

BLOW THE TRUMPET, LIFT THE ENSIGN

¶ *That the Pure Cambridge Edition of the King James Bible is
supersuccessionary to all forms of the Scripture.*



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Introduction

The King James Bible is perfect, accurately showing in English what was originally inspired, giving the correct translation in every place, and should be upheld as the standard for the world.

When comparing the King James Bible printed in 1611 to the Pure Cambridge Edition, it is possible to find thousands of word differences. In fact, there are more differences between the 1611 Edition and the Scofield Edition of 1917 than there are between the 1611 Edition and the Pure Cambridge Edition.

How can these differences be explained consistently if the King James Bible is the exact Word of God in English, and that it is for the whole 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).

Text

When the books of the Bible were first written, they were written in Hebrew, Syriack and Greek. The Biblical forms of those languages are no longer used today, but copies of the original writings were made, and we have copies which were made at later stages, which still exist as fragments or manuscripts.

These must copies which contain the Word of God, and they must have been legitimately used as the Word of God in the past when their languages were current.

However, it is a fact that none of these match exactly to each other, or indeed, back to what was originally written. The degree of correspondence is high, and they are sufficient, but no individual one is 100 per cent accurate.

Copies may be partial, copies may exhibit copying mistakes, copies may omit or add to the text. This has meant that there were efforts to sort out of these scattered copies and witnesses, and a gathering took place in printed editions,

so that exactness could be recovered.

However, none of the printed editions of the Textus Receptus New Testament match to each other entirely, nor do they exhibit with complete certainty what was originally written long ago. The same is true for the Jewish productions of the Old Testament.

Translation

God has promised to speak to the nations, and to speak by His Word today. To do so, He would not use Hebrew or Greek. The Bible was translated into various languages, notably Latin, and in the Reformation, the Scripture was given in various European languages with greater accuracy.

The process of translation goes beyond just dealing with the words of the original languages, but now must give the exact sense and meaning.

Inspiration, inerrancy and provenance

The Scripture points out that God's words cannot fail in history. There are many verses of Scripture which show that the words themselves must not fail or diminish. They are incorruptible and perfect. One verse says, "Thy words were found" (Jeremiah 15:16a).

More than this, the process of translation cannot and should not be a hindrance to making known God's exact Word to the world. Many verses point this out, for example, "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 God who inspired perfectly, so that there were no errors when each part of the Bible was first written, is also the God who is able to preserve and keep, so that at some point in history, a perfect form in one book would be revealed.

"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).

In the days of Christ and the Apostles, there was no perfect Bible on earth. They had the Old Testament. They eventually had the New Testament. But the entire Canon of the Bible was not gathered all together, and even when it was, no single copy was exactly perfect if it were examined down to the jots and tittles.

Thus, whatever the King James Bible translators had to look at in the period of 1604–1611, there was no perfect Bible to uphold, there was no final standard of appeal.

Providence in gathering and setting

The translators of the King James Bible, in making “one more exact Translation of the holy Scriptures into the *English Tongue*”, intended it to be true and set up for all.

They looked at the original languages, in the various editions available, they looked at old translations, and recent ones, they considered the Rabbis and the Church Fathers and other commentators, and they most especially revised what was already given in English in the former Protestant translations.

“For by this means it cometh to pass, that whatsoever is sound already, ... 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.”

Once set, it was not to be unset.

The translators not only went about gathering or constructing the text, but twinned with that was their main focus, the translation. They found that consulting “variety of translations is profitable for the finding out of the sense of the Scriptures”, and once found, the Spirit was “able to build further than we can ask or think.”

They did not rigidly make each original word equal one English word, nor did they translate the same original word each time, “for there be some words that be not of the same sense every where”. They were not in bondage to the words and syllables of the original languages.

Thus, they translated sense-for-sense “God forbid”, when the word God was not explicitly mentioned (but obviously implied) in the original language. They translated the same word as “LORD” many times, but when used as a proper name, “JEHOVAH”. One time they translated “Easter”, when at other places they put “passover” for the same word, though clearly not having the same sense. (Interestingly, no English word existed to exactly describe “passover” before Tyndale invented that word.)

Providence in the received tradition

Tradition, contrary to widely held opinion, is highly commended and necessary in the Christian religion. The Word of God has been passed down through the Church, as the Scripture says, “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).

You Gentiles would hear and receive the Scripture, the Bible promises, and the King James Bible is a part in that providential continuum, it is of the scarlet line of faith which runs through the years.

In the natural, right factors have seemed to fall into place, and all things for the benefit and aiding of the Gospel. When the Roman Empire was in its period of consolidation, when the Greek language was current throughout the East, when John the Baptist prepared the way, it would be too much to relegate the beginning of the Gospel of Jesus Christ as a curious set of coincidences.

In 1453 the Turks took Constantinople, so the Greek manuscripts made their way into the West. The printing press was also discovered. And England lost her French possessions, ensuring that English would be its national language, a language which one day would dominate the globe. The combination of these factors, when connected to the Reformation, caused the English Bible to rise and ride high.

The state of learning, the command of language, the insight into classical times, the recognition of providence, all worked together, so that the right men with the access to the right materials at the right time were able to make

the right decisions and judgments, all of which resulted in the King James Bible text and translation being not only “the best translation in the world”, but, as we now see, the final form of the Received Text.

So many people accepted the King James Bible, including Puritans, whether tacitly or avowedly, it was no accident but God’s design that it reigned supreme. What blessing was wrought, as it was exported into America, to the Southern Seas, and the world over. “This is the LORD’s doing; it is marvellous in our eyes.” (Psalm 118:23).

Why English is chosen

The whole Bible as a single book never existed perfectly in one language. There were always textual problems or variations, and there were always translational issues and various interpretations. But the English Bible was perfect in text and translation, even if it were not always recognised to be so.

English is now become the most widespread language on the Earth. This has accelerated in recent times, in connection to increased communications technology. Thus, the perfect English Bible is able to go forth to all nations with all authority.

Various Scriptures indicate that neither Hebrew nor Greek were chosen for the latter days work of God. One verse says, “For with stammering lips and another tongue will he speak to this people.” (Isaiah 28:11). God one day would not speak in Hebrew to convert Israel, but another language. That language was not Greek, because the Jewish nation was not converted to Christianity in the New Testament. It is a prophecy of the future, and all indications are that it is the English Bible which shall be preached to the Jews and the world.

“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 pure language is Bible English. This does not mean that people should be speaking exactly like the King James Bible, but that the English language is conducive to the King James Bible.

If a person knows English, the Spirit of God is able to communicate to them

with the King James Bible. God is not so weak that the apparent unusualness of the language is a barrier, rather, we observe that the King James Bible is God's use of English.

When God gave His Word, He was not intending for it to be lost. The Scripture reveals, "The Lord gave the word: great *was* the company of those that published *it*." (Psalm 68:11). That true Word was supposed to go forth, and reach the nations. Thus, the we come into understanding of some obscure passages, like, "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).

Studying

The Scripture instructs us, "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 God's providentially appointed Word for the whole world, and its words are the primary source for revelation. The Holy Ghost uses these, and is able to speak to a studying and prayerful Christian. And He would be able to teach and instruct by godly ministry by this also.

The Word of God should not be a sealed book, but opened: "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 were places where the King James Bible translators put into the margins of their Bible what they though had great probability as the sense of the original, but not the greatest probability. They always set what they thought was the correct rendering as the main text. They then invited the reader to investigate, because they wanted people to agree and be sure that they were right.

Their scheme was designed to "admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily". By seeking further, there would come a time, after comparing Scripture with Scripture, that

people might conclude and even dogmatise, because of the mature spiritual deliberations which had taken place. In reality, hundreds of years have passed, and the judgment of various believers is a great witness that the King James Bible is right as it stands. The text and translation has been vindicated, that there has come no need to express the inferiority of the position of those who reject the King James Bible, or who claim to enumerate faults with it. (And such will we answer, but our aim is to exalt the Word of God rather than to merely chase after the errors of vain or mistaken teachers.)

Evangelising the nations

The King James Bible is perfect, containing the very same as what was originally inspired, though in English. The same cannot be said for any other Bible in the past, nor is it that a new Bible in the future will be like this.

Thus, while many Bibles have been sufficiently and even safely used by Christians in the past, and many today in foreign nations, there is a higher way. It is the way of supersuccession.

When the King James Bible replaced the Geneva Bible, it was because the King James Bible was better. There is no need to burn Geneva Bibles today, nor is there a need to ban Scrivener's Textus Receptus or to erase a Textus Receptus translation, just because none of these match up exactly to the King James Bible.

The Scripture states, "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). Again, "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).

Since English is now widely spoken, and since the King James Bible is perfect, it follows that it is better to have English education and the English Bible going abroad than to attempt anything else.

Huge resources are required if foreign translations are pursued. These are often second-rate, and even if they are quite fine, they will always deviate in

some way from the King James Bible, just as any single Greek copy or edition will at some place doubtlessly differ.

Rather than having scholars, whose learning is inferior, and who may well be influenced by the decades of modernist propaganda (even unwittingly), it is much better to uphold the time-tested and true King James Bible, which we know, than to have something which we cannot be entirely certain of. Thus, even translating directly from the King James Bible to another language is ultimately a futile activity.

In this, we are not enforcing prohibition, but allowing the providential outworking of various factors, which in reality are completely favourable for the King James Bible, to have it as supersuccessionary to all forms of Scripture which may be used today in the world.

Thus, even the mounting attack against the King James Bible, which ranges from subtle slurs against its age, all the way to accusations of wholesale error, and even though modern versions have made great (but temporal) inroads, it is actually the case that the King James Bible endures triumphant and authoritative, because of the Lord's favour.

Purification of the Scripture

According to Psalm 12:6, 7, "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."

This is not saying that God's Word was impure at any stage, or that inspiration was imperfect. Clearly, the Bible's origins are perfect. The Word of God, whether in Heaven or on Earth, is perfect.

The problem has been rendering in finite works, and presentation. Even though God's Word is pure and perfect, no Bible version was until 1611. Even though God's Word is pure and perfect, no translation got it completely correct until 1611.

How it got to that point in 1611 was the result of a process of purification, that is, a refining of the text and translation as set forth in several Protestant

English translations.

Rather interestingly, just as “seven” is mentioned in the verse, so there are seven major Protestant English versions in the Reformation. It began with Tyndale’s work and concluded with the King James Bible, “we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.”

The historical editions

If the work of 1611 is perfect, it was not presented perfectly, for though God providentially used the men to gather the correct text, and to translate properly, He did not override the natural state of printing in the day, which was prone to error and somewhat haphazard.

Consequently, with the printing of the King James Bible in its first edition of 1611, there were three areas of work required. These were not works to alter the version text as gathered in the King James Bible, for that can be vouchsafed to be final. Nor were their works required upon the translation, as if it needed to be improved in any place, for what is right could only be changed to error, and what was perfect cannot be more perfected.

The three areas of purification required in the presentation of the King James Bible were:

1. the correction of typographical errors,
2. the standardisation of the language (so that words would be spelt uniformly), and
3. the editorial regularisation of the English, including improved use of italics, etc.

The King James Bible men did not see a need to correct their own work, but they did see a need to alter it in regard to the presentation. At first, the King’s Printer was making corrections (though he was not very diligent to proof against the translators’ final copy which was handed to the press). In 1629, Cambridge began to print much better copies, and further editing was done in 1638, where Puritans and King James Bible translators were involved in correcting printers’ errors, standardising the language to some degree, and introducing editorial regularisation.

In this work, it was not always an option, indeed, not even helpful, to consult the translators' final draft (which was since lost). The draft would not have been a guide whether to spell "be" with one "e" or two, because doubtlessly such variations of presentation existed there also. The point is that the editorial work was to improve the presentation, to ensure that the very text and translation was being portrayed clearly and properly by English type-work, and that exactness would be manifest there also. But this was a long term operation.

By 1769, English had undergone much standardisation, and consequently great advances were made in the Bible presentation. Thus, after 1769 it would have been possible to find hundreds upon hundreds of differences between the first printed edition of 1611 and the Bible at that time.

The process of purification

The Bible was not instantly complete, but it took hundreds of years for all of it to be inspired. Likewise, the Bible was not instantly correct in its text and translation, but it took until 1611 (the seventh purification).

The first edition of 1611 was not the perfect presentation of God's Word in English in regard to the jots and tittles, for that many needful changes were made, and occasionally wrong ones too, which were subsequently undone, so that there would be a perfection even in the presentation.

The Scripture does indeed indicate that presentation should be correct, besides its logical position in the providential scheme of the continuing preservation of the Scripture, there are specific verses which point to this idea, such as, "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 editorial work up to 1769 had done much, but there were yet minor adjustments taking place, such as in 1817 at Oxford. Also, the utilisation of stereotype printing favoured reaching correctness in the presswork.

Then in the early 1830s a public controversy erupted. The King James Bible in present editions was said to differ to the Bible printed in 1611. The

University Presses were forced to defend themselves. The opinion in Cambridge was, “Let me take this opportunity to state, as my deliberate opinion, that 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.”

If the public had accepted changes in the presentation, if they had stood for so many years, if they were really “authorised”, surely going back to first printed edition of 1611 would be a mistake. Of course, no one could see what the translators’ opinion actually was, since their master copy was lost, and most of their notes unknown. Whatever survived was not really useful anyway, therefore such matters were in the hands of guardians, namely, the editors of the University Presses.

All in all, there are seven main and important editions of the King James Bible, beginning with the first edition of 1611, and all the way to the Pure Cambridge Edition. This last edition, the seventh, brought to a finality the actual state of the presentation.

The Pure Cambridge Edition

The town of Cambridge, and the University, and its press there had a long history with the Protestant faith and the King James Bible. There is no need to go into the details of how the Cambridge Bibles excel in their pedigree, their physical quality, and most importantly, their careful press-work and authentic editorial guardianship.

The 1769 King James Bible went through minor changes over time, and came into the distinctive division of the Oxford and the Cambridge Editions. In the twentieth century, the Cambridge was recognised to be the better, but the reality that the Cambridge Edition of the majority of that century was the pure and perfect presentation was not fully realised until later.

The Pure Cambridge Edition may be found in various different printings from Cambridge, from its normal and from its Pitt Press. Moreover, the Pure Cambridge Edition was also printed in various issues put forth by Collins Publishers of Scotland.

While one edition can be seen to be witnessed to in the consensus of these copies, it was only with the advance of word processing technology, as well as with the internet, that it was possible to have a Pure Cambridge Edition text freed from any possible typographical errata.

The growing witness of the King James Bible Only Movement

Although there are some who merely prefer the King James Bible, or favour a King James Bible conversant text base, such as the Textus Receptus Only position, and there are others who are King James Bible Only proper, though there have been various extremists and problems, there has been a witness to the truth of the King James Bible in the early part of the twenty-first century.

This witness is vital, for it points people to the King James Bible as the Word of God, and has opened the way for a greater understanding of the nature of the King James Bible, its history and its destiny. An important question which was not before answered properly has been addressed, namely, “Which edition is the right one?”

If we point to the exactness of the King James Bible, as it is presented in the Pure Cambridge Edition, then accusations about “differences” cannot be accepted. Not only are there no real textual or translational differences, but also every difference can be explained. Most of the time it is obvious that one of the three areas of purifications are responsible:

1. correcting typographical errors,
2. standardising the language, or
3. editorial regularisation.

If a difference appears to be a textual or translational difference, in the few cases where this could be claimed, such as the word “Amen” at the end of Ephesians being omitted in 1611, but added later, it is quite acceptable to take the most probable argument that it was accidentally omitted by the printers rather than jump to conclusions that consequential editors have defied the translators’ intentions. On the contrary, the editorial work is in line with the spirit of the translators, and can be said to represent their intentions.

The 1611 edition might have places where “divers”, or “ye”, or “neeed”, where “diverse”, “you” and “sneezed” is now given. It cannot be assumed that the translators were wrong in these cases, but much blame must fall on early printers for their poor work, the most famous example being “he” in one edition and “she” in another at Ruth 3:15. It can be that the flux of spelling in those days was a factor also, such as in the case of “travel” and “travail”. It is also probable in various cases that the later editors were actually introducing a more stringent or exact usage, which would be part of the design in regularisation, which would have affected some uses.

Further changes disallowed

Because we have the final form, and the King James Bible is fixed and settled, it is actually a dangerous thing to allow for, or even to actively engage in changes to the King James Bible.

Those who talk about the evolving English language are not honouring God as the Lord of tongues, but are actually buying into a prevalent atheist philosophy. Moreover, since the Christian Gospel and God do not change, it must be that His Word should not change either. Given that there was a process which led to having the final text, and a process which led to having the final presentation, there is nothing else which could change, except that there be a great conformity to it.

It is extremely foolish to attempt to adjust God’s Word to man’s opinions, contemporary ideals or temporal trends. However, it must be that God’s Word changes men, and God’s Word has great affect.

“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).

There is nation reaching power in the Word. It must be the Word which has exactly what Jesus said, which ultimately is manifest in the King James Bible only as a finite entity.

“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.” (Acts 13:47, 48).

There is power in the Word to reach all men, to endure through time, and to go to the ends of the Earth. Its power is not just to get there, but to be able to change them too.

“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 promise is that the Word of God must change people, and there are various prophecies about which and where people are to be converted for the Lord’s work.

There cannot be updating to the King James Bible, because every word as it stands is correct in the Pure Cambridge Edition. In fact, every punctuation point is right. Moving about one word, or attempting to replace just one word with another is actually dangerous. The danger is in undoing both the doctrine of its perfection, as well as that the whole would be corrupted by one corruption.

Some particularities of the Pure Cambridge Edition

In Exodus 23:23, the 1611 has “the Hivites”, but the Pure Cambridge Edition has “*and* the Hivites”. This was already corrected (i.e. to the PCE rendering) in 1616, and in the 1629 Cambridge Edition. It 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. The Oxford cannot be considered correct just because it happens to agree with the 1611 Edition here. There are in fact more cases where the Cambridge does agree where the Oxford does not. When this verse is compared to the other times this list of names appears in Exodus, the word “and” is always present. Therefore, “*and* the Hivities” is consistent with the use in other passages.

In Ezra 2:26 the word “Geba” appears in the Pure Cambridge Edition, though at that place the word “Gaba” seems to be used in all other editions of

the King James Bible. “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”. “Geba” appears thus in the Bishops’ Bible and in probably all modern versions. This is a sign that the Pure Cambridge Edition is truly an independent and authoritative edition, just like one of the other great editions which also introduced purifications which may have appeared as novelties. Further, modern versions have actually inadvertently supported what would seem to be the very weakest place of the Pure Cambridge Edition by giving the form which agrees to the pure at this place.

In 1638, the reading of Job 4:6 was adjusted from “the uprightness of thy ways and thy hope?” to “thy hope, and the uprightness of thy ways?” This is retained in all editions, including the Pure Cambridge Edition.

At Acts 4:17 the 1611 rendering “farther” was altered, already in authoritatively in 1629, to “further”, which is the present correct rendering. Some problems of this kind still linger in Oxford-agreeing Editions.

There are numerous times where “Spirit” capital, or “spirit” lower case is changed from the 1611 form to the present time. One important place is 1 John 5:8. In 1611 it is “Spirit” (along with “Water” and “Blood”), but already before 1638 it was emended to “spirit”. This rendering went on to 1769, and in many editions beyond. In the twentieth century it has been turned to “Spirit” in some editions without any authority. A representative editor of Cambridge University Press has admitted that this alteration in the Concord Edition has been entirely deliberate. Yet the context and the proper understanding of the sense requires a lower case “spirit”.

Conclusion

“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).

God is able to use men according to His purposes. Some find it incredible that there should be a perfect Bible, but it is no more different than that God was able to inspire, or that God was able to preserve. Each of these are different, yet in the end, there is one objective in view, one supersuccessionary Bible upheld as the standard for the whole world.

“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).

“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).