

Sunday, January 4, 2026—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 272 Assessing the Printed History of the King James Text (PCE: Tenants & First Public Articulation)

## **Introduction**

- In [Lesson 271](#), we examined the historical development of Protestant Bibliology, current trends within King James Bible advocacy, and the foundational assertions of the Pure Cambridge Edition (PCE) position. We observed that the PCE claim goes beyond mere editorial preference, presenting itself as the “final,” “pure,” and “definitive” form of the Authorized Version—a view grounded in theological, doctrinal, and historical arguments.
- All told, we considered the following points in Lesson 271:
  - Historical Context: The lesson reviewed the development of Protestant Bibliology, emphasizing the doctrine of preservation and how debates over *verbatim identity* have shaped opposing positions within King James Bible (KJB) advocacy.
  - Current KJB Advocacy Landscape: Highlighted the diversity of views among KJB defenders—from extreme 1611ism, which treats every element of the 1611 edition as inspired, to the Pure Cambridge Edition (PCE) position, which claims a circa 1900 Cambridge printing is the only “perfect” edition.
  - The PCE Position: The PCE position asserts a “final purification” of the King James Bible occurred around 1900. The PCE is the definitive, pure, and historically received text of the Authorized Version. Any deviation from the PCE—even other Cambridge editions—is considered a departure from the pure text.
  - Key Observations: The PCE position is not merely an editorial preference; it is built upon layers of doctrinal, theological, and historical arguments, making it an exclusive advocacy stance rather than a simple choice of edition.
- In this Lesson we want to move forward with unpacking and understanding the PCE position.
  - Main Tenants of the PCE Position
  - First Articulation & Public Dissemination of PCE Position
- Unless otherwise noted, all the citations in this Lesson are taken from the *Guide to the PCE* and follow the pagination in the PDF document.
- *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. This is borne out by his written works, YouTube videos, and comments on the Textus Receptus Academy Facebook page. My decision to include extended coverage of the PCE position in this class is consistent with the overall theme of the class to enunciate a position on the King James Bible that begins with faith-based presuppositions and does not deny the facts of history or break the laws of logic. Our survey of the printed history of the text has been a prolonged case study in why *verbatim identity* of wording is not a tenable position.

### **Main Tenants of the PCE Position**

- The following citations from the *Guide to the PCE* clearly enumerate the tenants of the PCE position.
  - “The Pure Cambridge Edition is the historically received true text of the Authorized Version.” (6)
    - This is one of the most direct affirmations of the PCE’s status as the definitive edition. This language implies exclusivity. It suggests that only the PCE is considered the authentic, pure Word of God in English. By calling it the “true text,” proponents of this position logically, effectively rule out other non-PCE editions (such as other Cambridge, Oxford or American printings) from being regarded as equally pure or authoritative. In other words, according to this view: non-PCE editions may still be considered “Bibles” or useful, but they are not seen as the *perfectly preserved* Word of God. The PCE is elevated as the singular standard for purity and authenticity. This is a key point of controversy because it moves beyond general KJV-onlyism into a specific-edition-only stance.
  - “The Pure Cambridge Edition was the last and final gathering of the words, answering exactly to the heavenly volume of the book.” (122)
    - This links the PCE to divine fulfillment and heavenly authority. This phrase suggests that the PCE corresponds perfectly to an ideal or eternal “heavenly” original—the concept that God’s word exists in heaven in perfect form (based on passages like Psalm 119:89, “Forever, O LORD, thy word is settled in heaven”). The claim is that the PCE matches that divine standard on earth. In short, this language elevates the PCE beyond being just a historically refined edition—it portrays it as the final, divinely aligned representation of God’s word in English, implying no further changes are needed or permissible.
  - “The Pure Cambridge Edition is the exact, correct and perfect text and translation of God’s Word in English.” (188)

- No other edition matches the PCE in purity and perfection. This statement is the strongest possible expression of the Pure Cambridge Position. Here is what it means:
  - “Exact”—every word, spelling, and punctuation in the PCE is claimed to be precisely correct, with no errors or deviations from what God intended.
  - “Correct”—it asserts that the PCE is not just accurate in a general sense but fully aligned with the truth of God’s Word, doctrinally and linguistically.
  - “Perfect”—this goes beyond correctness to claim absolute completeness and flawlessness. According to this view, the PCE is the final, authoritative English Bible, needing no further revision or correction.
  - “Text and translation”—the statement covers both the wording (text) and the rendering from the original languages (translation), implying that the PCE perfectly represents the inspired originals in English.
- In short, this language elevates the PCE as the ultimate, divinely preserved standard of God’s Word in English—exclusive, final, and without error. Logically, even though Verschuur will not acknowledge it, it excludes all other editions (including the 1611) from being considered equally pure or perfect.
- “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.” (240)
  - This ties the PCE to the alleged prophetic purification process described in Psalm 12:6. The statement claims that although God’s word has always been pure in heaven and accessible on earth, the PCE represents the first and only time that purity was fully realized in a single, definitive English edition.
- “The Pure Cambridge Edition makes a definite end to revisions.” (244)
  - Verschuur claims that the PCE is the final iteration of the King James Bible.
- Matthew Verschuur makes it clear in his *Guide* that any edition of the King James Bible that is not the PCE is considered imperfect and incapable of fully conveying the “exact sense” of Scripture. While he does not use the word “corrupt” in the same way he applies it to modern versions, he does describe the PCE in such a way that logically implies that non-PCE editions are impure, incomplete, or incorrect.

- “Other diverse words may have come, or may yet come, but there is one received Word, which has all the power about it, as concerning its coming, presence and its work in the heart of the believer. The logic of faith honestly leads to the King James Bible, and most especially, to one particular edition of it as the standard, the Pure Cambridge Edition. It is this maximum certainty, along with the signs of its providence without, and divine authentication found within, that show this to be so.

In the study of the phenomenon of the Word of God, it is foundational that the Pure Cambridge Edition of the King James Bible be taken as “The Bible”, which is to be studied, examined and analysed. From this decision of faith, the proper representative of the Bible must be found to be self authenticating and have the signs of the divine stamp upon it, both internally and externally. Thus, it is consistent that the Holy Ghost is moving exactly according to the Pure Cambridge Edition, and that He has moved the Pure Cambridge Edition exactly to where it is according to God’s will.

Since the Bible (that is, the Pure Cambridge Edition as its proper representative) proclaims to be God’s Word, the truth and pure, it should follow that the Pure Cambridge Edition is indeed, God’s Word, the truth and pure.” (119)

- This statement is a theological argument that elevates the PCE as the singular, divinely authenticated form of God’s Word in English. According to the PCE position, if taken to its logical conclusion, any King James Bible edition that does not match the PCE exactly would be considered less than perfect—and therefore, by their definition, not fully pure, complete, or correct.
  - The PCE is claimed to be the final, exact, and perfect text of God’s Word in English.
  - This exclusivity means that even minor differences—such as spelling (“shew” vs. “show”), punctuation, or wording—would make other editions fall short of the PCE’s standard. This is why Verschuur claims that the PCE is the edition that ought to be studied.
- While some advocates might still call other non-PCE editions of KJB “the Word of God,” they would not regard them as the *pure* or *final* form. So, in this framework:
  - PCE = Pure, Complete, Correct
  - Non-PCE editions = Good, but not perfect (and therefore not the ultimate standard)
- “For all the King James Bible people concerned about which wording is correct in the Authorized Version, it is generally attested to or tacitly accepted that the readings of the

Pure Cambridge Edition are the correct ones. There certainly has not been a pure text stand for any other edition.” (121)

- This statement captures the following concepts. First, among people who care deeply about the exact wording of the King James Bible (KJV-only advocates), there is a widespread assumption—either explicitly stated or silently agreed upon—that the readings found in the PCE are the correct ones. In other words, when disputes arise over whether a word should be “spirit” or “Spirit,” “shew” or “show,” most people default to the PCE as the standard. Who are these people that Verschuur is referring to and what are they really admitting? For example, I may say I think the PCE as a KJB contains all the necessary readings and is substantively the same as other KJBs and therefore is the word of God. However, I do not mean that it needs to have particular spellings in order to have “correct readings”. This seems like a very vague statement that assumes too much.
- Second, the claim is that no other edition of the KJV has been formally or widely defended as the one pure, authoritative text. While many editions exist (non-PCE Cambridge, Oxford, American, 1611 facsimiles), none have been elevated to the same exclusive status as the PCE. This reinforces the idea that the PCE is unique in being treated as the definitive form of the Authorized Version.
- In short, the statement means that within KJV-only circles, the PCE is generally regarded as the benchmark for correctness, and no competing edition has been given the same “pure text” status. No objective evidence is furnished to prove the veracity of this claim.
- “Even in the twentieth century, when the Pure Cambridge Edition was available, many people professing to stand for the King James Bible did not know about or stand for the acknowledging of the exactly pure Word.” (137)
- “Any true Christian needs to forsake all other false “Bibles” (which God can use to only a small degree) and take the Pure Cambridge Edition of the King James Bible as the exact Word of God.” (267)
- What constitutes a false bible and what is the definition of such? Does this include non-PCE editions of the King James? Or just Modern Versions?
- Verschuur does not claim that non-PCE King James editions are as corrupt as modern versions but he does assert they are not fully pure and therefore cannot provide the “exact sense” of Scripture (See Verschuur’s *Glistering Truths: Distinctions in Bible Word*: Cover, and page 3). The PCE is presented as the only edition that is exact, perfect, and fully purified. These statements show that Verschuur views the PCE as the only edition that fully conforms to the divine standard, not just in meaning but in every detail—what he calls “exact, correct and perfect.” (188)

- Many King James Bibles (even other Cambridge editions) contain typographical, orthographic, or editorial variations. Verschuur claims these subtle changes compromise the purity and accuracy of God's Word. The following is a list of readings to determine whether one has a PCE from page 18 of the *Guide*.
  - “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:

Joshua 19:2 – “or Sheba” (not “and Sheba”)  
 2 Chronicles 33:19 – “sin” (not “sins”)  
 Job 33:4 – “Spirit of God” (capital S)  
 Jeremiah 34:16 – “whom ye” (not “whom he”)  
 Ezekiel 11:24 – “Spirit of God” (capital S)  
 Nahum 3:16 – “flieth” (not “fleeth”)  
 Matthew 4:1 – “Spirit” (capital S)  
 Matthew 26:39 – “further” (not “farther”)  
 Matthew 26:73 – “bewrayeth” (not “betrayeth”)  
 Mark 1:12 – “Spirit” (capital S)  
 Acts 11:28 – “spirit” (lowercase)  
 1 John 5:8 – “spirit” (lowercase)

#### THE GUARDIANS OF THE PURE CAMBRIDGE EDITION” (18)

- How does Verschuur know this list is complete? Could there be other changes that could be significant according to his argument? How can one be sure?
- So, any King James edition that does not cohere to these editorial standards is not “exact, correct and perfect.” (188)
- If the PCE position is taken to its logical conclusion, it would indeed rule out the 1611 edition itself from being considered the “pure Word of God.” The position asserts that the PCE is the true, historically received text of the Authorized Version. This means purity is tied to a specific later printing (from circa 1900), not the original 1611 edition. The 1611 edition contains spelling, typographical, and even wording differences compared to the PCE. Advocates often argue that these differences reflect “human infirmity” or printing errors corrected over time. Therefore, under the PCE view, the 1611 is important historically but not the final, perfect form. The PCE is seen as the culmination of providential preservation. This is a major theological implication: it shifts the concept of purity from the original translators’ work to a later editorial standard.

### **First Articulation & Public Dissemination of PCE Position**

- According to Verschuur’s *Guide*, the PCE position—as a distinct, fully developed textual stance/position—was first enunciated and formulated by Verschuur himself in the early 2000s. Consider the following timeline:
  - 2001, April: Verschuur stated a case for a correct edition to his church elders, identifying what he came to call the PCE.
    - “On April 4, 2001, I then stated to the Elders of Victory Faith Centre a case in favour of this, which was when I fully recognised the correct edition. I then came to understand the meaning of the word “spirit” with a lowercase “s”, and its connection to proper Pentecostal doctrine, namely, that the Spirit is to work in the human spirit (such as Christian sanctification and the impartation of knowledge), as well as His Pentecostal filling of it.” (10)
      - Interesting to note the stated reason he accepted the PCE as perfect because the lower case “s” aligned with his Pentecostal theology, even though he vehemently rejects our stating that his position is founded on historicist interpretations of Revelation and Pentecostal theology.
  - 2001, End of April: Verschuur had written an initial treatise titled *The Changes Within the Authorized King James Version of the Holy Bible and the Defense of the Pure Edition*.
    - “By the end of April 2001, I had written an initial short treatise on *The Changes Within the Authorized King James Version of the Holy Bible and the Defense of the Pure Edition*. It was God, who by His divine providence, led me to believe and now promote the exact right text of the King James Bible, which we came to call, “The Pure Cambridge Edition”. It took months to clarify the authority of this text of the King James Bible and to understand its history. I researched and built up a position, gathered proofs, wrote short exploratory works and consolidated my thinking in discussions and letters with Pastor Savage.” (11)
      - So, God providentially showed Verschuur the PCE position who then sought to build a position. Notice the order. He did not say “I set out to study the history and doctrine and became convinced of this.” Instead, he essentially said, “I became convinced of this by divine leading and Pentecostal doctrine then I set about to prove it and build a position.”
  - 2002, May 1: Verschuur and Pastor Craig Savage discussed producing a major work on the PCE and its standardization.
    - “We saw the necessity of the promulgation of this message, and we spoke of producing a work on this subject on May 1, 2002: “Since we are in a position

where the pure Bible is available to us, and have the added hindsight of Scrivener, Hills and others, the body of information available to us is enough for us to present a major work on the standard English Bible. When I say this, I do not mean a work on the KJB in general, but rather, in that highly important area of ‘Which KJB is the right one? — Dissertation on a word perfect KJB’.” Pastor Savage replied, “I agree that we should do a major work on the standard English Bible. I accept this as a project that is applicable to our mission.” (11)

- 2002, Late: Verschuur began writing what became the full-length *Guide to the Pure Cambridge Edition*.
  - “In the last months of 2002 I began to write this work. What I aimed to do was to show the history of the Scripture to the King James Bible, and then the history of the King James Bible, leading to the Pure Cambridge Edition. I especially wanted to show that the Pure Cambridge Edition was supreme and exactly correct.” (11)
- This makes 2001–2002 the formal starting point for the PCE position as a defined and distinct view while the PCE text itself dates to circa 1900, according to the PCE position. Verschuur’s argument for PCE as *the* divinely preserved edition, distinct from all others, begins with his writings in the early 21st century.
- The first public dissemination of the PCE position outside Victory Faith Centre likely occurred between 2002 and 2005, with the early versions of the *Guide to the PCE* and online materials posted on the Bible Protector website. Here is a compiled timeline of the history and public promotion of the PCE position, based on Verschuur’s *Guide to the PCE*.
  - 2005, December—the elders of Victory Faith Centre declare themselves the “guardians” of the PCE.
    - “At the turn of the year from the end of December 2005, the Elders of Victory Faith Centre recognised that we were the Guardians of the Pure Cambridge Edition.” (15)
      - Elsewhere Verschuur stated, “**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.**” (*There Is Only One Pure Edition of The KJB*, 2)
  - 2006, July—the final electronic draft of the PCE was finalized for internet publication.
    - “In July, 2006, the electronic file was finalised and formatted in preparation for its publishing on the internet. A particularly beneficial meeting concerning the



definitive text and resolving any differences found in various presentations of the Pure Cambridge Edition was held on Sunday, July 9, 2006, where Pastor Craig Savage said that since the traditional maintainers of the King James Bible text had now gone astray, that we must take up the responsibility of continuing it. At the very same time, various troubles were manifesting themselves against the Islamic cause, including a war by Israel and an earthquake.” (15)

- What an odd thing to note; this would not have anything to do with Historicism and miracles as signs, would it?
- 2007, January—the Bible Protector website was launched online.
  - “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)
    - Another strange statement if you do not assume Historicism and miracles. How else would you take these statements if not assuming his theological framework?
  - “Of course, this is besides the fact that the Bible Protector website appeared in January 2007.” (439)
- Based on Verschuur’s own account in his *Guide*, the PCE position did not exist as a widely knowable or public position outside of Victory Faith Centre before 2007.
  - He states that from 2000 to 2006, the research and development of the PCE position happened internally, primarily between himself and Pastor Craig Savage at Victory Faith Centre.
  - The first public dissemination occurred when the electronic text was finalized in July 2006. It is unclear at this time whether it was published online immediately or not. Up to this point, the position was discussed in private letters, treatises, and church meetings, but not in any public forum.
  - 26 January 2007: the Bible Protector website was launched.
- So, prior to 2007, the PCE position was essentially confined to Victory Faith Centre and its immediate circle, as it was being developed and discussed. Therefore, it was not a recognized or accessible doctrine/position within the broader King James Bible movement before 2007. Consequently, no King James Bible believer was even aware of the PCE position until 2007 when it was first published for public consumption.

## **Conclusion**

- The PCE position represents a highly exclusive and doctrinally charged stance within King James Bible advocacy. Unlike general KJV-onlyism, which affirms the Authorized Version broadly, the PCE claim elevates a specific early 20th-century Cambridge printing as the singular, perfect, and divinely authenticated form of God’s Word in English. Advocates assert that the PCE is not merely an editorial refinement but the culmination of providential preservation—“exact, correct, and perfect”—logically rendering all other editions, including the original 1611, as less than fully pure (A notion that Verschuur rejects.). This position, first articulated by Matthew Verschuur in the early 2000s and disseminated publicly through the Bible Protector ministry in 2007, shifts the debate from translation fidelity to edition exclusivity. Its theological implications are profound: purity is no longer tied to the translators’ work but to a later editorial standard, making the PCE the definitive benchmark for those who embrace this view. Understanding this claim is essential for evaluating the broader landscape of King James advocacy and the doctrinal reasoning behind edition-specific arguments.

## **Works Cited**

Verschuur, Matthew. *[There is Only One Pure Edition of the King James Bible: The Pure Cambridge Edition](#)*. Bible Protector, 2007.

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