

Sunday, December 15, 2024—Grace Life School of Theology—*From This Generation For Ever*
Lesson 249 Assessing the Printed History of the King James Text (1743: The Work of F.S Parris)

Introduction

- In [Lesson 248](#) we covered the period between 1730 and 1760 when Cambridge University Press attempted to reenter the Bible market after a lengthy period of accepting payment for forgoing their publication rights and not printing the AV text. In summation we covered the following points regarding the period in question.
 - The emergence of Bible printing in Ireland and failed attempts in the American colonies.
 - Attempts to avoid monopoly infringement by publishing heavily annotated versions of the AV text. Some thought that by adding new or additional work such as commentary around the text, they were not legally liable for infringing upon the Crown’s print patent which they viewed as applying to base text editions.
 - Moreover, we studied the failed attempt by Cambridge to stereotype the KJB on English shores during the 1730s. Recall that in 1730 Cambridge leased their printing rights to a partnership led by William Fenner for a sum of £100 per annum [\$27,653.23 per year according to Eric Nye’s *Pounds Sterling to Dollars: Historical Conversion of Currency*] in return for leasing its right to print the Bible and the Book of Common Prayer.” (McKitterick, 177-178)
- The partnership was fraught with problems, and nothing ultimately came of the project. After this failed endeavor, the Cambridge University Press sought to reorganize itself towards the end of the 1730s. It is to this story that we will now turn our attention.

F.S. Parris & Cambridge University Press

- David McKitterick discusses the history of how Cambridge reorganized and revitalized its Press in his *A History of Cambridge University Press, Volume II*.
 - “Bentham’s appointment as University Printer in 1740 offered a clear state of the intent by the University. As Printer, he was to restore order and vitality to the Press. As a person with established local interests and connections, he was to restore confidence. Such qualities were urgently needed.

The Syndicate established in 1737 to enquire into the University Press included William Richardson, the new Master of Emmanuel, and F.S. Parris, of Sidney Sussex College. In one respect, expectations of them were unequivocal; and less than a year after their appointment a further Grace approved a further Syndicate to direct the printing of bibles on the expiry of the Fenner lease. Eager to redeem the situation on 26 October 1738 the Syndics ordered “1000 Weight off Brevier Letter” from William Caslon, ‘for printing Bibles & Common Prayer books in 12^o’. A year later the order was countermanded—on

the advice of Caslon himself—to the same weight of the smaller nonpareil; that is, the size of type used by John Baskett for printing the duodecimo bibles with which any new Cambridge bible was in competition. It was an odd mistake to have made, and probably reflects the inexperience of the Syndics, who in the circumstances may not necessarily have had Crownfield's whole attention. Joseph Bentham was thus approached not only to succeed the aged Crownfield, but also to bring much-needed experience. His first task was to print the Bible.

By May 1740 (that is, after the decision to appoint Bentham), it has been agreed that the new Cambridge bible should be printed on two sizes of paper, demy (for the large) and crown (for the ordinary): paper was ordered from John Rowe, in London. On 11 December the price was set at half a crown and 2s. respectively: 1,000 large and 9,000 small were to be printed.

The reason behind these decisions, following the Fenner affair, was straightforward, and was presented to the University:

The Syndics thought it would be advisable for them to undertake the printing of a Bible of such Size as is of the most general Demand, and this they did, 1. In order to serve the public with a more beautiful and correct Edition than can easily be found. 2. For the Honor of the University which would be advanced by such a Work being executed at their Press. 3. That, by their secure of constant Employment for them, they may be always about to retain a number of good Hands ready for any Work that be brought in. 4. Because they believe a considerable Profit may accrue to the University by print bibles, though it cannot yet be estimated how great it will be, nor is expected to be equal to that of the private Trader.” (McKitterick, 180)

- Regarding this purpose statement drafted by the Syndicate, Professor David Norton states the following in *A Textual History Of the King James Bible*:
 - “Besides commercial motivation and a desire to bring honour to the University by doing the work well, the Press wanted ‘to serve the Public with a more beautiful and correct Edition than can easily be found’. While ‘correct’ probably means free from typographical errors, as in Baskerville’s later advertisement, from the beginning there was care for the text. F. S. Parris, soon to be Master of Sidney Sussex, checked and proofed the text of the new edition (1743; H1063).” (Norton, 104)
- Put another way, F.S. Parris was for the first time in a long time (since 1638) to edit the King James text for Cambridge University Press in preparation of their duodecimo edition of 1743. Professor Gordon Campbell addresses the work of Parris at Cambridge in *Bible: The Story of the King James Version, 1611-2011*. Please note that I have heavily annotated this quotation from Campbell. I have inserted brackets with photographic evidence of the various types of editorial changes made by Parris and noted by Campbell. For each example there is a picture of the

changes made by Parris, the base text of the 1602 Bishops, the 1611, as well as the 1629 and 1638 Cambridge editions. Text in quotation marks indicates the original words of Dr. Campbell. Words and images in the bracketed sections constitute my annotations to Campbell's text.

- "In 1740 the Syndics of Cambridge University Press declared their intention 'to serve the public with a more beautiful and correct edition than can easily be found'. The task was entrusted to F.S. Parris, a fellow of Sidney Sussex who would shortly become its master; he eventually became university librarian. In editing the text of the KJV, Parris concentrated on the correction of textual errors, italics, and cross-references, but also attended to changes in grammar and in the meanings of words. The new edition, which was published in 1743, established important editorial principles. In several instances, for example, he changed nouns from singular to plural, either because the Hebrew or Greek original demanded it, or because in the context it made sense to do so. In Genesis 47:6 for example, he observed that the singular form 'man' made little sense in the phrase 'if thou knowest any man of activity among them, then make them rulers over my cattle', and so he changed 'man' to 'men', which is what the Hebrew says;"

[Consider the following evidence for Genesis 47:6.

1743 Parris (H1063)

6 The land of Egypt *is* before thee ; in the best of the land make thy father and brethren to dwell ; in the land of Goshen let them dwell : and if thou knowest *any men* of activity amongst them, then make them rulers over my cattle.

1602 Bishops

6 The lande of Egypt *is* before thee : in the best place of the land make both thy father and thy brethren dwell, even in the lande of Gosen let them dwell. Moreover, if thou knowest any *man* of actiuitie amongst them, make them rulers ouer my cattell.

1611

6 The land of Egypt is before thee: in the best of the land make thy father and brethren to dwell, in the lande of Goshen let them dwell: and if thou knowest any man of activitie amongst them, then make them rulers over my cattell.

1629 Cambridge Folio

6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell, in the land of Goshen let them dwell: and if thou knowest any man of activity amongst them, then make them rulers over my cattell.

1638 Cambridge Folio

6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell, in the land of Goshen let them dwell: and if thou knowest any man of activity amongst them, then make them rulers over my cattell.

The 1602 Bishops, 1611 AV, 1629 and 1638 Cambridge folios all read “man” in Genesis 47:6. The change to “men” was first made in 1743 by F.S. Parris as far as we know at this time.]

“in the New Testament, ‘the words of Jesus’ (Matthew 26:75) becomes ‘the word of Jesus’,”

[Consider the following evidence for Matthew 26:75.

1743 Parris (H1063)

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. and he went out and wept bitterly.

1602 Bishops

75 And Peter remembered the words of Jesus, which sayde vnto him, Before the cocke crowe, thou shalt deny me thrice. And he went out, and wept bitterly.

1611

75 And Peter remembered the words of Jesus, which said vnto him, Before the cocke crow, thou shalt denie mee thrice. And hee went out, and wept bitterly.

1629 Cambridge Folio

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

1638 Cambridge Folio

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

The 1602 Bishops, 1611 AV, 1629 and 1638 Cambridge folios all read “words” in Matthew 26:75. The change to “word” was first made in 1743 by F.S. Parris as far as we know at this time.]

“and ‘the hands of the Angel’ (Acts 7:35) becomes ‘the hand of the angel’.”

[Consider the following evidence for Acts 7:35.]

1743 Parris (H1063)

35 This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

1602 Bishops

to Egypt.
35 This Moses whom they forsooke, saying, who made thee a ruler and a Judge? the same did God send to be a ruler and a deliuerer, by the handes of the Angel which appeared to him in the bzanble bush.

1611

35 This Moses whom they refused, saying, who made thee a ruler and a Judge: the same did God send to bee a ruler and a deliuerer, by the handes of the Angel which appeared to him in the bush.

1629 Cambridge

35 This Moses whom they refused, saying, Who made thee a ruler and a judge: the same did God send to be a ruler and a deliverer by the hands of the an-gel which appeared to him in the bush.

1638 Cambridge

35 This Moses whom they refused, saying,
Who made thee a ruler and a judge? the same
did God send *to be* a ruler and a deliverer by
the hands of the angel which appeared to him
in the bush.

The 1602 Bishops, 1611 AV, 1629 and 1638 Cambridge folios all read “hands” in Acts 7:35. The change to “hand” was first made in 1743 by F.S. Parris as far as we know at this time.]

“Parris also restored definite articles that had been omitted in 1611, so, for example, ‘the feast of Passover’ (Exodus 34:25) becomes ‘the feast of the passover’,”

[This change in Exodus 34:25 by Parris did not occur in the 1743 duodecimo but in the 1762 quarto. Consider the following evidence for Exodus 34:25.

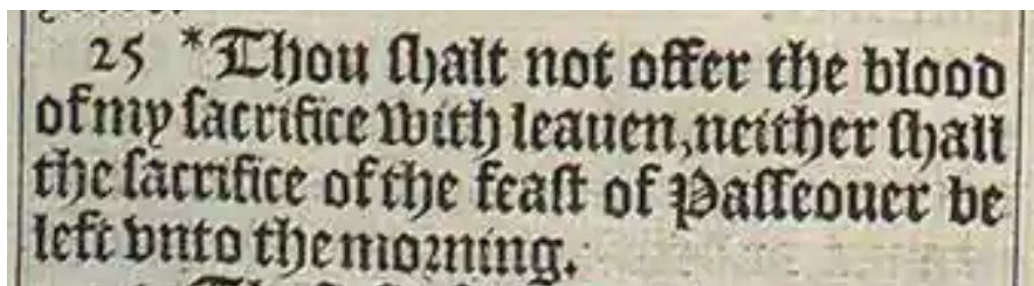
1762 Parris Quarto

25 Thou shalt not offer the blood of my
sacrifice with leaven; neither shall the sa-
crifice of the feast of the pas-over be left
unto the morning.

1602 Bishops

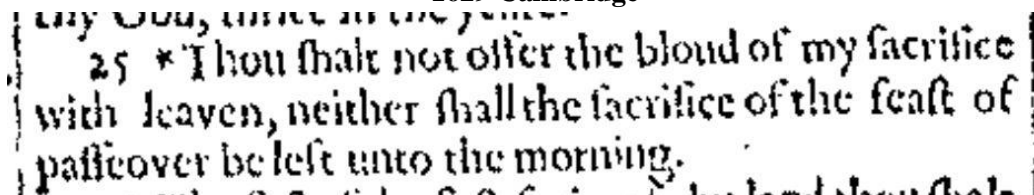
25 Thou shalt not offer the blood of my sacri-
fice upon leaven, neither shall ought of the feast
of Passouer be left unto the morning.

1611



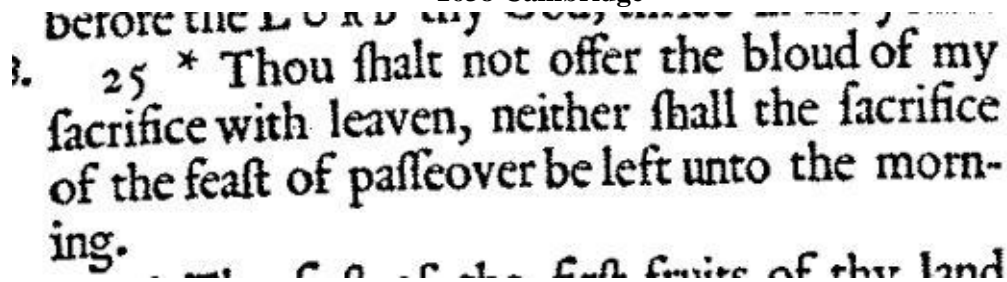
25 * Thou shalt not offer the blood of my sacrifice with leaven, neither shall the sacrifice of the feast of Passeouer be left vnto the morning.

1629 Cambridge



25 * Thou shalt not offer the bloud of my sacrifice with leaven, neither shall the sacrifice of the feast of passeover be left unto the morning.

1638 Cambridge



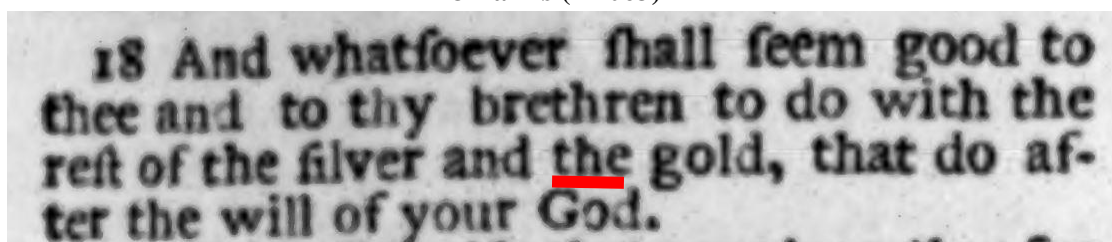
25 * Thou shalt not offer the bloud of my sacrifice with leaven, neither shall the sacrifice of the feast of passeover be left unto the morning.

The 1602 Bishops, 1611 AV, 1629 & 1638 Cambridge folios all read “the feast of passover” in Exodus 34:25. The change to “the feast of the passover” was first made in 1762 by F.S. Parris as far as we know at this time.]

“and ‘the rest of the sliver and gold’ (Ezra 7:18) becomes ‘the rest of the silver and the gold’.”

[Consider the following evidence for Ezra 7:18.

1743 Parris (H1063)



18 And whatsoever shall seem good to thee and to thy brethren to do with the rest of the silver and the gold, that do after the will of your God.

1602 Bishops

18 And looke what liketh thee and thy brethren to doe with the remnant of the siluer and gold, that doe after the will of your God.

1611

18 And whatsoeuer shall seeme good to thee, and to thy brethren, to doe with the rest of the siluer and gold; that doe, after the will of your God.

1629 Cambridge

18 And whatsoeuer shall seem good to thee and to thy brethren, to do with the rest of the silver and gold, that do after the will of your God,

1638 Cambridge

18 And whatsoeuer shall seem good to thee and to thy brethren, to do with the rest of the silver and gold, that do after the will of your God.

The 1602 Bishops, 1611 AV, 1629 & 1638 Cambridge folios all read “the silver and gold” in Ezra 7:18. The change to “the silver and the gold” was first made in 1743 by F.S. Parris as far as we know at this time.]

“One of the New Testament additions of a definite article seems to shift the meaning slightly [In Campbell’s opinion.], as when ‘thou art Christ’ (Matthew 16:16) become ‘thou art the Christ’.”

[Consider the following evidence for Matthew 16:16.

1743 Parris (H1063)

16 And Simon Peter answered and said,
Thou art the Christ the Son of the living
God.

1602 Bishops

16 Simon Peter answered, and said, *Thou
art Christ, the sonne of the living God.

1611

16 And Simon Peter answered,
and said, *Thou art Christ the sonne of
the living God.

1629 Cambridge

16 And Simon Peter answered and said, *Thou art
Christ the Sonne of the living God.

1638 Cambridge

16 And Simon Peter answered and said,
*Thou art Christ the Sonne of the living God.

The 1602 Bishops, 1611 AV, 1629 and 1638 Cambridge folios all read “thou art Christ” in Matthew 16:16. The change to “thou art the Christ” was first made in 1743 by F.S. Parris as far as we know at this time.]

“There are other instances in which Parris substituted an indefinite article for a definite one: ‘the sonne of Abraham’ (Luke 19:9) becomes ‘a son of Abraham’,”

[Consider the following evidence for Luke 19:9.

1743 Parris (H1063)

9 And Jesus said unto him, This day is
salvation come to this house, forsomuch
as he also is a son of Abraham.

1602 Bishops

9 Jesus said unto him, This day is saluati-
on come to ^a this house: because that he is also
the childe of ^b Abraham.

1611

9 And Jesus said unto him, This
day is saluation come to this house, for-
somuch as he also is the sonne of Abra-
ham.

1629 Cambridge

9 And Jesus said unto him, This day is saluation
come to this house, forsomuch as he also is the sonne
of Abraham.

1638 Cambridge

FOUR-FOUR.
9 And Jesus said unto him, This day is sal-
uation come to this house, forsomuch as he also
is the sonne of Abraham.

The 1602 Bishops, 1611 AV, 1629 and 1638 Cambridge folios all read “the sonne of Abraham” in Luke 19:9. The change to “a son of Abraham” was first made in 1743 by F.S. Parris as far as we know at this time.]

“and ‘he sent the third’ (Luke 20:12) becomes ‘he sent a third’.”

[Consider the following evidence for Luke 20:12.

1743 Parris (H1063)

12 And again he sent a third: and they
wounded him also, and cast *him* out.

1602 Bishops

12 Againe, he sent the third, and when they had wounded him also, they cast him out.

1611

12 And againe he sent the third, and they wounded him also, & cast him out.

1629 Cambridge

12 And again he sent the third, and they wounded him also, and cast him out.

1638 Cambridge

12 And again he sent the third; and they wounded him also, and cast *him* out.

The 1602 Bishops, 1611 AV, 1629 and 1638 Cambridge folios all read “he sent the third” in Luke 20:12. The change to “he sent a third” was first made in 1743 by F.S. Parris as far as we know at this time.]

“On occasion he also changed a definite article to a possessive pronoun, so ‘greater then [an old spelling of ‘than’] the Lord’ (John 15:20) becomes ‘greater than his Lord’, presumably to remove the ambiguity,” (Campbell, 132-134)

[Consider the following evidence for John 15:20,

1743 Parris (H1063)

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep your's also.

1602 Bishops

20 * Remember the word that I sayd unto you, The seruant is not greater then the lord: if they haue persecuted me, they wil also persecute you: if they haue kept my saying, they wil keepe yours also.

1611

20 * Remember the word that I said unto you, The seruant is not greater then the Lord: if they haue persecuted me, they will also persecute you: if they haue kept my saying, they will keepe yours also.

1629 Cambridge

20 * Remember the vword that I said unto you, The seruant is not greater then the lord: if they haue persecuted me, they vwill also persecute you: if they haue kept my saying, they vwill keep yours also.

1638 Cambridge

20 Remember the word that I said unto you,* The seruant is not greater then the lord. If they haue persecuted me, they will also persecute you: if they haue kept my saying, they will keep yours also.

The 1602 Bishops, 1611 AV, 1629 and 1638 Cambridge folios all read “greater then the lord” in John 15:20. The change to “greater than his lord” was first made in 1743 by F.S. Parris as far as we know at this time.]

- All the examples noted above are editorial changes made by F.S. Parris. They are word changes. They are not spelling changes or the correction of printer’s errors. All of Parris’s changes have

verbal equivalence with the earlier editions of the AV despite not possessing *verbatim identity*.

- We will continue looking at the editorial work of F.S. Parris in the next Lesson.

Works Cited

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