

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.

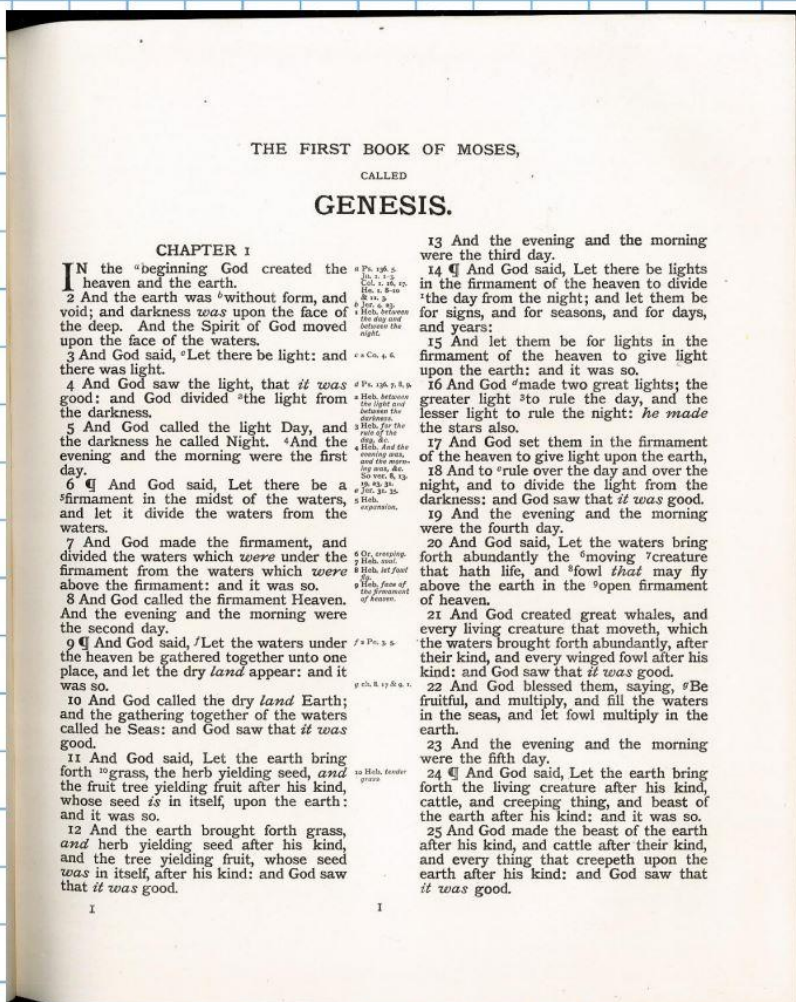
3 And God said, <sup>c</sup>Let there be light: and there was light.

<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)



- 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.



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.