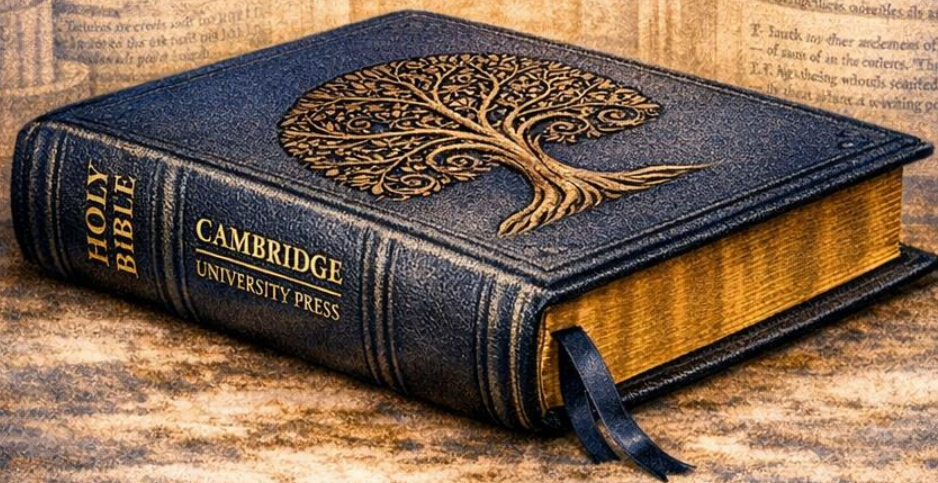


# Assessing the Pure Cambridge Edition Position

*What Is It? When & Where Did it Originate?  
What Does It Teach?*



Bryan C. Ross

# Preface

## On Method—and How to Read These Notes

These notes were taught to the adult Sunday School class at Grace Life Bible Church between Sunday, December 21, 2025, and Sunday, March 22, 2026, as part of our larger study, [\*From This Generation For Ever\*](#). The written lessons retain the pacing and structure of those weekly sessions so that readers can follow the same line of inquiry we pursued together. For convenience, the Table of Contents includes live links; clicking a lesson title will take you directly to the YouTube recording for that lesson so you can watch the session that corresponds to the notes ([click here](#) to access the Playlist for the entire series).

## How I Framed—and Then Followed—the PCE Corpus

For this series I treated Matthew Verschuur’s [\*Guide to the Pure Cambridge Edition\*](#) (6th draft, 2013) as the flagship articulation of the Pure Cambridge Edition (PCE) position. The *Guide* is the most systematic presentation (570 pages) of the claim that a specific Cambridge setting constitutes the “final, exact, and perfect” form of the King James Bible, defines the edition by 12 diagnostic PCE readings, and supplies the theological and historiographical scaffolding used elsewhere. Using the *Guide* as the baseline clarified both the core assertions and the tests the position set for itself.

From that baseline, I traced Verschuur’s development across his later major works, especially [\*A Century of the Pure Cambridge Edition\*](#) and [\*Vintage Bibles\*](#), to observe how narrative, evidentiary claims, and standards of “purity” shift over time. In these later publications, the PCE is increasingly treated as a historically emergent profile across multiple 20th-century Cambridge printings (rather than a single datable “first edition”), with explicit acknowledgment of “very minute” internal variation and the subsequent electronic standardization (2000s) used to resolve differences among printed witnesses. This historiographical reading allowed me to mark what stays constant (exclusive status claimed for the PCE) and what changes (how that status is evidenced and operationalized).

I then concluded the survey by stepping back to earlier, shorter tracts to locate the origins and trajectory of key ideas. Lesson 283 draws targeted observations from:

- [\*The Revelation of the Pure Word\*](#) (2006)
- [\*God’s Chosen Edition of the King James Bible\*](#) (2006)
- [\*The Pure Cambridge Edition: The Final King James Bible\*](#) (2006)
- [\*There Is Only One Pure Edition of the King James Bible: The Pure Cambridge Edition\*](#) (2007)
- [\*Glistening Truths: Distinctions in Bible Words\*](#) (2009)

Reading these alongside the *Guide* and the later books made it possible to map continuities and departures—for example, how edition-level exclusivity, the twelve-reading identification scheme, and appeals to Psalm 12 and Revelation 10 are first stated, then elaborated, and finally qualified or reframed in later treatments.

### **What This Study Is (and Is Not)**

This project treats the PCE position first and foremost as a historical claim about texts, dates, printers, and editorial decisions—claims that can be weighed with evidence. It is not a doctrinal manifesto or a defense of any one edition; rather, it is an inquiry into what the PCE position asserts, when and where those assertions arose, and how they are supported. Theology appears as context (because PCE advocacy argues from theological premises), but the tests used here are historical and logical.

### **The Historiographical Method Used**

- *Begin with the position in its own words.* I present the PCE position as its advocates express it—its defining claims, the identifying 12 reading list it treats as decisive, and the theological scaffolding said to support those claims. This avoids straw-manning and sets clear evaluation criteria.
- *Let dated artifacts lead.* Wherever PCE literature makes concrete statements about when a form of the text appeared or which printers produced it (e.g., Cambridge series, Collins printings), I look for dated, verifiable witnesses—title pages, publisher listings, catalog summaries, and identifiable settings. The guiding question is always: *What is the earliest securely dated witness that matches the claim?*
- *Triangulate claims across independent lines of evidence.* A single witness may be ambiguous. I therefore compare (a) what PCE literature says, (b) what multiple printed editions actually read, and (c) how publishers describe their own editorial practices as quoted in the corpus (e.g., Cambridge University Press describing typesetters following the “best available pattern copy” and not a distinct named PCE revision). Where two points align and one does not, I spell out the mismatch.
- *Distinguish categories the PCE framework often blends.* The discussion frequently slides between text, translation, edition, and setting. I keep those categories separate. “A perfect translation” and “one perfectly pure edition of that translation” are different historical claims and must be tested differently.
- *Prefer falsifiable statements over impressionistic ones.* Assertions such as “circa 1900” or “widely used” are treated as hypotheses until tied to specific, dated evidence. Where only general claims are available, I mark them as such and refrain from drawing stronger conclusions than the evidence can bear.

- *Audit the logic as carefully as the history.* Some arguments rely on numerological or providential patterns (e.g., “purified seven times”), shifting thresholds (“levels of purity”), or retrospective labeling of older printings with a 21st-century category (“PCE”). I flag these methodological pivots, not to score points, but to clarify what changes when the standard changes.
- *Name the limits.* Two boundaries govern this work. First, theological conviction is not treated as historical proof—it may motivate inquiry, but it cannot substitute for dated evidence. Second, I grant the obvious: many Cambridge printings are excellent. The historical question is whether there is one demonstrable, first, final, and uniquely authoritative edition matching the PCE claim, and when and where it can be shown to have begun.

### **How to Use These Notes**

- *Read a lesson, then watch the session.* The written notes are designed to be read alongside the corresponding YouTube lesson (linked in the Table of Contents). The video often includes additional examples, live collation demos, or Q&A exchanges that show why a historical point matters.
- *Follow the trail of dates.* As you move through the lessons, pay attention to specific dates and settings. The argument—pro or con—gains or loses strength precisely at the points where a claim can be tied to a verifiable artifact.
- *Keep the categories distinct.* When a claim about purity is made, ask: Does this refer to the translation, the textual base, the edition, or a particular setting? Much confusion in this discussion comes from sliding between those categories.

### **Why This Matters**

However one views the King James Bible, the PCE position makes big claims with real downstream effects—on how believers view older and newer printings, how churches decide what to purchase and read publicly, and how we understand God’s providence in history. Those are exactly the kinds of questions that deserve a careful, dated, source-driven accounting. My aim is not to tell you what to think, but to lay the record out clearly enough that you can see what the evidence will—and will not—support. Read the notes, watch the lessons, and keep the categories and standards in view; the path through this subject will be far clearer than the internet debate often suggests.

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Sunday, December 21, 2025—Grace Life School of Theology—*From This Generation For Ever*  
Lesson 271 Assessing the Printed History of the King James Text (Intro. to the PCE Position)

### **Introduction**

- [Lesson 270](#) examined the significance of *The Cambridge Paragraph Bible* (1873), edited by F. H. A. Scrivener. This edition represented the most thorough collation of early King James texts since 1611, aiming to produce a critical version that corrected errors, standardized italics, and revised marginal notes. Scrivener introduced a paragraph-based layout, anticipating modern formatting, but his willingness to alter readings based on his judgment—rather than strictly preserving the translators’ decisions—sparked controversy. While praised for scholarly rigor, the *Paragraph Bible* never replaced the Blayney text as the standard due to public resistance to change, its unconventional layout, and its perceived role as a specialist edition rather than a practical Bible. Ultimately, it stands as a milestone in textual scholarship and a reminder of the tension between historical fidelity and editorial improvement.
- Having explored the *Cambridge Paragraph Bible* and its role in shaping scholarly approaches to the King James text, we now turn to a position that has generated considerable debate among modern defenders of the KJB—the Pure Cambridge Edition (PCE) Position. The PCE position asserts that a specific Cambridge printing represents the definitive and pure form of the Authorized Version. Beginning in this Lesson, we will examine the origins of this claim, its defining characteristics, and the implications it holds for those who advocate for textual purity within the King James tradition.
- To accomplish this task, we will consider the following points in this Lesson.
  - Review: The Historical Development of Protestant Bibliology
  - Current Circumstances Within KJB Advocacy
  - What Is the Pure Cambridge Position?

### **Review: The Historical Development of Protestant Bibliology**

- In [Term 2](#) of this class, we spent 28 Lessons (28-56) discussing the doctrine of preservation. In doing so, we affirmed that preservation is a Biblical doctrine that the scriptures teach regarding themselves. In short, God not only inspired but promised to preserve his words. The following passages affirm this doctrine: Psalm 12:6-7, Psalm 119, Isaiah 30:8, Matthew 24:34, I Peter 1:23-25. In addition, we discussed Matthew 5:17-18 regarding “jot and tittle” phraseology and where it fits into the doctrine of preservation.

- In [Lesson 45](#) I stated the following:
  - “In this way, both sides [Originals Only & King James Only advocates] are making unscriptural assumptions and talking past each other with the issue of *verbatim identity* being the great mount impassible that divides them. Recall from Lesson 40 that the language “in the original autographs” was added to Protestant doctrinal statements in the latter half of the 19<sup>th</sup> century as a means of answering the German Higher Critics and Rationalists. In this way, Protestant Christians reworked their position on the Bible based upon terms set by their opponents. This reworked Bibliology became the new orthodoxy in Fundamental and Evangelical circles in the 20<sup>th</sup> century. In the same way that Protestant scholars in the 19<sup>th</sup> century overreacted to the forces of liberalism; believers in the 20<sup>th</sup> century overreacted to the new “Originals Only” orthodoxy by overstating their case in the opposite direction. Therefore, cordial and productive dialogue on this topic has proved elusive. Both sides are separated by the same thing (the false assumption that preservation requires *verbatim identity* of wording), do not realize it, and are therefore talking past each other.”
- During Lesson 45, I also presented the following diagram as a visual representation of the position we were advancing.

## The Historical Development of Protestant Bibliology

### Protestant Bibliology Before 1860

- **Inspiration**—Divine Dictation accepted descriptor for how inspiration was accomplished; not limited to the original autographs and extended to vernacular languages via translation. Translations = the word of God (*Westminster Confession of Faith*)
- **Preservation**—believed in the promise of preservation: "... being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentical..." (WCF)
- **Inerrancy**—no formal doctrine of inerrancy; the scriptures were believed to be inerrant because they are the word of God; the Holy Spirit bears witness with the believer's spirit that the scriptures are infallible. (WCF)
- **Textual Criticism**—began with the notion the scriptures were the inspired word of God and of Divine origin; what God gave by inspiration was preserved and "kept pure in all ages" and was available to be translated into the vernacular languages of the nations.



Between 1860 and 1900 the Protestant view of the Bible was attacked and rewritten in response to the following forces: 1) Evolution, 2) Liberalism/Modernism, 3) German Higher Criticism, and 4) Rationalism. The attackers point out the existence of *variant readings* in the manuscript copies as part of their attack on Protestant Bibliology. The existence of *variant readings* leads to a confining of inspiration, infallibility, and inerrancy to the nonexistent original autographs. It was widely thought by defenders of the Bible at the time that the scriptural standard for preservation required "verbatim identity." This understanding combined with the undeniable existence of a multitude of *variant readings* in the body of manuscripts became Mt. Impassable for those wishing to hold to historic Protestant Bibliology.

### REVISED Protestant Bibliology is "Revised" After 1860 REVISED

Instead of holding the line in the face of attack, Protestant Theologians "revised" Protestant Bibliology according to terms set by their opponents. In an attempt to address the existence of *variant readings* the four doctrines noted above were altered in the following ways:

- **Inspiration**—was limited to the nonexistent original autographs; Divine Dictation is dropped and ridiculed as a descriptor for how inspiration was accomplished.
- **Preservation**—the promise of preservation was dropped from doctrinal statements.
- **Inerrancy**—formal doctrine developed that limited inerrancy to the nonexistent original autographs; took shape in a logical syllogism that meet the German Higher Critics on their own terms.
- **Textual Criticism**—was completely reworked starting with the rationalistic/naturalistic notion that the Bible is like any other book and should be treated in like manner to any work of antiquity. Replaced the text of the Reformation (TR) with a "new and improved" Greek text. Modern Textual Criticism is built on top of the Rationalistic suppositions of Westcott & Hort.

These "revised" points became the new Protestant Orthodoxy on the Bible and were carried forward into the 20<sup>th</sup> century by Fundamentalists in their doctrinal statements.



#### Option 1: Originals Only Position

Developed in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries as a reaction against the German Higher Critics and Rationalists. During this time doctrinal statements were rewritten to include the language "in the Originals Only" and dropped all references to preservation. This position confines inspiration and inerrancy to the nonexistent original autographs as a means of dealing with the *variant readings*. Has led some to deny that the scriptures promise their own preservation. Advocates argue that it is their job to reconstruct the Biblical text. Position is nonscientific and non-falsifiable, in the absence of the originals how does one know whether they have accurately reconstructed the text. Modern Versions existed since the Revised Version of 1881 but did not succeed in replacing the widespread use of the KJB by American Christians. After WWII the Neo-Evangelical movement grew in popularity and heavily promoted the new Protestant Orthodoxy on the Bible ("Originals Only") as well as Modern Versions. Position is of no practical consequence and cannot be maintained by faith in God's word.



#### Option 2: Faith for Faith's Sake Position

Formed in the late 1960s and early 70s as a reaction against Option 1 and the sudden popular use of Modern Versions, and their divergent readings from the traditional King James text. Just as Option 1 was forged as a reaction to the attack on Protestant Bibliology in the late 19<sup>th</sup> century, Option 2 is a reactionary position against Option 1. By the time one gets to Option 2 they are two steps removed from the Protestant Bibliology that existed before 1860 as outlined at the top of the chart. This position pretends like *variant readings* don't exist and insists upon plenary verbal preservation or the notion the preservation occurred with "verbatim identity" of wording. Some incorrectly insist that God re-inspired His word in English between 1604 and 1611 as a means of providing the "verbatim identity" of wording this view of preservation demands. Has the correct starting point, is consistent with the fideistic (believing) approach to Scripture; but carries the corollary between preservation and Inspiration too far. Refuses to acknowledge the textual/historical facts that no two Greek manuscripts (even Byzantine); editions of the TR, or printings of the KJB are exactly the same.



#### Option 3: Biblically Amended Position on Preservation (The Solution)

In light of the internal and theological problems created by Options 1 & 2 an amended position is necessary. Drops "verbatim identity" as the standard for preservation. If one allows the KJB to teach them about the *nature* of preservation they will conclude that demanding "verbatim identity" as the standard for preservation was overreaching to begin with. There are at least four Scriptural proofs found within the KJB that support this conclusion:

- 1) How the OT quotes OT
- 2) How the NT quotes the OT
- 3) How the NT quotes the NT
- 4) Comparison between II Kings 19 & Isaiah 37 (See notes for Lesson 43)

Observing these realities allows one to maintain their belief in the promise of preservation without overstating the facts. This Biblically revised position can still be maintained by faith in God's word without abandoning the fideistic (believing) approach to Scripture. Maintaining this position allows one to hit a RESET button so to speak and return to a position on inspiration and preservation that is more in line with the Protestant Bibliology enunciated before 1860. This position is true to the Protestant doctrine of *sola scriptura* and rids the discussion of unscriptural rationalistic presuppositions.



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- The view we have enunciated in this class seeks to reset the King James advocacy position to something more akin to what existed before the mid-19<sup>th</sup> century before Protestantism was

ravaged by Evolution, Modernism, German Higher Criticism, and Enlightenment Rationalism. Currently, within the realm of King James Bible defense, there is still a great insistence upon *verbatim identity* of wording as the standard for preservation.

### **Current Circumstances Within KJB Advocacy**

- Many in our day use the “jot” and “tittle” passage in Matthew 5:17-18 coupled with the phrase “purified seven times” in Psalm 12:6 to argue that a certain edition of the KJB is the “purified seven times” and/or “jot and tittle” perfect standard edition of the KJB.
- Presently this can be seen in the extreme 1611ism of Gary Rovarino from the King James Bible Museum in Cave Creek, AZ. Rovarino believes that every part of the 1611 AV is inspired by God including: contents (Title Page, Epistle Dedicatory, Preface, Calendars, Table of Contents, Royal Crest, genealogy, & Apocrypha), page size, page layout, artwork, drop caps, headings, chapter summaries, and side bar notes. Literally everything (including obvious printing errors like the 1631 [Wicked Bible](#)) in the 1611 is inspired by God and a match to what Christ is holding in his 1611 hand on His throne in heaven.
  - Nate Kooienga and I have dealt with Gary Rovarino extensively in the YouTube Playlist, [“King James Bible Gnosticism: Refuting Gary Rovarino’s Extreme 1611 Views”](#). Interested parties are encouraged to check out the Playlist for more information.
- On the opposite end of the spectrum is Matthew Verschuur (aka Bible Protector) who believes that only the circa 1900 Pure Cambridge Edition (PCE) is the fulfillment of Psalm 12:6-7 and the only “jot and tittle” perfect edition of the AV. He believes that the PCE is the fulfillment of the “little book” prophecy in Revelation 10. Only the PCE is perfectly correct and capable of giving the “exact sense” of scripture, according to Bible Protector. (Verschuur, *Glistering Truths*, Cover, 3, 20) Verschuur believes the PCE answers “exactly to the heavenly volume of the book.” (Verschuur, *Guide*, 122)
- Meanwhile, Gail Riplinger, another King James Only advocate, disagrees with Verschuur regarding the perfect setting of the KJB. In a monograph written to commemorate the 400<sup>th</sup> anniversary of the KJB titled *Settings of the King James Bible: A Review with Recommendation on its 400<sup>th</sup> Anniversary*, Riplinger states the following:
  - “After several years of collation, my personal choice is the Cambridge Large Print Text Only edition.” (Riplinger, 19)
  - “In summary, if you are looking for a simple answer to this somewhat perplexing problem of what setting to select, the answer is ‘TBS and Cambridge,’ particularly the Large Print Text Only setting. A.V. Publications could sell scores of King James Bibles if making money was their goal. However, they sell only a few Bibles: the TBS (Trinitarian Bible Society)/Cambridge Large Print, the Windsor, and the Giant Print. Why sell only a

few Bibles? These are the only Bibles that I can recommend and which I have examined word for word. All of them are text-only, of course.” (Riplinger, 21)

- In addition, Gail explicitly disagrees with Verschuur regarding the PCE:
  - “A fourth variety has been presumptuously named the ‘Pure Cambridge Edition’ (PCE). It is a generally out-of-print Cambridge setting, determined to be ‘pure’ by Mr. Verschuur, a young Pentecostal man from Australia. His research is fairly exhaustive, and he is to be commended for his zeal for a pure Bible. He is a good friend of the King James Bible, in an era of too many enemies. But his final conclusions, that the Cambridge setting he uses is in all points superior to other Cambridge settings, cannot be defended, at every point. On these points he relies on his ‘Pentecostal’ experiences to defend them, as described in his book.” (Riplinger, 13-14)
- So, who is right? Which KJB advocate has identified the “jot and tittle” perfect setting of the text. Riplinger, Rovarino, and Vershuur use many of the same verses yet come to, in some cases, widely different conclusions regarding which edition of the AV is the “jot and tittle” perfect one. Since many people who believe the KJB is their final authority as English speaking Christians and have adopted the PCE as their standard to exclusion of other editions, it is vital that one understands the doctrinal, philosophical and theological underpinnings of the PCE Position.
- *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. It is to this investigation that we will now turn our attention.

### **What Is the Pure Cambridge Position?**

- The Pure Cambridge Edition position is a particular King James Only advocacy position that maintains that only the circa 1900 Cambridge Edition is the “pure,” “perfect,” “chosen,” “final,” and “last” edition of the King James Bible. This edition is known popularly as the Pure Cambridge Edition (PCE). The PCE position has been enunciated by Matthew Verschuur on the [Bible Protector Website](#) in conjunction with Craig F. Savige the Pastor of, [Victory Faith Centre](#) in Geelong, Australia.
- The Bible Protector Website is full of information about the King James Bible in general and the PCE specifically. Among the resources on the Bible Protector website are a series of PDF documents laying out the PCE position in detail. Chief among these resources is a nearly 600 page document written by Verschuur titled [Guide to the Pure Cambridge Edition of the King James Bible](#), which is currently in its 6<sup>th</sup> edition (2013). A work he began writing “in the last months of 2002” (*Guide*,11) and finished in late 2005 or early 2006. (*Guide*,15) I take the *Guide to the PCE* to be the flagship articulation of the PCE position.

- In addition to the *Guide to the PCE*, the following writings are instrumental in the articulation of the PCE position.
  - 2006—*The Revelation of the Pure Word* by Matthew Verschuur
  - 2006—*The Pure Cambridge Edition: The Final King James Bible* by Matthew Verschuur
  - 2006—*God’s Chosen Edition of the King James Bible* by Matthew Verschuur
  - 2007—*There is only one pure King James Bible* by Matthew Verschuur
    - These titles alone should give one the sense that this view goes beyond the assertion that “The PCE is the most accurate form of the KJB.”
- Given the fact that I take the *Guide* to be the flagship presentation of the PCE position, we will rely on it to unpack a fundamental understanding of the position. Once the *Guide* has been understood, we will consider other salient points from Verschuur’s other writings. Put another way, initially we will build an understanding of the PCE position through consideration of the *Guide*. Later we will consider any additional points from Verschuur’s other works to our understanding of the position.
- According to page 6 of the *Guide* (Note: unless otherwise noted all citations for the duration of this document are from the *Guide*):
  - “the Bible Protector ministry began with the launching of a website, and the sending out of the following statement, at the same time as a comet was seen on 26 January 2007 (Australia Day), by Matthew Verschuur.” (6)
    - Note the appearance of a sign/wonder coinciding with the launch of the website in 2007. This will be important later in our discussion.
- Verschuur goes on to describe the Bible Protector ministry as follows:
  - “Since the year 2000 I have contacted various King James Bible people and organisations in regards to seeking out a certain text of King James Bible, namely, a standard text of the Cambridge Edition.

For a long time the question, “Which King James Bible edition is correct?” has not been properly answered by true Bible defenders.

We must acknowledge that there are indeed variations in various historical and present editions of the King James Bible. Furthermore, there has been a rising awareness in recent years concerning “counterfeit” King James Bibles with “subtle changes”. The

Scripture promises that the Word of God should be preserved by God, and this undergirds a sound King James Bible only doctrine. **It is consistent with this that there should be one correct received standard edition of the King James Bible, where every word is pure (Proverbs 30:5) to the jot and tittle (Matthew 5:18).**

**I do not agree with the claim that there is no standard or that any edition of the King James Bible is sufficient.** On the other side, those who have said, “The 1769 Edition”, or “The Cambridge Edition” have been too vague. Plainly, there have been changes in all editions since 1769, and there are variations in Cambridge Bibles, such as the Victorian text (circa 1830 to circa 1900), the Pure Cambridge Edition (circa 1900 to circa 1970s) which is also printed in many Collins editions, and the Concord text (circa 1970s to circa 2000). Besides these, other modernised variations appear in Bibles printed in America under the name of Cambridge.

And then there is Scrivener’s Edition, which is clearly deficient on many grounds, including that it has never been used by ordinary Protestants every Sunday morning. Even worse is the New Cambridge Paragraph Bible by David Norton, 2005, which makes many unacceptable changes departing from all traditional King James Bibles.

Those who are knowledgeable about the King James Bible agree that the Cambridge Edition is superior to the Oxford, Nelson or any other edition. However, the particular variations in Cambridge Editions have not been closely studied until now. That is, identifying which Cambridge Edition is correct.

Sadly, many King James Bibles that follow the Cambridge Edition as are now being produced or provided by King James Bible people are not the correct Cambridge Edition, but follow the Concord Cambridge Edition, which has departed from the pure text. The correct text has, among other things, “rasor”, “inquire”, “counsellor”, “expences”, “ancle”, “Geba” at Ezra 2:26 and lower case “spirit” at Acts 11:12, 28 and 1 John 5:8.

**There has been a great ignorance of the fact that a final purification took place in the history of the King James Bible.** Those who have studied the history of the King James Bible in depth would have been aware of the major purifications that took place, such as the editions of 1629, 1638 and 1769. **There was also a proper purification that took place circa 1900, which has resulted in the final text of the King James Bible, which is in all ways the definitive presentation of the King James Bible, and should not be altered.**

I have now launched a website which details this area, and have also freely made available an exactly correct electronic text of the King James Bible (without typographical or edition variation errors). The Pure Cambridge Edition is the historically received true text of the Authorized Version.” (6)

- Herein lay the main contentions of the PCE position:

- The PCE is “a final purification [that] took place in the history of the King James Bible” circa 1900, (6)
- the PCE is “the final text of the King James Bible, which is in all ways the definitive presentation of the King James Bible, and should not be altered,” (6)
- the PCE is “the historically received true text of the Authorized Version.” (6)
- Anything that deviates from the text of the PCE is a departure “from the pure text.” A text that does not match every “jot and tittle” of the PCE, even other Cambridge editions such as the Concord, is an inadequate edition of the King James Bible.
  - “We must acknowledge that there are indeed variations in various historical and present editions of the King James Bible. Furthermore, there has been a rising awareness in recent years concerning “**counterfeit**” King James Bibles with “subtle changes”. [Note the similarities in argumentation with the piece “Have You Seen The Changes” authored by Local Church Bible Publishers that was quoted in Lessons [268](#) and [269](#).]” (6)

### **Conclusion**

- In this lesson, we explored the historical and theological context surrounding the Pure Cambridge Edition (PCE) position within King James Bible advocacy. We began by reviewing the development of Protestant Bibliology and the persistent debate over preservation, noting how assumptions about *verbatim identity* have shaped opposing views. We then examined current circumstances among KJB defenders, highlighting the diversity of opinions—from extreme 1611ism to the exclusive claims of the PCE position—and the controversies these positions generate.
- Finally, we defined the PCE position as articulated by Matthew Verschuur, emphasizing its assertion that the circa 1900 Cambridge text represents the “final,” “pure,” and “definitive” edition of the Authorized Version. This claim goes beyond editorial preference, resting on doctrinal and theological arguments that elevate the PCE above all other editions. Understanding these foundational assertions is essential for evaluating the validity and implications of the PCE position within the broader conversation about textual purity and preservation.

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

## Appendix A

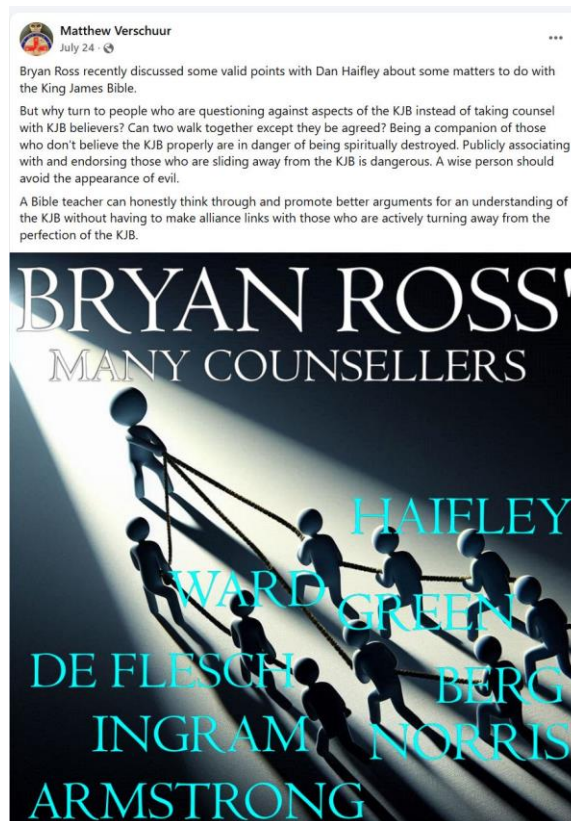
### *Timeline of Public Statements Made By Bryan Ross & Matthew Verschuur Regarding the PCE Position Prior to the Teaching of Lesson 271 on Sunday, December 21, 2025*

Please note that only public statements have been included in this timeline. Private emails have also been exchanged between Matthew Verschuur and me but have not been included in this timeline. Moreover, I have not included every comment posted to YouTube or Facebook, especially those of a secondary nature. Rather, I focused on major written works, blog articles, YouTube videos, and major initial Facebook posts. Bolded entries indicate written works authored/taught by me.

- **2019—Ross published [The King James Bible in America: An Orthographic, Historical, & Textual Investigation](#)**
  - Verschuur’s [Glistening Truths: Distinctions In Bible Words](#) was critiqued.
- 2023, December 10—Verschuur wrote “[King James Bible Believers Need Come to Another Level of Academia](#)”
  - Ross and Yetzer are praised for engaging with Bod. 1602 MS.
- **2024, May 5—Ross taught a lesson titled “[Addressing Some Recent Questions Regarding My Position On The KJB](#)”**
  - In this lesson I addressed some questions regarding my position posed by Verschuur and others.
- 2024, May 11—Verschuur wrote “[Bryan Ross’ Rejection of Jot and Tittle Perfection](#)”
- 2024, May 19—Verschuur wrote “[Refuting Bryan Ross Again](#)”
- 2024, June 8—Verschuur wrote “[Text Dumps of Comments in the Matthew 5:18 Debate](#)”
  - Critical of Ross and Nathan Kooienga of Hope Under Fire.
- 2024, November 1—Verschuur wrote “[An answer to Bryan Ross’ View on Psalm 12 and Marginal Notes](#)”
  - “Bryan Ross is a good man, a believer and he does believe that Psalm 12 is about the preservation of Scripture ... but does not see the psalm as specifically prophetic, only generally prophetic.”

- 2024, November 25—Verschuur produced a YouTube video titled “[Ward and Ross the same: Whereas I say all Bible words are important](#)”
  - Argues that Bryan Ross and Mark Ward are the same in belief & approach to scripture.
- 2024, November 28—Verschuur wrote “[Bible Words Matter](#)”
  - Critiques Ross and Verbatim Identity view of preservation.
- 2025, March 2—Verschuur produced a YouTube video titled, “[Problems with the "Verbal Equivalence" view: A podcast](#)”
  - Critical of David Reid and Bryan Ross for our Verbal Equivalence view.
- 2025, March 19—Verschuur wrote “[Problems with “Verbal Equivalence”](#)” & produced a [YouTube](#) video by the same title.
  - Companion blog article to the YouTube video from March 2
- 2025, May 11—Verschuur wrote “[Sayers and Ross on KJB Editions](#)”
  - Response to my interview with Nick Sayers on May 10, 2025.

- 2025, July 24—Verschuur posted the following on the Textus Receptus Academy page on Facebook



- 2025, August 1—Verschuur wrote “[Supporting the PCE Against Misrepresentations](#)”
  - Accuses Bryan Ross and Dan Haifly of mispresenting the PCE position.

- 2025, August 7—Verschuur posted the following meme on the Textus Receptus Academy Facebook page



- 2025, August 7—Verschuur wrote “[Bryan Ross’ Mistaken Approach](#)”
  - Written review of two of my videos.
- 2025, September 2—Verschuur wrote “[Rick Norris’ “Revised Cambridge KJV’s” \(part 1\)](#)”
  - Rick Norris quoted Ross—Verschuur disapproves.
- 2025, September 3—Verschuur wrote “[Rick Norris’ “Revised Cambridge KJV’s” \(part 2\)](#)”
  - Rick Norris quoted Ross—Verschuur disapproves.
- 2025, November 14—Verschuur wrote “[Theological Support for the King James Bible](#)”
  - Ross is mentioned amongst theological discussion of the King James position.
- 2025, November 15—Verschuur wrote “[The Cambridge Text Problem](#)”
  - Ross is mentioned and critiqued.
- 2025, November 26—Verschuur wrote “[Answering Allegations Made by Bryan Ross](#)”
  - Verschuur was made aware for the first time of my 2019 book and responded in this blog article.

- **2025, December 2—Ross wrote “[Inconsistent Logic & The PCE Position: Examining Three Perspectives](#)”**
  - My response to Verschuur’s “Answering Allegations” blog article.
- 2025, December 5—Verschuur wrote “[Bryan Ross Finds Out that a Letter Can Change Doctrine](#)”
  - My first awareness of the 1985 Cambridge Hopper Letter was commented on by Verschuur.
- 2025, December 6—Verschuur wrote “[Bryan Ross’ Attempted Fire Storm](#)”
  - Response to “Inconsistent Logic & The PCE Position.”
- **2025, December 10—Ross wrote “[Providence, Special Revelation, and Verbal Equivalence in the PCE Debate](#)”**
  - My reply to Verschuur’s “Bryan Ross’ Attempted Fire Storm.”
- 2025, December 11—Verschuur wrote “[Specificity and Certainty](#)”
  - Response to “Providence, Special Revelation, and Verbal Equivalence in the PCE Debate.”
- **2025, December 11—Ross wrote “[Category Error: Why Galatians 3:16 Does Not Support Verschuur’s Argument for the Pure Cambridge Edition](#)”**
  - Continued my reply to Verschuur’s “Bryan Ross’ Attempted Fire Storm.”
- 2025, December 12—Verschuur wrote “The Scriptural Continuum”
  - Response to my “Category Error” article.

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

### Introduction

- In [Lesson 271](#), we examined the historical development of Protestant Bibliology, current trends within King James Bible advocacy, and the foundational assertions of the Pure Cambridge Edition (PCE) position. We observed that the PCE claim goes beyond mere editorial preference, presenting itself as the “final,” “pure,” and “definitive” form of the Authorized Version—a view grounded in theological, doctrinal, and historical arguments.
- All told, we considered the following points in Lesson 271:
  - Historical Context: The lesson reviewed the development of Protestant Bibliology, emphasizing the doctrine of preservation and how debates over *verbatim identity* have shaped opposing positions within King James Bible (KJB) advocacy.
  - Current KJB Advocacy Landscape: Highlighted the diversity of views among KJB defenders—from extreme 1611ism, which treats every element of the 1611 edition as inspired, to the Pure Cambridge Edition (PCE) position, which claims a circa 1900 Cambridge printing is the only “perfect” edition.
  - The PCE Position: The PCE position asserts a “final purification” of the King James Bible occurred around 1900. The PCE is the definitive, pure, and historically received text of the Authorized Version. Any deviation from the PCE—even other Cambridge editions—is considered a departure from the pure text.
  - Key Observations: The PCE position is not merely an editorial preference; it is built upon layers of doctrinal, theological, and historical arguments, making it an exclusive advocacy stance rather than a simple choice of edition.
- In this Lesson we want to move forward with unpacking and understanding the PCE position.
  - Main Tenants of the PCE Position
  - First Articulation & Public Dissemination of PCE Position
- Unless otherwise noted, all the citations in this Lesson are taken from the *Guide to the PCE* and follow the pagination in the PDF document.
- *Disclaimer:* if the PCE position was just a personal preference/belief that the circa 1900 Cambridge text was/is the most accurately printed text of the KJB, I would not have a problem with it. Unfortunately, however, the PCE position, as enunciated by Matthew Verschuur, is much

more than mere editorial preference; it is an exclusive KJB edition advocacy position that is built upon layers of doctrinal, philosophical, theological, and historical strata that need to be unpacked and understood. This is borne out by his written works, YouTube videos, and comments on the Textus Receptus Academy Facebook page. My decision to include extended coverage of the PCE position in this class is consistent with the overall theme of the class to enunciate a position on the King James Bible that begins with faith-based presuppositions and does not deny the facts of history or break the laws of logic. Our survey of the printed history of the text has been a prolonged case study in why *verbatim identity* of wording is not a tenable position.

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

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



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

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

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

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

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

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

- Many King James Bibles (even other Cambridge editions) contain typographical, orthographic, or editorial variations. Verschuur claims these subtle changes compromise the purity and accuracy of God's Word. The following is a list of readings to determine whether one has a PCE from page 18 of the *Guide*.
  - “It is important to have the correct, perfect and final text of the King James Bible, since there are correctors (e.g. publishers) who have changed some aspects of King James Bible texts. The final form of the King James Bible is the Pure Cambridge Edition (circa 1900), which conforms to the following:

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

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

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

### First Articulation & Public Dissemination of PCE Position

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

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

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

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

- What an odd thing to note; this would not have anything to do with Historicism and miracles as signs, would it?
  - 2007, January—the Bible Protector website was launched online.
    - “The Bible Protector ministry began with the launching of a website, and the sending out of the following statement, at the same time as a comet was seen on 26 January 2007 (Australia Day), by Matthew Verschuur.” (6)
      - Another strange statement if you do not assume Historicism and miracles. How else would you take these statements if not assuming his theological framework?
    - “Of course, this is besides the fact that the Bible Protector website appeared in January 2007.” (439)
- Based on Verschuur’s own account in his *Guide*, the PCE position did not exist as a widely knowable or public position outside of Victory Faith Centre before 2007.
  - He states that from 2000 to 2006, the research and development of the PCE position happened internally, primarily between himself and Pastor Craig Savige at Victory Faith Centre.
  - The first public dissemination occurred when the electronic text was finalized in July 2006. It is unclear at this time whether it was published online immediately or not. Up to this point, the position was discussed in private letters, treatises, and church meetings, but not in any public forum.
  - 26 January 2007: the Bible Protector website was launched.
- So, prior to 2007, the PCE position was essentially confined to Victory Faith Centre and its immediate circle, as it was being developed and discussed. Therefore, it was not a recognized or accessible doctrine/position within the broader King James Bible movement before 2007. Consequently, no King James Bible believer was even aware of the PCE position until 2007 when it was first published for public consumption.

## Conclusion

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

## **Works Cited**

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

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

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

### **Introduction**

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

- Building on this foundation, the current lesson will begin an evaluation of the theological pillars of the PCE Position. To accomplish this task, we will consider the following points:
  - Theological Pillars of the PCE Position
  - Faith Pentecostalism: A Pillar of the PCE Position
- Unless otherwise noted, all the citations in this Lesson are taken from the *Guide to the PCE* and follow the pagination in the PDF document.
- *Disclaimer:* if the PCE position was just a personal preference/belief that the circa 1900 Cambridge text was/is the most accurately printed text of the KJB, I would not have a problem with it. Unfortunately, however, the PCE position, as enunciated by Matthew Verschuur, is much more than mere editorial preference; it is an exclusive KJB edition advocacy position that is built upon layers of doctrinal, philosophical, theological, and historical strata that need to be unpacked and understood. This is borne out by his written works, YouTube videos, and comments on the Textus Receptus Academy Facebook page. My decision to include extended coverage of the PCE position in this class is consistent with the overall theme of the class to enunciate a position on the King James Bible that begins with faith-based presuppositions and does not deny the facts of history or break the laws of logic. Our survey of the printed history of the text has been a prolonged case study in why *verbatim identity* of wording is not a tenable position.

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

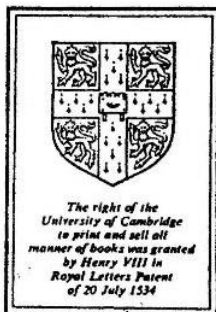
“Modern witnesses including the American Edition indicate the Oxford is correct; however, the old witnesses support the Cambridge. This change came in at the same time as the Revised Version, **and is reflective of modern opinion which is both generally anti-spiritual and certainly anti-Pentecostal.**”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

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

Samantha Savige also supplied me with the differences in the case of the letter “s” on the word “spirit” in Acts chapter eleven. Because I worked at a university, I was able to examine the old Bibles in their special collection. These showed me that the historical evidence for the word “spirit” agreed with Pastor Savige’s Collins Bible, including that older Cambridge Bibles all had the lowercase rendering. **I then understood that since the Collins and older Cambridge Bibles contained the correct text in every other place, that the lowercase “spirit” must also be correct. On April 4, 2001, I then stated to the Elders of Victory Faith Centre a case in favour of this, which was when I fully recognised the correct edition. I then came to understand the meaning of the word “spirit” with a lowercase “s”, and its connection to proper Pentecostal doctrine, namely, that the Spirit is to work in the human spirit (such as Christian sanctification and the impartation of knowledge), as well as His Pentecostal filling of it.”** (10)

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

- Summary of How Pentecostalism Supports the PCE
  - Apostolic Mandate: Verschuur claims God revealed and led him to identify the PCE as the exact text. He presented this insight to the elders of Victory Faith Centre, who accepted it as providential. The elders proclaimed themselves “Guardians” of the PCE, viewing this as an apostolic mandate.
  - Prophetic Link—Pentecostal revival and PCE emergence are seen as simultaneous acts of God.
  - Signs & Wonders—A comet appearing on 26, January 2007, the same day the Bible Protector website was launched, is viewed as confirmation of God’s favor.
  - Doctrinal Alignment: PCE readings (e.g., “Spirit”) fit Pentecostal theology of the Holy Ghost.
  - Custodianship: Pentecostal believers are depicted as guardians of the pure text.
  - Eschatology: Faith Pentecostalism and the PCE Position signify the “Church Restitution” before Christ’s return.
  - Foundational Framing: At the core, it is conformation to Pentecostal presuppositions rather than textual analysis that decides many of the correct readings.
- Finally, it is inconsistent for Verschuur to claim an editorial process but stop short of post-PCE printings by Cambridge unless the reason is theological rather than truly historical or based on textual investigation. In 1985 John Hooper, an American representative of the Cambridge University Press drafted a letter in response to a question regarding the lowercase “s” in I John 5:8 (the one Bible Protector views as the correct reading on Pentecostal grounds) in some Cambridge editions. Hooper called the lowercase “s” reading an “embarrassment,” “misprint” and “error” that “will be corrected in subsequent printings.” (Hooper Letter) So, Verschuur’s position disagrees with the findings of Cambridge University Press (See pages 182 and 453 of the *Guide* for a discussion of the Hooper Letter.). What justifies this disagreement? Verschuur “came to understand the meaning of the word “spirit” with a lowercase “s”, and its connection to proper Pentecostal doctrine, namely, that the Spirit is to work in the human spirit (such as Christian sanctification and the impartation of knowledge), as well as His Pentecostal filling of it.” (10)



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Dear

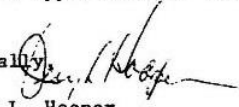
I don't know how to say this to you other than to be perfectly honest. We are very grateful to you even though you have put your finger on a matter of some embarrassment regarding the lower case 's' in Spirit, reference 1Jn.,5:8.

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

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

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

Cordially,

  
Jerry L. Hooper  
Bible Director

### Conclusion

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

- “Ross went (selectively) through some of the background of how I was first looking into editions. Even though I had began from a place of uncertainty, I was using the logic of Henry Hills, Dean Burgon, Oliver Cromwell and Church history. The approach therefore was providentialist not Pentecostalist (which I am sure Ross also misunderstands, not knowing of the farflung spectrum of Pentecostal beliefs exceeding the spectrum of different Baptists).”
- The validity of this statement is interesting given the following citation authored by Verschuur’s mentor and Pastor of Victory Faith Centre, Craig Savige in a separate work titled, “[The King James Bible Position and True Pentecostalism](#)” (2011)
  - “The Traditional Pentecostal is not a person of doubt and uncertainty but one who recognises the providence of God and His work in the Earth.  
  
The King James Bible we have received is good and perfect and it has been given by God.” (Savige, 26)
- Thus, Pentecostalism and providence are linked in the thinking of the “Guardians of the Pure Cambridge Edition.” Pastor Savige goes on to state the following in the same work:
  - “The true Pentecostal position, therefore, will be that of the Spirit empowering and guiding a person into truth. Since the Pure Cambridge Edition of the King James Bible is on Earth for all to see, then the guidance will be towards this perfect Word of God. The fact that many have gone astray through modern versions shows that the position they are in is one of forsaking guidance into truth.” (10)
- According to Pastor Savige the true Pentecostal position regarding the leading of the Holy Spirit leads one to conclude that the PCE is the “perfect Word of God.”

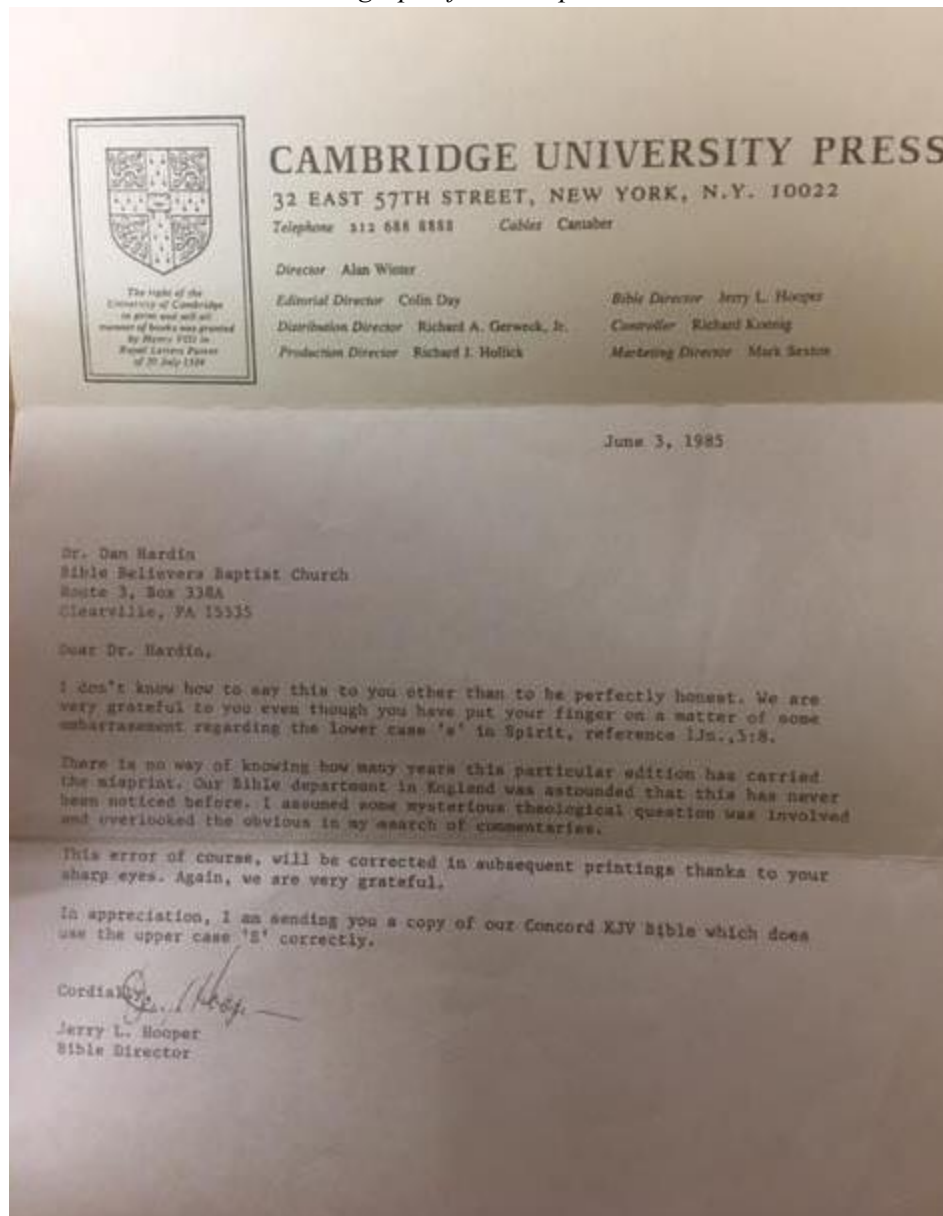
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**Appendix A**  
*Photograph of the Hooper Letter*



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

### **Introduction**

- In [Lesson 273](#), we examined the theological framework behind the Pure Cambridge Edition (PCE) position and identified its three foundational pillars: **Faith Pentecostalism**, **King James Bible Onlyism**, and **Historicist interpretation of prophecy**. These pillars work together to present the PCE not simply as a preferred edition but as the providentially perfected form of God’s Word in English.
- Among these, **Faith Pentecostalism** stands out as a driving force. Advocates argue that Pentecostal principles—such as Spirit-led certainty, holiness, and divine guidance—demand a pure and flawless Bible. The PCE is portrayed as the fulfillment of this expectation, emerging alongside the Pentecostal revival in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries as part of God’s end-time restoration. This connection is reinforced by claims that specific PCE readings, like the lack of capitalization on the word “spirit” in I John 5:8, align with Pentecostal doctrine about the Holy Ghost, making the text itself a witness to Spirit-led truth.
- Building on this foundation, the current lesson will continue our evaluation of the theological pillars of the PCE Position. To accomplish this task, we will consider the following point:
  - Historicist Interpretation of Revelation: A Pillar of the PCE Position
- Unless otherwise noted all the citations in this Lesson are taken from the [Guide to the PCE](#) and follow the pagination in the PDF document.
- *Disclaimer:* if the PCE position was just a personal preference/belief that the circa 1900 Cambridge text was/is the most accurately printed text of the KJB, I would not have a problem with it. Unfortunately, however, the PCE position, as enunciated by Matthew Verschuur, is much more than mere editorial preference; it is an exclusive KJB edition advocacy position that is built upon layers of doctrinal, philosophical, theological, and historical strata that need to be unpacked and understood. This is borne out by his written works, YouTube videos, and comments on the Textus Receptus Academy Facebook page. My decision to include extended coverage of the PCE position in this class is consistent with the overall theme of the class to enunciate a position on the King James Bible that begins with faith-based presuppositions and does not deny the facts of history or break the laws of logic. Our survey of the printed history of the text has been a prolonged case study in why *verbatim identity* of wording is not a tenable position.

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

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

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

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

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

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

The angel made an oath, that the giving of the pure Word was for a purpose, “And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” (Revelation 10:5–7). This purpose is Church Restitution. The seventh angel beginning to sound would be a future time, beyond the time when the pure Word of God would be received, when there would be great blessing in the Church. This great blessing would mean the removal of any and all false ideas, doctrines and versions from the true Church, as the Church Remnant would rise up with the pure Word, being the Pure Cambridge Edition.” (360)

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

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

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

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

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

- Revelation Passages Can Have Two or More Valid Fulfillments
  - “Historicist interpretation of prophecy. Absorbed largely from a body of Traditional Protestant and Reformed authors, the Historicist view has been taken to be complementary to the moderate Futurist view, and while there are variations in both camps, some particular peculiarities of both sides are rejected. Thus, one passage in Revelation may have two or more valid fulfilments, being a synthesis and syncretic view of Bible prophecy interpretation.” (340)

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

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

- This ties the prophetic argument to the belief that the PCE is God’s chosen edition for the end-times church. To make the claim that God intended English as the dominate world language or to remain so indefinitely is unknowable and unverifiable. This argument based on the English language should not be used as evidence of the PCE position since neither the KJB or PCE specifically mention English nor predict a translation. This therefore cannot be rightly called a faith position in the sense that one believes what the text affirms, rather it is faith instead in a theological framework and interpretation.
- Revelation and English Beyond 2000
    - “Clearly, it was in the mind of God that the message of Revelation would exist in the English language beyond the year 2000. In fact, a proper interpretation of the prophecies of Revelation finds reference to the Scripture in English. This is both in a general sense, where the Gospel is said to go to people of various languages, and also by the understanding of specific applications of prophecy, such as Revelation 10 (see Part Three: Remnant).” (424)
      - This directly supports the claim that Revelation is used to justify the permanence of the English Bible in the end times. Once again this is question begging in that it assumes proper interpretation (Historicism) to support the PCE and the PCE supports the proper (Historicism) doctrine.
  - Revelation 10 and other passages are interpreted as pointing to the English Bible’s role in the last days. Verschuur argues that God ordained English as the global language for the Gospel and preserved His Word in the King James Bible, culminating in the PCE.

## Conclusion

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

## Works Cited

Verschuur, Matthew. *Guide to the Pure Cambridge Edition*. Bible Protector, 2013.

Sunday, January 25, 2026—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 275 Assessing the Printed History of the King James Text (PCE: Purified Seven Times Argument)

## **Introduction**

- [Lesson 274](#) explored the Historicist interpretation of Revelation as a foundational pillar of the Pure Cambridge Edition (PCE) position. This perspective views Revelation not merely as a prophecy of future events but as a panoramic outline of church history, culminating in the emergence of the PCE around 1900. Advocates argue that passages such as Revelation 10—the “little book” and the “seven thunders”—symbolize the progressive purification of God’s Word in English, aligning with Psalm 12:6–7 and the concept of sevenfold refinement.
- All told Lesson 274 considered the following points regarding the PCE position:
  - Historicist Interpretation as a Pillar of the PCE Position—Revelation is viewed as a prophetic outline of church history, supporting the emergence of the PCE.
  - Contrast Between Historicist and Futurist Views of Revelation
    - Historicist: Revelation unfolds progressively through history.
    - Futurist: Revelation primarily predicts future events before Christ’s return.
  - Prophetic Framework Applied to the PCE—Revelation 10’s “little book” interpreted as the King James Bible in its perfected form. Seven thunders linked to seven stages of purification, culminating in the PCE.
  - Church Restitution and End-Time Role of the PCE—The PCE is presented as essential for restoring truth and preparing the Church for Christ’s coming.
  - Layered Fulfillment of Prophecy—Prophecies can have multiple valid interpretations across different historical and future contexts.
  - Providence of English as Global Language—English positioned as God’s chosen language for worldwide Gospel proclamation. The PCE is affirmed as the enduring standard beyond the year 2000.
  - Summary of Verschuur’s Argument—Integration of historicist and moderate futurist perspectives to validate the PCE as divinely appointed.
- Matthew Verschuur’s framework blends historicist and futurist elements, asserting that prophecy can have layered fulfillments, both historical and eschatological. This interpretation positions the PCE as the providentially perfected form of Scripture, essential for the Church’s restitution and

global proclamation in the last days. Understanding this theological and prophetic foundation sets the stage for evaluating the next pillar of the PCE position.

- In this Lesson we will consider the following additional pillar of the PCE position:
  - Psalm 12 & The Double Purified 7 Times Argument
- Unless otherwise noted, all the citations in this Lesson are taken from the [Guide to the PCE](#) and follow the pagination in the PDF document.
- *Disclaimer:* if the PCE position was just a personal preference/belief that the circa 1900 Cambridge text was/is the most accurately printed text of the KJB, I would not have a problem with it. Unfortunately, however, the PCE position, as enunciated by Matthew Verschuur, is much more than mere editorial preference; it is an exclusive KJB edition advocacy position that is built upon layers of doctrinal, philosophical, theological, and historical strata that need to be unpacked and understood. This is borne out by his written works, YouTube videos, and comments on the Textus Receptus Academy Facebook page. My decision to include extended coverage of the PCE position in this class is consistent with the overall theme of the class to enunciate a position on the King James Bible that begins with faith-based presuppositions and does not deny the facts of history or break the laws of logic. Our survey of the printed history of the text has been a prolonged case study in why *verbatim identity* of wording is not a tenable position.

### **Psalm 12 & The Double Purified 7 Times Argument**

- Matthew Verschuur uses Psalm 12:6–7 as a cornerstone for arguing that the PCE is the final, perfect form of the King James Bible. The passage serves as a prophetic and doctrinal basis for believing that the King James Bible has undergone seven divine stages of refinement, culminating in the PCE around 1900.
  - Historical Process of Purification
    - “The appearance of the pure Word in its final form was not instantaneous. Between inspiration and the present time, the pure words must have passed through the process of purification. From the time of the inspiration there was a scattering. The pure Word was present, but needing to be purified. The Scripture gives a finite number: seven.

The Word was pure before the Protestant Reformation, but this was generally true rather than specifically so in any place. Therefore, in English, there was the process of gathering in one volume of the book, as it were, the successive purifications of the text and translation of the Bible. The refining of the English Bible versions is one of refining in the by the process of purification, because Protestants went from Tyndale to better new versions, such as the Geneva

Version. Furthermore, things were not always properly translated, for example in the Bishops' Bible. The translators saw that their work was to improve the former English translations — indeed, their instructions were to consult them all. The outworking of this matter required the process of purification to have its full course, which resulted in the appearance of both the correct version, and an exact translation in English of God's pure Word." (128)

- This is linked to the seven major English Bible revisions culminating in the King James Bible and its final refinement in the PCE.

- Fulfillment in the PCE

- “Thus, in the midst of the worst Papal darkness of history, the Word was pure, though the exact text was not gathered together in one place, but it was scattered in many various manuscripts and among a great host of witnesses. And it came to pass, in the process of the fullness of time that the Pure Cambridge Edition was the last and final gathering of the words, answering exactly to the heavenly volume of the book.

Thus the fulfilment, “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).” (122)

- Here Verschuur claims the PCE fulfills the prophecy of Psalm 12:6–7 and Isaiah 34:16 by being the ultimate purified form.

- Seven Purifications and Prophetic Connection

- “The work of the translators was pure, but the King James Bible, in the history of its printing had to pass through seven purifications itself, so that with the completion of a seventh purification edition of the King James Bible, that is, the Pure Cambridge Edition, the English Bible could at last be free from all impurity.” (128)

- The PCE position explicitly teaches two distinct sevenfold purification processes, and Verschuur explains this in detail.

- First Sevenfold Purification – English Bible History

- “That the Word is preserved in a state of purity, and by purifications leads to the conclusion that the Word must be presently available pure and perfect in the Earth. Furthermore, it will be discernable that seven modes or phases or happenings of purification occurred to it, as the Scripture predicts, “seven times”.

The appearance of the King James Bible, known also as the Authorized Version, is in fact the seventh purification, directly advancing upon six purifications which came before it. This implies that the production of English Bibles leading to the King James Bible are generally cumulative, and accrue in goodness. There are seven English Bibles which match to the principle of seven purifications, which are easily historically identified. What Tyndale started, the others continued and followed, until the appearance of the seventh. They are:

1. Tyndale
2. Matthew
3. Coverdale
4. Great
5. Geneva
6. Bishops'

With these identified, the seventh, as fulfilment of the prophecy in the psalm, would have to be the Authorized King James Bible.

In counting seven purifications, it must be that all Old English (e.g. Alfred's) or Middle English (e.g. Wycliffe's) works are not included. First, this is because they do not directly feed into the Authorized Version [Recent research by Alex Bojko on William Tyndale strongly questions this assumption.], and are based on the Vulgate. Second, they were not printed, but handwritten, and had a relatively limited circulation. Third, they are in substantially different forms of the English language. Wycliffe's Version, while having some recognisable words, has many incomprehensible words, and a different word order; whereas, Tyndale is more familiar, taking into account typographical errors and old spelling, because its wording is often copied in full or in majority in the Authorized Version.

Taverner's Bible of 1539 is not included because it did not contribute in any meaningful way to Protestant Versions. The Rheims-Douay Version is not counted because it is not a Protestant Version, and being based on the Vulgate, does not directly fall into the lineage of the English Bible." (90)

- "The words of the LORD *are* pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever." (Psalm 12:6, 7). The King James Bible of 1611 was pure in its underlying text and translation, and it was a purification of the six main Protestant Bibles which came before it, Tyndale, Matthew, Coverdale, Great, Geneva and Bishops'.

All of these were printed in the method based on that invented by Gutenberg, and Gutenberg's method would be employed for many years to come." (430)

- These six earlier versions plus the King James Bible itself represent the seven purifications leading to the 1611 Authorized Version.

- Second Sevenfold Purification—King James Bible Editions
  - “The work of the translators was pure, but the King James Bible, in the history of its printing had to pass through seven purifications itself, so that with the completion of a seventh purification edition of the King James Bible, that is, the Pure Cambridge Edition, the English Bible could at last be free from all impurity.” (128)
    - He explicitly ties the “seven times” to seven historical purifications of the King James Bible, culminating in the PCE. So, the PCE is the seventh purification of the seventh purification.
- The second sevenfold purification refers to the historical process by which the King James Bible underwent successive refinements after its initial 1611 publication, culminating in the PCE. Here is what is counted in the second sevenfold purification (i.e., the seven major purifications of the Authorized Version itself):
  - First 1611 Edition (“He” Bible)—Printed by Barker, London, Folio.
  - Second 1611 Edition (“She” Bible)—Barker, London, Folio.
  - 1613 Edition—Barker, London, Folio.
  - 1629 Cambridge Edition—Printed by Thomas and John Buck, Cambridge, Folio.
  - 1638 Cambridge Edition—Printed by Thomas Buck and Roger Daniel, Cambridge, Folio; editors included John Bois, Samuel Ward, Joseph Mede, and Thomas Goad.
  - 1769 Oxford Edition—Edited by Benjamin Blayney, Oxford, Folio.
  - Pure Cambridge Edition (circa 1900)—Cambridge University Press (e.g., C. F. Clay or J. B. Peace), later Collins and others. (184)
- Verschuur considers the preceding list the major “authentic revisions” leading to the final purified form of the King James Bible, culminating in the PCE. (184) Bible Protector subjectively makes a distinction between “authentic revisions” and “demi-standards” (The word “demi-standard(s)” generally refers to something that is half the size or a partial version of a standard item, or occasionally something considered less than fully standard.) as in the case of 1762 because it was surpassed by the 1769. (154)
  - “The 1762 [Paris] was not the actual standard, in that while it became the basis for Bible printing by Cambridge until it finally abandoned it in or by the 1830s, Cambridge also made various adjustments in the presentation, thus, J. Smith’s edition of 1817 which

introduced certain renderings. In reality, the 1762 was at most a demi-standard, *which has rightly not been counted as one of the major purification editions of the King James Bible. . .*” (154)

- F.H.A. Scrivener, David Norton, Gordon Campbell, and Laurence M. Vance would all disagree with Verschuur’s proclamation that the 1762 is a “demi-standard.”
- Likewise, Dr. Anthony Scattergood’s work on the text for Cambridge University in the 1670s and 1680s are not counted as “authentic revisions” by Verschuur. The following quote demonstrates that Scattergood’s 1683 work is acknowledged as part of the historical process of refining the King James Bible text. Therefore, Scattergood’s work is not to be counted among the seven major purifications because those editions are defined by broad, providentially recognized revisions that became enduring standards.
  - “Thomas Turton wrote, “Dr Adam Clarke states, in the General Preface to his Bible, that our Authorized Version was corrected ‘by Dr Scattergood, in 1683; by Dr Lloyd, Bishop of London, in 1701; and afterwards by Dr Paris, at Cambridge.’ Dr Scattergood was a learned member of the University of Oxford ... It is singular that Dr Clarke should have mentioned Dr Lloyd (also a member of the University of Oxford) as Bishop of London. Bishop of London that eminent prelate never was. He died Bishop of Worcester, in 1717. Dr Paris was a Fellow of Trinity College, Cambridge. He was distinguished for his attainments in his life-time; and is still commemorated, as a Benefactor to his College. His edition of the Bible was published, in 1762, in two Quarto Volumes. It is a correct and beautifully printed work.” (152)
- According to Verschuur, Scattergood’s work was a minor scholarly correction without broad historical impact. Therefore, Scattergood’s work is not evaluated textually in the *Guide* to justify its placement outside the main line of King James Bible refinement.
- In [Lesson 250](#) (originally taught on 12/22/24) we began discussing the influence of an overlooked 1683 Cambridge Quarto edition (H780) upon the printed history of the text. This edition had been passed over by Drs. Norton, Campbell, and Vance in their respective collations and histories of the text. Recall that these men had focused their efforts primarily on the flagship folio editions from 1611, 1629, 1638, 1762, and 1769. With the help of Christopher Yetzer, we were able to state the following on pages 13-14 of Lesson 250:
  - “Christopher Yetzer produced an Excel Spreadsheet listing all the examples of changes attributed to Parris by Norton in the main text *A Textual History of the King James Bible* (This does not include any additional examples that might be found in Appendix 8 at the back of the book.). Of the 63 examples contained in the list, 23 of them, or 36.5%, had already been edited in 1683 by Cambridge University Press in their quarto edition. In addition to the eight examples already covered in Lessons 249 and 250, please note the following additional changes found in the 1683 Cambridge quarto. Lastly, the “Other”

column records editions other than the 1683 Cambridge which contain the change, although it should not be taken as definitive since not every printing was checked.” (Ross, 13)

<b>Verse</b>	<b>Change</b>	<b>Nature of Change</b>	<b>Other</b>
Genesis 23:18	“gates” to “gate”	Plural to singular	Also, in 1640 Cambridge (46, 63, 65, 71, 73, 74, 76, 77, 78, 80 etc). It seems to have been a standard reading after 1640.
Deuteronomy 4:25	“shalt” to “ye shall”	Added preposition	Also, in 1677 Cambridge Quarto (H736)
Numbers 7:31	“the weight whereof <i>was</i> ”	Added words (4)	This was changed again later.
Numbers 7:55	“of the weight of”	Added words (4)	
Joshua 12:6	“Gadites” to “the Gadites”	Added definite article	1643 London
II Samuel 4:4	“feete, and was fiue yeeres” to “feet. He was five years”	Revised sentence structure	1677 Cambridge
II Samuel 11:1	removed “that”	Removed a word	
I Kings 6:1	“fourscore” to “eightieth”	Revised word choice	
I Kings 15:27	“belongeth” to “belonged”	Revised verb tense	
Psalms 107:19	“trouble: he” to “trouble, and he”	Revised punctuation	Possible harmonization with Psalms 107:6, 13, 28
Isaiah 44:20	“of ashes” to “on ashes”	Changed preposition	1643 London
Jeremiah 1:13	“was” to “is”	Revised verb tense	
Zechariah 4:2	“which were” to “which are”	Revised verb tense	
John 12:22	“told Jesus” to “tell Jesus”	Revised verb tense	1620 London, 1677 Cambridge
Acts 24:14	“the prophets” to “in the prophets”	Added preposition	
Acts 25:6	“sitting in” to “sitting on”	Revised preposition	
Romans 11:28	“sake” to “sakes”	Revised from singular to plural	1631, 1635, 1637, etc. 1677 Cambridge
I Corinthians 13:2	“have no charity” to “have not charity”	Revised part of speech	
II Corinthians 11:26	“journeying” to “journeyings”	Singular to plural	1661 London. 1677 Cambridge does not, but 1677 London does.
Revelation 17:2	“inhabiters” to “inhabitants”	Revised word	

- We then concluded Lesson 250 with the following statement regarding the emerging importance of the 1683 Cambridge Quarto (H780) edition.
  - “The 1683 Cambridge Quarto (H780) seems like a massively undervalued edition when assessing the printed history of the text. This is interesting given that the 1683 was the last Cambridge edition to be published until the Parris edition of 1743. Recall that the Cambridge University Press went dormant for a period, in terms of printing Bibles, in the late 17<sup>th</sup> and early 18<sup>th</sup> century. Given that more than 35% of the changes ascribed to

Parris by Norton and Campbell had already been made in 1683, one wonders if Parris utilized the last Cambridge printing as the base text for his work.” (Ross, 15)

- [Lesson 251](#) (1/12/25) documented additional changes ascribed to F.S. Parris that had previously been made in the 1683 Cambridge Quarto (H780) edition. Then came [Lesson 252](#) (1/19/25), at which time we considered changes to the pronouns you/ye made by F.S. Parris in 1762. Once again, we learned the following regarding the 1683 Cambridge Quarto (H780) edition:
  - “Recall from above that 193 or 94.6% of the 204 “you/ye” changes catalogued by Vance in Chapter 3, were ascribed to the 1762 and 1769 folio editions of Cambridge and Oxford respectively. Of these 193 changes, my research uncovered that 132 or 68.3% of them had already been made in the 1683 Cambridge Quarto edition (H780). This is a staggeringly high number of edits that were not supposed to have been made until nearly eighty years later.” (Ross, 11)
- Subsequent Lessons continued to track additional editorial revisions that appeared in the 1683 Cambridge Quarto edition prior to the work of F.S. Parris (1743, 1762) and Benjamin Blayney (1769) in the 18<sup>th</sup> century. Then on February 13, 2025, Alex Bojko and I released a video titled [“RESEARCH BREAKTHROUGH! Uncovering The Identity Of The 1683 Cambridge Editor \(Chat With Alex Bojko\)”](#) revealing the identity of 1683 Cambridge Quarto was Dr. Anthony Scattergood (Click [here](#) to read Alex’s notes.). Until recently, Scattergood’s work on the text has been largely overlooked by those studying and cataloging the printed history of text.
- Scattergood’s work is not a “demi-standard” according to Verschuur’s own subjective reckoning of the difference between a “standard” and “demi-standard.” Scattergood’s work reached well into the 18<sup>th</sup> century and arguably furnished F.S. Parris with a base text from which Parris worked to prepare his 1743 duodecimo edition for Cambridge University Press as well as the later 1762 folio edition for which he is largely responsible. Why are the editions of Scattergood and/or Parris not counted in Verschuur’s seven-fold purification of the King James Text? Because he needs seven-editions for the math to work for his argument.
- Verschuur's list of what counts as the seven purifications of the KJB text, culminating in the PCE, is a selective and arbitrary categorization based on an incomplete interpretation of the textual history. The actual history of the King James Bible’s printed text is complex and continuous, involving dozens of editorial refinements over centuries. Reducing this to two neat sets of seven is a forced numerological construct, not a reflection of documented history. The “seven purifications” argument is not grounded in historical evidence but is a selective narrative designed to fit a theological interpretation of Psalm 12:6–7. It cherry-picks editions and ignores inconvenient data, making the argument arbitrary and logically unsound.
- Twice in recent blog articles engaging with these Lessons, Verschuur has argued for what he calls “levels of purity.” Consider the following from the article titled [“Framing the PCE position — Part One”](#) from January 7, 2026:

- “The most consequential flaw in Ross’ critique is his refusal to engage in my multi-level framework of purity, despite clear evidence that Ross understands such distinctions exist. At the heart of a lot of Ross’ misunderstanding is a refusal to engage a layered bibliology, one that distinguishes where and how Scripture exists in purity in different levels. The PCE position is not a flat ontology in which Scripture can exist in only one form at one time. Rather, it recognises levels of purity and representation:

#### Scripture itself

In the mind of God — pure and perfect

In Heaven — pure and perfect

In the autographs — pure and perfect

In faithful copies and translations

#### Text/Version/Readings

The Textus Receptus tradition

Foreign and English Protestant translation versions

The King James Bible (1611) — pure and perfect

#### Translation

Protestant English translations from Tyndale through the KJB

The KJB itself — pure and perfect

#### Edition

Specific editorial forms (e.g., 1769, later Cambridge editions)

The Pure Cambridge Edition (PCE) itself — pure and perfect

#### Setting

A particular, editorially stable instantiation of the PCE by having a text file with no typographical error — pure and perfect

Ross repeatedly collapses these levels into one flat category, then accuses the PCE position of denying or being made “more” Scripture than elsewhere. That conclusion only follows because Ross deliberately ignores the framework altogether, and he does so from his biased viewpoint rather than fair dealing.

Of course the PCE cannot be more pure than Scripture in Heaven or the autographs. Of course the PCE can be completely correct without denying or being against other levels of manifestations of Scripture.

It is completely unfair, like comparing apples and oranges, to mix the purity of an edition with the purity of a version. What needs to be understood is that a version needs a pure edition to represent it. The purity of a version is presented correct in an edition. Yet the concepts remain separate, dealing with a version in a textual critical way is entirely different to dealing with typesetting in an orthographic and copy-editorial way. These

separate classes or levels of purity relate in both being able to be present in any copy of Scripture or not.”

- What Bible verses teach the “levels of purity” identified by Verschuur? The proposed multi-level framework of scriptural purity faces significant challenges. Logically, it introduces artificial distinctions between “levels of purity,” creating category confusion and risking circular reasoning. The repeated claim of “pure and perfect” across different levels shifts in meaning—from divine perfection to typographical accuracy—leading to equivocation. Additionally, the argument is non-falsifiable and prone to infinite regression, as no clear criteria determine which level is practically authoritative.
- Theologically, the framework overemphasizes the material form of Scripture, potentially elevating one edition to near-idolatrous status. It neglects the historic doctrine of God’s providence in broadly preserving His Word and undermines the primacy of original languages by asserting an English edition as “pure and perfect.” Finally, while claiming not to deny other versions, the rhetoric implies exclusivity, conflicting with the universal accessibility of Scripture.
- The logical error committed by Verschuur’s “levels of purity” argument is known as *fallacy of undifferentiated difference* (also known as the *false equivalence fallacy*). He is making two incompatible claims at the same time:
  - Claim 1—“The KJV as a translation is perfect and pure.”
  - Claim 2—“One particular KJV printing is the uniquely perfect edition.”
    - These cannot be both true without contradiction. They assert *difference without distinction*. For example, Verschuur essentially argues “The KJV is perfect as a translation generally yet one specific printing is uniquely perfect.” But the only difference between KJV printings is spelling, punctuation, word order, and sometimes wording itself which are translation-level features. So, if the translation itself is perfect, but one printing differs in translation-level features, then there is now *a real difference* between KJV printings—but no real distinguishing principle allowed. This is because one is not allowed to say the translation differs, since “the translation is perfect.” So the PCE position asserts, “There is a real difference, but no allowed real distinction.” Which is a difference without distinction. This is a logical contradiction.
    - Verschuur’s position also asserts a *distinction without difference*. For instance, the PCE position maintains, “All non-PCE KJBs are still ‘pure and perfect translations’ even though only one edition is actually perfect.” Now the edition is said to differ. Yet the translation is said to be the same and perfect, but the “edition” just is the translation as instantiated. There is no separable ontological object called “translation” floating above its textual instances. So Verschuur is claiming a conceptual distinction (“edition vs translation”)—proves a real

separation of purity. Which is a distinction without difference. He is treating a *category distinction* as if it were an *ontological partition*.

- Thus, Verschuur has locked himself into the following inescapable dilemma. He must choose one of the following options along with its consequence.
  - All KJB editions are equally perfect—No uniquely perfect edition exists
  - One KJB edition is uniquely perfect— Then the KJB translation as such is not perfect
- Verschuur cannot logically affirm both. He is confusing *translation* (an abstract description) with *edition* (the actual text that exists). You cannot make the abstract (translation) perfect while allowing the concrete (edition) to vary and still claim perfection is real. That is like saying, “The blueprint is perfect, but the building that actually exists is flawed — yet the building is still a perfect building.” It is incoherent. This is why this position *must* eventually retreat into mystery, providential faith-assertion, or circularity — it cannot be stabilized logically.
- Applying the genus/species distinction, as used in logic, to the PCE position helps clarify how the *fallacy of undifferentiated difference* operates. Consider the following terms as they relate to the PCE position:
  - Genus = The broader category—KJB editions as a whole (1611 He, 1611 She, 1629 Cambridge, 1638 Cambridge, 1769 Oxford, etc.).
  - Species = A specific member of that category—Pure Cambridge Edition (PCE).
- The PCE position treats the species (PCE) as categorically different from the genus (all KJB editions) in terms of purity, rather than recognizing that they share the same essential nature: they are all editions of the King James Bible conveying the same doctrinal content i.e., verbally equivalent. Here is where the *undifferentiated difference fallacy* comes in:
  - Inflating Trivial Differences—Verschuur argues that the PCE is “pure and perfect” because it corrects minor orthographic or typographical details (e.g., spelling, punctuation). These differences are accidental, not essential, they do not alter the meaning or doctrine of the text. Treating these accidental differences as if they create a new level of purity confuses species-level variation with a genus-level essence.
  - False Hierarchy—By claiming that only the PCE represents “full light” (see section below on page 12), the argument implies that other KJB editions (within the same genus) are deficient in a way that affects their authority. This creates a false hierarchy where the

species (PCE) is elevated above the genus, even though all members share the same essential characteristic: they are faithful representations of the KJB.

- Failure to Differentiate Meaningful vs. Trivial Differences—The genus/species distinction should recognize that essential properties (textual fidelity, doctrinal accuracy) are common to all KJB editions. The PCE argument ignores this and treats non-essential editorial refinements as if they were essential, committing the *undifferentiated difference fallacy*.
- The bottom line is this, the PCE position conflates accidental editorial differences with essential textual purity, elevating one species (PCE) as if it were ontologically superior to the genus (KJB editions). This is a classic case of failing to differentiate between essential sameness and non-essential variation.
- Consider the following statement from the *Guide*.
  - “The Word of God has always been available to God’s people as they were open to be led by the Spirit of truth. In Tyndale’s time, the light available to them was reflected in his version. The total perfection of the Word was not yet available, because the Word of God had not yet been brought together in one place, and therefore, its transfer from Heaven to Earth had not been finalized. Nevertheless, Tyndale’s work functioned as a light which was growing stronger through the passage of time. At the appearance of the King James Bible there was a complete restoration of the light, so that people could see and identify what was the Word. “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:” (2 Peter 1:19). The Romanists in the Dark and Middle Ages had hidden much, and a restoration of the Word was needed, that is, through the Reformation. The Eastern Orthodox Church released manuscripts which Erasmus utilized in the West, and the Waldenses communicated with the Reformers. This allowed for a continual increase of the light until the King James Bible was produced. Satan attacked the Word by various methods, **and even though impurities were introduced into printings of the King James Bible, the process of purification continued. When the Pure Cambridge Edition was arrived at, it marked the arrival at the full light. This occurred exactly at the time in history when it could be used for God’s providential purposes.**” (239)
- If only the PCE equals “full light” what does that logically mean for KJB editions before circa 1900 and non-PCE editions since? Logically it means that they do not possess “full light.” This is consistent with Bible Protector’s claims that only the PCE is capable of giving the “exact sense” (See *Glistening Truths*: Cover, 3, 20) If “impurities” existed in the text until the arrival of the “full light” of the PCE how can the implication of the position be not clear. When pressed with this question online Bible Protector dodged and presented the “levels of purity” argument cited above.

- According to the framework presented in the citation from page 239, people living before the PCE would not have had the “full light.” They would have had access to partial light, meaning versions of the Bible that were considered good and useful but not fully purified or perfected. According to the logic expressed by Bible Protector, Bibles before the PCE including KJBs were not “fully capable” of given the exact sense of scripture. Here is why:
  - Verschuur claims that before the PCE (circa 1900), the Word of God was present but not yet in its “total perfection.”
  - Earlier Bibles (like Tyndale’s or even early King James editions) are described as light that was growing stronger, but not the “full light.”
  - Therefore, in this framework, those earlier Bibles could give the sense of Scripture—enough for faith and understanding—but not the exact, final sense as perfectly as the PCE supposedly does. If the PCE is described as the point of “full light” and total perfection, then everything before it—including: Tyndale’s translation and early King James editions (1611 and later revisions before PCE) would be considered deficient in some way. Not necessarily heretical or useless, but not fully perfected according to this view. They were steps toward the final product, but not the final product itself. This reasoning creates a hierarchy:
    - Pre-PCE (and non-PCE KJB editions) Bibles = partial light (good, but incomplete)
    - PCE = full light (perfect, final, providential)
    - It is interesting to note that Bible Protector believes non-PCE KJBs are not necessarily heretical or useless yet, according to the *Guide*, Oxford editions (and by implication all those not conforming to the PCE) make “a blasphemy and a mockery of Christianity” for their reading “spirit” (lowercase) at Matthew 4:1. (542)
  - That is a strong claim because it implies:
    - For centuries, English speaking Christians who used the KJB did not have the “perfect” Word. This is essentially the same collapsing of “levels” that Verschuur accuses me of since he says they had a perfect translation/version prior to the PCE just not the perfect edition yet.
    - Authority and exactness only arrived with the PCE.
- Note the tension that exists in the last two quotations. The first quote (from the January 7, 2026 blog article) presents a framework where scriptural purity exists timelessly across multiple levels—such as in God’s mind, Heaven, the autographs, and faithful copies—so that perfection is

never absent, even if earthly editions vary. In contrast, the second quote (from page 239 of the *Guide*) asserts that “total perfection” was historically unavailable until the King James Bible and ultimately the PCE, framing purity as a progressive achievement culminating in one edition. This creates a fundamental tension: one view treats purity as ontological and ever-present, while the other treats it as chronological and finalized, implying that earlier believers lacked full access to God’s perfect Word—contradicting the layered, non-competitive model of purity in the first quote.

- This contradiction is illogical because it combines two incompatible premises about the nature of scriptural purity. If purity is defined as timeless and existing at multiple levels (as the first quote claims), then it cannot simultaneously be something that was historically absent and only achieved in a specific edition (as the second quote asserts). These positions create a logical inconsistency: one assumes purity is ontological and ever-present, while the other treats it as chronological and progressive. By conflating these models, the argument undermines its own coherence—either purity was always accessible at some level, or it was not. Claiming both leads to a self-contradictory framework that cannot consistently explain the status of Scripture across history.

### **Conclusion**

- The “double purified seven times” argument, as advanced by Matthew Verschuur, fails to withstand historical and logical scrutiny. While Psalm 12:6–7 affirms God’s promise to preserve His Word, the attempt to map this verse onto two rigid sevenfold purification schemes—first through English Bible versions and then through King James Bible editions—rests on selective and incomplete historical data. Key editions such as Scattergood’s 1683 Cambridge Quarto and Parris’ 1743 and 1762 revisions are excluded to maintain an artificial numerological pattern, revealing the PCE position’s arbitrary and *ad hoc* nature.
- Furthermore, the PCE position introduces contradictory frameworks: one claims purity is timeless and multi-leveled, while another asserts that “total perfection” was historically unavailable until the Pure Cambridge Edition. These conflicting premises create category confusion and undermine the coherence of the argument. Theologically, elevating one edition as the sole bearer of “full light” risks diminishing the sufficiency of earlier Bibles and challenges the historic doctrine of God’s providential preservation.
- In short, the PCE position is not merely an editorial preference, but a system built on selective history, logical inconsistencies, and theological overreach. A faith-based approach to the King James Bible should affirm God’s preservation without resorting to arbitrary constructs or exclusive claims that cannot be substantiated by Scripture or history.

### Works Cited

Verschuur, Matthew. *Guide to the Pure Cambridge Edition*. Bible Protector, 2013.

Verschuur, Matthew, "[Framing the PCE position — Part One](#)" January 7, 2026.

Sunday, February 1, 2026—Grace Life School of Theology—*From This Generation For Ever*  
Lesson 276 Assessing the Printed History of the King James Text (PCE: First Historic Printing)

### **Introduction**

- In [Lesson 275](#), we examined the Pure Cambridge Edition (PCE) position’s reliance on Psalm 12:6–7 and the so-called “double purified seven times” argument. We found that this claim rests on selective historical categorization and arbitrary numerology rather than objective evidence. By omitting significant editions such as Scattergood’s 1683 Cambridge Quarto and Parris’ 1743 and 1762 revisions, the argument forces a neat sevenfold pattern that does not reflect the complex reality of the King James Bible’s printed history.
- Additionally, we noted that the PCE framework introduces internal contradictions. On one hand, it asserts that purity exists timelessly at multiple levels. On the other, it claims that “total perfection” was historically unavailable until the PCE. These conflicting premises create logical tension and undermine the coherence of the position. The theological implications are equally concerning, as elevating one edition as the sole bearer of “full light” risks diminishing the sufficiency of earlier Bibles and challenges the historic doctrine of God’s providential preservation.
- Having surveyed the key pillars of the PCE position, we are now prepared to examine Verschuur’s claims regarding when the PCE was first published in history.
- Unless otherwise noted, all the citations in this Lesson are taken from the [Guide to the PCE](#) and follow the pagination in the PDF document.
- *Disclaimer:* if the PCE position was just a personal preference/belief that the circa 1900 Cambridge text was/is the most accurately printed text of the KJB, I would not have a problem with it. Unfortunately, however, the PCE position, as enunciated by Matthew Verschuur, is much more than mere editorial preference; it is an exclusive KJB edition advocacy position that is built upon layers of doctrinal, philosophical, theological, and historical strata that need to be unpacked and understood. This is borne out by his written works, YouTube videos, and comments on the Textus Receptus Academy Facebook page. My decision to include extended coverage of the PCE position in this class is consistent with the overall theme of the class to enunciate a position on the King James Bible that begins with faith-based presuppositions and does not deny the facts of history or break the laws of logic. Our survey of the printed history of the text has been a prolonged case study in why *verbatim identity* of wording is not a tenable position.

### **First Historic Printing of the PCE**

- Matthew Verschuur identifies the first historic printing of the PCE as being produced by Cambridge University Press under printer Charles F. Clay around 1900. Clay served as printer from 1886 to 1916, and the PCE standard “first came about” during his tenure. After Clay, J. B. Peace (1916–1923) continued printing PCE Bibles, followed by Walter Lewis (1923–1945) and

Brooke Crutchley (1945–1974) during what Verschuur calls the “golden era” of PCE King James Bibles. (183)

- “The Pure Cambridge Edition appeared circa 1900, . . .” (172)
- “The Cambridge printers who produced correct Cambridge Bibles, listed in the front or back pages, begin with Charles F. Clay, who was printer to Cambridge University from 1886 to 1916, in whose days the standard first came about. After him was J. B. Peace, printer from 1916 to 1923, after which came Walter Lewis, 1923–1945, whose name appears in the golden era of Pure Cambridge Edition King James Bibles, and Brooke Crutchley, 1945 to 1974. Those who were printers of Cambridge University Press afterward may have for a time retained the Pure Cambridge Edition, but the text was changed beyond this time, so that by the turn of the millennium, Cambridge no longer stocked nor distributed the Pure Cambridge Edition.

However, God, in His divine providence, brought things about so that the Pure Cambridge Edition would be identified, and that it would be restored, and placed as the central, standard and, ultimately, the common form or edition of the King James Bible text.” (183)

- “Pure Cambridge Edition, circa 1900, C. F. Clay (or J. B. Peace, etc.), Cambridge, (ed. Redpath?)” (570)
- According to the *Guide*, Verschuur does not name a single, dated Cambridge edition (e.g., “1900 Standard Text” or “1904 Edition”) as the definitive first printing of the PCE. Instead, he states that:
  - The Pure Cambridge Edition appeared circa 1900, during the tenure of Cambridge University Press printers such as Charles F. Clay (1886–1916) and later J. B. Peace. (183, 570)
  - He strongly associates its emergence with Cambridge’s adoption of Redpath’s pronouncing scheme and editorial refinements, suggesting Redpath may have influenced the PCE’s formation. (172)
  - Verschuur emphasizes that the PCE was an independent editorial work, not merely a continuation of Victorian Cambridge editions, and that it corrected readings like “*Geba*” at Ezra 2:26 for the first time in King James Bible history. (523, 551)
  - He treats the PCE as a distinct authoritative edition, comparable in significance to the major purifications of 1629, 1638, and 1769. (523)
- So, while Verschuur clearly ties the PCE to Cambridge University Press around 1900 and its internal editorial process, as distinct from Victorian Era Cambridge Bibles which were purer than

Bibles printed at Oxford or London, (175) he does not identify a specific catalogued edition by name or year beyond “circa 1900,” in his *Guide to the PCE*.

- Verschuur does not provide documentary or textual evidence (such as collation data, title-page facsimiles, or catalog references) proving that Charles F. Clay was the first printer of the PCE. Instead, he asserts this claim based on historical association and providential reasoning.
  - “The Cambridge printers who produced correct Cambridge Bibles, listed in the front or back pages, begin with Charles F. Clay, who was printer to Cambridge University from 1886 to 1916, in whose days the standard first came about. After him was J. B. Peace, printer from 1916 to 1923, after which came Walter Lewis, 1923–1945, whose name appears in the golden era of Pure Cambridge Edition King James Bibles, and Brooke Crutchley, 1945 to 1974. Those who were printers of Cambridge University Press afterward may have for a time retained the Pure Cambridge Edition, but the text was changed beyond this time, so that by the turn of the millennium, Cambridge no longer stocked nor distributed the Pure Cambridge Edition.

**However, God, in His divine providence, brought things about so that the Pure Cambridge Edition would be identified [Over a century later when Verschuur did so.], and that it would be restored, and placed as the central, standard and, ultimately, the common form or edition of the King James Bible text.” (183)**

- The claim is assertive, not evidential: in the *Guide* Verschuur does not cite archival records, ISBN numbers, or specific Cambridge catalog entries. His justification is historical and providential, linking Clay’s tenure (1886–1916) to the emergence of the PCE. Verschuur does not reference Herbert’s *Historical Catalogue of Printed Editions of the English Bible* to identify any specific Cambridge edition as the first PCE printing. In the *Guide*, he only asserts that the PCE appeared “circa 1900” under Cambridge printers like Charles F. Clay, but he does not cite *Catalogue* numbers, title-page descriptions, or catalog other entries to substantiate this claim. The argument is based on internal textual features (e.g., his list of twelve distinctive PCE readings from p. 18 of the *Guide*) and providential reasoning, not on historical evidence from specific printed editions. The claim that Charles F. Clay printed the first PCE is asserted without documentary or textual proof.
- Based on the *Guide*, Verschuur does not give a precise bibliographic list of historic Cambridge printings by year (such as “1900 Standard Text” or “Herbert *Catalogue* #”) that cohere with the PCE. Instead, he provides:
  - A general time frame: “circa 1900.”
  - Printer names: Charles F. Clay (1886–1916), J. B. Peace (1916–1923), Walter Lewis (1923–1945), Brooke Crutchley (1945–1974).
  - A claim: “in whose days the standard first came about” (pp. 183).

- A timeline entry: “Pure Cambridge Edition, circa 1900, C. F. Clay (or J. B. Peace, etc.), Cambridge, (ed. Redpath?)” (p. 570).
  - Internal textual markers (e.g., Ezra 2:26 “Geba,” Acts 11:28 lowercase “spirit,” Joshua 19:2 “or Sheba”).
  - Providential reasoning tied to Psalm 12:6–7 and the “seven purifications” concept.
- “Circa 1900” is chosen because it fits the prophetic schema of seven purifications and the timing of the Pentecostal Revival of the early 20<sup>th</sup> century, not because Verschuur provides bibliographic evidence from Herbert or archived Cambridge editions. The claim rests on interpretive theology, not historical proof.
    - “The seventh thunder was to provide the answer to the questions, “What Bible does God use? What is the pure language in the time of Church Restitution and in the Millennium? Is God’s pure Word available now? In one volume? In diverse communication forms? Accessible anywhere on Earth? Consistent with the entire weight and direction of God’s providence in history? Consistent with the dethroning of Roman Catholicism and its words? To be in the heart of true believers? And the fulfilment of its own prophecies?” There was a question to the scientific credibility of the Bible, its truth and its transcendence. These questions were especially raised because of the introduction of the false “Bible” into the Church. The revelation of the true Bible would, therefore, be a fulfilment of the purification of God’s Word in English and would be the thing by which Romanist doctrine should be consumed. **This was answered by the Pure Cambridge Edition, circa 1900, which was done in a manner consistent with honest scientific inquiry, and contemporary with the Pentecostal Revival.** This would also solidify and end the purification of the English Bible, showing that the Version or underlying texts were never to be altered, that the translation was never to be changed, that the English Bible was not lost, nor irrecoverable, that the English was accurate and infallible, that it was the model standard, that it was for universal use and that it was especially blessed as the very thing which was carried down from God to Earth and purified in the Earth. Thus, the truth of itself was self-fulfilled.” (360)
  - A comparison between A.S. Herbert’s *Historical Catalogue of Printed Editions of The English Bible 1525-1961* and Verschuur’s list of Cambridge publishers is extremely instructive. While the *Catalogue* is admittedly not exhaustive, one is struck by how few editions are listed as having been printed by Cambridge University Press (CUP) during the period in question. Most importantly, there are no entries for CUP in the *Catalogue* during the year 1900. The following is a breakdown by the [CUP printer](#) as laid out by Verschuur above.

- Charles F. Clay (1886-1916)—5 editions
  - 1887—New Testament (H2051)—“printed for the B.F.B.S. at the University Press: Cambridge” (Herbert, 434)
  - 1901—Whole Bible (H2104)—“printed for the B.F.B.S. at the University Press: Cambridge” (Herbert, 446)
  - 1904—New Testament (No H#)—“printed for the B.F.B.S. at the University Press: Cambridge.” Includes five out of the six New Testament markers of a PCE, excluding Mt. 26:39. Mt. 26:39 reads “farther” instead of “further” (See Appendix B on page 19 for photographic evidence.)
  - 1909—Whole Bible (H2156)— “The Authorized Version of the English Bible 1611.” “Edited by Aldis Wright.” (Herbert, 456)
  - 1911—Whole Bible (H2171)—printed by James Pott: New York (American Branch)—“University Press: Cambridge; James Pott: New York (American Branch).” (Herbert, 459)
- J.B Peace (1916–1923)—0 Editions
- Walter Lewis (1923–1945)—2 Editions
  - 1931—Whole Bible (H2239)—“B.F.B.S, London: (Cambridge printed). Ruby 32mo. Paragraph markings (following the RV, as far as possible) have been inserted after Acts xx, 36. Pp. 1266.” (Herbert, 471)
  - 1936—Whole Bible (H2255)—“University Press: Cambridge” “This new edition is the outcome of a desire to produce a medium-sized Bible, which would not only have typographical merit, but also be designed with the “general reader” in mind. It has accordingly the following outstanding points: 1) The type has been specially designed; 2) The use of italics has been discontinued; 3) Small but important typographical improvements have been made; 4) The text of the preface, The Translators to the Reader, has been restored to its proper place at the beginning.’ Pp.xxii, 870. With two maps.” (Herbert, 475)
    - This is the first locatable edition via Herbet’s *Catalogue* that coheres with Verschuur’s PCE standards. A publication date of 1936 does not qualify as “circa 1900.”
- Brooke Crutchley (1945-1974)—0 Editions, listing ends in 1961

- In addition to CUP, Verschuur identifies the following additional printers who published the PCE.

- William Collins (Scotland)

- “I obtained old copies of the Pure Cambridge Edition from various second-hand book dealers. The authentic standard publications were printed by Cambridge University Press, and by Collins and affiliated publishers.” (12)
- “In 1839 Queen Victoria granted that William Collins, the Scottish royal printers, should also be able to print the King James Bible.” (113)
- “In Australia, for example, the Pure Cambridge Edition can be found to have been used specifically, for example, by Presbyterians in Victoria, and other various Protestant denominations. It is no accident that Collins printed Bibles were being used by Pentecostals in Victoria.” (120-121)
- “William Collins of Scotland received the right to print Bibles in 1824. Under Queen Victoria, he was made the Royal Printer for Scotland. On many occasions since that time, William Collins publishers has, under various sovereigns, published Bibles. At some stage early in the twentieth century, William Collins publishers must have begun printing the Pure Cambridge Edition. Their editions bear the name of the maker of the pronunciation scheme (when such is presented in a Bible) H. A. Redpath.

Vast quantities of Bibles have been printed by William Collins publishers in the twentieth century, the majority of which were Pure Cambridge Editions. Their Bibles were to be found “in large numbers” in England, even though their base of operations was in Scotland.<sup>2</sup> They have sometimes printed for the British and Foreign Bible Society. Around the year 2000, some editions of the King James Bible being printed were still the Pure Cambridge Edition.” (178)

- American World Publishers & Riverside Company

- “The American World Publishers, and the Riverside company have also printed Collins Bibles. Collins Bibles have a differing set of marginal notes, as well as some slight differences as to which words are treated with pronunciation marks. Collins Bibles do not present Hebrew characters in Psalm 119. Collins Bibles consistently have “and Joseph” rather than “And Joseph” at Genesis 41:56, and the unique rendering of “And wilt” rather than “and wilt” at 1 Chronicles 14:10. Some editions on occasions contain a few renderings from the London or Oxford Editions.” (178)

- Pitt Press, London
  - “The Late Victorian Cambridge Edition text with chapter summaries, no Epistle Dedicatory was still printed for years after the making of the Pure Cambridge Edition, especially in cheaply made Cambridge Editions printed for the British and Foreign Bible Society. This is because the printing plates did not need to be replaced for a long period. Nevertheless, the Pitt Press did eventually print the pure text in all its editions (as late as 1957 or so), so that the Bible societies could say, “The cheapest copies of our Authorized Version at least exhibit the Word of GOD faithfully and helpfully.” (175)
  - “The Pitt Press situated at London must have likewise printed many millions, because Norton reveals that the Ruby 32mo size alone reached ten million in 1966. There must have been millions more.” (178)
- Verschuur’s framework strongly benefits from placing the PCE around circa 1900, and here is why:
  - Historicist Prophetic Alignment—His interpretation of Revelation 10 and Psalm 12:6 hinges on the idea of seven purifications culminating in the last days. By situating the PCE near 1900, he can align it with:
    - The Pentecostal Revival (Azusa Street, 1906), which he views as prophetically significant.
    - The rise of global missions and English as a dominant language, fitting his claim that the purified Word was ready for worldwide proclamation.
  - End of the Purification Timeline—If the PCE appeared much earlier (e.g., 1769), it would weaken his argument that the final purification coincided with the modern era of Spirit outpouring and global evangelism. Circa 1900 allows him to frame the PCE as the last-days Bible, perfectly timed for the prophetic fulfillment of Revelation 10’s “little book.”
  - Providential Narrative—His theological narrative emphasizes that God preserved His Word through history and finalized it just before the 20th century—a period he associates with the restoration of apostolic gifts and the preparation for Christ’s return. This timing reinforces the sense of divine orchestration.
  - Why Not Earlier?—If Verschuur admitted the PCE existed in the 1800s or earlier, it would undermine the symbolic connection to the seven thunders and the idea that the purified Bible was completed at the dawn of the modern Pentecostal age. Circa 1900 is not just a historical guess—it’s a prophetic anchor.

- Bottom line—the circa 1900 date is essential for his historicist interpretative framework because it ties the PCE to eschatological themes, the Pentecostal revival, and the global spread of Christianity. Without that timing, the prophetic narrative loses much of its force.
- On page 452 of the *Guide*, Verschuur quotes correspondence from Cambridge University Press’ managing editor that he dates from “Around 2010.” (452)
  - “I am always puzzled when I see occasional references made to the ‘Pure Cambridge Edition’.

I have seen no real evidence to suggest that there was any distinct revision process undertaken (by or on behalf of Cambridge) at the end of the 19th century (i.e. after Scrivener, and after the process of revision which led to the publication of the Revised Version) which justifies the claim that ‘an edition’ was consciously developed at that time.

I would suggest that then, as before and after, each time a new setting of the Bible was undertaken the editorial and production teams responsible (whether at Cambridge, Collins, Oxford or elsewhere) took as their pattern copy text for typesetting what they regarded as the best, most accurate version of the text available and re-keyed it as accurately as they could. “For a brief period of time it is possible that most Cambridge Bibles did conform to the version of the text that adherents of the ‘Pure Cambridge Edition’ regard as perfection but we have no means to identify which — if any — Cambridge editions or typesettings of the early 20th century might have been the one that prompts the ‘Pure Cambridge Edition’ notion.

On the Bible Protector website (the main proponent of the PCE concept) there is a brief list of key passages/spelling for identification, and a much longer list of over 500 textual elements. (It should be noted that even here, in the context of someone suggesting a definitive piece of research, these 2 lists do not agree: not all the items listed in the ‘key’ identifiers appears in the supposedly definitive list.)

Insofar as I have been able to evaluate these it appears that there are three current or recent Cambridge editions which come close to the PCE. Some new Cambridge editions were originated during the 1920s and 1930s, apparently using as their pattern copy a version that (nearly) accords with your expectations. Our Cameo and Turquoise (now called Presentation Reference) and Pitt Minion editions fall into that category.” (452)

- Researchers at CUP were not able to identify a specific Cambridge printing that would qualify as the fountainhead of the PCE. Moreover, they found no evidence of any edition being called the PCE during the 20<sup>th</sup> century. The response from CUP regarding the PCE position essentially expresses skepticism and caution about the claims made by proponents of the PCE .

- No Evidence of a Distinct Revision Process—CUP states that they have not seen any real evidence that a conscious, distinct revision process was undertaken by or on behalf of Cambridge University Press at the end of the 19th century (after Scrivener and the revisions leading to the Revised Version) that would justify calling the PCE a formally developed edition. This challenges the PCE claim that it is a uniquely purified and finalized edition produced at that time.
  - Pattern Copy Text Usage—CUP suggests that, historically, whenever Cambridge or other publishers set a new edition, they simply used what they regarded as the best and most accurate version available as their pattern copy text and re-keyed it as accurately as possible. This implies that the PCE may not be a uniquely created or finalized edition but rather a product of normal printing practices using the best available text at the time.
  - Possible Conformity but No Definitive Identification—CUP acknowledges that for a brief period in the early 20th century, many Cambridge Bibles may have conformed closely to the text that PCE proponents regard as perfect. However, CUP admits that they have no means to identify which specific Cambridge editions or typesettings correspond exactly to the PCE or prompted the PCE notion. This suggests that the PCE is not clearly documented as a distinct edition in Cambridge’s historical records.
  - Multiple Cambridge Editions Close to PCE—CUP notes that there are several Cambridge editions from the 1920s and 1930s (such as the Cameo, Turquoise/Presentation Reference, and Pitt Minion editions) that come close to the PCE text. This indicates that the PCE text is not unique to one edition but may be reflected in multiple editions over time.
  - Inconsistency in PCE Identification Lists—CUP points out that even on the Bible Protector website (a main proponent of the PCE), the lists of key passages and textual elements for identifying the PCE do not fully agree. This inconsistency undermines the claim of a definitive, well-established PCE text.
  - Implications for the PCE Position—The CUP response does not deny the existence of a text similar to the PCE but questions the claim that it was a consciously developed, distinct edition with a formal revision process. It suggests that the PCE may be more of a retrospective identification of a text type found in several Cambridge printings rather than a uniquely produced edition. The lack of clear archival or production records supporting a formal PCE edition means the PCE position relies heavily on textual comparison and doctrinal interpretation rather than historical publishing evidence. CUP’s mention of multiple editions close to the PCE text implies that the PCE is not a single, exclusive edition but part of a continuum of Cambridge textual tradition. The inconsistency in PCE identification criteria weakens the argument for a definitive, authoritative PCE text.
- The Cambridge University Press response essentially challenges the PCE position’s claim of a distinct, consciously produced, and formally recognized edition at the end of the 19th century. It

frames the PCE more as a textual tradition or ideal reflected in several Cambridge editions rather than a single, documented edition. This means that while the PCE text may represent a purified form of the King James Bible, the CUP does not officially endorse it as a unique or formally established edition.

- According to the *Guide*, there is no evidence that anyone before Matthew Verschuur ever identified, named, or promoted a specific Cambridge text as “the Pure Cambridge Edition.” The *Guide* repeatedly implies—and in places directly states—that this designation and the precise identification of the PCE as a distinct, final purified Cambridge text originated with Verschuur and his circle (Victory Faith Centre). The *Guide* emphasizes that—even within the KJB-Only movement—no scholars, editors, or defenders had ever pinned down which Cambridge edition was the correct one. (6) Verschuur notes that even respected KJB experts did not know of a single correct Cambridge text. When he sought answers from prominent KJB defenders, he says: “not even the greatest experts, seemed to know anything about it.” (10) The *Guide* marks the identification of the PCE as Verschuur’s own discovery April 4, 2001, thereby marking the moment when he personally concluded which Cambridge text was the correct one. (10) The *Guide* claims a “proper purification” occurred around 1900 in Cambridge printing tradition but adds: it was not documented, not recognized, and generally unknown before his investigation. Moreover, the *Guide* never claims the term existed prior to Verschuur’s work. Instead, it consistently treats “the Pure Cambridge Edition” as a label he and Victory Faith Centre applied after recognizing the correct Cambridge form. (11) The *Guide* provides *no evidence whatsoever* that anyone before Matthew Verschuur: used the term Pure Cambridge Edition, identified one specific Cambridge text as the uniquely correct standard, or articulated the twelve defining readings that later became PCE markers.
  - **There has been a great ignorance of the fact that a final purification took place in the history of the King James Bible.** Those who have studied the history of the King James Bible in depth would have been aware of the major purifications that took place, such as the editions of 1629, 1638 and 1769. **There was also a proper purification that took place circa 1900, which has resulted in the final text of the King James Bible, which is in all ways the definitive presentation of the King James Bible, and should not be altered.”** (6)
  - “It was God, who by His divine providence, led me to believe and now promote the exact right text of the King James Bible, which we came to call, “The Pure Cambridge Edition.” (11)
- No one knew about this for over 100 years before Bible Protector revealed it to the world in the early 2000s. The *Guide* does NOT identify any specific historical edition—by year, publisher, printer, or edition code—as the first published PCE. It never provides: a first-print date, a specific Cambridge edition name, a catalog number, a Bible society printing date, or a bibliographical reference for the earliest PCE. According to the PCE doctrine outlined in the *Guide*, the PCE existed for over a century before anyone (including Cambridge) knew about it or recognized it as a distinct edition—until Verschuur identified it in 2001.

- Therefore, the PCE position is guilty of the historical error of “Presentism.” Historians use the word “presentism” to describe a methodological error where: a modern idea, category, or interpretation is projected backward onto the past, even though the people at the time did not use that concept, recognize it, or operate according to it. “Presentism” creates a false impression that the past was consciously participating in a framework invented later. (Wilson, 102, 104) The PCE position is guilty of “Presentism” for the following reasons:
  - The PCE supposedly existed in printed form around 1900.
  - Nobody at the time recognized, named, or documented it.
  - The term “Pure Cambridge Edition” was created by Verschuur in the early 2000s.
  - The specific 12-reading definition of the PCE did not exist historically.
  - The first “definitive” PCE was actually the 2006 electronic edition.
- The *Guide* teaches the following timeline:
  - 1900—Supposed final pure Cambridge text printed
  - 1900–2001—Nobody recognizes or names it
  - 2001—Verschuur identifies it
  - 2006—First “definitive” edition created electronically
- Thus, the narrative requires: a modern category (“PCE”), a modern definition (twelve readings), a modern doctrinal interpretation (“final purification”) to be retroactively applied to historical printings that never claimed or represented those things. That is exactly the historical fallacy of “presentism,” according to standard historical methodology. Put another way, the PCE position is guilty of “presentism” because it 1) retroactively labels old Cambridge printings with a 21st-century category, 2) claims they represented a concept nobody at the time held, and 3) interprets the past through a framework invented long after the fact.

### **Conclusion**

- According to the *Guide to the Pure Cambridge Edition*, historical Cambridge and Collins printings contained many of the readings later associated with what Matthew Verschuur and Victory Faith Centre would call the “Pure Cambridge Edition.” However, the *Guide* explicitly acknowledges that no single historical printing could be considered perfect, authoritative, or completely accurate. Verschuur states that when he examined the surviving Cambridge and

Collins Bibles, “none was necessarily definitive, neither was there one that I could be sure was free from typographical errors.” (15) This admission forms the foundation of the *Guide’s* argument: although a tradition of Cambridge-type printings existed, no single printed Bible represented a fully pure or final form of the text.

- Because of this, the *Guide* teaches that a decisive step was required to produce what it calls a “definitive” PCE. Verschuur explains that Scripture itself convinced him that such a definitive form must exist but did not yet exist in any printed Bible. He writes, “There should be a definitive and scrupulously correct representation... create[ed] in an electronic text which would be able to be disseminated abroad and become a universal standard.”(15) In other words, the *Guide* claims that earlier printed editions—though often close—were incomplete or flawed, and therefore the “real” PCE had to be produced through human construction, not simply recovered in an existing printed form.
- As the *Guide* describes the process, Verschuur and his associates spent several years comparing historical Cambridge/Collins printings, reconciling differences, and correcting perceived errors. This project culminated in 2006, when Verschuur completed what he calls the first truly authoritative PCE text. The *Guide* states plainly, “The electronic file was finalised... July 2006.” This finalized electronic edition is the first version that the *Guide* presents as complete, perfect, and definitive. In effect, the PCE—understood as a precise, unified, authoritative text—came into existence not in the early 1900s but in 2006, through deliberate editorial construction.
- From this, the internal logic of the *Guide* becomes clear: while the PCE is claimed to have historical roots around 1900, the *Guide* also asserts that no historical printing actually embodied the PCE in its final, authoritative form. Instead, Verschuur argues that only the constructed 2006 electronic edition can rightly be called the definitive PCE. Because earlier printings each contained minor variations or potential errors, none of them constituted the exact PCE recognized today—meaning the definitive PCE did not exist in print before Verschuur created it.
- Thus, the *Guide’s* own narrative requires the conclusion that no historical printing exactly matches the 2006 electronic PCE, and that the PCE as a fixed, final standard is a modern construction rather than a historically attested edition. The *Guide’s* position is not that the PCE was preserved and recognized in history, but rather that it had to be identified, constructed, and completed in the 21st century because the historical record lacked a single, perfect exemplar.
- In the next Lesson we will begin looking at some of Verschuur’s more recent claims from some of his newer written works.

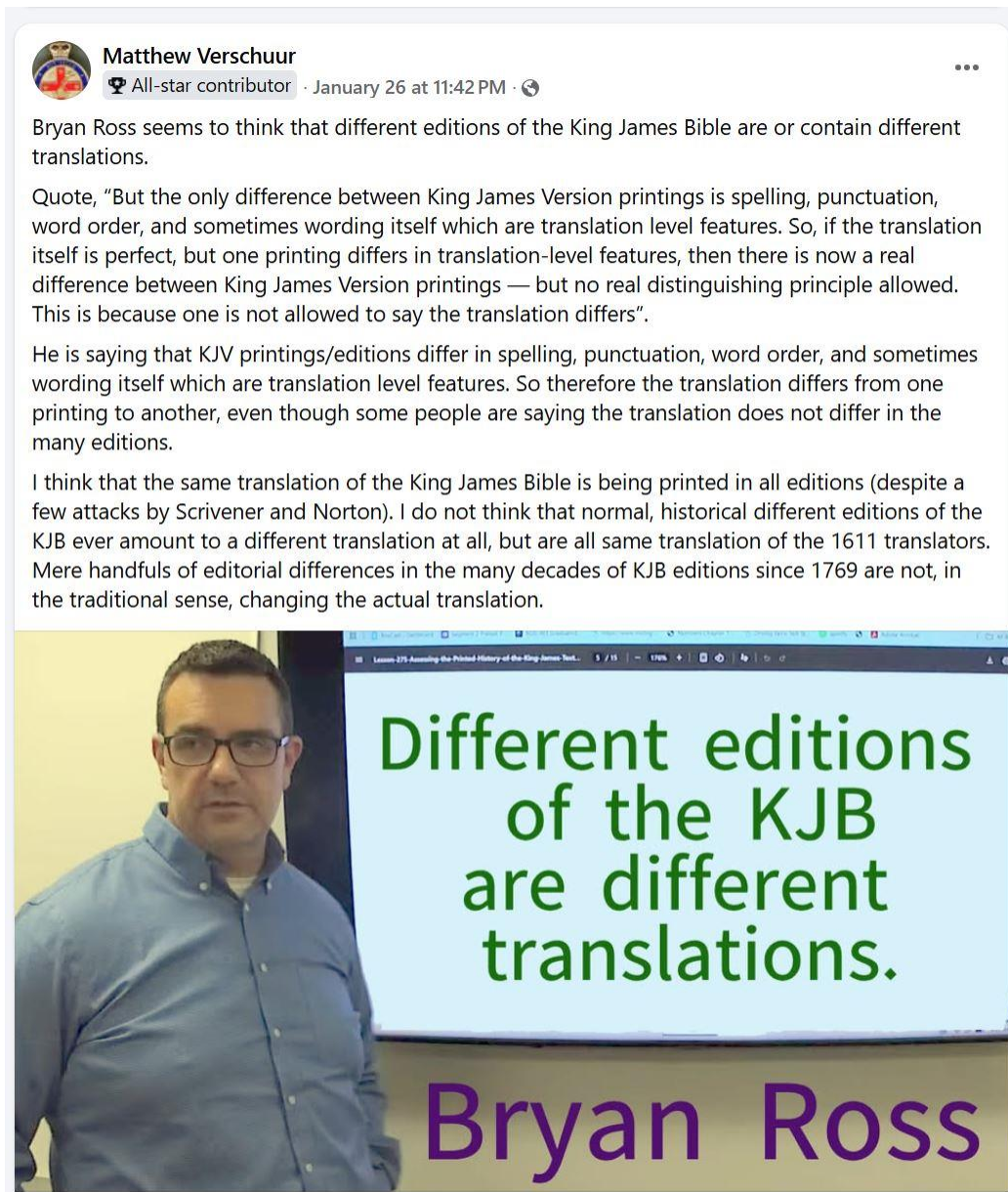
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## Appendix A

*Response to Matthew Verschuur's Facebook post on the Textus Receptus Academy on January 26, 2026*



- Taken together, the Facebook post and the meme do not accurately represent what I said in the notes for [Lesson 275](#), and the meme intensifies the distortion. In the notes, I was making a conditional, analytical argument: examining the internal logic of certain PCE claims by pointing out that if one admits real differences in wording, word order, or other translation-level features between KJB printings, yet simultaneously insists that the translation itself never differs, then that position lacks a clear, consistent principle. This is a critique of a claim, not a declaration of my own doctrinal position. The Facebook post partially misrepresents this by reframing my conditional reasoning as a positive assertion—suggesting that I believe different KJV editions are

different translations—rather than recognizing that I was testing the coherence of Bible Protector’s “level of purity” argument.

- The meme worsens the misrepresentation by stripping away all nuance and attributional care. By placing the unqualified statement “Different editions of the KJB are different translations” next to my image and name, it visually and rhetorically attributes that conclusion directly to him. This presentation collapses arguments into assertion and critique into confession. Viewers are led to believe I teach this as my settled view, when the notes show I am instead exposing a logical tension within certain positions about KJB perfection and textual history. As a result, the meme does not merely simplify my argument; it changes its meaning, turning an analytical challenge into a doctrinal claim that I do not affirm.
- After receiving push back over his post Verschuur posted the following revised meme.



- The second meme changes the argumentation by shifting from a blunt, declarative claim to a reasoned, first-person inference that more closely resembles the structure of my actual analysis. By including an explicit rationale (“editing...is done on the basis of the originals”) and framing the conclusion as something the speaker “thinks,” it moves away from simple slogan-level misattribution and toward an interpretive summary of his reasoning. However, the meme still compresses nuance by presenting a debated implication as a settled personal belief, collapsing distinctions I maintain between editorial variation and translation proper. As a result, it improves the accuracy of the argument’s form while still overstating the certainty and scope of my position.

- Bible Protector, the creator of the memes, is engaging in several classic logical and rhetorical fallacies, especially as the content moves from analysis to slogan. Here are the key ones at work, explained plainly:
  - Straw Man—the memes recast my *conditional analysis* (“if X, then Y follows”) as a *positive assertion* (“I believe Y”). This replaces his actual position—testing the coherence of certain claims—with a simplified and easier-to-attack version of it.
  - Quote Mining / Contextomy—the argument extracts a conclusion implied in a line of reasoning while removing the surrounding context (conditions, purpose, and scope). Even when phrased in the first person, the meme presents a distilled takeaway without the qualifications I explicitly relied on.
  - False Attribution—by visually pairing the statement with my image and name, the meme implies a direct quotation or settled belief, even though the wording is not a verbatim quote and the position is not stated by me in that form.
  - Equivocation—the memes blur the meaning of the word “*translation*.” I carefully distinguish between editorial changes, print variation, and translation proper; the meme collapses these categories, treating any difference arising from editorial activity as a different “translation” in the ordinary sense.
  - Oversimplification (Fallacy of Compression)—a multi-step analytical argument is reduced to a single declarative sentence. This removes logical scaffolding and makes a nuanced position appear more extreme or categorical than it actually is.
  - Appeal to Rhetorical Force (Persuasive Framing)—the meme format itself—large text, confident tone, authoritative imagery—substitutes presentation for argument, encouraging acceptance through impression rather than careful reasoning.
- In short, the memes do not merely disagree with what I actually said; they reframe my reasoning into a claim I did not plainly make, using simplification, category blurring, and visual attribution to make an analytical critique look like a doctrinal confession.
- In argumentation theory and rhetoric, tactics like straw-manning, quote-mining, oversimplification, and sloganizing are often symptomatic of a weak or failing argument, because they shift the focus away from engaging an opponent’s actual reasoning. When someone can no longer (or chooses not to) answer the substance of an argument, it is common to see a move toward compression and caricature: turning a nuanced analysis into a punchy claim that is easier

to dismiss or rally against. In that sense, yes—these tactics are frequently used when someone is losing ground at the level of careful reasoning.

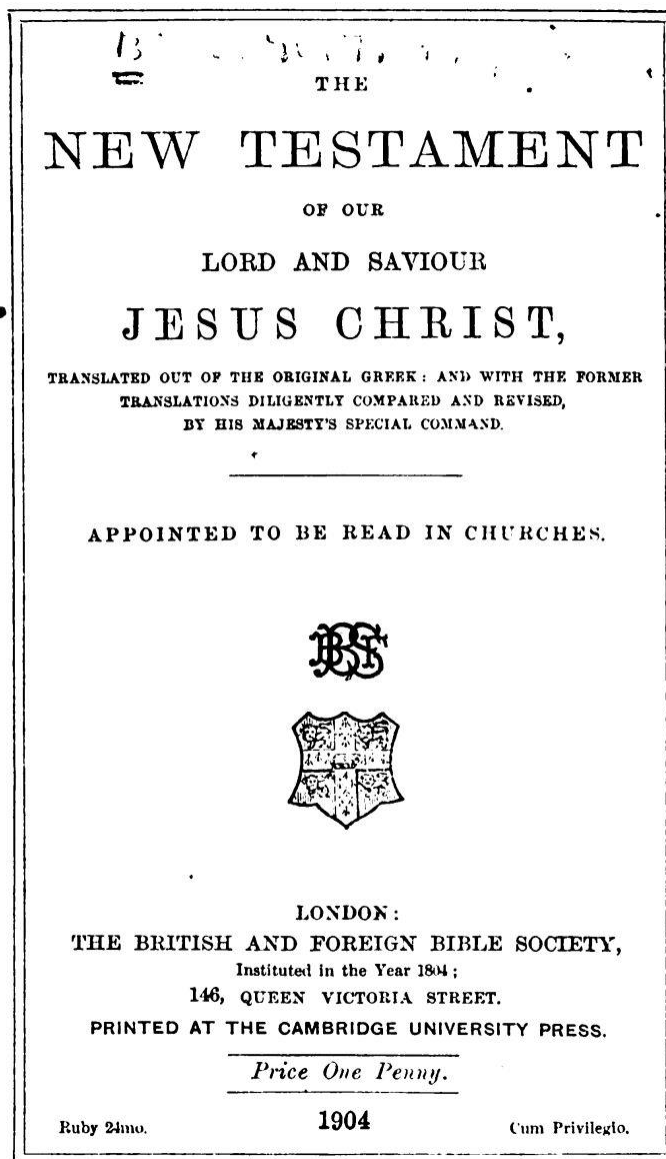
- That said, it is also fair to note that such tactics are sometimes employed strategically rather than defensively. Memes, soundbites, and simplified framings are effective for persuasion in public or social-media contexts, even when a more careful argument exists elsewhere. So, their use does not *logically prove* that the person has lost the argument—but it does indicate a shift from analytical engagement to rhetorical control. When precision gives way to distortion, it is usually a sign that winning hearts (or scoring points) has replaced the harder work of answering the argument on its own terms.
- Taken together, the memes misrepresent my views in multiple, distinct ways—not just one. Here is a comprehensive list, moving from most fundamental to more subtle distortions:
  - They turn a conditional argument into a categorical claim—I was analyzing *implications* (“if one grants X, then Y follows”). The memes present Y as my affirmed position, stripping away the conditional structure entirely.
  - They attribute to me a conclusion I am examining, not asserting—I was testing the coherence of PCE claims. The memes depict me as *endorsing* the very conclusion I was using as an analytical pressure point.
  - They collapse critique into confession—I critiqued the internal logic of Verschuur’s position. The memes reframe that critique as a personal belief statement (“I think...”), which materially changes the nature of the claim.
  - They equivocate on the term “translation”—I distinguished between: translation proper, editorial revision, and print-standardization. The memes erase these distinctions and treat any editorial change grounded in the originals as a new “translation” in the ordinary sense.
  - They remove scope and limitation—my discussion was aimed at specific theological claims (e.g., PCE-style arguments), not at redefining all historical KJV editions wholesale. The memes universalize my reasoning beyond its intended target.
  - They substitute paraphrase for quotation without signaling it—the wording in the memes is not a verbatim quote, yet the visual presentation strongly implies that it is—or at least that it faithfully captures my own phrasing.
  - They rely on visual authority to imply endorsement—by pairing my image and name with the statements, the memes leverage visual rhetoric to suggest ownership of the claim, bypassing textual accuracy.

- They oversimplify a multi-step argument into a slogan—my reasoning depends on definitions, distinctions, and logical progression. The memes compress this into a single sentence that cannot carry the original argument’s nuance.
- They shift the debate from logic to optics—rather than engaging my argument directly, the memes reframe it in a way designed to provoke reaction or dismissal, altering how audiences perceive his position before they ever encounter his actual words.
- In the end, the memes do not merely summarize my views—they reframe, exaggerate, and redirect them, converting an analytical critique into a doctrinal stance I do not plainly hold. This is not a difference of interpretation at the margins; it is a structural misrepresentation of how I argue and what I am actually claiming.
- In the blog article, “[Framing the PCE Position—Part 1](#)” (1/7/26), Verschuur accuses me of collapsing important analytical distinctions—such as Scripture, text, translation, edition, and setting—into a single flattened category, and then criticizing the PCE position on the basis of that collapse. However, when read carefully, Verschuur’s own response on Facebook (see above) mirrors the very problem he identifies: he asserts a multi-tiered framework but then treats objections to one level as though they necessarily misunderstand or deny the others, thereby insulating his position from critique. In practice, this functions as a reverse category collapse, where analytical distinctions are invoked to deflect criticism rather than clarify it, and where my conditional or analytical challenges are reframed as categorical denials. Thus, Verschuur ends up doing what he accuses me of doing—compressing an opponent’s analytical argument into a simplified misrepresentation—while claiming fidelity to nuance.

## Appendix B

*1904 Cambridge New Testament Published For the B.F.B.S.*

- This edition is not listed in Herbert's *Catalogue*. It includes five out of the six New Testament markers of a PCE, excluding Matthew 26:39 which reads "farther" instead of "further."



No Herbert's *Catalogue* #

Matthew 4:1

~~John, 23 and healeth all the diseaseth.~~

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

Contains the PCE reading "Spirit."

Matthew 26:39

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

Does not contain the PCE reading "further."

Matthew 26:75

73 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.

Contains the PCE reading "bewrayeth."

Mark 1:12

12 And immediately the Spirit driveth him into the wilderness.

Contains the PCE reading "Spirit."

Acts 11:28

28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

Contains the PCE reading "spirit."

I John 5:8

**8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.**

Contains the PCE reading "spirit."

Sunday, February 8, 2026—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 277 Assessing the Printed History of the King James Text (*A Century PCE*)

### Introduction

- In [Lesson 276](#), we examined the claim that a Pure Cambridge Edition (PCE) of the King James Bible emerged “circa 1900” and represented the final, providentially purified form of the text. Our study revealed that this claim rests not on identifiable historical evidence but on theological interpretation, selective use of historical categories, and later construction.
- First, we demonstrated that the PCE framework depends heavily on a prophetic-numerological narrative—particularly the “seven purifications” scheme tied to Psalm 12:6–7. This narrative requires a “circa 1900” edition to exist, not because such an edition can be historically documented, but because it fits the eschatological structure needed for the argument. When actual bibliographic evidence is considered—such as Cambridge’s own printed history and Herbert’s *Historical Catalogue*—no concrete edition can be identified as the first printing of the PCE, and the supposed early-20th-century origins collapse under scrutiny.
- Second, Lesson 276 showed that the PCE position introduces significant internal contradictions. While it claims the pure text existed historically, it simultaneously asserts that no edition before the early 2000s perfectly expressed it. Even Cambridge University Press has stated that they have no record of any distinct revision process or any identifiable “Pure Cambridge Edition” in their history. Instead, they describe standard editorial practice, in which printers simply used the best available pattern text. This sharply contrasts with the PCE claim of a unique, divinely orchestrated final edition.
- Finally, the lesson highlighted the most consequential admission in the *Guide to the Pure Cambridge Edition*: that no printed Bible in history embodied the exact PCE text. Instead, the PCE as we know it today was constructed electronically by Matthew Verschuur and Victory Faith Centre in 2006. Thus, the *first definitive PCE* was not printed in 1900—it was created in the 21<sup>st</sup> century. This makes the PCE not a rediscovered historical Bible, but a modern editorial construction retroactively projected onto the past—a textbook case of historical “presentism.” (Wilson, 102, 104)
- Having established the theological, historical, logical, and methodological issues that undermine the claim of an earlier PCE, we are now prepared to analyze Verschuur’s more recent arguments and publications. Thus far we have largely limited our analysis of the PCE position to the 6<sup>th</sup> and most recent edition of Verschuur’s *Guide to the PCE* (2013), which I take to be the flagship enunciation of the position. Beginning with this Lesson we will evaluate how these newer writings further develop and/or modify—the PCE narrative.
- Unless otherwise noted, all of the citations are taken from Bible Protector’s 2024 PDF titled [A Century of the Pure Cambridge Editon: And the Future of the King James Bible](#).

- *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.

### *A Century PCE*

- In August of 2024 Verschuur published a PDF document on the [BibleProtector](#) website titled *A Century of the Pure Cambridge Edition: And the Future of the King James Bible (A Century PCE)*. While the purpose of the *Guide* was to define, justify, and technically defend the PCE as the correct edition of the KJB, it functions like a handbook, explaining: what the PCE is, how it differs from other KJB editions, why certain spellings, capitalizations, and readings are correct, how to test and identify a PCE, and why every component (capitalization, italics, punctuation) matters among other related subjects.
- In contrast, *A Century PCE* seeks to document and celebrate the historical development and survival of the PCE from c. 1900–2000. It functions like a historical narrative focusing on: history of Cambridge printing, the editorial evolution leading to the PCE, physical traits of PCE printings, the printing cultures of Cambridge, Collins, and other publishers, testimonies of how the PCE spread, and the providential story of its preservation. The style is more historical, narrative, archival, and descriptive, though still strongly doctrinal.

### *Comparisons Between Guide to the PCE 6<sup>th</sup> Edition (2013) & A Century PCE (2024)*

- Matthew Verschuur’s two works defend the PCE with the same conclusion but notably different argumentation. The 2013 *Guide to the PCE* makes a doctrinal, prescriptive case that a single, perfect, divinely preserved KJB edition must exist and identifies the PCE by a 12-point test, treating non-PCE variants as corruptions (especially “Spirit/spirit” cases) and leaning heavily on Pentecostal, historicist, and providential theology. By contrast, the 2024 *A Century PCE* offers a historical, documentary case tracing how a family of 20th-century Cambridge printings converged on a recognizable PCE profile, openly acknowledging small variations among those printings, and positioning Verschuur’s electronic PCE as a constructed, standardized text distilled from multiple witnesses rather than a reprint of a single perfect historical copy. In short, 2013 argues from theological necessity to a perfect edition; 2024 argues from physical evidence to a historical tradition that Verschuur then standardizes.

- The following points consider principal differences in argumentation between the two works.
  - From *Theological Necessity* (2013) → *To Historical-Evidential Construction* (2024)—the 2024 book argues from physical evidence and print history, not from the prior premise that a single perfect edition “must” exist. It openly concedes the lack of a known, first, official PCE edition and treats the PCE as a historically emergent phenomenon across many printings.
    - “It is not known what year exactly or which people precisely made the first edition (‘editio princeps’) of the Pure Cambridge Edition.” (10)
    - “As there is no known identifiable “first edition” of the Pure Cambridge Edition, and since its appearance is wholly quiet, unlike other major Editions of the King James Bible, it stands that this Edition is very different, in fact, it is the last great Edition and conclusion of the editing process.

The Pure Cambridge Edition is not known because of some concerted editorial initiative, or public announcement but rather because of a myriad of Bibles exhibiting the same particular editorial idiosyncrasies were being published by Cambridge between the 1920s and the 1990s.” (46)
  - From *a Single Perfect Specimen* (2013) → *To a Family Profile With Documented Variation* (2024)—the 2024 work explicitly acknowledges that 20th-century Cambridge “PCE-era” printings were not identical; they share a profile (the “key criteria”) but contain minute differences among themselves.
    - “Multiple decades of printed editions of the Pure Cambridge Edition exist as a matter of record and fact, and though there are some very minute places where some variation might be detected outside of a list of key criteria, as long as the text matches these key criteria, and is a faithful representative also, then it is deemed acceptable.” (11)
    - The “list... to identify the Pure Cambridge Edition” (the list of twelve PCE readings) is presented as an identification test, not as an exhaustive set of differences or a claim that every historical copy matches in every micro-detail. (11) The 12-reading list is “a test only” that can be used to determine whether a copy is a representative of the Pure Cambridge Edition.” (p. 15)
      - Recall from [Lesson 273](#) that six of the twelve identifying “PCE test” readings specifically revolve around the capitalization (case) of the letter “s” in “spirit/Spirit” (including the phrase “Spirit of God” vs “spirit of God”). All six occur in *A Century PCE’s* 12-point identification list. Like the *Guide* before it, *A Century PCE* clearly teaches that 1 John 5:8 is the single most important textual marker of the PCE. The lowercase “spirit”



- “When Matthew Verschuur created what might be called a critical or standard electronic text of the Pure Cambridge Edition, he was able to draw on a number of representative editions from Cambridge which had this editorial text. The representatives used in the process from Cambridge included a 1938 Cameo, two 1950s Pitt Minoins, some Ruby-Amethysts, a Brevier and a broken Sapphire. Further representatives from Collins were a Popular (Clear Type), a Fontana, a Gen and a Brevier.

In the process of comparing various electronic text together, and crosschecking constantly with reference to these printed Bibles, he became aware of some variations within the printed history of the Pure Cambridge Edition. The making of an exact editorial text [required] having to resolve these variations.” (47–48)

- “The real labour (by God’s help) was in the copyediting work of Matthew Verschuur to ensure scrupulous correctness in an electronic text file format so that any variation, as might have slipped by in any traditional printing of the Pure Cambridge Edition, could always be corrected against a master which had no missing ink on a dot, wrong letter or any other such microscopic variation that was even to be found in the best made Cambridge printings.” (14)
  - This was the goal of an error-checked master surpassing press imperfections that appear even in the best printings. These statements from 2024 make the following clear, there is no one historical Cambridge Bible that equals this final electronic text in every detail. The text that Verschuur and the elders of Victory Faith Center are the “guardians” of did not exist in every detail until it was created in the early 2000s.
- “One could well argue that this is providential, for though the evidence of the editorial work is exhibited in this production throughout, **it reinforces that the Pure Cambridge Edition is not based on the authority of some singular copy** by some unknown editor during (or before) the First World War.” (41)
- From Zero-Tolerance Purity (2013) → To Qualified Acceptance + Pastoral “Grace” For Imperfect PCE Printings (2024)—while the 2013 *Guide* pushes an absolutist purity standard, the 2024 book repeatedly advocates forbearance toward older PCE copies that include minor anomalies (e.g., the “Hammath” forms), arguing they remain “fairly the Word of God.” (50-51)
  - “It has been a fault and danger of some to be so utterly zealous in demanding purity, that they seem almost willing to commit to the fire Pure Cambridge Edition King James Bibles for the slight of having “Hammath” instead of “Hemath”. However, notwithstanding that in hindsight there is a pure standard to apply, there is a level of grace and also the fact of God's power overcoming any such minor matters, so that such copies have been used, are still used, and can

still be used for some time into the future, and rightly so, as being fairly the Word of God despite this exceedingly minor issue.” (51)

- The electronic PCE is the stabilized ‘master’; historical PCE printings are acceptable representatives if they meet the profile, even if not every micro-detail aligns. (11, 14, 47–51)
  - *A Century PCE* teaches that non-exact PCE copies may still be used without condemnation, emphasizing that many older or near-PCE editions—such as those containing minor variations like “Hammath” instead of “Hemath”—remain “fairly the Word of God” and have “been used, are still used, and can still be used... rightly so” despite these exceedingly small issues. (51) The book stresses that whole churches using such imperfect forms “are not to be condemned,” while still maintaining that “ultimately, everyone should adhere to the exact standard” of the PCE. (51) Earlier, it clarified that editions matching the key criteria—especially the twelve identifying tests—are “deemed acceptable” even if minor microscopic variations exist. (11) The author also allows temporary reliance on non-exact editions through annotation or hand-correction when necessary, affirming that such patched copies are better than abandoning a Bible entirely. (83) Overall, the book rejects hyper-scrupulous attitudes toward slight deviations yet upholds the fully exact PCE as the proper final standard.
- From Asserting Cambridge’s Conscious “PCE” (2013) → To Documenting Cambridge’s Unconscious Convergence (2024)— The 2024 narrative shows that Cambridge did not roll out a public, named “PCE” project; rather, over decades—and amid changing technology, plates, and editors, Cambridge’s printings converged toward what we now recognize as the PCE profile.
- “The Pure Cambridge Edition is not known because of some concerted editorial initiative, or public announcement, but rather because of a myriad of Bibles exhibiting the same particular editorial idiosyncrasies were being published by Cambridge between the 1920s and the 1990s.

It is providential that the Pure Cambridge Edition was present for the heyday of traditional Bible printing (and the classical heyday of Christian personal Bible participation where every child could have at least one of their own Bibles) which can be approximately dated between circa 1922 and 1967, after which there was a decline due to falling Church attendance and modern version proliferation.” (46)

- *A Century PCE* details plate alterations (e.g., “Gaba” → “Geba” at Ezra 2:26) and ties many changes to time-stamped production contexts

(WWI/WWII plate losses, Monotype, Morison/Lewis era), reinforcing an evidentiary rather than declarative origin story (36–45, 38 on plate alteration; 43–45 on interwar typesetting revival). Verschuur asserts in *A Century PCE* that Cambridge printing plates were destroyed or melted down during World War I and World War II — but he provides no documentary evidence, citations, archival references, printer records, or Cambridge University Press documentation to support these claims. Everything he says about wartime plate destruction is presented only as narrative speculation or deduction, not as verifiable historical documentation.

- From *Mostly Theological Proof-Texts* (2013) → *To tables, Specimens, and Printer Timelines* (2024)— *A Century PCE* devotes major space to tabular comparisons, specimen photos, dating heuristics (printers’ names, box designs, coats of arms, product codes), and variant catalogues. This reflects a shift from polemical theology to documentary demonstration. Examples include the 12-point identification on p. 11, multi-page variant tables and colour keys (e.g., 39–41, 48–50), and extensive printer/edition surveys (Cp. 3–8).
- The 6<sup>th</sup> edition of the *Guide* from 2013 argues from theological necessity to a single perfect edition. In contrast, *A Century PCE* from 2024 argues from physical evidence that the PCE is a historical tradition across many Cambridge printings—and then justifies Verschuur’s role in producing the first fully standardized, error-checked electronic PCE by collating and resolving those witnesses.

#### *When Was the PCE First Printed?*

- Another major difference between the *Guide* (2013) and *A Century PCE* (2024) is when the first historical PCE editions are said to have originated. In the *Guide*, Verschuur repeatedly states that the PCE originated “circa 1900” (See Lessons 271-276 for multiple citations from the *Guide* corroborating this.). So, in 2013, Verschuur places the PCE’s origin around the year 1900, and treats it as the product of a definitive editorial event occurring at or near the turn of the century (See [Lesson 276](#) for more information). In the 2024 book, Verschuur moves the origin of the PCE forward in time to the 1920s, and describes it not as a single event, but as a gradual emergence across many Cambridge printings. He states in *A Century PCE* that the PCE arose from a process beginning around World War I, not 1900.
  - “It is not known what year exactly or which people precisely made the first edition (“editio princeps”) of the Pure Cambridge Edition. In fact, examination of Cambridge King James Bibles that have come to hand from that cap show something of a process around the First World War. That is why the critical edition, so to speak, of the Pure Cambridge Edition of the 21<sup>st</sup> century, as produced by Matthew Verschuur in Australia, stands as the actual representative of the text of this Edition. He made no innovation but to select from the documentary record what should or should not stand, as based on what

had actually been printed by Cambridge University Press, and secondarily what was witnessed to it by the Collins publishers of Scotland.” (10)

- He explicitly locates the era of PCE printings “between the 1920s and the 1990s” (46), “The Pure Cambridge Edition is not known because of some concerted editorial initiative, or public announcement, but rather because of a myriad of Bibles exhibiting the same particular editorial idiosyncrasies were being published by Cambridge between the 1920s and the 1990s.” (46)
- Even the earliest solid examples he identifies are from the 1920s era forward, such as: “Ever since the Bible Protector website was made, some people have wrongly dated the Pure Cambridge Edition as “1900” rather than the actual stated “circa 1900.” In fact, the best evidence is that it appeared silently and progressively from somewhere around the start of the First World War, with known examples from the 1920s.” (45)
- Thus, *A Century PCE* does not place the PCE around 1900 but rather positions it as emerging silently and progressively from ca. 1915–1920, with the first consistent representatives appearing in the 1920s.

#### *Acknowledgement That Historic PCE Editions Differ*

- In 2013, Verschuur’s *Guide* defined the PCE as perfect, exact, and fully fixed. At which time he made the following claims regarding the PCE position:
  - A single final purified edition exists (“circa 1900”).
  - It is the exact, perfect, final form of the KJV.
  - Any deviation — even a letter, punctuation, or capitalization — is a corruption.
  - The PCE is the product of divine preservation, not historical process.
  - The *Guide* (2013) treats the PCE as a single, perfect, fixed specimen with no tolerable variation.
- *A Century PCE*, openly acknowledges that historical PCE printings differ from each other. This is the major shift — and it directly contradicts the earlier *Guide*’s requirement of exactness. Verschuur admits that historical PCE-era printings contain small differences, “Multiple decades of printed editions of the Pure Cambridge Edition exist as a matter of record and fact, and though there are some very minute places where some variation might be detected outside of a list of key criteria, as long as the text matches these key criteria, and is a faithful representative also, then it is deemed acceptable.” (11) This cannot be reconciled with the 2013 doctrine that every jot and tittle must match exactly or it is not pure.

- *A Century PCE* redefines the PCE as a “profile” rather than a perfect specimen. This completely changes what “PCE” means. Verschuur states the following, “The Pure Cambridge Edition is not known because of some concerted editorial initiative, or public announcement, but rather because of a myriad of Bibles exhibiting the same particular editorial idiosyncrasies were being published by Cambridge between the 1920s and the 1990s.” (46) This stands in stark contrast to the *Guide’s* claim that the PCE is a final, exact, single, perfect, fixed edition originating “circa 1900.” In contrast, in *A Century PCE*, the PCE is not a specific printing, not one typesetting, not a single perfect artifact, but a category, a “type,” a family resemblance. This is incompatible with the *Guide’s* requirements for perfection.
- Matthew Verschuur’s treatment of the PCE exhibits the *moving-the-goalpost* fallacy because he changes the standard for what counts as a “pure” PCE when confronted with evidence that contradicts his earlier definition. In his 2013 *Guide*, he presents the PCE as a single, exact, letter-perfect edition produced “circa 1900” and insists that even the smallest deviation disqualifies a Bible from being the true PCE, framing purity in absolute terms. However, in *A Century PCE* (2024) he openly acknowledges that historical PCE-era Cambridge printings contain “minute... variation” yet are still “deemed acceptable” as long as they match certain key criteria. (11) He further admits that “the Pure Cambridge Edition is not based on the authority of some singular copy” (41) and that creating an exact text required “resolving these variations” across multiple non-identical witnesses. (47–48) To reconcile these inconsistencies, he introduces a new tolerance by saying older PCE copies deserve “grace... despite this exceedingly minor issue.” (51) Since his original criteria required exact identity (*verbatim identity*), but his later criteria allows differences once those differences are shown to exist, Verschuur effectively moves the goalpost to preserve the claim that all these editions are PCE—even though they no longer meet his earlier, stricter standard.
- At minimum there is an internal tension and, arguably, a contradiction in the logic presented in *A Century PCE*. The book affirms a strict theory that “exactness of words, letters and punctuation is required for exactness of meaning” (20) and treats the PCE as a providentially “settled” final standard against which disputed places are judged. (13) Yet it simultaneously grants permission and pastoral leniency to “non-exact” PCE-family copies—stating that believers and churches using older or slightly variant PCE printings “are not to be condemned,” and that such copies “have been used, are still used, and can still be used... rightly so, as being fairly the Word of God,” even while insisting that “ultimately, everyone should adhere to the exact standard.” (51) This produces a double standard: deviations within the PCE lineage are treated as tolerable and not spiritually blameworthy, while non-PCE King James editions that fail the test of the twelve identifying criteria are implicitly disapproved as not meeting the “exact” providential standard. (11, 51)

*Verschuur Edited & Created The PCE Text That He Is A Guardian Of*

- In short, no single historical edition matches what Verschuur now defines as the PCE: he concedes there was “no... singular copy” that authoritatively embodied it (41), and that

20th-century Cambridge printings contained “very minute... variation” yet were still “deemed acceptable” if they met certain key criteria. (11) He further admits the origins are unclear—“It is not known what year exactly or which people precisely made the first edition (‘editio princeps’) of the Pure Cambridge Edition.” (10)—and explains that producing today’s exact PCE required collating non-identical witnesses and “resolving these variations” to create a “critical or standard electronic text.” (47–48) His aim was a master with “no missing ink... [or] wrong letter... [or] microscopic variation,” surpassing even the best historical printings. (14) Taken together, these statements show the PCE as he defines it now did not exist in an identical, letter-perfect form before his early-2000s electronic construction.

- Below is a complete, citation-supported list of every change or editorial intervention Matthew Verschuur made (or claims to have made) in producing his electronic PCE, based entirely on the text of *A Century PCE*. This list includes:
  - Actual changes Verschuur introduced.
  - Variants he “resolved” when witnesses disagreed.
  - His unique contribution to typography.
  - His stated editorial philosophy.
- Verschuur created a new, unified, “exact editorial text” by resolving differences among non-identical PCE printings. This is the core change: Verschuur standardized a single text out of many differing Cambridge and Collins PCEs, which themselves were not identical. See the quote above from pages 47-48 of *A Century PCE*. He chose one reading whenever:
  - Cambridge printings differed from one another.
  - Collins printings differed from Cambridge.
  - Earlier and later PCE printings diverged.
  - PCE printings differed from 1611 or 1769 traditions.
  - Thus, he created a text with a single answer for each variation, something no historical copy ever had.
- He corrected “microscopic” typographical issues that appear even in the best Cambridge PCE printings. Verschuur produced the first version free from all typographical defects, even those Cambridge could not avoid.

- “The real labour (by God’s help) was in the copyediting work of Matthew Verschuur to ensure scrupulous correctness in an electronic text file format so that any variation, as might have slipped by in any traditional printing of the Pure Cambridge Edition, could always be corrected against a master which had no missing ink on a dot, wrong letter or any other such microscopic variation that was even to be found in the best made Cambridge printings. Therefore, having the right Edition in a form or setting without any press errors or editorial variation is a great accomplishment for all posterity.” (14)
  - He removed all historical printing defects, meaning his electronic edition is cleaner and more exact than any paper PCE ever printed. This is editorial innovation because Cambridge never produced a specimen that coheres exactly with Bible Protector’s.
- Bible Protector selected specific readings at every disputed variant between PCE printings Whenever Cambridge or Collins PCEs disagreed, Verschuur picked a single reading.
- Examples Verschuur documents include:
  - 1 Chr 2:55; 13:5; Amos 6:14 — “Hemath” / “Hammath” / “Hamath” (50–51)
  - 2 Kings 19:26 — “house tops” vs. “housetops” (39, 81)
  - Song 6:12 — “Amminadib” vs. “Ammi-nadib” (49)
  - Matt. 27:46 — “Eli” vs. “ELI” (39–40)
  - 1 Cor. 4:15 — “instructors” vs. “instructers” (39–40)
- He provides a table documenting all places where printed PCEs disagreed and where Verschuur therefore had to choose one reading.
  - “The following table lists the editorial choices that go against 1611, or places where variations exist in the Cambridge printed representatives (and Collins printed representatives). This information builds on the previous table some pages back, though not all places are variations within printed Pure Cambridge Editions, as several other passages of interest have been added for additional information.” (48)
- Practical changes made: Verschuur picked one reading in cases where PCE printings diverged. This means the electronic PCE includes editorial decisions made by Verschuur himself, not just content copied from any single historical printing.
- Verschuur restored readings he believed were correct when later PCE printings departed from them. Certain later PCE printings introduced changes (e.g., Hammath). Verschuur specifically undid some of those. For example, he removed Hammath/Hamath variants, “The removal of the

spelling ‘Hemath’ entirely... is not to be considered a ‘deal breaker’... [but] ultimately, everyone should adhere to the exact standard.” (50-51) Practically, he restored “Hemath” where Cambridge had adopted “Hammath” or “Hamath” in the 1940s–50s.

- Verschuur introduced one unique typographical convention: “LORD’s” using small-cap “s” This is the only explicit new change he acknowledges making himself.
  - “Thus, the Pure Cambridge Edition is no late invention, though Matthew Verschuur 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 a word 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). Thus, “LORD’s” rather than the 1611 era "LORDS" or commonly later “LORD’S” (though it is not always readily discernible in many historical printings whether a small capital “s” is being used anyway).” (10)
- He notes it aligns with modern convention and that he does not insist it is mandatory—but it is included in his electronic text. Therefore, Verschuur created a distinctive PCE-only typographic form (“LORD’s”) not consistently found in historic PCE printings.
- In summation, Verschuur made all the following changes in the electronic copy of the PCE that he edited.
  - Construction-Level Changes
    - Resolved all disagreements among printed PCE witnesses. (47–48)
    - Chose one reading where Cambridge/Collins printings diverged. (39–50)
    - Eliminated all typographical imperfections. (14)
  - Text-Level Changes
    - Restored readings he believed were the correct PCE form when later PCEs deviated (e.g., “Hemath”). (50–51)
  - Typography-Level Changes
    - Introduced a new small-cap possessive (“LORD’s”) not consistently present in historical printings. (p. 10)
- The electronic PCE created by Matthew Verschuur is not simply a typed copy of any historical Cambridge edition. It is:
  - A constructed composite.

- Created by choosing between historically divergent readings.
  - Correcting all historical typographical imperfections.
  - Introducing at least one new stylistic change.
- In short, Verschuur’s electronic PCE is a new, standardized edition built from historical materials—not the reproduction of any one historical Bible.

### **Conclusion**

- In *A Century PCE*, Verschuur describes the PCE as the providentially guided and historically unveiled “revelation of the pure presentation of the Word of God,” meaning that God, through centuries of editorial refinement and preservation, has now brought to light the fully exact form of the King James Bible. (104) This “revelation” is not new inspiration or mystical experience but the final recognition of the correct words, letters, spellings, and punctuation that Providence has “settled” in the PCE. (13) The book treats this unveiling as the culmination of the long historical development of the KJB text.
- Verschuur’s case in *A Century PCE* is vulnerable on historical and methodological grounds because he openly concedes that no one can identify the “editio princeps” [first printed edition of a book] of the PCE—“it is not known what year exactly or which people precisely made the first edition”—and he reiterates that there is “no known identifiable ‘first edition’” because the PCE emerged “wholly quiet” across many printings rather than by a single documented revision event. (10, 46) This matters because his strongest claim—that the PCE is the final and pure form—rests on establishing a stable endpoint in the historical record. Yet, lacking a datable first PCE printing or clear institutional documentation of its creation, he shifts the burden to his own construction, asserting that his 21st-century “critical edition... stands as the actual representative” of the PCE text, built by “select[ing] from the documentary record” and by copyediting an electronic master with “scrupulous correctness” to remove microscopic errors. (10, 14) At the same time, he insists on a maximal standard of textual precision—“exactness of words, letters and punctuation is required for exactness of meaning”—which heightens the tension between his rhetoric of “exactness” and the practical reality that the historical PCE cannot be pinned to a single fixed archetype. (20)
- That tension deepens because the book also acknowledges multiple “PCE vs. PCE” differences across Cambridge and Collins printings, forcing him to redefine the PCE operationally as a family of acceptable representatives rather than one unvarying text. He states that while decades of PCE printings exist, “some very minute... variation might be detected,” and “as long as the text matches [the] key criteria... then it is deemed acceptable,” formalizing this with a 12-test identification list. (11) He then documents specific internal drifts—most notably the later “Hemath/Hammath/Hamath” shifts and other variants appearing in some PCE printings but not others—while explicitly classing at least some of these as “not... a ‘deal breaker,’” warning

against overzealous rejection of imperfect copies. (41, 49–51) Likewise, he describes publisher-specific divergences in Collins “PCE” Bibles (e.g., a telltale capitalization at 1 Chronicles 14:10 and other variants), reinforcing that “PCE” in practice includes multiple streams rather than a single uniform artifact. (64–67) Finally, he concedes at least one explicit modernization in his own representative text—his “one new thing,” preferring “LORD’s” over historical forms—making it easier to argue that his edition does not perfectly match any single historical setting even as he presents it as the authoritative standard. (10)

- In *A Century PCE*, Verschuur’s certainty that the PCE is the “final” and “pure” form of the King James Bible is difficult to substantiate without effectively importing an extra-biblical certainty functionally equivalent to special revelation. He repeatedly concedes that the foundational historical anchor is missing—“it is not known what year exactly” or who produced the first PCE (“editio princeps”), and he admits there is “no known identifiable ‘first edition’” because the PCE emerged quietly across many printings rather than as a clearly documented revision event. (10, 46) At the same time, he acknowledges internal variation among so-called PCE witnesses and solves this by redefining “PCE” operationally: if a Bible meets selected “key criteria” (his twelve tests), it is “deemed acceptable,” even though other differences may persist. (11) This move undercuts the rhetoric that purity consists in “exactness of words, letters and punctuation,” because the “exact” standard becomes a curated subset of readings rather than a demonstrably fixed historical text. (20) The epistemic gap is then bridged by theological assertion: “Providence” is said to have “settled” the PCE such that when variants are examined “the rightness of the Pure Cambridge Edition is vindicated,” which functions less like a historically verifiable conclusion and more like a certifying premise that guarantees the result in advance. (13) Finally, Verschuur’s admission that he did “one new thing” in his own representative text (e.g., the “LORD’s” convention) further blurs the claim that his edition simply matches historical Cambridge printings, reinforcing the concern that “Providence” is being used rhetorically to supply certainty where the documentary record is underdetermined. (10)
- In *A Century PCE*, “providence” is used as a stand-in for special revelation because it supplies certainty about a specific, disputed editorial outcome—that the PCE is the final, pure, exact form—at exactly the points where the historical evidence cannot deliver that certainty. Verschuur admits he cannot identify the PCE’s “editio princeps” (the first printed PCE) and even says there is “no known identifiable ‘first edition,’” which means there is no single datable artifact that could function as an objective historical anchor for his “final form” claim. He also concedes that “minute” differences exist among so-called PCE printings and therefore redefines “PCE” as whatever passes his selected “key criteria” tests rather than as one fixed, perfectly attested text. Yet instead of treating that underdetermination as a limit on what can be known, he declares that “Providence” has already “settled” the PCE and that when variants are examined, the PCE will be “vindicated,” which functions as an epistemic guarantee—i.e., a theological assertion that tells you in advance which readings must be correct. In other words, providence is not merely “God governed history”; it becomes the mechanism that identifies God’s preferred edition and certifies the editor’s selection as definitively right, filling the same role that special revelation would fill: giving knowledge of God’s specific intent about an extra-biblical editorial question that the documentary record (as he himself describes it) cannot conclusively answer.

- In conclusion, *A Century PCE* represents a major recalibration of the PCE narrative: Verschuur now concedes that no identifiable “first edition” of the PCE exists, and that the PCE emerged quietly across many Cambridge printings that share a recognizable profile yet contain “very minute” differences among themselves. This shift is significant because it relocates the PCE from a single perfect historical specimen to a constructed tradition that required “resolving... variations” through collation and editorial standardization in an electronic master text. Yet the central claim remains unchanged: that the PCE is the “final” and “pure” form of the King James Bible, a conclusion the book secures not by demonstrable bibliographic certainty but by invoking “Divine Providence” as the principle that “settles” the PCE and guarantees its vindication. Therefore, the decisive issue before us is not whether Cambridge produced excellent Bibles—few would deny that—but whether a historically underdetermined cluster of printings can legitimately be elevated into an exclusive, doctrinally binding final standard without collapsing into a functional substitute for special revelation.
- In the next Lesson we will look at Verschuur’s most recent publication, *Vintage Bibles*.

#### Works Cited

Verschuur, Matthew. *A Century of the Pure Cambridge Edition: And the Future of King James Bible*. Bible Protector, 2024.

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.

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 and specifically, the PCE. 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 20<sup>th</sup> 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* 6<sup>th</sup> 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. <sup>2</sup> And they had <sup>for</sup> <sup>in</sup> their inheritance Beer-sheba, <sup>or</sup> and Sheba, and <sup>Moladah;</sup> <sup>Moladah,</sup> <sup>3</sup> and

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

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

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

<sup>4</sup> <sup>a</sup> The <sup>spirit</sup> <sup>Spirit</sup> of God hath made me, And <sup>o</sup> the breath of the Almighty <sup>giveth</sup> <sup>hath given</sup> me life.

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

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

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

mountain which was <sup>24</sup> <sup>And</sup> <sup>Afterwards</sup> the side of the city. <sup>spirit</sup> <sup>lifted</sup> <sup>took</sup> me up, and brought me <sup>in</sup> <sup>the</sup> <sup>a</sup> vision by the <sup>spirit</sup> **Spirit** of God <sup>into</sup> Chaldea, <sup>to</sup> 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 <sup>locust.</sup> <sup>locusts.</sup> <sup>16</sup> Thou hast multiplied <sup>thy</sup> merchants above the stars of heaven: <sup>the</sup> canker-worm <sup>spoileth,</sup> and <sup>fleeth</sup> <sup>fleeth</sup> 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 & [Appendix B](#)). 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 19<sup>th</sup> and early 20<sup>th</sup> 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 20<sup>th</sup> 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 20<sup>th</sup> 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 20<sup>th</sup> 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 20<sup>th</sup> 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 21<sup>st</sup> 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

*The Interlinear Bible: The Authorized Version and the Revised Version*. Cambridge University Press, 1906.

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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 [Appendix A 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

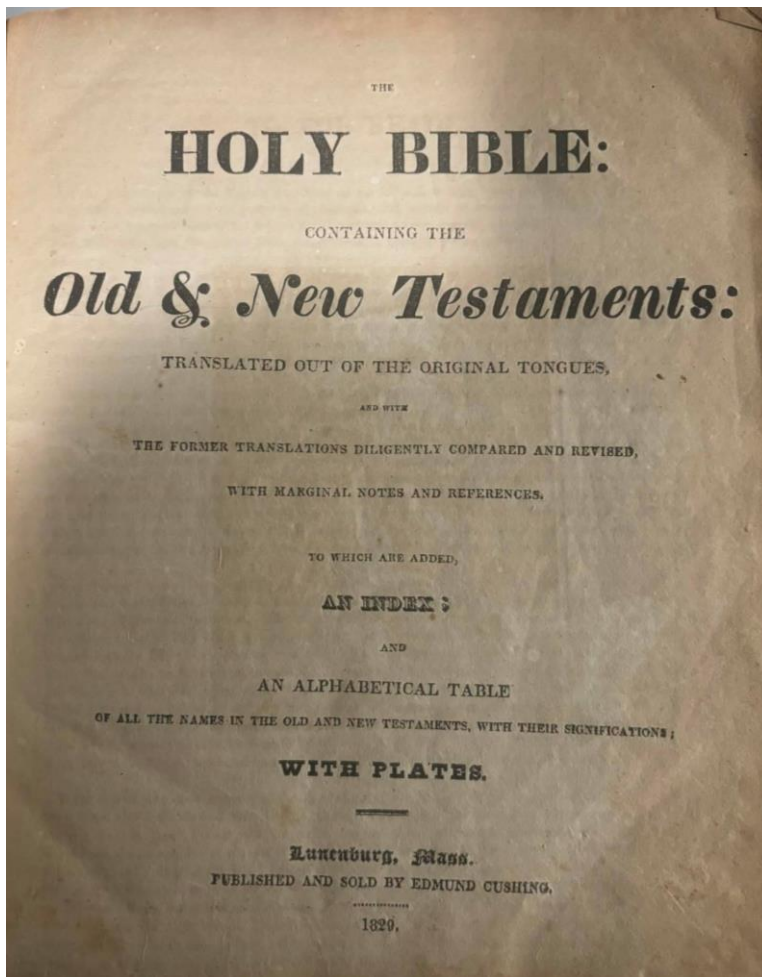
## 1 John 5:8

- “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 19<sup>th</sup> 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.



Listed in Margaret Hills' *The English Bible in America: A Bibliography of Editions of the Bible & the New Testament Published in America, 1777-1957* (M671)

### PCE Conforming Readings

#### Josuah 19:2

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

Contains the PCE reading "or Sheba."

#### II Chronicles 33:19

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 <sup>d</sup> seers.

Contains the PCE reading "his sin."

**Job 33:4**

4 The <sup>d</sup> Spirit of God hath made me, and the breath of the Almighty hath given me life.

Contains the PCE reading "Spirit of God."

**Jeremiah 34:16**

16 But ye turned, and <sup>s</sup>polluted 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.

Contains the PCE reading "whom ye."

**Ezekiel 11:24**

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

Contains the PCE reading "Spirit of God."

**Matthew 4:1**

<sup>a</sup> **T**HEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

Contains the PCE reading "Spirit."

**Matthew 26:73**

73 <sup>z</sup> 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.

Contains the PCE reading "bewrayeth."

**Mark 1:12**

12 <sup>1</sup> And immediately the Spirit driveth him into the wilderness.

Contains the PCE reading "Spirit."

## Near-PCE Readings

## Nahum 3:16

16 Thou hast multiplied thy <sup>g</sup> merchants above the stars of heaven: the canker-worm spoileth, and feeth away.

Does not contain the PCE reading “flieth.”

## Matthew 26:39

39 <sup>c</sup> And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.

Does not contain the PCE reading “further.”

## Acts 11:28

Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

Does not contain the PCE reading “spirit.”

## 1 John 5:8

8 <sup>h</sup> And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

Does not contain the PCE reading “spirit.”

Sunday, March 1, 2026—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 280 Assessing the Printed History of the King James Text (PCE: *Vintage Bibles*)

### Introduction

- In [Lesson 279](#), we evaluated the historical and theological framework Matthew Verschuur constructs in *Vintage Bibles* to support his Pure Cambridge Edition (PCE) thesis. We observed that his model moves far beyond editorial preference, grounding the PCE in a metaphysical narrative in which a perfect heavenly archetype of Scripture is said to manifest on earth through Cambridge’s early-20th-century printings. Verschuur uses this framework to interpret the history of the King James Bible as a providential process culminating in the PCE, which he treats as the divinely intended standard English Bible.
- At the same time, our historical survey highlighted major difficulties with this narrative. Cambridge University Press did not intentionally produce a uniquely “pure” edition, nor is there documentary evidence of a single editorial event creating the PCE. Instead, Cambridge continued printing multiple textual streams—Victorian, Near-PCE, and PCE—well into the late 20th century, and the identification of the PCE itself did not arise until the early 2000s. Claims about wartime plate changes, editorial motives, and providential textual “gathering” were shown to be theological interpretations layered onto a far more complex and varied print history.
- With these findings in view, we now turn to Chapters 3, 4, and 5 of *Vintage Bibles*, where Verschuur develops the core of his argument: defining the PCE, cataloguing its printed witnesses, and analyzing the stylistic and material features of Cambridge’s “vintage” editions. These chapters form the practical backbone of the PCE system, laying out the markers, editions, and physical characteristics that Verschuur believes authenticate the PCE as the perfected form of the King James text. In this lesson, we will examine those claims in detail, evaluate their historical foundations, and consider how they function within the broader providential narrative introduced in Lesson 279.
- An extended Appendix is included at the end of this Lesson (See page 17), providing a detailed response to Matthew Verschuur’s February 23, 2026 blog post, “[Pointless Points](#).” It interacts directly with his claims and clarifies how the evidence presented in Lesson 279 addresses his objections. 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 3 of *Vintage Bibles* contends that the PCE functions as a providentially preserved, jot-and-tittle standard of the KJB—an editorial form established in Cambridge printings ca. 1910–1950 and identifiable by historical tests (e.g., “or Sheba” at Joshua. 19:2; capital-S “Spirit” at Matthew. 4:1/Mark 1:12; “flieth” at Nahum. 3:16), each argued as restoring textual and theological coherence across canonical cross-references (e.g., Luke 4:1’s Spirit-Christology) and the semantic precision of biblical English (e.g., cliffs vs. clifffs), thereby serving the Church’s mandate to teach “whatsoever I have commanded you” (Matthew. 28:20) with exactitude. (59–61) On this account, the PCE’s authority is not novelism but reception: it regularizes earlier Cambridge/Victorian and Oxford divergences by reasserting 1611 orthography and correcting printerly drift, embodying a praxis of *preservation* in print culture that aligns with claims of inerrant verbal preservation “to the jot and tittle” for liturgical and devotional life. (61–66) The chapter narrates a twofold economy of preservation the century-long witness of accurately typeset Cambridge Bibles (Cameo, Turquoise, Pitt Minion, etc.) as the ordinary means by which the Spirit mediates the scriptures to the nations; and a critical restitution in the early 2000s resolving intramural PCE micro-variants (punctuation/italics/orthography) into a scrupulous digital text—arguably the most exact public representative of those “vintage” printings. (61–65) Conversely, the post-1985 Cambridge drift (e.g., capitalizing “Spirit” at 1 John 5:8 and inconsistent changes at Acts 11:12, 11:28) is framed as a lapse in institutional memory that risks obscuring the Church’s access to the precise words in English; hence the chapter’s theological imperative: return to and propagate the PCE as the normative ecclesial text whose minor editorial decisions safeguard doctrinal clarity, universal usability, and the integrity of the KJB’s received form. (66–73)
- Chapter 3 explains what the PCE is, how to identify it, why it differs from other King James Bible editions, and the process of ensuring its accuracy. The PCE is described as a specific editorial form of the King James Bible printed by Cambridge University Press from about 1910 to 1999. Although widely used during the 20th century, it was identified and named only between 2000–2004 by Matthew Verschuur and the elders of Victory Faith Center in Geelong, Australia. They compiled key textual markers to distinguish the PCE from Oxford editions, Victorian Cambridge editions, and modern altered forms.
- Consider the following citation from page 59:
  - “The Pure Cambridge Edition is a name given to the specific editorial set of choices, or Edition, as printed by Cambridge, in many of its King James Bible editions throughout the 20th century.

The Pure Cambridge Edition was published by Cambridge between approximately 1910 and 1999.

While it has been in long common usage, it was only identified between 2000 and 2004 by the Christian ministers at an Australian Church, and given that identifying name. A list of passages to look up in any edition was given, that would identify the Pure Cambridge Edition in comparison to various other contemporary editions at that time.” (59)

- The passage quoted above argues that the PCE is a long-standing but only recently *recognized* editorial form of the King James Bible: a text printed by Cambridge from about 1910–1999 whose consistent readings were later identified (2000–2004) through comparison tests by Verschuur and Victory Faith Center. (59) Within the chapter’s framework, this late identification is portrayed as part of God’s providential preservation—an unveiling of a purified, standardized English Scripture whose distinctive readings (later explained on pp. 60–61) reveal its accuracy, consistency, and theological correctness.
- After the above citation, Verschuur presents his list of twelve PCE readings along with Ezra 2:26 “Geba” and Acts 11:12 “spirit” added for good measure. Immediately following the twelve-reading list, he states:

- “These tests do not necessarily reflect differences between itself and the 1769 Edition, nor between itself and the Cambridge Concord Edition from the 1960s. It, of course, is not a list of all differences in editions, just a few key ones.

The argument for the Pure Cambridge Edition is that it is right in every instance in its editorial choices. The tests are not specifically designed to be examples of this, but We shall examine some of the most prominent examples.” (60)

- All the differences between PCEs are not confined to the twelve-reading list, i.e., other differences exist outside of the twelve-reading check list. In a subsection titled “Variations Resolved” Verschuur states the following regarding his work as copy editor of the definitive PCE text.

- “Knowing that the Pure Cambridge Edition was correct was one thing, but to have a typographically accurate copy was another. This was the project undertaken by the author in the early 2000s until he published copies of it on his bibleprotector.com website.

He did this by comparing many electronic file copies together and finding variations. Then there was the resolution of these variations by comparing to multiple printed editions of vintage Bibles from Cambridge. The result was a critical presentation of vintage Bibles in a digital format.

Due to rigorous checking methods, all textual and punctuation places were resolved, and later, italics as well. This meant discovering and resolving any variation that existed within Pure Cambridge Edition printings. It may be a fact that anywhere in any of the vintage Bibles there might be some error of the press, like a missing full stop (end of Mark, Cameo 16mo Refs, 1936), or the word “mighty” spelt “mightv” at Jeremiah 48:41 as was seen in Cameo Text 16mos and Octavos in the 1960s–1990s.

There are places where variations are more deliberate, because they appear in multiple editions or in other editions of the King James Bible.

The following are a list of variations within the vintage Bibles as is strictly limited to the Pure Cambridge Edition copies printed by Cambridge.” (61-62)

- This means that after determining which readings belonged to the PCE, Verschuur still had to establish a perfectly accurate master text, since even genuine “vintage” PCE printings sometimes contained small press errors. By comparing multiple electronic files against many printed Cambridge Bibles, he resolved every textual, punctuation, and italics variation, producing a consolidated digital edition that reflects the *true* PCE rather than accidental printing mistakes. (61–62)
- Within Chapter 3, the reader is given no independent or scholarly proof that the author’s editorial decisions are uniquely correct; instead, Verschuur offers assurances grounded in his own theological premise that the PCE is *already* the providentially preserved text, combined with his claim of exhaustive collation across multiple electronic files and many “vintage” Cambridge printings to eliminate press errors. (61–62) He reinforces this by appealing to historical continuity with earlier Cambridge practices and selected 1611 readings, presenting his digital construction as the purified form that “vintage Bibles” collectively witness to. Thus, the “evidence” consists not of external verification but of theological conviction, procedural thoroughness, and the narrative that Cambridge’s long custodianship culminates in the PCE he has constructed.
- Verschuur routinely refers to himself as fulfilling the role of a “copy editor” in creating the electronic PCE text file. For example, at the very beginning of *Vintage Bibles* he states the following on page 3:
  - “Matthew Verschuur is the **copy editor** of the exactly correct electronic text (2007) of the Pure Cambridge Edition of the King James Version of the Holy Bible. The Pure Cambridge Edition appeared and was represented by a body of vintage Bibles printed by Cambridge University Press throughout most of the 20th century.”

- Is this an accurate description of his role? Verschuur’s descriptions of his work in creating the PCE e-file show three distinct tasks:
  - (1) Copy editing: typo/punctuation cleanup within a setting.
  - (2) Harmonization/standardization: choosing among and normalizing readings across multiple PCE printings to create a single reference text.
  - (3) Editorial innovation: at least one introduced style (e.g., LORD’S → LORD’s).
- Only task (1) is copy editing in the narrow sense. Tasks (2) and (3) are editorial consolidation and critical standardization across witnesses—precisely why the PCE e-file is best described as a harmonized construction, not a reproduction of any one historic printing. Put another way, Verschuur did far more than “copy edit” the text.
- According to Verschuur these “variations” in historic PCE printings are not “gross corruptions.”
  - “None of these variations within Pure Cambridge Editions are gross corruptions, and do not render useless vintage Bibles. However, it does show the need for a standardised text form, and the Bible Protector text is the go to.

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)

- In this passage, Verschuur is saying that although small, non-doctrinal variations appear across genuine PCE printings, these differences do not undermine the value of “vintage” PCE Bibles (functionally this is a *verbal equivalence* position); instead, they justify the need for a single, fully standardized text, which he presents as his own Bible Protector edition. (64) He then acknowledges one intentional editorial choice he personally introduced—using a lowercase *s* in “LORD’s” when “LORD’S” appears in all capitals—arguing that this reflects historical English usage and avoids typographical ambiguity. Because this change aligns with practices he sees in modern editorial work and has met no objections, he treats it as an acceptable refinement within his standardized text. (64)

- Viewed against his own claims of “purity,” Verschuur’s stance is internally uneven: he dismisses Oxford and Victorian Cambridge readings as unacceptable departures, yet waves away the same kind of differences inside the PCE stream as trivial “press errors” that do not matter. (59–61, 64) He further front-loads the conclusion by assuming the PCE is already “correct,” then treats non-PCE variants as categorically wrong while granting PCE variants a pass as noise to be harmonized. (61–62) The inconsistency sharpens when he introduces his own editorial tweak (“LORD’s” with a lowercase *s*) and still presents the result as the purified standard—implicitly allowing change under his hand that he rejects in others. (64) In short, the framework tolerates variation within the tradition he favors, reclassifies it as correctable slip, and condemns similar variation outside that tradition as corruption—a double standard built into the method itself.
- Three quotes stand out from the end of Chapter 3:
  - “The over 100 years of vintage Bibles, and their existence in the millions should be adequate proof that the Pure Cambridge Edition was not invented by the author, nor was it some concoction of the 21st century.” (65)
    - Within Chapter 3’s framework, this quote reinforces a central apologetic move: Verschuur insists that the PCE is *not* his invention but a long-standing, widely printed editorial tradition that predates his involvement by nearly a century. By pointing to “over 100 years” of “vintage” Cambridge Bibles and “millions” of extant copies, he argues that the PCE has an *objective historical footprint* independent of his own work. (65) This functions rhetorically to counter the charge that the PCE is a modern construction or idiosyncratic theory, and it strategically anchors his claims in the material history he has been describing throughout the chapter: the editorial developments of the early 20th century, Cambridge’s printing practices, and the consistency of certain readings across generations of Bibles. In effect, he uses the sheer volume and longevity of these printings as evidence that the PCE is an established, providentially maintained text rather than a 21st-century innovation.
    - The argument that “millions of 20<sup>th</sup>-century PCE Bibles existed before anyone recognized the PCE” does not logically prove that Verschuur did not invent the idea of the PCE—though it *does* serve as historically relevant evidence that the distinctive readings long pre-dated his work. Within Chapter 3, Verschuur uses the mass existence of these so-called “vintage” Cambridge Bibles to push back against the charge that the PCE is a modern concoction, since their printings clearly contain the same characteristic readings he later collated. (59–67) However, this numerical prevalence does *not* establish the PCE’s correctness or normative authority, nor does it prove the concept was not *constructed* or framed

by him in the 21<sup>st</sup> century—it only demonstrates that the readings themselves existed earlier. Thus, while his historical point is relevant, it is not a strict logical proof and cannot, by itself, validate the wider theological claims he attaches to the PCE.

- Verschuur’s claim that “millions” of PCE Bibles were printed in the 20th century is asserted rather than demonstrated. Although he describes many Cambridge editions and shows that PCE-type readings appear across a wide range of “vintage” printings, he provides no actual production figures, archival data, or independent documentation to substantiate the scale he claims. (55–57, 59–67) The one concrete number he cites (which he got from Herbert’s *Catalogue*)—the Ruby 32mo reaching “ten million” copies in 1966—does not specifically prove similar sized print runs for other editions. Thus, his “millions” statement functions as a rhetorical inference based on Cambridge’s long history and broad output, not as a verified historical fact supported by evidence in Chapter 3.
- “The point of all this is to show that editorial accuracy, called purity, has been much pursued and sought, and that this attitude was the motivation behind the editing and printing of the Pure Cambridge Edition by Cambridge, and their making of vintage Bibles.

Although Bible believers in the 20th century had access to a range of King James Bibles from various publishers, providentially they also had access to vintage Bibles.

Over the years, with the rise of the modern King James Bible Only movement, and some limited knowledge of differences between Oxford and Cambridge editions, there has been an overwhelming tendency among teachers and preachers to prefer the Cambridge. These were the every day users of vintage Bibles recommending vintage Bibles to others, despite the popularity of Scofield’s notes in certain circles.

The Pure Cambridge Edition has been around since before the First World War, from the time when Edward VII was king! This means that vintage Bibles were around for about a century before the bibleprotector.com website was made.

The vintage Bibles printed by Cambridge have been printed under the Royal Authority of its *cum privilegio*, and Collins printers have been printing the Pure Cambridge Edition for decades as the Royal Printers in Scotland, while some Pure Cambridge Editions were printed under direct Royal Authority as Crown Patentee from 1990 onward by Cambridge. Besides this fact, some of the royal Jubilee Bibles, such as from 1977, were also Pure Cambridge Edition.

It is a glorious fact that vintage Bibles were printed when Cambridge University Press was the Crown’s Patentee, with the Royal Warrant displayed. Large Print Cameo Text

editions from 1990 to 1999 were printed under the name and reign of the venerable Queen Elizabeth II. Much respect should be shown the memory of the late Queen, for greatness accomplished under her name. By this, it can be argued that the Pure Cambridge Edition is blessed by royal approval, and is proffered to the world with greater strength.

The Pure Cambridge Edition has also been pumped into the United States, particularly through the American representatives of Cambridge University Press (e.g. Macmillan).

The Pure Cambridge Edition has also been printed for various missionary and Bible societies, and for many organisations. It has also been published by other publishers. Especially after 2007, various major and minor American publishing companies have been using the Pure Cambridge Edition. All of this is ultimately the legacy of vintage Bibles.” (67-68)

- Within the framework of Chapter 3, this quote functions as a capstone argument tying together the theological, historical, and rhetorical claims Verschuur has been building. Its purpose is to show that the PCE should be viewed not as a recent innovation but as the longstanding, providentially preserved standard of the King James Bible—validated by a century of printing history and cultural authority. He first frames the entire history of Cambridge Bible production as a sustained pursuit of “purity” and “accuracy,” suggesting that the editorial decisions that produced the PCE were driven by the same impulse that guided earlier Cambridge editors. (66–67) He then argues that 20th-century Bible believers, sometimes unknowingly, gravitated toward Cambridge Bibles and thus toward the PCE, which he portrays as a kind of grassroots, providential endorsement. Finally, he bolsters the PCE’s legitimacy by invoking royal authority—pointing out that many PCE printings carried the royal *cum privilegio* and royal warrant, including editions printed under Queen Elizabeth II (The force of this is weakened when one recognizes that Oxford and non-PCE Cambridge KJV Bibles in the 20th century *were* also printed *cum privilegio*.). (67–68) By highlighting international distribution, missionary use, and adoption by American publishers, he casts the PCE as both historically pervasive and divinely favored. In short, the quote asserts that the PCE’s long, widespread, and officially sanctioned presence in printed form is itself evidence of its authenticity and authority.
  - “The decades and millions of copies of vintage Bibles thankfully cannot be erased. Yet, in response to the publicising of the Pure Cambridge Edition, an official representative from Cambridge University Press in about 2010 was so alarmingly unaware of their own recent mountain of a near century of vintage Bibles, that they wrote, “I am always puzzled when I see occasional references made to the ‘Pure Cambridge Edition’.” (71)

- In this passage, Verschuur argues that Cambridge’s own staff had forgotten the scale and history of their 20<sup>th</sup> century PCE printings, and he uses a 2010 Cambridge representative’s puzzlement as evidence of this lost institutional memory. (We observed similar points in [Lesson 276](#).) Within Chapter 3’s framework, this serves to reinforce his larger narrative: that Cambridge had produced PCE Bibles for nearly a century, in vast numbers, without consciously identifying them as a distinct edition, and that this unconscious preservation fits a providential pattern. It also positions Verschuur’s work as a revival of a real but forgotten textual tradition—one Cambridge itself could no longer properly explain—thereby strengthening his claim that the PCE predates him and was not invented in the 21<sup>st</sup> century.
- In brief, Verschuur’s framing is partly right but overextended: he accurately cites a 2010 Cambridge comment showing unfamiliarity with the *term* “Pure Cambridge Edition,” and he credibly demonstrates that many earlier Cambridge printings carry the readings he later collated, which supports the narrow claim that the PCE profile predates him (authorship/identification). However, his broader case leans on assertions he does not document—most notably the idea that PCE copies existed “in the millions,” which Chapter 3 states but does not substantiate with edition-specific production data—and he overreads royal imprimatur (*cum privilegio*) as unique validation of the PCE when Oxford and other non-PCE KJVs were also printed under Crown license, weakening that line of argument (the Crown privilege attaches to the printer, not to a specific editorial stream).

#### Chapter 4

- Chapter 4 of *Vintage Bibles* provides a detailed catalogue of Cambridge’s “vintage” King James Bibles (running 52 pages), outlining dozens of editions from the 1910s through the 1950s and documenting their sizes, typefaces, key textual markers, and production histories. It explains how to identify PCE printings—including “near-PCE” editions that require only minor corrections—and offers structured entries describing each Bible’s physical dimensions, layout, typography, and variant readings. The chapter highlights major series such as the Pearl, Jasper, Cameo, Sapphire, Turquoise, Ruby, and Pitt Minion editions, showing how they reflect Cambridge’s evolving printing practices and type design. Ultimately, it serves as a comprehensive reference for collectors and researchers seeking to authenticate and understand the diverse range of vintage Cambridge Bibles.
- The following images are screenshots of the first entry from the catalogue taken from pages 76 and 77. The rest of the entries follow the same formatting and presentation.

PRINT NAME: Pica Ant. 4to Refs.

OTHER NAMES: Pica Antique Reference Bible, KJV Lectern Editor

SIZE DESIGNATION: Quarto

VOLUME: Bible

CENTRE COLUMN: yes

BOOK BLOCK DIMENSIONS: 296mm × 232mm

LINES PER PAGE: 55

PAGES: 1162 (with Apocrypha 1382)

TYPEFACE: Miller's Old Style Pica Antique

POINT SIZE: 12pt

INCEPTION PRINTER: Clays

GENESIS 41:56: And

JOSHUA 17:11: En-dor

2 KINGS 19:26: housetops

1 CHRONICLES 2:55: Hemath/Hammath

SONG OF SOL. 6:12: hyphenated

MATTHEW 27:46: roman setting

1 CORINTHIANS 4:15: instructors

BOOK NAMES RUNNING HEADS: centred

PRONOUNCING: no

PARAPHED: Acts

NOTES: translators' preface, also BFBS, 1911

CHAPTER I

IN the <sup>a</sup>beginning God created the heaven and the earth.

<sup>a</sup> Ps. 136. 5.  
Jn. 1. 1-3.  
Col. 1. 26, 27.  
He. 1. 8-10  
& 11. 3.

2 And the earth was <sup>b</sup>without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

<sup>b</sup> Jer. 4. 23.  
<sup>c</sup> Heb. between the day and between the night.

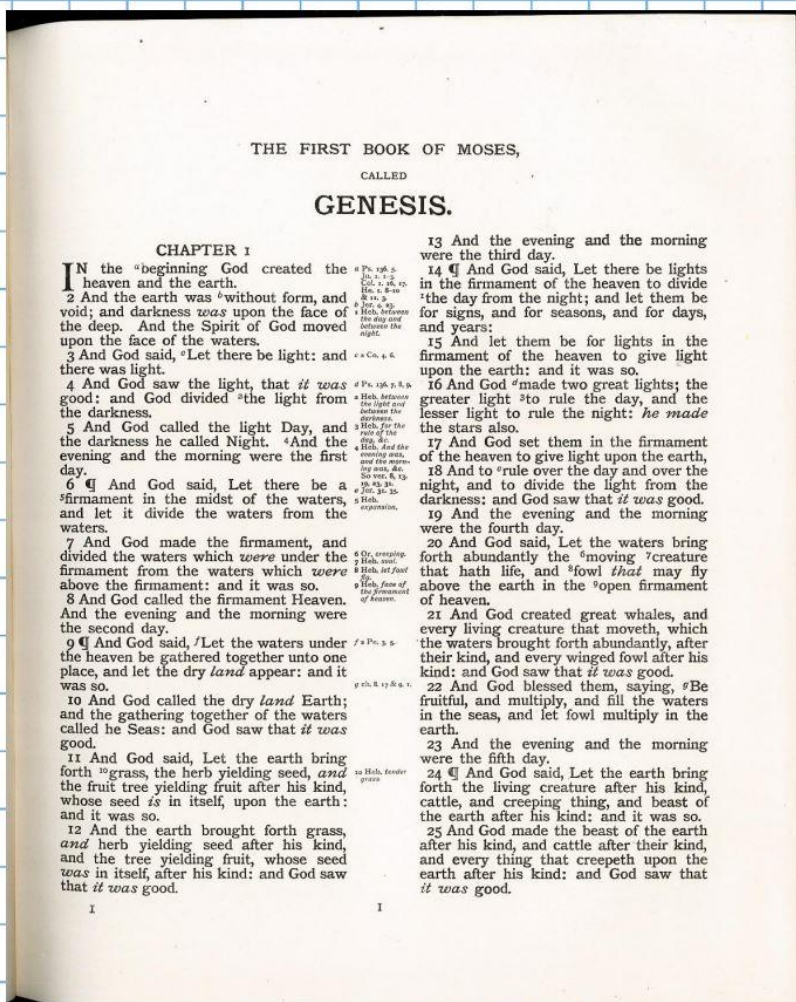
3 And God said, <sup>c</sup>Let there be light: and there was light.

<sup>c</sup> = Co. 4. 6.

4 And God saw the light, that *it was* good: and God divided <sup>a</sup>the light from the darkness.

<sup>d</sup> Ps. 136. 7, 8, 9.  
<sup>a</sup> Heb. between the light and between the darkness.

Lectern (to scale above only)



THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

CHAPTER I

IN the <sup>a</sup>beginning God created the heaven and the earth.

<sup>a</sup> Ps. 136. 5.  
Jn. 1. 1-3.  
Col. 1. 26, 27.  
He. 1. 8-10  
& 11. 3.  
<sup>b</sup> Jer. 4. 23.  
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<sup>c</sup> = Co. 4. 6.

4 And God saw the light, that *it was* good: and God divided <sup>a</sup>the light from the darkness.

<sup>d</sup> Ps. 136. 7, 8, 9.  
<sup>a</sup> Heb. between the light and between the darkness.  
<sup>b</sup> Heb. For the darkness the rule of the day.  
<sup>c</sup> Heb. For the evening and, and the morning and, He. 1. 8-10 & 11. 3.  
<sup>d</sup> Heb. separation.

5 And God called the light Day, and the darkness he called Night. <sup>4</sup>And the evening and the morning were the first day.

6 ¶ And God said, Let there be a <sup>5</sup>firmament in the midst of the waters, and let it divide the waters from the waters.

<sup>e</sup> Or, evening.  
<sup>f</sup> Heb. and.  
<sup>g</sup> Heb. and firmament.  
<sup>h</sup> Heb. firmament of Heaven.

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

<sup>i</sup> = Ps. 3. 5.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

<sup>j</sup> Or, R. 17 & 2.

11 And God said, Let the earth bring forth <sup>10</sup>grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

<sup>k</sup> Heb. tender green.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven to divide <sup>14</sup>the day from <sup>15</sup>the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God <sup>16</sup>made two great lights; the greater light <sup>17</sup>to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to <sup>18</sup>rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the <sup>20</sup>moving <sup>21</sup>creature that hath life, and <sup>22</sup>fowl *that* may fly above the earth in the <sup>23</sup>open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, <sup>22</sup>Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

- At the beginning of Chapter 4, Verschuur states the following regarding hand correcting PCEs with typographical mistakes in them.
  - “Space here permits a list of those editions from the 1910s to the 1950s which nearly conform to the Pure Cambridge Edition, which may be wrong at Matthew 4:1 and/or Mark 1:12 and perhaps some other minor places. These could easily be corrected by hand annotation, and so emended conform to the Pure Cambridge Edition.

Small Pica 8vo Ref

Minion 16mo/8vo Ref

Bourgeois 16mo Ref

Brevier 16mo Text

The same, in theory, can be done for post-1985 Cambridge Bibles if they are only offending at Acts 11:12, Acts 11:28 and/or 1 John 5:8.” (75)

- The quote acknowledges that some Cambridge Bibles from the 1910s–1950s—and even some post-1985 printings—are *almost* PCE but contain small, isolated deviations that can be corrected manually, which reveals an important implication for the PCE argument. Rather than proving that a single, flawless, uniform printed edition existed throughout the 20<sup>th</sup> century, the passage shows that the PCE functions as an *idealized textual standard* constructed from multiple Cambridge printings, not as a single historically perfect artifact. Because these editions require human correction to match the PCE, the quote subtly shifts “purity” from being an inherent property of a specific printed Bible to being the result of editorial judgment, thereby positioning the PCE as a curated text-form rather than a consistently maintained Cambridge production.
- These findings from the quote perfectly reinforce observations made in Lesson 279. Verschuur’s own description of “near-PCE” editions as Bibles that are “wrong at Matthew 4:1 and/or Mark 1:12 and perhaps some other minor places” (75) and “could easily be corrected by hand annotation” (75) demonstrates that the category is not defined by any numerical threshold but by a loose, qualitative impression of approximate conformity. This aligns with Lesson 279’s conclusion that Verschuur never identifies how many deviations are permitted, and that editions with two, four, or even more differences still qualify as “near-PCE” as long as their variants fall within the small set of typical inconsistencies, he is willing to tolerate. Because the term is undefined and flexible—and because Verschuur treats these imperfect editions as essentially PCE in spirit—the quote supports my argument that the PCE is not a historically fixed, uniform printed

text but a retrospectively constructed standard imposed onto a wide range of inconsistent Cambridge printings. The quote thus strengthens my critique that “near-PCE” is a fluid category created to preserve the coherence of the PCE system rather than a historically meaningful classification.

- Chapter 4’s catalogue, when read against its own variant notes, shows that the so-called PCE stream never existed as a single, uniform printed text: at classic diagnostic loci you see mixed outcomes—e.g., 2 Kings 19:26 oscillates between “housetops” and “house tops” across “PCE-era” families (Lectern, 76; Pearl, 78; Pitt Minion, 106, 108; Turquoise/Cameo, 94–98), 1 Chronicles 2:55 toggles between “Hemath” and “Hammath” even within lines treated as pure (Lectern, 76; Cameo/Turquoise, 94, 96, 98; Pitt Brevier/Minion, 102, 106, 108), and Matthew 27:46 appears in roman in some series but small caps in others (Pearl, 78; Jasper, 80; Cameo, 96; Turquoise, 98 vs. Ruby & Pitt lines, 100–108). The Large Print Cameo even preserves the “mightv” typo at Jer 48:41 into the 1990s. (110–111) Meanwhile, near-PCE is defined qualitatively (“wrong at Matthew 4:1/Mark 1:12 ... easily corrected by hand”) with no numeric threshold. (75) Together with Verschuur’s explicit statement that the PCE is “not based on any single first edition” (52) but on many printings over years, these catalogue data support my conclusion from previous Lessons that the PCE functions as a retrospectively standardized ideal; on that basis, Lesson 279 identifies the 2006 electronic file as the first fully unified implementation, rather than any single historical Cambridge Bible.
- Beyond textual loci, Chapter 4 is most useful as a forensic guide to layout and typographic features that help identify Cambridge lines—and these features vary enough to caution against any notion of a single, uniform “PCE look.” For example, the catalogue tracks pronouncing marks: large mid-century families such as Sapphire, Cameo, and Turquoise carry them (see entries for Sapphire Text/Ref and the Cameo/Turquoise cards, 90–98), whereas many compact settings omit them (e.g., Ruby 32mo and the Pitt lines, 100–108). It also logs running-head placement differences—Pearl 16mo has centered heads (78), while Cameo and Turquoise put them in the corners (94–98)—and whether editions are paragraphed (often Acts only in Cameo/Turquoise; Revelation in Ruby and Pitt), giving quick, single-glance fingerprints for family identification. (94–108) The cards further standardize typefaces and page geometry by line: Cameo uses Petit Medieval Clarendon 1159 with ~51 lines, (94) Turquoise uses Antique Old Style No. 3 at 10/11 pt with ~52 lines, (98) and Pitt Minion is set in Times New Roman (semibold) at ~6/6.5 pt with ~67 lines (106)—all stable, repeatable cues independent of textual variants. Provenance notes also matter: several entries flag British and Foreign Bible Society (BFBS) ties (e.g., Lectern Quarto printed for BFBS in 1911, Pearl 16mo used by BFBS in the 1910s, Ruby 32mo primarily for BFBS from 1931), which helps explain wide circulation and dating (76, 78, 100) Finally, Chapter 4 explicitly warns that its dimensions are estimates and that images are scaled to a 10 mm grid, (75) so identification should rely on a cluster of features—pronouncing marks, running heads, paragraphs, typeface/lines, inception printer—rather than millimetric measurements alone.

- When examined closely, Chapter 4 contains multiple internal inconsistencies that subtly—but significantly—undermine Verschuur’s overall claims about the PCE. These issues mostly appear in the *variant listings* for each catalogue entry. They do not “break” his argument outright, but they *do* raise serious questions about his classification system, the reliability of his editorial narrative, and the stability of the PCE he is trying to retroactively identify.

### Chapter 5

- Chapter 5 examines how “vintage” Cambridge Bibles were physically made, styled, and differentiated, and argues that these design and material decisions are essential to understanding their spiritual, historical, and practical importance.
- In Chapter 5, Verschuur argues that the *style* of “vintage” PCE Bibles—meaning their **format, binding, typography, paper, and added features**—is essential to how these Bibles function theologically and practically. Different formats, from large lectern volumes to very small pocket editions, reflect whether a Bible was intended for public worship or personal reading. (113–116) Binding materials form a clear quality spectrum—from premium leathers like Levant Morocco and Persian Morocco to more economical options such as Gallic or Linson—and these choices shape durability, aesthetics, and long-term use. (119–121) Typography also plays a central role: Cambridge moved across several type traditions (Transitional, Arts-and-Crafts Old Style, Antique faces, and, later, Times New Roman via Monotype), with the goal of producing a text that is consistently readable and visually stable. (117–119) Paper technology—especially the shift to thinner, more opaque Bible paper and India paper—helped keep large amounts of text in portable single-volume form. Numerous features; (sewn bindings, yapp edges, gilt or art-gilt edges, pronunciation marks, red-letter text, ribbons, concordances, dictionaries), further shape how users interact with the text and support long-term use. (120–122)
- The chapter also shows that “style” reflects the Bible’s **social and ecclesial settings**. Cambridge produced both standard lines (gift Bibles, commemorative editions) and specialized printings for outside groups such as the BFBS, Trinitarian Bible Society (TBS), Scripture Gift Mission, Latter-day Saints (Mormons), and Word-of-Faith ministries (Kenneth Copland & Kenneth Hagin), often with custom covers or inserts (113–115) The market for these Bibles has historically been conservative, driven more by what publishers offered than by consumer demands, with notable shifts such as the rise of large-print editions in the 1970s for older readers. (124–125) Finally, because most “vintage” Cambridge Bibles lack printed dates, stylistic details—including printer names, map copyright notices, evolving Cambridge coats of arms, box designs, product codes/ISBNs, and certain textual markers such as “Hemath” vs. “Hammath”—serve as practical tools for dating and identifying editions. (126–127) Together, these elements show that in vintage Cambridge Bibles, physical style and theological purpose are closely connected.
- In Chapter 5, Verschuur explains that Cambridge’s system of “paper and type sizes” reflects the practical logic behind how “vintage Bibles” were designed, since each physical format was tied to

its intended use. He outlines the classical paper-size hierarchy—Quarto (25–30 cm), Octavo (20–25 cm), 16mo, 24mo, 32mo, and 48mo—and shows how these formats determine portability, book bulk, and suitability for various reading contexts (p. 122). He then describes the traditional British type-size scale used in vintage Cambridge Bibles, ranging from Gem (4.25 pt), Diamond (4.5 pt), Pearl (5 pt), Ruby (5.5 pt), Nonpareil (6 pt), Minion (7 pt), Brevier (8 pt), Bourgeois (9 pt), Long Primer (10 pt), Pica (12 pt), English (14 pt), Great Primer (18 pt), up to Double Pica (24 pt). (123–124) Verschuur emphasizes that these sizes directly affect readability and the overall thickness of the Bible, which matters because Cambridge aimed to keep the entire KJV in a single portable volume. Finally, he notes Cambridge’s later shift to gemstone-based marketing names—such as *Sapphire*, *Amethyst*, *Cameo*, and *Turquoise*—which correspond loosely to earlier type traditions and became a distinctive hallmark of the “vintage Bible” era. (p. 124)

- The final section of Chapter 5 is titled “Dating Vintage Bible.” In this section Verschuur explains that most “vintage” Cambridge Bibles lack printed publication dates, so identifying their age requires using physical, bibliographic, and textual clues. He begins with the most straightforward method: some Bibles, especially from the 1910s–1930s, do include a printed date at the front. (126) When no date is present, the most reliable indicator is the tiny production code printed at the end of Revelation, typically showing the print run followed by a two-digit year (e.g., “53” = 1953). (126) When these are absent, Verschuur recommends examining a range of secondary indicators, beginning with the University Printer’s name, since each printer served during a known span of years—for example, Charles Felix Clay (1886–1916), James Bennett Peace (1916–1923), Walter Lewis (1923–1945), Brooke Crutchley (1945–1974) and others through 1999. (126–127) The maps at the back of the Bible may carry copyright dates that indicate the earliest possible printing year. (127) Verschuur also notes that the Cambridge coat of arms changed shape across decades—from hide-shaped, to pointed shield, to rectangular forms, and later to a word-mark paired with a small shield—making it a useful chronological clue. (127) The boxes and slipcases in which Bibles were sold also track eras: aqua boxes in the 1940s–50s, gold boxes in the 1960s–70s, tan slipcases with a King’s College Chapel painting in the 1980s–90s, followed by light-grey boxes with a blue cross. (127–128) Likewise, older Bibles often include product codes, while later ones use ISBNs, both of which can be cross-referenced to date a printing. (127) Finally, Verschuur highlights a textual diagnostic: before the late 1940s, Cambridge copies read “Hemath” at 1 Chronicles 2:55, whereas post-1940s editions changed this to “Hamath”, providing a reliable dividing line between early and later vintage printings. (127)

## **Conclusion**

- Lesson 280 shows that although Matthew Verschuur argues in *Vintage Bibles* that the PCE represents a providentially preserved, perfected form of the King James Bible, the actual historical evidence does not support this narrative.
- Chapter 3’s definition of the PCE rests on theological assumptions and retrospective interpretation rather than documented editorial intent from Cambridge University Press. The digital PCE text created in 2006 turns out to be a harmonized construction—compiled from

multiple inconsistent Cambridge printings—rather than a reproduction of any single historical edition.

- Chapter 4’s catalogue unintentionally reveals that no uniform PCE text ever existed. Supposedly “pure” Cambridge editions contain numerous variations, and the category of “near-PCE” is so flexible that it confirms the PCE is an idealized standard applied after the fact, not a real, continuous printed line.
- Chapter 5 highlights the diversity of Cambridge’s physical Bible production—formats, typefaces, bindings, paper—but none of these features point to a deliberate creation of a perfect textual standard. Instead, they reflect normal publishing practices shaped by market demand and technological change.
- Taken together, the evidence shows that the PCE is not a historical edition preserved by Cambridge, but a modern editorial construct developed to impose textual uniformity where the printed record shows diversity. The lesson reinforces the broader theme that a faithful understanding of the KJV must account for its real printed history, not a theologically constructed ideal.

#### Works Cited

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

## Appendix A

*Response to “[Pointless Points](#)” by Matthew Verschuur from February 23, 2026*

- The following is my direct response to Verschuur’s blog article. For the readers’ sake, I have endeavored to build my discussion of [Vintage Bibles](#) on ordinary bibliographical grounds: (1) specific printed specimens, (2) dated catalog/series/edition evidence, and (3) archival or documentary testimony when universal claims are made. Where *Vintage Bibles* supplies those, I interact with them directly; where Verschuur’s case rests on inference or theological construction, I mark that distinction. I will address the following points in this Appendix:

- 1) Clarification About My Summary of Your Current PCE Definition
- 2) What My Critique Established—And Your Reply Did Not Overturn
- 3) On the “Two Hyphens and a Capital A” Caricature
- 4) Edition vs. Setting
- 5) “Copy-Editing” vs. What Your 2006 Work Actually Did
- 6) A Central Issue You Sidestep: Pentecostal Theology is Operative in Multiple Diagnostics—and Your Recent Re-framing Doesn’t Erase the Record
- 7) On the “AI” & “Propaganda” Accusations—Why They Are Rhetorical & Irrelevant
- 8) On the Claim that Lesson 279 “Helps” the PCE Position (and Why the 1829 U.S. Printing Matters)
- 9) How You Seek to Leverage Dr. David Norton (and Why That Use is Selective)
- 10) On Your Claim That I “Disparage” or Am “Hypocritical” About Norton
- 11) On Contradictions in Your Published Record (and Why They Need Correction)

### *1) Clarification About My Summary of Your Current PCE Definition*

- In [Lesson 279](#) I wrote that, per [Vintage Bibles](#), the PCE is “not based on any single first edition,” (52) is identified by shared, consistent readings across many Cambridge printings, and has a first confirmed exemplar in a 1911 Lectern (with a Jasper plate line from 1910). That paragraph summarizes your *current* formulation; it was not my endorsement. My point was that your argumentation has changed over time:
  - Earlier ([Guide](#), 2013): you place the *edition princeps* “circa 1900,” which reads like a single-event origin claim.

- Then (*A Century of the PCE*, 2024): you discuss a 1920s consolidation across Cambridge settings—more rollout than point event.
- Now (*Vintage Bibles*, 2025): you explicitly say the PCE is “not based on any single first edition,” (52) define it as a collective editorial profile across many printings, and name 1911 as the first confirmed witness.
- Because you now present the PCE as a family profile (rather than a single c.1900 printing), it follows—on your own framing—that the first fully unified, single-file form of that profile is your 2006 e-text, which harmonizes across multiple PCE printings and resolves their setting-level differences (including the stylistic change LORD’S → LORD’s). This is a historical description, not a pejorative.

## 2) What My Critique Established—And Your Reply Did Not Overturn

1. 1921 shows parallel streams at Cambridge. Using your own snapshot, the catalog comprises PCE, near-PCE, and Victorian KJV lines in active print—i.e., multiple textual streams in parallel. You do not dispute the math; you recast it as “expected transition,” which is compatible with my conclusion that the PCE had not yet become a unified/dominant standard by 1921.
2. Several “PCE” diagnostics pre-date 1911. Capital “Spirit” at Matt 4:1 and Mark 1:12 appears before 1911 (e.g., the 1906 Interlinear and other late-Victorian/Oxford settings). Therefore, these tests do not uniquely mark an early-1910s Cambridge “origin,” but belong to a longer thread that later coalesces.
3. A 1829 American printing containing 8 out of 12 PCE readings narrows uniqueness of your claims. This Edmund Cushing printing matches 8 of 12 diagnostics nearly a century earlier, outside Cambridge. This pushes the narrative toward restoration/standardization rather than novel creation—a shift you also adopt when you say many PCE changes restore earlier KJB forms.
4. Your 2006 file is not “copy-editing” but the creation of a new, harmonized text that never existed exactly as such in print. You repeatedly call yourself a “copy-editor,” but your own descriptions show that you (1) collated multiple PCE printings, (2) adjudicated their internal differences (e.g., *Gen 41:56 And/and; Josh 17:11 Endor/En-dor; Song 6:12 Amminadib/Ammi-nadib*), and (3) issued a single, unified electronic text that no single historical setting matches exactly, including at least one introduced stylistic innovation (LORD’S → LORD’s). That sequence is not mere copy-editing of one setting; it is editorial consolidation and standardization across witnesses—i.e., text creation in the critical sense.
5. No Cambridge University Press (CUP) archival directive establishing “the PCE” exists. You note that Cambridge has no institutional memory of intentionally creating a PCE standard. That does not falsify inference from extant books, but it leaves categorical assertions such as “**all**” newly set after WWI were PCE undocumented. The evidentially careful restatement is “many” or possibly

more generously “most” newly originated post-WWI lines align with a Lectern/PCE baseline, while legacy plates continued to vary.

6. WWI plate-melting narrative remains undocumented. The claims about donated/melted plates are not supported with CUP archival documents in your presentation.

### 3) *On the “Two Hyphens and a Capital A” Caricature*

- You write that I am “fighting about two hyphens and the case of a letter ‘A’.” That is an oversimplification designed to reframe my substantive claims as trivial typography. My documented points in Lesson 279 concern (1) your 1921 catalog distribution, which shows parallel streams at CUP; (2) pre-1911 attestations of several “PCE” diagnostics (e.g., capital “Spirit” at Matt 4:1 and Mark 1:12 in the 1906 Interlinear and other late-Victorian/Oxford printings); (3) the 1829 Edmund Cushing U.S. printing that matches 8/12 tests—evidence that many “PCE” readings were not Cambridge-unique and pre-existed the early 20th century; (4) the absence of any CUP archival directive establishing your categorical claim that “all newly set after WWI were PCE”; and (5) your 2006 electronic file as a harmonized construction created by collating multiple PCE printings and even introducing LORD’s, meaning no single historic setting matches it exactly. None of that reduces to “two hyphens and a capital A”; it is the printed and documentary record or your own writings that you have not overturned.

### 4) *Edition vs. Setting*

- I acknowledge your Edition-vs-setting framing because it is central to your current argument, and I analyze it; I do not adopt it as my own conclusion. I use your framing to test what the record actually demonstrates: parallel streams in 1921 (PCE, near-PCE, Victorian), no single immaculate historic printing that embodies “the PCE” perfectly, and thus the first fully unified, one-file PCE appears only in 2006 as a harmonized construction, not as a reproduction of any single historical setting.

### 5) *“Copy-Editing” vs. What Your 2006 Work Actually Did*

- Your descriptions of your work in created the PCE e-file in 2006 show three distinct tasks:
  - (1) Copy-editing: typo/punctuation cleanup within a setting;
  - (2) Harmonization/standardization: choosing among and normalizing readings across multiple PCE printings to create a single reference text;
  - (3) Editorial innovation: at least one introduced style (e.g., LORD’S → LORD’s).
- Only task (1) is copy-editing in the narrow sense. Tasks (2) and (3) are editorial consolidation and critical standardization across witnesses—precisely why the 2006 e-file is best described as a harmonized construction, not a reproduction of any one historic printing.

6) *A Central Issue You Sidestep: Pentecostal Theology is Operative in Multiple Diagnostics—and Your Recent Re-framing Doesn't Erase the Record*

- You now prefer to style your approach as “providentialist, not Pentecostalist,” and to recenter debate on Edition-vs-setting. But in your own explanations of specific capitalization/wording choices, Pentecostal categories and concerns actively do decision-making work—especially in the Spirit/spirit loci that sit at the core of your tests. What follows is not a judgment about Pentecostalism per se; it is a bibliographical observation about how theological premises functioned in your argumentation.
  - (a) Half of your twelve tests are “Spirit/spirit”—and the *Guide* ties them to Pentecostal doctrine.
    - Your twelve readings used to identify a “pure” PCE include six that hinge on “Spirit/spirit” (Job 33:4; Ezek’ 11:24; Matt 4:1; Mark 1:12; Acts 11:28; 1 John 5:8). In the *Guide*, these are not neutrally profiled; your rationales explicitly invoke Pentecostal theology to adjudicate which form is “correct.”
  - (b) Matthew 4:1 (Spirit) — Oxford “makes a blasphemy,” and the capitalization safeguards a Pentecostal reading.
    - Your explanation for capital-S “Spirit” at Matt 4:1 asserts that if Jesus were led by “spirit” (lowercase) He would be “relying on something out of the realm of the normal believer,” whereas capital “Spirit” shows reliance on the Holy Ghost “available to all believers.” You conclude the following on page 524 of the *Guide*:
      - “...the Oxford reading makes a blasphemy and a mockery of Christianity... Whereas the Cambridge shows that man needs the Spirit of God... which would eventually lead to the Pentecostal manifestation, which is available for all.” (524)
  - (c) Mark 1:12 (Spirit) — Supported by Pentecostal authority (Wigglesworth) and cross-referenced to Matt 4:1.
    - For Mark 1:12, you cite Smith Wigglesworth—“Pentecostal authority, apostle and evangelist” (*Guide*, 180)—as using a text conforming to the Cambridge reading, and direct readers repeatedly back to the Matt 4:1 rationale, i.e., the same Pentecostal argument governs the parallel.
  - (d) Acts 11:28 (spirit) — Ordinary “Pentecostal manifestations,” prophecy practice, and a critique of “anti-Pentecostal” modern opinion.

- You ground the lower-case “spirit” in a Pentecostal framework (Rev. 1:10; 4:2) and treat it as exemplary of “ordinary Pentecostal manifestations.” You then frame contrary capitalization as doctrinally problematic, writing that the Oxford makes it appear the Holy Ghost acts while the human is a “puppet,” which you reject by appealing to Pentecostal prophecy practice (1 Cor 14:32). Finally, you label the modern trend “generally anti-spiritual and certainly anti-Pentecostal.”
- (e) 1 John 5:8 (spirit) — The *Guide* explicitly links the lower-case decision to “proper Pentecostal doctrine.” (10)
  - You recount adopting lower-case “spirit” at 1 John 5:8 after collation, then state plainly:
    - “I then came to understand the meaning of the word ‘spirit’ with a lowercase ‘s’, and its connection to proper Pentecostal doctrine, namely, that the Spirit is to work in the human spirit... as well as His Pentecostal filling of it.” (10)
- (f) The upshot for the identification method.
  - Because the “Spirit/spirit” decisions constitute half your 12-reading PCE checklist and the reasons you supply are theological (explicitly Pentecostal), your method for declaring a printing “pure” is not a neutral, edition-profile examination; it is an adjudication by doctrine among competing, long-attested readings (including Cambridge/Oxford/Victorian and Collins forms). This is why I write that theology is operative force in your
- (d) You later downplay Pentecostal influence but keep the theological determinations.
  - On Feb. 23 you insist you are not making a Pentecostal case, and on Feb. 13 you say I overplay this aspect; however, the record of your own explanations still links these readings to theological judgments. Re-labeling the approach as “providence, not Pentecostalism” doesn’t change the fact that, when the choices are presented, your reasons are theological—and those reasons are used to adjudicate readings that vary across the Cambridge/Oxford/Victorian witnesses. That is what I am documenting.
- (e) Why this matters to the bibliographical question.
  - Once theology is decisive in picking among capitalization/wording differences within the PCE-adjacent stream (and between PCE and other long-used Cambridge/Oxford/Victorian forms), the work has moved beyond “copy-editing a single Edition” to editorial selection on doctrinal grounds. That is precisely why I describe your 2006 e-file as a harmonized construction. You compare multiple

PCE printings, resolve their differences, and enforce a theologically preferred set of outcomes (plus one admitted style innovation—LORD’S → LORD’s) in a single, unified file that no one historical printing matches exactly.

- Summary: I’m not critiquing Pentecostal theology. I’m noting that in your own explanations (esp. on the Spirit/spirit tests), theology does the choosing. That is not “mere copy-editing”; it is editorial adjudication among competing witnesses on theological grounds, later standardized as one file in 2006.

#### 7) On the “AI” & “Propaganda” Accusations—Why They Are Rhetorical & Irrelevant

- On “AI.” Whether my notes were typed solo, with an assistant, or using drafting tools has no bearing on the truth of any claim about the 1921 distribution, the 1829 American specimen, the absence of CUP directives in your documentation, or the fact that the 2006 file is a harmonized construction rather than a single historical setting. These stand or fall on evidence, not on who (or what) typed the words. Speculating about “AI” is an *ad hominem circumstantial* and *poisoning-the-well* move. You make this insinuation explicitly on your blog (e.g., describing my work as “a mixture of [my] assistant minister’s input and the likely use of AI”). (“[Dealing With Confusion](#)”)
- On “propaganda.” My lessons present checkable evidence (dated specimens, edition snapshots, and your own statements) and invite readers to verify every claim. For example, [Lesson 279](#) quantified your 1921 list to demonstrate parallel streams at CUP; you did not dispute those counts—you reframed them as “transition,” which is interpretation, not propaganda. I documented that several “PCE” diagnostics (e.g., capital “Spirit” at Matt 4:1 / Mark 1:12) pre-date 1911, and that an 1829 American edition matches 8/12 of your twelve tests—data you acknowledged while reinterpreting their significance. Finally, you describe your 2006 file as a single, unified PCE text built by collating multiple PCE printings and resolving their differences, including introducing LORD’s—which means it does not reproduce any one historic printing exactly. None of this is propaganda; it’s documentary analysis. If any citation is wrong, name the page and line. Otherwise, labeling my work “propaganda” avoids the evidence rather than answering it.
- On whether I engaged with the content of *Vintage Bibles*. Ten days before “Pointless Points” (Feb. 23), you wrote that I had “not yet discussed” *Vintage Bibles* (Feb. 13). In “Pointless Points,” you then acknowledge I’ve been reviewing *Vintage Bibles* and “focused” on it. Those two claims conflict. The record shows: when I hadn’t treated the book yet, I was faulted for not engaging it; when I did, I was faulted for engaging it “unfairly.” Readers can judge whether that is consistent.
- On linking to the material, you criticize. A continuing obstacle for readers who want to evaluate both sides is your consistent failure to link the lessons you are critiquing. In [Lesson 279](#) (See [Appendix A](#)) I flagged this as a pattern: you rarely provide links or full citations for my lessons while asserting broad claims about what I “really” said. That choice makes it harder for readers to check me; it also contributes to the “propaganda” atmosphere you attribute to me. I link your

writings so readers can confirm my quotations; I would welcome the same standard be applied to mine. Consider the following summary statement of this point:

- “I’m citing *your* lists, *your* timelines, *your* 2006 process, and printed specimens anyone can check. If any page/line is mis-cited, name it and I’ll correct it. Otherwise, calling the citations ‘propaganda’ is rhetoric, not rebuttal.”

8) *On the Claim that Lesson 279 “Helps” the PCE Position (and Why the 1829 U.S. Printing Matters)*

- Lesson 279 demonstrates *parallel streams*, not early PCE dominance. Your own 1921 list shows multiple lines in active print—an ecosystem of coexistence, not a catalog unified by PCE. You did not refute those numbers; you reinterpreted them as “transition.” The data remained mixed in 1921.
- Several “PCE” diagnostics pre-date 1911; they aren’t Cambridge-unique. Capital-“Spirit” in Matt 4:1/Mark 1:12 appears before 1911 (e.g., 1906 AV/RV Interlinear and other late-Victorian/Oxford settings). That means these markers cannot serve as exclusive signatures of a 1910–1911 Cambridge origin; they’re already in circulation prior to the early-1910s.
- The 1829 Edmund Cushing (Mass., USA) “8/12” specimen undercuts CUP-uniqueness. An American printing aligns with 8 of 12 PCE tests decades before the supposed PCE emergence. That hard data shifts the PCE story toward restoration/standardization of pre-existing readings, rather than a uniquely Cambridge editorial breakthrough. You acknowledge the specimen and reinterpret it—thereby conceding the factual point that many “PCE” readings predate early-20th-century Cambridge.
- If “PCE” is now a *family profile*, coherence—not uniqueness—remains; and that coherence first exists as a single artifact only in 2006. You now define PCE as a collective profile across many printings, with 1911 as “first confirmed” exemplar. On that framing, the sole fully unified version of that profile is the 2006 e-text that harmonizes across divergent PCE settings and introduces at least one style change—not a discrete 1910–1911 Cambridge printing. Lesson 279 thus constrains, rather than “helps,” any exclusivist claim.

9) *How You Seek to Leverage Dr. David Norton (and Why That Use is Selective)*

- You repeatedly invoke Dr. David Norton to bolster your narrative in several ways:
  - Borrowed timeline authority: you cite Norton’s view that “something happened around the turn of the 20th century,” using his scholarly stature as external corroboration that an early-1900s editorial shaping occurred.
  - Explaining archival gaps: you quote Norton that the later KJV history is “often obscure” and that CUP’s “institutional memory had been lost,” to justify leaning on specimens when CUP cannot furnish a directive.

- Style precedent: when defending your introduced style “LORD’s,” you note it “seems to be the convention used in Norton’s editing work also,” thereby normalizing a novelty in your 2006 file via a Cambridge-connected editor.
- Guardian narrative: you echo the broader Cambridge-as-guardian storyline (to which Norton contributes) to cast “vintage” CUP series (Lectern, Cameo, Turquoise, etc.) as the natural locus for a refined text (your PCE).
- On the alleged Norton remark: You write in “Pointless Points,” “In about 2001 or 2002 David Norton told me that the PCE (he didn’t name it that) was made around the turn of the 20th century.” You also add, “Norton knew something happened though.” and “Even though David Norton said it happened.” There is no citation, no quoted wording, no email or letter, and no public source for readers to check. By contrast, in Dr. Norton’s published work and CUP materials—where he lays out the KJV’s editorial history—he does not identify a Cambridge-defined “PCE” category or place one “at the turn of the 20th century.” If you intend to rely on Norton, please provide the documented source (date, medium, exact words). Otherwise, this remains hearsay and cannot function as evidence.
- At the same time, you reject Norton’s *New Cambridge Paragraph Bible* as an unwelcome modernization—so Norton is authoritative when he supports your timeline or softens your innovations, but sidelined when his own edition conflicts with your narrative. That selective use of Norton does not substitute for CUP documentation, nor does it address the empirical facts I presented (pre-1911 attestations, the 1829 8/12 specimen, the 1921 parallel streams, and the 2006 harmonization).

10) *On Your Claim That I “Disparage” or Am “Hypocritical” About Norton*

- I did not disparage Dr. Norton. Throughout the [\*From This Generation For Ever\*](#) class I quoted him accurately and interacted with his published and quoted remarks in a normal scholarly way: using what is relevant and distinguishing those observations from claims his work does not establish. That is analysis, not disparagement.
- Nor is it “hypocrisy” to cite Norton in one context and not in another. I consistently use Norton where his findings illuminate the history of the King James text, and I do not force him to say what he does not. The inconsistency lies in selectively invoking Norton as an authority when his words seem to validate an early-1900s editorial moment or normalize your LORD’s choice, while dismissing Norton’s own edition and editorial program when those conflict with your PCE narrative. My use of Norton is methodologically consistent; yours is opportunistic. (If any quotation or citation of Norton in my lessons is inaccurate, please specify page and line; I will correct it. Otherwise, calling my engagement “disparagement” or “hypocrisy” is rhetorical and does not touch the evidence.)

11) *On Contradictions in Your Published Record (and Why They Need Correction)*

- For readers’ clarity, your current publications contain mutually incompatible claims that you should either revise, clarify, or withdraw:
  - Pentecostalism: pillar vs. denial. In the *Guide*, you list Faith Pentecostalism as a foundational pillar of the PCE/“Guardians” framework (340–341), while later asserting the project was “providentialist, not Pentecostalist.” Both cannot stand as written.
  - Theology decides the tests vs. “Ross invented Pentecostal motives.” The *Guide* explicitly makes Pentecostal doctrine decisive in 6 of 12 identification readings—e.g., Matt 4:1 (Oxford “makes a blasphemy”), Mark 1:12 (appeal to Wigglesworth), Acts 11:28 (ordinary Pentecostal manifestations), and 1 John 5:8 (lower-case “spirit” tied to “proper Pentecostal doctrine”)—yet your 2026 blog rebukes me for linking the PCE to Pentecostalism. These are irreconcilable without revisions.
  - “Editio princeps” framing vs. “I never said that.” Your writings describe an early-1900s concerted edit and first manifestation; your 2026 post says you never claimed a first edition. One of these must be corrected.
  - 2006 file: “no actual changes” vs. your own descriptions of collating/standardizing and introducing LORD’s. Your blog denies “actual changes,” but your published account describes choosing among divergent PCE witnesses and an admitted style innovation (LORD’S → LORD’s). That is editorial standardization by any normal bibliographical measure.
  - Cambridge (1985) vs. your 1 John 5:8 criterion. CUP’s Hooper called lower-case “spirit” in 1 John 5:8 an “error” to be corrected, while you treat it as a PCE marker on Pentecostal grounds. If Cambridge authority matters, this conflict requires a public note or withdrawal.
  - Requested remedy: a short errata or clarification post that (1) states which claims now govern (with dates), and (2) retires/rewrites earlier conflicting statements, so readers are not left with a self-contradictory paper trail.

Sunday, March 8, 2026—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 281 Assessing the Printed History of the King James Text (PCE: *Vintage Bibles*)

## **Introduction**

- In [Lesson 280](#), we examined Matthew Verschuur’s *Vintage Bibles* (Chapters 3–5) and evaluated his claims about the history and authority of the Pure Cambridge Edition (PCE). Our analysis showed that while Verschuur presents the PCE as a providentially preserved, perfected form of the King James Bible, the actual printed evidence reveals something very different. Cambridge never produced a single, uniform textual line that matches the modern PCE ideal. Instead, the historical record shows multiple coexisting textual streams, frequent internal variations, and no documented editorial program establishing the PCE as a distinct edition. Moreover, the modern PCE text—first fully unified in 2006—is best understood as a harmonized construction created by collating and standardizing diverse Cambridge printings. Lesson 280 therefore demonstrated that the PCE is not a historical edition preserved across the 20<sup>th</sup> century, but a retrospective textual construct applied to a much more complex printing history.
- In Lesson 281 we turn to Part 2 of Matthew Verschuur’s *Vintage Bibles*—“Daniel’s prophecies related to vintage Bibles” (Chapter 6) and “Vintage Bibles in the Book of Revelation” (Chapter 7)—where he explicitly frames the PCE through a Historicist lens. He argues that prophecies in Daniel 8, 10–12 (e.g., the rise of the Ottomans as the “little horn,” the scattering of Scripture to the West, and time-periods like 2300/1290/1335 mapped to 333 BC–1967) and selected scenes in Revelation (trumpets, witnesses) trace a providential arc that culminates in the 20<sup>th</sup>-century spread of Cambridge-printed “vintage Bibles” and, ultimately, the standardized PCE—often tied to the British empire, the Order of St John, and a “Word-and-Spirit” renewal i.e., Word of Faith–style Pentecostal/Charismatic renewal. Our task will be to describe that Historicist construction fairly, identify its evidences and assumptions, and assess how (or whether) the prophetic claims correspond to the printed record surveyed in Lesson 280.
- In [Lesson 274](#), we observed that Historicism is not a peripheral feature of Matthew Verschuur’s PCE system but one of its central theological pillars, functioning alongside Pentecostal spirituality and KJB-Onlyism to portray the PCE as the providentially perfected form of God’s Word in English. Verschuur’s Historicism interprets Revelation—especially the “little book,” the “seven thunders,” and the angelic oath of Revelation 10—as a prophetic roadmap in which the history of the English Bible culminates in the emergence of the PCE around 1900. Within this framework, the PCE becomes the fulfillment of a multi-stage, divinely guided purification process and the key instrument of “Church Restitution” in the last days. In Lesson 281, we will see this same Historicist framework expanded dramatically in Part 2 of *Vintage Bibles*, where Verschuur applies Historicist readings not only to Revelation but also to Daniel 8, 10–12, arguing that global empires, the rise and fall of the Ottomans, the history of the Order of St. John, and even modern Pentecostal/Word-of-Faith renewal all converge to validate the appearance of 20<sup>th</sup>-century “vintage” Cambridge printings as a prophetic event. This Lesson will therefore build

directly on the interpretive structures identified in Lesson 274 by showing how Part 2 uses Historicism to integrate world history, prophecy, and the PCE into a single, overarching narrative.

- Since teaching Lesson 280 on Sunday, March 1, 2026, Verschuur has issued two replies. First there was a blog article published on Monday, March 2 titled “[More Pointless Points](#).” Moreover, that next day (March 3) an over three-hour YouTube video appeared titled “[Answering Bryan Ross on Pointless Points](#).” See Appendix A on page 14 for my response to the blog article. As for the video, Verschuur’s response does not substantively rebut the evidence in Appendix A from Lesson 280; instead, he relies heavily on assertions, personal dismissals, and theological framing rather than empirical documentation. He implicitly concedes several of my key points—such as the absence of a Cambridge directive, the existence of pre-1911 attestations of his so-called PCE diagnostics, and the fact that his 2006 PCE text is a unique harmonized construction—yet reframes these facts as trivial rather than addressing their historical implications. Throughout the video his tone is adversarial and often *ad hominem*, repeatedly accusing me of misunderstanding, bias, confusion, or dishonesty while providing no concrete, dated, archival, or bibliographical evidence that would overturn my findings or establish his central claim that the PCE was ever a dominant or intentionally defined Cambridge standard.
- 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 6 of *Vintage Bibles* is titled “Daniel’s Prophecies Related to Vintage Bibles.” The chapter contains thirty pages running from pages 131 through 161. Verschuur now shifts from historical and textual analysis (Part 1) into prophetic interpretation, connecting “vintage” PCE *Bibles* with biblical prophecy, particularly in the Book of Daniel. Consider the following summary of the chapter.
  - Method—the chapter adopts Historicism as the dominant post-Reformation way English Protestants interpreted prophecy, and it uses that method to read Daniel 8, 10, 11 as a long arc of church history. (132)

- Empire mapping in Daniel 8—Ram = Medo-Persia; He-goat = Greece/Alexander; Four horns = Diadochi. (131–133) Little horn = the Ottoman Turks (House of Osman), expanding south/east/“pleasant land,” destroying the “mighty and the holy people.” (Daniel 8:9, 23–24; pp. 132–134)
- Constantinople & “Daily Sacrifice”—the Fall of Constantinople (1453) fulfills Daniel 8:10–11; Christian worship (“daily sacrifice”) is removed; symbols and practices (“stars/host”) are cast down. (134)
- “Truth Cast Down”—Ottoman policy results in Greek Scripture copies being displaced to Western Europe, ironically aiding the Western recovery of Scripture and later Protestant use. (Daniel 8:12; pp. 135–136)
- “Broken without hand”—the Ottomans oppose the “Prince of princes” yet fall not by battlefield defeat but by secular revolution (end of the Caliphate), completing Daniel 8:25. (136)
- 2300-Year Timeline—using the day-year principle, 333 BC → 1967 marks “then shall the sanctuary be cleansed” (Daniel 8:14), applied spiritually to the Church, not to a Jewish temple event. (137–138)
- Post-1967 “cleansing” Markers—two positive movements are cited as outworkings of this cleansing, Word of Faith emphases (deliverance/inner healing; sanctification by faith), and the renewed elevation of the King James Bible as the best Bible for all Christians. (138)
- Evening→ Morning Symbolism (Daniel 8:26)—“Evening” = Greek era; night = the Arabic Koran/Islamic suppression; “morning” = English’s triumph for Christianity; the day = legacy of vintage Bibles. (139)
- Daniel 10 (Angel in Linen)—a glorious angel oversees the delivery/understanding of the “scripture of truth” across “many days” (years), fighting the prince of Persia/Grecia with Michael’s aid; this frames history as a spiritual conflict guiding Scripture’s transmission. (Daniel 10:14, 20–21; pp. 140–142)
- Multiple Fulfilments in Daniel 11—Verschuur asserts three layers—Early (Antiochus IV), Historicist (Ottoman Turks/Islam), Future (Gog/Russia)—with the Historicist layer highlighting:
  - Ships of Chittim = Order of St John (Hospitallers) resisting the Turks.
  - Polluting the sanctuary/taking the daily sacrifice = Islamization (Hagia Sophia to mosque).

- Protestants “do exploits,” suffer and instruct many; Ottoman rise/fall fits Daniel 11. (142–145)
- Chapter 6 uses Historicism to interpret Daniel’s visions as a prophetic outline of Christian history. In this reading, Medo-Persia and Greece/Alexander lead to the Ottoman Turks as the “little horn,” whose conquest of Constantinople (1453) fulfills the removal of the “daily sacrifice” and the casting down of Christian worship in Daniel 8:10–12. The Ottomans’ fall through secular revolution (not war) is taken as the fulfillment of Daniel 8:25. Verschuur applies the day-year principle to Daniel 8:14, claiming that 333 BC → 1967 marks a prophesied spiritual “cleansing,” shown by the post-1967 rise of Word-of-Faith teaching and renewed KJV emphasis. Daniel 8:26’s “evening/morning” is reinterpreted as a shift from Greek to English, with the “day” symbolizing the legacy of “vintage Bibles.” Daniel 10 introduces an angel who guides the transmission and understanding of the “scripture of truth” across “many days,” battling spiritual powers behind Persia and Greece (Daniel 10:14, 20–21). The beginning of Daniel 11 is then framed as having multiple fulfillments, with the Historicist layer identifying Islam and the Ottoman Empire (and events such as the Hospitallers’ resistance and Ottoman suppression of Christian worship) as fulfilling the King-of-the-North prophecies.

*Historicism: Application To the PCE Framework*

- Throughout Chapter 6, Verschuur uses Historicism not merely as an interpretive backdrop but as the structural scaffold that time-stamps, legitimizes, and situates the PCE within salvation history: Daniel’s long-range timelines (e.g., the 2300 “days” ending in 1967) are read as a prophetic “cleansing” that coincides with a renewed elevation of the KJV and the milieu (“Word & Spirit”) most receptive to recognizing the “vintage” Cambridge text as its purified form. He then extends Daniel 10’s “scripture of truth” motif to argue that Scripture must exist on earth in a finite, exact manifestation; the “vintage” Cambridge Bibles (and the precise electronic PCE text) are presented as that manifestation, while Daniel 11’s Historicist arc (Ottoman rise/fall, Protestant exploits) supplies the historical pathway by which Western—ultimately English—Scripture becomes providentially central.
- The “sanctuary cleansed” statement of Daniel 8:14 is interpreted spiritually to refer to important developments in Evangelical Christianity, the Word of Faith movement and the KJB being uplifted in the English church around the year 1967.
  - “As the sanctuary is to be cleansed, how was there cleansing for the Church beyond 1967? Because people could point to great problems in Protestant and Evangelical Christianity that seemed to get worse from 1967, like compromise with Rome, worldliness and Scriptural illiterateness. But can any positive changes be found for the Church spiritually?

There were several manifestations of very positive advances for the spiritual wellbeing of the future of the Church from this time. One advance is the clarity of the cleansing

(deliverance and inner healing) and renewed mind doctrine (sanctification by faith) as taught by the Word of Faith movement. The other advance is the uplifting within the Church of the King James Bible as the best Bible for all Christians.

These two doctrinal ideas have actually improved and sharpened in clarity since 1967 through an enlargement of Biblical and spiritual understanding. It is not as if these advancements have had universal success, but two broad movements or influences have developed, one in line with Word of Faith ideas (e.g. see 3 John 2), and the other with King James Bible only ideas (e.g. see 2 Thessalonians 3:1).

The combination of these two trends in a proper way is the view of the Word and Spirit movement, and it is only with this movement where the recognition of the highest view of the legacy of vintage Bibles exists.” (138)

- The quoted passage uses Historicism—the prophetic method that reads Daniel as forecasting long arcs of Church history—as a core pillar supporting the PCE. Within that framework, the author interprets Daniel 8:14’s “cleansing” as reaching fulfillment in 1967, after which two spiritually significant developments emerged: the rise of Word of Faith teaching and the renewed elevation of the King James Bible. The quote argues that these post-1967 trends mark the beginning of a prophetic purification in the Church, culminating in the recognition of the PCE contained in “vintage” Cambridge Bibles. By tying these movements to a specific prophetic endpoint calculated through Historicist timelines, the author positions the PCE not merely as an accurate KJV edition, but as the intended, prophetically validated manifestation of the purified Scripture in the latter days, thereby using Historicism to prove the authority and significance of “vintage” PCE Bibles.
- The argument for the PCE in *Vintage Bibles (2025)* depends entirely on Historicism, because Historicism provides the prophetic timeline and interpretive framework that makes the PCE appear divinely intended. By interpreting Daniel’s 2300-year prophecy as ending in 1967 and claiming that this date marks a spiritual “cleansing” in the Church—including the rise of KJV-Only thought—the author uses Historicism to place the PCE within a supposed prophetic sequence. Without that Historicist structure, the connection between biblical prophecy and the emergence of “vintage” Cambridge PCE Bibles disappears, meaning the PCE could no longer be presented as the prophesied purified form of Scripture.
- Daniel 8:26’s “evening and morning... for many days” → night/day metaphor; day = legacy of “vintage Bibles.” Regarding this point Verschuur states the following:
  - “The “many days” in the prophecy means many years. Symbolically, one could suggest that the evening represents the Greek language for believers, but morning is the triumph

of the English language for Christianity. The implied night would be the Arabic Koran. The implied day therefore is the legacy of the vintage Bibles.

This chapter only lays the groundwork for the prophetic links to vintage Bibles, but it will become more direct as the study continues into further passages of the Scripture.” (139)

- This quote uses Daniel 8:26 (“the vision... shall be for many days”) to build another symbolic layer within the book’s Historicism-based defense of the PCE. Verschuur interprets the “evening” and “morning” not merely as time markers but as historical-linguistic ages: evening = the Greek era of Scripture, night = the rise of Islam and the Arabic Koran, and morning = the “triumph” of English as the providential language for Christianity. This symbolic reading allows the author to claim that the “day”—the final, bright stage of God’s prophetic plan—corresponds specifically to the legacy of “vintage” Cambridge Bibles, which contain the PCE. In other words, this passage asserts that prophecy itself anticipates a transition from Greek to English, and that the culmination of that transition is the PCE. Verschuur then says this material is “groundwork,” meaning future sections will make the prophetic connection to vintage PCE Bibles even more explicit.
- The angel’s appearance in Daniel 10:5-6 is interpreted symbolically. On page 140, Verschuur writes, “This angel has attributes, which may be taken as symbolic. Linen denotes righteousness which is directly based upon Scripture (e.g. see Revelation 19:8), gold the preciousness of Scripture (e.g. see Psalm 119:127 and Proverbs 25:11), light the power of Scripture (e.g. see Psalm 119:105), fiery eyes the insight of Scripture (e.g. see Jeremiah 23:29 and 2 Peter 1:19), etc.” (140) Verschuur assigns symbolic meaning to each aspect of the angel’s appearance:
  - Linen = righteousness
  - Gold = preciousness of Scripture
  - Light = power of Scripture
  - Fiery eyes = insight
  - Brass = strength
- The angel’s symbolism is further tied to “vintage Bibles.” Verschuur ascribes typological parallels between the angel and the physical features of “vintage” Cambridge Bibles:
  - Linen → flax → India paper
  - Gold → gilt edges

- Voice of a multitude → global spread of “vintage Bibles”
- Consider the following quote:
  - “There is also another derivative set of symbolic correspondences that may be taken in God’s providence. For example, linen is made from flax, which is the very same thing used to make India paper in the vintage Bibles. The gold also is seen as the gilt on vintage Bibles. And vintage Bibles do speak loudly as the voice of a multitude by their widespread presence throughout the world.

As an aside, this angel was also the presidential power in Persia, and it happens that certain vintage Bibles are bound with Persian Morocco leather. This last derivative interpretation is merely providential, and tertiary to the authority of the other interpretations, and is subject to them.” (140)

- The quote supports the PCE framework by suggesting that the physical materials of “vintage” Cambridge Bibles—such as India paper made from flax, gilt page edges, and even Persian Morocco leather—symbolically mirror the angelic figure in Daniel 10, whose linen, gold, and powerful voice are interpreted as qualities of Scripture. These parallels are presented not as doctrinal proof but as providential signs that reinforce the idea that “vintage” PCE Bibles participate in the same divine pattern of preservation associated with the angel who delivers the “scripture of truth.” In V erschuur’s system, these correspondences deepen the impression that the PCE is not only textually pure but also uniquely marked in its material form as part of God’s providential plan.
- More is said about the “linen angel” and its connection to “vintage Bibles” on page 144.
  - “The linen angel must also be fulfilling his mission at this time, for people to have truthful Bibles, and we can see this prophecy as relevant to the near future and the outcome of vintage Bibles. . .

The Historicist perspective informs us that what Christians observe as world history is actually the product of the actions of these angels in line with what God had forewritten and prophets foretold. On one side is the linen angel, who is narrating this prophecy, and on the other is the outworking of two spirits, connected to the king of the north and the king of the south. Therefore, this prophecy is not just some random account, but is about events in history, helps explain the purpose of Islam and the Ottoman Turks, and is entirely relevant to understanding how believers have the Bible today.

As the linen angel explained that all of this was noted in the Scripture of truth, it follows then that the Scripture itself must exist in a finite form and be true. On one side, this means that the true Scripture exists in Heaven, but on the other side, it means that God has sent the true Scripture that must be known to His people. This which implies that an actual manifestation of Scripture on Earth, answering to the true prototype in Heaven, must come to pass. This is what the vintage Bibles are reflecting, and then, what a computer text file, representing them without any minute error, is really manifesting.” (144)

- In this passage, the author links Historicism to the PCE by claiming the linen-clad angel (Daniel 10) actively steers history so believers receive “truthful Bibles.” Because the angel says events are recorded in the “scripture of truth,” then Verschuur infers Scripture must exist on earth in a finite, exact form—not only in heaven—and then identifies that earthly manifestation with “vintage” Cambridge Bibles and the precise PCE electronic text. In short: prophecy requires a perfect public Bible, and the author asserts the PCE uniquely fulfills that requirement as the angel-guided, accurate embodiment of the heavenly archetype.
- Throughout the duration of Chapter 6 there are various interesting statements made regarding historicism and aspects of PCE position. In the next section I break these statements down by topic.
  - Word of Faith & Pentecost Revival
    - “Likewise, the purging is evident with the progress of the Word of Faith movement because its leaders rejected the error of William Branham, who had died in 1965. Meanwhile, the clear teachings on sanctification by faith and renewing the mind continued, and Kenneth E. Hagin, father of the faith movement, providentially continued using the King James Bible.

So far, then, the history of the battle between the Turks and the Order of St John can be followed into the 20th century, with the British Empire (connected to the Order of St John) fighting the Turks, the progress of the King James Bible and the Word of Faith along side people connected to the traditions of the Order of St John.

[Quotes Revelation 14:13.]

Thus, the honoured dead are figures like Ian Paisley (Baran Bannside) and Kenneth E. Hagin.” (150)

- “In the middle of the 20th century, the Pentecostal revival came into mainline denominations. Those that came into the infilling of the Spirit were known as Charismatics, but those who did not were called “the congregations of the dead”

or “dead churches”. The spiritual decline and demise of many denominations began to become apparent.

[Quotes Daniel 12:3.]

The witness of the Word of Faith movement via radio and television has been evident, as light shining all over the world (transmitted by invisible beams in the firmament). The work of those who have openly supported the King James Bible, like Ian Paisley and Henry M. Morris, has also been a good witness. Morris taught about the accuracy of the King James Bible and stipulated that creationists should not depart away from it if they wish to preserve correct doctrine. Morris’ teachings also emphasised the wonders of creation including the firmament and even suggesting that there were spiritual meanings to the constellations of the stars.

[Quotes Daniel 12:4.]

The prophecy, as concerning the upholding of the King James Bible, and particularly the adherence to Bibles printed by Cambridge, was really only revealed in the time of the end. The promise of preservation of the Scripture, as well as the fulfilling of Scripture and the ultimate understanding of Scripture, is all being manifested.

Worldwide jet travel has allowed people to move across the planet, and televisions, computers, smart phones and the internet have allowed the rapid increase in knowledge and its widespread dissemination. The real benefit for the Kingdom of God with all this has been the ability to communicate the Word of Faith message and to ensure adherence to the King James Bible abroad.

The pure Word and the Spirit message have been brought together, resulting in the Word and Spirit movement. This movement supercedes the various excesses and erroneous thoughts which can exist alongside good things, whether among King James Bible onlyism, creationism, providentialism, prophecy interpretation, etc., or whether among Word of Faith and Charismatic evangelicalism. The preaching and teaching of mid-20th century Christians and having vintage Bibles is the legacy and outcome of the linen-wearing angel’s work.” (154)

- “When Kenneth Copeland, who founded his ministry in 1967, brought out his Reference Bible as printed by Cambridge on at least two occasions, it seemed no one had any idea how important it was that it was the Pure Cambridge Edition.” (157)
  - In *Vintage Bibles*, Pentecostal/Word-of-Faith theology is deployed as both hermeneutical frame and sociological validator for the PCE: the

post-1967 “purging” is narrated through Hagin’s continued KJV usage, thereby presenting charismatic/KJV-loyal leadership as providential witnesses to the “cleansed” English text. (150) Daniel 12:3-4 is read Historicistically to cast mid-20th-century Pentecostal/Charismatic renewal and mass-media dissemination of Word-of-Faith as an end-time unveiling that uniquely elevates Cambridge-printed KJV copies—“particularly” adherence to Cambridge—as the venue in which the linen angel’s work yields “vintage Bibles.” (154) This convergence is tokenized by pointing to Kenneth Copeland’s Cambridge-printed Reference Bible (1967) as a concrete instance of the PCE circulating through Pentecostal channels at the prophetic hinge-year. (157) In parallel, Lesson 273 analyzed how this strategy functions: Faith Pentecostalism is treated as a pillar that supplies (i) a *Spirit-led certainty* and holiness ethic demanding a flawless public Bible, (ii) a doctrinal determiner for key PCE “tests” (e.g., capitalization of *Spirit/spirit* in Matthew 4:1; Mark 1:12; Acts 11:28; 1 John 5:8), thereby letting Pentecostal pneumatology adjudicate the “pure” reading, and (iii) a claim of providential custodianship (“Guardians of the PCE”) that frames Cambridge “vintage” printings and the PCE e-text as the finite, exact earthly counterpart to the heavenly “scripture of truth” (Lessons 273–274). Collectively, these moves weld Historicism’s timelines and the Word & Spirit milieu to the assertion that the PCE is not merely an accurate edition but the angel-guided, eschatologically unveiled form of Scripture for the Church’s “time of the end.” (150, 154, 157; Lessons 273–274)

- Actions of the Turks Led to “Vintage Bibles”
  - “The error of the King of the North is that of man’s claims versus divine determinism. The Scripture accurately and faithfully gives the message of God foretelling the fall of the Turks. The Turks would never have imagined that their actions led to vintage Bibles, or to the return of the Jews to their homeland, or to English-speaking nations becoming powers in the Middle East.” (151)
  - “The King James Bible has stood firm, been multiplied in vintage Bibles and is manifestly available in the Pure Cambridge Edition. Regardless of all attacks by the Turks, or the attempt to revise and replace the King James Bible by Infidelity, the Scripture has been preserved and yet this has not been fully understood until the end.” (156)
    - In the PCE’s Historicist schema, the Turks (Ottoman Empire) are cast as the prophetic “King of the North” whose rise, suppression of Christian worship, and scattering of Greek Scriptures fulfill Daniel’s long arc and, paradoxically, *advance* God’s plan toward an English-language, publicly

preserved Bible: their imperial “claims” are set over against divine determinism, so that even their aggression becomes the unwitting means by which “vintage” Cambridge KJV Bibles emerge as the purified, manifest “Scripture of truth” in history (151; cf. the earlier depiction of Ottoman actions leading to the displacement of Scripture and the casting down of the “daily sacrifice,” 134–135). Thus, when the Verschuur asserts that “the King James Bible has stood firm, been multiplied in vintage Bibles and is manifestly available in the Pure Cambridge Edition, regardless of all attacks by the Turks,” he is using Ottoman failure to extinguish the KJV as *empirical proof* of providential preservation culminating in the PCE—an explicitly Historicist move that reads geopolitical centuries as staged fulfillments tending toward an exact, public, end-time text. (156) Read alongside his broader Historicist scaffolding (Daniel 8–11 mapped onto post-biblical empires, culminating in an English “day”/“morning” and the angelic stewardship of a finite, true earthly Scripture), the Turks function both as antagonist and catalyst, their foretold rise and fall confirming the trajectory by which the PCE is positioned as the angel-guided, purified form of Scripture for the Church’s latter-day clarity. (139–145, 151, 156; cf. Lesson 274 on Historicism as a pillar of the PCE position)

○ Significance of 1967

- “The waiting to the 1335th day brings the counting of years to 1967, at the high tide mark of vintage Bibles. That year the Jews essentially controlled Jerusalem theoretically liberating the temple mount from Islamic control; Word of Faith ministries arose to a new level with the world’s most prosperous preacher, Kenneth Copeland, launching his ministry and the King James Bible was being accepted as the providentially appointed best Bible, thanks to Edward F. Hills. Among other things happening that same year, Queen Elizabeth II visited Malta as Head of State, Ian Paisley openly debated Roman Catholicism at Oxford University, Henry M. Morris wrote *Studies in the Bible and Science* using the King James Bible and at Cambridge they were still printing the Pure Cambridge Edition.” (158)
- In *Vintage Bibles*, 1967 is the prophetic hinge that legitimizes the PCE through a Historicist reading of Daniel 12:12 (“1,335 days” → 1,335 years) that is counted to 1967, which the author calls the “high tide mark of vintage Bibles.” (158) This single year is presented as a bundle of providential confirmations: (1) a geopolitical sign—Jerusalem coming under Jewish control—marking a turning point in sacred history; (2) a Pentecostal/Word-of-Faith surge—Kenneth Copeland launches his ministry; (3) a doctrinal ratification—Edward F. Hills’ influence is cited as the Church’s renewed acceptance of the KJV as providentially

appointed; (4) royal/Order-of-St-John symbolism—Queen Elizabeth II in Malta; (5) Protestant polemics—Ian Paisley debating Roman Catholicism at Oxford; (6) creationist scholarship—Henry M. Morris publishing *Studies in the Bible and Science* using the KJV; and (7) concrete production evidence—Cambridge was still printing the PCE. Collectively, these threads are offered as synchronized fulfillments that “seal” the moment when the PCE—as the pure, public, English manifestation of the “scripture of truth”—is both available and publicly validated by events across church, academy, state, and press. In other words, 1967 functions as the time-stamped convergence where Historicist chronology (the 1,335 years) meets Pentecostal reception, English-language centrality, royal patronage, Protestant witness, creationist defense, and Cambridge’s ongoing typesetting—all marshaled to argue that the PCE is the angel-guided, end-time form of Scripture for the Church. (158)

- “End of the Days” in Daniel 12:11-13
  - “The end of days referred to in the prophecy sees the coming together of the Word and Spirit, and a blessed rest, with truth standing at the end. The “Word” means the movement which stands for pure English Bible, and the “Spirit” means the movement which stand is Pentecostal power. This is the Word and Spirit movement.

At the end of his Book, Daniel is told he will stand in his lot. In the Historicist interpretation that means the Book of Daniel, which stands with the other books of the Bible. It symbolically means that the Bible stands at the end. The end of the Historicist prophecy includes then the status and legacy of the vintage Bibles.” (159)

- In this passage, Verschuur uses Daniel 12:11–13 to argue that the “end of days” culminates in a divinely ordained union of “Word” (those who uphold a *pure English Bible*) and “Spirit” (Pentecostal power), forming the Word and Spirit movement—the only body, he claims, capable of recognizing and defending the purity of the “vintage” Cambridge PCE. (159) He then applies Daniel’s statement that he will “stand in his lot” to the Book of Daniel itself and, symbolically, to the Bible standing at the end, which in his Historicist framework means the appearance of the final purified form of Scripture. Thus, when he concludes that the end of the prophecy includes “the status and legacy of the vintage Bibles,” (159) he is asserting that Daniel’s final vision prophetically terminates in the PCE as the end-time, purified, publicly available manifestation of the “scripture of truth.”

## Conclusion

- Lesson 281 demonstrates that Matthew Verschuur’s prophetic defense of the PCE in *Vintage Bibles* depends almost entirely on a comprehensive Historicist framework—one that blends interpretations of Daniel, Revelation, church history, geopolitical events, Pentecostal/ Word-of-Faith theology, and the physical features of Cambridge-printed “vintage Bibles.”
- The lesson shows that Chapter 6 of *Vintage Bibles* shifts the discussion away from textual history and into a prophetic narrative in which the rise and fall of empires, especially the Ottoman Turks, are treated as fulfillments of Daniel 8, 10, and 11 that ultimately prepare the way for the English Bible and, specifically, the PCE. Verschuur uses day-year calculations (e.g., 333 BC→ 1967 and the 1,290/1,335-day periods) to argue that 1967 marks a prophetic “cleansing,” coinciding with developments such as the rise of Word-of-Faith ministries, renewed KJV advocacy, and continued Cambridge printing of the PCE. These parallel events are presented as synchronized evidence that the PCE is the purified, divinely intended English Bible for the end times.
- The lesson walks through how Verschuur symbolically maps the angelic figure of Daniel 10 onto the physical qualities of “vintage” Cambridge Bibles (linen → India paper, gold → gilt edges, etc.) to argue that the material form of these Bibles reflects heavenly realities. He further asserts that because Daniel references the “scripture of truth,” a perfect earthly manifestation of that Scripture must exist—and he identifies that manifestation with the PCE and its electronic text file.
- Lesson 281 also highlights how Pentecostal and Word-of-Faith movements are integrated into Verschuur’s schema. Their emphasis on Spirit-led certainty, sanctification, media-driven global influence, and KJV usage is portrayed as evidence that God raised up a Spirit-empowered constituency capable of recognizing the PCE as the purified text. Figures such as Kenneth Hagin, Kenneth Copeland, Ian Paisley, and Henry Morris are described as providential witnesses to the arrival of “vintage Bibles.” The year 1967 functions as the prophetic hinge where these spiritual, geopolitical, and textual streams converge.
- Finally, the lesson underscores that Historicism is not peripheral but essential to Verschuur’s argument. Without the prophetic scaffolding—Ottoman symbolism, time-period calculations, angelic stewardship of history, and the Word & Spirit movement—the claim that the PCE is the prophesied, perfected form of Scripture collapses. When contrasted with the actual printed history surveyed in Lesson 280, the PCE emerges not as a long-standing, uniform Cambridge tradition but as a modern standardized text retroactively fitted into a prophetic system. Lesson 281 therefore clarifies that the PCE’s authority, in Verschuur’s system, depends not on evidence from the printing record but on the acceptance of his overarching Historicist, theological, and symbolic framework.

### Works Cited

Verschuur, Matthew. *Vintage Bibles*. BibleProtector.com, 2025.

## Appendix A

### *Reply to “MORE POINTLESS POINTS” (March 2, 2026)*

This reply consolidates what I documented in Lessons 276–280 and responds point-by-point to claims in Matthew Verschuur’s “[MORE POINTLESS POINTS](#)” from March 2, 2026. Where relevant, I cite (1) Matthew’s blog post/PDF documents, (2) my lesson notes, and (3) the CUP passage Matthew himself reproduced in his [Guide](#) (quoted in [Lesson 276](#)). This Appendix addresses the following points:

- 1) What Cambridge University Press Actually Said (It’s More than “Puzzled by the Label”)
- 2) The “Parallel Streams” Finding Stands; Your Revised Cut-Offs Are Asserted, Not Proven
- 3) The Twelve Tests: Identification Markers, Yes—But Your Printed Rationales Are Theological
- 4) “Copy-Editing” vs. What Your 2006 Work Actually Did (Summary)
- 5) Numbers & Authorities: Still Unsubstantiated
- 6) On /Rhetoric (“AI,” Etc.)

#### *1) What Cambridge University Press Actually Said (It’s More than “Puzzled by the Label”)*

- In “More Pointless Points,” you reduce Cambridge University Press’s (CUP) position to mere unfamiliarity with the label “Pure Cambridge Edition.” In your own [Guide](#) (See page 452), however (as quoted in [Lesson 276](#)), CUP says much more: (1) it has seen no real evidence of a distinct revision process at the end of the 19th century that would justify calling a consciously developed edition; (2) the historical practice was to re-set from the best available pattern copy rather than promulgate a single “PCE”; (3) CUP cannot identify which (if any) early-20th-century setting would be *the* PCE; and (4) several 1920s–1930s Cambridge lines (Cameo, Turquoise/Presentation Reference, Pitt Minion) merely “come close” to that profile, while noting inconsistencies in Bible Protector’s identifier lists. That is a documented non-endorsement of a singular, consciously created, Cambridge-recognized “PCE” edition—well beyond “puzzled by a label.”

#### *2) The “Parallel Streams” Finding Stands; Your Revised Cut-Offs Are Asserted, Not Proven*

- You object to my statement in [Lesson 280](#) that Cambridge printed Victorian, near-PCE, and PCE streams well into the late 20th century, and you propose two new cut-offs: (1) Victorian “only survived in the RV/AV parallel” later on; (2) near-PCEs “survived into the 1950s.” In “More Pointless Points,” you provide no dated specimens, series IDs, catalogue entries, or images for either endpoint; they remain assertions without evidence.

- By contrast, Lesson 280 records late variation *within* lines you treat as “PCE-era,” e.g., the Large Print Cameo carrying the “mightv” typo at Jer. 48:41 into the 1990s, which undercuts a simple mid-century stop for “near-PCE-like” behavior and supports the observation of parallel, overlapping streams well into the late century.
- CUP’s note (quoted in your *Guide*; see Lesson 276) likewise does not supply the shutdown dates you assert; it depicts early-20th-century overlap (“several lines come close”) and CUP’s inability to name a single defining setting—precisely the picture of parallel streams I described.
- Bottom line: I am not changing the wording at the beginning of Lesson 280. Your cut-offs lack documentable evidence, whereas the published record—including your own catalogue notes and CUP’s statement—supports overlap and co-existence of streams well beyond the dates you assert.

### 3) *The Twelve Tests: Identification Markers, Yes—But Your Printed Rationales Are Theological*

- You stress that the twelve tests are identification markers. I agree they function as markers in your PCE framework. My critique concerns the reasons you offer elsewhere (especially in the *Guide*) for preferring those readings. There, six of the twelve markers hinge on Spirit/spirit and are defended explicitly on theological (Pentecostal) grounds—e.g., Matt 4:1 (“Oxford ... makes a blasphemy” p. 542), Mark 1:12 (appeal to Wigglesworth p. 180), Acts 11:28 (“ordinary Pentecostal manifestations” p. 540), and 1 John 5:8 (“proper Pentecostal doctrine” p. 10 ). The blog post doesn’t overturn those printed rationales; it merely restates the tests as markers, which was never in dispute.
- In your YouTube Video “[Answering Bryan Ross On Pointless Points](#)” (3/3/26) you repeatedly assert that I “misunderstand” your process and that you “already knew” the correct PCE readings before ever bringing Pentecostal theology to bear, I find myself compelled to clarify why such a claim cannot bear doctrinal or methodological weight. When one examines your published *Guide*, it is beyond dispute that your rationale for half of the twelve PCE diagnostics are grounded in explicitly Pentecostal categories (See the paragraph above.). If, as you now claim in the video, these doctrinal commitments were *not* the operative criteria guiding your textual selections, then you have effectively removed the only articulated theological architecture you have ever provided for adjudicating between competing capitalization traditions; and without that framework, no hermeneutical, bibliographical, or ecclesial principle remains to justify why these readings—and not their equally well-attested Oxford, Victorian Cambridge, or other non-PCE counterparts—should be normatively binding. Thus, once your theological explanations are disowned as secondary or merely illustrative, your editorial determinations retreat into bare assertion, lacking the doctrinal coherence, providential logic, or textual-historical method necessary to sustain the claim that these specific forms constitute a divinely preserved or textually superior “pure” edition of the English Bible.
- Here are the exact spots where you claim you had already settled the “correct” PCE readings before bringing Pentecostal theology into it (i.e., *text first, theology later*), with brief pull-quotes for context:

- 1:32:03–1:32:12 — while discussing his *Guide* and the use of the 12 tests: “That’s **me writing years later after knowing the PCE is correct** ... not me dictating it because of some pre-commitment.”
- 1:37:33–1:37:48 — explicit sequencing claim: “**It happened the other way round. ... Pentecostal thinking came *after* the providential understanding and reception.**”
- 1:57:01–1:57:12 — on the 12 tests and theology: “The 12 tests were originally conceived for comparing editions ... **then** I thought it good to make theological arguments for each.” (i.e., tests/identification first, doctrinal explanation later).
- 1:51:00–1:51:12 & 1:51:58–1:52:13 — about 1 John 5:8 specifically: “*Then* I came to understand ... the meaning of the word ‘spirit’ with a lowercase ‘s’...” (he frames the doctrinal rationale as subsequent to accepting the lowercase reading historically).

#### 4) “Copy-Editing” vs. *What Your 2006 Work Actually Did (Summary)*

- In “More Pointless Points” you again insist you merely “copy-edited.” Yet you also admit you (1) standardised across PCE printings where persistent differences existed (hyphenation, word-division, casing, small-caps conventions) and (2) introduced a new typographic convention (LORD’S → LORD’s)—precisely the harmonization/standardization across divergent witnesses I described. That is not merely polishing one manuscript; it is the editorial constitution of a single text out of non-identical PCE witnesses.
- Authoritative definitions of copy-editing:
  - *Chicago Manual of Style* (CMOS): Copy-editing is the final editorial stage focused on technical errors, style, and internal consistency, preparing/coding the text for typesetting; it is distinct from line editing and far removed from textual constitution across multiple witnesses. ([CMOS](#))
  - Chartered Institute of Editing and Proofreading (CIEP): Copy-editing comes after developmental/line work and involves grammar/spelling/punctuation, consistency, clarity for purpose, and coding/mark-up for design/typesetting. ([writerandthewolf.com](#))
  - Purdue OWL / IPED: Copy-editing = sentence/house-style work (clarity, consistency, mechanics), distinct from substantive editing (structure/content) and proofreading (last pass on proofs). ([grammarly.com](#)), ([ktproofreading.com](#))
- Takeaway: Copy-editing refines a single manuscript for accuracy, style, and consistency; it does not create a new unified text by collating divergent witnesses and adjudicating variants across them—that work belongs to textual/critical editing. ([literariness.org](#)), ([CMOS](#))

- What you say you did (“More Pointless Points” and *Vintage Bibles*)
  - Copy-editing functions: You eliminated typographical errors and presented text without press errors.
  - Beyond copy-editing: You “standardised the PCE” where persistent differences existed among PCE printings (hyphens, word-division, italics, small-caps), i.e., you chose among divergent PCE witnesses; and you introduced a new global convention (LORD’S → LORD’s).
  - Stated result: a “critical/standard electronic text” produced by comparing multiple electronic files and resolving variations against multiple printed Bibles such that “all textual and punctuation places were resolved” (and later italics).
- Conclusion: Your first bullet (fixing typos/house style) = copy-editing. The core bullets (collating witnesses, resolving inter-witness differences, and introducing LORD’s) are beyond copy-editing and align with textual/critical editing—the editorial constitution of a text from multiple non-identical witnesses.

#### 5) *Numbers & Authorities: Still Unsubstantiated*

- “Millions” of PCE copies. You assert “millions,” but neither “More Pointless Points” nor the relevant sections of *Vintage Bibles* furnish edition-specific production figures across families. The lone concrete number that surfaces (Ruby 32mo at “ten million” by 1966) cannot be generalized across other series. Nor do you address the publication numbers for Oxford, Victorian Cambridge editions, or other non-PCE printings during the 20<sup>th</sup> century. Google estimates that close to 15 million copies of the Oxford Scofield Reference Bible were sold during the 20<sup>th</sup> century. Assertions ≠ data.
- On Norton. You repeat that “Norton knew something happened,” yet provide no email, letter, or quotation. Norton’s published work and CUP’s *New Cambridge Paragraph Bible* do not define a Cambridge-recognized “PCE” category; the anecdote remains hearsay.

#### 6) *On /Rhetoric (“AI,” Etc.)*

- Labeling parts of Lesson 280 “AI-produced waffle” is not a rebuttal. If any page/line is wrong, identify it and I will correct it; otherwise, the *ad hominem* avoids the printed record—including your own written works and the CUP passage you reproduced.

Sunday, March 15, 2026—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 282 Assessing the Printed History of the King James Text (PCE: *Vintage Bibles*)

### **Introduction**

- [Lesson 281](#) demonstrated that Matthew Verschuur’s argument for the Pure Cambridge Edition (PCE) rests on an elaborate Historicist framework that overlays prophetic timelines, geopolitical events, and even the physical qualities of “vintage” Cambridge Bibles onto the history of the English text. By applying Historicist readings of Daniel 8, 10, 11, and 12, Verschuur constructs a narrative in which the rise and fall of the Ottoman Empire, the displacement of Greek Scripture, and the eventual ascendance of the English language culminate in the appearance of the PCE as the purified, end-time manifestation of the “scripture of truth.” He further merges Pentecostal and Word-of-Faith theology into a “Word & Spirit” movement that he believes uniquely possesses the spiritual insight needed to recognize the PCE’s supposed prophetic status. In this system, the year 1967 becomes the prophetic hinge where the 1,335 “days” of Daniel meet modern charismatic renewal, renewed KJV advocacy, and Cambridge’s continued printing of the PCE.
- With these interpretive pillars in place, Lesson 281 established that the PCE’s authority within Verschuur’s system does not arise from the actual printed history surveyed in previous lessons—which showed no single, continuous Cambridge textual line—but from the acceptance of his prophetic scaffolding. Without this Historicist structure, the claim that the PCE is a divinely intended or prophetically purified edition collapses. As we move into Lesson 282, the analysis will now build on this foundation by examining how this prophetic-historical framework continues to function, what claims it attempts to support in later chapters, and how well these claims correspond to the documented history of the King James Bible’s printed text. This transition allows us to evaluate not only the internal logic of Verschuur’s system but also its explanatory power when measured against verifiable historical evidence.
- Verschuur responded to Lesson 281 with a blog article on March 10, 2026, titled, “[Bryan Ross’ Debate Continues](#).” Interested parties are encouraged to see my response in Appendix A of these notes beginning on page 13.
- 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 7 is titled “Vintage Bibles in the Book of Revelation” and runs for sixteen pages from 161 through 177. The chapter applies Historicism to Revelation 9–11 to argue that Islam’s and the Ottomans’ “woes” scattered Scripture westward; that Revelation 10’s “little book” and “seven thunders” depict the public manifestation and purification of the English Bible; and that Revelation 11’s 1260-year “sackcloth,” 1798 “death,” and 1882 revival chart the KJV’s historical trajectory—all culminating under the seventh trumpet in the triumph of “vintage” Cambridge Bibles as the world standard, identified as the Pure Cambridge Edition. (161–176, 170–172)

### *Revelation Chapter 9*

- Chapter 7 opens by stating that the section will consider “vintage Bibles” in the Book of Revelation, explain the four main interpretive approaches (Preterist, Historicist, Futurist, Idealist), and proceed specifically with a Historicist reading to connect Revelation’s visions to church history and the legacy of “vintage” Cambridge KJV Bibles. Verschuur notes Revelation’s narrative structure and focuses on the second major section (seven seals→ seven trumpets), highlighting that the last three “woe” trumpets (Revelation 8–11) are especially relevant to the story of Scripture’s transmission that culminates in “vintage Bibles.” (161-162)
- Within Historicism, the first four trumpets correspond to invasions that contributed to the fall of the Western Roman Empire (476 AD). The fifth trumpet introduces a 150-year period (“five months” × 30 days, applied by the day–year principle). According to Verschuur, the fifth trumpet = rise/expansion of early Islam (Saracens). The 150-year period is identified as 612–762 AD, from the rise of Mohammed to the establishment of Baghdad as the Islamic center; this period features the Saracen expansion across the Middle East, North Africa, and into Spain. This Saracen advance is presented as part of the chain of events that disrupted Eastern Christian practice and helped set conditions that would ultimately send Greek biblical manuscripts westward, a prelude to later Reformation-era textual work that undergirds English Bible history. (162-163)
- The sixth trumpet = the Turks and the fall of Constantinople, according to Verschuur. The “loosing of the Euphrates” is read as the rise of the Turks, culminating in the Ottoman conquest of Constantinople (1453); details like gunpowder and cannon in the symbolism are emphasized. The fall of Constantinople leads to the westward movement of Greek manuscripts, enabling Erasmus’ Greek New Testament and fueling Reformation translations, ultimately reaching the King James Bible—the text tradition preserved in the “vintage” Cambridge (PCE) Bibles celebrated throughout the book. As page 165 closes, the narrative points forward to Revelation 10’s “mighty angel” with a “little book,” which the author will

connect to the printed, vernacular Bible tradition (especially the English Bible) in the following pages. (163-165)

- On page 165 Verschuur closes the first part of chapter 7 by stating the following:
  - “This means that the outcome of the chain of providence, and the direct consequence of the Turks taking Constantinople, was the improvement of the Scripture in the West, which eventually led to the making of vintage Bibles, and the ultimate position of the raising of the standard of the Pure Cambridge Edition of the King James Bible.

One underutilised apologetic for Christianity and the veracity of Scripture content is the dates and descriptions in the Historicist understanding of Bible prophecy. The Word and Spirit movement is reclaiming the heritage of proper Bible interpretation, particularly in relation to prophecy, which is a surety for a wonderful future of relying upon the very veracity of the words of the King James Bible.” (165)

- Within the PCE framework, Verschuur contends that God’s providence turned the Ottoman sack of Constantinople (1453) into a redemptive hinge in textual history: the scattering of Greek manuscripts to Western Europe catalyzed the Textus Receptus tradition, the English Reformation’s vernacular Scripture, and, by a long editorial arc at Cambridge, the emergence of the “vintage Bibles” that culminate in the PCE as a raised, final standard of the King James Bible (the “outcome of the chain of providence”). (165) In this telling, Historicism—with its dated prophetic periods and event-sequences in Daniel and Revelation—functions as an apologetic: fulfilled timelines (e.g., the Islamic and Turkish waves under the fifth–sixth trumpets, the Reformation’s “little book open,” and the post-Revolution vindication of Scripture) publicly corroborate both Christian truth and the providential textual purification that issues in the PCE, (161–165, 169–173) Finally, the author situates the present in a Word-and-Spirit synthesis—“Word” as the exact, preserved wording of the KJV in its PCE form, and “Spirit” as Pentecostal/Charismatic vitality—claiming this union reclaims proper prophetic interpretation and secures a “wonderful future” grounded in the veracity of the very words of the King James Bible. (165)

### *Revelation Chapter Ten*

- After describing the Saracens and then the Turks in Revelation 9, Verschuur proceeds to explain that Revelation 10 interrupts the trumpet sequence with a new vision. This pause serves to introduce a major prophetic development relevant to the history of Scripture itself. John sees a *mighty angel* descending from heaven, clothed with a cloud, crowned with a rainbow, shining like the sun, and standing with one foot on the sea and one on the earth. Verschuur stresses that these attributes symbolize authority over the whole world. The angel holds a “little book open,” which the author identifies as a prophetic symbol for the

Scriptures becoming available in a new and more accessible form — a shift from restricted or suppressed Scripture toward open publication. (165-166)

- Within the Historicist framework, the “little book open” is interpreted as the rise of the printed Bible in common languages, especially through the Reformation and the development of English Bible translations. The “open” condition symbolizes the end of medieval suppression and the beginning of public availability. The angel’s feet on sea and earth signify worldwide publication and distribution—something uniquely possible only after the invention of printing and later fulfilled through English Bible circulation. John hears “seven thunders” but is told not to write them. The author notes that this symbolizes truths or developments in church history that were *not* revealed or preserved in writing at that moment. Their silence emphasizes the significance of what *was* revealed—the open book. The angel declares that “time should be no longer,” which Verschuur interprets not as the end of time but rather the end of a prophetic delay—the beginning of the major movement that brings the Scriptures into full openness. This includes the Reformation and the emergence of printed Bibles. The finishing of the mystery of God corresponds to the Scriptures being fully available, understood, and circulated, especially through Protestant nations. This is seen as a providential step toward the establishment of the English Bible as the standard. (167-168)
- John is commanded to take and eat the book. It is sweet in his mouth but bitter in his belly, which Verschuur interprets as the dual nature of Scripture reception during the Reformation: joy at recovering the Word of God, but bitterness from persecution, conflict, and martyrdom that followed. After eating the book, John is told he must “prophesy again before many peoples, nations, tongues, and kings,” which Verschuur identifies as the global missionary and publishing efforts of Protestant nations—especially the English-speaking world. The section concludes by linking Revelation 10 directly to the rise of the English Bible and ultimately to the PCE preserved in “vintage” Cambridge Bibles. These editions embody the “open little book,” representing the culmination of centuries of providential preservation and worldwide distribution. (168)
- The following are a couple of citations to note from this subsection.
  - “[Regarding Rev. 10:3-4] The lion is a potent symbol, and well known as a symbol of England, both on the coat of arms (three lions) and as a supporter of the coat of arms (a lion), as it has been from the time of King Henry VIII to this day. Queen Elizabeth I famously said, “Although I may not be a lioness, I am a lion’s cub, and inherit many of his qualities”.

The lion roaring indicates the language of England. The seven thunders indicate the seven major Protestant translations of the Bible that were made. These translations are the same that are listed as to be used in the making of the King James Bible, being the Tyndale, Coverdale, Matthew, Great, Geneva, Bishops’ with the seventh being the drafting and making of the King James Bible, which Bible represents them all.



but the creation of an English-speaking Protestant culture shaped by Scripture. That Scriptural culture, in turn, generated the powerful missionary impulse of the 17th–19th centuries, as English-speaking Christians—armed with their vernacular Bible—carried the Gospel abroad. Verschuur argues that this missionary expansion prepared the global, cultural, and institutional conditions under which Cambridge University Press would eventually produce millions of high-quality King James Bibles, the very “vintage” Cambridge editions that later serve as the textual witnesses underpinning the PCE. (168)

- Thus, in the PCE framework, Revelation 10’s “little book” does not merely symbolize the printing of Scripture; it symbolizes the entire providential arc in which the English Bible reshapes England, fuels world missions, spreads biblical literacy, and leads—through Cambridge’s role as a printer under royal authority—to the material creation, preservation, and eventual standardization of the Scriptural text in its PCE form.

### *Revelation Chapter Eleven*

- Revelation 11 continues the narrative of the sixth trumpet, shifting attention from military powers (as in Revelation 9) to the role of Scripture itself in Church history. The chapter introduces the measuring of the temple, interpreted as defining the standard of true doctrine and the canon of Scripture. The measuring rod symbolizes Scripture’s authority: the *complete 66-book canon* becomes the standard by which teaching is judged. The outer court excluded from measurement represents teachings and institutions outside of true doctrine. Using the Historicist day–year principle, the 42 months of trampling correspond to 538–1798 AD, the period traditionally identified as the height of papal temporal authority. (169-170)
- Verschuur states that in Historicist interpretation, the Two Witnesses symbolize the Old and New Testaments, testifying throughout the 1,260-year period despite opposition. Their “sackcloth” condition reflects the Scriptures’ diminished public status under medieval ecclesiastical dominance. The miracles—shutting heaven, turning waters to blood, striking the earth with plagues—are symbolic of the Bible’s power to bring spiritual judgment on corrupt systems. The “beast” rising to attack the Witnesses is interpreted as Infidelity, especially Enlightenment rationalism and French Revolutionary atheism, which sought to “kill” the testimony of Scripture. (170-171)
- The banning of the Bible and abolition of Christianity in France (1793–1797) is applied to the prophecy that the Witnesses lie dead in the “street of the great city.” France is viewed as one-tenth of the symbolic city, being one of the ten Western European kingdoms. After 3½ prophetic “days,” corresponding to roughly 3½ years, the Witnesses stand again—symbolizing the restoration of the Scriptures following the Terror and the re-legalization and spread of the Bible. The “earthquake” symbolizes the French Revolution’s political convulsions, which shattered the old order and dealt a major blow to papal political power. The “tenth part of the city” falling is interpreted as France’s break with Rome. (171-172)

- The chapter moves toward the sounding of the seventh trumpet, seen in Historicism as signaling the transition into a new prophetic era in which Scripture triumphs. Verschuur connects this directly to the global spread and renewed authority of the Bible. The resurrection and ascension of the Witnesses demonstrate the enduring and divinely protected authority of the Bible. Their elevation prefigures the eventual triumph of God’s Word despite historical attempts to suppress it. Verschuur highlights how this chapter underscores the need for a correct and preserved text—linking it to the value of the PCE as a precise representative of Scripture in the modern era. (172-173)

### *The Seventh Trumpet*

- Revelation 11:15–19 marks the sounding of the seventh trumpet, signaling the culminating phase of prophetic history. The proclamation that “the kingdoms of this world are become the kingdoms of our Lord” is interpreted as the beginning of a future global Christian ascendancy. Verschuur emphasizes that the seventh trumpet, in strict Historicist interpretation, is yet future, picking up after the end of the sixth trumpet period (which he places around 1882). This trumpet represents a sweeping transformation of world affairs under Christ’s authority. (173-174)
- Revelation 11:18 shows the nations becoming angry. Verschuur stresses that this anger is not universal but broadly representative of global resistance to the rising influence of Christianity. The “destroyers of the earth” are associated with anti-Christian ideologies, with a possible Russian-led geopolitical threat suggested as a future fulfillment. The seventh trumpet includes a period of reward for prophets and saints, representing the vindication of faithful believers and the triumph of the preserved Scriptures. (174-175)
- Revelation 11:19 describes the heavenly temple opening and the Ark of the Testament appearing. Verschuur interprets this symbolically as the universal Church rising to prominence and, more importantly, the recognition of God’s preserved Word. The Ark symbolizes the preserved Scripture, specifically tied here to vintage King James Bibles and the Pure Cambridge Edition (PCE). The seventh trumpet’s era is portrayed as one in which the Word (pure Scripture) and the Spirit (Pentecostal/Charismatic power) unite into a single global movement, fulfilling prophetic expectations. (175-176)
- The symbolic “lightnings, voices, thunderings, earthquake, and hail” are interpreted as a coming period of global upheaval—including geopolitical turmoil, prophetic activity, and possibly a major Russian confrontation with Israel, connected to Ezekiel 38–39 (“Gog”). Verschuur sees the seventh trumpet as the stage leading to widespread Christian influence over nations, the rewarding of the saints, and the eventual triumph of Scripture. This includes a post-conflict revival in which nations turn to Christ and the preserved English Scriptures—especially the PCE—become the world standard. The overarching conclusion is that the seventh trumpet foresees the worldwide recognition of the PCE as the authoritative English

Bible, representing the culmination of centuries of preservation reflected through “vintage” Cambridge Bibles.

- In this section, Verschuur states the following in relation to Revelation 11:19:
  - “This suddenly brings to absolute clarity what was being preserved, and why. It is an overt testimony to the legacy of vintage Bibles. After all, it is the outcome of that they have come through the Church by manner of preservation — the world standard Bible, the King James Bible, in the Pure Cambridge Edition.

Because the promise to reward the saints already begins literally in the present time (Mark 10:30), which is the Word of Faith doctrine in line with Historicist prophecy, and the world standard Bible came to its fulness through the vintage Bibles and making of the Pure Cambridge Edition, which is the King James Bible only doctrine in line with Divine Providence, the proposition is the resulting manifestation of the Word and Spirit movement.” (175)

- In the PCE framework, this statement asserts that the prophetic symbolism of Revelation—particularly as interpreted through Historicism—reveals with “absolute clarity” that what God has been preserving through centuries of providential history is not merely “the Bible” in a generic sense, but the specific, materially manifested textual line that culminates in the King James Bible in its PCE, as evidenced by the witness of “vintage” Cambridge Bibles. (175). The “legacy of vintage Bibles” therefore becomes the visible historical testimony of God’s preservation: they are the physical carriers through which the purified wording, spelling, and punctuation that define the PCE survived and reached their final form. Verschuur ties this preservation to two doctrinal streams he sees converging in the present: first, the Word of Faith doctrine—grounded in the promise that the saints’ reward begins “now in this time” (Mark 10:30)—which he aligns with Historicist prophecy’s expectation of blessing unfolding within history; and second, King James Bible-only doctrine, which in his system reflects Divine Providence guiding the textual line toward its perfect expression in the PCE. (175) These two currents, one emphasizing Spirit-empowered faith and the other Word-based textual purity, merge into what Verschuur calls the Word and Spirit movement, a prophetic era in which the purified English Scriptures (the PCE) and Spirit-energized believers jointly manifest God’s purposes in the last days. Thus, the quote means that the PCE is the divinely preserved, providentially perfected form of Scripture, and its emergence—confirmed historically through “vintage Bibles” and theologically through Historicist prophecy—produces the final, eschatological union of Word (PCE) and Spirit (Pentecostal/Charismatic power) that defines the closing movement of Church history. (175)

- In this last quote from Chapter 7, Verschuur ties together the “Historicist seventh trumpet” and the “triumph of the legacy of vintage Bibles.”
  - “The Historicist seventh trumpet will ultimately lead to the triumph of the legacy of vintage Bibles, which is to say, that the victory of history would be the Pure Cambridge Edition of the King James Bible being accepted as the world standard.” (176)
    - Within Verschuur’s PCE framework, the claim that “the Historicist seventh trumpet will ultimately lead to the triumph of the legacy of vintage Bibles” (176) means that the final prophetic era described in Revelation 11:15–19—the sounding of the seventh trumpet—marks the eschatological moment in which God vindicates not only His Word abstractly, but the specific historical form in which He has preserved it: the King James Bible in the PCE. The “legacy of vintage Bibles” is the material chain of Cambridge-printed PCE copies through which Verschuur believes God providentially safeguarded the exact spellings, capitalizations, punctuation, and readings that constitute the perfected English Scriptures. Thus, the “victory of history” is the prophetic climax in which the PCE becomes the recognized world standard Bible, not merely by preference but by divine orchestration, as the seventh trumpet ushers in the global acknowledgment of Christ’s reign and the authoritative establishment of His Word in its purest transmitted form. (176). In this framework, the triumph of the PCE is not a human editorial achievement but the foreordained outcome of Historicist prophecy, the culmination of centuries of providential preservation reflected in “vintage” Cambridge Bibles, and the textual counterpart to the eschatological victory of the Kingdom of God itself.

## Conclusion

- In sum, the PCE position cannot cohere without Historicism, because Historicism is a *structural framework* that renders the PCE *prophetically necessary* rather than a late editorial preference: it furnishes the timeline (e.g., the 2300 “days” from 333 BC→1967, the 1290/1335 to 1967, the 1260 years to 1798, and the fifth–sixth trumpets as Saracens/Turks) that stages the PCE as arriving *on schedule* in salvation history rather than as one Cambridge stream among many; remove those periodizations and the PCE loses its eschatological inevitability. ([Lesson 281](#); Lesson 282) Historicism also supplies the causal bridge that turns world empires into textual providence—e.g., 1453 and Ottoman ascendancy as the divine means of scattering Greek Scripture westward, feeding Reformation vernaculars, “little-book” openness, missionary diffusion, and ultimately “vintage” Cambridge printings that host the PCE—a chain that collapses into mere contingency if the prophetic reading is withdrawn. (161–168, 170–173; Lesson 282) Further, Historicism authorizes the hermeneutic by which Revelation/Daniel imagery is mapped onto the PCE position: the “little book” as the publicly manifested English Bible, the “seven thunders” (in *Vintage Bibles*) as the seven English Protestant translations converging in the KJV, the linen-robed angel as a typological mirror of *vintage* Bible materiality, and the seventh trumpet

as the era of Scripture’s triumph—interpretations that lose their textual footing and devolve into *ad hoc* allegory without Historicism’s grid. (166–168, 173–176 ) Finally, the same framework legitimates the constituency that recognizes the PCE—linking the post-1967 “cleansing” to Word-of-Faith/Pentecostal renewal plus KJB-only elevation in a “Word & Spirit” synthesis—so that, absent Historicism, this becomes sociological coincidence rather than prophetic necessity. (138, 154, 158–159; Lesson 281) Hence the verdict of the current Lesson stands: without the Historicist scaffolding, the claim that the PCE is a divinely intended, prophetically purified, world-standard text “collapses,” leaving, at most, a harmonized Cambridge text reconstructed in the 2000s with no *sui generis* mandate (See also [Lessons 273](#) & [Lesson 274](#) for the three-pillar structure that installs Historicism beside Pentecostal spirituality and KJB-onlyism).

- In Verschuur’s corpus, Revelation 10’s “Little Book” is driven in two incompatible directions that expose a structural inconsistency in the PCE apologetic: in *Vintage Bibles* the *open* Little Book is historicized as the printed vernacular Bible—specifically the English stream whose “seven thunders” are the seven major Protestant translations (Tyndale, Coverdale, Matthew, Great, Geneva, Bishops’, with the seventh being the drafting/making of the KJV)—so that Reformation openness, missionary diffusion, and Cambridge production culminate in the PCE. (166-168) By contrast, the *Guide to the PCE* frames the “Little Book” prototypically as the heavenly volume that must be perfectly embodied on earth as one gathered, world-standard Book (invoking Rev 10:10–11) and recasts the “seven thunders” not as translations but as seven providential purifications that climax in the PCE itself (Part Two, “What is the Book of the LORD?”; and as summarized on pp. 358–360 of the *Guide*)—shifting the center of gravity from *historical process* → *PCE to heavenly prototype* → *PCE*. Thus, while both works aim at the same objective (the PCE as world standard), they differ materially on what the thunders signify, when/where the Little Book “opens/manifests,” and how Rev 10 underwrites the PCE—yielding a theologically significant contradiction in the PCE framework’s reliance on Revelation 10 as a prophetic warrant.
- In classical Protestant Historicism, Revelation is read as a continuous panorama of church history in which the empires of Daniel culminate in Papal Rome as Antichrist, the Reformation registers as a decisive trumpet/vial, and convulsions like the French Revolution often explain Rev 11’s “earthquake”—a broad, trans-national frame shared across Wycliffe, Luther, the Reformers, Puritan commentators, and later historicists (including Adventist streams). By contrast, Verschuur advances an idiosyncratic Historicism that narrows the field of fulfillment to the English Bible tradition and even to the material and editorial history of Cambridge KJV printings, reassigning symbols such as the “little book” and “seven thunders” to the rise of the English vernacular and to stages culminating in the PCE—applications for which there is no precedent in classical Historicist exegesis. Moreover, modern surveys of the schools of interpretation note a recurring danger in Historicism: an ethnocentric, self-referential tendency to “work things out so that the end falls in one’s own time.” Verschuur’s timelines converge precisely at 1967, his preferred hinge year for Word-of-Faith/Pentecostal renewal and KJV resurgence, and they elevate his favored English edition as the eschatological standard—features that exemplify the very methodological cautions raised by contemporary assessments of Historicism’s variability and

subjectivity. Consequently, while Verschuur uses the vocabulary of the Historicist tradition, his assignments of prophecy to KJV edition-specific phenomena and Cambridge editorial minutiae represent a novel, bespoke construction aimed at validating the PCE, rather than a continuation of the historic Protestant consensus about Revelation’s scope, actors, and climactic conflicts.

- From *Vintage Bibles*, I showed that Verschuur’s *Word & Spirit* motif is not window-dressing but an engine of his prophetic and textual claims: Revelation 10–11 is recast so that the “Word” = the purified English Bible culminating in the King James Bible/PCE and the “Spirit” = Pentecostal/Charismatic power; these unite in the seventh-trumpet era to yield Scripture’s triumph and the PCE’s rise as “world standard.” He makes this explicit when he ties the “little book,” “seven thunders,” and the temple/ark scenes to the public manifestation of the English Bible and to the Word-and-Spirit convergence, culminating in the claim that the seventh trumpet “will ultimately lead to the triumph of the legacy of vintage Bibles,” i.e., world acceptance of the PCE. (166–168, 173–176). In [Lesson 273](#), I documented that this very logic is already embedded in his earlier framework: he names Faith Pentecostalism—alongside KJB-Onlyism and Historicism—as a founding pillar of Victory Faith Centre’s theology and its role as “Guardians of the PCE” (*Guide*, 340–341); he adjudicates half of his hallmark PCE “tests” by Pentecostal pneumatology (e.g., “Spirit/spirit” in Matt 4:1; Mark 1:12; Acts 11:12, 28; 1 John 5:8), showing that doctrinal categories—not neutral editorial history—decide the “pure” reading (*Guide*, 10, 18, 535–544); and he links the timing and authorization of the PCE to Pentecostal revival, providential leading, and even an “apostolical ordination” of the elders as custodians. (*Guide*, pp. 11, 180, 341, 360)
- That is why his recent denials—“*providentialist not Pentecostalist*”—are out of alignment with both his earlier and more recent testimony, where he seeks to deny the impact of Pentecostalism on his framework. I showed from his own writings that providence and Pentecostal guidance are treated as functionally equivalent: Pastor Craig Savage explicitly writes that *true Pentecostalism* entails the Spirit guiding believers, “The true Pentecostal position, therefore, will be that of the Spirit empowering and guiding a person into truth. Since the Pure Cambridge Edition of the King James Bible is on Earth for all to see, then the guidance will be towards this perfect Word of God,” directly merging providence with Pentecostal leading. (Savage, [The King James Bible Position and True Pentecostalism](#), 10) Moreover, in *Vintage Bibles*, he doubles down on the same *Word & Spirit* schema—locating the eschatological victory of Scripture precisely where the PCE rises under the Word-and-Spirit banner—so his current attempt to separate the PCE from Pentecostal theology contradicts both his earlier pillar-statements and his latest publication’s explicit statements.
- From a Futurist, dispensational, premillennial reading of Revelation—where Rev 4–22 chiefly describes *future* Tribulation events, a personal Antichrist, Israel’s end-time restoration, Armageddon, and Christ’s visible return—the hermeneutical posture offers no theological mechanism that would compel adoption of the PCE as uniquely authoritative, because this approach (unlike Historicism) neither retrofits John’s visions to post-apostolic Western history nor assigns prophetic weight to the English Bible’s editorial/printing stream (e.g., Cambridge

lineages, capitalization norms, “vintage” editions). In standard accounts contrasting the schools, Futurism looks *forward* to eschatological fulfillment, while Historicism reads Revelation as a *chronological panorama* of church history—precisely the framework Verschuur requires to map trumpets, thunders, and dates onto Islam, the Ottomans, the Reformation, the French Revolution, and finally the rise of the KJV/PCE; absent that historical scaffolding, the PCE’s special status becomes editorial preference (Thus my Disclaimer in the Introduction to each Lesson.) rather than prophetic necessity. Indeed, as asserted in the Introduction to this Lesson, “without this Historicist structure, the claim that the PCE is a divinely intended or prophetically purified edition collapses”—a judgment that follows directly from the Futurist/dispensational premillennial insistence that Revelation’s symbols await future fulfillment and therefore do not validate a past Anglocentric textual arc culminating in the PCE.

- In sum, outside the Pentecostal & Historicist stream there is no compelling doctrinal, theological, historical, or editorial reason to adopt the PCE position. Verschuur’s own framework makes Faith-Pentecostalism a pillar of the position and even uses *Pentecostal pneumatology* to decide hallmark PCE “tests” (e.g., the capitalization of Spirit/spirit in Matt 4:1; Mark 1:12; Acts 11:12, 28; 1 Jn 5:8), so the edition’s “purity” rests on Pentecostal presuppositions rather than neutral textual criteria. The rest of the scaffolding supporting the PCE framework comes from Historicism that repurposes Revelation/Daniel—e.g., the “little book,” “seven thunders,” and the seventh trumpet—to the English-Bible stream and ultimately to the PCE as a prophesied world standard; absent that idiosyncratic mapping, the PCE reverts to a preference for Cambridge KJB editions, not a prophetic necessity. And because Futurist/dispensational premillennial approaches treat Rev 4–22 as largely future, not a panorama of post-apostolic Western history, they offer no hermeneutical mechanism for tying John’s visions to English translation stages, capitalization norms, or Cambridge typography—leaving no external theological or historical warrant for elevating the PCE above other reputable KJV texts.

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## Appendix A

### *Reply to “Bryan Ross’ Debate Continues” (March 10, 2026)*

- In his March 10 blog post titled, “[Bryan Ross’ Debate Continues](#),” Matthew Verschuur repeatedly recasts what I actually said in [Lesson 281](#) into arguments I never made. For example, he claims that I “try to make... the Pure Cambridge Edition... hav[e] some Pentecostal specificity,” and that I “read in Pentecostalism” because six of the twelve diagnostics involve *Spirit/spirit*—what he caricatures as “a Pentecostal conspiracy.” He even asserts that I accused him of creating “6 secret rejoinders to promote Pentecostal doctrine.” In reality, I explicitly acknowledged that the twelve items function as identification markers, not doctrinal propositions. My point was simply that his own printed rationales for half of those tests are *theological*—and specifically *Pentecostal*—in his [Guide](#). I documented his use of claims such as Oxford’s reading in Matthew 4:1 being “a blasphemy,” (542) his reliance on Wigglesworth at Mark 1:12, (180) his appeal to “ordinary Pentecostal manifestations” at Acts 11:28, (540) and his statement that 1 John 5:8 reflects “proper Pentecostal doctrine.” (10) As I wrote in [Lesson 281](#), “The twelve tests are identification markers, yes—but your printed rationales are theological,” and “when one examines your published *Guide*, it is beyond dispute that your rationale for half of the twelve PCE diagnostics are grounded in explicitly Pentecostal categories.”
- Likewise, regarding the Cambridge evidence, Verschuur claims I “misinterpret” Cambridge University Press (CUP) and want “to say that no printed Bible from Cambridge is a PCE,” implying I deny that early-20th-century Cambridge printings matched what he calls the PCE. But in Lesson 281, I explicitly acknowledge that some Cambridge lines “come close.” My point—grounded in CUP’s own statement reproduced in his *Guide*—is that there is no documentary basis for a single, consciously created, Cambridge-recognized PCE. I wrote: “Cambridge never produced a single, uniform textual line that matches the modern PCE ideal... [CUP’s note is] a documented non-endorsement of a singular, consciously created, Cambridge-recognized ‘PCE’ edition.” I further explained that the harmonized 2006 PCE e-text is best understood as a *post-hoc* standardization created by resolving differences among non-identical witnesses (e.g., hyphenation, casing, small caps, LORD’s).pdf) In short, my critique in Lesson 281 concerns method, documentation, and historical claims—not motives. His reply substitutes theological and personal framing for the textual-historical points I actually made and documented.
- And this is precisely why his response is incongruent with what Lesson 281 was actually about: Historicism—not Pentecostalism. The lesson’s central task was to describe and assess his Historicist framework in *Vintage Bibles* (Part 2): how Verschuur time-stamps the PCE with day-year calculations (e.g., 333 BC → 1967; 1,290/1,335 years), integrates the Ottomans as Daniel’s “little horn,” maps the linen-clad angel of Daniel 10 onto the material features of “vintage” Cambridge Bibles (linen → India paper, gold → gilt, etc.), and then infers from Daniel’s “scripture of truth” that a finite, exact earthly manifestation must exist—identified as the PCE e-text. My analysis showed that Historicism is the load-bearing pillar for his PCE framework in Part 2 of *Vintage Bibles*, without that scaffolding, the prophetic case collapses into assertion. By pivoting to Pentecostalism and misattributing claims I did not make, his blog post does not confront the lesson’s core argument head-on—namely, that his Historicist timeline,

typology, and symbolic correspondences do the determinative work of authorizing the PCE despite the printed record and CUP's non-endorsement. If that core is left unaddressed, readers may reasonably infer that engaging the Historicism analysis on the merits is a losing issue for him, which is why the reply relocates the discussion to side points rather than the thesis of Lesson 281.

- Verschuur asserts that I “do not ascertain how many different views there are that are labelled ‘Pentecostal’,” attributing this to my cessationist commitments. This accusation is irrelevant to the argument I actually made in Lesson 281 for three reasons:
  - Lesson 281 is about Historicism, not Pentecostal typology. The lesson analyzed his use of Historicism to defend the PCE—Ottoman timelines, prophetic markers, angelic typology, and the claim that Daniel’s “scripture of truth” requires a finite, exact earthly manifestation fulfilled in the PCE.
  - I was not critiquing Pentecostal doctrine; I was citing his printed rationales. I did not argue that his position is wrong because it is Pentecostal. I showed that his own explanations for several diagnostics explicitly employ Pentecostal categories—e.g., calling Oxford’s Matt 4:1 “a blasphemy,” appealing to Wigglesworth on Mark 1:12, invoking “ordinary Pentecostal manifestations” at Acts 11:28, and labeling 1 John 5:8 “proper Pentecostal doctrine”—and I questioned the methodological weight of those rationales.
  - I never claimed there is only one kind of Pentecostalism. He is refuting an argument I did not make. My analysis concerned his writings and how they function within his PCE framework; the internal diversity of Pentecostalism is beside the point for adjudicating his Historicist claims and the CUP evidence.
- In short, focusing on whether I appreciate the diversity of Pentecostal positions does nothing to answer the central issues documented in Lesson 281; the dependence of his PCE case on a Historicist scaffold, the symbolic/typological leaps he makes (e.g., linen → India paper; gold → gilt), the *post-hoc* nature of the harmonized PCE e-text, and CUP’s non-endorsement of a singular, consciously created PCE edition.
- Verschuur’s brief appeal to Professor David Norton—“even Professor Norton has mentioned a few things”—adds nothing substantive to the discussion. He provides no quotation, no citation, no date, and no context for what Norton supposedly “mentioned,” making the claim entirely hearsay. In Lesson 281, I noted that *Norton’s published work does not define or recognize any Cambridge ‘Pure Cambridge Edition’ category* (if they did Verschuur would cite them). His *New Cambridge Paragraph Bible* and his historical scholarship contain no reference to a distinct early-20th-century Cambridge editorial program that would correspond to Verschuur’s PCE claims. Without documentation, this appeal to Norton is a rhetorical flourish, not evidence.

- Verschuur’s reply reiterates that he ‘did copy-editing’ and produced an ‘exactly correct electronic text,’ but it does not engage the copy-editing definitions and examples I cited (CMOS, CIEP), including his standardization across non-identical PCE witnesses and the LORD’s convention. Those activities exceed copy-editing and fit the category of textual/critical editing, i.e., constituting a unified text from divergent witnesses—the very point Appendix A documents.
- Regarding Verschuur’s claim that Baptists originated or documented the twelve readings, he provides no verifiable evidence—no names, no dates, no sources, and no bibliographic documentation. He merely asserts that “Baptists” made comparison tables, yet none of those alleged materials have ever been produced or shown to contain the exact twelve readings he later canonized as a diagnostic set. And even if some Baptists noted differences in Spirit/spirit or verses like Joshua 19:2, no Baptist writer prior to Verschuur ever treated these readings as a unified list, as distinctive, or as edition-defining. My point stands: no one before him claimed anything unique or special about this particular set of twelve readings, and no historical or theological tradition recognized them as constituting a distinct Cambridge “Pure Cambridge Edition.” His claim therefore contributes nothing toward establishing documentary or historical grounding for the PCE as he defines it.
- Verschuur notes in his blog post that he “was not a Historicist” when he first embraced the PCE, implying that Historicism is not foundational to his position. This, however, does not affect the argument of Lesson 281. My analysis focused on the *current, published form* of his PCE system in *Vintage Bibles* (2025), where Chapters 6–7 explicitly use Historicism—prophetic timelines, symbolic correspondences, and angelic mediation of the ‘scripture of truth’—as the theological and interpretive framework that legitimizes the PCE. The order in which he personally adopted these views is irrelevant; what matters is that his *defense* of the PCE now depends upon Historicist reasoning. Moreover, his admission suggests that Historicism functions as an after-the-fact justification layered onto a prior commitment to the PCE, which weakens rather than strengthens its evidential value.
- Verschuur now claims that ‘Historicist prophecy’ is a false narrative I invented, yet his own book *Vintage Bibles* (2025) makes Historicism the central theological scaffold supporting the PCE. Chapters 6–7 interpret Daniel 8, 10, and 12 through day-year calculations, Ottoman and geopolitical typology, symbolic readings of the linen angel, and the assertion that Daniel’s ‘scripture of truth’ requires a perfect earthly manifestation fulfilled uniquely in the PCE and its electronic text. These are not my constructions; they are his published claims. Whether he personally adopted the PCE before or after embracing Historicism is irrelevant. What matters is that his current defense of the PCE *depends upon* these Historicist arguments. Denying this now is simply an attempt to avoid addressing the substance of Lesson 281, because that Historicist framework is precisely where his position is most vulnerable.
- It is also noteworthy that Verschuur does not address at all my documentation of his prophetic use of the physical features of vintage Cambridge Bibles—India paper, gilt edges, Persian Morocco leather, and other manufacturing elements—which in *Vintage Bibles* he explicitly ties to the

angelic symbolism of Daniel 10. These claims form a major component of his Historicist validation of the PCE (139–140, 144), yet his March 10 reply simply ignores them. This silence is significant: these symbolic correspondences are among the least defensible parts of his argument, and their omission further demonstrates that his response avoids the substantive Historicist issues raised in Lesson 281.

- On the claim that I ‘went quiet’ about Cushing (1829): Lesson 281 did not mention the 1829 Cushing Bible because that lesson had a different purpose—namely, to assess the Historicist framework in *Vintage Bibles* (Part 2) and to answer specific claims from Verschuur’s March 2 blog post in Appendix A. The appendix addressed the CUP letter, overlapping/parallel streams, the theological rationales attached to six of the twelve diagnostics, and why his 2006 harmonized e-text goes beyond mere copy-editing. In other words, the omission reflects *scope*, not *silence*. More importantly, nothing about the 1829 Cushing edition changes Lesson 281’s documented conclusions: Verschuur’s current defense of the PCE is carried by Historicist timelines and symbolism rather than by the printed record, and CUP itself provides no endorsement of a singular, consciously created Cambridge “PCE” setting.
- Verschuur concludes with a pre-emptive rhetorical strike when he writes, “One only hopes he doesn’t accuse of numeretics on the 12 test references, or of favouring the book of Matthew three times.” This is a classic example of poisoning the well: he attributes to me a hypothetical charge I have never made, mocks it, and uses that caricature to predispose readers to dismiss my actual arguments. Nothing in Lesson 281 or the broader series deals in numerology or pattern-hunting; my critique is textual, historical, and methodological. By raising a fictitious accusation at the end of the post, he deflects attention from the substantive issues—his Historicist framework, CUP’s non-endorsement, his theological rationales for half the diagnostics, and the harmonization involved in the 2006 e-text—and attempts to color future criticism as unreasonable before it is even offered.
- Bullet Summary: What Verschuur Misrepresented About What I Said:
  - He says I framed the PCE as “Pentecostal in specificity. In fact, I stated the twelve tests are identification markers and documented that his *published rationales* for half of them are explicitly Pentecostal (e.g., Matt 4:1, Mark 1:12, Acts 11:28, 1 John 5:8), which is a different claim.
  - He claims I “read in Pentecostalism” and even accused him of six “secret rejoinders” to promote it. I never alleged hidden motives; I showed where his own *Guide* uses Pentecostal theological categories to justify half of the PCE diagnostic readings (As I documented in Lesson 281. See also the first point of this Appendix.).
  - He says I deny that Cambridge printed early-20th-century editions that match the PCE. I explicitly acknowledged some Cambridge lines “come close”; my point is that CUP’s own statement (which he himself reproduced in the *Guide*) does not document a single, consciously created, Cambridge-recognized PCE.

- He alleges I misinterpreted CUP's letter. I accurately summarized CUP as reporting no evidence of a distinct late-19th-century revision, no ability to identify the PCE setting, and noting inconsistencies in his identifier lists—points he himself reproduced (as I cited in [Lesson 281](#)).
- He recasts my methodological critique as a personal attack. My lesson critiques documentation and method (lack of dated/archival evidence; theological rationales) rather than motives; his reply reframes this as bias or misunderstanding.
- He suggests I claimed he “invented” the PCE. I said the 2006 PCE e-text is a post-hoc harmonization/standardization across non-identical Cambridge witnesses (hyphenation, casing, small caps, LORD's), not that he invented the notion of a Cambridge tradition. The following fact remains undisputed: 1) no one in history called a specific text form printed by Cambridge the PCE until Vershuur and the elders of Victory Faith Center did so in the early 2000s, and 2) that no historic Cambridge printing is an identic match to his e-text.
- He portrays my critique as collapsing the PCE to Pentecostalism alone. I identified a multi-pillar framework in his writings—Historicism, Pentecostal/Word-of-Faith spirituality, and KJB-Onlyism—and analyzed how these combine to support his PCE claims.

Sunday, March 22, 2026—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 283 Assessing the Printed History of the King James Text (PCE: Concluding Thoughts)


### **Introduction**

- [Lesson 282](#) examined how Matthew Verschuur’s Pure Cambridge Edition (PCE) position is sustained not by the documented printed history of the King James Bible, but by an extensive Historicist prophetic framework, most fully articulated in Chapter 7 of *Vintage Bibles*. By applying Historicist readings of Revelation 9–11, Verschuur reinterprets Islamic expansion, the Ottoman Empire, the Reformation, the French Revolution, and modern charismatic renewal as providential stages in a divinely orchestrated textual process culminating in the PCE.
- Central to this framework is the claim that Revelation’s imagery refers not merely to the preservation of Scripture in general, but to the English Bible tradition and, ultimately, to “vintage” Cambridge KJV printings as the material carriers of a purified, finalized text. The “little book” of Revelation 10 is identified with the printed vernacular Bible; the “seven thunders” are mapped onto seven English Protestant translations culminating in the King James Bible; and the seventh trumpet is portrayed as the eschatological era in which the PCE emerges as the world standard Scripture.
- Lesson 282 demonstrated that Historicism functions as a load-bearing pillar of this system. It supplies the timelines, symbolic correspondences, and prophetic necessity that elevate the PCE from a preferred Cambridge text to a divinely intended, end-time standard. Without this Historicist scaffolding, the PCE claim collapses into a *post-hoc* editorial harmonization rather than a providentially mandated outcome.
- The lesson also showed that Verschuur’s framework is inseparably bound to a “Word & Spirit” synthesis, in which the “Word” is defined as the exact wording of the PCE and the “Spirit” is identified with Pentecostal/Charismatic vitality. In this schema, recognition of the PCE is not merely textual or historical, but spiritual—belonging to a prophetic movement that uniquely perceives God’s final work of preservation.
- Finally, Lesson 282 exposed internal tensions and inconsistencies within the PCE apologetic—especially in Verschuur’s shifting use of Revelation 10 between *Vintage Bibles* and the *Guide to the PCE*—and demonstrated that his version of Historicism represents a novel, Anglocentric reconfiguration rather than a continuation of classical Protestant Historicist interpretation.
- Verschuur responded to the teaching of Lesson 282 with a blog article on March 19, 2026, titled “[Not Again . . .](#)” See Appendix A on page 16 for my response to the article.
- My goal in this Lesson is to conclude our discussion of the PCE position by considering the following points:

- Revelation & Special Pleading
- The “Exact Sense” & Verbatim Identicality
- Verbal Equivalence & Other Attempts to Answer the PCE Position
- 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 identicality of wording is not a tenable position.

### **Revelation & Special Pleading**

- On July 31, 2025, I recorded a video with Dr. Dan Haifley titled “[Transmission Turnpike: Forging A New Model of Transmission.](#)” While discussing the standard of *verbatim identicality* of wording, Dr. Haifley brought up Matthew Verschuur and the PCE position. The following exchange occurred between the 52:46–53:41 mark in the video.
  - Dr. Haifley: “There’s only one person I know of that has tried that, has attempted to do that, and I think he’s from Australia or something and he’s got this handle called *Bible Protector*.”
  - Ross: “Yeah, Matthew Verschuur.”
  - Dr. Haifley: “...I understand that he believes that God spoke to him maybe in a vision or some other extra-biblical way to confirm with him that the circa Cambridge 1769 / circa 1900 is the only pure, perfect word. “And I believe he determined that in his church and so on and his elders determined that, and then he started publishing that and people picked it up without verifying it.”
- In response to Dr. Haifley’s comments in our video, Verschuur posted the following comment under the link Dr. Haifley’s shared of our video.

 **Matthew Verschuur**  
Dan thanks for letting me correct you if are wrong about me, and sadly, you are quite wrong about me.

I do not claim that only ONE edition of the KJB is the actual Word of God to the exclusion of anything/everything else.

I have never claimed, nor believe that, God spoke to me, in a vision or some other prophetic way, to confirm or tell me about Pure Cambridge Edition, nor to say it is the only pure Word.

I believe that the Autographs were pure, and all Scripture copies, manuscripts, texts, versions, editions, etc. of Scripture are pure, in that Scripture itself is pure.

Textually, while the Textus Receptus is pure broadly, and that the KJB's readings are pure specifically.

Translation-wise, while Reformation Protestant translations were pure broadly, the KJB is pure English specifically.

Edition-wise, while Editions of the KJB, in and following the 1769 are pure, the PCE is pure specifically (as an Edition in its own right).


And setting-wise, while Cambridge KJVs with the PCE have been very accurately printed, the files on my websites were thoroughly checked so that there is no errata in the typesetting, and full "critical" standardisation, i.e. jot and tittle kind of purity.

And even after I have insisted for years that the accusation of me drawing on some sort of Pentecostal experience was the means of discovering or confirming the PCE was wrong, you have still repeated that.


You may disagree with things I say, believe or stand for, but I hope you will accept my correcting you regarding this matter.

31w Like Reply


- Dr. Haifley responded with the following post.

 **Dan Haifley**  
**Matthew Verschuur** Thanks for reaching out. Could you explain what you mean by your statements about the revelation you received? You were very clear that God did not give this revelation to those who do not believe the same as you about the Holy Spirit.

31w Like Reply

 **Matthew Verschuur**  
What statements about what revelation? And where is the primary source comment that you are referring to, so that the matter may be clear, instead of couched in vagueries?

31w Like Reply

 **Dan Haifley**  
"The Elders of Victory Faith Centre, in their providentially appointed role as the Guardians of the Pure Cambridge Edition, have identified the exactly correct text of the Pure Cambridge Edition. The revelation of this is accepted by various sincere Christians around the world." "The progressive revelation of the Spirit has allowed for the discovery of the Pure Cambridge Edition..."  
— The Final King James Bible (2006). These are exact quotes. Can you explain what they mean?

31w Like Reply

- One of the topics I would like to consider, in this final lesson on the PCE is whether Verschuur claims any sort of “revelation” for his PCE position.
- In the [Guide to the PCE](#), Verschuur makes the following statements in the Preface:
  - “It has not been a coincidence that this work, **and these revelations have been formed specifically in Australia**, which has been a national vessel for the preserving of the Church and the Word as was once supreme in England.” (14)
  - “**I am sure that it is God’s grace alone that has wonderfully brought me into these revelations.** “Then said he unto them, Therefore every scribe which is instructed unto the

kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.” (Matthew 13:52). **The King James Bible is the old treasure, and the new treasure is that the King James Bible is to be reinstated, namely, the acknowledging of the Pure Cambridge Edition.**” (16)

- Later in the *Guide*, Verschuur speaks of the “revelation” of the PCE position to the world via the internet in 2007.
  - “Since the inspiration, the Word of God has been present in the Earth. Some have wondered where the Word of God was before the appearance of the King James Bible, or where the pure Word might be found before 1900, or indeed, **before its revelation to the world by the internet in 2007.**” (121)
- On page 126 of the *Guide*, Verschuur speaks of other KJB defenders not accepting or attaining unto the “revelation” that the KJB is now available in “perfect purity.”
  - “There have been King James Bible defenders who have **not accepted or attained to the revelation** that the final form of the Received Text of the Word of God is the King James Bible, which is now available in its perfect purity.” (126)
- Elsewhere the *Guide* speaks in revelatory terms regarding the PCE.
  - **“The revelation of the true Bible would, therefore, be a fulfilment of the purification of God’s Word in English** and would be the thing by which Romanist doctrine should be consumed. **This was answered by the Pure Cambridge Edition**, circa 1900, which was done in a manner consistent with honest scientific inquiry, and contemporary with the Pentecostal Revival. This would also solidify and end the purification of the English Bible, showing that the Version or underlying texts were never to be altered, that the translation was never to be changed, that the English Bible was not lost, nor irrecoverable, that the English was accurate and infallible, that it was the model standard, that it was for universal use and that it was especially blessed as the very thing which was carried down from God to Earth and purified in the Earth. Thus, the truth of itself was self-fulfilled.” (360)
  - “God has brought about **the revelation of there being a pure and final presentation of the Scripture.** Those who lived at some earlier stage are not disqualified, neither does the progressive revelation negate all the intermediary work that took place between inspiration and receiving the final form of the Word.” (371)
- Thus far we have focused our attention on Verschuur’s *Guide*, [\*A Century PCE\*](#), & *Vintage Bibles*. That said, some of his smaller works are very instructive on the topic of “revelation” and the PCE position.

*The Revelation Of The Pure Word (2006)*

- Apart from some sort of “revelation”, how did the Elders of Victory Faith Centre know they were apostolic guardians of the PCE?
  - “As for variations in the Pure Cambridge Edition, these have also been settled and resolved by the Elders of Victory Faith Centre in their apostolic office of the guardianship of the Pure Cambridge Edition.” (14)
- The PCE was not immediately recognized; its understanding was “sealed” until the time of the end. It was only after the year 2000 that the PCE “revelation” was understood.
  - “The standard text was arrived at very soon after the year 2000, even though before the year 2000 almost nothing of the revelation of it was understood. This may be according to another prophecy, “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” (Daniel 12:4). The Bible has been a sealed book (see Isaiah 29:11), and the understanding of the purification of the King James Bible has also been sealed (see Revelation 10:4).” (14)
- Verschuur and Victory Faith Centre claim divine appointments to guard and promote the PCE. How would they know apart from special revelation?
  - “Because of the general decline of King James Bibles, the lack of knowledge concerning the pure Word, and the direction in which Cambridge University Press itself was heading in regard to the Bible, the Elders of Victory Faith Centre recognised the divine providence in regards to their continuing guardianship of the Pure Cambridge Edition. The Guardians of the Pure Cambridge Edition, being Pastor Craig Savige, Elder Samantha Savige and Elder Matthew Verschuur, understood from the Spirit that they were called to an Apostolic ministry in this regard. This is a very high calling, considering that the approbation and maintenance of the King James Bible was originally vested in the Crown. However, such a succession is not without precedent, for the Lord Protector Oliver Cromwell himself commanded the continuation of the Cambridge printed King James Bible by Authority.” (10)

*God’s Chosen Edition of the King James Bible (2006)*

- This booklet contains at least two comments regarding “revelation” and the identification and acknowledgment of the PCE.
  - “For God is not the author of confusion, but of peace, as in all churches of the saints.” (1 Corinthians 14:33). It is plain that God would have one correct standard representation

of His Word, which would be true and perfect. It is therefore the work of God to **reveal and settle which edition.**” (2)

- “Despite the lack of knowledge of details, **it was divine providence that revealed that God’s chosen standard was the Pure Cambridge Edition.**” (9)

*The Pure Cambridge Edition: The Final King James Bible (2006)*

- Revelation
  - “By providential circumstance, a comparably large proportion of King James Bibles in Australia in the latter half of the twentieth century were Pure Cambridge Editions. The Christian Church, enjoying the benefits of godly instruction as having passed from Britain and America, has served to make Australia home to the Church Remnant. **The progressive revelation of the Spirit has allowed for the discovery of the Pure Cambridge Edition and other factors in relation to a great restitution of the Church and coming time of world evangelization.**

The great harvest and time of latter day glory for the Church would not be possible without the achievement of several key factors, namely, the Pure Cambridge Edition, a remnant of the Church, the English global language, the situation of Australia and neighbouring islands, the progress and availability of the internet and the Bible promises concerning revival being believed and manifest, “whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth” (Colossians 1:5, 6).” (9)

*There Is Only One Pure Edition of The King James Bible: The Pure Cambridge Edition (2007)*

- This work states the following on pages 2-3
  - “It is not as if the Pure Cambridge Edition came down from Heaven on golden tablets or is enshrined in one particular book locked up in some museum, but is found in one agreed and consistent text that was issued by the millions in various Bibles from circa 1900 to the 1970s by Cambridge, and has been agreed to in the witness of the Collins Editions bearing the Royal Warrant as printed in the same period and beyond. This substantially agreeing text being so consistently presented, and so well represented, that it has been possible for Christians to honestly recognise it as the standard King James Bible.

The Elders of Victory Faith Centre, in their providentially appointed role as the Guardians of the Pure Cambridge Edition, have identified the exactly correct text of the Pure Cambridge Edition. **The revelation of this is accepted by various sincere Christians around the world.**

God has raised up one edition of the King James Bible, one exact representative, one last, refined, purified and unchanging text. This particular text can be vindicated at every point, and should be accepted as the Word of God in English. No other set of words can deserve such a place of esteem or exaltation as the Pure Cambridge Edition. It bears the marks of its divine providence throughout it. Not only are the signs internal, but are also externally manifest: there is no accident as to the situation in space and time as where and when it has resprung in the consciousness of the Church. It must be for the purpose for a great last days publishing in conjunction with a rise of a powerful last days Christianity” (2-3)

- The PCE position, as articulated by Matthew Verschuur in his published works, necessarily engages in theological special pleading. Its core claims rest on appeals to revelation, progressive unveiling, and Spirit-recognized truth rather than on publicly verifiable historical or textual evidence. The identification of the Pure Cambridge Edition is repeatedly framed as something that was divinely revealed, sealed until “the time of the end,” and then disclosed to a specific remnant—namely Verschuur and the elders of Victory Faith Centre. This framework exempts the PCE from the normal historical expectations applied to all other Bible editions, such as continuous recognition, documented editorial lineage, or broad ecclesiastical reception.
- Moreover, the PCE argument applies asymmetric standards: it dismisses all competing KJV editions for lacking exactitude or authority while granting itself exceptions grounded in private revelation, apostolic guardianship, and bespoke Historicist readings of Daniel and Revelation. Historical silence prior to the 20th–21st century is not treated as evidence against the PCE but is neutralized by claims of prophetic “sealing,” rendering the position effectively immune to falsification. Because the prophetic framework is constructed to validate the PCE rather than independently established, and because the claim’s authority ultimately depends on exceptions unavailable to other positions, the conclusion follows that the PCE position does not merely involve special pleading—it depends on it to function as an argument at all.

### **The “Exact Sense” & Verbatim Identicality**

- In 2009 Verschuur wrote a booklet (48 pages) titled *Glistering Truths: Distinctions In Bible Words* in which he argues that only the PCE is capable of giving the “exact sense” of scripture. The following text is printed on the cover of the booklet:
  - **“That every jot and tittle in our pure English Bible is necessary for giving the exact sense.”** (Cover)
- This is the controlling thesis of the entire work. “Exact sense” is presented not as an approximation or sufficient sense, but as something dependent on *every jot and tittle* in the pure English Bible (later identified as the PCE).
- The “Overview” page restates the central thesis of work as follows:

- “The plan of this monograph is very simple. The first section gives the main argument, namely, *That every jot and tittle in our pure English Bible is necessary for giving the exact sense.*”
- Here the phrase is reiterated as the main argument, not a devotional sentiment. The “exact sense” is tied to a specific, materially fixed English form. In the following quotes Verschuur speaks about the “exact sense” in a general way.
  - “The reason for sometimes hard or obscure words in our Bible is because they were the most fitting. They give the sense exactly. On several occasions, William Tyndale even had to invent words, because no adequate English word existed to convey exactly the sense of the originals.

If we take any example, we will find that the use of Bible English is exact and right. There are certainly particular and exact rules covering the use of all King James Bible words.” (7)

- “Rightness and **exactness of words can be a matter of life and death**. The very spelling of Bible words should be observed with the fear of God. “Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.” (Judges 12:6).

**In order to give the sense accurately, the exact words and letters and punctuation are required**, “So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.” (Nehemiah 8:8).” (9)

- The PCE is the exactly correct form of the KJB.
  - “This monograph shows that **the Pure Cambridge Edition is indeed the exact presentation of the King James Bible**, and the following alphabetical list of entries are laid out as an aid in the advancing studies of God’s Word.

The examples provided are ones which may show the superiority of the presentation of the Pure Cambridge Edition to some other editions of the King James Bible. In these cases, the Pure Cambridge Edition is presenting the genuine and intended King James Bible wording. This may be evident **by the exactness ascribed to the Pure Cambridge Edition form**, which would otherwise be potentially lacking or a source of confusion.

The King James Bible has not changed, for the same text and translation of 1611 are given in the Pure Cambridge Edition. What has changed is the correction of printers’ errors, the standardisation of the language (e.g. spelling), and other regularisation. **Therefore, the Pure Cambridge Edition is presenting exactly, to the letter, the Word of God correctly in English.**” (16)

- Part 1 of *Glistering Truths* concludes by stating the following:
  - “There are several points which can be reinforced from the information provided in the following pages:
    1. That the King James Bible is presented exactly, accurately, fully and completely — by translation — the text and the sense of the various inspired autographs.
    2. That the King James Bible is supersuccessionary to any and all Bibles and extant copies, in that it is an improvement on former Bibles, and superior to present Bibles, and succeeds the original languages as the sources of authority.
    3. That the English of the King James Bible is properly and utterly presented in the Pure Cambridge Edition.
    4. **That a change as small as a minor point of punctuation is dire**, if not obviously, at least puts in jeopardy the doctrine of the reliability of its jots and tittles.
    5. That modern versions do not begin to compare with the King James Bible on the grounds of the perfection and signs of divinity in the detail.” (17)
- Across *Glistering Truths*, “exact sense” and “exactness” are not rhetorical flourishes. They function as technical, theological claims: meaning depends on exact wording, exactness extends to letters, spelling, punctuation, case, and one edition (the PCE) uniquely embodies this exactness. The above quotations show that Verschuur’s later PCE claims are already fully present in seed form in *Glistering Truths*—well before *Vintage Bibles*—and that “exact sense” is the conceptual bridge from reverence for Scripture to edition-exclusive perfection.
- In *Glistering Truths*, Verschuur repeatedly asserts that the “exact sense” of Scripture depends upon exact words, exact letters, exact spelling, exact punctuation, and exact distinctions, and he explicitly identifies the Pure Cambridge Edition as the edition that uniquely embodies this exactness. He does not argue that the PCE gives the best, clearest, or most faithful sense among several adequate options; rather, he claims that every jot and tittle is necessary for giving the exact sense, and that the PCE is the edition that presents the King James Bible “exactly, to the letter.” Once those premises are granted, any KJV edition that differs from the PCE—even in spelling, capitalization, punctuation, or word form—necessarily lacks something required for the “exact sense.”
- Therefore, by his own logic, non-PCE King James Bibles are not merely different or less standardized; they are deficient with respect to meaning. They may approximate the sense, convey doctrine, or be useful devotionally, but they cannot, on this view, convey the exact sense, because something essential to meaning is missing or altered. This is why the argument inevitably collapses into edition exclusivity: if exact sense requires exact form, and exact form exists only in

the PCE, then all other forms are, by definition, sub-exact and therefore meaning-deficient at some level.

- This is precisely why the position cannot be maintained as a benign preference or a high view of Scripture. The logic of *Glistering Truths* forces a binary outcome: either a Bible matches the PCE, or it fails—however slightly—to give the exact sense God intended. That conclusion is not imposed from outside the system; it is the system working exactly as designed.
- Verschuur’s PCE framework operates with two incompatible standards of preservation. In *Glistering Truths*, he argues that the Bible’s “exact sense” depends on exact words, letters, spelling, capitalization, and punctuation, and then identifies the Pure Cambridge Edition as the one edition that presents the KJV “exactly, to the letter.” On that premise, *any* non-PCE KJV must be meaning-deficient at some level, because something deemed essential to the “exact sense” has been altered. This is the very definition of *verbatim identity* functioning as the required standard for meaning and preservation.
- Yet elsewhere, the same framework assumes that earlier, non-PCE KJV printings were still God’s preserved Word in actual church use. That concession implicitly relies on *verbal equivalence*—i.e., that different but faithful KJV forms still carried the same substantive meaning—precisely the standard David Reid and I defend against *verbatim identity* in our book [\*The Myth of Verbatim Identity\*](#). The net result is a structural tension: pre-PCE history is explained by *verbal equivalence*, while post-PCE claims demand to-the-letter exactness. Scripture provides no rationale for this late switch in standards, which is why the PCE position must lean on extra-textual claims (revelation, “sealing/unsealing,” bespoke historicism) to hold the system together. Stated simply: if exact sense requires *verbatim identity*, most historical KJVs were deficient; if they were not deficient, *verbatim identity* is not required. The PCE framework tries to affirm both—and cannot logically do so.
- Verschuur’s objections to the terms *verbal equivalence* and *verbatim identity* do not resolve the underlying problem (See Verschuur’s blog article titled “[Problems with ‘Verbal Equivalence’](#)” from 3/19/25.), because the issue is not what he calls his position but how it functions logically. In *Glistering Truths*, he grounds meaning in the “exact sense” conveyed by exact words, letters, spelling, capitalization, and punctuation, and then identifies the PCE as the edition that uniquely meets that standard—which is *verbatim identity* in substance, regardless of whether he accepts the label. At the same time, he affirms that pre-PCE King James Bibles were providentially preserved and legitimately used by the church, a claim that only works if *verbal equivalence* is allowed to operate historically. Thus, while he verbally rejects *verbal equivalence* and resents the charge of *verbatim identity*, his system depends on both: *verbal equivalence* to preserve continuity with KJV history, and *verbatim identity* to justify PCE exclusivity. The resulting tension is internal to the PCE framework itself and cannot be dismissed by disputing terminology alone.

### Verbal Equivalence & Other Attempts to Answer the PCE Position

- Two prior attempts, that I know of, have been made to answer the PCE position within the ranks of King James advocacy. Both of these have sought to do so based upon the principle of verbal equivalence, even if they did not use that terminology. These attempts include:
  - April 7, 2021—[How Pure Is My King James Bible?](#) by David Daniels of Chick Publications
    - David Daniels (Chick Publications) walks through the “12 tests” and repeatedly argues that the differences do not change the sense—e.g., capitalization of *Spirit* (a post-printing-press convention), “flieth/fleeth,” “further/farther,” “bewrayeth/betrayeth,” and even “or/and” at Joshua 19:2—concluding there is no doctrinal loss and no reason to “dump” non-PCE KJVs. That is *verbal equivalence*: the wording varies, but the meaning is equivalent.
  - September 10, 2021—[What about the "Pure Cambridge Edition" \(PCE\)? Q&A 228](#) by David O’Steen of Hope Bible Church
    - David O’Steen (Hope Bible Church) makes the same move point-by-point. He treats spelling differences (e.g., “ankle/angle”), capitalization of *Spirit*, and the remaining items on the list as non-corruptions precisely because the substantive meaning remains the same; he even says both readings are correct at places like Joshua 19:2, 2 Chronicles 33:19 (“sin/sins”), Jeremiah 34:16 (“ye/he”), etc. He explicitly urges readers not to let micro-variations shake confidence since they do not change what the verse means. That is *verbal equivalence* in practice.
- Both videos rely on *verbal equivalence* to answer the PCE position. They consistently argue that non-PCE King James Bibles are still pure Scripture because the meaning, doctrine, and teaching remain unchanged despite formal differences. What our work (Reid & Ross) adds—and what theirs does not (Daniels & O’Steen)—is a clear identification of the standard being used and a demonstration that the PCE position itself cannot survive unless that standard is adopted, even while it is verbally denied.
- In O’Steen’s “PCE Q&A (no. 228),” he repeatedly argues that the disputed PCE “tests” do not affect doctrine because the meaning remains the same—treating differences such as *Spirit* capitalization, “flieth/fleeth,” “further/farther,” “bewrayeth/betrayeth,” and even “Beersheba or/and Sheba” as equally valid since they convey the same sense. Functionally, that is *verbal equivalence* (non-identical wording with unchanged meaning). By contrast, in later 2024 videos he repudiates *verbal equivalence*, insisting preservation is of the precise words (not merely content), and warning that equivalence is a “slippery slope” that opens the door to word changes or updates to the KJV. The net effect is a tension: earlier, he defends non-PCE KJVs by accepting

meaning-equivalence across variants; later, he rejects that very principle as unsafe and unbiblical—creating an incompatibility between his *practice-level* defense of equivalence and his *principle-level* denial of it.

- O’Steen’s handling of the PCE debate deploys *verbal equivalence* when it helps him and denounces it when we use it (Reid & Ross), which is logically inconsistent. In his PCE Q&A, he repeatedly treats non-identical KJV wordings as equally valid because the sense is unchanged—e.g., he says capitalization of *Spirit* does not determine whether the Holy Ghost is in view (context does), “Beersheba *or* Sheba” vs. “Beersheba *and* Sheba” both fit the Genesis context, “sin/sins” in II Chronicles 33:19 name the same reality, “ye/he” in Jeremiah 34:16 both point to “every man,” and “flieth/fleeth,” “further/farther,” “bewrayeth/betrayeth” are interchangeable in meaning. That is textbook *verbal equivalence*: where wording differs, meaning does not—and therefore both readings are fully acceptable.
- Yet in subsequent videos, he explicitly criticizes us (Reid & Ross) for teaching *verbal equivalence*, calling it a “watered-down” view that elevates “content” over precise words, warning it is a slippery slope to changing KJV wording, and insisting preservation is of the exact words rather than “different ways of saying the same thing.” In these later pieces, he positions my use of the very principle he employed against PCE as “unbiblical” or “dangerous.”
- The result is a contradiction that cannot be papered over by tone or intent:
  - When rebutting PCE exclusivity, O’Steen depends on *verbal equivalence* to defend non-PCE KJVs as pure Scripture despite minor differences.
  - When critiquing our book, he rejects *verbal equivalence* and declares that real “Bible believers” must stand on to-the-letter precision, implicitly condemning the very standard his own PCE rebuttal requires.
- In fair reasoning, the standard cannot change with the opponent. If preservation truly demands word-for-word identity, then O’Steen’s earlier approval of meaning-equivalent variants (e.g., *Spirit* capitalization; *and/or*; *sin/sins*) collapses. If, by contrast, those variants are legitimately equivalent because they preserve the same sense, then it is unfair—and inconsistent—to accuse me of not being a “real Bible believer” for endorsing the same principle he relies on when answering the PCE.

## **Conclusion**

- Most people who appeal to the PCE have embraced it without fully understanding what the position entails. In practice, many encounter the PCE as a *solution* to anxiety about textual differences—through charts, lists of “tests,” or trusted voices—rather than as a carefully reasoned doctrinal conclusion. As a result, they often affirm the PCE rhetorically while denying its necessary implications, such as exclusivity or the idea that non-PCE KJVs are meaning-deficient.

The widespread habit of saying “the differences do not change the meaning” or “God still used those Bibles” shows that many PCE supporters still rely on *verbal equivalence*, even though the PCE framework itself depends on rejecting that principle.

- This pattern suggests that the PCE spreads less because it is well understood and more because it sounds like a tidy answer to the problem created by insisting on *verbatim identity*. Once people are shown the historical realities (multiple Cambridge/Collins witnesses, the late standardization of a single PCE text, and the editorial choices involved) and the logical consequences (either exclusivity or inconsistency), far fewer are willing to hold the position consistently. In short, a small minority understand the PCE position in full, while the majority adopt it in name or preference, unknowingly retreating to *verbal equivalence* to preserve confidence in the King James Bible they already trust.
- As we conclude our study of the PCE position please consider the following summation points:
  - No single historical PCE exists. Early–mid 20th-century Cambridge/Collins Bibles show family resemblance, not a documented, fixed, final edition. “PCE” is a retrofit label invented by Verschuur himself in the early 2000s, not a contemporaneously attested artifact.
  - The modern “PCE” is an editorial synthesis, not a historically settled edition. What is marketed or circulated today as “the PCE” is *a post-hoc*, harmonized profile assembled from multiple non-identical “vintage” printings. There is no single, contemporaneously published volume that functions as the authoritative standard; the modern PCE derives its uniformity from recent collation and normalization, not from a historically fixed print tradition.
  - The PCE’s authority claim depends on theology, not on documentary history. The edition-exclusive authority asserted for the PCE rests on a theological scaffold (Faith-Pentecostal certainty, edition-specific KJVO claims, and Historicist prophecy), not on archival evidence. Absent acceptance of that framework, the claim that one early-20th-century Cambridge form is the God-ordained, final English Bible cannot be sustained by history alone.
  - “Sevenfold purification” is a numerological construct imposed on the record. The two-stage “seven purifications” storyline (English Bibles, then KJV editions) selects and omits evidence to fit a pattern. It does not arise from contemporaneous documentation or an agreed editorial trajectory. It is symbolic numerology, not a neutral description of how the KJV’s printed history unfolded. The exclusion of Scattergood as a “demi-standard” demonstrates this (See [Lesson 275](#)).
  - Later PCE writing softens the absolutism, which undercuts finality claims. Recent advocacy shifts from a single flawless artifact to a profile with tolerable variation. That

move better reflects reality but dissolves the premise of “jot-and-tittle” finality: once variability is allowed within the “PCE family,” the claim of one unique, edition-level perfection no longer holds.

- The diagnostic 12-reading PCE checklist reveals doctrinal steering of textual choices. Half the PCE “tests” turn on *Spirit/spirit* capitalization and are justified on Pentecostal theological grounds, not on independent textual criteria. That signals doctrine steering the definition of “pure”, rather than neutral evidence producing the doctrine.
- Providence is not equivalent to edition-finality. Historic Protestant preservation affirms that God keeps His Word in the Church without requiring a single, materially perfect, late editorial setting. Conflating providence with edition-finality adds a requirement Scripture never states and history does not evidence.
- The core problem is a category error about preservation. The PCE thesis treats edition-level exactness (orthography, casing, minutiae) as necessary to divine preservation. Scripture presents preservation in terms of truth kept and transmitted, not in terms of typographical absolutism. The categories have been misaligned, which explains the impasse.
- You can honor Cambridge excellence without embracing exclusivity. Early-to-mid-20th-century Cambridge/Collins lines often display exemplary care—but acknowledging their quality does not entail granting any one-line exclusive divine status. Merit in production is not the same as monopoly on purity.
- Preservation is continuity and sufficiency, not editorial eschatology. The decisive question is what preservation requires. Scripture and history align when preservation is understood as God’s faithful maintenance of His Word in the Church, not a quest for a last, flawless English edition. That framing grounds confidence without manufacturing edition-finality.

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## Appendix A

### *What I Actually Argue in Lessons 271–282—And How the March 18 Blog “[Not Again](#)” Misrepresents It*

- My series of Lessons analyzing and responding the Pure Cambridge Edition (PCE) Position (Lessons 271–283) set out to do one thing: evaluate the position on the basis of its own published claims—historical, textual, and theological—by reading Matthew Verschuur’s [Guide to the Pure Cambridge Edition](#), [A Century of the Pure Cambridge Edition](#), and [Vintage Bibles](#) carefully and then testing those claims against the printed record. In Lesson 283 the following shorter titles by Verschuur can be added to this list: [The Revelation Of The Pure Word \(2006\)](#), [God’s Chosen Edition of the King James Bible \(2006\)](#), [The Pure Cambridge Edition: The Final King James Bible \(2006\)](#), [There Is Only One Pure Edition of The King James Bible: The Pure Cambridge Edition \(2007\)](#), & [Glistering Truths: Distinctions In Bible Words](#) (2009) Across the series I make several consistent, documented arguments. In his March 18, 2026, blog post, “[Not again...](#)”, Matthew repeatedly reframes those arguments and often substitutes caricature for engagement. What follows is my own summary of what I actually argue and why the blog does not answer it.
- This Appendix covers the following relevant points:
  - 1) I do not treat the PCE as a mere editorial preference
  - 2) I show the PCE rests on a three-pillar framework that Verschuur himself articulates
  - 3) I distinguish the twelve diagnostics (identifiers) from his printed rationales for them
  - 4) I argue that Historicism is load-bearing in Vintage Bibles
  - 5) I test the prophetic superstructure against the printed record and CUP’s own statement
  - 6) Why I describe Matthew’s historical narrative as presentist and goal-moving
  - 7) What the March 18 blog claims about me—and what I actually wrote
  - 8) My overall conclusion
  - 9) Personal thoughts regarding the back & forth
  - 10) On the “I Haven’t Read His Material” Allegation
  - 11) On “Invented” PCE Pillars
  - 12) On “Answering Ross’ Ranting”

13) On the “Scholarly Trick” & Non-Use of Logic Allegations

14) On “Ignorant Sources” & CUP Allegations

15) On “Rick Norris” Allegations

16) On the “What it’s all About” Section

*1) I do not treat the PCE as a mere editorial preference*

- From Lesson 271 onward, I document—using Verschuur’s own words—that the PCE position is exclusive: it presents the PCE as the “final,” “pure,” “definitive,” “exact, correct and perfect” form of the Authorized Version, the “historically received true text,” and the edition that uniquely conveys the “exact sense,” while non-PCE KJVs are implicitly treated as lacking “full light.” (*Guide*, 239) I repeatedly say I would have no quarrel if the PCE were simply a best-in-class preference; the problem is that its **authority** is asserted in exclusive, doctrinal terms, not merely editorial ones.

*2) I show the PCE rests on a three-pillar framework that Verschuur himself articulates*

- In Lessons [273–274](#) I document the three pillars as he presents them: Faith-Pentecostalism, KJB-Onlyism, and Historicism. I’m not imposing this from outside; I quote his *Guide* where Victory Faith Centre identifies itself as “Guardians” of the PCE and where its doctrinal identity integrates these pillars. My point is that, in his corpus, these pillars function together to justify why the PCE is not just a good Cambridge text but the final one.

*3) I distinguish the twelve diagnostics (identifiers) from his printed rationales for them*

- I explicitly acknowledge—repeatedly—that the twelve items are identification markers. My critique is narrower: in his *Guide*, the rationales he gives for six of the twelve are explicitly Pentecostal (e.g., Matt 4:1 called “blasphemy” in the Oxford reading; appeal to Wigglesworth at Mark 1:12; “ordinary Pentecostal manifestations” at Acts 11:28; “proper Pentecostal doctrine” at 1 Jn 5:8). I’m not saying Pentecostalism created the list; I’m saying his published justifications for half the list are theological, specifically Pentecostal.

*4) I argue that Historicism is load-bearing in Vintage Bibles*

- When I analyze *Vintage Bibles* in Lessons 279–282, I show that Matthew’s case doesn’t merely treat the PCE as a high-quality Cambridge tradition; he frames it as the prophetic outcome of Daniel 8/10 and Revelation 9–11. In *Vintage Bibles*, the “little book,” the “seven thunders,” and the seventh trumpet are mapped onto the English Bible stream such that the PCE becomes the world-standard Bible under the seventh-trumpet era. My conclusion is simple: in that book’s argument, Historicism is the load-bearing structure that upgrades the PCE from editorial

preference to prophetic necessity. Without that scaffold, the “PCE-as-final” claim collapses back into preference.

5) *I test the prophetic superstructure against the printed record and CUP’s own statement*

- In Lessons 276–277 I shift from the theological frame to the documented printed history. My findings are these:
  - Some Cambridge lines come close to the later PCE profile.
  - Cambridge University Press (as quoted in Verschuur’s own *Guide*) says it has no evidence of a consciously created, distinct “PCE” revision/edition at the end of the 19th or early 20th century.
  - The 2006 PCE e-text is a post-hoc harmonization across non-identical witnesses—resolving PCE-vs-PCE differences, regularizing micro-variation, and introducing at least one new convention (“LORD’s”).
- That’s not “pedantry”; it’s the printed record on its own terms.

6) *Why I describe Matthew’s historical narrative as presentist and goal-moving*

- Given that Cambridge University Press (CUP) does not document a singular PCE revision and that twentieth-century “PCE-era” printings show minute but real differences, *A Century PCE* necessarily redefines “PCE” as a profile with “key criteria,” then justifies a 21st-century master e-text that resolves those differences. Calling that unified, error-scoured composite “the PCE” as though it had existed in a single, stable historical setting is precisely what I mean by presentism (a modern category retrofitted to the past) and moving the goalposts (tight purity criteria when comparing non-PCE KJVs, relaxed tolerance when accounting for PCE-vs-PCE variation).

7) *What the March 18 blog claims about me—and what I actually wrote*

- “I make the tests doctrinal / Pentecostal.” No—I say the tests are identifiers, but his rationales for six of them are explicitly Pentecostal in his *Guide*. I document this with citations.
- “I deny Cambridge printed PCE-like texts.” No—I state some Cambridge lines come close, but CUP’s own statement (in his *Guide*) doesn’t endorse a single, conscious PCE edition; and I show the 2006 file is harmonized across non-identical witnesses.
- “I ignore Verschuur’s broader corpus / misread Rev 10–11 / imply Postmillennialism.” No—my scope was explicit: evaluate *Vintage Bibles* Part 2’s Historicism against the printed record. I keep his seventh trumpet future, and I summarize his own claim that this era yields the PCE as world-standard.

- “Historicism isn’t foundational; Verschuur use multiple modes.” In the current, published defense (*Vintage Bibles*), Historicism is doing the decisive work to upgrade PCE to prophetic necessity. That is the specific claim I make and document.
- “I rely on CUP’s ignorance.” No—I report CUP’s non-endorsement of a consciously created PCE edition as they themselves wrote it (and as he himself reproduced). That is normal historical method.

#### 8) *My overall conclusion*

- Read as a whole, my series does not deny the value of Cambridge Bibles, nor does it caricature the PCE. I take Verschuur’s published claims seriously and then test them. My conclusion is that the authority of the PCE—as a *final, exclusive standard*—does not arise from the printed history itself. It arises from a layered theological framework—especially Historicism (as deployed in *Vintage Bibles*) and Pentecostal presuppositions (as deployed in the *Guide’s* rationales)—without which the PCE cannot function as anything more than a late editorial preference. The March 18 blog post does not overturn that conclusion, because it does not engage it; it reframes and deflects rather than answering the specific, documented points I made across Lessons 271–282.

#### 9) *Personal thoughts regarding the back & forth*

- I feel frustrated because what I am seeing is not a disagreement over facts, but a retreat from Verschuur’s own published claims. I have not reconstructed his position from assumptions or hearsay; I have quoted his books extensively and allowed him to define his own framework. Everything I have said about Historicism, Word & Spirit/Pentecostal theology, and the emergence of the PCE comes directly from his own explanations of why the PCE exists and why it matters.
- In his writings, he clearly uses Historicist prophecy and Word & Spirit/Pentecostal theology to describe the emergence, timing, and authority of the PCE. He frames the PCE as the fulfillment of Daniel and Revelation, ties it to Church Restitution, and links its appearance to Pentecostal revival. I did not impose that framework on him—I simply took it seriously and followed it where it leads.
- Now, when those explanations are examined and tested against the printed record, he attempts to reframe the discussion so that it appears as though I am misrepresenting him. But the only way that accusation works is if my analysis is detached from the context of his books. It isn’t. My arguments are built by tracing themes across his works, showing continuity, and documenting how the same theological logic repeatedly underwrites his claims about the PCE.
- What I am reacting to is not mere disagreement, but a pattern where clear statements are later softened, requalified, or repositioned once their implications are exposed. Instead of saying, “Yes,

that is my framework and here is why it still stands,” he now speaks as though the PCE exists independently of the very theological reasoning he used to authorize it in the first place.

- My position has been consistent throughout the series. I have distinguished identification markers from theological rationales, preference from exclusivity, and historical description from prophetic necessity. His description of my position, however, has not been consistent. It increasingly replaces engagement with reframing and treats careful analysis as misrepresentation.
- At bottom, this is not about tone or motives. It is about accountability. If someone uses Historicism and Word & Spirit/Pentecostal theology to explain why their position exists, they cannot later accuse others of distortion for taking those explanations at face value. I am not misrepresenting him. I am holding him to what he actually wrote.

#### 10) On the “I Haven’t Read His Material” Allegation

- When he suggests or outright claims that I have not read his material, that accusation is simply false on its face. I did not skim his work, rely on summaries, or respond to second-hand impressions. I read the *Guide to the Pure Cambridge Edition*, *A Century of the Pure Cambridge Edition*, and *Vintage Bibles* (and all the smaller secondary works listed at the beginning of this Appendix) carefully, in full, and I engaged them in sequence, tracing how his argument develops and shifts over time. My analysis is built on direct quotation, page references, and sustained interaction with entire sections and chapters—not isolated lines.
- In fact, the level of detail in my critique presupposes careful reading. I track how claims made in the *Guide* are modified in *A Century PCE* and then re-expressed—often with increased theological confidence—in *Vintage Bibles*. I document internal tensions, redefinitions, and recalibrations precisely because I have read the material closely enough to compare it against itself. Someone who had not read his works would not be able to identify those continuities and shifts.
- The charge that I “haven’t read” his material functions rhetorically, not substantively. It allows him to dismiss conclusions he does not like without having to show where I misquoted him, misunderstood his words, or ignored relevant passages. But he does not do that. He does not point to places where I overlooked clarifying statements or failed to engage key sections. Instead, he asserts unreadiness as a way to avoid answering the implications of what I actually cite.
- Ironically, this accusation only makes sense if one assumes that reading his books correctly should lead to agreement. But disagreement after careful reading is not evidence of ignorance; it is evidence of analysis. I read his works, took his explanations seriously, followed his reasoning where it leads, and then tested it against the printed record and basic logical coherence. That is not neglect—it is engagement.

- So, when I hear the claim that I have not read his material, I see it as another attempt to invalidate critique by questioning the critic’s competence rather than addressing the critique itself. The documentation in my series stands on its own. Anyone can check the quotations, follow the page numbers, and see that my arguments are grounded in what he actually wrote. The problem is not that I failed to read his books; it is that I read them carefully and did not accept their conclusions at face value.

#### 11) On “Invented” PCE Pillars

- Verschuur’s accusation that I “invented pillars” for the PCE position is unfounded, because the concept comes from his own *Guide*, not from me. In his writing, he explicitly presents Faith Pentecostalism, King James Bible Onlyism, and Historicist prophecy as foundational doctrines that together explain why the PCE was identified, why it is authoritative, and why it appears when it does. Whether or not he repeatedly uses the word *pillar*, he clearly treats these doctrines as structural and necessary, not incidental. Calling them “pillars” is simply accurate analytical labeling of what he himself describes as foundational. His current complaint only works if those doctrines are retroactively downgraded to background beliefs—but that is not how he originally wrote. I did not impose a framework on his position; I summarized the framework he explicitly laid out and then analyzed its implications.

#### 12) On “Answering Ross’ Ranting”

- When he introduces the section titled “Ross’ Rantings,” I see a decisive shift away from argument and toward delegitimation. The title itself is pejorative, and the instruction that I should “ask my friends to instruct me” is not an engagement with evidence or logic—it is rhetorical degradation. That tone matters, because it signals that what follows is not a careful logical rebuttal, but an attempt to discredit the critic rather than answer the critique. That said, the specific accusations of logical fallacy also fail when examined carefully.
  - Straw Man Fallacy—A straw man occurs when someone misrepresents an opponent’s position and then refutes the misrepresentation. That is not what I have done. I do not attribute to him positions he does not hold; I quote his own words directly, often at length, and then analyze the implications of those words. I do not say, “Matthew secretly believes X.” I say, “Matthew explicitly says X here, here, and here—therefore Y follows.” That is not a straw man; it is text-based analysis. If my conclusions are wrong, the error would lie in my reasoning, not in misrepresentation. Simply asserting “straw man” without showing where I misquoted or distorted him does not establish the fallacy.
  - Hasty Generalization—A hasty generalization draws a broad conclusion from insufficient evidence. My work is the opposite. I do not rely on isolated statements or single blog posts. I trace themes across multiple books, across years of writing, and across entire chapters—especially in the *Guide*, *A Century PCE*, and *Vintage Bibles*. When I describe Historicism or Word & Spirit/Pentecostal theology as structural, I do so because they

recur consistently, not sporadically. Generalization becomes hasty only when it lacks adequate sampling. My analysis is cumulative and documented.

- Mind Reading / Motive Fallacy—A motive fallacy would require me to speculate about what he *intends* or *feels*. I do not do that. I do not claim to know his inner thoughts, personal psychology, or secret agenda. I analyze what his texts do, not why he feels compelled to write them. When I say that Historicism or Pentecostal epistemology *functions* authoritatively in his system, I am describing structural effects, not personal motives. Function is not motive. Textual consequence is not mind reading.
- Cherry Picking—Cherry picking would mean selecting only favorable quotes while ignoring counter-evidence. But my series repeatedly acknowledges complexity and tension in his corpus. I explicitly note where Cambridge editions “come close,” where he later softens earlier claims, and where *A Century PCE* modifies the absolutism of the *Guide*. I do not hide these developments; I document them. In fact, one of my central arguments is that his position shifts over time, creating internal tension. Cherry picking would require suppressing that data. I do not.
- Overinterpretation / Overreading—This accusation misunderstands the nature of system-level analysis. When an author repeatedly uses Historicist prophecy, Pentecostal epistemology, and providential language to explain *why* a position exists and *why* it is authoritative, recognizing those elements as foundational is not “overreading”—it is reading the argument as an argument. Overinterpretation would involve importing meanings not present in the text. I am doing the opposite: I am taking his explanations seriously and literally, even when he later wishes they were taken more lightly.
- The list of alleged fallacies functions rhetorically, not analytically. None of them are demonstrated with reference to specific misquotes, invalid inferences, or formal logical errors. Instead, they are used as labels to dismiss sustained, text based critique without answering it. My work stands or falls on whether I have quoted him accurately and whether my conclusions follow from those quotations. Accusations of fallacy do not substitute for showing that I am wrong.
- Finally, the tone itself—calling my work “rantings” and suggesting I need remedial instruction—undercuts the credibility of the accusations. Logical fallacies are demonstrated, not declared. They require showing *where* an argument fails, not merely asserting that the arguer is incompetent. When critique is answered with condescension, it usually indicates that the argument itself has not been neutralized.

### 13) On the “Scholarly Trick” & Non-Use of Logic Allegations

- When he accuses me of using a “scholarly trick,” what he is really doing is recasting normal historical method as bad faith. I am not appealing to academic standards to evade the issue; I am simply asking for the basic things any historical claim requires—identifiable editions, dates,

documented revision processes, and corroboration from the publisher. That is not a trick; it is the minimum evidentiary standard for turning a theological narrative into a historical assertion. The accusation only arises because his position relies heavily on assertion where documentation is thin. Rather than answering requests for evidence, he frames the act of asking for verification as “academic snobbery” or manipulation, effectively reversing the burden of proof. In reality, I am doing what responsible scholarship demands: distinguishing theology from history, testimony from documentation, and narrative from demonstrable fact. Calling that a “scholarly trick” is simply a way to avoid questions his own sources cannot adequately answer.

- When he claims that I am “not using logic,” that accusation does not withstand scrutiny, because my entire critique is explicitly logical in form. I consistently use conditional reasoning (“if X is true, then Y follows”), internal-consistency testing, and category distinction—especially between *translation*, *edition*, *setting*, *theology*, and *history*. What he labels “illogical” is usually just an unwelcome conclusion drawn from his own premises. Rather than identifying a formal fallacy in my reasoning, he objects to where the reasoning leads.
- In practice, I am doing standard logical analysis: examining whether his claims cohere with one another, whether conclusions follow from stated premises, and whether categories are being confused or collapsed. For example, when I show that one cannot simultaneously affirm a perfectly preserved translation *and* a uniquely perfect edition without contradiction, that is not illogic—it is basic consistency testing. Calling that “not using logic” functions as a dismissal, not a demonstration. If my reasoning were actually flawed, the appropriate response would be to identify the specific fallacy or invalid inference. Instead, the accusation substitutes disagreement with outcome for analysis of methods.

#### 14) On “Ignorant Sources” & CUP Allegations

- When he accuses me of appealing to “ignorant” sources—especially by invoking Cambridge University Press (CUP)—this accusation completely collapses on inspection, because I did not introduce CUP as an authority on my own initiative. I cited CUP only because he himself introduced their statement into the discussion by reproducing it in his *Guide*. I simply took what he quoted from CUP and treated it at face value as historical evidence relevant to his own claims. If CUP is now to be dismissed as “ignorant,” then that dismissal rebounds on his own use of their testimony, not on mine.
- More importantly, I never appealed to CUP as a final arbiter of truth or as an infallible authority. I appealed to CUP in the limited, appropriate sense that they are the publisher whose records would be expected to document a conscious revision or edition if one existed. Their statement does not “settle” the matter by itself; it corroborates what the printed record already shows—namely, that there is no evidence of a single, consciously created PCE revision at the turn of the twentieth century. Calling that “appealing to ignorance” is simply an attempt to disqualify inconvenient evidence after the fact.

- What is happening rhetorically is a reversal of responsibility. He first introduces CUP when their testimony seems useful; when that same testimony undercuts later claims, CUP suddenly becomes uninformed, economically motivated, or irrelevant. That is not a flaw in my method—it is selective validation on his part. I did not elevate CUP beyond its proper role; I used his own cited source to test the historical claim he was making. If that source is now deemed unreliable, then the burden is on him to explain why he relied on it in the first place, not on me for taking it seriously.

#### 15) On “Rick Norris” Allegations

- The “Rick Norris” accusation functions as a rhetorical deflection rather than a substantive rebuttal. I have not adopted Rick Norris’s method, conclusions, or evidentiary approach; my arguments are grounded in Matthew Verschuur’s own writings, Cambridge University Press statements reproduced in his *Guide*, and the documented printed history. By invoking Norris, Verschuur shifts the discussion away from evidence and toward guilt-by-association, effectively poisoning the well instead of answering the critique. The timing is telling: the label appears only after I demonstrate that the printed record does not independently establish a single, consciously created PCE, that Historicism and Word-and-Spirit theology do the authorizing work, and that the 2006 text is a harmonized construction. Calling this “Rick Norris” does not address those points; it avoids them.

#### 16) On the “What it’s all About” Section

- When he reaches the “*What it’s all about?*” section, I see a clear shift away from analysis and toward motive-framing. Instead of answering the specific historical, textual, and logical points I raised, he reframes the discussion around what he *suggests* I am really trying to do—casting doubt on the PCE, denying its existence, undermining KJB authority, or attacking his theology. But none of that reflects what I have actually argued.
- What I am doing throughout the series is very narrow and very consistent: I am asking whether the printed history, by itself, establishes the PCE as a single, consciously created, final Cambridge edition—and whether the authority claims made for the PCE depend on Historicism and Word & Spirit/Pentecostal theology. The “*What it’s all about?*” section does not answer that question. Instead, it recasts critique as intent, substituting speculation about my goals for engagement with my evidence.
- This move allows him to imply that I am denying the reality of the PCE, denying Cambridge’s quality, or denying the doctrine of preservation—none of which I say. I explicitly acknowledge that Cambridge printed excellent Bibles, that many editions “come close” to the PCE profile, and that believers used them faithfully for decades. My critique is not about whether such Bibles existed; it is about whether the strong, exclusive claims now being made are warranted by the historical record alone.

- In effect, the “What it’s all about?” section functions as a false dilemma: either one accepts the PCE as he frames it, or one must be rejecting Scripture, providence, or the KJB itself. That framing avoids the real issue, which is whether his own writings *add* a theological superstructure—Historicism, Pentecostal epistemology, and prophetic necessity—to the printed history in order to arrive at his conclusions. That is precisely what I documented using his own words.
- So, when I read that section, I don’t see a rebuttal. I see a rhetorical repositioning. Instead of defending the structure of his argument, he redefines the debate in terms of loyalty, suspicion, and motive. But my series has never been about why I dislike the PCE or what I am “really after.” It has been about what his books actually say, how those claims function together, and whether the conclusions follow. The “What it’s all about?” section sidesteps that work rather than answering it.