

Sunday, January 26, 2025—Grace Life School of Theology—*From This Generation For Ever*  
Bonus Lesson: More On The Editorial Work Of F.S. Parris (Titus 2:13, Numbers 7, & Other Misc. Readings)

### Introduction

- Over the course of the last four Lessons, we have been discussing the editorial work of F.S. Parris primarily as it relates to his 1743 Duodecimo edition, 1762 Octavo, with a bit from the 1762 Folio sprinkled in for good measure. In addition, we have been using Gordon Campbell's book *Bible: The Story Of The King James Version 1611-2011* as a means of framing the discussion of Parris' editorial work.
- All told we have considered the following aspects of his work:
  - Changes in noun forms for singular to plural. ([Lesson 249](#))
  - Restored definite articles that had been omitted in 1611. ([Lesson 249](#))
  - Changes in definite articles to a possessive pronoun. ([Lesson 249](#))
  - Addition of apostrophes and possessive forms. ([Lesson 251](#))
  - Idioms & Modern Forms ([Lesson 251](#))
  - Changes In "You" & "Ye" ([Lesson 252](#))
- In this Lesson, before moving on to talk about the editorial work of Benjamin Blaney, I want to look at some additional examples of Parris' work. When I publish the notes someday, I will relocate these examples into the appropriate Lesson based on the categories above. The examples in this Lesson are a combination of items that I discovered on my own and changes covered by David Norton in *A Textual History Of The King James Bible* but not covered by Dr. Campbell in his book noted above.
- All told we will consider the following examples:
  - Titus 2:13—Change in Punctuation
  - Numbers 7
  - Less Literal Readings
  - Miscellaneous Edits

### Titus 2:13

- While researching this week I stumbled across an additional example of the editorial work of F.S. Parris on Wikipedia of all places. This is an example that was not discussed by either David Norton or Gordon Campbell. It deals with a punctuation change in Titus 2:13. The Wikipedia entry on Francis Parris reads as follows:
  - “Parris’s first edition of the Bible was published by Bentham in 1743. At first, the changes Parris made were minor, but not insignificant. For example, his 1743 edition (and all subsequent editions) removed the comma that in the 1611 edition appears after “God” in the phrase ‘and the glorious appearing of God and our Saviour Jesus Christ’ (Titus 2:13); so emphasising the co-equality of God and our Saviour in orthodox Trinitarianism.” ([Wikipeda.com](http://Wikipeda.com))
- Intrigued, I investigated the matter. The following are the results of my findings beginning with the base text of the 1602 Bishops.

Titus 2:13  
1602 Bishops

13 Looking for that blessed hope and appearing of the glory of the great God, and our saui- our Jesus Christ,

Titus 2:13  
1611

13 Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ,

Titus 2:13  
1629 Cambridge Folio (H424)

13 Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ,

## Titus 2:13

1638 Cambridge Folio (H520)

13 \* Looking for that blessed hope, and the  
glorious appearing of the great God, and our  
Saviour Jesus Christ:

## Titus 2:13

1743 Cambridge Duodecimo (H1063)

13 Looking for that blessed hope, and  
the glorious appearing of the great God  
and our Saviour Jesus Christ:

- Note that the 1743 Cambridge Duodecimo edition prepared by Parris removed the comma after “God” in Titus 2:13.

## Titus 2:13

1762 Cambridge Folio (H1142)

13 <sup>r</sup> Looking for that blessed hope, and  
the glorious appearing of the great God,  
and our Saviour Jesus Christ;

- Then in the 1762 Cambridge Folio edition the comma reappears in the verse. Likewise in the 1762 Cambridge Quarto edition as depicted below.

## Titus 2:13

1762 Cambridge Quarto (H1143)

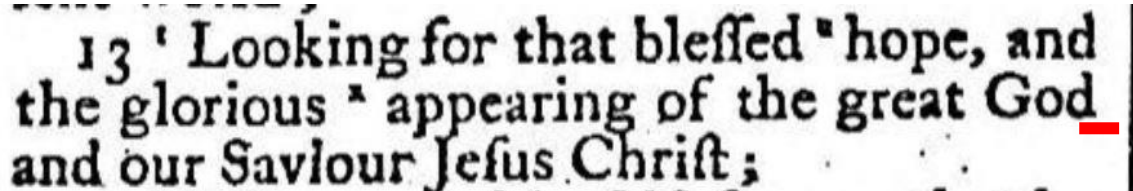
13 <sup>r</sup> Looking for that blessed hope, and  
the glorious appearing of the great God,  
and our Saviour Jesus Christ;

- So, the Parris editions are uneven in their punctuation of Titus 2:13. The 1743 Duodecimo edition does not contain the comma after “God” whereas the 1762 Folio and Quarto editions do contain the comma. Consequently, the Wikipedia entry is wrong when it states, “, his 1743 edition (**and all subsequent editions**) removed the comma that in the 1611 edition appears after

“God” in the phrase ‘and the glorious appearing of God and our Saviour Jesus Christ’ (Titus 2:13).”

**Titus 2:13**

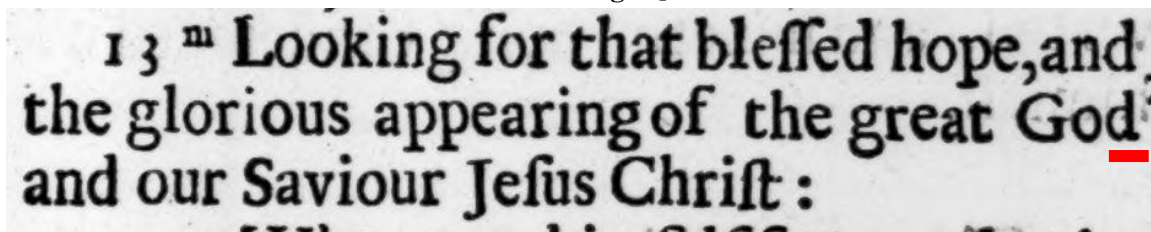
1769 Oxford Folio (H1194)



- In 1769, when Benjamin Blaney edited the text for Oxford University Press, he removed the comma after “God” in Titus 2:13 thereby establishing the standard reading.
- But as we have observed quite often in recent Lessons, neither Parris nor Blaney were the first to make this change to Titus 2:13. An early and currently unknown editor made the change in the 1683 Cambridge Quarto edition as the following screenshot bears witness.

**Titus 2:13**

1683 Cambridge Quarto



- Once again, this means that the King James text was unevenly printed for at least sixty years between 1683 and 1743. Therefore, the common idea within pro-King James argumentation of four monolithic revisions occurring in 1629, 1638, 1762, and 1769 is simply not true.

### Numbers 7

- Last summer (2024), when controversy broke out over my co-authored book with David Reid *The Myth Of Verbatim Identification: How God Actually Preserved His Word*, I made two YouTube videos covering editorial changes made to Numbers 7.
  - [4\) “Of The Weight” In Numbers 7:31: Printer’s Error Or Editorial Change?](#) (8/15/24)
  - [5\) "Of The Weight" In Numbers 7:31: Follow Up](#) (8/16/24)
- In my estimation, our look at the editorial choices of F.S. Parris would be incomplete if we did not include a discussion of the topic in this class. Professor David Norton discusses the matter in

a sizable paragraph on page 108 of *A Textual History Of The King James Bible*. What follows is an annotated presentation of Norton's paragraph. I have included screenshots of the verses in question to illustrate what Norton is talking about.

- “Several among the other changes for literal accuracy are worth noting. Numbers 7 is particularly revealing of the translators’ practice and the problems they created for scrupulous editors. It repeatedly uses the formula ‘one siluer charger, the weight whereof was an hundred and thirtie shekels’,<sup>11</sup> [11Vv. 19, 25, 37, 49, 61, 67, 73 and 79. Spelling varies between ‘thirty’ and ‘thirtie’.]

19 He offered for his offering one siluer charger, the weight whereof was an hundred and thirtie shekels, one siluer bowle of leuentie shekels, after the shekel of the Sanctuary, both of them full of fine flowre mingled with oyle, for a meat offering:

25 His offering was one siluer charger, the weight whereof was an hundred and thirtie shekels, one siluer bowle of leuentie shekels, after the shekel of the Sanctuary, both of them full of fine flowre mingled with oyle, for a meat offering:

37 His offering was one siluer charger, the weight whereof was an hundred and thirtie shekels, one siluer bowle of leuentie shekels, after the shekel of the Sanctuary, both of them full of fine flowre, mingled with oyle, for a meate offering:

49 His offering was one siluer charger, the weight whereof was an hundred and thirtie shekels, one siluer bowle of leuentie shekels, after the shekel of the Sanctuarie, both of them full of fine flowre mingled with oyle for a meat offering:

Sanctuary, both of them full of fine flowre mingled with oyle, for a meate offering:

67 His offering was one siluer charger, the weight whereof was an hundred and thirtie shekels, one siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both of them full of fine flowre mingled with oyle, for a meate offering :

73 His offering was one siluer charger, the weight whereof was an hundred and thirtie shekels, one siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both of them full of fine flowre mingled with oyle, for a meat offering :

79 His offering was one siluer charger, the weight whereof was an hundred and thirtie shekels, one siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both of them full of fine flowre mingled with oyle, for a meate offering :

or ‘the weight thereof was’ (v. 13), or ‘one siluer charger of an hundred and thirty shekels’ (vv. 31, 55), or ‘one siluer charger of the weight of an hundred and thirtie shekels’ (v. 43).

13 And his offering was one siluer charger, the weight thereof was an hundred and thirtie shekels, one siluer bowle of seuentie shekels, after the shekel of the Sanctuary ; both of them were full of fine flowre mingled with oile for a \*meat offering :

43 His offering was one siluer charger of the weight of an hundred and thirtie shekels, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both of them full of fine flowre mingled with oyle, for a meate offering :

The Hebrew is the same throughout. The variant ‘thereof/whereof’ goes back to 1602; ‘thereof’ may be a typographical error, but the translators let it stand. Apart from this

variant, 1602, like the Hebrew, is consistent: ‘a siluer charger of an hundred and thirtie sicles’. Now, all the changes in the 1611 text are recorded in Bod 1602, including the spelling ‘sicles/shekels’. The result is variety, and I take this to be deliberate. The translators judged that, though it is always in the Hebrew, ‘weight’ could on occasion be omitted because it would be understood. Parris thought otherwise but, rather than changing vv. 31 and 55 to the standard formula, he respected the translators’ different construction and simply inserted ‘of the weight’: ‘one silver charger of the weight of an hundred and thirty shekels’.

1611

31 His offering was one siluer charger of an hundred and thirtie shekels, one siluer bowle of leuentie shekels, after the shekel of the Sanctuary, both of them full of fine flovre mingled with oyle, for a meat offering:

1743 Cambridge Duodecimo (H1063)

31 His offering was one silver charger, of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

1611

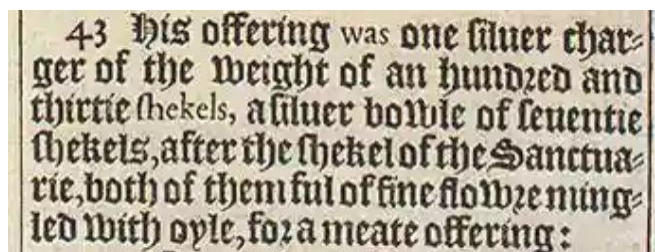
55 His offering was one siluer charger of an hundred and thirtie shekels, one siluer bowle of leuentie shekels, after the shekel of the Sanctuary, both of them full of fine flovre mingled with oyle, for a meate offering:

1743 Cambridge Duodecimo (H1063)

55 His offering was one silver charger, of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

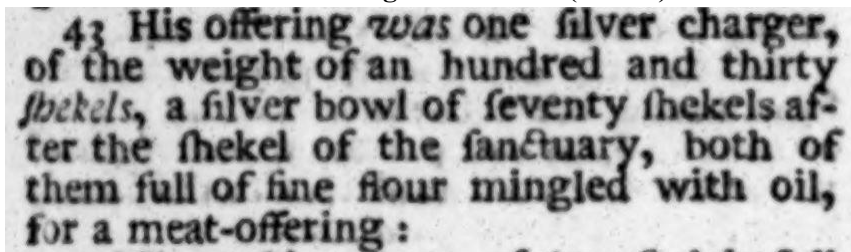
Because the other variant, v. 43, represents all the Hebrew words, he left it alone.

1611



43 His offering was one silver charger of the weight of an hundred and thirtie shekels, a silver bowle of seuentie shekels, after the shekel of the Sanctuarie, both of them full of fine flowre mingled with oyle, for a meate offering :

1743 Cambridge Duodecimo (H1063)



43 His offering was one silver charger, of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering :

This example, as graphically as any, shows the difference in practice between the 1611 translators and their editors.” (Norton, 108)

- Additional changes were made to the verses in question other than the ones noted above.
- Dr. David Reagan’s, [\*The King James Version of 1611: The Myth of Early Revisions\*](#) is often cited as a definitive/authoritative source when discussing the topic of variations in the printed history of the King James text. According to Reagan, the only differences between editions of the King James Bible are (Note: the page numbers in the parenthesis below correlate with a PDF copy of the work printed from the internet.):
  - Type Face: Gothic Black Letter to Roman (4)
  - Letter Formation (4)
  - Spelling & Punctuation (4-5)
  - Correction of Printer’s Errors (5-7)
- After discussing these categories of differences, Reagan concluded this section of his essay by stating the following:
  - “The character of the textual changes is that of obvious errors. The frequency of the textual changes is sparse, occurring only once per three chapters. The chronology of the textual changes is early with about three fourths of them occurring within twenty-seven years of the first printing. **All of these details establish the fact that there were no true revisions in the sense of updating the language or correcting translation errors.**



There were only editions which corrected early typographical errors. Our source of authority for the exact wording of the 1611 Authorized Version is not in the existing copies of the first printing. Our source of authority for the **exact wording** of our English Bible is in the preserving power of Almighty God. Just as God did not leave us the original autographs to fight and squabble over, so He did not see fit to leave us the proof copy of the translation. Our authority is in the hand of God as always. You can praise the Lord for that!” (Reagan, 7)

- While I agree with Dr. Reagan that the King James translators made no “translation errors” or mistakes in terms of representing the text in English, I question the veracity of the statement that “there were no true revisions in the sense of updating the language.” (7)
- Consider the following table for Numbers 7:31 as a case study. Note all the changes made to this verse over the years.

**Numbers 7:31**

| 1602  | 1611  | 1629  | 1638  | 1762  | 1769   |
|---|---|---|---|---|--|
| And his gift was a filuer charger of a hundred and thirtie sieles, a filuer bowle of feventy ficles, after the ficle of the Sanctuary, and they were both full of fine flowre mingled with oyle for a meate offering: | <b>His offering was one</b> filuer charger of an hundred and thirty <b>fhekels, one</b> filuer bowle of feventie <b>fhekels,</b> after the <b>fhekel</b> of the Sanctuary, both <b>of them</b> full of fine flowre mingled with <b>oyle,</b> for a meat offering: | His offering was one filver charger, of an hundred and thirty <i>fhekels,</i> one filver <b>bowl</b> of <b>feventy</b> fhekels, after the fhekel of the <b>fanctuarie,</b> both of them full of fine <b>floure</b> mingled with <b>oyl,</b> for a <b>meat-offering:</b> | His offering was one filver charger, of an hundred and thirty <i>fhekels,</i> one filver bowl of feventy fhekel after the fhekel of the fanctuarie, both of them full of fine floure mingled with oyl, for a meat-offering: | His offering was one filver charger, of <b>the weight of</b> an hundred and thirty <i>fhekels,</i> one filver bowl of feventy fhekels after the fhekel of the <b>fanctuary,</b> both of them full of fine <b>flour</b> mingled with <b>oil,</b> for a <b>meat offering:</b> | His offering was one filver charger [, removed] of the weight of an hundred and thirty <i>fhekels,</i> one filver bowl of feventy fhekels, after the fhekel of the fanctuary; both of them full of fine flour mingled with oil, for a meat offering: |

- It is also interesting to note that Blaney (1769), at least in this verse (and throughout), retained the old spellings (“f” for “s”) of silver, shekel(s), seventy, and sanctuary. Which means that spelling continued to be updated in British printings after the standardization of the text in 1769.

- When we compare the data, beginning with the first printing of the AV in 1611, through to the 1769 edition against the four categories of revisions identified by Reagan for Numbers 7:31, we can observe the following:
  - Type Face: Gothic Black Letter to Roman—1 change
  - Letter Formation—2 changes, the 1629 Cambridge changed the “u” in “filuer” to a “v” in “filver.”
  - Spelling & Punctuation—17 changes
  - Correction of Printer’s Errors—this leaves one revision unaccounted for, the insertion of “**of the weight**” into the text in 1762, after all the translators were deceased. Is the insertion of the phrase into the 1762 text an example of the correction of a printer’s error? Does it meet the definition of a printer’s error?
    - Printer’s Error—“an error introduced into typeset copy by the compositor, so that the printer cannot charge for correcting it.” ([Collins English Dictionary](#))
    - Printing Error— “a misprint or misspelling in a text” ([Collings English Dictionary](#))
    - Compositor—“a person who sets the text or type for printing.” ([WordReference.com](#))
    - By definition, a printer’s error is an error made by the compositor/typesetter in the setting of the type.
- The insertion of the words “**of the weight**” is not a printer’s error but an editorial change made by Parris in 1762. There is no obvious error of the press that went uncorrected for 151 years between 1611 and 1762. Contrary to Reagan’s claims, there are differences of wording between 1611 and 1769 that do not fall into the definition of a printer’s error.
  - First (per Rule 1), there is no evidence in the primary source work-in-progress documents (1602 Bishops Bible) that the phrase in question was accidentally left out of the 1611 by the printer. It does not occur in the base text of 1602.
  - Second (per Rule 14), the evidence furnished by pre-1611 English Bibles is mixed. Tyndale, Matthews, Geneva, and the Douay OT all include the word “weight” in their respective readings. Meanwhile, Coverdale, Great, and Bishops do not contain the word “weight” in their respective texts. Therefore, when the King James translators compared the Bishops text with the Hebrew and other earlier English Bibles (most notably Geneva), they would have encountered mixed evidence regarding how the text should read in

English. The evidence suggests that the translators chose not to include the phrase in question in Numbers 7:31.

- Third, between 1611 and 1638, ten revisions were made to the text of Numbers 7:31 without noting a printer's error or suggesting that "**of the weight**" should be added to the verse. John Bois and Samuel Ward assisted on the 1638 Cambridge edition and did not elect to add the phrase in question to Numbers 7:31.
- Fourth, the standard reading of Numbers 7:31 in the AV did not contain the words "**of the weight**" for the first 151 years of its history. Parris added the words in 1762 while editing the text for Cambridge University. Parris was probably trying to be more literal with the Hebrew text than the 1611 translators were being.
- Fifth, Blayney's Oxford revision in 1769 accepted the addition of the phrase made by Parris and it has become the standard reading.
- The only rational interpretation of the above facts is that Parris made an editorial change/addition to the text of the AV in 1762. This of course means that the following statements penned by David Reagan are incorrect:
  - "Almost all of the alleged changes have been accounted for. We now come to the question of actual textual differences between our present edition and that of 1611. **There are some differences between the two, but they are not the changes of a revision. They are instead the correction of early printing errors.**" (5)
  - "**All of these details establish the fact that there were no true revisions in the sense of updating the language or correcting translation errors.**" (7)
- There were "true revisions in the sense of updating the language," as in the case of Numbers 7:31. Readers of the AV today are reading an edited text that does not reflect the original translational decision of the King James translators alone. Later editors impacted the text. This is a historical fact.
- This also strikes a blow to the idea that God gave the translators the "exact words" he wanted written in English between 1604 and 1611. Those who chose to follow Reagan and demanded the "exact English words" as given by inspiration of God are logically boxed into one of the following conclusions:
  - The 1611, 1629, and 1638 are not the perfect word of God in English because they lack the "exact words" in question.
  - The 1762, 1769 and all subsequent editions are not the perfect word of God in English because they added words to what God inspired in 1611.

- Logically, those that insist on preservation of the “exact words” must answer which specific edition of the KJB contains the “exact words” God inspired in English to the exclusion of all others.
- Alternatively, they could adopt the position set forth in our book *The Myth of Verbatim Identity: How God Actually Preserved His Word* and avoid the factual conundrum altogether. There is a difference between a different way of saying the same thing and a substantive difference in meaning. All editions of the King James have *verbal equivalence* with each other despite not possessing the “exact” same “words.” We believe the scriptures themselves teach that inspiration and preservation does not require *verbatim identity* of wording.
- The same phenomena we observe in this Lesson regarding Numbers 7:31 would apply for Numbers 7:55 as well. Rejecting the conclusions set forth in our book and in this lesson creates a problem for the King James Bible Believer in at least two verses and six words. It is incumbent upon those arguing for the “exact wording” to tell us which edition of the AV contains God’s “exact words” in English.

### **Less Literal Readings**

- On page 108 of *A Textual History Of The King James Bible*, David Norton list some changes made by Parris in footnote 13 in conjunction with the following statement, “Curiously, there are a few instances where Parris, apparently also for style, makes a reading less literal.” (Norton, 108)
- These readings include the following:
  - Matthew 9:34— “casteth out the devils” (1611) to “casteth out devils” (1743)
  - Acts 24:14— “and the prophets” (1611) to “and in the prophets” (1683 Cambridge, 1743 Cambridge)
  - II Corinthians 11:26— “journeying” (1611) to “journeyings” (1661 London, 1677 London, 1743 Cambridge)
  - II Timothy 1:12— “I am persuaded” (1611) to “am persuaded” (1762)

### **Miscellaneous Edits**

- The edits listed below are additional examples of categories we have already discussed. I am adding them here to complete the list of Parris’ edits. These were not mentioned by Campbell but were cited by Norton. They also did not appear in the table of additional examples in [Lesson 250](#).
- Changes in noun forms from singular to plural.

- Exodus 29:26—“Aarons concentrations” (1611) to “Aaron’s concentration” (1743, 1762)
- Deuteronomy 16:4— “in all thy coasts” (1611) to “in all thy coast” (1762)
- Ezekiel 34:28— “beasts of the land” (1611) to “beast of the land” (1762)
- Changes in definite articles.
  - Matthew 27:52— “bodies of saints” (1611) to “bodies of the saints” (1743, 1762)

### Works Cited

Collins English Dictionary. <https://www.collinsdictionary.com/us/>

Norton, David. *A Textual History Of The King James Bible*. Cambridge University Press, 2005.

Reagan, David F. *The King James Version of 1611: The Myth of Early Revisions*. 1986.

Wikipedia.com “Francis Parris” [https://en.wikipedia.org/wiki/Francis\\_Parris#References](https://en.wikipedia.org/wiki/Francis_Parris#References).

Word Reference. <https://www.wordreference.com/>