

Sunday, January 18, 2026—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 274 Assessing the Printed History of the King James Text (PCE: Pillars & Historicism)

## **Introduction**

- In [Lesson 273](#), we examined the theological framework behind the Pure Cambridge Edition (PCE) position and identified its three foundational pillars: Faith Pentecostalism, King James Bible Onlyism, and Historicist interpretation of prophecy. These pillars work together to present the PCE not simply as a preferred edition but as the providentially perfected form of God’s Word in English.
- Among these, Faith Pentecostalism stands out as a driving force. Advocates argue that Pentecostal principles—such as Spirit-led certainty, holiness, and divine guidance—demand a pure and flawless Bible. The PCE is portrayed as the fulfillment of this expectation, emerging alongside the Pentecostal revival in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries as part of God’s end-time restoration. This connection is reinforced by claims that specific PCE readings, like the lack of capitalization on the word “spirit” in I John 5:8, align with Pentecostal doctrine about the Holy Ghost, making the text itself a witness to Spirit-led truth.
- Building on this foundation, the current lesson will continue our evaluation of the theological pillars of the PCE Position. To accomplish this task, we will consider the following point:
  - Historicist Interpretation of Revelation: 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.

### **Historicist Interpretation of Revelation: A Pillar of the PCE Position**

- The Historicist view of Revelation plays a foundational and theological role in Matthew Verschuur's enunciation of the PCE position. It is not merely a side belief but is integrated into the broader framework that supports the PCE as the final, purified form of the Word of God.
- Before moving forward, it behooves us to briefly explain the difference between Historicist and Futurist view of the book of Revelation. Consider the following brief explanation.
  - Historicist Interpretation
    - Viewpoint: Revelation is seen as a symbolic panorama of church history from the time of John (1st century) until the end of the world. Some argue that the seven churches stand for seven historical periods that the church will go through. This is an argument of no consequence as they can always add time if their prediction is wrong (like rapture date setters).
    - Key Idea: The events described in Revelation unfold progressively throughout history. For example: The seals, trumpets, and bowls represent different historical periods (e.g., rise and fall of empires, the Reformation, etc.).
    - Common Among: Many Protestant reformers (like Luther and Calvin) and older Protestant traditions.
  - Futurist Interpretation
    - Viewpoint: Most of Revelation (chapters 4–22) refers to events that will occur in the future, specifically during a period called the Great Tribulation before Christ's second coming.
    - Key Idea: The prophecies are largely unfulfilled and will happen in a relatively short, intense time frame at the end of history.
    - Common Among: Evangelical and dispensational traditions.
  - In short:
    - Historicist = Revelation maps out the entire history of the church age.
    - Futurist = Revelation mainly predicts future events leading up to Christ's return.
- For a more thorough treatment of Historicism, interested parties are encouraged to consult the following Lessons from the [Grace History Project](#).

- [Lesson 44 Millenarianism: Forging a Narrative for Truth's Resurgence, Part 1](#)
- [Lesson 45 Millenarianism: Forging a Narrative for Truth's Resurgence, Part 2](#)
- In his *Guide to the PCE*, Verschuur treats Revelation as a prophetic roadmap in which the history of the Bible and especially the PCE's emergence around 1900 are not coincidental but *foretold or foreshadowed*. He argues that the emergence of the PCE around 1900 was foretold in the book of Revelation, particularly in Revelation 10, and ties this to prophetic themes of purification and Church Restitution.
  - Church Restitution and the Last Days
    - “These very principles have been foundation to the declaration of the necessity of exalting God’s Word, that is, one form of it only, and for all, and most particularly, that one edition of the King James Bible, it should be resolved, should stand as standard. This being the Pure Cambridge Edition. The execution of this counsel of God is the first and necessary manifestation required for God’s people to arise in the last days, being the most important element in the Providence of God, of the Restitution of the Church, besides the person of God Himself, that is to say, the future coming of Christ.” (345)
      - The PCE is presented as the key instrument for the final restoration of truth before Christ’s return.
  - Seven Thunders = Seven Purifications
    - “The seven thunders were seven judgments, corresponding to seven providences, which God needed to use to bring about the full purification of the Word of God in one volume, that is, the Pure Cambridge Edition. These thunders aligned with the seven purification revisions of the King James Bible. “The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.” (Psalm 12:6). The “little book” was to be manifested on Earth, so that the Word of God in one volume on Earth would match exactly with the Word in Heaven. The miracle was that the Bible, the library of inspired books, came together into one volume of the book. God was able to do this, despite the sin in the world: “the whole world lieth in wickedness” (1 John 5:19b). God showed His power by purifying His Word in the Earth, and by having it tried and tested, so that if it could endure the Earth when it was in sin, it could endure a righteous eternity. When Christ said, “in the volume of the book it is written of me” (Hebrews 10:7), He was referring to the “little book” in Heaven, while also prophetically speaking of the volume of the Word of God on Earth, namely the Bible itself. “For ever, O LORD, thy word is settled in heaven.” (Psalm 119:89). The Word also had to be settled in Earth. God accomplished this, and demonstrated His

mighty power in history, despite the presence of sin and renegade spirits on the Earth.” (358)

- The "seven thunders" mentioned in Revelation 10:3-4 symbolize seven divine judgments or providential acts by God. These judgments correspond to seven stages of purification that God used to refine and preserve His Word on Earth. This purification process was necessary to bring the Bible into a pure, perfect, and unified volume—the PCE of the King James Bible.
- The “Little Book” and the Final Purification
    - “The seventh thunder was to provide the answer to the questions, “What Bible does God use? What is the pure language in the time of Church Restitution and in the Millennium? Is God’s pure Word available now? In one volume? In diverse communication forms? Accessible anywhere on Earth? Consistent with the entire weight and direction of God’s providence in history? Consistent with the dethroning of Roman Catholicism and its words? To be in the heart of true believers? And the fulfilment of its own prophecies?” There was a question to the scientific credibility of the Bible, its truth and its transcendence. These questions were especially raised because of the introduction of the false “Bible” into the Church. The revelation of the true Bible would, therefore, be a fulfilment of the purification of God’s Word in English and would be the thing by which Romanist doctrine should be consumed. This was answered by the Pure Cambridge Edition, circa 1900, which was done in a manner consistent with honest scientific inquiry, and contemporary with the Pentecostal Revival. This would also solidify and end the purification of the English Bible, showing that the Version or underlying texts were never to be altered, that the translation was never to be changed, that the English Bible was not lost, nor irrecoverable, that the English was accurate and infallible, that it was the model standard, that it was for universal use and that it was especially blessed as the very thing which was carried down from God to Earth and purified in the Earth. Thus, the truth of itself was self-fulfilled.” (360)
    - Verschuur interprets the PCE as the culmination of the sevenfold purification promised in Psalm 12:6–7, aligning it with the prophecy of the “little book” in Revelation 10 and the seven thunders. His claim is that God uses the PCE therefore evoking divine favor and begging the question.
  - The Oath of the Angel in Revelation 10
    - “John was instructed to not write down the messages of the seven thunders, because doing so would mean that God would give credence, in His holy Word,

to those forces and things which would attempt to counter the purification of the Word.

The angel made an oath, that the giving of the pure Word was for a purpose, “And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” (Revelation 10:5–7). This purpose is Church Restitution. The seventh angel 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)

- He interprets this as a prophecy of the completion of God’s Word in its pure form, which he claims was fulfilled by the PCE. He further claims all other false Bibles (non-PCE) will be done away with. This would include other KJBs by implication.
- Summary of Prophetic Argument
  - Revelation 10’s “little book” = the King James Bible in its perfected form.
  - Seven thunders = seven purifications of the English Bible, culminating in the PCE.
  - The angel’s oath = divine guarantee that the mystery of God (His Word) would be completed.
  - Circa 1900 = providential timing, coinciding with the Pentecostal Revival and global rise of English.
- Verschuur blends Historicism with elements of Futurism in a synthesis that allows for prophecy to be fulfilled multiple times, especially in events tied to the history of Scripture. This framework supports the idea that Revelation’s prophecies can apply both to historical preservation battles and future eschatological triumphs, including the global rise of the PCE.
- Prophecies Can Have Layered Interpretations
  - “The prophecies are layered, some having multiple legitimate interpretations, “For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by

reason of use have their senses exercised to discern both good and evil.” (Hebrews 5:13, 14). “But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little” (Isaiah 28:13a).

Accordingly, a prophecy may have an interpretation in two or more different times, with different meanings. For example, Malachi prophesied that Elijah would come (see Malachi 4:5). Jesus interpreted this verse to apply to two different people at two different times, a literal future fulfilment, and an already fulfilled interpretation applying to John the Baptist, “And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.” (Matthew 17:11–13). The prophecies are not being twisted to fit the facts, nor are they so open ended, that they could mean anything. Rather, the prophecies perfectly fit, even though the two interpretations are quite different to each other.

A prophecy and its interpretation can be applied to different modes in different times. For example, historical prophecies of Israel can also be applied to the Church, prophecies of the end times can be interpreted as both taking place throughout Church history or mainly restricted to a future tribulation period, prophecies of Christ can apply to His first or second comings.

The biases of certain people have locked out other godly interpretations of prophecy, to the point where some legitimate interpretations are said to be doctrines of devils. For instance, there are certain Scriptures which can be interpreted in either a historicist or a futurist way, depending on the period of time being looked at, yet these two schools of interpretation have almost invariably called each other erroneous. The reality is that both views are viable when taken together Biblically, and by locking a prophecy into only one of these interpretations any meaning is weakened. The lack of “rightly dividing the word of truth” (2 Timothy 2:15) is directly related to the neglect of proper study of the prophetic Word. This has led to many false doctrines and biases impeding sound interpretation, such as the failure to take a proper overview of history.” (289)

- Revelation Passages Can Have Two or More Valid Fulfillments
  - “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.” (340)

- This is a direct statement that Verschuur sees Revelation as allowing multiple historical and future applications.
- Prophecies are layered and can apply to different times and contexts. Verschuur uses this principle to justify applying Revelation 10 and other passages both to historical events (e.g., emergence of the PCE) and future eschatology. He frames this as consistent with historicist interpretation and the progressive unfolding of God's plan. Verschuur applies this principle by arguing that:
  - Revelation 10 (the angel with the little book and seven thunders) refers not only to future events but also to the historical process of purifying the English Bible.
  - The seven thunders correspond to seven purifications of the English Bible, culminating in the PCE around 1900.
  - This does not exclude a future fulfillment but allows for a historical one that validates the PCE as part of God's prophetic plan.
- By allowing multiple fulfillments, Verschuur argues that:
  - The PCE is not an accident of history but a prophetic event.
  - It fulfills Scripture promises like Psalm 12:6–7 ("purified seven times") and Isaiah 34:16 ("his spirit it hath gathered them") in a historical sense.
  - This strengthens the claim that the PCE is the final, exact, and providentially appointed form of the King James Bible.
- Revelation is used as evidence that the English Bible (specifically the KJB in its PCE form) is divinely ordained for the last days, "Clearly, it was in the mind of God that the message of Revelation would exist in the English language beyond the year 2000." (424) This directly connects to the belief that the PCE is God's chosen edition for the end-times church.
  - English as the Global Language for the Gospel
    - "There have been King James Bible defenders who have not accepted or attained to the revelation that the final form of the Received Text of the Word of God is the King James Bible, which is now available in its perfect purity. Edward Hills wrote, "Admittedly this venerable version is not absolutely perfect", and was open to the possibility where "a new English version" might be needed, as long as "only the English wording would be revised".<sup>3</sup> It seems that while he was content with the text as such, he was not sure about the language, that is to say, the English language, and its ability to present the truth exactly to a future

person. Underlying the doubt in the perfection and purity of the translation is three ideas: first, unbelief concerning whether the English language would endure in its Biblically-compliant form into the future; second, uncertainty that God's providential power extends over the language itself including the scope of change and the role of chance; and third, lack of acknowledging the dominance of English, in that it was not until around the year 2000 that it was apparent that English was the global language, guaranteeing it a future, and fixing it indefinitely in a Biblically-compliant form. However, faith in God's promise of a pure and preserved Word must include faith in God's ability to translate and communicate His Word into a language, and would therefore recognise God's providence in using one central, standard Word through one language to reach the whole world, that is to say, everyone hearing the English Bible." (126)

- This ties the prophetic argument to the belief that the PCE is God's chosen edition for the end-times church. To make the claim that God intended English as the dominate world language or to remain so indefinitely is unknowable and unverifiable. This argument based on the English language should not be used as evidence of the PCE position since neither the KJB or PCE specifically mention English nor predict a translation. This therefore cannot be rightly called a faith position in the sense that one believes what the text affirms, rather it is faith instead in a theological framework and interpretation.

○ Revelation and English Beyond 2000

- "Clearly, it was in the mind of God that the message of Revelation would exist in the English language beyond the year 2000. In fact, a proper interpretation of the prophecies of Revelation finds reference to the Scripture in English. This is both in a general sense, where the Gospel is said to go to people of various languages, and also by the understanding of specific applications of prophecy, such as Revelation 10 (see Part Three: Remnant)." (424)
  - This directly supports the claim that Revelation is used to justify the permanence of the English Bible in the end times. Once again this is question begging in that it assumes proper interpretation (Historicism) to support the PCE and the PCE supports the proper (Historicism) doctrine.
- Revelation 10 and other passages are interpreted as pointing to the English Bible's role in the last days. Verschuur argues that God ordained English as the global language for the Gospel and preserved His Word in the King James Bible, culminating in the PCE.



## **Conclusion**

- The historicist interpretation of Revelation serves as a critical pillar in Matthew Verschuur’s defense of the PCE as the providentially perfected form of God’s Word in English. By framing Revelation 10 and its imagery of the “little book” and “seven thunders” as prophetic markers of the English Bible’s purification process, Verschuur positions the PCE not as a mere historical artifact but as a divinely orchestrated milestone in the unfolding of God’s plan. This perspective asserts that the PCE fulfills both the promise of Psalm 12:6–7 and the layered nature of prophecy, which allows for multiple legitimate fulfillments across time. Ultimately, the argument ties the permanence of the English Bible—and specifically the PCE—to God’s providence in preparing His Word for global proclamation in the last days. In this view, the PCE stands as both the culmination of centuries of textual refinement and the indispensable instrument for the Church’s restitution before Christ’s return.

## **Works Cited**

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