

The Word of God



Among All Nations

QUARTERLY RECORD

THE MAGAZINE OF THE TRINITARIAN BIBLE SOCIETY



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April to June 2005



Trinitarian Bible Society

*Founded in 1831 for the circulation of Protestant or
uncorrupted versions of the Word of God*

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C O N T E N T S

- | | |
|--|---|
| 2
Annual General Meeting
2005 | 19
Adoniram Judson
The Word of God to Burma
<i>Part two</i> |
| 2
Open Day 2005 | 30
The Treasury |
| 3
From the Assistant General
Secretary | 31
The Story of Our Bible |
| 6
Statement of Doctrine of
Holy Scripture | 39
Taking the Scriptures to France |
| 16
The Lord God
a Sun and Shield | 42
NEW Catalogue |
| 18
Graham Bidston
A faithful minister retires—
finally | 43
NEW The Gospel of Luke |
| | 44
The Word of God Among All
Nations |



Annual General Meeting 2 0 0 5

The Annual General Meeting for 2005 will be held, God willing, on 10th September at the Metropolitan Tabernacle, Elephant and Castle, London, SE1. More information on this meeting will be forthcoming in the next **Quarterly Record**.

PLEASE NOTE: THERE IS A CHANGE OF DATE AND VENUE THIS YEAR.

OPEN DAY



The Society's next Open Day is scheduled for **24th September**, God willing. We anticipate a full day of displays, guided tours and talks, along with a good time of fellowship, as we once again present the work of Bible translation, production and distribution. Please mark your calendars and make plans to join us.

September 2005



FROM THE Assistant General Secretary

But the people that do know their God
shall be strong, and do *exploits*.

Daniel 11.32

My mind was drawn to this Scripture, as I heard on the news bulletins details of the welcome being planned at a Cornish harbour town, in the southwest of England, for a young lady who has spent the last seventy days or more sailing single-handed around the world, a distance of some 27,000 miles, in record time. Complete strangers were prepared to travel hundreds of miles and camp out overnight to be at the head of the queue to show their 'support' and voice their acclamation.

While not wishing to disparage what has clearly been a momentous achievement, a testimony to fitness, bravery and determination, I could not help thinking how little such exploits achieve in the overall scheme of things. One looks in vain for some expression of thanks to Almighty God for preservation, or some reference to the wonders of His creation that must surely have been seen and experienced on such a journey.

By way of contrast, who has ever heard of, or cares about, the typical

preacher or minister, labouring in the Gospel in his own area for many years? No world records are broken, there may not even be much or any tangible evidence of blessing, no souls evidently saved, or towns or villages transformed by the power of God's Word. And yet the Lord deeply values such efforts done in His Name, trusting in His glorious gospel, and earnestly seeking the outpouring of His Holy Spirit—that many might be turned from darkness to light, from death to life, for ever.

What a wonderful privilege is ours here at the Trinitarian Bible Society to furnish such labourers with their essential tools, the Word of God, faithfully and accurately translated, that they might convey such life-giving materials into the hands and hearts of many!

Recently, we received a visit from representatives of Friedensstimme, based in Holland, an organisation of men and women burdened to disseminate the Holy Scriptures and the Word of Truth into vast areas of the Russian Federation. Under God, we have been privileged to supply many thousands of Russian Scriptures to Friedensstimme, and they came to show us a little of their work. They concentrated upon how the Russian Bibles, New Testaments and Gospels are taken many thousands of miles by primitive transport, often along makeshift roads, into communities in the far north near the Arctic Circle, or into such countries as Kazakhstan, Uzbekistan and Turkmenistan in the south. The people of Friedensstimme long to have reliable translations of the Word of God in the local languages to distribute, and we have signified our willingness to help, if

the Lord should provide the people to prepare the translations.

It was indeed heart-warming to see the pictures of such poor people, living in huts or flimsy dwellings constructed of animal skins, flocking around to hear the reading of the Scriptures by the travelling evangelists, and to receive Gospel ministry. Some eighty men are supported by Friedensstimme in this work. Many copies of the Word of God, or portions of it, are distributed, and some profess Christ, with evident marks of a changed life.

Only eternity will evaluate such exploits. 'Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance' (*Luke 15.7*). Such faithful labourers as our brethren from Friedensstimme are laying up for themselves treasure in heaven.

Let us not then be weary in well doing; let us measure all things by the gauge of eternity. Let the world enjoy their fifteen minutes of fame, we do not begrudge them, and we can sometimes admire the effort and sacrifice involved. But such exploits will never affect hearts and souls and accomplish anything of eternal value. The faithful ministry of God's Word and the preaching of the Gospel will be a sweet savour of Christ, in them that are saved and in them that perish—either a savour of life unto life, or (most solemnly), a savour of death unto death (*2 Corinthians 2.15, 16*).

There is, of course, one supreme exploit, or series of exploits: by the time you read this, millions all over the world will once again have been celebrating the death and resurrection of our Lord

Jesus Christ. Although much of this religious ceremony is tasteless and even verging on blasphemy these days, although pomp and circumstance draw attention all too often to popes and prelates rather than to the risen Son of God, there remains the great truth of that earth-splitting occasion when the Lord God dealt so wonderfully and finally with the sins of His people. How glorious is our Risen Saviour, how magnificent His exploits! How worthy He is of all the praise and adoration we can muster; how we can rehearse that great day when we cast our crowns before Him, and cry 'Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created' (*Revelation 4.10, 11*).

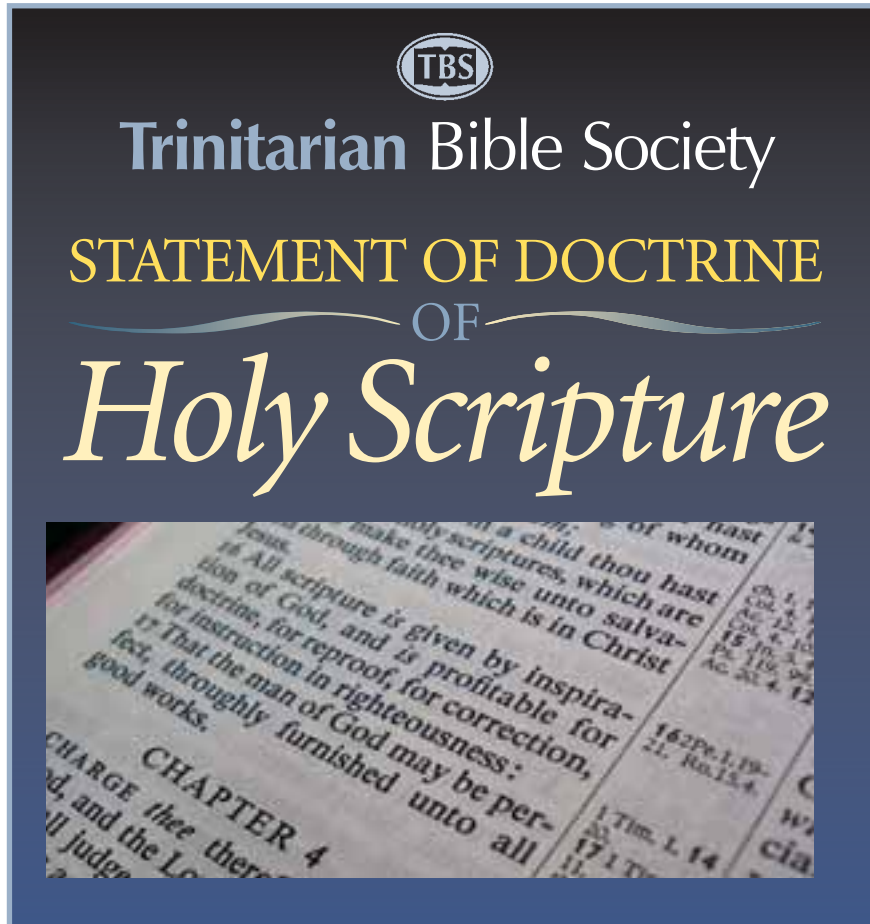
In the early months of the year we receive a substantial number of appreciative letters and e-mails referring to the many thousands of Golden Thoughts and Words of Life Calendars despatched during the previous few months. Whereas those communications from abroad usually incorporate details of the distribution of these calendars into many homes, schools, offices, prisons, refugee camps, etc., we do not hear so often of any such programmes in Great Britain. Do many churches use the calendars as a deliberate means of gaining access to many in the local community, coupling their distribution with the giving out of tracts or Gospels, and fitting this work into a year-long ministry in their neighbourhood? It occurs to us that this could be a very valuable exercise for many, as the Lord leads, and we put it forward as a

suggestion for the prayerful consideration of ministers, pastors and elders in the churches and assemblies up and down the land.

Within these pages you will find the second and concluding part of Peter Hallihan's article on Adoniram Judson. On pages 24 and 25, we read therein of the culmination of Judson's laborious work on the Burmese Bible, viewed indeed as a 'standard work' and first printed in 1835. How thrilled we would be to produce a new edition of that Bible, revised as little as necessary to ensure that it is conformed as closely as possible to the Masoretic Hebrew and Textus Receptus Greek, and wherever orthographic considerations require change! We trust that men who could help us with such a task are making themselves known, and perhaps one day, before long, we will be able to say, with Judson, 'We enjoyed the great happiness of committing to the press the last sheet of the new edition of the Burmese Bible'.

This year we intend making some improvements to our Web site, including more frequent updates. We have two sites: our main site at www.trinitarianbiblesociety.org, which contains not only information about the Society but also articles and the online editions of our *Quarterly Record*, and our sales site at www.TBS-sales.org for online ordering.

Finally, please continue to pray for the health and full recovery of our General Secretary. He is scheduled to undertake quite an extensive programme during the coming year, including travelling to two or three of our Branches, God willing. ■



Introduction

Over the last few years the Society's General Committee has spent a considerable amount of time examining in detail some of the many different aspects of the Society's work. This systematic review of the Society has not yet been

completed, and such is the breadth and complexity of the Society's operation, it is doubtful whether it will be concluded for several years. (In part this activity of the Committee follows the publication last year of the Investigating Committee's Report.)

It is important that the Society's members and friends understand the purpose of this comprehensive review. The

Committee is endeavouring to ensure that, subject to the Lord Himself being pleased to grant His indispensable blessing upon the work, the Society will be adequately prepared to face the particular difficulties and specific challenges of the coming years of this century. The prevailing situation in the visible church and among the nations today is very considerably different to what it was thirty years ago. It is far different to what it was in 1831. The indications today are that—unless the Lord is pleased to graciously intervene, withdraw His threatened judgements and revive His work—the situation (at least in the United Kingdom) during the next few years is likely to change very significantly.

In approaching this review of the Society's work and witness, the Committee has sought to ensure that nothing it does or proposes alters in any way the basic historical, spiritual foundation of the work. The Society's aim has been, is today, and (by God's grace) will continue to be in the future, as simply and yet comprehensively stated in the Society's Constitution drawn up in 1831:

The object of this Society is to promote the Glory of God and the salvation of men, by circulating, both at home and abroad, in dependence on the Divine blessing, the HOLY SCRIPTURES, which are given by inspiration of God, and are able to make men wise unto salvation, through faith which is in Christ Jesus. (Law II)

As the Society is a Bible Society engaged in the publication and distribution of the Bible, one of the first areas to which the Committee has given its attention is the all-important subject of the Society's position regarding the Holy Scriptures. This subject has been before your Committee month by month for the greater part of the last three years and has engaged their prayerful thought and discussion throughout this period.

The Society's Constitution states that:

This Society shall circulate the HOLY SCRIPTURES, as comprised in the Canonical books of the Old and New Testaments, WITHOUT NOTE OR COMMENT, to the exclusion of the Apocrypha; the copies in the English language shall be those of the Authorised Version. In promoting and editing new translations, and selecting versions in Foreign languages, the competency of the translators employed, and the faithfulness, textual basis and Christian character of the versions, shall be ascertained by the Committee, before the circulation of such versions is in any way aided by this Society. The aim shall be to produce or select versions whose textual basis is as close as possible to the Hebrew Masoretic and the Greek Received texts underlying both the English Authorised Version and translations of comparable standing made from these texts into other European languages at the time of the Protestant Reformation. (Law III)

It continues:

The MEMBERS of this Society shall consist of PROTESTANTS, who acknowledge in writing to the Society's Head Office their belief in the GODHEAD OF THE FATHER, OF THE SON, AND OF THE HOLY GHOST, THREE CO-EQUAL AND CO-ETERNAL PERSONS IN ONE LIVING AND TRUE GOD (as is more fully set forth in the Appendix to these laws); in the WHOLE BIBLE as the inspired and inerrant Word of God, the sole, supreme and infallible rule of faith and practice; and who unite to support the Society by contributing not less than FIVE POUNDS annually... (Law IV)

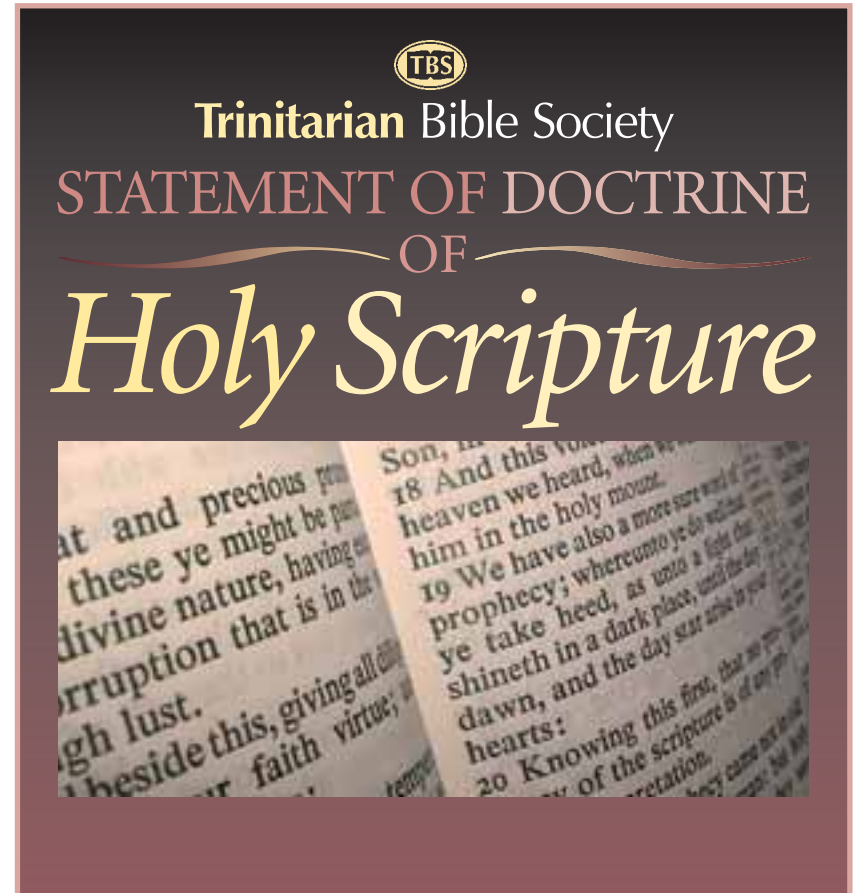
These paragraphs refer to the copies of the Holy Scriptures to be circulated by the Society and the beliefs of the Society's members. However, they do not explicitly state the Doctrine of Holy Scripture. This was probably because in 1831, when the Constitution was drawn up, the humble, God-fearing supporters of the Society generally understood the historic Protestant doctrine of Holy Scripture and there was no need to express more than that which is contained in the wording of the Constitution. The history of the decline of orthodox Christianity over the last two centuries is only a reflection of the decline in spirituality of the Lord's people. As Charles Hodge has stated, 'The departure from the doctrines of the church standards of the Protestant

churches began early, with the decline of vital Godliness' (Charles Hodges, *Systematic Theology* [London: James Clarke & Co., 1960] 2:728).

Today, as has been stated, things are very different. The doctrine of Scripture has been, and is being, assailed on every side: not least from within many branches (including those taking the name of 'evangelical' and 'reformed') of the so-called 'Christian Church' of our day. The Committee, therefore, considers it necessary for the Society clearly and unambiguously to state where it stands on this most fundamental of all doctrines. It has consequently prepared the following Statement and Word List (the latter defining some of the technical terms referred to in the former). These documents do not contain anything that is novel but simply summarise the historical position of the Society.

It will be noted that the following documents have the unanimous support of the whole of the Society's General Committee. The Statement has therefore been signed by all the Members of the General Committee, the Vice-Presidents and the General Secretary. Copies are being given to all the Society's staff and speakers, and are being circulated to all the Society's personnel in each of its Branches and Auxiliaries.

D.P. Rowland
General Secretary



Preface: The Reformation Confessions such as the Westminster (1647), the Savoy (1658), and the London Baptist (1689), state regarding Scripture that, 'The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it, was most generally known to the nations,) being immediately inspired by God, and, by his singular care and providence, kept pure in all ages, are therefore authentical...' (WCF 1:8). With this the Society is in full agreement, believing that it accurately summarises the following doctrine:

1. Only the self-interpreting Holy Scripture is competent to define Scripture. The Scripture's witness to itself can be briefly summarised in the following propositions:

(1) The Bible is God's written revelation to mankind (Exodus 24:3–4; Psalm 119:140; Matthew 4:4).

(2) Through the process of inspiration (which has the meaning 'breathed out by God'), a supernatural power was exerted by the Holy Spirit upon certain chosen men, governing and directing them to write the very words of God, without admixture of error (1 Corinthians 2:13; 2 Timothy 3:16, 17; 2 Peter 1:21). This is not to deny that each of the biblical writers had a distinctive style and vocabulary, but it is to affirm that the divine superintendence was such that the end product (verbally inspired) was the very Word of God, and as such, absolute and pure truth (Romans 3:2; 1 Corinthians 14:37).

(3) The supernatural power involved in the process of inspiration, and in the result of inspiration, was exerted *only* in the *original* production of the sixty-six Canonical books of the Bible (2 Peter 1:20–21; 2 Peter 3:15–16).

(4) In conformity to God's purpose, promise, and command, faithful and accurate copies were made (Deuteronomy 17:18; Proverbs 25:1) and, through God's special providential care, His Word has been preserved in all generations (Psalm 119:152; Matthew 5:18; 24:35; Luke 16:17; 1 Peter 1:25). The professing people of God under the Old and New Testaments have been the appointed custodians of His Word (Psalm 147:19,20; Romans 3:2; Colossians 4:16; 1 Thessalonians 5:27), in a process sometimes referred to in textual criticism as 'ecclesiastical transmission'.

(5) The Lord Jesus Christ and His Apostles received the preserved and standard Hebrew text of the Old Testament as *Scripture* (Luke 4:16–19, 21; 2 Timothy 3:16). This serves as our pattern for accepting the historically received text of the New Testament also as *Scripture* (1 Timothy 5:18 cf. Luke 10:7; 2 Peter 3:15–16).

(6) These texts of Scripture¹ reflect the qualities of God-breathed Scripture, including being authentic, holy, pure, true, infallible, trustworthy, excellent, self-authenticating, necessary, sufficient, perspicuous, self-interpreting, authoritative and inerrant (Psalm 19:7–9, Psalm 119). They are consequently to be received as the Word of God (Ezra 7:14; Nehemiah 8:8; Daniel 9:2; 2 Peter 1:19) and the correct reading at any point is to be sought within these texts.²

(7) Translations from the original languages are likewise to be considered the written Word of God in so far as these translations are accurate as to the form and content of the Original. Acts 8:32f, 15:14–18, Romans 15:8–12 include Old Testament quotations rendered in Greek, and yet they are still accorded the status of the Word of God by the Holy Spirit, as indicated by the usage of the expressions 'scripture' and 'it is written'. The variants found in these and other quotations in the New Testament have a divine warrant.³ In order to achieve the necessary accuracy in translation, the method to be followed should be that of formal equivalence, not dynamic equivalence. The translation should best reflect both the form and the content of the Original, by being as literal

as is possible and as free as is necessary; that is, by translating the words, and following the arrangement and propositional content of the original text as much as is possible, and by being free of human invention, addition, and subtraction, except as is necessary.

NOTES:

¹ The Trinitarian Bible Society recognises and receives the Masoretic Hebrew and the Greek Received Texts as providentially preserved and authentic. In so doing, it follows the historic, orthodox Protestant position of acknowledging as Holy Scripture the Hebrew and Greek texts adopted and preserved by the Church. These texts had remained in common use in different parts of the world for more than fifteen centuries and they faithfully represent the texts used in New Testament times.

² Errors, omissions, and additions in particular manuscripts do not impinge upon the qualities of *Scripture*, including inerrancy, because the errors are, in fact, no part of inerrant Scripture.

³ Translations made since New Testament times must use words chosen by *uninspired men* to translate *God's* words. For this reason no *translation* of the Word of God can have an absolute or definitive status. The final appeal must always be to the original languages, in the Traditional Hebrew and Greek texts (as defined in Note 1).

2. As affirmed above, the Lord Jesus endorsed the preserved and standard Old Testament of His day as 'scripture' (Luke 4:17–21), regarding it as reliable to each particular word and incapable of being 'broken' ('loosed' or 'untied') because pure, uncorrupted, and therefore absolutely trustworthy (John 10:34–36). The Church has therefore rightly and necessarily regarded the historically recognised manuscripts of the Old Testament Hebrew and the New Testament Greek, as the verbally inspired Word of God written, complete in the sixty-six Canonical books.

3. The Constitution of the *Trinitarian Bible Society* specifies the textual families to be employed in the translations it circulates. The Masoretic Hebrew¹ and the Greek Received² Texts are the texts that the Constitution of the *Trinitarian Bible Society* acknowledges to have been preserved by the special providence of God within Judaism and Christianity. Therefore these texts are definitive and the final point of reference in all the Society's work.

NOTES:

¹ The Society accepts as the best edition of the Hebrew Masoretic text the one prepared in 1524–25 by Jacob ben Chayyim and known, after David Bomberg the publisher, as the Bomberg text. This text underlies the Old Testament in the Authorised Version.

² The Greek Received Text is the name given to a group of printed texts, the first of which was published by Desiderius Erasmus in 1516. The Society believes that the latest and best edition is the text reconstructed by F.H.A. Scrivener in 1894. This text was reconstructed from the Greek underlying the New Testament of the Authorised Version.

4. The scope of the Society's Constitution does not extend to the science of textual criticism and hence the minor variations between the printed editions of the *Textus Receptus* are not within the remit of the Society. It necessarily follows that the *Trinitarian Bible Society* will not engage in textual criticism with a view to the alteration or emendation of the Hebrew Masoretic and Greek Received Texts by the use of other Hebrew or Greek texts. Editorial policy and practice will observe these parameters.

5. In relation to 'promoting and editing new translations, and selecting versions in Foreign languages' the Constitution of the Society states: 'The aim shall be to produce or select versions whose textual basis is as close as possible to the Hebrew Masoretic and the Greek Received texts underlying both the English Authorised Version and translations of comparable standing made from these texts into other European languages at the time of the Protestant Reformation'. Editorial policy and practice will conform to this aim.

*Approved by the General Committee at its meeting held on
17th January 2005 and revised 25th February 2005.*

Signed:

M.H. Watts, Chairman

B.G. Felce, Vice-Chairman

F. C. Farncombe, Vice-President

G. Hamstra, Vice-President

D. Oldham, Vice-President

C. A. Wood, Vice-President

G. R. Burrows

G. D. Buss

M. J. Harley

A. K. Jones

E. T. Kirkland

D. Silversides

J. P. Thackway

D. P. Rowland, General Secretary

WORD LIST

Ancient Versions: For example, the Septuagint, Peshitta, Coptic (Sahidic or Thebaic, and Bohairic), Ethiopic, Old Latin (*Vetus Itala*), and Vulgate, produced in the first few centuries of the Christian era.

Apographs: Copies of the original and inspired manuscripts. The Trinitarian Bible

Society (following the Traditional Text of the Protestant Church) regards the Masoretic Hebrew and Greek Received texts as the best representatives of the Autographs.

Autographs: The original Hebrew and Greek manuscripts written by the inspired writers, which are

now unavailable.

Byzantine: The Byzantine era is 312–1453 AD. The texts produced by Erasmus, Beza, etc., which in time became known as forms of the Received Text, were to a very great extent derived from the Byzantine family.

Complutensian Polyglot:

The Polyglot Bible, conceived in 1502 by Francisco Ximenes de Cisneros (1437–1517) and produced at Alcalá (Latin: Complutum) in Spain, was an edition in which the Hebrew, Aramaic, Greek, and Latin Vulgate texts appeared side by side. The fifth of the six volumes contained the text of the New Testament in Greek, and a Greek glossary with Latin equivalents. This was printed in 1514 (as the first printed Greek New Testament), but the Polyglot was not actually published until 1520 and then not generally circulated until 1522.

Critical texts: Texts constructed without adequate regard to the historical place given to manuscripts and particular readings within the Church of God, and relying on a few old, but nevertheless unrepresentative, manuscripts and readings which have lain in obscurity for many centuries. Critical texts are such as the Westcott/Hort or Nestle/Aland texts, both of which rely heavily upon Codex Sinaiticus, Aleph – 01 (4th cent.) and Codex Vaticanus, B – 03 (4th cent.).

Dynamic equivalence: The principle of translation that attempts to recreate on the reader of the receptor language the impact the

original text had on the original recipients, without being bound literally to reproduce the words as nearly as possible. (The translator then assumes the role of interpreter, to determine the thought intended in the original. This often results in an interpretative paraphrase that has little or no relationship to the original language text.) While all translations may need to employ dynamic equivalence to a limited extent, the *Trinitarian Bible Society* rejects the extensive and unnecessary use of this method of translation.

'Ecclesiastically transmitted':

Scripture adopted (i.e. recognised and acknowledged) and preserved by the Church as the true and authentic text, as was the Hebrew Old Testament text used in the synagogues of our Lord's time (and later preserved by the Masoretes) and the Greek New Testament text, acknowledged by the Greek Church throughout the Byzantine period (312–1453 AD), and long after, and preserved in the overwhelming majority of existing Greek manuscripts. The printed editions of the Greek text, commencing with Erasmus in 1516, although based on a relatively small group of available manuscripts, have been found faithfully to reflect the great majority of

these manuscripts. Erasmus' first edition included, in a few cases, readings from the Latin Vulgate. This was largely due to the fact that some of the Greek manuscripts available to him were incomplete (e.g. his manuscript of Revelation was missing its last six verses). In Erasmus' fourth edition in 1527, however, he made use of the Complutensian Polyglot which contained an edition of the Greek text based on a number of other Greek manuscripts and, in the light of the Complutensian, his Greek New Testament was thoroughly revised. However, a few readings taken from the Latin, for which there are now no extant Greek manuscripts, have always been included in the various printed editions of the Received Text.

Eclectic: By definition, 'selecting what is considered best from various sources', but in practice, it usually means heavy dependence on Aleph and B. The differences between the Critical texts and the Eclectic texts are based very largely on nothing more than the editor's subjective considerations.

Extant Copies: Copies of the Greek manuscripts that have survived until the present time. Although the extant copies are of various ages, completeness and accuracy, the great majority of them

(over 90%) agree with the traditional form of the New Testament found in the printed editions of the Received Text.

Formal equivalence: The principle of translation that accepts *every* word of Holy Scripture as being of divine origin and therefore takes into account *every* word in the original language to ensure that as far as possible the grammar, the form, the vocabulary and the syntax of the Hebrew and Greek are followed in the translation ('As literal as possible, as free as necessary'). The Society believes this is the only acceptable method of translation.

Infallible/Inerrant: The word 'infallible' means 'not liable to prove false, erroneous, or mistaken', while 'inerrant' means 'free from error' or 'unerring'. Historically, Protestant theologians have used the former term to affirm that Scripture is absolutely truthful and trustworthy. The words apply, in the first instance, to the Autographs, and then to the true Text providentially preserved *within* the Masoretic Hebrew and Greek Received Texts. In modern usage the terms are often used interchangeably, both declaring that God's written Word is wholly and completely true.

Inspired: The Greek is

theopneustos, 'breathed out from God' (2 Timothy 3:16). Scripture is of Divine origin and authorship, the product of the Divine breath. Inspiration is 'plenary' (from the Latin, *plenus*, meaning 'full'), which signifies that inspiration is complete and entire, so that the Scripture as a whole is the Word of God ('*all scripture*'). Inspiration is also 'verbal' (from the Latin, *verbum*, meaning 'word'), which signifies that the very words of Scripture are God-given, ensuring that His Truth has been correctly and properly communicated. 'I...will put my words in his mouth' (Deuteronomy 18:18; cf. 2 Samuel 23:1,2). 'And he said unto me, Write: for these words are true and faithful' (Revelation 21:5; cf. Jeremiah 30:2).

Majority Text: A text based on the majority of manuscript witnesses. *The Greek New Testament According to the Majority Text*, edited by Zane C. Hodges and Arthur L. Farstad (1982), is a modern example of the Majority Text. Although close to the Received Text, there are a number of differences and some of these are significant (e.g. John 7:53–8:11; Acts 8:36,37). Furthermore, as no detailed collation of all surviving manuscripts has taken place, the exact majority text cannot yet be determined; and even if one day that became possible,

the resultant text could only be provisional and tentative, because the discovery of further manuscripts might change minority readings to majority readings, or vice versa. The doctrine of providential preservation, however, teaches that the Church *is*—and always has been—in possession of the true text of Scripture.

Manuscripts: Originally written on papyrus or vellum. The Greek manuscripts are divided into those known as Uncials, written in capital letters, and Minuscules or Cursives, written in small, joined handwriting.

Masoretic: From the Hebrew, *masorah*, transmission. The Masoretes (Jewish scholars and scribes) were active from 500 AD (some think much earlier) to about 1000 AD and it was their purpose to hand on the Hebrew Text of the Old Testament as they had received it. One Masoretic text was edited by Jacob ben Chayyim for the second rabbinic Bible published by Daniel Bomberg in Venice in 1524–25. This is the text underlying the Authorised Version.

Old Latin: The Old Latin translation was undertaken considerably before that of the Latin Vulgate so closely associated with Jerome (c. 342–420). The Old

Testament was translated from the Septuagint, the New was one of the earliest translations of the Greek (quoted by Tertullian [d. c.220] and Cyprian [d. c.258]). It is available only in fragments today.

Providential Preservation: See Westminster Confession of Faith, 1:8—'The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authenticall (Matthew 5:18)...'. As taught

in Psalm 117:2 and Matthew 24:35, etc., God has preserved His Word through the ages. The professing people of God under the Old and New Testaments have been His instruments in its preservation (Psalm 147:19,20; Romans 3:2).

Received Text: The Byzantine text was the text underlying the earliest printed editions of the New Testament. The various editions of the Received Text, or *Textus Receptus*, of the sixteenth and seventeenth centuries represented (with a few very minor differences) the Byzantine Text-type. Erasmus edited five editions of the New Testament text from 1516 to 1535, and others were produced by

Estienne (the Latin form of his name is Stephanus), Beza, and Bonaventure and Abraham Elzevir. The phrase 'Received Text' comes from the Preface to Elzevirs' second edition (1633). This title has been used over the centuries to classify all the printed editions of the Greek text of the same provenance.

Textus Receptus: See Received Text.

Translations: The rendering of the Hebrew and Greek Scriptures in other languages which, when accurate, are to be received as the Word of God.

Approved and signed by the General Committee at its meeting held on 17th January 2005

So shall my word be that goeth forth
out of my mouth: it shall not return
unto me void, but it shall accomplish
that which I please, and it shall
prosper *in the thing*
whereto I sent it.

Isaiah 55.11

THE LORD GOD

A SUN AND SHIELD

For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

Psalm 84.11

by the Rev. G. Hamstra
a Vice-President of the Society

This well-known Psalm breathes an air of tranquillity. This is remarkable, for the circumstances and condition of the Psalmist do not appear to be favourable in the least. What is the secret of the poet's peace? The primary cause of the Psalmist's peace of mind lies not in the hope of a more comfortable tomorrow, but in what the Lord **is** for him **now**, when his outward circumstances are so troublesome. This is the secret of faith.

When trials and troubles abound, we may try to set our mind at ease by contemplating that it will not always be so difficult, and that better days are coming. The Psalmist, however, speaks of a deeper comfort. Not what will

come, not even in the first place what God will give, but what God **is** for him also **now** when all seems so hopeless, is the primary comfort in the affliction of the child of God.

For the Lord God *is* a Sun and Shield; the Lord will give grace and glory. The inspired Psalmist sings of two comforts. The first is basic for it expresses his relationship to the Lord, who the Lord is to him, namely a Sun and Shield. The second is the fruit of the former. It speaks of expectation, of what the Lord will give: grace and glory. The Psalmist begins with the former, for therein lies the secret of his life. We are inclined to begin and end our prayers with petitions for certain gifts. But such petitions are not beneficial. Even when we receive all we have asked for, if we do not possess the Lord as our Riches, then all these benefits are but tokens of our great poverty.

The Lord God is a Sun and Shield. In the metaphorical language of the Bible, the sun is emblematic of the Lord's comforting presence and the shield of His protecting care. The sun brings besides light and joy, warmth and comfort to this earth. How sad would be the condition of man and this earth without the cheering presence of the sun! So also in our spiritual life, what is the child of God without the Sun of righteousness? Without that Sun, all is darkness. He is the Light of our life. We may be in dark and threatening circumstances, but if the Lord, for Christ's sake, be our God, He will be to us a Sun to give us light and life, and He will be our Shield and great Defender: a Sun to give us all good and a Shield to protect from all evil.

The Sun of righteousness is a precious Light; without Him no sinner could ever attain to the favour of a holy God. In Christ alone lies the basis for acceptance with God. This Light of grace is sufficient for God's people and inexhaustible like the sun.

How enriched becomes our life when that Sun begins to shine in our sinful hearts, when the darkness of error and deceit gives way to the light of God's pure truth, when affliction's night is transformed into the wondrous day of the light of divine consolations.

The sun's light may produce a cheering comfort, no less precious is the sun's warmth. So is the warmth, the love of the Lord God our Sun. Nothing in the life of a child of God is of greater value than the love of God. How wondrously is the heart warmed when the Lord speaks to His child: 'I have loved thee with an everlasting love' (Jeremiah 31.3)! This love surpasses all other love, the Fatherly drawings are beyond compare.

Like precious warmth comes to the heart when the eye of faith may gaze upon the love and grace of Calvary's Lamb. Who can measure the height, the length, the breadth and depth of the love of God's dear Son who died for sinners? Who that ever mourned at the

foot of the Cross can forget the warmth and love of the Sun of righteousness?

The love of the Father and of the Son can never be experienced without the love of the Holy Spirit. How compassionate is this heavenly Teacher when He begins the good work in us! He humbles and brings low, He convinces of our sin and misery, He makes room in the heart for Christ. He does it all with a love and warmth that is akin to that of the Father and the Son.

To have this Lord God as our Sun makes all our bitter sweet. He provides on the high mountain tops, but no less in the deep valleys.

The Lord God is our Sun and at the same time our Shield. When we are surrounded by cruel enemies and threatening dangers the Lord keeps us in His protecting care. The Lord is the Source of all safety and protection.

How precious is the relationship of the Lord to His own! As a fruit of His love He will provide and care: the Lord will give grace and glory. Note again the order: first grace and then glory. Grace remains the most compelling need of a child of God. He has experienced grace, and yet continues to hunger and thirst for Christ's love. He knows himself to be unworthy and constantly in need of new supplies of grace. And with grace comes glory: the Lord delivers from dishonour and shame. He sets our feet upon a rock and establishes our ways.

No good thing will He withhold from them that walk uprightly. Those that walk uprightly are aware of the deceitfulness of sin. They seek the grace of God by searching the Scriptures while begging the Spirit of the living God to guide them into all truth. They walk in God's ways and live a life in dependence on their God and Christ.

'O LORD of hosts, blessed is the man that trusteth in thee' (Psalm 84.12).

Graham Bidston

a faithful minister retires—finally

The early 1980s saw the beginning of a very fruitful relationship between the Society and our Deputation Speaker Graham Bidston, and it is with sadness we record that in March 2005 the professional aspect of that relationship came to an end as Graham retired from TBS.

Graham has never been one to keep his faith to himself, and as a young man he took every opportunity to preach the Message of the Living Word. Having graduated from Manchester Baptist College (now the Northern College) in 1964, he became pastor of Woolwich Baptist Church the next year, a pastorate that lasted twenty-five years. During the last five years of this pastorate, Graham became our Regional Representative for London and the South-East, having become fully convinced of the need to urge Christians to support sound, accurate translations of the Scriptures. A lengthy period of forced inactivity during 1988 brought on by ill-health took Graham out of the pastorate he loved, and once his health improved into a period of seeking God's leading for His next task.

That task proved to be a full-time one: preparing and packing Bibles for shipment throughout the world in the Society's warehouse. This also afforded him more opportunities to preach on behalf of the Society and, in March 1991 when the position of Deputation Speaker for the whole of the UK was revived, in the Lord's providence Graham was seen to be the right person for this role.

One of his main objectives from the outset was to contact churches and assemblies which had not previously received a Speaker from the Society or where such contact had long since lapsed. Graham found that even in con-

gregations that favour a translation other than the Authorised Version he has often been able to minister, concentrating initially on the overseas aspects of the work. But how frequently opportunities have arisen thereafter to explain textual and translational matters and to educate believers as to the rationale behind the Society's principles!

In October 2000, it was announced that Graham was due to retire in the next year, and thus David Allen was appointed to the role of Deputation Speaker. However, Graham's 'one more year' stretched out into four, during which his preaching assignments have sent him from Liverpool to London, Wales to Kent, Hertfordshire to Sussex and back again, latterly averaging six or seven meetings each month. Thus, it is no surprise that, some five years after most men would have settled in at home to undertake more mundane tasks, Graham has finally decided that his 'one more year' is now over.

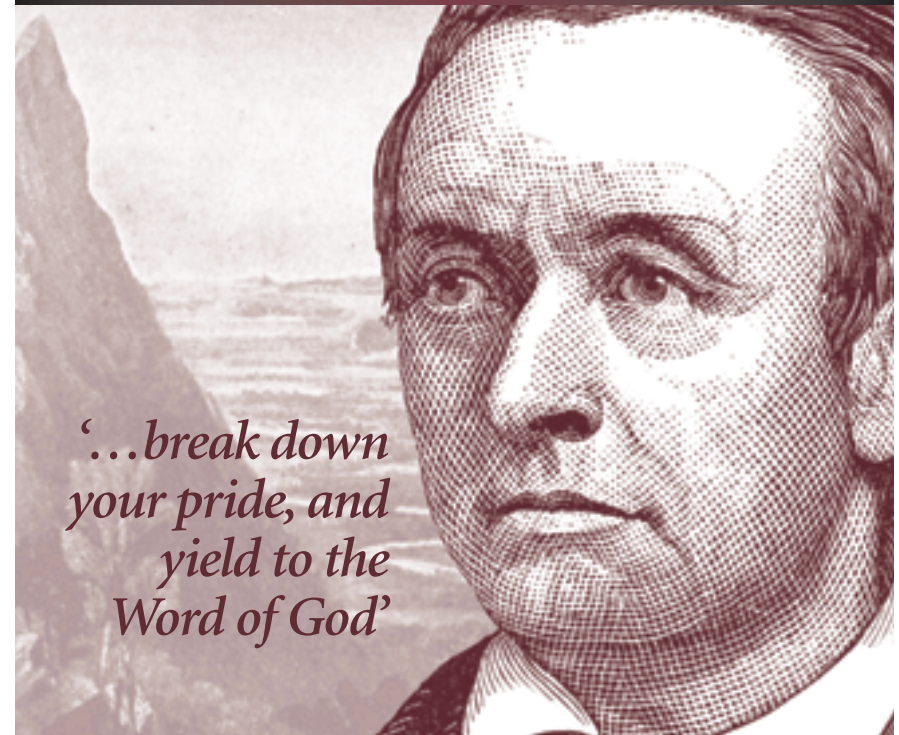
Happily for the Society, we know that Graham will be no stranger to the continuing work. We thank God for his many years of fruitful labour with us, and pray for him as he and his wife, Audrey, settle down to their retirement—which no doubt will continue to involve much service to the Lord.

Not quite so happily for the Society, we are now in the position of having to seek a man to take on the work of another full-time Deputation Speaker, in addition to the anticipated appointment of several new regional representatives over the next year or two. We would appreciate your prayers for the Lord's guidance in this finding the man of His choosing. ■

Adoniram Judson

1788 1850

THE WORD OF GOD TO BURMA



*'...break down
your pride, and
yield to the
Word of God'*

PART TWO

**'...WE GLORY IN TRIBULATIONS ALSO:
KNOWING THAT TRIBULATION WORKETH
PATIENCE'¹**

by C.P.Hallihan

CRISES AND COURAGE

We left Judson translating the New Testament, preaching, at last, in Burmese, and seeing Burmans returning to the Shepherd and Bishop of their souls. Perhaps because of this he was so harassed by



A page from the Burmese Gospel of John

the authorities as to appeal to the Emperor at Ava, but ineffectually. Greatly discouraged, he planned to move the mission to Chittagong, under protection of the British flag. Gathering converts and inquirers together, warning them of the sufferings to which they would be exposed, he declared his intent to leave the country. His converts stood firm, willing to suffer persecution, even death, rather than renounce Christ. They begged him not to leave. 'Stay,' they said, 'at least until a little

church of ten is collected, and a native teacher is set over it, and then, if you must go, we will not say nay... This religion will spread of itself. The emperor cannot stop it.' Faced with such heroic discipleship Adoniram and Ann remained in Rangoon.

In this demanding hour God worked mightily, their weakness the occasion of His strength.² Within five months seven Burmese were converted, including the hitherto sceptical Moungh Shwa-gnong, and the first woman, Mah-men-la. The church grew, but Ann's state of health caused fear for her life. Judson took her to Calcutta, arriving on the 18th of August, 1820. They spent three months at Serampore with the English Baptists, with marked improvement in Ann's health. Adoniram was anxious about 'those few sheep that I have left in the Burman wilderness.... Oh, may the great Shepherd feed the little flock, and gather the lambs with his arm, and carry them in his bosom'.

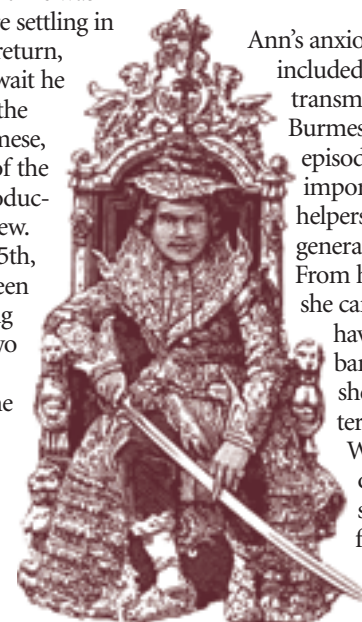
Returning to their labours in Rangoon early in 1821, concern over Ann's health was renewed, and Adoniram determined that she should return to the U.S. This she did, via Bengal and England, arriving in America in September 1822. Her nine-months stay³ in the country stirred great interest, especially through the book *An account of the American Baptist Mission to the Burman Empire*. This was written and published there in the States, and made immediate impact. From this providence, bringing Ann to America, alone and in ill health, there followed a renewal of prayerful interest, of financial support, and some new recruits to the work.

'WHEREIN I SUFFER TROUBLE, AS AN EVIL DOER, EVEN UNTO BONDS; BUT THE WORD OF GOD IS NOT BOUND.'⁴

In 1822 the Burman Emperor became aware of the medical skills of Jonathan Price, a fellow labourer with Judson, and summoned him to the court. Adoniram determined to accompany him. He asked leave to work in the city (a church in the heart of the empire would be good!), and this time was received favourably. Before settling in Ava he must await Ann's return, at Rangoon. During this wait he completed translation of the New Testament into Burmese, and prepared a synopsis of the Old Testament as an introduction to the study of the New. Ann returned December 5th, 1823. Rangoon had eighteen converts, a chapel, printing press and schools, with two missionary couples from America to take care of the work. Eight days after Ann's arrival they set out for Ava, where they arrived January 23rd, 1824. By June, Judson was in prison.

The Emperor had given Judson a plot of ground, with assurance of royal protection. Then war broke out between Burma and British-India; the Judsons were once more regarded as 'enemy aliens'.⁵

Adoniram was imprisoned in Oung-pen-la: forty by thirty by five feet high; no ventilation; one hundred persons of both sexes and all nationalities, nearly all naked, and half famished. He lay with fetters on legs and ankles weighing about fourteen pounds, the marks of which he carried to his death. At night a bamboo pole was placed between the legs and lifted so that the shoulders were on the ground, the feet high in the iron rings. 'Durance vile' assumes a vile reality. Judson in his diaries passed over the anguish, crudities and cruelties in a few modest words. We follow his example. Of more concern to him were the pages of his unfinished Burmese Bible—ten years of diligent, prayerful labour.



The Emperor of Burma.

Ann's anxious care for her husband included the preservation and transmission of his text of the Burmese Bible: a thrilling episode in Bible history. She importuned all possible helpers: governors, princesses, generals—none were ignored. From having no access at all, she came by insistent stages to have daily access to her husband. In the midst of this she gave birth to a daughter, Mary Elizabeth Judson. With mother and tiny daughter sinking into smallpox and spotted fever, Ann administered what comfort and help she could to Adoniram. They discussed the problem of the Scripture manuscripts: buried in the ground they would not survive the rainy season. Ann determined to sew them into a pillow, and there, under Adoniram's

head, they survived his time in Oung-pen-la. The pillow was once stolen by a jailer, but restored because it was too hard. The foreign prisoners were suddenly moved, Ann knew not where, nor what had become of the precious pillow. One of the Burman disciples went to the prison compound, hoping to see the pillow; instead he found the Scripture pages. A jailer had wanted the pillow case, but had thrown away the too-hard stuffing!

‘... ALL THINGS BUT LOSS...’

Through many dangers, toils and snares, the sufficient Grace of God sustained the Judsons, and at last they were able to return together to Rangoon in March 1826. They found the workers scattered and mission property destroyed. Famine, anarchy, an infestation of wild beasts, all convinced Adoniram to relocate the remaining believers to Amherst, and continue the mission work in greater safety there. In September Adoniram had to go to Ava, scene of his loathsome imprisonment, to help the British negotiate a treaty there. During his absence Ann sank again into a fevered disease, and on the evening of October 24, 1826, crying out one last time in Burmese, she died, thirty-seven years old. On November 24th Adoniram at last received this trying news in Ava; on January 24th (1827) he returned to Amherst; on April 24th the daughter, Maria Elizabeth, his earthly comfort, being bereft of Ann, also died, age two years and three months.



Rangoon, Today it is a curious mixture of Modern and Colonial buildings

‘...And I am left alone in the wide world. My own dear family I have buried; one in Rangoon and two in Amherst. What remains for me but to hold myself in readiness to follow the dear departed to that blessed world—*Where my best friends, my kindred, dwell, Where God, my Saviour, reigns?*’

During Judson’s absence from Amherst Mr. and Mrs. Wade had arrived there—Mrs. Wade caring for his motherless child. Two months later Mr. and Mrs. Boardman joined them,⁶ strengthening the work. They resolved to move the mission to Moulmein, where it was centred for the rest of Judson’s life. First they had the bitter-sweet task of burying, beside Ann and Maria Judson, Mah-men-la, the first woman convert. They also learned at Amherst of the death of Adoniram Judson senior in Massachusetts, aged seventy-five. Not surprisingly the forty-year-old Adoniram reveals a great sense of loneliness at this time in his letters, sharpened by sorrow over the seeming tardiness of support from America.

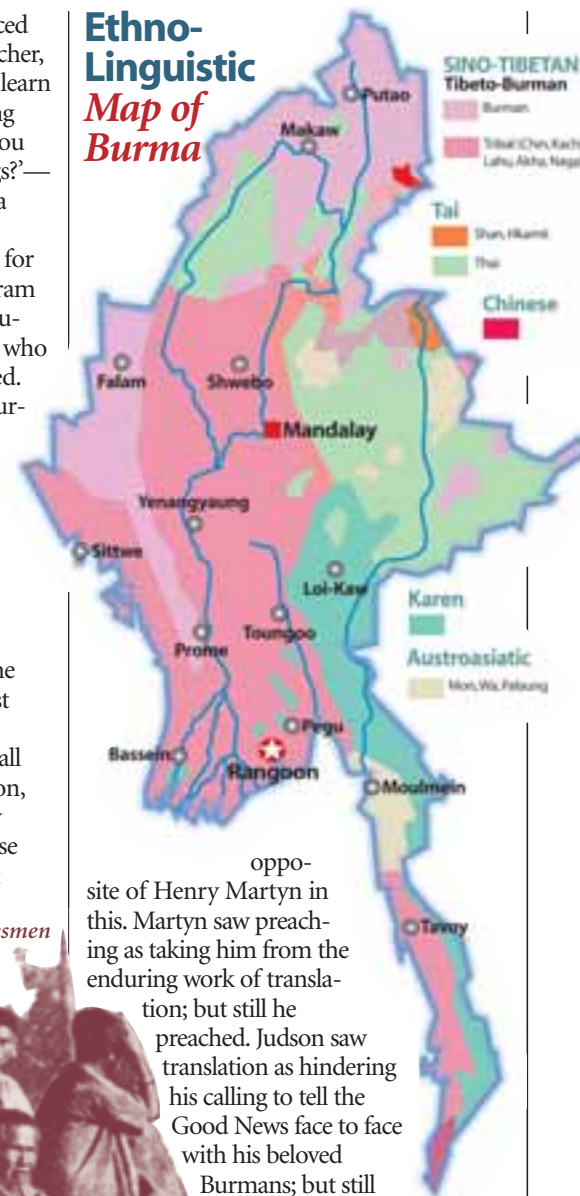
MOULMEIN. THE SCRIPTURES COMPLETED

The congregation at Moulmein included inquirers and nineteen scholars, a splendid nucleus for work in four scattered ‘zayats’, or ‘reading rooms.’⁷ Soon the first convert was baptized and others followed. Renewed by this joyous labour Judson resumed his translation work in the Old Testament, still the only person able to do so. He had begun with thirty Psalms, perhaps needing the consolations of the sweet psalmist of Israel. Alongside the Bible

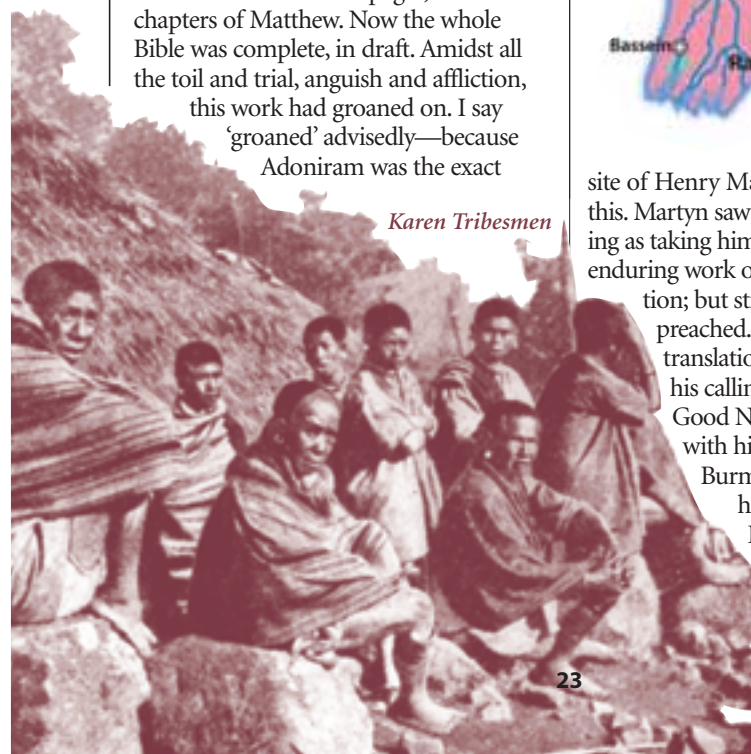
work tracts and outlines were produced and distributed—or demanded! ‘Teacher, are you asleep? We want a writing to learn by heart.’—‘Sir, we have seen a writing that tells about an eternal God. Are you the man that gives away such writings?’—‘Are you Jesus Christ’s man? Give us a writing that tells about Jesus Christ.’ Twenty thousand tracts were printed for use at a Buddhist festival, and Adoniram speaks of distributing almost ten thousand tracts, ‘giving to none but those who ask.’ In 1831, 217 people were baptized. In September that year Adoniram journeyed amongst the Karen people, and baptized the first tribal believers. The ministry among the Karen people was an enduring one, and a Karen Church exists still today, albeit sorely tried and persecuted.

When the first serious enquirer had approached Judson in 1817, all that he had was two and a half pages, the first chapters of Matthew. Now the whole Bible was complete, in draft. Amidst all the toil and trial, anguish and affliction, this work had groaned on. I say ‘groaned’ advisedly—because Adoniram was the exact

Ethno-Linguistic Map of Burma



opposite of Henry Martyn in this. Martyn saw preaching as taking him from the enduring work of translation; but still he preached. Judson saw translation as hindering his calling to tell the Good News face to face with his beloved Burmans; but still he translated. Both yielded themselves utterly to the guidance of the Living God,



Karen Tribesmen

mortifying their own desires and even gifts, and displaying the Apostolic spirit, 'Lord, what wilt thou have me to do?'⁸ Prevented from ministering among the gospel-hungry Karens by the constraint of translation he groans, 'the tears flow as I write'. The Bible was essential to the continuance of the Burman churches, and at last in 1834, Judson recorded, 'Thanks be to God, I can now say I have attained. I have knelt down before him with the last leaf in my hand, and imploring his forgiveness for all the sins which have polluted my labours in this department, and his aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace; I have dedicated it to his glory. May he make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burma with songs of praise to our great God and Saviour Jesus Christ. Amen.' And let all Bible-lovers say, 'Amen!'

A SECOND MARRIAGE AND A PRINTED BIBLE

George Boardman had died in 1831. His indefatigable labours to carry the Gospel to regions beyond in Central Burma, leading inexorably to ill health and death, is another soul-stirring testimony. His wife, Sarah, had been an heroic fellow-labourer, and now as his widow she continued the work among the Karens at Tavoy. This intrepid woman put aside the appeals of friends in America to return home with her little boy. Instead she made long missionary trails into the Karen jungles, conducting her 'schools' so well that the

authorities came to require that all such establishments be 'conducted on the plan of Mrs. Boardman's schools at Tavoy'. Adoniram Judson found in Sarah Boardman a kindred spirit, who wept as she read the handwritten pages of the Burmese Bible. Perhaps, as well as the sufferings of Christ and the Glory that should follow, she saw the fellowship of



Looking out across Moulmein (Mawlamyine)

his sufferings in the sacrificial labours of Ann and Adoniram Judson in those costly pages. In April 1834 the thirty-one-year-old widow married the forty-five-year-old widower. In November 1835 their daughter Abigail Ann Judson was born.

Adoniram's burden now was the laborious work of revising his full draft of the Bible. He had a passion for improving, reluctant to leave any task before he considered it 'finished'. He tells us that he never read a chapter without pencil in hand, the original language text beside him, a dictionary close by. His object was 'to bring the translation to such a state that it may be a standard work', and it was printed in 1835. In 1840 he notes 'I enjoyed the great happiness of commit-

ting to the press the last sheet of the new edition of the Burmese Bible'.

Adoniram and Sarah continued their ministry among the Taling people around Moulmein. Sarah addressed herself to learning the language, tract translation and preparation. Adoniram met daily with the Taling disciples before sending them out to the work, and conducted meetings in the zayat. The birth of their sons, Adoniram Brown in 1837, Elnathan in 1838 and Henry in 1839, meant that Sarah must concentrate more upon the children, and also upon Adoniram's health. In the fiftieth year of his life, twenty-fifth in Burma, he was troubled by an illness which affected his lungs. This brought intense pain and loss of voice, and once more a restorative sea voyage was thought to be needed. Adoniram sought the comforting fellowship of the Serampore Mission once again, and found some relief.

Having laboured to complete the Burmese Bible, another daunting task was laid upon him by the Mission Board, to write the first English-Burmese dictionary. He had long shrunk from this. He longed to be engaged in directly declaring Christ to needy souls, and had no relish for the secluded work which lexicography required. He thought it an 'un-missionary' task, but, again, no one else was adequate to it, and the failure of his voice prevented all preaching. The young man who had thought true religion and a Personal God to be unreasonable, here in his maturity brings every thought captive to the obedience of Christ, the God of his father, and faithfully takes up a work which was to occupy the greater part of the rest of his life.

SARAH'S FAILING HEALTH

In March 1841 Sarah gave birth to a stillborn boy, Luther Judson, and her own health never fully recovered. Serampore was again chosen to be sanatorium for Adoniram and Sarah and the four children. The sea journey afforded some relief, but no real recovery. To compound the anguish Henry died there, just nineteen months old. Their journey back across the Bay of Bengal assumed nightmare proportions, yet in the worst storms of all Adoniram's experience, God blessed him: nineteen seamen professed faith in Jesus Christ, seventeen of whom he subsequently deemed to have endured. They returned to Moulmein in December 1841, and in July 1842 another baby boy was born, named Henry in remembrance of the son buried at Serampore.

Sarah attended to the needs of her family, and worked steadily at a Burmese translation of *Pilgrim's Progress*. Two more sons were born, Charles in December 1843 and Edward in December 1844. Sarah was utterly worn out, prone to any disease. She took short journeys along the coast, with no lasting benefit. The situation shocked Adoniram into seeking leave to bring her to America. 'The hand of God is heavy upon me,' he wrote to the Board. 'The complaint to which Mrs. Judson is subject has become so violent that nothing but a voyage beyond the tropics can possibly protract her life beyond a period of a few weeks... She is willing to die, and I hope I am willing to see her die, if it be the divine will... She is now so desperately weak, and almost helpless, that all say it would be nothing but savage inhumanity to send her off alone. The three younger children, the youngest but three and a half months old,

T I M E L I N E

1812	Judson married Ann Hasseltine in Bradford, Mass., and embarked for Calcutta. Napoleon begins retreat from Moscow.	1835	Abby Ann Judson born. 1837–41 Martin Van Buren, U.S. President. 1837–1901 Victoria, Queen of England.
1812–14	USA and Britain at War.	1837	Adoniram Brown Judson born. 'Digest of Scripture' in Burmese finished.
1813	The Judsons arrived in Rangoon, in connection with Felix Carey.	1838	Elnathan Judson born.
1814	American Baptist Board of Foreign Missions established.	1839	Henry Judson born. 1841 William Henry Harrison, U.S. President.
1815	Judson's son, Roger Williams Judson, born.	1841	Luther Judson still-born. Henry Judson died. 1841–45 John Tyler, U.S. President.
1816	Roger Williams Judson died. 1817–25 James Monroe, U.S. President.	1842	Henry Hall Judson born. Adoniram's mother died, age 83, Plymouth, Mass.
1817	Judson's Gospel of Matthew in Burmese.	1843	Charles Judson born.
1819	Judson began public ministry in Burmese language. First Burmese convert.	1844	Edward Judson born.
1820–30	George IV, King of England.	1845	Embarked for journey to America. Sarah Boardman Judson died and was buried at St. Helena. Charles Judson died in Burma.
1821–23	Ann visits U.S. for health reasons.	1845–49	James Polk, U.S. President.
1823	Judson's New Testament in Burmese completed, with an outline of the Old Testament.	1846	Adoniram Judson married Emily Chubcock at Hamilton, NY, and returned to Burma.
1824–26	The first Anglo-Burmese war.	1847	Emily Judson writes memoir of Sarah Judson. Emily Francis Judson born.
1825	Maria Elizabeth Butterworth Judson born.	1849–50	Zachary Taylor, U.S. President.
1825–29	John Adams, U.S. President.	1849	English and Burmese Dictionary finished.
1826	Ann Hasseltine Judson died. Adoniram Judson senior died.	1850	Millard Fillmore, U.S. President.
1827	Maria Judson died.	1850	Adoniram Judson died, April 12th. Charles Judson born and died the same day.
1829–37	Andrew Jackson, U.S. President.	1854	Emily Chubcock Judson died.
1830–37	William IV, King of England.		
1831	TRINITARIAN BIBLE SOCIETY.		
1833	The Oxford Movement began.		
1834	William Carey died.		
1834	Judson finished translating the Old Testament. Married the widow Sarah Boardman.		

awfulbar/flickr

Dawn in the Batang Valley, Myanmar

we must leave behind us, casting them, as it were, on the waters, in the hope of finding them after many days. The three elder, Abby Ann, Adoniram, and Elnathan, we take with us, to leave in their parents' native land.'

TO AMERICA...

On April 26, 1845, the Judsons with the three elder children took ship for London, Adoniram intending to spend a portion of each day working on the Burman dictionary. This voyage was so rough that the captain determined to put in at the Isle of France. On July 5 the ship arrived at Port Louis.⁹ Sarah was improved in health and they discussed separating, thinking that she would now be able to continue the voyage to America alone, Adoniram returning to the work in Moulmein. It was not to be. Sarah suffered a severe relapse. Finding another ship about to sail directly for the United States, the Judsons sailed on July 25th. One month later the ship was at anchor in St. James Bay, St. Helena.¹⁰ In the pre-dawn of September 1 Sarah Judson died, and, as dictated by the climate, was buried the same day. The forlorn husband and children were at sea again the same evening. When they had talked of parting at Port Louis in July, Sarah had penned some valedictory verses for her husband—with what emotion he would now read them. I give just two

stanzas:-

My tears fall fast for thee, love;
How can I say Farewell!
But go; thy God be with thee, love,
Thy heart's deep grief to quell.

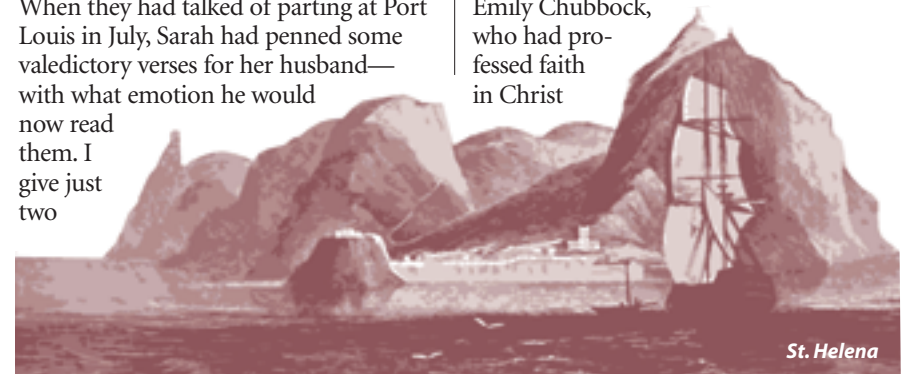
...

Then gird thine armour on, love,
Nor faint thee by the way,
Till Buddh shall fall and Burma's sons
Shall own Messiah's sway.

They arrived in Boston, October 15, 1845. Judson was ill-prepared for the greeting that awaited him. He was not well, could scarce speak above a whisper, and his very English was become strange and rusty to him. But all wanted to hear him, and so he addressed audiences with a helper beside him to repeat his whispers. Some were disappointed that he would rather speak of Christ than tell of his own labours. Visiting Ann Judson's hometown, Bradford, he there learned of the death of Charlie, one of the younger children left at Moulmein.

...AND BACK TO BURMA.

Ann Judson's story was already an inspiration to many in the U.S., and amongst those moved was Emily Chubcock, who had professed faith in Christ



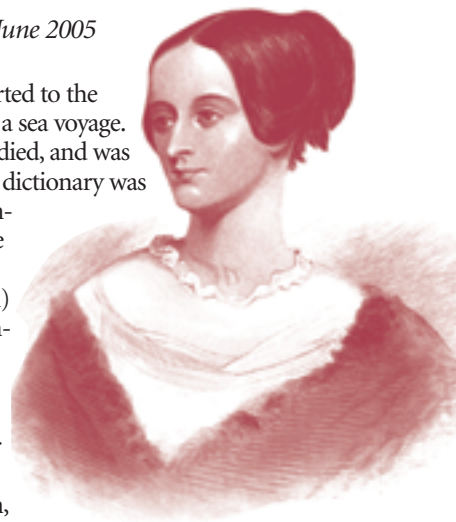
St. Helena

when eight years old. Writing under a nom de plume she had good standing in literary America, and Adoniram saw some of her work in a friend's home. He expressed regret that a person of such obvious gifts should devote them to the writing of light literature. 'I should be glad to know her,' he remarked. 'The lady who writes so well ought to write better. It is a pity that such fine talents should be employed on such subjects.' In January 1846 when they met, Emily agreed to write a sketch of the life of Sarah Judson. In June, Emily being two months short of twenty-nine, they married.¹¹ In July, with other helpers for the Mission, they embarked for Moulmein. In November they arrived, Emily becoming mother to Edward¹² and Henry.

Adoniram, still labouring with the dictionary, and still burdened to reach into the heart of Burma with the Gospel, decided to cross the Gulf of Martaban to Rangoon once more. Burma was now ruled by a king more cruelly intolerant than ever, whose opposition to Christianity meant that missionary work must be done in utmost secrecy. During the day Judson worked on his dictionary; at night in his home he saw the local Christians, risking their lives to meet him. The stress, inadequate diet, continued sickness in his family and the intolerance of the king compelled him to withdraw to Moulmein. He had hoped that the home Board would authorise him to go and face this fierce king; but 'the timid and narrow policy of his brethren in America' did not allow it.

In December 1847 Emily Frances Judson was born. Judson, from sad experience, feared for his wife's health, but it was he who went into severe decline. On April

3rd, 1850, he resorted to the well tried tonic of a sea voyage. On April 12th he died, and was buried at sea. The dictionary was half done (English-Burmese), and the second part (Burmese-English) would need another hand to complete it. On April 22nd Emily, unknowing of her husband's death, gave birth to a son, Charles, who died the same day. Soon after Adoniram's death Emily returned to the United States, and she died in June 1854, in Madison County, New York.



Emily Chubbock Judson

Let Edward Judson, Sarah's son, give the review:-

[His] achievements far transcended the wildest aspirations of his youth. During the early years in Rangoon, when the mighty purpose of evangelizing Burma began to take definite shape in his mind; even before the first convert, Mounng Nau, was baptized; when, indeed, the young missionary was almost forgotten by his fellow-Christians at home, or merely pitied as a good-hearted enthusiast, the outermost limit reached by his strong-winged hope was that he might, before he died, build up a church of a hundred converted Burmans, and translate the whole Bible into their language. But far more than this was accomplished during the ten years in Rangoon, the two years in Ava, and the twenty-three years in Moulmein. At the time of his death the native Christians (Burmans

and Karens publicly baptized upon the profession of their faith) numbered over seven thousand. Besides this, hundreds throughout Burma had died rejoicing in the Christian faith. He had not only finished the translation of the Bible, but had accomplished the larger and the more difficult part of the compilation of a Burmese dictionary. At the time of his death there were sixty-three churches established among the Burmans and Karens. These churches



The Notice Board of Judson Baptist Church in Mandalay

were under the oversight of one hundred and sixty-three missionaries, native pastors, and assistants. He had laid the foundations of Christianity deep down in the Burman heart, where they could never be swept away.



Judson's Memorial, Plymouth, Massachusetts

A memorial stone inscribed with the names of Adoniram, Ann, Emily and Abigail Judson

IN MEMORIAM REV. ADONIRAM JUDSON

BORN AUG. 9, 1788
DIES APRIL 12, 1850

MALDEN, HIS BIRTHPLACE.
THE OCEAN, HIS SEPULCHRE.
CONVERTED BURMANS, AND
THE BURMAN BIBLE
HIS MONUMENT.
HIS RECORD IS ON HIGH.

Endnotes

¹ Romans 5.3

² 2 Corinthians 12.9

³ Ann was away from Adoniram for almost twenty-eight months because of the travelling. Some of his letters at this time reveal the cost of the separation, especially as he did not receive anything from her for the last ten months of his anxious waiting.

⁴ 2 Timothy 2.9

⁵ See *Quarterly Record* No. 570, page 18.

⁶ Boardman had arrived just in time to construct the coffin for little Maria, and later recorded, 'After leaving the grave we had a delightful conversation on the kindness and tender mercies of our Heavenly Father. Brother Judson seemed carried above his grief.'

⁷ Zayat: a public hall for meeting or shelter. There is a delightful anecdote that one of Judson's disciples at this time, wishing to draw the Teacher back from his sorrows and to the teaching, had erected a zayat overnight

where Judson could not fail to find it, knowing that he would not be able to resist sitting and reading aloud until someone came to discourse with him. It worked!

⁸ Acts 9.6. I cannot forbear a pastoral aside—how refreshing to see this spirit, when today some with the shadow of a grain of a gift insist on the 'right' to use it regardless of order, need or guidance.

⁹ For a sharp taste of déjà vu, see Part I, *Quarterly Record* No. 570, page 18.

¹⁰ Napoleon had died there in 1821.

¹¹ The marriage offended the literary and the religious world. The one thought that the brilliant 'Fanny Forester' was throwing herself away on 'an old missionary'; the other feared that the missionary cause was compromised by an alliance between its founding father and a writer of fiction.

¹² Edward, perhaps benefitting from his stepmother's tutelage, wrote a most affectionate life of his father, published in 1894, and available in full (a 72-page pdf file) on the Wholesome Words Web site at www.wholesomewords.org.

The Treasury

We warmly thank the donors of the following anonymous gifts which have been received since the January *Quarterly Record* went to press. Dorchester £200; Cheshire £1,000; Newry, Co Down £50; Bath/Bristol £45; Peterborough £2,000; Edinburgh two of £100; Bradford £250; Liverpool £1,000, £25; for Grants £10; anon via CAF £100, £25; Give as you Earn two of £100.46, £25.26; United Kingdom Evangelization Trust £50; Charities Aid Foundation £128.21; Church Donation three of £50; South West Charitable Giving two of £33.69; Direct into the Bank three of £50, £30, two of £25, £20; via Speakers £22.87; other £285. Total **£6,084.64** plus France **€10.00**.

THE STORY OF OUR

BIBLE

by Mr. B. A. Ramsbottom
Pastor of Bethel Strict Baptist Church, Luton,
Bedfordshire, England, and
Editor of the *Gospel Standard Magazine*

A children's address given on 13th June 2004 in remembrance of the 400th anniversary of the decision to translate the Authorised Version. The style and personal references of the address are left unchanged.

This afternoon I want to speak especially to our girls and boys but also to our young people and our older friends. Right at the beginning let me say what a wonderful, wonderful thing it is that God has given us a holy Book. We have it in our own language; it can be understood; it sets forth the way of salvation, the way to heaven; and with the Holy Spirit's help we can understand it.

Now then, I want you girls and boys to listen very, very carefully whilst I read to you the first three verses in Genesis. Now listen very

carefully.

*in principio creavit Deus caelum et terram
terra autem erat inanis et vacua et tenebrae erant super
faciem abyssi et spiritus Dei
ferebatur super aquas
dixitque Deus fiat lux et facta est lux*

There is something wrong, isn't there?
There is something the matter. It is in a

The Scriptorium, where Bibles like the Vulgate would have been copied by hand.



strange language. It is in a language we do not understand. If we had been living in England a thousand years ago, that would have been the only Bible there was, and it was not a very good one. It was called the Vulgate. It was in Latin. What I have read to you just now is Latin. It was in Latin, and as many girls and boys know, the Bible was written in

Hebrew and Greek. So the only Bible in England was this Latin translation. Hardly anybody could understand Latin. There were not many of these Bibles even if they could. Even the priests, most of them could not understand Latin. So people in England just did not know about God. They just did not know the way of salvation. It is said that many of the priests could not repeat the Ten Commandments, or say where they were found, and most of the priests did not know who it was that first taught the Lord's Prayer.

So there were two terrible things. One was that there was a dreadful lot of superstition. People just could not understand this Latin. They had never read the simple stories that we know. So they were fascinated by all kinds of superstition. Down in Gloucestershire in southwest England you could visit an abbey and they would show you what they said was a vial filled with the blood of Christ. One of the most famous things people went to see was a crucifix. If you put a lot of money down, the face on it smiled. If you did not put much money down, the face on it frowned. There was a church in Reading, west of London, that had lots of things people used to visit. They had the wing of an angel; they had the spearhead that was used at the crucifixion; they had two pieces of the cross; they had one of Mary Magdalene's bones; and they had James's hand—or so these things were supposed to be. We could go on and on. Down in Somerset, in the southwest of England, was a church which among other things had a piece of bread from the first Lord's Supper and it also had a piece of the manger in which Jesus was laid when He was born.

People could not read the Bible. They did not know what was in the Bible. They hardly knew what the name of Jesus meant, so they were fascinated by all these strange,

weird, mysterious superstitions. The other terrible thing: there was a dreadful lot of wickedness and immorality.

John Wycliffe

Over the years there had been odd bits and pieces where people had tried to put some of the Bible into English. Now in the 1300s



Wycliffe sends out his Lollard preachers armed with Bibles

a man appeared in England, a very wonderful man, a very godly man. His name was John Wycliffe (c. 1330–1384). He was a very learned man, one of the most learned men in England. Also, he was blessed with much of the Spirit of God, and he saw through the evils of the day. And revealed to him was the way of salvation through Jesus. If any of you are ever up at Attleborough in the English Midlands, where I know quite a lot of you go, if you take a little journey of about fifteen minutes through the Leicestershire country lanes, you come to the small town of Lutterworth where Wycliffe was the minister and you can see the church where he preached. Wycliffe is known as the *morning star of the Reformation*. Now his great desire was that the Bible should appear in English, so he with his helpers translated it.

So we had a Bible in the 1300s in English, really for the first time. But there were just



A page from a Wycliffe Bible

be the same as thousands in our days. It is said that one farmer offered a whole cartload of hay if in return he could have one page of Wycliffe's Bible.

But there was another difficulty. Wycliffe's Bible was just a translation of this Latin Vulgate, so it was a translation of a translation. Wycliffe had not got the original Greek and Hebrew. It was a translation of a translation and there were one or two very, very bad mistakes in the Vulgate translation; and Wycliffe, as this was the only thing he had, reproduced them. Where John the Baptist and the Lord Jesus preached 'Repent, the need of repentance for a sinner to be saved, the Vulgate had translated it 'Do penance', the Roman Catholic 'something you had to do'—tell your rosary so many times, or go on a pilgrimage to Rome. Wycliffe, having nothing else, translated into the English 'Do penance'. The other example, where the angel appeared to Mary and said 'Hail, thou that art highly favoured', the Vulgate

one or two difficulties. One was that printing had not been invented, so the Bible had to be copied out by hand and it took about ten months to copy out the Bible. Actually, one or two of them are still in existence. If you bought one, it would be about £40 in those days, which would

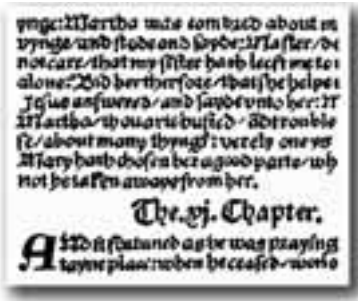
had it 'Mary, full of grace'. Of course, it is Jesus full of grace, not Mary. Wycliffe, having no other, translated it as it stood. So you have the first English Bible, but it has mistakes in, it is very expensive, and there are not many of them.

William Tyndale

So we wait about two hundred years when God raised up a young man down in Gloucestershire named William Tyndale (1494–1536), and really I think William Tyndale was perhaps one of the greatest men who ever lived. Tyndale had a wonderful understanding of Hebrew and Greek, and he had an ambition. Lots of girls and boys have an ambition, something they would like to do. This was his ambition: he said, 'If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost'. So he started putting the Bible into English.



Tyndale undertakes the hazardous task of translation



Sample from Tyndale's New Testament

To his amazement he did not get any help. When Wycliffe translated his Bible, Bible translating was made illegal. Anyone who read the

Bible in English or sold such a Bible was put to death. It was the same with Tyndale. He went to the Bishop of London and thought he would help him. The Bishop of London tried to put him in prison. So in the end Tyndale had to flee to the Continent where he lived and died. This is why I think Tyndale was one of the greatest godly Englishmen. It is one thing like Whitefield to stand up before thirty thousand people and be admired and adulated by them. But think of Tyndale in a damp, cold cellar from morning to night, working away translating the Bible into English, or in a dusty attic, and hardly being able to leave the house in case he was captured, which at last he was. They caught him and strangled him and burnt him. He had travelled from country to country until in the end he was martyred. I think perhaps England owes more to Tyndale than anybody else. There is a statue of him on the embankment of the River Thames in London.

So the Bible we have today is very, very similar to what Tyndale produced. He was godly, he was accurate, he was learned, and he was helped by the Spirit of God. These Testaments had to be smuggled into the country. Bales of cloth would come from

Holland. In the middle would be some of these Tyndale New Testaments. In the end, the Bishop of London bought as many Testaments as he could and burnt them, but with the money that was paid for them some more, better-produced Testaments were sent to England. I say *Testaments*, because Tyndale never lived to translate the *whole* of the Bible into English—he only actually completed the New Testament. But the Bibles that followed, especially the Authorised Version, followed Tyndale probably ninety per cent or more than ninety percent in what he *had* translated.¹

The Invention of Printing and the English Bible

About this time was a very wonderful invention, nothing whatsoever to do with religion, and that was the invention of printing by Gutenberg in Germany. Gutenberg produced the first Bible that was printed, in 1456. Actually, it was the Latin Vulgate. The desire began to spring up that England might have its own Bible. By 1534 Germany had its own Bible in German; Luther had produced it. England was beginning to feel very English and felt that it should have the Bible in English.

Gutenberg and his movable type printing press



The king at the time was the famous Henry VIII. He was having trouble with the pope, and there was quite a complicated period with several different Bibles appearing. In 1535, Coverdale's Bible appeared. He was not really a translator himself. He used Tyndale, he used the Vulgate, he used Luther, he used one or two others. This was Anne Boleyn's Bible. You remember poor Anne Boleyn, the wife of Henry VIII, who was beheaded. She had her own Bible to read. Two years later there was Matthew's Bible. After Anne Boleyn's death, Henry did not like to use her Bible. And then in 1539 was the Great Bible. That was really the first Authorised Version.

King Henry VIII was always a bigoted Roman Catholic, but he quarrelled with the pope and decided he was going to have a Bible in every church in England. So was published this Great Bible, which was really a combination of all the others with a lot of Tyndale in it.

This Great Bible was called that because of its size. It was a very big Bible and these Bibles were chained in the churches because people wanted to read the Word of God so much they would have borrowed them if not stolen them. Not far from where I lived, in the ancient church at Mitton in the Ribbles Valley in Lancashire, northwest England, there is one of these chained Bibles still there with its chains.

The Great Bible was the Bible which was also known as the Treacle Bible. A lot of these old Bibles were known by strange names. This was called the Treacle Bible because the translation of Jeremiah 8.22, 'Is there no balm in Gilead; is there no physician there?' was rendered 'Is there no **treacle** in Gilead; is there no physician there?'

Really, the Reformation in England was through the people gathering together in the churches whenever they had a spare moment, someone climbing up to the chained Bible, reading it aloud, hundreds of people listening, God the Spirit sealing it home on their hearts. On the Continent it was individual people—Luther, Zwingli, Calvin. But in England it was not so much any person, but the Bible.

There were all these Bibles appearing. I suppose the one you have heard of most of all is the Breeches Bible. Some of you have been talking to me recently, saying there is an old farmer in Haynes, Bedfordshire, who has a Breeches Bible. In one of the catalogues of second-hand Christian books for sale I received a few weeks ago, there was a Breeches Bible for sale, for £3,000. The Breeches Bible was the famous 1560 Geneva Bible. Those who had fled from England to Geneva produced it, and the Geneva Bible—the Breeches Bible—was the favourite of the Reformers, the favourite of Shakespeare. If you study Shakespeare at school, when he quotes from the Bible, he quotes from the Geneva.

Why was it called the Breeches Bible? Where we have in our Bibles in Genesis 3.7 that Adam and Eve 'sewed fig leaves together, and made themselves aprons', the Geneva Bible has, they 'sewed fig leaves together, and made themselves **breeches**'. The Geneva was popular. It was very small, very cheap. It also had very, very striking notes, strongly Calvinistic, strongly anti-popish.

A Brief Pause

Let me pause here. Some of you have asked me a question over the years. First of all the Bible, any Bible, had no chapters or verses

¹ Nine-tenths of the Authorised Version's New Testament is Tyndale's. The same is true of the first half of the Old Testament, which is as far as he was able to get before he was executed outside Brussels in 1536' (David Daniell, *William Tyndale: A Biography* [New Haven, CT, USA: Yale University Press, 1994], p. 1).

early on. A Roman Catholic cardinal called Hugo in 1250 divided the Bible into chapters, and we still have those same chapters today. But it had no verses until 1551 when an Englishman, Sir Robert Stevens, divided the chapters into verses. We still have the same verses today. The italics we have first appeared in the Geneva Bible—the Breeches Bible—and the margin references did not appear until we had our own Authorised Version.

The Four Hundredth Anniversary

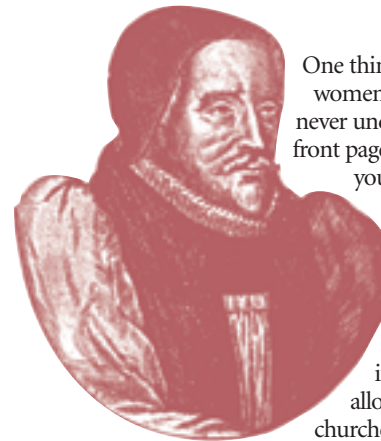
I suppose you are saying, Whatever has this to do with a four hundredth anniversary? Well, you have all heard of the famous Queen Elizabeth, the great Queen Elizabeth I and the day of Sir Francis Drake, Sir Walter Raleigh, the Spanish Armada and so on. When she died she had no children—she was never married—and King James VI of Scotland became King James I of England. His being from Scotland, people thought they would get a lot of favours from him and a petition was put before him. In the end, four hundred years ago in 1604, the new king agreed to meet a number of ministers at Hampton Court Palace. I think many of you, if not most of you, have been there. I remember at one time we had two or three of our Sabbath School outings to Hampton Court Palace. I remember some of our children getting lost in the well-

known Hampton Court Maze, and I remember a lot of you who are now older going to see the vine.

In former days Hampton Court was one of the royal palaces. Buckingham Palace had not appeared then. The king met these ministers and the most important thing they decided was that they would have just one version of the Bible which would be the authentic one instead of these different Bibles which were still appearing—Coverdale's, Matthew's, the Great Bible, the Geneva, and various other ones. So the king agreed and there was this royal appointment that there was going to be just one Bible.

The Learned Men

Now what happened? Fifty-four of the most learned Hebrew and Greek scholars in England were chosen to do the translation, to prepare it. But they did not just start with a blank page. They had Tyndale and they relied heavily on Tyndale. You will find if you compare Tyndale and our Bible that from 1604 they followed Tyndale very, very closely indeed. It was not until 1611 that this Bible appeared. In America they always called it the King James Bible. Most Bibles still have a little piece right at the front, a dedication of the translators to King James. In Great Britain we call it the Authorised Version.



Lancelot Andrewes, Fellow of Pembroke College, Cambridge. One of the members of the Old Testament translation Committee responsible for the books of Genesis to 1 Chronicles

One thing most men and women, girls and boys, have never understood, is that on the front page you will find in all your Bibles, whether they are big or little, the words 'Appointed to be read in churches'. Most people think that this means that the king authorised it, it was permitted, it was allowed to be read in churches. But the meaning was completely different. It had to be prepared in such a way, it had to be set out, it had to be

arranged, so that it would be very easy, very suitable to read in churches.

Well, you have these fifty-four very learned men. I understand Hebrew is a dreadfully difficult language. These fifty-four men were some of the greatest Hebrew and Greek scholars our country has ever known. They were all different and had all kinds of different views, but every one of them was completely committed to the infallibility and inspiration of Scripture. They wanted to produce an excellent version of the Bible.

They were divided into six different groups. Two met in London at Westminster; two of them met in Cambridge; two of them met in Oxford, I rather think at Corpus Christi College, Oxford. So, in the end, after seven years laboriously comparing, re-comparing and discussing, our wonderful version of the Bible appeared in 1611. For

years up till recent times this was *the* Bible. Everyone thought of it just as *the* Bible.

The Authorised Version

Interestingly, apart from anything to do with religion, the Authorised Version has fashioned our English language more than any other book. So many of the expressions we use continually, day by day, come from the Authorised Version of the Bible. All kinds of people use them, ungodly people, atheists, but they are all from the Bible. Things like: a thorn in the flesh, the powers that be, a fly in the ointment. [The Society plans to publish an article about these in a later *Quarterly Record*.] Our English language is very, very much moulded by our Bible.

One of the sad things today is that instead of people referring to *the* Bible as they did years ago, as they still did when I was a boy, as most people still did when I came to Bethel as Pastor, now there are all kinds of versions and more and more coming out year by year. What is the fault with these new versions? Two things: It seems that first of all most of them are based on doubtful manuscripts; but secondly, many of the modern translators use what they call

The Bible an open book: pages from an original 1611 edition of the Authorized Version, open at 1 Samuel 24



'dynamic equivalence', which means they try to capture the thoughts behind the words rather than translating the words themselves. Our version of the Bible is a strict translation, word for word from the best manuscripts in keeping with what was

inspired by the Spirit of God.

You remember that Queen Victoria was once asked by an African prince, 'What is the secret of England's greatness?'. To his amazement, she took up a Bible, and it was the Authorised Version, of course. She said, 'This is the secret of England's greatness'.

'Search the Scriptures'

Now I would like you all to turn with me to John 5.39. These are the words of the Lord Jesus: 'Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me'. We are wonderfully favoured that we have a Bible in English, accurate, a true representation of God's revelation, and there we can read the will, the purpose of God: why He created the world; who God is, Father, Son and Holy Ghost; what our need is as sinners; how we can escape hell, how we can get to heaven; there is a heaven; there is a hell; what is the way of salvation; why did Jesus come—all these things.

Now the Lord Jesus said, 'Search the scriptures'. What a terrible thing it is if we believe that this is God's holy, inspired Word and we do not read it! There are some people who will fight to the death for the Bible, the Authorised Version being

God's holy, infallible Book, but they do not read it. There are some ungodly, militant self-styled Protestants who would fight, literally fight, that the Bible is God's holy, infallible Word. But they do not read it; they do not want to read it.

'Search the scriptures'. I hope you girls and boys read a little piece from your Bible every morning or every night, or both. Read it slowly and pray that God will help you to understand it. 'Open thou mine eyes, that I may behold wondrous things out of thy law' (Psalm 119.18). Especially pray to find salvation there, to find Christ there.

A little girl was given a Bible once and she wrote at the front of it,

'Divine Instructor, gracious Lord,
Be Thou for ever near;
Teach me to love Thy sacred Word,
And find the Saviour there.'

Now I pray that it might be like that with our girls and boys and older ones, too, each of us: may we 'love God's Holy Word, and find the Saviour there'.

Slightly edited and printed by kind permission.



Taking the Scriptures to France

Lognes Revisited in November 2004

by J. Cook

TBS Foreign Sales

Until more recent years, the Society was the largest publisher of the French Bible in the world. We hope that in the future we will be able to regain much of this market with a more faithful translation of the French Scriptures.

Today the Society is reasonably well known throughout France; however, our presence at the Lognes exhibition will give us more acceptance amongst French believers. The Trinitarian Bible Society can, we hope, become as well known in France as the other Bible Societies such as Société biblique française, and Société biblique de Genève, or even Viens et Vois—but renowned for the most accurate translation. We hope to be able to have a beneficial influence on the standard of trustworthiness of the translations that others offer.

We had no hitches on our journey to Paris, and we allowed extra time for possible delays, in order to catch the Eurostar train at 9.00am on Saturday and to avoid any recurrence of last year's delay in getting to Waterloo. We reached our destination at Noisy Champs in the afternoon. That afternoon was the only time we had free for seeing anything of Paris, so we took the

opportunity to shop and to see the spectacular lights of the Gallerie Lafayette, which was absolutely thronged with people.

It was up early for breakfast at 6.30am on the Lord's Day to attend a meeting for the breaking of bread in the north of Paris at 10.00am, which we had visited many times. The meeting was a gathering of many nationalities: Spanish, Irish, Algerian, Zambian, American, English and French. Lunch was in the company of a young visiting brother from Northern Ireland, a young sister from Zambia who speaks excellent English, and a young Algerian brother who spoke some English. We already knew the young Zambian lady from meetings at Wembley when she was just a child with her family; she had just arrived but three weeks earlier in Paris to take up employment. Such encounters in far-off places with people we had already known had happened previously in France, and are not just coincidental.

On Monday it was again up early for breakfast at 6.30am—the third early morning in a row—in order to set up the exhibition. In the dark we missed the signposts for Centrex, which is the exhibition centre, so

we had to retrace our steps, but not much time was lost. We had nearly finished setting up the stand before the exhibition hall was shut for the prayers and Bible ministry at 9.15. When we recommenced and tried to finish off, there was a constant stream of customers, which eased after a while and became a fairly steady flow throughout that day and the next.

The subject of the Bible study was concerning Christians and the authorities, and the passage read by the pastor from Sarcelles was the last four verses of Acts 24, concern-

quoted Peter's answer that 'we should obey God rather than men', and that we should support the authorities insofar as their laws do not contravene God's laws.

There was a vast array of Christian literature on display on the many stands, with about 150 exhibitors throughout the five large exhibition halls. One book that was shown to me traced the changes in the practice of baptism through the ages. At another stand of publishers who are customers of the Society, they had some very good gospel tracts in French.



John and Hazel Cook at Lognes

ing Paul before Felix. He commented that anyone that was Roman would not be pleased to hear that Felix had hoped that Paul would give him money to secure his release. The subject matter was a bit involved, and one French brother said it seemed that it was heading up to the question of whether or not we should support the war in Iraq against terrorism. However, the next day the pastor in his summing up

There were others who organised Christian holidays, amongst whom was a very pleasant young Moroccan Christian in a long flowing national costume, with whom I had a long conversation. Others sold goods manufactured by Christians in poor countries of the world. The missionary who was there last year selling Bible commentaries, under the joyful banner of 'La Joie de l'Eternel' (meaning 'Joy of the Lord'), was again just a short distance from our stand.

Contact was made with several UK missionaries, one of which works from Arras in France. He explained how a simple picture postcard with a text in French, similar to those which we do in English, is an excellent low-key method of keeping contact with unbelievers, and he expressed the desire that the Society would do them. Those receiving the postcards were more likely to hold on to them and read them again later than they might be with other literature.

Others said that they were glad to see our stand, because with France being so big and the shortage of good Christian bookshops, it gave them the opportunity to obtain more easily items that they needed. Another expressed interest in our Hebrew Bibles, saying that the one that his college purchased for his students was more expensive. Requests were received for the gospel of John in Arabic, for a French/Chinese Bible, and for inexpensive Chinese literature. There were so many different nationalities present, such as those from Chad who wanted material in their own language, and others from Madagascar who wanted literature in Malagasy; but regrettably we could not supply their requirements.

We also met one of our customers for the first time, who runs a bookshop in Reunion, and there were all the usual bookshops such as la Maison de la Bible, Editeurs de Litterature Biblique and C.L.C., and we were able to talk with them. However, we were kept very busy at our own stand for most of the time, and the duration of the exhibition is quite short so it gave little time for any lengthy conversation with any of our contacts at these stands.

The most expensive item we sold was the only copy we had of one of our luxury French Calfskin Leather Bibles; it went to a bookshop that had not previously purchased our products. We could have sold it many times over, if that were possible, because it aroused a great deal of interest. In addition, we took an order for nineteen luxu-

ry French leather Bibles from a bookshop that had not purchased for some while, and we could have also sold many French Bibles and Hebrew Bibles, had we had the stock there. Yet last year there was hardly any interest in these items.

The calendars in various languages, such as Arabic, Farsi, Armenian, Hebrew, Russian, Romanian and French were very much in demand. However, our French calendars were being sold on other stands, and we did not sell as many as was anticipated.

It is something of a novelty for the French believers to have an English Bible Society present at their exhibition, and the advertisement we placed near the front of the exhibition catalogue would have undoubtedly helped direct people's feet in our direction. There is such a contrast between the unfriendliness and general attitude of the Parisians, at least towards the English, and the friendliness, warmth and helpfulness of the Christian believers at the exhibition. The bright lights of Paris are deceptive, since, like many great cities, there is constant fear and suspicion and an emptiness of life.

The numbers attending the exhibition would have been similar to last year, around 800 to 1,000 on both days, and there were many familiar faces from last year, especially those of missionaries. One of the large exhibition halls was used for catering, with seating for about 500 people at one time and with people queuing outside. They provide a good three-course meal, and the catering staff did an excellent job.

It is evident that the exhibition is highly regarded in the French-speaking world, since there were people there from many of the French-speaking nations worldwide; this is not an event to be missed. The presence of so many well-known French Christian organisations indicates the importance that they attach to this exhibition, and it is the best that I have attended—one that can best benefit the Society and its customers. ■

NEW Catalogue 2005 ■ 2006

Various projects for Bibles and other Scripture items expected to be completed for inclusion in the issue of the Society's new catalogue for 2005 have been delayed. Therefore, we propose issuing a joint 2005/2006 catalogue later in the year.

In the Lord's providence, we hope to include in this new catalogue a number of new publications, such as:

New Classic Bible—This is a pew-size reference Bible being produced to replace our New Brevier range.

New Pocket Luxury 'Leather' Bibles—This is an expansion of the New Pocket Reference Bible range recently announced.

New Gospel of Luke—This addition to our Gospel range is now available. More information can be found on page 43 of this *Quarterly Record*.

New Ndebele (for Zimbabwe) and **Armenian New Testaments**—These will be extending our Foreign Language Scripture publications.

New Gospel of John in the Farsi language—Farsi is spoken in Iran and by many Iranian communities around the world.

New Polish New Testament—Supporters will be pleased to note that we are reintroducing this item, which we trust will be popular amongst Polish speakers worldwide.

New Daily Light—This Christian classic will be available with a presentation page and with a range of quality bindings.

Children's Scripture Items—These will include new quiz books with a variety of interesting Scriptural puzzles, and our new **Colouring Books in Lithuanian**.



Trinitarian Bible Society

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NEW Gospel of Luke

Our Gospel Series has sold many thousands of copies in the last few years. For the year 2000 the Gospel of John was published with an updated cover. The next year, an edition with a new attractive cover replaced the special edition, and the Gospel of Mark in the paragraphed format was added to the range in 2002.



May we be encouraged by the Scripture 'Go ye into all the world, and preach the gospel to every creature' (Mark 16.15)!

In addition to these Gospels, the Society has a number of Scripture items useful for the promotion of God's Word in the community. Besides pocket New Testaments and

our more recent new Pocket Reference Bible, there are a variety of tracts and booklets available for outreach work. We also publish calendars, diaries, bookmarks, textcards and posters which are most suitable for helping spread the Gospel.

Now, the Society is pleased to add the Gospel of Luke to our Gospel Series. This new edition of the Gospel of Luke has an attractive natural colour photograph cover displaying a striking scene of a rainbow. It is believed that the Gospel of Luke may be particularly useful for distribution in Muslim communities.

These gospels are increasingly used by churches to reach out into our communities with the Scriptures and the Society is pleased to assist with this additional resource.

Product Code: LK

ISBN: 1862281769

Price: £0.30 Less any discount entitlement

We again remind our supporters that discounts are available to those engaged in the Free Distribution of the Scriptures, and we shall be pleased to send samples.



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THE FIELD IS THE WORLD **TBS** THE SEED IS THE WORD OF GOD

THE WORD OF GOD



AMONG ALL NATIONS

Europe

From Devon, England

This letter comes to you after the two most eventful weeks of my life and witness after my visit to India. Never have I been so challenged or worked so hard as at that time. I would hasten to say that if one thousand believers were called to go into the slums of Hyderabad or Vijayawada there would be work enough for them all for the field is white unto harvest. My day began around 8.30 each morning and ended sometimes after midnight as I travelled into the slums taking three or four services each day. It was very humbling to see the beauty of the believers in such appalling poverty yet so radiant and with a hunger for the Word of God, hearing them at the end of the sermon asking for more. There was fervency in prayer as they prayed for their neighbours and for revival in the UK. In the photo you see some of the boys who received the little Golden Books. I gave them the books at 9.00pm and by 9.00am the next day they had committed all the Scriptures in them to memory.

I arrived during a Hindu festival which demonstrated the heathen darkness of this vast continent; in one city alone over 25,000 idols had been carefully made and painted like master colours, erected, worshipped and

eventually cast into the sacred river. I was moved as never before to preach on the Ephesian merchants who profited from the sale of their images of Diana and of the heathen gods revealed in the Old Testament with a feeling of holy anger. The message



Indian children memorise the Scriptures

was broadcast over loud speakers so that many Hindus heard it and I then went on to speak of the true and living God whom we serve and of salvation in Christ alone, of forgiveness of sins, of His presence in this life keeping us, blessing us with His peace and of our certain place prepared by His own hand in His heavenly home. I met those who had never seen a white man's face before and

was challenged to follow William Carey. As one pastor said, 'William Carey came to India and stayed; please stay and come again to us'. These believers are persecuted for their faith by both Hindus and Muslims alike yet are fearless in their witness. After two weeks I was sixteen pounds lighter and returned home with a fever which has taken three weeks to clear. I left behind twenty-four Bible study notes to be translated into Telugu for the national pastors by my host, and have promised to supply both gospel and teaching material as the Lord enables. Please pray for India; the Scriptures tell us that 'the common people heard Him gladly'; and seeing the untouchables or slum-dwellers rejoicing in the Lord demonstrated to me the great truth of salvation by grace alone. Please pray for this area of India and these very brave pastors as they seek to spread the good news of the gospel and that their personal needs might be met as they look to the Lord for their support.

From Kutopyugan, Russia

We thank you and pray for you to God. Yesterday we received your parcel with the calendars. We are very happy and grateful to God that He put so much diligence and charity into your hearts. When we give leaflets and Gospel to the people here in Kutopyugan, we enclose your calendars—the ones you held in your hands in England, and now through our hands they get to the pagans. Many people are asking for calendars—in tundra, Nenets reindeer breeders and fishermen. We have already started to send your calendars and religious literature to other settlements by post. We understand what enormous expenses for printing and posting and everything else that goes into this. We would like to say to everyone who is involved in this work that this is a very worthy service. Through this work, not only Christ's name becomes known, but also there is a chance for God's Word to enter every home. Unfortunately, not everyone takes Gospel when we offer it to

people. But, when the text is in front of your eyes for the whole month, it is remembered without any effort. So in this way God's Word makes people to be more disposed towards God. This also makes people to be disposed to us, the believers. Almost everyone who took the calendars first, wanted to take Gospel later. Thank you very much for your great help in our service. We, together with you, are doing the same deed for God here on Earth. Hoping to meet you at the Heavenly home at our heavenly Father, where we will be able to talk the same language and to understand each other without an interpreter. Please pass regards to all your relatives, friend and colleagues from your family.

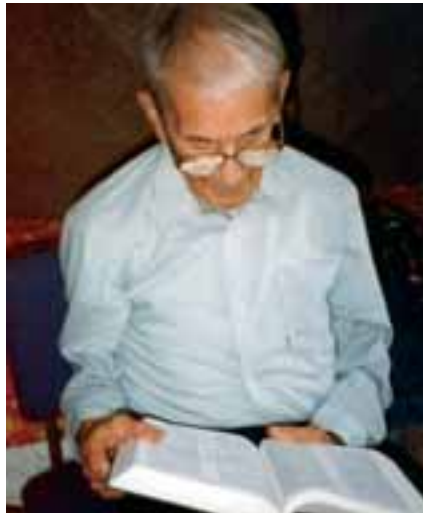
From Vilnius, Lithuania

Peace be with you, dear brothers and sisters in Christ. I am immensely grateful to God and to you for your parcels and calendars. To tell you the truth, I wasn't counting on receiving anything else, but God thought differently. Praise be to Him! Almost all copies have been distributed at church. I think that people detained copies not only for themselves, but also for their friends and relatives. The charitable mission in which I used to work has temporarily put a stop to the distribution of clothes due to repair work on the premises where the mission intends to move. Things are moving along slowly as a result of financial difficulties, yet progress is made. Praise be to God! Brothers and sisters at our church are grateful for your ministry and for your hard work. May the Lord bless you. I am very grateful to God, for His grace which works together with His Word is enormous. He grants us living water for which our souls are thirsting. Whenever God grants us an opportunity to bear witness of His love and salvation through Jesus Christ, people have tears in their eyes. Their eyes are wide open and it seems as if they are trying to picture what we are talking about. The seed is being sown. These sorts of individuals are home-

less, sick and unemployed. They are the outcasts of society with hardened hearts and a bleak future. Their lives are a mess as a consequence of sin. And it is these individuals who experience God's grace and their lives become transformed. Thanks be to God for His Word, which brings salvation to the sinner. Some people come to church straight away, some come to socialise and later leave, but His Word is having an impact on them all. Praise the Lord! It is our duty to sow and to bear witness with our own lives. The rest is up to God. He is our Saviour. Praise be to Him alone! Dear friends, your ministry is a great help to us. People in the world first and foremost pay attention to something colourful. Praise the Lord that one can find words of the living God in your colourful calendar. People can look at these words several times a day. I believe that these words will one day have a special significance and the individual will immerse himself into reading God's Word and will attain everlasting life. Thank you. May the Lord bless you. We are all God's co-workers. Amen. May the peace and grace of our Lord Jesus Christ, of God the Father and of the Holy Spirit remain with you.

From Harmelen, The Netherlands

It is a great privilege for us to pass on the Holy Scriptures to Jewish immigrants from the former Soviet Union. We thank the Lord for having this privilege. We also are thankful to you for giving us the possibility to spread the Word of the Lord among these dear Jewish friends. It moves us to see how glad these people are when they receive this Gift. Every time they give thanks to the Lord for it. We also see that, by the grace of God, everywhere in Germany Bible study groups, prayer meetings and even Messianic congregations come into being. Recently we have been to the eastern and northern part of Germany. Being there, the Lord showed us again how much He blesses this work. Since the beginning of this year we received from you small Russian



Jewish man receives Russian Bible

Bibles. But during our meetings with people in Germany we receive most of all requests for the larger Russian Bibles, because many of the elderly people have problems with their sight. Also at conferences, where we meet many Jewish believers, they tell us that they prefer the larger Bible. That's why we would like to ask you, on behalf of them, to send us at least 1,000 large Russian Bibles. While staying in Germany we have also visited the 'Heims', where we met an old Russian man. We gave him a Russian Bible and took a picture of him while he was reading it. Seeing him reading the Bible is heartwarming.

India

From Manipur, India

As you all know we have been having much unrest and trouble in Manipur. Since July we had many bandhs, violent agitations and whole Manipur was virtually shut down for two months. By September situation became under control and by His grace I



Indian villagers with their new Bibles

was able to visit two villages where we had gospel meetings. Your TBS Bibles were distributed to those who show interest. Manipur has a population of around 2.8 millions, out of this 35% are Christians mainly tribals, 8% are Muslims and Animists, and rest i.e. 57% (1.7 millions) are Meiteis who embraced Hinduism. Out of the 1.7 millions Meitei Christians are very few in number, they are around 20,000, which I myself belong to this group. The two villages which I have visited are both Meitei villages. The first village I visited is called Mayang Imphal. This is fully Hindu concentrated; a school teacher helped me to conduct the Gospel meeting and he and his family are the lone Christians in this village. I took two sessions. In October another Gospel meeting was able to be held in a village called Langthabal Khunou. This is a small village located on a hilltop, three kilometres away from the motorable road. Around thirty-five attended the meeting. A few young boys and girls came up for further discussion; five of them were willing to spend more time in discussion and reading the Bibles. I will follow them by next month. The photograph was taken after the Gospel meeting and Bible distribution. I would like to thank you so much for your kind help. Due to your Bibles we are able to organise Gospel meetings. I will be grateful to you if you kindly continue to send Bibles; we are planning for a Gospel meeting which we are praying to invite around 200 Hindus. We also have

vacation Bible school and Bible classes for children, for which we also require New Testaments. Trust you will consider our needs.

Africa

From Maundou, Chad

We write to first of all thank you for the Golden Thoughts calendars, French Bibles and assorted bookmarks that you sent us. The calendars arrived at the time when we were having an evangelism campaign 'Deaf for Christ' in different churches in Maundou. We will finish distributing them at the eighth National Bible Camp for the Deaf. People truly have a thirst for these calendars and to read the Word of God day by day. We have distributed the Bibles to newly baptised deaf people in partnership with our French-speaking church. Would it be possible to send us New Testaments in basic French for use by the small children at our Sunday School? Would it also be possible to send us Biblical posters or pictures so that they could better understand the Gospel?

From Ekiti State, Nigeria

It has been a great, great thing to happen at this time of the year when all seems to be up-side down in Nigeria today. Nigeria needs prayers and people are now making all frantic effort in seeking the face of God. The distribution has been tremendous and people are eager to have something to bring them nearer to God. The calendars were the enigma and people were rushing to have it. People now bring along the Bible to offices, churches and other worshipping avenues to read. God is working wonders here nowadays. Nigeria is at a cross-road and we need prayers and devotions. It is my prayer that God shall continue to turn everyone into Him. One final note, I must express my profound gratitude to you for the Bibles and Calendars sent.

South America

From Puerto Cabello, Venezuela

Enclosed is a photo from Venezuela depicting Bible distribution. We thought that you might enjoy viewing some of the recipients of the precious Bibles that you entrusted



Scripture distribution in Venezuela

unto this ministry. May it please the Lord that His Word take root in their hearts. TBS is in our prayers.

From Santiago, Chile

We are greatly honoured to evangelise in hospitals, children's centres and old people's homes. We see the power of Jesus' love restoring lives and bringing them salvation. Christian literature is a fundamental and effective tool in reconciling souls to the Lord. There is an issue overhanging us at the moment which is the proliferation of pseudo-Christian sects. The enemy is distracting people as an angel of light. Many are falling into a false hope of salvation. It pains me to see the increasing number of those who say they are Christians but in reality are very far from the holy doctrine of the Lord. We would like to receive literature to be able to distribute to people to point

them to the true doctrine. During this year we have intensified our evangelism work and we are thankful to God for the group of Christians who participate with enthusiasm in these activities. Doors are opening in public and private institutions such as hospitals, colleges, etc. Consequently, the demand for literature has intensified. We would be very grateful if you could send us free literature.

North America

From Elora, Ontario, Canada

It is some time now since we received the kind grant of English and Spanish Golden Thoughts Calendars, but I am pressed with the need of writing to tell you of our joy over these. We sent four of the Spanish ones to a friend's brother in Argentina. He told us by phone that they had had a visit of a Jewish couple at their home. This couple were on their way to Nazareth to live and were overjoyed to have the Spanish Golden Thoughts Calendar to take with them. Apart from these four, we sent to two more Jewish families in Argentina and we believe they also appreciate the verses. We continue to remember you all in prayer before His throne of grace.

Although certain phrases and expressions used in these letters may not be doctrinally accurate or in correct English, we reproduce the letters essentially as received, knowing that the Lord is using His Word to the glory of His Name and the furtherance of His Kingdom as the Scriptures are distributed among the nations of the world.



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Working in the fields of Myanmar

An attractive field of flowers belies a life of poverty and struggle. A quarter of the population lives below the poverty line, and life expectancy is an average of 57 years. Burma's main agricultural products are rice, pulses, beans, sesame, peanuts and sugarcane and make up 60% of the country's economy.



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The Aims of the Society

To publish and distribute the Holy Scriptures throughout the world in many languages.

To promote Bible translations which are accurate and trustworthy, conforming to the Hebrew Masoretic Text of the Old Testament, and the Greek Textus Receptus of the New Testament, upon which texts the English Authorised Version is based.

To be instrumental in bringing light and life, through the Gospel of Christ, to those who are lost in sin and in the darkness of false religion and unbelief.

To uphold the doctrines of reformed Christianity, bearing witness to the equal and eternal deity of God the Father, God the Son and God the Holy Spirit, One God in three Persons.

To uphold the Bible as the inspired, inerrant Word of God.

For the Glory of God and the Increase of His Kingdom through the circulation of Protestant or uncorrupted versions of the Word of God.

For introductory literature and price lists please write to the Society at the address given

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