

Sunday, February 22, 2026—Grace Life School of Theology—*From This Generation For Ever*
 Lesson 279 Assessing the Printed History of the King James Text (PCE: *Vintage Bibles*)

Introduction

- In [Lesson 278](#), we examined how *Vintage Bibles* (2025) expands Matthew Verschuur’s Pure Cambridge Edition (PCE) system beyond textual construction and into a fully developed theological, cultural, and providential framework. The lesson demonstrated that *Vintage Bibles* is not merely about old Cambridge printings; it is a comprehensive reinterpretation of 20th-century PCE Bibles as providential artifacts—objects whose material form, historical path, and modern availability are all attributed to deliberate divine action. By introducing categories such as “vintage Bibles,” the theological descriptor “God *hyperpanta*,” and the mediating role of angels, Verschuur establishes a system in which the PCE is no longer simply one textual tradition among many but the divinely supervised and cosmically significant culmination of English Scripture transmission. Lesson 278 also showed how this framework implicitly, by logical implication, demotes all non-PCE KJB editions and positions Verschuur himself as a providentially guided steward of the PCE’s modern preservation and dissemination.
- In Lesson 279, we will continue building on these insights by evaluating the broader implications of this providential model for understanding the history, legitimacy, and authority of the King James Bible. We will explore how Verschuur’s theological premises shape his interpretation of textual differences, material culture, and historical development; how his claims intersect with—or depart from—established bibliographical and historical scholarship; and how the PCE system’s reliance on providential reasoning affects its internal coherence. Ultimately, our goal is to assess the explanatory power and limitations of the *Vintage Bibles* framework as we follow its claims into the next stage of printed-text history and doctrinal argumentation.
- Since the teaching of [Lesson 277](#) on Sunday, February 8, Verschuur has authored two blog articles in response “[Dealing With Confusion](#)” first published February 9, 2026 and expanded February 13, 2026 and “[The Contradiction of Libertarianism](#)” on February 11, 2026. Readers can find my response to Verschuur in Appendix A beginning on page 20 of these notes.
- In this Lesson we will continue our consideration of Verschuur’s most recent work, *Vintage Bibles* published in 2025. Unless otherwise noted, all citations in this Lesson are taken from *Vintage Bibles*.
- 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

- Chapter 1 (“*Foundations*”) frames “vintage Bibles” not as accidental relics but as providential artifacts whereby God, through ordinary historical means, preserved and disseminated His Word—an analogy underscored by likening their humble materiality to Christ’s humble advent. (25) It then argues from a high doctrine of Scripture: the Word is eternally grounded in God’s own mind and has a heavenly, perfect textual archetype prior to its historical revelation, so the authority of a “vintage Bible” lies not in paper but in the immutable divine speech it bears. (26–28) From there, Verschuur binds inspiration and preservation together—insisting that the God who “breathed out” Scripture also superintends its endurance through transmission, rejecting a “Deist” posture that would concede providence at origin but abandon it in history. (28–31) On this basis, he interprets the rise of the English Bible and especially the King James Bible as the climactic providential consolidation of the “Received Text” into a uniquely prepared world-language, portraying the KJV as the mature English form of that preserved stream. (32–34) Finally, appealing to preservation “down to jots and tittles,” he elevates editorial exactitude as a theological necessity and commends Cambridge’s printing tradition—particularly the PCE—as the most scrupulously stabilized embodiment of the KJV text, functioning (in his presentation) as the historically refined earthly analogue of the perfect heavenly Bible. (35–38)
- Consider the following four quotes from Chapter 1 to support the findings of the above summation.
 - “The perfect Scripture exists in Heaven as a written form, the prototype, known as the divine heavenly master volume.

7 Then said I, Lo, I come: in the volume of the book it is written of me,
Psalm 40:7

That book Jesus referred to is the full Scripture written in Heaven. We also learn that as the Scripture was in the tabernacle which Moses built, it must be in Heaven, because Moses’ tabernacle was a copy of that which is in Heaven.

NOW of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;
2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.
3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

It is therefore good and right that there is one standard Bible for all. Only the King James Bible can fulfil this idea. The Scripture promises a singular book, that is to say, the same thing replicated in many copies.

16 Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them. Isaiah 34:16” (33-34)

- Bible Protector argues that although many Bible versions and translations exist, all diversity must ultimately be resolved by recognizing one perfect, authoritative Bible—not in Hebrew or Greek, but in the King James Version, which he identifies as the final form of the Received Text and an exact, intentionally crafted English expression of Scripture. He claims that the KJB’s archaic vocabulary and unusual forms are deliberate features enabling precise communication of biblical meaning in the world’s dominant language. Drawing on Zephaniah 3:9, he asserts that God prepared Biblical English—not modern English itself, but the specific English of the KJB—as the “pure language” through which people worldwide, including Jews, would be brought into unity in calling upon the Lord. Therefore, he concludes that it is right for the church to use one universal standard Bible, and only the KJB can fulfill this expectation. Appealing to Isaiah 34:16, he maintains that Scripture itself promises a singular, perfectly preserved book replicated in many identical copies—fulfilled, in his view, in the King James Bible generally and the PCE specifically.
- The quotation uses multiple logical fallacies—*begging the question*, *proof-texting (Eisegesis)*, *non sequitur*, *false dichotomy*, *appeal to consequences*, *unwarranted assumptions*, and *equivocation*—to argue that God intended the King James Bible to be the “one perfect Bible” for all people. The argument relies heavily on assertion, misuse of Scripture, and circular reasoning, rather than on demonstrable historical or textual evidence.
 - The quotation is guilty of *proof-texting (Eisegesis)* because it takes biblical verses that have clear historical and theological meanings in their own contexts and repurposes them to support claims about the *King James Version* that the texts do not actually teach. For example, the passage treats Zephaniah 3:9—a prophecy about the future spiritual purification and unity of God’s people—as if it predicts the emergence of KJV-style English as a divinely prepared “pure language,” even though the verse says nothing about English, translations, or the 17th century. It likewise cites Isaiah 34:16 as if “the book of the LORD” refers specifically to the KJV, despite the verse referring to prophetic writings known to ancient Israel. These interpretive moves import modern ideas

into ancient texts, using Scripture as a proof for conclusions it never addresses.

- The quotation relies on *unwarranted assumptions* by asserting several large theological and historical claims without providing any supporting evidence. It assumes, for example, that God specially prepared the English language for end-times communication and that the King James Bible is an exact, perfect translation, yet these assertions are merely stated, not demonstrated through linguistic, textual, or historical argumentation. It further presumes that KJV English uniquely embodies a divinely intended “pure language,” even though no biblical text or historical source is shown to support such a conclusion. These unsupported premises serve as the foundation for the author’s wider argument, but because they are never proven, the entire reasoning rests on assumptions rather than substantiated facts.
- The passage is guilty of *special pleading* by setting a universal rule—there must be *one* perfect, divinely sanctioned Bible in a “pure language”—but then grants the PCE an unwarranted exemption from the very scrutiny it applies to other King James lines (e.g., Oxford KJBs and non-PCE Cambridge printings). Differences in Oxford or earlier Cambridge editions are treated as decisive evidence of impurity, while the PCE’s own distinct readings are simply presumed “pure” rather than shown superior by neutral criteria that all KJV traditions would have an equal chance to satisfy. At the same time, the argument uses selective hermeneutics—invoking verses like Zephaniah 3:9 (“pure language”) and Isaiah 34:16 (“book of the LORD”) only when they seem to favor the PCE, while ruling out, *a priori*, competing readings (e.g., that “pure language” refers to purified worship, not a 17th-century English register) or the possibility that Oxford or non-PCE Cambridge forms could meet the standard. In short, the claim creates special rules for the PCE—accepting assertions and proof-texts that would be rejected if advanced on behalf of Oxford KJBs or other Cambridge streams—thereby committing special pleading.
- “The promise of the Scripture demands absolute correctness of knowledge of the actual words of God. Now, obviously, there has been a gathering process, to resolve what precisely should be present. There cannot be perfect communication without perfect wording, and there cannot be perfect wording without the power of God to preserve and gather.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Matthew 5:18

Every detail of every prophecy must come to pass, and every word and letter is important. Not because letters need to be counted, which is the way some people regard perfection, but because letters make words, and words have meaning, and the message must be fully accurate. . .

All these minor variations between editions had to be resolved, because if there is to be a standard Bible, it must be a standard even down the jot and tittle. The jot and tittle means the smallest dots, lines and marks in the lettering.

It is obvious that one word is not the same as another, and that meaning can change if punctuation or so much as just a letter changes. Therefore, it is necessary to have a scrupulously accurate Bible, with exacting presswork and thorough proofreading.” (36-37)

- Verschuur argues that Scripture’s own promises—especially Christ’s affirmation that not even a “jot or tittle” will pass from the law (Matthew 5:18)—require absolute textual precision, since God’s message cannot be perfectly communicated without perfect wording. Because every prophecy depends on exact words, and because even a small change in a letter or punctuation mark can alter meaning, he maintains that God has overseen a historical gathering and refining process resolving all minor variations among printed editions. This culminates, in his view, in a single standard Bible whose text is accurate “down to the smallest mark.” Therefore, scrupulous printing practices and rigorous proofreading are not merely technical necessities but theological imperatives for preserving the exact words God intends His people to have. (36–37)
- “The vintage Bibles exhibited careful editorial work and it is well established that Cambridge Bibles have been very accurately printed. The accurate standard edition of the King James Bible is the Pure Cambridge Edition, which has been printed in a range of formats in the vintage Bibles. . .

And though all these things have happened, and we have a perfect Edition as presented in vintage Bibles, many Christians have not recognized their true spiritual value, and even Cambridge University Press has been blinded with its work on other Bibles translations and misguided productions.

Without vintage Bibles being present in their multitude there could not be knowledge of the final form of the Bible of history which answers to the Bible in Heaven. This is the Pure Cambridge Edition, being perfect for the world in English because there is the perfect ultimate master of the Scripture in Heaven.

9 The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

10 Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. Ecclesiastes 1:9,10

Since the perfect prototype Bible is established in Heaven, then it follows that it getting to a perfect Bible must be manifest on the Earth. The Pure Cambridge Edition of the King James Bible is not just some chance thing that manifested in vintage Bibles.” (37-38)

- Verschuur contends that “vintage” Cambridge-printed KJBs demonstrate unusually careful editorial work, culminating in the PCE, which he identifies as the *accurate standard* of the King James Bible. Despite this, he argues, most Christians—and even Cambridge itself—have failed to recognize the PCE’s spiritual significance, being distracted by other translation projects. He maintains that the sheer number and consistency of “vintage Bibles” made it possible to identify the final, perfected form of the biblical text, which he believes corresponds to the perfect heavenly prototype of Scripture. Appealing to Ecclesiastes 1:9–10, he asserts that because the flawless master-text exists eternally in heaven, its perfected earthly form must also inevitably manifest in history. Thus, he concludes that the PCE did not arise by chance but represents the providentially preserved and historically manifested counterpart of the perfect Bible in heaven. (37–38)
- Chapter 1 presents the theological foundation for the entire book by arguing that Scripture possesses a threefold existence—perfect in the mind of God, perfectly written in heaven, and perfectly manifested on earth—and that this heavenly archetype necessarily requires a correspondingly exact form in history, ultimately fulfilled in the PCE of the King James Bible. Through divine providence, God not only inspired but meticulously preserved His words “down to the jot and tittle,” guiding the transmission, stabilization, and editorial refinement of the English Bible until the final form of the Received Text emerged in the “vintage” Cambridge printings. Though often overlooked, these “vintage Bibles” reveal the culmination of a historical gathering process that aligns the earthly text with the flawless heavenly master volume, establishing one standard Bible for all believers. Having laid this doctrinal and providential basis for why a perfect Bible must exist and where it is found, Chapter 2 turns from the theological argument to the historical and bibliographical evidence—tracing the concrete development, printing traditions, and distinguishing features of vintage Cambridge Bibles that demonstrate how this perfect form was manifested in time.

Chapter 2

- Chapter 2 of *Vintage Bibles* positions Cambridge University Press as the central historical authority in preserving and standardizing the King James Bible, tracing its royal authorization, rigorous editorial tradition, and technological innovations that collectively produced exceptionally accurate, high-quality printings throughout the 20th century. It explains how centuries of refinement—from early corrections in the 1600s to sophisticated Monotype

typesetting—culminated in the PCE, a meticulously stabilized text that Cambridge quietly established around 1911 and then propagated through iconic vintage formats such as the Sapphire, Cameo, and Turquoise. By detailing Cambridge’s correction of inherited variants, its commitment to typographical precision, and its global distribution of millions of PCE Bibles, the chapter argues that Cambridge’s stewardship not only shaped the physical and editorial form of the King James Bible but also solidified its role as a definitive, enduring textual standard.

- The main contribution from Chapter 2 of *Vintage Bibles* is a new identification of first or earliest known publication of the PCE. The [Guide to the PCE](#) 6th edition (2013) places the “*edition princeps*” (*Century*, 10) of the PCE at “circa 1900.” In [Lesson 277](#) we discussed how this date shifted from “circa 1900” in the *Guide* to the “1920s” in the 2024 publication [A Century of the Pure Cambridge Edition](#). This shift described the PCE not as a single event “circa 1900s”, but as a gradual emergence across many Cambridge printings circa WWI and emerging in the 1920s. *Vintage Bibles* presents a third view locating the first known PCE to the year 1911.
 - “It appears that in line with W. Aldis Wright’s last active years, an edit was made in the King James Bible, and printed in the quarto-sized Lectern Bible. (There is a known example which was printed by Cambridge for the British and Foreign Bible Society in 1911.) This edit resulted in what is now called the Pure Cambridge Edition. However, the exact identity of the Pure Cambridge Edition is taken from the collective representation of extant editions in editorial agreement as made between about 1910 and the early 1950s, some of which were printed all the way to the 1990s.” (49-50)
 - This citation means that although the PCE seems to trace back to an editorial correction printed in 1911, the PCE as we know it today is actually defined by the collective agreement of many Cambridge Bible printings produced between roughly 1910 and the 1950s. It was not created by one single edition but recognized from a consistent pattern of readings across decades of Cambridge printings.
- A few pages later, Verschuur repeats the assertion from [A Century PCE](#) (2024) that the PCE is “not based on any single first edition.” (52)
 - “The Pure Cambridge Edition is also not based on any single first edition (since even Cambridge University Press have no record of any editing taking place at that time), but a collection of printings of the same Edition, over a period of years.” (52)
 - According to this citation, there was no single “first PCE Bible.” The PCE is identified by the shared, consistent readings found across many Cambridge Bibles printed over several decades, not by one official edition produced at a single moment.

- In *Vintage Bibles* (2025), Verschuur now argues that once the PCE first appeared in 1911, after which time Cambridge University Press moved to conform their printing plates to the PCE standard. This was not done with uniformity across the board, according to Bible Protector.
 - “After the Pure Cambridge Edition was established as the standard at Cambridge, it is evident from observation that the plates for various existing copies of the Bible were emended to follow these readings. At the same time, it is obvious there was an intention that all new Bibles being printed would follow this new edition.

The changes in existing Bible plates may have been done before the First World War began, but some might have been done during the war. This resulted in some instances of Pure Cambridge Editions and some instances of editions that were almost or near-Pure. . . Although Ezra 2:26 was corrected, Mark 1:12 was not corrected in all editions, and Matthew 4:1 in some. This is because the master copy that was used for correcting by the editor was probably a copy of the Interlinear Bible. (The Interlinear Bible is a joint Revised Version and King James Bible, as published primarily by Cambridge but in cooperation with Oxford University Press.) The word “Spirit” was capital in the Interlinear at Matthew and Mark, but not so in other normal Bibles printed by Cambridge. And it was capital in the earliest known printings of the Pure Cambridge Edition, which is the Quarto Lectern Bible (1911 or earlier) and the Jasper Bible (1910 or altered later).” (52-53)

- According to Verschuur, Cambridge established the Pure Cambridge Edition around 1910–1911, but instead of creating entirely new plates, they gradually corrected existing ones, resulting in a transition period where some Bibles were fully PCE and others only partly corrected. Differences in verses like Matthew 4:1 and Mark 1:12 show which plates had been updated. The editor likely used the Interlinear Bible as his reference, causing some readings (like capital “Spirit”) to appear in early PCE printings such as the 1911 Lectern Bible and the 1910 Jasper Bible.
- The Interlinear Bible Verschuur is referencing in the above quote was published by Cambridge in 1906 (H2143). The preface to this interlinear Bible states that, “In this edition the large type represents the agreement of the Revised and Authorized Versions. When the two Versions differ, the renderings of both are printed in small type; those of the Revised Version in the upper line, and those of the Authorized version in the lower line. A blank in the upper or lower line indicates the absence of any corresponding words in the Revised Version or the Authorized version respectively. Thus, the large type read in conjunction with the upper line of small type gives the continuous text of the Revised Version, and read in conjunction with the lower line of small type it gives the continuous text of the Authorized Version.” (v)

- Regarding the Old Testament readings of the PCE, the Interlinear Bible includes the following (Yellow indicates where a reading passes the PCE test in the AV. Put another way the AV reading in cases marked yellow does match the PCE. Green indicates where the reading passes the PCE test in the RV. It is interesting to note that in instances where the AV reading fails the PCE test, the RV reading passes the PCE test):

children of Judah. ² And they had ^{for} ⁱⁿ their inheritance Beer-sheba, ^{or} and Sheba, and ^{Moladah;} ^{Moladah,} ³ and

Joshua 19:2—bottom line (AV) has “and” upper line (RV) has “or”.

¹⁹ His prayer also, and how ¹ God was intreated of him, and all his ^{sin} ^{sins,} and his trespass, and the places ^h wherein he built high places, and set up ^{the} ^{Asherim} ^{groves} and ^{the} graven images, before ^{he} ^{humbled} ^{himself}: ^{was} ^{humbled}: behold, they are written ⁱⁿ ^{the} ^{history} ^{of} ^{Hozai}. ^{among} ^{the} ^{sayings} ^{of} ^{the} ^{seers}.

2 Chronicles 33:19—bottom line (AV) has “sins” upper line (RV) has “sin”.

⁴ ^a The ^{spirit} ^{Spirit} of God hath made me, And ^{the} breath of the Almighty ^{giveth} ^{hath} ^{given} me life.

Job 33:4—bottom line (AV) has “Spirit” upper line (RV) has “spirit”.

is called by my name: ¹⁶ but ye turned ^{and} ^{profaned} ^{polluted} my name, and ^{caused} every man his servant, and every man his handmaid, ^{whom} ^{ye} had ^{let go free} ^{set at liberty} at their pleasure, to ^{return; and ye} ^{return, and} brought them into subjection, to be unto you for servants and for handmaids. ¹⁷ Therefore thus saith

Jeremiah 34:16—bottom line (AV) “whom he” upper line (RV) has “whom ye”.

mountain which is on the side of the city. ²⁴ ^{And} ^{Afterwards} the spirit ^{lifted} ^{took} me up, and brought me ⁱⁿ ^{the} ^a vision by the ^{spirit} **Spirit** of God ^{into} Chaldea, ^{to} them of the captivity. So the vision that I had seen went up from me.

Ezekiel 11:24—bottom line (AV) “Spirit of God” upper line (RV) “spirit of God”.

Worm, make thyself many as the ^{locust.} ^{locusts.} ¹⁶ Thou hast multiplied ^{thy} merchants above the stars of heaven: ^{thy} the canker-worm ^{spoileth,} and ^{fleeth} ^{fleeth} away.

Nahum 3:16—bottom line (AV) “fleeth” upper line (RV) “fleeth”.

- Regarding the New Testament readings of the PCE, the Interlinear Bible includes the same changes as those exhibited in the 1904 Cambridge New Testament mentioned in [Lesson 276](#) (See page 5.). Thus, Verschuur is not accurate when he says that the capitalization of “Spirit” in Matthew 4:1 and Mark 1:12 was not present “in other normal Bibles printed by Cambridge.” (53) In other words, Verschuur’s PCE preferred readings for Matthew 4:1 and Mark 1:12 predated the 1906 Cambridge interlinear thereby by falsifying his claim in the quote above. The discrepancy in certain readings between the AV and RV additions from the

later 19th and early 20th century demonstrate the arbitrary nature of Verschuur's 12-reading checklist to determine a PCE.

- In the above quote from pages 52-53 of *Vintage Bibles* Verschuur mentions “almost or near-Pure” PCEs. Later on, pages 54-55 he lists four “Near-PCEs” in his list of Cambridge editions by 1921. What exactly is a “near-PCE?” Verschuur never gives a numeric threshold for how many PCE readings a Bible must contain in order to qualify as a “near-PCE.” Instead, he uses the term qualitatively to describe editions that *mostly* follow the PCE text but contain a small number of recurring deviations—typically at passages like Matthew 4:1 or Mark 1:12—and which can be easily corrected by hand to achieve full PCE conformity. His classification is based on the *type* and *nature* of deviations rather than their *count*, and he identifies certain Cambridge series (such as Small Pica, Minion, Bourgeois, and Brevier) as examples of these nearly aligned editions without ever defining a numerical cutoff.
- So, would two deviations from the 12-reading PCE checklist constitute a “Near-PCE” according to what Verschuur clearly argues in *Vintage Bibles*? Yes, two differences from his twelve PCE test readings would still count as a near-PCE according to *Vintage Bibles*. While Verschuur never sets a numeric cutoff, but he repeatedly describes near-PCE editions as those that “may be wrong at Matthew 4:1 and/or Mark 1:12 and perhaps some other minor places” (75) and still “nearly conform to the Pure Cambridge Edition” (75) and can “easily be corrected by hand annotation.” (75) This shows that even more than one deviation — as long as they are among the known small set of typical slips (especially the Spirit/spirit readings or a few other minor places) — still places an edition firmly within Verschuur's near-PCE category. By this fuzzy criterion, the 1611 itself is a “Near-PCE” because it only deviates from the 12-readings PCE checklist in two places - Ezekeil 11:24 and 1 John 5:8.
- What about four differences? Four different readings or 8/12 can still fall within Verschuur's “near-PCE” category as described in *Vintage Bibles*. Verschuur never sets a numerical limit. He does not say that a Bible must match 10/12 or 11/12 test readings to qualify as “near-PCE.” The language quoted in the preceding paragraph explicitly leaves room for *multiple* deviations — not just one or two. The editions he classifies as near-PCE (Small Pica, Minion, Bourgeois, Brevier) historically vary in several readings, not only the famous Matthew 4:1 / Mark 1:12 pair. This shows that the “near-PCE” category allows for more than two divergences. Verschuur consistently defines the category by *nature*, not *number*, of differences. The deviations must be minor, typically limited to known editorial inconsistencies, and not structural departures from the PCE pattern. Thus, four differences — if they are of the ordinary “spirit/Spirit,” **spelling**, hyphenation, or similar minor-variant sort — clearly meet Verschuur's fuzzy definition of a “near-PCE.” Therefore, the American printing published by

Edmund Cushing (M671) in 1829 in Lunenburg, Massachusetts counts as a “near-PCE.” The edition only deviates from Verschuur’s PCE checklist in Nahum 3:16, Matthew 26:39, Acts 11:28, and 1 John 5:8. This Massachusetts printing from 1829 is incredibly telling. It proves that readings Verschuur wants existed before 1900 and it also proves the theological bias of Verschuur. The publisher Edmund Cushing had no Pentecostal affiliation, yet one edition from the early nineteenth century had most of Bible Protector’s desired readings. It shows that Bible Protector must arbitrarily pick and choose readings to make his PCE argument work. See Appendix B on page 28 for more information as well as the discussion below regarding near-PCE editions. (Assistance with this section provided by Alex Bojko.)

- As in *A Century PCE* from 2024, *Vintage Bibles* repeats Verschuur’s unsupported assertions regarding printing plates during WWI.
 - “It was of course right to emend to the new, correct standard, and it was much cheaper to amend a few metal types than to create new printing plates. How much this happened before the First World War is not certain, but that it would have happened during the war is very likely. With the manpower shortage, the scantness of resources and the lower skill level of the depleted workforce, it makes sense that the somewhat inferior-looking corrections to the plates were made at that time.

Apparently, a whole range of old stereotype plates for old books were donated to the war effort. The old metal plates were melted down to make ammunition to help for war victory. Providentially, the expelling of any old Victorian Bible plates meant that after the war new Bibles would be made with new typeface and new layouts.” (53)

- Verschuur does not provide documented historical evidence in Chapter 2 for his claims about World War I affecting Cambridge’s Bible plates, such as plates being donated for ammunition or wartime labor shortages causing inferior corrections. These statements are presented as speculative explanations, not verified facts. While such events are historically plausible, the chapter offers no archival records, citations, or primary sources to support them. Instead, Verschuur’s actual evidence comes from comparing surviving Cambridge printings, not from documented Cambridge University Press (CUP) wartime practices.
- Verschuur then asserts that “all new Bibles” that were set after WWI followed the Lectern Bible form 1911.
 - “All new Bibles that were set after the First World War followed the editing in the Lectern Bible, which is to say, were all the Pure Cambridge Edition.” (53)

Ruby — Victorian

Minion Ref 16mo/8vo — Near-PCE

Bourgeois Ref — Near-PCE

Brevier 16mo Text — Near-PCE

Jasper Ref — PCE

Crystal Text — PCE

Minion 24mo — Victorian

Minion NT — Victorian

Brevier NT — Victorian

Ruby 48mo NT — Victorian

Ruby Amethyst 48mo NT — PCE

Ruby Amethyst 32mo — PCE

Ruby Amethyst C. R. — probably in production

Bourgeois Apocrypha

Pica Antique Apocrypha

Cambridge Bible for Schools and Colleges series — Scrivener

Smaller Cambridge Bible for Schools series — Scrivener” (54-55)

- There are thirty entries in the above list, only 26 of which are editions of the KJB. The list breaks down statically as follows.
 - Scrivener Text—1 entry = 3.8%
 - 1611 Text—1 entry = 3.8%
 - Victorian Text—13 entries = 50%

- PCE Text—6 entries = 23.8%
 - Near-PCE Text—4 entries = 15.4%
- Only six entries or 23.8% of Verschuur’s list are PCEs by 1921. That number increases to ten entries and 38.5% if one adds “Near-PCE” editions. But if one needs every jot and tittle to have the “pure” word of God it is fair to question if “Near-PCEs” should even be counted. What makes these “Near-PCEs” fundamentally different from the “Victorian” Cambridge text which Verschuur views as not fully pure. Add to this what we observed in [Lesson 276](#) that Cambridge University Press has no institutional knowledge of ever intentionally editing the text to create the PCE. Moreover, no one identified any one Cambridge edition or family of editions as the “Pure Cambridge Edition” during the 20th century. Therefore, it seems that by 1920 Cambridge was printing multiple streams of King James text, “Victorian,” “PCE,” and “Near-PCE”. This reality continued throughout the 20th century.
 - The 1921 snapshot that Verschuur himself gives in *Vintage Bibles*—26 KJV editions in print, only six (23.8%) clearly are PCE, or ten (38.5%) if we include “Near-PCE”—does undercut any sweeping claim that post-WWI Cambridge instantly standardized on the PCE across the board. Those figures describe what Cambridge had in print (a mix of legacy, plate-based lines and a few newly originated settings), not just what was newly set after the war, so they naturally dilute the PCE share and show a slow transition rather than an immediate policy shift. In other words, the 1921 list captures ongoing Victorian carryovers alongside a handful of post-war origins (e.g., early Sapphire/Cameo/Turquoise work), which explains why the PCE footprint is modest at that moment and rises only when “Near-PCE” is added. This weakens the universal quantifier (“**all** newly set after WWI were PCE”) and the wartime plate narrative as a decisive causal mechanism; what the chapter **can** support is a narrower, specimen-based observation that the marquee post-WWI originated series (Sapphire, Cameo, Turquoise, later Ruby 32mo, Brevier, Pitt Minion) tend to align with the Lectern/PCE readings, while legacy lines show mixed, sometimes patched corrections over several years. A more defensible restatement is: *“From the early 1920s onward, Cambridge’s newly originated KJV settings generally follow the Lectern/PCE baseline, but the overall catalog remained mixed for years because many pre-war plate lines stayed in production.”*
 - The data highlighted above from Verschuur’s own list of Cambridge editions in 1921 significantly weakens his claim that the PCE had already emerged as a unified, dominant, or even clearly defined textual standard by that time. His list shows that only six out of 26 KJV editions (23.8%) were actual PCEs, with another four “Near-PCEs” (15.4%), while fully half (50%) were still printed in the older Cambridge Victorian text, and others followed Scrivener or 1611 compositional lines. This statistical distribution demonstrates that Cambridge was still printing multiple textual streams in parallel—Victorian, Near-PCE, and PCE—well after the supposed 1911 “origin” of the PCE. When combined with Cambridge University Press’s own acknowledgment (Lesson 276) that it has no institutional memory of ever intentionally creating the PCE, along with the historical reality that no one in the 20th century identified any Cambridge

Bible as “the Pure Cambridge Edition,” the picture becomes even more problematic for Verschuur. Rather than showing a decisive editorial breakthrough around 1910–1911 that produced a new, pure standard, the evidence instead suggests a gradual, uneven, and largely undocumented drift toward certain readings—while the Press continued to publish numerous non-PCE editions for decades. Thus, the 1921 data not only fails to support a single origin point for the PCE, but directly contradicts the idea that the PCE had been consciously established or universally adopted within Cambridge printing.

- On page 56 of *Vintage Bibles*, Verschuur states the following regarding Oxford and Cambridge Bibles between interwar years and the end of the 20th century Vintage Bibles
 - “Whatever may have been said of Oxford Bibles at the beginning of the interwar period, Cambridge has, in King James Version promoting circles, dominated the field all the way into the 21st century.” (56)
 - While Verschuur offers interesting observations, they do not amount to definitive proof about Oxford vs Cambridge Bibles within King James promoting circles. He cites Cambridge’s influential post-WWI series (Sapphire, Cameo, Turquoise), widespread use of the PCE text (by those who never recognized the PCE as distinctive form of the text), very large print runs (e.g., Ruby 32mo), typographic leadership under Monotype and Stanley Morison, and scholarly nods to Cambridge as a KJV “guardian,” plus continued influence via royal patent and digital/text adoption—yet these points are presented narratively rather than backed by comparative market data, audited sales ledgers, or archival documentation that would conclusively demonstrate industry-wide “dominance” over Oxford and others into the 21st century. In short, the chapter assembles plausibility cues and specimen-level anecdotes, but it does not furnish quantitative or archival evidence sufficient to prove the claim in a strict historical or market-analytic sense. While it might be true that some King James advocates have historically favored Cambridge printings over Oxford, Verschuur furnishes no evidence that anyone identified the PCE as a distinctly “pure” form of the Cambridge text until he did in the early 21st century. The influence of the popular Scofield Reference Bible published by Oxford would also need to be considered.
- *Vintage Bibles* (2025) does give documentary-style reasons for treating 1911 as the *first confirmed/documentable* PCE appearance. But it does not provide a full, verse-by-verse collation of a specific 1911 copy showing each of the twelve “PCE test” readings from that very 1911 Bible. So *Vintage Bibles* is more than a bare assertion, but it is not a complete “proof dossier” of first PCE readings in history in the strictest sense. Instead, the book provides indirect but meaningful evidence: it names the specific 1911 artifact, situates it within an editorial transition window around 1910–1911, defines the PCE through its twelve diagnostic readings, and discusses early-1910s physical plate-correction patterns that support a shift toward the PCE text.

The result is an argument that is stronger than a bare assertion yet short of a complete scholarly proof, because the book never reproduces the actual twelve PCE test readings *from the 1911 Lectern Bible itself*.

- Although Verschuur presents interesting clues suggesting that the PCE may have emerged around 1910–1911, the evidence he provides for identifying a 1911 Lectern Bible as the *first* PCE printing is ultimately underpowered for the strength of his claim. His case rests heavily on a single artefact without a complete printed collation, lacks supporting archival documentation from Cambridge University Press, relies on retrospective inference from later editions, and uses plate-correction anomalies that demonstrate textual change but not a definitive editorial moment. As a result, while his argument is plausible and directionally suggestive, it falls short of the rigorous historical proof typically required to establish an exact origin point for a major textual standard.
- In brief, Verschuur’s timeline has narrowed and shifted from asserting a “circa 1900” final purification in his *Guide to the PCE* (2013) to identifying 1911 as the first confirmed exemplar (a Cambridge British and Foreign Bible Society (BFBS) quarto Lectern Bible) in *Vintage Bibles* (2025), while also asserting that full operational consolidation of the PCE occurs in the 1920s as Cambridge resets and marquee series (Sapphire, Cameo, Turquoise) embed the readings after WWI; this refinement strengthens the argument where it is more documentary and dated (1911; *Vintage* Ch. 2, 45) and production-grounded (alleged post-war resets; *Vintage* Ch. 2, 52–56), but it softens earlier absolutist rhetoric about a single “final” moment c. 1900 and acknowledges a messy, parallel-stream reality before consolidation (*Vintage* Ch. 2, 52–56). At the same time, *A Century of the PCE* (2024) explicitly foregrounds the 1920s as the practical watershed for the PCE’s wide standardization, harmonizing with the 1911 waypoint in *Vintage Bibles* and moving beyond the *Guide*’s broader “circa 1900” framing.
- The evidence from *Vintage Bibles* (2025), *A Century of the PCE* (2024), and Verschuur’s *Guide to the PCE* (2013) demonstrates that the so-called PCE never existed as a single, perfectly uniform printed Bible during the 20th century. Instead, Cambridge produced multiple parallel textual streams—including PCE, near-PCE, and Victorian editions (according to Verschuur’s classifications)—that disagreed in spelling, capitalization, and wording, with even PCE-labeled printings differing from one another. Verschuur himself acknowledges that no single printed Bible contained the exact PCE text, and that the uniform PCE had to be constructed by comparing many inconsistent “vintage” printings. As a result, the first fully consistent PCE was not any physical Bible, but the 2006 electronic text file assembled by Verschuur, making the digital edition a new, harmonized construction rather than a reproduction of a historically standardized printed text.

Conclusion

- Lesson 279 demonstrates that *Vintage Bibles* (2025) builds an expansive theological, historical, and providential framework around Matthew Verschuur’s PCE theory—one that extends far

beyond matters of typography or editorial preference. Verschuur constructs a system in which the KJB exists in a three-tiered metaphysical form, culminating in a perfect heavenly archetype that is said to manifest on earth through the PCE. This heavenly-earthly connection becomes the governing lens through which he interprets textual variants, printing history, editorial decisions, and the development of the English Bible.

- Throughout the lesson, we observed that the PCE is defined not by a single historical edition but by a constellation of Cambridge printings spanning roughly 1910–1999, with its identifying features pieced together retrospectively in the early 2000s. Despite Verschuur’s claims of a long-standing, providentially guided editorial tradition, the historical evidence shows Cambridge printed multiple streams of the KJBs throughout the 20th century—Victorian, PCE, and Near-PCE (according to Verschuur’s classifications)—without any institutional recognition of the PCE as a uniquely “pure” form. His explanations for WWI-era printing plate changes, Cambridge’s editorial intentions, and the supposed necessity of identifying a perfect earthly replica of a heavenly master volume rest on particular extra-Biblical theological premises rather than documented historical processes.
- Yet the lesson also highlights why the PCE framework appeals to some: it offers a clear, singular standard; it treats textual details with seriousness; and it frames the printed King James Bible as part of a grand narrative of divine preservation. At the same time, the lesson shows how this system depends on assumptions that exceed the historical record—reframing ordinary print history into a providential storyline that ultimately elevates one editorial stream above all others.
- In sum, Lesson 279 illustrates that while *Vintage Bibles* purports a coherent theological narrative, its historical claims about Cambridge printing practices, editorial intentions, and the emergence of a perfect edition are not supported by the documentary record. For those seeking a faith-based yet historically responsible view of the King James Bible, this analysis reinforces the importance of grounding doctrinal arguments in verifiable history rather than retroactive providential textual identification and construction.

Works Cited

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Appendix A

Response to Verschuur's Blog Articles: "Dealing With Confusion" & "The Contradiction of Libertarianism"

- Since the teaching of [Lesson 277](#) on Sunday, February 8, Verschuur has authored two blog articles in response "[Dealing With Confusion](#)" first published February 9, 2026 and expanded February 13, 2026 and "[The Contradiction of Libertarianism](#)" on February 11, 2026.
- Verschuur's response, "[Dealing With Confusion](#)," argues that Lesson 277 makes a basic category mistake about how editions and God's providence work. I claim that the first clear, unified PCE appeared in July 2006 as an electronic file created by comparing and correcting various older Cambridge/Collins printings. In my view, this means the 2006 file is a later standardization, not a single perfectly preserved Cambridge text from around 1900–1911.
- Verschuur disagrees. He says this confuses "edition purity" with "setting purity," a distinction I already addressed in [Lesson 275](#) and again in the [Appendix](#) to [Lesson 276](#). He argues that I wrongly treat normal copy-editing differences (spelling, punctuation, hyphenation) as if they were changes in translation or doctrine. By doing so, he says, I overlook the fact that God's providential preservation can be seen across multiple matching early-20th-century Cambridge printings.
- He also says that I unfairly accuse him of having charismatic/Pentecostal motives or of "reconstructing" a text. According to him, he simply produced a typographically exact electronic version of an already consistent Edition, with one openly stated formatting change ("LORD's"). He denies creating new readings. Because of this, he rejects my claim that printed PCEs violate his "twelve tests" (such as Hammath vs. Hemath), saying those criticisms misunderstand both Cambridge printing practices and his documentation of the PCE's historical development, which he believes goes back at least to 1911.
- In short, Lesson 277 argues that a single, finalized text fixed in 2006 is necessary for present authority. Verschuur, however, says authority comes from providential consistency—an Edition defined by stable editorial decisions visible across multiple printings. In his view, copy-editing supports the Edition but does not create or redefine it.

Clarification of my View of "Perfection"

- Update note (Feb. 13, 2026): Verschuur corrected a wording error from his original Feb. 9 article where he stated, "he [Bryan Ross] further certainly **does accept** a perfect Edition (set of editorial choices);" the update now reads, "he further certainly **does not accept** a perfect Edition (set of editorial choices)." This clarification does not alter my central claim that the first definitive, unified PCE as a single text is the 2006 electronic file and misrepresents what I believe about the perfection of the KJB.

- I affirm that the King James Bible is perfect (without error) in English across its standard editions—i.e., preservation by *verbal equivalence*, not *verbatim identicality*. “We believe that all editions (1611, 1629, 1638, 1762, 1769) of the KJV are God’s preserved word in English without error” (Reid & Ross, *The Myth of Verbatim Identicality*, p. 6). What I do not affirm is the existence of a single, uniquely perfect *Edition/edition* (e.g., one PCE typesetting) that alone defines purity at all levels. Thus, the claim that Bryan Ross “**does not accept** a perfect Edition” is false and misstates my position; the accurate statement is that I do not accept his definition of a perfect Edition/edition (PCE-only), which is different from confessing the KJB’s perfection as Scripture. This distinction—perfect Scripture (KJB) preserved by verbal equivalence vs. a single perfect Edition/setting—is why my argument about the 2006 electronic file being the first definitive one-text PCE remains untouched by the update; even on his terms, that file is a *post-hoc* standardization, not a rediscovered early-1900s archetype.

Errata & Clarifications

- I’ve updated the notes for [Lesson 277](#) to remove the statement that Verschuur “fixed” historical PCE printings when they did not meet his twelve identifying tests. After looking at his work again, it is clear that, in his system, those twelve readings are used to identify a PCE edition versus a non-PCE one—not to show errors within PCEs themselves. In other words, for Verschuur, if a printing fails one of the tests, it simply is not a PCE. I also removed the Geba/Gaba example (Ezra 2:26) from Lesson 277. Verschuur’s updated article confirms that all PCEs read “Geba,” and that this difference applies to PCE versus other editions, not differences within PCEs. These corrections do not change the main point of Lesson 277: the first fully unified PCE, treated as a single definitive text, is the 2006 electronic file. That file was created by comparing and standardizing several PCE printings, producing a master text no single historical edition matches exactly (for example, it includes the unique “LORD’s” form and shows normal variations at the typesetting level).
- Verschuur is also correct to call me out for a mistake related to be “bewrayeth” & “betrayeth” in Lesson 277,
 - “Even stranger, Ross says that choices were made around the twelve tests, e.g. “bewrayeth” versus “betrayeth”. This is complete nonsense. Ross has completely got this wrong, no Cambridge had “betrayeth”.”
- As the following screenshot will attest, I did include a discussion of these two words in the second paragraph on page 12 in the original edition of the notes for Lesson 277.
 - Bible Protector enforced the PCE “key criteria” in cases where historical PCE printings occasionally violated them. Historical PCEs sometimes contained “spirit” where he requires “Spirit” or “betrayeth” where he requires “bewrayeth.” But Verschuur’s electronic text enforces the 12-point test absolutely. Whenever a printed PCE disagreed with the twelve tests even once, he fixed that reading in the electronic text.

- This was a mistake on my part. I was looking at a list of differences between Oxford and Cambridge when I typed the paragraph in question and did not catch the mistake. I have updated notes from Lesson 277 to reflect the change. This, however, is minor error that is barely relevant to the overall discussion, nor does it affect the force of my over all argument.

Blasphemous Oxford Editions

- Regarding Verschuur’s statements in his [blog article](#) about “blasphemy” in Matt. 4:1; Mark 1:12 Oxford editions he wrote,
 - “Another case is where I wrote once in the draft of my *Guide to the PCE* that a certain (way of) reading about the “spirit” instead of “Spirit” leading Jesus into the wilderness could be blasphemous. Ross took that one statement and said, in effect, Look, he is calling all these editions, all these historical KJBs, blasphemous. **I concede that I have to revise that one statement for clarity**, and that I am talking about anyone who, especially in the future, would insist that Jesus was not led by the Holy Ghost but something else, would be a blasphemy, and that ensuring “Spirit” (which most editions of the KJB have now anyway) in Matthew 4:1 and Mark 1:12 would be correct, and would ensure no one would insist on a blasphemous statement.”
- The offending passage from *The Guide to the PCE* reads as follows:
 - “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. 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)
- The specific passage from the *Guide* (see the bold section of the above citation) clearly does not read like what he claims in his response article. Bible Protector explicitly states that the “**Oxford reading makes a blasphemy and a mockery of Christianity.**” The fault does not lie with me for

misunderstanding him or misrepresenting him. Bible Protector’s statement is self-evident. Any King James reading that does not cohere with the PCE standard is “blasphemy.” If the PCE has all the correct readings, and only these readings can give the “exact sense” (See [Glistening Truths](#) Cover, 3, 20) why does the statement from the *Guide* need to be revised? Is there something martially better about the PCE when compared to Oxford or other non-PCE printings or not? If Oxford printings are not blasphemous, why do we need the PCE? Is the PCE superior in some significant way? If yes, then all non-PCEs are inferior. Why will Bible Protector not answer these questions directly without equivocating?

Construction vs Reconstruction

- The point is not that Verschuur tried to rebuild a lost original text (which would mean guessing at an unattested archetype, like eclectic text-critics do). Instead, the claim is that he *constructed or standardized* a single reference text by comparing existing historical PCE printings and then producing one fixed electronic edition in July 2006. He himself describes this work as copy-editing and typographical cleanup—plus one acknowledged change (from “LORD’S” to “LORD’s”)—not as creating new readings. In his view, this makes the 2006 file a helpful standardization that serves an already continuous, providentially preserved Edition, not an attempt to recover a lost original. Lesson 277 argued that the first fully unified, definitive PCE—as one authoritative reference text—appears in this finalized 2006 electronic file, which his own [Guide](#) says was finalized in July 2006. (15) His description shows that the process was standardization based on existing PCE printings, not the restoration of a hypothetical, missing “true PCE.” Because of this, careful theological language should refer to his work as construction/standardization (canonizing a reference form of an already existing Edition), not reconstruction (which would imply recreating a lost text). This respects the way he explains his own process and avoids attributing to him a method he explicitly rejects. In the updated February 13 version of his article, he also gives an example: combining a hypothetical 1926 Cambridge Lectern and Cameo could, he says, produce the same results as the e-file—except for the newly introduced “LORD’s” style. This further supports the point that the 2006 file is a constructed/standardized reference text, not a reconstructed archetype.
- Based on Verschuur’s own statements, there is no single historical printed PCE whose text and typography exactly match his 2006 electronic file. He repeatedly notes that early PCE printings contain small setting-level differences—“one or two things in this printing and one or two in that,” plus normal typographical inconsistencies like missing punctuation. Because of this, no historical PCE Bible contains the fully unified form that later appears in the July 2006 electronic file. This point becomes certain when we consider his own admissions: the electronic text required comparing multiple printings, fixing errors found in scanned or typed files, and introducing one new typographical feature (“LORD’s” instead of the older “LORD’S”). That single change alone guarantees that the 2006 text differs from every historical PCE printing at least in that respect. Furthermore, Verschuur views the pre-2006 PCE as an Edition recognized through agreement among many printings, not as something embodied in one perfectly identical physical Bible. Therefore, the first time the PCE becomes one fixed, fully determinate text—

something that can be reproduced exactly—is in the electronic finalization of July 2006. His own *Guide* describes this file as the first fully “finalised” and typographically exact presentation of the Edition. So, while the PCE may conceptually exist in the shared features of the older Cambridge printings, the first actual occurrence of the PCE as a single, standardized, authoritative text is the 2006 digital file. That makes it the first—and only—definitive PCE in the strict textual-critical sense. This conclusion is not an accusation but follows directly from Verschuur’s own explanations of the text, the typography, and his method. The February 13 update still acknowledges setting-level variation in printed PCEs and still keeps the unique “LORD’s” form—further confirming that no historical PCE matches the 2006 electronic file exactly.

Typographical Innovation & David Norton

- Verschuur’s adoption of the novel typographical convention “LORD’s” is interesting to say the least. Especially when one considers that the Modernist Dr. David Norton did the same thing in his *New Cambridge Paragraph Bible*, an edition Verschuur derides. In the 2025 publication *Vintage Bibles* Verschuur states the following regarding his adoption of the convention.
 - “Besides these, this present author did one new thing in line with actual English usage, which was to put the possessive letter “s” in lower case after an apostrophe when the word “LORD’s” with small capitals is used, because it is a contraction for the word “his” (the old usage of “his” can be seen with the King James Bible translators). It is, in fact, not always readily discernible in many historical printings whether a small capital “S” is being used anyway. In this typeface it is more obvious, but in others far less so.

The author has not insisted upon it, but seeing that same use is elsewhere in modern times (e.g. **it seems to be the convention used in Norton’s editing work also**), and having had no objection to it to the present time, and tacit or willing acceptance, it stands.” (64)

- It is interesting to note when Verschuur wishes to cite the Modernist Dr. Norton as an authority and when he does not.

Pentecostal Claims

- [Lesson 273](#) (see pages 8-11) demonstrated conclusively that Pentecostal theology plays a decisive role in determining Verschuur’s 12-point checklist used to identify if a given KJB is a PCE. Exactly half of the entries on the list (six of twelve) are related to differences 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*. 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 (See page 10 of the *Guide*). Put another way, Cambridge PCE editions agree with his Pentecostal theology

whereas the non-PCE Cambridge editions, Oxford editions, and American editions do not. Verschuur has yet to refute these findings and claims from his own written works.

Assistant Minister & AI Convolution

- Verschuur’s comment that my response is “convoluted” because I had help from my “assistant minister” or “likely used AI” is a faulty argument. It is an *ad hominem circumstantial* attack—criticizing the conditions under which something was written instead of addressing the argument itself—and it also *poisons the well* by trying to make readers distrust my work before they even look at the evidence. How the notes were drafted—alone, with collaborators, or with tools—has no bearing on whether my citations are accurate or my reasoning is sound. Arguments should be judged by evidence, not by who (or what) typed the words. In his February 13, 2026, update, he introduces this suggestion about an assistant or “AI” instead of answering my actual argument about the 2006 electronic file and its being the first definitive PCE text. By doing this, he shifts the discussion away from real evidence and toward the supposed source of my writing, which signals a rhetorical move rather than a substantive rebuttal. Verschuur criticizes me for receiving help from my assistant pastor—suggesting it clouds my analysis—yet in his own writings he openly celebrates extensive pastoral assistance, mentorship, doctrinal guidance, and collaboration from Pastor Craig Savige as foundational to his work on the PCE. This creates an obvious double standard: the same kind of pastoral influence he portrays as problematic in my case is depicted as providential and essential in his own.

Thoughts on “The Contradiction of Libertarianism”

- Regarding his “[The Contradiction of Libertarianism](#)” article from February 11, 2026, I offer this response. Verschuur’s blog post is not a textual or historical rebuttal; it is an example of *poisoning the well* and *ad hominem* argumentation. Instead of addressing my historical claims about PCE standardization, he portrays me as part of a supposed “Libertarian” infiltration of KJB/Free-Grace circles and then argues that Libertarianism is inherently unbiblical. This approach tries to make readers distrust anything I say before considering my evidence (*poisoning the well*) and attacks my character and presumed motives rather than my actual arguments (*ad hominem*). Specifically, the article begins by naming me and claiming that my disagreement with his PCE position comes from “Libertarianism” conflicting with “Biblical authoritarianism.” He then spends the rest of the piece condemning Libertarian ideas and concludes that it is a “political religion that defies proper doctrine.” At no point does he quote, cite, or respond to my arguments about the 2006 finalized electronic text or any of the historical claims I make. The logic of the article is that because I am (in his view) a Libertarian, my conclusions must be flawed—a textbook example of *ad hominem circumstantial*. And by warning readers that my supposed ideology corrupts my work, he encourages them to dismiss my evidence before examining it, which is precisely poisoning the well. This same pattern appears in his earlier piece, “[Dealing With Confusion](#),” where he assigns Pentecostal or propagandistic motives to me without documentation, again avoiding the central historical issue. Taken together, these writings do not engage the substance of my argument—that the first definitive, unified PCE as a single text is the 2006 electronic file. Instead, they rely on

credibility attacks whose force depends on who he says I am, not on what I have demonstrated from his own writings.

- When someone stops responding to another person’s arguments—claims, evidence, historical sources—and instead starts attacking that person’s character, motives, or worldview, both classical Christian writers and traditional logic view that shift as a possible sign of intellectual retreat. In Verschuur’s case, moving away from answering the argument in Lesson 277—that the first definitive, unified PCE text is the finalized 2006 electronic file—and instead calling me a promoter of “Libertarianism,” “anti-authoritarianism,” and “dangerous ideas” replaces real argument with accusation. This is a clear example of both poisoning the well and the ad hominem circumstantial fallacy. His earlier “Dealing With Confusion” article follows the same pattern: he assigns motives to me without evidence, substituting claims about intentions in place of direct engagement with my textual and historical points. Theologically, this shift signals a weakening of his position, because Scripture teaches that truth is proven by witnesses and evidence, not by attacking personalities. When someone abandons evidence and focuses on the person making the argument, it usually implies that the evidence itself cannot be successfully challenged. By refusing to address my documented claims about the 1911–1990s Cambridge printings (as shown in his own writings), the inconsistencies among those printings, and the status of the 2006 digital file—and instead framing my disagreement as the product of ideological corruption—Verschuur effectively indicates that he cannot win the textual or historical argument. As a result, he directs his efforts at discrediting me rather than answering the evidence itself.
- Verschuur’s anti-Libertarian polemic ends up contradicting itself when compared with the Pentecostal framework he assumes elsewhere. In his essay, he rejects “voluntarism,” decentralized authority, and individual discernment as forms of lawlessness. He argues that Scripture requires a strong, top-down hierarchy—saying things like “government without coercion is not government at all” and insisting that submission is mandatory (citing Romans 13:1–4 and 1 Peter 2:13). But classic Pentecostal practice actually works the opposite way: authority is expressed through personal, Spirit-led experiences (prophecy, guidance, discernment) and through congregational participation. This approach naturally decentralizes institutional control. In structure, it closely resembles the very “voluntarism” and individual agency he condemns. By his own standards, Pentecostalism shares the same basic features—individual immediacy, resistance to formal mediation, and experiential authority—that he attributes to “Libertarianism.” This makes his criticism a category mistake and an example of special pleading: he rejects voluntarism in political theory while relying on voluntarism in theology to explain spiritual authority. In short, calling Libertarianism a “rival doctrine of authority” and a “political religion” serves to *poison the well* against my textual and historical claims rather than address them. And in doing so, his rhetoric unintentionally condemns Pentecostal modes of authority too—showing that the argument functions polemically, not on the basis of a consistent principle of authority.

Lack of Links to My Material

- One thing that consistently frustrates me in interacting with Verschuur is that he never provides links to the material he is criticizing. I always link to his books and articles so that students and readers can verify my claims for themselves. They never have to take my word for anything—they can check every citation directly. When a critic refuses to provide links, citations, or primary sources for the material he is attacking, that choice can reveal something theologically and rhetorically important about the strength of his position. In classical Christian polemics, and throughout the history of theological debate, this pattern suggests that the critic either cannot or will not engage the evidence directly and must rely on bare assertion instead of demonstrated proof. This is especially evident in Verschuur’s case. In both “Dealing With Confusion” and “The Contradiction of Libertarianism,” he repeatedly makes claims about my views while rarely quoting my words, rarely linking to my lessons, and rarely citing my material. Instead of documented interaction, he substitutes assumptions about my motives and ideological accusations—for example, labeling me a Libertarian—in place of engaging the actual evidence I present.
- Theologically, this shows that Bible Protector’s position is epistemically weak. If truth is established by *martyria*—witness, evidence, and attestation—then refusing to engage the actual sources amounts to admitting that the critic cannot overturn the other side’s factual or textual claims. Instead, he must shift the discussion to character, motive, or ideology, because those are easier to assert than to prove. In the Augustinian and Reformed traditions, this kind of move is viewed as a sign of polemical desperation: it abandons reasoned refutation and replaces it with personal attacks. Logically, refusing to cite sources often indicates the use of *ad hominem*, *straw-man arguments*, or *poisoning the well*. These fallacies can only survive if readers are prevented from checking what the opponent actually said. In plain terms, when someone criticizes another person’s writings without providing links, quotations, or evidence, it shows that his argument does not rest on Scripture, reason, or historical documentation, but on the hope that readers will accept his assertions instead of examining real evidence.

Appendix B

Table Comparing PCE readings with the 1906 Cambridge AV/RV Interlinear

Prepared by Alex Bojko & Bryan Ross

Verse	1879 London 16mo RF (No H#) AV	1881 New York Duod. RF (No M#) AV	1881 Oxford Pica Royal Octavo RF (H2017) RV NT	1881 Oxford Nonpariel 32mo RF (H2021a) RV NT	1885 Oxford Pica Royal Octavo RF (H2037) RV OT	1904 Cambridge Ruby 24mo RF (No H#) AV NT	1906 Cambridge Small Pica Octavo RF (H2143) AV/RV
Joshua 19:2	"and Sheba"	"or Sheba"	N/A	N/A	"or Sheba"	N/A	"and Sheba"—AV "or Sheba"—RV
2 Chronicles 33:19	"sins"	"sins"	N/A	N/A	"sin"	N/A	"sins"—AV "sin"—RV
Job 33:4	"Spirit"	"Spirit"	N/A	N/A	"spirit"	N/A	"Spirit"—AV "spirit"—RV
Jeremiah 34:16	"whom he"	"whom he"	N/A	N/A	"whom ye"	N/A	"Whom he"—AV "Whom ye"—RV
Ezekiel 11:24	"Spirit of God"	"Spirit of God"	N/A	N/A	"spirit of God"	N/A	"Spirit of God"—AV "spirit of God"—RV
Nahum 3:16	"fleeth"	"fleeth"	N/A	N/A	"flieth"	N/A	"Fleeth"—AV "Flieth"—RV
Matthew 4:1	"Spirit"	"Spirit"	"Spirit"	"Spirit"	N/A	"Spirit"	"Spirit"—AV and RV
Matthew 26:39	"farther"	"further"	"forward a little"	"forward a little"	N/A	"farther"	Page missing
Matthew 26:73	"bewrayeth"	"bewrayeth"	"bewrayeth"	"bewrayeth"	N/A	"bewrayeth"	Page missing
Mark 1:12	"Spirit"	"Spirit"	"Spirit"	"Spirit"	N/A	"Spirit"	"Spirit"—AV and RV
Acts 11:28	"Spirit"	"Spirit"	"Spirit"	"Spirit"	N/A	"spirit"	"spirit"—AV "Spirit"—RV
1 John 5:8	"spirit"	"spirit"	"Spirit"	"Spirit"	N/A	"spirit"	"spirit"—AV "Spirit"—RV

Takeaways

- The table above includes 4 AV editions & 4 RV editions.

Joshua 19:2

- "or Sheba"—25% AV, 50% RV—PCE reading supported by the RV.
- "and Sheba"—25% AV

2 Chronicles 33:19

- "sin"—0 % AV, 50 % RV—PCE reading supported by the RV.
- "sins"—75 % AV, 0 % RV

Job 33:4

- "Spirit"—75% AV, 0% RV—PCE reading supported by the AV.
- "spirit"—0% AV, 50% RV

Jeremiah 34:16

- "whom ye"—0% AV, 50% RV—PCE reading supported by the RV.
- "whom he"—75% AV, 0% RV

Ezekiel 11:24

- "Spirit of God"—75% AV, 0% RV—PCE reading supported by the AV.
- "spirit of God"—0 % AV, 50% RV

Nahum 3:16

- “Flieth”—0 % AV, 50% RV—PCE reading supported by the RV.
- “Fleeth”—75% AV, 0% RV

Matthew 4:1

- “Spirit”—100% AV, 75% RV—PCE reading supported by the AV.
- “spirit”—0% AV and RV

Matthew 26:39

- “Further”—25% AV, 0% RV—PCE reading supported by the AV.
- “Farther”—50% AV, 0% RV

Matthew 26:73

- “Bewrayeth”—75% AV, 50% RV—PCE reading supported by the AV.
- “Betrayeth”—0% AV and RV

Mark 1:12

- “Spirit”—100% AV, 75% RV—PCE reading supported by the AV.
- “spirit”—0% AV and RV

Acts 11:28

- “spirit”—50 % AV, 0% RV—PCE reading supported by the AV.
- “Spirit”—50% AV, 75% RV

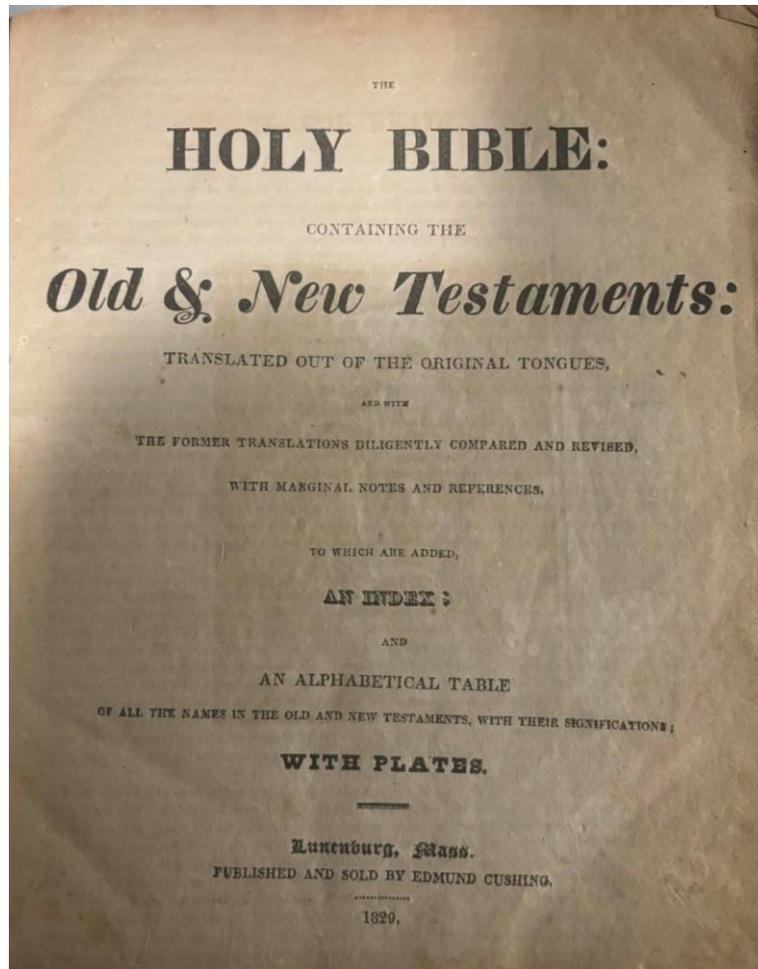
1 John 5:8

- “spirit”—100% AV, 0% RV—PCE reading supported by the AV.
- “Spirit”—0% AV, 75 % RV

- Readings highlighted in yellow indicate PCE readings. Out of the twelve PCE readings, 4 of the readings or 33.3% have attestation in the RV and 7 of the readings or 58.3% have attestation in the AV. It interesting to note that two of the PCE readings or 16.6% (Joshua 19:2 & Matthew 26:39) have attestation in a late 19th century American printing, decades before the emergence of the so-called PCE. Matters are further complicated for the PCE paradigm when one recalls our observations on page 13 of this Lesson regarding the 1829 American edition published by Edmund Cushing (M671) out of Lunenburg, Massachusetts. This edition contains the PCE readings for 8/12 or 66.6% of Verschuur’s 12-reading checklist (See images below.). The only places of deviation are Nahum 3:16, Matthew 26:39, Acts 11:28, & 1 John 5:8. Therefore, Cushing’s edition, published in America, from 1829 is a “near-PCE” before Cambridge providently began forming what would become the PCE text. This 1829 Massachusetts printing is highly revealing. It demonstrates that many of the readings Verschuur promotes were already in circulation well before 1900, and it also exposes the theological selectivity underlying his position. The publisher, Edmund Cushing, had no Pentecostal affiliation, yet this early

nineteenth-century edition contains most of the readings Verschuur claims are uniquely authoritative. This suggests that Verschuur's construction of the PCE depends on selectively choosing readings that support his argument rather than on a consistent historical standard.

- An American “near-PCE” edition from 1829 significantly undermines the core historical claims underlying the modern PCE position because it demonstrates that most of the readings Verschuur treats as uniquely “Pure Cambridge”—and supposedly standardized by Cambridge editors in the early twentieth century—were already present in a non-Cambridge, non-British, and non-Pentecostal printing nearly a century earlier. *Vintage Bibles* portrays the PCE as a distinct editorial phenomenon emerging between 1910 and the mid-1900s, but an 1829 American example containing those same characteristic readings shows that these textual choices were neither exclusive to Cambridge nor products of that later editorial process. Because Verschuur explicitly defines “near-PCE” editions as those that “nearly conform to the Pure Cambridge Edition” (75) while differing only in minor places like Matthew 4:1 or Mark 1:12, the existence of an earlier edition matching most PCE tests indicates that these readings were already widely circulating and cannot serve as evidence of a special Cambridge-based purification of the text. As a result, such an edition weakens the theological and historical coherence of the PCE argument, suggesting instead that the PCE's defining features were not the result of providential editing by Cambridge, but rather reflect readings already dispersed throughout nineteenth-century print culture.



2 And they had in their inheritance, ^c Beer-sheba or || Sheba, and ^d Moladah,
 3 And ^e Hazar-shual, and ^f Balah, and Azem,

Josuah 19:2—"or Sheba"

19 His prayer also, and *how God* was entreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled, behold, they *are* written among the sayings of the ^d seers.

II Chronicles 33:19—"his sin"

4 The ^d Spirit of God hath made me, and the breath of the Almighty hath given me life.

Job 33:4—"Spirit of God"

16 But ye turned, and ^spolluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

Jeremiah 34:16—"whom ye"

24 Afterwards the spirit took me up, and brought me in vision by the ^p Spirit of God into Chaldea, to them of the captivity: so the vision that I had seen went up from me.

Ezekiel 11:24—"Spirit of God"

^a **T**HEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

Matthew 4:1—"Spirit"

73 ^z And after a while came *unto him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

Matthew 26:73—"bewrayeth"

12 ¹ And immediately the Spirit driveth him into the wilderness.

Mark 1:12—"Spirit"