

# VICTORY FAITH CENTRE STATEMENT ON THE STANDARD TEXT OF THE PURE CAMBRIDGE EDITION.

August 2006

“The Lord gave the word: great *was* the company of those that published *it*.” (Psalm 68:11). It is an absolute truth that the Word is available and must be published.

“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.” (Isaiah 59:19). The Word that is available must be a standard.

“The works of his hands *are* verity and judgment; all his commandments *are* sure. They stand fast for ever and ever, *and are* done in truth and uprightness.” (Psalm 111:7, 8). The Word that is available must be scrupulously correct and endure forever.

“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 Word that is available must be gathered together in one text.

God through providences, as signified by the mighty angel of Revelation chapter ten, has given the Word and is making it available as a standard which is scrupulously correct and gathered together in one text.

The one text is that which the Guardians of the Pure Cambridge Edition (PCE) — the Elders of Victory Faith Centre — have discerned. There has been an identification of the PCE, and a development of knowledge about it and an increase in the revelation of the truth of it.

There has been, since the making of the PCE (circa 1900) to around the beginning of Victory Faith Centre (2000), a great publishing of the Pure Cambridge Edition of the King James Bible. What is evident is that Cambridge University Press and Collins have been the main publishers of the correct edition, although it has been printed by others, including internet websites.

However, among every one of these presentations of the PCE various differences may be found. These differences can be classified two ways:

1. There are random typographical errors and errata (e.g. missing punctuation), restricted to a single issue or set of printing plates.
2. There are very slight textual variations (e.g. incorrect capitalisation) in various presentations of the PCE text.

Bible prophecy demands exact purity of the Word, “The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.” (Psalm 12:6). Therefore, in the presentation of the PCE there must be a standard whereby all deviation from it is counted as discrepant. Since no existing printed PCE is by itself a standard, it is very necessary at this time to form a standard text. The electronic medium is now suited for this, because technology has progressed to a place where error-free presentation is possible, and because the internet is suited to complete worldwide dissemination.

The Elders of Victory Faith Centre, as the providential Guardians of the PCE, worked to this end, by examining the PCE closely and forming a single text based on the PCE evidence. “In the mouth of two or three witnesses shall every word be established.” (2 Corinthians 13:1b). “For God is not *the author* of confusion, but of peace, as in all churches of the saints.” (1 Corinthians 14:33).

In forming a standard text of the PCE, it is quite simple to identify a typographical error (the first class of difference), and often requires nothing more than common sense, but the using of two or three separate PCE presentations in conference is sufficient to identify and eliminate a typographical error. With the standard text in electronic form, people would then have the benefit of using it alone as a reference and guide in regard to any question they might have in their own particular presentation of the PCE. With the use of word processing technology, all and any such errors have been eliminated from the standard text itself, so that future publishing of volumes would be based on it, eliminating all future accidental errors being introduced into the Bible as they were in the past when it was keyed or set again every time.

As for variations (the second class of difference) which may or may not be the result of accidents, there are seven main variations<sup>1</sup> found in some portion of the Cambridge and/or Collins printed Bibles, which have required the PCE Guardians’ use of judgment to decide upon the correct rendering at that place. These are:

REFERENCE	ELECTRONIC 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

None of these variations would directly affect meaning, and it has been permissible to use PCE presentations, no matter what the combination of the variations are. However, with the formation of a standard text in electronic form, the judgment of the Guardians of the PCE has been employed, including by the recognition of providences<sup>2</sup> in:

- a. Church tradition,
- b. Church doctrine, and
- c. Church prophecy.

Church tradition has been to use Collins PCE Bibles.

Church doctrine has spoken of the PCE text as printed by Cambridge University Press.

Church prophecy has regarded one set PCE text and reception of this by faith. This includes active faith of working with Christ, “He that is not with me is against me; and he that gathereth not with me scattereth abroad.” (Matthew 12:30).

The Guardians of the PCE have therefore resolved these variations whether main or minor. If any would have a question or would investigate honestly these variations themselves, the resolution would always be found to stand, and the standard text and the PCE Guardians would be vindicated every time.

Most of these variations are in themselves very minor, but there are also other variations which may be found in sundry Bibles, such as the occasional following of an Oxford Edition in a place, or other deliberate or perpetuated differences. This is in regards to the PCE alone, because there are myriads of errors which do exist and could potentially exist outside what is called, known and identified as the PCE.

Since the seven main variations have been resolved and a standard text established, other differences of any sort are to be called divergent in relation to the established standard text. Thus, by using the standard text, one may correct his own printed edition, or else use a future printed volume<sup>3</sup> of the PCE.

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<sup>1</sup> A main variation between presentations of the PCE is where a number of various issues of the press exhibit the same difference, and where these differences may be used to identify a textual stream, sub-class and/or a particular lineage in PCE Bibles printed by Cambridge and/or Collins from circa 1900, and have been used as the main places of settling and conforming a standard text by the Guardians of the PCE.

<sup>2</sup> See Addendum.

<sup>3</sup> The Guardians of the PCE aim for a printed standard text PCE to be made available by 2011 AD.

SIGNED:

\_\_\_\_\_  
Pastor Craig Savige

\_\_\_\_\_  
Elder Samantha Savige  
(Secretary)

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Elder Matthew Verschuur  
(Treasurer)

\_\_\_\_\_  
Date

## ADDENDUM.

### WHY MATTHEW 27:46, MARK 5:41, MARK 7:34 AND MARK 15:34 SHOULD NOT HAVE SMALL CAPITALS.

There are several reasons why the four variations in the New Testament should not have small capitals.

The first reason is because the variation is found in only some Cambridge Bibles, it is likely to be a variation because of its minority.

The second is because small capitals are used in the Bible only in regard to the words “Lord” and “God”, of which at most of the words would not be fit to be presented in this fashion, except possibly “Eli” and “Eloi”, though these strictly mean “My God”, not “God”.

Third, because all capitals are only used in titles and names, or indicates the quotation of written words, which does not at all fit the category of spoken words of Christ.

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, because other Hebrew words in the New Testament such as “Rabboni”, “Anathema Maranatha” or “Abaddon” are not presented in small capitals.

Sixth, that King James Bibles since 1611 do not use this presentation makes it unlikely.

### 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 “Ammin-adab” 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”.

Fourth, it defies the common sense pronunciation of that word to place the hyphen at the wrong place.

### 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 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 match up 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 also are

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 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 more 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 elsewhere, and other such uses of the lowercase in a series of questions, such as in *The Pilgrim's Progress*. In "The carcass of religion" Christian says, "It will not be said then, Did you believe? but, Were ye doers, or talkers only?" (Bunyan, J., 1903, *The Pilgrim's Progress*, Religious Tract Society, London, page 88). And the like in many other old books.

#### 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 Oxford, London, old Cambridge and new Cambridge, all use the capital. Furthermore a part of the Cambridge printed Pure Cambridge Edition books also use a capital. (A part do not, nor do the Collins ones making the capital reading only one part of one of the two printed witnesses.)

Third, it is more easy 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 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.

Seventh, because the rendering of this variation was settled in the outworking of finalising the electronic edition, which came out of addressing and settling the case for 1 Chronicles 14:10 in November and December 2005. At that time, and in the production of the electronic text, there was a deliberate action of “reception by faith”, which did not nullify existing printed editions with variations in the Pure Cambridge Edition, but was to make the electronic text the standard by which all things were compared, and the ultimate outworking for what was presented in those printed editions. The study regarding this issue at that time had a part concerning correcting errors or dealing with another variation. It was stated that, “It may come to pass that another difference could be found, and this requires the continual diligence of the Elders in maintaining a correct text. Such a correct text should be consistent with all the principles already outlined, and since the scrupulously correct text is itself based on an electronic version of the Cambridge text, any such diversity would already be resolved. Furthermore, by accepting it, and declaring it to be correct, it becomes set. Changing the set text should be only by complete agreement of the Elders. However, once agreed upon, the set text really should not be changed.” The difference at Genesis 41:56 was found after that time, and this gives the grounds that it is more likely, indeed, a providential sign, that the rendering of the electronic text is proper. The providence of God has been also to supply many Cambridge printed books of the Pure Cambridge Edition with the capital “A” on “And” reading in Genesis 41:56. Thus, the rendering of the electronic text as it is at that verse, it can be assured, a Pure Cambridge Edition reading, and indeed, correct.