

THERE IS ONLY ONE PURE EDITION OF THE KING JAMES BIBLE:
THE PURE CAMBRIDGE EDITION

By Matthew Verschuur, copyright 2007, revised 2011.

“Thy word *is* very pure” (Psalm 119:140a). “The words of the LORD *are* pure words” (Psalm 12:6a). “Every word of God *is* pure” (Proverbs 30:5a).

From the time that the King James Bible appeared in 1611 all the way to the appearance of the Pure Cambridge Edition (circa 1900) and beyond, many traditional, reliable and commonly used King James Bibles have exhibited various impurities in their texts.

The King James Bible text can be broadly identified as a stream, meandering from 1611 to 1769. From 1769 the river can be likened to have gone forth in various heads — a delta — from which arose slight variations in that text, as perpetuated in the now dried up London Edition, the stagnant Oxford Edition and the flowing channel of the Cambridge Edition. Toward the year 2000, it was apparent that various new canals were being constructed, each choked up with dung and offscouring, such as could hardly be approached for their ill savour. The host of modernised editions and new versions using the name “King James” have multiplied into various unhealable marishes.

While it is apparent that modernisations of the King James Bible are clearly erroneous, unjustified and unacceptable, there has been a persistence with the old King James Bibles, sometimes in continuing to stand for the old impurities rather than coming to the pure water itself, as exhibited in the long continuing Pure Cambridge Edition, now being taken up and published by those concerned with exalting the pure text.

Many of the old King James Bibles are impure when they call Jesus “the son of David” rather than “the Son of David” such as at Matthew 15:22, 20:30, 21:9 or 22:42. The lower case “s” demotes Jesus from deity in these examples.

The Oxford Editions put lower case “s” on the word “spirit” when the Pure Cambridge Edition shows that it is clearly speaking of the Holy Ghost, as at Matthew 4:1 and Mark 1:12. This demotes the deity of the Holy Ghost in the impure editions.

Those editions which change the name of God at Isaiah 9:6 from “Counsellor” to “Counsellor” are violating the jots and tittles of the Word of God, and persisting with this impurity is ungodly.

All the editions which have the wrong use of the apostrophe are not witnessing to God’s perfection in English. Early editions are deficient without the apostrophe, and only the Pure Cambridge Edition gets it exactly right as compared to others, such as, “priests’ custom” at 1 Samuel 2:13, “wits’ end” at Psalm 107:27, “theirs” at Jeremiah 44:28, “ours” at Mark 12:7 and so on.

The spelling at 1 Corinthians 4:15 should be “instructors”, despite “instructor” being used at Genesis 4:22, as the Oxford English Dictionary shows that these two words have two differing uses and meanings.

Many editions are incorrect in having “farther” when it should be “further” at Matthew 26:39 and other places. Again, the Oxford English Dictionary clearly shows that farther is an absolute state, while further is progressive.

Numerous editions miss the word “and” from “and the Hivites” in Exodus 23:23, which clearly belongs, as is shown in other similar lists including the Hivites.

Some editions have wrongly put “you up” for “ye up” in Joshua 4:5. There are clear grammatical rules in the Bible which govern the use of “ye” and “you”.

Many editions have the erroneous word “cliffs” at Job 30:6, which presents a logical impossibility, that people should be able to dwell “in cliffs”, when the proper rendering is “clifts”, a different word with a different meaning.

The Pure Cambridge Edition is also correct regarding plurals, as 2 Chronicles 33:19 should be “sin”, and Psalm 148:8 should be “vapour”.

Various editions still contain the known typographical error “whom he had set” at Jeremiah 34:16, which should be “whom ye had set”.

Wrong presentations of Joshua 19:2 have persisted for a long time, which basically say that Sheba is a different place to Beer-sheba. The reading, “Beer-sheba, or Sheba” is universally acknowledged to be correct, and is found in the Pure Cambridge Edition. The sixth verse says that there are only thirteen cities, not fourteen if it were “Beer-sheba, and Sheba” or “Beer-sheba, Sheba”. Also, various references in Genesis indicate that Beer-sheba and Sheba are the same place.

There are many other impurities and various errors which may be found in many old or new King James Bibles, but a King James Bible without these imperfections would indeed be very good. There is one edition which contains no impurity and is accurate to the jot and tittle: it is the Pure Cambridge Edition.

Now, there are many Cambridge Editions, whether old or recent, which contain various impurities, whether old readings, or entirely modern ones, all of which must be rejected in favour of rigorous adherence to one particular Cambridge text.

It is not as if the Pure Cambridge Edition came down from Heaven on golden tablets or is enshrined in one particular book locked up in some museum, but is found in one agreed and consistent text that was issued by the millions in various Bibles from circa 1900 to the 1970s by Cambridge, and has been agreed to in the witness of the Collins Editions bearing the Royal Warrant as printed in the same period and beyond. This substantially agreeing text being so consistently presented, and so well represented, that it has been possible for Christians to honestly recognise it as the standard King James Bible.

The Elders of Victory Faith Centre, in their providentially appointed role as the Guardians of the Pure Cambridge Edition, have identified the exactly correct text of the Pure Cambridge Edition. The revelation of this is accepted by various sincere Christians around the world.

God has raised up one edition of the King James Bible, one exact representative, one last, refined, purified and unchanging text. This particular text can be vindicated at every point, and should be accepted as the Word of God in English. No other set of words can deserve such a place of esteem or exaltation as the Pure Cambridge Edition. It bears the marks of its divine providence throughout it. Not only are the signs internal, but are also externally manifest: there is no accident as to the situation in space and time as where and when it has resprung in the consciousness of the Church. It must be for the purpose for a great last days publishing in conjunction with a rise of a powerful last days Christianity.

“The Lord gave the word: great *was* the company of those that published *it*.” (Psalm 68:11). “Truth shall spring out of the earth” (Psalm 85:11a).