

Sunday, February 15, 2026—Grace Life School of Theology—*From This Generation For Ever*
Lesson 278 Assessing the Printed History of the King James Text (PCE:*Vintage Bibles*)

Introduction

- In [Lesson 277](#), we demonstrated that *A Century PCE* fundamentally reshapes the Pure Cambridge Edition narrative by replacing the earlier claim of a single, perfect, identifiable edition “circa 1900” with the admission that no such first Pure Cambridge Edition (PCE) edition can be historically located. Matthew Verschuur openly concedes that “it is not known what year exactly or which people precisely made the first edition (‘editio princeps’)” of the PCE and that “there is no known identifiable ‘first edition,’” since the PCE emerged “wholly quiet” across many Cambridge printings rather than through a documented editorial event. This shift means the PCE can no longer be treated as a fixed historical artifact; instead, it becomes a profile or family resemblance shared by twentieth-century Cambridge Bibles printed between the 1920s and 1990s.
- Lesson 277 also showed that historical PCE printings contain real, observable differences, which forces Verschuur to redefine “purity” away from strict verbatim identity and toward conformity with a 12-point identification list (which is the heart of the matter for the PCE position). These “key criteria” determine whether a Bible is “deemed acceptable” as a PCE representative—even though such representatives differ from one another in spelling, capitalization, word division, and certain other particulars. This redefinition introduces an internal tension: the same work that insists “exactness of words, letters and punctuation is required for exactness of meaning” also grants pastoral “grace” to non-exact PCEs while condemning non-PCE KJVs for the same kinds of variation.
- Most significantly, Lesson 277 highlighted how *A Century PCE* depends on Providence to supply the epistemic certainty that the historical evidence cannot. Verschuur asserts that Providence has “settled” the PCE and guarantees its “rightness” whenever variants are examined, even though his own text required collating divergent witnesses, resolving contradictions, and introducing at least one new typographical convention (“LORD’s”). In practice, Providence becomes the mechanism that certifies a constructed, twenty-first-century electronic text as God’s final, pure form of the KJB—functioning much like special revelation by providing a divine guarantee of correctness where the documentary record is insufficient.
- In this Lesson we will begin considering Verschuur’s most recent work, *Vintage Bibles* published in 2025. Unless otherwise noted, all citations in this Lesson are taken from *Vintage Bibles*. Please note that aside from some general comparisons with his previous work *A Century PCE* (2024), we have limited our discussion of *Vintage Bibles* in this Lesson to the Preface.
- *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.

Vintage Bibles

- Below is a clear summation of the argumentation in *A Century of the Pure Cambridge Edition* (2024) and *Vintage Bibles* (2025) based on a comparison between the two books. Consider the following similarities:
 - Both are written by Matthew Verschuur and defend the PCE of the King James Bible as the final, providentially preserved, exact form of the biblical text.
 - Both use historical, typographical, and textual evidence to assert the PCE as the intended standard for English-speaking Christianity.
 - Both frame the argument within a theological worldview, emphasizing Divine Providence, scriptural purity, and the need for a single, correct edition.
 - Both criticize non-PCE editions (Oxford, Concord, modern KJV adjustments, digital variants) as inconsistent or dangerously altered.
 - Both treat small textual differences (“Spirit/spirit,” “or/and Sheba,” etc.) as proof-points in arguments for exactness.
- In short, both books argue God providentially preserved the KJB text in the form of the 20th-century Cambridge PCE; therefore, it should be recognized, restored and used as the standard.
- There are also some high-level differences between the two works that should be noted.
 - Purpose & Scope—*A Century PCE* (2024) provides a rigorous editorial–historical justification for the existence and correctness of the PCE. The book’s methods include technical comparison tables, variant analysis, and reconstruction of editorial lineage. *A Century PCE* focuses on how the PCE was formed, why each textual decision is correct, and how Cambridge printing practices produced it. In contrast, *Vintage Bibles* (2025) seeks to celebrate, interpret, and contextualize the material print culture of 20th-century Cambridge PCE printings, what the book calls “vintage Bibles”. Various methodologies are used to try to accomplish this; cultural analysis, spiritual reflection, prophetic

interpretation (especially in Part 2 as the books of Daniel and Revelation are triangulated with PCE thinking and theology), and collector-oriented descriptions. The major focuses of the work include; why vintage PCE Bibles matter, how they were used, valued and providentially spread, and why their historical moment has spiritual significance. The tone of *Vintage Bibles* is reflective, devotional, narrative, and, at times, prophetic.

- Relationship to History—*A Century PCE* (2024) argues historically by tracking printing changes from 1611 → 1769 → Victorian era → early 20th-century → final PCE consolidation in the early 2000s. Second, *A Century PCE* attempts to demonstrate how each revision incrementally approached purity. Lastly, the work uses Cambridge records and physical editions as textual witnesses. Meanwhile, *Vintage Bibles* (2025) argues both historically and culturally emphasizing the historical moment (ca. 1910–1999) as the “vintage era” in which PCE Bibles flourished materially. Moreover, *Vintage Bibles* highlights the role of PCEs in the daily religious life of English-speaking Christians. Finally, there is a heavy focus on bindings, typefaces, editions, and the global distribution of Cambridge Bibles.
- Use of Providence/Theology—in *A Century PCE* (2024) Providence is used to support the following arguments; textual consistency was not accidental and Cambridge’s editorial decisions reflect divine preservation. In *Vintage Bibles* (2025) a central theme argues that the very existence, spread, and endurance of “vintage” PCE Bibles is a spiritual phenomenon. Secondly that the availability of PCEs to present-day believers was/is orchestrated by God. Lastly, Part 2 directly relates “vintage Bibles” to Daniel and Revelation and the eschatological role of Scripture.
- Concluding Comparison—*A Century PCE* (2024) argues that the PCE is the one correct edition of the KJB and then seeks to present historical and textual evidence proving it. In contrast, *Vintage Bibles* (2025) argues that “vintage” Cambridge PCE Bibles are spiritually meaningful artifacts of God’s providential work deserving admiration, collection, and preservation. In essence, *A Century PCE* is about the text whereas *Vintage Bibles* is about the books. Both serve the same overarching mission: the defense and promotion of the PCE.

Understanding The Term “Vintage Bible”

- Understanding what the term “vintage Bibles” (which is written in blue font throughout the book) means is critical in terms of making sense of Verschuur’s 2025 work. *Vintage Bibles* begins in the Preface calling PCE King James Bibles “vintage Bibles” for reasons the book itself explains directly and repeatedly. The term is deliberately defined, theologically framed, and tied to a specific historical period and purpose. Below is a clear explanation based entirely on what *Vintage Bibles* (2025) says.
 - *Vintage Bibles* uses blue font throughout the book when speaking about “vintage” PCE Bibles. The reason for doing so is explicitly stated in the text as follows,

- “The word “vintage” means the preservation of grape juice, that is, wine, which today has preservatives added to it and can be pasteurised, but in Bible times, filtering, boiling, sealing, keeping cool and turning to syrup all helped preserve wine and counteracted the fermentation process. The word “vintage” meaning “preserved” and “good quality” is exactly the meaning that should be applied to the old Cambridge Bibles. So “vintage” has a positive meaning.” (14)
 - The terminology marks these PCE Bibles as a distinct cultural–historical class. *Vintage Bibles* uses the term “vintage” in a manner that creates a category.
 - “Normally, in the second-hand trade, “vintage” is used to mean something belonging to recent decades past, perhaps 25 to 100 years before. This book is using the word with a specific cultural meaning, describing the era of time from about 1910 to perhaps 1999, or within the reigns of Edward VII to Elizabeth II. The following style may be considered vintage at the time of writing this book, i.e. Arts and Crafts/Art Nouveau (technically antique), Art Deco, Streamline Moderne, Mid-century Modern, etc., however, this book seeks to affix the label vintage Bibles to printed Bibles from that specific time period more permanently.” (14)
 - The term creates a category. That category corresponds to the era in which PCE Bibles were materially manifested, widely printed, and distributed. It distinguishes them from modern reprints or modernized Cambridge Bibles. This gives the PCE a cultural identity, not just a textual one.
 - *Vintage Bibles* emphasizes the physical/material culture of the PCE. Unlike *A Century PCE* (2024), which focused on textual history and the editorial construction of the PCE text itself and used printed editions as witnesses to construct the pure text, *Vintage Bibles* (2025) focuses on the physical Bibles themselves—their bindings, typography, provenance, distribution, cultural impact, and spiritual meaning. It emphasizes the material artifacts of the PCE, not only the text. Thus, the new term “Vintage Bibles” reflects a shift in emphasis:
 - “This book is a celebration of the publication, use and legacy of the best class of King James Bibles printed by Cambridge University Press. These much loved, accurate and good quality Bibles are to be found throughout the English-speaking world.

This book touches on the science and spirituality of these specific Cambridge Bibles, and provides details of the array of these prestigious Bibles. It is the most advanced study done as yet on this specific subject, and includes a catalogue of the exact Bibles in this format which have been printed by Cambridge University Press.

This book provides an overview of Cambridge University Press' publishing of original Pure Cambridge Edition copies in a variety of formats, with the intention of promoting their ongoing use, fostering admiration for and supplying information for the future study of the bibliographical, typographical and editorial history of the King James Bible, as well as relevant doctrinal aspects.

Representative Cambridge Bibles from the 20th century which contain a particular text known as the Pure Cambridge Edition were used by the author, Matthew Verschuur, and were the standard for making an electronic text in the early 2000s. This electronic text of the Pure Cambridge Edition is directly based on and represents these printed Bibles. Therefore, the copy-edited and scrupulously correct electronic text of the Pure Cambridge Edition from the Bible Protector website is the critical and full representation of a body of particular 20th century King James Bibles printed by Cambridge University Press.” (13)

- “Vintage Bibles” is used as a permanent name for these 20th-century PCEs. The book spells out this intention clearly:
 - “This is also why the term vintage Bibles is being given in blue in this book, because it is not a reference to just any old Bibles or even any old Cambridge Bibles, but it refers only and specifically to authentic Cambridge printed Pure Cambridge Edition King James Bibles from the 20th century. As such, this is being used as a permanent name.

The original vintage Bibles have a history behind their appearance, and also a context in which they appeared. One of the functions of this book is to empirically observe the material culture and attributes of these books. It is also demonstrable that vintage Bibles have gone far and wide in the world as a testimony of the progress of Christianity among English-speaking peoples, the product of the apogee of the British Empire and its whiggish religious commercialism.” (14)

- So, the terminology “vintage Bibles” intends to brand PCE-era Cambridge printings as a recognizable category, create a stable and enduring terminology for collectors, churches, and researchers, and to differentiate authentic “vintage” PCE Bibles from modern printings that may not match PCE purity.
- The term also reflects the theological interpretation of PCE History in the book. *Vintage Bibles* builds an extended argument that these 20th-century Cambridge PCEs represent; God’s providential timing, the manifestation of the “pure” text in the physical world, the delivery of a perfected Bible in the modern era, and a spiritual bridge between the transcendent and the mundane.

- “In themselves, vintage Bibles need to be viewed relative to the relationship between the transcendent and the mundane. The topic of vintage Bibles is of far more important consideration than just the naturalistic qualities salespeople, collectors, academics or literature readers may concentrate upon. This is because vintage Bibles are representatives of Scripture, which is considered to be the gateway to the transcendent.

The holy Scripture is unlike anything else believers have in this world, in that it regards itself as the very words and recorded message of Almighty God, and is therefore revered by multitudes across the globe. The Scripture is made commonly available in Bibles.

In this book, the transcendent and the mundane should not be seen as a dichotomy between two distinct poles, but should be understood as being a spectrum. This is because the transcendent Scripture is readily seen as being presented in the mundane form of ink on paper, that is, in copies of the Bible.

Since God is the creator of the physical world, and manifests His presence and works within it, it follows that there is a long reach of transcendence, including where the promises of Scripture are manifesting, Bible prophecies being fulfilled and providences recognised.” (15)

- Thus, the term “vintage” communicates sacredness, preservation, providential timing, and the culmination of the KJB’s material history.

Hyperpanta: Its Meaning & Usage in PCE Schema

- *Vintage Bibles* (2025) explicitly introduces and uses the term “God *hyperpanta*” (16) as part of its theological framework for why “vintage Bibles” (i.e., Cambridge-printed PCE artifacts from roughly 1910–1999) should be regarded as more than merely historical objects. In the Preface the book contrasts two approaches to “vintage Bibles”: 1) a “modernist-influenced worldview” that treats them as mainly natural/physical phenomena, and 2) an approach that recognizes “God *hyperpanta*” and God’s continuing providential action in the history and delivery of Scripture.
 - “There are two tendencies or paths Christians can take as concerning the relationship of the transcendent with vintage Bibles. One approach is the modernist-influenced worldview, which looks at Scriptural transmission in a more deistic fashion, which considers vintage Bibles to various degrees to be merely natural, physical material phenomena. The other approach is to recognise **God hyperpanta**, Who by His Trinitarian persons bear (in perpetuity) record of the written word in Heaven. Accordingly, the Holy Ghost has caused the inspiration of Scripture in Earth, and coordinated the dispatch of angelic power through history, to the delivery of Scripture without blemish to receptive believers who speak English. Thus, vintage Bibles are a

product of the divine will and part of a spiritually-based ideological struggle between infidelity and belief.

It would not be controversial in general Evangelical terms to believe that vintage Bibles are part of the advancement of the Gospel in history. In the broad sense believers would accept that vintage Bibles, being premier representatives of the Holy Writ, are gateways between the spiritual and material world. But many have not (as yet) come to recognise this higher importance of vintage Bibles themselves.” (16-17)

- The above quotation from pages 16-17 commits the fallacy of begging the question and front-loads a Pentecostal/charismatic pneumatology to reach its conclusion. It first erects a *false dilemma*—either a “modernist–deistic” account of transmission or a view in which the Spirit and angels are actively “coordinating” the production and preservation of “vintage Bibles”—thereby excluding ordinary providence, historical means, and non-charismatic accounts embraced by many confessional evangelicals (e.g., ordinary editorial processes, institutional quality control, and fallible print history) before any evidence is weighed. It then assumes the very point in dispute—namely, that God, “*hyperpanta*,” by the Holy Ghost and “dispatch of angelic power”, has delivered “Scripture without blemish” in specific English print artifacts—which is the premise required to prove a uniquely pure Edition; the conclusion (a blemishless English textual product) has been smuggled into the premise (angelically coordinated perfection), so the argument concludes what it presupposes. The subsequent claim that “vintage Bibles” are “gateways between the spiritual and material world” imports charismatic ontology (sacramental-like objects, direct spiritual mediation) to frame dissent as spiritual “infidelity,” thereby poisoning the well against rival historical explanations. (17) In short, by stipulating an *a priori* Pentecostal-leaning metaphysic of textual providence—and by contrasting it with a caricatured “deism”—the passage circularly grounds the purity it must first prove.
- Verschuur’s hyper-providential claims—that only Cambridge PCE “vintage Bibles” are produced through the Holy Ghost’s historical coordination and even “angelic dispatch,” functioning as “gateways between the spiritual and material world” (16-17)—necessarily demote Oxford and all other non-PCE editions to a merely natural, “deistic” category outside this supernatural chain. This framework implies that non-PCE KJBs lacked the same divine preservation and thus cannot share the PCE’s alleged blemishless status, even though Verschuur himself documents internal variation across PCE printings (e.g., divergent readings in the 1915 Minion, 1936 Minion, and 1951 Pitt Minion). (41, 49–51) The result is a theologically inconsistent and historically untenable preservation model that elevates one narrow printing stream while implicitly relegating the Scriptures used by most Christians for centuries to a spiritually inferior status.

- “*Hyperpanta*” is used as a descriptor of God, and it is directly tied to the claim that God coordinated history to deliver Scripture “without blemish” to English-speaking believers—i.e., the logic behind treating PCE/vintage Cambridge Bibles as providentially significant artifacts. But what does the term *hyperpanta* mean? *Vintage Bibles* does not stop to provide a lexical definition; instead, it uses the term in a theological argument about providence and transmission. “*Hyperpanta*” is best understood as a compound form built from the following Greek elements:
 - *hyper* (ὑπέρ) = “over / above / beyond”
 - *panta* (πάντα) = “all (things)”
- So, in the ordinary sense it means something like: “over all things,” “above everything,” or “supreme over all.” That is consistent with how the book uses it: “God *hyperpanta*” is invoked to emphasize God’s supremacy and providential governance over historical processes—including Scripture’s transmission and dissemination culminating in the PCE i.e., “vintage Bibles.”
- “*Hyperpanta*” functions as a load-bearing premise in the book’s argumentation. It changes the status of “vintage Bibles” in at least three ways:
 - It reframes “vintage Bibles” as providential products, not merely historical artifacts. Immediately after defining “vintage Bibles,” the Preface argues that these physical objects sit on a transcendent–mundane spectrum (not a hard divide). “*Hyperpanta*” is introduced exactly at the moment the author says readers face a choice: naturalistic/material explanation or divine providence explanation. So, the term supports the book’s claim that “vintage” PCE Cambridge Bibles are not just “nice old books,” but are material endpoints of divine action in history.
 - It underwrites the “delivery without blemish” claim (a strong preservation claim). The passage explicitly connects “God *hyperpanta*” to the idea that God coordinated history for “the delivery of Scripture without blemish” to English-speaking believers. (17) That statement is one of the clearest theological mechanisms the book uses to justify why the PCE (as embodied in “vintage Bibles”) is treated as: uniquely “pure,” divinely favored, and normatively authoritative. In other words, *hyperpanta* → providential governance → “without blemish” delivery → special status of PCE/vintage Bibles.
 - It supports the “ideological struggle” framing (belief vs. infidelity). Right after invoking “*hyperpanta*,” the author says “vintage Bibles” are “part of a spiritually-based ideological struggle between infidelity and belief.” (17) This matters because it pushes the argument beyond bibliography/textual comparison into spiritual warfare rhetoric: to doubt the providential place of vintage PCE Bibles is (implicitly) to drift toward “modernist” or “infidel” framing, while to accept “*hyperpanta*” providence is to accept the PCE/vintage-bible thesis as spiritually coherent.

- Within the book’s worldview, “*hyperpanta*” strengthens the narrative by providing a theological explanation for why; the PCE emerges historically, “vintage” Cambridge printings proliferate, and the author’s 2000s digital standardization is meaningful. It makes the argument more unified and purposeful from a providential perspective if one already buys the governing pillars of the PCE position (See Lessons [272](#), [273](#), [274](#), & [275](#)). From a strictly historical/bibliographical standpoint, “*hyperpanta*” does not add new empirical data. It is a theological interpretive lens, not documentary proof. So, if a reader is evaluating whether claims about PCE/vintage Bibles are established by dated artifacts, collation tables, printer records, etc., then “*hyperpanta*” is not evidence in that technical sense—it is a metaphysical premise that shapes how the author interprets the evidence. “*Hyperpanta*” denotes God as “over all things,” invoked to emphasize divine supremacy and providential governance. It functions as a foundational theological premise to argue that: vintage Cambridge PCE Bibles are part of God’s providential work, Scripture has been delivered “without blemish” to English-speaking believers, and treating these Bibles as spiritually significant is the correct posture.
- In summation, the Preface of *Vintage Bibles*, frames “vintage Bibles” within a highly providential ontology in which the material codex participates in a transcendent–mundane spectrum rather than a merely natural history, so that the Bible’s physical instantiation is construed as an outward interface of an inwardly divine economy of preservation. Against a “modernist-influenced” (effectively deistic) construal of transmission as merely physical causation, he argues that true Christian appraisal must “recognise God *hyperpanta*” and the Trinitarian custody of the “written word in Heaven,” from which follows that the Holy Ghost not only inspired Scripture in history but also “coordinated the dispatch of angelic power through history” toward the “delivery of Scripture without blemish to receptive believers who speak English,” thereby rendering vintage PCE Cambridge Bibles a providential product of divine will and a locus of conflict between “infidelity and belief,” rather than a neutral byproduct of print commerce.

The Mediating Role of Angels in the PCE Framework

- In *Vintage Bibles* Verschuur assigns angels an instrumental, mediating role in the providential production and dissemination of “vintage Bibles”. They are the historical agents through whom God ensures that the heavenly, perfect “written word” is *effectually conveyed* into the earthly sphere, so that Scripture arrives to English-speaking believers “without blemish.” In the Preface, he explicitly claims that, beyond the Holy Ghost’s inspiration of Scripture, God “coordinated the dispatch of angelic power through history” for this very delivery—meaning angelic agency operates as the providential mechanism by which the transcendent Word is preserved and realized in its material “ink on paper” form and thereby becomes a decisive front in an ideological contest between “infidelity and belief.” (16–17) This is reinforced at the opening of Chapter One, where he states (in deliberately vivid, quasi-mythic diction) that vintage Bibles “came via the invisible agency of angelic hands by divine providence through what people would think to be quite ordinary... means,” (25) clarifying that angels are not presented as replacing human printers, paper, presses, or commerce, but as working invisibly through those ordinary channels so that the

final material artifacts (the vintage PCE printings) function as providentially delivered witnesses of the pure text.

- Verschuur’s argument in *Vintage Bibles* depends theologically on angelic mediation as the providential “link” between the transcendent reality of Scripture as preserved in God (including the “written word in Heaven”) and its mundane embodiment in specific 20th-century Cambridge PCE artifacts, so that “vintage Bibles” can be treated not merely as products of printing history but as providential witnesses of a divinely supervised standard text. In the Preface he opposes a “modernist-influenced” (effectively deistic) construal of transmission as merely physical causation to a providential construal in which one must “recognise God *hyperpanta*,” and he then explicitly grounds the historical arrival of the PCE in supernatural governance: the Holy Ghost inspired Scripture in Earth and God “coordinated the dispatch of angelic power through history” toward the “delivery of Scripture without blemish to receptive believers who speak English,” thereby making the existence, spread, and authority-claim of vintage PCE printings part of a spiritually charged contest between “infidelity and belief” rather than a neutral bibliographical phenomenon. (16–17). This is reinforced programmatically at the start of Chapter One, where he collapses the distance between ordinary means and divine ends by asserting that vintage Bibles “came via the invisible agency of angelic hands by divine providence through what people would think to be quite ordinary... means,” (25) which functions rhetorically and doctrinally to reinterpret presses, commerce, and editorial labor as the *instrumental* arena of providence—so that the PCE/vintage corpus can be framed as the historical manifestation of the heavenly archetype and therefore uniquely normative.

Logical Implications for Non-PCE Bibles

- Within Verschuur’s own theological logic in *Vintage Bibles*, anything outside the PCE/vintage corpus (including other KJV editions and even non-PCE Cambridge printings) necessarily lacks the same claimed providential guarantee—because he explicitly contrasts a “modernist-influenced” (effectively deistic) account of transmission (where Bibles are “merely natural, physical material phenomena”) with a providential account in which one must “recognise God *hyperpanta*” and in which God “coordinated the dispatch of angelic power through history” for the “delivery of Scripture without blemish to receptive believers who speak English,” a delivery he frames as bound up with the “ideological struggle between infidelity and belief” (16–17). Since that “without blemish” delivery is the theological rationale by which vintage PCE Cambridge Bibles are elevated beyond ordinary bibliographical artifacts and treated as the providentially realized, heaven-answering form of the English Bible, non-PCE Bibles (even if still “Bibles” in a broad sense) are, by implication, lesser in normativity and exactitude—not necessarily “not the Word of God” simpliciter, but not the fully pure, fully correct, divinely supervised form he argues believers should recognise and prefer; and this is further reinforced by his insistence that vintage Bibles arose “via the invisible agency of angelic hands... through... ordinary... means,” which makes the PCE/vintage stream the privileged locus of providential mediation rather than merely one tradition among many. (25)

- Taken together, Verschuur’s “full light” framing from the *Guide to the PCE* (See page 239 & also [Lesson 275](#)) and the providential/angelic teleology he articulates in *Vintage Bibles* logically entail an exclusivizing hierarchy in which the PCE as embodied in the 20th-century “vintage Bibles” functions as the divinely supervised terminus of English Scripture transmission, while all non-PCE editions—including non-PCE Cambridge printings—are, by definition, outside the specific channel he claims God ordained for the “delivery of Scripture without blemish” to English-speaking believers. On that basis, if “full light” is identified with the PCE, then non-PCE Bibles (even Cambridge non-PCE) are necessarily demoted to partial or imperfect light—not necessarily “not Scripture” in any sense, but not the fully pure, fully normative, providentially perfected form that his framework reserves to the PCE/vintage corpus.

Verschuur as a Providential Agent

- In the Preface to *Vintage Bibles*, Verschuur repeatedly presents himself not merely as a researcher/collector but as a providentially situated participant—someone whose discovery, collection, and later copy-editing of the PCE arose through what he interprets as divine orchestration. Here is what he says, and how he frames God’s providential action upon him.
 - Verschuur casts his own PCE work as downstream from providence. Early in the Preface, he explains that his electronic PCE text was made by using representative 20th-century Cambridge PCE (“vintage”) Bibles as the standard, and he frames that digital work as the *critical representation* of a prior body of providentially produced artifacts. He says the “Representative Cambridge Bibles... were used by the author... and were the standard for making an electronic text in the early 2000s,” (13) and that the copy-edited electronic PCE “directly [is] based on and represents these printed Bibles.” (13) Verschuur therefore positions himself as a kind of editorial steward who did not originate the PCE, but *witnessed* and *re-presented* it faithfully in digital form. Therefore, in the Preface’s own framing, he is an agent *through whom* the witness of “vintage” PCE artifacts is stabilized and transmitted forward (digitally and in later print), not an agent who creates the text *ex nihilo*.
 - Verschuur explicitly interprets his collecting and discovery process as “Divine Providence.” The Preface includes an unusually direct autobiographical providence claim. He says that particular “vintage” PCE Bibles “came to hand” (18) to him in a way he interprets as providential, and he explicitly labels his role as that of a “chosen participant:”
 - “Even more startlingly, one could argue that Divine Providence brought any particular copy to the hand of the reader. As a matter for living history, what vintage Bibles came to hand of the author of this book is itself of some interest. There exists particular single copies of vintage Bibles that were used by author when making the electronic text of the Pure Cambridge Edition, when he had no idea there was such an abundance and witness of vintage Bibles. It is a work of

Divine Providence, which the present author recognises he is but a humble yet blessed chosen participant of. All believers ought to thank God for His singular care for the Scripture which is manifestly so well available among us.” (18)

- This is the Preface’s clearest self-description of Verschuur’s role as an agent of providence: he interprets his participation as *assigned* rather than merely self-directed. This same thinking applies to the elders of Victory Faith Center being the “guardians” of the PCE and/or possessing “apostolical ordination” (See pages 340-341 of the *Guide & Lesson 273*).
- Providence is said to operate at the level of individual copies reaching readers, implicitly including him. Verschuur does not just claim providence in the macro-history of Cambridge printing; he applies it to micro-events: who gets which Bible and when. He says, “Even more startlingly, one could argue that Divine Providence brought any particular copy to the hand of the reader. As a matter for living history, what vintage Bibles came to hand of the author of this book is itself of some interest.” (18) This immediately connects that idea to his own lived experience of which Bibles came into his possession. So, the logic is God’s providence governs not only the formation of the “vintage” PCE corpus but also the chain of custody—how specific copies reach particular people (including Verschuur).
 - Providence did not place a PCE into my hands. My parents gave me an Oxford Scofield KJB. On Verschuur’s own terms, a hyper-providential PCE-only theology—where “vintage” Cambridge printings are delivered “without blemish” by the Holy Ghost’s historical coordination and even “angelic dispatch,” functioning as “gateways between the spiritual and material world” (thus opposed to “modernist–deistic” transmission) —renders my lived reality with an Oxford KJB theologically incoherent: either God’s ordinary providence in my formation was non-participatory in the very process he says marks true preservation, or else his edition-specific providence is selective and therefore pastorally and ecclesiologically untenable. (16–17) Moreover, because Verschuur himself documents setting-level divergences among historic PCE printings (e.g., the ~1915 Minion, 1936 Minion, and 1951 Pitt Minion) and insists that a single, exact form was only later fixed, his model cannot consistently claim a uniquely “blemishless” providence for one stream while denying ordinary providence to widely used non-PCE KJVs like my Oxford—without collapsing into special pleading. (41, 49–51, 82) In classical Protestant bibliography, God preserves His Word in the totality of faithful copies, not in one print house or typesetting; by contrast, an edition-sacralizing ontology implies that multitudes nurtured on non-PCE KJVs received an inferior, less-providential Scripture, a conclusion neither warranted by his own historical admissions nor compatible with a normal doctrine of providence (cf. his reliance on

edition-specific purity in “Dealing with confusion,” where the polemic centers on PCE exclusivity rather than demonstrating defect in non-PCE witnesses).

- God “acted providentially” upon him (as he narrates it) in *Vintage Bibles*. In the Preface, providence acts on him mainly through opportunities, encounters, and acquisition pathways that accelerate his recognition and documentation of “vintage Bibles.” Verschuur narrates a sequence of events (late 2023 → early 2024) where he encountered old Bibles at a Protestant meeting (including a Cambridge lectern Bible), begins buying lectern and other “vintage” editions, collaborates with a U.S. collector, and thereby builds a matrix of editions that became foundational for *A Century of the PCE* and then for *Vintage Bibles*. (19) He explicitly describes “notable providences and blessings” in obtaining representative copies (bargain lecterns, a rare Jasper, Persian Morocco bindings). (20)
- Even where the Preface is not giving a step-by-step account of the early 2000s identification period, it does explicitly connect: the existence of the “vintage” PCE corpus, his use of those “vintage” witnesses to standardize the electronic text, and his role in carrying that witness forward “via Bible Protector ministry” into future PCE publishing. He calls it a “privilege... to still bear witness to vintage Bibles and their transition via Bible Protector ministry to the future publishing of the Pure Cambridge Edition throughout the world.” (19) And he frames the whole enterprise as something believers “ought to thank God for,” because God’s “singular care for the Scripture” is “manifestly so well available among us.” (18) So, in his own terms, God’s providential action upon him consists of: (1) placing him in contact with the right physical witnesses, (2) enabling him to recognize their significance, and (3) making him a vehicle for stabilizing and propagating their text into the future. While much of this is about his later intensive collecting, it is presented as the providential mechanism by which he becomes capable of identifying, describing, and promoting the PCE/vintage corpus.
- In the Preface, Verschuur depicts himself as a providentially placed steward—a “humble yet blessed chosen participant” (18) who, through providentially supplied access to representative vintage Cambridge PCE Bibles, was enabled to “bear witness” to them and to produce a copy-edited electronic standard that represents and carries forward their supposedly providential “pure” text.
- In *Vintage Bibles*, Verschuur’s appeal to “providence” repeatedly functions not merely as the classical doctrine of God’s general governance of history, but as a quasi-revelatory warrant for asserting *specific divine intentions and determinations* about (1) which concrete English Bible form God aimed to deliver and (2) how God guided particular historical contingencies toward that end: he contrasts a “modernist-influenced” view of transmission as “merely natural” with a providential account that “recognise[s] God *hyperpanta*,” (16) then grounds the PCE’s status in a claim that God “coordinated the dispatch of angelic power through history” toward the “delivery of Scripture without blemish to receptive believers who speak English,” (17) thereby treating the emergence and authority of the PCE/vintage corpus as a divinely supervised outcome knowable

by interpreting providential history rather than by fresh canonical revelation. He extends this providential epistemology to his own life by moving from general gratitude to a direct claim of participation—arguing that “Divine Providence” can bring “any particular copy” to a reader and that what came “to hand” for his editorial work is itself “a work of Divine Providence,” in which he is “a humble yet blessed chosen participant,” thus using providence as the explanatory (and implicitly authorizing) category for his role as identifier/copy-editor of the PCE rather than presenting it as merely fallible historical inference. (18)

Conclusion

- The current Lesson reinforces how *Vintage Bibles* (2025) represents the latest and most theologically developed expression of Matthew Verschuur’s PCE advocacy. Whereas *A Century of the Pure Cambridge Edition* (2024) attempted to establish the PCE through editorial comparison, and appeals to printing lineage, *Vintage Bibles* shifts from textual history to material culture, providential interpretation, and theological significance.
- The lesson highlights several key developments. First, Verschuur formalizes the term “vintage Bibles” as a permanent, technical label for Cambridge-printed PCE Bibles from roughly 1910–1999, presenting them not merely as historical objects but as providential artifacts situated at the intersection of the transcendent and mundane. Second, the book introduces theological categories such as “God *hyperpanta*” and emphasizes the mediating role of angels, arguing that these Bibles exist as the result of divine orchestration rather than natural historical processes. These theological assertions are used to elevate the PCE/vintage corpus as the uniquely “without blemish” form of the English Scriptures.
- Third, the lesson shows that this providential framing has logical consequences: non-PCE Bibles, including other KJV printings, are implicitly relegated to a lower status, lacking the same divine guarantee of purity. Finally, the lesson documents how Verschuur positions himself as a providentially guided participant—one whom God used to receive the right vintage copies at the right time, enabling him to stabilize and propagate the PCE electronically.
- Taken together, Lesson 278 demonstrates that *Vintage Bibles* marks a significant shift in Verschuur’s PCE system: from textual argumentation toward a comprehensive theological–providential narrative. In this model, vintage Cambridge PCE Bibles are not simply the best printed KJVs—they become the divinely mediated, cosmically significant embodiment of Scripture for English-speaking believers. This represents both an escalation in the claims made for the PCE and a continued movement away from historically grounded methodology toward a providentially defined epistemology.

Works Cited

Verschuur, Matthew. [*Vintage Bibles*](#). BibleProtector.com, 2025.