

Sunday, January 12, 2025—Grace Life School of Theology—*From This Generation For Ever*
 Lesson 251 Assessing the Printed History of the King James Text (1743: The Work of F.S. Parris)

Introduction

- Recall that in [Lesson 249](#) we began using Dr. Gordon Campbell’s work *Bible: The Story Of The King James Version 1611-2011* to frame a discussion of the editorial work of F.S. Parris for Cambridge University Press in 1743 and 1762.
- In [Lesson 250](#) we revisited the examples covered in [Lesson 249](#) in light of new research. Most notably the 1683 Cambridge Quarto Edition (H780). My friend and fellow researcher Christopher Yetzer uncovered the importance of this heretofore-overlooked edition. Additional examples drawn from the work of Dr. David Norton were also considered in Lesson 250. Remember that of the 63 examples noted by Norton in the main text of *A Textual History of the King James Bible*, 23 of them, or 36.5%, had already been edited in 1683 by Cambridge University Press in their Quarto edition. (Yetzer Spreadsheet)
- All told, we concluded the following in Lesson 250:
 - Ascribing the precise date of origin for a given reading in the printed history of the King James text is a cautionary tale unless one has looked at every edition ever printed.
 - The work of Campbell and Norton, while extremely helpful and beneficial, is not definitive and needs to be checked against other printings.
 - The printed history of the King James text is not as neat and tidy as many would like it to be. The text was never printed with uniformity between 1611 and 1769. Editorial changes were made to the text despite the claims of some to the contrary. This is why demanding *verbatim identicality* of wording as the standard for preservation is an unhelpful standard and logically leads to one having to declare which edition printed everything perfectly to the exclusion of all others.
 - It is not correct to think of the history of the text in terms of four monolithic revisions occurring in 1629, 1638, 1762, and 1769. The real story unfolds year by year and printing by printing. Therefore, statements such as the following are grossly incorrect:
 - “The first two revisions of the KJB occurred within 27 years of the original Oxford printing [The original printing occurred in London not Oxford.]. The 1629 and 1638 editions, both printed at Cambridge, focused on the correction of printing errors. Two of the original translators worked on the 1629 edition [No extant historical evidence corroborates this statement.]. The other two revisions of 1762 and 1769 focused more on the standardization of spelling. A case could be made that there were two editions instead of four revisions because the first

two and last two were done close together and were stages of the same process.”
(O’Steen, 102)

- The 1683 Cambridge Quarto (H780) seems like a massively undervalued edition when assessing the printed history of the text. This is interesting given that the 1683 was the last Cambridge edition to be published until the Parris edition of 1743. Recall that, in terms of printing Bibles, the Cambridge University Press went dormant for a period in the late 17th and early 18th century. Given that more than 35% of the changes ascribed to Parris by Norton and Campbell had already been made in 1683, one wonders if Parris utilized the last Cambridge printing as the base text for his work.
- In this Lesson we will cover the following additional categories of examples noted by Professor Campbell.
 - Apostrophes & Possessive Forms
 - Idioms & Modern Forms

Apostrophes & Possessive Forms

- Picking up the text where we left off in Lesson 249, Dr. Campbell goes on to state the following regarding the editorial work of F.S. Parris in 1743:
 - “In the 1611 Bible, possessives were indistinguishable from normative forms, but in the second quarter of the eighteenth century apostrophes had begun to represent possessive forms. Parris therefore inserted possessive apostrophes throughout the text.” (Campbell, 134)
- Consider the following examples of apostrophes being added to the text of the AV by Parris in 1743.

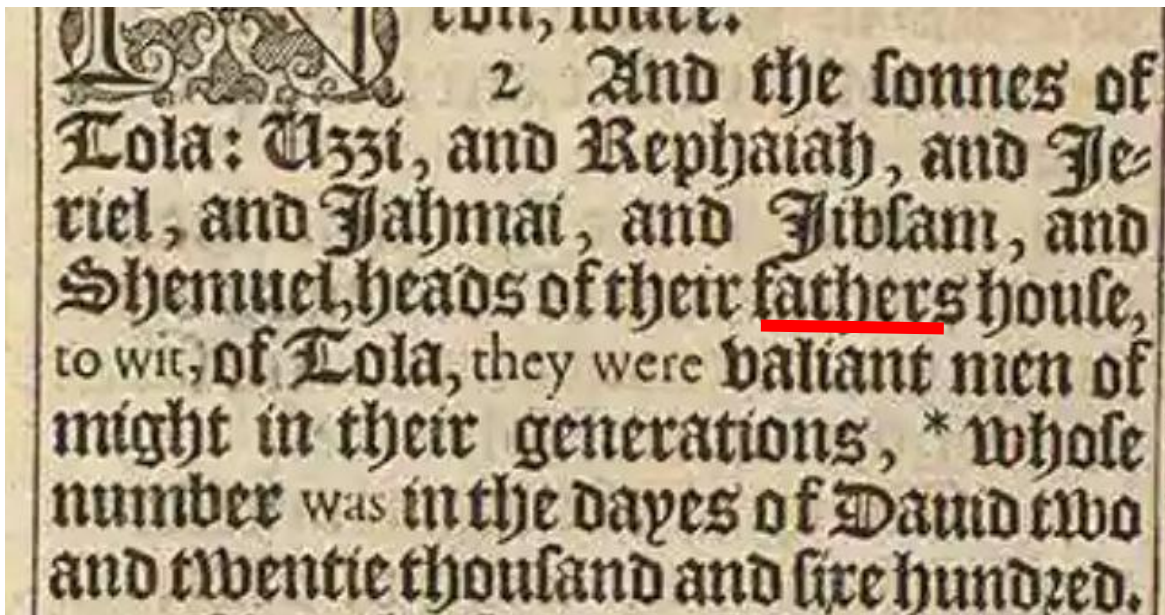
I Chronicles 7:2

1602 Bishops

2 And the sonnes of Thola,
Dzi, Rephaia, Jertiel, Jamat, Jeb-
sam, and Semuel, which were
heads in the households of their fathers: of Thola
there were men of might in their generations,
whose number was in the dayes of David two
and twenty thousand and six hundred.

I Chronicles 7:2

1611



I Chronicles 7:2

1683 Cambridge Quarto (H780)

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their fathers house, to wit, of Tola: they were valiant men of might in their generations; ^b whose number was in the days of David two and twenty thousand and six hundred.

I Chronicles 7:2
1743 Parris (H1063)

IN Puah, Jashub, and Shimron, four.
2 And the fons of Tola ; Uzzi, and Re-phaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola : they were valiant men of might in their generations ; whose number was in the days of David two and twenty thousand and six hundred.

- In the case of I Chronicles 7:2, neither the base text of the 1602 Bishops nor the 1611 have an apostrophe in “father’s” in this verse. Neither does the 1683 Cambridge Quarto (H780). This change does truly appear to date from the editorial work of Parris in 1743.
- For this first example we have provided screenshots of four different Bibles (1602, 1611, 1683, & 1743) to demonstrate the timing and nature of the change. For the rest of the apostrophe examples below, I provide an image from the edition in which the change was first made, to the best of my knowledge. While the four prior Bibles have been checked for each example, only a screenshot of each change has been provided.

Judges 11:2
1743 Parris (H1063)

2 And Gilead's wife bare him fons : and his wife's fons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house ; for thou art the son of a strange woman.

I Chronicles 7:40
1743 Parris (H1063)

40 All these *were* the children of Asher, heads of *their father's* house, choice and mighty men of valour, chief of the princes. and the number throughout the genealogy of them that were apt to the war and to battle, *was* twenty and six thousand men.

Nehemiah 7:61
1743 Parris (H1063)

61 And these *were* they which went up also from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their *father's* house, nor their seed, whether they *were* of Israel.

Psalm 6:4
1743 Parris (H1063)

4 Return, O LORD, deliver my soul: oh save me for thy mercy's sake.

Psalm 31:16
1743 Parris (H1063)

16 Make thy face to shine upon thy servant: save me for thy mercy's sake.

Psalm 44:26
1743 Parris (H1063)

26 Arise for our help, and redeem us for thy mercy's sake.

Psalm 140:3
1743 Parris (H1063)

3 They have sharpened their tongues like
a serpent : adder's poison is under their
lips. Selah.

Daniel 2:41
1743 Parris (H1063)

41 And whereas thou sawest the feet and
toes part of potter's clay and part of iron,
the kingdom shall be divided ; but there
shall be in it of the strength of the iron,
forasmuch as thou sawest the iron mixed
with miry clay.

Matthew 14:9
1743 Parris (H1063)

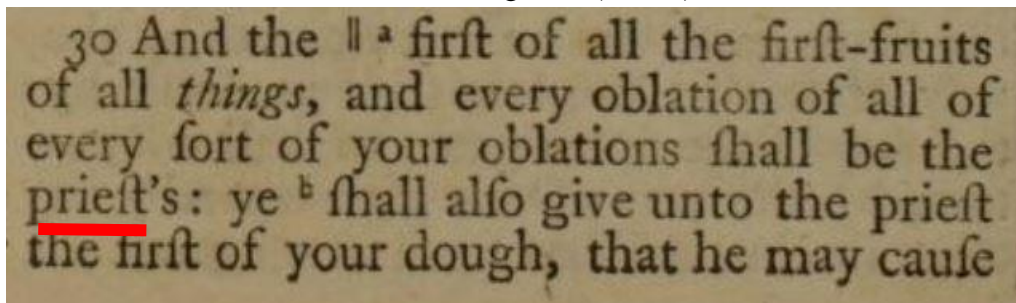
9 And the king was sorry : nevertheles
for the oath's sake, and them which sat
with him at meat, he commanded *it* to
be given *her*.

Mark 6:26
1743 Parris (H1063)

26 And the king was exceeding sorry ; *yet*
for his oath's sake, and for their sakes which
sat with him, he would not reject *her*.

- In addition to these examples from the Parris duodecimo edition of 1743 (H1063), there are a couple more examples of apostrophes being added in the 1762 Cambridge Quarto edition (H1143) also edited by F.S. Parris.

Ezekeil 44:30
1762 Parris Quarto (H1143)



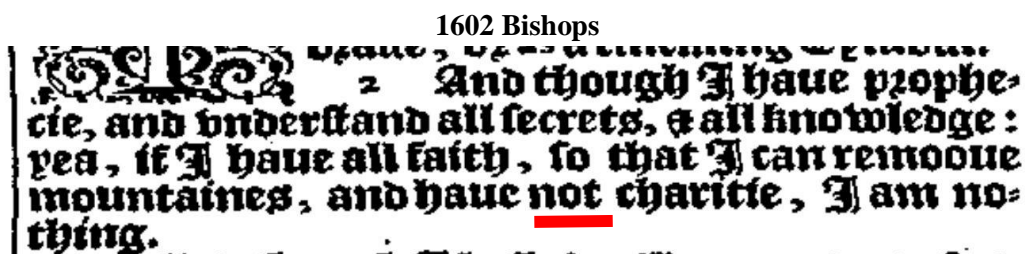
- There are four more examples of possessive changes and use of apostrophes in the Apocrypha section of the 1762 Cambridge Quarto edition (H1143). At this time, these appear to have originated in Cambridge editions dating from 1762, seeing that the 1743 duodecimo edition did not contain the Apocrypha. These examples include the following:
 - Wisdom of Solomon 15:4—“printer’s”
 - Ecclesiasticus 13:19—“lion’s prey”
 - Baruch 1:4—“king’s sons”
 - I Maccabees 10:89— “king’s blood”
- Recall from above that Campbell said that “in the second quarter of the eighteenth century apostrophes had begun to represent possessive forms. Parris therefore inserted possessive apostrophes throughout the text.” (Campbell, 134) How should we view this category of editorial revision?
 - Option 1: Spelling Change
 - Option 2: Grammatical Update—to reflect modern conventions for distinguishing between possessive and normative forms in the English language.
- I prefer Option 2, either way these are non-substantive changes that possess *verbal equivalence*.

Idioms & Modern Forms

- Dr. Campbell addresses another type of editorial change made by Parris in I Corinthians 13:2.
 - “Of Parris’s changes in language designed to bring idioms up to date, the most striking (because it is in the mind of every reader of the KJV) is the change of ‘no’ to ‘not’ in the phrase that now reads ‘and though I have all faith, so that I could remove mountains, and

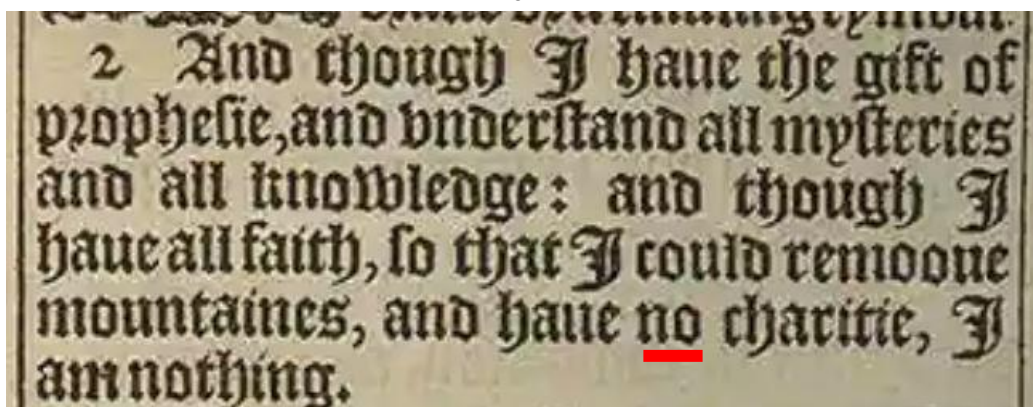
have not charity, I am nothing' (I Corinthians 13:2); in saying 'and have not charity' the modern reader is recalling Parris, not the 1611 KJV." (Campbell, 134-135)

- This is another example of the phenomenon we observed in [Lesson 250](#). Campbell ascribes this change made in I Corinthians 13:2 to the work of Parris in 1743, when in fact the change had already been made in the 1683 Cambridge Quarto edition (H780). Once again, this error was made by Campbell because he only checked the large folio editions. Recall that the true history of the printed text unfolds year by year and printing by printing. Please consider the following evidence for I Corinthians 13:2.



- The base text for the KJB, the 1602 Bishops Bible reads “not charitie” in I Corinthians 13:2.

1611



- The King James translators made numerous changes to the base text in what became the 1611 reading:
 - 1602— “And though I have prophecie” is changed to read “And though I have the gift of prophesie” in the 1611.
 - 1602— “and understand all secrets” became and understand all mysteries” in the 1611.
 - 1602— “yea” is stricken from the 1611.
 - 1602— “if I have all faith” is changed to read “and though I have all faith” in the 1611.

- 1602—“and have not charitie” is amended to read “and have no charitie” in the 1611.
- Therefore, the change from “not charitie” in 1602 to “no charitie” in 1611 appears to be intentional on the part of the King James translators. While it might seem like the 1611 reading is a printer’s error, the “no charitie” reading is a match with the Tyndale, Matthews, and Great Bibles which read “no love” in I Corinthians 13:2. Moreover, later editions such as the 1629 and 1638 Cambridge editions retained the “no charitie” reading. Consequently, the 1611 reading of “no charitie” seems to have been the intentional choice of the King James translators, electing to follow the Tyndale, Matthews, and Great Bible reading in this case, according to Rule 14.

1629 Cambridge

2 And though I have the gift of prophesie, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have no charitie, I am nothing.

- The 1629 Cambridge editors elect to make no changes to the verse.

1638 Cambridge

2 And though I have *the gift of* prophesie, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing.

- The 1638 Cambridge editors make the following changes to I Corinthians 13:2.
 - “the gift” is now in italics.
 - A comma is added after “all mysteries,” that was not in the 1611 or 1629 editions.
 - The colon after “all knowledge” is changed to semicolon in the 1638 edition.
 - The spelling of “charitie” was updated to “charity” in 1638.
- Despite these editorial changes the “no charity” reading was allowed stand in 1638.
- This first known change to the “no charity” reading occurred in the 1683 Cambridge Quarto edition (H780).

1683 Cambridge Quarto (H780)

2 And though I have *the gift of* a prophe-
fie, and understand all mysteries and all
knowledge, and though I have all faith, ^bfo
that I could remove mountains, and have
not charity, I am nothing.

- The 1683 Cambridge edition makes the following changes to I Corinthians 13:2 when compared against the 1638 folio edition.
 - The comma after “mysteries” is removed.
 - The semicolon after “all knowledge” is changed to a comma.
 - “No charity” is changed to “not charity.”
- The “not charity” wording reinstated the original 1602 Bishops reading thereby undoing what appears to have been the preferred reading of the translators of 1611. Therefore, instead of initiating this change as asserted by Campbell, Parris inherited a Cambridge text in which this change had already been made. Christopher Yetzer points out that the change could have been made to harmonize I Corinthians 13:2 with verse 1 which also reads “have not charity.”

1743 Parris (H1063)

2 And though I have *the gift of* prophe-
fy, and understand all mysteries and all
knowledge, and though I have all faith,
so that I could remove mountains, and
have not charity, I am nothing.

- According to Professor Campbell, Parris also updated the spelling of words in his 1743 edition.
 - “Parris also changed words to modern forms, so ‘sneezed’ became ‘sneezed’ (2 Kings 4:35), ‘had dedicate’ became ‘had dedicated’ (2 Kings 12:18), ‘crudled’ became ‘curdled’ (Job 10:10), ‘to be heat’ became ‘to be heated’ (Daniel 3:19), ‘ware’ became ‘aware’ (Matthew 24:50; Luke 12:46), ‘bide’ became ‘abide’ (Romans 11:23) and ‘inhabiters’ became ‘inhabitants’ (Revelation 17:2); more radically he changed

‘fourscore’ to ‘eightieth’ in I Kings 6:1, because “fourscore’ was no longer acceptable as an ordinal number.” (Campbell, 135)

- Please consider the following photographic evidence.

II Kings 4:35
1743 Parris (H1063)

35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child fneezed seven times, and the child opened his eyes.

II Kings 12:18
1743 Parris (H1063)

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent it to Hazael king of Syria: and he went away from Jerusalem.

Job 10:10
1743 Parris (H1063)

10 Hast thou not poured me out as milk, and curdled me like cheefe?

Daniel 3:19
1743 Parris (H1063)

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach and Abednego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

Matthew 24:50
1743 Parris (H1063)

50 The Lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

Luke 12:46
1743 Parris (H1063)

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in funder, and will appoint him his portion with the unbelievers.

Romans 11:23
1762 Parris Quarto (H1143)

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able ^x to graff them in again.

Revelation 17:2
1683 Cambridge Quarto (H780)

2 ^c With whom the kings of the earth have committed fornication, and ^d the inhabitants of the earth have been made drunk with the wine of her fornication.

Revelation 17:2
1743 Parris (H1063)

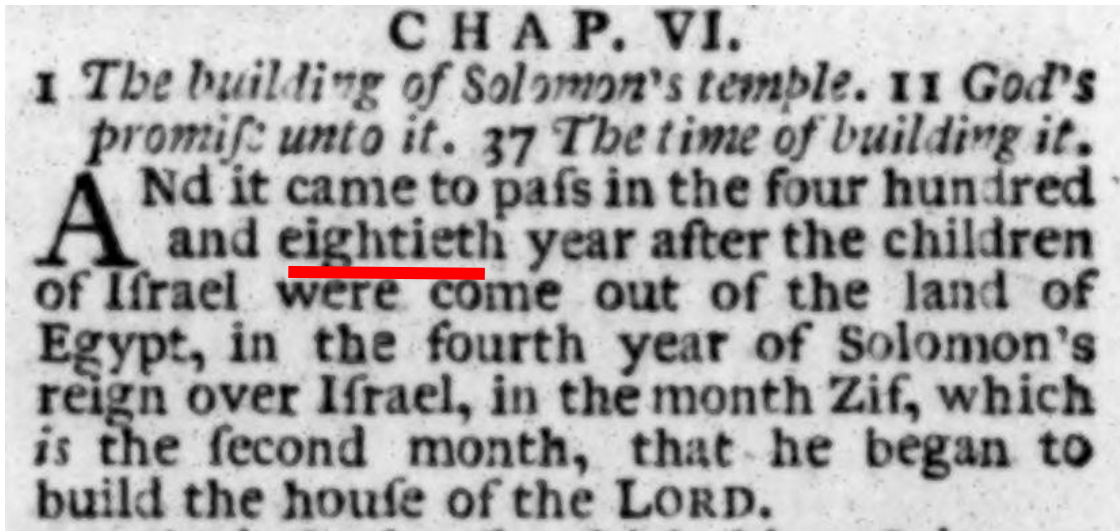
2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

- Revelation 17:2 is another example of a change being made in the 1683 Cambridge Quarto (H780) edition before the time of Parris. This, of course, means that Professor Campbell missed this change because he only collated the flagship folio editions.

I Kings 6:1
1683 Cambridge Quarto (H780)

ANd ^a it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomons reign over Israel, in the moneth Zif, which *is* the second moneth, that ^b he † began to build the house of the LORD.

I Kings 6:1
1743 Parris (H1063)



- Yet again, Parris was not the first editor to change “fourscore” to “eightieth” in I Kings 6:1. The change had been made in the 1683 Cambridge Quarto (H780) edition prior to the work of Parris. Despite the change recorded in I Kings 6:1, the word “fourscore” still occurs 36 times in 35 verses in the current King James text. Consequently, Campbell’s comment ‘ “fourscore” was no longer acceptable as an ordinal number’ seems to ring hollow. (Campbell, 135) If this were true why were not all the occurrences of “fourscore” changed to a form of eighty?

Works Cited

Campbell, Gordon. *Bible: The Story of the King James Version, 1611-2011*. Oxford University Press, 2010.

O’Steen, David. *Study Notes on the King James Bible*. Hope Bible Church: Jackson, GA, 2021.

Yetzer, Christopher. Parris Spreadsheet.