

## WHERE IS THE KING JAMES BIBLE?

(January 2015)

### “EVERY WORD”

As time is a precious and irreplaceable commodity, before you spend any of yours reading this article you should know that it was written by a simple unknown preacher who pastors a small country church of approximately 25 members in a small country town of approximately 1500 people – no Bible college training, no honorary degree, no website for you to visit, no cell phone for you to call – truly a nobody, saved by the good grace of God, just trying to live out the one life He has given me to live according to His will.

As a King James Only proponent, let me begin with five points that briefly summarize what I believed concerning the word of God for most of my Christian life:

1. The Hebrew Masoretic Text is the inspired and preserved line of the Old Testament.
2. The Greek Majority Text (represented in the Textus Receptus) is the inspired and preserved line of the New Testament.
3. The Tyndale (1526), Coverdale (1535), Matthew’s (1537), Great (1539), Geneva (1560), Bishops’ (1568), and King James (1611) English translations, all of which adhere to the Masoretic Text / Textus Receptus line, are the seven purifications of the inspired and preserved scriptures (**II Timothy 3:16; Psalm 12:6-7**).
4. The Alexandrian line (based on Codex Vaticanus and Codex Sinaiticus), to which all post-1611 English translations adhere, is corrupt, and therefore all post-1611 English translations (RV, ASV, NIV, NKJV, etc.) are corrupt.
5. The King James Bible read, studied, and preached today (in my case, the Cambridge Concord 8vo Wide-Margin Edition) is the exclusive, infallible, inspired, and preserved word of God from 1611 (with Roman typeface rather than the Black Letter typeface of 1611, and with minor alterations to the punctuation and spelling of 1611).

And let me clearly state that I am still a King James Only proponent. However, I have recently had to come to terms with the fact that “King James Only” does not (yea, cannot) mean what I understood it to mean all those years, specifically concerning point number five.

Now, before I continue I should clarify my position (which, in my estimation, could easily be understood by the average 10 year-old):

- The word of God is comprised of the specific words of God:
  - **Exodus 20:1** – AND God spake **all** these **words**...
  - **Exodus 24:4** – And Moses **wrote all** the **words** of the LORD...
  - **Deuteronomy 28:58** – If thou wilt not observe to do **all** the **words** of this law that are **written** in this **book**...

- **Joshua 24:26** – And Joshua **wrote** these **words** in the **book** of the law of God...
  - **Jeremiah 30:2** – Thus speaketh the LORD God of Israel, saying, **Write** thee **all** the **words** that I have spoken unto thee in a **book**.
  - **II Chronicles 34:21** – Go, inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the **words** of the **book** that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the **word** of the LORD, to do after **all** that is **written** in this **book**.
  - **Psalms 12:6** – The **words** of the LORD *are* pure **words**: *as* silver tried in a furnace of earth, purified seven times.
  - **John 3:34** – For he whom God hath sent speaketh the **words** of God...
  - **I Timothy 6:3** – If any man teach otherwise, and consent not to wholesome **words**, *even* the **words** of our Lord Jesus Christ...
  - **Revelation 22:18-19** – 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**.
- And those specific words of God form the body of truth containing “EVERY WORD” of God:
    - **Proverbs 30:5-6** – **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.
    - **Deuteronomy 8:3** – ...man doth not live by bread only, but by **every word** that proceedeth out of the mouth of the LORD doth man live.
    - **Matthew 4:4** – ...Man shall not live by bread alone, but by **every word** that proceedeth out of the mouth of God.
    - **Luke 4:4** – ...man shall not live by bread alone, but by **every word** of God.
  - Hence, if two bodies of words claiming to be that body of truth are different, even if only in one word, both of them cannot be that body of truth, for both of them cannot be “EVERY WORD” of God.

This is one of my criticisms of the Alexandrian line / English perversions crowd with their RV, ASV, NIV, NKJV, etc. having different words than the King James Bible (and each other for that matter). Two books with different words may both have “Holy Bible” printed on the binding, but cannot both be that body of truth containing “EVERY WORD” of God. Furthermore, different words produce different doctrine (for the words of scripture are the seeds of doctrine – **II Timothy 3:16**) and different words cause confusion (of which God is clearly not the author – **I Corinthians 14:33**), and I continue to assert that this is a well-founded and completely legitimate criticism of the Alexandrian line / English perversions crowd. The problem is, if I maintain that every book that has “King James Version” printed on the binding is that body of truth containing “EVERY WORD” of God, the same criticism applies to me! Let me explain...

## DIFFERENT WORDS MAKE DIFFERENT BOOKS

Approximately 10 years ago, out of an ignorant and misguided loyalty to the 1611 King James Bible, I bought a Thomas Nelson “1611 Edition”. While leafing through that volume I happened to notice a strange reading at **Hebrews 12:1**. I immediately opened my Cambridge Wide-Margin to compare the text and discovered that the Nelson 1611 contained an “vnto” that my Cambridge Wide-Margin did not. I chalked the discrepancy up to a printing error in the Nelson 1611 and shelved it to collect dust for the next decade or so.

Then, just over a year ago, I received a Lifeline Philippines photographic reproduction of a 1611 New Testament (identified by the printers as a “First Edition, second issue”). Just for kicks I turned to **Hebrews 12:1** and guess what I found – that’s right, the same “vnto” I found in the Nelson 1611. Then, a week or two later, as I was teaching my adult Sunday School lesson out of the Lifeline Philippines 1611, I discovered that **I Corinthians 14:23** read “fome place” instead of “one place”. It was at that very moment, standing in the pulpit I had preached from for 14 years, everything I had believed concerning the 1611 King James Bible crumbled before my very eyes. That morning I came face to face with the reality that the 1611 King James Bible and my Cambridge Wide-Margin are not the same book!

Now, before you get all worked up, I am not referring to typesetting errors, such as the inadvertent word misspellings and accidental letter inversions of the 1611 Edition, nor even to printing errata that has been introduced and corrected over time, such as the “Wicked Bible” of 1631 in which **Exodus 20:14** read “Thou **fhalt commit** adultery.”

I am talking about word differences between two books lying side by side directly in front of me. Many word differences (though it only takes one word difference to conclude that both of them cannot be that body of truth containing “EVERY WORD” of God), such as:

- **Mark 5:6**  
Lifeline Philippines 1611 – ...he **came** and worhipped...  
Cambridge Wide-Margin – ...he **ran** and worshipped... (changed in 1638\*)
- **I Corinthians 4:9**  
LP 1611 – ...**approued** to death...  
CWM – ...**appointed** to death... (changed in 1616\*)
- **I Timothy 1:4**  
LP 1611 – ...rather than edifying...  
CWM – ...rather than **godly** edifying... (changed in 1638\*)
- **II Timothy 4:13**  
LP 1611 – ...with thee, but...  
CWM – ...*with thee*, **and the books**, *but*... (changed in 1616\*)

\* According to collations published by David Norton (*A Textual History of the King James Bible*, Appendix 8, pgs. 330-350) and Matthew Verschuur (*GUIDE TO THE Pure Cambridge Edition OF THE KING JAMES BIBLE*, Appendix One, pgs. 493-501).

This unsettling realization obviously compelled me to begin searching for the King James Bible I had believed in for so many years – the King James Bible that contains “EVERY WORD” of God. I quickly discovered that there are many “editions” of the King James Bible, and that all of them contain word differences, including the first two printings of 1611. Though these are commonly referred to as the “He” Bible and “She” Bible, implying that their only discrepancy is at **Ruth 3:15**, collation reveals that there are hundreds of variations between the two, the majority of which are word differences (David Norton, *A Textual History of the King James Bible*, Appendix 2, pgs. 173-179).

Then, of course, there are the subsequent London Editions of 1613, 1616, etc., the Cambridge Editions of 1629 and 1638, the Thomas Paris Cambridge Edition of 1762, the Benjamin Blayney Oxford Edition of 1769, the various American Editions of the 1800s and the many other editions scattered here and there throughout the textual history of the King James Bible. In fact, Cambridge University Press currently prints and sells multiple editions of the King James Bible that have word differences among themselves.

I must confess, in the limited time I have had to research this matter (due to the fact that I still work full-time as a machinist in a local machine shop in order to pay the bills while pastoring those dear folks God gave me to pastor) I have been extremely dissatisfied, and at times utterly frustrated, with the independent fundamental Baptist “scholars” in the King James Only “intelligentsia” that I have consulted and read concerning this issue. I keep getting the same erroneous answers like, “*All King James Bibles printed today are the 1611 with updated punctuation and spelling*”, or, “*All King James Bibles printed today are the 1769.*”

For those of you disseminating these ignorant fallacies, I have compiled a simple chart of a mere 50 of the hundreds upon hundreds of word differences between the 1611 Edition, the 1769 Edition, and three more recent Cambridge Editions – the Pure Cambridge Edition, the Concord Cambridge Edition, and the Large Print Cambridge Edition. The average fifth-grader could look at this chart and see that what you are propagating is complete nonsense. Either you have difficulty understanding the phrase “EVERY WORD” or you are an out and out liar who is obviously profiting in some way by deceiving the “sheeple” following you, clearly relying on the fact that they will probably never dig deep enough for the truth to find you out!

REFERENCE	1611	1769	PURE / CONCORD / LARGE PRINT
Genesis 49:26	bleffings of <b>my</b> progenitors	bleffings of <b>thy</b> progenitors	blessings of <b>my</b> progenitors
Exodus 15:25	he made a ftatute	he made <b>for them</b> a ftatute	he made <b>for them</b> a statute
Exodus 21:32	thirty fhekels	thirty fhekels of <b>filver</b>	thirty shekels of <b>silver</b>
Leviticus 26:40	confeffe the iniquitie	confefs <b>their iniquity, and</b> the iniquity	confess <b>their iniquity, and</b> the iniquity
Numbers 6:14	one lambe	one <b>ram</b>	one <b>ram</b>
Numbers 9:13	from his people	from <b>among</b> his people	from <b>among</b> his people
Deuteronomy 5:29	keepe my commandments	keep <b>all</b> my commandments	keep <b>all</b> my commandments
Joshua 3:11	euen the Lord	<b>of</b> the Lord	<b>of</b> the Lord
Joshua 19:2	Beer-fheba, <b>or</b> Sheba	<b>Beer-fheba, Sheba</b>	Beer-sheba, <b>or</b> Sheba
Judges 11:7	the <b>Elders</b> of Gilead	<b>the children</b> of Gilead	the <b>elders</b> of Gilead
Judges 19:29	into all the <b>coafts</b>	<b>into all the coaft</b>	into all the <b>coasts</b>
I Samuel 18:27	Dauid arofe	David arofe <b>and went</b>	David arose <b>and went</b>
I Chronicles 7:5	men of might	<b>valiant</b> men of might	<b>valiant</b> men of might
II Chronicles 4:12	were on <b>the top of</b> the pillars	<b>were on the pillars</b>	were on <b>the top of</b> the pillars
Job 41:6	Shall <b>the</b> companions	Shall <b>thy</b> companions	Shall <b>the</b> companions
Psalms 18:47	the people <b>vnder</b> me	<b>the people unto</b> me	the people <b>under</b> me
Psalms 24:3	<b>and</b> who fhall ftand	<b>or</b> who fhall ftand	<b>or</b> who shall stand
Psalms 60:4	them that <b>feare</b> thee	<b>them that feared</b> thee	them that <b>feare</b> thee
Psalms 78:66	the hinder <b>parts</b>	<b>the hinder part</b>	the hinder <b>parts</b>
Psalms 107:16	the <b>barres</b> of yron	<b>the gates</b> of iron	the <b>bars</b> of iron
Psalms 113:9	keepe houfe; to be	keep houfe, <b>and to be</b>	keep house, <b>and to be</b>
Proverbs 7:21	With much faire fpeech	With <b>her</b> much fair fpeech	With <b>her</b> much fair speech
Ecclesiastes 8:17	out, yea	out, <b>yet he fhall not find it;</b> yea	out, <b>yet he shall not find it;</b> yea
Jeremiah 19:11	no place <b>elfe</b> to bury	no place to bury	no place to bury
Ezekiel 3:11	vnto thy people	<i>(text not available to me for comparison)</i>	unto <b>the children</b> of thy people
Daniel 3:15	a fierie furnace	<i>(text not available to me for comparison)</i>	a <b>burning</b> fiery furnace
Zechariah 11:2	mighty <b>are</b>	<b>mighty is</b> *	mighty <b>are</b>
Matthew 6:3	what thy right doeth	<i>(text not available to me for comparison)</i>	what thy right <b>hand</b> doeth
Matthew 12:23	Is this the fonne	<i>(text not available to me for comparison)</i>	Is <b>not</b> this the son
Mark 5:6	he <b>came</b> and worhipped	<i>(text not available to me for comparison)</i>	he <b>ran</b> and worshipped
Mark 10:18	There is <b>no man</b> good	<i>(text not available to me for comparison)</i>	there is <b>none</b> good
Luke 1:3	<b>vnderftanding</b> of things	<i>(text not available to me for comparison)</i>	understanding of <b>all</b> things
Luke 19:9	<b>the</b> fonne of Abraham	<i>(text not available to me for comparison)</i>	a son of Abraham
John 7:16	anfwered them	<i>(text not available to me for comparison)</i>	answered them, <b>and said</b>
John 14:6	the Trueth	<b>and the truth</b> *	the truth
Romans 11:23	not <b>ftill</b> in vnbeliefe	<b>not in unbelief</b> *	not <b>still</b> in unbelief
Romans 12:2	that good, <b>that</b> acceptable	<i>(text not available to me for comparison)</i>	that good, <b>and</b> acceptable
I Corinthians 4:9	<b>approued</b> to death	<i>(text not available to me for comparison)</i>	<b>appointed</b> to death
I Corinthians 4:13	the <b>world</b>	<b>the earth</b> *	the <b>world</b>
I Corinthians 14:23	into <b>fome</b> place	<i>(text not available to me for comparison)</i>	into <b>one</b> place
I Corinthians 15:41	another of the moone	<i>(text not available to me for comparison)</i>	another <b>glory</b> of the moon
II Corinthians 11:32	the <b>citie</b>	<i>(text not available to me for comparison)</i>	the city <b>of the Damascenes</b>
II Corinthians 12:2	<b>aboue</b>	<b>about</b> *	<b>above</b>
I Timothy 1:4	rather then edifying	<i>(text not available to me for comparison)</i>	rather than <b>godly</b> edifying
II Timothy 4:13	with thee, but	<i>(text not available to me for comparison)</i>	with thee, <b>and the books,</b> but
Hebrews 12:1	with patience <b>vnto</b> the race	<i>(text not available to me for comparison)</i>	with patience the race
James 5:4	<b>which</b> haue reaped	<i>(text not available to me for comparison)</i>	<b>who</b> have reaped
I John 1:4	<b>your</b> ioy	<b>our joy</b> *	<b>your</b> joy
Revelation 12:14	<b>flee</b> into the wilderneffe	<i>(text not available to me for comparison)</i>	<b>fly</b> into the wilderness
Revelation 18:22	no more <b>at all...any more</b> in thee	<b>at all...any more</b> (omitted) *	no more <b>at all...any more</b> in thee

BLUE signifies word differences between 1611 and the more recent Cambridge Editions.  
RED signifies word differences between 1769 and the more recent Cambridge Editions.

\* According to collations published by Rick Norris (*Do we use a 1769 KJV?*, pgs. 8-12) and Matthew Verschuur (*GUIDE TO THE Pure Cambridge Edition OF THE KING JAMES BIBLE*, Appendix Seven, pgs. 554-555).

## THE *INTENT* OF THE 1611 TRANSLATORS

I also keep hearing and reading that the textual changes made in the subsequent editions of the King James Bible have been in line with “the *intent* of the 1611 translators.” However, as I understand it, the closest documents we have to a “master copy” of the 1611 translators are Lambeth Palace MS 98, or the Lambeth Manuscript (an annotated handwritten copy of the New Testament Epistles showing some of the translators’ work in the first stage of translation) and Bodleian Library Bibl. Eng. 1602 b. 1., or the Bodleian Manuscript (an annotated 1602 Bishops’ Bible – presumed to be a compilation of several of the 40 unbound 1602 Bishops’ Bibles provided by Robert Barker for the translators to work from – with some annotations that appear to be late, but clearly not final). Matthew Verschuur confirms the fact that we do not have a “master copy” of the 1611 translators, stating, “*There is little evidence that bridges the gap between the drafts and the first printed Bible of 1611... 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.*” (*GUIDE TO THE Pure Cambridge Edition OF THE KING JAMES BIBLE*, pg. 130). Hence, as David Norton concludes, “*Whatever manuscripts there might have been, [the first printing of 1611], with the second printing, effectively became the master copy of the KJB.*” (*A Textual History of the King James Bible*, pg. 28). This, dear friends, makes the 1611 Edition the closest representation we have in 2015 of the *intent* of the 1611 translators concerning “EVERY WORD” of their translation.

David Norton also asserts, “*...in the absence of clear evidence to the contrary, one must take the 1611 text as deliberate.*” (*A Textual History of the King James Bible*, pg. 34). “*If we accept that the text of the [1611] KJB should present the translators’ understanding of the originals as they meant to express it, then only mechanical errors can be corrected – errors where an accident of some sort has led to a misrepresentation of the translators’ understanding or expression. Intellectual errors must stand unless one is making a new version.*” (*A Textual History of the King James Bible*, pg. 29), and if we hold the 1611 King James Bible to be the inspired and preserved word of God we must agree with these statements. The problem is, successive editions of the King James Bible have actually been revisions of the work of the 1611 translators, making those various editions of the King James Bible different books with different words. For example, at **Romans 12:2**:

- The 1526 Tyndale New Testament reads “...that good / **that** acceptable...”
- The 1602 Bishops’ Bible reads “...the good, **and** acceptable...”
- The 1611 King James Bible reads “...that good, **that** acceptable...”
- The 1629 Cambridge Edition reads “...that good, **and** acceptable...”

So the 1611 translators restored the Tyndale reading against the 1602 Bishops’ Bible they were working from, then the 1629 editors reintroduced the 1602 Bishops’ Bible reading against the clear *intent* of the 1611 translators. That is not editing mechanical errors, that is revising the work of the 1611 translators. Moreover, David Norton indicates that the 1629 editors restored the 1602 Bishops’ Bible reading based on the fact that the Greek at that text literally means “**and**” (*A Textual History of the King James Bible*, pg. 32). If that is the case, the 1629 editors

actually “corrected” the *intent* of the 1611 translators according to the original language. Ladies and Gentlemen, revisions like this one are not only out of line with the *intent* of the 1611 translators, they are contrary to the *intent* of the 1611 translators!

Of course, there is the argument that all editions between 1611 and 1638 carry the authority, and thereby the *intent*, of the 1611 translators because some of them were involved in the work of those editions. However, unless I am mistaken, the only two 1611 translators known and confirmed to have worked on any of those editions are Bois and Ward, on the 1638 Cambridge Edition. You want me to accept that the *intent* of the other 40 plus translators concerning “EVERY WORD” of their translation was carried by the work of these two translators on the 1638 Cambridge Edition? Frankly, that is absolutely ludicrous! Furthermore, that theory is completely irrelevant concerning changes made in editions subsequent to 1638. The truth of the matter is, the only way we can know the *intent* of any of the 1611 translators concerning “EVERY WORD” of their translation is if they personally revealed it in documents that we could read with our own eyes today, and we have no such documents. The closest we have is the 1611 Edition itself.

### THE CONTRADICTIONS OF THE “SCHOLARS”

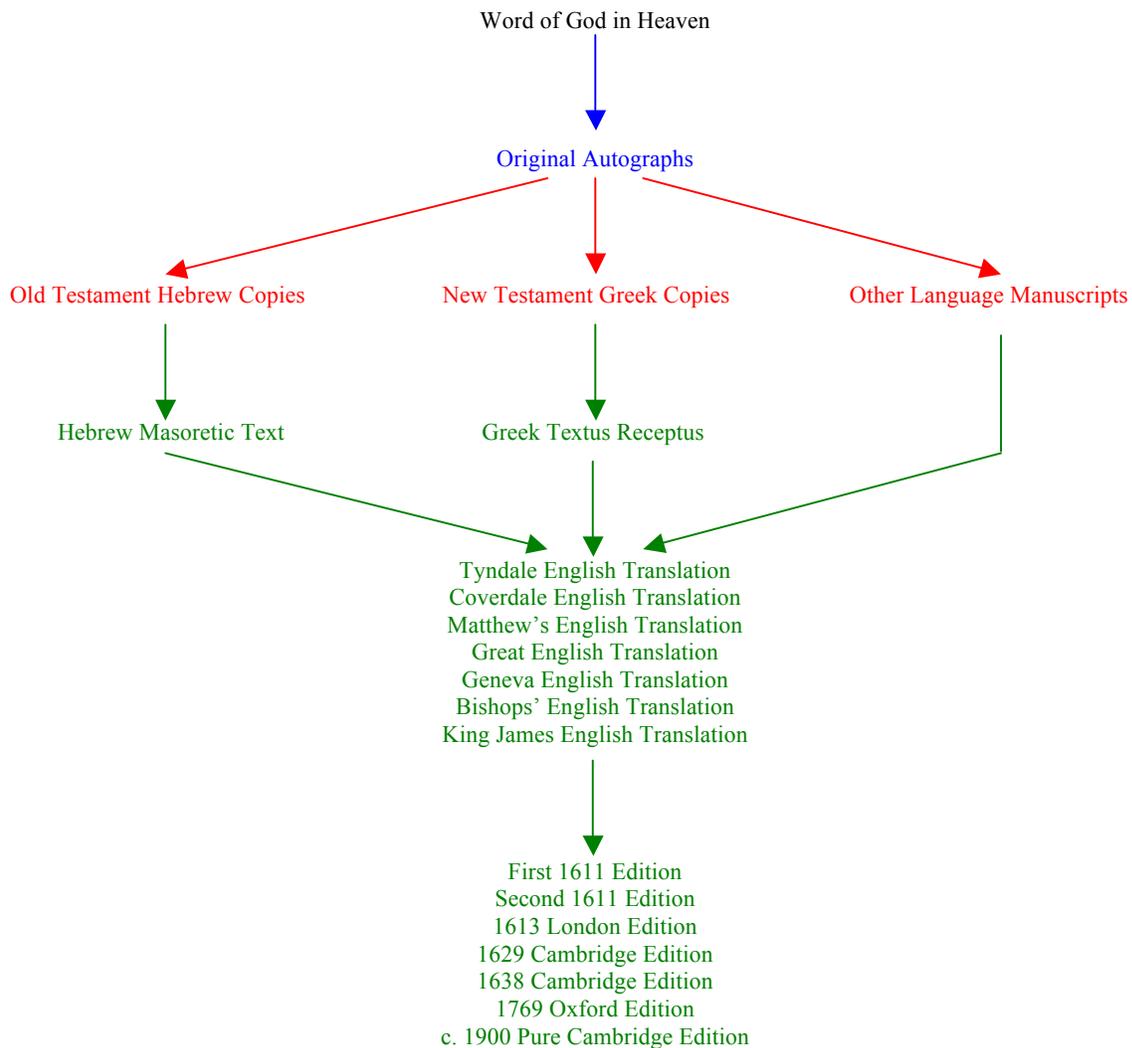
To be quite honest, as I continue my research on this issue I am becoming increasingly dissatisfied and frustrated with those acclaimed to be reputable sources of information on the subject. For example, Peter Ruckman is one of the most prominent advocates of the “advanced revelation” position, but in his publication on “Differences in the King James Version Editions” (1983) he completely contradicts himself concerning which edition is the pure text. On pages 4 and 14 he indicates that it is the 1769, but on page 16 he claims, “...*a pure text was arrived at in 1813, which conformed to the original intent of the AV translators* (notice the phrase).” Then on page 23 he states, “...*seven revised copies of the AV (1611, 1613, 1644, 1664, 1701, 1769, and 1850)... result in a purified Book...*”, but on page 24 he declares, “*A man... shouldn’t have any trouble believing in every word* (notice the phrase) *in the AV as it stands before him, at this writing. At this writing, it is the Standard Edition, Octavo Reference Bible of 1852...*”. Then on page 4 he records his usual assertion (which, by the way, is what I had believed for years), “...*that by 1852 every edition of the King James Bible on the market was the AV of 1611 as to the Greek New Testament it came from, and as to the English translation of that eclectic text.*” Then in his publication “Happy Anniversary KJV” (2011), on page 118, he further contends that his Gideon Bible is the same book as the 1611 Edition when he writes, “*When you get to sticking up for the King James Bible, you always have some smart aleck ask: ‘Which edition do you mean?’ The one I have in my hand! And usually the one I’ll have in my hand will be a Gideon Bible because I’ve got about twenty of them in my house. The King James Authorized Version of 1611 – this year it’s 400 years old. That’s ‘the old, old Book.’*” Listen folks, this should go without saying, but if “EVERY WORD” of every verse of every chapter of his Gideon Bible and the 1611 Edition is not the same, then they are not the same book – no more than my Cambridge Wide-Margin and the 1611 Edition are the same book!

Here's an interesting thought – all us independent fundamental Baptists laced up our boots and went to war with each other over the inspiration of the King James Bible when Jack Schaap distributed his "...WHERE ARE WE GOING?" publication in 2008, yet I have neither heard nor read one independent fundamental Baptist "scholar" point to one specific edition of the King James Bible as that body of truth containing "EVERY WORD" of those inspired words we are all fighting over. And as if that is not enough, after researching various "scholars" from anti-King James Only David Norton, Rick Norris, etc. to pro-King James Only Peter Ruckman, Gail Riplinger, etc., and others, the best source of information I have found concerning the textual history of the King James Bible is an Australian Pentecostal named Matthew Verschuur!

## THE PURIFICATION OF THE KING JAMES BIBLE

Interestingly enough, Verschuur does not believe the King James Bible is inspired, but is loyal to one edition being the pure word of God, containing "EVERY WORD" of God, superior to all Hebrew, Greek, and English texts preceding it. Certainly more loyal than any independent fundamental Baptist "scholar" I have consulted or read that claims to believe the King James Bible is inspired, but cannot (or will not) point to one specific edition as that body of truth containing "EVERY WORD" of those inspired words. In fact, Verschuur, who holds what he calls the "Pure Cambridge Edition" to be the pure word of God, goes so far as to claim its purity even in the punctuation – *"All Bible punctuation is part of 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."* (GUIDE TO THE Pure Cambridge Edition OF THE KING JAMES BIBLE, pg. 201) – you know, the jots and tittles that independent fundamental Baptists preach about, but cannot (or will not) identify! By the way, for those of you who do not believe punctuation is critical, omit the first comma at **Luke 23:32** (as the 1611 Edition does) and watch Jesus become a malefactor!

Now, if I understand Verschuur correctly, the following chart and quote illustrate what he believes concerning the inspiration and purification of the King James Bible:



Blue represents “inspiration”

Red represents “scattering”

Green represents “purification” back to the inspired words of the Original Autographs presented in the English language

*“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.” (GUIDE TO THE Pure Cambridge Edition OF THE KING JAMES BIBLE, pg. 240).*

Though I am not willing to say I agree with Verschuur on his doctrine concerning inspiration, I am emphatically willing to say I agree with him on the fact that God has given us a purified “EVERY WORD” Bible, and on the fact that that purified “EVERY WORD” Bible is the King James Bible. The question is, which edition is it? I am persuaded that the general consensus among most of the “scholars” I have researched thus far is accurate – that the British Editions are superior to (or purer than) the American Editions, as Gail Riplinger says, “*The English Bible is English... It is not American.*” (*SETTINGS OF THE KING JAMES BIBLE*, pg. 3) – and that, among the British Editions, the Cambridge Editions are superior to (or purer than) the London and Oxford Editions. But which Cambridge Edition is it?

Well, eventually coming to the opinion that it seemed to be one of three – the Pure Cambridge Edition, the Concord Cambridge Edition, or the Large Print Cambridge Edition – it became obvious to me upon examination of the variants listed in the chart below that it was not the Concord (as much as it breaks my heart to retire my Wide-Margin). The Concord clearly adopted a number of the impurities of the Oxford tradition, apparently attempting to establish some degree of “concord” between the textual traditions of the two universities:

REFERENCE	PURE	CONCORD	LARGE PRINT
Genesis 24:57, etc.	<b>inquire</b>	<b>enquire</b>	<b>inquire</b>
Genesis 41:56	<b>And</b> Joseph	<b>And</b> Joseph	<b>and</b> Joseph
Exodus 23:23	<b>and</b> the Hivites	<b>the</b> Hivites	<b>and</b> the Hivites
Numbers 6:5, etc.	<b>rasor</b>	<b>razor</b>	<b>rasor</b>
Joshua 17:11	<b>Endor</b> and her towms	<b>En-dor</b> and her towms	<b>Endor</b> and her towms
II Samuel 15:12, etc.	<b>counseller</b>	<b>counsellor</b>	<b>counseller</b>
II Samuel 18:29	<b>Is</b> the young man	<b>Is</b> the young man	<b>Is</b> the young man
I Chronicles 2:55	came of <b>Hemath</b>	came of <b>Hemath</b>	came of <b>Hammath</b>
Ezra 2:26	Ramah and <b>Geba</b>	Ramah and <b>Gaba</b>	Ramah and <b>Geba</b>
Ezra 6:4, etc.	<b>expences</b>	<b>expenses</b>	<b>expences</b>
Isaiah 9:6	Wonderful, <b>Counseller</b>	Wonderful, <b>Counsellor</b>	Wonderful, <b>Counseller</b>
Jeremiah 32:5	ye shall not prosper?	<b>ye shall not prosper.</b>	ye shall not prosper?
Ezekiel 47:3, etc.	<b>ancles</b>	<b>ankles</b>	<b>ancles</b>
Mark 2:1	Capernaum, after	<b>Capernaum after</b>	Capernaum, after
Acts 11:12	the <b>spirit</b> bade	<b>the Spirit</b> bade	<b>the Spirit</b> bade
Acts 11:28	by the <b>spirit</b>	<b>by the Spirit</b>	<b>by the Spirit</b>
Romans 4:18	nations; according	<b>nations, according</b>	nations; according
I Corinthians 15:27	saith, all	<b>saith all</b>	saith, all
I John 5:8	the <b>spirit</b>	<b>the Spirit</b>	<b>the Spirit</b>

**RED signifies disagreement with the Pure Cambridge Edition**

This chart also reveals the only five variants I have found thus far between the Pure Cambridge Edition and the Large Print Cambridge Edition, and I am currently in the process of studying these. Any of you who decided to spend your time reading this article and actually got this far without walking away or falling asleep, if you have any information that could be of any help to this simple country preacher it would be greatly appreciated.

## CONCLUSION

Brethren, the truth of the matter is we instruct our families and preach in our churches that we are to feed on and live by “EVERY WORD” of God, and rightly so (**Deuteronomy 8:3; Matthew 4:4; Luke 4:4**). Then we tell them the King James Bible is “EVERY WORD” of God, and I believe it is. But the simple honest truth is only one edition of the King James Bible can be that purified body of truth containing “EVERY WORD” of God.

24 years into salvation and 15 years into preaching, I must say this matter has had an enormous effect on me personally. For quite some time I have been frustrated with the increasing worldliness and hypocrisy among us independent fundamental Baptists, but this issue has exposed what seems to me to be the worst hypocrisy of all – independent fundamental Baptists criticizing liberal evangelicals for their “multi-book” faith while claiming the exclusive authority of one King James Bible they cannot (or will not) identify! Brethren, let’s just be honest:

- The 1611 text is different than the 1769 text, which is different than the more recent texts, as the text of the King James Bible has changed over the years through the necessary process of purification (seven purifications from Tyndale to 1611 and seven purifications from 1611 to present – **Psalm 12:6-7**).
- Only one edition of the King James Bible can be that purified body of truth containing “EVERY WORD” of God.
- Once that edition is identified, all other editions preceding it must join the ranks of the Tyndale, Coverdale, Matthew’s, Great, Geneva, and Bishops’ translations as books that were the most current form of the word of God at that time, but should no longer be read, studied, and preached for doctrine.

I mean, either we believe in one “EVERY WORD” Book or we don’t – and if we do, let’s identify exactly which Book it is!