

Sunday, January 11, 2026—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 273 Assessing the Printed History of the King James Text (PCE: Pillars & Pentecostalism)

## **Introduction**

- In our previous study, we examined the printed history of the King James Bible through the lens of the Pure Cambridge Edition (PCE) position. Lesson 272 highlighted how this view moves beyond general KJV-only advocacy to assert that a specific early 20th-century Cambridge printing represents the final, exact, and perfect form of God’s Word in English. We explored the core tenets of the PCE claim, including its insistence on exclusivity, its theological grounding in divine preservation, and its portrayal of the PCE as the culmination of a providential purification process.
- The lesson also traced the origins and public dissemination of this position, showing how Matthew Verschuur formulated and promoted the PCE doctrine beginning in the early 2000s, with its broader introduction through the Bible Protector ministry in 2007. These points underscore the shift from translation fidelity to edition-specific purity—a distinction that carries significant doctrinal implications for King James advocacy.
- In brief we considered the following points:
  - PCE Defined: The PCE is claimed to be the *final, exact, and perfect* form of the King James Bible in English.
  - Exclusivity: Advocates assert that only the PCE represents the true, pure Word of God—logically excluding all other editions, including the original 1611.
  - Doctrinal Basis: The PCE position ties purity to divine providence and claims alignment with the “heavenly original” (Psalm 119:89).
  - Key Assertions: PCE is “historically received” and “self-authenticating.” It marks the *end of revisions* and is considered flawless in text and translation.
  - Implications: Purity is shifted from the translators’ work (1611) to a later editorial standard (circa 1900 Cambridge printing).
  - Identification Marks: Specific readings (e.g., “Spirit” vs. “spirit”) are used to verify a true PCE.
  - Origins & Dissemination: Formulated by Matthew Verschuur in the early 2000s. Publicly promoted via Bible Protector website in 2007.
  - Controversy: The PCE stance moves beyond general KJV-onlyism into edition-specific exclusivity, raising historical and theological questions.

- Building on this foundation, the current lesson will begin an evaluation of the theological pillars of the PCE Position. To accomplish this task, we will consider the following points:
  - Theological Pillars of the PCE Position
  - Faith Pentecostalism: A Pillar of the 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.

### **Theological Pillars of the PCE Position**

- Verschuur outlines three major pillars of the Victory Faith Centre (the elders of which are the “Guardians” of the PCE): 1) Faith Pentecostalism, 2) King James Bible Onlyism 3) Historicist interpretation of prophecy. (340) These are presented as foundational doctrines and *integral* to the church's worldview.
  - “In the year 2000, Victory Faith Centre was formed in Geelong, Australia. This Church was rooted independent of the compromise, worldliness and errors of Pentecostalism at that time. The distinctive feature of Victory Faith Centre is that it amalgamated several principle doctrines which had not previously been held together so particularly, namely:
    - a. Faith Pentecostalism. Absorbed largely from the teachings of Smith Wigglesworth, and others (such as Kenneth Copeland), a conscious link was made to a higher, puritanical form of Faith Pentecostalism, which included the view that sin and all manifestations of the curse (including sickness and poverty) were linked, and that while such things were of devilish origins, in fact, such things could be sent by God for the violation of His law, and that the law could actually be kept, that is, that a Christian could walk in perfection, by faith in Christ.
    - b. King James Bible Onlyism. Absorbed largely from the teachings of Edward Hills, and others, recognising that the King James Bible is the final form of the Received Text, and

with special emphasis on the very purity of the words in English (therefore discovering and revealing the purification of the King James Bible), and the particular final perfection of the very words of the English Bible, including the express idea that the Pure Cambridge Edition of the Authorized Version ought to be the standard for world evangelism.

c. Historicist interpretation of prophecy. Absorbed largely from a body of Traditional Protestant and Reformed authors, the Historicist view has been taken to be complementary to the moderate Futurist view, and while there are variations in both camps, some particular peculiarities of both sides are rejected. Thus, one passage in Revelation may have two or more valid fulfilments, being a synthesis and syncretic view of Bible prophecy interpretation.

These three doctrines in their proper form, Faith, King James Bible, and Historicism, were bound in a general Fundamentalism, that is, the doctrines of the inspiration, infallibility and inerrancy of Scripture, the belief in the Bible as literal history, most especially as regarding the Creation of the earth, the flood, the origin of the nations, and the foundations of righteousness in the Old Testament. As well, belief in the authenticity of the teachings of the virgin birth, Christ's resurrection, Christ's ascension and future judgment.

Although various views may have been guarded or kept by groups in isolation (as in the Bible Version or Prophecy Interpretation debates), or by one faction of Christendom against another (as in the Pentecostalism versus non-Pentecostal divide), it seems almost unique that such a harvesting of correct ideas from various sources has been accomplished to such a degree, that it manifests in such a distinct character of Christianity. It must be added that even the factions are divided among themselves, in that various "Pentecostals" reject Faith teachings, or that a Fundamentalist may reject King James Bible Onlyism, or that a Reformed person may reject historicist interpretation. Therefore, the doctrine of Victory Faith Centre may be attacked by persons who claim to hold similar doctrines in some areas, but disagree in others.

Highly important in Victory Faith Centre is the stand for the Pure Cambridge Edition, insomuch as the Eldership of that Church proclaimed themselves to be the Guardians of it, recognising God's providential workings toward them, and discerning an apostolical ordination in this regard.

Therefore, it remains that the present author, as one of these Guardians, should show how he is at the core of the Anglo-Protestant religion (which by the year 2000 was in a sore state). The revealing of these things to the world since has been of spiritual strategic importance." (340-341)

- Victory Faith Centre, founded in Geelong, Australia in 2000, has positioned itself as an independent church rejecting perceived compromises in Pentecostalism. Its distinctiveness lies in combining three major doctrinal emphases:
  - Faith Pentecostalism—Influenced by figures like Smith Wigglesworth and Kenneth Copeland, teaching that sin, sickness, and poverty are linked to the curse, but Christians can walk in perfection by faith in Christ.
  - King James Bible Onlyism—Emphasizing the King James Bible, particularly the PCE, as the final, perfect form of Scripture for global evangelism.
  - Historicist Prophecy Interpretation—A synthesis of Historicist and moderate Futurist views, allowing multiple valid fulfillments of prophetic passages.
- These were integrated within a broader Fundamentalist framework, affirming biblical inspiration, literal history, and core Christian doctrines (creation, virgin birth, resurrection, ascension, judgment). The church claims a unique role as “Guardians” of the PCE, viewing this as a providential and apostolic responsibility, aiming to restore and defend Anglo-Protestant Christianity.
- Our goal in noting the theological pillars of Victory Faith Centre is so that we can ascertain how Faith Pentecostalism and Historicist interpretation of prophecy influenced the articulation of the PCE position.

### **Faith Pentecostalism: A Pillar of the PCE Position**

- Matthew Verschuur explicitly connects faith Pentecostalism to the PCE position by framing the reception of the PCE as an act of faith aligned with Pentecostal principles of divine guidance and spiritual authority.
  - Pentecostal Roots and King James Bible Doctrine
    - “Pastor Savage carried with him the legacy of old time Faith Pentecostal and King James Bible doctrines from the past, and for this he was often slighted.” (8)
      - Verschuur frames his discovery of the PCE within a Pentecostal context, emphasizing that traditional Pentecostalism upheld the King James Bible as authoritative.
  - Pentecostalism and the Quest for the Pure Text
    - “In May 2000, Pastor Savage, the helpful Mrs. Samantha Savage and myself were in the planning stages of the establishment of a new Church, which would link back to traditional Pentecostalism and a puritanical view of the Bible.” (9)

- This shows that the PCE project was conceived as part of a Pentecostal revival of holiness and doctrinal purity.
- Faith Pentecostalism as a Doctrinal Lens
  - “Traditional Pentecostalism teaches that tongues is the initial evidence of the receiving of the Holy Ghost after conversion, and believes in: miracles, gifts of the Spirit, Christian perfectionism, the Trinity, salvation not based on speaking in tongues, a literal (not British) Israel, not tempting God by deliberately handling snakes, rejecting the Luciferian creation and deluge, faith knowledge rather than experientialism, true conversion rather than emotionalism, separation from fellowship with heretics and Romanists, etc. Most especially, Traditional Pentecostalism can be found to retain the use of the Authorized Version.” (115)
  - Here Verschuur explicitly links Pentecostal doctrine with loyalty to the King James Bible, positioning the PCE as the culmination of this tradition.
- Pentecostalism and Prophetic Interpretation
  - “Charles G. Finney and other holiness preachers used the King James Bible, and Traditional Pentecostalism was rooted in the King James Bible. It has never been a coincidence: God has blessed those who use the King James Bible.” (115)
  - This historical claim reinforces that Pentecostalism historically aligned with the KJV, supporting Verschuur’s argument that the PCE is the providentially appointed standard.
- According to Verschuur, Faith Pentecostalism provides:
  - The theological expectation of certainty (Spirit-led truth, not confusion).
  - A holiness framework that demands purity in doctrine and text.
  - Prophetic worldview that anticipates a final, perfect Bible for the last days.
  - Practical loyalty to the KJV, which Verschuur extends to the PCE as its perfected form.
- Matthew Verschuur uses Faith Pentecostalism directly to support the claim that the PCE is the final, perfect King James Bible by framing its emergence as providentially tied to Pentecostal revival and doctrine.
  - Divine Providence and Leading

- “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” (11)
    - He attributes his conviction about the PCE to God’s providential guidance.
- Pentecostalism as a Witness to the Pure Text
  - “The rich presence of King James Bibles until the rise of modern versions, and the significant proportion of more recent King James Bibles conforming to the Pure Cambridge Edition shows not only the provision of the Lord, but that the tradition of Protestant Christianity and true believers had already received the King James Bible. Numerous testimonies can be given concerning this, and the present author may give two examples. The first is that Pastor Craig Savige of Victory Faith Centre, and one of the Guardians of the Pure Cambridge Edition used a pure text Bible from the time he was a young Christian. The present author himself knows that the very night he was born again, that he read John 3:16 from no other Bible but the Pure Cambridge Edition, which particular copy he now owns.” (121)
    - Pentecostal leaders and churches are portrayed as providential custodians of the pure text, reinforcing its authenticity.
- Providential Timing with Pentecostal Revival
  - “It has not been a coincidence that the printing of the pure King James Bible coincided with the advent of Traditional Pentecostalism, both in its origins, such as 1904 in Wales, and 1907 in Sunderland, and peaked during the reign of King George the Sixth, whose father, King George the Fifth, was healed one time as the result of Smith Wigglesworth’s ministry. Likewise, it is not coincidental that the providential restitution of Traditional Pentecostalism should be making a stand for the Pure Cambridge Edition.” (180)
    - Verschuur argues that the rise of Pentecostalism and the final purification of the King James Bible (PCE) occurred together by divine design, signaling the last-days restoration of truth.
- Elders’ Role and Apostolic Ordination
  - “Highly important in Victory Faith Centre is the stand for the Pure Cambridge Edition, insomuch as the Eldership of that Church proclaimed themselves to be

the Guardians of it, recognising God's providential workings toward them, and discerning an **apostolical ordination** in this regard.

Therefore, it remains that the present author, as one of these Guardians, should show how he is at the core of the Anglo-Protestant religion (which by the year 2000 was in a sore state). The revealing of these things to the world since has been of spiritual strategic importance." (341)

- This indicates that the elders believed they were divinely appointed as guardians of the PCE.
  - On the main page of the Bible Protector Website there is a disclaimer regarding the digital copy of the PCE, "PRESENTED BY THE AUTHORITY OF THE GUARDIANS OF THE PURE CAMBRIDGE EDITION." Here again one can see that the Elders at Victory Faith Centre see themselves not only as protectors but also having authority.
- Pentecostalism and Church Restitution
- "This purpose is Church Restitution. The seventh angel [Rev. 10:5-7] beginning to sound would be a future time, beyond the time when the pure Word of God would be received, when there would be great blessing in the Church. This great blessing would mean the removal of any and all false ideas, doctrines and versions from the true Church, as the Church Remnant would rise up with the pure Word, being the Pure Cambridge Edition." (360)
  - Verschuur claims the PCE and Pentecostal revival are twin signs of the end-time restoration promised in prophecy.
- Pentecostal Doctrine, the Spirit's Role & PCE Readings—on page 18 of the *Guide* Verschuur lists twelve readings that can be used to distinguish whether a particular KJB printing is a PCE. Exactly half of the entries on the list (six of twelve) are related to the difference between uppercase or lowercase "S/s" on the word "Spirit/spirit" (Job 33:4, Ezekial 11:24, Matthew 4:1, Mark 1:12, Acts 11:28, and I John 5:8). For many of these verses, Pentecostal doctrine is the determining factor in identifying the exactly correct reading, according to the *Guide*. We will consider the following examples in canonical order.
- *Matthew 4:1*—"Spirit" not "spirit" in Matthew 4:1. (18) The *Guide* states the following in justification for this being the pure reading: "Matthew 4:1 If Jesus was led of the "spirit" lowercase, then He was relying on something out of the realm of the normal believer, being His own spirit. Yet, the Scripture teaches that Christ is our example, and that we ought "to walk, even as he walked." (1 John 2:6a). The Scripture even shows that Christ promised, "Verily,

verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” (John 14:12). If Christ was led merely by his own spirit, then this would disallow believers to be able to walk or do exactly as Christ had done. Such a thing could not be walked in by anyone without the Holy Ghost — no one in their own merits could even get close to the standard of Christ. **However, if Jesus was relying on the “Spirit” as the Cambridge reading shows, then He was relying on something that became available to all believers, namely, the Holy Ghost. Thus, the Oxford reading makes a blasphemy and a mockery of Christianity [If the Oxford teaches “blasphemy” as asserted, it is not capable of conveying “the exact sense.”]. Whereas the Cambridge shows that man needs the Spirit of God to lead him to Christ, and this would eventually lead to the Pentecostal manifestation, which is available for all. There are many indications that the Spirit would come upon or fill certain people in the Old Testament or before the day of Pentecost, but Christians who follow Christ as an example are able to do so after Pentecost because the Spirit has been made available to all since that time, if people will believe and receive that baptism.”** (542)

- *Mark 1:12*—“Mark 1:12 – “Spirit” (capital S).” (18) Elsewhere in the *Guide* one reads the following regarding this verse: **“10. Pentecostal authority, apostle and evangelist Smith Wigglesworth used a text that conformed to the Cambridge Edition, as evidenced in one of his sermons, where he read Luke 4:1 and Mark 1:12.”** (180) Since Matthew 4:1 and Mark 1:12 are parallel passages dealing with the temptation of Christ, five times readers of the *Guide* are instructed to see the explanation given for Matthew 4:1 when considering Mark 1:12 (Pages: 535, 539, 541, 542, 544). Put another way, the explanation cited above for Matthew 4:1 also applies to Mark 1:12.
  - Note the citation of Pentecostal authority, Smith Wigglesworth as part of the justification for the PCE reading.
- *Acts 11:28*— “Acts 11:28 – “spirit” (lowercase).” (18) The *Guide* states the following regarding this verse: “(1) This passage has similarities to the event that occurred later: “And as we tarried there many days, there came down from Judæa 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). In this passage the word “spirit” does not appear in either form, but “the Holy Ghost” does. It is clear that the Holy Ghost is the “Spirit” capital, and so the Oxford could seem to be correct. But there are also obvious differences, similar to the explanation on Acts 11:12. The Holy Ghost is not directly quoted in Acts 11:28, merely that there was a sign given, but in Acts 21:10, 11, a sign is given with direct words



from the Holy Ghost. After Agabus gave his message, the Bible speaks of Paul's hands and his journey into Judæa (see Acts 11:30), which concepts also appear in Acts 21:10, 11. Thus, the "spirit" lowercase in Acts 11:28 is the outworking and function of the Holy Ghost.

2. Agabus' prophecy has a number of links with the book of Revelation: THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John" (Revelation 1:1). The prophecy of John (see Revelation 1:3) is a signifying just as Agabus signified. John testified, "I was in the Spirit on the Lord's day" (Revelation 1:10a) **which shows his normal Pentecostal experience**, but, "And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne." (Revelation 4:2). **Once in the spirit he was seeing heaven: during his ordinary Pentecostal manifestations this was not so. Agabus' revelation of the coming dearth would have been likewise seen by him and shown forth: "for the testimony of Jesus is the spirit of prophecy." (Revelation 19:10b). In the Oxford, Revelation 19:10b becomes difficult to explain because of the changes in Acts 11:28, etc." (540)**

"While the book of Acts is very much a book about the Holy Ghost, it should not be rashly taken that the Oxford's wording is correct in this place. The incident with Agabus is being reported along with a number of other sweeping events which must have covered at least several years, no direct speech is reported, but the state of the believers is: the spirit is alluded to, and likewise an internal attitude of each man is alluded to: "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa" (Acts 11:29). The broadness of the detail, and the internal state of the believer's hearts being in focus make the Cambridge reading consistent with the context." (541)

**"Pentecostal has as one of the main components, the gifts of the Spirit, especially prophecy (also highly counterfeited by modern false "Pentecostals"). The Bible shows how prophecy is practised: "And the spirits of the prophets are subject to the prophets." (1 Corinthians 14:32). This means that a person does not go into a trance and speak like the oracle, but by the knowledge of God. The Oxford reading makes it seem as though the Holy Ghost does everything, and the human is merely a puppet. It is not so: just as inspiration was not "mechanical" neither is prophecy." (543)**

In addition, the reader of the *Guide* is directed four times to see the explanation for Acts 11:12 when discussing Acts 11:28 (Pages 536 2x and 544 2x).

Regarding Acts 11:12, Verschuur states in part: "This passage finds its parallel in Acts 10:19, 20 where it says, "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and

go with them, doubting nothing: for I have sent them.” Here the Spirit spoke to Peter, but in Acts 11:12 the spirit bade Peter. On the surface, it may seem as though the Oxford is consistent in its capitalising in Acts 11:12, there are several noticeable differences between the verses. Acts 10:19, 20 has the Spirit speaking, Acts 11:12 says that the spirit bade. Acts 10:19, 20 has the Spirit telling Peter to doubt nothing while he was thinking, Acts 11:12 describes the state of Peter’s spirit in receiving the prompting of the Holy Ghost which outworked in his obedience with nothing doubting. Thus, the Cambridge is not a contradiction but a complementary statement similar to the example of comparing Joel 2:28 with Acts 2:17. The Oxford would only be correct to one who did not appreciate the distinct meaning of the word “spirit” lowercase.” (539)

“This passage highlights the work of the spirit in Peter and the source, being the Spirit of God: “the Spirit said unto him” (Acts 10:19c). The working of the Spirit is shown with the new believers also: “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.” (Acts 10:44, 45). The Holy Ghost fell on the Gentiles and filled straight after they were born again, and the spirit they received was of God: “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.” (1 Corinthians 2:12). Here it is evident to understand that believers receive of the “Spirit”, and that the “spirit” is of God. This shows the proper way of receiving the baptism of the Holy Ghost (with the sign of tongues), and that it is a separate event to being born again: “A new heart also will I give you, and a new spirit will I put within you” (Ezekiel 36:26a).” (542-543)

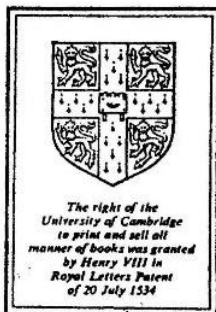
“Modern witnesses including the American Edition indicate the Oxford is correct; however, the old witnesses support the Cambridge. This change came in at the same time as the Revised Version, **and is reflective of modern opinion which is both generally anti-spiritual and certainly anti-Pentecostal.**” (544)

- *1 John 5:8*— “1 John 5:8 – “spirit” (lowercase)” (18) On page 10 of the *Guide* Verschuur explicitly links what he deems to be the correct reading to Pentecostal theology: “I thought my Cambridge Edition was correct, but when I examined the case of the letter “s” on the word “spirit” at various places, I discovered that in 1 John 5:8 my Cambridge book differed from Pastor Savige’s Collins Bible. I then inquired concerning this area, and wrote to various King James Bible experts about it. One said, “follow Scrivener” (see below), another said, “it is up to the interpreter”, another said, “probably capital”, another said to effect, “both are correct concurrently”, and yet another, a textual critic and Cambridge King James Bible editor, plainly said, “there is no ‘correct’ edition”. I was unsettled on the matter for a while.

Samantha Savige also supplied me with the differences in the case of the letter “s” on the word “spirit” in Acts chapter eleven. Because I worked at a university, I was able to examine the old Bibles in their special collection. These showed me that the historical evidence for the word “spirit” agreed with Pastor Savige’s Collins Bible, including that older Cambridge Bibles all had the lowercase rendering. **I then understood that since the Collins and older Cambridge Bibles contained the correct text in every other place, that the lowercase “spirit” must also be correct. 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)

- Why it matters.
  - By pointing people to his list of twelve required readings, he makes them the basis for judging if you have a “pure” KJB or not. As it turns out this list is largely based on Pentecostal theology. Meaning that the decision to say a reading was “correct” hinged on which reading better aligned with Pentecostal theology. This effectively makes Pentecostal theology, not textual analysis, the ultimate basis for the PCE position. Those who wish to support the PCE position in regard to the readings contained in the list should be aware that there are hidden Pentecostal presuppositions underlying many of the readings.
- Little explanation is given in the *Guide* for Job 33:4 (mentioned seven times) and Ezekiel 11:24 (also mentioned seven times). Job 33:4 is mentioned on page 175 in the same context as Matthew 4:1 and again on page 527 as part of a discussion of Matthew 4:1, Mark 1:12, Acts 11:12, and Acts 11:28. Since these verses are discussed in conjunction with other verses in which Bible Protector’s editorial preferences are related to the case “S”, it is reasonable to assume that the same reasoning documented above applies to Job 33:4 and Ezekiel 11:24 as well. The PCE reading is chosen because it is deemed to be in line with Pentecostal theology for at least half of the PCE’s distinguishing readings.
- Bible Protector links the PCE’s correct readings (e.g., capitalization of “Spirit”) to Pentecostal theology about the Holy Spirit’s work, claiming that doctrinal precision in the PCE aligns with Spirit-led truth. Put another way, Cambridge PCE editions agree with his Pentecostal theology whereas the non-PCE Cambridge editions, Oxford editions, and American editions do not.

- Summary of How Pentecostalism Supports the PCE
  - Apostolic Mandate: Verschuur claims God revealed and led him to identify the PCE as the exact text. He presented this insight to the elders of Victory Faith Centre, who accepted it as providential. The elders proclaimed themselves “Guardians” of the PCE, viewing this as an apostolic mandate.
  - Prophetic Link—Pentecostal revival and PCE emergence are seen as simultaneous acts of God.
  - Signs & Wonders—A comet appearing on 26, January 2007, the same day the Bible Protector website was launched, is viewed as confirmation of God’s favor.
  - Doctrinal Alignment: PCE readings (e.g., “Spirit”) fit Pentecostal theology of the Holy Ghost.
  - Custodianship: Pentecostal believers are depicted as guardians of the pure text.
  - Eschatology: Faith Pentecostalism and the PCE Position signify the “Church Restitution” before Christ’s return.
  - Foundational Framing: At the core, it is conformation to Pentecostal presuppositions rather than textual analysis that decides many of the correct readings.
- Finally, it is inconsistent for Verschuur to claim an editorial process but stop short of post-PCE printings by Cambridge unless the reason is theological rather than truly historical or based on textual investigation. In 1985 John Hooper, an American representative of the Cambridge University Press drafted a letter in response to a question regarding the lowercase “s” in I John 5:8 (the one Bible Protector views as the correct reading on Pentecostal grounds) in some Cambridge editions. Hooper called the lowercase “s” reading an “embarrassment,” “misprint” and “error” that “will be corrected in subsequent printings.” (Hooper Letter) So, Verschuur’s position disagrees with the findings of Cambridge University Press (See pages 182 and 453 of the *Guide* for a discussion of the Hooper Letter.). What justifies this disagreement? Verschuur “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)



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32 EAST 57TH STREET, NEW YORK, N.Y. 10022

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Director Alan Winter

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Dear

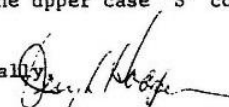
I don't know how to say this to you other than to be perfectly honest. We are very grateful to you even though you have put your finger on a matter of some embarrassment regarding the lower case 's' in Spirit, reference 1Jn.,5:8.

There is no way of knowing how many years this particular edition has carried the misprint. Our Bible department in England was astounded that this has never been noticed before. I assumed some mysterious theological question was involved and overlooked the obvious in my search of commentaries.

This error of course, will be corrected in subsequent printings thanks to your sharp eyes. Again, we are very grateful.

In appreciation, I am sending you a copy of our Concord KJV Bible which does use the upper case 'S' correctly.

Cordially,

  
Jerry L. Hooper  
Bible Director

### Conclusion

- This lesson highlighted the three theological pillars underlying the Pure Cambridge Edition (PCE) position: Faith Pentecostalism, King James Bible Onlyism, and Historicist interpretation of prophecy. Among these, Faith Pentecostalism plays a central role by framing the reception of the PCE as an act of Spirit-led faith and divine providence. Advocates argue that Pentecostal principles—such as holiness, certainty, and reliance on the Holy Ghost—demand a pure and perfect Bible, which they identify as the PCE. This connection is reinforced by claims that the rise of Pentecostal revival and the final purification of the King James Bible occurred together by divine design, signaling an end-time restoration of truth. The other two pillars complement this foundation: King James Bible Onlyism asserts the PCE as the ultimate form of the Received Text, while Historicist prophecy interpretation situates the PCE within a broader eschatological framework of Church restitution. Together, these pillars present the PCE not merely as a textual preference but as a providential milestone in God's plan.
- In a recent blog article titled "[Framing the PCE Position—Part 1](#)" (1/7/26), written in response to Lesson 272, Verschuur stated the following regarding the origin of this position:

- “Ross went (selectively) through some of the background of how I was first looking into editions. Even though I had began from a place of uncertainty, I was using the logic of Henry Hills, Dean Burgon, Oliver Cromwell and Church history. The approach therefore was providentialist not Pentecostalist (which I am sure Ross also misunderstands, not knowing of the farflung spectrum of Pentecostal beliefs exceeding the spectrum of different Baptists).”
- The validity of this statement is interesting given the following citation authored by Verschuur’s mentor and Pastor of Victory Faith Centre, Craig Savage in a separate work titled, “[The King James Bible Position and True Pentecostalism](#)” (2011)
  - “The Traditional Pentecostal is not a person of doubt and uncertainty but one who recognises the providence of God and His work in the Earth.

The King James Bible we have received is good and perfect and it has been given by God.” (Savage, 26)
- Thus, Pentecostalism and providence are linked in the thinking of the “Guardians of the Pure Cambridge Edition.” Pastor Savage goes on to state the following in the same work:
  - “The true Pentecostal position, therefore, will be that of the Spirit empowering and guiding a person into truth. Since the Pure Cambridge Edition of the King James Bible is on Earth for all to see, then the guidance will be towards this perfect Word of God. The fact that many have gone astray through modern versions shows that the position they are in is one of forsaking guidance into truth.” (10)
- According to Pastor Savage the true Pentecostal position regarding the leading of the Holy Spirit leads one to conclude that the PCE is the “perfect Word of God.”

### Works Cited

Hooper, John. Cambridge University Press Letter. June 3, 1985.

Savage, Craig. [The King James Bible Position and True Pentecostalism](#). Bible Protector, 2011.

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

**Appendix A**  
*Photograph of the Hooper Letter*

