

My word versus PCE Onlyism

“My word”

“My word” directly as “*the words of God*” Numbers 24:4, 16, 1 Chronicles 25:5, Psalm 107:11, John 3:34, Revelation 17:17 occurs 14 times in scripture; Numbers 11:23, 20:24, 1 Kings 6:12, Isaiah 55:11, 66:2, Jeremiah 1:12, 23:28 twice, 29, John 5:24, 8:31, 37, 43, Revelation 3:8.

Revelation 3:8 “*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*” is particularly significant.

See [www.timefortruth.co.uk/alan-oreilly/ Revelation 3 Part 2](http://www.timefortruth.co.uk/alan-oreilly/Revelation%203%20Part%202) pp 2-3, 14, 19-40. Those extracts prove that the Lord *now* sees “my word” as the 1611 Holy Bible in its current bona fide perfected editions that follow Dr Blayney’s 1769 Oxford Edition. With the understanding that perfection does *not* mean verbatim, the Cambridge Cameo and Cambridge Concord Editions are two such perfected editions even though they differ in a number of minuscule aspects from each other and from the 1769 Oxford Edition.

See the attached item “*The book of the LORD*” Isaiah 34:16 for further explanation of “my word.”

In addition see the attached items:

1611, 2011 AV1611 Precision and Modern Version Impurity Main Differences Between Current Editions of the 1611 Holy Bible

TABLE AV1611 Edition Comparison, PCE versus Non-PCE Editions, The 12 Main Differences

with accompanying explanatory notes that show the purported main differences to be minor, free from error and in no way detracting from Dr Blayney’s 1769 Oxford Edition as the standard edition for current bona fide perfected editions. See:

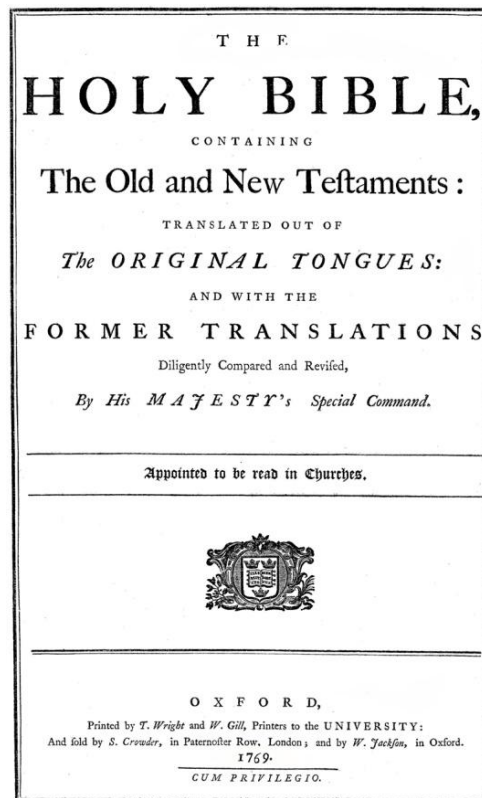
en.wikipedia.org/wiki/King_James_Version#Standard_text_of_1769

[en.wikisource.org/wiki/Bible_\(King_James\)](http://en.wikisource.org/wiki/Bible_(King_James))

greatsite.com/facsimile-reproductions/1769/1769generaltitle.jpg

The 12 tabulated readings are from Joshua 19:2, 2 Chronicles 33:19, Job 33:4, Jeremiah 34:16, Ezekiel 11:24, Nahum 3:16, Matthew 4:1, 26:39, 73, Mark 1:12, Acts 11:28, 1 John 5:8. The table reveals that:

- Post-1769 Editions depart from the 1769 Edition in restoring 8 readings that have existed since 1611, being found in the 1611 AV1611; Joshua 19:2, 2 Chronicles 33:19, Job 33:4, Nahum 3:16, Matthew 4:1, 26:39, Mark 1:12.
- The restored readings do not differ significantly from the 1769 readings.
- The 1769 Edition matches the Cambridge Cameo Edition in Ezekiel 11:24, Matthew 26:73, Acts 11:28, 1 John 5:8.
- The Cambridge Cameo and Concord Editions, together with the TBS Westminster and Ruckman Reference Bibles that follow the Concord Text, differ in Acts 11:28, 1 John 5:8 with respect to lower and upper case respectively for the word “*s(S)pirit*.”
- The Cambridge Cameo and PCE Pure Cambridge Edition match for all 12 readings.



As indicated, inspection of the above results and of the more detailed explanatory notes for the variant readings shows that the variations are inconsequential and in no way detract from Dr Blayney's 1769 Oxford Edition as the standard edition for current bona fide perfected AV1611 Editions.

In sum, *"my word"* is as the Lord wants it for today's believer in the 1769 Oxford and bona fide post-1769 Editions as *"the book of the LORD"* Isaiah 34:16 *"the scripture of truth"* Daniel 10:21 *"the royal law"* James 2:8 and *"All scripture"* that *"is given by inspiration of God"* 2 Timothy 3:16 in the certain belief that no other book is.

PCE Onlyism

Therefore beware of anyone who insists that the PCE Pure Cambridge Edition is the only 'perfect' AV1611 Edition - the term PCE is itself provocative. As indicated, the PCE follows the Cambridge Cameo Edition in all purported major differences. The PCE would therefore be a pure AV1611 but PCE onlyism is as dangerous as 'originals onlyism' in that it could discourage many faithful King James believers by insisting that they don't have a perfect AV1611 if theirs is not a PCE when in fact they do, if the edition they have is a bona fide one such as current Oxford and Cambridge editions. Those designations are not exhaustive, especially with respect to King James believers in the US.

Differences between AV1611 Editions have long been deployed as a fiery dart, Ephesians 6:16. PCE onlyism is just more of the same.

See Dr Ruckman's Reference Bible p 1452 on Acts 11:28 for a most helpful detailed evaluation of this issue. His booklet on this issue is also most helpful. See:

store.kjv1611.org/differences-in-the-king-james-version-editions/
www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php
AV1611 Differences – Beloved of Subversives.

It should always be remembered that the enemy is subtle *"Lest Satan should get an advantage of us: for we are not ignorant of his devices"* 2 Corinthians 2:11.

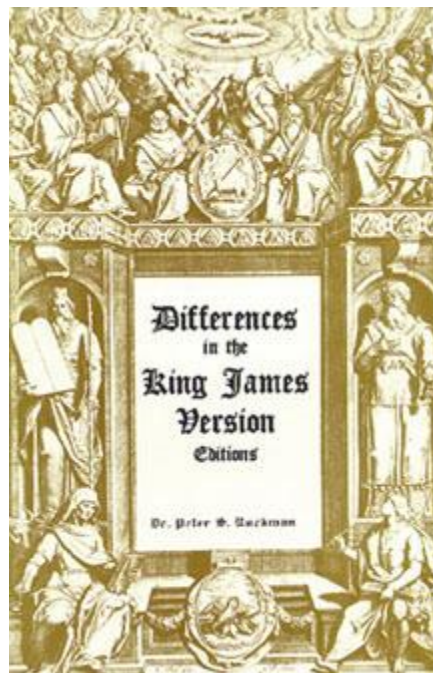
PCE Onlyist

By way of explanation of the background to PCE onlyism:

Insistence on the PCE as exclusively the perfect AV1611 comes from a certain Matthew Verschuur in 2007.

See www.bibleprotector.com/purecambridgeedition.htm.

He has a useful link to the PCE Text as a PDF but he also lists what I suggest that we can take as his perception of the *major* differences between the PCE and other AV1611 Editions that don't follow it 100%. The list is as follows with Verschuur's introductory comment, his capitalisation and emphases.



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

See remarks earlier on **TABLE AV1611 Edition Comparison, PCE versus Non-PCE Editions, The 12 Main Differences** with accompanying explanatory notes. Additional remarks follow.

By inspection, with respect to leading current bona fide AV1611 Editions, the Cambridge Cameo Edition reads as the PCE in all 12 of the above scriptures. The Cambridge Concord, TBS Westminster Reference Bible, Ruckman Reference Bible read as the PCE in the first 10 scriptures but read “*Spirit*” instead of “*spirit*” in Acts 11:28, 1 John 5:8.

8 of the 12 major differences that Verschuur lists are expressed in bona fide current UK, US editions as they were expressed in 1611 and of those 8 departures, found in the 1769 Oxford Edition that serves as the standard edition for current bona fide perfected AV1611 Editions, the differences are actually minuscule with no effect on meaning.

Concerning “*spirit*” and “*Spirit*” in Acts 11:28, 1 John 5:8, as the table notes indicate, both readings are correct because each of those scriptures refers to a Spirit-filled man:

“And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness” Luke 4:1.

“And as we tarried there many days, there came down from Judaea 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.

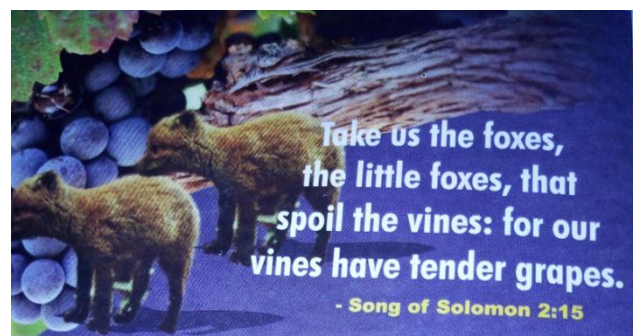
On the basis of the above information, therefore, PCE onlyism is found to be fraudulent with respect to leading current bona fide AV1611 Editions. PCE onlyists like Verschuur are no different from other Nicolaitans Revelation 2:6, 15 e.g. DiVietro, Klueg, Kutilek, Palmer, Prasch, Waite, White etc. trying to lord themselves over “*the body of Christ*” 1 Corinthians 12:27.

Unless a PCE onlyist can come up with many more and more distinct differences between the 1769 AV1611 Edition and current bona fide AV1611 Editions, which won’t happen, it may be said again that the 8 1769 differences - ostensibly the major differences - don’t, in my perception, detract from the 1769 Edition as the final perfected stage of AV1611 perfection for later bona fide editions. Current editions restore the 8 readings - all from 1611 - i.e. for Joshua 19:2, 2 Chronicles 33:19, Job 33:4, Jeremiah 34:16, Nahum 3:16, Matthew 4:1, 26:39, Mark 1:12 but the differences are minuscule and simply a small number of refinements, not corrections. “*spirit*” and “*Spirit*” Acts 11:28, 1 John 5:8 as found in the Cambridge Cameo and Concord Editions respectively are, as indicated, inconsequential differences, being in effect equivalent readings.

Final Exhortation

The above notwithstanding, given the potential discouragement to genuine Bible believers that PCE onlyism could cause, it is wise to apply Song of Solomon 2:15 “**Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.**” See:

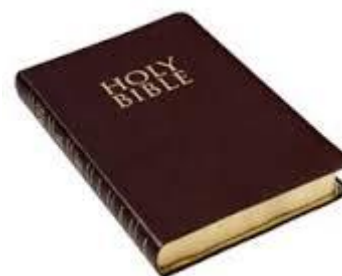
steemit.com/christianity/@evangelistben/continuation-little-foxes-and-heavyweights.



“The book of the LORD” Isaiah 34:16

Introduction

“**The book of the LORD**” is the 1611 Holy Bible. There is no other. **“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.



Practical Considerations

- The Lord has *one* Book, **“the book of the LORD”** Isaiah 34:16, the *one* mention of that phrase in scripture.
- The Lord’s *one* Book, **“the book of the LORD”** therefore matches the *oneness* of **“one body, and one Spirit,...one hope of your calling; One Lord, one faith, one baptism, One God and Father of all”** Ephesians 4:4-6.
- The Lord’s *one* Book, **“the book of the LORD”** is for **“every man...in his own language”** Acts 2:6 insofar as **“Peter...with the eleven”** Acts 2:14 **“were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance”** Acts 2:4 such that the listeners said **“hear we every man in our own tongue, wherein we were born...we do hear them speak in our tongues the wonderful works of God”** Acts 2:8, 11.
- The Lord’s *one* Book, **“the book of the LORD”** therefore exists in many languages, *but the standard for “the book of the LORD” is the 1611 Holy Bible in English.*

See store-hicb8.mybigcommerce.com/content/bbb/2013/Aug.pdf p 6 *A Brief Analysis of Missionary Authority* by Jonathan Richmond, Bible Baptist Mission Board director.

*The espousal of a particular translation being equal to or superior to the **King James** leaves one in a precarious position in relation to Bible believers versus the Alexandrian Cult.*

*Bible believers believe that the **King James (Authorized Version)** is the perfect, inerrant words of God and is the final authority. It is the standard to which all versions and translations are compared. And since the AV is the standard, it is superior to anything and everything that is compared to it. Stated another way, nothing compared to the standard is equal to or superior to the standard. English is the standard for time, place, distance, size, quantity, volume, language, etc. When the English standard showed up, both the German and Spanish Bibles [i.e. any non-English Bible] should have been corrected and/or updated with the English.*

The Greek Textus Receptus (any edition) is not superior to English. It was an interim, early New Testament, a stepping stone to the purification of the words of God in English. The world does not speak Greek and never will again...

Jonathan Richmond concludes with a rebuke to ‘originals-onlyists’ and ‘Greekiolators’:

*So then **your** brain determines which is correct; **your** brain is the final authority; **you** have made **yourself** equal to God.*

As Gail Riplinger has rightly said, *In Awe of Thy Word* p 956, this writer’s emphases:

*The desire to appear intelligent or superior by referring to ‘the Greek’ and downplaying the common man’s Bible, exposes a naivety concerning textual history and those documents which today’s pseudo-intellectuals call ‘the critical text,’ ‘the original Greek,’ the ‘Majority Text,’ or the ‘Textus Receptus.’ **There existed a true original Greek (i.e. Majority Text, Textus Receptus). It is not in print and never will be, because it is unnecessary. No one on the planet speaks first century Koine Greek, so God is finished with it. He needs no ‘Dead Bible Society’ to translate it into “everyday English,” using the same corrupt secularised lexicons used by the TNIV, NIV, NASB and***

HCSB [Holman Christian Standard Bible]. *God has not called readers to check his Holy Bible for errors. He has called his Holy Bible to check us for errors.*"

- The Lord's *one Book*, "**the book of the LORD**" is:
 - "**the book of the covenant**" Exodus 24:7, 2 Kings 23:2, 21, 2 Chronicles 34:30, "**the everlasting covenant**" Hebrews 13:20 between God and believers
 - "**thy book**" Exodus 32:32, *one witness* to "**the book of the LORD**"
 - "**my book**" Exodus 32:33, *two witnesses*, 2 Corinthians 13:1, to "**the book of the LORD**"
 - "**the book of the law of God**" Joshua 24:26, Nehemiah 8:18 i.e. "**the book of the law of the LORD**" 2 Chronicles 17:9, 34:14, Nehemiah 9:3 or simply "**the book of the law**" Joshua 8:31, 34, 2 Kings 22:8, 11, 2 Chronicles 34:15, Nehemiah 8:3, Galatians 3:10. That Book is now "**the law of Christ**" Galatians 6:2.
 - "**the book of the living**" Psalm 69:28 i.e. "**the book of life**" Philippians 4:3, Revelation 3:5, 17:8, 20:12, 15, 22:19, "**the book of life of the Lamb**" Revelation 13:8, "**the Lamb's book of life**" Revelation 21:27
 - "**the book of the LORD**" Isaiah 34:16
 - "**the book of the purchase**" Jeremiah 32:12 for "**the purchased possession**" Ephesians 1:14, "**us accepted in the beloved**" Ephesians 1:6. See AV1611 Authority - Absolute www.timefortruth.co.uk/why-av-only/version-comparison.php.

Principles of Understanding

- The Lord does *not* recognise "**many books**" Ecclesiastes 12:12 i.e. multiple *differing* translations in any one language. That is "**confused noise**" Isaiah 9:5 and "**God is not the author of confusion**" 1 Corinthians 14:33.
- The Lord has *commanded* "**Seek ye out of the book of the LORD, and read.**" That is, "**the book of the LORD**" not "**many books**" must be *sought after* and *read*.
- The command "**Seek ye out of the book of the LORD, and read**" can only be fulfilled if "**the book of the LORD**" is in "**words easy to be understood**" 1 Corinthians 14:9.
- An 'originals-onlyist' does not and never can have *one Book* to seek after and read. 'Originals-onlyism' is among the "**damnable heresies**" 2 Peter 2:1.

Permanence of "the book of the LORD"

- "**no one of these shall fail**" because "**the word of the Lord endureth for ever**" 1 Peter 1:25 and is "**The words of the LORD**" Psalm 12:6. "**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.
- "**none shall want her mate**" because those words are "**the words...which the Holy Ghost teacheth; comparing spiritual things with spiritual**" 1 Corinthians 2:13 i.e. cross-referencing of "**the words...which the Holy Ghost teacheth**" so that the student "**might understand the scriptures**" Luke 24:45.
- "**my mouth it hath commanded**" because it is "**the word which he commanded to a thousand generations**" 1 Chronicles 16:15, Psalm 105:8 and "**the word of the Lord**" 1 Peter 1:25 is "**The words of the LORD**" Psalm 12:6 with Jeremiah 15:16 "**Thy words...thy word.**"
- "**and his spirit it hath gathered them**" because "**the words that I speak unto you, they are spirit, and they are life**" John 6:63 and "**the Comforter, which is the Holy Ghost...he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you**" John 14:26.

Therefore "**receive with meekness the engrafted word**" James 1:21 "**the book of the LORD**" as "**obedient children**" 1 Peter 1:14 without any "**Not so, Lord**" Acts 10:14.

1611, 2011 AV1611 Precision and Modern Version Impurity

Main Differences Between Current Editions of the 1611 Holy Bible

These differences are indeed minimal, although incorrect spellings exist in some editions. For a detailed list of words in Cambridge and Oxford 1611 Holy Bible Editions with correct spellings versus incorrect spellings in other editions e.g. Thomas Nelson, see www.ourkjb.com/KJB.pdf *Settings of the King James Bible* by Gail Riplinger. See also www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *James White's 7 Errors – 'White lies' against 7 passages of Scripture refuted in detail!* for supposed differences between Oxford and Cambridge Editions of the 1611 Holy Bible. Each of them is ***"a thing of nought."*** These verses include Jeremiah 34:16. See below. ***"Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought"*** Isaiah 41:12.

The following list, kindly forwarded by Bro. Peter Heisey, KJB missionary to Romanian Gypsies, consists of the most significant differences between the pre-eminent Cambridge editions, the Cameo and Concord Editions. The first reading is the Cameo Edition. Apart from Genesis 6:5, where the Cameo Edition, Concord Edition CCcE, Trinitarian Bible Society TBS Westminster Reference Bible WRB and *Ruckman Reference Bible* RRB all read GOD, the second reading is the CCcE, TBS WRB, RRB, both of which appear to be the CCcE text. This writer's remarks are in braces [] in red.

This writer's view is that the differences listed below are less significant than ***"ye"*** Jeremiah 34:16, Cambridge editions and ***"he"*** Jeremiah 34:16, Oxford editions. Dr Ruckman has shown that both readings are correct and, as indicated, the supposed difference is ***"a thing of nought."*** See again *James White's 7 Errors – 'White lies' against 7 passages of Scripture refuted in detail!* pp 6-7.

[2018 addition: Oxford 1769 Oxford Edition, PCE Pure Cambridge Edition. The PCE matches the Cambridge Cameo Edition in all the following references]

Gen. 6:5 = GOD vs. God

Oxford: God PCE: GOD CCcE: GOD TBS WRB: GOD RRB: GOD [The 1611 AV1611 and a Thomas Nelson Edition have God]

Ex. 23:23 = *"and"* [italics] vs. no "and"

Oxford: ,the Hivites PCE: *and* the Hivites CCcE: ,the Hivites TBS WRB: ,the Hivites RRB: ,the Hivites

Ezra 2:26 = Geba vs. Gaba

Oxford: Gaba PCE: Geba CCcE: Gaba TBS WRB: Gaba RRB: Gaba

Jer. 32:5 = ? [question mark] at end vs. . [period] at end

Oxford: prosper. PCE: prosper? CCcE: prosper. TBS WRB: prosper. RRB: prosper. [The construction of Jeremiah 32:3-5 would permit either punctuation ending]

I Jn. 5:8; Acts 11:12, 28 = spirit vs. Spirit

Oxford: Spirit PCE: spirit CCcE: Spirit TBS WRB: Spirit RRB: Spirit [In each case, the context is a man full of the Holy Ghost [or in spiritual submission to Him i.e. "nothing doubting" Acts 11:12] e.g. Acts 21:11, so no inconsistency is involved. See also the *Ruckman Reference Bible* p 1452]

Mk. 2:1 = , [comma] after "Capernaum" vs. no comma after "Capernaum"

Oxford: Capernaum PCE: Capernaum, CCcE: Capernaum TBS WRB: Capernaum RRB: Capernaum [The semi-colon after days removes any possible ambiguity]

Rom. 4:18 = ; [semicolon] after "nations" (may be based on 1629 & 1638 editions/printings) vs. , [comma] after "nations"

Oxford: nations, PCE: nations; CCcE: nations, TBS WRB: nations, RRB: nations, [In the UK use of a comma instead of a semi-colon or vice versa wouldn't constitute inconsistency]

I Cor. 15:27 = , [comma] after "saith" vs. no comma after "saith"

Oxford: saith PCE: saith, CCcE: saith TBS WRB: saith RRB: saith [...no ambiguity/inconsistency results]

TABLE AV1611 Edition Comparison, PCE versus Non-PCE Editions, The 12 Main Differences

Verse List Compiled by Matthew Verschuur in 2007 www.bibleprotector.com/purecambridgeedition.htm

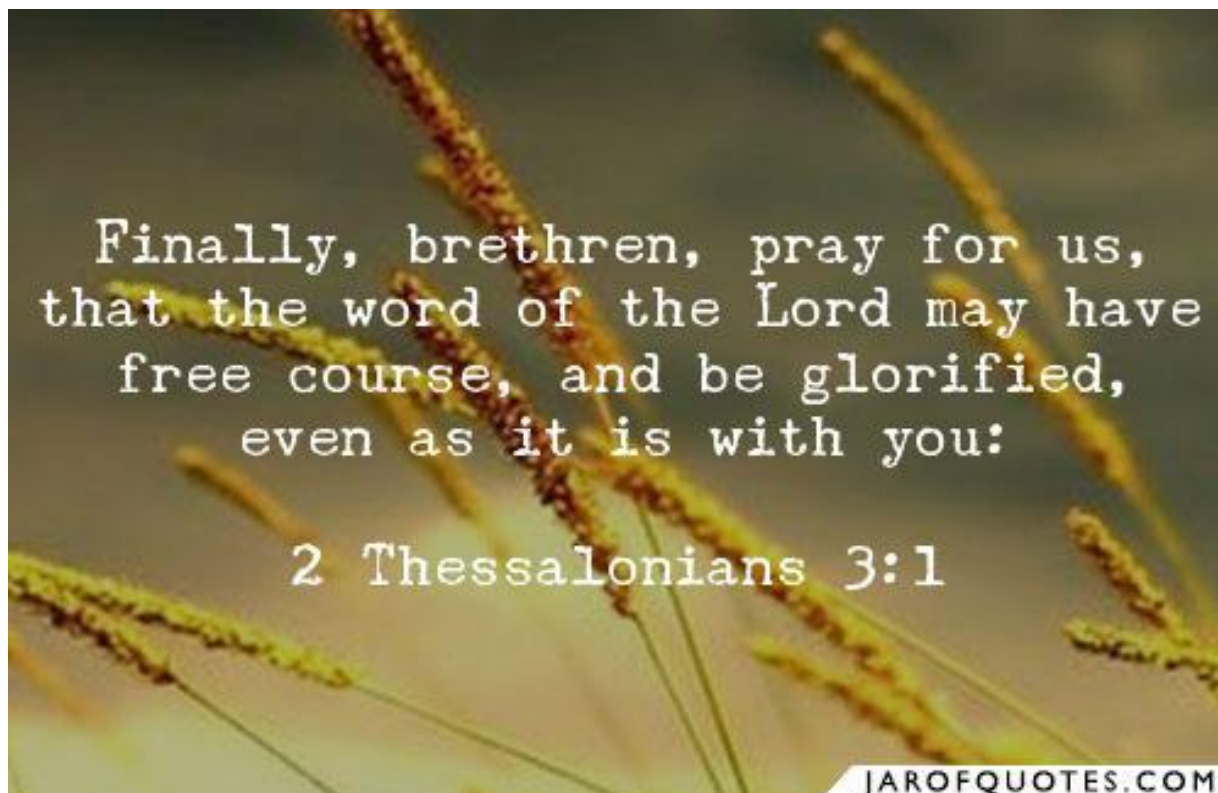
PCE = Pure Cambridge Edition, RRB = Ruckman Reference Bible, TBS WRB = Trinitarian Bible Society Westminster Reference Bible
Blue Bold text indicates departure from PCE

No.	Verse	1611 AV1611	1769 Oxford	PCE	Cambridge Cameo	Cambridge Concord RRB, TBS WRB
1	Joshua 19:2	or Sheba	, Sheba	or Sheba	or Sheba	or Sheba
2	2 Chronicles 33:19	sinne	sins	sin	sin	sin
3	Job 33:4	Spirit of God	spirit of God	Spirit of God	Spirit of God	Spirit of God
4	Jeremiah 34:16	whome yee	whom he	whom ye	whom ye	whom ye
5	Ezekiel 11:24	spirit of God	Spirit of God	Spirit of God	Spirit of God	Spirit of God
6	Nahum 3:16	flieth	fleeth	flieth	flieth	flieth
7	Matthew 4:1	Spirit	spirit	Spirit	Spirit	Spirit
8	Matthew 26:39	further	farther	further	further	further
9	Matthew 26:73	bewrayeth	bewrayeth	bewrayeth	bewrayeth	bewrayeth
10	Mark 1:12	Spirit	spirit	Spirit	Spirit	Spirit
11	Acts 11:28	spirit	spirit	spirit	spirit	Spirit
12	1 John 5:8	Spirit	spirit	spirit	spirit	Spirit

Notes

1. The 1611 AV1611 departs from the PCE in 2 references; Ezekiel 11:24, 1 John 5:8.
2. The 1769 Oxford AV1611 departs from the PCE in 8 references; Joshua 19:2, 2 Chronicles 33:19, Job 33:4, Jeremiah 34:16, Nahum 3:16, Matthew 4:1, 26:39, Mark 1:12.
3. The Cambridge Cameo AV1611 departs from the PCE in 0 references.
4. The Cambridge Concord, RRB, TBS WRB AV1611s depart from the PCE in 2 references; Acts 11:28, 1 John 5:8.
5. **Beersheba** Joshua 19:2 is well of the south. Compare Numbers 21:16, 1 Kings 10:1, Matthew 12:42. The variant readings are both correct.
6. **sin** 2 Chronicles 33:19 is the collective expression for **sins**. The variant readings are both correct.
7. The PCE uses **spirit of God** Job 27:3, **Spirit of God** Job 33:4 interchangeably. The variant readings are both correct.
8. **whom he**, **whom ye** Jeremiah 34:16 refer to the action of an individual in a group and of all in the group. The variant readings are both correct.
9. The term **the spirit** Ezekiel 11:24 shows that **spirit of God**, **Spirit of God** are the same. The variant readings are both correct.
10. **fleeth**, **flieth** Nahum 3:16 both mean flight; Deuteronomy 19:11, Job 14:2, Isaiah 24:18, Jeremiah 48:19, 44, Amos 9:1, John 10:12, 13.
11. **spirit**, **Spirit** Matthew 4:1, Mark 1:12, **spirit**, **Spirit** Acts 11:28, 1 John 5:8 refer to men with Spirit-filled spirits. The variant readings are correct.
12. **farther**, **further** Matthew 26:39 are interchangeable. The variant readings are both correct.

Conclusion



www.jarofquotes.com/view.php?id=finally-brethren-pray-for-us-that-the-word-of-the-lord-may-have-free-course-and-be-glorified-even-as-it-is-with-you

Postscript

Dr Scott Johnson www.contendingfortruth.com/ made available a PDF entitled **Differences Between The Cambridge and Oxford King James Bibles**. It is no longer available but it states:

The following is a complete list of the differences between [the Cambridge Concord and the] 1769 1886 [Oxford] editions of The King James Bible...This study was compiled by Dean Lampman of Loveland, Ohio (Cincinnati)...

NOTE: The Cambridge text is from the "Concord 8vo" which can be verified by looking at the title page and finding "Concord 8vo Bold-figure refs." also ISBN 0-521-50880-0

The Oxford text is from the "The Parallel Bible" minion (a large 8vo edition of the Oxford Press, England; impression of 1886) THIS IS ALSO THE TEXT IN THE STRONG'S EXHAUSTIVE CONCORDANCE OF THE BIBLE ISBN 0-687-40030-9 © 1890

The file tabulates the following differences between the two editions, Cambridge versus Oxford:

- Different words: 4
- Different first letter capitalisations: 20
- Two words for one, though the term is unchanged: 3
- Different Punctuation: 12
- Different spelling, though the term is unchanged: 97
- Different dashed words: one only is given without a reference: Bethlehem versus Beth-Lehem

By inspection the most significant differences apart from the 12 tabulated readings listed in this work are 12 different capitalisations for Son versus son Matthew 9:27, 15:22, 20:30, 31, 21:9, 15, 22:42, Mark 10:47, 48, 12:45, Luke 18:38, 39. The Lord Jesus Christ is identified as the "*S(s)on of David*" in each reference so the difference is inconsequential.