manifesting His power.”³

“For many years the Lord has been moving me on and keeping me from spiritual stagnation. When I was in the Wesleyan Methodist Church I was sure I was saved and was sure I was all right. The Lord said to me, ‘Come out,’ and I came out. When I was with the people known as the Brethren I was sure I was all right now. But the Lord said, ‘Come out.’ Then I went into the Salvation Army. At that time it was full of life and there were revivals everywhere. But the Salvation Army went into natural things and the great revivals that they had in those early days ceased. The Lord said to me,

¹ Frodsham, chapter 5.

² Frodsham, chapter 11.

³ Wigglesworth, *The bearing of faith*.

‘Come out,’ and I came out. I have had to come out three times since. I believe that this Pentecostal revival that we are now in is the best thing that the Lord has on the earth today, and yet I believe that God has something out of this that is going to be still better. God has no use for any man who is not hungering and thirsting for yet more of Himself and His righteousness.”¹

“For years and years God has been making me appear to hundreds and thousands of people as a fool. I remember the day when He saved me and when He called me out. If there is a thing God wants to do today, He wants to be as real to you and me as He was to Abraham. After I was saved I joined myself up to a very lively lot of people who were full of a revival spirit, and it was marvellous how God blest. And then there came a lukewarmness and indifference, and God said to me as clearly as anything, ‘Come out.’ I obeyed and came out. The people said, ‘We cannot understand you. We need you now and you are leaving us.’ The Plymouth brethren at that time were in a Conference. The Word of God was with them in power, the love of God was with them unveiled. Baptism by immersion was revealed to me, and when my friends saw me go into the water they said I was altogether wrong, But God had called me and I obeyed. The day came when I saw that the brethren had dropped down to the letter, all letter, dry and barren. At that time the Salvation Army was filled with love, filled with power, filled with zeal; every place a revival, and I joined up with them. For about six years the glory of God was there, and then the Lord said again, ‘Come out,’ and I was glad I came. It dropped right into a social movement and God has no place for a social movement. We are saved by regeneration and the man who is going on with God has no time for social reforms. God moved on, and at that time there were many people who were receiving the baptism of the Holy Ghost without signs. Those days were ‘days of heaven on earth.’ God unfolded the truth, showed the way of sanctification by the power of the blood of Christ, and I saw in that the great inflow of the life of God. I thank God for that, but God came along again and said, ‘Come out.’ I obeyed God and went with what they called the ‘tongues’ folks; they got the credit for having further light. I saw God advancing every movement I made, and I can see even in this Pentecostal work, except we see there is a real death, God will say to us, ‘Come out.’ Unless Pentecost wakes up to shake herself free from all worldly things and comes into a place of the divine-likeness with God, we will hear the voice of God, ‘Come out’ and He will have something far better than this. I ask every one of you, will you hear the voice of God and come out? You ask, ‘What do you mean?’ Everyone of you knows without exception, there is no word for Pentecost, only being on fire. If you are not on fire, you are not in the place of regeneration. It is only the fire of God that burns up the entanglements of the world.”²

Smith Wigglesworth was the spiritual grandfather of the Word of Faith Movement of the twentieth century, and Kenneth Hagin, the spiritual father of the Word of Faith Movement, acknowledged wearing out his Wigglesworth book through excessive reading. When a Pentecostal Faith preacher talked about standing on and believing the Word of God, the implication was the King James Bible.

¶ *Laodiceans’ period — the last estate of Anglo-Protestantism*

The Second Vatican Council proclaimed that all Christians were part of the same Church, naturally, Rome was the pure form of it. It is obvious that this doctrine of Babylon has been swallowed to some degree by the entire Church, and the influence of Romanish thought by modern doctrines, seems to taint almost every Church and movement in Anglo-Protestantism.

In his book *Creation Evangelism* Evangelist Ken Ham records how compromise has rotted churches in England, America and Australia. While the author pointed to compromise on the authority of

¹ Wigglesworth, *The gifts of healing and the working of miracles.*

² Wigglesworth, *The appointed hour*

Scripture, it escaped many such authors that it must be a fundamental issue that a faulty doctrine of the Bible itself would be a great cause of decay on doctrinal and moral issues. That faulty doctrine has clearly been that which accepts the imperfection and chaff of modern versions into the churches as though a perfect Bible were unattainable.

What remained as enclaves around the year 2000 were fast dwindling on the verge of collapse. The most ardent anti-Romanist, for example, Presbyterians or Baptists infused with bright orange Reformation principles, who might stand for the King James Bible, Creationism and other fundamental doctrines, would yet reject Traditional Pentecostalism and the Faith Movement.

On the other hand, the most Biblical Pentecostalists, which might have some sort of anti-Romanist view, generally use the King James Bible, stand for Creationism, would reject the Fundamentalists as “spiritless”, “ritualists”, etc.

Heresies, false doctrines and misguided ideas have abounded in every quarter, but the solution can be seen to gather whatever is true and right from the various groups, while rejecting their errors. Thus, there is a rise of a refined, pure Anglo-Puritanism, which must excel beyond the groups that existed circa 2000.

Important doctrines include anti-Romanism, Creationism, Trinitarianism and so on, but particular key doctrines would be the right gathering of Faith Pentecostalism, King James Bible Onlyism and the Historicist interpretation of Bible prophecy.

In the year 2000, Victory Faith Centre was formed in Geelong, Australia. This Church was rooted independent of the compromise, worldliness and errors of Pentecostalism at that time. The distinctive feature of Victory Faith Centre is that it amalgamated several principle doctrines which had not previously been held together so particularly, namely:

- a. Faith Pentecostalism. Absorbed largely from the teachings of Smith Wigglesworth, and others (such as Kenneth Copeland), a conscious link was made to a higher, puritanical form of Faith Pentecostalism, which included the view that sin and all manifestations of the curse (including sickness and poverty) were linked, and that that while such things were of devilish origins, in fact, such things could be sent by God for the violation of His law, and that the law could actually be kept, that is, that a Christian could walk in perfection, by faith in Christ.
- b. King James Bible Onlyism. Absorbed largely from the teachings of Edward Hills, and others, recognising that the King James Bible is the final form of the Received Text, and with special emphasis on the very purity of the words in English (therefore discovering and revealing the purification of the King James Bible), and the particular final perfection of the very words of the English Bible, including the express idea that the Pure Cambridge Edition of the Authorized Version ought to be the standard for world evangelism.
- c. Historicist interpretation of prophecy. Absorbed largely from a body of Traditional Protestant and Reformed authors, the Historicist view has been taken to be complementary to the moderate Futurist view, and while there are variations in both camps, some particular peculiarities of both sides are rejected. Thus, one passage in Revelation may have two or more valid fulfilments, being a synthesis and syncretic view of Bible prophecy interpretation.

These three doctrines in their proper form, Faith, King James Bible, and Historicism, were bound in a general Fundamentalism, that is, the doctrines of the inspiration, infallibility and inerrancy of Scripture, the belief in the Bible as literal history, most especially as regarding the Creation of the earth, the flood, the origin of the nations, and the foundations of righteousness in the Old Testament. As well, belief in the authenticity of the teachings of the virgin birth, Christ's resurrection, Christ's ascension and future judgment.

Although various views may have been guarded or kept by groups in isolation (as in the Bible Version or Prophecy Interpretation debates), or by one faction of Christendom against another (as in the Pentecostalism versus non-Pentecostal divide), it seems almost unique that such a harvesting of correct ideas from various sources has been accomplished to such a degree, that it manifests in such a distinct character of Christianity. It must be added that even the factions are divided among themselves, in that various "Pentecostals" reject Faith teachings, or that a Fundamentalist may reject King James Bible Onlyism, or that a Reformed person may reject historicist interpretation. Therefore, the doctrine of Victory Faith Centre may be attacked by persons who claim to hold similar doctrines in some areas, but disagree in others.

Highly important in Victory Faith Centre is the stand for the Pure Cambridge Edition, insomuch as the Eldership of that Church proclaimed themselves to be the Guardians of it, recognising God's providential workings toward them, and discerning an apostolical ordination in this regard.

Therefore, it remains that the present author, as one of these Guardians, should show how he is at the core of the Anglo-Protestant religion (which by the year 2000 was in a sore state). The revealing of these things to the world since has been of spiritual strategic importance. The pedigree, or, lineage, of ordination, may be briefly offered:

- a. Out of the various movements of the nineteenth century was one particular apostolical figure of Traditional Pentecostalism, Smith Wigglesworth.
- b. Charles Greenwood of Richmond Temple, Assemblies of God (a Pentecostal denomination), Melbourne, was influenced by John G. Lake, in turn, by J. A. Dowie. George Forbes later wrote, "When Pastor C. L. Greenwood preached, people were transformed. They were delivered from demons, convicted of sin, healed and filled with the Holy Spirit. His preaching was not extraordinary, but the spiritual mantle that fell upon him when he called people to Christ was powerful. To sit under his ministry, required anyone present to search their heart and reflect on their conduct. Conviction of sin in particular, came upon people as he preached." In 1927 Smith Wigglesworth apostolically laid hands on Charles Greenwood in Melbourne.¹ (Doubtless, Greenwood laid hands on Forbes, who laid hands on the present author.)
- c. In 1928 Leo Harris was born again under Greenwood's ministry, his father Cecil Harris was ordained by Greenwood.² Harris went on to found his own denomination, the Christian Revival Crusade (CRC). Harris accepted an historicist view of prophecy, became a supporter of the Faith Movement, promoting the certainty that God would answer prayer, etc. (The present author attended the Bible College which, via Barry Chant, stemmed from Leo Harris.)

¹ Chant, page 98.

² Cooper, D., page 12.

d. In 1966, Don Quilliam ran a CRC in Geelong.¹ Quilliam was operating under Harris' leadership, and later, Quilliam founded an independent work in Geelong (probably along the lines of Hal Oxley, who left the CRC in Melbourne in 1976 to form an independent, Charismatic and Faith Movement oriented work). Quilliam's Church, Geelong Faith Centre, was later absorbed by the Apostolic denomination. (The last remnants of that spirit were apparently quashed with the cessation of Jack Constantine's evening meetings in his Lara home, which the present author attended as a boy.)

e. In 1979, Craig Savige was born again under Quilliam's ministry, and consequently became a Christian Worker in the Apostolic denomination, and then in the Assemblies of God. In 2000, after dissatisfaction with (and persecution from) the Charismatics and Pentecostals, Craig Savige pioneered a Church with Samantha Savige and the present author (see Preface).

The influences of so many Protestant teachings have been felt, the direct input of various strands twinned together, broider a greater work. Having therefore the various strands of historical truths in hand, and gathering them together, it is crucial that the King James Bible only doctrine, that is, the Pure King James Bible only doctrine, be seen as foundational for Church Restitution. The importance of King James Bible Onlyism is because it is a requirement of the Gospel itself, that is, the fuller and complete understanding of the Gospel in the latter days.

¶ *Laodiceans' period — the King James Bible only phenomena*

There already was, prior to the 1960s, an awareness of the problem of modern versions, and a general desire to remain with the Authorized Version. By the end of the 1970s, a witness had been built up designed to defend the King James Bible. During the 1980s this erupted, especially in the most conservative, fundamentalist realms, as an important issue.

At the beginning of the 1980s, the King James Bible was, in a wide variety of places, still in current, popular and normal usage. However, the modern version juggernaut was advancing, and several types of "answers" were being produced to commonly stated "problems" with the King James Bible.

1. The age, complexity and old fashioned nature of the King James Bible was challenged, and the answer to this was supplied by various paraphrases and modern speech versions.
2. The desire to bring "up to date", with various alterations in the underlying texts, to be made standard was particularly made common by the New International Version.
3. Where modern versions had yet failed to convince conservative elements, one particular mode was pursued to keep close to the King James Bible, yet make "necessary corrections", resulting most particularly in the New King James Version.

Thus, it is safe to conclude, that only those who had made some sort of positive commitment for one reason or another to retain the King James Bible were really using it by the end of the 1980s. The King James Bible Only Movement (in reality, a wide collection of people with varying views, but arguing for the retention of the Authorized Version) that same decade collectively (though undirected) produced throughout the Church a witness for the King James Bible, a witness which reached various Anglo-Protestant congregations by the mid-1990s just prior to common internet access. By that stage several books had appeared attempting to refute King James Bible Onlyism.

¹ Cooper, D., page 140.

Edward Hills stated, "Today our chief concern must be to create a climate of Christian thought and learning which God can use providentially". These words describe the King James Bible Only Movement generally. Hills' views, however, do not accord with a true "onlyist" position, in that he allowed that the King James Bible was imperfect, and also allowed for further changes in the English. However, his defence of the King James Bible was providential, and is an example of the witness for the King James Bible which had been set up as a providential entity to bear witness of the truth of the King James Bible.

Hills supplied the King James Bible Only Movement with a scholarly defence of the King James Bible. Part of this argument was called the "Logic of Faith". This argument must be developed, so that it is identifying the ultimate conclusion of the matter. The Scripture states, "Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you: And that we may be delivered from unreasonable and wicked men: for all *men* have not faith." (2 Thessalonians 3:1, 2).

1. The Bible is God's infallibly inspired Word. Since our salvation depends on believing in Christ, God must have supplied present believers with an infallible record of who Christ is, so that present believers may reasonably believe the Gospel. Since the Word of God at the present time is being exalted by the King James Bible Only Movement, which is pointing to the King James Bible as the divinely appointed Scripture, it must be seriously considered that this is a witness itself to aid and confirm the Gospel, which allows for present men to inquire into the Scripture, so that they may know exactly, completely and most fully the Gospel of Christ in total certainty.
2. All Scripture has been preserved through time by God's providence, because the God who inspired infallibly must be able to preserve, and would not give His Word only for it to be lost. (If this occurred during the age of Scripture, it can and should extend beyond that time, "Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." (1 Kings 8:56). Thus, in the latter days, "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).
3. There must be, therefore, great attestation in many manuscripts in many places to the providentially preserved text, and that in public use, of both Testaments.
4. It must be a fact that the providential preservation did not cease with the invention of the printing press, or with the translating from the original languages into the common tongues in the Reformation.
5. When men believe in Christ, the logic of faith points to a Received Text: particularly the Masoretic Hebrew textual family and the *Textus Receptus* textual family.
6. Furthermore, since Christ has been believed in the Reformation, and by languages understood by the people, the logic of faith points to the derived translations from the Received Text, so that those translations form part of that tradition.
7. And most specifically, the logic of faith points to the King James Bible as the supersuccessionary form of the Scripture, that is to say, the perpetuated form of the providentially preserved Biblical text. Not only is it an independent variety of the Received Text, but is the final form.

It would not be enough to merely argue for the reliability of the Autographs, since it is the Word today that must be believed. Thus, unless men know that Word today, they cannot make the reasonable argument that the Scripture was inspired (for it is necessary to actually have the Scripture which teaches this before it can be believed). Thus, the Scripture which is pivotal is, “But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach” (Romans 10:8).

Having the present Word to begin from, the King James Bible, is therefore an exercise in self-authentication and self-validation. What it says about itself is totally true, and it is the very truest form of Scripture. Thus, while someone could point to and believe Scripture at any time, the specific instance of ultimate fulfilment in regards to the Version (and Translation) being wholly in one place at one time totally complete is only actually, in effect, fulfilled with the King James Bible. However, this was largely not understood until about 400 years afterwards (around the year 2000), and even then, only understood initially by a relative few of all Christians (a portion of the King James Bible Only Movement).

Hills also furnishes readers with his principles of consistently Christian New Testament Textual Criticism, namely, that the Christian view of the textual origin and history of the Bible must be Scripturally consistent. From this, it may be extracted that there is a general, or at least, particular, Christian witness to the truth at any time in history.

1. The Old Testament was preserved by the Levitical priesthood and by those scribes and scholars grouped about them.
2. The New Testament caused the ending of the Old Testament priesthood, but invested every believer as a priest under Jesus Christ the great High Priest. Thus, the New Testament has been preserved by the consensus of the universal priesthood of believers, that is, by faithful Christians from every walk of life.
3. The traditional text found in the majority of Greek New Testament evidence, as well as general attestation and agreement in other sources, shows that it is the true text, because it represents the God-guided usage of the consensus of the universal priesthood of believers.
4. Printing was a forward step in providential preservation of the New Testament, because the few problems of minority attestations in the Greek were amply supplied for by the Latin-using Christians' Scripture, in that the providence of God was also crucially at work among the Western Christians, notwithstanding, that it was these, in the Reformation, who presented the preserved genuine reading as gathered from all various valid sources.
5. The general usage of Protestant Christians of this gathered form, what is called the Received Text, so that the Traditional Greek Text of the vast majority of manuscripts and other evidence was found in printed gathered forms.
6. That the accurate Protestant translations, so widely and vastly used, as based on the Received Text, would indicate that God has placed the stamp of His approval upon the them.
7. The King James Bible is the final form of the Received Text, and the best translation in the world. On this most particularly God has placed His stamp of approval through the long continued

usage of English-speaking believers of the highest orders of doctrine. It should therefore be defended today as the supersuccessionary form of the Scripture by and for all Bible-believing Christians.

These very principles have been foundation to the declaration of the necessity of exalting God's Word, that is, one form of it only, and for all, and most particularly, that one edition of the King James Bible, it should be resolved, should stand as standard. This being the Pure Cambridge Edition. The execution of this counsel of God is the first and necessary manifestation required for God's people to arise in the last days, being the most important element in the Providence of God, of the Restitution of the Church, besides the person of God Himself, that is to say, the future coming of Christ.

It follows that the Anglo-Protestant Church has broadly in all ages attested to the Received Text, and that there has been a specific witness to the specific form of the Received Text as coming out of this tradition. Therefore, the Anglo-Protestant Church has been the matron and patroness of a particular doctrine, namely, the King James Bible only view. This is not some newly conceived invention of a late date, but just as there were right doctrines being held in the British Church, along with sufficient existence of the Received Text in Latin (despite the scattering there), and just as there were right doctrines being held in the English Church, along with sufficient existence of the Received Text in the time of the Vulgate (despite the further scattering there), just as there were right doctrines being discovered in the Protestant Reformation, along with the sufficient existence of the Received Text in English translations there (despite the process of the gathering), just as there were right doctrines being furthered in the latter stages of the Anglo-Protestant Christendom, along with the King James Bible being upheld there, so it can be shown that the highest form of the Church coming out of this tradition will have the highest form of the Scripture, so that these may be made common, standard for all, foundational and the seed for further multiplication at the fulness of times.

There were, around the year 2000, several forms of witness for the King James Bible, which may be said to be part of the "King James Bible Only" movement or witness, though only several positions actually are "King James Bible Only".

1. The King James Bible preferred position, such as the tradition of the Pentecostal Faith Movement to use the King James Bible.
2. The *Textus Receptus*-Only position, as might be represented by Edward Hills.
3. The "King James Bible Only" position proper. This falls into three categories:
 - a. The "King James Bible Only" for historical English-speakers portion. The problem with this position is that it unnecessarily limits the witness of the Gospel, or the providence of God, or the gift of having a perfect Bible to historical English-speakers. It does not necessarily aim to promote the King James Bible or the English language for those who do not have them at present. Rather, it seeks to translate either the King James Bible or else from an edition of the *Textus Receptus* (or multiple such witnesses) the Word of God in various dialects and languages, or to resurrect old Received Text Bibles in those languages.
 - b. The "King James Bible Only" for all inevitably portion. This represents the best, proper and consistent position of bringing the King James Bible, specifically, the Pure Cambridge Edition, to all men of all nations, as an aim to be completed in time, notwithstanding that various phenomena are

regarded as providential, such as the global move to English, the availability for easy, widespread mass communication and the advent of advancement into knowledge of this doctrine. In this, the Scriptures can most specifically and particularly be fulfilled.

c. The “King James Bible Only” for salvation only portion. It is this position which is extreme, problematic and heretical, for it has no way of explaining how Scripture could have been able to save when people did not have the King James Bible, nor does it have a Scriptural precedent to explain how and when the King James Bible became effectually the only means of salvation. In short, it is an unscriptural position. The most erroneous teachings, such as the doctrine of further inspiration, also link to this sub-category.

¶ *Laodiceans’ period — Historicist prophetic expectations*

There were, around the year 2000, several important prophecies which needed to be fulfilled, being:

1. The Gog and Magog prophecy.
2. The latter days glory of the Church.
3. The conversion of the Jews.
4. The translation, tribulation and Millennium.

Bible prophecy does not just suddenly become fulfilled at some future time at the end of the Church age. In reality, prophecies have been fulfilled throughout Church history. Once various prophecies are seen to be fulfilled, and it is identified what yet remains, it can be insightful and instructive to find if there be any references to Scripture, and to what role the King James Bible might play in such events, and whether there be any specific references (by way of prophecy) to the King James Bible particularly.

It is usual that latter days apostasy, and such problems, to the point of ejection of many professing Christians, are highlighted by various teachers. It cannot be denied that the rejection of the King James Bible as the only form of Scripture that is perfect is linked with such deceptions and pseudo-Christian movements. In this it has been common and easy to identify the rejection of the King James Bible with the kind of things Christ prophesied of in Matthew 24, including that anti-King James Bible teachers are indeed of that class of wolves that the Scripture forewarned of, etc. On this subject much could be said, however, it may justly be reduced to several prophecies, firstly, that the defiling of the sanctuary cannot endure beyond a 2300 year period according to Daniel chapter eight, and most importantly, that such anti-Christian workings of history must be consumed away.

In 2 Timothy 3:5–9, the Apostle Paul gives a clear indication of apostate doctrines, of the anti-King James Bible only view is part, saying, “Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.” It must be that the anti-King James Bible only view is to be exposed, because the very doctrine of the spirit of error must be exposed.

1. Ezekiel chapters thirty-eight and thirty-nine furnish the Bible student with an in depth view of a future conflict which is to involve and effect a great portion of the world. There are several considerations which can taken in regards to the King James Bible in this (and other related) prophecies, of which a few are stated in brief:

- a. In Ezekiel 38:13 Sheba, Dedan, Tarshish and others seem to know what Gog intends to do. Even as historically there has been a knowledge of Gog, such as during the Crimean War, in Britain, so there would be an awareness of such prophecies as being fulfilled at this time. In all this, it must be that the King James Bible is used by some as a point of reference at this time.
 - b. "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). That there is a prophetic movement identifying Gog and related events requires an accurate form of the ancient prophecies (such as Ezekiel and Joel) in their hands. Thus, the King James Bible best fulfils this future use, especially since it is reliable, and used by people who believe in the literal fulfilment of Scripture, and understand its prophecies properly.
 - c. There are several references to God restoring honour to His holy name in the thirty-ninth chapter. This must be accomplished by knowing what God's name actually is, as the King James Bible reveals: "JEHOVAH".
2. The Church is to enjoy a latter days outpouring, spoken of in various passages. Several phrases of Scripture are stated in passing:
 - a. Peter said, on the day of Pentecost, concerning the outpouring, "For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call." (Acts 2:39). Unless there is knowledge of those afar off of God's actual promises, as is conveyed completely accurately by the King James Bible, God would not actually have His Word reaching "afar off", as he has promised.
 - b. The Lord Jesus Christ said, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich" (Revelation 3:18a). This is a prophetic statement regarding the Word of God itself, specifically, that the most precious, tried and worthy form of the Scripture is the King James Bible which should be obtained at whatever cost, as though it be from God Himself.
 - c. Jesus said, in his prophecy, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14). This ultimately implies that the form of the Gospel, that is, the very Scripture, should be in total perfection when it should be able to reach the whole world. Thus, the King James Bible going forth to all nations is the fulfilment of this prophecy.
 3. The conversion of the Jews is promised in Scripture, which is also related to the pre-Tribulation acceleration and excellence of the Church, after the fall of Gog and Magog.
 - a. Isaiah chapter twenty-eight shows that there must be an instruction of the Jews, for which the King James Bible is provided, "For with stammering lips and another tongue will he speak to this people." (Isaiah 28:11).
 - b. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7). The King James Bible particularly should be in Israel, as well, to the whole earth.
 - c. The kings of the east come (see Revelation 16:12) with the purpose of bringing the Gospel to the Jews, and its consequence in European nations (there can be no future Antichrist without a fresh and full preaching of Christ in Rome).
 - d. Isaiah chapter eighteen indicates that the King James Bible is to be brought to the knowledge of the Jews from a nation from across the sea. The people of Eastern Africa are first spoken of in the negative, and then another land, a nation which, for its seemingly unflattering description, possesses the King James Bible, prophetically called an ensign and a present.

4. There is no reason to doubt that the two witnesses of the future Tribulation period use the King James Bible, or that the King James Bible is Christ's approved Bible for the Millennium.

7. Prophetic view of the Word through Church history

¶ *Church history and the Word of God*

The book of Revelation itself is important when viewing the Word of God in history and the future. John testified of himself as one, “Who bare record of the word of God” (Revelation 1:2a). Thus, the book of Revelation contains specific witness of the Word of God in its prophecies. More expressly, the prophecy of Revelation shows that the Word of God and the Church must prevail in the end, before the return of Christ.

The book of Revelation was to be written to seven churches. Each of the seven churches was also given a special letter. “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter” (Revelation 1:19). The messages to the seven churches did not merely apply to the seven literal churches in seven cities in Asia, but each church represented an era of the history of the entire Church. This prophetic interpretation is very clear when the history of the New Testament Church is examined. The examination of the Word in history is based on and alludes to these periods:

1. The Ephesus period (Revelation 2:1–7), from Pentecost (30 AD) to the death of the Apostle John (80 AD).
2. The Smyrna period (Revelation 2:8–11), from the beginning of the Church Fathers (80 AD) to the end of Pagan Rome’s persecutions of Christians (313 AD).
3. The Pergamos period (Revelation 2:12–17), from Constantine’s edict leading to the establishment of Romanism being enforced (313 AD) to the fall of Pagan Rome (538 AD).
4. The Thyatira period (Revelation 2:18–29), the rise of Papal Rome (538 AD) to the Reformation (1517).
5. The Sardis period (Revelation 3:1–6), the rise of Protestantism (1517) to the fall of Papal Rome (1798).
6. The Philadelphia period (Revelation 3:7–13), the rise of Protestant missionary activity (1798) to the (Anglo-Western) societal revolution of anti-Biblical doctrines (1968).
7. The period of the Laodiceans (Revelation 3:14–22), the Second Vatican Council and the Protestant compromise with Romanism (1968) to the impending translation of a glorious, pure and powerful Church of the saints.

The prophecies in the book of Revelation show that the Word of God prevails, and that evil cannot prevail. Consequentially, the Church must prevail in history, and Satan’s operations fail. This is what is being portrayed in the prophecies in Revelation. Many of the various prophecies in Revelation are contemporary with one another, and can be used to build up an overall picture of the Word and the Church.

¶ *The Church and Romanism*

Historically, the opposite or enemy of the Church has predominantly been the Roman Empire in its various forms. This has been the major instrument of Satan, though it has operated within God’s

foreknowledge and exactly according to His providence.

“AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars” (Revelation 12:1). This woman represents the Church, which is made up of all believers, “and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.” (Revelation 12:4b). The dragon represents Satan, who is the enemy of the Church.

The opposite to the Church is Satan’s false “Church”, the Whore of Babylon. “So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.” (Revelation 17:3–6). The colours, actions and names of this woman show that she historically coincides with Roman Catholicism and its associates. She sits on a beast which represents the Roman Empire, which the Prophet Daniel and the Apostle John both describe elsewhere.

In the history of the Church up to 538 AD, Roman Catholicism was rising in power. The Church passed through the apostolic period (30–80 AD), the earlier age of the Church Fathers (80–313 AD), and the later Catholic Fathers after the Roman Emperor, Constantine, imposed a “Christianity” on the pagan Roman Empire, that is, Roman Catholicism. In 538 AD the Pope at Rome was freed from barbarians, and allowed to rule like an emperor. This was the beginning of the Papal States.

True Christians had been persecuted through these periods, for example, under Nero (37–68 AD), or Diocletian (245–316 AD), and then, all those Christians who did not agree with the patriarch of Rome were also persecuted. There were many other heresies as well. The prophecy in Revelation to the Christians living in the time of Diocletian was, “I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.” (Revelation 2:9, 10).

Christ had a special warning to the Church in the period after 538 AD, where the Church was in the hiding, “Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.” (Revelation 2:20–23). The false “Church” in this passage is represented by the woman Jezebel. Jesus warned the Church that the Whore of Babylon, that is, the Roman Catholic system, was doomed.

The true Church was made up of scattered remnants while the Papacy rose in power in Europe, “And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.” (Revelation 12:6). The period of the

threatened Church was the exact period of time the Papal States existed, from 538 AD to 1798. Of course, Roman Catholicism had already been suffering a massive blow from the Reformation. England had turned completely away from Rome. In 1798, a French army captured Rome and took the Pope prisoner. From this time, Romanism began to lose power, but not before accomplishing their massive attack on the Word of God.

¶ *The 1260 years*

There are several references to a time period in Revelation for a period of 1260 days. There are also references to a 42 month period, which are 30 day long months, and therefore also equal 1260 days. The time period relates to the operation of a particular beast, which is a symbol for a world empire.

“AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.” (Revelation 13:1).

This beast rises up out of the sea, that is, out of the mass of mankind. The beast has seven heads, which Revelation 17:9 shows are seven mountains — the seven mountains on which Rome is built. The ten horns represent ten kingdoms and their kings, which form the main body of the Empire. It is clear that the prophecy is speaking of the Roman Empire. The Roman Empire has become the basis for which a religion which blasphemes God’s Word can use. The Roman authority has been used to support a false Church reigning over the kings of the earth and persecuting true Christianity. This beast represents Rome, and this particular prophecy relates to Roman Catholicism.

“And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.” (Revelation 13:5–7).

The power of the religious operation of this beast is limited to a time period of 42 months, that is, 1260 days. Since Bible prophecy interpretation shows that days can equal years (see Ezekiel 4:6), it may be calculated that the particular period is for 1260 years.

“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. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.” (Revelation 11:2, 3).

The true Church is called the tabernacle or temple. The prophecy showed that the Roman beast would directly tread upon the true Church. This would be fulfilled if the Roman Empire was outworking a false religion, that is, Roman Catholicism as ruled by the Popes. This religion would be designed to preserve and propagate ancient errors, and would continually speak in opposition to the true Church. Yet, the Lord shows that His two witnesses, that is, the Old and New Testaments, or the Bible, would continue throughout the time of Roman Catholicism. Romanists had various editions of the Latin Bible, but other witnesses for the Bible were being preserved both by the Eastern Orthodox, and by various other minority Christian groups. These included the Celtic Christian tradition and the Waldenses in Piedmont. There were numerous others who were also not part of the Papal system, such as the Albigenses of southern France, the Hussites in Bohemia and the

Lollards in England. During the Papal oppression a great movement rose up in support of the true Bible, namely, the Protestant Reformation.

The beast is the Roman Empire, but the specific period shows that it must be when the Papal succession were directly ruling, showing them to be antichrists. Thus, for a certain period this Roman Catholic Whore of Babylon was in power on the Roman beast, where it directly ruled in Europe. The true Church was persecuted, as represented by a chaste virgin, “And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.” (Revelation 12:6).

Satan has been using the Roman system as his primary vehicle since 275 BC, and although ten barbarian nations descended upon and destroyed the old pagan Roman Empire, a new papal Roman Empire was able to carry on, having great power in the affairs of the European nations, which came out of those barbarians, namely, the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons and Lombards. The nations those barbarians fathered are well known, such as the Franks in France, the Anglo-Saxons in England, and so on.

The time period of 1260 years of direct Papal rule began after the fall of pagan Rome. Rome was under the control of the barbarian Ostrogoths, who held to the Arian heresy that says that Christ was created. The succession of ruling bishops of Rome had begun to extend themselves, eventually claiming that they were bishops of the whole Church, that is to say, Popes. But as long as the Ostrogoths were in charge, the Pope could not effectively enforce his full doctrine or rule. Justinian the Emperor of Constantinople (527–565) wanted the other (Western) half of the Roman Empire to be rid of the barbarian threat, and so he dispatched General Belisarius to Italy. Belisarius held Rome against a siege led by Witigis king of the Goths. The Goths abandoned their siege in 538 AD, and rather than taking the rule of Rome, Belisarius handed it over to the Pope.

The papacy was able to hold lands, servants, possessions and wealth for many years, all the while proclaiming various anti-Biblical doctrines, persecuting believers, burning Bibles and the like, until the year 1798. Thus, for 1260 years, as the prophecy showed, the Popes operated as blasphemers, until the demise of the Papal States and the fall of Rome to the armies of the French Republic in 1798. All through this time, the true Church was in a spiritual wilderness and suffered direct persecution by this false papal religion. In 1798, General Berthier came and proclaimed Rome a republic and nullified the papacy. The wealth of the Vatican was looted, and the Pope was taken prisoner. Thus, the Roman beast received a “deadly wound” (see Revelation 13:3).

It was no coincidence that around 1800 there were great moves concerning the increase of the Gospel, such as Cambridge University Press utilising stereo-type printing technology, the founding of the British and Foreign Bible society, and the result of millions of King James Bibles being printed and disseminated. The colony of New South Wales had been founded, with Protestantism and the King James Bible as the basis.

¶ *The two witnesses*

The main purpose of the Church during the 1260 years of Papal rule was to preserve and transmit the Word of God intact from the Church of the Apostles to the Church of the last days.

The Biblical precedent for using days to signify years is common, being found in various other prophecies, most notably in Daniel and Revelation, each prophetic day equalling a year. Next, the

starting point of the years must be found: it must be the time when the enemies of the two witnesses were in power. The greatest enemy of the Bible has been Satan, and the greatest vehicle of persecution against the Word of God has been the Roman Catholic Institution.

“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 are symbols which identify the Old and New Testaments, which continued in sackcloth, that is, in humility and turmoil, for 1260 years. The prevailing Protestant opinion was once, “Why should not the two witnesses be considered as the Old and New Testament, which during the apostasy of 1260 years were to be neglected and vilified as we see they are in Popish countries; but in the hands of sincere believers, properly applied, would produce the effects described?”¹

In 538 AD, the siege of Rome was broken and the Goths were defeated allowing the Papal “temporal power” to begin unhindered, that is, where the Romanish Institution not only ruled with religious power, but held lands, and servants, etc. Papal Rome ruled all this time, through the fall of the Eastern Roman Empire (1453) and the Reformation (1517), though its political power was steadily decreasing towards the time of 1798. The King James Bible (1611) and its purification to the 1769 Edition brought the Word of God to its availability for world evangelisation. In 1798, exactly 1260 years after 538 AD, the French army seized the Papal holdings in Italy, and so the Popes lost their temporal power. Since then, the Romanists relied much more on infiltration and deception in order to retain their hold on the world. They began to seed their ideology and doctrine by pretending to be tolerant, rather than relying on their land holdings or political influence. At the same time, the King James Bible was heavily pushed by Protestants. There was a time of great evangelism after 1798, as post-Wesleyan Britain began to send missionaries all over the world in earnest.

¶ *The death of the two witnesses*

The Bible shows what the two witnesses — the two Testaments of the Bible — were doing up to 1798: “These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.” (Revelation 11:4–6).

However, the Bible says that an end would come to this testimony, which occurred in 1798: “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. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. 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 11:7–10).

Just as Jesus is the Word, so the Devil has a “Word”, his own perverted “truth”, and the embodiment of that, the Antichrist. From 1798, Satan moved his masterpiece into the Church — as represented by the evil city — and set up the false “Word” there, with the future intent of the Antichrist to come and fulfil that place: “Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and

¹ Mede.

exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” (2 Thessalonians 2:3, 4). This is why since 1798 there has been an enormous effort to undermine the validity of the true Bible and place the false “Bibles” into the temple of God, the Church. The Church is not a building made of stone, but the fellowship of true believers, “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” (1 Peter 2:5). Even so, the line of Popes, a type of Antichrist, also came into the Church, most notably in the Romanising Oxford Movement of the 1830s in England. At that time, the true Christian witness went to the whole world before the time of great apostasy; nevertheless, sinister forces were at work, attempting to destroy the Bible. One evidence of this is the manifestation of a false English “Bible”, the Revised Version.

¶ *The resurrection of the two witnesses*

“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. 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. 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 some Bible prophecies a day can equal a year (see Numbers 14:34 and Ezekiel 4:6). In this Scripture, the three and a half days would equal three and a half years. It is exactly this period of time from February 1798 when Rome fell to the French to July 1801 when Napoleon Bonaparte reinstated the Romanist Institution in France. However, this is not the only interpretation, and does not directly relate to the Word of God being available (as the Scripture is speaking about here) except in regards to the French Empire. (Interestingly, the Epistle Dedicatory of the King James Bible names King James the First as the king of France and Ireland as well as Great Britain; now, the demise of the kings of both France and Ireland is well known. Also, under Oliver Cromwell, possession of Ireland and France was pursued from 1649 to 1658. Therefore, the implication is that the King James Bible was also for those two nations, both of which are now heavily Romanist, and who are striving to resist the English language.)

An alternative approach is to take the three and a half days which equal eighty-four hours. There are prophetic passages in the Bible showing that each hour can prophetically represent a longer period of time, most likely a year (see Revelation 3:10; 14:7 and 17:12). Again, Christ who died and rose again, did not rise until three and a half days later, and also the Prophetess Anna was a type, being eighty-four years old (see Luke 2:36–38). The Bible indicates that a day is divided into twenty-four hours, “Jesus answered, Are there not twelve hours in the day?” (John 11:9a), and also the night consists of twelve hours, “And he took them the same hour of the night” (Acts 16:33a), and “at the third hour of the night” (Acts 23:23). Prophetically, one can take “each day for a year” (see Numbers 14:34 and Ezekiel 4:6). Therefore, the three and a half days can be understood to be equal to eighty-four years, and this is where there is a clear connection between the fall of the Papacy and Rome’s subsequent war on the English Word. (And, not coincidentally, the end to the French language as being the world’s *Linga Franca*, which is now English.)

During the eighty-four years from 1798, the fall of the Papal power, the testimony of the Word of God had been overcome by another testimony, the Romanish false Bible (i.e. the Revised Version), which had been placed into the Church, sitting “as God sitteth in the temple of God, shewing himself that he [Antichrist] is God” (2 Thessalonians 2:4b). This false “Word” had the attributes of its

master, Satan: error, deception and impurity. Nevertheless, the nations still saw the true Word of God, for they observed them (the bodies), and the enemies rejoiced at the fall of the Bible.

During the eighty-four years (from 1798 to 1882) voices had been growing for the need for a revision of the King James Bible, and its underlying texts, “By the middle of the 19th century the researches and propaganda of Tischendorf and Tregelles had convinced many British scholars that the *Textus Receptus* was a late and inferior text and that therefore a revision of the King James Version was highly necessary. This clamour for a new revision of the English Bible was finally met in 1870, when a Revision Committee was appointed by the Church of England to carry out the project ... The New Testament was finished November 11, 1880, and published May 17, 1881, amid tremendous acclaim”, but during 1882 the Revised Version was fully exposed, and Hills goes on to explain, “The Old Testament was completed in 1884 and published in 1885. By this time, however, popular demand had died down”.¹

¶ *Scrivener’s testimony*

While the Revised Version was seen as the substitute for the King James Bible, the pure King James Bible itself had not been arrived at as yet. Rather, the Revised Version was an impostor of the Pure Cambridge Edition: the Revised Version itself the work of several prominent Cambridge scholars. First, it is evident from Scrivener, and his listing of diversities among King James Bible editions, and his catalogue of changes up to his time, that the Cambridge Bibles to his day, including the 1858 Edition, were not yet conformed to the Pure Cambridge Edition. Scrivener’s own Edition of 1873 digressed away from the pure lineage that was leading to the Pure Cambridge Edition. In 1884, he published his book on the subject of internal purification of the King James Bible, where he wrote, “A critical edition of the Authorized Version of the English Bible, having reference to its internal character rather than to its external history, and indicating changes for good or ill introduced into the original text of the 1611 by subsequent reprints, would have been executed long ago, had this Version been nothing more than the greatest and best known of English Classics.”² Here, the evidence shows that the purification would not come about by revising the Greek (that is, making a new translation and version), but only through taking consideration of the internal history of the King James Bible, making several slight changes, which would improve on the 1769 Edition bringing it to the final pure state.

Scrivener was not the man by whom the Pure Cambridge Edition could come about, because he was striving to reject the 1769 Edition, was a member of the Revised Version committee, and was wrong in stating that certain things in the King James Bibles were errors. (He placed brackets around 1 John 5:7 as though it did not belong.) Nevertheless, Scrivener still recognised the need for purification in answer to the Revised Version: “And such a design has been rendered all the more necessary by the fact that a formal revision of the Translation itself is now in progress, having been undertaken about fourteen years ago under the auspices of the Convocation of the Province of Canterbury.”³ Thus, the release of his book in 1884 was compelled by the appearance of the Revised Version, which he believed would eventually supersede the King James Bible, as he thought that the Revised Version was overall better.

¶ *Burton’s testimony*

The Revised Version opened people’s eyes to the precarious state of the Bible in the Church, and

¹ Hills, pages 225, 226.

² Scrivener, page 1.

³ Scrivener, page 1.

how much there needed to be a stand for the Word of God, not imitations. Hills said, “It was John W. Burgon (1813–1888), however, who most effectively combated the neutralism of naturalistic Bible study.”¹ Burgon was an Anglican who seemed to have genuine evangelical faith. He served as the Dean of Chichester and wrote several books, including an attack on the Revised Version and defences of the Traditional Text family. Burgon recognised himself as an instrument of God’s divine providence warring against the Antichrist on the issue of the Word of God.

Prophetically, Burgon explained that there could not be another version like the King James Bible, and that a rival translation would be no good. Nevertheless, he could see the need for a revised edition of the King James Bible, though he could not in his time see how exactly it would be done. His most important words were, “Whatever may be urged in favour of Biblical Revision, it is at least undeniable that the undertaking involves a tremendous risk. Our Authorized Version is the one religious link which at present binds together ninety millions of English-speaking men scattered over the earth’s surface. Is it reasonable that so unutterably precious, so sacred a bond should be endangered, for the sake of representing certain words more accurately, — here and there translating a sense with greater precision, — getting rid of a few archaisms? It may be confidently assumed that no ‘Revision’ of our Authorized Version, however judiciously executed, will ever occupy the place in public esteem which is actually enjoyed by the work of the Translators of 1611, — the noblest literary work in the Anglo-Saxon language. We shall in fact never have *another* ‘Authorized Version.’ And this single consideration may be thought absolutely fatal to the project, except in a greatly modified form. To be brief, — As a companion in the study and for private edification: as a book of reference for critical purpose, especially in respect of difficult and controverted passages: — we hold that a revised edition of the Authorized Version of our English Bible, (if executed with consummate ability and learning,) would at any time be a work of inestimable value. The method of such a performance, whether by marginal Notes or in some other way, we forbear to determine. But only as a handmaid is it to be desired. As something *intended to supersede* our present English Bible, we are thoroughly convinced that the project of a rival Translation is not to be entertained for a moment. For ourselves, we deprecate it entirely.”²

This very statement was published in 1882 in the Anglican Church’s *Quarterly Review*. It is no coincidence that these words appeared at that prophetic time, for they spelt the end of the Revised Version, and the resurrection of the King James Bible, which was prophesied to be in 1882. Burgon’s book was made up of three articles, and published in 1883, but the articles first appeared separately in 1881 and 1882. He spoke of it in the preface to *The Revision Revised*: “The ensuing three articles from the ‘Quarterly Review,’ — (wrung out of me by the publication [May 17th, 1881] of the ‘Revision’ of our ‘Authorized Version of the New Testament,’) — appear in their present form ... I was not prepared for it. It has caused me — as letter after letter has reached my hands — mixed feelings.”³

“But then delay would have been fatal. I saw plainly that unless a sharp blow was delivered immediately, the Citadel would be in the enemy’s hands ... So I set to work; and during the long summer days of 1881 (June to September) the foremost of these three articles was elaborated. When the October number of ‘the Quarterly’ appeared, I comforted myself with the secret consciousness that enough was by this time on the record, even had my life been suddenly brought to a close, to secure the ultimate rejection of the ‘Revision’ of 1881. I knew that the ‘New Greek Text,’ (and therefore the ‘New English Version’), had received its death-blow. It might for a few years drag out a maimed existence; eagerly defended by some, — timidly pleased for by others. But such efforts could

¹ Hills, page 139.

² Burgon, *The Revision Revised*, pages 113, 114.

³ Burgon, *The Revision Revised*, page ix.

be of no avail. Its days were already numbered. The effect of more and yet more learned investigation, — of more elaborate and more extended inquiry, — *must* be to convince mankind more and yet more thoroughly that the principles on which it had been constructed were radically unsound. In the end ... the ‘Revision’ of 1881 must come to be universally regarded as — what it most certainly is, — *the most astonishing, as well as the most calamitous literary blunder of the Age.*”¹

Also, “a second article which appeared in the next (the January) number of the ‘Quarterly Review,’ and was entitled ‘THE NEW ENGLISH TRANSLATION.’”² From whence comes the important quote about the risk of making a new version, being the opening paragraph of this article. “I made it my business in consequence to expose, somewhat in detail, (in a third Article, which appeared in the ‘Quarterly Review’ for April 1882).”³

“Two full years have elapsed since the first of these Essays was published; and my Criticism — for the best of reasons — remains to this hour unanswered ... But they are reminded that it is no answer to one who has demolished their master’s [Dr Hort’s] ‘Theory.’”⁴

Dr Christopher Wordsworth, Bishop of Lincoln, said, as quoted by Burgon in his praiseworthy book, (not to be confounded with Dr Charles Wordsworth, Bishop of St Andrews, member of the Revision Committee, who was against the revision and made his remonstrances well known), “I fear we must say in candour that in the Revised Version we meet in every page with small *changes, which are vexatious, teasing, and irritating, even the more so because they are small; which seem almost be made for the sake of change.*” And, the question arose, “Whether the Church of England, — which in her Synod, so afar as this Province is concerned, sanctioned a Revision of her Authorized Version *under the express condition, which she most wisely imposed, that no Changes should be made in it except what were absolutely necessary,* — could consistently accept a Version in which 36,000 changes have been made; *not a fiftieth of which can be shown to be needed, or even desirable.*”⁵ This is saying that much less that 750 changes needed to be made, and that only much less could be justified as absolutely needed. This matches exactly with what was needed to be done to the 1769 Edition to produce the Pure Cambridge Edition. The Pure Cambridge Edition was the result of a few dozen changes to the 1769 Edition, as listed in the Appendices.

Thus, from Burgon, it is shown that he was God’s man to demolish the Revised Version in 1882, and that there was a need for a true revision to finish the purification of the King James Bible, which indeed came to pass some years afterward as the Pure Cambridge Edition. Thus, the resurrection and ascension of the witnesses was the arrival at the final state of the Bible in the Earth.

¶ *The angel with the little book*

“AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: 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, And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.” (Revelation 10:1–3).

The angel is a being of God’s providence, who was bringing God’s purification of the Word from

¹ Burgon, *The Revision Revised*, pages x, xi.

² Burgon, *The Revision Revised*, page xiii.

³ Burgon, *The Revision Revised*, page xiv.

⁴ Burgon, *The Revision Revised*, page xv.

⁵ Burgon, *The Revision Revised*, page 368.

Heaven to Earth. There would come a time when the Church on Earth would receive the pure Word in one volume — the little book. The Church had already received the pure Word by the time the New Testament was finished, but it was not yet present on Earth in one volume, nor yet prepared for the Church Restitution. The actions of the angel show that there was a progression, from inspiration to the Reformation. The providence of God was that the printing press was invented, and that the Earth was being readied to receive the Word of God in one volume. The angel coming down roared in 1611, which was the time of the making of the King James Bible.

What is important to note about the figure of the roaring lion is that it has to do with a loud voice and it has to do with the nation which is symbolised by the lion. The language which has grown to dominate the world is the English language. Having the Bible in English and the widespread preaching by English-speaking missionaries (for example, David Livingston went to the benighted hearts of Africa), shows that preaching of the English “lion” is a historical fact. But more fascinatingly true is the fact that the lion has been used as a symbol for England, both on royal crests and in common culture.

¶ *The seven thunders*

“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 10:4). The seven thunders are not Papal Bulls, as has been supposed, for the apostle would never be instructed to seal up them up, when sealing up has to do with the preservation and future unlocking of Scripture (see Daniel 12:4).

The seven thunders were seven judgments, corresponding to seven providences, which God needed to use to bring about the full purification of the Word of God in one volume, that is, the Pure Cambridge Edition. These thunders aligned with the seven purification revisions of the King James Bible. “The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.” (Psalm 12:6). The “little book” was to be manifested on Earth, so that the Word of God in one volume on Earth would match exactly with the Word in Heaven. The miracle was that the Bible, the library of inspired books, came together into one volume of the book. God was able to do this, despite the sin in the world: “the whole world lieth in wickedness” (1 John 5:19b). God showed His power by purifying His Word in the Earth, and by having it tried and tested, so that if it could endure the Earth when it was in sin, it could endure a righteous eternity. When Christ said, “in the volume of the book it is written of me” (Hebrews 10:7), He was referring to the “little book” in Heaven, while also prophetically speaking of the volume of the Word of God on Earth, namely the Bible itself. “For ever, O LORD, thy word is settled in heaven.” (Psalm 119:89). The Word also had to be settled in Earth. God accomplished this, and demonstrated His mighty power in history, despite the presence of sin and renegade spirits on the Earth.

1. The first thunder was to provide the answer to the questions, “Which words belong to the originals? What is the correct text or version? What did God inspire? And can this text be presented in English?” There were many texts, versions and varieties of the *Textus Receptus* which existed until 1611, and a question of which version was correct. The answer was that one English version should be made, which would have the standard text settled in it. This was the First 1611 Edition of the King James Bible. The appearance of this edition was to supersede all previous English Bibles, and nullify any false versions, such as the Rheims-Douay Version, Hugh Broughton’s version and any other new version.

2. The second thunder was to provide the answer to the questions, “What is the correct English translation? What does God mean? And can His message be given in English?” There was a question of the accuracy of the translation of the Bible into English, especially because of printing errors in the First 1611 Edition. Therefore, there needed to be a confirmation as to what was the correct translation in the King James Bible, and what was an error. This was resolved by the Second 1611 Edition of the King James Bible. The appearance of this edition was to supersede the First 1611 Edition, and to nullify any accusations against the King James Bible regarding its translation, showing that it was the book which contained God’s message to the world in English.

3. The third thunder was to provide the answer to the questions, “Where is the English Bible? What is its content? Is it available or lost? Do printing or presentation errors impinge on the transmission of the Word? And can God preserve and purify His Word in English?” There was a question as to the purification and transmission of the English Bible, since the Second 1611 Edition contained errors of its own, which were not corrections to the First 1611 Edition. This would mean, if the Second 1611 Edition were to be taken as a standard, some of the errors of that edition might actually be thought to be “corrections” of the First 1611 Edition. Thus, the need for the 1613 Edition. This edition resolved the issue of subsequent purifications, showing that it was needful for the English Bible to be purified even further. This nullified any accusations that further or full purification was impossible, or that the exact text of the English Bible was irrecoverable, or that it could not be perfected in English.

4. The fourth thunder was to provide the answer to the questions, “Does God’s Word use proper English? Are there inaccuracies in the English of the Bible? Is it accurate to the jot and tittle? Is the archaic language a hindrance or exact? And how is God able to use the English language?” There was a question as to the English language of the English Bible, which meant that the English of the Bible needed to be presented with accuracy in all particulars, and that all things needed to be checked, including the italic typeface, the punctuation, the spelling, the grammar, the archaic forms and to make sure that they were in conformity with the master. This was done in the 1629 Edition, which ensured that the quality of the English Bible was high, in regards to its language, typeface and presentation.

5. The fifth thunder was to provide the answer to the questions, “Is the Bible authorised? Is it settled? Is it accepted officially, ecclesiastically and nationally? Should it be improved by new works? Should it be altered? Is it for everyone? Does it have doctrinal bias? And is it only for one denomination or sect?” There was a question on the authenticity of the English Bible and whether it was sectarian. The answer was that it was made and corrected by Anglicans and moderate Puritans, and that it was purified collectively by these parties. The fact was that the 1638 Edition of the Bible set it in place as the standard text of the English Bible before the Civil Wars, and was accepted by both Royalists and Puritans. The reality is that the King James Bible is the standard Bible for all Christians, and still lingers in the national consciousness as the old Bible.

6. The sixth thunder was to provide the answer to the questions, “What is the Bible for the nations of the world? What is the Bible for the individual? What is the Bible for foreigners? What is the Bible for the Jews? And what is the Bible for the last days?” There was a question as to the universality of the English Bible. The answer was that the English Bible needed to be presented in standard English, so that it could be used by all people of all nations. It was also necessary for missionary use, especially since the world in the last days would be speaking English. The 1769 Edition of the King James Bible became the standard for all King James Bibles. This occurred at a time when America was in revolt, when French was still apparently the “universal” language, and when the British had not yet explored Australia and the islands of the South Pacific. Thus, the 1769

Edition preceded the time when it would be needed, for great sowing of the Word throughout the world.

7. The seventh thunder was to provide the answer to the questions, “What Bible does God use? What is the pure language in the time of Church Restitution and in the Millennium? Is God’s pure Word available now? In one volume? In diverse communication forms? Accessible anywhere on Earth? Consistent with the entire weight and direction of God’s providence in history? Consistent with the dethroning of Roman Catholicism and its words? To be in the heart of true believers? And the fulfilment of its own prophecies?” There was a question to the scientific credibility of the Bible, its truth and its transcendence. These questions were especially raised because of the introduction of the false “Bible” into the Church. The revelation of the true Bible would, therefore, be a fulfilment of the purification of God’s Word in English and would be the thing by which Romanist doctrine should be consumed. This was answered by the Pure Cambridge Edition, circa 1900, which was done in a manner consistent with honest scientific inquiry, and contemporary with the Pentecostal Revival. This would also solidify and end the purification of the English Bible, showing that the Version or underlying texts were never to be altered, that the translation was never to be changed, that the English Bible was not lost, nor irrecoverable, that the English was accurate and infallible, that it was the model standard, that it was for universal use and that it was especially blessed as the very thing which was carried down from God to Earth and purified in the Earth. Thus, the truth of itself was self-fulfilled.

¶ *The oath*

John was instructed to not write down the messages of the seven thunders, because doing so would mean that God would give credence, in His holy Word, to those forces and things which would attempt to counter the purification of the Word.

The angel made an oath, that the giving of the pure Word was for a purpose, “And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware 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: 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). This purpose is Church Restitution. The seventh angel beginning to sound would be a future time, beyond the time when the pure Word of God would be received, when there would be great blessing in the Church. This great blessing would mean the removal of any and all false ideas, doctrines and versions from the true Church, as the Church Remnant would rise up with the pure Word, being the Pure Cambridge Edition.

“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. 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.” (Revelation 10:8, 9). This voice speaking again to John is figurative of the remnant of the Church taking hold of the pure King James Bible. This already came to pass at the appearance of the Pure Cambridge Edition, and is presently coming to pass.

“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.” (Revelation 10:10). The Word had to be

eaten, that is to say, believed, and it would be sweet, “How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth!” (Psalm 119:103). But there would also be a bitterness, because of the rise of modern versions, apostasy and the doctrines of the Whore of Babylon. “O earth, earth, earth, hear the word of the LORD.” (Jeremiah 22:29).

The little book, the Word of God, was arrived at, which answered directly to the book in Heaven. The book of Heaven has also been internalised in believer’s hearts: “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.” (Ezekiel 36:26, 27), “*Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.” (2 Corinthians 3:3). This means that the heavenly Word in the believer’s heart and the Word of God written in the Pure Cambridge Edition directly answer to one another, even to the jot and tittle.

For those who would take the Pure Cambridge Edition, and believe it, the same would be great witnesses in the Church Restitution, “And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” (Revelation 10:11). John, as the representative of a true believer, understood the necessity for a pure Bible to be proclaimed to the whole world.

¶ *The war*

In 1798, the Papacy was wounded, “And I saw one of his heads as it were wounded to death” (Revelation 13:3). Since then, the true Church has been able to walk openly, and even triumphantly. Taking the description of the Church of Philadelphia in Revelation chapter three, and applying it to history, it can be seen to match up with the events that occurred between 1798 to 1968. This period of Church history was a time of great printing of Bibles, evangelisation and the bringing about of the pure Word of God, the Pentecostal revival and the greatest advance of Australian history.

“I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” (Revelation 3:8–10).

In this time, there were scholars and scientists who departed from the truth, and gave heed to fables and Roman Catholic teachings. Yet, the Bible promised that these things would be brought low. Even greater, was the fact that the pure Word was kept, and preserved, and appeared in this time. There was also a promise that Church would be kept, regardless of the temptation and apostasy. This came about in 1968, when many Protestants spiritually compromised and joined themselves with Romanism. One of the major features of this was the rising tide of modern versions, which attempted to discredit the King James Bible, and promoted various lies and deceptions. The modern versions were like a flood, attempting to destroy or carry away the Church. “And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” (Revelation 12:15–17).

Satan's war on the Church Remnant continued after 1968, but he has not triumphed at all, but rather, the opposite. The proclamation of the Word has been, is and will consume all of Satan's so-called "Christianity" and modern versions, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth" (2 Thessalonians 2:8a).

¶ *The famine*

"Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*. In that day shall the fair virgins and young men faint for thirst. They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again." (Amos 8:11–14). This prophecy can be interpreted to relate to the growing famine of the knowledge of the Pure Cambridge Edition: there are many who are without the Word of the Lord, having impostor "Bibles" instead. The god of Dan is a false god, empowering the false "Bibles", each with their false wording: "They have spoken words, swearing falsely in making a covenant" (Hosea 10:4a). These are they who affirm a wrong wording: the statement about "Beer-sheba" in Amos 8:14 can be taken as referring to identifying the difference between the Pure Cambridge Edition against other wrong King James Bibles regarding the word "Beer-sheba" in Joshua 19:2. The prophecy must be taken that those impure King James Bibles and modern versions, which falsely swear and speak other than Pure Cambridge Edition, shall fall.

"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 book, the pure Word of God, has been sealed — kept, preserved, locked — even to the end times. The Laodicean times are the days of running to and fro, and of false Biblical knowledge; nevertheless, the sealed Word is revealed, and unsealed. "The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor." (Proverbs 22:12). God's work is the preservation of His Word and the consuming of the Antichrist false words: "Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" (Proverbs 22:20, 21). It is the Pure Cambridge Edition.

Most King James Bible proponents and other Fundamentalists have been deceived into a defeatist way of thinking, saying that the King James Bible has a very dim future, because of small numbers of adherents to the truth and a lack of Christian finances and resources, and secondly, because of the multiplicity of modern versions and the pervasiveness of ignorance, apostasy and error. This disregards many Scriptural promises that both the Church and the Word should prevail before the translation of the saints, and also does not understand other facts, such as, God's providence in English history, which turned a nation into a great empire for the sake of the Word. Again, at one time enemies despaired that their ways could ever have any impact, as the authoritative Roman Catholic word on Australia was that it was the most godless [i.e. non-Catholic] place under Heaven. The two witnesses of Scripture arose from the dead, and at Elijah's prayer, there was rain to end the famine. These are signs that show that the knowledge of the pure edition of the King James Bible is to be restored, not lost. The same God who kept the Word to 1611 has been well able to keep His Word beyond the year 2000. "ASK ye of the LORD rain in the time of the latter rain; *so* the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field." (Zechariah 10:1).

¶ *The earthquake*

“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 11:13). This city can only be identified with Rome, and applies to its rule, “And the woman which thou sawest is that great city, which reigneth over the kings of the earth.” (Revelation 17:18). This was the empire in which Jesus was crucified, “And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” (Revelation 11:8). (The Jews cried that Cæsar was their king, meaning that Rome, not Jerusalem is intended.)

At the same time that Burgon was combating the Revised Version in 1882, a tenth part of the city fell. The Roman Empire has ten nations, which in history destroyed pagan Rome, but were integrated into or defeated by Papal Rome; these were the Huns, Ostrogoths, Visigoths, Franks, Vandals, Seuvi, Burgundians, Heruli, Lombards and the Anglo-Saxons. Each of the barbarian groups can be found at the basis of the modern European nations, and are prophesied to join together again into one end time superpower. One of these nations, the Anglo-Saxons, that is, England and her British Empire, have been especially used by God for missionary activity, revival and the pure Word of God, though the United Kingdom is to be subject to the final Antichrist. In 1882, the true Church in the English nation woke up to the reality of the Romanist agenda concerning the revision of the Bible, and so true Christianity did not compromise with Romanism at that time, but went on to host the Pentecostal Revival and the production of the Pure Cambridge Edition. What Burgon did in 1882 actually preserved a remnant of the Church, so that it was not brought under the subjection of Romanism, thereby causing a tenth part of the city to fall away from Roman control.

Romanism was also suffering from another problem, it was being consumed by modernism, secularism and antipapalism. The prophecy of Revelation speaks of the names of seven thousand men being slain, which is indicative of the change of mood towards Romanism, that even her own followers were deserting her. One example is the French Revolution.

Compromise was threatening the Church. At the same time, Romanism was losing its power to secularism and modernism. It was certainly a temptation for Christians to join with Rome at that time, but they did not. Burgon spoke of the hour of temptation of the English Church in 1882, “It would ill become such an one as myself to pretend to skill in forecasting the future. But of *this* at least I feel certain: — that if, in an evil hour [that is, in 1882], (*quod absit!*), the Church of England shall ever be induced to commit herself to the adoption of the present Revision, she will by so doing expose herself to the ridicule of the rest of Christendom, as well as incur irreparable harm and loss. And such a proceeding on her part will be inexcusable, for she has been at least faithfully forewarned. Moreover, in the end, she will most certainly have to retrace her steps with sorrow and confusion.”¹

Burgon repeated the term “evil hour” several times, saying in the Preface, “the Revisionists had, in an evil hour, surrendered themselves to Dr Hort’s guidance”, again, “Shame, — yes, *shame* on the learning which comes abroad only to perplex the weak, and to unsettle the doubting, and to mislead the blind! Shame, — yes, *shame* on that two-thirds majority of well-intentioned but most incompetent men who, finding themselves (in an evil hour) appointed to correct ‘*plain and clear errors*’ in the *English* ‘Authorized Version,’ occupied themselves instead with *falsifying the inspired Greek Text*

¹ Burgon, *The Revision Revised*, page 508.

in countless places, and branding with suspicion some of the most precious utterances of the SPIRIT! Shame, — yes, *shame* upon them!”¹

Bishop Ellicott’s words indite himself, “No Revision at the present day could hope to meet with an hour’s acceptance if it failed to preserve the tone, rhythm, and diction of the present Authorized Version.”

The true Church Remnant was to be found in England, who were moved with fear, and who gave glory to God. By these, the Word of God went forth, and the Pentecostal Revival went abroad. The great Pentecostal pioneer, Smith Wigglesworth, said, “I can see even in this Pentecostal work, except we see there is a real death, God will say to us, ‘Come out.’ Unless Pentecost wakes up to shake herself free from all worldly things ... we will hear the voice of God, ‘Come out’ and He will have something far better than this. I ask every one of you, will you hear the voice of God and come out?”² The command “Come out!” is only given to those in Babylon, that is, the religious unity based on Rome. It is plain that even much of Pentecost became part of the Romanist alliance as Wigglesworth predicted.

“And the dragon was wroth with the woman [the Church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” (Revelation 12:17). “But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof.” (Isaiah 6:13). Importantly, “the remnant were affrighted, and gave glory to the God of heaven.” (Revelation 11:13b). It is reasonable to see that the prophecy regarding the remnant was not limited to one year after the events described, but over many years, that is, since 1882. “The second woe is past; *and*, behold, the third woe cometh quickly.” (Revelation 11:14). The remnant of the Church and the pure Word of God have endured, to be used of God for the next great thing.

¶ *The making of the pure edition*

Scripture speaks prophetically about the forming of the Pure Cambridge Edition in the context of the great events of the latter days. “The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbour; and *every one* said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, *and* he that smootheth *with* the hammer him that smote the anvil, saying, *It is* ready for the sodering: and he fastened it with nails, *that* it should not be moved.” (Isaiah 41:5–7).

¹ Burgon, *The Revision Revised*, pages 134, 135.

² Liardon, *Wigglesworth*, page 268.

Part Four

HOW IS ENGLISH

Another tongue

AND A PURE LANGUAGE?



I. The divine purpose for a pure language

¶ *Providence of language*

God, it is revealed, has created man to communicate, “And the LORD said unto him, Who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.” (Exodus 4:11, 12). The ability to speak and write is from God, and the language used to do so is also supplied by God.

God’s power includes languages: “And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?” (Daniel 4:35). He has created languages, “Go to, let us go down, and there confound their language, that they may not understand one another’s speech.” (Genesis 11:7). And all things to do with the developments in language are in His power.

The making of dialects, or changes in language are no accident. Within a few generations of the conquest of Canaan, the tribe of the Ephraimites had lost the pronouncing of the “sh” sound, “Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.” (Judges 14:6). Some account the changes of pronunciations, or changes in vocabulary and so on as mere random events. But they are all under the providential hand of the Lord. Especially since man began with full intelligence in the garden of Eden, then the idea of “linguistic evolution” must be altogether incorrect. Purpose must indeed be at the basis of all these things.

Language is utilised as the communication code in two major forms: speaking and writing. “We live in what is called a ‘literate society’ ... Speaking and listening come naturally ... To get to read and write, however, one is usually taught”.¹ The evolutionary view is that speech preceded writing, which may be true in the Creation, but certainly does not apply in the Gospel among the Gentiles, where the written form preceded the spoken form, that is, preaching is from the Scripture.

¶ *Language and the Gospel*

It was commented upon by the translators of the King James Bible, that the Grecian language must have been made common throughout what afterwards became the Eastern Roman Empire for a reason. The Old Testament had been translated into Greek (the written form), which would facilitate the preaching of the Gospel by Greek speakers most commodiously from Jerusalem to Illyricum, “Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.” (Romans 15:19).

In fact, the Lord Jesus commanded preaching the Gospel to all nations, “Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.” (Matthew 28:20). This preaching was to be in whatever languages were required, and would reach foreign speakers. “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14).

¹ Halliday, page 1.

The various tongues spoken at Pentecost and afterwards were surely a sign that the Word of God must come to various people by whatever languages. “Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.” (Acts 2:11). Whereas the world had been divided at the tower of Babel by the confounding of languages, the uniting of the world would be by having one common message, the Gospel, which began to issue forth in various languages, from the time of the Apostles, to the great endeavours of the missionaries in modern times.

And so, “But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” (1 Peter 1:25), even “unto the uttermost part of the earth.” (Acts 1:8b).

¶ *The need for the Bible in the common language*

The Reformers had one great ideal in mind, which threatened false religion to the core: they wished to bring God’s words into the languages of the common people. The Romanist Archbishop of Canterbury wrote in 1408, “It is a dangerous thing as witnesseth blessed St Jerome, to translate the text of the Holy Scripture out of the tongue into another; for in the translation the same sense is not easily kept, as the same St Jerome confesseth, that although he were inspired, yet oftentimes in this he erred: we therefore decree and ordain that no man, hereafter, by his own authority translate any text of the Scripture into English or any other tongue, by way of a book, libel or treatise; and that no man read any such book, libel or treatise”.¹ (Thus, the Romanists admitted error in their own Latin, though claiming it to be inspired.) It was reported that Erasmus said, “And truly I do greatly dissent from those men, which would not that the scripture of Christ should be translated in to all tongues, that it might be read diligently of the private and secular men and women. Other as though Christ had taught such dark and insensible things, that they could scant be understand of a few divines. Or else as though the pith and substance of the Christian religion consisted chiefly in this, that it be not known. Peradventure it were most expedient that the counsels of kings should be kept secret, but Christ would that his counsels and mysteries should be spread abroad as much as is possible. I would desire that all women should read the gospel and Paul’s epistles, and I would to God they were translated in to the tongues of all men, so that they might not only be read, and known, of the Scots and Irishmen, but also of the Turks and Saracens. ... I would to God, the plowman would sing a text of the scripture at his plowbeam, and that the weaver at his loom, with this would drive away the tediousness of time. I would the wayfaring man with this pastime, would express the weariness of his journey.”²

Miles Smith, in the preface to the King James Bible, made many pertinent arguments about this area. “But how shall men meditate in that which they cannot understand? How shall they understand that which is kept close in an unknown tongue? as it is written, Except I know the power of the voice, I shall be to him that speaketh a barbarian, and he that speaketh shall be a barbarian to me. ... it is necessary to have translations in a readiness. Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water; even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered. Indeed without translation into the vulgar tongue, the unlearned are but like children at Jacob’s well (which was deep) without a bucket or something to draw with: or as that person mentioned by Esay [Isaiah], to whom when a sealed book was delivered with this motion, Read this, I pray thee, he was fain to make this answer, I cannot, for it is sealed.” (TTR, Section 5).

¹ Brown, page 28.

² McGrath, pages 55, 56; Phillips, page 51.

¶ *The truth is not limited to the Biblical or classical languages*

It is apparent that many have set up in their thinking that the Scripture is limited to the original languages. However, this is a contradictory thought, as most treat the Scripture they know, in the “common language” they know, as authority. In other words, they tend to accept the Scripture as they know it, but are often then turned to another form of “truth”, which accords to some particular doctrinal bias, which is based upon re-rendering the originals or giving other meanings to words.

This practice of thinking is nowhere mentioned in the New Testament, even when Greek was being used in speech and writing in the New Testament, and the Old Testament was in Hebrew. Truth was treated as if it were fully manifest or fully accessible in the New Testament times. This indicates that the power of God is not limited by translation.

Furthermore, no Scripture in any way limits the truth or verity to the original languages, or the form as it was originally written. Just as truth is not limited to the original Autograph, but was conveyed through faithful copies, so is truth able to transcend the boundaries of language. Thus, the Gospel in Syriac, Latin or Germanic is the Gospel indeed, as much as it was in Greek, and as much as the Law was in Hebrew.

¶ *The Gospel has gone abroad in other languages*

It is a historical fact that the Gospel from the very earliest age of the Church, went abroad into other lands, other languages and other cultures. Thus, nations in every direction of the compass began to hear the Gospel.

The Gospel indeed must have been in Latin, for example, and the Word of God in Latin must have been true. Obviously there were corruptions (even in Greek), but God was well able to use Latin, as much as any other language He chose. However, God did not limit Himself to Latin only.

In the Reformation, when men were discerning from the traditional witness what was exactly the New Testament (and the Old), so that they might print it as fully as they could, they considered the Greek to be a repository and reservoir. But their investigations were not limited to Greek, but that the Scripture preserved in other languages was also inquired of, and from the Latin witness were some readings strongly attested to, which were in great deficiency in Greek. And so, the formation of the text into a certain and stable form, whilst based upon Greek (for the authenticity of the Greek witnesses as supplied by the Eastern Orthodox Church), took into account the wider testimony. Thus, the formation of these gathered texts was being surpassed by translations, that is, that the *Textus Receptus* editions were themselves utilised *in toto* to form revised or independent forms, which were translations, of which the King James Bible is the chief example. Thus, the Scripture was rendered in English to be more accurate than any single Greek witness, or even any *Textus Receptus* edition.

¶ *The surpassing of the Biblical languages*

It is evident that the Hebrew language in its Biblical form lost natural speakers of it, and that the Hebrew language from the Middle Ages to modern times is not identical, but progressively further away from that language used in Bible times. Likewise, Greek is now spoken by a limited population, and that language is now in a modern form. The written language of the Bible also differs to some extent from the common language of the day.

There is no Scriptural basis to claim that the Word of God is limited to Hebrew or Greek, or that the truth is limited there alone. And it is evident that the outworking of the Gospel has been far beyond these languages.

Moreover, when Christ promised that “this gospel of the kingdom shall be preached in all the world for a witness unto all nations” (Matthew 24:14), He did not preclude that it would be in the languages of the world.

If the true Gospel was really only, in its real or total form, in the original languages, then world evangelisation would be a complete failure, and most people’s salvation suspect, for the Gospel having passed on in other languages. This is besides the obvious signs that overall, Bible Hebrew and Greek speaking and learning are not growing to become world-wide language forms, so as if they were ready for converting the world. In fact the signs are quite the opposite, and there are clear indications of the deficiencies in yet relying upon the original languages. (Knowledge of the original languages is progressively deteriorating away from that of the time of the King James Bible translators.)

The imperfect state of original language evidence

It is a plain fact that there is no extant document of the original languages which is exactly sure, completely flawless or certainly pure. The two reasons for this is because those who utilise the original languages have this exact view, which too often transmutes into doubting the Scripture itself (although it is essentially already a doubt of the Scripture to disbelieve that it is purely and perfectly present), and second, that on scientific investigation, small and minor differences between extant witnesses, and that even the gathered editions were necessitated to utilise the method of “critical apparatus”, where the main reading was listed, and other readings conjoined or given by and by.

Seldom is there an old manuscript that might contain the entire New Testament; in fact, most of the evidences are merely portions and fragments. If taken independently, every one is only a part of the whole, or a scattered form of what should be gathered. Foundationally, complete authority cannot be invested into a scattered form, but the general view of it, and its gathered representatives.

The *Textus Receptus* editions, being those of Erasmus, Stephanus, Beza and others, constitute the gathered or agreed form of the original languages, nevertheless, every edition differs to others made by the same editor, and every edition differs to every other, so that even the King James Bible itself, as an independent form of the Received Text, differs, and this for it having picked and chosen from among what might be considered the ingathering forms, “Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.” (Luke 3:17).

These editions, like many printed works, contained typographical errors, of which some perhaps remain in the Greek editions. Thus, no final authority exists in the original languages.

¶ *The inability to form the final authority in the original languages*

It may be said of the Hebrew Old Testament, or of the Greek New Testament, that no final authority may be found in any one extant manuscript, edition or volume containing the Scripture in that language.

The Bible does not promise that there should be a final and authoritative Greek and Hebrew of the Scripture for the world in the last days. Those who think that the Scripture should be yet recovered

in those languages, and place such an event as taking place in the Millennial reign of Christ have essentially denied the presence of the pure Word in the world through history.

Moreover, no sure methodology exists whereby the Scripture may be fully discerned and presented in the original languages. Every attempt at forming a new edition of the *Textus Receptus* has never come to perfection, and neither has the critical Majority Text. As for the formation of the Critical Greek text, as was the basis of the Revised Version of the New Testament of 1881, this was done by rejecting the King James Bible, and with the belief that perfection was unattainable. Therefore, even though various Greek editions and modern translations have multiplied, yet there is no advancement toward the truth, but always a want of perfection and a lack of finality.

¶ *The demise of the authority of original languages*

Whereas the original languages were once in the province of learned godly men who utilised them for the furthering of the Gospel, once the final and authoritative form of them had been found and rendered, all revision and editing of them should have ceased (unless to conform to the pure), and all consulting of them should have passed away, for the very truth had been manifest in one form, namely the one final Bible.

Coming out of the Renaissance the revival of classical learning and literature was at a high. The labourers of the Reformation were at the peak of original language learning, and they used this learning for God's glory, which was to bring the Word of God forth into the languages of the day, chiefly that of English.

Yet, with the rejection of the King James Bible and the setting up of devilish-backed wisdom and learning, the entire field of the "original languages" has been overtaken by the enemy, and so should be rightly abandoned as any authority by believers. This field is filled with delusion and false scholarship. "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thessalonians 2:10-12).

The spirit of error itself is backing the idea that the truth cannot be exactly known, but that it must be hidden in the original languages, discerned by a select few, whose teachings actually turn further and further away from the truth.

There is a strong correlation between the divination of the original languages and the corruption of doctrine. This is so much so that any good and learned people have since passed altogether out of the field of the original languages. The very rejection of the Scripture as presently perfect is now the foundation of this entire pseudo-science, so that it has become irreversibly corrupt, for which there is no salve or solution, but for them to repent and to look upon the English Bible and regard it as the final and authoritative pure Word. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." (Revelation 3:18).

The last end of those who were godly learned with the original languages has come to pass, in regard to the fact that those who are godly learned must now begin from the foundation that the Word as it is in English is pure, incorrupt and perfect, and that if any use is made of the original languages, only from this regard, for that only the King James Bible is now the authority.

¶ *Perennial singularity versus the imperfection of multiplicity*

Those who do not recognise the King James Bible as the perpetual authority are in an untenable position. Even though the past is measured by their present standards, if they take the wrong present standard, their view of the past is wrong. (They are in deception and/or ignorance about the past, and likewise concerning the present working of God.) It is not that the past is controlled in the present, but that the present proper view of the past is the one which is rightly inheriting or continuing from the past what was actually true in the past. For example, the present Protestant Canon is accepted, even though it was not actually settled until during the Reformation, nevertheless, the true Canon existed and is attested to long before the Reformation. Therefore, the direct continuance or crimson thread which connects the Scripture when first inspired to the Pure Cambridge Edition today is correct and true, and that the present form may be used to judge the “presentational perfection” of any single manuscript, version, translation or edition at any time. In other words, there is consistently only one Word.

Whereas, those who do not accept one present final form are in an unscriptural and illogical position. The large and important textual variations of the original languages are almost completely overlooked by those who think that the authority of the Scripture is yet in the original languages. Although, their view is that margins are filled up with numerous “alternate renderings”, and various readings or translations are considered to be “helps”, the true case is that they wander far and wide from the actual true sense of the Scripture. In contrast to their erroneous view, the Scripture says, “Every word of God is pure” (Proverbs 30:5a), which requires a finite and true set of words, nothing added and nothing taken away.

Regarding translating any passage, the meanings associated with the words themselves are made wide, and subject to all sorts of wresting. There may be no end of translating, though not to the sense of the truth, but to the whim of man and to the corruption as inspired by devils. And though many may be earnest, yet because of ignorance, they seek truth by various word meanings, varying translations and wide consultations, so as to find the so called fullest breadth of meaning, or yet force it to their own narrow or particular meaning. This is despite the Scripture actually saying, “Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear” (2 Timothy 4:7a). This means that the Scripture, even the writings of Paul, must be fully known sense for sense, to Gentiles, even those who did not speak Greek or Hebrew, and even to the present today.

But even the very men who make and who promote “other translations” speak of their own imperfection, their own corruptness, and admit that they can never be fully making known the whole counsel of God, which automatically disqualifies them from being used of God for the actual perfection of Scripture. This makes all the modern versions unfit to be considered any more authoritative than any other work of man. Even though many godly men have been ignorant of the latter end of their cause, and to how things have turned, God has brought about the revelation of there being a pure and final presentation of the Scripture. Those who lived at some earlier stage are not disqualified, neither does the progressive revelation negate all the intermediary work that took place between inspiration and receiving the final form of the Word. In other words, because of the providential continuum of God, He has been able to convey truth, regardless of the lack of complete knowledge or seeming lack of faith of Christians at any of the stages of Church history.

In fact, this lack of knowledge is manifest in much ignorance, deception, error and darkness. A prime manifestation of this is the utilisation of the original languages by the layman largely by repeating what he has heard, and by his consultations of lexicons. Such a layman is so gullible as to treat these as authorities greater than the authority of Scripture itself, the working of the Holy Ghost and the true tradition of the Church.

While truth is single, there is no single lie. The error is in anything that agrees not to the truth. Therefore, when many other possible renderings are given of an original word in a lexicon, or large amount of varying translations consulted, it all serves to dilute the notion that the very truth of Scripture is finite and in one source. It is as if there are many gods, not one.

Lexicons often contradict the Scripture, and certainly contradict sound doctrines of Scripture. Basic and fundamental doctrines of Scripture can easily be perverted by using all the various translations of words at many places. There is a distinct correlation between departing from the King James Bible and modernist liberal theology. (The King James Bible uses the correct translation of a word at a particular place, so it is completely wrong to think there could be many possible renditions as though “returning to the Greek” could bring out those extra meanings or senses. This is the great problem with modern day lexicon usage.)

There are numerous examples of new and false doctrines (most false doctrines require going to the “originals” to alter the meaning of Scripture) have come about which are clearly heretical, contradictory or illogical. Too often black is turned into white, an absolute made opposite to itself, so that the false “Bible” is made to say something in contraction to what the Scripture (the true Bible) actually says and means.

¶ *The translation of the original languages finalised*

It is true that many translations were made in the Reformation. However, this does not automatically mean that multiple translations should stand today. In English, there were a succession of translations, which largely had a cumulative effect, and the last was the best of them all, specifically “one more exact Translation of the holy Scriptures into the *English Tongue*” (TED, Paragraph 4). Multiple English Bibles did not continue to stand. One stood, the others were left behind. That many translations may exist or continue to be made in English today does not negate that one translation was made to stand. (Today’s false view of translations is that they all have their relevance at the same time, they all have their value, and they all have their place co-equally and according to the wishes or whims of contemporary tastes.)

The fact is that all the essence of the original languages, having passed into the King James Bible, by way of translation, does not require that any other translation be made again. This is because various translations are not of equal authority to each other, but it is possible to have one translation of equal authority to the original languages.

Moreover, it is apparent that various editors of the King James Bible, or other persons involved, were indeed skilled, and did inquire to some extent of “original languages”. Such a standard might have been one of Stephanus’ editions, or Lloyd’s edition, or even Scrivener’s. However, the progression of such matters away from Lloyd’s *Textus Receptus* indicates progressive corruption of the field. This is besides the fact that the original languages were used for consultation rather than prescription in the editing of the King James Bible. They were used as a guide or standard only in regard to ensuring that the changes or standardisations being introduced were not actually altering the meaning.

However, considering that such editing has been finalised with the King James Bible, even this consultation of the originals no longer should be employed. (At best, a reputable edition like Lloyd's could be employed as a secondary witness.)

There have been certain scholars in portions of the King James Bible only movement who have looked at the Hebrew and Greek, but only to vindicate the King James Bible. This has been the only sound approach, but now even this may be subject to error, for people who do this may not hold to the very perfection of the King James Bible itself, or recognise the very authority of it in English alone. The fact is that there is a huge, historical, scholarly library of past works upholding the King James Bible that may be consulted if necessary, so any King James Bible only believer need not be concerned with any looking into the original languages, but should rely upon God's teachers to the Church.

¶ *The gathered form is the final standard*

There is no scientific certainty as to when and where the Old Testament was perfect (with complete Canon) in one volume. While the books must have existed collected together at Jerusalem, there is no positive reference, but general assumption that the Temple copies must have been correct.

As for the New Testament, a perfect volume, flawless, with the complete Canon without additional books, probably has not existed in Greek at any time.

Clearly, whole Old Testaments and whole New Testaments existed, especially in the versions of other languages, and even whole Bibles, especially in Latin. But nothing would more represent the full manifestation of the book than the Reformation Bible, and the chief and final observable form of it is the English Bible. It is recognised as the best representative, and by believing examination, may be seen to be exactly perfect. It is in English that the whole Bible is exact and pure, which could not be seen elsewhere, or observed to the same extent elsewhere.

The final standard is connected by the crimson thread to the work of God at any time in the providential continuum, from the sowing of the Word at inspiration, to the harvest by the triumphant Church which should precede the return of Christ to gather all things everywhere to Himself.

"For the word of the LORD *is* right; and all his works *are done* in truth." (Psalm 33:4). "*He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he." (Deuteronomy 32:4). "Known unto God are all his works from the beginning of the world." (Acts 15:18). The complete work of God in this regard is to have His one sure and true Word established.

¶ *The highest form*

The highest progress of Christianity has been and is with English-speakers. Thus, those who are best able to make known the best form of the Gospel by the most pure presentation of the Scripture must be certain English-speaking Christians. Therefore, these should be used of God to make known the Word in their own tongue, and bring the certainty of it to many.

The revelation of the truth is starkly contrasted to the uncertainty of those who do not believe that the King James Bible is perfect, or who appeal to the mystery of the originals. Thus, there is a great

difference between those who stand for the Word they do know, and those who are opposed, and are yet trying to understand or receive the truth.

The tendency of the believer is to grow in truth, and for the light of it to shine. The tendency of the other view is to increase in darkness. Thus, any Christians who have gone against the King James Bible, and made askance of the originals, essentially denying the accuracy of the Authorized Version, have been actually turning the wrong way, though they may have been good men, such as certain Puritans, Wesley or Blayney. Thus, if such thought to make their own translations, these were misguided works.

Those of another spirit, to wit, the working of error, rejecting tradition and working against truth, of which many can be named, including heretics, makers of modern versions and perverters of doctrine, have been going against the King James Bible. Those who do so, or join to that thinking, are in great danger, because to think that the truth is elsewhere, to yield to the spirit of error, is unbelief at the truth that the final form of the Word is now available in English. Such a view always leads people into danger, and into grave error because it is darkness, not light. There is a direct correlation between forsaking the King James Bible and error, which leads many to destruction. They are led by members of mystery religion, who are set up as false priests, scholars and Nicolaitans to stand between God and mankind to “discern” or “control” what God really has said, and what man really needs to hear. Departing from the King James Bible is to take away clear access to the Word of God from the common Church goer. People who speak against the King James Bible are doing Satan’s work, whether they realise it or not.

¶ *Zephaniah’s prophecy on the pure language*

“Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.” (Zephaniah 3:8). The prophecy of the Scripture shows that the Lord is to one day, in the latter days, gather the nations. There are two different applications of this in Bible prophecy, which show two distinct gatherings. One is that the Lord is to cause a significant turnaround for the Jews, by rising up to the prey and gathering nations. This appears to be the coming of the Northern Confederacy to Israel, only to be destroyed, as spoken of in Ezekiel 38 and 39. In this case, God’s anger is manifested by the conversion of sinners, and the fire, while literally manifested against certain, is of the Spirit and zeal in believers. A second application of the prophecy is covering the events of the future tribulation and Armageddon, and the state of things at the beginning of the Millennium.

“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). In the historicist interpretation, this prophecy does not mean that everyone would be speaking the pure language, but that the Jews and Christians would have access to one pure common language of the Gospel. This fits in the context of there being one secular global language, which is English, and that the truth should be in one pure form of it, which must be the English of the Bible, specifically meaning the King James Bible. Thus, a pure edition of the King James Bible is upheld, and the name of God “JEHOVAH” known, and the agreement and foundation of true Christian revival established for worldwide latter days witness and Jewish conversions, as are promised from the overthrow of Gog and Magog in Ezekiel 38 and 39. The futurist interpretation is that one pure language would become the world language in the Millennium, which seems to be English.

“From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.” (Zephaniah 3:10). The uttermost parts of the world, to the south and east of the planet, should have the pure Word of God, the true Gospel and speak the English language. There is no reason to limit that those coming with the offering are from central or southern Africa. The eighteenth chapter of Isaiah indicates that there is a land accessible by sea, and that these persons are called “dispersed”. Further indications in the chapter specifically link with Australasia. The futurist interpretation requires that those men who have survived in the tribulation come to meet Christ at Jerusalem in the Millennium.

The fact that the Hebrews, Jews and Israelis need to be turned to a pure language indicates that they are presently not speaking a pure language. This is evident in the tainted ideas which are conveyed by their language, especially concerning their false religion, and denial of the name of “JEHOVAH”. Thus, only King James Bible-based preaching in English will be effective in bringing them into the truth, and this will be the beginning of the latter days conversion of the Jews.

¶ *Isaiah’s prophecy on another tongue*

“Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: For with stammering lips and another tongue will he speak to this people.” (Isaiah 28:9–11). The prophecy shows that the preaching of the Gospel must come again to the Jews. The people of Israel are not to be speaking their own language, or to hear the Gospel in their own language, but in another tongue. This was also illustrated by the Apostle Paul, who linked this verse with speaking in tongues. Therefore, the restitution effect of this prophecy must require Pentecostal Gospel preachers in the latter days.

“To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear. But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.” (Isaiah 28:12, 13). As historically there was a rejection by the Jews of the Gospel, so there were troubles which came upon them. That refreshing began at Pentecost, as Peter explicitly linked his message with the refreshing in Acts 3. In fact, he showed that there would be times of restitution in Acts 3:21, which speaks of the Millennium, and more importantly, of the success which the latter days Church should have in being able to evangelise the Jews, reach the world and cause consuming of the operations of the antichrist. The consuming specifically is the turning many in the world to the truth, and even the conversion of nations.

Those who are locked only into an unbalanced futurist view, or some new form of millennial doctrine, see no hope for the Jews until a few days before Armageddon, and little hope for Europe. Rather, not only is it explicitly mentioned that the uttermost part of the earth or the ends of the world must be converted according to Scripture, but also that the latter days conversion of the Jews must start before the tribulation. Moreover, considering the explicitly “Christian” nature of the future final Antichrist, and the persecution of true Christians which is to happen in the proper futurist understanding, this requires dramatic reversals of the present grip of false religions and western secularism. In other words, despite all the odds and the seeming low estate of the Church, there must be an arising. Thus, the book entitled *When Christians Roamed the Earth* (2002) is a typical example of the defeatist view, and its cover speaks of the “mass extinction of Bible-believing Christians”.

That another tongue should be used to converse with the Jews, and teach them the true Gospel must really refer to English. Although Greek has been historically used, the turning of the Jews did not largely happen with the Greek language, which is now, in its Biblical form, largely lost. Thus, the only reliable language to use for the Gospel is English, and that linked with the Pure Cambridge Edition of the King James Bible.

¶ *The language of the Gospel*

It is taught by some that the real secrets of the language are hidden, trapped or only expressible in the original languages. This approach puts an emphasis on the Hebrew and on the Syriack (or “Aramaic”), and to an extent to the Greek of the New Testament. However, strong connections exist between this methodology and the kind of “truths” which are discerned with the occultic writings in those languages, whether in Jewish myth and magic or Greek cults and philosophy. “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (Colossians 2:8).

It has even been said that the Hebrew language should be revived, pure and unadulterated, even though it fell out of use long ago. Thus, the revival of modern Hebrew has been claimed to be a fulfilment of prophecy. Morris wrote, “the Hebrew language is that through which God has chosen to convey His Word to man. The language of the antediluvians was probably the same as spoken in Eden between God and Adam, and was also the language spoken by Shem after the flood. ... also by the remarkable revival of the Hebrew language in the present nation of Israel. This is possibly the “pure language” which will be restored to all people in the millennium (Zephaniah 3:9).¹ This view is incomplete and therefore incorrect.

There are three major reasons against Hebrew being the pure language prophesied about by Zephaniah. The first is that the language spoken in Israel today is called “Modern Hebrew”, and differs significantly from the Biblical language, as the historical Sephardic and Ashkenazic dialects of the Jews also differ. The second is that the trend of history shows that English is becoming the most diversely spoken language, and is identified as the global language. The third is that the Scripture explicitly prophesies of another language besides Hebrew for the restitution of the Gospel.

¶ *The world must bear one message in one language*

The true Gospel and the revelation of the name of God are linked, and are revealed in one language, English. The Pure Cambridge Edition of the King James Bible reveals that the name of God is “JEHOVAH”, and the true Gospel must be preached to the Jews and to the world.

“Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” (Isaiah 52:5–7).

There are numerous prophecies showing that the Word of God is to come to Israel, and to reach the world. “All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.” (Isaiah 18:3).

¹ Morris, page 362.

The sources of the Christian revival is not with the Jews but with certain Gentiles. “But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.” (Romans 10:18–20). Evidently, God has raised up speakers in another language with that language prepared for world wide evangelism.

2. The preparation of the English language

¶ *The Bible for English-speakers*

The Bible has promised that people “of all nations, and kindreds, and people [groups], and tongues” (Revelation 7:9c) shall hear the message of the Gospel and be saved: “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14). There are many English-speaking nations in the world, and the prominence of the English language is increasing, so it logically follows that the Bible should be translated into English, and that it be made available to English-speaking people.

The Bible must be available in its pure form for present English-speaking people: “For ever, O LORD, thy word is settled in heaven. Thy faithfulness is unto all generations” (Psalm 119:89, 90a), “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. ... 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).

Since God’s Word is perfect, it requires that when strictly translated, its perfection should also be found in English. If the Word of God were not perfect, then no English-speaking person could be sure of what God had said, or whether they were only believing the words of corruptible men. This could affect the certainty of their salvation. There is so much doubt cast upon the Bible and its translation into English, that it is only by God’s grace that so many people have decided to stay with their faith. On the other hand, it is also a major reason why a true revival of religion has not been forthcoming.

¶ *The providential English language machine*

The English language had to be prepared, by the providence of God, so that English would be fit for the proper presentation of God’s Word. “The influences which moulded the English language into a proper vehicle for so stupendous a creation as the Bible must be briefly considered”¹

Melvyn Bragg writes, “English, like a living organism, was seeded in this country [England] a little over fifteen hundred years ago. England became its first home. From the beginning it was exposed to rivalries, dangers and threats ... but there were and are treasures: literatures, unified governance, and today the possibility of a world conversation, in English.”² By this, one Gospel can go forth to the world through the preaching of one pure Bible in one language by one Church.

¶ *The history of the English language*

The English tongue falls into the Japhetic category, which has languages spread throughout Europe, Asia and the Americas. After Babel, the Japhetic groups migrated away from Babylon, northward, eastward and westward. The ancestors of the Germanic peoples lived in some parts of Asia Minor near Ararat, and in Troy or Troas, and around the Black Sea. After wars with the Vans, and the threat of Rome, they moved into northern Europe, and founded new nations there.

The Germanic nations harried the Roman Empire from the north, and ten migrating nations contributed to the downfall of the Western Roman Empire. The Romans had ruled Britannia, but after their withdrawal, the Germanic sub-nations of Saxons, Angles, Frisians, Jutes (or Geats) and

¹ Ward & Waller, page 37.

² Bragg, page ix.

later, the Danish Vikings, all invaded Britain. The English or Anglo-Saxons — one of the ten new Roman nations — brought the Welsh under heel, while battling among themselves or against new Viking invasions. During this time, the West Saxon King Alfred (849–899 AD) managed to repel the Danes, and so West Saxon became the basis of English. Alfred the Great promoted learning, and had Latin translated into West Saxon so that writing would not be lost. Some examples of written Old English remain, the first being in runes, the second being in decorative and rounded Roman-like letters, and the third being the Gothic-looking script used in handwriting.

From 1066 the Norse, under William the Conqueror, imposed themselves onto Saxon England. Ever since the Normans had settled in France, they spoke French, so in England, French to some measure displaced Old English, except among the commoners. “Early English grammar was originally very complicated, with many inflections. The simplification of a language is not a sign of decay, but of advancing civilisation”.¹

Under the French, the letters of the alphabet and spelling were brought into some uniformity by the Carolingian reforms. Many of the French speakers in England died during the Black Death that began in England from 1348. Latin-speaking Romanist religious communities were decimated. During the Hundred Years’ War with France, the English language was a rallying point for English nationalism, and therefore, the Statute of Pleading (1362) was passed, which made English the official language of the English courts again. The English spoken at this time is known as Middle English, which bore the influence of French, which in turn, was based in Latin and Frankish (Latin-Germanic). The Black Death also destroyed many Catholic religious communities, diminishing Latin and French in England. By 1453, the last major possessions in France were lost, and so English was thereafter firmly established as the language of England and its British Empire.

The Renaissance brought about changes in English sound, as well as further establishing the use for the roman letters, though gothic-like blackletter typeface was commonly used. Many Greek words found their way into English, and certain Latin terms continued from Old English times — although many words from Greek, Latin and Low West Germanic have an affinity, because of their common Japhetic origin, and centuries of Roman influence. The sixteenth century was the beginning of modern English, which was the form of language from the Reformation to the present.

By the time of the King James Bible in 1611, Old and Middle English had fully passed away, and the modern English vocabulary was at its peak, being the same time as William Shakespeare (1564–1616). Shakespeare was in his final years at the same time the King James Bible was printed. “It was a matter of extreme good fortune [or rather, divine providence] that the King James version came into being when it did, for this was the period when our language reached ... ‘its brief perfection’. ... It was hard to improve — impossible perhaps — the language of the Bible”.²

Dean Ralph Inge wrote, “it is only necessary to point out the importance of the coincidence in time of the Authorized Version and Shakespeare’s plays. The two together tended to fix the language nearly in the form which it has retained ever since ... but so long as the masterpieces of English writing, or even only one or two of them, [i.e. the King James Bible] are in everyone’s hands, there exists an accepted standard of good style, which influences all who try to write well.”³ It is evident that the supreme masterpiece Dean Inge alludes to is the King James Bible, because he spent an entire previous paragraph praising it: “The Authorized Version of the Bible ... is the supreme example

¹ Inge, page 32.

² Coggan, pages 22, 23.

³ Inge, page 36.

of early English prose style.”¹ “The growing acceptance of the King James Bible must be seen as a major force in the shaping of the standard English.”² Dean John William Burgon wrote, “But then it speedily becomes evident that, at the bottom of all this, there existed in the minds of the Revisionists of 1611 a profound (shall we not rather say a *prophetic?*) consciousness, that the fate of the English Language itself was bound up with the fate of their Translation.”³

“It was, in other words, more important to make English godly than to make the words of God into the sort of prose than any Englishman would have written”.⁴

In the 1750s English spelling and grammar (and calendar) were standardised, and this might be thought of as the beginning of the formation of standard or proper English, especially by *Johnston’s Dictionary*. In verbal form this was called Standard English, as documented by the *Oxford English Dictionary* from 1884, “Applied to that variety of spoken or written language of a country or other linguistic area which is generally considered the most correct and acceptable form, as *Standard English*”.⁵

The English language has not been static, but has expanded since that time, especially by the assimilation of many foreign and scientific words; nevertheless, the vocabulary of the King James Bible has remained a changeless standard.

¶ *The rise of England and its language*

History is not a chronology of chances, nor is it the result of unfeeling fate working on some sort of impersonal universal clock. Daniel 4:17b says, “the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.” Daniel declares to believers that God is in control, even though all kinds of disasters, wars and famines may occur. Most importantly, Satan has limits imposed on his operations. God, in His providence, is controlling history, despite the presence of sin, and is using evil men as vessels of His wrath, while righteous men are vessels to honour in accomplishing His purposes. Given that this is so, then the coming to pass of prophecies is also under the guiding providence of God.

The hand of God can thus be seen in the history of England, chiefly for the purpose of the worldwide promulgation of the Gospel. “Arise Evans in 1653 [during the Cromwellian Commonwealth] described how he had come to London in 1629 and made the great discovery: ‘Afore I looked upon the Scripture as a history of things that passed in other countries, pertaining to other persons; but now I looked upon it as a mystery to be opened at this time, belonging also to us’ ... England was particularly fortunate in its Authorized (King James) Bible (1611). ... Yet, through a blend of propitious circumstance and genius, they [the translators] produced one of the seminal works of English literature and life. The ... clergy of our own generation has not yet succeeded in obliterating its cadences from our national consciousness.”⁶ In fact, “England, and English, had been chosen by God for His Word”.⁷ Shakespeare foresaw that England would be as God’s hand holding forth the Word of life to the world:

“This blessed plot, this earth, this realm, this England,

¹ Inge, page 35.

² McGrath, page 258.

³ Burgon, *The Revision Revised*, pages 188, 189.

⁴ Nicolson, page 211.

⁵ “standard”, *Oxford English Dictionary*, soot – styx, page 507.

⁶ McManners, pages 284, 285.

⁷ Ford, page 49.

This nurse, this teeming womb of royal kings,
Feared by their breed and famous by their birth,
Renowned for their deeds as far from home,
For Christian service and true chivalry,
As the sepulchre in stubborn Jewry
Of the world's ransom, blessed Mary's Son;
This land of such dear souls, this dear, dear land,
Dear for her reputation through the world.”¹

It was God's plan that the Anglo-Saxons take Britain, being a land with favourable water currents beneficial for trade, exploration, colonisation and naval might; a Protestant empire. The English-speaking nation was blessed as long as it carried forth Protestantism in its various accruing forms to the ends of the Earth.

The King James Bible itself was made by the ruler and people of England: “Where the word of a king is, *there is power*: and who may say unto him, What doest thou?” (Ecclesiastes 8:4). It is, of course, not Biblical to attribute superiority to Englishness by way of so-called “racial” characteristics, or the manufactured story that the Anglo-Saxon people are some of the lost tribes of Israel — that is, to make them ideologically superior than their fellow man. However, it is reasonable and Biblical to see that God has used the English-speaking nations in particular to preach the Gospel, and has especially used their tongue: “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 context of the verse is the last days. The “pure language” is what is in the King James Bible. Since the English language is now increasing on a global scale, it is reasonable to see that the increase of English in the Middle East is a preparation for the coming of Christ. A knowledge of English would therefore allow a person to understand the pure language, that is, Biblical English.

¶ *English expanded*

To have the Originals was one thing, but to find the right English words was another. Since God would have His testimony in English, He was by His providence preparing the English tongue as a fit means for the Word of God.

The basis of English was Anglo-Saxon, and words like “God”, “holy”, “Ghost”, and “Son” had to take on a new Christianised meaning. When the Latin-speaking preachers were in England, evangelising the Anglo-Saxons, most especially from the North, the Anglo-Saxon culture was transformed, and its language turned.

A few Celtic words had come into English, and the word “crag” can be witnessed at Job 39:28.

Already certain Latin words were found in English, which are presented in the King James Bible, such as, “candle”, “cheese”, “kettle”, “pound”, “plant” and “wine”. More words came in from Latin with the Gospel from the North, and with the rule of Roman Catholicism from Canterbury, such as, “altar”, “apostle”, “bishop”, “deacon”, “pine (away)”, “priest”, “purple” and “organ”.

The Viking invasions also brought in some words, as found in the King James Bible, such as, “egg”, “husband”, “kid”, “law”, “nay”, “skin”, “skirt” and “sky”.

¹ Shakespeare, *Richard II*.

The French brought in many more words, of which but a few can be given, “avoid”, “beeves”, “chamber”, “demand”, “desire”, “feast”, “fountain”, “image”, “letter”, “mansions”, “miracle”, “noble”, “pilgrims”, “prison”, “proud”, “spirit” and “virgin”.

Samuel Johnson noted that it was the French who supplied English with most of the Latin words, and therefore, in his standardising of the spelling, would consider the French rather than the Latin spelling of a word.

¶ *English vocabulary of the Bible*

The Lord’s Prayer (Matthew 6:19–13) in Wycliffe’s Middle English reads, “Oure fadir that art in heuenes, halewid be thi name; thi kyngdoom come to; be thi wille don in erthe as in heuene; yyue to vs this dai oure breed ouer othir substaunce; and foryyue to vs oure dettis, as we foryyuen to oure dettouris; and lede vs not in to temptacioun, but delyuere vs fro(m) yuel. Amen.”

Here, the Latinate terms, “substance” and “temptation” are obvious, being polysyllabic, unlike the Anglo-Saxon derived words, which commonly had one or two syllables.

By the time of William Tyndale, modern English was coming into place. Though the spelling and orthography are but the earliest form of modern English, yet the words, including “trespasses” are readily understandable.

“O oure father which arte in heve(n) halowed be thy name. Let thy kyngdome come. Thy wyll be fulfilled as well in erth as it ys in heven. Geve vs this daye oure dayly breede. And forgeve vs oure treaspases eve(n) as we forgeve oure trespassers. And leade vs not into teptacion: but delyver vs fro(m) evell. For thyne is ye kyngedome and ye power and ye glorye for ever. Amen.”

The Geneva Version is getting quite close to the King James Bible, “After this maner therefore pray ye, Our father which art in heauen, halowed be thy name. Thy Kingdome come. Thy will be done euen in earth, as *it is* in heauen. Giue vs this day our dayly bread. And forgiue vs our dettes, as we also forgiue our detters. And leade vs not into tentation, but deliuer vs from euill: for thine is the kingdome, and the power, and the glorie for euer. Amen.”

This is not to say that the Geneva Version was badly done, or unusable; merely, that revision was necessary. “England might have remained up to this day distracted by the conflicting claims of rival versions of the Scripture, and we might even now be calling out, in the spirit of the Corinthian converts of St Paul, ‘I am of Tyndale,’ ‘I am of Coverdale,’ ‘I am of Geneva.’”¹

¶ *Limited vocabulary of the Bible*

“It is not a little remarkable that the effects wrought by the English Bible should require so few words.” We are told that myriad-minded Shakespeare ransacked the language in order to express himself, whereas the King James Bible utilises a limited vocabulary of generally simpler words. It is the flexibility of the use of words “clean, pure, and clear” that allows such an expressive result.²

¹ Hoare, pages 248, 249.

² Cook, pages 65, 66.

¶ *Neologisms in English*

English translators, such as Tyndale, were credited with inventing or borrowing words when no word in English could express the word and meaning in the original — such as “Passover” instead of the adoption of the Greek “*pascha*”, or Latin “*pasche*”, (or Syriack “*pesach*”), where the English uncannily resembles the Hebrew “*Paseah*”. This meant that some concepts had to be given a new word (with an associated understood meaning), so that the Biblical concept could be communicated or conveyed in English. Tyndale did likewise with the idea of “scapegoat”. The word “atonement” was invented a few years beforehand, and used by Tyndale to mean “reconciliation”.

¶ *Anglicisation*

There were many words which were used in the English Bible which were not English words, for example, names of places and people were transliterated from the original languages into English.

There are a number of words in the Bible that are not of Anglo-Saxon origin, but are now part of the English language. These words may have general meanings in Greek or Latin, but when used in the theological context or in the Bible, they have specific meanings. Several specimens are listed:

- a. “Baptize” comes from the Greek via French, and though not strictly the same as the Greek word, it has a different meaning to other words, such as “cover” or “immerse”. “Baptize” speaks of a specific type of immersion of a person, that is, with religious significance, and is not the same as a mundane, non-spiritual act of dipping bread into broth or wetting one’s hands.
- b. “Disciple” comes from the Latin via French, and though Anglicised, it means “disciplined one”. The English word (from Old English) was “adherent”, but this word speaks of “one who hearkens” rather than “one who is disciplined to a certain standard”. “Disciple” has a specific religious meaning, as opposed to being an adherent to any idea.
- c. “Christ” comes from the Greek and is a specific title for Jesus. The word means “The Anointed One”, and could not be used in everyday English; for example, one does not in this sense “christen” the feet with oil. “Christ” is a specific religious word describing the Messiah, the Son of God.

These types of words in English should not be considered as retaining the meanings of their native language. This is because after the words became English they were given and retain their own English meaning; that is, these words became new English words. It was necessary to have these words invented or borrowed, so that the fullness of the Biblical concepts could be presented in English. This is called “Biblical English”, and allows for the exact sense of the Originals to be understood by those who use English. Thus, it would be foolish to venture away from these words to give so-called modern renderings.

3. The divine imprint of Bible English

¶ *Conceptual accuracy*

The King James Bible is true and inerrant. Every word of it is a word of God. The divine imprint is apparent, because the very selection of the words, and their order, is exact and correct, being superintended over by the Holy Ghost. Therefore, no single word is wrong or superfluous, and whatever synonym He chooses to portray an idea, that word is the exact correct one. This is because the Word of God is the will of God, and the manifestation of it is according to His will.

“Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.” (Isaiah 34:16). The book of the Lord is made up of promises. They specifically may regard God’s care for birds, but the application of the prophecy is wider, and relates even to itself. The prophecy of Scripture is made up of words, and those words, and the ideas they communicate, cannot fail. Therefore, God has gathered the very words of Scripture, the very words of the King James Bible, to match exactly with His Word in Heaven.

There are no contradictions in the Scripture, (it is impossible for God to lie, see Hebrews 6:18), and that the truth of Scripture may be discerned by the conference of one Scripture with another. Moreover, the meaning of the Scripture is linked to the structure of Scripture, which is the context of the word or words in question, and how those words, that is, the ideas they represent, fit together in the complex conceptual structure of ideas in the Word of God.

Considering these things, the King James Bible may be taken as a completely trustworthy guide when examining any doctrine or word, and that on investigation including comparisons with other modern versions, the King James Bible will always be found to be correct, as it is self-validating that it is indeed the Scripture of truth.

¶ *How words are defined*

There are difficult words and phrases in the Scripture, things which are hard to be uttered (see Hebrews 5:11), which nevertheless, the Spirit of truth is able to take and use to teach us the truth, and that these things are present for to provide us an opportunity to “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (2 Timothy 2:15). The Word of God is able to be divided properly, which also shows how that the parts of Scripture when taken in conference with others, whether the surrounding ones, or other passages elsewhere, yield a total picture.

It is a fact that the same original word may be translated differently at different places. Christians are not commanded to go and study the original languages, but to understand the meaning of the word as it appears in English in the King James Bible. More importantly, the Christian must understand that the same English word can have different meanings. Correct doctrine is linked to recognising this.

For example, the word “wine” can have a different meaning in different passages, whether it means “alcoholic” or “non-alcoholic”. Modern use of the word tends to link the concept of alcohol to the word of wine; however, the actual word merely means the juice of the fruit of the vine that has been preserved. And there may be “new wine”, or “good” and “worse”.

And so the King James Bible reveals correct doctrine, “My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass” (Deuteronomy 32:2).

¶ *Understanding the meaning of difficult or strange English words*

There are, in the King James Bible English, various words and phrases which today may seem strange, or likely be unknown to the reader initially. This phenomenon is not merely recent, but there would have been words (probably the same ones) which were difficult to a Christian in an early year of the King James Bible. Nevertheless, various English words are defined within the King James Bible. This is first because the Bible defines Biblical meanings to Biblical words, especially which are difficult within the Bible itself, regardless of the language, that is, words like names, “Noah” (see Genesis 5:29); or titles, “seer” (see 1 Samuel 9:9); or doctrines, “baptized” (see Matthew 3:6); or foreign words, “Messias” (see John 1:41).

Some ridicule the language of the King James Bible, calling it quaint, old-fashioned or inaccurate. However, complete conceptual accuracy is in the King James Bible, and the exactness of concepts is communicated by even the so-called “archaic” words. This makes the Biblical English far more exact than ordinary English, for in Biblical English there are distinctions made right down to the spelling and grammar which are absent elsewhere.

¶ *Erroneous lexicons*

There are lexicons which purport to give the English meanings to the original words of the Scripture. Besides the fact that there is no absolute certainty as to which words are the original words (no extant Greek or Hebrew edition exactly matches the King James Bible), there is the problem of how the English words of the Bible are made to mean things other than what they really mean by the use of a erroneous lexicon.

If a lexicon is defining an word from the Bible, it is an interpreter. If it is defining the word, which in some way alters or changes the meaning, it is exceedingly dangerous. Even if the words of the King James Bible are not being changed, the error is in ascribing meanings to the English words which do not properly belong there.

It is a consistent thing to find that those who turn to the lexicons and to the so called original languages invariably turn away from what the Scripture actually states, and so are turned to other doctrines. This is because God has, in His Providence, transferred all the concepts of the originals into English, adding nothing nor leaving anything out, so that the English Bible may be considered an infallible authority now.

¶ *The meaning of “science”*

“O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called” (1 Timothy 6:20). The word science is said by some to mean “Gnostic doctrines”. However, it is plain that the word “science” means a system of knowledge. The Scripture would not be meaning “Gnostic doctrines so called” since Gnosticism is necessarily false to begin with: there is no true Gnosticism. However, there is true science, and there is a perversion of it.

¶ *The meaning of “firmament”*

The Scripture calls the atmosphere of the Earth the firmament (see Genesis 1:6–8). This means something which has firmness. Yet this is said by some to mean “expanse”, because they think that the word “firmament” is unscientific in that they suppose it means some sort of ancient to mediæval conception of a crystal dome. However, the firmament can be seen to have firmness in the form of ice crystals (the ante-diluvian atmosphere apparently had waters above). Moreover, even today the atmosphere has firmness, such as through the friction it causes on bodies entering from space, its deflection of forms of light and radiation, and the force of wind.

¶ *The meaning of “fowl”*

Some think that the word “fowl” is just an old term for birds, and define that to mean feathered creatures. However, even the *Oxford English Dictionary* shows that this word refers to all winged creatures. Thus, bats in Leviticus 11:13 are fowl, as are insects in Leviticus 11:20.

¶ *The meaning of “always”*

The following is a great example of the exactness of the words of the Authorized King James Bible (using the *Oxford English Dictionary* for reference). The word “always” means “at every time” and “on every occasion”, whereas the word “alway” means “all the time” and “perpetually”. For example, Jesus said, “lo, I am with you alway, *even* unto the end of the world. Amen.” (Matthew 28:20b). Yet He also said, “but me ye have not always.” (John 12:8b). This is not a contradiction, since John is describing Jesus’ personal physical presence. Even though Jesus is not “always” on Earth by His own physical person, yet He is “alway” with His people on the Earth, for example, by the Holy Ghost and the Word.

¶ *The meaning of “up” and “down”*

Up and down in the Bible is not relative to Jerusalem, nor to northernness or southernness, nor to nearness to the coast, but it does measure altitude relative to the last position.

a. Gilgal is down (see 1 Samuel 15:12). However, the Jordan Valley is deeper than Gilgal, thus, “And the people came up out of Jordan on the tenth *day* of the first month, and encamped in Gilgal, in the east border of Jericho.” (Joshua 4:19).

b. Note that while they went up from Gilgal in Joshua 10:7–11, “So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, *and* went up from Gilgal all night. And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.”

c. Note above that Beth-horon is sometimes up, and sometimes down. “And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.” (Joshua 16:3). Therefore, part of Beth-horon is “the nether”, that is, low. “And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper” (Joshua 16:5). And

the south-east part of the city is high.

d. Beth-el was up for Jacob (at Shalem, see Genesis 33:18), “And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.” (Genesis 35:1). But it was down for Elijah, “And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him*, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el.” (2 Kings 2:1–2).

¶ *Overview of Bible English*

The words of the Scripture are of paramount importance, because each word and name holds a meaning, and meanings are doctrines. If words are changed or unknown, doctrines are at stake.

It must be understood that one word does not strictly mean another if both words are used in the Pure Cambridge Edition. This is because, for some reason or another, one word has been chosen to stand at a place and not another. Even if a synonym could be said to stand, or some similar word, each word has a subtle shade of meaning, making it the right one, besides the felicities of rhythm and intonation.

Some have spoken of how certain words have changed since 1611, but not wholly. For example, “sith” may have been turned to “since” over the course of various editions of the King James Bible, yet “sith” still remains in one place today, and likewise for “amongst”, which is yet retained in two places, though other places now read “among”. The explanation is not the haphazard nature of editors. The explanation is not to say that these are inconsistencies. In fact, it is entirely deliberate, for while that the meaning of the two forms may have been to some degree interchangeable, and even the alternate words used interchangeably, as may be observed with various examples, yet due to the standardisation of the English language, the strict and present meaning was fixed to each word and the spelling of it as it now stands, so that it can be clearly discerned that there are differences in meaning intended as may be understood from the Pure Cambridge Edition, which would not have been so clear in 1611, perhaps in the minds of those who printed or used the Bible, and certainly in the presentation of the Bible.

It is clear that one word, no matter how similar to another, has a difference in meaning and use, as well as a difference in appearance and perhaps sound.

Bible English has been a poorly developed field of study for various reasons. This may be attributed to the antichrist attack on the Bible itself. Sources, such as Rev. Davies’ “Bible English” (1875), or W. A. Wright’s second edition of the “Bible Word Book” (1884) should have been retained and built upon, but have largely fallen aside. Word studies by those who defended the King James Bible have been fairly poor, and Webster has been the foundation of their twentieth century works. These studies have too often been superficial and even fanciful. Neither Johnson’s Dictionary, nor the Oxford English Dictionary have been utilised as they should have, the former for its link to the historical context of the King James Bible editions, the latter for its authoritative record of the language.

The study of Bible words is required to be developed, “To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.” (Proverbs 1:6).

¶ *Bible English*

The Holy Bible, that is, the King James Bible, cannot be approached or examined as if it were just another book. If it is merely a human book, then it cannot be the Word of God. If humanity is interfering with the presentation of the truth, how can it be God's Word? And though God's Word is true, human interference, or other such factors have been apparent, yet, despite all these God has still been able to cause His true Word to be certainly known in a sure and finite state.

Laying aside all the supposed humanity in the inspiration (as though the authors made blunders, mistakes and errors), and laying aside all of the variations which are apparent in comparing multiple copies in the original languages together, when it comes to English, it is not to be expected that the working of men is limited to their own power, or that God was not able to break through.

God, who made English, is well able to communicate in that language, and He is able to fitly present the Scripture in that language. Therefore, He has been able to get the right text, despite humanity, the right translation, despite humanity, and the right presentation, despite humanity. Providentially, the right selection of the text is present in the King James Bible. Likewise, the right translation. From this point human slips are not able to stand in the way of God getting the right presentation.

Whether or not the translators made a spelling mistake in their handwritten master is the kind of conjecture that those, who do not truly believe that God is all powerful, are willing to accept. And while it is evident that printers have made mistakes, yet the same printers have been able to do much to aid and clear up presentational errors.

It is recognised that certain editors were enjoined to the task of revising the King James Bible presentation, which they pursued diligently and carefully. Whatever may be assigned as an oversight to them cannot be nearly as bad as some think. This is because the modernist claims to find various grammatical errors in the King James Bible, which he assumes that the editors left undone. In fact, so far are these from being blunders, but the very same examples they give turn out to be the most accurate form and usage of English.

The grammar of Biblical English is not subject to the human rules of modern editors or investigators, but is altogether unique, transcendent and deep, yet presenting an accessible and universally available truth, if a seeker had his eyes open to it. It can be that investigations or examinations of the English grammar, spelling and internal makeup of the King James Bible be pursued, but they must be from a believing starting point, and with a view that God would vindicate His Word, and would always show that it is both internally consistent and sound, and also spiritually complete any lack of knowledge that a believer might have had.

In short, if a person approaches the Bible from a human standpoint, they are always going to find what they might call inconsistent uses of grammar and spelling in the King James Bible. They may even categorise them, for example, claiming that sometimes an "archaic form" was not updated, or that two different spellings of a word are employed, or that the language just does not match up with what is thought to be proper according to modern editors. This is besides the argument that the King James Bible has obscurities and old fashioned words and phrases that apparently need to be updated.

The great problem of the accusers is that they have not said, "God forbid: yea, let God be true, but every man a liar" (Romans 3:4a). In fact, they might well object to the term "God forbid" as much as

believing that they are not liars, yet that God is, because, according to them, “The King James Bible is not the very Word of God.” But the King James Bible is in every particular the Word of God, and that it is in the Biblical English.

¶ *The use of Bible English*

The rules governing the use of language in the King James Bible must be different to modern editors’ notions of English grammar. For example, the Bible may have “a house” or “an house”. It might have “my inward” or “mine inward”. These things do not constitute irregularities, inconsistencies or errors in the King James Bible, but are entirely in line with Biblical English. Complex conceptual factors and/or the meter are things which influence the particular usages at each place. In fact, the King James Bible language is far more exact and particular than any other form of English.

We find that the Bible can say “very rich”, or “most straitest” or “chiefest”; that it can say, “thirty change” or “three pound”; that it can say “great riches is come” and so on as the most proper form, because each one of these is an example of the most stringent and perfect portrayal of the concepts by the grammar of Biblical English.

It becomes astounding that words like “lien”, “astonied” and “neesings” are thought to be merely other forms for “lain”, “astonished” and “sneezings”, when some particular meanings and use are associated with the words so given in the King James Bible. So, to change “lien” to “lain” is a meaning change that actually causes a loss of information and alteration of the word of God.

Many other particularities may be observed according to grammar, “doth” and “doeth”, “recompense” and “recompence”, “diverse” and “divers”, etc.

¶ *Meter*

Meter, or prosody, is the connection between the pronounced accent of a word, and how those words fit together rhythmically, such as versification (like poetry). These qualities were consciously considered by the translators of the King James Bible, and are therefore instrumental in making it so good in the reading aloud.

Samuel Johnson’s guidelines on meter have been utilised in the following examples:

1. Of two syllable words, formed by affixing a termination, the former syllable is commonly accented: chıldish, kíngdom, lóver, scóffer, fáirer, fóremost, zéalous, fúlness, gódlly, meekly.
2. But where the two syllable word has a prefix, commonly the accent is on the latter syllable: to begét, to beseém, to bestów.
3. Of two syllable words, which are at once nouns and verbs, the verb commonly has the accent on the latter, and the noun on the former syllable: to recórd, a récord. This rule has many exceptions. Though verbs seldom have their accent on the former, yet nouns often have it on the latter syllable, as delíght, perfúme.
4. All two syllable words ending in “y”, as ráiny; in “our”, as lábour, fávour; in “ow”, as wíllow, wállow, except allów; in “le”, as báttle, Bíble; in “ish”, as bánísh; in “ck”, as músick; in “ter”, as to scátter; in “age”, as cóurage, in “en”, as fásten; in “et”, as quíet; accent the former syllable.

5. Two syllable nouns in “er”, as cánker, bútter, have the accent on the former syllable.
6. Two syllable verbs terminating in a consonant and “e” final, as compáre, escápe; or having a diphthong in the last syllable, as appéase, revéal; or ending in two consonants, as atténd; have the accent on the latter syllable.
7. Two syllable nouns having a diphthong in the latter syllable, have commonly their accent on the latter syllable, as appláuse; except words in “ain”, cértain, moúntain.
8. Three syllable words formed by adding a termination, or prefixing a syllable, retain the accent of the radical word; as, lóveliness, ténderness, contémner, comméding, assúrance.
9. Three syllable words ending in “ous”, as grácious; in “al”, as cápital; in “ion”, as méntion; accent the first.
10. Three syllable words ending in “ce”, “ent”, and “ate”, accent the first syllable, as cóuntenance, cóntinence, ármament, ímminent, própagate, except they be derived from words having the accent on the last, as acquáintance; or the middle syllable hath a vowel before two consonants, as promúlgate.
11. Three syllable words ending in “y”, líberty, víctory, commonly accent the first syllable.
12. Three syllable words in “re” or “le” accent the first syllable, as légible, théatre, except discíple, and some words which have apposition, as exámple, epístle.
13. Three syllable words in “ude” commonly accent the first syllable, as múltitude.
14. Three syllable words ending in “ator” (or “atour”), as creátor; or having in the middle syllable a diphthong, as endeávour; or a vowel before two consonants, as doméstick; accent the middle syllable.
15. Three syllable words that have their accent on the last syllable are commonly French, as advéture, or words formed by prefixing one or two syllables to an acute syllable, as overchárge.
16. Polysyllables, or words of more than three syllables, follow the accent of the words from which they are derived, as árrogating, cóntinency, incóntinently, comméndable, commúnicableness. We should therefore say dispútable, indispútable; rather than dísputable, indísputable; and advertísment, rather than advértisement.
17. Words in “ion” have the accent before the last two syllables, as salvátion, perturbátion, concóction; words in “ator” (or “atour”) on the second last, as dedicátor.
18. Words ending in “le” commonly have the accent on the first syllable, as ámicable, unless the second syllable have a vowel before two consonants, as combústible.
19. Words ending in “ous” have the accents before the last two syllables as indústrious.
20. Words ending in “ty” have their accent before the last two syllables, as actívity.

These rules were provided by Samuel Johnson to be useful, and have been adapted to ensure they are mainly relevant to Bible words.

The Bible does not present passages in English verse, that is, that the number of syllables are strictly counted per line or any other division. The most common method in English poetry is to have every second syllable stressed, and ten syllables per line, and the last word of every second line rhyming. A good example is from Milton, who wrote of the massacre of the Waldenses:

Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Ev'n them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not. In thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks.

Thus, “Avénge, O Lórd, thy sláughtered sáints, whose bónes”. The meter can be adjusted, to be stress, unstress, stress, unstress, as in old epic poetry, or as is frequently employed by Shakespeare, to be two stresses and one unstressed syllable, or one stressed and two unstressed.

The free use of stress is employed in the Bible, and this allows for maximum flexibility. The rhythm is inseparable from the total meaning and effect.

Job chapter 41.

CANST thou draw out leviathan with an hook? or his tongue with a cord *which* thou lettest down?
2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?
3 Will he make many supplications unto thee? will he speak soft *words* unto thee?
4 Will he make a covenant with thee? wilt thou take him for a servant for ever?
5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?
6 Shall the companions make a banquet of him? shall they part him among the merchants?
7 Canst thou fill his skin with barbed irons? or his head with fish spears?

“Read this aloud and the impact of the writer’s themes will be closely and immediately felt through the stress that falls, and falls with the natural emphasis of ‘passionate’ speech, on all key words, words which in connection with the image of the great [beast] are used with powerful scorn: the rhythm conveys, working with the prose-meaning, the writer’s attitude; He knows with certainty that there is no answer to any of His questions except ‘no’. But scorn for man’s pretensions are no the only theme here: there is a sense of the exaltation and creativeness of God .. and a sense of power is felt through the rhythm. Notice the impressiveness of the way in which the first question is put, with slow, dragging words to suggest the drawing out of the [beast] followed by the mocking little ‘hook’; and the similar effect, the physical task being so hard and slow as to be impossible, in ‘bore his jaws through with a thorn’; and how ‘soft words’, ‘play’, ‘banquet’ and several more words and phrases are emphasised with irony as a challenge to man’s capacities. And these individual effects are contained in a rhythm which although has a certain ‘pattern’, has a powerful and weighty flow.”¹

That this is evident in English, is because, as J. W. Burgon suggested, “Rhythm, subtle associations of thought, proprieties of diction which are rather to be felt than analysed, — any of such causes may reasonably determine a Translator to reject ‘purpose,’ ‘journey,’ ‘think,’ ‘pain,’ ‘joy,’ — in favour of

¹ Coombes, page 29.

‘intent,’ ‘travel,’ ‘suppose,’ ‘ache,’ ‘gladness.’ ... It would really seem as if the Revisionist of 1611 had considered it a graceful achievement to vary the English phrase even on occasions where a marked identity of expression characterises the original Greek. When we find them turning ‘goodly apparel,’ (in St James ii. 2,) into ‘gay clothing,’ (in ver. 3,) — we can but conjecture that they conceived themselves at liberty to act exactly as St James himself would (possibly) have acted had he been writing English.”¹

He attacked the makers of the Revised Version for destroying the rhythm of the King James Bible, “They had a noble Version before them, which they have contrived to spoil in every part. Its dignified simplicity and essential faithfulness, its manly grace and its delightful rhythm, they have shown themselves alike unable to imitate and unwilling to retain. Their queer uncouth phraseology and their jerky sentences: — their pedantic obscurity and their stiff, constrained manner: — their fidgety affectation of accuracy, — and their habitual achievement of English which fails to exhibit the spirit of the original Greek; — are sorry substitutes for the living freshness, and elastic freedom, and habitual fidelity of the grand old Version which we inherited from our Fathers, and which has sustained the spiritual life of the Church of England, and of all English-speaking Christians, for 350 years. Linked with all our holiest, happiest memories, and bound up with all our purest aspirations: part and parcel of whatever there is of good about us: fraught with men’s hopes of a blessed Eternity and many a bright vision of the never-ending Life; — the Authorized Version, wherever it was possible, should have been jealously retained.”²

The rhythm of the English Bible is not contrived, neither does it detract from the giving of the sense. The rhythm matches exactly the tone, the articulated perfection, as it were, of the passage. Thus, the conceptual perfection of the words and their order are augmented by the fitness of the rhythm and sounds of the speech as it is read aloud.

¶ *Peculiar readings*

There are several examples where, due to the particular rendering of a Scripture in English, the King James Bible can read another way, with another meaning.

“And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.” (Genesis 22:8).

This would be read to mean that God would provide for himself a lamb. However, if taken prophetically, God would provide literally himself for a burnt offering.

“For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Hebrews 7:26).

This would be read to mean that Christ the High Priest visited man, gracing them with His presence. However, the word “became” is taken another way, that is, to turn into, then it shows Christ’s substitutionary work in the flesh.

“For if Jesus had given them rest, then would he not afterward have spoken of another day.” (Hebrews 4:8).

¹ Burgon, *The Revision Revised*, page 190.

² Burgon, *The Revision Revised*, pages 125, 126.

This would be read to mean that Joshua's words would be taken prophetically concerning a rest the people of God would come into. However, if the word "Jesus" is taken to mean Christ, then the "day" is the day of judgment, and the rest that which comes to pass after a lifetime of believing, "His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matthew 25:23).

Another example which is clear in English, and cannot be relegated to coincidence, is that the lineage of martyrs through the Old Testament period is given as an "a-to-z" list, "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." (Matthew 23:35).

¶ *Glistening truths*

There are some words in the King James Bible which do not have adequate explanation in the works such as the Oxford English Dictionary, yet have particular usage in the King James Bible.

For example, the word "vail" is taken to be synonymous with the word "veil". Rather interestingly, when "veil" is used in the Bible, it always is in relation to something being uncovered, revealed, passed through or unveiled. Vail is used to describe a garment, cloth or curtain, something which covers, or an item of clothing.

The words "grin" and "gin" appeared to be separate historical words, but the King James Bible since 1769 uses "gin", which means that "gin" was always the real meaning where "grin" appeared in the past.

The word "neesings" appears to be an old spelling for "sneezings", but its particular function describes a peculiar function of a sea dragon to breath "fire", see Job 41:18-21.

4. The English Bible and literature

¶ *The effect of the Bible on English*

It is a fact that knowledge of the Bible and its history is key in understanding major classic works of literature. More than this, the very sayings of the Bible have passed into common speech. Some words find their usage because of the Bible. It is commonly stated that it is difficult to exaggerate the influence of the King James Bible and that it has been credited with establishing the rhythms of speech, and as being the standard for English prose.

“It was published in 1611, and with the passing of the years has lost none of its dignity. It has been termed the greatest book in the English language and, apart from the religious truths contained therein, is a priceless literary monument.”¹

It is true, however, that the influence of the Bible did not begin with the King James Bible in English, but it is with the King James Bible which is the chief representative of this. This is especially because, “Finally, the English Bible is the chief bond which holds united, in a common loyalty and a common endeavour, the various branches of the English [peoples]. The influence of the Bible can be traced through the whole course of English literature and English civilization, and, more than anything else, it tends to give unity and perpetuity to both.”²

“The Bible has moulded literature, coloured civilization, affected philosophy, and transformed individuals and [nations]. Lord Tweedsmuir [John Buchan] said this of the Bible: ‘For us, the British people, the Bible is a kind of national testament, a kind of national confession of faith, for it is the key to all that is worthy in our character and famous in our history. It is the true bond of union for us, both as a nation and an Empire, for it contains all that is noblest in our long traditions and all that constitutes the hope of our future.’ It is no overstatement for our whole life is steeped in the Bible. ... Many of our most beautiful hymns have found their inspiration from the Bible. Shakespeare took over 500 ideas and phrases from the Bible, and Tennyson made 300 quotations from it. *The Pilgrim’s Progress*, the masterpiece of John Bunyan, is 95 per cent Biblical [language]. The Bible has truly saturated our national life.”³

¶ *The effect of the Bible on English literature*

Divorcing the truth from the Bible, and making it merely great literature led some to elevate British writers and poets to be almost numbered among the prophets and apostles themselves. Greatness, if it is identified, should be because of whatever influence the Bible had, by Divine Providence, for the very truth of it. This is how to account for the greatness of any British writer, or statesman, or religious leader. And the greatness of the literary accolades and adulation of the Bible is only but a sign to its divine origin, the superintendence of the Holy Ghost upon the King James Bible itself in history.

Yet, even the world has recognised the King James Bible, as C. B. McAfee notes, “the Bible seems even to gain power as a book-making book when it lays hold on the book-making proclivities of men who are not prepared to yield to its personal power.” This is the reduction of the Bible to English Literature rather than truth. Yet, even as literature, it has had great impact.

¹ Clair, page 95.

² Cook, pages 79, 80.

³ Clair, page 100.

“First, the style of the King James version has influenced English literature markedly. Professor Gardiner opens one of his essays with the dictum that ‘in all study of English literature, if there be any one axiom which may be accepted without question, it is that the ultimate standard of English prose style is set by the King James version of the Bible.’”

“The second element which English literature finds in the Bible is its *language*. The words of the Bible are the familiar ones of the English tongue, and have been kept familiar by the use of the Bible. ... Years ago a writer remarked that every student of English literature, or of English speech, finds ... the Bible furnishes the largest number of references.”

“But English literature has found more of its material in the Bible than anything else. It has looked there for its characters, its illustrations, its subject-matter.”¹

Albert Cook, who contributed his writings in this matter first to a series on literature printed by Cambridge University, theorised as to the link between the Bible and English writing and speech:

First, that the themes of literature are Scriptural, and therefore the language can be quite Scriptural as in the *Pilgrim's Progress*.

Second, that “quotations from the Bible are introduced, sometimes slightly changed, into secular writings.”

Third, that “allusions, or considerably modified quotations, are introduced freely, and may be found on the editorial page of many a newspaper.”

Fourth, that “many phrases have grown so common that they have become part of the web of current English speech, and are hardly thought of as Biblical at all, except on deliberate reflection. For instance: ... ‘clear as crystal’; ‘still small voice’; ‘hip and thigh’”. (Even “full of wind” comes from Scripture.)

Fifth, that the lingering familiarity of the common man with the Bible has important but undefinable influence.²

“I am heartily glad,’ said Landor, ‘to witness your veneration for a Book which, to say nothing of its holiness or authority, contains more specimens of genius and taste than any other volume in existence.’ ‘No translation our own country ever yet produced,’ said Swift, ‘hath come up to that of the Old and New Testaments; and I am persuaded that the translators of the Bible were masters of an English style much fitter for that work than any we see in our present writings; the which is owing to the simplicity which runs through the whole.’ ‘The most learned, acute, and diligent student,’ said Sir Walter Scott, ‘cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct the conduct and illustrate the work of God and the ways of men; and he will at last leave the world confessing that the more he studied the Scriptures, the fuller conviction he had of his own ignorance, and of their inestimable value.’ When he was near the end of his life, Dr Johnson said: ‘I hope to read the whole Bible once every year, as long as I live. ... I devoted this week to the perusal of the Bible, and have done little secular business.’

¹ McAfee.

² Cook, pages 68–72.

‘The Bible throughly known,’ said Froude, ‘is a literature in itself ... the rarest and richest in all departments of thought or imagination which exists.’ ‘At the time when that odious style,’ said Macaulay, ‘which deforms the writings of Hall and Lord Bacon, was almost universal, appeared that stupendous work, the English Bible; ... a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power. The respect which the translators felt for the original, prevented them from adding any of the hideous decorations then in fashion. The groundwork of the version, indeed, was of an earlier age.’¹

¶ *The state of English as inseparable from the Bible which moulded it*

Those who speak about how the King James Bible is not in today’s English, and how there needs to be clearing up and updating of the King James Bible language have altogether failed to appreciate both the spiritual and the natural aspects of the King James Bible. That even in the natural, were their eyes open and hearts willing, they should recognise, that the very language they are speaking today has been more moulded by the King James Bible than by anything else. The conclusion to this is that providentially, the English language has been set up to retain the King James Bible, and that the King James Bible is yet favoured by Divine Providence to be the chief method by which God would convey His Word to the world in the last days.

In short, the propaganda that the Church and Christians must be contemporary, changing with the times and of the latest thing is directly in opposition to the real characteristic of the Spirit of God, of which He particular shows Himself to be unwavering, unchanging and ever maintaining one continuous line of tradition through history, advancing toward His particular goal, where every thing, event and word can be attributed to find their place within a providential continuum.

¶ *Bible sayings and allusions*

If someone speaks of a David and Goliath battle, or uses a saying like “the skin of his teeth”, he has the Bible to thank for enriching his language.

The area of common understanding of Bible allusion in the greatest English-speaking nations is due largely to the King James Bible. Of course, some Catholics have used their own version, and more recently modern versions have attempted to find their way into the Sunday School. But even in this, the language of the King James Bible still, even unconsciously, carries with it the authority, whenever it may be quoted or utilised. There is a remaining consciousness of what the garden of Eden, or Babel, or Moses, David and Goliath, or Job, or the prophets, or Christ’s birth, ministry, death and even raising from the dead, or Judas, or the Apocalypse and Armageddon are like. Such ideas are still utilised as analogies, though perhaps removed somewhat from the truth of Scripture.

Likewise various sayings that may be found are based upon the King James Bible, such as “let there be light”, “by the skin of my teeth”, “the apple of my eye”, “the salt of the earth”, “the signs of the times”, “the scales fell from his eyes”, “ask and ye shall receive”, “there is no rest for the wicked”, “the powers that be”, “filthy lucre” and many others, some of which find their origin in the versions preceding the King James Bible, but all of which have been kept alive because of the perpetuation of the King James Bible, though such sayings may be have passed into conventional use.

¹ Muir, pages 191, 192.

¶ *Bible glory*

“Of the vernacular translations, none would compare to the English in moral stature of literary power.” The reality is that the English Bible is the most influential book ever published. “Only in England was the Bible in any sense a ‘national possession,’ that seemed to exist apart in English as an original work of art. .. Englishmen looked to and cherished their Bible — as the ground and inspiration of their lives ... In some indefinable way, it managed to incorporate into their own history ‘a living memory of the central past of the world,’ so that, over time, ‘the deeds and thoughts of men who had lived thousands of years before in the eastern Mediterranean came to colour the everyday thought and speech of Britons to the same degree,’ wrote the great historian G. M. Trevelyan, ‘as they coloured in our own day by the commonplaces of the newspaper press.’ Beyond the shores of Albion, it fortified the spirit of the pioneers of New England, helped to shape the American psyche, and through its impact on thought and culture eventually spread the world over, ‘as wide as the waters be.’¹

“The King James Bible, however, still holds sovereign place and is printed and circulated more widely than any other version. Familiarity and tradition, to be sure, enter into that popularity.”²

¹ Bobrick, pages 1, 2.

² Opfell

5. Standard English and the English Bible

¶ *The English lexicon*

Many approach the Bible as though their Hebrew- or Greek-to-English lexicon is an authority. They believe that they must find out extra meanings of a word over and above the one clear and precise plain meaning that God intended. The extra definitions in these large books are often at variance with the way the Bible has been translated. This means that many think that either the King James Bible translation is wrong, or else, is not wide enough to capture the full meaning of a word. This is dangerous because it puts man as the maker of God's Word. Thus, people are led to believe that all translations are imperfect. The truth is that God promised His pure Word for all believers, including the English-speakers. God must have a proper translation, despite all the other competing translations, and regardless of what the lexicons contain.

The meaning of the Bible in English is not open to private interpretations, as many false theologians teach. The Bible explains itself contextually and in parallel, giving the meaning and sense of the words it contains. Although it is acceptable to use a help, such as the *Oxford English Dictionary*, to find the official and proper record of the meaning of English words, it is not acceptable to force meaning on them beyond what the Bible words actually mean. It must be remembered that the Bible by itself is completely correct, and adequately defines meaning, regardless of the interpretations of men that often contradict the plain Scriptures. This means that the pure English Bible is the foundation of truthful English.

¶ *History of dictionaries*

"The mainstream of English lexicography is the word list explained in English. The first known English-English glossary grew out of the desire of the supporters of the Reformation that even the most humble Englishman should be able to understand the Scriptures. William Tyndale, when he printed the Pentateuch on the Continent in 1530, included 'A table expoundinge certeyne wordes.'

The following entries are typical:

- Albe, a longe garment of white lynen.
- Boothe, an housse made of bowes.
- Brestlappe or brestflappe, is soche a flappe as thou seist in the brest or a cope.
- Consecrate, to apoynte a thinge to holy uses.
- Dedicate, purifie or sanctifie.
- Firmament: the skyes.
- Slyme was ... a fattenesse that osed out of the erth lykeunto tarre/And thou mayst call it cement/if thou wilt.
- Tabernacle, an house made tentwise, or as a paelion.
- Vapor/a dewmiste/as the smoke of a sethyng pott."¹

Samuel Johnson, with the aid of six amanuenses to copy quotations, accomplished what would take a whole body of experts to achieve. He read widely a certain range of quality English literature (1560-1660), and gathered a work that was to set forth the English language in all its glory. In certain European nations, academies had been set up to so-called "preserve the purity" of their national languages. Johnson was sympathetic to the desire of crystallising the language in a classic form, that is, fixing the language. And in the eight years that it took to accomplish this work, he received almost universal support.

¹ "Dictionary: Historical Background", *Encyclopedia Britannica*.

Johnson was a skilled definer, a man of keen intelligence and boundless common sense. The work was an improvement on its predecessors, and his dictionary was one of lasting value, so that his work became known as “The Dictionary”, and earned for himself the title “Doctor”.

He recognised that, “Every language has anomalies, which ... must be tolerated among the imperfections of human things, and which require only to be registered, that they may not be increased ... but every language has likewise its improprieties and absurdities, which it is the duty of the lexicographer to correct or proscribe.”¹

He also recognised the value of individual words. He recognised that for a variety of reasons, the specificity of the language could not be fixed though, and it is a great error taught in institutions that the English language should change that it should become another language.

“Scholars more and more felt the need for a full historical dictionary that would display the English language in accordance with the most rigorous scientific principles of lexicography. The Philological Society, founded in 1842, established an Unregistered Words Committee, but, upon hearing two papers by Richard Chenevix Trench in 1857—‘On Some Deficiencies in Our English Dictionaries’—the society changed its plan to the making of *A New English Dictionary on Historical Principles*. ... The work was reprinted, with a supplement, in 12 volumes in 1933 with the title *The Oxford English Dictionary*, and as the OED it has been known ever since.”²

¶ *Standard English*

The *Oxford English Dictionary* may be considered the authority of Standard English, but it is not the authority of Biblical English — that is, it does not and cannot take the place of the pure English Bible. “Finally, on 18 January 1884, advance copies of Part I were exhibited ... and the ‘New English Dictionary’ at once took its place as an incomparable record of the English tongue, far surpassing all that had as yet been accomplished or even dreamt of in the field of lexicography.”³ In 1880, the first editor of the *Oxford English Dictionary*, James Murray, said that he had a “genuine love of our common language, its history, and a warm desire to make the Dictionary of that language”.⁴

That dictionary was to be the historical record of the English language — a dictionary based on historical principles, called “diachronic”. It would record two things, the past growth of the language to the present, and the present vocabulary: “So the English vocabulary contains a nucleus or central mass of many thousands of words whose ‘Anglicity’ is unquestioned; some of them only literary, some of them only colloquial, the great majority at once literary and colloquial — they are the common words of the language.”⁵ This present vocabulary was called “standard English”;⁶ “And, on the other hand, there are many claimants to admission into the recognized vocabulary (where some of them will certainly one day be received), that are already current coin with some speakers and writers, and not yet ‘good English’, or even not English at all, to others.”⁷

¹ Johnson’s Preface to the Dictionary.

² “Dictionary: Since 1828”, *Encyclopedia Britannica*.

³ “The History of the OED”, *Oxford English Dictionary*, page xlii.

⁴ “The History of the OED”, *Oxford English Dictionary*, page xli.

⁵ “General Explanations, The Vocabulary”, *Oxford English Dictionary*, page xxiv.

⁶ “The History of the OED”, *Oxford English Dictionary*, page xlii.

⁷ “General Explanations, The Vocabulary”, *Oxford English Dictionary*, page xxv.

The *Oxford English Dictionary* is the most important secular book available: “The *Oxford English Dictionary* (*OED*) is a unique reference work.”¹ “The book remains, in all senses, a truly monumental work — and with very little serious argument is still regarded as the paragon, the definitive guide to the language that, for good or ill, has now become the lingua franca of the civilised modern world.”²

The *Oxford English Dictionary* is also a guide to proper pronunciation. Received Pronunciation is the pronunciation of educated people of south eastern England — that is London, Cambridge and Oxford — and this restrictiveness is also found in the *Oxford English Dictionary*. There are, of course, a variety of accents and dialectal forms of English around the world. Nevertheless, whilst it is a broad compendium of the English language, its word-hoard is restricted like the Received Pronunciation, that is, whatever words fall outside the boundaries are noted to be “regional” or “dialectal” and therefore not “standard”, whereas the common words and proper pronunciations are never reported as such, since it is assumed that they are the norm.

¶ *Bible English compared to Standard English*

Standard English is the collection of correct words, pronunciations and meanings of proper English. The basis of this is the *Oxford English Dictionary*. However, the higher authority is the pure English Bible: the language of the pure English Bible is similar, but not the same as Standard English. There are differences in the punctuation, grammar, spelling and the like. This does not make the Bible wrong, or a book of bad English, rather the converse, its English is actually superior. The Bible contains a special form of English which can only be described as Biblical English. It is comprehensible to anyone who knows English: having a basic knowledge of Standard English is the only prerequisite, as this is the backbone of the English language, what might be called central, or refined English.

Yet since the language is expanding, and the *Oxford English Dictionary* is changing over time, the notion of “Standard English” is quite shakeable. This may be easily identified in the nature of the *Oxford English Dictionary*: as a record of the words of fallible men, it also lists the errors of men, whereas God’s Word is a standard that never goes into error. The *Oxford English Dictionary* does not claim perfection: “our exhibition must be imperfect ... [because] the further back we go, the more imperfect are the records”;³ “In the first edition of this Dictionary, reasonable accuracy was attained in dates and references: in the former, absolute accuracy was in many cases impossible, and, for the purposes of this work, was not considered essential; in the latter, errors were inevitable in the work of so many years and so many readers.”⁴

“Contrary to the popular view of the *OED* as an authority on the ‘correct’ use of the language, the Dictionary is intended to be *descriptive*, not *prescriptive*.”⁵ The full *Oxford English Dictionary* is the record of Standard English, and if it is an imperfect guide, other derivative dictionaries and concise editions are tools of much less credibility, and hold little authoritative weight. The same may be deduced about the multitude of English Bible versions which do not answer to the standard Bible. There are hundreds of so-called “Bibles” available in English, each with different words and many with ideas that contradict the others; therefore, they cannot be perfect, or standards in any sense. Their existence is not as works from God, as this violates the Scripture: “For God is not *the author* of confusion, but of peace, as in all churches of the saints.” (1 Corinthians 14:33). Evidently, this verse

¹ Berg, page 3.

² Winchester, *Surgeon of Crowthorne*, page 24.

³ “General Explanations, The Vocabulary”, *Oxford English Dictionary*, page xxv.

⁴ “General Explanations, Main Words”, *Oxford English Dictionary*, page xxx.

⁵ Berg, page 4.

shows that God is not the author of multiple and diverse versions, whereas fallen men and devils are. God's outworking can be seen in a historical lineage of true English Bible versions, which culminated into one central and reliable version. This one pure English Bible is synonymously the standard of Biblical English, and is perfect in its setting forth of the Biblical message.

¶ *Present English*

Overall English vocabulary grows, yet its common form remains fixed through time and throughout space. In the meantime, the Bible English is fixed, and remains so. Therefore, the English of the Bible is yet intelligible to anyone who speaks English, and should remain so into the future. The King James Bible is ensured a continuing place, inasmuch as the English language remains.

The teaching of English should now be fundamental to the future evangelism of the world. This teaching may be seen as the important furrowing of the ground for missionary work utilising the King James Bible in Gospel outreach.

6. Purification and Bible English

¶ *Prominent purifications vindicated*

There has been a purification of the King James Bible, as shown by the number of changes or differences. However extensive the result of the purification of the King James Bible has been, it is, as shown in every place, a work of necessity and sound reason, and never without purpose. It is not the fact of few or many changes that, at the end of it all, are a measure, but that the Bible has been fully and utterly purified, so that what is exactly pure is now shown to be so, that is, as the Word says, “I am what I am” (1 Corinthians 15:10). This is the revealed purification of the presentation of the Word of God in English.

Without the proper view of purification, the history, presence and future of the King James Bible appears very differently. This has been the wayward view of some of the past great “authorities” on the King James Bible. For example, Scrivener wrote, “It is hard to discover any intelligible principle which guided the editors of 1762 and 1769 in their vexatious changes of several particles into their cognate forms.” They change words in one place, he claimed, “yet keep so often the forms they reject elsewhere that it is plain that they have no design to disuse them altogether. Such wanton, or perhaps merely careless, variations should be cancelled without mercy.” He believed that the changes were “not very intelligible” and the product of “unmeaning tampering with the text”.¹ (Scrivener’s opinion has been taken as fact by the less informed, who spoke as though God had been absent in His superintending of His Word.)

To many, it is indeed hard to find the principle which has guided the process of purification from 1611 to the Pure Cambridge Edition as concerning certain words. That single principle which is unacknowledged by the unbelievers is the providence of God. Assuming that a person has a good knowledge of the English language, it is a wonder that they have a such a sense of loss when they examine the Scripture, because the Pure Cambridge Edition, so far from being random, inconsistent and unintelligible when it comes to the Biblical English, is in fact plainly full of pattern, complexity and a specific and detailed set of prescribed rules undergirds it all. The modernist, or man restricted to his carnal mind and not yielded to God, is hopelessly inept, no matter what his worldly learning. Yet, it should be evidently manifest to them that the divine stamp is revealed in the language of the English Bible, let alone in the very message of the words. Therefore, it is the Holy Ghost, by making wise the simple (see Psalm 19:7), which is the necessary key for understanding the nature of the Bible.

Yet, there are places which the changes in the King James Bible are attacked, and where despite is done to the Spirit of God.

¶ *Among and amongst*

There are a number of instances where the 1611 word “amongst” is changed to “among”. But, in two places, that is, in Genesis 3:8 and 23:9, the 1611 word “amongst” is retained. The modernist believes that the editors were careless and the differences meaningless, but in fact, the use of any single word in the English Bible is exact.

The rule must be established that the Pure Cambridge Edition is always right, and that every rule that can now be ascertained, is made from describing pre-existing phenomena. However, even if the primary rule is not regarded, so as to degrade to a “neutral investigation”, it can be discovered that the

¹ Scrivener, pages 103, 104.

Pure Cambridge Edition will always adhere to a proper and detailed use of the English language, and that there will be a consistent pattern and usage.

The *Oxford English Dictionary* highlights a difference in meaning, that “amongst” especially applies to the use of “among”, “generally implying dispersion, intermixture or shifting position.”¹ The first verse in which “amongst” appears is, “And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.” (Genesis 3:8).

In every verse of the Bible where the words “among the trees” appear, the description is of a particular object viewed as stationary “among” the trees. Whereas, Adam and Eve, being two, both hid themselves, and were, as the *Oxford English Dictionary* informs, in “dispersion” and “shifting position”, that is to say, were not stationary, but moved throughout the trees in multiple hiding places. Thus, the elimination of the supposedly archaic “amongst” in this place would actually be a loss of vital information. Whereas, in the many other cases where “amongst” has gone, they would have actually conveyed nonsensical or incorrect details, if they were left as “amongst”. While some might accuse this of being “the devil in the detail”, it is, in fact, “the divinity in the detail”.

The other example of “amongst” is, “That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.” (Genesis 23:9). Abraham wished to bury his dead in a place where the Hittites had already buried their dead, thus, the remains of Abraham’s people should have been, as the *Oxford English Dictionary* informs, “intermixture”, that is to say, the burying would be intermixed with the other dead already in that place. (Hittites dismembered the dead, and buried them in urns.)

The word “amongst” is a word which describes the relation of an action, a verb, to a noun, which makes “amongst” in grammatical terms an adverbial genitive. For example, that it was Adam and Eve [nouns] hiding [verb] themselves [pronoun] “amongst” the trees, without reference to whether it was God [noun] walking [verb] “among” the trees. Or again, that it was Abraham [noun] burying [verb] (at that) place [noun] “amongst” the Hittites, without reference to whether it was Ephron [noun] giving [verb] possession “among” the audience of the Hittites.

¶ *Beside and besides*

The *Oxford English Dictionary* shows that “besides” has all the meanings of “beside”, except that “besides” specifically means “in addition, over and above, as well”, “Introducing a further consideration: As an additional or further matter, moreover, further” and meaning “Other than mentioned, otherwise, else”.²

Therefore, the cases in which “besides” appears, must relate to the specific meaning as laid out above, “And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place” (Genesis 19:12). This case can easily be substituted for the words “in addition”. The case is even clearer where mathematics is actually used: “All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob’s sons’ wives, all the souls *were* threescore and six” (Genesis 46:26).

¹ “amongst”, *Oxford English Dictionary*, A - bazouki, page 408.

² “besides”, *Oxford English Dictionary*, B.B.C. - chalypsography, page 134.

The same case can be made for the other verses which contain “besides”, and which conveys a specific concept, which information would otherwise be absent from the English Bible. Thus, when Paul said, “And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.” (1 Corinthians 1:16), it relates to a numerical accounting of how many Paul baptised, or again, Paul uses numerical and quantitative terms, “I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.” (Philemon 1:19).

Scrivener made a tirade about the use of “beside” and “besides”, and yet it is so clear that there are distinct and proper meanings to these words, that it is even more amazing that there has been so little overt rejection of Scrivener’s poor and blind scholarship in this regard, though the general and tacit historical rejection of his work is plain enough.

¶ *Sith and since*

Scrivener brings the marginal notes and the Apocrypha as evidence against the changes of “sith” to “since”; however, both the marginal notes and the Apocrypha are not to be considered as being “purified” in the sense of the actual text; though, the editorial work on these things can be seen to produce an agreeable and standardised text.

The 1611 “sith” has been changed to “since” in Jeremiah 15:7 and 23:38, while it is retained in Ezekiel 35:6. The use of the word “since” is common and has a range of meanings. “And I will fan them with a fan in the gates of the land; I will bereave *them* of children, I will destroy my people, *since* they return not from their ways.” (Jeremiah 15:7). “But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD” (Jeremiah 23:38).

The *Oxford English Dictionary* shows that “sith” was “used to express cause, while *since* was restricted to time”.¹ It can be seen in this light, that Ezekiel 35:6 relates to cause and not to time, “Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.” The words “since thou hast” appear in Exodus 4:10, with a very different and time-based meaning, “And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.”

When Larry Pierce initially corrected the electronic King James Bible text in the 1980s, he altered the word “sith” to “since”.

¶ *While and whiles*

The word “whiles” is like the word “while”, except that it is used adverbially, that is, to describe an action, describing when the action is taking place. This can be seen in all passages where the word is used, such as, “Whiles they see vanity unto thee, whiles they divine a lie unto thee” (Ezekiel 21:29a) or “whiles they minister in the gates of the inner court, and within.” (Ezekiel 44:17b). The word “whiles” always relates to some action, specifically when the action is taking place. The usage is correct in Acts 5:4a, even though the sentence is in the passive voice, “Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?” “Whiles” is also related to an action in 2 Corinthians 9:13, “Whiles by the experiment of this ministration they glorify God for your

¹ “sith”, *Oxford English Dictionary*, ser - soosy, page 564.

professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*".

Those places where the 1611 word "whiles" has been changed to "while" are correct, as presented in the Pure Cambridge Edition (and the 1769 Edition), especially because such particular grammar was overlooked, not understood or unimportant to early printers. "Though while he lived he blessed his soul" (Psalm 49:18a). In this case there is no direct connection made to an action, in that the man blessed his soul while he lived; therefore, "while" is properly used. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." (Isaiah 65:24). In this verse, there is no direct connection made to the action, which is not the people speaking, but God answering; thus again, "while" is properly used.

¶ *To and unto*

"Unto", according to the *Oxford English Dictionary*, primarily means, "Indicating spatial or local relationship".¹ The use of "unto" is more limited than "to". In Genesis 25:33 it says, "And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob." In the 1611 Edition, it said, "and he sware to him". The words, "sware unto him" always fall to the end of a sentence or clause in the Bible, which indicates a certain closure, and also reads better in accordance with good meter.

The example of Luke 20:42, "And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand", has the 1611 incorrectly quoting David in Psalm 110:1 by saying, "said to my Lord". Although this is the way it is represented in Mark 12:36, Luke is giving a full quote, whereas Mark is giving an interpretive quote. The wording in Mark must also be considered in conjunction with literary style and meter.

"For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done." (1 Kings 22:53). The 1611 states, "according unto all". The phrase, "according unto all" is used in the Bible as concerning doing or fulfilling commandments or prophecies, that is to say, "according unto all the detail of the things said or written". In general cases, the words, "according to all" are used. The Bible always refers to doings and ways with the word "to", showing that "unto" does not normally describe or connect to things done. Furthermore, since the word "unto" connects one thing to another, and the actions of Ahaziah in this verse were not done toward his fathers, but were actions of the same nature as his fathers.

¶ *You and ye*

Over the years there has been some revision of the use of "ye" and "you", mainly in the 1769 edition. "Ye" is used as the subject, while "you" is the object, in this verse, Joshua 4:5, "take ye up of you", where the subject, "ye", appearing in the middle of the sentence, may have been confusing to an editor. For the sake of explanation, a paraphrase will be show that "ye" is correct, "Ye take of you". The Cambridge uses proper English, and follows the 1611, the Oxford is in error.

David Norton, the editor of the New Cambridge Paragraph Bible, claimed that his biggest problem was of the use of "you" and "ye". Since he saw that the presentation in the purified King James Bible was apparently haphazard, random and unmeaning, he decided the best course would be to follow, as strictly as possible, the 1611 Edition. At the end of all such editing, (for which there can be no end!),

¹ "unto", *Oxford English Dictionary*, unemancipated – wau-wau, page 236.

it is not the 1611 Edition which is the ultimate basis for the critical or best representation of the English Bible that can be produced, but the sensibilities and subjective opinion of the editor. The only consistent view, which yields definite fruit and identifies one pure and standard edition is the view which understands the workings of God in history and the production of the Pure Cambridge Edition. This is the only position that is ultimately satisfying, because any other sort of tampering, editing and alteration is unsettling, disconcerting and nightmarish.

It is safe enough to blame the early King James Bible printers for the majority of the errors in the use of the words “ye” and “you”, in that an error this way is defined by the adherence to the pure edition as it now is. Therefore, it can be argued that because of the common usage of these words, the ease in which they might have been wrongly presented, as the likely scenario regarding what the printers did when following the handwritten master supplied by the translators, which master must have contained the correct use of “ye” or “you” — or, at least in some places. But since such an argument cannot be resolved in itself, due to lack of any direct evidence, the following argument can be made, that regardless of the usage of “ye” and “you” from when the final draught of the King James Bible was completed, that the use of the word “ye” and “you” in the Pure Cambridge Edition is correct and beyond reproach in every place.

Where the use of “ye” and “you” has been altered since 1611, taking the cases in the first part of Genesis, every purification is always consistent with the use in the rest of the Bible: “shall ye not” (see Genesis 9:4) is always used elsewhere, “ye shall pass” (see Genesis 18:5), is always used elsewhere, “are ye come” (see Genesis 18:5) is always used elsewhere, “get you” (see Genesis 19:14) is always used elsewhere, “abide ye” (see Genesis 22:5) is always used elsewhere, “shall ye speak” (Genesis 22:5) is always used elsewhere, and “when ye” (Genesis 22:5) is always used elsewhere.

The word “ye” is always the subject or nominative, and “you” the object. Thus, “ye” are always the doers, while “you” have things done to them. In certain cases, the “ye” is implied, for example, “Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.” (Numbers 32:24). That is, “[Ye are to] build [for] you cities.” Which is not same as the direct use in Jeremiah 29:5, “Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them”. The use of “you” in phrases like, “build you”, “wash you”, “get you” and “turn you” has the meaning of “yourselves” as a reflexive pronoun, for which the *Oxford English Dictionary* cites Isaiah 1:16 in the King James Bible as an example, where “wash ye” was used, but in modern editions (i.e. 1769), “wash you” now appears.

¶ *Some inferiorities of the Oxford Edition*

Some impurities have persisted from 1769 in editions, such as that of Oxford, where they do not agree to the Pure Cambridge Edition. The fact remains that Oxford English has some peculiarities, and that the Oxford Edition is in some ways distinctive to the Cambridge due to these and other impurities.

¶ *The text at Exodus 23:23 containing “and the Hivites”*

At Exodus 23:23, the 1611 editions do not have “and”, though it appears in 1612, 1616, and in the printings from 1629 to 1762, and in Cambridge printings from 1835 to the Pure Cambridge Edition, but again, modern Cambridge editions take it out. Scrivener gives his opinion that it should be out, being a strong indication that the Pure Cambridge Edition often rejects Scrivener, but continues the normal usage of nineteenth century Cambridge Editions. In regards to specific tests applied to the Cambridge reading, a case could be made either way, but this is compelling enough, because it is not

as though a case can be made for the Cambridge reading, though the Oxford reading could superficially appear correct. First, both readings come from antiquity, the Oxford from 1611, and the Cambridge from 1612 and 1616. Since the Barker's printing was not as wholesome as it should have been, progressive corrections are generally for the better, in this case, five years after 1611, and by the same publisher himself. Historical dominance is divided, the Cambridge reading is the lesser up to 1629, but from 1629 to 1762, which are all Cambridge Revisions, the Cambridge reading can be found with complete dominance. Though the 1769 brought back the 1611 rendering, Cambridge editions have largely kept the reading, until the Concord Edition. That this word is not expressly in all the historical witnesses, and does not have complete attestation in the Hebrew, is shown by the Cambridge italicising the word "and". On the surface this could make the Oxford appear to be more conformed to the original language; nevertheless, there are many cases where words are added in italics which are implied in the Originals, or may have only partial testimony. The English of the Cambridge reads better, and is the consistent, since all the other names in the verse have "and the" with them. The phrase following the Oxford appears in three other places in similar lists, and the phrase following the Cambridge appears in seven other places in similar lists, so the Cambridge is following the majority way in which this list is presented. Within the book of Exodus itself the lists appear three other times beside the time in question, and all those times have "and", thus, the Cambridge is internally consistent in Exodus. Furthermore, the internal structure of Exodus indicates that the four lists should be the same, two balancing two. The conference to other passages indicates that "and" should be used, since it is being used in a pattern in all the four verses in Exodus, "For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebusites: and I will cut them off." The missing "and" of the Oxford breaks up the pattern, which is copulating all the list together. This verse is unique in that the Canaanites are never elsewhere listed just before the Hivites. The Cambridge seems more likely in that the Oxford reading is less words, and when it comes to the text of the King James Bible, the text with more words is the most likely, deletion is the most common form of corruption. It is reasonable that this word was omitted in 1611 due to a typographical error. Weighing up the evidence leans toward the Cambridge, and if it is right in all other cases, it is right in this also.

¶ *The separated words of "men children"*

This case is manifestly wrong at Exodus 34:23 in the Oxford since "men children" appear as two separate words elsewhere. The Cambridge is internally consistent, and uses correct English.

¶ *The spelling of "rasor"*

The *Oxford English Dictionary* informs that the Cambridge spelling is obsolete, and is the same word as the Oxford Edition uses. There is no issue to be made about this, except that "brasen" is spelt so in both editions, rather than the modern "brazen". This indicates that the old "s" spellings should not be updated, but kept in conformity, as the Cambridge has. The Cambridge does not use "z" in "-ize" words either, except "baptize", which is an ecclesiastical term. The *Oxford English Dictionary* favours "z" spellings, as do Americans. Within the Bible, the Cambridge use is to be followed, but outside, such as the name for the Bible, the "Authorized Version", the *Oxford English Dictionary* spelling is proper.

¶ *The separated words of "day time"*

The words "day time" are found in Luke 31:37 and 2 Peter 2:13 in both editions. The word "daytime" appears elsewhere in both editions in the Old Testament. The case of Numbers 14:14 is unique: "by

day time”, as opposed to “in the daytime”. Clearly, whether the word is compounded or not in the Cambridge is due to reason, not accident. The word “daytime” means all the time of light, whereas “day time” means a specific part or appointed portions of a day.

¶ *The grammar of “wondrously”*

The 1611 has the Oxford spelling both in Judges 13:19 and in Joel 2:26, while the Oxford itself has the Cambridge spelling in Joel 2:26. This means that the 1611 is internally consistent, and the Cambridge internally consistent, and fully revised, that is purified, while the Oxford is a mix in the middle. The proper spelling is “wondrous”.

¶ *The grammar of “hasted”*

Both “hasted” and “hastened” appear elsewhere in both the Oxford and Cambridge. The 1611 agrees with the Cambridge reading. The word “hasted” conveys immediacy, that he moved swiftly and quickly. The word “hastened” seems to be an adverb connected with the running, and in such a case is not properly employed, since the wording should then have been “hastened to run”, but since the word “hasted” is not directly describing the running, but is a general state (a noun), the Cambridge is grammatically correct.

¶ *The spelling of the forms of “counsellor”*

The 1611 mainly spells this word with the “-er” ending, but on some occasions uses the “o”, the *Oxford English Dictionary* uses the “o” spelling, but the old spelling of Middle English and French is with an “e”. The Oxford always uses the modern spelling of “o” while the Pure Cambridge always uses the old spelling, and agrees with the 1611 in the vast majority of instances. Modern Cambridge editions follow the Oxford. The ramifications of this particular word are very deep, since Isaiah 9:6 has the word “Counsellor”, which is a prophecy and title of Christ. Hence, a title of Christ is in question, and it is very necessary to establish the right name in this case. The weight of evidence (from 1611) supports the Cambridge reading, and also puts the Oxford in the realm of changing the Lord’s name.

¶ *The spelling of “expences”*

“Expences” is the older spelling of “expenses”, though the *Oxford English Dictionary* does not make an entry for “expences”, it lists it in the etymology of the modern spelling “expense”. The old spelling is still found in various sources besides the Bible, and should be retained.

¶ *The spelling of “grayheaded”*

The spelling of the shade in the Cambridge is always “gray”, though the name of the dog in Proverbs 30:31 is “greyhound”. The Oxford agrees with the Cambridge, except in the case of “grayheaded” which is found three times in the Pure Cambridge Edition, the Oxford spells it once “greyheaded” and the other two times (1 Samuel 12:2 and Job 15:10) “grayheaded”. This is an internal inconsistency in the Oxford, and it is likewise inconsistent in the spelling of “grey” only once the wrong way in Proverbs 20:29.

¶ *The apostrophe after a plural in “wits”*

Since the apostrophe was not used in the 1611 Edition, the judgment on this verse must be made based on its context. To say “wit’s” means belonging to one wit, to say “wits” means belonging to more than one wit. Since the word before is “their”, and the verse is speaking of “men”, each of which

have wits, then the use of the apostrophe must reflect that it is more than one wit, namely, the Cambridge spelling of “wits”, thus the Oxford here contains a grammatical error here.

¶ *The compound of “noonday”*

Both words are found in the Pure Cambridge Edition, but the word “noonday” only matches up in the Cambridge when comparing Isaiah 16:3 with Isaiah 58:10 and 59:10. The usage in Isaiah is consistent, and therefore the same type of spelling should be used. The place where “noon day” appears in both of the university editions is Zephaniah 2:4, which appears to be using the word “day” to signify some sort of time, like the day of noon, or the day when they are at their noon, that is, height of glory. This type of interpretation does not fit with Oxford’s errors in Isaiah 58:10 and 59:10.

¶ *The question mark at Jeremiah 32:5*

The Pure Cambridge Edition has, at Jeremiah 32:5, “And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper?” But the Oxford Edition has “prosper.” This seems like a minor difference. But it is major. It is major because the very correctness of the Word of God is at stake.

Now, the reason why the verse should end with a question mark is because in verse three we read that Zedekiah said, “Wherefore dost thou prophesy, and say ...” and then the rest of verse three to the end of verse five is his quote of the prophecy, but he is asking “Wherefore”, that is, Why do you say this?

Since “Wherefore” is the beginning of the question, the end of the question should have a question mark, as is given at the end of verse five.

All the editions which do not have a question mark at the end of verse five are impure presentations. That includes the 1611 Edition. The Word of God is pure, but obviously it took some time before the King James Bible was being printed exactly correct in regards to all the spelling and little printer’s mistakes.

¶ *The spelling of “anclcs”*

The Cambridge spelling is the older spelling.

¶ *The capitalisation of “Son”*

One of the worst defects to be found in the Oxford or the 1611 Edition is that the title of Jesus “Son of David” is often debased to “son of David”, when clearly Jesus as the “Son” should be capitalised, as the Oxford and 1611 do on other occasions, for example, in Matthew 25:31. The 1611 is inconstant in its use of “Son of David”, where in two consecutive verses it gives both the wrong and the right reading, in Luke 18:38 and verse 39. The Pure Cambridge Edition is consistent in its usage of “Son of David”, as the Oxford is consistent in its blasphemous “son of David”. The Oxford is obviously wrong.

¶ *The meaning of “instructors”*

The Oxford is incorrect here, as there are two different words employed in the Bible here with similar spelling. The word “instructor” is found in the Old Testament, and means “one who instructs”, the word “instructor” and “instructors” appear in the New Testament (in the Pure Cambridge Edition). An “instructor” is “one who instructs” and “a teacher” which is a wider ranging meaning than “instructor”. Also the New Testament uses the word to refer to people instructing in

doctrine, while the Old Testament uses the word to refer to instructing in metal work. While the Oxford attempts to make the spelling of the word consistent between the Genesis 4:22 and 1 Corinthians 4:15, this “consistency” is in fact error.

7. The destiny of the English Bible

¶ *The possibility of a global English Bible*

English has become the most widely spoken language throughout the world, more widely spoken, and with more speakers than any other language ever. Since the Gospel is supposed to go forth to every nation, it appears nothing less than the providence of God that one language should be common for all, whereby the Gospel might be preached.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people” (Revelation 14:6). The one Gospel, that of the King James Bible, should go forth, and reach all nations, and men everywhere. That the Gospel should come to every tongue does not mean that the Gospel should be turned to their tongue (though this has occurred historically), rather, that people of various tongues should hear one Gospel, that preached from the King James Bible, and that same one for the whole world. Thus, it is possible that by the space of one more generation, the English Gospel should easily reach persons who might be of other languages.

That it is one Gospel in one language is again able to be seen in Revelation 10:11, “And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” The one prophecy is in one language, signifying the preaching of the Gospel by English-speakers using the King James Bible.

As the angel of Revelation fourteen was seen “having” (currently) the Gospel, so should there be a time of preaching and a multitude of languages would not be going forth, but one, even as Christ said, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14). “This Gospel” is singular. There would need to be one Bible so that believers would be able to agree with it. “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.” (1 Corinthians 1:10).

¶ *The originals laid aside*

At one time, the original languages were God’s chief means of preservation. However, such languages were not universally spoken throughout the world. Hebrew was common to most of God’s people in the Old Testament. Greek was more widely used, but not universal, and was not the way by which all Gentiles (e.g. those in the ends or uttermost part of the Earth) should hear. It is clear that the King James Bible is directly in the lineage of the originals, but faithfully turns them into English, being part of the same providential continuum of God’s supply of the Word to the scattered Church and to the whole world.

The problem with the original languages is that certain have believed that the authority of Scripture is locked into them. However, such studies today are invariably prone to, and almost completely overrun by, modernist ideas. (The same spirit of error would thus wish to continue resisting the doctrine of having an present exact Bible.)

There is no need to ban the original languages as such, since the tendency of the people of God should be to hold fast to the certain things which they have heard. In receiving a present pure Word, there is no need to keep alive any tendency to resort to the original languages for authority.

¶ *Old translations laid aside*

It is historically clear that all old translations have been laid aside, such as the Reformation English Bibles. Only one remains: the King James Bible, which is supersuccessionary to them all.

Likewise, and due largely to the efforts of modernism, all Reformation translations in any language have been laid aside, which has allowed for one true Bible, superior and better, to supersede them all. While God was not responsible for the attack or diminishing of these translations, it has certainly worked out well for the King James Bible, so that it would be the Reformation Bible for all. This is something better than what was ever conceived at the Reformation, for now one good Bible would be for all people in all lands.

It would be counterproductive to overtly burn or ban other foreign Bibles which are similar to the King James Bible, being those that are translated from the *Textus Receptus*. However, wilful effort should be put forth in taking hold of the English Bible above all foreign Bibles, in the sense that it is something better, and certain, and sure, which may be held common by all good Christians.

¶ *New translations laid aside*

There were and are translations made from the King James Bible itself into other languages, or translations made from the *Textus Receptus* which especially favour the King James Bible. This has occurred especially since the 1800s, either in perpetuation of the King James Bible thinking into other languages, or in reaction to modern versions in other languages, where the attempts are yet made in line a broad traditional view (such as utilising the *Textus Receptus*).

It has become unnecessary, and should be deliberately the choice, not to translate or perpetuate any other Bible but the King James Bible. This is not to say that such translations should be banned or burned, but that as English is the global language, it becomes easier, wiser and most efficient to have one Bible in one language for all Christians.

It is a fact that no translation from the King James Bible, nor any other good translation in another language can ever come to the same kind of exact perfection as is in the King James Bible. The perfection there is of the very jots and tittles, whereas textual deviations, translation obscurities and other such problems are going to be found in every other translation.

The great problem is that modernism has so infected Bible making, that true Christianity is now at a point of no return, in that it is impossible to have any version in any language equal or superior to the King James Bible. Since the King James Bible is perfect anyway, and the recognition of the pure Cambridge Edition becoming known, any other attempt becomes essentially a rejection of the King James Bible being the final form of the Word. It must be acknowledged that the same degree of perfection cannot be found or made to the very jot and tittle in any other work, whether in the originals, foreign translations or in an English revision.

This is because the “preservation witness” of the originals and of the whole textual area behind the King James Bible has essentially passed away, so that while there is a strong historical witness as to its correctness, there is nothing really to be gained and more from that field, except that the King James Bible should continue to be vindicated, and the spirit of error exposed in any deviations from it, most especially in modern versions.

¶ *The King James Bible cannot be revised*

The English Bible must stand as it is for the world, lest anyone be able to accuse the Christians of tampering with the Bible after English has been recognised as the global language. It befits the work of God if He, by His foreknowledge, brought about the perfect English Bible, so that when English would be global, that Bible would be ready to stand.

The King James Bible is shown to be superior for numerous reasons, and that any attempt to alter it in any way now would be extremely foolish, futile, vain and erroneous. This is because the scholarship that produced the King James Bible can never be attained to again. That it was made at the height of the youth of the English language. That the King James Bible was considered the best, made common and universally used historically, as should yet manifest according to the providential outworking of it going forth as the final Bible for all the Church. This to the confutation of error, modernism and any other false approach of Scripture.

Any new, attempted revision or any kind of work other than staying with the King James Bible is in demise. The King James Bible is the final text and translation, and has come into its final presentation state with the Pure Cambridge Edition, and therefore be “revised”. Since English is the global language, the one English Bible is the only way to progress global evangelism.

Since the King James Bible is the standard, demonstrably always better, to reject it as final authority is to fail, and to revise it is an utter failure. It is not the Scripture which teaches that it cannot be perfect. The lack of perfection, rejection of the standardness of it, the hatred toward the King James Bible is the product of the modernist view. Such persons and works believe that perfection is not possible. Yet, their own doctrines and learning are far inferior to that of the King James Bible translators or various present King James Bible people.

Any attempt at all to in any way have any other Bible is to have variations in text, in meaning, and the possibility and probability of error, imperfection, mistakes, and so on. If any such work is executed, it is subject to modern ideas and, influences, resulting in confusion and a mixture of error.

Therefore it is the providence of God that any attempt at revising any other version, or any attempt to keep any other translation, or to yet make new Bibles, or to revise or change in any way the King James Bible is not blessed. Such endeavours do not gain general support, but lack resources, and altogether have the signs of smallness of them, is all indications from God, that people should rather turn to the King James Bible.

¶ *Fixity of English*

Whereas the English language has exhibited a certain flexibility, there is a core language which is fixed, despite particular variations. Variations may indeed occur on the personal level, but there is one language to be held common by all. This is especially because the form of the language requires a common assent, and the more common the assent, that is, the more widely English is used, the more difficult it becomes for there to be a transformation of the language: since the language cannot suddenly change by natural means, it likewise cannot ultimately change by slow and gradual means, despite differences that have come about through time, or in different regions of the world.

It may be observed that boundaries to slight linguistic forms may occur, especially due to traditional or historical boundaries, but that broadly, as English becomes more international, there is the rather opposite trend to “variationism” which is that there must be a tendency for things to be fixed, more or

less, and this guarantees that one and the same English would never transform into another language. Thus, even as English expands, through technical or colloquial words increasing, the same core “Common English” remains.

Since English is presently in a conversant state with the King James Bible, there is therefore no requirement to adjust the King James Bible, though it can be that the Bible meanings be reinfused in English, as to bring a more ideal meaning or use to certain words. Thus, whether words like “gay”, “wicked” or “man” may have at one time “popular meanings”, which are not the same as the Biblical definitions, it is not that these words should be reduced to their original meanings, or to having only one meaning, but that those who are of the Biblical thinking know the Biblical meaning of those words.

On the other hand, since Biblical English is fixed in the form of the Pure Cambridge Edition, there should be no alteration to it, despite if its grammar or meanings seem to contradict “temporary English”. It is “temporary English” which must align to and allow for the Bible meanings, of which it actually does, despite the misuse of some who misguidedly claim that the King James Bible English is “wrong”.

Thus, into the future it can be projected that Bible English and ordinary English should continue on, and that the King James Bible remaining unchanged should be usable to anyone who knows English.

“On all hands it is agreed that throughout the more modern history of the Anglo-Saxon race no book has had so great an influence on the standard of English literature wherever the language prevails, and on the vocabulary and style of English writers generally, as the Authorized Version of the English Bible. It has gone with the emigrant to the ends of the earth, to fix the standard and preserve the purity of the language and the integrity of its literature in the Greater Britain beyond the seas. ... Nowhere is there more enthusiasm for the English classics, or a greater determination to claim a share in the inheritance of letters, than among those who are furthest from the homeland, and nowhere is there a deeper interest in the English Bible than there.”¹

¶ *English as the global language for the end times*

Where before, “Latin was the language of God, the language of deep tradition, common language of the western civilised world, a sacred language.”² Now, “English at last had God on its side. The language was authorised by the Almighty Himself.”³

“But we may claim that English is very high among the great languages of the world ... Mr Goldsworthy ... says, ‘if I did not know English ... I believe I should esteem it a soft speech, very pleasant to the ear, varied but emphatic, singularly free from guttural or metallic sounds, restful, dignified, and friendly. I believe I should choose it, well spoken, before any language in the world, as the medium of expression of which we would tire last ... It is worth of any destiny, however wide.’ Its destiny is wide indeed. The world-importance of English is growing.”⁴

English is the most important language because it is now spoken all over the world — from Israel to Australasian islands of the South Pacific. English has become increasingly the language of mass communication, and all major areas of global society speak and use English as the main common

¹ Muir, page 189.

² Bragg, page 56.

³ Bragg, page 115.

⁴ Inge, pages 30, 31.

language. English is set to be the standard language in all aspects of society, in areas of education, legality, finance, trade, science, military and entertainment. It is also commonly spoken as a second language. Alister McGrath, an English Bible expert, wrote that English is “the world’s favourite language”.¹

Since God has promised that the Gospel would not fail in the last days, it is highly important that the true Bible be in the predominant language of the last days, namely, English. Moreover, the word-perfect English Bible must exist, as Jesus said, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14). This indicates that there are other false “Gospel” messages too. A correct and proper English Bible must be identified and established in opposition to the other Gospels: “For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.” (2 Corinthians 11:4), “And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. 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 12:9, 10).

Since English is such a widely spoken language, then it would follow that the Word of God being preached to the world should primarily be done in English. This would require a global standard Bible in English. The Bible says, “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). This prophecy is not primarily referring to Israel reviving Hebrew (which has resulted in Modern Hebrew, quite different to Biblical Hebrew), but rather, that English should become known to both Israel and the world, for the purpose of their understanding the Bible. Interestingly, the Jews do use English as a common language. Again, for there to be a unity in the body of Christ, it requires that members of that body speak in unity, with one Word. This would be the fulfilment of Pentecost’s tongues and the complete reversal of the disunity of languages that occurred at Babel. This means that English ought to be established, and that missionary endeavours should now teach cultures English, so that they can understand the pure English Bible, rather than providing them with modern translations into their dialects based on corrupt Hebrew and Greek texts.

The time has passed for Bible translation into (or from) other languages. English is being made the language of Europe and the world, so that they may be able to comprehend the Biblical message given in Biblical English. Already in 1919 the Europeans said, “English must be taught in all the schools in the world”.² Therefore, the nations should be taught English, or better, English conformed to the Bible, to the end that they may understand God’s Word. Presenting the King James Bible to the world in this regard would effectively cut off any influence in modern versions, whether in English or their own native languages, regardless of whether it is French or Polynesian, etc.

“Eminent educationalists in our own day have pleaded for its retention as a necessary part of primary education. Sir Arthur Quiller-Couch, after quoting the emphatic words of Cardinal Newman on the value of the ‘Protestant Bible’ as literature, adds: ‘If that be true, or less than gravely overstated; if the English Bible hold this unique place in our literature; if it be at once a monument, an example, and (best of all) a well of English undefiled, no stagnant water, but quick, running, curative, refreshing, vivifying; may we not agree to require the weightiest reason why our instructors should continue to hedge in the temple and pipe the fountain off in professional conduits, forbidding it to irrigate freely

¹ McGrath, page 23.

² Inge, page 31.

our ground of study?”¹ The means are available through the communication media for mass and personalised education of the English language and the Bible into the whole world.

Furthermore, the pure language prophecy gives a definite timeframe: “Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. 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 3:8, 9). The gathering of all nations is the current trend, which will culminate in the Antichrist global government and consequential battle of Armageddon, marking the end of this age, and the beginning of the Millennial reign of Christ. Notwithstanding, the Antichrist shall come after the removal from Earth of the Church, which must be mightily endowed in preaching the pure Word to that time: “That they all might be damned who believed not the truth, but had pleasure in unrighteousness.” (2 Thessalonians 2:12). The truth of the pure Word must be present before the end; see also 2 Thessalonians 2:1–11.

¶ *Triumphalism*

Triumphalism concerning “us” can quickly turn to pride. In fact, this divisive attitude has long persisted, and the poor or simple have been characterised by their use of language (as was skilfully done by the novelist, Charles Dickens). It as if things have “poured English on to the willing and the unwilling alike”.² It is more important for the natives, foreigners, poor and simple to be gaining access to eternal life than for their imperfection in the language. The Spirit guides into truth, and helps them also, as long as the good standard of the English Bible itself may be drawn upon by them as the standard and guide. By this, who may know what ridiculed or so-called “archaic” word of the King James Bible may be made common, or to what extent esteemed by the same lowly folk.

This privilege and responsibility of the greatness of English has not been granted for the expanding of “swearing and blasphemies, obscenities, vile insults and racism”,³ but a proper adherence to the English Bible and the deliberate promotion of English for the true Gospel, despite whether these ideas are derided by some.

Certainly, the experience of “small” islands within a short period of time putting their national identity and influence abroad may yield a sense of power. This is not merely because a language is made international by political or military power. It is not merely because English is familiar to other languages, or that it simple and common though diverse. While natural reasons may be given for the “great strength and vigour”⁴ of English, it must come down to God’s providence.

¶ *The continuance of the King James Bible*

In the Reformation, it was certainly acceptable and proper to turn the Scripture into many different languages, even since that time, but because the traditional underlying received text has now been rejected, and because the King James Bible has been slighted, learning in this regard is no longer at a place of authority, and now the original languages, and the entire study of them is in a great demise. No longer does the authority of Scripture rest in the preserved tradition of the original manuscripts

¹ Inge, pages 35, 36.

² Bragg, page 312.

³ Bragg, page 287.

⁴ Bragg, pages 291, 292.

and various translations, but now, one singular good form, a perfect English Bible, carries forth the perfect Word of God to the world.

When comparing the King James Bible to any other good old translation, the King James Bible was always thought to be the best. Even more importantly, the King James Bible is the final form of the received text, and no perfect and flawless form of the Scripture actually exists in one certain text in either the Greek or the Hebrew. Therefore, in all ways the King James Bible is superior.

What cannot be accomplished is any improvement upon the King James Bible. That would be to admit that it is not yet fully purified. But more so, every attempt to do so is manifestly corrupt. Sadly, those who keep on engaging in translating the Bible into foreign languages, even if they are using the kind of text which underlay the King James Bible, or even if they translate from the King James Bible itself, are never attaining anywhere near what the King James Bible actually is in perfection.

Thus, while it was once good to bring the Scripture to foreign languages, and once good to compare the King James Bible to the various sources, learning has now so diminished, and such matters have become so uncertain, and the whole issue so clouded, that it is better to stand for what is known certainly, than to waste resources upon other endeavours.

Divine Providence itself is indicating, with the turn of events which show that any other good Bibles are now diminishing, that the King James Bible is the only Bible to remain. The original languages and other translations are therefore losing their value as authorities, though they contain and present the Scripture: the need now is for the authoritative form of the Scripture, being one, and in the language of the whole earth, English.

Those who persist in either attempting to alter the King James Bible, or in making or supporting translations for other languages are in something which God is not blessing as much as He is blessing the proper support of the King James Bible. Natural circumstances themselves are indicating that hearing ears, financial support and the hunger are just not there for these other forms of the Scripture. This is because the natives and foreigners are really being prepared in their learning of English, so that they may receive the King James Bible itself, and understand the Gospel without any impediment.

Biblical Greek and Biblical Hebrew are now in their demise, and with the great Babylon of modernist thought and many false "Bibles", only support for one true Bible can be the effective and strong bastion of truth. It is clear that the English Bible is supposed to be the universally promoted form of the Scripture. Therefore, it is highly necessary to act and think in line with this, and to ensure that it is presented properly.

It seems to be coming to pass that the King James Bible is associated to true Christianity, and that it would eventuate that true conversions would be with the King James Bible believers, whereas falsehood and deception and apostasy from other lines of thinking. This is not to deny that people can be false and use the King James Bible, but that eventually, people who are true cannot (by conscience and by revelation) continue without the King James Bible.

Moreover, since the English language is abounding throughout the world, it becomes necessary to base Bible studies on the English, and the Gospel upon the English, and that the foreigners and natives being taught English, and even English-speakers coming into better English, all in line with the preaching and teaching of the King James Bible according to proper and true Christianity.

The increasing universality of English would mean that the English language must be fixed into some sort of world common standard remaining conducive with the English Bible. The English Bible being fixed as a doctrinal foundation would mean that the Pure Edition of the King James Bible be the standard form, and that those of the truth would be included to be united in the truth, and come together in a Christian unity of correct doctrines.

Although there was a time when there was no English Bible, or when improvements in the King James Bible were made, and when honest believers thought that there could be improvements, in the text, or even just in the language, or perhaps just in the presentation, this has all come to its end, and it is now manifest and should be certain that there is a final presentation form of the King James Bible.

While the Word of God has come forth in many forms, and various copies, and various versions and translations, we yet have the best, full and final form of the Scripture. The King James Bible is more accurate than any extant copy or any version today, and no improvement can be made on the King James Bible, and no other new translation in any language should ever come close to it. As the world speaks English more and more, and as true Christianity is more and more linked with the retention of the King James Bible, it would seem that in time true believers all over the world in every nation would have one Bible. Just as the Geneva Bible was left behind, not because it was bad, but because there was “one more exact Translation of the holy Scriptures into the English Tongue”, so would all other good foreign translations (and original language compilations) are now really being superseded, even as they are now highly diminished, for learning, for use, for dissemination.

Considering that no one can really be certain as to the full authority or meaning in every last place in the original languages, and that various Bibles are in demise, most especially because of the increasingly wayward and false “original language studies”, it is better to lay hold upon the rising pure King James Bible, which is certain, knowable, steadfast and must be kept unmovable.

While there have been those who have indicated that changes could yet occur in the English language, and thought that the King James Bible may have to be changed, they have also pointed out that this is an issue to be deferred rather than acted upon, and that the revelation of God would so show which way to go. The deference to Divine Providence rather than presumption has been the best course, and those who have gone forth in the truth to the revelation of the King James Bible being best were certainly foundational to those who receive the King James Bible as final. In fact, there is a clear line of tradition according to this providential continuum. What was once not clear has become clear.

The trend of diminishing any place for the “original languages” or “other foreign translations, old and new” must come to be in the same place as the Geneva Bible: laid aside, superseded, held in reverence for their former place. But one is held high above all, one is the final making all other things secondary. The factors which are causing the outworking of these things, both of diminishing former things, and raising up the last, is of God. There is one purpose in history: the raising up of only one central Bible, used as standard by all true Christians in the whole world, the King James Bible, and more particularly, one specific edition of it, the Pure Cambridge Edition. As this has been occurring besides the conscious effort of believers, it would be well and in line with Divine Providence to consciously also pursue these aims.

At one time it was thought good to translate the King James Bible itself into another language, However, even this has largely failed now, and that all things are advancing forward, the King James Bible itself is the correct and most fitting to be the world wide Bible for the true Church Remnant.

The best way forward now is to teach foreigners and natives English, and give them the King James Bible. To have another tongue besides Hebrew for the Word of God to come to the Jews must mean English. To have a pure language to know things properly in the time from now on must be the language of the King James Bible. This is because one final language is being indicated in Isaiah 28:11 and Zephaniah 3:9.

“All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.” (Isaiah 18:3).

The misguided revisers of the American Revision were wise enough to recognise this in 1851, “Such was the origin of this venerable and truly national work; which immediately became the standard English Bible, and superseded all the other versions. Confined at first to the limited territory of the British Islands, and intended only for a population of a few millions, it had the effect at once to develop [sic] and fix the structure and character of the English language; and with that language it has since been borne abroad even to the ends of the earth. And now, during the lapse of almost two and a half centuries, it has gladdened the hearts, and still gladdens the hearts, of millions upon millions, not only in Great Britain, but throughout North America and India, in portions of Africa, and in Australia. At the present day, the English is probably the vernacular tongue of more millions than any other one language under heaven; and the English Bible has brought and still brings home the knowledge of God’s revealed truth to myriads more of minds, than ever received it through the original tongues. The translators little foresaw the vast results and immeasurable influence of what they had thus done, both for time and for eternity. Venerated men! their very names are now hardly known to more than a few persons; yet, in the providence of God, the fruits of their labours have spread to far distant climes; have laid broad and deep the foundations of mighty empires; have afforded to multitudes strength to endure adversity, and grace to resist the temptations of prosperity; and only the revelations of the judgment day can disclose, how many millions and millions, through the instrumentality of their labours, have been made wise unto salvation.”

Part Five

WHERE IS THE

Nation

THAT IS TO SHOW FORTH TO THE JEWS,
AND THE WORLD?



I. Not yet complete

¶ *Not yet complete*

Not yet complete

Part Six

WHY IS

Communication

AND TRANSPORTATION INCREASING?



I. The prophetic promises

¶ *Science*

Paul wrote, “FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you: And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.” (2 Thessalonians 3:1, 2).

The apostle showed that having faith was reasonable, whereas rejecting faith was unreasonable. True science is reasonable, and true science may be used according to the Scripture.

“O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. Grace *be* with thee. Amen.” (1 Timothy 6:20, 21).

If false science was in opposition, true science would be in favour of the Scripture. And when used properly, science would yield up all kinds of things in favour of the perpetuation of the Scripture. Thus, Paul’s endeavour of “disputing daily in the school of one Tyrannus.” (Acts 19:9b) was of immense value and furtherance of the Gospel.

¶ *Progress*

There is a great prophecy of Scripture saying, “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).

This shows that in the end time, knowledge shall be increased, that transportation and communication would also allow people to “run to and fro”, and that the meaning of the prophecy would come to be most fully understood at that time.

¶ *Multiplication*

In the progress of information dispersal, and its accessibility, it would be expected that all workings, ideas and processes of history would compound.

Thus, from a single inspiration, from a single copy of Scripture, eventually by copies it should abound, be made common, and come to a point of being an ensign for the nations.

The Scripture states, “The Lord gave the word: great *was* the company of those that published *it*.” (Psalm 68:11). A great company of publishers would therefore exist in the proclamation of the Word of God. This would include both the written form of God’s message, and the preaching of it.

In fact, it was in the New Testament where it revealed, “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). The Scripture would eventually come to all nations, and with great impact.

Jesus commanded the Church to follow a particular commandment, known as the Great Commission, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.” (Matthew 28:19, 20).

There was a going forth and a giving of knowledge by the early believers, as Paul wrote, “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” (2 Timothy 2:2). There has been an ongoing continuum, where the Scriptures, the message of the Gospel, has been passed on through time and space.

Thus, when Christ commanded the teaching of nations, he expected the written Word and the preached message to be able to reach nations. He expected the ability for the Church to be able to reach nations, and to have nations observing His commandments. This means that the increases in technology have been for the service of the Church in this regard, so that “For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.” (Habakkuk 2:14).

¶ *Prophecy of Revelation*

Jesus appeared to the Apostle John, as is recorded in the Book of Revelation. “THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.” (Revelation 1:1–3).

John was then given seven messages to send to the seven churches of Asia Minor. Jesus said, “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter”. (Revelation 1:19). Not only did He expect the messages to be sent and arrive intact at the seven churches, but He expected the entire Revelation to be kept and that it would go into the future.

Clearly, it was in the mind of God that the message of Revelation would exist in the English language beyond the year 2000. In fact, a proper interpretation of the prophecies of Revelation finds reference to the Scripture in English. This is both in a general sense, where the Gospel is said to go to people of various languages, and also by the understanding of specific applications of prophecy, such as Revelation 10 (see Part Three: Remnant).

¶ *The conflict between truth and error*

The disputation with worldly philosophy and false science which took place in the New Testament period continues, and must come to its conclusion. “And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.” (2 Thessalonians 3:2).

“Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.” (2 Timothy 3:8, 9).

The conflict is not between reason and religion, but between truth and error. Truth must prevail, for that error would become so absurd in its opposition to manifest truth.

2. Pen and ink

¶ *Ancient communications*

Mankind overspread the face of the earth after the flood. Man travelled by foot, by animal, by rowing, by currents and by wind. Men painted, wrote, etched and carved. Printing was in its most simple state, whether by signet or some other solid block, words would have to be written, passed by hand, and thus read by the intended audience.

The speed of communication was based upon the limitation of natural movement of the messengers, “One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one end*” (Jeremiah 51:31).

Men in earlier ages were not unintelligent or imbeciles, and at times various ingenious means have been used to convey messages. Whether by scribes recording events, the amassing of libraries, the building of monuments, the placing of special markers, there is no doubt that fame could spread abroad, and that knowledge was increasing.

The ships of Tarshish (or Tharshish), for example, made great voyages by sea. “For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.” (1 Kings 10:22).

Daniel in Babylon learned science. “Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king’s palace, and whom they might teach the learning and the tongue of the Chaldeans.” (Daniel 1:4).

The latter empires prevailed with better use of metals than the former. A civilisation with iron chariots would surely be superior to those without chariots, or chariots of wood. Daniel described the Roman Empire as having teeth of iron, and showed how it “devoured, brake in pieces, and stamped the residue with his feet” (Daniel 7:19b).

¶ *Ancient writings*

Moses wrote by hand his books, and the Word was copied by hands. “How do ye say, *We are* wise, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain.” (Jeremiah 8:8).

Scripture copies have been made through time, all the way to the time when the printing press was invented. But it is not only Scripture which has come by hand, but various other ancient writings, not only the high writings of Greeks and Romans, but common writings, shopping lists and the like.

The records of Julius Caesar’s conquest of Britain have been passed down through time, as have records of the existence of the library of Alexandria. But the library of Alexandria was burnt.

Callimachus, the cataloguer of the library of Alexandria said, “A big book is a big nuisance”. The “books” in those days were on rolls or scrolls. And “so he began the task of cutting up huge, bulky rolls into ‘parts’ or ‘books’, which were more convenient to handle. Ancient poems and histories like those of Homer and Herodotus were thus divided into ‘books’, and the same was don with some of the books of the Bible. For centuries Alexandria was the centre of the literary world. Scribes and

scholars were constantly at work dealing with the enormous amount of hand-copying entailed by the publishing of new books, or correcting the better editions of old ones. The rolls produced in Alexandria became the standard editions of the ancient world. Libraries and their scribes all over Europe looked to Alexandria for the best editions of great works.”¹

It was here where, under the command of the Egyptian Hellenistic Emperor, Ptolemy Philadelphus, a translation was made of the Old Testament from Hebrew to Greek in 275 BC, known as the translation of the seventy, the *Septuagint*.

¶ *Classical scribes*

Writing was a good occupation in the classical world. Copying manuscripts, writing letters or dictating records was seen as a worthy pursuit.

In the New Testament, there was a religious order of scribes which were associated with priests and Pharisees. These religious scribes were more than mere pen men, but had to use their intelligence in their work. They had the power to teach and expound the Scripture, “For he taught them as *one* having authority, and not as the scribes.” (Matthew 7:29).

Scribes could be used in dictation, so that one spoke, and another wrote, as in Romans 16:22, “I Tertius, who wrote *this* epistle, salute you in the Lord.”

¶ *The scriptorium*

“Eusebuis had established a scriptorium in that city (Cæsarea) a place wholly given over to the writing of rolls of the Scriptures, which at this time were much in demand. His scribes had become noted for their skill and accuracy in transcribing. Constantine ordered fifty copies of the Scriptures. These were to be written on special prepared skins by scribes selected for their skill in craftsmanship, and who could be trusted to copy faithfully and truthfully to the smallest detail.”²

The darkness of the Dark Ages was not sufficient enough to quench the light of the glorious Gospel of Jesus Christ. The *Vetus Italica* reigned, being copied by many in so many places throughout Europe.

“After being safely ... in St Augustine’s Abbey, Canterbury, Archbishop Parker, at the dissolution of religious houses, took charge of these precious MSS. ... As the Anglo-Saxon Version was made from the *Vetus Italica*, it may be useful in ascertaining the readings of thus oldest Latin Version.”³

¶ *The Wycliffite Bible*

Jerome found the translations into Latin unsatisfactory, so he laboured with a new translation. “This moved St Hierome, a most learned Father, and the best linguist without controversy of his age, or of any other that went before him, to undertake the translating of the Old Testament out of the very fountains themselves; which he performed with that evidence of great learning, judgment, industry, and faithfulness, that he hath for ever bound the Church unto him in a debt of special remembrance and thankfulness.” (TTR, Section 6).

¹ Diamond, pages 23, 24.

² Diamond, page 61.

³ Bosworth, page xi.

This would eventually become the common standard — the *Vulgate*. While “the Holy Scriptures and other writings could only be published, or made generally known, by Lectures and by the slow process of manuscripts [being copied by hand].”¹ “Wycliffe and his friends went on, with great zeal and energy, in their work of translating and disseminating the Scriptures.”²

Foxe records that the English were greedy for the Scripture in their own tongue. Great labours were undertaken, so that when the handwritten copies were collated in the nineteenth century, upwards of 170 manuscript copies could be found.

¶ *The sealed book*

The Romanists had sealed the Scripture, saying that the Bible could not be translated into English, for the common man would not be able to comprehend it, or else, men were liable to error.

Those who make themselves ignorant of God’s Word deliberately find that the Lord obliges them, “For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.” (Isaiah 29:10).

Therefore, when the Scripture is presented, or some issue, problem or doctrine, “And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.” (Isaiah 29:11, 12).

Certainly the Romanists at the time of the Reformation would say that the Scripture was sealed to them. A priest or scholar might have said that he could not comprehend the mysteries of the Scripture (though he was sure that the Reformers were wrong, impudent and heretics). If a common man had been asked, he would say that he was not learned, and therefore unable to know the Scripture.

Therefore came men of learning, chief of whom was Tyndale. Translation, interpretation and exposition abounded. King James’ translators knew this, writing, “Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water; even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered. Indeed without translation into the vulgar tongue, the unlearned are but like children at Jacob’s well (which was deep) without a bucket or something to draw with: or as that person mentioned by Esay [Isaiah], to whom when a sealed book was delivered with this motion, Read this, I pray thee, he was fain to make this answer, I cannot, for it is sealed.” (TTR, Section 5).

¹ Bosworth, page xvii.

² Bosworth, page xxi.

3. Fourteen fifty-three and aftermath

¶ *The book unsealed*

In the Book of Revelation, the Apostle John saw a vision of Heaven. In that vision, he saw a sealed book in God's hand. That sealed book is said to be the title deed of the planet Earth, that is, redeemed man's inheritance. The scheme of the book being unsealed is itself prophetic or symbolic, in that it is God who has control over human history, and it is Christ the Lamb, who unseals the book, that is to say, causes the playing out of history to the successive rise of His agenda, and the progressive overthrow of His enemies, despite the evils which are manifest on the Earth in those times.

The Apostle John viewed the vision in the midst of the Roman Empire, thus, it was from this point that the manifestation of Christ's work (His crucifixion and the progress of the Gospel to Rome in Acts being already fulfilled) would unfold.

Those in the know rejoice, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth." (Revelation 5:9, 10).

B. W. Johnson of the Church of Christ wrote, in 1881, concerning the seven seals and their meaning:

"The First Seal.—The White Horse. The Era of Triumph. The Glorious Period of Roman History; [Revelation] 6:3-4, AD 96 to AD 180.

"The Second Seal.—The Red Horse. The Era of Blood and of Civil Discord; [Revelation] 6:3-4. Beginning AD [185-284].

"The Third Seal.—The Black Horse. The Seal of Calamity, and of National Distress; [Revelation] 6:5-6. Beginning about AD 200[-250].

"The Fourth Seal.—The Pale Horse. The Era of Famine, Pestilence and Death; 6:7-8. About AD 2[5]0 to AD [300].

"The Fifth Seal.—The Era of Persecution. The last effort of Paganism to blot out the Christian name; [Revelation] 6:9-10. AD 303[-313].

"The Sixth Seal.—The Seal of Revolution. The Era of the Overthrow of Pagan Civilisation; [Revelation] 6:12-17. Beginning about AD [313] and extending to AD 3[95].

"The Four Winds.—A vision of destructive forces that shall destroy the Roman Empire, but held back until it shall be Christianised.—The Four Winds represent Four Northern Invasions, also indicated by Four Trumpets; [Revelation] 9:1-17. Fulfilled from AD [400].

"THE FALL OF THE WESTERN [ROMAN] EMPIRE.

"The First Trumpet under the Seventh Seal.—The Gothic Invasion fulfilled by the Invasion of Alaric; [Revelation] 8:7. AD [400-410].

"The Second Trumpet.—The Vandal Invasion. The Conquest of the Seas; [Revelation] 8:8-9. AD [425-470].

"The Third Trumpet.—The Invasion of Attila, the Hun. The Scourge of the Rivers; [Revelation] 8:10-11. AD 4[51].

"The Fourth Trumpet.—The final overthrow of Rome by Odoacer. The end of Ancient History; [Revelation] 8:12. AD 476. These Four Trumpet Invasions are the Four Winds which were withheld.

“THE FALL OF THE EASTERN [ROMAN] EMPIRE.

“The Fifth Trumpet Sounded.—The Mahometan Uprising. The Saracen Empire; [Revelation] 9:1–12. AD 6[12] to AD 7[6]2.

“The Sixth Trumpet.—The Euphratean Angels Loosed. The Rise of Turkish Power; [Revelation] 9:13–21. AD 10[62] to A. D. 1453.”

¶ *The sixth trumpet of Revelation*

In Revelation 9:13–21, there is a prophecy of a great woe which came upon the world. According to the historicist interpretation, the fall of the Eastern Roman Empire (Byzantine) came to pass when the Turks, whose great cavalry army, under four leaders (sultans), would cross the Euphrates (near Baghdad), and after a period of time of 391 years, would cause the fall of Constantinople by gunpowder. The prophecy states that the time period was a year, a month, a day and an hour, which equals about 391 days, being prophetically equivalent to 391 years. It is a historical fact that the Turks were able to cross the Euphrates unhindered from 1062 (because they were able to take control of Fars in their rear) and eventually advance to take Constantinople in 1453.

The year 1453 was a significant year. It was that year that Moscow became the successor to Constantinople, calling itself the Third Rome. It was the year that the moveable type press was used commercially by Gutenberg in Europe. It was the year that England lost her last French possessions (at Castillon), so solidifying the English language for England. And, most especially, it was the year that many manuscripts of the pure textual stream and other ideas made their way into Europe from the Eastern Orthodox Church, which provided the grounds of the Protestant Reformation and ultimately contributed to the King James Bible. It is significant that some important components of Christian doctrine, truth and other learning had been preserved in the East, and the Eastern Orthodox Church had the strongest claim to a direct link to the days of the apostles. Thus, the transfer of information which took place from the East to the West could especially be gathered in England afterward.

“For as the first decay and ruin of the church began by rude ignorance and lack of knowledge in teachers, so, to restore the church again by doctrine and learning, it pleased God to open to man the art of printing shortly after the burning of John Huss and Jerome [of Prague]. Printing opened to the church the instruments and tools of learning and knowledge, which were good books and authors, who before lay hid and unknown. The science of printing being found, [there] immediately followed the grace of God, which stirred up good understanding to conceive the light of knowledge and of judgment; by which light [the] darkness began to be seen, and ignorance to be detected, truth to be discerned from error, and religion from superstition.

“After these men, stirred up by God, there followed others, increasing daily more and more in science, in languages, and perfection of knowledge, who, being so armed and furnished with the help of good letters that they encountered the adversary, sustaining the cause and defence of learning against barbarity, of truth against error, of true religion against superstition. Here began the first assault against the ignorant and barbarous faction of the Pope’s church. After these men, by their learned writings and laborious travel, had opened a window of light to the world, and had made, as it were, a way more ready for others to come after them immediately, according to God’s gracious appointment, followed Martin Luther, with others after him, whose ministry it please the Lord to work a more full reformation of His church.”¹

¹ Foxe’s Book of Martyrs, page 54.

¶ *Book printing*

Historians recognise that in the time of the Reformation, “never before had the written word reached so many men. Printing made it possible.”¹ “Gutenberg had developed the first genuine mass-production industry—but it was far more than that. Printing grew from fledgling to giant with amazing speed, and with revolutionary results. Presses multiplied in every major city, and more books were printed in a few decades than had been copied by hand in several decades past. As production soared, plummeting prices put the books within the reach of millions.”²

The angel with the sixth trumpet heralded the coming of the Turks. The consequential fall of Constantinople was a trigger which allowed the transference of the knowledge of the pure Word to take place. In Revelation chapter ten, which is a part of the sixth trumpet, a prophecy is given of the appearance of a mighty angel, “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 Word of God was available long before 1453, but the providential working of God was to begin to reveal the little book openly, that is, the gathering of one exact text of the Word. The descending of the angel was progressive, and this shows that God worked through time in revealing the truth.

The angel is in the spirit, but the operations of history in this regard may be summed up in the symbols and description of this angel. “And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. 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 pure Word of God was revealed in Biblical English, but the finality of the matter was not yet. Seven thunders had to pass, which represent seven purifications in the manifesting of the Word.

“The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” (Psalm 12:6, 7). The King James Bible of 1611 was pure in its underlying text and translation, and it was a purification of the six main Protestant Bibles which came before it, Tyndale, Matthew, Coverdale, Great, Geneva and Bishops’.

All of these were printed in the method based on that invented by Gutenberg, and Gutenberg’s method would be employed for many years to come.

¶ *Critical editing*

With printing came the option and opportunity to critically edit texts, rather than to merely follow one manuscript. Printers thus became critics, or employed such persons, as Erasmus, to labour with the extant sources, compiling a corrected text in line with the (projected) original.

This methodology was employed from the very outset of printing classical works, including the *Vulgate* and *Textus Receptus* editions.

William Caxton settled in Bruges in 1453, and thereafter observed the printing industry. He then set up his own press, and in 1475, printed the first English book, an account of the history of Troy. He then set up his operation in London, and printed there until his death in 1491.

¹ *The Reformation*, page 123.

² *The Reformation*, page 133.

Caxton not only edited and translated, but he also grappled with the issue of standardised spellings and regularisation. “‘Certainly,’ he writes, ‘it is harde to playse every man by cause of dyueriste & change of langage. For in these dayes euery man that is in ony reputacyon in his countre [country], wyll vtter his commynycacyon and maters in suche maners and termes that fewe men shall vnderstonde theym.’ In the same passage he then gives what became a famous example of people from one part of the country, as Caxton said, ‘failing to make themselves understood in another.’ Caxton tells us that he is translating the Latin poet Virgil from a French version but he does not know which English word to use for ‘eggs’. He tells a story of some merchants who are away from home and who visit a house to buy food. One asks the woman for ‘eggys’ — the old Norse form, common in the north and east. She tells him that she doesn’t speak French, at which he takes offence. Another asks for the same thing with a different form, ‘eyren’, which is Old English, still probably current in much of the south of England, and she understands. Caxton chooses ‘eggs’. It must have been the case many, many times that ... the masters of the printing press became the arbiters of what would become standard and correct English spelling.”¹

¶ *Reformation printing*

From Bible times until Johannes Gutenberg (died 1468), copying Scriptures had been a laborious task. But with the invention of the movable type printing press, suddenly multiple copies of books could be printed. Up to this time, animal skins had been the main medium, but with this new printing press, paper was the better medium, and so paper became widely used. However, paper had a disadvantage — while animal skins could withstand much use, paper could not.

Gutenberg invented a printing system around 1453, which required small pieces of metallic type to be set in rows, inked, and then screwed down onto a sheet of paper. Once the metal letters were in place (in mirror image), the process could be repeated until the desired amount of sheets had been printed. But in the case of books, where both sides of a page needed to be printed, once one side was printed, the plate for the opposite side were put on the press, and so immediately the second side of the sheet was printed. When a page was finished it had to be left to dry. There were not enough metal letters to lay out enough for more than a few pages, and so only a few pages at a time were printed until the required amount was fulfilled. All this was very intense and led to many typographical errors — even after proofreading the first copies, mistakes still crept through. Since the whole process was expensive and time consuming, printers included the pages containing the errors as part of the final copies.

Printed books were cheaper to produce than handwritten copies on parchment, and took much less time to make, dramatically raising availability. When the Masoretic Old Testament was printed, or the Greek New Testament was printed, suddenly every scholar could obtain the copies of the Scriptures. Also, with the Bible printed for the common people from the Reformation, suddenly the Latin or the chained church Bibles were of less importance. All this angered the Romanist powers and their sympathisers, who at times sought to destroy the newly printed Bibles, and then, especially after the Council of Trent, printed their own Bibles in an attempt to replace the truth.

“Reformers heralded printing as a providential gift, ‘coming to the kingdom for such a time as this.’ Luther said ‘Printing is the latest and greatest gift by which God enables us to advance the things of the gospel.’”² The technology of printing allowed Christianity to spread like never before, to the point where any common man who could read could readily own or access a Bible. For the printers, the Bible trade was lucrative. In England, the Bible was controlled by the Royal Letters Patent, but

¹ Bragg, pages 102, 103.

² Paisley, *Massacre*, page 3.

Bibles were imported from Geneva, and were smuggled from Amsterdam by Calvinists who were not comfortable with the Anglican hierarchy. There was a rivalry in England between various Bible versions. Even soldiers had their own copies of the Scriptures. As the printing press improved, and the quality of books increased, so too did the presentation of the Bible.

Even with the forms of communication technology that are available, the Bible is still widely printed and distributed. It is the most printed book the Earth has ever seen. The present Bible can be directly traced back to the Reformation printing presses. Thus, there is a clear lineage from when the Word of God was being written to the Bible of the last days. And with communications technology increasing, the Bible itself is more pervasive than ever. The Scripture itself says, “The Lord gave the word: great *was* the company of those that published *it*.” (Psalm 68:11). At the same time, the Bible has also been misrepresented by modern versions, which must be exposed as counterfeits.

¶ *Bibliographic features*

Whether books were bound or unbound, printed on velum or paper, fine or shoddy, there were books. Libraries of them were amassed. Study and learning went berserk.

Books came in a variety of sizes, Folio (2 leaves or 4 sides printed per sheet), Quarto (4 leaves or 8 sides printed per sheet), Octavo (8 leaves or 16 sides printed per sheet), Duodecimo (12 leaves or 24 sides printed per sheet) and Sextodecimo (16 leaves or 32 sides printed per sheet). Other sizes exist as well.

Then there were variations in typography. There was gothic blackletter, transitional gothic–roman, roman and italic. With the rediscovery of classical typography, the blackletter, which was based upon the normal calligraphy of the day, was adjusted to a more geometrically perfect Latin face.

4. Great was the company that published it

¶ *Protestant Missions*

Richard Hakluyt argued that England's expiration and colonisation of foreign lands was important and necessary, not merely on commercial grounds, but on religious. The Gospel, he argued, must be carried forth to the isles of the sea. Indeed, that was the view of the Anglicans in the time that the King James Bible was made, and the Puritans were quite prepared to put their faith into practice, emigrating to America.

John Wesley went to America with high notions to preach among the Indians. His tenure there failed, but it shows that there was a desire in Protestantism to evangelise nations near and far, to bring the Word of God to them.

¶ *The Bible to America*

Because the initial founders of the British colonies in America were Protestants from England, the King James Bible was present from the earliest years. In the 1620s and 1630s, many of the emigrants were Puritan refugees, and consequently, Bibles, both the Geneva Version and the King James Bible, were common.

“The literary text that shaped American Christianity in this formative phase proved to be the King James Bible. Its prominent place in public life of the pre-revolutionary American colonies ensured that English continued to be written after the fashion of England. Cut off from their linguistic homeland, the colonists found that the text of the Bible was an important means of sustaining both their religious faith and their English prose. Both their faith and their language was nourished and governed by the King James translation. ... Webster (1758–1843) pointed out, “the language of the Bible has no inconsiderable influence in forming and preserving our national language.”

“The King James Bible could not be produced legally in America, but had to be imported from England. Production could only be carried out at the authorised centres in London, Cambridge and Oxford.”¹

Robert Aitkin assayed to print Bibles after the War of Independence. While congress “authorized” him to print the Bible, his project failed because of superior British Bibles being imported and offered at lower prices. While Aitkin's work did keep the Americans connected to the King James Bible, it seems that the 1782 Edition was not identical to the current British Editions, but followed the 1638 line, with Americanisms (which may in fact be Londonisms), such as “music” for “musick”, “mortar” for “morter”, “rye” for “rie”, “awl” for “aul”, while on the other hand, containing or retaining old renderings such as “dipt” for “dipped” and “puft” for “puffed”. His edition was reprinted in 1968.

Aitkin's work paved the way for various unauthorised and wayward American editions, which while kept a currency of the King James Bible in America, allowed for subtle changes, and eventually new versions and works departing widely from the Authorized Version.

¶ *The Society for Propagation of the Gospel in Foreign Parts*

The Society for Propagation of the Gospel in Foreign Parts was formed in 1701 as an Anglican missionary organisation to help the American colonies with preachers, school teachers and other

¹ McGrath, page 296.

missionary materials. Included in their work was the mission to evangelise slaves and Indians, and included a benign slaving enterprise in the West Indies, which included education and care for the slaves.

The SPG was also involved in Australia, New Zealand and West Africa. In the 1800s, the SPG sent missionaries to India, South Africa, China and Japan. This missionary work, which aimed to building up Anglican assemblies, was responsible for bringing in the King James Bible to such places, as did also the missionary enterprises of the Congregationalists, Baptists and Methodists.

In the twentieth century, the importance of such works diminished as they departed from the King James Bible, and such missions operate hollow shells of their former glory, renouncing their old ways.

¶ *The Society for Promoting Christian Knowledge*

The Society for Promoting Christian Knowledge was founded in 1698. Its aim was the production and distribution of Christian literature, and to facilitate Christian education. Its founder, Thomas Bray, upheld the principle that the Bible itself is the best evangelist, and that tracts were a vital way to speak to all categories of people in all stations of life.

The aim of the Society was toward the lands outside England proper, that is, Wales, Scotland, and the American colonies. This meant that the Bible was also translated into foreign languages, but this was generally a late development. Initially, the King James Bible, New Testaments, tracts, and libraries formed the focus of the work within the British Empire. Funds were raised in the nineteenth century for the planting of Churches, schools and colleges.

The SPCK's work in Scotland is a fascinating case. It was they who brought education and religious teaching to the highlands. The Scotch arm of the SPCK deliberately eliminated the use of Gaelic, but the problem was that teaching in English would not work if English itself was not taught in the first place. Thus, eventually, a New Testament was produced with facing pages of English and Gaelic. Using the languages alongside each other meant that now the English could be comprehended.

It seems that the assumption was that God's truth's naturally resided in English, and that while Christian understanding existed in the Gaelic tongue, the higher truths were only possible with English. Thus, in the eighteenth century, there was a turn toward English in the Gaelic areas, and thus English dominated. As Gaelic was banned, there was a cultural shift into seeing that English was the only medium for education, and that this Anglicisation was a vital step in bringing Gaelic Scotland into the British Empire.

In the early nineteenth century, several Gaelic Society Schools were set up, in opposition to the Scotch SPCK, attempting to educate purely in Gaelic. These organisations disseminated thousands of Bibles in Gaelic, but it was too late. People began to desire English, it was in English that the higher, extra learning was accomplished, it was English where the economic and social opportunities existed.

¶ *Stereotype*

William Ged (1690–1749), a Scotchman operating successfully as a goldsmith in Edinburgh. He was widely known for his inventions and improvements to business, in particular, a great advance in the art of stereotype printing.

He would set up a plate with movable type, and then set it in plaster, and then use the plaster, he would use the plaster to make lead plates. Thus, he could reuse the lead plates at will for future printings.

Since this invention spelled the end of printing work, in that a page only needed to be created once, and then a lead page could be reused almost indefinitely, it would seriously speed up the printing trade, and consequently mean less work. The typesetters understood this, and therefore thwarted God's work in order to keep their trade.

God convinced the King's printers of the importance of his work, and eventually he was employed by the Cambridge University to print Bibles. However, every time he attempted to print for Cambridge, the typesetters deliberately botched their jobs, and so his works were suppressed. Ruined, he went to Edinburgh, where he produced several works of his own in stereotype. The printers in Holland were very interested in his invention, but he refused to share it with them, for he wished only to aid the English.

Stereotype was recovered, perfected and reintroduced, so that in the early eighteenth century, Cambridge University Press could print many Bibles in bulk, especially for the British and Foreign Bible Society.

¶ *The British and Foreign Bible Society*

"At the close of the eighteenth century the 'Clapham Sect' in London brought together some prominent Christian laymen like Wilberforce, Thornton, Charles Grant, Lord Teignmouth, with some clergy and others. Sustained by prayer and the study of the Bible, they faced the conditions of their time and strove to secure a wider knowledge of the Bible. At their breakfast meetings, by candlelight and at other times they discussed ways and means of doing God's will including the dissemination of the Bible 'at home and abroad'.

"In 1804 the British and Foreign Bible Society resulted from a desire to provide Bibles in Welsh for Wales. A century earlier 'The Society for the Promotion of Christian Knowledge' issued an edition in Welsh, but, lacking finance, were weakened and therefore could not print more at this time. The promoters of the Bible Society thus undertook to do it. At a formative meeting one remarked — 'If Bibles for Wales, why not for the whole world?' 'Why not others?', said the others.

"On March 7th, 1804, three hundred attended a meeting in London, to form the Society. They immediately subscribed seven hundred pounds for the purpose. Two months later the first meeting of subscribers and friends appointed a committee with Lord Teignmouth as President. The first Annual Meeting following on May 1st, 1805, at the New London Tavern. Contributions came from Scotland and Ireland. Next year, £16,250 was raised 'to put a copy of the Word of God into the hands of every emancipated slave'. Nearly 100,000 copies of the New Testament and Psalms went overseas for that purpose. Scriptures were also given to French and Spanish prisoners from Napoleon's armies.

"The Society was not established. Its one object, then, as now [in 1967], being to print and then circulate the Holy Scripture to all people in language and form most easy and plain for the understanding and without note or explanatory note. Originally in English the Authorized version only was to be distributed."¹

¹ Massey, pages 2, 3.

¶ *The Trinitarian Bible Society*

The British and Foreign Bible Society had Unitarian members and had opened the way for printing Romanist Bibles with the Apocrypha, and that their aim was to circulate the pure word of God, prepare new translations, and have only Protestants who acknowledge the Trinity as part of their Society. And that, in their own rules, “The object of this Society is to promote the Glory of God and the salvation of men, by circulating, both at home and abroad, in dependence on the Divine Blessing, the HOLY SCRIPTURES, which are given by inspiration of God ... This Society shall circulate the HOLY SCRIPTURES, as comprised in the Canonical Books of the Old and New Testaments, without note or comment, to the exclusion of the Apocrypha; the copies in the English language shall be those of the Authorised Version.”

The Trinitarian Bible Society (TBS) since, like other Bible Societies, used Cambridge University Press for their Bibles, and therefore helped seed Pure Cambridge Editions throughout the British Empire.

¶ *Steam power*

One invention may have more credit at being at the foundation of the industrial revolution than any other, and that is the steam engine. By steam, a printing press could work like never before. By steam, the printed materials could be taken by railway locomotive to some port. And by steam, they could be taken by boat across the Atlantic.

James Watt, the Scot who, along with Matthew Boulton, discovered the applications for steam power, provided more for the production and physical dissemination of the Bible than any before that time.

Paper was dampened to increase its ability to take up ink. This had been the standard process in printing since the fifteenth century. Print shops in London would have the problem of mould growing in the summer, and freezing up of the paper in the winter. The invention of heating therefore would aid printing by effective drying of the paper.

“Parker infused new life into the business: he introduced improved methods of book-keeping, bought new types and hydraulic presses, installed an apparatus ‘for warming the Press buildings by means of heated air,’ and in 1832 established a depository for the sale of Cambridge bibles and prayer-books at his house in the Strand. ... the bible business continued to expand and in 1838 Parker could offer fifty-six different editions of the bible and prayer-book.

“One bible calls for special comment: on 10 January, 1835, King William IV wrote to the Marquess Camden from the Pavilion, Brighton, suggesting that there should be printed at Cambridge, as at Oxford, a certain number of bibles for presentation to sovereigns visiting the country. The Chancellor conveyed the suggestion to the Syndics who unanimously agreed ‘that in obedience to His Majesty’s command a quarto Bible with marginal references be immediately put to press’; 250 copies, printed on Imperial paper, were to be reserved for purposes of presentation and one copy was to be struck off on vellum for the King himself; larger editions were to be printed on ordinary paper for general sale and Parker was instructed to order a special fount of English type.

“Reductions in the cost of bibles were also effected and the Royal Commission of 1850-52 remarked upon the great reduction of price between 1830 and 1850 ‘attributable to improved machinery and to better arrangements in the establishment.’ One of the most important of these improvements was the

introduction of steam-power for printing, the Syndics resolving on 13 June, 1838, 'that it appears expedient to introduce machinery into the Pitt Press.'

"For many years, however, the Bible Society stoutly refused to purchase books printed by steam presses.

"Apart from the great advances made in the actual processes of printing during this period, Parker's work is also of great importance in the development of Cambridge publishing."¹

Once paper could be calendered, that is, run through polished steel rollers (a method utilised after the 1870s), it would become unnecessary to dampen the paper. This in turn gave several advantages: the paper would not be subject to shrinkage, it would be easier to align the paper, including for multiple ink colours (registration), and it would eliminate the fire hazard of having sheets hung up to dry.²

¹ Roberts, pages 136, 137.

² McKitterick, volume 3, page 5.

5. Light

¶ *The King James Bible in the media*

The Pure Cambridge Edition was printed at the crest of Bible printing and dissemination, which declined in the 1960s as modern versions rose, and as the Bible societies became increasingly “ecumenical” or Romanised.

Early in the twentieth century, radio was used for spreading the Word of God. It was by these radio waves that the King James Bible (by preaching) could penetrate distant lands, and it certainly had some impact, particularly for instruction and teaching.

The King James Bible has had an enduring presence in television, even beyond the year 2000, through the use of various preachers who have had segments of their preaching recorded, or produced programs of their direct to camera teaching, which used the King James Bible. The King James Bible was used by notable entities such as Jimmy Swaggart, Kenneth Copeland and so on.

The entire Bible has been recorded and released commercially, sometimes dramatised, though the classic recording is that by Alexander Scourby. These recordings, initially on cassette tape, were then digitised, and sold by compact disc, as a part of Bible software packages, and was available through the internet in mp3 file format.

¶ *The King James Bible Only movement*

The doctrine of using the King James Bible Only existed, or was assumed as a truth, in the minds of Christians already in the 1700s. However, there was not much written to articulate this view until it began to be challenged by the modern versions.

With the appearance of the Revised Version, there was consequently a reaction against it, and in favour of the Authorized Version. Such statements and ideas can be found in various tracts and by various authors since that time. In the twentieth century, a host of authors have written on the subject, and from a variety of standpoints. However, it was not really until about 1980 where the King James Bible Only Movement came a real issue, in that the conflict arose between the King James Bible and the New King James Version. (The issue was a lot older, but came into prominence at that time.) Moreover, it was around 1980 that there were the greatest moves (discernable in Australian Pentecostalism) away from the King James Bible toward modern versions.

The King James Bible Only Movement really existed as a discernable entity in the 1980s, though it never had a leader, but it was, in fact, a variety of religious groups and individuals who stood for the King James Bible, not only as the best translation, but moved toward identifying the King James Bible as the English Bible (which essentially was upholding the historical position against the incursion of modernist thinking).

In 1979 D. A. Carson wrote a book, *The King James Version Debate: A Plea For Realism*, which was primarily concerned with dealing with the underlying textual and translational arguments. Thus, instead of dealing with the King James Bible, Carson attacked on the battlefield of the Greek, not directly concerned with the English.

In 1995, James White wrote a book called *The King James Only Controversy*. This book was designed, once again, to attack the idea of the absolute truth of the King James Bible on the battlefield of the

Greek, but it also spent time pointing at several proponents. This populist argumentation included attempts to point out apparent problems with King James Onlyist thinking, which ranged from ludicrous to easily refutable. For example, the idea of re-inspiration was brought up, which is not a sound King James Bible Only position, though the author implies that it is the view of the “real” onlyists. Also, an issue was made with editions, which has already been addressed extensively. Moreover, there was the claim that the translators’ own words meant something else from what King James Bible only believers say, leading to illogical implications, such as that the translators would support modern translations if they were alive today, or that they did not stand for one text and one translation.

¶ *The internet*

The internet, as a physical electronic network, took shape in the 1960s, and was developed in the 1980s, with the “World Wide Web” coming into existence in 1989. This opening of the gates, so to speak, approximately coincided with the fall of Communist nations.

It was only from 1995, however, that there was widespread public consciousness of the internet, and connectivity was by primitive dial-up access. This led to an information explosion, where information could be instantly accessible all around the globe.

The internet has done more for the advancing of correct doctrines than any other medium, because it allows access to what were widely diverging ideas or limited sectarian doctrines: thus, what a person may have heard about King James Bible Onlyism before the year 2000 would be rather different than that which was said and known after 2000.

Another tremendous advantage of the internet (besides the ability for blogs, forums and good pro-King James Bible information) is that whole libraries are being digitised, and various old books on the Bible, besides old Bibles themselves, are now available throughout the world for all to see. While scanning created images, using optical character recognition, or OCR, the text could mainly (though quite imperfectly) be word searched.

¶ *King James Bible Onlyism online*

Around the year 2000, there were several notable websites dealing with the King James Bible issue from a positive perspective. For example, Edward Hill’s book was typed out and put online. Another example is Brandon Staggs, who hosted various articles, including the famous magic marker page, at <http://avi611.com>. Thomas Holland’s Manuscript Evidence Class was paramount in giving information concerning a reasonable King James Bible Only position.

In regards to the editions issue, there was an article called “Subtle Changes”, a series of articles on the revision issue written by Peter Ruckman (who later forced others not to publish his materials), an article by Nic Kizziah on counterfeit editions (who compared the Cambridge Standard Text Edition with the Concord Edition), David Reagan’s article on the issue called the “Myth of Revisions” (which needed much revising itself), and David Cagal’s article which misunderstood the difference between “farther” and “further”. The only printed sources were Sam Gipp’s Answer Book and D. A. Waite’s booklet on comparing the 1917 Scofield to the 1611, and Scrivener’s book. Around 2008, Scrivener’s book was accessible online, and around the same time when anti-King James Bible Only researcher, Rick Norris, made available his list online of differences in editions. Of course, this is besides the fact that the Bible Protector website appeared in January 2007.

¶ *Division between TRO and KJBO*

Although James White had already pointed out that there were some who supported the King James Bible in line with the *Textus Receptus*, while others promoted the King James Bible more specifically, despite arguments concerning the Greek, there was not a clear distinction among King James Bible Onlyists, in that various proponents might draw on materials from a variety of sources.

David Otis Fuller, for example, drew upon a Seventh Day Adventist for one section of his book, and published articles by authors who were in fact in favour of the Modern Majority Text, denoted as MT. Thus, it was only later that a more specific King James Bible Only scholarship existed.

The American author Gail Riplinger, and the Baptist pastor Peter Ruckman, were often characterised as extremists, though they tended toward a position of King James Bible primacy, whereas others who linked themselves to a *Textus Receptus* argument in favour of the King James Bible, were against them. This led to a litany of divisions, such as David Cloud versus Gail Riplinger, David Baker versus Jack Schaap, D. A. Waite versus Gail Riplinger and so on.

Those divisions were essentially on the grounds of *Textus Receptus*-Onlyism versus King James Bible Onlyism. The real division can be seen on the test case of the Spanish Bible. It is one thing to say that the King James Bible is the perfect Word of God, but it is illogical to claim that any Spanish Bible, even the Reina Valera Gomez, is perfectly the Word of God, in that it disagrees slightly with the King James Bible. This is not to discourage good translations in other languages, but the fact remains that there has arisen a world standard in English. And it is this point which the *Textus Receptus*-Onlyists do not concede, for they believe God's Word or the authority of it, is actually in the original languages, and not in the King James Bible.

The issue, then, is nothing to do with whether the King James Bible was made by inspiration in 1604–1611, in that it clearly was not so made. But, the issue is whether or not the King James Bible contains and is the very inspired Word of God. The answer is that every word of Scripture in it is inspired, due to the King James Bible having the perfect text in English, and no such text extant in the original languages, and the King James Bible having a perfect sense for sense translation, the like of which is not elsewhere found (nor even known properly by those who claim to know the original languages).

6. Digital Electronic Texts

¶ *Digital Electronic Texts*

The King James Bible has existed in various digital electronic texts. It has been digitised several times in Project Gutenberg, put onto Wikipedia, and been hosted on numerous internet websites. Moreover, it has also been published as part of Bible software programs.

Almost no study was done by at least 2010 into electronic texts of the King James Bible.

¶ *Adam's Missing Comma*

Sometime in the 1980s, Robert A. Kraft of the University of Pennsylvania created an electronic copy of the King James Bible, perhaps obtaining it from Brigham Young University Humanities Research Center. The text used the Pure Cambridge Edition, which electronic text was afterward electronically converted by John Price-Wilkin and David Seaman, made available through the Oxford Text Archive, the University of Michigan Humanities Text Initiative, and other sources.

This particular text is peculiar for its rendering of Genesis 2:21, where it says, "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs". The University of Virginia copy omits the comma between Adam, any imitator of this text may be quickly identified back to this source of "Adam's missing comma". Of course, there are other typographical errors also apparent in this text.

In 1989 a comparison was done between "Adam's missing comma text", by some people at the Massachusetts Institute of Technology, as recorded in their Athena database, which listed numerous places of difference between "Adam's missing comma" PCE and another KJB, which added the word "and" before the word "after" in Genesis 5:3, "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image".

¶ *Larry Pierce*

In the late 1980s, Canadian Larry Pierce (bosom friend of anti-King James Bible creation scientist, Dr Jonathon Safarti), provided what he claimed was the Cambridge 1769 Edition through his Online Bible software. The additional notations in his software provided information on his work. Pierce (who has the dubious reputation for making personal editorial changes to documents he provides, most notably in his notorious modernisation of Ussher's Annals), collated the "Adam's missing comma" PCE with another electronic text, perhaps "obtained from Public Brand Software, Larry Pierce and his volunteer associates at Woodside Fellowship and elsewhere painstakingly corrected the available KJV MRT [machine readable text] to match exactly the British 1769 Blayney Edition of the KJV Authorized Version as printed by Cambridge University Press". Of course, their correction was nothing short of changing the PCE to the Concord Edition, which had nothing to do with "1769" or "Blayney". The master they conformed to was "the Cambridge AV Bible with Concord 8vo Bold-Figure refs in lower left corner of title page".

In another twist (after claiming to be presenting Blayney's text accurately), Pierce stated, "This Cambridge AV edition is claimed to be the most accurate standard, with the next most accurate AV Bible having over 100 printing errors. Sharp Electronics of Japan has verified that the electronic version is indeed exactly the same as the printed Cambridge 1769 Blayney edition." In short, the process of correcting errata was also with the mistaken notion of conforming to the Concord rather than the PCE. Pierce then upheld this view by appealing to a Japanese corporation!

Pierce claimed, “Sharpe [sic] Electronics in Japan spent a great deal of money to prove otherwise and failed. They found no errors. We have found that AV Bibles published by the University Printing House in Cambridge, England, are much more accurate than those published elsewhere. Only the Cambridge Bible with ‘Concord 8vo Bold-figure refs.’ in the lower left hand corner of the title page, has the exact 1769 text.” Of course, this was and is not the exact 1769 text.

But Pierce went even further, saying, “If you think you have found an error, check this Cambridge AV Bible. The next most accurate AV Bible has over one hundred errors.” (He also said concerning his works with Strong’s numbers, “Find an error and win \$10 for each error.”)

He goes on, “The following is extracted from a letter (dated June 28, 1990) sent to the Trinitarian Bible Society ... by Ted Welmen, Terra Pacific Writing Corporation ... Sharp Electronics of Japan, hired Terra Pacific to verify that the Bible text used by the Online Bible was accurate. It was.

“The result of our quest for Sharpe [sic], is a report from us that there are no errors in the electronic text (Online Bible), provided the correct Bible (‘Concord 8vo Bold-figures [sic] refs.’ printed on the title page) is referenced. We are assuming this Bible to be THE Bible.”

This, of course, was a false assumption. Given that some peculiar errors could indeed be found in Pierce’s work, though it was, it has to be admitted, for its time, quite typographically accurate if faithfulness to its original source (the Concord Edition) was counted.

Some errors did exist in the work, even when comparing to their own standard edition text type:

The word “sith” in Ezekiel 35:6 somehow read “since”, though this has not been explained. Moreover, numerous word-processing errors existed with apostrophes facing the wrong direction. However, when it came to italics, there were definite problems.

Online Bible places omitting italics:

Exodus 38:28 “shekels”
Numbers 18:7 “as” after “*unto you*”
Numbers 30:3 “herself”
Numbers 31:29 “it” of “*it unto*”
Numbers 33:53 “of”
Deuteronomy 28:23 “is” of “*is under thee*”
1 Samuel 17:58 “I”
2 Samuel 18:29 “Is” (with Oxford Edition)
2 Samuel 18:32 “Is” of “*Is the*”
2 Kings 14:28 “are”
Esther 3:13 “is” in “*which is the month*”
Job 3:6 “As”
Psalm 125:2 “As”
Isaiah 31:5 “it” of “*preserve it*”
Isaiah 41:17 “I” of “*I the God*”
Ezekiel 45:7 “a”
Nahum 1:3 “hath”
Zechariah 9:16 “they”

1 Corinthians 10:20 “I” of “I say”

Places wrongly adding italics:

1 Kings 6:10 “with”

1 Chronicles 2:42 “was”

Psalm 62:8 “ye”

Psalm 124:1, 2 “not” (twice)

Psalm 125:4 “to”

Song of Sol. 8:6 “a” of “a most”

Song of Sol. 8:7 “a” of “a man”

Jeremiah 35:6 “ye” of “neither ye”

Revelation 1:18 the first “I”

Aware of some differences between Cambridge Editions, the Online Bible notation stated, “The following list the discrepancies between two Bibles published by Cambridge Press, the Concord 8vo and the Pitt Minion Bibles. The discrepancies are minor, mostly punctuation and minor spelling problems.” And problems indeed were “inquire versus enquire”, and so on, Pierce again mistakenly says, “For example, at the end of Jer. 32:5, there is a question mark in the Pitt Minion Bible, but a period in the Concord 8vo. In this case, although it is an obvious error in the Pitt Minion Bible, the meaning is impacted.”

Indeed meaning was impacted, but Pierce had made the terrible decision of upholding the Concord. In fact, it is obvious that the PCE rendering is correct once Jeremiah 32 is read in context, because a question is began in Jeremiah 32:3, asking “Wherefore...” which requires the question mark at the end of verse five, which Pierce claims is “an error”. In fact, the Pitt Minion (a PCE) was correct, and Pierce can go down on the record as deliberately going against it.

Later, websites and other software would take Larry Pierce’s text. All those who used his text would obviously be bewrayed by their conformity to his typographical errors listed above. Pierce blustered in the days of MS-DOS that those who took “his” text were “thieves”.

Apparently, he had styled himself as a defender of the “owner” of the text. This was because Cambridge in the United Kingdom had the right to print the King James Bible, and since Pierce had the permission to distribute “his” text (as a quasi-vassal of Cambridge) in Britain via his software without paying royalties to the Crown, he sought to prohibit others from doing the same. Cambridge apparently gave this special permission to Pierce because they, at CUP, were impressed with “his” text, that is to say, its fidelity.

D. A. Waite’s Defined King James Version appears to be made from Pierce’s text.

¶ *Scrupulous correctness*

The Pure Cambridge Edition, which is superior to the Concord Edition, being presented correctly would be far better than other endeavours. How the Pure Cambridge Edition digital electronic text was formed would therefore be of great importance. (For background information, see the Preface of this work.)

Using Microsoft Word’s “Compare and merge documents” function, several digital electronic texts

were compared, including:

1. Bruce Wilcox' Concord Edition (with paragraph marks), which seems to have descended from Pierce's Online Bible (1992).
2. An electronic text of the Pure Cambridge Edition coming from 1988, which had "Heaven" wrongly capitalised in Genesis 1:9, and various other typographical errors throughout, also used by John Hurt in 1999.
3. An electronic text of the Pure Cambridge Edition, with "Adam's missing comma", from the University of Pennsylvania.
4. The standard Oxford Edition common to many websites, including two settings from Project Gutenberg and so on.

Also reference was made to the list of differences from the Massachusetts Institute of Technology, as recorded in their Athena database, 1989.

These electronic texts were proofed continuously against several historical printed editions, principally,

Cambridge Cameo 16mo
Cambridge Pitt Minion 8vo
Collins Popular
Collins New Brevier 8vo

But with reference to numerous others continuously.

This process eventually caught all word differences, letter differences and punctuation differences. Moreover automatic and manual checking also had to occur with paragraph markers, hyphens and italic typeface, the last being the most difficult to proof.

As a result, the most correct digital electronic text was published onto the internet, and those texts were eventually presented in scrupulous correctness, not only in the jot and tittle, but in every last detail of formatting.

¶ *Cambridge University Press and the Pure Cambridge Edition*

After becoming aware of the Pure Cambridge Edition, those who have spoken on behalf of the press have tried to minimize the existence of the Pure Cambridge Edition. While this cannot be minimised on the basis of natural phenomena (since there are millions of copies of them in existence in a variety of sizes and typefaces), they have still claimed that there is no specific evidence of a concerted effort being made to form an edition which resulted in the Pure Cambridge Edition.

However, the evidence for an edition does not have to be found in archives, but can be discovered by literally examining printed copies. The issue is not whether or not an edition was consciously developed, but whether or not a particular edition exists. Since there are two main meanings of the word edition, one in relation to the format of presentation (size, typesetting, impression), and the other in relation to a particular text, it is clear that various Bibles in shapes and sizes printed by Cambridge for the larger portion of the twentieth century did conform and agree to a particular text, being, the Pure Cambridge Edition.

It is a fact that there have been variations in Cambridge King James Bibles in the past, and this has been the case even beyond the year 2000. However, in all those variations, there was once a time when the majority of Cambridge King James Bibles for a span of decades were in consensus with the Pure Cambridge Edition.

Therefore, it would not be false to claim that the Bibles printed by Cambridge no longer conform to the Pure Cambridge Edition, if indeed no new editions are being produced which contain the Pure Cambridge Edition.

Sometime somewhere between circa 1970 and circa 1990, the Pure Cambridge Edition was altered (or in the process of being altered) in a few places, that is, the newly capitalising of the word “Spirit” at Acts 11:12, 11:28 and 1 John 5:8. If the large print Cameo setting is taken as a case of this, it appears that the word “mighty” at Jeremiah 48:41 was wrongly set as “mighv” but afterwards corrected. Both the “mighv” setting and the “mighty” settings are identical for page set up, yet, at 1 John 5:8, the word “spirit” was also, at some stage, changed to “Spirit”. The official view from Cambridge’s Press is to admit that this alteration (which was already so rendered in the Concord Edition) was “quite deliberate”. Pitt Minion reference editions being printed in the 1960s still read “spirit”, though the change may have occurred that early. Of course, by that stage, according to McKitterick, the sale of ordinary Bibles was in decline.¹ In fact, profits were now being generated from modern versions, and the moving away from the King James Bible directly corresponds to Cambridge’s (apparently ignorant) abandoning of the Pure Cambridge Edition.

Financial or commercial “realities” and modernist trends now dictate the terms, as Norton recorded, for example, that saving space was “an important consideration in Bible presentation, placing care for the printer’s purse ahead of care for the reader’s eyes”.²

¹ McKitterick, volume 3, pages 340, 408.

² Norton, *A Textual History*, page 158.

7. The Ensign

¶ *The truth brought low*

“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).

“And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.” (Isaiah 59:14).

After so many centuries a standard, the King James Bible was abandoned by degrees by nearly every Protestant denomination, when they had all once used it. The 1980s was the significant period where the modern versions were making their inroads. If in 1980 the King James Bible was still just being used, by 1990 this trend had completely reversed. However speedily the process seemed to have taken place, the Bible version revolution was in fact a long term plan.

It is probably safe to say as a generality that it was the radicals and liberals who were for the modern versions up to the 1960s. However, there were years of attack on the King James Bible’s supposed old and outdated language, and years of scholarly criticism of supposedly bad translations and wrong readings before the King James Bible was replaced in Sunday worship.

The version which did more to take people away from the King James Bible than any others was the New King James Version. Of course, the preferred version of the denominations by that time was the New International Version, so inevitably, many people went from the New King James Version over to the New International Version. If, in the 1990s, the New International Version was predominant, it is rather amusing that from that not inconsiderable amounts of people turned to The Message, and increasingly wayward paraphrase. Thus, the downward spiral from truth.

Moreover, by going the way of modern versions, soon the liberal and heretical agendas took over, so that modern versions from the year 2000 especially began to use inclusive language, and so on.

“But this *is* a people robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.” (Isaiah 42:22).

Daniel 12:12a says, “Blessed *is* he that waiteth”. Revelation 14:12, 13 states, “Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. 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.”

The time leading to the Church Restitution may indeed be black, the Christians poor, beggarly and weak, but their patience is to keep the words, both in obedience and in maintaining the Scripture, through that period.

¶ *The raising of the ensign*

When there is lack, when things are low, when things are without, the Lord works to provide the solution, “When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.” (Isaiah 59:19b). The standard is the Scripture, and the Gospel preaching in the Church Restitution.

Again, the indications are that the Church and the land of Israel should have restored in it the truth, “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” (Isaiah 52:7).

A wonderful prophecy indicates that the Scripture must be lifted up, “All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.” (Isaiah 18:3).

Thus, the opening up of the words that have been kept, sealed and mysterious for long ages, “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 ensign upheld*

At Gog’s fall in Israel, the transportation devices of an entire army are to be abandoned there, making transportation of persons and Bibles more feasible than ever in the future, considering that circa 2000 it became quite easy for the average westerner to sell items through the internet, mail them, and have them delivered anywhere in the world. Moreover, modes of mass transportation, such as air travel became drastically reduced in price as domestic airlines competed for customers.

The technology would be sufficient, at the time of the fall of Gog and many of the army of Magog, that the Word of God may be published throughout the world. If technology forms no barrier to the spread of the Word of God, and the knowledge is able to be communicated and taught, then it is the receptiveness of the people which becomes a factor beyond mere publishing and teaching.

“And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.” (Acts 6:7).

“For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.” (Acts 13:47–49).

“And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.” (Acts 19:10).

“So mightily grew the word of God and prevailed.” (Acts 19:20).

¶ *The Millennium*

Much can be conjectured concerning the Millennial reign of Christ though many Bible verses do give Millennial prophecies. It must be a fact that the Scripture is established, “And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.” (Hebrews 8:11). Again, “For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.” (Habakkuk 2:14).

We may therefore speculate, in line with Millennial prophecies, and in line with overall spiritual trends, that the Earth’s main language in the Millennium will be English (this has nothing to do

with Christ's supposed inheriting of England's throne), and that the main Bible will be the Pure Cambridge Edition, and that on monuments the Scripture, that is, the Pure Cambridge Edition, will be inscribed, "In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD." (Isaiah 19:19).

Part Seven

WHEN WILL THE

Hearers

BE READY FOR HARVEST?



I. Note

¶ *Multiple Fulfilments of Bible Prophecy*

This section has not been written here, because it is the subject of an entire book written by Matthew Verschuur and Pastor Craig Savige, entitled “Multiple Fulfilments of Bible Prophecy”. That book, therefore, should be distributed with this one.

This book is not yet complete.

Part Eight

CONFIRMATION



I. Responses

¶ *General letter*

Around 2010, Cambridge University Press' managing editor was responding to inquiries with the following letter:

"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.

"I would suggest that then, as before and after, each time a new setting of the Bible was undertaken the editorial and production teams responsible (whether at Cambridge, Collins, Oxford or elsewhere) took as their pattern copy text for typesetting what they regarded as the best, most accurate version of the text available and re-keyed it as accurately as they could.

"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.

"On the Bible Protector website (the main proponent of the PCE concept) there is a brief list of key passages/spelling for identification, and a much longer list of over 500 textual elements. (It should be noted that even here, in the context of someone suggesting a definitive piece of research, these 2 lists do not agree: not all the items listed in the 'key' identifiers appears in the supposedly definitive list.)

"Insofar as I have been able to evaluate these it appears that there are three current or recent Cambridge editions which come close to the PCE. 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. Our Cameo and Turquoise (now called Presentation Reference) and Pitt Minion editions fall into that category.

"I have checked these three Cambridge editions against the key list of textual variants, and also against most of the items on the definitive list where the PCE supposedly differs from the Cambridge Concord edition. (NB: the Concord Reference Edition, which originated in the 1950s is based on some editorial work agreed between the 2 university presses of Oxford and Cambridge, and has been described — by the Online Bible amongst others — as the most accurate representation as exists currently).

"Concord mainly differs from 'the PCE' in spellings (e.g. entreat/intreat; enquire/inquire). The other 3 Cambridge editions, Turquoise, Pitt Minion and Cameo, all agree with the PCE (insofar as I have been able to check) except in one particular — they each have 'Spirit' rather than 'spirit' at 1 John 5:8. The evidence I have is that this is a quite deliberate representation — and indeed accords with most modern KJV settings, and also with all modern versions of the Bible that I have in this office. 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.)

“The Presentation Reference Edition (Turquoise) and the Pitt Minion Reference Edition are still available, and we are planning to reissue the Cameo during this year. If you are interested in purchasing one of the current editions, I suggest that you contact our US distributor, Baker Publishing Group, or view details on their website ...”

Institutional knowledge had failed. The change to the word “spirit” did not occur in the 1950s, but in the 1980s. It also showed that they had no desire to uphold, retain, turn to or otherwise really acknowledge the PCE.

¶ *American letter 3 June 1985*

In 1985, Daniel Hardin sent a letter to CUP's American Office, which is where the PCEs were then changed (the Concord was probably already in existence). This is the letter that Jerry L. Hooper sent from the American Office, as dated 3 June 1985:

“I don't know how to say this to you other than to be perfectly honest. We are very grateful to you even though you have put your finger on a matter of some embarrass[s]ment regarding the lower case 's' in Spirit, reference 1Jn.,5:8.

“There is no way of knowing how many years this particular edition has carried the misprint. Our Bible department in England was astounded that this has never been noticed before. I assumed some mysterious theological question was involved and overlooked the obvious in my search of commentaries.

“This error of course, will be corrected in subsequent printings thanks to your sharp eyes. Again, we are very grateful.”

Once CUP had taken it upon themselves to change one important place on the grounds of mistaken theology, and then to continue down that path, they had effectively surrendered the proper guardianship of the text which tradition they had for so long maintained.

¶ *Trinitarian Bible Society*

In the Trinitarian Bible Society's Quarterly Record of April to June 2013 (issue number 603), they wrote:

“Finally, the text itself of the so-called Pure Cambridge Edition may be examined to test the claim that it is the 'correct, perfect and final' text of the Authorised (King James) Version. The proponents of the PCE provide certain verses which must be checked to determine whether the text in one's possession is the text of the Pure Cambridge Edition. Among these are the following verses where 'spirit' begins with a lower case 's' in other editions of the AV, but with a capital 'S' in the Pure Cambridge Edition:

“‘Spirit of God’ not ‘spirit of God’ in Ezekiel 11.24

“‘Spirit’ not ‘spirit’ in Matthew 4.1

“‘Spirit’ not ‘spirit’ in Mark 1.12

“Since the reference in all these cases is to the Holy Spirit, it is quite consistent with the normal rules of today’s English that ‘Spirit’ be capitalised.

“However, there are a few other verses in the PCE where ‘spirit’ appears with a small ‘s’, yet the reference is clearly to the Holy Spirit. An example is Numbers 11.29: ‘And Moses said unto him, Enviest thou for my sake? would God that all the LORD’s people were prophets, *and* that the LORD would put his spirit upon them!’ It is evident that ‘his spirit’ is the Spirit of the Lord, that is, the Holy Spirit, yet the ‘s’ of ‘spirit’ is not capitalised in the Pure Cambridge Edition.

“Another example is Ezekiel 43.5: ‘So the spirit took me up, and brought me into the inner court’. It seems quite evident that it is the Holy Spirit here also, yet in the PCE the ‘s’ is not capitalised. Another example is Isaiah 59.21, ‘As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth’. Can ‘my spirit’ be any other than the Holy Spirit? Yet the PCE does not have the ‘s’ of ‘spirit’ capitalised.

“An example from the New Testament is 1 Corinthians 2.12: ‘Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God’. In this verse ‘the spirit of the world’ is distinguished from ‘the spirit which is of God’ so we might expect the ‘s’ of the second ‘spirit’ to be capitalised, since it clearly refers to the Holy Spirit in contrast to ‘the spirit of the world’. But no such capitalisation appears in the PCE. If the PCE is ‘exactly perfect’, having gone through a process of ‘purification’ by successive editors and printers, how are we to explain these obvious imperfections?

“Of course, the issue here is not of great importance since it is merely an English convention to capitalise the initial letter of proper names, whereas the original Hebrew and Greek do not employ any such convention. The capitalisation or non-capitalisation of the first letter of ‘spirit’ is due to the interpretative choice of the translator or subsequent editors and publishers of the text. If it was felt that the word referred to the Holy Spirit then the first letter would be capitalised. If not, then it would remain in lower case. However, this rule was not always consistently carried out, so that the ‘s’ is not in every case capitalised even when the reference is clearly to the Holy Spirit. This is seen today in the inconsistency of capitalisation between editions of the AV — even between those published by the same organisation. The anxiety of the proponents of the PCE in regard to this issue is due to their eyes being fixed upon the English as if it were the final authority, when it cannot be. Suppose the English language were to discard this convention of capitalising the initial letter of proper names; the PCE must then become less ‘pure’.”

The evident problem here is that they would change what was lower case and capital in all the normal publications of the King James Bible as coming from 1769. Their grounds for change was:

1. the modern rule that the word “spirit” must be interpreted today whether it means the Holy Spirit, and if it does, they could and should change it.
2. the mistaken notion that the internal history, divine providence and received tradition were inadequate, and that turning to original language sources for theological and interpretative guidance and authority was to be employed.

This could be used to justify any change, and showed that even a small change like going for “Spirit” instead of “spirit” at one place was in fact part of a larger, incorrect spiritual enterprise to alter, pollute and corrupt the very preciseness and exactness of the words of God in English.

The Trinitarian Bible Society had published the PCE in the past, but they displayed no desire toward it.

¶ *Local Church Bible Publishers*

The Bible printing and missionary organisation, “Local Church Bible Publishers”, as based in Lansing, Michigan, USA.

They stated, in 2012 on their website:

“What is the Pure Cambridge Edition (PCE) text or the 1900 edition Cambridge?”

“These are both the same text and they are also known as the Standard text. It is an out-of-print Cambridge text, determined to be ‘pure’ by Mr. Verschuur, a young and ambitious Pentecostal man from Australia. His research is fairly exhaustive, and he is to be commended for it. But his conclusions, that the Cambridge text he uses is in all points superior to other Cambridge texts, cannot be defended, at every point. On these points he relies on his ‘Pentecostal’ experiences to defend them, as described in his book, ‘Guide to the Pure Cambridge Edition of the King James Bible.’”

Although occasionally they did print the PCE, they tended to treat doing so as a mistake. One would also trust that acknowledging of a standard and proper edition would be nothing to do with the irrelevant and misleading statements about a person’s supposed belief. But then, the nature of the debate transcends common sense, reason, doctrinal exposition etc., and seems to be come into the spiritual realm, with quite misrepresentative statements being made about one’s motives and methodology.

2. Conclusion

¶ *Relying upon the English alone*

The Holy Ghost, in His guiding people into all truth, has led to seeing that relying upon the Word of God in English alone is sufficient, indeed, is right and proper. Using the King James Bible only in Bible interpretation would therefore be the safest, clearest way to understanding the full counsel of God.

One might regard the days of King Josiah as a type, where the Word of God was rediscovered in the temple. This guarantees that God's truth was never lost, and that there must and shall be a restoration of the King James Bible both in the Church and on the national level, not unlike the days of King Josiah (see 2 Kings 22), when it was said, "Thy words were found" (see Jeremiah 1:2, 15:16). And that propriety was established from "Geba to Beer-sheba" (see 2 Kings 23:8), not unlike the reality that the PCE has for indicators proper renderings at Ezra 2:26 "Geba", and at Joshua 19:2, "Beer-sheba, or Sheba".

But then, in all this God confounds the wisdom of the wise by using things which are contemptible, those things which seem not (see 1 Corinthians 1 & 2). "From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only *to* understand the report. For the bed is shorter than that *a man* can stretch himself *on it*: and the covering narrower than that he can wrap himself *in it*. For the LORD shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth." (Isaiah 28:19–22).

The people of God are called to divine attainment, to possess, understand, use and love His very words. That means that full blessing, including financial blessing, favour, power and authority is linked with Word prevailing.

A portion of Psalm 68.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

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

12 Kings of armies did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was *white* as snow in Salmon.

15 The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan.

16 Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place*.

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*.

19 Blessed *be* the Lord, *who* daily loadeth us *with benefits*, *even* the God of our salvation. Selah.

Appendix One — Differences between the 1611 Edition and the Pure Cambridge Edition

The differences between the 1611 Edition and the Pure Cambridge Edition have been catalogued. The provided list is not exhaustive, but is comprehensive enough to provide a fair view of the nature of differences, allowing for analysis and conclusions.

The text of the 1611 Edition used is that of the Oxford Reprint, which has been reissued by Thomas Nelson and Sons.

The information provided was taken largely from F. H. A. Scrivener's listings, but supplemented by further research. David Norton's listings confirmed much of the data throughout, contributing a few further details. Likewise, Rick Norris' similar list.

There are many superfluous differences which may be found, such as mere differences in layout, typeface, introductory matter, headers, margins and italics. These have been ignored, as also has the Apocrypha. A straightforward method has been employed, which is merely to list any difference in the wording. Every added, deleted or moved word has been noted without partiality. Any word difference is counted if the word being altered is a real word and has a place elsewhere in the Pure Cambridge Edition. Thus, mere changes in spelling are consistently avoided, unless the spelling change makes the word appear as another.

There are several examples of words which have not been included in the list, which are of some interest. They may be dealt with based on the likelihood that the meaning of that word has not changed, and especially that the intended meaning of the 1611 word is actually presented by the Pure Cambridge Edition. If the doctrine of purification is true, this would also be the explanation for every word in the list. The list is limited in that there is enough information to confirm or denounce this judgment in the data given, and that increasing the size of the catalogue to show any slight variation in spelling (let alone italics) would be unmanageable and completely impractical.

1. In Job 10:10, the word "cruddled" has been altered to "curdled" in 1762. The 1611 used the old spelling for the same word. Since "cruddled" does not appear elsewhere in the Pure Cambridge Edition, it is not counted
2. Both occurrences of the word "flotes" have been changed to "floats" (1 Kings 5:9 and 2 Chronicles 2:16) in the Pure Cambridge Edition. The *Oxford English Dictionary* lists a slightly different meaning between the two words; nevertheless, the dictionary also informs that the word "floats" was spelt "flotes" at the time of the King James Bible, indicating that the word with the present meaning was the intended one in 1611.
3. The word "grin" is always made "gin". This word was changed in the editions of 1762 and 1769. The *Oxford English Dictionary* lists "grin" as an obsolete, archaic and dialectic word, and states, under the entry for "grin", "In the Bible of 1611 grin is found in certain passages (Job 18:9, Ps. 140:5 and 141:9) where mod. edd. read gin. The altered reading is found in an edition printed at Cambridge in 1762". This does not mean that any meaning was lost. Rather, that wherever "grin" was used in 1611, it had the same meaning as "gin" in Standard English, and was therefore changed to "gin".

4. The word “neeed” was made “sneezed” (2 Kings 4:35) in 1762. The word “neese” is an older form of “sneeze”. It is not counted as a change in the catalogue. The word “neesings” is found in Job 41:18, and has a peculiar meaning.

5. Although the word “fowl” (as now spelt) is often spelt “foule” in 1611, not unlike the word “foul” (as is so spelt and used in present editions), the addition of the “e” makes it different to “foul”, and its context (as is readily discernable in almost all cases of all the given word differences) shows that “fowl” is the intended meaning. This has not been counted.

The following brief list also details the bounds to which the catalogue is confined.

1. The older grammatical forms of words which are no longer used, and wholly changed are not considered, such as words ending with “-t” that have been completely replaced by the modern “-ed” ending.
2. Words which were presented with symbols in the 1611 Edition (such as macrons, thorns and ashes) are not counted as word changes, except where the absence of the symbols makes the word in question appear to be another word.
3. While capitals have been ignored, only words where a meaning change is possible have been included, such as, “Lord”, “LORD”, “lord”; “God”, “GOD”, “god”; “Son”, “son”; and “Spirit”, “spirit”.
4. The use of the apostrophe has not been counted, since the apostrophe was not used in 1611. Thus, on occasions where the full word “his” was used, such as “Asa his” which became “Asa’s”, strictly, the word “his” has not been lost.

The spelling or presentation of the 1611 Edition is not always exact but “modernised”. This list is to provide reference when comparing from the present Pure Cambridge Edition back to 1611. Therefore, in some cases, the if both words appear the same in 1611 in one verse, but a change is noted, the difference as applying to which word will be discerned by examining the Pure Cambridge Edition first and the 1611 Edition second.

The year of change has been provided, confirming the main editions when important purification work took place. The date “ ζ 1629” indicates that the change occurred in or before the 1629 Edition. The date “ ζ 1629” indicates that the change occurred in or before the 1762 Edition.

If there is more than one change in a sequence, then the total number of changes is given in a separate column.

The interpretation of the data indicates that there have indeed been changes, and that these changes are consistent with the purification of the Bible text, as outworked by God’s providence. While there seems to appear a great many meaning changes by the Pure Cambridge Edition, almost all cases are easily resolved by a short examination, which shows that realistically there is no meaning change, but that the spelling and grammar of the 1611 Edition is not uniform and standardised as the present edition. It is also clear that there are indeed typographical errors in the 1611 Edition. Thus, it may be seen that the Pure Cambridge Edition is in every way the intended message and purified text of the King James Bible.

While showing that changes have occurred, no change actually amounts to a change in the version or the translation. Even the enemies of the King James Bible have admitted that the twentieth century form was superior to the 1611 Edition. However, this list shows that there are also bounds in the progress of the King James Bible which leads to a fixed point, from which there cannot be any more changes, which would otherwise be alterations back to printers' errors, alterations to imperfect and incomplete drafts of the translators, alterations to modernisations and Americanisms which change meanings, and/or alterations which amount to a new version.

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
Genesis 1:14, etc.	bee	be	∟1629	1347
Genesis 2:21	in stead	instead	∟1762	
Genesis 3:1	then	than	∟1762	
Genesis 3:20	wives	wife's	1769	
Genesis 4:7	do well	doest well	∟1629	
Genesis 4:13	then	than	∟1762	
Genesis 4:18	borne	born	∟1629	
Genesis 4:25	in stead	instead	∟1762	
Genesis 4:26	borne	born	∟1629	
Genesis 5:32	Sem	Shem	1629	
Genesis 6:1	borne	born	∟1629	
Genesis 6:3	Spirit	spirit	∟1629	
Genesis 6:5	God	GOD	1629	
Genesis 6:10	Sem	Shem	1629	
Genesis 7:4	fro	from	1612, 1629	
Genesis 7:13	Sem	Shem	1629	
Genesis 8:13	hundredth and one	hundredth and first	1638	
Genesis 9:4	you	ye	∟1762	
Genesis 10:1	borne	born	∟1629	
Genesis 10:15	first borne	firstborn	∟1629	
Genesis 10:19	Sodoma	Sodom	1629	
Genesis 10:21	borne	born	∟1629	
Genesis 10:25	borne	born	∟1629	
Genesis 11:3	thorowly [i.e. thoroughly]	throughly	∟1629	
Genesis 14:14	borne	born	∟1629	
Genesis 14:22	my	mine	∟1762	
Genesis 15:3	borne	born	∟1629	
Genesis 15:4	thy own	thine own	∟1629	
Genesis 15:18	that same day	the same day	1769	
Genesis 17:12	borne	born	∟1629	
Genesis 17:13	borne	born	∟1629	
Genesis 17:17	borne	born	∟1629	
Genesis 17:23	borne	born	∟1629	
Genesis 17:27	borne	born	∟1629	
Genesis 18:3	fro	from	1612, 1629	
Genesis 18:5	you	ye [second]	∟1762	
Genesis 18:5	you	ye [third]	∟1629	
Genesis 18:27	LORD	Lord	∟1629	
Genesis 19:9	then	than	∟1762	
Genesis 19:14	get ye	get you	1769	
Genesis 19:21	concerning this thing	concerning this thing also	1638	
Genesis 19:31	first borne	firstborn	∟1629	
Genesis 19:33	first borne	firstborn	∟1629	
Genesis 19:34	first borne	firstborn	∟1629	
Genesis 19:37	first borne	firstborn	∟1629	

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
Genesis 20:4	LORD	Lord	1830s	
Genesis 20:11	wives	wife's	1769	
Genesis 21:3	borne	born	1629	
Genesis 21:5	borne	born	1629	
Genesis 21:7	borne	born	1629	
Genesis 21:9	borne	born	1629	
Genesis 21:16	bow shoot	bowshot	1629	
Genesis 22:4	lift	lifted	1769	
Genesis 22:5	you	ye	1762	
Genesis 22:7	fire and wood	fire and the wood	1612, 1616, 1629	
Genesis 22:20	borne	born	1629	
Genesis 22:21	first borne	firstborn	1629	
Genesis 23:6	amongst	among	1769	
Genesis 23:8	entreat	intreat	1629	
Genesis 23:10	amongst	among	1769	
Genesis 23:10	gates	gate	1762	
Genesis 23:18	gates	gate	1638	
Genesis 24:3	amongst	among	1769	
Genesis 24:15	borne	born	1629	
Genesis 24:44	who	whom	1612, 1629	
Genesis 24:49	you	ye	1762	
Genesis 24:63	lift	lifted	1769	
Genesis 24:64	lift	lifted	1769	
Genesis 25:13	first borne	firstborn	1629	
Genesis 25:23	then	than	1762	
Genesis 25:33	sware to him	sware unto him	1629	
Genesis 26:1	besides	beside	1769	
Genesis 26:16	then	than	1762	
Genesis 27:19	first borne	firstborn	1629	
Genesis 27:32	first borne	firstborn	1629	
Genesis 27:38	lift	lifted	1769	
Genesis 29:19	then	than	1762	
Genesis 29:24	a handmaid	an handmaid	1629	
Genesis 29:26	first borne	firstborn	1629	
Genesis 29:30	then	than	1762	
Genesis 29:34	borne	born	1629	
Genesis 30:20	borne	born	1629	
Genesis 30:25	borne	born	1629	
Genesis 30:33	amongst [twice]	among	1769	2
Genesis 30:35	amongst	among	1769	
Genesis 31:1	which was of our fathers	which was our father's	1612, 1616, 1629	
Genesis 31:43	borne	born	1629	
Genesis 32:15	ashes	asses	1611 2nd	
Genesis 32:19	you [twice]	ye	1762	2
Genesis 33:5	lift	lifted	1769	
Genesis 34:10	trade you	trade ye	1762	
Genesis 34:19	then	than	1762	
Genesis 34:30	amongst	among [second]	1769	
Genesis 35:23	first borne	firstborn	1629	
Genesis 35:26	borne	born	1629	
Genesis 36:5	borne	born	1629	

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
Genesis 36:7	then	than	1762	
Genesis 36:14	daughter of Zibeon	the daughter of Zibeon	1629	
Genesis 36:15	first borne	firstborn	1629	
Genesis 36:39	wives	wife's	1769	
Genesis 37:3	then	than	1762	
Genesis 37:4	then	than	1762	
Genesis 37:25	lift	lifted	1769	
Genesis 37:28	lift	lifted	1769	
Genesis 38:6	first borne	firstborn	1629	
Genesis 38:7	first borne	firstborn	1629	
Genesis 38:26	then	than	1762	
Genesis 39:1	hand	hands	1629	
Genesis 39:9	then I	than I	1762	
Genesis 39:16	her lord	his lord	1638	
Genesis 39:18	lift	lifted	1769	
Genesis 41:6	sprang	sprung	1612, 1629	
Genesis 41:38	spirit	Spirit	1612, 1762	
Genesis 41:40	then	than	1762	
Genesis 41:50	borne	born	1629	
Genesis 41:51	first borne	firstborn	1629	
Genesis 42:9	land you	land ye	1762	
Genesis 42:12	land you	land ye	1762	
Genesis 42:28	an other	another	1611 2nd, 1613	
Genesis 42:34	you are [twice]	ye are	1762	2
Genesis 43:29	lift	lifted	1769	
Genesis 43:33	first borne	firstborn	1629	
Genesis 43:34	drunk	drank	1629	
Genesis 44:23	you shall	ye shall	1762	
Genesis 44:33	in stead	instead	1762	
Genesis 45:9	Haste you	Haste ye	1762	
Genesis 45:13	And you	And ye	1762	
Genesis 45:13	you have	ye have	1762	
Genesis 46:8	first borne	firstborn	1629	
Genesis 46:20	borne	born	1629	
Genesis 46:22	borne	born	1629	
Genesis 46:27	borne	born	1629	
Genesis 47:6	any man	any men	1762	
Genesis 47:6	amongst	among	1612, 1769	
Genesis 47:18	also had our	also hath our	1612, 1629	
Genesis 47:24	you shall	ye shall	1769	
Genesis 48:5	borne	born	1629	
Genesis 48:14	first borne	firstborn	1629	
Genesis 48:18	first borne	firstborn	1629	
Genesis 48:19	then	than	1762	
Genesis 49:3	first borne	firstborn	1629	
Genesis 49:9	pray	prey	1629	
Exodus 1:9	then	than	1762	
Exodus 1:22	borne	born	1629	
Exodus 2:5	river side	river's side	1762	
Exodus 2:18	you	ye	1769	
Exodus 3:18	you	ye	1769	

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
Exodus 4:10	my lord	my Lord	1613, 1629	
Exodus 4:16	in stead	instead	∟1762	
Exodus 4:22	first borne	firstborn	∟1629	
Exodus 4:23	first borne	firstborn	∟1629	
Exodus 5:5	you	ye	1769	
Exodus 5:8	you [twice]	ye	1769	2
Exodus 5:11	you can	ye can	1769	
Exodus 5:12	in stead	instead	∟1762	
Exodus 5:21	you have	ye have	1769	
Exodus 6:14	first borne	firstborn	∟1629	
Exodus 7:17	my	mine	1612, 1629	
Exodus 7:20	lift	lifted	1769	
Exodus 8:9	entreat	intreat	∟1629	
Exodus 8:28	you shall	ye shall	1769	
Exodus 9:20	amongst	among	1769	
Exodus 9:28	Entreat	Intreat	∟1629	
Exodus 10:2	amongst	among	1769	
Exodus 10:11	you did	ye did	1769	
Exodus 11:5	first borne [four times]	firstborn	∟1629	4
Exodus 12:12	first borne	firstborn	∟1629	
Exodus 12:13	you are	ye are	1769	
Exodus 12:14	you shall [twice]	ye shall	1769	2
Exodus 12:19	borne	born	∟1629	
Exodus 12:26	you by	ye by	1769	
Exodus 12:29	first borne [four times]	firstborn	∟1629	4
Exodus 12:31	amongst	among	1769	
Exodus 12:31	you and	ye and	1769	
Exodus 12:48	borne	born	∟1629	
Exodus 13:2	first borne	firstborn	∟1629	
Exodus 13:13	first borne	firstborn	∟1629	
Exodus 13:13	amongst	among	1769	
Exodus 13:15	first borne [four times]	firstborn	∟1629	4
Exodus 14:10	the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: and	[these repeated words are omitted]	1611 2nd, 1613	21
Exodus 14:10	lift up	lifted up	1769	
Exodus 14:12	then	than	∟1762	
Exodus 15:9	mine	my	∟1629	
Exodus 15:11	amongst	among	1769	
Exodus 15:17	Sanctuary, O LORD	Sanctuary, O Lord	∟1629	
Exodus 15:25	he made a statute	he made for them a statute	1638	2
Exodus 16:23	you will bake	ye will bake	∟1629	
Exodus 17:2	you with	ye with	1769	
Exodus 17:7	amongst	among	1612, 1629	
Exodus 18:11	then	than	∟1762	
Exodus 19:13	a hand	an hand	1638	
Exodus 21:4	borne	born	∟1629	
Exodus 21:19	throughly	thoroughly	1762	
Exodus 21:32	shekels	shekels of silver	1638	2
Exodus 22:29	first borne	firstborn	∟1629	
Exodus 22:30	eight	eighth	∟1629	
Exodus 23:13	names of other gods	name of other gods	1769	
Exodus 23:17	LORD God	Lord GOD	1830s	

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
Exodus 23:23	the Hivites	and the Hivites	1616, 1629, 1762	
Exodus 25:4	blew	blue	∟1629	
Exodus 25:8	amongst	among	1769	
Exodus 25:10	an half [second only]	a half	1629	
Exodus 26:8	and the eleven	and the eleven curtains	1629	
Exodus 26:16	an half	a half	∟1629	
Exodus 28:6	blew	blue	∟1629	
Exodus 29:26	consecrations	consecration	1762	
Exodus 29:45	amongst	among	1769	
Exodus 29:46	amongst	among	1769	
Exodus 30:12	amongst	among	1769	
Exodus 30:15	then	than	∟1762	
Exodus 30:37	you shall	ye shall	1769	
Exodus 31:3	Spirit	spirit	∟1629	
Exodus 31:10	clothes	cloths	1769	
Exodus 31:14	amongst	among	1769	
Exodus 32:25	amongst	among	1769	
Exodus 33:6	stript	stripped	1769	
Exodus 33:9	Lord	LORD	∟1629	
Exodus 34:9	amongst	among	1769	
Exodus 34:10	amongst	among	1769	
Exodus 34:19	amongst	among	1769	
Exodus 34:20	first borne	firstborn	∟1629	
Exodus 34:25	feast of Passover	feast of the passover	1762	
Exodus 35:5	amongst	among	1769	
Exodus 35:11	and his bars	and his boards, his bars	1638	2
Exodus 35:19	clothes of service	cloths of service	1769	
Exodus 35:29	the hands	the hand	1629	
Exodus 35:31	Spirit	spirit	∟1629	
Exodus 36:5	then	than	∟1762	
Exodus 37:6	an half... an half	a half... a half	∟1762	2
Exodus 37:19	Three bowls made he after	Three bowls made after	1629	
Exodus 38:9	a hundred	an hundred	1612, 1629	
Exodus 38:11	hoopes	hooks	1611 2nd, 1613	
Exodus 39:1	clothes	cloths	1769	
Exodus 39:23	a hole	an hole	1769	
Exodus 39:23	rent	rend	∟1762	
Exodus 39:41	clothes	cloths	1769	
Leviticus 1:8	in the fire	on the fire	1638	
Leviticus 1:9	But the inwards	But his inwards	1638	
Leviticus 2:4	an unleavened cake	unleavened cakes	1638	2
Leviticus 4:35	shall burnt them	shall burn them	1611 2nd, 1613	
Leviticus 5:10	had sinned	hath sinned	1762	
Leviticus 6:10	besides	beside	1769	
Leviticus 7:23	manner	manner of	1762	
Leviticus 9:1	eight	eighth	∟1629	
Leviticus 9:22	lift	lifted	1769	
Leviticus 10:6	lest you	lest ye	1769	
Leviticus 10:7	lest you	lest ye	1769	
Leviticus 10:14	sacrifice	sacrifices	1629	

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
Leviticus 11:3	cheweth cud	cheweth the cud	1629	
Leviticus 11:10	nor scales	and scales	1769	
Leviticus 11:11	you shall have	ye shall have	1612, 1629	
Leviticus 12:2	borne	born	1629	
Leviticus 12:3	eight	eighth	1629	
Leviticus 13:3	then	than	1762	
Leviticus 13:4	then	than	1762	
Leviticus 13:20	then	than	1762	
Leviticus 13:21	then	than	1762	
Leviticus 13:25	then	than	1762	
Leviticus 13:26	then	than	1762	
Leviticus 13:29	hath a plague	have a plague	1769	
Leviticus 13:30	then	than	1762	
Leviticus 13:31	then	than	1762	
Leviticus 13:32	then	than	1762	
Leviticus 13:34	then	than	1762	
Leviticus 13:56	plain	plague	1611 2nd, 1613	
Leviticus 14:10	eight	eighth	1629	
Leviticus 14:23	eight	eighth	1638	
Leviticus 14:35	oweth	owneth	1762	
Leviticus 14:37	then	than	1762	
Leviticus 14:54	manner	manner of	1762	
Leviticus 14:55	an house	a house	1769	
Leviticus 15:5	bath	bathe	1629	
Leviticus 15:6	bath	bathe	1629	
Leviticus 15:14	eight	eighth	1629	
Leviticus 15:18	bath	bathe	1629	
Leviticus 15:29	eight	eighth	1629	
Leviticus 15:33	which is unclean	that is unclean	1769	
Leviticus 17:14	ye shall not	ye shall	1611 2nd, 1613	
Leviticus 18:3	land of Canaan	the land of Canaan	1611 2nd, 1613	
Leviticus 18:9	borne [twice]	born	1629	2
Leviticus 18:11	wives	wife's	1769	
Leviticus 18:18	besides	beside	1769	
Leviticus 18:24	not you	not ye	1769	
Leviticus 19:34	shall be as	shall be unto you as	1638	2
Leviticus 19:34	borne	born	1629	
Leviticus 19:34	amongst	among	1769	
Leviticus 20:11	shall be	shall surely be	1638	
Leviticus 21:10	rent	rend	1762	
Leviticus 22:10	a sojourner of the priests	a sojourner of the priest	1638	
Leviticus 22:11	borne	born	1612, 1629	
Leviticus 22:24	you make	ye make	1769	
Leviticus 22:27	eight	eighth	1629	
Leviticus 23:20	for the priests	for the priest	1638	
Leviticus 23:22	the field	thy field	1638	
Leviticus 23:36	eight	eighth	1629	
Leviticus 23:39	eight	eighth	1629	
Leviticus 23:42	borne	born	1629	

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
Leviticus 24:16	borne	born	∟1629	
Leviticus 25:5	it own accord	its own accord	1681, ∟1762	
Leviticus 25:6	the stranger	thy stranger	1638	
Leviticus 25:22	eight	eighth	∟1629	
Leviticus 25:23	were strangers	are strangers	1616, 1629	
Leviticus 25:30	stablished	established	∟1629	
Leviticus 25:31	walls	wall	1769	
Leviticus 26:11	amongst	among	1769	
Leviticus 26:23	reformed by	reformed by me by	1638	2
Leviticus 26:40	the iniquity of	their iniquity, and the iniquity of	1616, 1629	3
Leviticus 27:8	then [first]	than	∟1762	
Numbers 1:2	poll	polls	1769	
Numbers 1:18	poll	polls	1769	
Numbers 1:20	poll	polls	1769	
Numbers 3:2	first borne	firstborn	∟1629	
Numbers 3:12	in stead	instead	∟1762	
Numbers 3:12	first borne	firstborn	∟1629	
Numbers 3:13	first borne [three]	firstborn	∟1629	3
Numbers 3:13	they shall be	shall they be	1769	
Numbers 3:35	northwards	northward	1629	
Numbers 3:40	first borne	firstborn	∟1629	
Numbers 3:41	in stead	instead	∟1762	
Numbers 3:41	first borne	firstborn	∟1629	
Numbers 3:41	in stead	instead	∟1762	
Numbers 3:42	first borne	firstborn	∟1629	
Numbers 3:43	first borne	firstborn	∟1629	
Numbers 3:45	in stead	instead	∟1762	
Numbers 3:45	first borne	firstborn	∟1629	
Numbers 3:45	in stead	instead	∟1762	
Numbers 3:46	first borne	firstborn	∟1629	
Numbers 3:46	then	than	∟1762	
Numbers 3:50	first borne	firstborn	∟1629	
Numbers 4:40	houses	house	1769	
Numbers 5:19	in stead	instead	∟1762	
Numbers 5:20	in stead	instead	∟1762	
Numbers 5:20	hath	have	1629	
Numbers 5:20	lien	lain	1769	
Numbers 5:29	in stead	instead	∟1762	
Numbers 6:10	eight	eighth	∟1629	
Numbers 6:14	and one lamb	and one ram	1638	
Numbers 6:21	besides	beside	1769	
Numbers 7:31	charger of	charger of the weight of	1762	3
Numbers 7:54	eight	eighth	∟1629	
Numbers 7:55	charger of	charger of the weight of	1762	3
Numbers 7:61	a silver bowl	one silver bowl	1638	
Numbers 8:16	in stead [twice]	instead	1769	2
Numbers 8:16	first borne	firstborn	∟1629	
Numbers 8:17	first borne [twice]	firstborn	∟1629	2
Numbers 8:18	first borne	firstborn	∟1629	
Numbers 9:13	from his people	from among his people	∟1762	
Numbers 9:14	borne	born	∟1629	
Numbers 9:18	in the tents	in their tents	1769	
Numbers 10:2	an whole	a whole	1762	
Numbers 10:6	you blow	ye blow	∟1762	

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
Numbers 10:7	you [twice]	ye	∟1762	2
Numbers 10:31	in stead	instead	∟1762	
Numbers 11:6	besides	beside	1769	
Numbers 11:8	mortter	mortar	1638	
Numbers 11:18	for you	for ye	1769	
Numbers 11:21	amongst	among	1769	
Numbers 11:26	Spirit	spirit	∟1629	
Numbers 11:29	Spirit	spirit	∟1629	
Numbers 13:31	then	than	∟1762	
Numbers 14:12	then	than	∟1762	
Numbers 14:17	LORD	Lord	∟1629	
Numbers 14:31	pray	prey	∟1629	
Numbers 14:41	do you	do ye	1769	
Numbers 15:13	borne	born	∟1629	
Numbers 15:29	You	Ye	1769	
Numbers 15:29	borne	born	∟1629	
Numbers 15:29	amongst	among [first]	1769	
Numbers 15:30	borne	born	∟1629	
Numbers 15:38	blew	blue	∟1629	
Numbers 16:3	you up	ye up	1613, 1769	
Numbers 18:3	you	ye	1769	
Numbers 18:28	you also	ye also	1769	
Numbers 20:5	or vines	or of vines	1769	
Numbers 20:7	Lord	LORD	1613, 1629	
Numbers 20:11	lift	lifted	1769	
Numbers 20:12	believe	believed	∟1629	
Numbers 22:15	then	than	∟1762	
Numbers 23:24	pray	prey	∟1629	
Numbers 24:2	lift	lifted	1769	
Numbers 24:2	Spirit	spirit	∟1629	
Numbers 24:6	the river side	the river's side	1616, 1629	
Numbers 24:7	then	than	∟1762	
Numbers 25:1	begun	began	∟1762	
Numbers 25:7	amongst	among	1769	
Numbers 26:60	borne	born	∟1629	
Numbers 28:15	besides	beside	1769	
Numbers 28:31	besides	beside	1769	
Numbers 29:35	eight	eighth	∟1629	
Numbers 29:39	besides	beside	1769	
Numbers 30:8	disallow	disallowed	1769	
Numbers 32:24	Build ye	Build you	1769	
Numbers 33:4	first borne	firstborn	∟1629	
Numbers 34:6	you shall	ye shall	∟1762	
Numbers 34:7	you shall	ye shall	∟1762	
Numbers 36:3	whereinto	whereunto	1629	
Deuteronomy 1:10	you are	ye are	1769	
Deuteronomy 1:13	ye wise	you wise	1769	
Deuteronomy 1:17	you [second and third]	ye	1769	2
Deuteronomy 1:19	you saw	ye saw	1769	
Deuteronomy 1:28	then	than	∟1762	
Deuteronomy 1:40	turn ye	turn you	∟1762	
Deuteronomy 1:43	and you	and ye	∟1629	
Deuteronomy 2:24	thy hand	thine hand	1769	
Deuteronomy 4:2	you diminish	ye diminish	1769	

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Deuteronomy 4:11	burnt	burned	1769	
Deuteronomy 4:25	shalt have remained	ye shall have remained	1762	2
Deuteronomy 4:26	you go	ye go	1769	
Deuteronomy 4:32	upon earth	upon the earth	1629	
Deuteronomy 4:35	besides	beside	1769	
Deuteronomy 4:38	then	than	∟1762	
Deuteronomy 4:49	of this side	on this side	1617, 1629	
Deuteronomy 5:29	my commandments	all my commandments	1629	
Deuteronomy 5:32	you shall not	ye shall not	1769	
Deuteronomy 5:33	You shall	Ye shall	∟1762	
Deuteronomy 6:17	You	Ye	∟1762	
Deuteronomy 7:1	then	than	∟1762	
Deuteronomy 7:7	then	than	∟1762	
Deuteronomy 7:17	then	than	∟1762	
Deuteronomy 9:1	then	than	∟1762	
Deuteronomy 9:10	of fire	of the fire	1762	
Deuteronomy 9:14	then	than	∟1762	
Deuteronomy 9:23	you rebelled	ye rebelled	∟1762	
Deuteronomy 9:24	You have	Ye have	1769	
Deuteronomy 11:2	know you	know ye	1769	
Deuteronomy 11:13	if you	if ye	1769	
Deuteronomy 11:23	then	than	∟1762	
Deuteronomy 11:30	champion	champaign	1769	
Deuteronomy 12:3	you shall [twice]	ye shall	1769	2
Deuteronomy 12:7	you put	ye put	1769	
Deuteronomy 13:3	you love	ye love	∟1762	
Deuteronomy 13:4	you shall	ye shall [second]	∟1762	
Deuteronomy 14:6	amongst	among	1769	
Deuteronomy 15:7	thy heart	thine heart	1769	
Deuteronomy 15:11	in the land	in thy land	1629	
Deuteronomy 16:4	coasts	coast	1762	
Deuteronomy 16:5	the gates	thy gates	1616, 1629	
Deuteronomy 16:15	thy increase	thine increase	1769	
Deuteronomy 18:4	thy oil	thine oil	1769	
Deuteronomy 19:15	stablished	established	∟1629	
Deuteronomy 20:1	then	than	∟1762	
Deuteronomy 20:3	you approach	ye approach	1769	
Deuteronomy 20:7	in battle	in the battle	1629, 1769	
Deuteronomy 21:15	borne him	born him	∟1629	
Deuteronomy 21:15	first borne	firstborn	∟1629	
Deuteronomy 21:16	first borne [twice]	firstborn	∟1629	2
Deuteronomy 21:17	first borne	firstborn	∟1629	
Deuteronomy 23:25	of thy neighbours	of thy neighbour	1769	
Deuteronomy 25:6	first borne	firstborn	∟1629	
Deuteronomy 26:1	the LORD	the LORD thy God	1629	2
Deuteronomy 27:2	you shall	ye shall	1769	
Deuteronomy 28:23	the heaven	thy heaven	1638	
Deuteronomy 28:29	noon days	noonday	1762	
Deuteronomy 28:42	locusts	locust	1612, 1629	
Deuteronomy 29:6	you drunk	ye drunk	1769	
Deuteronomy 31:16	amongst	among	1769	
Deuteronomy 31:17	amongst	among	1769	
Deuteronomy 32:15	Jesurun	Jeshurun	1638	

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Deuteronomy 32:22	my	mine	1769	
Deuteronomy 33:5	Jesurun	Jeshurun	1612, 1629	
Deuteronomy 33:26	Jesurun	Jeshurun	1638	
Deuteronomy 34:9	Spirit	spirit	∟1629	
Joshua 2:10	you [second and third]	ye	∟1762	2
Joshua 3:10	Girgashites	the Girgashites	1612, 1629	
Joshua 3:11	even the Lord	of the Lord	1629	
Joshua 3:12	take ye	take you	1769	
Joshua 3:15	at the time	all the time	1638	
Joshua 4:3	command you	command ye	1769	
Joshua 4:3	where you	where ye	1769	
Joshua 4:6	mean you	mean ye	1769	
Joshua 4:18	lift	lifted	1769	
Joshua 5:5	borne	born	∟1629	
Joshua 5:13	lift	lifted	1769	
Joshua 6:18	And you	And ye	∟1762	
Joshua 6:26	first borne	firstborn	∟1629	
Joshua 7:8	Oh LORD	O Lord	∟1629	2
Joshua 7:11	amongst	among	1769	
Joshua 7:12	amongst	among	1769	
Joshua 7:14	and the households	and the household	1616, 1629	
Joshua 7:26	the place	that place	1629	
Joshua 8:33	borne	born	∟1629	
Joshua 10:2	then	than	∟1762	
Joshua 10:11	then	than	∟1762	
Joshua 10:19	stay you	stay ye	1769	
Joshua 11:17	unto Baal-Gad	even unto Baal-Gad	1638	
Joshua 12:2	river of Arnon	river Arnon	1638	
Joshua 12:6	and Gadites	and the Gadites	1762	
Joshua 13:23	and villages	and the villages	1617, 1629	
Joshua 13:27	Cinneroth	Chinnereth	1769	
Joshua 13:29	Manasseh, by	the children of Manasseh by	1638	3
Joshua 17:1	first borne [twice]	firstborn	∟1629	2
Joshua 18:3	you slack	ye slack	1769	
Joshua 19:42	Aijalon	Ajalon	1629	
Joshua 21:11	Arbah	Arba	1638	
Joshua 22:4	get ye	get you	1769	
Joshua 22:24	you to do	ye to do	1769	
Joshua 22:29	besides	beside	1629	
Joshua 23:7	amongst [second]	among	1769	
Joshua 24:5	amongst	among	1769	
Joshua 24:6	and you	and ye	1769	
Joshua 24:15	you will	ye will	1769	
Judges 1:31	Achzib, nor Helbath, nor Aphik	of Achzib, nor of Helbah, nor of Aphik	1762	3
Judges 2:2	you shall throw	ye shall throw	∟1629	
Judges 2:4	lift	lifted	∟1762	
Judges 2:19	then	than	∟1762	
Judges 6:15	my lord	my Lord	∟1762	
Judges 6:37	my	mine	1612, 1629	
Judges 8:2	then	than	∟1762	
Judges 8:6	thine hands	thine hand	1638	

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Judges 8:20	first borne	firstborn	1629	
Judges 8:24	you would	ye would	1769	
Judges 9:7	lift	lifted	1762	
Judges 9:7	you men	ye men	1769	
Judges 11:2	wives	wife's	1762	
Judges 11:19	unto my	into my	1769	
Judges 11:25	then	than	1762	
Judges 13:8	entreated	intreated	1612, 1629	
Judges 13:8	my LORD	my Lord	1629	
Judges 13:8	borne	born	1629	
Judges 14:12	if you can	if ye can	1769	
Judges 14:17	while the feast	while their feast	1638	
Judges 14:18	then	than	1762	
Judges 14:18	then	than	1762	
Judges 15:2	then	than	1762	
Judges 15:2	in stead	instead	1762	
Judges 15:3	then	than	1762	
Judges 16:30	then	than	1762	
Judges 18:29	borne	born	1629	
Judges 19:17	lift	lifted	1762	
Judges 20:10	men of a hundred	men of an hundred	1612, 1629	
Judges 21:2	lift	lifted	1762	
Judges 21:11	lien	lain	1762	
Judges 21:19	Lebanon	Lebonah	1629	
Judges 21:22	you should	ye should	1762	
Ruth 1:9	you may	ye may	1769	
Ruth 1:9	lift	lifted	1762	
Ruth 1:11	you go	ye go	1629	
Ruth 1:12	should have a husband also	should have an husband also	1762	
Ruth 1:14	lift	lifted	1762	
Ruth 2:7	amongst	among	1769	
Ruth 2:13	thy hand-maidens	thine handmaidens	1629	
Ruth 3:10	then	than	1762	
Ruth 3:12	then	than	1762	
Ruth 3:15	he went	she went	1611 2nd, 1613	
Ruth 4:4	besides	beside	1769	
Ruth 4:15	then	than	1762	
Ruth 4:15	borne	born	1629	
Ruth 4:17	borne	born	1629	
1 Samuel 1:8	then	than	1762	
1 Samuel 2:4	girt	girded	1769	
1 Samuel 2:5	borne	born	1629	
1 Samuel 2:35	my heart	mine heart	1629	
1 Samuel 4:20	borne	born	1629	
1 Samuel 6:7	the calves	their calves	1629	
1 Samuel 7:1	fetcht	fetchd	1762	
1 Samuel 8:2	first borne	firstborn	1629	
1 Samuel 9:2	then	than	1762	
1 Samuel 9:2	then	than	1762	
1 Samuel 10:10	of the prophets	of prophets	1629	
1 Samuel 10:10	spirit	Spirit	1612, 1762	
1 Samuel 10:23	then	than	1762	

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1 Samuel 10:23	the shoulders	his shoulders	1638	
1 Samuel 11:4	lift	lifted	1762	
1 Samuel 14:49	first borne	firstborn	1629	
1 Samuel 15:22	then	than	1762	
1 Samuel 15:22	then	than	1762	
1 Samuel 15:28	then	than	1762	
1 Samuel 15:32	you	ye	1762	
1 Samuel 16:14	spirit [first]	Spirit	1612, 1762	
1 Samuel 17:8	you servants	ye servants	1762	
1 Samuel 17:13	first borne	firstborn	1629	
1 Samuel 18:1	when he made	when he had made	1629	
1 Samuel 18:4	stript	stripped	1762	
1 Samuel 18:27	David arose	David arose and went	1629	2
1 Samuel 18:30	then	than	1762	
1 Samuel 19:24	stript	stripped	1762	
1 Samuel 20:5	in the fields	in the field	1638	
1 Samuel 20:31	stablished	established	1629	
1 Samuel 21:14	you see	ye see	1769	
1 Samuel 24:8	rose	arose	1629	
1 Samuel 24:16	lift	lifted	1762	
1 Samuel 24:17	then	than	1762	
1 Samuel 25:13	you	ye	1769	
1 Samuel 25:16	keeping sheep	keeping the sheep	1629	
1 Samuel 25:42	rose	arose	1629	
1 Samuel 26:12	gate	gat	1629	
1 Samuel 27:1	then	than	1762	
1 Samuel 28:7	servant said	servants said	1629	
1 Samuel 30:1	burnt	burned	1762	
1 Samuel 30:3	burnt	burned	1762	
1 Samuel 30:4	lift	lifted	1762	
1 Samuel 30:14	burnt	burned	1762	
2 Samuel 1:23	then	than	1762	
2 Samuel 1:23	then	than	1762	
2 Samuel 2:9	And he made him	And made him	1762	
2 Samuel 3:2	borne	born	1629	
2 Samuel 3:2	first borne	firstborn	1629	
2 Samuel 3:5	borne	born	1629	
2 Samuel 3:31	Rent	Rend	1762	
2 Samuel 3:32	lift	lifted	1769	
2 Samuel 4:4	his feet, and was	his feet. He was	1762	
2 Samuel 5:13	borne	born	1629	
2 Samuel 5:14	borne	born	1629	
2 Samuel 5:21	burnt	burned	1762	
2 Samuel 6:12	pertained	pertaineth	1638	
2 Samuel 6:22	then	than	1762	
2 Samuel 7:16	stablished [twice]	established	1612, 1629	2
2 Samuel 7:22	Lord GOD	LORD God	1629	
2 Samuel 8:11	he had dedicate	he had dedicated	1612, 1638	
2 Samuel 11:1	that after the year	after the year	1762	
2 Samuel 12:14	borne	born	1629	
2 Samuel 12:15	strake	struck	1762	
2 Samuel 12:22	God	GOD	1830s	
2 Samuel 13:14	then	than	1762	
2 Samuel 13:15	then	than	1762	

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
2 Samuel 13:16	then	than	1762	
2 Samuel 13:34	lift	lifted	1769	
2 Samuel 13:36	lift	lifted	1769	
2 Samuel 14:2	fetcht	fetchd	1762	
2 Samuel 14:27	borne	born	1629	
2 Samuel 16:8	taken to thy	taken in thy	1629	
2 Samuel 16:12	requite good	requite me good	1629	
2 Samuel 17:14	then	than	1762	
2 Samuel 17:25	in stead	instead	1762	
2 Samuel 18:8	then	than	1762	
2 Samuel 18:24	lift	lifted	1769	
2 Samuel 18:28	lift	lifted	1769	
2 Samuel 19:7	then	than	1762	
2 Samuel 19:8	rose	arose	1629	
2 Samuel 19:43	then	than	1762	
2 Samuel 19:43	then	than	1762	
2 Samuel 20:5	then	than	1762	
2 Samuel 20:6	then	than	1762	
2 Samuel 20:10	strake	struck	1762	
2 Samuel 20:12	high way	highway	1762	
2 Samuel 20:21	lift	lifted	1762	
2 Samuel 21:4	What you	What ye	1762	
2 Samuel 21:14	entreated	intreated	1629	
2 Samuel 21:20	borne	born	1629	
2 Samuel 21:22	borne	born	1629	
2 Samuel 23:2	spirit	Spirit	1612, 1762	
2 Samuel 23:7	burnt	burned	1762	
2 Samuel 23:18	lift	lifted	1769	
2 Samuel 23:23	then	than	1762	
2 Samuel 23:37	Berothite	Beerothite	1629	
1 Kings 1:37	then	than	1762	
1 Kings 1:47	then	than	1762	
1 Kings 1:47	then	than	1762	
1 Kings 2:32	then	than	1762	
1 Kings 2:42	that on	on	1769	
1 Kings 3:4	offer up on	offer upon	1616, 1629	
1 Kings 3:7	in stead	instead	1762	
1 Kings 3:10	LORD	Lord	1638	
1 Kings 3:12	thy word	thy words	1629	
1 Kings 4:31	then	than	1762	
1 Kings 4:31	then	than	1762	
1 Kings 5:16	besides	beside	1769	
1 Kings 6:1	fourscore	eightieth	1762	
1 Kings 6:38	eight	eighth	1629	
1 Kings 7:2	a hundred	an hundred	1762	
1 Kings 8:61	the LORD your God	the LORD our God	1629	
1 Kings 8:66	eight	eighth	1629	
1 Kings 9:6	you shall	ye shall	1762	
1 Kings 9:6	you or	ye or	1762	
1 Kings 9:11	that then Solomon	that then king Solomon	1638	
1 Kings 10:13	besides	beside	1769	
1 Kings 10:15	besides	beside	1769	
1 Kings 11:1	Sidonians	Zidonians	1629	
1 Kings 11:5	Amorites	Ammonites	1629	
1 Kings 11:26	lift	lifted	1762	

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1 Kings 11:27	lift	lifted	∟1762	
1 Kings 11:31	rent	rend	∟1762	
1 Kings 11:33	Ashtaroth	Ashtoreth	1629	
1 Kings 12:6	you	ye	∟1762	
1 Kings 12:10	then	than	∟1762	
1 Kings 12:32	eight	eighth	∟1629	
1 Kings 13:2	borne	born	∟1629	
1 Kings 13:6	was restored again	was restored him again	1638	
1 Kings 13:11	his son came	his sons came	1616, 1629	
1 Kings 15:5	Urijah	Uriah	1629	
1 Kings 15:14	Asa his	Asa's	1762	
1 Kings 15:19	break the league	break thy league	1629	
1 Kings 15:27	belongeth	belonged	1762	
1 Kings 15:29	house	house of	1611 2nd, 1613	
1 Kings 16:8	twentieth and	twenty and	1629	
1 Kings 16:19	Israel sin	Israel to sin	1762	
1 Kings 16:23	and one year	and first year	1769	
1 Kings 16:25	then	than	∟1762	
1 Kings 16:29	eight	eighth	∟1629	
1 Kings 16:33	then	than	∟1762	
1 Kings 16:34	first borne	firstborn	∟1629	
1 Kings 18:12	spirit	Spirit	∟1762	
1 Kings 18:26	leapt	leaped	∟1762	
1 Kings 18:28	cried loud	cried aloud	1612, 1616, 1629	
1 Kings 19:4	then	than	∟1762	
1 Kings 20:23	then	than	∟1762	
1 Kings 20:23	then	than	∟1762	
1 Kings 20:25	then	than	∟1762	
1 Kings 21:2	then	than	∟1762	
1 Kings 22:2	on the third	in the third	1629	
1 Kings 22:6	LORD	Lord	1830s	
1 Kings 22:53	unto all	to all	1616, ∟1629	
2 Kings 1:13	Oh	O	∟1629	
2 Kings 2:3	you	ye	∟1762	
2 Kings 2:5	you	ye	∟1762	
2 Kings 2:19	nought	naught	1638	
2 Kings 3:9	fetcht	fetchd	∟1762	
2 Kings 5:12	then	than	∟1762	
2 Kings 6:16	then	than	∟1762	
2 Kings 7:6	LORD	Lord	1830s	
2 Kings 8:19	promised	promised him	1629	
2 Kings 8:19	to give to him	to give him	1629	
2 Kings 9:23	turned his hand	turned his hands	1629	
2 Kings 9:26	sons, said	sons, saith	∟1762	
2 Kings 9:32	lift	lifted	∟1762	
2 Kings 9:35	then	than	∟1762	
2 Kings 10:26	burnt	burned	∟1762	
2 Kings 11:10	the Temple	the temple of the LORD	1638	3
2 Kings 11:18	throughly	thoroughly	1769	
2 Kings 12:18	dedicate	dedicated	1762	
2 Kings 12:19	Jehoash	Joash	1629	

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2 Kings 12:20	Jehoash	Joash	1629	
2 Kings 13:24	the king of Syria	king of Syria	1612, 1629	
2 Kings 14:21	in stead	instead	∟1762	
2 Kings 15:8	eight	eighth	∟1629	
2 Kings 15:15	the conspiracy	his conspiracy	1638	
2 Kings 15:35	burnt	burned	∟1762	
2 Kings 17:24	in stead	instead	∟1762	
2 Kings 18:8	fenced cities	fenced city	1629	
2 Kings 19:22	lift	lifted	1769	
2 Kings 19:26	house tops	housetops	1638	
2 Kings 20:1	Amos	Amoz	1629	
2 Kings 20:13	shewed them the house	shewed them all the house	1638	
2 Kings 20:17	unto Babylon	into Babylon	1629	
2 Kings 21:9	then	than	∟1762	
2 Kings 21:21	all the ways	all the way	1629	
2 Kings 22:2	all the ways	all the way	1629	
2 Kings 22:17	burnt	burned	∟1762	
2 Kings 23:4	burnt	burned	∟1762	
2 Kings 23:5	burnt	burned	∟1762	
2 Kings 23:6	burnt	burned	∟1762	
2 Kings 23:8	burnt	burned	∟1762	
2 Kings 23:11	burnt	burned	∟1762	
2 Kings 23:15	burnt [twice]	burned	∟1762	2
2 Kings 23:16	burnt	burned	∟1762	
2 Kings 23:20	burnt	burned	∟1762	
2 Kings 23:21	this book of the covenant	the book of this covenant	1638	2
2 Kings 23:36	twenty and five year old	twenty and five years old	1629	
2 Kings 24:12	eight	eighth	∟1629	
2 Kings 24:13	and the treasure	and the treasures	1629	
2 Kings 24:19	Jehoiachin	Jehoiakim	1629	
1 Chronicles 1:13	first borne	firstborn	∟1629	
1 Chronicles 1:19	borne	born	∟1629	
1 Chronicles 1:29	first borne	firstborn	∟1629	
1 Chronicles 1:42	Dishon	Dishan	1638	
1 Chronicles 1:50	wives	wife's	1769	
1 Chronicles 2:3	borne	born	∟1629	
1 Chronicles 2:3	Canaanites	Canaanitess	1612, 1613, 1629	
1 Chronicles 2:3	first borne	firstborn	∟1629	
1 Chronicles 2:9	borne	born	∟1629	
1 Chronicles 2:10	Aminadab [twice]	Amminadab	1629	2
1 Chronicles 2:13	first borne	firstborn	∟1629	
1 Chronicles 2:14	Nathanael	Nethaneel	1638	
1 Chronicles 2:18	Shobab	and Shobab	1629	
1 Chronicles 2:25	first borne [twice]	firstborn	∟1629	2
1 Chronicles 2:27	first borne	firstborn	∟1629	
1 Chronicles 2:42	first borne	firstborn	∟1629	
1 Chronicles 2:50	first borne	firstborn	∟1629	
1 Chronicles 3:1	borne	born	∟1629	
1 Chronicles 3:1	first borne	firstborn	∟1629	
1 Chronicles 3:4	borne	born	∟1629	
1 Chronicles 3:5	borne	born	∟1629	
1 Chronicles 3:15	first borne	firstborn	∟1629	
1 Chronicles 3:19	son of Zerubbabel	sons of Zerubbabel	1629	
1 Chronicles 4:4	first borne	firstborn	∟1629	

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1 Chronicles 4:7	Zoar	Jezoar	1638	
1 Chronicles 4:9	then	than	∟1762	
1 Chronicles 4:20	Simeon	Shimon	1629	
1 Chronicles 4:23	amongst	among	1769	
1 Chronicles 5:1	first borne [twice]	firstborn	∟1629	2
1 Chronicles 5:2	chief rulers	chief ruler	1629	
1 Chronicles 5:3	first borne	firstborn	∟1629	
1 Chronicles 6:28	first borne	firstborn	∟1629	
1 Chronicles 6:40	Melchiah	Malchiah	1638	
1 Chronicles 6:60	Anathoth	and Anathoth	1762	
1 Chronicles 6:69	Ajalon	Aijalon	1629	
1 Chronicles 7:5	men of might	valiant men of might	1638	
1 Chronicles 7:21	borne	born	∟1629	
1 Chronicles 7:25	Rezeph	Resheph	1638	
1 Chronicles 7:32	Shuah	Shua	1638	
1 Chronicles 7:35	And the son	And the sons	1744, ∟1762	
1 Chronicles 8:1	first borne	firstborn	∟1629	
1 Chronicles 8:11	Ahitub	Abitub	1629	
1 Chronicles 8:13	Ajalon	Aijalon	1629	
1 Chronicles 8:14	Jerimoth	Jeremoth	1638	
1 Chronicles 8:29	wives	wife's	1769	
1 Chronicles 8:30	first borne	firstborn	∟1629	
1 Chronicles 8:39	first borne	firstborn	∟1629	
1 Chronicles 9:5	first borne	firstborn	∟1629	
1 Chronicles 9:31	first borne	firstborn	∟1629	
1 Chronicles 9:35	wives	wife's	1769	
1 Chronicles 9:36	first borne	firstborn	∟1629	
1 Chronicles 11:11	lift	lifted	∟1762	
1 Chronicles 11:15	rock of David	rock to David	1629	
1 Chronicles 11:21	then	than	∟1762	
1 Chronicles 11:23	pluckt	plucked	∟1762	
1 Chronicles 11:43	Maacah	Maachah	1638	
1 Chronicles 11:45	Zimri	Shimri	1629	
1 Chronicles 14:2	lift	lifted	∟1762	
1 Chronicles 14:7	Elpalet	Eliphalet	1629	
1 Chronicles 14:12	burnt	burned	∟1762	
1 Chronicles 15:12	you may	ye may	∟1762	
1 Chronicles 15:18	Zachariah	Zechariah	1612, 1638	
1 Chronicles 15:18	Jehiel [second]	Jeiel	1629	
1 Chronicles 15:20	Zachariah	Zechariah	1638	
1 Chronicles 15:24	Zachariah	Zechariah	1638	
1 Chronicles 16:5	Zachariah	Zechariah	1638	
1 Chronicles 16:9	you	ye	∟1762	
1 Chronicles 17:5	a house	an house	1629	
1 Chronicles 17:11	stablish	establish	1612, ∟1762	
1 Chronicles 17:20	besides	beside	1769	
1 Chronicles 20:8	borne	born	∟1629	
1 Chronicles 21:16	lift	lifted	∟1762	
1 Chronicles 22:9	borne	born	∟1629	
1 Chronicles 23:11	Ziza	Zizah	1638	
1 Chronicles 23:23	Jerimoth	Jeremoth	1629	
1 Chronicles 24:4	then	than	∟1762	
1 Chronicles 24:6	Nathanael	Nethaneel	1638	
1 Chronicles 24:10	eight	eighth	1612,	

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			1629	
1 Chronicles 25:15	eight	eighth	1629	
1 Chronicles 25:22	Jerimoth	Jeremoth	1638	
1 Chronicles 26:2	first borne	firstborn	1629	
1 Chronicles 26:4	first borne	firstborn	1629	
1 Chronicles 26:6	borne	born	1629	
1 Chronicles 26:10	first borne	firstborn	1629	
1 Chronicles 26:18	And Parbar westward	At Parbar westward	1638	
1 Chronicles 26:20	dedicate things	dedicated things	1762	
1 Chronicles 26:26	dedicate things	dedicated things	1762	
1 Chronicles 26:30	all business	all the business	1762	
1 Chronicles 28:12	dedicate things	dedicated things	1762	
1 Chronicles 29:2	the silver	and the silver	1629	
1 Chronicles 29:6	rulers over the	rulers of the	1762	
1 Chronicles 29:23	in stead	instead	1762	
2 Chronicles 1:17	fetcht	fetchd	1762	
2 Chronicles 3:10	most holy place	most holy house	1629	
2 Chronicles 5:13	lift	lifted	1762	
2 Chronicles 6:27	the land	thy land	1638	
2 Chronicles 7:9	eight	eighth	1629	
2 Chronicles 8:16	of God was perfected	of the LORD was perfected	1629	2
2 Chronicles 9:12	besides	beside	1769	
2 Chronicles 9:14	Besides	beside	1769	
2 Chronicles 10:10	then	than	1762	
2 Chronicles 11:10	Ajalon	Aijalon	1629	
2 Chronicles 11:20	Maacah	Maachah	1629	
2 Chronicles 11:21	Maacah	Maachah	1629	
2 Chronicles 11:22	Maacah	Maachah	1629	
2 Chronicles 12:10	in stead	instead	1762	
2 Chronicles 13:2	Gibea	Gibeah	1629	
2 Chronicles 13:5	you	ye	1762	
2 Chronicles 13:6	his LORD	his lord	1629	
2 Chronicles 13:12	you shall	ye shall	1762	
2 Chronicles 16:6	was a building [abuilding]	was building	1769	
2 Chronicles 17:6	lift	lifted	1762	
2 Chronicles 17:19	besides	beside	1769	
2 Chronicles 18:23	spirit	Spirit	1762	
2 Chronicles 20:14	Jehiel	Jeiel	1638	
2 Chronicles 20:20	you be	ye be	1762	
2 Chronicles 20:25	stript	stripped	1762	
2 Chronicles 20:25	then	than	1762	
2 Chronicles 21:3	first borne	firstborn	1629	
2 Chronicles 21:13	then	than	1762	
2 Chronicles 23:7	you	ye	1762	
2 Chronicles 24:5	haste the	hasten the	1762	
2 Chronicles 24:7	dedicate things	dedicated things	1762	
2 Chronicles 24:20	spirit	Spirit	1612, 1762	
2 Chronicles 24:26	Shimeah	Shimeath	1629	
2 Chronicles 25:9	then	than	1762	
2 Chronicles 25:23	Joahaz	Jehoahaz	1629	
2 Chronicles 26:18	pertaineth	appertaineth	1612, 1616, 1629	
2 Chronicles 28:11	wrath of God	wrath of the LORD	1638	2
2 Chronicles 28:22	this distress	his distress	1638	
2 Chronicles 29:7	burnt	burned	1762	

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2 Chronicles 29:11	you should	ye should	∟1762	
2 Chronicles 29:12	Amashai	Amasai	1629	
2 Chronicles 29:13	Jehiel	Jeiel	1638	
2 Chronicles 29:17	eight day	eighth day	∟1629	
2 Chronicles 29:23	and laid	and they laid	1629	
2 Chronicles 29:34	then	than	∟1762	
2 Chronicles 30:18	then	than	∟1762	
2 Chronicles 31:6	tithes of oxen	tithe of oxen	1638	
2 Chronicles 31:12	dedicate things	dedicated things	1762	
2 Chronicles 32:5	prepared Millo	repaired Millo	1616, 1629	
2 Chronicles 32:7	then	than	∟1762	
2 Chronicles 32:20	For this	And for this	1638	
2 Chronicles 33:9	then	than	∟1762	
2 Chronicles 34:3	eight	eighth	∟1629	
2 Chronicles 34:10	mend	amend	1769	
2 Chronicles 35:8	Zachariah	Zechariah	1638	
2 Chronicles 35:9	Jehiel	Jeiel	1638	
Ezra 1:4	besides	beside	1769	
Ezra 1:6	besides	beside	1769	
Ezra 2:22	children	men	1638	
Ezra 2:26	Gaba	Geba	circa 1900	
Ezra 3:5	offered, offered	offered	1611 2nd, 1613	
Ezra 3:11	sung	sang	∟1762	
Ezra 4:3	You	Ye	∟1762	
Ezra 4:24	house of the God	house of God	1612, 1629	
Ezra 7:18	the silver and gold	the silver and the gold	1762	
Ezra 8:13	Jehiel	Jeiel	1638	
Ezra 8:16	and for Jarib ... also for Jarib	and for Jarib ... also for Joiarib	1638	
Ezra 8:21	the river Ahava	the river of Ahava	1762	
Ezra 9:3	pluckt	plucked	∟1762	
Ezra 9:13	then	than	∟1762	
Ezra 10:3	borne	born	∟1629	
Ezra 10:25	Jesiah	Jeziah	1638	
Ezra 10:33	Mattatha	Mattathah	1638	
Ezra 10:43	Jehiel	Jeiel	1638	
Nehemiah 1:3	burnt	burned	∟1762	
Nehemiah 1:11	LORD	Lord	1835, circa 1900	
Nehemiah 2:12	what God	what my God	1638	
Nehemiah 2:17	burnt	burned	∟1762	
Nehemiah 2:20	you	ye	∟1762	
Nehemiah 3:1	built	builded	∟1762	
Nehemiah 3:4	Uriah	Urijah	1638	
Nehemiah 3:5	LORD	Lord	1629	
Nehemiah 3:15	Shallum	Shallun	1629	
Nehemiah 4:2	burnt	burned	∟1762	
Nehemiah 4:14	to rest	to the rest	1611 2nd, 1613	
Nehemiah 5:7	You	Ye	∟1762	
Nehemiah 5:8	you	ye	∟1762	

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Nehemiah 5:17	besides	beside	1769	
Nehemiah 6:10	Mehetabel	Mehetabeel	1638	
Nehemiah 7:7	Nahum	Nehum	1638	
Nehemiah 7:31	Michmash	Michmas	1638	
Nehemiah 7:59	Pochereth Zebaim	Pochereth of Zebaim	1629	
Nehemiah 8:10	LORD	Lord	1629	
Nehemiah 8:18	eight	eighth	1629	
Nehemiah 9:17	the wonders	thy wonders	1638	
Nehemiah 10:11	Micah	Micha	1629	
Nehemiah 10:18	Hodiah	Hodijah	1638	
Nehemiah 10:36	first borne	firstborn	1629	
Nehemiah 12:41	Zachariah	Zechariah	1638	
Nehemiah 13:25	pluckt	plucked	1762	
Esther 1:7	divers	diverse	1629	
Esther 1:8	for the king	for so the king	1629	
Esther 1:19	then	than	1762	
Esther 2:4	in stead	instead	1762	
Esther 2:17	then	than	1762	
Esther 2:17	in stead	instead	1762	
Esther 3:4	Mordecai his matters	Mordecai's matters	1762	
Esther 4:4	the sackcloth	his sackcloth	1629	
Esther 4:13	then	than	1762	
Esther 6:6	then	than	1762	
Job 1:2	borne	born	1629	
Job 1:16	burnt	burned	1762	
Job 2:12	lift [first]	lifted	1762	
Job 3:3	borne	born	1629	
Job 3:13	lien	lain	1762	
Job 3:21	then	than	1762	
Job 4:6	the uprightness of thy ways and thy hope?	thy hope, and the uprightness of thy ways?	1638	3
Job 4:17	then	than	1762	
Job 4:17	then	than	1762	
Job 4:19	on them that	in them that	1701, 1762	
Job 5:7	borne	born	1629	
Job 6:3	then	than	1762	
Job 6:8	O	Oh	1762	
Job 6:27	you dig	ye dig	1762	
Job 7:6	then	than	1762	
Job 7:15	then	than	1762	
Job 9:25	then	than	1762	
Job 9:26	pray	prey	1629	
Job 11:5	O	oh	1762	
Job 11:6	then	than	1762	
Job 11:8	then	than	1762	
Job 11:9	then	than	1762	
Job 11:9	then	than	1762	
Job 11:12	borne	born	1629	
Job 11:17	then	than	1762	
Job 13:5	you	ye	1762	
Job 13:7	you	ye	1762	
Job 14:1	borne	born	1629	
Job 14:9	sent	scent	1762	
Job 14:17	sowest	sewest	1762	
Job 15:7	borne	born	1629	
Job 15:10	then	than	1762	

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Job 15:12	thine eyes	thy eyes	1769	
Job 15:14	borne	born	1629	
Job 16:16	mine eye-lids	my eyelids	1617, 1629	
Job 17:10	you return	ye return	1769	
Job 18:2	you	ye	1762	
Job 18:13	first borne	firstborn	1629	
Job 19:3	you are	ye are	1762	
Job 19:3	you make	ye make	1762	
Job 19:9	stript	stripped	1762	
Job 19:17	entreated	intreated	1762	
Job 20:25	glistering	glittering	1762	
Job 23:2	then	than	1762	
Job 23:3	O	Oh	1762	
Job 23:12	then	than	1762	
Job 24:21	intreateth	entreateth	1762	
Job 25:4	borne	born	1629	
Job 27:5	my integrity	mine integrity	1762	
Job 29:2	O	Oh	1612, 1629	
Job 29:17	pluckt	plucked	1762	
Job 30:1	then	than	1762	
Job 30:3	flying	fleeing	1629	
Job 30:8	then	than	1762	
Job 30:30	burnt	burned	1762	
Job 31:7	my hands	mine hands	1762	
Job 31:21	lift	lifted	1762	
Job 31:29	lift	lifted	1762	
Job 31:35	O	Oh	1762	
Job 31:40	in stead [twice]	instead	1762	2
Job 32:2	then God	than God	1762	
Job 32:4	then	than	1762	
Job 32:11	you	ye	1762	
Job 33:12	then	than	1762	
Job 33:22	His soul draweth	Yea, his soul draweth	1638	
Job 33:25	then	than	1762	
Job 34:19	then	than	1762	
Job 34:23	then	than	1762	
Job 34:37	amongst	among	1769	
Job 35:2	then	than	1762	
Job 35:5	then	than	1762	
Job 35:11	then	than	1762	
Job 35:11	then	than	1762	
Job 36:21	then	than	1762	
Job 38:21	borne	born	1629	
Job 39:30	there is he	there is she	1616, 1629	
Job 40:4	my hand	mine hand	1629	
Job 41:5	wilt thou bind	or wilt thou bind	1638	
Job 42:12	then	than	1762	
Psalms 2:4	LORD	Lord	1629	
Psalms 2:6	Sion	Zion	1638	
Psalms 4:7	then	than	1762	
Psalms 7:14	travelleth	travaileth	1612, 1629	
Psalms 8:5	then	than	1762	
Psalms 9:11	Sion	Zion	1638	

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Psalm 9:14	Sion	Zion	1638	
Psalm 14:6	You	Ye	1762	
Psalm 14:7	O	Oh	1762	
Psalm 14:7	Sion	Zion	1638	
Psalm 19:10	then	than	1762	
Psalm 19:10	then	than	1762	
Psalm 19:10	then	than	1762	
Psalm 20:2	Sion	Zion	1638	
Psalm 22:31	borne	born	1629	
Psalm 24:3	and who shall	or who shall	1769	
Psalm 24:4	lift	lifted	1762	
Psalm 37:16	then	than	1762	
Psalm 40:5	then	than	1762	
Psalm 40:12	then	than	1762	
Psalm 41:9	lift	lifted	1762	
Psalm 45:2	then	than	1762	
Psalm 45:16	in stead	instead	1762	
Psalm 48:2	Sion	Zion	1638	
Psalm 48:11	Sion	Zion	1638	
Psalm 48:12	Sion	Zion	1638	
Psalm 49:18	whiles	while	1762	
Psalm 50:2	Sion	Zion	1638	
Psalm 50:21	such a one	such an one	1762	
Psalm 51:7	then	than	1762	
Psalm 51:11	holy Spirit	holy spirit	1629	
Psalm 51:12	Spirit	spirit	1629	
Psalm 51:18	Sion	Zion	1638	
Psalm 52:3	then	than	1762	
Psalm 52:3	then	than	1762	
Psalm 53:6	O	Oh	1762	
Psalm 53:6	Sion	Zion	1638	
Psalm 55:6	O	Oh	1762	
Psalm 55:6	flee	fly	1629	
Psalm 55:21	then	than	1762	
Psalm 55:21	then	than	1762	
Psalm 58:2	you [twice]	ye	1762	2
Psalm 58:3	borne	born	1629	
Psalm 61:2	then	than	1762	
Psalm 62:9	then	than	1762	
Psalm 62:10	become not vain	and become not vain	1629	
Psalm 63:3	then	than	1762	
Psalm 68:21	such a one	such an one	1762	
Psalm 68:25	amongst	among	1762	
Psalm 69:4	then	than	1762	
Psalm 69:31	then	than	1762	
Psalm 69:32	seek good	seek God	1617, 1629	
Psalm 69:35	Sion	Zion	1762	
Psalm 73:7	then	than	1762	
Psalm 73:25	besides	beside	1762	
Psalm 74:2	Sion	Zion	1638	
Psalm 74:8	burnt	burned	1762	
Psalm 76:2	Sion	Zion	1638	
Psalm 76:4	then	than	1762	
Psalm 78:6	borne	born	1629	
Psalm 78:51	first borne	firstborn	1629	
Psalm 78:68	Sion	Zion	1638	

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Psalms 80:16	burnt	burned	1762	
Psalms 81:13	O	Oh	1762	
Psalms 83:2	lift	lifted	1762	
Psalms 84:10	then	than	1762	
Psalms 84:10	then	than	1762	
Psalms 87:2	then	than	1762	
Psalms 87:4	borne	born	1629	
Psalms 87:5	borne	born	1629	
Psalms 87:6	borne	born	1629	
Psalms 89:4	stablish	establish	1762	
Psalms 89:27	first borne	firstborn	1629	
Psalms 89:27	then	than	1762	
Psalms 93:4	then	than	1762	
Psalms 93:4	then	than	1762	
Psalms 97:8	Sion	Zion	1638	
Psalms 99:2	all people	all the people	1612, 1769	
Psalms 102:3	burnt	burned	1762	
Psalms 105:24	then	than	1762	
Psalms 105:30	The land	Their land	1638	
Psalms 105:36	first borne	firstborn	1629	
Psalms 106:18	burnt	burned	1762	
Psalms 107:19	he saveth	and he saveth	1762	
Psalms 107:43	those things	these things	1762	
Psalms 113:9	to be a joyful	and to be a joyful	1629	
Psalms 115:3	he pleased.	he hath pleased.	1769	
Psalms 115:15	You	Ye	1762	
Psalms 116:16	Oh	O	1762	
Psalms 116:16	thy handmaid	thine handmaid	1762	
Psalms 118:8	then	than	1762	
Psalms 118:9	then	than	1762	
Psalms 119:65	Oh	O	1612, 1629	
Psalms 119:72	then	than	1762	
Psalms 119:98	then	than	1762	
Psalms 119:99	then	than	1762	
Psalms 119:100	then	than	1762	
Psalms 119:101	that I may keep	that I might keep	1638	
Psalms 119:103	then	than	1762	
Psalms 130:6	then	than	1762	
Psalms 130:6	then	than	1762	
Psalms 132:12	also shall sit	shall also sit	1762	
Psalms 135:5	our LORD	our Lord	1830s	
Psalms 135:8	first borne	firstborn	1629	
Psalms 136:10	first borne	firstborn	1629	
Psalms 139:7	fly	flee	1629	
Psalms 139:18	then	than	1762	
Psalms 141:9	snare	snares	1769	
Psalms 142:6	then	than	1762	
Psalms 143:9	fly	flee	1616, 1629	
Proverbs 3:14	then	than	1762	
Proverbs 3:14	then	than	1762	
Proverbs 3:15	then	than	1762	
Proverbs 4:2	you	ye	1762	
Proverbs 5:3	then	than	1762	
Proverbs 6:11	travaileth	travelleth	1629	

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Proverbs 6:19	and him that soweth	and he that soweth	1769	
Proverbs 6:27	burnt	burned	1762	
Proverbs 6:28	burnt	burned	1762	
Proverbs 7:21	With much fair speech	With her much fair speech	1638	
Proverbs 8:10	then	than	1762	
Proverbs 8:11	then	than	1762	
Proverbs 8:19	then	than	1762	
Proverbs 8:19	then	than	1762	
Proverbs 8:19	then	than	1762	
Proverbs 10:23	as a sport	as sport	1638	
Proverbs 11:24	then	than	1762	
Proverbs 12:9	then	than	1762	
Proverbs 12:26	then	than	1762	
Proverbs 15:16	then	than	1762	
Proverbs 15:17	then	than	1762	
Proverbs 16:8	then	than	1762	
Proverbs 16:16	then	than	1762	
Proverbs 16:16	then	than	1762	
Proverbs 16:19	then	than	1762	
Proverbs 16:32	then	than	1762	
Proverbs 16:32	then	than	1762	
Proverbs 17:1	then	than	1762	
Proverbs 17:10	then	than	1762	
Proverbs 17:12	then	than	1762	
Proverbs 17:17	borne	born	1629	
Proverbs 18:10	a a strong	a strong	1612	
Proverbs 18:19	then	than	1762	
Proverbs 18:24	then	than	1762	
Proverbs 19:1	then	than	1762	
Proverbs 19:6	entreate	intreat	1629	
Proverbs 19:22	then	than	1762	
Proverbs 20:14	nought [twice]	naught	1638	2
Proverbs 21:3	then	than	1762	
Proverbs 21:9	then	than	1762	
Proverbs 21:19	then	than	1762	
Proverbs 22:1	then	than	1762	
Proverbs 22:1	then	than	1762	
Proverbs 23:20	amongst [twice]	among	1769	2
Proverbs 23:27	an whore	a whore	1762	
Proverbs 23:30	mixt	mixed	1762	
Proverbs 25:7	then	than	1762	
Proverbs 25:24	a corner	the corner	1769	
Proverbs 25:24	then	than	1762	
Proverbs 26:12	then	than	1762	
Proverbs 26:16	then	than	1762	
Proverbs 27:3	then	than	1762	
Proverbs 27:5	then	than	1762	
Proverbs 27:10	then	than	1762	
Proverbs 27:22	morter	mortar	1638	
Proverbs 27:26	thy field	the field	1638	
Proverbs 28:6	then	than	1762	
Proverbs 28:17	fly	flee	1617, 1629	
Proverbs 28:23	then	than	1762	
Proverbs 29:4	stablisheth	establisheth	1762	
Proverbs 29:20	then	than	1762	
Proverbs 30:2	then	than	1762	

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Ecclesiastes 1:5	the place	his place	1638	
Ecclesiastes 1:13	travel	travail	1769	
Ecclesiastes 1:16	then	than	1762	
Ecclesiastes 2:7	borne	born	1629	
Ecclesiastes 2:9	then	than	1762	
Ecclesiastes 2:16	then	than	1762	
Ecclesiastes 2:16	shall be forgotten	shall all be forgotten	1629	
Ecclesiastes 2:24	then	than	1762	
Ecclesiastes 2:25	then	than	1762	
Ecclesiastes 3:2	borne	born	1629	
Ecclesiastes 3:7	rent	rend	1762	
Ecclesiastes 3:7	sow	sew	1629	
Ecclesiastes 3:18	my heart	mine heart	1629	
Ecclesiastes 3:22	then	than	1762	
Ecclesiastes 4:2	then	than	1762	
Ecclesiastes 4:3	then	than	1762	
Ecclesiastes 4:6	then	than	1762	
Ecclesiastes 4:6	travel	travail	1769	
Ecclesiastes 4:8	travel	travail	1769	
Ecclesiastes 4:9	then	than	1762	
Ecclesiastes 4:13	then	than	1762	
Ecclesiastes 4:14	borne	born	1629	
Ecclesiastes 5:1	then	than	1762	
Ecclesiastes 5:5	then	than	1762	
Ecclesiastes 5:8	then	than	1762	
Ecclesiastes 5:8	then	than	1762	
Ecclesiastes 5:14	travel	travail	1769	
Ecclesiastes 6:3	then	than	1762	
Ecclesiastes 6:5	then	than	1762	
Ecclesiastes 6:8	then	than	1762	
Ecclesiastes 6:9	then	than	1762	
Ecclesiastes 6:10	then	than	1762	
Ecclesiastes 7:1	then	than	1762	
Ecclesiastes 7:2	then	than	1762	
Ecclesiastes 7:3	then	than	1762	
Ecclesiastes 7:5	then	than	1762	
Ecclesiastes 7:8	then	than	1762	
Ecclesiastes 7:8	then	than	1762	
Ecclesiastes 7:10	then	than	1762	
Ecclesiastes 7:19	then	than	1762	
Ecclesiastes 7:26	then	than	1762	
Ecclesiastes 8:15	then	than	1762	
Ecclesiastes 8:17	seek it out	seek it out, yet he shall not find it	1629	6
Ecclesiastes 9:4	then	than	1762	
Ecclesiastes 9:16	then	than	1762	
Ecclesiastes 9:17	then	than	1762	
Ecclesiastes 9:18	then	than	1762	
Ecclesiastes 11:7	thing is it	thing it is	1612, 1629	
Ecclesiastes 12:14	ever secret	every secret	1611 2nd, 1613	
Song of Sol. 1:2	then	than	1762	
Song of Sol. 1:4	then	than	1762	
Song of Sol. 2:7	till she please	till he please	1611 2nd,	

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
			1613	
Song of Sol. 4:6	mountains of myrrh	mountain of myrrh	1629	
Song of Sol. 4:10	then	than	∟1762	
Song of Sol. 4:10	then	than	∟1762	
Song of Sol. 5:7	vail	veil	∟1762	
Song of Sol. 5:9	then	than	∟1762	
Song of Sol. 5:9	then	than	∟1762	
Song of Sol. 5:12	rivers of water	rivers of waters	1616, 1629	
Song of Sol. 6:5	is a flock	is as a flock	1616, 1629	
Song of Sol. 8:1	yet	yea	1638	
Isaiah 1:7	burnt	burned	∟1762	
Isaiah 1:16	Wash ye	Wash you	1769	
Isaiah 1:22	mixt	mixed	∟1762	
Isaiah 3:24	in stead [five times]	instead	∟1762	5
Isaiah 5:27	amongst	among	1769	
Isaiah 6:8	Then I said	Then said I	1629	
Isaiah 8:6	For so much as [Forsomuch]	Forasmuch as	1762	
Isaiah 9:6	borne	born	∟1629	
Isaiah 9:7	stablish	establish	1612, 1629	
Isaiah 10:26	rock Oreb	rock of Oreb	1612, 1629	
Isaiah 10:34	forests	forest	1769	
Isaiah 11:2	Spirit [first]	spirit	∟1629	
Isaiah 13:8	travelleth	travaileth	1613, 1629	
Isaiah 13:12	then	than	∟1762	
Isaiah 13:12	then	than	∟1762	
Isaiah 14:30	first borne	firstborn	∟1629	
Isaiah 21:3	travelleth	travaileth	1613, 1629	
Isaiah 23:4	travel	travail	∟1762	
Isaiah 26:13	besides	beside	1769	
Isaiah 28:4	seeth it	seeth	1762	
Isaiah 28:20	then	than	∟1762	
Isaiah 28:20	then	than	∟1762	
Isaiah 29:8	a hungry	an hungry	1762	
Isaiah 29:14	amongst	among	1769	
Isaiah 30:1	Spirit	spirit	∟1629	
Isaiah 30:11	Get ye	Get you	1612, 1629	
Isaiah 30:17	a hill	an hill	1612, 1629	
Isaiah 32:11	strip ye	strip you	1769	
Isaiah 32:11	make ye	make you	1769	
Isaiah 33:12	burnt	burned	∟1762	
Isaiah 33:14	amongst [second]	among	1769	
Isaiah 33:19	then	than	∟1762	
Isaiah 34:11	The cormorant	But the cormorant	1629	
Isaiah 34:16	Lord	LORD	∟1762	
Isaiah 36:20	amongst	among	1769	
Isaiah 37:27	house tops	housetops	1638	
Isaiah 40:13	spirit	Spirit	1612, ∟1762	
Isaiah 40:17	then	than	∟1762	

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
Isaiah 41:28	amongst	among	1769	
Isaiah 42:1	Spirit	spirit	1629	
Isaiah 43:2	burnt	burned	1762	
Isaiah 44:6	besides	beside	1769	
Isaiah 44:8	besides	beside	1769	
Isaiah 44:13	maketh it out with ... line	marketh it out with ... line	1611 2nd, 1613	
Isaiah 44:13	the line	a line	1769	
Isaiah 44:19	burnt	burned	1762	
Isaiah 44:20	feedeth of ashes	feedeth on ashes	1762	
Isaiah 45:5	Lord	LORD	1629	
Isaiah 45:5	besides	beside	1769	
Isaiah 45:6	besides	beside	1769	
Isaiah 47:6	the yoke	thy yoke	1629	
Isaiah 47:8	besides	beside	1769	
Isaiah 47:10	besides	beside	1769	
Isaiah 49:13	heaven	heavens	1629	
Isaiah 49:13	God	the LORD	1638	2
Isaiah 49:20	straight	strait	1611 2nd, 1613	
Isaiah 50:1	have you sold	have ye sold	1762	
Isaiah 51:16	and have covered thee	and I have covered thee	1769	
Isaiah 52:14	then	than	1762	
Isaiah 52:14	then	than	1762	
Isaiah 53:11	travel	travail	1769	
Isaiah 54:1	travel	travail	1629	
Isaiah 54:1	then	than	1762	
Isaiah 54:11	Oh	O	1769	
Isaiah 55:9	then	than	1762	
Isaiah 55:9	then	than	1762	
Isaiah 55:9	then	than	1762	
Isaiah 55:13	in stead [twice]	instead	1762	2
Isaiah 56:5	then	than	1762	
Isaiah 56:8	besides	beside	1769	
Isaiah 57:8	then	than	1762	
Isaiah 57:8	made a covenant	made thee a covenant	1638	
Isaiah 58:3	you find	ye find	1762	
Isaiah 59:19	spirit	Spirit	1762	
Isaiah 59:21	the seed	thy seed	1611 2nd, 1613	
Isaiah 61:6	you boast	ye boast	1762	
Isaiah 61:7	you shall	ye shall	1762	
Isaiah 62:10	prepare you	prepare ye	1762	
Isaiah 63:10	spirit	Spirit	1612, 1762	
Isaiah 64:1	rent	rend	1762	
Isaiah 64:4	besides	beside	1769	
Isaiah 64:8	thine hand	thy hand	1629	
Isaiah 64:11	burnt	burned	1762	
Isaiah 65:5	then	than	1762	
Isaiah 65:7	burnt	burned	1762	
Isaiah 65:18	be you	be ye	1762	
Isaiah 65:24	whiles	while	1769	
Isaiah 66:8	borne	born	1629	

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Jeremiah 1:13	face thereof was	face thereof is	1762	
Jeremiah 1:16	burnt	burned	∟1762	
Jeremiah 2:15	burnt	burned	∟1762	
Jeremiah 3:11	then	than	∟1762	
Jeremiah 3:20	you dealt	ye dealt	∟1762	
Jeremiah 4:6	standards	standard	1629	
Jeremiah 4:13	then	than	∟1762	
Jeremiah 4:31	travel	travail	∟1762	
Jeremiah 5:3	then	than	∟1762	
Jeremiah 6:29	burnt	burned	∟1762	
Jeremiah 7:5	you throughly execute	ye throughly execute	∟1762	
Jeremiah 7:26	then	than	∟1762	
Jeremiah 8:3	then	than	∟1762	
Jeremiah 8:14	waters of gall	water of gall	1611	
			2nd,	
			1613	
Jeremiah 9:3	tongue	tongues	1612,	
			1629	
Jeremiah 9:10	burnt	burned	∟1762	
Jeremiah 9:12	burnt	burned	∟1762	
Jeremiah 12:15	will bring again	will bring them again	1629	
Jeremiah 15:7	sith	since	1762	
Jeremiah 15:10	that that	that	1611	
			2nd	
Jeremiah 15:11	intreat	entreat	∟1629	
Jeremiah 16:2	sons nor daughters	sons or daughters	1769	
Jeremiah 16:3	borne	born	∟1629	
Jeremiah 16:12	then	than	∟1762	
Jeremiah 17:27	you	ye	∟1762	
Jeremiah 18:15	burnt	burned	∟1762	
Jeremiah 19:4	burnt	burned	∟1762	
Jeremiah 19:11	no place else to bury	no place to bury	1638	
Jeremiah 19:13	burnt	burned	∟1762	
Jeremiah 20:7	then	than	∟1762	
Jeremiah 20:14	borne	born	∟1629	
Jeremiah 20:15	borne	born	∟1629	
Jeremiah 21:12	Oh	O	1612,	
			1629	
Jeremiah 22:3	spoiler	spoiled	1611	
			2nd,	
			1613	
Jeremiah 22:11	in stead	instead	∟1762	
Jeremiah 22:23	travel	travail	1612,	
			1629	
Jeremiah 22:26	borne	born	∟1629	
Jeremiah 23:30	my word	my words	1638	
Jeremiah 23:38	sith	since	1769	
Jeremiah 23:38	Because you	Because ye	∟1762	
Jeremiah 25:30	an high	on high	1629	
Jeremiah 26:18	the high places	as the high places	∟1762	
Jeremiah 28:6	the words	thy words	1629	
Jeremiah 31:8	travelleth	travaileth	1612,	
			1629	
Jeremiah 31:9	first borne	firstborn	∟1629	
Jeremiah 31:11	then	than	∟1762	
Jeremiah 31:14	goodness	my goodness	1629	
Jeremiah 31:18	thou art	for thou art	1629	

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Jeremiah 32:20	amongst	among	1769	
Jeremiah 33:12	a habitation	an habitation	1629	
Jeremiah 33:20	you	ye	∟1762	
Jeremiah 34:11	afterwards	afterward	1769	
Jeremiah 35:13	and inhabitants	and the inhabitants	1612, 1616, 1629	
Jeremiah 36:27	burnt	burned	∟1762	
Jeremiah 36:28	burnt	burned	∟1762	
Jeremiah 36:29	burnt	burned	∟1762	
Jeremiah 36:32	burnt	burned	∟1762	
Jeremiah 37:1	in stead	instead	∟1762	
Jeremiah 38:16	So the king	So Zedekiah the king	1638	
Jeremiah 38:17	burnt	burned	∟1762	
Jeremiah 38:23	burnt	burned	∟1762	
Jeremiah 39:8	burnt	burned	∟1762	
Jeremiah 40:1	The word which came	The word that came	1762	
Jeremiah 40:1	fro	from	1612, 1629	
Jeremiah 40:1	Ramath	Ramah	1629	
Jeremiah 40:5	all the cities	the cities	1638	
Jeremiah 42:16	after you in Egypt	after you there in Egypt	1629	
Jeremiah 44:3	you	ye	∟1762	
Jeremiah 44:15	burnt	burned	∟1762	
Jeremiah 44:19	burnt	burned	∟1762	
Jeremiah 44:21	burnt	burned	∟1762	
Jeremiah 44:23	Because you [first]	Because ye	∟1762	
Jeremiah 44:23	burnt	burned	∟1762	
Jeremiah 45:5	pray	prey	∟1762	
Jeremiah 46:19	Oh	O	1769	
Jeremiah 46:23	then	than	∟1762	
Jeremiah 46:26	afterwards	afterward	1769	
Jeremiah 48:11	sent	scent	∟1762	
Jeremiah 48:36	is perished	are perished	1762	
Jeremiah 49:1	inherit God	inherit Gad	1616, 1629	
Jeremiah 49:2	burnt	burned	∟1762	
Jeremiah 49:24	travel	travail	∟1762	
Jeremiah 50:29	hath done unto her	hath done, do unto her	1611 2nd, 1613	
Jeremiah 50:39	fro	from	1612, 1629	
Jeremiah 50:43	travel	travail	∟1762	
Jeremiah 51:12	watchman	watchmen	1629	
Jeremiah 51:27	her horses	the horses	1638	
Jeremiah 51:30	burnt	burned	∟1762	
Jeremiah 51:30	their dwelling places	her dwellingplaces	1629	
Jeremiah 51:32	burnt	burned	∟1762	
Jeremiah 51:58	burnt	burned	∟1762	
Jeremiah 52:1	one and twenty year	one and twenty years	1630, ∟1762	
Jeremiah 52:13	burnt [twice]	burned	∟1762	2
Jeremiah 52:30	hundredth	hundred	∟1762	
Lamentations 2:18	eyes	eye	∟1762	
Lamentations 2:21	thy anger	thine anger	∟1762	
Lamentations 3:5	travel	travail	1769	

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Lamentations 4:6	then	than	1762	
Lamentations 4:7	then	than	1762	
Lamentations 4:7	then	than	1762	
Lamentations 4:7	then	than	1762	
Lamentations 4:7	Saphir	sapphire	1638	
Lamentations 4:8	then	than	1762	
Lamentations 4:9	then	than	1762	
Lamentations 4:19	then	than	1762	
Ezekiel 1:7	calves	calf's	1762	
Ezekiel 1:17	returned	turned	1769	
Ezekiel 1:19	lift [twice]	lifted	1762	2
Ezekiel 3:9	then	than	1762	
Ezekiel 3:11	thy people	the children of thy people	1638	3
Ezekiel 5:1	take the balances	take thee balances	1638	
Ezekiel 5:6	then	than	1762	
Ezekiel 5:6	then	than	1762	
Ezekiel 5:7	then	than	1762	
Ezekiel 6:8	that he may have	that ye may have	1612, 1613	
Ezekiel 6:14	then	than	1762	
Ezekiel 8:3	lift	lifted	1762	
Ezekiel 8:5	lift	lifted	1762	
Ezekiel 8:15	then	than	1762	
Ezekiel 10:1	Saphir	sapphire	1638	
Ezekiel 10:5	utter court	outer court	1762	
Ezekiel 10:16	lift	lifted	1762	
Ezekiel 10:17	lift [second]	lifted	1762	
Ezekiel 10:19	lift	lifted	1762	
Ezekiel 10:19	besides	beside	1769	
Ezekiel 11:1	Spirit	spirit	1629	
Ezekiel 11:1	lift	lifted	1762	
Ezekiel 11:15	Get ye	Get you	1769	
Ezekiel 11:22	besides	beside	1769	
Ezekiel 11:24	in vision	in a vision	1769	
Ezekiel 11:24	spirit [second]	Spirit	1762	
Ezekiel 12:19	of them that dwell	of all them that dwell	1629	
Ezekiel 13:11	rent	rend	1762	
Ezekiel 13:13	rent	rend	1762	
Ezekiel 13:18	sow	sew	1638	
Ezekiel 14:18	daughter	daughters	1611, 2nd, 1613	
Ezekiel 15:2	then [twice]	than	1762	2
Ezekiel 15:4	burnt	burned	1762	
Ezekiel 16:4	borne	born	1629	
Ezekiel 16:5	borne	born	1629	
Ezekiel 16:11	thine hands	thy hands	1762	
Ezekiel 16:32	in stead	instead	1762	
Ezekiel 16:47	then	than	1762	
Ezekiel 16:51	then	than	1762	
Ezekiel 16:52	then	than	1762	
Ezekiel 16:52	then	than	1762	
Ezekiel 18:1	And the word	The word	1638	
Ezekiel 18:6	lift	lifted	1762	
Ezekiel 18:12	lift	lifted	1762	
Ezekiel 18:15	lift	lifted	1762	
Ezekiel 18:24	fro	from	1612,	

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Ezekiel 19:7	there desolate	their desolate	1629 1611 2nd	
Ezekiel 20:17	the [first]	them	1612, 1629	
Ezekiel 20:47	burnt	burned	1762	
Ezekiel 23:11	then	than	1762	
Ezekiel 23:11	then	than	1762	
Ezekiel 23:23	Koa, all	Koa, and all	1616, 1629	
Ezekiel 23:23	the the Assyrians	the Assyrians	1611 2nd	
Ezekiel 24:5	let him seethe	let them seethe	1638	
Ezekiel 24:7	poured it	poured it not	1612, 1613	
Ezekiel 24:10	burnt	burned	1762	
Ezekiel 26:14	they shall be a place	thou shalt be a place	1638	2
Ezekiel 26:16	cloth	clothe	1629	
Ezekiel 27:22	Shebah	Sheba	1638	
Ezekiel 27:23	Shebah	Sheba	1638	
Ezekiel 28:3	then	than	1762	
Ezekiel 28:13	Saphir	sapphire	1638	
Ezekiel 29:7	rent	rend	1762	
Ezekiel 32:13	besides	beside	1769	
Ezekiel 32:22	Ashur	Asshur	1629	
Ezekiel 32:25	all her multitudes	all her multitude	1629	
Ezekiel 34:28	beasts	beast	1762	
Ezekiel 34:31	my flock of	my flock, the flock of	1629	2
Ezekiel 35:11	amongst	among	1769	
Ezekiel 36:2	the enemy had said	the enemy hath said	1630, 1762	
Ezekiel 36:11	then	than	1762	
Ezekiel 36:15	the nations	thy nations	1629	
Ezekiel 36:27	Spirit	spirit	1629	
Ezekiel 37:1	Spirit	spirit	1629	
Ezekiel 39:11	at that day	in that day	1638	
Ezekiel 39:29	Spirit	spirit	1629	
Ezekiel 40:42	a half broad	an half broad	1762	
Ezekiel 42:5	then	than	1762	
Ezekiel 42:5	then	than	1762	
Ezekiel 42:5	then	than	1762	
Ezekiel 42:6	then	than	1762	
Ezekiel 42:17	a measuring reed	the measuring reed	1638	
Ezekiel 43:5	Spirit	spirit	1612, 1629	
Ezekiel 43:27	eight	eighth	1629	
Ezekiel 44:12	lift	lifted	1762	
Ezekiel 44:22	or her	nor her	1769	
Ezekiel 44:23	cause men	cause them	1629	
Ezekiel 44:29	dedicate thing	dedicated thing	1762	
Ezekiel 46:23	a new building	a row of building	1638	2
Ezekiel 47:22	borne	born	1629	
Ezekiel 48:2	West	west side	1762	
Ezekiel 48:8	they shall offer	ye shall offer	1638	
Daniel 1:10	then	than	1762	
Daniel 1:12	give pulse	give us pulse	1629	
Daniel 1:15	then	than	1762	

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Daniel 1:20	then	than	1762	
Daniel 2:30	then	than	1762	
Daniel 2:41	mixt	mixed	1762	
Daniel 2:43	mixt	mixed [first]	1762	
Daniel 3:15	fiery furnace	burning fiery furnace	1638	
Daniel 3:18	thy golden image	the golden image	1629	
Daniel 3:19	then	than	1762	
Daniel 3:19	to be heat	to be heated	1762	
Daniel 3:25	son	Son	1612, 1762	
Daniel 4:3	fro	from	1612, 1629	
Daniel 4:34	lift	lifted	1762	
Daniel 5:4	drunk	drank	1629	
Daniel 5:31	year old	years old	1612, 1629	
Daniel 6:13	the captivity of the children	the children of the captivity	1629	2
Daniel 7:3	divers	diverse	1629	
Daniel 7:4	pluckt	plucked	1762	
Daniel 7:7	divers	diverse	1629	
Daniel 7:8	pluckt	plucked	1762	
Daniel 7:13	son	Son	1762	
Daniel 7:20	then	than	1762	
Daniel 8:3	then	than	1762	
Daniel 10:5	lift	lifted	1762	
Daniel 10:16	Lord	lord	1629	
Daniel 10:17	Lord	lord	1629	
Daniel 10:19	Lord	lord	1629	
Daniel 11:2	then	than	1762	
Daniel 11:4	pluckt	plucked	1762	
Daniel 11:4	besides	beside	1762	
Daniel 11:8	then	than	1762	
Daniel 11:13	then	than	1762	
Daniel 12:13	in the lot	in thy lot	1638	
Hosea 2:3	borne	born	1629	
Hosea 2:7	then	than	1762	
Hosea 2:13	burnt	burned	1762	
Hosea 4:4	this people	thy people	1629	
Hosea 6:5	shewed	hewed	1611, 2nd, 1613, 1629	
Hosea 6:6	then	than	1762	
Hosea 9:11	flee away	fly away	1629	
Hosea 11:2	burnt	burned	1762	
Hosea 13:3	dew it passeth	dew that passeth	1638	
Hosea 13:3	with a whirlwind	with the whirlwind	1638	
Hosea 13:8	rent	rend	1762	
Hosea 14:7	sent	scent	1762	
Joel 1:16	your eyes	our eyes	1629	
Joel 1:19	burnt	burned	1762	
Joel 2:13	rent	rend	1762	
Joel 2:28	Spirit	spirit	1629	
Joel 2:29	Spirit	spirit	1629	
Joel 3:3	a harlot	an harlot	1769	
Joel 3:13	the wickedness	their wickedness	1629	
Amos 1:1	two year	two years	1616,	

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Amos 1:11	and kept	and he kept	1762	
Amos 2:1	burnt	burned	1762	
Amos 4:1	yea	ye	1611	
			2nd	
Amos 4:11	pluckt	plucked	1762	
Amos 6:2	then	than	1762	
Amos 6:2	then	than	1762	
Amos 8:3	songs of the Temples	songs of the temple	1638	
Amos 9:5	all that dwelleth	all that dwell	1629	
Obadiah v6	hid	hidden	1762	
Jonah 4:3	then	than	1762	
Jonah 4:8	then	than	1762	
Jonah 4:11	then	than	1762	
Micah 1:7	burnt	burned	1762	
Micah 1:8	stript	stripped	1762	
Micah 2:7	Spirit	spirit	1629	
Micah 4:9	travel	travail	1629	
Micah 4:10	travel	travail	1629	
Micah 5:9	lift	lifted	1762	
Micah 6:7	first borne	firstborn	1629	
Micah 7:4	then	than	1762	
Micah 7:7	unto you the	unto the	1611	
			2nd,	
			1613	
Nahum 1:5	burnt	burned	1762	
Nahum 2:12	pray	prey	1629	
Nahum 3:8	then	than	1762	
Nahum 3:17	The crowned	Thy crowned	1629	
Habakkuk 1:8	then	than	1762	
Habakkuk 1:8	then	than	1762	
Habakkuk 1:13	then	than	1762	
Habakkuk 1:13	then	than	1762	
Habakkuk 3:3	on	one	1611	
			2nd,	
			1613	
Habakkuk 3:10	lift	lifted	1762	
Zephaniah 3:11	mine holy	my holy	1629	
Haggai 1:6	cloth	clothe	1629	
Haggai 2:5	Spirit	spirit	1612,	
			1629	
Haggai 2:9	then	than	1762	
Zechariah 1:1	eight	eighth	1629	
Zechariah 1:18	lift	lifted	1762	
Zechariah 1:21	lift [second]	lifted	1762	
Zechariah 2:1	lift	lifted	1762	
Zechariah 3:2	pluckt	plucked	1762	
Zechariah 4:2	which were upon	which are upon	1762	
Zechariah 4:4	Lord	lord	1629	
Zechariah 4:5	Lord	lord	1629	
Zechariah 4:13	Lord	lord	1629	
Zechariah 5:1	lift	lifted	1762	
Zechariah 5:7	lift	lifted	1762	
Zechariah 5:9	lift [twice]	lifted	1762	2
Zechariah 6:1	lift	lifted	1762	
Zechariah 6:4	LORD	lord	1629	
Zechariah 6:7	get ye	get you	1769	

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Zechariah 7:7	of the plain	and the plain	1638	
Zechariah 8:6	my eyes	mine eyes	1629	
Zechariah 9:12	Turn ye	Turn you	1769	
Zechariah 11:2	all the mighty	the mighty	1638	
Zechariah 12:6	a hearth	an hearth	1762	
Zechariah 12:10	first borne	firstborn	1629	
Malachi 1:8	if he offer	if ye offer	1611	
			2nd,	
			1613	
Malachi 2:2	and will curse your blessings	and I will curse your blessings	1616,	
			1629	
Malachi 2:11	strange God	strange god	1612,	
			1629	
Malachi 3:1	and the LORD	and the Lord	1638	
Malachi 3:4	offerings	offering	1638	
Malachi 4:2	and shall go forth	and ye shall go forth	1617,	
			1629	
Matthew 1:16	borne	born	1629	
Matthew 1:25	first borne	firstborn	1629	
Matthew 2:1	borne	born	1629	
Matthew 2:2	borne	born	1629	
Matthew 2:4	borne	born	1629	
Matthew 3:11	then	than	1762	
Matthew 3:12	but will burn	but he will burn	1629	
Matthew 4:24	diverse	divers	1629	
Matthew 4:25	great great	great	1611	
			2nd	
Matthew 5:18	title	tittle	1762	
Matthew 5:22	counsel	council	1612,	
			1629	
Matthew 5:37	then	than	1762	
Matthew 5:47	do you	do ye	1762	
Matthew 5:47	then	than	1762	
Matthew 6:3	thy right doeth	thy right hand doeth	1613,	
			1629	
Matthew 6:25	then	than	1762	
Matthew 6:25	then	than	1762	
Matthew 6:26	then	than	1762	
Matthew 7:6	rent	rend	1762	
Matthew 8:14	wives	wife's	1769	
Matthew 8:25	awoke	awoke him	1611	
			2nd,	
			1613	
Matthew 9:34	casteth out the devils	casteth out devils	1762	
Matthew 10:15	then	than	1762	
Matthew 10:31	then	than	1762	
Matthew 10:37	then	than	1762	
Matthew 10:37	then	than	1762	
Matthew 11:9	then	than	1762	
Matthew 11:11	borne	born	1629	
Matthew 11:11	then [twice]	than	1762	2
Matthew 11:22	then	than	1762	
Matthew 11:24	then	than	1762	
Matthew 12:6	then	than	1762	
Matthew 12:12	then	than	1762	
Matthew 12:23	Is this the son	Is not this the son	1638	
Matthew 12:41	Nineve	Nineveh	1629	

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
Matthew 12:41	then	than	∟1762	
Matthew 12:42	then	than	∟1762	
Matthew 12:45	then	than	∟1762	
Matthew 12:45	then	than	∟1762	
Matthew 13:4	ways side	ways side	1611 2nd, 1613	
Matthew 13:6	had not root	had no root	1762	
Matthew 13:40	burnt	burned	∟1762	
Matthew 13:46	he went	went	∟1762	
Matthew 15:3	you	ye	∟1762	
Matthew 16:16	Thou art Christ	Thou art the Christ	1762	
Matthew 16:19	whatsoever thou shalt loose	and whatsoever thou shalt loose	1616, 1629	
Matthew 16:25	lose his his life	lose his life	1611 2nd	
Matthew 17:8	lift	lifted	∟1762	
Matthew 18:8	then	than	∟1762	
Matthew 18:9	then	than	∟1762	
Matthew 18:13	then	than	∟1762	
Matthew 18:24	ought	owed	∟1762	
Matthew 18:28	ought	owed	∟1762	
Matthew 19:12	borne	born	∟1629	
Matthew 19:24	then	than	∟1762	
Matthew 21:28	you	ye	∟1762	
Matthew 21:36	then	than	∟1762	
Matthew 22:7	burnt	burned	∟1762	
Matthew 22:44	The Lord	The LORD	∟1629	
Matthew 23:15	then	than	∟1762	
Matthew 24:44	you think	ye think	∟1762	
Matthew 24:50	ware	aware	1762	
Matthew 25:14	travailing	travelling	∟1629	
Matthew 25:20	besides	beside	1769	
Matthew 25:22	besides	beside	1769	
Matthew 26:24	borne	born	∟1629	
Matthew 26:34	might	night	1611 2nd	
Matthew 26:51	stroke	struck	∟1762	
Matthew 26:53	then	than	∟1762	
Matthew 26:75	the words of Jesus	the word of Jesus	1762	
Matthew 27:22	Pilate said	Pilate saith	1629	
Matthew 27:22	all said	all say	∟1629	
Matthew 27:51	vail	veil	∟1762	
Matthew 27:52	bodies of Saints	bodies of the saints	1762	
Matthew 27:64	then	than	∟1762	
Matthew 27:65	you can	ye can	∟1762	
Mark 1:7	then	than	∟1762	
Mark 1:30	wives	wife's	1769	
Mark 1:31	lift	lifted	∟1762	
Mark 2:4	for press	for the press	1743, ∟1762	
Mark 2:21	soweth	seweth	1629	
Mark 4:13	will you	will ye	∟1762	
Mark 4:24	what you	what ye	∟1762	
Mark 4:31	then	than	∟1762	
Mark 4:32	then	than	∟1762	
Mark 4:40	that you	that ye	∟1762	

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Mark 5:6	he came	he ran	1638	
Mark 6:7	he calleth	he called	1769	
Mark 6:11	then	than	∟1762	
Mark 8:14	then	than	∟1762	
Mark 9:43	then	than	∟1762	
Mark 9:45	then	than	∟1762	
Mark 9:47	then	than	∟1762	
Mark 9:50	you	ye	∟1762	
Mark 10:1	rose	arose	1629	
Mark 10:18	there is no man	there is none	1638	2
Mark 10:25	then	than	∟1762	
Mark 10:46	high ways side	highway side	1629	
Mark 11:8	of the trees	off the trees	1638	
Mark 11:26	you	ye	∟1762	
Mark 12:7	amongst	among	1769	
Mark 12:31	then	than	∟1762	
Mark 12:33	then	than	∟1762	
Mark 12:36	The Lord	The LORD	∟1629	
Mark 12:43	then	than	∟1762	
Mark 14:5	then	than	∟1762	
Mark 14:6	you	ye	∟1629	
Mark 14:21	borne	born	∟1629	
Mark 14:36	not that I will, but what	not what I will, but what	1629	
Mark 14:55	counsel	council	1629	
Mark 14:67	warning	warming	1611	
			2nd	
Mark 15:38	vail	veil	∟1762	
Luke 1:3	understanding of things	understanding of all things	1629	
Luke 1:35	borne	born	∟1629	
Luke 1:37	no thing	nothing	∟1629	
Luke 1:59	eight	eighth	∟1629	
Luke 1:74	out of the hands	out of the hand	1762	
Luke 2:7	first borne	firstborn	∟1629	
Luke 2:11	borne	born	∟1629	
Luke 2:27	spirit	Spirit	∟1762	
Luke 3:13	then	than	∟1762	
Luke 3:16	then	than	∟1762	
Luke 3:17	thoroughly	thoroughly	∟1629	
Luke 3:21	and it came to pass	it came to pass	1629	
Luke 4:1	spirit	Spirit	1612,	
			∟1762	
Luke 4:38	wives	wife's	1769	
Luke 7:26	then	than	∟1762	
Luke 7:28	borne	born	∟1629	
Luke 7:28	then [twice]	than	∟1762	2
Luke 7:41	ought	owed	∟1762	
Luke 7:46	Mine head	My head	1762	
Luke 8:5	the ways side	the way side	1762	
Luke 8:8	when he said	when he had said	1629	
Luke 8:24	rose	arose	1616,	
			1629	
Luke 10:12	then	than	∟1762	
Luke 10:14	then	than	∟1762	
Luke 11:16	other	others	1744,	
			∟1762	
Luke 11:22	then	than	∟1762	
Luke 11:26	then [twice]	than	∟1762	2

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
Luke 11:27	lift	lifted	∟1762	
Luke 11:31	then	than	∟1762	
Luke 11:32	then	than	∟1762	
Luke 11:41	you have	ye have	∟1762	
Luke 12:5	you shall	ye shall	∟1762	
Luke 12:7	then	than	∟1762	
Luke 12:23	then	than	∟1762	
Luke 12:23	then	than	∟1762	
Luke 12:24	then	than	∟1762	
Luke 12:46	ware	aware	1762	
Luke 13:12	thy infirmity	thine infirmity	1612, 1616, 1629	
Luke 13:25	you are	ye are	∟1762	
Luke 13:27	you are	ye are	∟1762	
Luke 14:8	then	than	∟1762	
Luke 15:2	murmured, murmured	murmured	1611 2nd	
Luke 15:7	then	than	∟1762	
Luke 16:8	then	than	∟1762	
Luke 16:15	amongst	among	1769	
Luke 16:17	then	than	∟1762	
Luke 16:26	besides	beside	1769	
Luke 17:2	then	than	∟1762	
Luke 17:34	the other shall be left	and the other shall be left	1638	
Luke 18:9	other	others	1629	
Luke 18:14	then	than	∟1762	
Luke 18:25	then	than	∟1762	
Luke 19:9	the son of Abraham	a son of Abraham	1762	
Luke 20:12	sent the third	sent a third	1762	
Luke 20:42	The Lord	The LORD	∟1629	
Luke 20:42	to my Lord	unto my Lord	1616, 1629	
Luke 21:3	then	than	∟1762	
Luke 21:18	a hair	an hair	1629	
Luke 22:64	stroke	struck	∟1762	
Luke 22:67	you will	ye will	∟1762	
Luke 22:68	you will	ye will	∟1762	
Luke 23:11	at naught	at nought	1638	
Luke 23:19	cast in prison	cast into prison	1616, ∟1762	
Luke 23:45	vail	veil	∟1762	
Luke 24:18	Cleophas	Cleopas	1629	
Luke 24:50	lift	lifted	∟1762	
John 1:13	borne	born	∟1629	
John 1:50	then	than	∟1762	
John 3:3	borne	born	∟1629	
John 3:4	borne [twice]	born	∟1629	2
John 3:5	borne	born	∟1629	
John 3:5	spirit	Spirit	∟1629	
John 3:6	borne [twice]	born	∟1629	2
John 3:6	spirit [first]	Spirit	∟1629	
John 3:7	borne	born	∟1629	
John 3:8	borne	born	∟1629	
John 3:19	then	than	∟1762	
John 4:1	then	than	∟1762	
John 4:12	then	than	∟1762	

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
John 5:18	not only because he	because he not only	1629	2
John 5:20	then	than	1762	
John 5:36	then	than	1762	
John 6:5	lift	lifted	1762	
John 6:52	amongst	among	1769	
John 6:63	Spirit	spirit	1629	
John 6:63	Spirit	spirit	1629	
John 7:16	Jesus answered them	Jesus answered them, and said	1638	2
John 7:31	then	than	1762	
John 8:7	lift	lifted	1762	
John 8:10	lift	lifted	1762	
John 8:28	lift	lifted	1762	
John 8:30	those words	these words	1629	
John 8:33	Abraham	Abraham's	1611 2nd	
John 8:41	borne	born	1629	
John 8:53	then	than	1762	
John 9:2	borne	born	1629	
John 9:19	borne	born	1629	
John 9:20	borne	born	1629	
John 9:27	you hear	ye hear	1629	
John 9:32	borne	born	1629	
John 9:34	borne	born	1629	
John 10:29	then	than	1762	
John 11:3	his sister	his sisters	1629	
John 11:17	lien	lain	1762	
John 11:33	Spirit	spirit	1629	
John 11:34	They say unto him	They said unto him	1769	
John 11:41	lift	lifted	1762	
John 12:22	told Jesus	tell Jesus	1762	
John 12:34	lift	lifted	1762	
John 12:43	then	than	1762	
John 13:16	then [twice]	than	1762	2
John 13:18	lift	lifted	1762	
John 14:12	then	than	1762	
John 14:20	you in me	ye in me	1762	
John 14:24	you hear	ye hear	1762	
John 14:28	then	than	1762	
John 15:4	and in you	and I in you	1611 2nd	
John 15:13	then	than	1762	
John 15:16	you should	ye should	1762	
John 15:20	then	than	1762	
John 15:20	the	his	1762	
John 15:20	Lord	lord	1629	
John 16:13	spirit	Spirit	1613, 1629	
John 16:21	borne	born	1629	
John 16:25	the time	but the time	1762	
John 17:1	lift	lifted	1762	
John 18:22	stroke	struck	1762	
John 18:26	high Priests	high priest	1629	
John 18:29	you	ye	1762	
John 18:37	borne	born	1629	
John 19:24	rent	rend	1762	
John 21:15	then	than	1762	
John 21:17	He said unto him [initial]	He saith unto him	1638	

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
Acts 2:4	spirit	Spirit	1629	
Acts 2:8	borne	born	1629	
Acts 2:14	lift	lifted	1762	
Acts 2:22	miracles, wonders	miracles and wonders	1638	
Acts 2:34	The Lord	The LORD	1629	
Acts 3:7	lift	lifted	1762	
Acts 4:17	no farther	no further	1616, 1629	
Acts 4:19	then	than	1762	
Acts 4:24	lift	lifted	1762	
Acts 5:28	you should	ye should	1762	
Acts 5:29	then	than	1762	
Acts 5:34	doctor of Law	doctor of the law	1762	
Acts 7:8	eight	eighth	1629	
Acts 7:16	Sichem [twice]	Sychem	1638	2
Acts 7:19	intreated	entreated	1762	
Acts 7:20	borne	born	1629	
Acts 7:35	by the hands	by the hand	1762	
Acts 8:32	the shearer	his shearer	1629	
Acts 9:41	lift	lifted	1762	
Acts 10:9	house	housetop	1629	
Acts 10:19	spirit	Spirit	1747, 1762	
Acts 10:37	you	ye	1762	
Acts 11:12	bad	bade	1612, 1629	
Acts 11:19	travailed	travelled	1629	
Acts 13:41	you shall	ye shall	1762	
Acts 14:11	lift	lifted	1762	
Acts 15:23	And wrote	And they wrote	1762	
Acts 15:28	then	than	1762	
Acts 17:11	then	than	1762	
Acts 18:2	borne	born	1629	
Acts 18:5	pressed in spirit	pressed in the spirit	1769	
Acts 18:24	borne	born	1629	
Acts 19:16	leapt	leaped	1762	
Acts 19:19	many also of them	many of them also	1769	
Acts 19:29	travail	travel	1629	
Acts 20:34	you	ye	1762	
Acts 20:35	then	than	1762	
Acts 21:11	oweth	owneth	1762	
Acts 21:16	with who	with whom	1612, 1629	
Acts 21:28	farther	further	1762	
Acts 22:3	borne	born	1612, 1629	
Acts 22:8	who thou	whom thou	1612, 1629	
Acts 22:22	lift	lifted	1762	
Acts 22:28	borne	born	1629	
Acts 23:3	Then saith	Then said	1762	
Acts 23:13	then	than	1762	
Acts 23:16	laying	lying	1629	
Acts 23:21	then	than	1762	
Acts 24:4	farther	further	1762	
Acts 24:14	and the Prophets	and in the prophets	1762	
Acts 24:24	Jew	Jewess	1629	

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
Acts 25:6	then	than	∟1762	
Acts 25:6	in the judgment	on the judgment	1762	
Acts 26:22	then	than	∟1762	
Acts 27:11	then	than	∟1762	
Acts 27:18	And being	And we being	1638	
Acts 28:6	a God	a god	∟1762	
Romans 1:4	Spirit	spirit	∟1629	
Romans 1:11	you may	ye may	∟1762	
Romans 1:25	then	than	∟1762	
Romans 3:9	then they	than they	∟1762	
Romans 3:24	Jesus Christ	Christ Jesus	1762	
Romans 4:12	but also walk	but who also walk	1762	
Romans 4:19	hundred year	hundred years	1762	
Romans 6:12	reign therefore	therefore reign	1612, 1616, 1629	
Romans 7:2	law of the husband	law of her husband	1612, 1616, 1629	
Romans 7:13	Was that then	Was then that	1612, 1616, 1629	
Romans 8:1	spirit	Spirit	∟1629	
Romans 8:2	spirit	Spirit	1612, 1629	
Romans 8:4	spirit	Spirit	∟1629	
Romans 8:5	spirit	Spirit	∟1629	
Romans 8:5	spirit	Spirit	∟1629	
Romans 8:9	spirit	Spirit	∟1629	
Romans 8:9	spirit	Spirit	1612, 1629	
Romans 8:9	spirit	Spirit	1612, 1629	
Romans 8:10	spirit	Spirit	∟1629	
Romans 8:11	spirit	Spirit	1612, 1629	
Romans 8:11	spirit	Spirit	1612, 1629	
Romans 8:13	spirit	Spirit	∟1629	
Romans 8:14	spirit	Spirit	1612, 1629	
Romans 8:15	spirit [second]	Spirit	∟1629	
Romans 8:16	spirit [first]	Spirit	1612, 1629	
Romans 8:23	spirit	Spirit	∟1629	
Romans 8:26	spirit	Spirit	∟1629	
Romans 8:26	spirit	Spirit	∟1629	
Romans 8:27	spirit	Spirit	∟1629	
Romans 8:29	first borne	firstborn	∟1629	
Romans 8:29	amongst	among	1612, 1629	
Romans 8:37	then	than	∟1762	
Romans 9:11	borne	born	∟1629	
Romans 11:17	amongst	among	1769	
Romans 11:28	your sake	your sakes	1762	
Romans 12:2	that acceptable	and acceptable	1629	
Romans 12:3	then	than	∟1762	

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Romans 13:6	you	ye	1762	
Romans 13:11	then	than	1762	
Romans 14:1	you	ye	1762	
Romans 14:6	regardeth a day	regardeth the day	1629	
Romans 14:10	we shall	for we shall	1638	
Romans 16:25	the the mystery	the mystery	1611 2nd	
1 Corinthians 1:25	then	than	1762	
1 Corinthians 1:25	then	than	1762	
1 Corinthians 2:12	Spirit [second]	spirit	1762	
1 Corinthians 3:11	then	than	1762	
1 Corinthians 3:15	burnt	burned	1762	
1 Corinthians 4:9	approved to death	appointed to death	1616, 1629	
1 Corinthians 4:15	you have	ye have	1762	
1 Corinthians 5:1	amongst [second]	among	1769	
1 Corinthians 5:5	such a one	such an one	1638	
1 Corinthians 5:11	such a one	such an one	1629	
1 Corinthians 6:5	amongst	among	1769	
1 Corinthians 6:8	you	ye	1762	
1 Corinthians 7:5	you not	ye not	1762	
1 Corinthians 7:9	then	than	1762	
1 Corinthians 7:32	belongeth	belong	1612, 1629	
1 Corinthians 7:35	you may	ye may	1762	
1 Corinthians 9:1	you	ye	1762	
1 Corinthians 9:15	then	than	1762	
1 Corinthians 9:24	price	prize	1762	
1 Corinthians 10:13	you are	ye are	1629	
1 Corinthians 10:22	then	than	1762	
1 Corinthians 10:28	The earth	for the earth	1638	
1 Corinthians 10:29	others	other	1762	
1 Corinthians 11:2	that you	that ye	1613, 1762	
1 Corinthians 11:17	that you	that ye	1762	
1 Corinthians 12:3	spirit	Spirit	1629	
1 Corinthians 12:4	spirit	Spirit	1629	
1 Corinthians 12:7	spirit	Spirit	1629	
1 Corinthians 12:8	spirit	Spirit	1629	
1 Corinthians 12:8	spirit	Spirit	1629	
1 Corinthians 12:9	spirit	Spirit	1629	
1 Corinthians 12:9	spirit	Spirit	1629	
1 Corinthians 12:11	spirit	Spirit	1629	
1 Corinthians 12:13	spirit	Spirit	1629	
1 Corinthians 12:13	spirit	Spirit	1629	
1 Corinthians 12:28	helps in governments	helps, governments	1629	
1 Corinthians 13:2	have no charity	have not charity	1762	
1 Corinthians 14:5	then	than	1762	
1 Corinthians 14:9	likewise you	likewise ye	1762	
1 Corinthians 14:10	are without	is without	1638	
1 Corinthians 14:15	and will pray with understanding	and I will pray with the understanding	1638	2
1 Corinthians 14:18	then	than	1762	
1 Corinthians 14:18	you all	ye all	1762	
1 Corinthians 14:19	then	than	1762	
1 Corinthians 14:23	some place	one place	1629	
1 Corinthians 15:1	you have	ye have	1762	

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1 Corinthians 15:6	And that	After that	1616, 1629	
1 Corinthians 15:8	borne	born	1629	
1 Corinthians 15:10	then	than	1762	
1 Corinthians 15:41	another of the moon	another glory of the moon	1629	
1 Corinthians 15:48	they that are earthy	they also that are earthy	1638	
1 Corinthians 15:58	you know	ye know	1629	
1 Corinthians 16:3	you	ye	1762	
2 Corinthians 1:7	you are	ye are	1762	
2 Corinthians 1:11	You	Ye	1762	
2 Corinthians 1:13	then	than	1762	
2 Corinthians 1:13	you read	ye read	1762	
2 Corinthians 1:13	you shall	ye shall	1762	
2 Corinthians 1:14	you have	ye have	1762	
2 Corinthians 1:15	you might	ye might	1762	
2 Corinthians 2:4	you should	ye should	1762	
2 Corinthians 2:8	you would	ye would	1629	
2 Corinthians 3:3	spirit	Spirit	1629	
2 Corinthians 3:17	spirit [first]	Spirit	1629	
2 Corinthians 3:18	spirit	Spirit	1629	
2 Corinthians 5:1	with hand	with hands	1612, 1629	
2 Corinthians 5:5	spirit	Spirit	1629	
2 Corinthians 5:12	that you	that ye	1762	
2 Corinthians 5:13	besides	beside	1769	
2 Corinthians 5:17	past	passed	1762	
2 Corinthians 5:20	that be ye	be ye	1612, 1629	
2 Corinthians 7:3	you are	ye are	1629	
2 Corinthians 7:15	you received	ye received	1762	
2 Corinthians 8:4	entreaty	intreaty	1629	
2 Corinthians 8:11	you have	ye have	1762	
2 Corinthians 8:13	you	ye	1769	
2 Corinthians 8:19	travail	travel	1629	
2 Corinthians 8:21	but in the sight	but also in the sight	1638	
2 Corinthians 9:4	not, you	not, ye	1762	
2 Corinthians 9:5	not of covetousness	and not as of covetousness	1638	2
2 Corinthians 9:6	reap sparingly	reap also sparingly	1638	
2 Corinthians 9:6	reap bountifully	reap also bountifully	1638	
2 Corinthians 10:11	such a one	such an one	1629	
2 Corinthians 10:12	amongst	among	1769	
2 Corinthians 11:1	you	ye	1762	
2 Corinthians 11:7	you might	ye might	1762	
2 Corinthians 11:9	to you	unto you	1629	
2 Corinthians 11:26	In journeying often	In journeyings often	1762	
2 Corinthians 11:26	my own	mine own	1629	
2 Corinthians 11:28	Besides	Beside	1769	
2 Corinthians 11:32	the city	the city of the Damascenes	1629	3
2 Corinthians 12:2	a one	an one	1629	
2 Corinthians 12:5	a one	an one	1629	
2 Corinthians 12:19	you that	ye that	1638	
Galatians 1:6	you are	ye are	1630, 1638	
Galatians 1:8	then	than	1762	
Galatians 1:9	then	than	1762	
Galatians 3:1	you should	ye should	1762	
Galatians 3:2	spirit	Spirit	1612,	

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			1629	
Galatians 3:13	on tree	on a tree	1629	
Galatians 4:6	spirit	Spirit	1612, 1629	
Galatians 4:15	you spake	ye spake	∟1762	
Galatians 4:17	you might	ye might	∟1762	
Galatians 4:23	borne	born	∟1629	
Galatians 4:27	then	than	∟1762	
Galatians 4:29	borne [twice]	born	∟1629	2
Galatians 5:5	spirit	Spirit	1612, 1629	
Galatians 5:10	you will	ye will	∟1762	
Galatians 5:15	take heed ye be not	take heed that ye be not	1629	
Galatians 5:16	spirit	Spirit	1612, 1629	
Galatians 5:17	spirit [second]	Spirit	1612, 1629	
Galatians 5:18	lead	led	1612, 1629	
Galatians 5:18	spirit	Spirit	1612, 1629	
Galatians 5:22	spirit	Spirit	1612, 1629	
Galatians 6:1	a one	an one	∟1762	
Galatians 6:8	spirit	Spirit	1612, 1629	
Galatians 6:8	spirit	Spirit	1612, 1629	
Ephesians 1:9	had purposed	hath purposed	1629	
Ephesians 1:17	Spirit	spirit	1747, ∟1762	
Ephesians 2:11	passed	past	1769	
Ephesians 2:18	an access	access	∟1762	
Ephesians 2:22	you	ye	∟1762	
Ephesians 3:8	then	than	∟1762	
Ephesians 4:4	spirit	Spirit	∟1629	
Ephesians 4:24	that new man	the new man	1612, 1616, 1629	
Ephesians 5:3	amongst	among	1769	
Ephesians 5:9	spirit	Spirit	1612, 1629	
Ephesians 6:18	spirit	Spirit	1612, 1629	
Ephesians 6:24	sincerity	sincerity. Amen.	1616, 1629	
Philippians 1:19	spirit	Spirit	1612, 1629	
Philippians 2:3	then	than	∟1762	
Philippians 2:15	amongst	among	1612, 1629	
Philippians 3:5	eight	eighth	∟1629	
Philippians 3:14	price	prize	∟1629	
Philippians 4:3	entreat	intreat	1612, 1629	
Philippians 4:6	request	requests	1629	
Colossians 1:8	spirit	Spirit	∟1629	

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
Colossians 1:18	first borne	firstborn	∟1629	
Colossians 1:21	sometimes	sometime	1629	
Colossians 3:8	you	ye	∟1762	
Colossians 4:6	you may	ye may	∟1629	
Colossians 4:16	amongst	among	1769	
1 Thessalonians 2:11	As you	As ye	∟1762	
1 Thessalonians 5:19	spirit	Spirit	1747, ∟1762	
2 Thessalonians 2:13	spirit	Spirit	∟1629	
2 Thessalonians 2:14	the Lord Jesus Christ	our Lord Jesus Christ	1629	
1 Timothy 1:4	then	than	∟1762	
1 Timothy 1:4	edifying	godly edifying	1638	
1 Timothy 5:8	then	than	∟1762	
1 Timothy 6:11	fly	flee	1613, 1629	
2 Timothy 1:7	of love	and of love	1638	
2 Timothy 1:12	and I am persuaded	and am persuaded	1762	
2 Timothy 2:19	the seal	this seal	1617, 1629	
2 Timothy 3:4	then	than	∟1762	
2 Timothy 4:8	unto them also	unto all them also	1629	
2 Timothy 4:13	bring with thee	bring with thee, and the books	1616, 1629	3
Philemon v9	such a one	such an one	1762	
Philemon v21	then	than	∟1762	
Hebrews 1:4	then	than	∟1762	
Hebrews 1:4	then	than	∟1762	
Hebrews 2:7	then	than	∟1762	
Hebrews 2:9	then	than	∟1762	
Hebrews 3:3	then	than	∟1762	
Hebrews 3:3	then	than	∟1762	
Hebrews 3:10	their hearts	their heart	1638	
Hebrews 3:15	Whilst	While	1629	
Hebrews 4:12	then	than	∟1762	
Hebrews 6:19	vail	veil	∟1762	
Hebrews 7:26	then	than	∟1762	
Hebrews 8:8	and the house	and with the house	1638	
Hebrews 9:3	vail	veil	∟1762	
Hebrews 9:17	whilst	while	1629	
Hebrews 9:23	then	than	∟1762	
Hebrews 10:20	vail	veil	∟1762	
Hebrews 10:29	spirit	Spirit	1612, 1629	
Hebrews 10:36	that shall after	that after	1611 2nd, 1613	
Hebrews 11:4	then	than	∟1762	
Hebrews 11:23	borne	born	∟1629	
Hebrews 11:23	and they not afraid	and they were not afraid	1638	
Hebrews 11:25	then	than	∟1762	
Hebrews 11:26	then	than	∟1762	
Hebrews 11:28	first borne	firstborn	∟1629	
Hebrews 11:32	Gideon	Gedeon	1629	
Hebrews 11:32	Jephthah	Jephthae	1629	
Hebrews 12:1	unto the race	the race	1629	
Hebrews 12:19	entreated	intreated	∟1762	
Hebrews 12:23	first borne	firstborn	∟1629	

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
Hebrews 12:24	then	than	⋮1762	
Hebrews 13:11	burnt	burned	⋮1762	
James 2:16	you warmed	ye warmed	1762	
James 3:6	amongst	among	1769	
James 3:13	amongst	among	1769	
James 5:2	motheaten	are motheaten	1638	
James 5:4	which have reaped	who have reaped	1762	
1 Peter 1:7	then	than	⋮1762	
1 Peter 1:23	borne	born	⋮1629	
1 Peter 2:1	evil speakings	all evil speakings	1629	
1 Peter 2:2	new borne	newborn	⋮1762	
1 Peter 2:5	sacrifice	sacrifices	1629	
1 Peter 2:6	Wherefore	Wherefore also	1638	
1 Peter 3:17	then	than	⋮1762	
1 Peter 4:4	you run	ye run	⋮1762	
1 Peter 5:10	called us into	called us unto	1638	
2 Peter 1:4	you might	ye might	⋮1762	
2 Peter 1:5	besides	beside	1769	
2 Peter 1:9	far off	afar off	1769	
2 Peter 1:12	stablished	established	⋮1762	
2 Peter 1:15	you	ye	⋮1762	
2 Peter 2:5	eight	eighth	⋮1629	
2 Peter 2:20	then	than	⋮1762	
2 Peter 2:21	then	than	⋮1762	
2 Peter 3:10	burnt	burned	⋮1762	
1 John 2:13	you have overcome	ye have overcome	⋮1629	
1 John 2:16	the lust of the eyes	and the lust of the eyes	1638	
1 John 2:29	which doeth	that doeth	1629	
1 John 2:29	borne	born	⋮1629	
1 John 3:9	borne [twice]	born	⋮1629	2
1 John 3:17	hath need	have need	1629	
1 John 3:20	then	than	⋮1762	
1 John 3:24	spirit	Spirit	⋮1629	
1 John 4:2	spirit [first]	Spirit	1612, 1629	
1 John 4:3	Spirit	spirit	⋮1629	
1 John 4:3	you	ye	⋮1762	
1 John 4:4	then	than	⋮1762	
1 John 4:7	borne	born	⋮1629	
1 John 5:1	borne	born	⋮1629	
1 John 5:4	borne	born	⋮1629	
1 John 5:8	Spirit	spirit	⋮1629	
1 John 5:12	hath not the Son	hath not the Son of God	1629	2
1 John 5:18	borne	born	⋮1629	
3 John v4	then	than	⋮1762	
Jude v15	heard speeches	hard speeches	1611 2nd	
Jude v19	spirit	Spirit	⋮1629	
Jude v25	now and ever	both now and ever	1638	
Revelation 1:4	Churches in Asia	churches which are in Asia	1638	2
Revelation 1:10	spirit	Spirit	⋮1629	
Revelation 1:11	Philadelphia	unto Philadelphia	1638	
Revelation 2:11	spirit	Spirit	1612, 1629	
Revelation 2:19	then	than	⋮1762	
Revelation 5:13	honour, glory	and honour, and glory	1638	2
Revelation 12:4	borne	born	⋮1629	

Reference	1611 Edition, Oxford reprint	Pure Cambridge Edition	Year of change	Tot.
Revelation 12:14	flee	fly	1629, 1762	
Revelation 13:6	them that dwelt	them that dwell	1629	
Revelation 17:2	inhabiters	inhabitants	1762	
Revelation 17:3	Spirit	spirit	1612, 1629	
Revelation 17:4	precious stone	precious stones	1630, 1762	
Revelation 18:8	burnt	burned	1762	
Revelation 18:12	Thine	thyine	1629	
Revelation 21:19	Saphir	sapphire	1638	
Revelation 21:20	eight	eighth	1629	
Revelation 22:2	of either side	on either side	1762	
TOTAL:	3733			

Appendix Two — Differences between post-1769 editions and the Pure Cambridge Edition

The purpose of the following catalogues are to show differences between the Pure Cambridge Edition and several representations of editions which follow the 1769 Edition.

The 1769 Edition proper appeared in two forms in 1769, which Folio Edition was said by the editor of it, Benjamin Blayney, to be the more perfect of the two. Oxford perpetuated the 1769 Edition, and so did editions printed by the London (Royal Printers being Eyre and Strahan). A corrected edition was made in 1817 at Oxford by D'Oyly and Mant, whereafter this became the standardised form. Cambridge had persisted with its own text, and it was as late as 1835 when Cambridge embraced the 1769 text, though without some of Oxford's peculiar spellings.

The first catalogue shows differences between the 1769 Edition or nineteenth century representation editions, which no longer usually had any place in the twentieth century editions. A letter is used to represent each of the major publishers indicating whether they had that particular reading. This list is not complete, neither is it fully indicative of the full variations found within the editions of one publisher alone. However, as a general guide, it shows what changes were rejected from 1769 all the way to the Victorian era Bibles.

The three major publishers of the text, called also Guardians, were London, Oxford and Cambridge. In this catalogue, various typical representative editions of no particular importance in themselves have been used to show the variations or agreement (when an edition is not named) to the Pure Cambridge Edition.

^B indicates London (Eyre and Strahan) early printing (pre-1817) for the British and Foreign Bible Society (BFBS).

^L indicates an ordinary Victorian era London (Eyre and Spottiswoode) Edition.

^O indicates an ordinary Victorian era Oxford Edition.

^C indicates an ordinary Victorian era Cambridge Edition.

Peculiarities have existed in the editions of the three major publishers of the nineteenth century, and changes did occur, as is noticeable when comparing them to their twentieth century forms. Changes are even to be found between earlier and latter Cambridge Editions in the Victorian era. Editorial work apparently took place in 1839, forming the early Victorian text, and very slight adjustments are noted by Scrivener in the mid-1800s, forming the late Victorian text. In the following catalogue, the representation of the Cambridge Edition is taken from consulting late Victorian Bibles. (Such differences in the Cambridge text are very slight and negligible.) Not all listed differences necessarily agree with the 1769 Edition. There are more differences than what is listed, which serve as a selective examples only.

Reference	1769 and following examples	Pure Cambridge Edition	1611 (Oxford Reprint)
Genesis 6:5 ^B	God	GOD	God
Genesis 20:4	LORD	Lord	LORD
Genesis 36:22 ^B	Heman	Hemam	Hemam
Genesis 37:23 ^B	stripped	stript	stript
Genesis 45:19 ^B	waggons	wagons	wagons
Genesis 45:21 ^B	waggons	wagons	wagons
Genesis 45:27 ^B	waggons	wagons	wagons
Genesis 46:6 ^B	waggons	wagons	wagons

Reference	1769 and following examples	Pure Cambridge Edition	1611 (Oxford Reprint)
Genesis 49:26	thy progenitors	my progenitors	my progenitors
Exodus 6:21	Zithri	Zichri	Zichri
Exodus 23:17	LORD God	Lord GOD	LORD God
Leviticus 18:18 ^B	besides	beside	wagons
Numbers 7:3 ^B	waggons	wagons	wagons
Numbers 7:3 ^B	waggon	wagon	wagons
Numbers 7:6 ^B	waggons	wagons	wagons
Numbers 7:7 ^B	waggons	wagons	wagons
Numbers 7:8 ^B	waggons	wagons	wagons
Numbers 20:14 ^{L, O}	travel	travail	travail
Deuteronomy 10:2 ^B	brakedst	brakest	brakest
Deuteronomy 19:5 ^O	ax	axe	axe
Deuteronomy 20:19 ^O	ax	axe	axe
Deuteronomy 22:3	things	thing	thing
Deuteronomy 24:17 ^B	the widow's	a widow's	a widow's
Joshua 19:2 ^B	Beer-sheba, Sheba	Beer-sheba, or Sheba	Beer-sheba, or Sheba
Judges 9:48 ^O	ax	axe	axe
Judges 9:53 ^B	scull	skull	scull
Judges 11:7	children of Gilead	elders of Gilead	Elders of Gilead
Judges 19:29	coast	coasts	coasts
1 Samuel 2:13 ^{B, L, O, C}	priest's custom	priests' custom	priests custom
1 Samuel 13:20 ^O	ax	axe	axe
2 Samuel 12:22	God	GOD	God
1 Kings 5:9	flotes	floats	flotes
1 Kings 6:7 ^O	ax	axe	axe
1 Kings 22:6	LORD	Lord	LORD
2 Kings 6:5 ^O	ax	axe	axe
2 Kings 7:6	LORD	Lord	LORD
2 Kings 9:35 ^B	scull	skull	skull
2 Kings 19:23 ^B	LORD	Lord	Lord
2 Chronicles 4:12	the pillars	the top of the pillars	the top of the pillars
2 Chronicles 13:19 ^B	Ephraim	Ephrain	Ephrain
Nehemiah 1:11 ^B	LORD	Lord	LORD
Esther 1:14	Tharshish	Tarshish	Tarshis
Job 41:6	thy companions	the companions	the companions
Psalms 2:4 ^B	the LORD	the Lord	the LORD
Psalms 18:47	unto me	under me	under me
Psalms 24:3 ^B	and who	or who	and who
Psalms 44:23 ^B	LORD	Lord	Lord
Psalms 60:4	feared	fear	fear
Psalms 78:66 ^B	part	parts	parts
Psalms 107:16	gates of iron	bars of iron	bars of iron
Psalms 135:5	our LORD	our Lord	our LORD
Proverbs 25:24 ^B	a corner	the corner	a corner
Isaiah 10:15 ^O	ax	axe	axe
Isaiah 59:17 ^B	cloak	cloke	cloake
Jeremiah 2:22 ^{L, O}	sope	soap	sope
Jeremiah 10:3 ^O	ax	axe	axe
Jeremiah 51:20 ^O	ax	axe	axe
Lamentations 3:5 ^{L, O}	travel	travail	travel
Ezekiel 23:24 ^B	waggons	wagon	wagon
Zechariah 4:14	LORD	Lord	Lord
Zechariah 11:2	mighty is	mighty are	mighty are
Malachi 3:2 ^{L, O}	sope	soap	sope
Matthew 3:10 ^O	ax	axe	axe
Matthew 4:1 ^O	spirit	Spirit	Spirit
Matthew 5:40 ^B	cloak	cloke	cloake
Matthew 27:33 ^B	scull	skull	skull

Reference	1769 and following examples	Pure Cambridge Edition	1611 (Oxford Reprint)
Mark 15:22 ^B	scull	skull	skull
Luke 3:9 ^O	ax	axe	axe
Luke 6:29 ^B	cloak	cloke	cloake
Luke 19:2 ^B	Zaccheus	Zacchæus	Zacheus
Luke 19:5 ^B	Zaccheus	Zacchæus	Zacheus
Luke 19:8 ^B	Zaccheus	Zacchæus	Zacheus
Luke 23:32 ^B	others, malefactors	other, malefactors	other malefactors
John 3:34	spirit	Spirit	Spirit
John 11:34	They say	They said	They say
John 14:6 ^B	and the truth	the truth	the truth
John 15:22 ^B	cloak	cloke	cloke
John 19:17 ^B	scull	skull	skull
Romans 7:20	Now if do	Now if I do	Now if I do
Romans 11:23 ^B	not in	not still in	not still in
1 Corinthians 4:13 ^B	earth	world	world
2 Corinthians 12:2	about	above	above
2 Corinthians 12:13	you were inferior	ye were inferior	ye were inferior
Galatians 2:6 ^B	those who	these who	these, who
1 Thessalonians 2:5 ^B	cloak	cloke	cloke
1 Timothy 4:10	saviour	Saviour	Saviour
2 Timothy 4:13 ^B	cloak	cloke	cloke
1 Peter 2:16 ^B	cloak	cloke	cloake
1 John 1:4	our joy	your joy	your joy
Revelation 4:2 ^B	Spirit	spirit	spirit
Revelation 7:6 ^B	Nephtalim	Nephtalim	Nepthali
Revelation 18:22	The 1769 omitted the clause, "and no craftsman ... any more in thee;"		

The following catalogue shows differences between the Pure Cambridge Edition and the twentieth century Oxford or London Editions. This listing follows the use of the lettering concerning nineteenth century editions according to the method in the preceding catalogue. The letters "OE" and "LE" denote the twentieth century Oxford and London Editions respectively. "SO" represents where the Oxford rendering is found in the Old Scofield Oxford Edition of 1917 but not in the Oxford Edition of the 1950s. The letters "CC" show where the late twentieth century Cambridge, known as the Concord Edition, which was an edit on the Pure Cambridge Edition, differed from its predecessor. The Concord Cambridge Edition is evidently a Oxfordisation of the Pure Cambridge Edition, in that it has selectively incorporated renderings from the Oxford Edition. It appears that the Cambridge Standard Text Edition was likewise an edit using the Concord Edition as a basis, and incorporating various late London renderings. It is also noteworthy that the London Edition no longer exists as a distinct edition, as Eyre and Spottiswoode was bought by Cambridge University Press. London Edition Bibles seemed to have mirrored Oxford ones closely, though the late London Edition (such as is represented by an edition printed under George the Sixth) had altered significantly, perhaps selectively taking in some renderings from American King James Bibles.

Reference	Oxford or London Edition	Pure Cambridge Edition	1611 (Oxford Reprint)
Genesis 1:2 ^{LE}	spirit	Spirit	Spirit
Genesis 8:1 ^{LE}	assuaged	asswaged	asswaged
Genesis 8:11 ^{LE}	plucked	pluckt	pluckt
Genesis 10:7 ^{L, O, C, OE}	Sabtechah	Sabtecha	Sabtecha
Genesis 11:3 ^{B, LE}	mortar	morter	morter
Genesis 15:13 ^{L, O, LE, OE}	their's	theirs	theirs
Genesis 18:7 ^{LE}	fetchd	fetcht	fetcht
Genesis 23:8 ^{B, LE}	entreat	intreat	entreat
Genesis 24:57 ^{L, O, OE, CC}	enquire	inquire	enquire
Genesis 24:65 ^{B, LE}	veil	vail	vail

Reference	Oxford or London Edition	Pure Cambridge Edition	1611 (Oxford Reprint)
Genesis 25:4 ^{L, B, O, C, OE}	Abidah	Abida	Abida
Genesis 25:21 (1) ^{B, LE}	entreated	intreated	intreated
Genesis 25:21 (2) ^{B, LE}	entreated	intreated	intreated
Genesis 25:22 ^{L, O, OE, CC}	enquire	inquire	enquire
Genesis 26:20 ^{L, O, LE, OE}	our's	ours	ours
Genesis 30:31 ^{L, O, OE}	flock.	flock:	flocke.
Genesis 30:37 ^{LE}	chestnut	chesnut	chesnut
Genesis 31:16 ^{L, O, LE, OE}	our's	ours	ours
Genesis 34:23 ^{L, O, LE, OE}	their's	theirs	theirs
Genesis 34:23 ^{L, O, LE, OE}	our's	ours	ours
Genesis 38:14 ^{B, LE}	veil	vail	vaile
Genesis 38:19 ^{B, LE}	veil	vail	vail
Genesis 39:6 ^{LE}	ought	ought	ought
Genesis 40:7 ^{LE}	today	to day	to day
Genesis 41:38 ^{LE}	spirit	Spirit	spirit
Genesis 43:34 ^{L, O, LE, OE}	their's	theirs	theirs
Genesis 45:20 ^{L, O, LE, OE}	your's	yours	yours
Genesis 46:12 ^{B, L, O, C, OE}	Zarah	Zerah	Zerah
Genesis 47:18 ^{LE}	ought	ought	ought
Exodus 1:14 ^{B, LE}	mortar	morter	morter
Exodus 5:8 ^{LE}	ought	ought	ought
Exodus 5:11 ^{LE}	ought	ought	ought
Exodus 5:19 ^{LE}	ought	ought	ought
Exodus 8:8 ^{LE}	Entreat	Intreat	Intreat
Exodus 8:9 ^{LE}	entreat	intreat	entreat
Exodus 8:28 ^{B, LE}	entreat	intreat	intreat
Exodus 8:29 ^{B, LE}	entreat	intreat	intreat
Exodus 8:30 ^{B, LE}	entreated	intreated	intreated
Exodus 9:28 ^{B, LE}	Entreat	Intreat	Entreat
Exodus 10:17 ^{LE}	entreat	intreat	intreat
Exodus 10:18 ^{LE}	entreated	intreated	intreated
Exodus 12:22 (1) ^{LE}	basin	bason	bason
Exodus 12:22 (2) ^{LE}	basin	bason	bason
Exodus 12:46 ^{LE}	ought	ought	ought
Exodus 18:15 ^{L, O, OE, CC}	enquire	inquire	enquire
Exodus 21:6 ^{B, LE}	awl	aul	aule
Exodus 22:14 ^{LE}	ought	ought	ought
Exodus 23:23 ^{B, L, O, LE, OE, CC}	the Hivites	and the Hivites	the Hivites
Exodus 24:6 ^{LE}	basins	basons	basons
Exodus 26:31 ^{LE}	veil	vail	Vaile
Exodus 26:33 (1) ^{LE}	veil	vail	Vaile
Exodus 26:33 (2) ^{LE}	veil	vail	Vaile
Exodus 26:33 (3) ^{LE}	veil	vail	Vaile
Exodus 26:35 ^{LE}	veil	vail	Vaile
Exodus 27:3 ^{LE}	basins	basons	basons
Exodus 27:21 ^{LE}	veil	vail	Vaile
Exodus 29:9 ^{L, O, LE, OE}	their's	theirs	theirs
Exodus 29:34 ^{LE}	ought	ought	ought
Exodus 30:6 ^{LE}	veil	vail	Vaile
Exodus 34:23 ^{L, O, OE}	menchildren	men children	men children
Exodus 34:33 ^{LE}	veil	vail	vaile
Exodus 34:34 ^{LE}	veil	vail	vaile
Exodus 34:35 ^{LE}	veil	vail	vaile
Exodus 35:12 ^{LE}	veil	vail	vaile
Exodus 36:35 ^{LE}	veil	vail	Vaile
Exodus 38:3 ^{LE}	basins	basons	basons
Exodus 38:27 ^{LE}	veil	vail	vaile
Exodus 39:34 ^{LE}	veil	vail	vaile

Reference	Oxford or London Edition	Pure Cambridge Edition	1611 (Oxford Reprint)
Exodus 40:3 ^{LE}	veil	vail	Vaile
Exodus 40:21 ^{LE}	veil	vail	Vaile
Exodus 40:22 ^{LE}	veil	vail	Vaile
Exodus 40:26 ^{LE}	veil	vail	Vaile
Leviticus 4:6 ^{LE}	veil	vail	Vaile
Leviticus 4:17 ^{LE}	veil	vail	vaile
Leviticus 11:25 ^{LE}	aught	ought	ought
Leviticus 14:42 (1) ^{B, LE}	mortar	morter	morter
Leviticus 14:42 (2) ^{LE}	plaster	plaister	plaister
Leviticus 14:43 ^{LE}	plastered	plaistered	plastered
Leviticus 14:45 ^{B, LE}	mortar	morter	morter
Leviticus 14:48 ^{LE}	plastered	plaistered	plaistered
Leviticus 16:2 ^{LE}	veil	vail	Vaile
Leviticus 16:12 ^{LE}	veil	vail	vaile
Leviticus 16:15 ^{LE}	veil	vail	Vaile
Leviticus 18:10 ^{L, O, LE, OE}	their's	theirs	theirs
Leviticus 19:6 ^{LE}	aught	ought	ought
Leviticus 21:20 ^{LE}	crookbacked	crookbackt	crooke-backt
Leviticus 21:23 ^{LE}	veil	vail	Vaile
Leviticus 24:3 ^{LE}	veil	vail	Vaile
Leviticus 25:9 ^{LE}	jubilee	jubile	jubile
Leviticus 25:10 ^{LE}	jubilee	jubile	jubile
Leviticus 25:11 ^{LE}	jubilee	jubile	jubile
Leviticus 25:12 ^{LE}	jubilee	jubile	jubile
Leviticus 25:13 ^{LE}	jubilee	jubile	jubile
Leviticus 25:14 (1) ^{LE}	aught	ought	ought
Leviticus 25:14 (2) ^{LE}	aught	ought	ought
Leviticus 25:15 ^{LE}	jubilee	jubile	jubile
Leviticus 25:28 (1) ^{LE}	jubilee	jubile	jubile
Leviticus 25:28 (2) ^{LE}	jubilee	jubile	jubile
Leviticus 25:30 ^{LE}	jubilee	jubile	jubile
Leviticus 25:31 ^{LE}	jubilee	jubile	jubile
Leviticus 25:33 ^{LE}	jubilee	jubile	jubile
Leviticus 25:40 ^{LE}	jubilee	jubile	jubile
Leviticus 25:50 ^{LE}	jubilee	jubile	jubile
Leviticus 25:52 ^{LE}	jubilee	jubile	jubile
Leviticus 25:54 ^{LE}	jubilee	jubile	jubile
Leviticus 27:17 ^{LE}	jubilee	jubile	jubile
Leviticus 27:18 (1) ^{LE}	jubilee	jubile	jubile
Leviticus 27:18 (2) ^{LE}	jubilee	jubile	jubile
Leviticus 27:21 ^{LE}	jubilee	jubile	jubile
Leviticus 27:23 ^{LE}	jubilee	jubile	jubile
Leviticus 27:24 ^{LE}	jubilee	jubile	jubile
Leviticus 27:31 ^{LE}	aught	ought	ought
Numbers 4:5 ^{LE}	veil	vail	Vaile
Numbers 4:14 ^{LE}	basins	basons	basons
Numbers 6:5 ^{B, L, O, LE, OE, CC}	razor	rasor	rasor
Numbers 10:25 ^{LE}	rearward	rereward	rereward
Numbers 11:4 ^{B, LE}	mixed	mixt	mixt
Numbers 14:14 ^{B, OE}	daytime	day time	day time
Numbers 15:24 ^{LE}	aught	ought	ought
Numbers 15:30 ^{LE}	aught	ought	ought
Numbers 16:26 ^{L, O, LE, OE}	their's	theirs	theirs
Numbers 18:7 ^{LE}	veil	vail	Vaile
Numbers 18:9 (1) ^{L, O, LE, OE}	their's	theirs	theirs
Numbers 18:9 (2) ^{L, O, LE, OE}	their's	theirs	theirs
Numbers 18:9 (3) ^{L, O, LE, OE}	their's	theirs	theirs
Numbers 18:9 (4) ^{L, O, LE, OE}	their's	theirs	theirs

Reference	Oxford or London Edition	Pure Cambridge Edition	1611 (Oxford Reprint)
Numbers 30:6 ^{LE}	ought	ought	ought
Numbers 32:32 ^{L, O, LE, OE}	our's	ours	ours
Numbers 36:4 ^{LE}	jubilee	jubile	jubile
Deuteronomy 4:2 ^{LE}	ought	ought	ought
Deuteronomy 11:24 ^{L, O, LE, OE}	your's	yours	yours
Deuteronomy 12:30 ^{L, O, OE, CC}	enquire	inquire	enquire
Deuteronomy 13:14 ^{L, O, OE, CC}	enquire	inquire	enquire
Deuteronomy 15:2 ^{LE}	ought	ought	ought
Deuteronomy 15:17 ^{B, LE}	awl	aul	aule
Deuteronomy 17:4 ^{L, O, OE, CC}	enquired	inquired	inquired
Deuteronomy 17:9 ^{L, O, OE, CC}	enquire	inquire	enquire
Deuteronomy 21:15 ^{L, O, LE, OE}	her's	hers	hers
Deuteronomy 26:14 (1) ^{LE}	ought	ought	ought
Deuteronomy 26:14 (2) ^{LE}	ought	ought	ought
Deuteronomy 27:2 (1) ^{B, LE}	plaster	plaister	plaister
Deuteronomy 27:2 (2) ^{B, LE}	plaster	plaister	plaister
Deuteronomy 27:4 (1) ^{B, LE}	plaster	plaister	plaister
Deuteronomy 27:4 (2) ^{B, LE}	plaster	plaister	plaister
Deuteronomy 32:8 ^{B, L, O, C, LE, OE}	Most	most	most
Joshua 2:14 ^{L, O, LE, OE}	your's	yours	yours
Joshua 4:5 ^{B, L, O, OE}	you up	ye up	ye up
Joshua 6:9 ^{LE}	rearward	rereward	rereward
Joshua 6:13 ^{LE}	rearward	rereward	rereward
Joshua 10:1 ^{B, L, O, C, LE, OE}	Adoni-zedec	Adoni-zedek	Adoni-zedek
Joshua 10:3 ^{B, L, O, C, LE, OE}	Adoni-zedec	Adoni-zedek	Adoni-zedek
Joshua 13:18 ^{B, L, O, C, OE}	Jahaza	Jahazah	Jahazah
Joshua 17:11 ^{B, L, O, C, OE, CC}	En-dor	Endor	Endor
Joshua 19:2 ^{B, L, O, C, OE}	and Sheba	or Sheba	or Sheba
Joshua 19:19 ^{B, L, O, C, LE, OE}	Haphraim	Hapharaim	Hapharaim
Joshua 19:19 ^{B, L, O, C, LE, OE}	Shihon	Shion	Shion
Joshua 21:10 ^{L, O, LE, OE}	their's	theirs	theirs
Joshua 21:45 ^{LE}	ought	ought	ought
Judges 3:10 ^{LE}	spirit	Spirit	Spirit
Judges 4:20 ^{L, O, OE, CC}	enquire	inquire	enquire
Judges 6:29 ^{L, O, OE, CC}	enquired	inquired	enquired
Judges 6:34 ^{LE}	spirit	Spirit	Spirit
Judges 8:14 ^{L, O, OE, CC}	enquired	inquired	enquired
Judges 11:29 ^{LE}	spirit	Spirit	Spirit
Judges 13:5 ^{B, L, O, LE, OE, CC}	razor	rasor	rasor
Judges 13:8 ^{B, LE}	entreated	intreated	entreated
Judges 13:19 ^{L, O, OE}	wonderously	wondrously	wonderously
Judges 13:25 ^{LE}	spirit	Spirit	Spirit
Judges 14:6 ^{LE}	spirit	Spirit	Spirit
Judges 14:19 ^{LE}	spirit	Spirit	Spirit
Judges 15:14 ^{LE}	spirit	Spirit	Spirit
Judges 16:17 ^{B, L, O, LE, OE, CC}	razor	rasor	rasor
Judges 20:27 ^{L, O, OE, CC}	enquired	inquired	enquired
Ruth 1:16 ^{B, LE}	Entreat	Intreat	Intreat
Ruth 1:17 ^{LE}	ought	ought	ought
Ruth 3:15 ^{LE}	veil	vail	vaile
1 Samuel 1:11 ^{B, L, O, LE, OE, CC}	razor	rasor	rasor
1 Samuel 2:25 ^{B, LE}	entreat	intreat	intreat
1 Samuel 9:9 ^{L, O, OE, CC}	enquire	inquire	enquire
1 Samuel 10:10 ^{LE}	spirit	Spirit	spirit
1 Samuel 10:22 ^{L, O, OE, CC}	enquired	inquired	enquired
1 Samuel 11:6 ^{LE}	spirit	Spirit	Spirit
1 Samuel 12:4 ^{LE}	ought	ought	ought
1 Samuel 12:5 ^{LE}	ought	ought	ought

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1 Samuel 16:13 ^{LE}	spirit	Spirit	Spirit
1 Samuel 16:14 ^{LE}	spirit of the	Spirit of the	spirit of the
1 Samuel 17:48 ^{OE}	hastened	hasted	hasted
1 Samuel 17:56 ^{L, O, OE, CC}	Enquire	Inquire	Enquire
1 Samuel 18:6 ^{B, LE}	music	musick	musick
1 Samuel 19:20 ^{LE}	spirit	Spirit	Spirit
1 Samuel 19:23 ^{LE}	spirit	Spirit	Spirit
1 Samuel 22:10 ^{L, O, OE, CC}	enquired	inquired	enquired
1 Samuel 22:13 ^{L, O, OE, CC}	enquired	inquired	enquired
1 Samuel 22:15 ^{L, O, OE, CC}	enquire	inquire	enquire
1 Samuel 23:2 ^{L, O, OE, CC}	enquired	inquired	enquired
1 Samuel 23:4 ^{L, O, OE, CC}	enquired	inquired	enquired
1 Samuel 25:7 ^{LE}	ought	ought	ought
1 Samuel 25:42 ^{L, O, LE, OE}	her's	hers	hers
1 Samuel 28:6 ^{L, O, OE, CC}	enquired	inquired	enquired
1 Samuel 28:7 ^{L, O, OE, CC}	enquire	inquire	enquire
1 Samuel 29:2 ^{LE}	rearward	rereward	rereward
1 Samuel 30:8 ^{L, O, OE, CC}	enquired	inquired	enquired
1 Samuel 30:22 ^{LE}	ought	ought	ought
1 Samuel 31:2 ^{B, L, O, C, OE}	Melchi-shua	Malchi-shua	Malchishua
2 Samuel 2:1 ^{L, O, OE, CC}	enquired	inquired	enquired
2 Samuel 3:35 ^{LE}	ought	ought	ought
2 Samuel 5:14 ^{B, L, O, C, OE}	Shammuah	Shammua	Shammua
2 Samuel 5:19 ^{L, O, OE, CC}	enquired	inquired	enquired
2 Samuel 5:23 ^{L, O, OE, CC}	enquired	inquired	enquired
2 Samuel 11:3 ^{L, O, OE, CC}	enquired	inquired	enquired
2 Samuel 14:10 ^{LE}	ought	ought	ought
2 Samuel 14:19 ^{LE}	ought	ought	ought
2 Samuel 15:12 ^{B, L, O, LE, OE, CC}	counsellor	counseller	counseller
2 Samuel 16:23 ^{L, O, OE, CC}	enquired	inquired	enquired
2 Samuel 17:28 ^{LE}	basins	basons	basins
2 Samuel 18:29 ^{B, L, O, LE, OE, CC}	Is the	Is the	Is the
2 Samuel 18:32 ^{LE, CC}	Is the	Is the	Is the
2 Samuel 21:1 ^{L, O, OE, CC}	enquired	inquired	enquired
2 Samuel 21:14 ^{B, LE}	entreated	intreated	entreated
2 Samuel 21:21 ^{B, L, O, C, OE}	Shimeah	Shimea	Shimea
2 Samuel 23:2 ^{LE}	spirit	Spirit	spirit
2 Samuel 23:37 ^{L, O, C, OE}	Nahari	Naharai	Naharai
2 Samuel 24:25 ^{B, LE}	entreated	intreated	intreated
1 Kings 6:15 ^{LE}	ceiling	cieling	cieling
1 Kings 7:40 ^{LE}	basins	basons	basons
1 Kings 7:45 ^{LE}	basins	basons	basons
1 Kings 7:50 ^{LE}	basins	basons	basons
1 Kings 13:6 ^{B, LE}	Entreat	Intreat	Intreat
1 Kings 18:12 ^{LE}	spirit	Spirit	spirit
1 Kings 22:3 ^{L, O, LE, OE}	our's	ours	ours
1 Kings 22:5 ^{L, O, OE, CC}	Enquire	Inquire	Enquire
1 Kings 22:7 ^{L, O, OE, CC}	enquire	inquire	enquire
1 Kings 22:8 ^{L, O, OE, CC}	enquire	inquire	enquire
1 Kings 22:24 ^{LE}	spirit	Spirit	Spirit
2 Kings 1:2 ^{L, O, OE, CC}	enquire	inquire	enquire
2 Kings 1:3 ^{L, O, OE, CC}	enquire	inquire	enquire
2 Kings 1:6 ^{L, O, OE, CC}	enquire	inquire	enquire
2 Kings 1:16 ^{L, O, OE, CC} (1)	enquire	inquire	enquire
2 Kings 1:16 ^{L, O, OE, CC} (2)	enquire	inquire	enquire
2 Kings 2:16 ^{LE}	spirit	Spirit	Spirit
2 Kings 3:11 ^{L, O, OE, CC}	enquire	inquire	enquire
2 Kings 8:6 ^{L, O, LE, OE}	her's	hers	hers

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2 Kings 8:8 ^{L, O, OE, CC}	enquire	inquire	enquire
2 Kings 12:13 ^{LE}	basins	basons	basons
2 Kings 16:15 ^{L, O, OE, CC}	enquire	inquire	enquire
2 Kings 19:26 ^{B, L, O, C, LE, OE}	house tops	housetops	house tops
2 Kings 22:13 ^{L, O, OE, CC}	enquire	inquire	enquire
2 Kings 22:18 ^{L, O, OE, CC}	enquire	inquire	enquire
1 Chronicles 1:38 ^{B, L, O, C, OE}	Ezar	Ezer	Ezer
1 Chronicles 2:47 ^{L, O, C, LE, OE}	Gesham	Geshan	Geshan
1 Chronicles 2:49 ^{B, L, O, C, OE}	Achsa	Achsa	Achsa
1 Chronicles 5:11 ^{B, L, O, C, OE}	Salcah	Salchah	Salchah
1 Chronicles 5:20 ^{B, LE}	entreated	intreated	intreated
1 Chronicles 6:54 ^{L, O, LE, OE}	their's	theirs	theirs
1 Chronicles 7:1 ^{B, L, O, C, OE}	Shimrom	Shimron	Shimron
1 Chronicles 7:19 ^{B, L, O, C, OE}	Shemidah	Shemida	Shemida
1 Chronicles 7:27 ^{L, O, C, OE}	Jehoshuah	Jehoshua	Jehoshua
1 Chronicles 10:13 ^{L, O, OE, CC}	enquire	inquire	enquire
1 Chronicles 10:14 ^{L, O, OE, CC}	enquired	inquired	enquired
1 Chronicles 13:3 ^{L, O, OE, CC}	enquired	inquired	enquired
1 Chronicles 14:10 ^{L, O, OE, CC}	enquired	inquired	enquired
1 Chronicles 14:14 ^{L, O, OE, CC}	enquired	inquired	enquired
1 Chronicles 15:16 ^{B, LE}	music	musick	musick
1 Chronicles 18:10 ^{L, O, OE, CC}	enquire	inquire	enquire
1 Chronicles 21:30 ^{L, O, OE, CC}	enquire	inquire	enquire
1 Chronicles 23:20 ^{B, L, O, C, OE}	Micah	Michah	Michah
1 Chronicles 24:11 ^{B, L, O, C, OE}	Jeshuah	Jeshua	Jeshua
1 Chronicles 26:14 ^{B, L, O, LE, OE, CC}	counsellor	counseller	counseller
1 Chronicles 27:32 ^{B, L, O, LE, OE, CC}	counsellor	counseller	counseller
1 Chronicles 27:33 ^{B, L, O, LE, OE, CC}	counsellor	counseller	counseller
1 Chronicles 28:17 (1) ^{LE}	basins	basons	basins
1 Chronicles 28:17 (2) ^{LE}	basin	bason	basin
1 Chronicles 28:17 (2) ^{LE}	basin	bason	basin
2 Chronicles 2:16 ^{L, O, OE}	flotes	floats	flotes
2 Chronicles 3:5 ^{LE}	ceiled	cieled	cieled
2 Chronicles 3:14 ^{LE}	veil	vail	vaile
2 Chronicles 4:8 ^{LE}	basins	basons	basons
2 Chronicles 4:11 ^{LE}	basins	basons	basons
2 Chronicles 4:22 ^{LE}	basins	basons	basons
2 Chronicles 5:13 ^{B, LE}	music	musick	musick
2 Chronicles 7:6 ^{B, LE}	music	musick	musick
2 Chronicles 15:1 ^{LE}	spirit	Spirit	Spirit
2 Chronicles 18:4 ^{L, O, OE, CC}	Enquire	Inquire	Enquire
2 Chronicles 18:6 ^{L, O, OE, CC}	enquire	inquire	enquire
2 Chronicles 18:7 ^{L, O, OE, CC}	enquire	inquire	enquire
2 Chronicles 18:12 ^{L, O, LE, OE}	their's	theirs	theirs
2 Chronicles 18:23 ^{LE}	spirit	Spirit	spirit
2 Chronicles 20:14 ^{LE}	spirit	Spirit	Spirit
2 Chronicles 20:15 ^{L, O, LE, OE}	your's	yours	yours
2 Chronicles 20:36 ^{B, L, O, C, OE}	Ezion-gaber	Ezion-geber	Ezion-geber
2 Chronicles 22:3 ^{B, L, O, LE, OE, CC}	counsellor	counseller	counseller
2 Chronicles 22:4 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
2 Chronicles 23:13 ^{B, LE}	music	musick	musick
2 Chronicles 24:20 ^{LE}	spirit	Spirit	spirit
2 Chronicles 32:31 ^{L, O, OE, CC}	enquire	inquire	enquire
2 Chronicles 33:13 ^{B, LE}	entreated	intreated	intreated
2 Chronicles 33:19 ^{B, LE}	entreated	intreated	intreated
2 Chronicles 33:19 ^{L, O, C, OE}	sins	sin	sin
2 Chronicles 34:12 ^{B, LE}	music	musick	musick
2 Chronicles 34:21 ^{L, O, OE, CC}	enquire	inquire	enquire

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2 Chronicles 34:26 ^{L, O, OE, CC}	enquire	inquire	enquire
2 Chronicles 35:20 ^{B, L, O, C, OE}	Charchemish	Carchemish	Carchemish
Ezra 1:10 (1) ^{LE}	basins	basons	basins
Ezra 1:10 (2) ^{LE}	basins	basons	basins
Ezra 2:2 ^{B, L, O, C, OE}	Mizpar	Mispar	Mispar
Ezra 2:26 ^{B, L, O, C, LE, OE, CC}	Gaba	Geba	Gaba
Ezra 4:5 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Ezra 4:10 ^{B, L, O, C, OE}	Asnapper	Asnappar	Asnappar
Ezra 6:4 ^{O, LE, OE, CC}	expences	expences	expences
Ezra 6:8 ^{O, LE, OE, CC}	expences	expences	expences
Ezra 7:14 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Ezra 7:14 ^{L, O, OE, CC}	enquire	inquire	enquire
Ezra 7:15 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Ezra 7:28 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Ezra 8:23 ^{B, LE}	entreated	intreated	intreated
Ezra 8:25 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Ezra 8:27 ^{LE}	basins	basons	basons
Nehemiah 7:30 ^{B, L, O, C, LE, OE}	Gaba	Geba	Geba
Nehemiah 7:70 ^{LE}	basins	basons	basons
Job 3:14 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Job 8:8 ^{L, O, OE, CC}	enquire	inquire	enquire
Job 10:6 ^{L, O, OE, CC}	enquirest	inquirest	enquirest
Job 12:17 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Job 16:5 ^{LE}	assuage	asswage	asswage
Job 16:6 ^{LE}	assuaged	asswaged	asswaged
Job 19:16 ^{B, LE}	entreated	intreated	intreated
Job 19:17 ^{B, LE}	entreated	intreated	entreated
Job 30:6 ^{B, L, O, C, LE, OE}	cliffs	clifts	clifts
Job 33:4 ^{L, LE}	spirit	Spirit	Spirit
Job 39:16 ^{L, O, LE, OE}	her's	hers	hers
Psalms 27:4 ^{L, O, OE, CC}	enquire	inquire	enquire
Psalms 45:12 ^{B, LE}	entreat	intreat	intreat
Psalms 52:2 ^{B, L, O, LE, OE, CC}	razor	razor	razor
Psalms 71:18 ^{L, O, OE}	greyheaded	grayheaded	grayheaded
Psalms 78:34 ^{L, O, OE, CC}	enquired	inquired	inquired
Psalms 107:27 ^{B, L, O, LE, OE}	wit's	wits'	wits
Psalms 119:24 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Psalms 119:58 ^{B, LE}	entreated	intreated	intreated
Psalms 148:8 ^{L, O, C, OE}	vapours	vapour	vapour
Proverbs 11:14 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Proverbs 12:20 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Proverbs 15:22 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Proverbs 18:23 ^{B, LE}	entreaties	intreaties	intreaties
Proverbs 19:6 ^{B, LE}	entreat	intreat	entreate
Proverbs 20:25 ^{L, O, OE, CC}	enquiry	inquiry	inquiry
Proverbs 20:29 ^{L, O, OE}	grey	gray	gray
Proverbs 24:6 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Ecclesiastes 7:10 ^{L, O, OE, CC}	enquire	inquire	enquire
Ecclesiastes 8:17 ^{L, O, C, OE}	farther	further	further
Ecclesiastes 12:4 ^{B, LE}	music	musick	musick
Song of Sol. 6:12 ^{B, L, O, C, OE}	Ammi-nadib	Amminadib	Ammi-nadib
Isaiah 1:26 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Isaiah 3:3 ^{B, L, O, LE, OE, CC}	counsellor	counsellor	counsellor
Isaiah 7:20 ^{B, L, O, LE, OE, CC}	razor	razor	razor
Isaiah 9:6 ^{B, L, O, LE, OE, CC}	Counsellor	Counsellor	Counsellor
Isaiah 19:11 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Isaiah 19:22 ^{B, LE}	entreated	intreated	intreated
Isaiah 21:12 ^{L, O, OE, CC} (1)	enquire	inquire	enquire

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Isaiah 21:12 ^{L, O, OE, CC} (2)	enquire	inquire	enquire
Isaiah 25:7 ^{LE}	veil	vail	vaile
Isaiah 37:27 ^{B, O, C, OE}	house tops	housetops	house tops
Isaiah 38:21 ^{B, LE}	plaster	plaister	plaister
Isaiah 40:13 ^{LE}	spirit	Spirit	spirit
Isaiah 40:13 ^{B, L, O, LE, OE, CC}	counsellor	counseller	counseller
Isaiah 41:25 ^{B, LE}	mortar	morter	morter
Isaiah 41:28 ^{B, L, O, LE, OE, CC}	counsellor	counseller	counseller
Isaiah 48:16 ^{LE}	spirit	Spirit	Spirit
Isaiah 52:12 ^{LE}	rearward	rereward	rereward
Isaiah 58:8 ^{LE}	rearward	rereward	rereward
Isaiah 58:10 ^{B, L, O, OE}	noon day	noonday	noon day
Isaiah 59:10 ^{B, L, O, OE}	noon day	noonday	noon day
Isaiah 59:17 ^{B, LE}	cloak	cloke	cloake
Isaiah 59:19 ^{LE}	spirit	Spirit	spirit
Isaiah 61:1 ^{LE}	spirit	Spirit	Spirit
Isaiah 63:10 ^{LE}	spirit	Spirit	spirit
Isaiah 63:11 ^{LE}	spirit	Spirit	Spirit
Isaiah 63:14 ^{LE}	spirit	Spirit	Spirit
Jeremiah 5:19 ^{L, O, LE, OE}	your's	yours	yours
Jeremiah 21:2 ^{L, O, OE, CC}	Enquire	Inquire	Enquire
Jeremiah 22:14 ^{LE}	ceiled	cieled	cieled
Jeremiah 32:5 ^{B, L, O, LE, SO, CC}	prosper.	prosper?	prosper.
Jeremiah 34:16 ^{L, O, C, LE, OE}	whom he had set	whom ye had set	whom ye had set
Jeremiah 37:7 ^{L, O, OE, CC}	enquire	inquire	enquire
Jeremiah 40:10 ^{B, L, O, OE}	Mizpah, to	Mizpah to	Mizpah to
Jeremiah 44:28 ^{L, O, LE, OE}	their's	theirs	theirs
Jeremiah 52:19 ^{LE}	basins	basons	basons
Lamentations 3:63 ^{B, LE}	music	musick	musick
Lamentations 5:14 ^{B, LE}	music	musick	musick
Ezekiel 4:1 ^{LE}	portray	pourtray	pourtray
Ezekiel 5:1 ^{B, L, O, LE, OE, CC}	razor	rasor	rasor
Ezekiel 7:11 ^{L, O, LE, OE}	their's	theirs	theirs
Ezekiel 11:5 ^{LE}	spirit	Spirit	Spirit
Ezekiel 11:24 ^{LE}	spirit of God	Spirit of God	spirit of God
Ezekiel 13:10 ^{B, LE}	mortar	morter	morter
Ezekiel 13:11 ^{B, LE}	mortar	morter	morter
Ezekiel 13:14 ^{B, LE}	mortar	morter	morter
Ezekiel 13:15 ^{B, LE}	mortar	morter	morter
Ezekiel 14:3 ^{L, O, OE, CC}	enquired	inquired	enquired
Ezekiel 14:7 ^{L, O, OE, CC}	enquire	inquire	enquire
Ezekiel 20:1 ^{L, O, OE, CC}	enquire	inquire	enquire
Ezekiel 20:3 ^{L, O, OE, CC}	enquire	inquire	enquire
Ezekiel 20:3 ^{L, O, OE, CC}	enquired	inquired	enquired
Ezekiel 20:31 ^{L, O, OE, CC} (1)	enquired	inquired	inquired
Ezekiel 20:31 ^{L, O, OE, CC} (2)	enquired	inquired	inquired
Ezekiel 22:28 ^{B, LE}	mortar	morter	morter
Ezekiel 31:8 ^{LE}	chestnut	chesnut	chesnut
Ezekiel 36:2 ^{L, O, LE, OE}	our's	ours	ours
Ezekiel 36:37 ^{L, O, OE, CC}	enquired	inquired	enquired
Ezekiel 41:16 ^{LE}	ceiled	cieled	cieled
Ezekiel 44:29 ^{L, O, LE, OE}	their's	theirs	theirs
Ezekiel 47:3 ^{OE, CC}	ankles	ancles	ancles
Daniel 1:20 ^{L, O, OE, CC}	enquired	inquired	enquired
Daniel 3:2 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Daniel 3:3 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Daniel 3:5 ^{B, LE}	music	musick	musick
Daniel 3:7 ^{B, LE}	music	musick	musick

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Daniel 3:10 ^{B, LE}	music	musick	musick
Daniel 3:15 ^{B, LE}	music	musick	musick
Daniel 3:24 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Daniel 3:27 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Daniel 4:36 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Daniel 5:5 ^{B, LE}	plaster	plaister	plaister
Daniel 5:10 ^{L, O, OE (1)}	queen by	queen, by	queen, by
Daniel 5:10 ^{L, O, OE (2)}	lords came	lords, came	lords, came
Daniel 6:7 ^{B, L, O, LE, OE, CC}	counsellors	counsellors	counsellors
Daniel 6:18 ^{B, LE}	music	musick	musick
Amos 2:2 ^{B, L, O, C, OE}	Kirioth	Kerioth	Kerioth
Amos 6:5 ^{B, LE}	music	musick	musick
Micah 4:9 ^{B, L, O, LE, OE, CC}	counsellor	counsellor	counsellor
Nahum 1:11 ^{B, L, O, LE, OE, CC}	counsellor	counsellor	counsellor
Nahum 3:14 ^{B, LE}	mortar	morter	morter
Nahum 3:16 ^{B, L, O, C, OE}	fleeth	flieth	flieth
Habakkuk 1:6 ^{L, O, LE, OE}	their's	theirs	theirs
Zephaniah 1:6 ^{L, O, OE, CC}	enquired	inquired	enquired
Haggai 1:4 ^{LE}	ceiled	cieled	cieled
Matthew 1:19 ^{B, LE}	public	publick	publick
Matthew 2:7 ^{L, O, OE, CC}	enquired	inquired	enquired
Matthew 2:16 ^{L, O, OE, CC}	enquired	inquired	enquired
Matthew 4:1 ^{O, OE}	spirit	Spirit	Spirit
Matthew 4:24 ^{B, LE}	lunatic	lunatick	lunatick
Matthew 5:3 ^{L, O, LE, OE}	their's	theirs	theirs
Matthew 5:10 ^{L, O, LE, OE}	their's	theirs	theirs
Matthew 5:23 ^{LE}	ought	ought	ought
Matthew 5:40 ^{B, LE}	cloak	cloke	cloake
Matthew 9:27 ^{B, L, O, LE, OE}	son	Son	son
Matthew 10:11 ^{L, O, OE, CC}	enquire	inquire	enquire
Matthew 15:22 ^{B, L, O, LE, OE}	son	Son	son
Matthew 17:15 ^{B, LE}	lunatic	lunatick	lunatick
Matthew 20:30 ^{L, O, LE, OE}	son	Son	son
Matthew 20:31 ^{L, O, LE, OE}	son	Son	son
Matthew 21:3 ^{LE}	ought	ought	ought
Matthew 21:9 ^{L, O, LE, OE}	son	Son	son
Matthew 21:15 ^{L, O, LE, OE}	son	Son	son
Matthew 22:42 ^{B, L, O, LE, OE}	son of	Son of	son of
Matthew 26:39 ^{B, L, O, C, LE, OE}	farther	further	further
Matthew 27:48 ^{LE}	sponge	spunge	spunge
Mark 1:12 ^{O, OE}	spirit	Spirit	Spirit
Mark 1:19 ^{B, L, O, C, LE, OE}	farther	further	further
Mark 2:1 ^{B, L, O, LE, OE, CC}	Capernaum after	Capernaum, after	Capernaum after
Mark 7:12 ^{LE}	ought	ought	ought
Mark 8:23 ^{LE}	ought	ought	ought
Mark 10:47 ^{B, L, O, LE, OE}	son	Son	Son
Mark 10:48 ^{B, L, O, LE, OE}	son	Son	Son
Mark 11:25 ^{LE}	ought	ought	ought
Mark 12:7 ^{L, O, LE, OE}	our's	ours	ours
Mark 12:35 ^{B, L, O, LE, OE}	son	Son	son
Mark 15:36 ^{LE}	sponge	spunge	spunge
Mark 15:43 ^{B, L, O, LE, OE, CC}	counsellor	counsellor	counsellor
Luke 6:20 ^{L, O, LE, OE}	your's	yours	yours
Luke 6:29 ^{B, LE}	cloak	cloke	cloake
Luke 15:25 ^{B, LE}	music	musick	musick
Luke 15:28 ^{B, LE}	entreated	intreated	intreated
Luke 18:38 ^{B, L, O, LE, OE}	son	Son	son
Luke 18:39 ^{B, L, O, LE, OE}	son	Son	Son

Reference	Oxford or London Edition	Pure Cambridge Edition	1611 (Oxford Reprint)
Luke 20:14 ^{L, O, LE, OE}	our's	ours	ours
Luke 22:23 ^{L, O, OE, CC}	enquire	inquire	enquire
Luke 23:50 ^{B, L, O, LE, OE, CC}	counsellor	counsellor	counsellor
John 4:33 ^{LE}	ought	ought	ought
John 4:52 ^{L, O, OE, CC}	enquired	inquired	inquired
John 13:5 ^{LE}	basin	bason	bason
John 15:20 ^{L, O, LE, OE}	your's	yours	yours
John 15:22 ^{B, LE}	cloak	cloke	cloke
John 16:19 ^{L, O, OE, CC}	enquire	inquire	enquire
John 19:29 ^{LE}	sponge	spunge	spunge
Acts 3:7 ^{OE, CC}	ankle	anle	anle
Acts 4:32 ^{LE}	ought	ought	ought
Acts 8:3 ^{LE}	havoc	havock	havock
Acts 9:11 ^{L, O, OE, CC}	enquire	inquire	inquire
Acts 10:17 ^{L, O, OE, CC}	enquiry	inquiry	inquiry
Acts 11:12 ^{B, L, LE, OE, CC}	Spirit	spirit	spirit
Acts 11:28 ^{B, L, LE, OE, CC}	Spirit	spirit	spirit
Acts 17:18 ^{B, LE}	Stoics	Stoicks	Stoicks
Acts 19:39 ^{L, O, OE, CC}	enquire	inquire	enquire
Acts 23:15 ^{L, O, OE, CC}	enquire	inquire	enquire
Acts 23:20 ^{L, O, OE, CC}	enquire	inquire	enquire
Acts 24:19 ^{LE}	ought	ought	ought
Acts 28:19 ^{LE}	ought	ought	ought
Romans 4:18 ^{B, L, LE, OE, CC}	nations, according	nations; according	nations: according
Romans 4:19 ^{B, L, O, C, LE, OE}	Sarah's	Sara's	Saraes
Romans 9:9 ^{B, L, O, C, LE, OE}	Sarah	Sara	Sara
Romans 11:17 ^{LE}	grafted	graffed	graffed
Romans 11:19 ^{LE}	grafted	graffed	graffed
Romans 11:23 (1) ^{LE}	grafted	graffed	graffed
Romans 11:23 (2) ^{LE}	graft	graff	graff
Romans 11:24 (1) ^{LE}	grafted	graffed	graffed
Romans 11:24 (2) ^{LE}	grafted	graffed	graffed
Romans 11:34 ^{B, L, O, LE, OE, CC}	counsellor	counsellor	counsellor
1 Corinthians 1:2 ^{L, O, LE, OE}	their's	theirs	theirs
1 Corinthians 1:2 ^{L, O, LE, OE}	our's	ours	ours
1 Corinthians 3:21 ^{L, O, LE, OE}	your's	yours	yours
1 Corinthians 3:22 ^{L, O, LE, OE}	your's	yours	yours
1 Corinthians 4:13 ^{B, LE}	entreat	intreat	intreat
1 Corinthians 4:15 ^{B, L, C, OE}	instructors	instructors	instructors
1 Corinthians 8:9 ^{L, O, LE, OE}	your's	yours	yours
1 Corinthians 15:27 ^{L, O, LE, OE, CC}	saith all	saith, all	saith all
1 Corinthians 16:18 ^{L, O, LE, OE}	your's	yours	yours
2 Corinthians 1:14 ^{L, O, LE, OE}	our's	ours	ours
2 Corinthians 3:13 ^{LE}	veil	vail	vaile
2 Corinthians 3:14 (1) ^{LE}	veil	vail	vaile
2 Corinthians 3:14 (2) ^{LE}	veil	vail	vaile
2 Corinthians 3:15 ^{LE}	veil	vail	vaile
2 Corinthians 3:16 ^{LE}	veil	vail	vaile
2 Corinthians 8:4 ^{LE}	entreaty	intreaty	entreatie
2 Corinthians 8:23 ^{L, O, OE, CC}	enquire	inquire	enquire
2 Corinthians 8:23 ^{L, O, OE, CC}	enquired	inquired	enquired
2 Corinthians 12:14 ^{L, O, LE, OE}	your's	yours	yours
Ephesians 6:2 ^{L, O, LE, OE}		()	()
Philippians 4:3 ^{LE}	entreat	intreat	entreat
1 Thessalonians 2:5 ^{B, LE}	cloak	cloke	cloke
1 Timothy 5:1 ^{LE}	entreat	intreat	intreat
2 Timothy 3:9 ^{L, O, LE, OE}	their's	theirs	theirs
2 Timothy 4:13 ^{B, LE}	cloak	cloke	cloke

Reference	Oxford or London Edition	Pure Cambridge Edition	1611 (Oxford Reprint)
Titus 3:10 ^{B, LE}	heretic	heretic	heretick
Titus 3:14 ^{L, O, LE, OE}	our's	ours	ours
Philemon v18 ^{LE}	ought	ought	ought
Hebrews 12:19 ^{LE}	entreated	intreated	entreated
James 3:17 ^{LE}	entreated	intreated	intreated
1 Peter 1:10 ^{L, O, OE, CC}	enquired	inquired	inquired
1 Peter 2:16 ^{B, LE}	cloak	cloke	cloake
1 John 2:2 ^{L, O, LE, OE}	our's	ours	ours
1 John 5:8 ^{B, L, OE, CC}	Spirit	spirit	Spirit
Revelation 2:6 ^{B, L, O, C, OE}	Nicolaitanes	Nicolaitans	Nicolaitans
Revelation 2:15 ^{B, L, O, C, OE}	Nicolaitanes	Nicolaitans	Nicolaitans
Revelation 11:11 ^{B, OE}	spirit	Spirit	Spirit
Revelation 18:16 ^{L, O, OE}	alas that	alas, that	alas, that
Revelation 18:19 ^{L, O, OE}	alas that	alas, that	alas, that
Revelation 21:20 ^{L, O, C, OE}	chrysolite	chrysolite	chrysolite

TOTALS:

1950s Oxford Edition: 272

1950s London Edition: 403

Cambridge Concord: 146

From the above catalogues it is possible to present a list of the differences which occurred between the Cambridge Edition circa 1900 that was following the 1769 Edition and the Pure Cambridge Edition. This listing shows the actual changes that took place in the formation and editing of the Pure Cambridge Edition.

We can theorise that Redpath used the Victorian Cambridge as the basis of his work, and made occasional changes, perhaps in reference to Scrivener's book, and almost wholly on the basis of the contents of the 1611 Edition, in effect, restoring the traditional correct readings.

Reference	Old Cambridge Edition	Pure Cambridge Edition	1611 (Oxford Reprint)	Ref.
Genesis 10:7	Sabtechah	Sabtecha	Sabtecha	1
Genesis 25:4	Abidah	Abida	Abida	2
Genesis 46:12	Zarah	Zerah	Zerah	3
Deuteronomy 32:8	Most	most	most	4
Joshua 10:1	Adoni-zedec	Adoni-zedek	Adoni-zedek	5
Joshua 10:3	Adoni-zedec	Adoni-zedek	Adoni-zedek	5
Joshua 13:18	Jahaza	Jahazah	Jahazah	6
Joshua 19:2	and Sheba	or Sheba	or Sheba	7
Joshua 19:19	Haphraim	Hapharaim	Hapharaim	8
Joshua 19:19	Shihon	Shion	Shion	9
1 Samuel 2:13	priest's custom	priests' custom	priests custom	10
1 Samuel 31:2	Melchi-shua	Malchi-shua	Malchishua	11
2 Samuel 5:14	Shammuah	Shammua	Shammua	12
2 Samuel 21:21	Shimeah	Shimea	Shimea	13
2 Samuel 23:37	Nahari	Naharai	Naharai	14
2 Kings 19:26	house tops	housetops	house tops	15
1 Chronicles 1:38	Ezar	Ezer	Ezer	16
1 Chronicles 2:47	Gesham	Geshan	Geshan	17
1 Chronicles 2:49	Achsa	Achsah	Achsah	18
1 Chronicles 5:11	Salchah	Salchah	Salchah	19
1 Chronicles 7:1	Shimrom	Shimron	Shimron	20
1 Chronicles 7:19	Shemidah	Shemida	Shemida	21
1 Chronicles 7:27	Jehoshuah	Jehoshua	Jehoshua	22
1 Chronicles 23:20	Micah	Michah	Michah	23
1 Chronicles 24:11	Jeshuah	Jeshua	Jeshua	24

Reference	Old Cambridge Edition	Pure Cambridge Edition	1611 (Oxford Reprint)	Ref.
2 Chronicles 20:36	Ezion-gaber	Ezion-geber	Ezion-geber	25
2 Chronicles 33:19	sins	sin	sin	26
2 Chronicles 35:20	Charchemish	Carchemish	Carchemish	27
Ezra 2:2	Mizpar	Mispar	Mispar	28
Ezra 2:26	Gaba	Geba	Gaba	29
Ezra 4:10	Asnapper	Asnappar	Asnappar	30
Nehemiah 7:30	Gaba	Geba	Geba	29
Job 30:6	cliffs	clifts	clifts	31
Psalms 148:8	vapours	vapour	vapour	32
Ecclesiastes 8:17	farther	further	further	33
Song of Sol. 6:12	Ammi-nadib	Amminadib	Ammi-nadib	34
Isaiah 37:27	house tops	housetops	house tops	15
Jeremiah 34:16	whom he had set	whom ye had set	whom ye had set	35
Amos 2:2	Kirioth	Kerioth	Kerioth	36
Nahum 3:16	fleeth	flieth	flieth	37
Matthew 26:39	farther	further	further	33
Mark 1:19	farther	further	further	33
Romans 4:19	Sarah's	Sara's	Saraes	38
Romans 9:9	Sarah	Sara	Sara	38
1 Corinthians 4:15	instructors	instructors	instructors	39
Revelation 2:6	Nicolaitanes	Nicolaitans	Nicolaitans	40
Revelation 2:15	Nicolaitanes	Nicolaitans	Nicolaitans	40
Revelation 21:20	chrysolite	chrysolite	chrysolite	41
TOTAL: 48				

In the following listing, each number matches the reference number next to each type of difference between the Victorian Cambridge Edition and Pure Cambridge Edition as given in the preceding catalogue.

1. "*Sabtecha*"

All editions from 1611 except the 1769 have the Pure Cambridge Edition reading of Genesis 10:7. This word is found with the rendering in 1 Chronicles 1:9, which has an identical account of names, where the other editions agree with the Pure Cambridge Edition. The Pure Cambridge Edition is internally consistent, while the other is not.

2. "*Abida*"

The Pure Cambridge Edition reading of Genesis 25:4 is to be found up to 1629, from when it changed to the other reading. The same record with the same names is found in 1 Chronicles 1:33, which has the Pure Cambridge Edition rendering, as do the other editions. The other reading is internally inconsistent, while Pure Cambridge Edition is not.

3. "*Zerab*"

The Pure Cambridge Edition follows the 1611 Edition in Genesis 46:12, but in Genesis 38:30, the same person is spelt with the "a" spelling. In this case, the other editions seem to be internally consistent in Genesis when they use the "a" spelling for both occurrences. However, there are several factors to consider. Most importantly being that the vowel change was not introduced until 1630, and probably unique to that edition, for the other editions are following the 1769, which reintroduced that spelling, against the majority of editions and all revisions to that time. The same name given to other persons in the Old Testament invariably follows the "e" spelling, and every time Zerah son of Judah is

mentioned outside of Genesis, he always has the “e” spelling (e.g. 1 Chronicles 2:4, 6). In the New Testament, in Matthew 1:3, the spelling from the Greek is “Zara”. Thus, in the Pure Cambridge Edition, the man has his name spelt both ways in close proximity in Genesis, which complements the New Testament spelling. It is also a balance to find that the name is spelt once in each testament with an “a” in the Pure Cambridge Edition.

4. *The lowercase “m” of “most”*

The phrase “most high” all in lowercase is found 17 times in the Bible, and “most High” is found 32 times. The other form of “Most High” is found only once in the other editions, and was probably an error of the press from at least 1769.

5. *“Adoni-zedek”*

Of the two instances where this name appears in the Pure Cambridge Edition, both are with a “k”, while both are spelt with a “c” in the other editions. The Pure Cambridge Edition has the witness of the 1611, and all editions prior to 1769. Furthermore, there is the added proof of another similar name, “Melchizedek” (Genesis 14:18), which has a “k” in Old Testament, but a “c” with a different spelling in the New, “Melchisedec” (Hebrews 5:6). This shows that the “k” spelling is connected to the presentation of the Hebrew in English, which is the correct form for the Old Testament.

6. *“Jabazab”*

The Pure Cambridge Edition reading of Joshua 13:18 is to be found in all the editions up to 1629, where also the Cambridge 1629 changed the spelling as shown in the other editions. The word is spelt the proper way in Jeremiah 48:21, and most importantly, with Joshua 21:36, which is its partner reading in that book, and is surrounded by a list of the same names. The Pure Cambridge Edition is internally consistent on this point. Furthermore, the other reading is a loss of information, for even though it may have been deliberately made in 1629, it is one letter less than the old and Pure Cambridge Edition reading.

7. *The use of the word “or” concerning “Sheba”*

The most well known of any difference between the editions is that of the wording of Joshua 19:2. The “and Sheba” wording is called the Oxford reading, while the “or Sheba” wording is called the Cambridge reading.

The King James Bible of 1611 had “or Sheba”, and this was followed through until 1616, which introduced “and Sheba”. This reading did not come from nowhere, because it is found in the Geneva Bible, which was also still being printed by Barker at that time. Loose sheets from the Geneva Bible have at times been bound with the Authorized Bible, or it is possible that the change was made as a false correction based on a Geneva Bible.

The “and Sheba” reading lasted until 1762, because in 1769, Blayney simply put “Sheba”, with neither “and” or “or”, which is thought to be a compromise in the face of uncertainty. This was followed in other editions, such as D’Oyly and Mant’s Oxford of 1817, but it was soon changed to be “and Sheba” in the Oxford, Cambridge and London Editions. The “or Sheba” reading did appear in several Cambridge Editions, an octavo stereotype edition of 1817 edited by John Smith, and Scrivener’s 1873 Paragraph Edition.

In English, the straightforward meaning of “Beer-sheba, and Sheba” (other editions) is that these are two different towns, while “Beer-sheba, or Sheba” (Pure Cambridge Edition) indicate that Sheba was an alternate name for Beer-sheba. This is likely, even by examining the word “Beer-sheba”, which contains the word element “Sheba”. “Beer” means “water well” (see Numbers 21:16), and “Sheba” means “sworn oath” (see Genesis 26:31, 33). The city got its name because there Abraham dug a well and made an oath (see Genesis 21:30, 31). Later, Isaac came and redug his father’s wells, and called them by Abraham’s names (see Genesis 26:18). When Isaac’s servants dug and found water, he called the well “Shebah”. The Bible then explains that the city there is called Beer-sheba because of this (see Genesis 26:32, 33). Thus, there is a well called “Shebah”, and a city there called “Beer-sheba”.

There is another list in the book of Joshua listing the same places as those in Joshua chapter nineteen. In Joshua 15:28, the list only mentions Beer-sheba, not Sheba, showing that these are two names for the same place. Again, in the identical listing of 1 Chronicles 4:28-31, there is no mention of a place called Sheba (not to be confused with a country by that name in southern Arabia). All this supports the Pure Cambridge Edition reading of “or Sheba”, which shows that are indeed the same place. The context also bares this out, Joshua 19:6 says there are thirteen cities, if the word “and” is accepted, then there are fourteen cities listed up to verse six. Since the Bible is only counting thirteen, it is clear that Beer-sheba is Sheba.

Almost all who have commented on this verse indicate that the Pure Cambridge Edition reading “or Sheba” is correct. John Canne’s “Scotch” Edition, which was renowned for its marginal notes, does not pass by an opportunity to comment on this verse, though the text uses the “and Sheba” reading, it says, “That is *Sheba*, for it was but one city”. Similarly, a note is appended to the verse in the 1850 reprint in three volumes of D’Oyly and Mant’s Oxford Edition states, “Beer-sheba, or Sheba, different names for the same place: it is necessary to understand, in order to make the number of the places thirteen, as stated at ver. 6”. An Oxford Edition from 1860 contains a note stating, “Beer-sheba, *even*, Sheba”. This is the view of almost all commentators.

8. “*Hapharaim*”

This word is only found once in the King James Bible in Joshua 19:19. It seems that it came about by a spelling or typographical error in 1769, which was corrected in the Pure Cambridge Edition. All editions before 1769 had the proper spelling.

9. “*Shion*”

This word is only found once in the King James Bible in Joshua 19:19. The other spelling was introduced in 1638, but the primitive spelling was corrected in the Pure Cambridge Edition in line with the Hebrew.

10. *The apostrophe on “priests”*

There were two priests (see 1 Samuel 1:3), therefore, their servant is being spoken of, not the servant of a single priest. That is why the Pure Cambridge Edition is correct in placing the apostrophe after the “s” of “priests”. The other reading is not grammatically or Biblically correct.

11. “*Malchi-shua*”

“Melchi-shua” or “Malchi-shua” are the same name for one of Saul’s sons, both the other and the Pure Cambridge Edition have “Melchi-shua” in 1 Samuel 14:49. In 1 Samuel 31:2, the other also has the “e” spelling, whereas the Cambridge has the “a”. Both have the “a” spelling in 1 Chronicles 8:33, 9:39, 10:2. Given that both ways are given in the Bible, the 1611 Edition here is guide enough, which supports the Pure Cambridge Edition reading. Also the internal balance of the two spellings within the book of 1 Samuel reveals that they are synonyms. The other is less clear structurally in this regard, so that the person in 1 Chronicles could be thought to be a different person to the one in Samuel. The change was introduced at 1 Samuel 31:2 as late as 1769.

12. “*Shammua*”

There are several people with this name in the Bible, but the one in question is David’s son, who is given a unique spelling in the other on the one occasion in question at 2 Samuel 5:14. In the same list of names in 1 Chronicles 14:4, both the other and the Pure Cambridge Edition have the proper spelling. The Pure Cambridge Edition followed the 1611, while the other reading was introduced in 1638.

13. “*Shimea*”

The word “Shimea” appears five times, while “Shimeah” appears three times in the Pure Cambridge Edition. Twice the Pure Cambridge Edition calls David’s brother “Shimeah” in 2 Samuel 13:3 and verse 32, while it calls him “Shimea” twice, in 1 Chronicles 20:7 and 2 Samuel 21:21, this last passage being different in the other editions. While the other editions attempts to keep the spelling the same for the book of 2 Samuel, it does not take into account that the two references in 2 Samuel 13 form a structural pair, whilst the two other passages make a pair, as they are parallel passages to each other.

14. “*Naharai*”

At 2 Samuel 23:37 the other editions have followed the spelling that was introduced as late as 1769, which is not consistent with the name appearing in the parallel list at 1 Chronicles 11:39. The Pure Cambridge Edition is following the 1611 Edition and all early editions.

15. *The compound of “housetops”*

There appears to be a difference in meaning between the two renderings, as “housetop” speaks of a living space, or place, whereas “house top” indicates a thing or object, that is, the roof. The other editions inconsistently represent the word “housetops” as “house tops” in two places (2 Kings 19:26 and Isaiah 37:27), even though the same subject matter — grass growing on the roof — is discussed in Psalm 129:6, where the other editions have the correct “housetops”. Thus, the correct rendering should be according to the Pure Cambridge Edition. The only time “house top” is presented as two words in the Pure Cambridge Edition is at Psalm 102:7, which is correct, and is also correct in the other editions.

16. “*Ezer*”

This word appears ten times in the Pure Cambridge Edition. It differs in this place in the other editions against similar listings in Genesis. The other editions are very inconsistent in the space of two verses, where 1 Chronicles 1:42 has “Ezer”, even though verse 38 has the wrong “Ezar”. The Pure

Cambridge Edition is correct in always having only “Ezer”. The wrong reading was introduced at 1 Chronicles 1:38 in 1629, and was probably a typographical error.

17. “*Geshan*”

This name appears only once at 1 Chronicles 2:47. It appeared in its other form in 1769, which must have been a typographical error.

18. “*Achsab*”

This is the name of the daughter of Caleb, which the other editions get wrong in 1 Chronicles 2:49, the other references to “Achsah” have her name with the “h” on the end, thus the other editions are inconsistent both internally and with the 1611. The wrong reading was introduced in 1638 and restored in the Pure Cambridge Edition.

19. “*Salchah*”

In Joshua “Salchah” is a place mentioned twice. In Deuteronomy 3:10 and 1 Chronicles 5:11 there is a place named “Salchah”, presumably the same place in Bashan. Thus, the Pure Cambridge Edition has two representations of each spelling. The other editions do not have the same balance. At 1 Chronicles 5:11, the other rendering was introduced in 1629, but the Pure Cambridge Edition has restored the 1611 and early rendering.

20. “*Shimron*”

Of the five times these names appear, the other editions use once at 1 Chronicles 7:1 the wrong spelling not found elsewhere. This wrong spelling appeared in 1629, though the proper spelling from 1611 etc. was restored in the 1638 Edition, and the error was reinserted in 1769. The Pure Cambridge Edition has undone this yet again.

21. “*Shemida*”

This name appears in Numbers 26:32, Joshua 17:2, 1 Chronicles 7:19 all describing the same person, the other editions differ the spelling in the last occurrence for no good reason. The error appeared as late as 1762, and was followed in the 1769 Edition. The Pure Cambridge Edition has restored the traditional reading.

22. “*Jehoshua*”

The other here changes Joshua’s name, even though in the parallel passage in that edition at Numbers 13:16 it spells it “Jehoshua” in agreement with the Pure Cambridge Edition. The change at 1 Chronicles 7:27 appears in only a 1630 Bible and the 1762 Cambridge Edition, to be followed by the 1769 Edition. The other editions are presenting a unique spelling, which has been corrected in the Pure Cambridge Edition.

23. “*Michah*”

The other editions are following a reading introduced at 1 Chronicles 23:27 in 1629. They are inconsistent with the next chapter, where at 1 Chronicles 24:24 and 25 the name is spelt three times

according to the Pure Cambridge Edition. The Pure Cambridge Edition is following the 1611 Edition and has the correct spelling.

24. *“Jeshua”*

This name appears many times, and is once rendered differently in other editions at 1 Chronicles 24:11. The wrong reading was introduced in 1629, and was corrected by the Pure Cambridge Edition which follows the 1611 Edition.

25. *“Ezion-geber”*

In the Pure Cambridge, “Ezion-geber” is mentioned four times as a port in 1 Kings 9:26, 1 Kings 22:48, 2 Chronicles 8:17 and 2 Chronicles 20:36; while “Ezion-gaber” is mentioned three times in reference to the Israelites in the wilderness, in Numbers 33:35, verse 36 and Deuteronomy 2:8. Deuteronomy 2:8 mentions another location called “Elath”, while 1 Kings 9:26 mentions a place called “Eloth”. Clearly, both spellings refer to the same place; however, according to the Pure Cambridge Edition, the Mosaic spelling is consistent, and the latter period spelling is consistent. The differences in spelling from the time of Moses came from a dialectical change, not in the Hebrew, but in the language of Edom. The late regal, exilic and post-exilic periods were some fourteen to twenty-one generations after Abraham (see Matthew 1:17). The other editions incorrectly revert to the old spelling in 2 Chronicles 20:36, which also contradicts the spelling found in that same book, in 2 Chronicles 8:17. The wrong spelling in 2 Chronicles 20:36 appeared in 1638. The Pure Cambridge Edition has restored the 1611 Edition spelling at this place.

26. *The grammar of the word “sin”*

This verse contains one of the most famous differences between the other editions and the Pure Cambridge Edition. There are a number of reasons why the Pure Cambridge Edition reading is correct. In this case, the Pure Cambridge Edition follows the 1611 Edition. The change was made as late as 1762 in line with the Bishops’ Bible. The parallel passage to this verse, 2 Kings 21:17 in all editions speaks of “his sin that he sinned”. The Pure Cambridge Edition is consistent by using the word “sin” in 2 Chronicles 33:19. Also, the correct representation is showing that “sin” is a collective noun, just as “trespass” is likewise used in the same sentence, that is, not “trespasses”. This verse is showing that Manasseh’s heart was in a state of sin, without counting individual actions which came out of that heart.

27. *“Carchemish”*

Another account of the same event is given in Jeremiah 46:2, but in this verse, the other editions are using the Pure Cambridge Edition spelling. The wrong spelling was introduced in 1762, and is unique to this place in the other editions. The Pure Cambridge Edition is following the consistent and traditional rendering from 1611.

28. *“Mispar”*

This word only appears once, and appeared in its wrong form in 1744. It was followed even by Scrivener in 1873. The Pure Cambridge Edition restored the traditional spelling. It is possible that the rendering was the product of a typographical error, or of the dialectical difference in Oxford English which uses “z” for “s”.

29. "*Geba*"

"Geba" is found multiple times in the Old Testament from Joshua to Zechariah. One reference in Joshua has "Geba" (with suburbs) and one in Joshua has "Gaba" (with villages). It is possible that these are two different places, though this does not seem to be the simplest view. In the Pure Cambridge Edition, Ezra and Nehemiah both have "Geba", but other editions make them both "Gaba". The Pure Cambridge Edition is apparently unique at Ezra 2:26, as an earlier witness for it does not seem to exist in the preceding editions King James Bible, but can be found in the Bishops' Bible and in the Revised Version (and followed by probably all modern versions). Because Nehemiah 7:30 had "Geba" in 1611 to 1629, this must be the correct spelling. On that basis, the same word at Ezra 2:26, which must match it, should also be "Geba". Although this never happened in the past, it was presented correct for the first time in the King James Bible in the Pure Cambridge Edition. This is a sign that the Pure Cambridge Edition is truly an independent and authoritative edition of the same sort as great purifications of 1629, 1638 or 1769.

The Pure Cambridge Edition correction was removed in the Concord Cambridge Edition, but this edition brought in many other errors to the Pure Cambridge Edition text as based on the Oxford Edition. Neither were Scrivener's or Norton's text correct at this place. Norton, in his emphasis on the incomplete and partial drafts of the translators, noted that the rendering at Ezra 2:26 "Geba" was apparently changed by pen to "Gaba", which consequently appeared that way in the 1611 Edition. However, this should not be interpreted to mean that the 1611 translators intended this reading (there are marked changes which do not appear in the 1611 Edition, and there are changes in the 1611 Edition which are not marked). But, even if they did intend this variation of spelling, the process of purification throughout the various editions, and the general use of English-speaking Christendom for years on end has aided and facilitated the appearance of the correct wording. However, if it is said that not one edition was using the correct rendering prior to the Pure Cambridge Edition, and that the consensus is behind the other way, then this word must be taken on the authority of a text, which is correct in every other place, which therefore must be correct in this place also. Multiple printings since the appearance of the Pure Cambridge Edition have followed and used its rendering, and no special mention has been made, either by modernisers or traditionalists as to the error of this word in this place. In fact, millions of Christians in many places have been using King James Bibles which have the correct rendering. Further, the antichrist work of modern versions has actually inadvertently supported what would seem to be the very weakest place of the Pure Cambridge Edition.

30. "*Asnappar*"

This word appears only once in the King James Bible. The Pure Cambridge Edition is following the 1611 Edition at Ezra 4:10. The other spelling appeared in some of Barker's editions, 1617, 1629 and 1630. The other reading did not appear in the Cambridge Editions until 1762.

31. *The grammar of "clifts"*

The word "cliffs" does not appear at all in the Pure Cambridge Edition, "clifts" appears twice. The others have "clifts" in Isaiah 57:5, but "cliffs" in Job 30:6, which probably came in by a typesetting error. A "clift" is similar to a "cleft", except that the verses indicate that it is a valley landform, a cave-like split, whereas "cliffs" are quite different. The other describes a logical impossibility in Job 30:6, saying "in the cliffs" when cliffs cannot be entered, whereas "clifts" can be entered, since they are

fissures. The other reading was introduced as late as 1762, presented in the 1769 Edition, and corrected only in the Pure Cambridge Edition.

32. *The grammar of “vapour”*

Both “vapour” and “vapours” appears in the Pure Cambridge Edition. The other reading was introduced at Psalm 148:8, perhaps by accident, in the 1769 Edition. The Pure Cambridge Edition restored the 1611 Edition reading, as followed by all early editions. The other rendering is not grammatically correct in this verse since it contains a list of collective nouns “snow” and “wind”. The other would only have been correct if the verse had said “snows” and “winds”.

33. *The meaning of “further”*

Although “farther” and “further” both appear in the Pure Cambridge Edition, the two words have different meanings to each other. The usage in the Pure Cambridge Edition is consistent with the description of the meaning of the word “farther” in the *Oxford English Dictionary*, “In standard Eng. the form *farther* is usually preferred where the word is intended to be the comparative of *far*, while *further* is used where the notion of *far* is altogether absent”. That is, “farther” describes the state of not being near, out of two possibilities (see Mark 10:1). Whereas, “further” describes going away from by degrees or progression (see Numbers 22:26, Deuteronomy 20:8, 1 Samuel 10:22, Esther 9:12, Job 38:11, Job 40:5, Psalm 140:8, etc.).

The 1611 Edition was correct at Ecclesiastes 8:17, which speaks of progression, and likewise it was correct at Matthew 26:39 and Mark 1:19, which speak of travelling and moving a little more. Thus, the Pure Cambridge Edition has the old and correct reading. The other reading appeared in 1762, and was followed afterward in the 1769 Edition. Even if some of the printings of the other editions have corrected the reading at Ecclesiastes 8:17, they still contain the wrong rendering at the two New Testament places.

34. *The hyphenation of “Amminadib”*

This issue is discussed in Appendix Four.

35. *The text at Jeremiah 34:16 of “whom ye had set”*

This is one of the best known differences between the Pure Cambridge Edition and the other editions. The variant began in 1629, and is widespread in many editions since that time. The Pure Cambridge Edition has the restoration of the primitive reading.

Jeremiah 34:15, 16 are speaking of multiple people, and uses the word “ye” and “you”, so the place where the word is in question would fit as “ye” rather than “he”. While “he” superficially appears to fit, it is incorrect because the beginning of the verse is describing the actions of “ye”, that is, what the people generally assented to. Furthermore, the clause containing the words “whom ye had set at liberty” continues by saying “at their pleasure”. The word “ye” matches with “their”, in that it is a collective pronoun. The change probably came about by a typesetting error.

36. *“Kerioth”*

In Amos 2:2, the word is spelt wrongly in the other editions. This spelling is inconsistent with the other various times this word appears in the King James Bible. The word is always spelt the same way in the Pure Cambridge Edition, which restored the 1611 rendering. The other rendering appeared in the 1629 Edition.

37. *The meaning of “flieth”*

This is one of the better known differences between the other editions and the Pure Cambridge Edition. The other reading was introduced as late as 1762. The word here has in other places always been translated in other places “flieth” (Psalm 91:5) or “fly” (Habakkuk 1:8). “But pray ye that your flight be not in the winter, neither on the sabbath day” (Matthew 24:20). 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 Cambridge Pure Cambridge Edition is correct with “flieth”.

38. *“Sara”*

The Old Testament gives the name of Abraham’s wife as “Sarai”, which was from the Mesopotamian Hebrew language. God changed her name to “Sarah”, which is a Hebrew name. The New Testament in the Pure Cambridge Edition always uses the Greek form of the word, “Sara”. The other editions and Pure Cambridge Edition agree at Hebrews 11:11 and 1 Peter 3:6, but the other editions use the other spelling twice in Romans. The spelling should be the same throughout the New Testament since Greek is wholly used. Thus the other editions are inconsistent and linguistically incorrect. The other spelling was introduced in 1762, and was corrected back to align with the 1611 Edition in the Pure Cambridge Edition at Romans 4:19 and 9:9.

39. *The spelling of “instructors”*

While the spelling of 1 Corinthians 4:15 is different to that at Genesis 4:22, it is because the words have different meanings. An “instructor” is a title of someone who instructs, whereas an “instructer” is someone who instructs. The Pure Cambridge Edition agrees with the 1611 Edition, and is giving the correct meaning at that place.

40. *“Nicolaitans”*

The spelling variation appeared in 1638 at Revelation 2:6 and 15. Although the difference has no bearing on meaning, the 1611 Edition spelling has been restored in the Pure Cambridge Edition, which also is the common modern spelling.

41. *The spelling of “chrysolite”*

This spelling variation appeared in 1762 at Revelation 21:20. The Pure Cambridge Edition has corrected the spelling back to the 1611 Edition and the traditional spelling. Interestingly, in the margin of all editions at Ezekiel 28:13, the 1611 Edition and Pure Cambridge Edition spelling is used. It is also the common spelling recorded in the *Oxford English Dictionary*. Dean Trench noted in 1852 that the wrong spelling “chrysolite” was found in all King James Bible editions in his day.

Appendix Three — The case of the letter “s” on the word “spirit”

There is a difference between the word “Spirit” with a capital “S” and the word “spirit” with a lowercase “s”. The *Oxford English Dictionary* defines the “Spirit” capital as, “the Spirit of God (or the Lord), the active essence or essential power of the Deity, conceived as a creative, animating or inspiring influence ... the Holy Spirit = the Holy Ghost”;¹ whereas “spirit” lowercase has a wide variety of meanings. Scrivener highlighted the importance for the correct rendering of the word in question: “But what in most instances is only a matter of taste or propriety, becomes of real importance where the Divine Persons are spoken of. The familiar rule that *Spirit* should have a capital when the Holy Ghost or Spirit Himself is indicated, while *spirit* ought to be used in other cases, even when His power or influence is referred to, may be as safe as any, yet in application it gives rise to occasional perplexity, which the inconsistencies of the standard and other editions do little to remove.”² The political philosopher, Thomas Hobbes (1651), came to a similar conclusion in his *Leviathan*, “And Isaiah, II. 2, 3, where the prophet, speaking of the Messiah, saith [to the effect], ‘The Spirit of the Lord shall abide upon him, the spirit of wisdom and understanding, the spirit of counsel, and fortitude, and the spirit of the fear of the Lord.’ Where manifestly is meant, not so many ghosts [spirits], but so many eminent graces that God would give him.” “When God is said to take from the spirit that was in Moses, and give to the seventy elders, the spirit of God, taking it for the substance of God, is not divided (Numbers 11:25). The Scriptures by the Spirit of God in man mean a man’s spirit, inclined to godliness. And where it is said [to the effect], ‘Whom I have filled with the spirit of wisdom to make garments for Aaron,’ (Exodus 28:3) is not meant a spirit put into them, that can make garments, but the wisdom of their own spirits in that kind of work.”

The word “spirit” lowercase is used a wide variety of ways in the King James Bible, including the meaning of man’s spirit, angels, devils, the realm and so on. On a number of occasions the lowercase “spirit” is used to describe God, examples include: Exodus 31:3; 35:31, Numbers 24:2, Job 27:3, Isaiah 11:2; 40:7, Ezekiel 37:1 and Micah 2:7; 3:8. In Joel 2:28c it says, “I will pour out my spirit upon all flesh” while Acts 2:17c quotes Joel saying, “I will pour out of my Spirit upon all flesh”. This illustrates that the spirit of God generally was poured out, that is, the practical working of God in the believer, being the power and influence of God, while the New Testament informs believers that the source of this is the Spirit, that is, the Holy Ghost Himself. Thus, the Spirit gives the spirit outworking in the hearts of men.

Since meaning of the word “spirit” is affected by the case of the letter “s”, it is needful to investigate and establish that the Pure Cambridge Edition is correct in its usage of the word “spirit”. The pedantic nature of this area is in line with Jesus’ words: “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). A Bible historian gives proof that the case of the word “spirit” was under review by editors, “A similar error found its way into a Cambridge Bible of 1805. The proof-reader’s marginal instruction ‘to remain’ was incorporated into the text, so that Galatians iv. 29 was made to read ‘him that was born after the Spirit to remain’. This error was repeated in later editions published in 1806 and 1819 respectively.”³ This illustrates that the case of the letter “s” on the word “Spirit” was “to remain” capital. As the quotation shows, the editors at Cambridge University Press were careful to maintain, and to correct the King James Bible properly, because it was only the 1611 Edition which had ever had this word in lowercase.

¹ “spirit”, *Oxford English Dictionary*, soot – styx, page 251.

² Scrivener, page 115.

³ MacGregor, page 139.

A catalogue has been provided at the end of this section showing the progression and use of the word “spirit” in the King James Bibles in regard to the case of the initial letter “s”. The word “spirit” appears 505 times in the King James Bible, not counting other forms of the word such as “spirits” and “spiritual”. In the Pure Cambridge Edition, the word “Spirit” capital appears 169 times, and the word “spirit” lowercase appears 336 times. This differs from the 1611 Edition, which had 126 occurrences of the word “Spirit” capital, and 379 instances of “spirit” lowercase. This means that the result of the purification of the King James Bible has brought about exactly thirty changes to the capital “Spirit” into lowercase, and seventy-three changes from the lowercase “spirit” into capital.

The early Cambridge editions show how much advancement there was toward the present text from their earliest printings. These editions from the 1600s, and the 1700s exhibit the use of the “l” for a lowercase “s”. Thus, in the period from 1629 to 1762, the presentation of the word spirit had been in a great deal regularised already. The “Scotch” Edition (1747) shows widespread de-capitalising, but is a branch off the main textual line rather than an ordinary representative of it.

D’Oyly and Mant’s Oxford Edition of 1817 (reprinted in 1850) followed the 1769 Edition and corrected a the errata of that revision. This edition is very close to the Pure Cambridge Edition, and was only incorrect in three places: Matthew 4:1, John 3:34 and Revelation 4:2.

The Oxford editions from around the time of the Revised Version had lowercase “spirit” in Acts 11:12, Acts 11:28 and 1 John 5:8. The newer Oxford made Revelation 11:11 lowercase which had been capital “Spirit” in the past. The current Oxford Edition differs with the Pure Cambridge Edition six times, it wrongly has lowercase “spirit” in Matthew 4:1, Mark 1:12 and Revelation 11:11, while it wrongly has capital “Spirit” in Acts 11:12, Acts 11:28 and 1 John 5:8.

An ordinary representative of the London Edition (not catalogued) from the beginning of the twentieth century has lowercase “spirit” at Job 33:4 and has capital “Spirit” in Acts 11:12, Acts 11:28 and 1 John 5:8.

Other editions coming out of America (not catalogued) tend to follow the Oxford Edition or a mixture of the Oxford and the London. A 1991 edition from Thomas Nelson and Sons contains differences from the Pure Cambridge Edition in Judges 3:10 (probably an error), Job 33:4 (with London), Matthew 4:1 (with Oxford), Matthew 12:18 (probably an error), Mark 1:12 (with Oxford), Acts 11:12 (with Oxford) and Acts 11:28 (with Oxford).

The *italic type* indicates a difference in a edition to the Pure Cambridge Edition. The word “Spirit” was misspelt in Ephesians 4:30 in the 1611 Edition. Several instances of differences are manifestly errors of the press restricted to the unique edition used.

Reference	1611 Edition, Oxford Reprint	1637 Cambridge Edition	1747 “Scotch” Edition	London Edition (Eyre & Strahan)	1817 Oxford (D’Oyly & Mant)	1886 Oxford	Pure Cambridge Edition	1950s Oxford Edition	1950s London Edition
Genesis 1:2	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	<i>spirit</i>
Genesis 6:3	<i>Spirit</i>	spirit	spirit	<i>Spirit</i>	spirit	spirit	spirit	spirit	spirit
Genesis 41:8	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Genesis 41:38	<i>spirit</i>	<i>spirit</i>	<i>spirit</i>	Spirit	Spirit	Spirit	Spirit	Spirit	<i>spirit</i>
Genesis 45:27	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Exodus 6:9	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Exodus 28:3	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Exodus 31:3	<i>Spirit</i>	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Exodus 35:21	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Exodus 35:31	<i>Spirit</i>	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Leviticus 20:27	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit

Reference	1611 Edition, Oxford Reprint	1637 Cambridge Edition	1747 "Scotch" Edition	London Edition (Eyre & Strahan)	1817 Oxford (D'Oyly & Mant)	1886 Oxford	Pure Cambridge Edition	1950s Oxford Edition	1950s London Edition
Galatians 5:25	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Galatians 5:25	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Galatians 6:1	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Galatians 6:8	<i>spirit</i>	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Galatians 6:8	<i>spirit</i>	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Galatians 6:18	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Ephesians 1:13	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Ephesians 1:17	<i>Spirit</i>	<i>Spirit</i>	spirit	<i>Spirit</i>	spirit	spirit	spirit	spirit	spirit
Ephesians 2:2	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Ephesians 2:18	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Ephesians 2:22	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Ephesians 3:5	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Ephesians 3:16	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Ephesians 4:3	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Ephesians 4:4	<i>spirit</i>	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Ephesians 4:23	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Ephesians 4:30	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Ephesians 5:9	<i>spirit</i>	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Ephesians 5:18	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Ephesians 6:17	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Ephesians 6:18	<i>spirit</i>	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Philippians 1:19	<i>spirit</i>	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Philippians 1:27	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Philippians 2:1	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Philippians 3:3	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Colossians 1:8	<i>spirit</i>	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Colossians 2:5	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
1 Thessalonians 4:8	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
1 Thessalonians 5:19	<i>spirit</i>	<i>spirit</i>	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
1 Thessalonians 5:23	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
2 Thessalonians 2:2	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
2 Thessalonians 2:8	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
2 Thessalonians 2:13	<i>spirit</i>	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
1 Timothy 3:16	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
1 Timothy 4:1	Spirit	Spirit	<i>spirit</i>	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
1 Timothy 4:12	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
2 Timothy 1:7	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
2 Timothy 4:22	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Philemon v25	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Hebrews 4:12	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Hebrews 9:14	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Hebrews 10:29	<i>spirit</i>	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
James 2:26	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
James 4:5	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
1 Peter 1:2	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
1 Peter 1:11	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
1 Peter 1:22	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
1 Peter 3:4	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
1 Peter 3:18	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
1 Peter 4:6	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
1 Peter 4:14	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
1 John 3:24	<i>spirit</i>	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
1 John 4:1	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
1 John 4:2	<i>spirit</i>	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
1 John 4:2	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
1 John 4:3	<i>Spirit</i>	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
1 John 4:3	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
1 John 4:6	spirit	<i>Spirit</i>	<i>Spirit</i>	spirit	spirit	spirit	spirit	spirit	spirit
1 John 4:6	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
1 John 4:13	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
1 John 5:6	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
1 John 5:6	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
1 John 5:8	<i>Spirit</i>	spirit	spirit	<i>Spirit</i>	spirit	spirit	spirit	<i>Spirit</i>	spirit
Jude v19	<i>spirit</i>	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Revelation 1:10	<i>spirit</i>	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Revelation 2:7	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Revelation 2:11	<i>spirit</i>	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Revelation 2:17	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Revelation 2:29	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit

Reference	1611 Edition, Oxford Reprint	1637 Cambridge Edition	1747 "Scotch" Edition	London Edition (Eyre & Strahan)	1817 Oxford (D'Oyly & Mant)	1886 Oxford	Pure Cambridge Edition	1950s Oxford Edition	1950s London Edition
Revelation 3:6	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Revelation 3:13	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Revelation 3:22	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Revelation 4:2	spirit	spirit	spirit	<i>Spirit</i>	<i>Spirit</i>	spirit	spirit	spirit	spirit
Revelation 11:11	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	<i>spirit</i>	Spirit
Revelation 14:13	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit	Spirit
Revelation 17:3	<i>Spirit</i>	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Revelation 18:2	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Revelation 19:10	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit	spirit
Revelation 21:10	spirit	spirit	spirit	—	spirit	spirit	spirit	spirit	spirit
Revelation 22:17	Spirit	Spirit	Spirit	—	Spirit	Spirit	Spirit	Spirit	Spirit

The Victorian Cambridge Editions preceding the Pure Cambridge Edition have the same renderings as the Pure Cambridge Edition. However, the Concord Cambridge has followed the Oxford in capitalising "Spirit" in the three places where it wrongly does. In order to uphold the Pure Cambridge Edition and establish its correctness, the six main places where differences may be found, as appear in the Oxford Edition.

Each of the six passages will be tested under the heading of each of the types of tests.

The six verses (according to the Pure Cambridge Edition) have been supplied for reference:

"THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil." (Matthew 4:1).

"And immediately the Spirit driveth him into the wilderness." (Mark 1:12).

"And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house" (Acts 11:12).

"And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar." (Acts 11:28).

"And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." (1 John 5:8).

"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." (Revelation 11:11).

¶ *Test one: Age*

Matthew 4:1

The Pure Cambridge agrees with the 1611. The Oxford has the support of the 1638 Edition.

Mark 1:12

See Matthew 4:1.

Acts 11:12

The Pure Cambridge agrees with the 1611. There is minor early support for the Oxford, its reading appears to be entirely modern (nineteenth century).

Acts 11:28

See Acts 11:12.

1 John 5:8

The Oxford has the 1611 reading, the earliest support for the Cambridge is the 1638 Edition, which is sufficiently old enough to pass the test. The 1611 has not only capitalised “Spirit” in this verse, but also “Water” and “Blood”, making any doctrinal reason for the Oxford less credible. The early English versions also capitalised the word “Spirit”, as it would seem, in older English, nouns were capitalised (as in German).

Revelation 11:11

See Acts 11:12.

¶ *Test two: Revision*

Matthew 4:1

The first of the purification revisions to reintroduce the proper reading here is the Pure Cambridge Edition itself. However, it already appeared in some nineteenth century Bibles. The Oxford on the other hand follows a majority of witnesses, such as the 1638 Edition.

Mark 1:12

The 1769 Edition reintroduced the Pure Cambridge reading, which the Oxford did not follow.

Acts 11:12

No legitimate revision introduced the Oxford reading, it is the product of a modern invention.

Acts 11:28

See Acts 11:12.

1 John 5:8

The Pure Cambridge reading is found in all Bibles from the 1638 Edition. The Oxford reintroduced this reading into itself, even though it was not in the accepted main purification revisions.

Revelation 11:11

See Acts 11:12.

¶ *Test three: Textual corruption*

The textual evidence indicates that these six cases of difference between the Pure Cambridge Edition and the Oxford Edition are based on deliberate decisions made by editors at the respective University Presses. These are “deliberate changes, introduced silently ... by men whose very names are often unknown.”¹

¶ *Test four: Original languages*

Since the Greek word “*pneuma*” is always rendered in uniform case in the Greek, no clue can be gained from the letters of the originals as to which case in which circumstance would be correct.

¹ Scrivener, page 3.

¶ *Test five: Structure*

Matthew 4:1

The verse in question speaks of the Spirit leading Jesus up to be tempted of the Devil, which is an opposite to the “Spirit of God descending like a dove, and lighting upon him” (Matthew 3:16b). Thus the Cambridge shows a pattern absent in the Oxford.

Mark 1:12

The Spirit coming like a gentle dove in Mark 1:10 is opposite to the Spirit driving in Mark 1:12, thus the Cambridge shows a pattern absent in the Oxford.

Acts 11:12

Just as the spirit bade Peter internally, so Cornelius showed how he had seen an angel standing externally in Acts 11:13. This opposite of internal and external witness is undermined by the Oxford as it does not emphasize Peter’s internal receptiveness.

Acts 11:28

Agabus made a decision to show a signification by the spirit, which complements the statement in Acts 11:29, that every disciple determined to give according to their ability. Therefore, “spirit” is made equivalent to “ability”.

1 John 5:8

It is the proper teaching that the three things listed in this verse reflect the persons in 1 John 5:7, “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” However, it is said by some that the things in verse eight are the same as the persons in 1 John 5:7: the Father is the blood, “the church of God, which he hath purchased with his own blood.” (Acts 20:28b); that the Word (or Son) is the water, “Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.” (Mark 1:9b); and the Spirit (the Holy Ghost), they say, is the “Spirit”, which they quote according to the Oxford way. Only the Oxford Edition uses its marginal notes to have the reader refer to verse 6 for interpretation on their word “Spirit” capital, which they are making mean the Spirit of Truth, that is, the Holy Ghost. This line of interpretation is deviant because it does not take into account the role, nature or working of the Spirit of God in men.

Augustine of Hippo said, “If we wish to inquire about these things, what they signify, not absurdly does the Trinity suggest Itself, who is the one, only, true, and highest God, Father, Son and Holy Spirit, concerning whom it could most truly be said, *Three are Witnesses, and the Three are One*. By the word *spirit* we consider God the Father to be signified, concerning the worship of whom the Lord spoke, when He said, *God is a spirit*. By the word *blood* the Son is signified, because *the Word was made flesh*. And by the *water* we understand the Holy Spirit. For when Jesus spoke concerning the water which He was about to give the thirsty, the evangelist says, *This He spake concerning the Spirit whom those that believed in Him would receive.*”¹ Thus he recognised that the spirit did not refer identically to the Holy Ghost of the preceding verse, but to the Father.

The Holy Ghost operates in subjection to the Father in this particular regard, though the Holy Ghost be co-equal and co-eternal, there is a voluntary submission here, namely, “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.” (John 16:13). The “spirit” is by the “Spirit” but is not the Holy Ghost alone. Adam Clarke wrote concerning the spirit,

¹ Hills, pages 210, 211.

that it is “in the word confirmed by miracles ... By the written word, which proceeded from the Holy Spirit, that Spirit is continually witnessing upon earth, that God hath given unto us eternal life.”

The correct structure of 1 John 5:6–8 here is presented (as isolated from the rest of 1 John). The numbered order and connection between the persons and things.

1. A. EARTHLY MANIFESTATION INDEPENDENT

- a. He (Jesus Christ) — *person 1*
- b. that came by (that, not who, means Word made flesh) — *separable things*
 - c. water — *thing 1*
 - d. blood — *thing 2*

B. EARTHLY MANIFESTATION INTERDEPENDENT

- a. Jesus Christ — *person 1*
- b. (came) not by water only — *things inseparable*
 - c. but by water — *thing 1*
 - d. and blood — *thing 2*

2. C. UNIVERSAL WITNESS TO ALL ASPECTS SEPARATELY

- a. it is the Spirit that bears witness (that, not who, means Spirit is title and attribute) — *person 2*

D. UNIVERSAL TRUTH OF WHOLE INSEPARABLE

- a. the Spirit is truth (Spirit is the essence of all the nature of God) — *person 2*

3. E. HEAVENLY RECORD

- a. the three that bear record in heaven — *separable*
 - b. Father — *person 3*
 - c. Word — *person 1*
 - d. Holy Ghost — *person 2*
- e. three are one — *inseparable*

F. EARTHLY WITNESS

- a. the three that bear witness in earth — *separable*
 - b. the spirit — *thing 3*
 - c. the water — *thing 1*
 - d. the blood — *thing 2*
- e. three agree in one — *inseparable*

God the Father, denoted as *person 3*, is only mentioned once, and the spirit, denoted as *thing 3*, is only mentioned once. Thus, the proper interpretation is that the Father and the spirit are related: “shall we not much rather be in subjection unto the Father of spirits, and live?” (Hebrews 12:9b). “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.” (John 4:23). “The Spirit itself beareth witness with our spirit, that we are the children of God [i.e. the Father]” (Romans 8:16).

The Word connects to the water: “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5). “That he might sanctify and cleanse it with the washing of water by the word” (Ephesians 5:26).

The Holy Ghost connects to the blood: “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Hebrews 9:14). “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” (Acts 20:28).

Revelation 11:11

The Spirit of life is as much from God as the great voice from heaven which speaks in Revelation 11:12. Thus, the Cambridge reading best fits in with the pattern between the two verses.

¶ *Test six: Cross references*

Matthew 4:1

1. The same event spoke of in Matthew 4:1, Mark 1:12 and Luke 4:1. The Cambridge is consistent in all three places by using capital “Spirit”. The Oxford is consistent between Matthew and Mark by using lowercase “spirit”, but inconstant with Luke, which has almost the same wording as Matthew. Luke, in both the Oxford and the Cambridge, identifies the “Spirit” capital as the Holy Ghost.

2. The temptation of Christ in the wilderness is foreshadowed by the type of the Exodus and forty years in the wilderness, where the Holy Ghost is expressly mentioned: “Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years.” (Hebrews 3:7–9). “Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within him?” (Isaiah 63:11). On the other hand, “So he carried me away in the spirit into the wilderness” (Revelation 17:3a), describes a vision and a spiritual journey, not necessarily a physical one. The Oxford reading could imply that Jesus did not physically go into the wilderness.

Mark 1:12

See Matthew 4:1.

Acts 11:12

1. This passage finds its parallel in Acts 10:19, 20 where it says, “While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.” Here the Spirit spoke to Peter, but in Acts 11:12 the spirit bade Peter. On the surface, it may seem as though the Oxford is consistent in its capitalising in Acts 11:12, there are several noticeable differences between the verses. Acts 10:19, 20 has the Spirit speaking, Acts 11:12 says that the spirit bade. Acts 10:19, 20 has the Spirit telling Peter to doubt nothing while he was thinking, Acts 11:12 describes the state of Peter’s spirit in receiving the prompting of the Holy Ghost which outworked in his obedience with nothing doubting. Thus, the Cambridge is not a contradiction but a complementary statement similar to the example of comparing Joel 2:28 with Acts 2:17. The Oxford would only be correct to one who did not appreciate the distinct meaning of the word “spirit” lowercase.

2. Peter’s trance had him seeing heaven open: “I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.” (Acts 11:5, 6), which was much like Balaam’s vision: “And Balaam lifted up his eyes, and he saw Israel abiding *in*

his tents according to their tribes; and the spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open” (Numbers 24:2–4). In the case of Balaam’s trance, the word “spirit” lowercase is used, which is a strong connector to Peter’s own account of what happened in the verse in question.

Acts 11:28

1. This passage has similarities to the event that occurred later: “And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus. And when he was come unto us, he took Paul’s girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.” (Acts 21:10, 11). In this passage the word “spirit” does not appear in either form, but “the Holy Ghost” does. It is clear that the Holy Ghost is the “Spirit” capital, and so the Oxford could seem to be correct. But there are also obvious differences, similar to the explanation on Acts 11:12. The Holy Ghost is not directly quoted in Acts 11:28, merely that there was a sign given, but in Acts 21:10, 11 a sign is given with direct words from the Holy Ghost. After Agabus gave his message, the Bible speaks of Paul’s hands and his journey into Judæa (see Acts 11:30), which concepts also appear in Acts 21:10, 11. Thus, the “spirit” lowercase in Acts 11:28 is the outworking and function of the Holy Ghost.

2. Agabus’ prophecy has a number of links with the book of Revelation: “THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John” (Revelation 1:1). The prophecy of John (see Revelation 1:3) is a signifying just as Agabus signified. John testified, “I was in the Spirit on the Lord’s day” (Revelation 1:10a) which shows his normal Pentecostal experience, but, “And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.” (Revelation 4:2). Once in the spirit he was seeing heaven: during his ordinary Pentecostal manifestations this was not so. Agabus’ revelation of the coming dearth would have been likewise seen by him and shown forth: “for the testimony of Jesus is the spirit of prophecy.” (Revelation 19:10b). In the Oxford, Revelation 19:10b becomes difficult to explain because of the changes in Acts 11:28, etc.

1 John 5:8

The witness of the spirit in earth is a reference to within men: “till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.” (Genesis 3:19b). And, “The Spirit itself beareth witness with our spirit, that we are the children of God” (Romans 8:16). Thus, the spirit in earth is the Holy Ghost’s affect into the human spirit: for “that which is born of the Spirit is spirit.” (John 3:6b). This is like the Pentecostal baptism: “And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” (Acts 2:4). While the Spirit gave the utterance, the actual prayer was with the human spirit, “For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit” (1 Corinthians 14:14, 15a). The Oxford does not represent this, principally because of the lack of understanding of Pentecostal doctrine, which doctrine is contained in the Pure Cambridge Edition. Namely: “Under the New Covenant every child of God has the Spirit of God. If you are born again, the Spirit of God is in your spirit. It is needful to differentiate between being born of the Spirit and being filled with the Spirit. The born again Christian can be filled with the Spirit that he already had in him. And when he is filled with that Spirit, there will be an overflowing. He will speak with other tongues as the Spirit gives him utterance”.¹

¹ Hagin, *How You Can Be Led By the Spirit of God*, page 55.

Revelation 11:11

The wording “Spirit of life” is also found in Romans 8:2 in both the Cambridge and the Oxford; however, only the Cambridge provides the close link between these two passages.

¶ *Test seven: Consistency*

The other tests show that in each of the passages, the Cambridge is always consistent with itself, whereas the Oxford is inconsistent with itself. There is a certain amount of consistency in the errors of the Oxford, for example, between Matthew 4:1 and Mark 1:12, but the consistency of the Cambridge is always far greater, and far sounder.

¶ *Test eight: Context*

Matthew 4:1

Matthew 3:16 and Mark 1:10 have the Spirit of God descending on Christ at His baptism, and the very next thing the Spirit leads and drives Jesus up into the wilderness. The immediacy of the events make a strong and irrefutable case for the Cambridge wording. If Jesus was led up of the “spirit” as the Oxford tells, this could only refer to his own spirit, which could be ascertained from “And he withdrew himself into the wilderness, and prayed.” (Luke 5:16), which is an inference too far removed from the Holy Ghost mentioned in the immediate verses in question. Though, there is no doubt that Jesus’ own spirit was receptive to the leading of the Spirit.

Mark 1:12

See Matthew 4:1.

Acts 11:12

One teaching which cannot be taken from the Cambridge is that the “spirit” was an angel. The context speaks of two angelic encounters, both of which do not refer to the use of the word “spirit”. One is the angel (see Acts 10:22) which appeared to Cornelius which is a “spirit” lowercase, yet Cornelius called him a man (see Acts 10:30). Also, the voice which spoke to Peter in the vision, whom he called “Lord” (see Acts 10:14), may have been an angel speaking for Jesus, which happens elsewhere (see Revelation 1:1). How Peter heard or knew the message that he must go with Cornelius’ messengers was not to do with an angel, but with his own thinking (see Acts 10:17). Therefore, the Cambridge reading could not be taken to apply to an angel, but must apply to Peter’s own spirit, by virtue of the words “thought” (see Acts 10:19) and “doubted” (see Acts 10:20).

Acts 11:28

While the book of Acts is very much a book about the Holy Ghost, it should not be rashly taken that the Oxford’s wording is correct in this place. The incident with Agabus is being reported along with a number of other sweeping events which must have covered at least several years, no direct speech is reported, but the state of the believers is: the spirit is alluded to, and likewise an internal attitude of each man is alluded to: “Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa” (Acts 11:29). The broadness of the detail, and the internal state of the believer’s hearts being in focus make the Cambridge reading consistent with the context.

1 John 5:8

Three persons are spoken of in 1 John 5:7, the Father, the Word (Jesus) and the Holy Ghost. Three things are spoken of in verse eight, the spirit, the water and the blood. Since the Holy Ghost is not a

thing, but a person, it is not consistent to have the “Spirit” capital in this verse. The persons in verse seven are embodied beings, whereas the things in verse eight affect all. Thus, it is impossible that the Holy Ghost, whose personal record is in Heaven, is also a personal testifier in Earth, since He does not have an omni-body (though He has a body which descended on Christ at His baptism), and there is not a restricted location on Earth where He might be found, but His presence is affecting multiple human spirits everywhere: “Whither shall I go from thy spirit? or whither shall I flee from thy presence?” (Psalm 139:7). In the same way, the blood or water do not minister as restricted individuals in the Earth, but collectively. The water washes all: “That he might sanctify and cleanse it [the Church] with the washing of water by the word” (Ephesians 5:26). The blood redeems all: “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” (Acts 20:28).

Revelation 11:11

There is no specific contextual evidence to directly support either reading, except that the power of a prophet would be from the Holy Ghost, and this gives validity to the Cambridge reading. The Oxford wording may appear to be correct without investigation of the meaning, but the Cambridge meaning is consistent with Romans 8:2, which shows the Cambridge wording and meaning to be correct.

¶ *Test nine: English meaning*

The English wording and use as such make sense in all passages whether the Oxford or Cambridge is used, but the Cambridge has, as shown in the other tests, both an internally consistent and better interpretation than the Oxford.

¶ *Test ten: Doctrine*

Matthew 4:1

If Jesus was led of the “spirit” lowercase, then He was relying on something out of the realm of the normal believer, being His own spirit. Yet, the Scripture teaches that Christ is our example, and that we ought “to walk, even as he walked.” (1 John 2:6a). The Scripture even shows that Christ promised, “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” (John 14:12). If Christ was led merely by his own spirit, then this would disallow believers to be able to walk or do exactly as Christ had done. Such a thing could not be walked in by anyone without the Holy Ghost — no one in their own merits could even get close to the standard of Christ. However, if Jesus was relying on the “Spirit” as the Cambridge reading shows, then He was relying on something that became available to all believers, namely, the Holy Ghost. Thus, the Oxford reading makes a blasphemy and a mockery of Christianity. Whereas the Cambridge shows that man needs the Spirit of God to lead him to Christ, and this would eventually lead to the Pentecostal manifestation, which is available for all. There are many indications that the Spirit would come upon or fill certain people in the Old Testament or before the day of Pentecost, but Christians who follow Christ as an example are able to do so after Pentecost because the Spirit has been made available to all since that time, if people will believe and receive that baptism.

Mark 1:12

See Matthew 4:1.

Acts 11:12

This passage highlights the work of the spirit in Peter and the source, being the Spirit of God: “the

Spirit said unto him” (Acts 10:19c). The working of the Spirit is shown with the new believers also: “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.” (Acts 10:44, 45). The Holy Ghost fell on the Gentiles and filled straight after they were born again, and the spirit they received was of God: “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.” (1 Corinthians 2:12). Here it is evident to understand that believers receive of the “Spirit”, and that the “spirit” is of God. This shows the proper way of receiving the baptism of the Holy Ghost (with the sign of tongues), and that it is a separate event to being born again: “A new heart also will I give you, and a new spirit will I put within you” (Ezekiel 36:26a).

Acts 11:28

Pentecostal has as one of the main components, the gifts of the Spirit, especially prophecy (also highly counterfeited by modern false “Pentecostals”). The Bible shows how prophecy is practised: “And the spirits of the prophets are subject to the prophets.” (1 Corinthians 14:32). This means that a person does not go into a trance and speak like the oracle, but by the knowledge of God. The Oxford reading makes it seem as though the Holy Ghost does everything, and the human is merely a puppet. It is not so: just as inspiration was not “mechanical” neither is prophecy.

1 John 5:8

It is not only a misunderstanding of Pentecostal doctrine which has led to the capitalising of the word “Spirit” in the Oxford and modern versions at this place, but there is also another sinister reason: modern opinion indicates that 1 John 5:7 is a late insertion based on 1 John 5:8, and accordingly, the “Holy Ghost” mentioned in 1 John 5:7 is thought to be the editorial interpretation of the word “spirit” in 1 John 5:8.

In the next verses it states, “If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.” (1 John 5:9, 10). This means that the “spirit” of verse eight must be the witness of God, the inward belief of salvation, the conscience and the reception of God’s record as truth in the inner man.

Revelation 11:11

There are two major interpretations of this passage, the first is that the two witnesses represent the Bible in history, the second is that there will be two literal prophets in the last days. According to the historical interpretation, it would have to be the “Spirit” capital as the life giver of the Word of God, so that the nature of the Word is “spirit” lowercase: “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.” (John 6:63). “Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” (2 Corinthians 3:6). Although these look to be support for the Oxford reading, it cannot be, since the source of spirit is the Spirit of God: “Now the Lord is that Spirit [with the Word]” (2 Corinthians 3:17). “That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power” (Acts 10:37, 38a). According to the second interpretation of Revelation 11:11, the prophets themselves would have to be resurrected by the Spirit of God: “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

(Romans 8:11). Thus, the Cambridge reading is doctrinally correct.

¶ *Test eleven: Opinion*

Matthew 4:1

Modern versions and general opinion indicate that the Cambridge reading is correct.

Mark 1:12

See Matthew 4:1.

Acts 11:12

Modern witnesses including the American Edition indicate the Oxford is correct; however, the old witnesses support the Cambridge. This change came in at the same time as the Revised Version, and is reflective of modern opinion which is both generally anti-spiritual and certainly anti-Pentecostal.

Acts 11:28

See Acts 11:12.

1 John 5:8

The majority of modern witnesses support the Oxford reading; however, most old witnesses indicate that the Cambridge reading or the interpretation consistent with the Cambridge reading is correct. John Wesley interpreted, "Spirit — in the Word confirmed by miracles"¹ The change in this verse is highly critical to the state of the Bible, since it has to do with the attack on 1 John 5:7.

Revelation 11:11

See Matthew 4:1.

¶ *Test twelve: Other tests — marginal references*

Matthew 4:1

The Cambridge's references are to Mark 1:12, 13 and Luke 4:1-13, which have "Spirit". The Oxford's references are to 1 Kings 18:12 which has "Spirit" and to Ezekiel 3:12 which has "spirit", but the later is speaking of a vision, all of which is entirely consistent with the Cambridge.

Mark 1:12

Both of the editions refer to Matthew 4:1-13 and Luke 4:1-13, which are consistent with the Cambridge wording of "Spirit".

Acts 11:12

Neither has a reference.

Acts 11:28

See Acts 11:12.

1 John 5:8

The Oxford has 1 John 5:6 as a reference to support its false reading. The Cambridge does not have a reference, which shows that the Oxford Press added this reference to the King James Bible margin to attempt to prove their own case.

¹ Clarke, volume 6, page 820.

Revelation 11:11

The Oxford has Genesis 2:7, Ezekiel 37:5, 9, 10 and 14, and the Cambridge indicates Ezekiel 37.5 and so on, the references there indicate God's breath, not the Spirit of life itself, and so the teaching of Ezekiel indicates the dead coming into being, and so the form of the word "spirit" at verse 14, but this is meaning the existence and awareness of the army now formed. Whereas, the resurrection spoken of in Revelation 11:11 is of something which did not gain something greater by being resurrected other than the re-entry of life. Thus, Ezekiel indicates a new intelligence and being, whereas Revelation means a straight revitalisation. This is observed in, "And shall put my spirit in you, ... then shall ye know" (Ezekiel 37:14), as opposed to, "And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet" (Revelation 11:11a). The comparison of the Scripture then is in the power which God brings in, Ezekiel shows soulish, social (i.e. mental, political, economic) resurrection, but Revelation is spiritual. Although the margins themselves might superficially link to the Oxford rendering, it is only by understanding the passage themselves that the meaning rather than broad concepts be found to contain the distinctions of usage, not be a case for transference or support of one usage in another place.

Appendix Four — The standard text of the Pure Cambridge Edition

There are a variety of differences which may be found in Pure Cambridge Edition presentations, whether books or electronic files, which do not conform with the standard text.

There are various and unknown random typographical errors which may only be discovered after prolonged and close examination, although some may be apparent at times. These may be found in many books, whether Bibles, or any other document as produced in the world. There are also presentations which are free from such errors. The Pure Cambridge Edition itself is not hinged upon whether or not there have been typographical errors in particular books or electronic files.

There are also at times various variations which may appear, usually on the basis of the Oxford Edition, and most likely because of ignorance of the edition texts, or because of deliberate choices toward the Oxford in places. One example is the spelling of “instructors” being changed to “instrutors” at 1 Corinthians 4:15 in some Pure Cambridge Edition presentations.

There are several major variations that may be found in presentations of the Pure Cambridge Edition, which have been perpetuated in various presentations of the text.

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

¶ *Why the words “And Joseph” begin with a capital “A” in Genesis 41:56.*

First, although the 1611 Edition had a lower case, by the 1769 Edition, it was presented as a capital.

Second, most editions that follow the 1769 Edition, such as the nineteenth century Oxford, London, and Cambridge, and the Oxford Edition and the Concord Cambridge, all use the capital. Furthermore, some of the Cambridge printed Pure Cambridge Edition books also use a capital. Collins editions do not have the capital.

Third, it is easier to show that the lower case rendering entered in by a typesetting error called “visual origin” where the typesetter’s eye was on one of the other two occurrences of the word “and” in lowercase in that verse, than that the capital was introduced by error.

Fourth, that the use of a capital after a colon is common in the Bible, for example, in the same chapter in verses 51 and 52.

Fifth, that while in many places the Bible may use a lowercase on the word “and” after a colon, there are cases where a capital is used, being at Genesis 31:11 and Numbers 5:22.

Sixth, that the capital “And” after a colon represents an independent action as a response, as shown in the instances where it is used, and therefore applies in Genesis 41:56.

¶ *Why the words “and wilt” begin in lower case in 1 Chronicles 14:10.*

First, that the 1611 and old King James Bibles have the lowercase “and” rendering making it the traditional rendering.

Second, that all of the main historical editions, and those based on the 1769 purification (Cambridge, London, Oxford and Thomas Nelson) all have the lowercase rendering, Collins editions being the only ones of any King James Bible to differ.

Third, that it is considerably easier to argue that the Collins rendering resulted from a typographical error, known as “visual origin”, where an editor or typesetter may see the characters “? And” in one place in the verse, and accidentally transport or transcribe them in the other, than to argue that the other rendering came about by error, or that the change in the Collins was deliberate.

Fourth, the internal structure of the verse shows that the answers to the questions connect with David’s questions. David asks, “Shall I go up against the Philistines? and wilt thou deliver them into mine hand?” The Lord answers, “Go up; for I will deliver them into thine hand.” There is a break between David’s two questions, as is also shown by God’s two answers, the answers are joined together sequentially with a semicolon, indicating that the questions are also sequential. Furthermore, since there is no capital letter on the beginning of the second part of God’s answer, “for I will ...”, this indicates that a lowercase “a” on the beginning of David’s second question is likely.

Fifth, that an account of the same events is given at 2 Samuel 5:19, with the following wording in both Cambridge and Collins King James Bibles: “And David inquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.” (2 Samuel 5:19). Although the wording of the narrative is not exactly the same as at 1 Chronicles 14:10, it is very similar, and use of the initial case of words does in this way match up indicating that the Cambridge rendering in 1 Chronicles 14:10 is the most likely.

Sixth, that throughout the Bible, it is normal that a series of questions do not use a capital letter at the beginning of the next question.

a. The words with “and wilt thou” on sequential questions are:

“Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?” (Job 13:25).

“Shall even he that hateth right govern? and wilt thou condemn him that is most just?” (Job 34:17).

Both of these are presented this way in both the Cambridge and Collins, and show that the Cambridge rendering at 1 Chronicles 14:10 is likely.

b. The characters “? and” appear as such 209 times. This again shows that the Cambridge rendering is most likely.

c. The characters “? And” appear in two places, they are:

“Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?” (John 8:46).

“For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?” (Hebrews 1:5).

However, both cases are representing complete sentences. Jesus asks a question in juxtaposition to his first in John 8:46. While in Hebrews 1:5, two separate Old Testament quotations are given in two different questions. These cases are unlike the grammar that is used in the sequential questioning

with lower case letters as used in the multitude of other places, and since 1 Chronicles 14:10's questions are not fully independent of each other, the Cambridge representation appears to be consistent with the Biblical pattern.

Seventh, the two questions are sequential and are not entirely independent from each other. That is, "And David inquired of God, saying". What follows is what David asked in his inquiry, that is, [as] the represented in two questions: "Shall I go up against the Philistines? and wilt thou deliver them into mine hand?" The Cambridge indicates the sequential or linked nature a little more readily than the Collins.

Eighth, the use of a lower case letter in a sequential question can be found in other literature, and other such uses of the lowercase in a series of questions are still used in other literature. For example, in *The Pilgrim's Progress*, at the marginal title "The carcass of religion", Christian says, "It will not be said then, Did you believe? but, Were ye doers, or talkers only?"¹

¶ *Why "Amminadib" in Song of Solomon 6:12 should not be wrongly hyphenated.*

First, this word has been treated with pronunciation marks by H. A. Redpath, and in every pronouncing edition, the word is represented with no compound hyphen, neither does it break at the end of a column at the improper place.

Second, in editions without pronunciation, it is only some which either represent the word with a compound hyphen, or break it at the end of a column at the improper place.

Third, while it is true that the Oxford Edition, the 1611 Edition and many others do indeed contain a compound hyphen or break the word at the end of a column at the improper place, they never break the similar word "Amminadab" at the same place, but at the hyphen points which Redpath uses for that word. For example, one particular Oxford edition breaks it at the end of a column "Amminadab" as such in Numbers 10:14. Therefore, the same pronunciation hyphenation that Redpath has provided for both "Amminadab" and "Amminadib" are in fact correct, and show that is clearly incorrect to place either a compound word hyphen, or to use an end of column hyphen after the letter "i".

¶ *Why Matthew 27:46, Mark 5:41, Mark 7:34 and Mark 15:34 should not have small capitals.*

First, because the variation is found in only some Cambridge printed Pure Cambridge Editions, it is likely to be a variation because of its minority. It is also found in some editions of the Victorian Cambridge Edition.

Second, small capitals are used in the Bible only in regard to the words "Lord" and "God", of which at most of the words in question would not be fit to be presented in this fashion, except possibly "Eli" and "Eloi", though these strictly mean "My God", not "God".

Third, all capitals are only used in titles and names, or are used to indicate the quotation of written words, which does not at all fit the category of several spoken words of Christ in the Hebrew language.

¹ Bunyan, page 88.

Fourth, because if it is of certain words of Christ in Hebrew, then the word “Abba” in Mark 14:36 should also have been presented in small capitals.

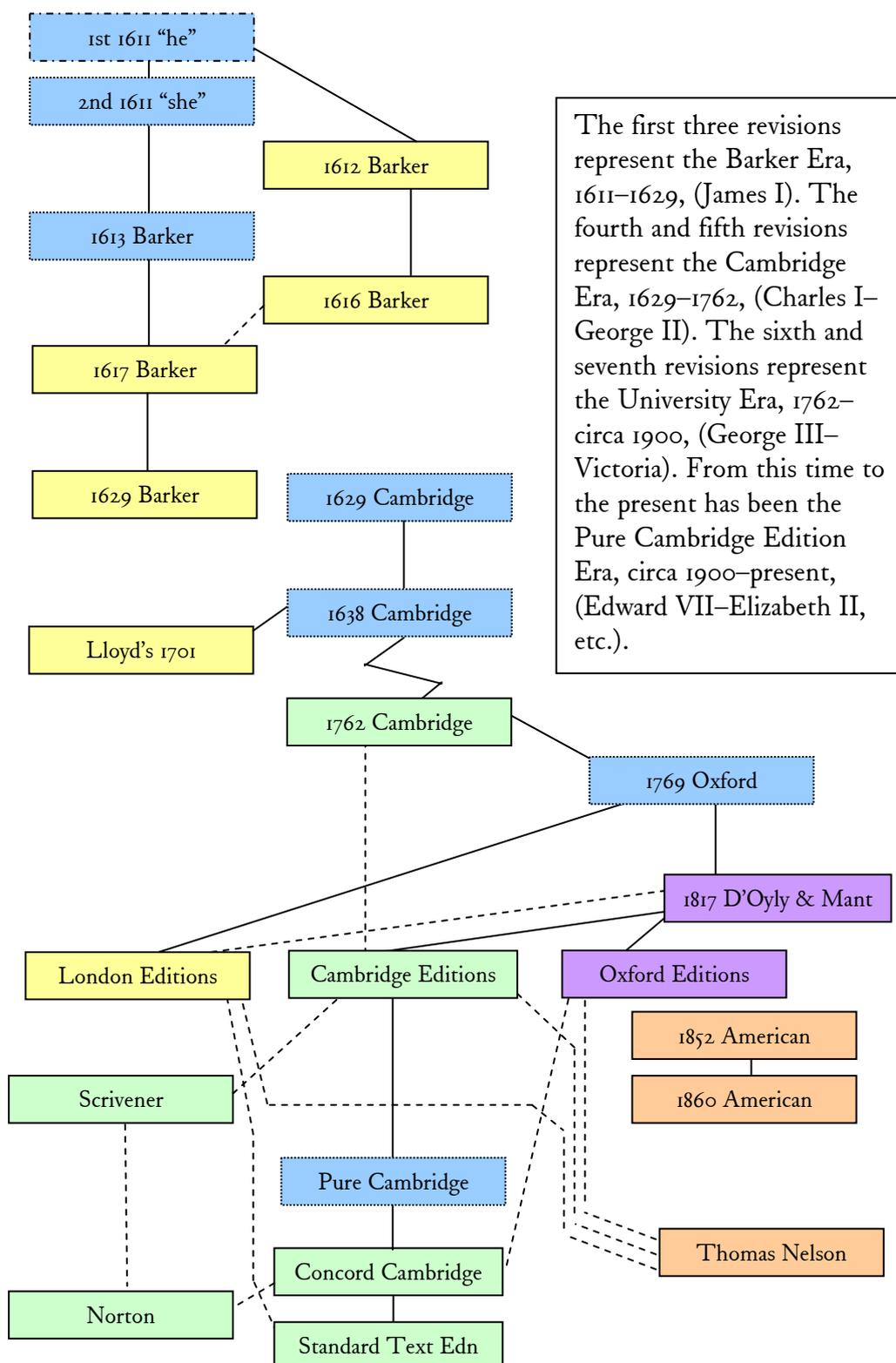
Fifth, that other Hebrew words in the New Testament such as “Rabboni”, “Anathema Maranatha” or “Abaddon” are not presented in small capitals makes this convention inconsistent.

Sixth, that King James Bibles since the 1611 Edition does not use this presentation makes it unlikely.

¶ *Other variations.*

It is a fact that some other variations exist, such as “Hammath” for the standard “Hemath” at 1 Chronicles 2:55 in Pitt printed Pure Cambridge Edition editions, and “En-dor” at Joshua 17:11 for the standard “Endor” in some Pitt printed editions. Also, Amos 6:14 is “Hamath” in the Pitt Minion and Cambridge Ruby, not “Hemath”.

Appendix Five — Overview diagram of King James Bible editions



This chart is an approximation only. Not all editions are represented, nor are all links shown. Solid lines represent direct lineage, while dashed lines show influences. The seven major purification editions are shown, which take into account various preceding editions. The purpose of this chart is to show the lineage of the King James Bible into its final representative form, and to show the successive purifications that the Authorized Version has undergone.

Appendix Six — Critical assessment of Pure Cambridge Edition renderings

There are several possible sources for checking Pure Cambridge Edition renderings outside of the Victorian Cambridge Edition upon which it is based: Bishops' (1568), Geneva (1587), 1611 (1833 Oxford Reprint), Scrivener (1873 Cambridge Paragraph Bible), Revised Version (1881–1885), W. A. Wright (1909 Cambridge edited 1611 Edition). All these are in reference to the 1769 Edition, to which the Victorian Cambridge usually agrees. This treatment is not full, nor is agreement or disagreement to be implied where not expressly stated, rather this catalogue serves as a guideline only, and to indicate that no particular source was considered an absolute authority, and that the editorial work of the Pure Cambridge Edition was made independently, though in line with the tradition, and doubtless with conference to various sources, some of which are tentatively outlined below. The final analysis and conclusions should be that the Pure Cambridge Edition has been scholarly executed and be found to stand upon its own merits.

Reference	Impure rendering	Pure Cambridge Edition	Notes
Genesis 10:7	Sabtechah ¹⁷⁶⁹	Sabtecha ^{B, 1611, S}	
Genesis 25:4	Abidah ^{1769, S}	Abida ^{G, B, 1611, RV}	
Genesis 41:56	and Joseph ^{B, 1611, S, RV}	And Joseph ¹⁷⁶⁹	
Genesis 46:12	Zarah ¹⁷⁶⁹	Zerah ^{G, 1611, S, RV}	Some Collins PCEs differ The Bishops' Bible merely has "Hivites"
Exodus 23:23	the Hivites ^{G, 1611, 1769, S, RV}	and the Hivites	
Deuteronomy 32:8	Most ^{1769, RV}	most ^{G, B, 1611, S}	
Joshua 10:1	Adoni-zedec ^B	Adoni-zedek ^{G, 1611, S, RV}	
Joshua 13:18	Jahaza ¹⁷⁶⁹	Jahazah ^{G, B, 1611, S}	
Joshua 19:2	and Sheba ^G	or Sheba ^{1611, S, RV}	1769 has neither
Joshua 19:19	Haphraim	Hapharaim ^{G, B, 1611, S, RV}	
Joshua 19:19	Shihon	Shion ^{G, 1611, S, RV}	
1 Samuel 2:13	priest's custom ¹⁷⁶⁹	priests' custom ^S	No apostrophes in old versions
1 Samuel 31:2	Melchi-shua ¹⁷⁶⁹	Malchi-shua ^{G, 1611, S, RV}	
2 Samuel 5:14	Shammuah ¹⁷⁶⁹	Shammua ^{G, 1611, S, RV}	
2 Samuel 21:21	Shimeah ¹⁷⁶⁹	Shimea ^{1611, S}	
2 Samuel 23:37	Nahari ¹⁷⁶⁹	Naharai ^{G, B, 1611, S, RV}	
2 Kings 19:26	house tops ^{1611, 1769, S}	housetops ^{G, RV}	
1 Chronicles 1:38	Ezar ¹⁷⁶⁹	Ezer ^{G, B, 1611, S, RV}	
1 Chronicles 2:47	Gesham ¹⁷⁶⁹	Geshan ^{G, 1611, S, RV}	
1 Chronicles 2:49	Achsa ^{B, 1769}	Achсах ^{G, 1611, S, RV}	
1 Chronicles 2:55	Hammath ^G	Hemath ^{B, 1611, 1769, S, RV}	Pitt Press PCEs disagree
1 Chronicles 5:11	Salchah ¹⁷⁶⁹	Salchah ^{G, 1611, S}	
1 Chronicles 7:1	Shimrom ¹⁷⁶⁹	Shimron ^{G, 1611, S, RV}	
1 Chronicles 7:19	Shemidah ¹⁷⁶⁹	Shemida ^{G, 1611, S, RV}	
1 Chronicles 7:27	Jehoshuah ¹⁷⁶⁹	Jehoshua ^{G, 1611, S}	
1 Chronicles 14:10	And wilt ¹⁷⁶⁹	and wilt ^{G, B, 1611, 1769, S, RV}	
1 Chronicles 23:20	Micah ^{1769, RV}	Michah ^{G, 1611, S}	Collins PCEs differ
1 Chronicles 24:11	Jeshuah ¹⁷⁶⁹	Jeshua ^{G, 1611, S, RV}	
2 Chronicles 20:36	Ezion-gaber ^{G, B, 1769, S}	Ezion-geber ^{1611, RV}	
2 Chronicles 33:19	sins ^{B, 1769}	sin ^{G, 1611, S, RV}	
2 Chronicles 35:20	Charchemish ¹⁷⁶⁹	Carchemish ^{G, 1611, S, RV}	
Ezra 2:2	Mizpar ^{1769, S}	Mispar ^{G, B, 1611, RV}	
Ezra 2:26	Gaba ^{G, 1611, 1769, S}	Geba ^{B, RV}	
Ezra 4:10	Asnapper ¹⁷⁶⁹	Asnappar ^{G, B, 1611, S}	
Nehemiah 7:30	Gaba ^{G, 1769}	Geba ^{B, 1611, S, RV}	
Job 30:6	cliffs ¹⁷⁶⁹	clifts ^{1611, S}	
Psalms 107:27	wit's ^{1769, S}	wits' ^{RV}	
Psalms 148:8	vapours ^{G, B, 1769}	vapour ^{1611, S, RV}	
Song of Sol. 6:12	Ammi-nadib ^{1769, S}	Amminadib	W. A. Wright's 1611

Reference	Impure rendering	Pure Cambridge Edition	Notes
Isaiah 37:27	house tops ^{G, B, 1611}	housetops ^{1769, S, RV}	reprint has no hyphen
Jeremiah 32:5	prosper. ^{G, B, 1611, 1769, S}	prosper? ^{RV}	
Jeremiah 34:16	whom he had set ¹⁷⁶⁹	whom ye had set ^{G, B, 1611, S, RV}	<p>Scrivener likewise for Mark 15:34. W. A. Wright's 1611 reprint has these words in italics, though not in Mark 15:34</p> <p>The 1611 has "Saraes"</p> <p>"instructours" in Geneva and Bishops', some Collins PCEs differ</p>
Amos 2:2	Kirioth ¹⁷⁶⁹	Kerioth ^{G, 1611, S, RV}	
Nahum 3:16	fleeth ^{B, 1769}	flieth ^{G, 1611, S, RV}	
Matthew 26:39	farther ^{B, 1769}	further ^{G, 1611, S}	
Matthew 27:46	ELI, ELI, LAMA SABACHTHANI ^S	Eli, Eli, lama sabachthani ^{G, B, 1611, 1769, RV}	
Mark 2:11	Capernaum after ^{1611, 1769, S, RV}	Capernaum, after	
Mark 5:41	TALITHA CUMI ^S	Talitha cumi ^{G, B, 1611, 1769, RV}	
Mark 7:34	EPHPHATHA ^S	Ephphatha ^{G, B, 1611, 1769, RV}	
Acts 11:28	Spirit ^{G, RV}	spirit ^{B, 1611, 1769, S}	
Romans 4:19	Sarah's ^{1769, RV}	Sara's ^S	
Romans 9:9	Sarah ^{1769, RV}	Sara ^{G, B, 1611, S}	
1 Corinthians 4:15	instructors ¹⁷⁶⁹	instructors ^{1611, S}	
1 John 5:8	Spirit ^{1611, S, RV}	spirit ^{G, B, 1769}	
Revelation 2:6	Nicolaitanes ^{G, 1769}	Nicolaitans ^{B, 1611, S, RV}	
Revelation 21:20	chrysolite ¹⁷⁶⁹	chrysolite ^{G, B, 1611, S, RV}	

Appendix Seven — Differences between the 1769 Edition and the Pure Cambridge Edition

Although it has been commonly said that today's edition of the King James Bible is the 1769, or perhaps the 1769 Cambridge Edition, this catalogue shows that there are differences between the 1769 and both the Oxford Edition and the Pure Cambridge Edition.

While the Oxford is closer to the 1769 than the Cambridge, there are examples of where the Pure Cambridge Edition and the 1769 Edition agree against the Oxford. (In many of the cases, the Pure Cambridge Edition is agreeing with 1769 where an edition like the Concord Cambridge Edition is not).

In every place of difference between the 1769 and the Pure Cambridge Edition, the Pure Cambridge Edition is arguably never inferior.

Reference	1769 Edition	Pure Cambridge Edition	Oxford Edition
Genesis 20:4	LORD	Lord	
Genesis 36:22	Heman	Hemam	

Genesis 49:26	thy progenitors	my progenitors
Exodus 6:21	Zithri	Zichri
Exodus 23:17	LORD God	Lord GOD

Numbers 20:14	travel	travail
Deuteronomy 10:2	brakedst	brakest
Deuteronomy 19:5	ax	axe
Deuteronomy 20:19	ax	axe
Deuteronomy 22:3	things	thing
Deuteronomy 24:17 ^B	the widow's	a widow's
Joshua 19:2 ^B	Beer-sheba, Sheba	Beer-sheba, or Sheba
Judges 9:48 ^O	ax	axe
Judges 9:53 ^B	scull	skull
Judges 11:7	children of Gilead	elders of Gilead
Judges 19:29	coast	coasts
1 Samuel 2:13 ^{B, L, O, C}	priest's custom	priests' custom
1 Samuel 13:20 ^O	ax	axe
2 Samuel 12:22	God	GOD
1 Kings 5:9	flotes	floats
1 Kings 6:7 ^O	ax	axe

Reference	1769 Edition	Pure Cambridge Edition	Oxford Edition
1 Kings 22:6	LORD	Lord	
2 Kings 6:5 ^O	ax	axe	
2 Kings 7:6	LORD	Lord	
2 Kings 9:35 ^B	scull	skull	
2 Kings 19:23 ^B	LORD	Lord	
2 Chronicles 4:12	the pillars	the top of the pillars	
2 Chronicles 13:19 ^B	Ephraim	Ephraim	
Nehemiah 1:11 ^B	LORD	Lord	
Esther 1:14	Tharshish	Tarshish	
Job 41:6	thy companions	the companions	
Psalms 2:4 ^B	the LORD	the Lord	
Psalms 18:47	unto me	under me	
Psalms 24:3 ^B	and who	or who	
Psalms 44:23 ^B	LORD	Lord	
Psalms 60:4	feared	fear	
Psalms 78:66 ^B	part	parts	
Psalms 107:16	gates of iron	bars of iron	
Psalms 135:5	our LORD	our Lord	
Proverbs 25:24 ^B	a corner	the corner	
Isaiah 10:15 ^O	ax	axe	
Isaiah 59:17 ^B	cloak	cloke	
Jeremiah 2:22 ^{L, O}	sope	soap	
Jeremiah 10:3 ^O	ax	axe	
Jeremiah 51:20 ^O	ax	axe	
Lamentations 3:5 ^{L, O}	travel	travail	
Ezekiel 23:24 ^B	waggons	wagon	
Zechariah 4:14	LORD	Lord	
Zechariah 11:2	mighty is	mighty are	
Malachi 3:2 ^{L, O}	sope	soap	
Matthew 3:10 ^O	ax	axe	
Matthew 4:1 ^O	spirit	Spirit	
Matthew 5:40 ^B	cloak	cloke	
Matthew 27:33 ^B	scull	skull	
Mark 15:22 ^B	scull	skull	
Luke 3:9 ^O	ax	axe	
Luke 6:29 ^B	cloak	cloke	
Luke 19:2 ^B	Zaccheus	Zacchæus	
Luke 19:5 ^B	Zaccheus	Zacchæus	
Luke 19:8 ^B	Zaccheus	Zacchæus	
Luke 23:32 ^B	others, malefactors	other, malefactors	
John 3:34	spirit	Spirit	
John 11:34	They say	They said	
John 14:6 ^B	and the truth	the truth	
John 15:22 ^B	cloak	cloke	
John 19:17 ^B	scull	skull	
Romans 7:20	Now if do	Now if I do	
Romans 11:23 ^B	not in	not still in	
1 Corinthians 4:13 ^B	earth	world	
2 Corinthians 12:2	about	above	
2 Corinthians 12:13	you were inferior	ye were inferior	
Galatians 2:6 ^B	those who	these who	
1 Thessalonians 2:5 ^B	cloak	cloke	
1 Timothy 4:10	saviour	Saviour	
2 Timothy 4:13 ^B	cloak	cloke	
1 Peter 2:16 ^B	cloak	cloke	
1 John 1:4	our joy	your joy	
Revelation 4:2 ^B	Spirit	spirit	
Revelation 7:6 ^B	Nephthalim	Nephtalim	

Reference
Revelation 18:22

1769 Edition
The 1769 omitted the clause, "and no craftsman ... any more in thee;"

Pure Cambridge Edition

Oxford Edition

The following catalogue shows differences between the Pure Cambridge Edition and the twentieth

Reference	Oxford or London Edition	Pure Cambridge Edition
Genesis 10:7 ^{L, O, C, OE}	Sabtechah	Sabtecha
Genesis 15:13 ^{L, O, LE, OE}	their's	theirs
Genesis 24:57 ^{L, O, OE, CC}	enquire	inquire
Genesis 25:4 ^{L, B, O, C, OE}	Abidah	Abida
Genesis 25:22 ^{L, O, OE, CC}	enquire	inquire
Genesis 26:20 ^{L, O, LE, OE}	our's	ours
Genesis 30:31 ^{L, O, OE}	flock.	flock:
Genesis 31:16 ^{L, O, LE, OE}	our's	ours
Genesis 34:23 ^{L, O, LE, OE}	their's	theirs
Genesis 34:23 ^{L, O, LE, OE}	our's	ours
Genesis 43:34 ^{L, O, LE, OE}	their's	theirs
Genesis 45:20 ^{L, O, LE, OE}	your's	yours
Genesis 46:12 ^{B, L, O, C, OE}	Zarah	Zerah
Exodus 18:15 ^{L, O, OE, CC}	enquire	inquire
Exodus 23:23 ^{B, L, O, LE, OE, CC}	the Hivites	and the Hivites

Reference	Oxford or London Edition	Pure Cambridge Edition
Exodus 29:9 ^{L, O, LE, OE}	their's	theirs
Exodus 29:34 ^{LE}	ought	ought
Exodus 30:6 ^{LE}	veil	vail
Exodus 34:23 ^{L, O, OE}	menchildren	men children
Exodus 34:33 ^{LE}	veil	vail
Exodus 34:34 ^{LE}	veil	vail
Exodus 34:35 ^{LE}	veil	vail
Exodus 35:12 ^{LE}	veil	vail
Exodus 36:35 ^{LE}	veil	vail
Exodus 38:3 ^{LE}	basins	basons
Exodus 38:27 ^{LE}	veil	vail
Exodus 39:34 ^{LE}	veil	vail
Exodus 40:3 ^{LE}	veil	vail
Exodus 40:21 ^{LE}	veil	vail
Exodus 40:22 ^{LE}	veil	vail
Exodus 40:26 ^{LE}	veil	vail
Leviticus 4:6 ^{LE}	veil	vail
Leviticus 4:17 ^{LE}	veil	vail
Leviticus 11:25 ^{LE}	ought	ought
Leviticus 14:42 (1) ^{B, LE}	mortar	morter
Leviticus 14:42 (2) ^{LE}	plaster	plaister
Leviticus 14:43 ^{LE}	plastered	plastered
Leviticus 14:45 ^{B, LE}	mortar	morter
Leviticus 14:48 ^{LE}	plastered	plastered
Leviticus 16:2 ^{LE}	veil	vail
Leviticus 16:12 ^{LE}	veil	vail
Leviticus 16:15 ^{LE}	veil	vail
Leviticus 18:10 ^{L, O, LE, OE}	their's	theirs
Leviticus 19:6 ^{LE}	ought	ought
Leviticus 21:20 ^{LE}	crookbacked	crookbackt
Leviticus 21:23 ^{LE}	veil	vail
Leviticus 24:3 ^{LE}	veil	vail
Leviticus 25:9 ^{LE}	jubilee	jubile
Leviticus 25:10 ^{LE}	jubilee	jubile
Leviticus 25:11 ^{LE}	jubilee	jubile
Leviticus 25:12 ^{LE}	jubilee	jubile
Leviticus 25:13 ^{LE}	jubilee	jubile
Leviticus 25:14 (1) ^{LE}	ought	ought
Leviticus 25:14 (2) ^{LE}	ought	ought
Leviticus 25:15 ^{LE}	jubilee	jubile
Leviticus 25:28 (1) ^{LE}	jubilee	jubile
Leviticus 25:28 (2) ^{LE}	jubilee	jubile
Leviticus 25:30 ^{LE}	jubilee	jubile
Leviticus 25:31 ^{LE}	jubilee	jubile
Leviticus 25:33 ^{LE}	jubilee	jubile
Leviticus 25:40 ^{LE}	jubilee	jubile
Leviticus 25:50 ^{LE}	jubilee	jubile
Leviticus 25:52 ^{LE}	jubilee	jubile
Leviticus 25:54 ^{LE}	jubilee	jubile
Leviticus 27:17 ^{LE}	jubilee	jubile
Leviticus 27:18 (1) ^{LE}	jubilee	jubile
Leviticus 27:18 (2) ^{LE}	jubilee	jubile
Leviticus 27:21 ^{LE}	jubilee	jubile
Leviticus 27:23 ^{LE}	jubilee	jubile

Reference	Oxford or London Edition	Pure Cambridge Edition
Leviticus 27:24 ^{LE}	jubilee	jubile
Leviticus 27:31 ^{LE}	ought	ought
Numbers 4:5 ^{LE}	veil	vail
Numbers 4:14 ^{LE}	basins	basons
Numbers 6:5 ^{B, L, O, LE, OE, CC}	razor	rasor
Numbers 10:25 ^{LE}	rearward	rereward
Numbers 11:4 ^{B, LE}	mixed	mixt
Numbers 14:14 ^{B, OE}	daytime	day time
Numbers 15:24 ^{LE}	ought	ought
Numbers 15:30 ^{LE}	ought	ought
Numbers 16:26 ^{L, O, LE, OE}	their's	theirs
Numbers 18:7 ^{LE}	veil	vail
Numbers 18:9 (1) ^{L, O, LE, OE}	their's	theirs
Numbers 18:9 (2) ^{L, O, LE, OE}	their's	theirs
Numbers 18:9 (3) ^{L, O, LE, OE}	their's	theirs
Numbers 18:9 (4) ^{L, O, LE, OE}	their's	theirs
Numbers 30:6 ^{LE}	ought	ought
Numbers 32:32 ^{L, O, LE, OE}	our's	ours
Numbers 36:4 ^{LE}	jubilee	jubile
Deuteronomy 4:2 ^{LE}	ought	ought
Deuteronomy 11:24 ^{L, O, LE, OE}	your's	yours
Deuteronomy 12:30 ^{L, O, OE, CC}	enquire	inquire
Deuteronomy 13:14 ^{L, O, OE, CC}	enquire	inquire
Deuteronomy 15:2 ^{LE}	ought	ought
Deuteronomy 15:17 ^{B, LE}	awl	aul
Deuteronomy 17:4 ^{L, O, OE, CC}	enquired	inquired
Deuteronomy 17:9 ^{L, O, OE, CC}	enquire	inquire
Deuteronomy 21:15 ^{L, O, LE, OE}	her's	hers
Deuteronomy 26:14 (1) ^{LE}	ought	ought
Deuteronomy 26:14 (2) ^{LE}	ought	ought
Deuteronomy 27:2 (1) ^{B, LE}	plaster	plaister
Deuteronomy 27:2 (2) ^{B, LE}	plaster	plaister
Deuteronomy 27:4 (1) ^{B, LE}	plaster	plaister
Deuteronomy 27:4 (2) ^{B, LE}	plaster	plaister
Deuteronomy 32:8 ^{B, L, O, C, LE, OE}	Most	most
Joshua 2:14 ^{L, O, LE, OE}	your's	yours
Joshua 4:5 ^{B, L, O, OE}	you up	ye up
Joshua 6:9 ^{LE}	rearward	rereward
Joshua 6:13 ^{LE}	rearward	rereward
Joshua 10:1 ^{B, L, O, C, LE, OE}	Adoni-zedec	Adoni-zedek
Joshua 10:3 ^{B, L, O, C, LE, OE}	Adoni-zedec	Adoni-zedek
Joshua 13:18 ^{B, L, O, C, OE}	Jahaza	Jahazah
Joshua 19:2 ^{B, L, O, C, OE}	and Sheba	or Sheba
Joshua 19:19 ^{B, L, O, C, LE, OE}	Haphraim	Hapharaim
Joshua 19:19 ^{B, L, O, C, LE, OE}	Shihon	Shion
Joshua 21:10 ^{L, O, LE, OE}	their's	theirs
Joshua 21:45 ^{LE}	ought	ought
Judges 3:10 ^{LE}	spirit	Spirit
Judges 4:20 ^{L, O, OE, CC}	enquire	inquire
Judges 6:29 ^{L, O, OE, CC}	enquired	inquired
Judges 6:34 ^{LE}	spirit	Spirit
Judges 8:14 ^{L, O, OE, CC}	enquired	inquired
Judges 11:29 ^{LE}	spirit	Spirit
Judges 13:5 ^{B, L, O, LE, OE, CC}	razor	rasor
Judges 13:8 ^{B, LE}	entreated	intreated
Judges 13:19 ^{L, O, OE}	wonderously	wondrously
Judges 13:25 ^{LE}	spirit	Spirit
Judges 14:6 ^{LE}	spirit	Spirit

Reference	Oxford or London Edition	Pure Cambridge Edition
Judges 14:19 ^{LE}	spirit	Spirit
Judges 15:14 ^{LE}	spirit	Spirit
Judges 16:17 ^{B, L, O, LE, OE, CC}	razor	razor
Judges 20:27 ^{L, O, OE, CC}	enquired	inquired
Ruth 1:16 ^{B, LE}	Entreat	Intreat
Ruth 1:17 ^{LE}	ought	ought
Ruth 3:15 ^{LE}	veil	vail
1 Samuel 1:11 ^{B, L, O, LE, OE, CC}	razor	razor
1 Samuel 2:25 ^{B, LE}	entreat	intreat
1 Samuel 9:9 ^{L, O, OE, CC}	enquire	inquire
1 Samuel 10:10 ^{LE}	spirit	Spirit
1 Samuel 10:22 ^{L, O, OE, CC}	enquired	inquired
1 Samuel 11:6 ^{LE}	spirit	Spirit
1 Samuel 12:4 ^{LE}	ought	ought
1 Samuel 12:5 ^{LE}	ought	ought
1 Samuel 16:13 ^{LE}	spirit	Spirit
1 Samuel 16:14 ^{LE}	spirit of the	Spirit of the
1 Samuel 17:48 ^{OE}	hastened	hasted
1 Samuel 17:56 ^{L, O, OE, CC}	Enquire	Inquire
1 Samuel 18:6 ^{B, LE}	music	musick
1 Samuel 19:20 ^{LE}	spirit	Spirit
1 Samuel 19:23 ^{LE}	spirit	Spirit
1 Samuel 22:10 ^{L, O, OE, CC}	enquired	inquired
1 Samuel 22:13 ^{L, O, OE, CC}	enquired	inquired
1 Samuel 22:15 ^{L, O, OE, CC}	enquire	inquire
1 Samuel 23:2 ^{L, O, OE, CC}	enquired	inquired
1 Samuel 23:4 ^{L, O, OE, CC}	enquired	inquired
1 Samuel 25:7 ^{LE}	ought	ought
1 Samuel 25:42 ^{L, O, LE, OE}	her's	hers
1 Samuel 28:6 ^{L, O, OE, CC}	enquired	inquired
1 Samuel 28:7 ^{L, O, OE, CC}	enquire	inquire
1 Samuel 29:2 ^{LE}	rearward	rereward
1 Samuel 30:8 ^{L, O, OE, CC}	enquired	inquired
1 Samuel 30:22 ^{LE}	ought	ought
1 Samuel 31:2 ^{B, L, O, C, OE}	Melchi-shua	Malchi-shua
2 Samuel 2:1 ^{L, O, OE, CC}	enquired	inquired
2 Samuel 3:35 ^{LE}	ought	ought
2 Samuel 5:14 ^{B, L, O, C, OE}	Shammuah	Shammua
2 Samuel 5:19 ^{L, O, OE, CC}	enquired	inquired
2 Samuel 5:23 ^{L, O, OE, CC}	enquired	inquired
2 Samuel 11:3 ^{L, O, OE, CC}	enquired	inquired
2 Samuel 14:10 ^{LE}	ought	ought
2 Samuel 14:19 ^{LE}	ought	ought
2 Samuel 15:12 ^{B, L, O, LE, OE, CC}	counsellor	counseller
2 Samuel 16:23 ^{L, O, OE, CC}	enquired	inquired
2 Samuel 17:28 ^{LE}	basins	basons
2 Samuel 18:29 ^{B, L, O, LE, OE, CC}	Is the	Is the
2 Samuel 18:32 ^{LE, CC}	Is the	Is the
2 Samuel 21:1 ^{L, O, OE, CC}	enquired	inquired
2 Samuel 21:14 ^{B, LE}	entreated	intreated
2 Samuel 21:21 ^{B, L, O, C, OE}	Shimeah	Shimea
2 Samuel 23:2 ^{LE}	spirit	Spirit
2 Samuel 23:37 ^{L, O, C, OE}	Nahari	Naharai
2 Samuel 24:25 ^{B, LE}	entreated	intreated
1 Kings 6:15 ^{LE}	ceiling	cieling
1 Kings 7:40 ^{LE}	basins	basons
1 Kings 7:45 ^{LE}	basins	basons
1 Kings 7:50 ^{LE}	basins	basons

Reference	Oxford or London Edition	Pure Cambridge Edition
1 Kings 13:6 ^{B, LE}	Entreat	Intreat
1 Kings 18:12 ^{LE}	spirit	Spirit
1 Kings 22:3 ^{L, O, LE, OE}	our's	ours
1 Kings 22:5 ^{L, O, OE, CC}	Enquire	Inquire
1 Kings 22:7 ^{L, O, OE, CC}	enquire	inquire
1 Kings 22:8 ^{L, O, OE, CC}	enquire	inquire
1 Kings 22:24 ^{LE}	spirit	Spirit
2 Kings 1:2 ^{L, O, OE, CC}	enquire	inquire
2 Kings 1:3 ^{L, O, OE, CC}	enquire	inquire
2 Kings 1:6 ^{L, O, OE, CC}	enquire	inquire
2 Kings 1:16 ^{L, O, OE, CC} (1)	enquire	inquire
2 Kings 1:16 ^{L, O, OE, CC} (2)	enquire	inquire
2 Kings 2:16 ^{LE}	spirit	Spirit
2 Kings 3:11 ^{L, O, OE, CC}	enquire	inquire
2 Kings 8:6 ^{L, O, LE, OE}	her's	hers
2 Kings 8:8 ^{L, O, OE, CC}	enquire	inquire
2 Kings 12:13 ^{LE}	basins	basons
2 Kings 16:15 ^{L, O, OE, CC}	enquire	inquire
2 Kings 19:26 ^{B, L, O, C, LE, OE}	house tops	housetops
2 Kings 22:13 ^{L, O, OE, CC}	enquire	inquire
2 Kings 22:18 ^{L, O, OE, CC}	enquire	inquire
1 Chronicles 1:38 ^{B, L, O, C, OE}	Ezar	Ezer
1 Chronicles 2:47 ^{L, O, C, LE, OE}	Gesham	Geshan
1 Chronicles 2:49 ^{B, L, O, C, OE}	Achsa	Achshah
1 Chronicles 5:11 ^{B, L, O, C, OE}	Salcah	Salchah
1 Chronicles 5:20 ^{B, LE}	entreated	intreated
1 Chronicles 6:54 ^{L, O, LE, OE}	their's	theirs
1 Chronicles 7:1 ^{B, L, O, C, OE}	Shimrom	Shimron
1 Chronicles 7:19 ^{B, L, O, C, OE}	Shemidah	Shemida
1 Chronicles 7:27 ^{L, O, C, OE}	Jehoshuah	Jehoshua
1 Chronicles 10:13 ^{L, O, OE, CC}	enquire	inquire
1 Chronicles 10:14 ^{L, O, OE, CC}	enquired	inquired
1 Chronicles 13:3 ^{L, O, OE, CC}	enquired	inquired
1 Chronicles 14:10 ^{L, O, OE, CC}	enquired	inquired
1 Chronicles 14:14 ^{L, O, OE, CC}	enquired	inquired
1 Chronicles 15:16 ^{B, LE}	music	musick
1 Chronicles 18:10 ^{L, O, OE, CC}	enquire	inquire
1 Chronicles 21:30 ^{L, O, OE, CC}	enquire	inquire
1 Chronicles 23:20 ^{B, L, O, C, OE}	Micah	Michah
1 Chronicles 24:11 ^{B, L, O, C, OE}	Jeshuah	Jeshua
1 Chronicles 26:14 ^{B, L, O, LE, OE, CC}	counsellor	counsellor
1 Chronicles 27:32 ^{B, L, O, LE, OE, CC}	counsellor	counsellor
1 Chronicles 27:33 ^{B, L, O, LE, OE, CC}	counsellor	counsellor
1 Chronicles 28:17 (1) ^{LE}	basins	basons
1 Chronicles 28:17 (2) ^{LE}	basin	bason
1 Chronicles 28:17 (2) ^{LE}	basin	bason
2 Chronicles 2:16 ^{L, O, OE}	flotes	floats
2 Chronicles 3:5 ^{LE}	ceiled	cieled
2 Chronicles 3:14 ^{LE}	veil	vail
2 Chronicles 4:8 ^{LE}	basins	basons
2 Chronicles 4:11 ^{LE}	basins	basons
2 Chronicles 4:22 ^{LE}	basins	basons
2 Chronicles 5:13 ^{B, LE}	music	musick
2 Chronicles 7:6 ^{B, LE}	music	musick
2 Chronicles 15:1 ^{LE}	spirit	Spirit
2 Chronicles 18:4 ^{L, O, OE, CC}	Enquire	Inquire
2 Chronicles 18:6 ^{L, O, OE, CC}	enquire	inquire
2 Chronicles 18:7 ^{L, O, OE, CC}	enquire	inquire

Reference	Oxford or London Edition	Pure Cambridge Edition
2 Chronicles 18:12 ^{L, O, LE, OE}	their's	theirs
2 Chronicles 18:23 ^{LE}	spirit	Spirit
2 Chronicles 20:14 ^{LE}	spirit	Spirit
2 Chronicles 20:15 ^{L, O, LE, OE}	your's	yours
2 Chronicles 20:36 ^{B, L, O, C, OE}	Ezion-gaber	Ezion-geber
2 Chronicles 22:3 ^{B, L, O, LE, OE, CC}	counsellor	counsellor
2 Chronicles 22:4 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
2 Chronicles 23:13 ^{B, LE}	music	musick
2 Chronicles 24:20 ^{LE}	spirit	Spirit
2 Chronicles 32:31 ^{L, O, OE, CC}	enquire	inquire
2 Chronicles 33:13 ^{B, LE}	entreated	intreated
2 Chronicles 33:19 ^{B, LE}	entreated	intreated
2 Chronicles 33:19 ^{L, O, C, OE}	sins	sin
2 Chronicles 34:12 ^{B, LE}	music	musick
2 Chronicles 34:21 ^{L, O, OE, CC}	enquire	inquire
2 Chronicles 34:26 ^{L, O, OE, CC}	enquire	inquire
2 Chronicles 35:20 ^{B, L, O, C, OE}	Charchemish	Carchemish
Ezra 1:10 (1) ^{LE}	basins	basons
Ezra 1:10 (2) ^{LE}	basins	basons
Ezra 2:2 ^{B, L, O, C, OE}	Mizpar	Mispar
Ezra 2:26 ^{B, L, O, C, LE, OE, CC}	Gaba	Geba
Ezra 4:5 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Ezra 4:10 ^{B, L, O, C, OE}	Asnapper	Asnappar
Ezra 6:4 ^{O, LE, OE, CC}	expenses	expences
Ezra 6:8 ^{O, LE, OE, CC}	expenses	expences
Ezra 7:14 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Ezra 7:14 ^{L, O, OE, CC}	enquire	inquire
Ezra 7:15 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Ezra 7:28 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Ezra 8:23 ^{B, LE}	entreated	intreated
Ezra 8:25 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Ezra 8:27 ^{LE}	basins	basons
Nehemiah 7:30 ^{B, L, O, C, LE, OE}	Gaba	Geba
Nehemiah 7:70 ^{LE}	basins	basons
Job 3:14 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Job 8:8 ^{L, O, OE, CC}	enquire	inquire
Job 10:6 ^{L, O, OE, CC}	enquirest	inquirest
Job 12:17 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Job 16:5 ^{LE}	assuage	asswage
Job 16:6 ^{LE}	assuaged	asswaged
Job 19:16 ^{B, LE}	entreated	intreated
Job 19:17 ^{B, LE}	entreated	intreated
Job 30:6 ^{B, L, O, C, LE, OE}	cliffs	clifts
Job 33:4 ^{L, LE}	spirit	Spirit
Job 39:16 ^{L, O, LE, OE}	her's	hers
Psalms 27:4 ^{L, O, OE, CC}	enquire	inquire
Psalms 45:12 ^{B, LE}	entreat	intreat
Psalms 52:2 ^{B, L, O, LE, OE, CC}	razor	rasor
Psalms 71:18 ^{L, O, OE}	greyheaded	grayheaded
Psalms 78:34 ^{L, O, OE, CC}	enquired	inquired
Psalms 107:27 ^{B, L, O, LE, OE}	wit's	wits'
Psalms 119:24 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Psalms 119:58 ^{B, LE}	entreated	intreated
Psalms 148:8 ^{L, O, C, OE}	vapours	vapour
Proverbs 11:14 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Proverbs 12:20 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Proverbs 15:22 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Proverbs 18:23 ^{B, LE}	entreaties	intreaties

Reference	Oxford or London Edition	Pure Cambridge Edition
Proverbs 19:6 ^{B, LE}	entreat	intreat
Proverbs 20:25 ^{L, O, OE, CC}	enquiry	inquiry
Proverbs 20:29 ^{L, O, OE}	grey	gray
Proverbs 24:6 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Ecclesiastes 7:10 ^{L, O, OE, CC}	enquire	inquire
Ecclesiastes 8:17 ^{L, O, C, OE}	farther	further
Ecclesiastes 12:4 ^{B, LE}	music	musick
Song of Sol. 6:12 ^{B, L, O, C, OE}	Ammi-nadib	Amminadib
Isaiah 1:26 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Isaiah 3:3 ^{B, L, O, LE, OE, CC}	counsellor	counsellor
Isaiah 7:20 ^{B, L, O, LE, OE, CC}	razor	razor
Isaiah 9:6 ^{B, L, O, LE, OE, CC}	Counsellor	Counsellor
Isaiah 19:11 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Isaiah 19:22 ^{B, LE}	entreated	intreated
Isaiah 21:12 ^{L, O, OE, CC (1)}	enquire	inquire
Isaiah 21:12 ^{L, O, OE, CC (2)}	enquire	inquire
Isaiah 25:7 ^{LE}	veil	vail
Isaiah 37:27 ^{B, O, C, OE}	house tops	housetops
Isaiah 38:21 ^{B, LE}	plaster	plaister
Isaiah 40:13 ^{LE}	spirit	Spirit
Isaiah 40:13 ^{B, L, O, LE, OE, CC}	counsellor	counsellor
Isaiah 41:25 ^{B, LE}	mortar	morter
Isaiah 41:28 ^{B, L, O, LE, OE, CC}	counsellor	counsellor
Isaiah 48:16 ^{LE}	spirit	Spirit
Isaiah 52:12 ^{LE}	rearward	rereward
Isaiah 58:8 ^{LE}	rearward	rereward
Isaiah 58:10 ^{B, L, O, OE}	noon day	noonday
Isaiah 59:10 ^{B, L, O, OE}	noon day	noonday
Isaiah 59:17 ^{B, LE}	cloak	cloke
Isaiah 59:19 ^{LE}	spirit	Spirit
Isaiah 61:1 ^{LE}	spirit	Spirit
Isaiah 63:10 ^{LE}	spirit	Spirit
Isaiah 63:11 ^{LE}	spirit	Spirit
Isaiah 63:14 ^{LE}	spirit	Spirit
Jeremiah 5:19 ^{L, O, LE, OE}	your's	yours
Jeremiah 21:2 ^{L, O, OE, CC}	Enquire	Inquire
Jeremiah 22:14 ^{LE}	ceiled	cieled
Jeremiah 32:5 ^{B, L, O, LE, SO, CC}	prosper.	prosper?
Jeremiah 34:16 ^{L, O, C, LE, OE}	whom he had set	whom ye had set
Jeremiah 37:7 ^{L, O, OE, CC}	enquire	inquire
Jeremiah 40:10 ^{B, L, O, OE}	Mizpah, to	Mizpah to
Jeremiah 44:28 ^{L, O, LE, OE}	their's	theirs
Jeremiah 52:19 ^{LE}	basins	basons
Lamentations 3:63 ^{B, LE}	music	musick
Lamentations 5:14 ^{B, LE}	music	musick
Ezekiel 4:1 ^{LE}	portray	pourtray
Ezekiel 5:1 ^{B, L, O, LE, OE, CC}	razor	razor
Ezekiel 7:11 ^{L, O, LE, OE}	their's	theirs
Ezekiel 11:5 ^{LE}	spirit	Spirit
Ezekiel 11:24 ^{LE}	spirit of God	Spirit of God
Ezekiel 13:10 ^{B, LE}	mortar	morter
Ezekiel 13:11 ^{B, LE}	mortar	morter
Ezekiel 13:14 ^{B, LE}	mortar	morter
Ezekiel 13:15 ^{B, LE}	mortar	morter
Ezekiel 14:3 ^{L, O, OE, CC}	enquired	inquired
Ezekiel 14:7 ^{L, O, OE, CC}	enquire	inquire
Ezekiel 20:1 ^{L, O, OE, CC}	enquire	inquire
Ezekiel 20:3 ^{L, O, OE, CC}	enquire	inquire

Reference	Oxford or London Edition	Pure Cambridge Edition
Ezekiel 20:3 ^{L, O, OE, CC}	enquired	inquired
Ezekiel 20:31 ^{L, O, OE, CC} (1)	enquired	inquired
Ezekiel 20:31 ^{L, O, OE, CC} (2)	enquired	inquired
Ezekiel 22:28 ^{B, LE}	mortar	morter
Ezekiel 31:8 ^{LE}	chestnut	chesnut
Ezekiel 36:2 ^{L, O, LE, OE}	our's	ours
Ezekiel 36:37 ^{L, O, OE, CC}	enquired	inquired
Ezekiel 41:16 ^{LE}	ceiled	cieled
Ezekiel 44:29 ^{L, O, LE, OE}	their's	theirs
Ezekiel 47:3 ^{OE, CC}	ankles	ancles
Daniel 1:20 ^{L, O, OE, CC}	enquired	inquired
Daniel 3:2 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Daniel 3:3 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Daniel 3:5 ^{B, LE}	music	musick
Daniel 3:7 ^{B, LE}	music	musick
Daniel 3:10 ^{B, LE}	music	musick
Daniel 3:15 ^{B, LE}	music	musick
Daniel 3:24 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Daniel 3:27 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Daniel 4:36 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Daniel 5:5 ^{B, LE}	plaster	plaister
Daniel 5:10 ^{L, O, OE} (1)	queen by	queen, by
Daniel 5:10 ^{L, O, OE} (2)	lords came	lords, came
Daniel 6:7 ^{B, L, O, LE, OE, CC}	counsellors	counsellors
Daniel 6:18 ^{B, LE}	music	musick
Amos 2:2 ^{B, L, O, C, OE}	Kirioth	Kerioth
Amos 6:5 ^{B, LE}	music	musick
Micah 4:9 ^{B, L, O, LE, OE, CC}	counsellor	counsellor
Nahum 1:11 ^{B, L, O, LE, OE, CC}	counsellor	counsellor
Nahum 3:14 ^{B, LE}	mortar	morter
Nahum 3:16 ^{B, L, O, C, OE}	fleeth	flieth
Habakkuk 1:6 ^{L, O, LE, OE}	their's	theirs
Zephaniah 1:6 ^{L, O, OE, CC}	enquired	inquired
Haggai 1:4 ^{LE}	ceiled	cieled
Matthew 1:19 ^{B, LE}	public	publick
Matthew 2:7 ^{L, O, OE, CC}	enquired	inquired
Matthew 2:16 ^{L, O, OE, CC}	enquired	inquired
Matthew 4:1 ^{O, OE}	spirit	Spirit
Matthew 4:24 ^{B, LE}	lunatic	lunatick
Matthew 5:3 ^{L, O, LE, OE}	their's	theirs
Matthew 5:10 ^{L, O, LE, OE}	their's	theirs
Matthew 5:23 ^{LE}	ought	ought
Matthew 5:40 ^{B, LE}	cloak	cloke
Matthew 9:27 ^{B, L, O, LE, OE}	son	Son
Matthew 10:11 ^{L, O, OE, CC}	enquire	inquire
Matthew 15:22 ^{B, L, O, LE, OE}	son	Son
Matthew 17:15 ^{B, LE}	lunatic	lunatick
Matthew 20:30 ^{L, O, LE, OE}	son	Son
Matthew 20:31 ^{L, O, LE, OE}	son	Son
Matthew 21:3 ^{LE}	ought	ought
Matthew 21:9 ^{L, O, LE, OE}	son	Son
Matthew 21:15 ^{L, O, LE, OE}	son	Son
Matthew 22:42 ^{B, L, O, LE, OE}	son of	Son of
Matthew 26:39 ^{B, L, O, C, LE, OE}	farther	further
Matthew 27:48 ^{LE}	sponge	spunge
Mark 1:12 ^{O, OE}	spirit	Spirit
Mark 1:19 ^{B, L, O, C, LE, OE}	farther	further
Mark 2:1 ^{B, L, O, LE, OE, CC}	Capernaum after	Capernaum, after

Reference	Oxford or London Edition	Pure Cambridge Edition
Mark 7:12 ^{LE}	ought	ought
Mark 8:23 ^{LE}	ought	ought
Mark 10:47 ^{B, L, O, LE, OE}	son	Son
Mark 10:48 ^{B, L, O, LE, OE}	son	Son
Mark 11:25 ^{LE}	ought	ought
Mark 12:7 ^{L, O, LE, OE}	our's	ours
Mark 12:35 ^{B, L, O, LE, OE}	son	Son
Mark 15:36 ^{LE}	sponge	spunge
Mark 15:43 ^{B, L, O, LE, OE, CC}	counsellor	counseller
Luke 6:20 ^{L, O, LE, OE}	your's	yours
Luke 6:29 ^{B, LE}	cloak	cloke
Luke 15:25 ^{B, LE}	music	musick
Luke 15:28 ^{B, LE}	entreated	intreated
Luke 18:38 ^{B, L, O, LE, OE}	son	Son
Luke 18:39 ^{B, L, O, LE, OE}	son	Son
Luke 20:14 ^{L, O, LE, OE}	our's	ours
Luke 22:23 ^{L, O, OE, CC}	enquire	inquire
Luke 23:50 ^{B, L, O, LE, OE, CC}	counsellor	counseller
John 4:33 ^{LE}	ought	ought
John 4:52 ^{L, O, OE, CC}	enquired	inquired
John 13:5 ^{LE}	basin	bason
John 15:20 ^{L, O, LE, OE}	your's	yours
John 15:22 ^{B, LE}	cloak	cloke
John 16:19 ^{L, O, OE, CC}	enquire	inquire
John 19:29 ^{LE}	sponge	spunge
Acts 3:7 ^{OE, CC}	ankle	ancke
Acts 4:32 ^{LE}	ought	ought
Acts 8:3 ^{LE}	havoc	havock
Acts 9:11 ^{L, O, OE, CC}	enquire	inquire
Acts 10:17 ^{L, O, OE, CC}	enquiry	inquiry
Acts 11:12 ^{B, L, LE, OE, CC}	Spirit	spirit
Acts 11:28 ^{B, L, LE, OE, CC}	Spirit	spirit
Acts 17:18 ^{B, LE}	Stoics	Stoicks
Acts 19:39 ^{L, O, OE, CC}	enquire	inquire
Acts 23:15 ^{L, O, OE, CC}	enquire	inquire
Acts 23:20 ^{L, O, OE, CC}	enquire	inquire
Acts 24:19 ^{LE}	ought	ought
Acts 28:19 ^{LE}	ought	ought
Romans 4:18 ^{B, L, LE, OE, CC}	nations, according	nations; according
Romans 4:19 ^{B, L, O, C, LE, OE}	Sarah's	Sara's
Romans 9:9 ^{B, L, O, C, LE, OE}	Sarah	Sara
Romans 11:17 ^{LE}	grafted	graffed
Romans 11:19 ^{LE}	grafted	graffed
Romans 11:23 (1) ^{LE}	grafted	graffed
Romans 11:23 (2) ^{LE}	graft	graff
Romans 11:24 (1) ^{LE}	grafted	graffed
Romans 11:24 (2) ^{LE}	grafted	graffed
Romans 11:34 ^{B, L, O, LE, OE, CC}	counsellor	counseller
1 Corinthians 1:2 ^{L, O, LE, OE}	their's	theirs
1 Corinthians 1:2 ^{L, O, LE, OE}	our's	ours
1 Corinthians 3:21 ^{L, O, LE, OE}	your's	yours
1 Corinthians 3:22 ^{L, O, LE, OE}	your's	yours
1 Corinthians 4:13 ^{B, LE}	entreat	intreat
1 Corinthians 4:15 ^{B, L, C, OE}	instructors	instructors
1 Corinthians 8:9 ^{L, O, LE, OE}	your's	yours
1 Corinthians 15:27 ^{L, O, LE, OE, CC}	saith all	saith, all
1 Corinthians 16:18 ^{L, O, LE, OE}	your's	yours
2 Corinthians 1:14 ^{L, O, LE, OE}	our's	ours

Reference	Oxford or London Edition	Pure Cambridge Edition
2 Corinthians 3:13 ^{LE}	veil	vail
2 Corinthians 3:14 (1) ^{LE}	veil	vail
2 Corinthians 3:14 (2) ^{LE}	veil	vail
2 Corinthians 3:15 ^{LE}	veil	vail
2 Corinthians 3:16 ^{LE}	veil	vail
2 Corinthians 8:4 ^{LE}	entreaty	intreaty
2 Corinthians 8:23 ^{L, O, OE, CC}	enquire	inquire
2 Corinthians 8:23 ^{L, O, OE, CC}	enquired	inquired
2 Corinthians 12:14 ^{L, O, LE, OE}	your's	yours
Ephesians 6:2 ^{L, O, LE, OE}		()
Philippians 4:3 ^{LE}	entreat	intreat
1 Thessalonians 2:5 ^{B, LE}	cloak	cloke
1 Timothy 5:1 ^{LE}	entreat	intreat
2 Timothy 3:9 ^{L, O, LE, OE}	their's	theirs
2 Timothy 4:13 ^{B, LE}	cloak	cloke
Titus 3:10 ^{B, LE}	heretic	heretick
Titus 3:14 ^{L, O, LE, OE}	our's	ours
Philemon v18 ^{LE}	ought	ought
Hebrews 12:19 ^{LE}	entreated	intreated
James 3:17 ^{LE}	entreated	intreated
1 Peter 1:10 ^{L, O, OE, CC}	enquired	inquired
1 Peter 2:16 ^{B, LE}	cloak	cloke
1 John 2:2 ^{L, O, LE, OE}	our's	ours
1 John 5:8 ^{B, L, OE, CC}	Spirit	spirit
Revelation 2:6 ^{B, L, O, C, OE}	Nicolaitanes	Nicolaitans
Revelation 2:15 ^{B, L, O, C, OE}	Nicolaitanes	Nicolaitans
Revelation 11:11 ^{B, OE}	spirit	Spirit
Revelation 18:16 ^{L, O, OE}	alas that	alas, that
Revelation 18:19 ^{L, O, OE}	alas that	alas, that
Revelation 21:20 ^{L, O, C, OE}	chrysolite	chrysolite

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¶ *Timeline of Versions and Editions*

Tyndale — 1525

Coverdale — 1535

Matthew — 1537

Great — 1539

Geneva — 1560

Bishops' — 1568

Authorized — 1611

First 1611 Edition (“He”), Barker etc., London, Folio

Second 1611 Edition (“She”), Barker etc., London, Folio

1613 Edition, Barker etc., London, Folio

1629 Edition, Thomas and John Buck, Cambridge, Folio

1638 Edition, Thomas Buck and Roger Daniel, Cambridge, Folio (eds: Bois, Goad, Mede and Ward)

1769 Edition, Wright and Gill, Oxford, Folio, (ed. Blayney)

Pure Cambridge Edition, circa 1900, C. F. Clay (or J. B. Peace, etc.), Cambridge, (ed. Redpath?)

Pure Cambridge Edition: Cambridge (Non-pronouncing or Pitt Press) “And Joseph” Genesis 41:56.

Pure Cambridge Edition: Cambridge “and Joseph” Genesis 41:56.

Pure Cambridge Edition: Collins.

Pure Cambridge Edition: Bible Protector.

