

Quarterly Record

1. Joh 4. b. into y... woodde
 into than, and amonge vs ther synnes
 the woode of y attonant. Now the are we
 messangers in the roome of Chist, euen aa
 though God exhorted by vs. We besetle you
 now therfore in Chistes steade, that ye be
 at one with God: * for he hath made him
 which therre no synne, to be * synne for vs, &
 we by his meanes shulde be that rightheous-
 nes, which before God is allowed.

The VI. Chapter.

Was helpers therfore exhorte you,
 that ye receave not y grace of God
 in vayne. For he sayeth: * I have
 herde the in the tyme accepted, and in the
 daye of assuacion have I succoured the. Be-
 holde, now is the accepted tyme, now is the
 daye of assuacion. Let vs gene no man occa-
 sion of euell, that oure office be not euell spo-
 ken of: but in all thinges let vs behaue oure
 selues as the mynisters of God: in moch pa-
 tience, in troubles, in necessities, in anguy-
 shes, in stryces, in prisonmentes, in vpro-
 wto, in laboures, in watchinges, in fastynges

and couche no vncleane thinge, so wyl I re-
 ceave you, & be youre father, & ye shalbe my
 sonnes and daughters, sayeth y Almightye
 LORDE.

The VII. Chapter.

Synge now that we haue soch pro-
 myse (dearly beloved) let vs cleanse
 oure selues from all fylthynges of the
 flesh and spiere, and growe vpto full holy-
 nes in y feare of God. Vnderstode vs righthe.
 We haue hurte no mā, we haue corrupte no
 man, we haue defrauded no man. I speake
 not this to eddanne you, for I haue shewed
 you before, that ye are in oure herres, to dye
 and to lyue w you. I am very boldetowarde
 you, I make moch boost of you, I am fylled
 with comforte, I am exceddyng ioyous in
 all oure tribulacion. * For whan we were co-
 me into Macedonia, oure flesh had no rest,
 but we were troubled on euery syde: outwar-
 de was fightyng, inward was feare. Ne-
 uertheles God that comforteth the abiecte, & Coraa
 comforted vs by the comyng of Titus.

Not onely by his comyng, but also by B
 the cōsolacion wherwith he was cōsforted of
 you, whan he tolde vs yo' desyre, youre we-

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JUL AUG SEP
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Trinitarian Bible Society

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

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Trinitarian Bible Society

179th

Annual General Meeting

will be held, God willing,
commencing at

11.00 a.m.

on

Saturday, 25th September 2010

at the Metropolitan Tabernacle,
Elephant and Castle, London, SE1 6SD

after which the Rev. Dr. W. J. Malcolmson
Minister of the Congregational Reformed Church, Belfast
is expected to preach at 2.00 p.m.

All are welcome

From the

Assistant General Secretary

I am writing this on the day following the General Election here in the United Kingdom, when the whole government process seems to be mired in uncertainty. Confusion is uppermost, as if the Lord's response to many of His people seeking the outcome of a stable government that will allow them to 'lead a quiet and peaceable life in all godliness and honesty' (1 Timothy 2.2) is more than ever 'Trust in the LORD with all thine heart; and lean not unto thine own understanding' (Proverbs 3.5). All those who have no such reliable guide are at the mercy of the wheelings and dealings of unscrupulous men and women.

How wonderful it is to have something that is sure and unchanging upon which to rely. For the Christian, that is (or ought to be) the Word of God, 'a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place' (2 Peter 1.19).

Next year sees a most significant anniversary for the Society, the commemoration of four hundred years since the first publication of the Authorised Version, the only English language Bible that we have ever published. According to the Society's Constitution, it is the only edition that we are allowed to publish—'the copies in the English language shall be those of the Authorised Version, 'WITHOUT NOTE OR COMMENT, to the exclusion of the Apocrypha' (Law III). Many have asked us what plans we have for celebrating this auspicious anniversary, if the Lord spares us, and after deliberating most prayerfully and intensively for two and a half years, it is now time to reveal more details than we have been able to publish hitherto.

It is my intention to use this opportunity to set out as clearly and comprehensively as I can the main features of our programme for 2011, the plans for which have now been finalised. There are still finishing touches being put to

many of the arrangements, and the publications are not yet ready, but we cherish the prayers of all our supporters that this whole venture, a very significant and unprecedented undertaking for the Society (at least in recent years), will have the Lord's favour and blessing upon it. It is therefore appropriate that we reveal as much of the detail as we can.

The main features of the programme for next year are as follows:

- A series of nineteen public meetings commemorating the excellence of the Authorised Version, to be held throughout the year, up and down the United Kingdom. A schedule of these meetings, including dates, times, venues, speakers and chairmen, is appended to this article. There are one or two instances in which we are obliged to say 'to be arranged' for certain aspects, but we will keep our supporters fully apprised of developments both on our website and in this quarterly publication.
- A substantial booklet entitled *The Authorised Version: A Wonderful and Unfinished History*, written by Mr. Peter Hallihan, is being prepared. This should be finished and available before the commencement of the meetings, and of course widely available throughout the year. It will run to around eighty pages, including photographs and illustrations, and will be in A5 format.
- The Society will be publishing at least one, perhaps two, commemorative editions of the Authorised Version.
- Alongside these commemorative editions, it is planned that the Society will bring out its next new setting of the Authorised Version, a fully-fledged reference Bible, with two margins on each page for references; the references will be those from the John Brown of Haddington *Self-Interpreting Bible*. These references in this Bible are widely accepted as among the finest and most detailed set of text references ever compiled.

Further detailed comments are appropriate for the public meetings:

- Each lecture is scheduled to last about fifty minutes.
- There will be a bookstall available wherever permitted.

- Light refreshments will be provided at most meetings.
- Certain dignitaries will be invited to attend where appropriate, but we are conscious that many men in high position desire the limelight, and every effort will be made to ensure that such visits do not detract from the glorious God-honouring purpose of the meeting.
- It is anticipated that the meetings will be recorded wherever possible, and the recordings will be made widely available afterwards; this will be especially useful for supporters overseas, or those otherwise unable to attend.
- At the first meeting, attendance will be by ticket only, and therefore will have to be limited. Tickets will be available from the Society beforehand, on a first-come-first-served basis.
- There will be no public question time after the meetings, but the opportunity will be given for questions to be posed in person to the speakers following the conclusion of the meetings.

It is interesting to compare all that is planned for next year with the arrangements made for 1911, the 300th anniversary of the Authorised Version, which coincided with the 80th anniversary of the Society's inception. I have been looking through the *Quarterly Records* for 1910 and 1911, and have discovered that one hundred years ago, it was decided not to publish a commemorative Bible (as other societies were marking the anniversary in that way), but to put forth the much-neglected *Translators to the Reader* as the Society's important contribution to the anniversary. It was priced at 6d (2.5 pence in today's coinage, but with inflation, now worth about £2.05). The *Translators to the Reader* will be included in the new reference Bible referred to above.

So far, it might be thought by our supporters and readers that these arrangements, although substantial, are essentially an extension of our usual deputation meetings, using the significant anniversary as a backdrop. However, that is far from all that we desire. It is the prayerful hope of the General Committee, the General Secretary, and all of the large numbers involved in this venture that it will be used of God mightily. This land is ripe for judgment. It reels under a succession of blows from the hand of the all-righteous Judge of all the earth Who always does right (Genesis 18.25). We long that in declaring the excellence of the Authorised Version in so many ways, our speakers and preachers will be anointed of the Lord, and used of Him to awaken many **not only** to the greatest

translation of the Word of God ever made into the English language—by far the best available despite many dozens of pretenders to that crown over the last one hundred and thirty years—but also to the knowledge that it is indeed God speaking to men, *thus saith the LORD*.

No doubt, there will be many extolling the virtues of the Authorised Version in the secular press, on television and radio, from pulpits up and down the land, but most will do so from the standpoint of its literary merit, its quintessential Englishness—forever part of the warp and woof of this land’s history and culture—or its magnificence as a monument to days when this country had identity and purpose, a renowned place in the world, and, at least on the surface, a veneer of integrity and decency. Those days have gone, and this year, as for many years, the Bible in Britain is widely lampooned, or ignored, or blasphemed, in those very same places that will resound with plaudits in 2011. We will not be impressed by such sycophancy, nor will our supporters, nor, most importantly, will the Lord God Almighty.

Our purpose will be different. We will be seeking, under God, to promote the wielding of His Word in the Authorised Version as a sword, sharper than any other, ‘piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and [which] is a discerner of the thoughts and intents of the heart’ (Hebrews 4.12).

Permit me to share with you one or two extracts from the *Quarterly Records* of 1910 and 1911, so pertinent today though written one hundred years ago.

The first is from the Report of the 79th Annual General Meeting of the Society, held on 26th April 1910 (*Quarterly Record* no. 202, July 1910, page 10), being part of a Resolution proposed by the Society’s Assistant Secretary, the Rev. F. Cecil Lovely, B.A., commenting initially on the Society’s being, like Jeremiah, ‘sat alone’ (Jeremiah 15.17):

There are men at the present time who profess to believe the Word of God, and yet doubt it. To be known now as a man of the Book, is to become an object of curiosity; and you will have to suffer reproach, and be regarded with pity, and almost contempt, by the majority of professing Christians. The Word of the Lord has ceased to be a delight to them, and has become a reproach as it was in Jeremiah’s time... Is not this a picture of the condition of things at the present time? When the Word of God ceases to be a delight it is soon rejected... The position of our Society is this: We stand fast in the old paths; and we look to Jehovah,

who inspired the Holy Scriptures, to give us grace still to stand for His truth in these evil days... But the last report of the prophet shows an evil even worse than this [‘scoffing’, from Jeremiah 17.15 and from 2 Peter 3.3], for he says: “Ye have *perverted* the words of the living God, of the LORD of hosts our God” [Jeremiah 23.36]. And this, too, can be exactly paralleled today. When people introduce untrue things into the Bible, knowing them to be false, and give these lying words to perishing souls, they are perverting the words of the living God. This conduct is worst of all; and men can go down to no lower depth than thus to insult Almighty God by falsifying His Word, and making Him say what He has *not* declared.

The second is from an extract from page 11 of the *Translators to the Reader*, quoted on pages 5 and 6 of *Quarterly Record* no. 205, April 1911.

We ask our readers to do all they can to make it [the *Translators to the Reader*] known.

It vindicates the position of our own Society; it answers the attacks of Romanists; it exposes the defects of the Latin Vulgate; and it sets forth the beauties of Holy Writ.

Here is a brief extract from p. 11 of our Edition:—

Men talk much of *Eiresioné**, how many sweet and goodly things it had hanging on it; of the Philosopher’s Stone, that it turneth copper into gold; of *Cornucopia**, that it had all things necessary for food in it; of *Panaces**, the herb, that it was good for all diseases; of *Catholicon**, the drug, that it is instead of all purges; of *Vulcan’s* armour, that was an armour of proof against all thrusts and all blows, &c.

Well, that which they falsely or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture for spiritual. It is not only an armour, but also a whole armoury of weapons, both offensive and defensive, whereby we may save ourselves and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every

Eiresioné – An olive bow wrapped about with wool, whereupon did hang figs, and bread, and honey in a pot, and oil.

Cornucopia – Horn of plenty

Panaces – Cure-all

Catholicon – Universal medicine

month, and the fruit thereof is for meat and the leaves for medicine. It is not a pot of manna or a cruse of oil, which are for memory only, or for a meal's meat or two, but, as it were, a shower of heavenly bread sufficient for a whole host, be it never so great; and, as it were, a whole cellar-full of oil-vessels, whereby all our necessities may be provided for and our debts discharged.

In a word, it is a panary* of wholesome food against fenowed* traditions; a physician's shop (as St. Basil calls it) of preservatives against poisoned heresies; a pandect* of profitable laws against rebellious spirits; a treasury of most costly jewels against beggarly rudiments; finally a fountain of most pure water springing up into everlasting life.

panary – pantry or store-room

fenowed – mouldy

pandect – digest

And what marvel? The original thereof being from heaven, not from earth; the Author being God, not man; the Inditer, the Holy Spirit, not the wit of the apostles or prophets; the penmen, such as were sanctified [set apart] from the womb, and endued with a principal portion of God's Spirit; the matter—verity, piety, purity, uprightness; the form—God's Word, God's testimony, God's oracles, the word of truth, the word of salvation, &c.; the effects—light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof—fellowship with the saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that shall never fade away. Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night!

Did not your heart burn within you as you read that? Are you not thrilled by the Word of God in your day-to-day pilgrimage? Do you not long that others may hear these divine counsels and cordials, most especially hear of the glorious attributes and saving power of the Son of God?

It is a challenge to us who labour for the Lord day by day in the Society's work, to continue to relish the Authorised Version as most accurately translated. We surely desire that people in their thousands should hear God's Word, as clearly and accurately translated as we are able to present to them. Why then any need to change it? Why not present this magnificent translation just as it is, unashamedly, being prepared to preach it, expound it, explain it, but not to dilute its power by our own insertions written in the text?

How often in our churches, or in our homes at family worship, or in public places (e.g., at open air meetings, or even in other public civil or ceremonial type gatherings, such as weddings and funerals) do we hear the Authorised Version read with authority and power these days? The absence of this seems perhaps to stem from the fact that it is not sufficiently held that the words being read are 'the words of God'. Words are therefore changed unwittingly or carelessly even as the Scripture is read, or even omitted. That is not to honour the accuracy of it, that is surely to disclose a somewhat carefree attitude towards it, which does the reader no credit. 'My brethren, these things ought not so to be' (James 3.10).

Let us approach the forthcoming anniversary with great confidence in the Word of God, and in the God of the Word. Let us desire that by these initiatives, many who are not natural supporters of the Society, maybe not even believers, may hear the Bible read with great authority, and preached from with great power, so that many may be convicted of sin, righteousness and judgment, and cry out 'What must I do to be saved?' Until there is a return to the Authorised Version, as the one most reliable, authoritative and majestic declaration of the Word of God in the English language, the church of Christ is surely seriously hampered, and gives forth an uncertain sound. May the Lord so bless and use the endeavours of the coming months, and throughout 2011, to bring many believers again into the fold of cherishing the accuracy and integrity of the Authorised Version Bible, and many who do not believe into the kingdom of God itself, through Jesus Christ our Lord!

THE TREASURY

We warmly thank the donors of the following anonymous gifts which have been received since the *April Quarterly Record* went to press. Neath £75; Edinburgh £100, two of £10; South West Wales three of £10; Southampton £10; Bath/Bristol/Taunton two of £30; Glasgow three of £60; Cambridge £100; Isle of Lewis £300; Oxfordshire £3,750; Horsham £100; Kent £50; Gloucester £1,000, £100; Shropshire £5; Give As You Earn £70.27, £65.47, £60.67; Charities Aid Foundation £128.21; church donation three of £75; Charitable Giving (formerly South West Charitable Giving) £134.44, £94.44, £54.44; Barclays Bank Distribution Fund £75; direct into the bank £50, £30, six of £25, three of £10; via Speakers £60, two of £20; other £250, £25, £20, £10. **Total £7,452.94.** Direct into our Euro account two of €2,000, €500.

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Authorised Version

COMMEMORATIVE MEETINGS

God willing, we will be celebrating the four hundredth anniversary of the Authorised Version with a series of meetings and lectures in the UK on various aspects of this venerable version's longevity. Preliminary information on these meetings follows. Please note that meeting arrangements may be subject to change. We will post changes and updates on our website and in future editions of the *Quarterly Record*, and would recommend that you contact the Society's head office to confirm details of time and location closer to the time.

The following meetings will be held, God willing:

SATURDAY 15TH JANUARY AT 3.00 P.M.

Carlton Mitre Hotel Pavilion Suite,
Hampton Court, London

THE AUTHORISED VERSION:
KING JAMES AND THE
HAMPTON COURT CONFERENCE

Speaker: Mr. Paul Rowland
(General Secretary of the Society)
*(entrance by ticket only,
available from the Society)*

SATURDAY 22ND JANUARY AT 3.00 P.M.

Westminster Baptist Church, SW1

THE AUTHORISED VERSION:
KING JAMES AND THE
HAMPTON COURT CONFERENCE

Speaker: Mr. Paul Rowland
(General Secretary of the Society)

SATURDAY 12TH FEBRUARY AT 3.00 P.M.

Zion Evangelical Baptist Church,
Ripon, N. Yorks.

THE AUTHORISED VERSION:
THE HISTORY OF THE ENGLISH BIBLE
BEFORE 1611

Speaker: Dr. David Allen
(Deputation Speaker of the Society)

FEBRUARY (date & time to be confirmed)

Salop Chapel,
Spellow Lane, Liverpool

THE AUTHORISED VERSION:
THE MOST FAITHFUL
AND ACCURATE TRANSLATION
OF GOD'S WORD

Speaker: Mr. Graham Chewter
(Deputation Speaker of the Society)

TUESDAY 15TH MARCH AT 8.00 P.M.

Ballymena Free Presbyterian Church
of Ulster, N. I.

**THE AUTHORISED VERSION:
A PROTESTANT BIBLE FOR
ALL THE PEOPLE**

Speaker: Dr. David Allen
(Deputation Speaker of the Society)

SATURDAY 30TH APRIL AT 3.00 P.M.

Burntisland Parish Church, Fife

**THE AUTHORISED VERSION:
THE BIBLE OF THE MARTYRS AND
MISSIONARIES OF THE SCOTTISH CHURCH**

Speaker: The Rev. David Silversides
(Member of the Society's
General Committee)

SATURDAY 21ST MAY AT 3.00 P.M.

Magdalen College, Oxford

**THE AUTHORISED VERSION:
THE IMPACT OF TYNDALE'S TRANSLATION**

Speaker: Dr. Jonathan Moore

SATURDAY 4TH JUNE AT 3.00 P.M.

New Life Bible Presbyterian Church,
West Kilburn, London, NW6 6NN

**THE AUTHORISED VERSION:
THE TREASURE OF
THE CHURCH & THE NATION**

Speaker: Mr. Roland Burrows
(Member of the Society's
General Committee)

SATURDAY 18TH JUNE AT 3.00 P.M.

Emmanuel Church, Salisbury

**THE AUTHORISED VERSION:
THE PIETY AND LEARNING OF
THE TRANSLATORS**

Speaker: Mr. Duncan Boyd

SATURDAY 2ND JULY AT 3.00 P.M.

Melbourne Hall, Leicester

**THE AUTHORISED VERSION:
ITS RELEVANCE IN A
MULTICULTURAL SOCIETY**

Speaker: Pastor Pooyan Mehrshahi

SATURDAY 30TH JULY AT 3.00 P.M.

St. Jude's Free Presbyterian Church
of Scotland, Glasgow

**THE AUTHORISED VERSION:
THE ENDURING LEGACY**

Speaker: The Rev. Hugh Cartwright

FRIDAY 19TH AUGUST AT 7.30 P.M.

Stornoway, Isle of Lewis
(venue to be confirmed)

**THE AUTHORISED VERSION:
THE CLIMAX OF
ENGLISH TRANSLATIONS**

Speaker: The Rev. Malcolm Watts
(Chairman of the Society's
General Committee)

SATURDAY 20TH AUGUST AT 3.00 P.M.

The Thistle Hotel, Inverness

THE AUTHORISED VERSION:
THE CLIMAX OF ENGLISH TRANSLATIONS

Speaker: The Rev. Malcolm Watts
(Chairman of the Society's
General Committee)

THURSDAY 22ND SEPTEMBER AT 7.30 P.M.

Dudley Baptist Church, West Midlands

THE AUTHORISED VERSION:
THE SAFEGUARD OF
THE CHRISTIAN GOSPEL

Speaker: Pastor Michael Harley
(Member of the Society's
General Committee)

SATURDAY 24TH SEPTEMBER AT 2.00 P.M.

Annual General Meeting of the Society
Metropolitan Tabernacle, London

THE AUTHORISED VERSION:
ITS RELEVANCE AMONG THE YOUNG
IN A MULTICULTURAL SOCIETY

Speaker: Pastor Pooyan Mehrshahi

SATURDAY 8TH OCTOBER AT 3.00 P.M.

Exeter (venue to be advised)

THE AUTHORISED VERSION:
NOT ARCHAIC, BUT AN ACCURATE AND
TIMELESS TRANSLATION

Speaker: The Rev. John P. Thackway
(Member of the Society's
General Committee)

SATURDAY 22ND OCTOBER AT 3.00 P.M.

Emmanuel College, Cambridge

THE AUTHORISED VERSION:
THE NOBLEST MONUMENT OF
ENGLISH PROSE AND
CHRISTIAN DEVOTION

Speaker: Pastor Michael Harley
(Member of the Society's
General Committee)

SATURDAY 12TH NOVEMBER AT 3.00 P.M.

Walsham-Le-Willows
Evangelical Congregational Church,
Suffolk

THE AUTHORISED VERSION:
A CRITICAL ASSESSMENT OF
THREE MODERN VERSIONS

Speaker: The Rev. Alan Macgregor

SATURDAY 10TH DECEMBER AT 3.00 P.M.

Hebron Hall, Dinas Powys,
Vale of Glamorgan

THE AUTHORISED VERSION:
A NEW HEARING FOR
THE AUTHORISED VERSION

Speaker: The Rev. Neil Pfeiffer

Two Gracious Intercessors

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

the Spirit itself maketh intercession for us
Christ...also maketh intercession for us

Romans 8.26,34

When Jacob's favourite son was a humble captive in Egypt's foremost prison, he met Pharaoh's butler and baker. Joseph sought to comfort these two men who were troubled by anxious visionary dreams. Shortly after a faithful interpretation, the butler received his liberty. He was exalted to his former position, just like Joseph had predicted. The butler promised to remember Joseph before Pharaoh, but he did not keep his word (Genesis 40.23). It was like the old saying goes, 'out of sight, out of mind'.

When the King of the church left this earthly scene and ascended into heaven, He met with nothing but glory. However, He was and is not like the faithless butler who forgot the innocent prisoner. On the contrary, Christ constantly remembers His needy flock here below. A follower of the Lamb of God may always be assured of the loving care of the compassionate High Priest. 'In all their affliction he was afflicted' (Isaiah 63.9). Christ sympathises with every needy sinner who trusts in Him. 'He ever liveth to make intercession for them' (Hebrews 7.25).

In Romans 8, the Apostle Paul alludes to the various infirmities of the believer in Christ. A child of God may be bowed down under affliction's smarting rod, yet he is never alone. He receives Heaven's sympathy and support. Christ, the sympathetic High Priest, ever pleads the cause of His own. The Holy Spirit renders His gracious assistance as well. 'Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered' (verse 26). Thus the believer has two gracious Intercessors. Christ makes intercession above, in the court of His heavenly Father. At the same time, the Holy Spirit makes intercession here below, in the heart of the believer.

The Apostle Paul certainly was an experienced believer. Nevertheless, when he prayed, he realised that he needed the Spirit's aid. Does not every

child of God feel a kinship to Paul in this regard? Who knows how to pray as he ought? And who of God's children has never been troubled about infirmity in prayer? At times, the believer's prayer may seem to him like nothing but formality. Because of this, he may even be tempted to refrain from going to the Throne of Grace. However, one who is troubled by his infirmities should never give in to this temptation of the evil one. We may consider ourselves unable to approach the Throne of Grace, yet we should always persevere in prayer, trusting in the Spirit's aid. Even when we cannot find the proper words to express our needs, the Lord sees the tears of the broken heart. He hears the sighs of His prisoners and the groanings that cannot be uttered.

When the Spirit makes intercession in us, it is Christ who makes intercession for us. Believers love to dwell on what Christ has done for them while He was here on earth below, and rightly so. What is more precious to faith than to meditate on Gethsemane and Calvary? But do we meditate enough on what Christ is doing now? Indeed, the atoning death of Christ is of great significance; however, it is not to our profit when we neglect the present life of Christ.

Christ's intercession is vital. He personally appears in the court of Heaven. He presents the sacrifice of His love, and requires that the gracious blessings flowing from this offering be imparted to each of His children. This presentation of His blood speaks of better things than the blood of Abel. Abel's blood demanded vengeance. The blood of the Lamb cries for mercy and compassion.

The tender concern of this gracious Intercessor is all-inclusive. It relates to every interest of His followers. From His High Priestly prayer recorded in John 17 we may learn that He pleads for their safety, preservation, sanctification and glorification. The intercession of Christ constantly meets with His Father's approval. Every plea for His blood-bought children will be heard. This is the reward of His sufferings.

The activities of these two gracious Intercessors are intimately related. Without Christ's intercession for us, we could never experience the Spirit's intercession in us. 'Christ hath redeemed us from the curse of the law, being made a curse for us...that we might receive the promise of the Spirit through faith' (Galatians 3.13,14). Besides, the Spirit's intercession in the contrite heart is the evidence of Christ's intercession for the believer. What more can be desired?

Aspects of the Authorised Version: Mapping & Marking of the Text

by C. P. Hallihan

...he shall write him a copy of this law in a book

Deuteronomy 17.18¹

If you were to make yourself a copy of the Scriptures—word processors are allowed—what would you include, and what would you leave out? Would your copy have chapter numbers, verse numbers, punctuation, paragraphs or paragraph marks, words in red, poetry in a different style from prose, and so forth? Would there be particular reasons for your answers? If you knew, for instance, who was going to read your copy and why (e.g., silent reading alone, reading aloud from a pulpit), would it make any difference what you would decide regarding these and quite a few other choices? These things, which come under the heading of ‘presentation’, are the work of editors rather than part of the actual Scriptures.

Thus, we are not talking about the words of the text itself, taking it for granted that for most readers of the *Quarterly Record* the text would be an edition of the Authorised Version. So now our question is, ‘would your copy include “extra-textual” material?’ Remember that if you say ‘No!’ you will have no verse numbers, no chapter numbers, nor any of the things mentioned above. Even those printed Bibles that have declared themselves as suitable ‘...to be read as literature’ arrange the pages and paragraphs by the judgment of editors, and not from any consensus of the original manuscripts. Bibles published as ‘text Bibles’, suggesting the unadorned text of the Bible, could still have **all** the things that we have mentioned, but without chapter headings and margin references.

Part One:

Mapping the Text

The need to indicate divisions in the text of Scripture in ways that are a help to private and public reading and to the student, has long been recognised: even some handwritten

Hebrew manuscripts reveal this. Very early editors of the Hebrew texts were content to establish the ordering of books, making no division into sections or chapters. Such texts were made up of close-spaced strings

of consonant letters, having no vowel-signs, no spacing and no punctuation. Word-separation came later, a very important help, and then verse divisions (but not numbering) were made by slightly later scribes. This was not only an aid to reading, but also a guard against new verses being smuggled into the text.



Leningrad Codex of 1008

Jewish scholars then made divisions of the text into ‘open’ and ‘closed’ sections, indicating both sense and change of subject. In printed Hebrew Bibles, as in some later manuscripts (including the Leningrad Codex of 1008), an open section is indicated by the Hebrew letter פ (pe) and a closed section by ס (samech). Vowel signs or

pointing (which represent the pronunciation of the inspired text),² association and sense indications (accents) were also editorial additions to the Hebrew text, and designed to secure accuracy of pronunciation and consistency of word association.

Division of the Biblical text, both Old and New Testament, into chapters such as we recognise, was accomplished for the Latin Bible by Stephen Langton about the beginning of the thirteenth century. These gained an entrance into the Hebrew text in the next century;³ Rabbi Solomon ben Ismael first placed the numerals of these ‘Christian’ chapters in the margin of

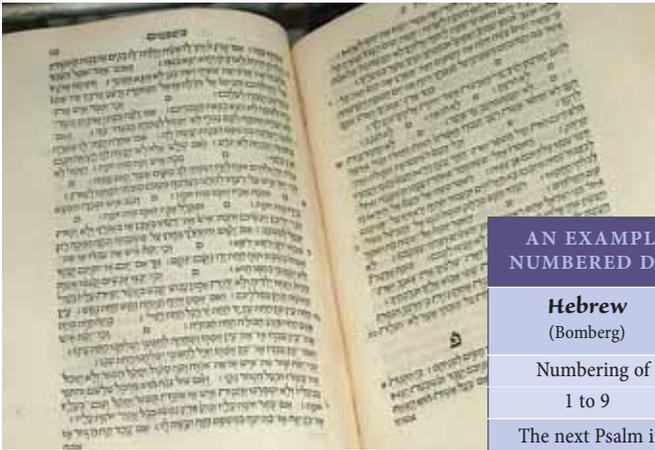
the Hebrew text about AD 1330, a system which made its first printed appearance in editions of Bomberg 1518. Three decades later Bomberg’s Great Bible had Hebrew numerals affixed to every fifth verse. Arias Montanus, in the Antwerp Bible of 1571, broke the Hebrew text into chapters, with the Hebrew numerals in the body of the text and Arabic numerals for all the verses placed against them in the margin.

All this may seem a bit remote from us today, but my point is this—that the need for helpful ‘indicators’ in the written or printed text of Scripture has been accepted and implemented for a very, very long time. The arranging, distinguishing and associating of the text of Scripture, for reference, for public and shared reading, for study or debate, has long been accomplished without prejudice to the integrity of the text, or to the doctrine of inspiration. The benefits are obvious to any reader, including the practice of clear and easy citation, and the opening of an avenue to comprehensive concordances. The downside is the development of the sadly mistaken impression that the Bible is a collection of numbered sayings rather than the whole interconnected record of the Word of God to us.

Books of the Bible

The most familiar subdivisions of the Bible are the books; less familiar may be the various Bible traditions in which the number and order of books are significantly different from each other. Our AV Bible, in the established Protestant

on this wife :
epoused to Joh
she was found
19 Then Jo
man and so



The Ten Commandments in a 1566 edition of the Hebrew Bomberg Bible showing the sections marked by the Hebrew letters פ (pe) and ס (samech)

tradition, is settled at thirty-nine books in the Old Testament; the Roman Catholic Bible, accepting some books from the Latin Vulgate scheme—the Apocrypha—has forty-six; the Eastern Orthodox Bible, inevitably influenced by the Greek Septuagint, has fifty-three. The Hebrew Bible—the oldest Old Testament—has only twenty-four books, and after Judges the sequence is quite different from ours.⁴

There are some different chapter divisions also: 1 Chronicles 5.27–41 in Hebrew Bibles is numbered as 1 Chronicles 6.1–15 in Christian translations. We should also note that in the Hebrew tradition, the headings and ascriptions occurring in many Psalms are regarded as independent verses, giving one hundred and sixteen more verses in the Hebrew text of the Psalms.⁵ Christian practice is

AN EXAMPLE OF HOW THE PSALMS HAVE BEEN NUMBERED DIFFERENTLY IN DIFFERENT EDITIONS		
Hebrew (Bomberg)	Greek Septuagint (Vaticanus Old Testament)	Latin Vulgate (Clementine 1715)
Numbering of the first nine Psalms is the same for all three...		
1 to 9	1 to 9	1 to 9
The next Psalm in the Hebrew is numbered as Psalm 10 but in the Greek Septuagint and Latin Vulgate the same Psalm is not numbered...		
10	No Number	No Number
The numbers of the next 103 Psalms are therefore out of sync by one...		
11 to 113	10 to 112	10 to 112
In the Latin Vulgate the next two Psalms are incorporated into one while in the Greek Septuagint the second of the two is not numbered...		
114 (8 verses)	113 (8 verses)	113 (26 verses)
115 (18 verses)	No Number (18 verses)	
However in the Hebrew the following Psalm incorporates all the verses of what is another Psalm in the Septuagint and Vulgate...		
116 (19 verses)	114 (9 verses)	114 (9 verses)
	115 (10 verses)	115 (9 verses, = Hebrew Ps. 116.10-19)
The numbers of the next 30 Psalms are therefore out of sync by one...		
117 to 146	116 to 145	116 to 145
However in the Hebrew the following Psalm incorporates all the verses of what is another Psalm in the Septuagint and Vulgate...		
147 (20 verses)	146 (11 verses)	146 (11 verses)
	147 (9 verses)	147 (9 verses)
Numbering of the next three Psalms is therefore the same for each...		
148 to 150	148 to 150	148 to 150
The Septuagint contains an extra unnumbered Psalm that is not found in the Hebrew...		
	No Number (6 verses)	
Protestant translations are based on the Hebrew numbering; Eastern Orthodox translations are based on the Greek numbering, as are Roman Catholic texts; but modern Roman Catholic translations often use the Hebrew numbering.		

to include the Psalm ascription within verse 1 or as a separate heading; the latter causes many readers to assume that the ascription is not a part of the inspired text. However, these separate headings, such as Psalm 3's 'A Psalm of David, when he fled from Absalom his son' are, in the Hebrew, verse 1 and part of the inspired Scriptures.⁶

In the New Testament there are not such marked differences, but the order of the twenty-seven books in those countries influenced by Russian or Greek Orthodox roots varies from the Protestant tradition, with the General Epistles (James, 1 and 2 Peter, 1, 2, 3 John, and Jude) placed between Acts and Romans. Since the canon of the New Testament was neither very early, nor very easily agreed, and these particular books were not readily received in some regions, this may account for these differences.⁷

Chapters & the Older Subdivisions

Within the books of the Bible the oldest and most familiar of the divisions of the text are the chapters, and the history of such lesser divisions is intriguing. Our



Canterbury Cathedral where Stephen Langton is buried



Chapter & verse divisions in a 1749 AV edition

accepted division of the Bible into chapters is thought to have been the work of Stephen Langton,⁸ Archbishop of Canterbury from 1207 to 1228 (although the work was almost certainly done earlier when he was studying in Paris). These chapter divisions are often found in Latin Bibles, but not in many Greek manuscripts.

The heritage of the Greek manuscripts shows us the κεφαλια (*kefalia*) or major headings: ancient equivalent of our chapters, and prevalent in Gospel manuscripts from the 5th century. They constitute a series of numbers, restarting with each book, and are still to be found as italic numerals in the margins of modern editions of the Greek New Testament—once again we recognise Bible users' need of 'mapping the text' as an aid to their use of the Bible. Alongside the κεφαλια were the τιτλοι (*titloi*)—titles or headings—short summaries of the events in a section. There were tables of *titloi* found at the beginnings of the Gospels, the headings themselves appearing at the tops of pages

or the margins of manuscripts. These titles took the form, in Greek, of ‘about something’, such as ‘about the Wedding at Cana’, and debate continues as to whether the modern equivalent of such headings should be analytical as in this example, or interpretative.

Many forms of New Testament ‘mapping’ were devised by scholars: ingenious, intriguing, and sometimes quite enlightening. Without further burdening the article with definitions, here as a sample is information, for the Gospel according to Matthew only, from Scrivener’s table of the number and extent of the various divisions of the New Testament:⁹

* Divisions in Vaticanus:¹⁰ 178

* Titloi: 68

* Ammonian Sections:¹¹ 355

* Sticho:¹² 2,560 or 2,600

Be grateful that almost from the beginning of printing we have a settled ‘map’ of the text of Scripture, which we use easily, almost unconsciously, even assuming it to be an inherent part of the text.¹³

destroy their worn or defective Biblical manuscripts. However, it is accepted that from ancient times, the end of the Hebrew verse was marked with the unmistakable closing accent, the *soph pasuq* : (similar in appearance to a colon). However, even though thus distinctly indicated, the verses were not numbered for a long time.



Robert Stephens

Our New Testament verses originated in the 1551 Greek and Latin Testament of Robert Stephens. This contained a Greek text, a Latin Vulgate, and the Latin version of Erasmus, in three parallel columns. There were also parallel references, Osiander’s 1537 harmony of the Gospels, and a thorough index. Stephens’ declared object in dividing his texts into numbered verses was to allow direct citation of the Latin texts in exact correspondence to the Greek. This freedom and precision of referring to the

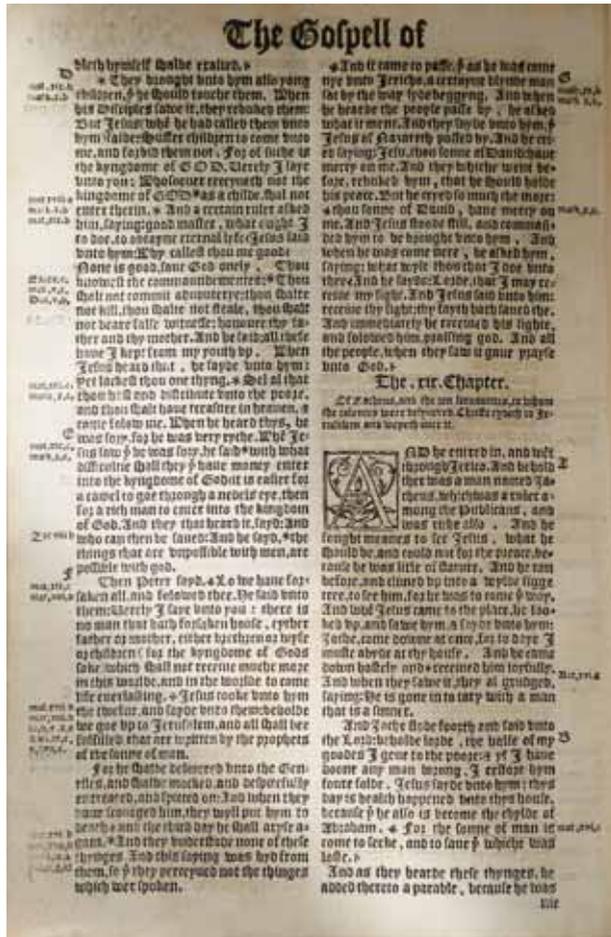
Verses

Mention was made of Old Testament verses earlier—and scholars are content that in our Old Testament, the verses (without numbers) are those of the Hebrew Bible, probably dating back to the introduction of accentuation and to the beginning of that handmaid to the Hebrew Bible, the Masorah.¹⁴ There is no truly ancient Hebrew manuscript testimony, Jewish custom being quickly to bury or

same verse now holds true across all languages in which the Scriptures are printed and distributed.

The ‘horseback’ story is undoubtedly correct—Stephens accomplished the versification whilst horse-riding between Paris and Lyons. This has led to scorn and opprobrium being poured upon him and indeed on the whole verse number apparatus. One should, however, never take the verse numbering to indicate logical divisions of the text, or inherently spiritual bites, for that was not his purpose. It was instead a plan for mapping the text for reference, cross-language reference at that; and now as multimedia references, the verses work well. What printers subsequently did with a verse-numbered text (such as placing a full stop at the end of every verse!), and what commentators have done with such printed editions, confusing the map with the territory, was scarcely Robert Stephens’ fault.

Stephens’ verse-divisions came into English with Whittingham’s Geneva New Testament, in 1557, precursor of the 1560 Bible (but not the same New Testament version). Chapters, you may recall, were already there, in the first printed English New Testament. The first French Bible divided into verses appeared in 1553; a numbered Italian New Testament was in 1555; the first such Latin Bible in 1555; and the first German Bible in 1568. All of this mapping of the printed text of the Bible was settled in usage sixty



Luke Chapter 19 in the Great Bible—1562 edition

years before the Authorised Version was published, and has been the ‘shape’ of the text ever since.

The ‘pre-numbering’ English Bibles—Coverdale and the Great Bible—followed Tyndale’s paragraphing (though not rigorously), and then paragraphs became a minor matter as the numbered verse division prevailed. There are no

paragraphs at all in the Bishops' Bible, technically the reference point for the AV translators, and it is a well noted curiosity that the AV does not indicate with the standard ¶ the paragraph divisions after Acts 20. This paragraph style of layout is a great help in avoiding the misperception that one verse equals one sentence, one sense-unit.

As tools given into our hands by diligent workmen seeking only to facilitate serious use of the Bible, chapters and verses serve their purpose. However, if viewed as having some mysterious authority, some lingering glow of inspiration upon them, these servants will become master.

Part Two of this article, coming in a later edition of the Quarterly Record, is planned to explore the Marking of the Text: italics, capitals, and such things. Expect a certain amount of overlap. The overall objective is to provide a simple account of how these aspects came to be in the Authorised Version.

Endnotes

1. From the Greek words of the Septuagint version, *deuteronomion touto* ('this deuteronomy'), the Latin Vulgate, along with all modern versions, takes the name of this book. 'This Deuteronomy' literally equates to the requirement of the king.
2. *Ed.*: It should be noted that over the centuries many notable Godly scholars (including the Puritan John Owen, the Swiss Protestant theologian Francis Turretin and John Brown of Haddington) have believed in, and written extensively on, the divine origin of the Hebrew vowel points.
3. Chapter and verse numbers have no significance, strictly speaking, in the Jewish tradition, but are

noted in modern Hebrew editions so that verses may be more easily located and cited.

4. The Hebrew Bible combines 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, and Ezra-Nehemiah into just four books, the twelve Minor Prophets into one.
5. This 'Psalm Numbering' box is very basic, and comparisons of Hebrew, Greek, Latin and modern language Psalm-numbering and Psalm-verse-numbering can be daunting.
6. These are not to be confused with the explanatory or interpretative headings inserted in many Bibles today.
7. Discussion of the canon of Scripture—the list or rule of inspired books—is no proper part of this article.
8. But some have attributed them to Cardinal Hugo, constructed for use in his concordance to the Latin Vulgate around 1240, first printed 1479.
9. F. H. A. Scrivener, *A Plain Introduction to the Criticism of the New Testament*, 4th edition (London, England: George Bell & Sons, 1894), p. 68.
10. One of the 4th century manuscripts upon which the modern Critical Greek Text is based.
11. An early system, c. 5th century, for subdividing the Gospels, used before the advent of chapters and verses.
12. A line/word counting system.
13. Someone is sure to ask about the Eusebian Canons. This was a cross-referencing system embedded on the page by a scheme of Roman numerals in the margins of the Gospels, by which the reader could find the way from an event recorded in one Gospel to the equivalent or parallel sections (if any) in the other Gospels.
14. The Masorah is the body of marginal notations found in editions of the Hebrew Old Testament. These notations were compiled by rabbinic scholars of the early Christian era and were produced primarily to protect the text from alteration. Although these are not inspired, the Hebrew text is considered incomplete without them.

The Word of God

Among All Nations



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.

Europe

From a prison in Hungary:

I hope you are well, I'm sending a photograph of a prison officer distributing TBS calendars to inmates during a service in the prison. The calendars were very welcome and give the prisoners something to think about while inside. May the Lord continue with you.

Calendars for Hungarian prisoners



From a prison in Suffolk, England:

I would just like to thank you very much for the lovely calendars which you have kindly sent to me. The prisoners very much appreciate such gifts. They will be given to the men when they are first seen by members of the chaplaincy, which is normally within 24 hours of their arrival.

From London, England:

We gave a New Testament to a man putting leaflets in letterboxes. He stopped, took a Testament and said, 'Thank you—this is good!' Then he chatted to us for a while. He told us he is from Mauritius and that he is a Hindu. 'But I come from a group in Mauritius who believe that all religions are good and that it is wrong to say that one religion is better than another'. He was obviously a seeker. He took out his mobile and showed us a photo of a painting of Jesus Christ on it. 'I went to a Roman Catholic school in Mauritius', he said. He told us that he found a little statue of the Virgin Mary behind a

radiator in the school and he still had it and he prayed to Mary! We thought that it was wiser not to say his religion was wrong but listened to him. And as he spoke we could see that he was seeking God. He then said, 'And I also have a Koran too you know!' We smiled and said gently, 'Well no one could call you prejudiced!' He laughed. But later we prayed earnestly for him. Please do pray for this man. He was very sincere and we could sense his spiritual hunger for the reality of God to be in his life.



TBS poster in Potters Bar

 **From Luton, Beds., England:**

The Bedford Auxiliary of the TBS arranged a two week poster campaign at Luton and Potters Bar in December. They had six responses for free Bibles and it was a witness to many who passed by. May the Lord continue to bless His Word.

 **From Newton Stewart, Scotland:**

Thank you for the Bibles. We have learned these Scriptures at home with our children and practised them each fortnight in our home education group. We plan to have a

Scripture celebration party when each child will be presented with their Bible. In our group we have five toddlers too, so in due course they will be learning the Scriptures too. They already know Genesis 1.1! May God bless you all for this generous venture in spreading God's Word and planting it in children's heart.

 **From Glasgow, Scotland:**

As you know originally we had hoped to fund displays of posters at the National Rail station on two occasions this year but, on receipt of your letter, we felt led to be responsible for the cost of all six months. We have been a very tiny congregation for some time now, therefore we could not guarantee to be able to repeat this in 2011. However, we earnestly pray that the Lord will richly bless the proclamation of His precious Word to the many who will be in the vicinity of the station day by day. The current poster is in a most effective position—it is the only commercial poster site outside the station entrance. The Scripture chosen ('...Thou God seest me') stands

TBS poster in a Glasgow station



out boldly for all to see. It is striking that the Society was led to use this verse. You are probably not aware that the station entrance is at the beginning of a short complex that can only be reached by foot. Within that complex is a large adult entertainment establishment which can only be accessed by two ways, one of which is by the station entrance!

 **From Piatra Neamt, Romania:**

We thank you very much for your great support in the mission of spreading the Word of God through Words of Life Calendars, here in the north-east area of Romania. We have safely received 3,200 calendars. The church members distributed the WLC when they went to visit their friends and relatives, and on any occasion when they had opportunity in the street, or in official/public places. We gave out many in the seniors' centres in the villages.



Elderly Romanians receive Words of Life Calendars



 **Africa**

 **From Bulawayo, Zimbabwe:**

The good news here is that the grant of the Shona Golden Thoughts Calendars have arrived in Zimbabwe, and that the grant of Scriptures has arrived too. We'd like to thank you for all the donations thus given. It will be an exciting moment for our Shona brothers and sisters who will now for the first time in their lives see Golden Thoughts Calendars in their own language, much like the people of the various countries and languages who heard the apostles speak the great work of God in their own language on the day of Pentecost. History is repeating itself, although at a much smaller scale. Since the God who was doing this at the day of Pentecost is still the same, and has not changed, we may safely expect the same power of His Spirit working in this area too.

 **From Harare, Zimbabwe:**

Only eternity will reveal what those Bibles have meant to the people who do not have the Word of God. May God bless you for them. Please send more for Zimbabwe. We do need the Word of God, so that each one may have a Bible in their hands. The Muslims went and bought all the Bibles at some bookshops and burnt all of them. But we are glad that Bibles are coming for God's people.

 **From Togo:**

The young people went to houses, in services and public places to evangelise and distribute calendars. The photograph which

accompanies this letter was taken in a hospital ward. A brother and a sister were distributing calendars and tracts. The calendars are always appreciated by the readers. It allows them to read the Bible. They especially like the verses which give them confidence at the beginning of the year. Our prayer is that the Lord will supply all the needs of the TBS, that He will touch the hearts of givers, managers and workers, that the Gospel may reach the ends of the earth. Amen!



Calendar distribution in Togolese hospital

 **From Jos, Nigeria:**

[Ed.: Our correspondent has been working in Nigeria for at least 25 years. He has established a huge network of Christian bookshops and has a great vision for Christian literature in West Africa. Last October we sent 3,000 Hausa Golden Thoughts Calendars for his ministry there.] This Sunday (January 17), several churches in Jos were attacked and lives lost. After some relief on Monday, the violence erupted again today (Tuesday) and the government introduced a 24-hour curfew. Security forces have been stretched trying to contain the violence while they wait for reinforcements from other states. One of our Theological

College students was killed near the college this afternoon and another student also lost his life. Our former house helper and long term friend and her family had their house near the Theological College burned today, narrowly escaping with their lives. We and our missionary colleagues are safe; but our hearts are heavy for the city we love. Many are suffering and the work of God is hindered. Much prayer is needed for God's peace to reign in a local situation that is still volatile, and in Nigeria as a country where the prolonged absence of the president (dead or alive?) is causing uncertainty.

 **From D.R. Congo:**

I want you to know how grateful the students are to have their Hebrew-Greek Bibles. I have given out 100 of them so far with 100 left. We gave out more this year since no one had received an original language text for many years. Some of our previous graduates have come to get one. I am attaching a photograph of our senior undergraduate class and the Master's level students with their Bibles.

Congolese students receive Original Languages Bibles



 **From Kenya:**

A few days ago we took our small cars to pick as many Bibles of the 2,000 Bibles you sent as we could. Tomorrow I go to Bible College of East Africa to get my classroom as I want it, and start distributing Bibles to those impatient students there (they have been asking and waiting for a year and a half). The Bibles are lovely. I gave a box to Mission Aviation Fellowship: the gateman was ecstatic to get one. They may be too big to put in aeroplane pockets, but fine in their waiting lounge.

 **From Chokwe, Mozambique:**

We greet you in the wonderful name of the Lord Jesus Christ. We went to Mabalane for our campaign. We worked with pastors from Mabalane District, Gaza province. We saw the hand of God at work. One lady, a drunkard who passed us and heard the Word of God taught, gave her life to the Lord. We had house visitation every day as well as personal evangelism in the market place, inviting people to the evening meetings. We discovered that the place is dominated by cultic churches. But we thank God that there is a real change made as a result of the campaign. We then went to Mapai, where we met different women who were coming from different places of Gaza province, including women carrying water who had waited for five hours in the queue to fetch water. The borehole pump was donated in the year 2007, and we thought the tank would be used by two villages but now we see it is used by sixteen villages! We now have preachers to preach to the people who come to fetch water four times per day.

Let us pray that God will send another pastor to preach there. The pastor who is there has no rest, he starts at 5 a.m. and finishes at 11 p.m.



Bibles for Mozambique Christians

 **From Guinea, West Africa:**

We wholeheartedly greet you in the Name of our Lord and Saviour Jesus Christ to Whom be glory forever and ever. We received three heavy cartons containing 1,300 French and 400 Arabic calendars. It is a very meaningful contribution to our mission work. In our outreach to the people among whom we live—who are all more or less devoted Muslims—the annual arrival and subsequent distribution of the TBS calendars is a well-appreciated event. Many boys pass only a number of years in Qu’ranic schools in which they come to a basic understanding of the Arabic language. So the Arabic version of the calendar is well appreciated even among the younger generation. The French version

goes to those who have obtained some degree of formal education. Year after year we organize literacy classes to create a constituency that will be able to read the translated Scriptures. The attendants to these classes receive a calendar as an encouragement. While visiting villages one may be surprised to find TBS calendars of the last 4 years nicely pasted on the four walls of the parlours of the people. Depending on the time of year these may be 'dry season craggy' or 'rainy season mouldy', slowly turning tobacco brownish and gradually reduced by hungry termites or other unwelcome by-passers. It may not be surprising that the 'outward appearance' of things may sooner or later fade away in the harsh conditions of coastal West Africa. But what happens to the 'inward qualities' of these 'calendric missionaries'?

Once, while studying the local language with one of my teachers, another friend entered our study room. He saw us busy reading and glanced through the room. He got attracted to the French TBS calendar and

started reading the text: 'Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God'. The last portion caused him some trouble: 'soyez réconciliés avec Dieu'. He queried me: 'what does "réconcilier" mean?' 'Well', I answered, 'suppose someone intentionally ill-treated you. So you are rightfully annoyed with him. African wisdom is now telling him that he must search for a mediator to get the problem solved between you two, isn't it? Now that is the case, the other person needs to be reconciled with you but not without the help of a mediator. Because if he dares to come straight to you he may only meet your angry face and by no means will he be able to reach your heart (or liver, as the saying goes in our local language). Now with this understanding, read the text once more, will you?' He remained silent for a while before he whispered: 'Ah, so therefore "Isa al Masih" needed to be without sin. Because if He is our Mediator, He must be able to speak with God and that would be impossible if He was a sinner Himself. Now I understand'.

Calendars distributed in Guinea



From Imo State, Nigeria:

Greetings from West Africa. Four weeks ago we received a shipment of your Bibles, pamphlets and tracts. After praying over them we felt God's call to distribute them in Hindu villages in spite of the risk of being arrested and sentenced to prison as well as the risk of severe persecution in the Hindu villages. So we started to go from home to home giving out your Bibles to each family, and trying to explain the Christian faith. This has not been easy, because most families

are not interested, and many are even hostile against the Christian faith. But by God's grace, after two weeks of distributing your Bibles in these isolated Hindu villages, 35 families have turned to Jesus Christ, and we are holding regular Bible meetings for these new dedicated but poor families who have received Jesus Christ through your Bibles. We have never before seen such good results in such Hindu villages, because it is very difficult for these Hindu people to convert to another faith. But the Bible goes on speaking to them after we have left. With more Bibles, we can see more results because thousands of the Hindu people are thirsty for the Word of God. Could you please send us more English Bibles. You may ask some churches in the UK to help donate their used Bibles for these poor and needy converts who do not have a copy of the Bible and may never have a copy in their lives unless someone like you give to them.

Asia

From Orissa, East India:

I greet you in the precious Name of my Lord and Saviour Jesus Christ. I earnestly want your help in order to get some Scriptures, the Old Testament Hebrew and the New Testament Greek. I was born in a Hindu Brahmin family. I was persecuting Christians and I killed one pastor. Then after killing the pastor, I could not get peace in my life. I was wandering all over India, and unexpectedly one pastor came to me and said 'you don't have a peaceful life. In order to get peace in your life you have to receive the personal Saviour, Jesus Christ'. Through

his words I was moved to receive Christ as my personal Saviour. I am studying at Bible College the M.Div. programme.

From Nepal:

We would like to express our gratitude to the Trinitarian Bible Society for the Nepali Scriptures sent to us. There were six adults to be baptised; as they each came up from being baptised they were presented with a Bible.

Nepali New Testament for a newly-baptised believer



The Caribbean

From Haiti:

Prior to the devastating earthquake, the TBS sent in July 2009, 20,000 French Golden Thoughts Calendars and 1,000 English Golden Thoughts Calendars. Over the years we have sent thousands of these into Haiti; e.g., in September 2004 we sent 44,000 French copies. May the Lord use His Word among the Haiti people.



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