

Sunday, December 21, 2025—Grace Life School of Theology—*From This Generation For Ever*
 Lesson 271 Assessing the Printed History of the King James Text (Intro. to the PCE Position)

Introduction

- [Lesson 270](#) examined the significance of *The Cambridge Paragraph Bible* (1873), edited by F. H. A. Scrivener. This edition represented the most thorough collation of early King James texts since 1611, aiming to produce a critical version that corrected errors, standardized italics, and revised marginal notes. Scrivener introduced a paragraph-based layout, anticipating modern formatting, but his willingness to alter readings based on his judgment—rather than strictly preserving the translators' decisions—sparked controversy. While praised for scholarly rigor, the *Paragraph Bible* never replaced the Blayney text as the standard due to public resistance to change, its unconventional layout, and its perceived role as a specialist edition rather than a practical Bible. Ultimately, it stands as a milestone in textual scholarship and a reminder of the tension between historical fidelity and editorial improvement.
- Having explored the *Cambridge Paragraph Bible* and its role in shaping scholarly approaches to the King James text, we now turn to a position that has generated considerable debate among modern defenders of the KJB—the Pure Cambridge Edition (PCE) Position. The PCE position asserts that a specific Cambridge printing represents the definitive and pure form of the Authorized Version. Beginning in this Lesson, we will examine the origins of this claim, its defining characteristics, and the implications it holds for those who advocate for textual purity within the King James tradition.
- To accomplish this task, we will consider the following points in this Lesson.
 - Review: The Historical Development of Protestant Bibliology
 - Current Circumstances Within KJB Advocacy
 - What Is the Pure Cambridge Position?

Review: The Historical Development of Protestant Bibliology

- In [Term 2](#) of this class, we spent 28 Lessons (28-56) discussing the doctrine of preservation. In doing so, we affirmed that preservation is a Biblical doctrine that the scriptures teach regarding themselves. In short, God not only inspired but promised to preserve his words. The following passages affirm this doctrine: Psalm 12:6-7, Psalm 119, Isaiah 30:8, Matthew 24:34, I Peter 1:23-25. In addition, we discussed Matthew 5:17-18 regarding “jot and tittle” phraseology and where it fits into the doctrine of preservation.

- In [Lesson 45](#) I stated the following:
 - “In this way, both sides [Originals Only & King James Only advocates] are making unscriptural assumptions and talking past each other with the issue of *verbatim identicity* being the great mount impassible that divides them. Recall from Lesson 40 that the language “in the original autographs” was added to Protestant doctrinal statements in the latter half of the 19th century as a means of answering the German Higher Critics and Rationalists. In this way, Protestant Christians reworked their position on the Bible based upon terms set by their opponents. This reworked Bibliology became the new orthodoxy in Fundamental and Evangelical circles in the 20th century. In the same way that Protestant scholars in the 19th century overreacted to the forces of liberalism; believers in the 20th century overreacted to the new “Originals Only” orthodoxy by overstating their case in the opposite direction. Therefore, cordial and productive dialogue on this topic has proved elusive. Both sides are separated by the same thing (the false assumption that preservation requires *verbatim identicity* of wording), do not realize it, and are therefore talking past each other.”

- During Lesson 45, I also presented the following diagram as a visual representation of the position we were advancing.

The Historical Development of Protestant Bibliology

Protestant Bibliology Before 1860

- Inspiration**—Divine Dictation accepted descriptor for how inspiration was accomplished; not limited to the original autographs and extended to vernacular languages via translation. Translations = the word of God (*Westminster Confession of Faith*)
- Preservation**—believed in the promise of preservation: "... being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic . . ." (WCF)
- Inerrancy**—no formal doctrine of inerrancy; the scriptures were believed to be inerrant because they are the word of God; the Holy Spirit bears witness with the believer's spirit that the scriptures are infallible. (WCF)
- Textual Criticism**—began with the notion the scriptures were the inspired word of God and of Divine origin; what God gave by inspiration was preserved and "kept pure in all ages" and was available to be translated into the vernacular languages of the nations.



Between 1860 and 1900 the Protestant view of the Bible was attacked and rewritten in response to the following forces: 1) Evolution, 2) Liberalism/Modernism, 3) German Higher Criticism, and 4) Rationalism. The attackers point out the existence of *variant readings* in the manuscript copies as part of their attack on Protestant Bibliology. The existence of *variant readings* leads to a confounding of inspiration, infallibility, and inerrancy to the nonexistent original autographs. It was widely thought by defenders of the Bible at the time that the scriptural standard for preservation required "verbatim identicity." This understanding combined with the undeniable existence of a multitude of *variant readings* in the body of manuscripts became Mt. Impassable for those wishing to hold to historic Protestant Bibliology.



Instead of holding the line in the face of attack, Protestant Theologians "revised" Protestant Bibliology according to terms set by their opponents. In an attempt to address the existence of *variant readings* the four doctrines noted above were altered in the following ways:

- Inspiration**—was limited to the nonexistent original autographs; Divine Dictation is dropped and ridiculed as a descriptor for how inspiration was accomplished.
- Preservation**—the promise of preservation was dropped from doctrinal statements.
- Inerrancy**—formal doctrine developed that limited inerrancy to the nonexistent original autographs; took shape in a logical syllogism that met the German Higher Critics on their own terms.
- Textual Criticism**—was completely reworked starting with the rationalistic/naturalistic notion that the Bible is like any other book and should be treated in like manner to any work of antiquity. Replaced the text of the Reformation (TR) with a "new and improved" Greek text. Modern Textual Criticism is built on top of the Rationalistic suppositions of Westcott & Hort.

These "revised" points became the new Protestant Orthodoxy on the Bible and were carried forward into the 20th century by Fundamentalists in their doctrinal statements.



Option 1: Originals Only Position

Developed in the late 19th and early 20th centuries as a reaction against the German Higher Critics and Rationalists. During this time doctrinal statements were rewritten to include the language "in the Originals Only" and dropped all references to preservation. This position confines inspiration and inerrancy to the nonexistent original autographs as a means of dealing with the *variant readings*. Has led some to deny that the scriptures promise their own preservation. Advocates argue that it is their job to reconstruct the Biblical text. Position is nonscientific and non-falsifiable, in the absence of the originals how does one know whether they have accurately reconstructed the text. Modern Versions existed since the Revised Version of 1881 but did not succeed in replacing the widespread use of the KJB by American Christians. After WWII the Neo-Evangelical movement grew in popularity and heavily promoted the new Protestant Orthodoxy on the Bible ("Originals Only") as well as Modern Versions. Position is of no practical consequence and cannot be maintained by faith in God's word.



Option 2: Faith for Faith's Sake Position

Formed in the late 1960s and early 70s as a reaction against Option 1 and the sudden popular use of Modern Versions, and their divergent readings from the traditional King James text. Just as Option 1 was forged as a reaction to the attack on Protestant Bibliology in the late 19th century, Option 2 is a reactionary position against Option 1. By the time one gets to Option 2 they are two steps removed from the Protestant Bibliology that existed before 1860 as outlined at the top of the chart. This position pretends like *variant readings* don't exist and insists upon plenary verbal preservation or the notion the preservation occurred with "verbatim identicity" of wording. Some incorrectly insist that God re-inspired His word in English between 1604 and 1611 as a means of providing the "verbatim identicity" of wording this view of preservation demands. Has the correct starting point, is consistent with the fideistic (believing) approach to Scripture; but carries the corollary between preservation and inspiration too far. Refuses to acknowledge the textual/historical facts that no two Greek manuscripts (even Byzantine); editions of the TR, or printings of the KJB are exactly the same.



Option 3: Biblically Amended Position on Preservation (The Solution)

In light of the internal and theological problems created by Options 1 & 2 an amended position is necessary. Drops "verbatim identicity" as the standard for preservation. If one allows the KJB to teach them about the *nature* of preservation they will conclude that demanding "verbatim identicity" as the standard for preservation was overreaching to begin with. There are at least four Scriptural proofs found within the KJB that support this conclusion:

- 1) How the OT quotes OT
- 2) How the NT quotes the OT
- 3) How the NT quotes the NT
- 4) Comparison between II Kings 19 & Isaiah 37 (See notes for Lesson 43)

Observing these realities allows one to maintain their belief in the promise of preservation without overstating the facts. This Biblically revised position can still be maintained by faith in God's word without abandoning the fideistic (believing) approach to Scripture. Maintaining this position allows one to hit a RESET button so to speak and return to a position on inspiration and preservation that is more in line with the Protestant Bibliology enunciated before 1860. This position is true to the Protestant doctrine of *scriptura* and rids the discussion of unscriptural rationalistic presuppositions.



- The view we have enunciated in this class seeks to reset the King James advocacy position to something more akin to what existed before the mid-19th century before Protestantism was ravaged by Evolution, Modernism, German Higher Criticism, and Enlightenment Rationalism. Currently, within the realm of King James Bible defense, there is still a great insistence upon *verbatim identicity* of wording as the standard for preservation.

Current Circumstances Within KJB Advocacy

- Many in our day use the “jot” and “tittle” passage in Matthew 5:17-18 coupled with the phrase “purified seven times” in Psalm 12:6 to argue that a certain edition of the KJB is the “purified seven times” and/or “jot and tittle” perfect standard edition of the KJB.
- Presently this can be seen in the extreme 1611ism of Gary Rovarino from the King James Bible Museum in Cave Creek, AZ. Rovarino believes that every part of the 1611 AV is inspired by God including: contents (Title Page, Epistle Dedicatory, Preface, Calendars, Table of Contents, Royal Crest, genealogy, & Apocrypha), page size, page layout, artwork, drop caps, headings, chapter summaries, and side bar notes. Literally everything (including obvious printing errors like the 1631 [Wicked Bible](#)) in the 1611 is inspired by God and a match to what Christ is holding in his 1611 hand on His throne in heaven.
 - Nate Kooienga and I have dealt with Gary Rovarino extensively in the YouTube Playlist, [“King James Bible Gnosticism: Refuting Gary Rovarino’s Extreme 1611 Views”](#). Interested parties are encouraged to check out the Playlist for more information.
- On the opposite end of the spectrum is Matthew Verschuur (aka Bible Protector) who believes that only the circa 1900 Pure Cambridge Edition (PCE) is the fulfillment of Psalm 12:6-7 and the only “jot and tittle” perfect edition of the AV. He believes that the PCE is the fulfillment of the “little book” prophecy in Revelation 10. Only the PCE is perfectly correct and capable of giving the “exact sense” of scripture, according to Bible Protector. (Verschuur, *Glistening Truths*, Cover, 3, 20) Verschuur believes the PCE answers “exactly to the heavenly volume of the book.” (Verschuur, *Guide*, 122)
- Meanwhile, Gail Riplinger, another King James Only advocate, disagrees with Verschuur regarding the perfect setting of the KJB. In a monograph written to commemorate the 400th anniversary of the KJB titled *Settings of the King James Bible: A Review with Recommendation on its 400th Anniversary*, Riplinger states the following:
 - “After several years of collation, my personal choice is the Cambridge Large Print Text Only edition.” (Riplinger, 19)
 - “In summary, if you are looking for a simple answer to this somewhat perplexing problem of what setting to select, the answer is ‘TBS and Cambridge,’ particularly the Large Print Text Only setting. A.V. Publications could sell scores of King James Bibles if making money was their goal. However, they sell only a few Bibles: the TBS (Trinitarian Bible Society)/Cambridge Large Print, the Windsor, and the Giant Print. Why sell only a

few Bibles? These are the only Bibles that I can recommend and which I have examined word for word. All of them are text-only, of course.” (Riplinger, 21)

- In addition, Gail explicitly disagrees with Verschuur regarding the PCE:
 - “A fourth variety has been presumptuously named the ‘Pure Cambridge Edition’ (PCE). It is a generally out-of-print Cambridge setting, determined to be ‘pure’ by Mr. Verschuur, a young Pentecostal man from Australia. His research is fairly exhaustive, and he is to be commended for his zeal for a pure Bible. He is a good friend of the King James Bible, in an era of too many enemies. But his final conclusions, that the Cambridge setting he uses is in all points superior to other Cambridge settings, cannot be defended, at every point. On these points he relies on his ‘Pentecostal’ experiences to defend them, as described in his book.” (Riplinger, 13-14)
- So, who is right? Which KJB advocate has identified the “jot and tittle” perfect setting of the text. Riplinger, Rovarino, and Verschuur use many of the same verses yet come to, in some cases, widely different conclusions regarding which edition of the AV is the “jot and tittle” perfect one. Since many people who believe the KJB is their final authority as English speaking Christians and have adopted the PCE as their standard to exclusion of other editions, it is vital that one understands the doctrinal, philosophical and theological underpinnings of the PCE Position.
- *Disclaimer:* if the PCE position was just a personal preference/belief that the circa 1900 Cambridge text was/is the most accurately printed text of the KJB, I would not have a problem with it. Unfortunately, however, the PCE position as enunciated by Matthew Verschuur is much more than mere editorial preference; it is an exclusive KJB edition advocacy position that is built upon layers of doctrinal, philosophical, theological, and historical strata that need to be unpacked and understood. It is to this investigation that we will now turn our attention.

What Is the Pure Cambridge Position?

- The Pure Cambridge Edition position is a particular King James Only advocacy position that maintains that only the circa 1900 Cambridge Edition is the “pure,” “perfect,” “chosen,” “final,” and “last” edition of the King James Bible. This edition is known popularly as the Pure Cambridge Edition (PCE). The PCE position has been enunciated by Matthew Verschuur on the [Bible Protector Website](#) in conjunction with Craig F. Savage the Pastor of, [Victory Faith Centre](#) in Geelong, Australia.
- The Bible Protector Website is full of information about the King James Bible in general and the PCE specifically. Among the resources on the Bible Protector website are a series of PDF documents laying out the PCE position in detail. Chief among these resources is a nearly 600 page document written by Verschuur titled [Guide to the Pure Cambridge Edition of the King James Bible](#), which is currently in its 6th edition (2013). A work he began writing “in the last months of 2002” (*Guide*,11) and finished in late 2005 or early 2006. (*Guide*,15) I take the *Guide to the PCE* to be the flagship articulation of the PCE position.

- In addition to the *Guide to the PCE*, the following writings are instrumental in the articulation of the PCE position.
 - 2006—*The Revelation of the Pure Word* by Matthew Verschuur
 - 2006—*The Pure Cambridge Edition: The Final King James Bible* by Matthew Verschuur
 - 2006—*God's Chosen Edition of the King James Bible* by Matthew Verschuur
 - 2007—*There is only one pure King James Bible* by Matthew Verschuur
 - These titles alone should give one the sense that this view goes beyond the assertion that “The PCE is the most accurate form of the KJB.”
- Given the fact that I take the *Guide* to be the flagship presentation of the PCE position, we will rely on it to unpack a fundamental understanding of the position. Once the *Guide* has been understood, we will consider other salient points from Verschuur’s other writings. Put another way, initially we will build an understanding of the PCE position through consideration of the *Guide*. Later we will consider any additional points from Verschuur’s other works to our understanding of the position.
- According to page 6 of the *Guide* (Note: unless otherwise noted all citations for the duration of this document are from the *Guide*):
 - “the Bible Protector ministry began with the launching of a website, and the sending out of the following statement, at the same time as a comet was seen on 26 January 2007 (Australia Day), by Matthew Verschuur.” (6)
 - Note the appearance of a sign/wonder coinciding with the launch of the website in 2007. This will be important later in our discussion.
- Verschuur goes on to describe the Bible Protector ministry as follows:
 - “Since the year 2000 I have contacted various King James Bible people and organisations in regards to seeking out a certain text of King James Bible, namely, a standard text of the Cambridge Edition.

For a long time the question, “Which King James Bible edition is correct?” has not been properly answered by true Bible defenders.

We must acknowledge that there are indeed variations in various historical and present editions of the King James Bible. Furthermore, there has been a rising awareness in recent years concerning “counterfeit” King James Bibles with “subtle changes”. The

Scripture promises that the Word of God should be preserved by God, and this undergirds a sound King James Bible only doctrine. **It is consistent with this that there should be one correct received standard edition of the King James Bible, where every word is pure (Proverbs 30:5) to the jot and tittle (Matthew 5:18).**

I do not agree with the claim that there is no standard or that any edition of the King James Bible is sufficient. On the other side, those who have said, “The 1769 Edition”, or “The Cambridge Edition” have been too vague. Plainly, there have been changes in all editions since 1769, and there are variations in Cambridge Bibles, such as the Victorian text (circa 1830 to circa 1900), the Pure Cambridge Edition (circa 1900 to circa 1970s) which is also printed in many Collins editions, and the Concord text (circa 1970s to circa 2000). Besides these, other modernised variations appear in Bibles printed in America under the name of Cambridge.

And then there is Scrivener’s Edition, which is clearly deficient on many grounds, including that it has never been used by ordinary Protestants every Sunday morning. Even worse is the New Cambridge Paragraph Bible by David Norton, 2005, which makes many unacceptable changes departing from all traditional King James Bibles.

Those who are knowledgeable about the King James Bible agree that the Cambridge Edition is superior to the Oxford, Nelson or any other edition. However, the particular variations in Cambridge Editions have not been closely studied until now. That is, identifying which Cambridge Edition is correct.

Sadly, many King James Bibles that follow the Cambridge Edition as are now being produced or provided by King James Bible people are not the correct Cambridge Edition, but follow the Concord Cambridge Edition, which has departed from the pure text. The correct text has, among other things, “rasor”, “inquire”, “counsellor”, “expences”, “ancle”, “Geba” at Ezra 2:26 and lower case “spirit” at Acts 11:12, 28 and 1 John 5:8.

There has been a great ignorance of the fact that a final purification took place in the history of the King James Bible. Those who have studied the history of the King James Bible in depth would have been aware of the major purifications that took place, such as the editions of 1629, 1638 and 1769. **There was also a proper purification that took place circa 1900, which has resulted in the final text of the King James Bible, which is in all ways the definitive presentation of the King James Bible, and should not be altered.**

I have now launched a website which details this area, and have also freely made available an exactly correct electronic text of the King James Bible (without typographical or edition variation errors). The Pure Cambridge Edition is the historically received true text of the Authorized Version.” (6)

- Herein lay the main contentions of the PCE position:
 - The PCE is “a final purification [that] took place in the history of the King James Bible” circa 1900, (6)
 - the PCE is “the final text of the King James Bible, which is in all ways the definitive presentation of the King James Bible, and should not be altered,” (6)
 - the PCE is “the historically received true text of the Authorized Version.” (6)
- Anything that deviates from the text of the PCE is a departure “from the pure text.” A text that does not match every “jot and title” of the PCE, even other Cambridge editions such as the Concord, is an inadequate edition of the King James Bible.
 - “We must acknowledge that there are indeed variations in various historical and present editions of the King James Bible. Furthermore, there has been a rising awareness in recent years concerning “**counterfeit**” King James Bibles with “subtle changes”. [Note the similarities in argumentation with the piece “Have You Seen The Changes” authored by Local Church Bible Publishers that was quoted in Lessons [268](#) and [269](#).]” (6)

Conclusion

- In this lesson, we explored the historical and theological context surrounding the Pure Cambridge Edition (PCE) position within King James Bible advocacy. We began by reviewing the development of Protestant Bibliology and the persistent debate over preservation, noting how assumptions about *verbatim identicity* have shaped opposing views. We then examined current circumstances among KJB defenders, highlighting the diversity of opinions—from extreme 1611ism to the exclusive claims of the PCE position—and the controversies these positions generate.
- Finally, we defined the PCE position as articulated by Matthew Verschuur, emphasizing its assertion that the circa 1900 Cambridge text represents the “final,” “pure,” and “definitive” edition of the Authorized Version. This claim goes beyond editorial preference, resting on doctrinal and theological arguments that elevate the PCE above all other editions. Understanding these foundational assertions is essential for evaluating the validity and implications of the PCE position within the broader conversation about textual purity and preservation.

Works Cited

Riplinger, Gail. *Setting of the King James Bible: A Review with Recommendation on its 400th Anniversary.*

Verschuur, Matthew. [Glistening Truths: Distinctions In Bible Words](#). Bible Protector, 2009.

Verschuur, Matthew. [Guided to the Pure Cambridge Edition](#). Bible Protector, 2013.

Appendix A

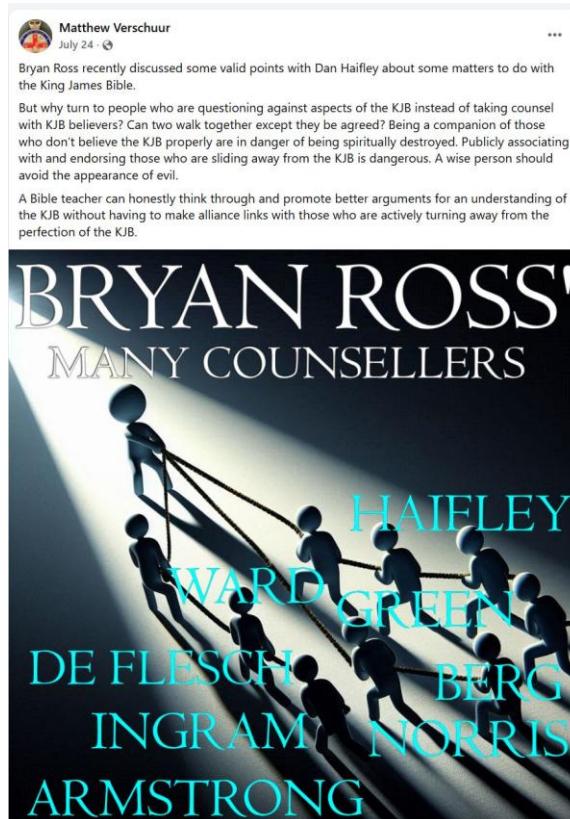
Timeline of Public Statements Made By Bryan Ross & Matthew Verschuur Regarding the PCE Position Prior to the Teaching of Lesson 271 on Sunday, December 21, 2025

Please note that only public statements have been included in this timeline. Private emails have also been exchanged between Matthew Verschuur and me but have not been included in this timeline. Moreover, I have not included every comment posted to YouTube or Facebook, especially those of a secondary nature. Rather, I focused on major written works, blog articles, YouTube videos, and major initial Facebook posts. Bolded entries indicate written works authored/taught by me.

- **2019—Ross published The King James Bible in America: An Orthographic, Historical, & Textual Investigation**
 - Verschuur's Glistening Truths: Distinctions In Bible Words was critiqued.
- 2023, December 10—Verschuur wrote “King James Bible Believers Need Come to Another Level of Academia”
 - Ross and Yetzer are praised for engaging with Bod. 1602 MS.
- **2024, May 5—Ross taught a lesson titled “Addressing Some Recent Questions Regarding My Position On The KJB”**
 - In this lesson I addressed some questions regarding my position posed by Verschuur and others.
- 2024, May 11—Verschuur wrote “Bryan Ross' Rejection of Jot and Tittle Perfection”
- 2024, May 19—Verschuur wrote “Refuting Bryan Ross Again”
- 2024, June 8—Verschuur wrote “Text Dumps of Comments in the Matthew 5:18 Debate”
 - Critical of Ross and Nathan Kooienga of Hope Under Fire.
- 2024, November 1—Verschuur wrote “An answer to Bryan Ross' View on Psalm 12 and Marginal Notes”
 - “Bryan Ross is a good man, a believer and he does believe that Psalm 12 is about the preservation of Scripture ... but does not see the psalm as specifically prophetic, only generally prophetic.”

- 2024, November 25—Verschuur produced a YouTube video titled “[Ward and Ross the same: Whereas I say all Bible words are important](#)”
 - Argues that Bryan Ross and Mark Ward are the same in belief & approach to scripture.
- 2024, November 28—Verschuur wrote “[Bible Words Matter](#)”
 - Critiques Ross and Verbatim Identicality view of preservation.
- 2025, March 2—Verschuur produced a YouTube video titled, “[Problems with the "Verbal Equivalence" view: A podcast](#)”
 - Critical of David Reid and Bryan Ross for our Verbal Equivalence view.
- 2025, March 19—Verschuur wrote “[Problems with “Verbal Equivalence”](#)” & produced a [YouTube](#) video by the same title.
 - Companion blog article to the YouTube video from March 2
- 2025, May 11—Verschuur wrote “[Sayers and Ross on KJB Editions](#)”
 - Response to my interview with Nick Sayers on May 10, 2025.

- 2025, July 24—Verschuur posted the following on the Textus Receptus Academy page on Facebook



- 2025, August 1—Verschuur wrote “[Supporting the PCE Against Misrepresentations](#)”

- Accuses Bryan Ross and Dan Haifley of misrepresenting the PCE position.

- 2025, August 7—Verschuur posted the following meme on the Textus Receptus Academy Facebook page



- 2025, August 7—Verschuur wrote “[Bryan Ross’ Mistaken Approach](#)”
 - Written review of two of my videos.
- 2025, September 2—Verschuur wrote “[Rick Norris’ “Revised Cambridge KJV’s” \(part 1\)](#)”
 - Rick Norris quoted Ross—Verschuur disapproves.
- 2025, September 3—Verschuur wrote “[Rick Norris’ “Revised Cambridge KJV’s” \(part 2\)](#)”
 - Rick Norris quoted Ross—Verschuur disapproves.
- 2025, November 14—Verschuur wrote “[Theological Support for the King James Bible](#)”
 - Ross is mentioned amongst theological discussion of the King James position.
- 2025, November 15—Verschuur wrote “[The Cambridge Text Problem](#)”
 - Ross is mentioned and critiqued.
- 2025, November 26—Verschuur wrote “[Answering Allegations Made by Bryan Ross](#)”
 - Verschuur was made aware for the first time of my 2019 book and responded in this blog article.

- **2025, December 2—Ross wrote “[Inconsistent Logic & The PCE Position: Examining Three Perspectives](#)”**
 - My response to Verschuur’s “Answering Allegations” blog article.
- 2025, December 5—Verschuur wrote “[Bryan Ross Finds Out that a Letter Can Change Doctrine](#)”
 - My first awareness of the 1985 Cambridge Hopper Letter was commented on by Verschuur.
- 2025, December 6—Verschuur wrote “[Bryan Ross’ Attempted Fire Storm](#)”
 - Response to “Inconsistent Logic & The PCE Position.”
- **2025, December 10—Ross wrote “[Providence, Special Revelation, and Verbal Equivalence in the PCE Debate](#)”**
 - My reply to Verschuur’s “Bryan Ross’ Attempted Fire Storm.”
- 2025, December 11—Verschuur wrote “[Specificity and Certainty](#)”
 - Response to “Providence, Special Revelation, and Verbal Equivalence in the PCE Debate.”
- **2025, December 11—Ross wrote “[Category Error: Why Galatians 3:16 Does Not Support Verschuur’s Argument for the Pure Cambridge Edition](#)”**
 - Continued my reply to Verschuur’s “Bryan Ross’ Attempted Fire Storm.”
- 2025, December 12—Verschuur wrote “The Scriptural Continuum”
 - Response to my “Category Error” article.