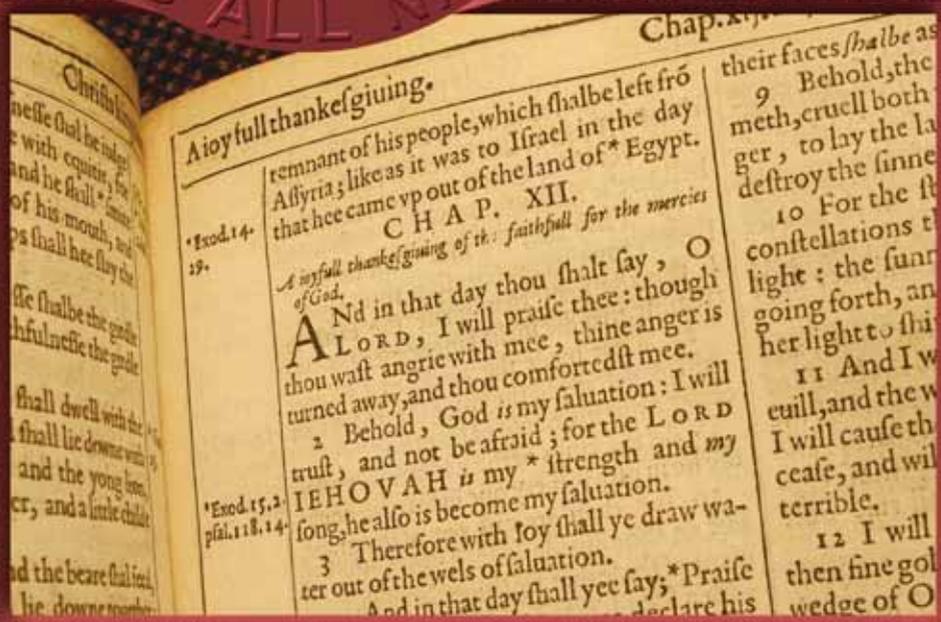


THE WORD OF GOD AMONG ALL NATIONS

TBS

Quarterly Record



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Trinitarian Bible Society

Founded in 1831 for the circulation of
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Sabbath School Learning Prize Fund



‘...from a child thou hast known the holy scriptures...’

2 Timothy 3.15

One thing the Trinitarian Bible Society is doing to encourage and enable children in the study of God’s Word is the provision of the Sabbath School Learning Prize Fund. This Fund was commenced a number of years ago to encourage English-speaking children and young people to memorise the Holy Scriptures from the Authorised Version of the Bible. Under the scheme, we provide a list of verses to be memorised by children in two age groups: those ten years old and under and those aged eleven to fifteen. To the younger children who memorise their verses, we present suitably inscribed gilt-edged, bonded leather text Bibles. For the older children, gilt-edged bonded leather reference Bibles are awarded. Those who have memorised the first set of verses may receive the reference Bible upon completing the work for the higher age group. The Society would encourage all parents, office-bearers and other supporters of the Society who seek the spiritual well-being of the young, whether or not the children under their charge attend a Sabbath school, to request further details of the Sabbath School Learning Prize Fund from Anne Newman (a.newman@tbsbibles.org) at our London headquarters, or from any of the Society’s Branches (contact details on the inside back cover of this *Quarterly Record*).



Thank-you cards received from Bible recipients



From the desk of the **General Secretary**

Following the publication of the last edition of the *Quarterly Record*, the Society received a number of communications from its supporters, who expressed interest and support for the 1611 Authorised Version Commemorative Meetings being held next year, God willing. One of them expressed the hope that on these occasions particular attention would be given to the **reading** of the Word of God. This supporter stated, ‘one of a number of things that I believe the Lord has very much impressed upon me since I was converted has been the vital importance of the public reading of His Word. Many times have I been struck by the beauty of the truth when read by the Lord’s servants in the services of His house or at other meetings’. He concluded this part of his communication by writing, ‘This may seem a rather obvious and elementary point’. Whilst this observation, indeed, may appear obvious and elementary, it is one of those profound truths that we so often take for granted and do not appreciate as we ought.

The public reading of the Holy Scriptures is a Scriptural practice that we should jealously guard and preserve. The reading of the Word of God in a service should not be something that is quickly passed over as being of comparatively small importance, and merely a prelude to other more substantial and important parts of our worship. Worship in our churches is **Divine Worship**; and what more important part of that worship can there be, than to be listening, humbly, attentively and prayerfully, to the Word of Almighty God? The Lord, whom we profess to worship, has said, ‘to this *man* will I look, *even to him that is poor and of a contrite spirit, and trembleth at my word*’ (Isaiah 66.2).

The reverent and public reading of the Holy Scriptures, with those in the congregation each following the reading in their own Bibles, is one of the many spiritual privileges we continue to enjoy in our churches today. It was a practice restored to us by our Christian forebears at the time of the Protestant Reformation. However, like so much of our Scriptural heritage, it is a practice that is declining, and is one which the history of the church over the centuries teaches us could, by neglect and contempt, be so easily and quickly, completely lost, or taken from us.

The Bible speaks much about our hearing and reading the Word of God, and of the blessing that is associated with our prayerfully meditating upon its Divine truths. Throughout the Holy Scriptures, in both the Old Testament and in the New Testament, there are many instances given of men, women and children who gathered in their day and generation to hear the public reading of the Word of God. Many, of course, despised the great privilege, and no doubt did their utmost to shut their ears to the sound of Truth. Others, we know, rejoiced in the goodness and kindness of God in permitting rebellious sinners like themselves to hear the ‘good tidings of great joy’ (Luke 2.10), not from the lips of an angel as did the shepherds of Bethlehem at the proclamation of the birth of Christ, but from the very mouth of the holy, righteous and just God against Whom they had so grievously sinned! What a privilege they had! Equally, what a privilege we have too! Yet, to be the recipients of such a wondrous blessing is also a most solemn responsibility, and how careful we need to be that we do not despise ‘the riches of his goodness and forbearance and longsuffering’ (Romans 2.4)! What need there is for us continuously to humble ourselves before Him and the authority of His Word!

‘God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son... Therefore’ says the apostle in applying this truth, after speaking of the Divine glory of the Redeemer, ‘we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip’ (Hebrews 1.1,2; 2.1). Later in the same epistle, the apostle further exhorts those to whom he writes by the inspiration of the Spirit of God, ‘See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven’ (12.25).

The written Word of God is nothing less than the Divine medium the Lord is pleased to use to convey the voice of Christ to mankind in this world, from the glory of His Throne in Heaven. Wherever, among all the nations of the world, there is an open Bible, and the Word of God is either read or heard, there is the voice of the Lord Jesus Christ, the God-Man Mediator, speaking from the right hand of His Father in Heaven, making known the glory of His Divine majesty and the wonder of His gracious activity among the sons of men. ‘Unto you, O men, I call; and my voice *is* to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things...’ (Proverbs 8.4–6). What an encouragement this should be to all of us involved in the work of the Society! Let us then continue to translate, publish and distribute this living, wondrous and all-powerful God-given book, the Holy Bible (in humble dependence upon the Lord for His indispensable blessing),

knowing that through this inspired volume, Almighty God is addressing our fellow-sinners, and making known to them the truth that He is Just, and yet the Justifier ‘of him which believeth in Jesus’ (Romans 3.26).

One of the many examples in the Bible of a congregation gathered to hear the reading of the Holy Scriptures is to be found in the eighth chapter of Nehemiah. In this portion of the Sacred Scriptures there is much to be learnt which is directly relevant to us in our day, as to the place the reading of the Word of God should have in our worship, and the reverent manner in which we should assemble to hear it read and expounded.

In the closing words of the previous chapter (Nehemiah 7.73), we are told, ‘and when the seventh month came, the children of Israel *were* in their cities’. Then, on the first day of this seventh month (as we are told in verses two and three of chapter eight), the men, women and children—the exiles of Israel, who had returned from their captivity in Babylon—had come from their cities to ‘the street that *was* before the water gate’ in Jerusalem. This particular street had been chosen, no doubt, because it was suitable to hold the large number of people who were present.

The first verse of chapter eight informs us that ‘all the people gathered themselves together as one man’, from which words we can glean that every one of those who assembled came together with a single aim and united purpose, and had come with a certain expectancy and anticipation. Their intent was soon evident. ‘They spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel’.

The second and third verses give in summary form what Ezra did, and the attention the people gave to the ‘Book’ that was before him. ‘And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding’ [margin: ‘Heb. *that understood in hearing*’] ‘upon the first day of the seventh month. And he read therein before the street that *was* before the water gate from the morning until midday, before the men and women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law’.

In the fourth verse, we see that Ezra was standing ‘upon a pulpit of wood, which they had made for the purpose’. This was not to exalt the servant of the Lord, Ezra, above the people, but, as we see from verse five, and most importantly, rather it was so that what Ezra was doing could be seen clearly by the people assembled before him.

In verse 5 we read ‘Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up,’ which was probably a token of the reverence that they had for God, Whose voice they were about to hear. (This is a practice which continues to this day in some churches in certain parts of the world when the Holy Scriptures are read.)

We then find in verse 6, that Ezra, with the Holy Scriptures open before him, and the people standing looking on, ‘blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground’. Ezra thus rendered thanksgiving unto God for His Word and led the people in self-abasing worship (evidenced by the humbling posture they adopted)—and all this, it would appear, before he began to read the Word of God!

In the following two verses (verses seven and eight), we have the reading and the expounding of the Word of God, whilst the people continued to stand. We again have a summary given to us in verse eight of what was read, and what the Lord’s servants, who were with Ezra, did, ‘So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.’

There was no question to either Ezra or the men who were assisting him, as to whether or not they had the Word of God! They knew that before them, and before the people, were the Divine Oracles of God. Together with the congregation, they bowed before the Lord, the Almighty God, whom they could not see, and before the authority of His Word—the book of the law of Moses, which the LORD had commanded to Israel (see verse one)—that they could see.

‘They read in the book in the law of God distinctly.’ Gill states regarding the word ‘distinctly’, ‘which they read plainly and intelligibly, so as to be heard and understood; this seems to respect the clear and distinct pronunciation of the words of it...’¹

‘And gave the sense, and caused *them* to understand the reading.’ It is observed by Owen that, ‘Nehemiah records that the Levites understood, and zealously undertook, their duty of teaching the people, for God had placed them in charge of the great task of instructing the people in His law through the reading, preaching, and exposition of it...explaining its meaning, and instructing the people from it—all of which is a pretty fair description of preaching the Word.’²

A Scriptural definition of preaching? They ‘preached the word’, giving ‘the sense’ and ‘caused *them* to understand the reading’ or, as it is expressed in verse

seven, ‘caused the people to understand the law’. Sadly, today, so often, the public reading of the Holy Scriptures is seen as something that must be hurried through or abbreviated to only a few verses, as it is considered to be no more than a preface to what is deemed the more important and necessary part of the service, the sermon. However, surely the great emphasis should be the other way around, and the sermon should be seen, primarily, as the expounding of the Word of our Great God and King, who is speaking with Divine Authority in the midst of His church, which blessed and Divine Activity should be at the very heart of all our worship! This is not in any way to relegate the Divinely commissioned role of preaching, but rather to place it in its proper context vis-à-vis the reading of the Word of God.

The rest of the passage in this chapter of Nehemiah speaks of the further unfolding of the effect and influence of the Word of God on that day and the following days. ‘And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law’ (verse 13). The practical impact on the people was very extensive. Verse fourteen tells us what ‘they found written in the law which the LORD had commanded by Moses’, and realising their neglect of obedience to His Word, how quickly they sought to rectify their omission. Evidently they were, by the grace of God, ‘doers of the word, and not hearers only’ (James 1.22).

May the Lord give us each (by the almighty workings of His Holy Spirit within us) a greater awe, reverence and love for His Word, grace to be prayerful and attentive hearers of His Word, and doers of the Word ourselves; and may we be granted a true burden to see the Holy Scriptures faithfully and accurately translated, published, distributed and greatly used of God, among the nations of the world!

It is a fearful thing to fall into the hands of the living God [Hebrews 10.31]; but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when He setteth His word before us, to read it; when He stretcheth out His hand and calleth, to answer, Here am I; here we are to do thy will, O God. The Lord work a care and conscience in us to know Him and serve Him, that we may be acknowledged of Him at the appearing of our Lord JESUS CHRIST, to whom with the Holy Ghost, be all praise and thanksgiving. Amen.³

Endnotes:

1. John Gill, *Exposition of the Bible*, 6 vols. (Grand Rapids, MI, USA: Baker Books, 1982), vol. 3 on Nehemiah 8.8.
2. John Owen, *Biblical Theology*, S. P. Westcott, ed. 4 vols. (Grand Rapids, MI, USA: Soli Deo Gloria Publications, 2009), 4.405.
3. *Translators to the Reader* (London, England: Trinitarian Bible Society, 1998), p. 29, closing words.

www.TBSBibles.org

The Society's new website

Over its long 179 year history, the Society has sought to remain faithful to all of its aims, including of course 'the circulation of Protestant or uncorrupted versions of the Word of God'. From time to time, however, the presentation of this aim has changed, but always with a desire that this work is for the glory of God and the increase of His kingdom.

In seeking to carry out these aims, one increasingly important aspect of doing so is ensuring a strong presence on the Internet, as the number of people accessing this medium continues to grow across the globe. We are conscious that the information that we present on the Internet should not only be accurate and timely, but also of the highest quality, honouring to our great God.

It is with this in mind that we have spent the past two years researching, designing and preparing our new website. By the time this issue of the *Quarterly Record* reaches you, we very much hope that the new website will be close to being ready!

The features with which you may be familiar will still be available, but in a more pleasant and easier-to-use configuration. For example, the verse-of-the-day from the English Golden Thoughts Calendar will be displayed on an attractive pictorial background at the top of our homepage. A number of new features are also being introduced.

One of the major initiatives that we hope to include is the display of more frequent news items for prayerful consideration. These will be accessible through our homepage and also on specific, dedicated web pages. These 'news' features will include regular updates about the various translation projects underway around the world, and our deputation speakers hope to supply items of interest gleaned from their day-to-day work. We also plan to provide examples of communications from our many contacts around the world who have received Scriptures produced by the Society.

Alongside the other news, our homepage will also include updates on the latest publications which we are selling, along with featured product items and

a link to our sales web pages. This is possible because our online sales pages, which have been on a separate website from our main website for some years, will now be a part of the complete www.tbsbibles.org site, bringing everything on to one site and giving customers a better understanding of the ethos of the Society.

As part of the upgraded website, our sales pages are also undergoing extensive improvements, with refined images of our publications, and more detailed descriptions being provided with the aim of making the online purchasing experience more straightforward and satisfactory. A further new feature will be the provision of an 'online accounts' facility, enabling our supporters to view and edit their details, check membership, order printed copies of the *Quarterly Record*, and view and repeat online orders.

Of course, alongside these new elements, will be links to all the regular information about the Society such as our *Quarterly Record* and Annual Report, and our online articles—all displayed in an attractive fresh design which we trust will be easier to use.

In accordance with the belief of the Society that the Lord's Day is the Sabbath day of rest set aside for the worship of God, the entire website will be closed down for the twenty-four-hour period of the Lord's Day. In

most parts of the world this will initially be based on the UK time zone, although in due course this close down will correspond to the correct timezone in those areas where we have Branches.

We are grateful to all our friends and supporters who have prayed with us for this website upgrade, and encourage you to direct others to the site. May the Lord bless this endeavour to further the aims and the work of this Society.



The homepage of the new TBS website

THE TREASURY *From the Finance Director*

What a mercy it is that ‘the cattle upon a thousand hills’ are the Lord’s and that we are told the mind of God the Father—‘He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?’ (Romans 8.32). The Lord supplied Elijah’s need at the brook Cherith in a way so contrary to nature; and then we read ‘And it came to pass after a while, that the brook dried up’. What was he to do? The answer to Elijah was—‘Arise, get thee to Zarephath...behold, I have commanded a widow woman there to sustain thee’. The instrument of supply was to change, but it would be the same Supplier. The outcome is well known—‘the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD’ (1 Kings 17.6–16).

We say this in the light of the financial situation in which the Society finds itself under God’s providence. The UK accounts for 2009 have recently been concluded and show an operating loss of £593,400, albeit that this is offset by gains on foreign exchange and investments worldwide of £308,400, leaving a net loss of £285,000. At the time of writing, the operating loss in 2010 is projected to be of a similar order and the General Committee and senior managers of the Society are in the midst of intense and painful deliberations to find savings in the order of £500,000 in the 2011 budget. Significant savings have been identified, although they could, if implemented, mean cut-backs in staff, grants and support to our overseas branches, and the curtailment of translation projects. However, a gap of around £75,000 still exists at the time of writing.

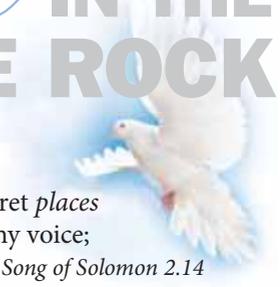
We urge our supporters to bring our need to the Throne of Grace, that the same God who so remarkably provided for Elijah, the widow woman and her son, would provide for the Society at this time, so that the work does not have to be cut back. We rest in the promise—‘But my God shall supply all your **need** according to his riches in glory by Christ Jesus’ (Philippians 4.19).

The Society is deeply thankful to all its supporters, and we pray that we may be good stewards, under God, of the funds you have so generously given. We gratefully acknowledge receipt of anonymous gifts totalling £9,093.36 (including £80.00 from South Lancs.), plus Can\$40.00 received by TBS Canada, for the period of May and June 2010. Please note that in future editions of the *Quarterly Record*, we no longer plan to mention anonymous gifts individually, since many who send them prefer them not to be acknowledged publicly.

The Dove IN THE CLEFTS OF THE ROCK

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

O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely. *Song of Solomon 2.14*



The Song of Solomon is frequently named ‘the Song of Songs’. This title, derived from the first verse, alludes to the superior nature of the Song. It is the best of all songs. Thus, the title reminds us of the special importance of the theme of this book. The Song points to Christ and His tender love relationship with His people. It cannot properly be explained merely in terms of human love. The dialogue between the Bridegroom and the bride may be viewed as a dialogue between Christ and His church.

In the words of our text, the heavenly Bridegroom, Christ, calls His bride—that is the church or His child—by a new name.

Formerly, He had compared her eyes to a dove’s eyes, and now He calls her ‘My dove’. How humbling and comforting it is to a child of God when Christ, by His Word and Spirit, speaks to the heart: Thou art Mine, My dove.

Christ calls His child ‘My dove’. This is a precious and appropriate comparison. A dove is a very attractive creature and so is a true child of God, loved from all eternity, washed in Christ’s blood, and renewed by His Holy Spirit’s grace.

A dove loves cleanliness. Doves keep their bodies clean and also their nests. They love to feed on pure grain and like to drink clean water. True believers are inwardly united to Christ. They are cleansed by His blood and Spirit. They love to feed on the pure preaching of the Word of God, and they are afraid of deceit and hypocrisy. They cannot tolerate truth being mixed with error.

A dove is a very harmless creature. Did not Christ say, ‘be ye therefore wise as serpents, and harmless as doves’ (Matthew 10.16)? Believers should, if at all possible, live peaceably with all men, and ought to love and care for one another.

A dove is a sociable creature. Perhaps most birds value their companions; as the saying goes, ‘birds of a feather flock together.’ However, doves have a special affection for each other. So do God’s children; they desire to be in each other’s company. They love to fellowship and to speak about the Lord and the way in which He leads His own.

A dove has a mournful voice. In Isaiah 38.14 we read that King Hezekiah said, ‘I did mourn as a dove.’ God’s children mourn for their sin with an inward sorrow. At times they also mourn for the loss of Christ’s presence. Yet, whatever their case, Christ never forgets them. In His great compassion He remembers each one of them in all their trials and afflictions. He prays for them, pleading His own blood. He loves them with a brother’s tender care.

These various comparisons show that God’s children have a dove-like nature. This is so by the grace of the Holy Spirit. Christ calls the believer ‘My dove.’ There are times in the life of a child of God that he or she says with the bride, ‘My beloved is mine and I am his’ (Song 2.16). How wondrous is such appropriating grace! It is often like the light of the day after a dark night. However, here it is the Bridegroom, Christ, who calls His bride, His child, ‘My dove.’

How deeply comforting it is when he speaks to our heart, ‘thou art mine.’ How welcome, then, is the sound of the Bridegroom’s voice to the ear of the bride. She loves to hear the words, ‘My dove,’ especially, when she is in a situation as in our text, when she hides in the clefts of the rock. The timid dove becomes so easily afraid when birds of prey or other dangers are threatening. Instead of trusting in the care and strength of her Beloved, the bride flies at times, like doves are wont to do, to ‘the clefts of the rock,’ and ‘in the secret places of the stairs.’

Unbelief and shame sometimes cause the bride to be heartless and discouraged, so that she hides her face from her Beloved. On account of her unworthiness she does not dare to approach Him with her petitions. The clefts of the rock appear to her a good shelter from the enemy. However, soon she discovers, to her sorrow, that her flight to these clefts also causes a certain distance from her Lord. She mourns His absence. The wonder is, He likewise longs for her. Therefore, in grace He returns and speaks to her with His comforting voice, ‘O my dove...let me see thy countenance, let me hear thy voice.’

In His unchanging love He still desires to see her face and to hear the voice of her complaint. Regardless of what her condition is, in His tender grace He desires to be her All-in-All. In spite of her many sinful infirmities, He views her countenance as lovely. Even when she is in the clefts of the rock, her voice is sweet to Him. He loves to hear the prayer and the cry of the needy. ‘But when fear is at the height,/Jesus comes, and all is light.’¹ No love is like the love of Jesus!

Endnote: 1. Robert Murray M’Cheyne, ‘I am Debtor,’ from Andrew Bonar, *Memoir and Remains of Robert Murray M’Cheyne* (Edinburgh, Scotland: Banner of Truth Trust, 1995), p. 636.



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

by C. P. Hallihan

Part Two:

Marking the Text

Part 1 of this series appeared in *Quarterly Record* no. 592, July to September 2010, and dealt with the Mapping of the Text—that is, chapter and verse divisions and numbering. Now we survey the Marking of the Text—particularly the use of changes in the typeface (shape and size of letters) used by editors to draw our attention to certain things. Let it be plainly understood that these ‘markings’ are wholly the work of editors and printers, and have no other authority. Now, as in Part 1, the objective is to provide a simple account of how these aspects come to be in the Authorised Version.

and leaning right (as seen in those last five words), it allowed a compact and yet readable print style. Aldine italic became the popular model for italic types, and, despite a type of copyright protection from the Venetian Senate and three popes, it was extensively imitated. Nowadays it would almost never be used for a whole work and only exceptionally for extended passages, but it still serves in use to mark a difference of some kind in printed texts. Words and phrases so printed are said to be ‘in italics’, and are found quite extensively in the Authorised Version of the Bible.



Aldus Manutius

The most obvious marking of the text of our Authorised Version is the use of an italic typeface, visible on every page and in every chapter. The word *italic* simply means relating to Italy, and italic type for printing was designed in Venice, Italy, in 1501, by Aldus Manutius¹ for the Aldine Press. Based on a classic Italian handwriting style which was *flowing, light,*

It is most important to realise that in the Bible, *italics* are *never* used for emphasis—as I have just used them here. Being unaware of this has sometimes led to very peculiar distortions in reading the Bible aloud, and puzzlement in trying to expound the supposedly special

significance of the italicised word in, for example, ‘And God saw the light, that *it was good*’ (Genesis 1.4).

From the beginning of Renaissance and Reformation printed translation work, translators, editors and printers realised a need to present text to their readers in a

way which would identify those words and expressions which could not be directly linked to an equivalent in the original. There are two reasons for this supplying of words. First, the word may not exist, or only partially be discernible, in an original manuscript because of physical damage or wear to that manuscript. Second, and more commonly, a word or words may be needed to bridge the

difference between the grammatical form and structure of Greek and Hebrew and that of English. Responding to the need to do this, and plainly identifying where it has been done, indicates the integrity of the translators.

A 1534 Latin version of the Old Testament used a smaller type size to show this, as did the Olivetan (Waldensian) French Bible of 1535. Such a technique was used in the English Great Bible of 1539 to mark words and phrases brought in from the Latin Vulgate, with no Greek

or Hebrew support.² When an English New Testament was published at Geneva in 1557 it followed the earlier use of indicating words added in the translation, though lacking exact correspondence with the original. Whittingham’s preface to that New Testament describes it plainly:

And because the Hebrew and Greke phrases, which are strange to rendre in other tongues, and also short, shulde not be to harde, I haue sometye interpreted them...and **sometye haue put to [added] that worde, which lacking made the sentence obscure, but haue set it in such letters as may easely be discerned from the comun text.** [Emphasis mine, spelling 16th-century Whittingham!]

The Geneva Bible of 1560 followed this procedure, as did the Bishops’ Bible of 1568/72—rather too freely most people thought—and this is the lineage of the italics in our Authorised Version.

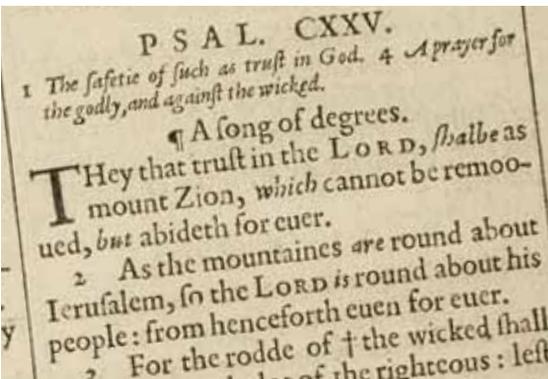
In the quote from Whittingham we learn that the Biblical languages use fewer words than English, and putting them into English needs more words, as a general rule. A very simple example can be seen in the Sermon on the Mount, where in Matthew 5.3–10 the verses all begin ‘Blessed *are*...’, with the added word ‘are’ supplied in italics. This type of filling out the text with the verb ‘to be’, which is implied but not present in a Greek or Hebrew text, probably accounts for the most numerous single type of italic usage in the AV. Closely following is the supplying of pronouns *he, we, they, them,*



A 1501 printing by Aldus Manutius of Virgil using his italic type

etc.—sometimes quite important for correct understanding.

Other than these bridging words to bring a one- or two-word Hebrew or Greek phrase into plain English grammar and sentence structure, there are many places where the whole sense of a sentence needs the adding of words in English. A simple example is at John 5.2, ‘Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches’, where the word ‘market’ has been supplied to avoid a gap in the English sense. Matthew 13.17 is an example of a whole verse helped to smooth reading and comprehension by the use of italics—‘For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.’³ It remains only to say that ‘revising’ the italics has been a preoccupation of almost every Bible text editor, including in the imprints of the AV from 1611 onward.



An example of the use of italics in an early edition of the Authorised Version

Capital Letters

Synopsis of Words All in Capital (Upper Case) Letters

It first needs to be borne in mind that in the Hebrew, Aramaic and Greek languages of the Old and New Testaments there is no differentiation between capital letters and lower case until late in the hand-copying period. All words, regardless of their significance or position in the sentence, were in the same case. However, translations in languages which employ capitals have rendered letters in upper case as grammatically necessary in those languages.

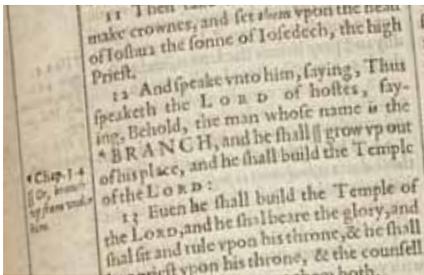
Additionally, some translations have entire words and sometimes phrases in capital letters. Instances in the AV in which Old Testament words and phrases are capitalised are:

- ◆ **Exodus 3.14** ‘And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you’
- ◆ **Exodus 28.36** ‘And thou shalt make a plate of pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD’
- ◆ **Exodus 39.30** ‘And they made the plate of the holy crown of pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD’
- ◆ **Deuteronomy 28.58** ‘If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD...’

◆ **Jeremiah 23.6** ‘In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS’

◆ **Daniel 5.25** ‘And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN’. The subsequent verses then have the individual words of this phrase in upper case as each is explained.

◆ **Zechariah 3.8** ‘...for, behold, I will bring forth my servant the BRANCH’



Zechariah 6.12 in an early edition of the Authorised Version

◆ **Zechariah 6.12** ‘... Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH...’

◆ **Zechariah 14.20** ‘In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD’

In the New Testament we have the name JESUS all in upper case at:

◆ **Matthew 1.21** ‘And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.’

◆ **Matthew 1.25** ‘And knew her not till she had brought forth her firstborn son: and he called his name JESUS.’

◆ **Matthew 27.37** ‘And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.’

◆ **Luke 1.31** ‘And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.’

◆ **John 19.19** ‘And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.’

See also:

◆ **Mark 15.26** ‘And the superscription of his accusation was written over, THE KING OF THE JEWS.’

◆ **Luke 23.38** ‘And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.’

Other New Testament capitals are at:

◆ **Acts 17.23** ‘For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD...’

◆ **Revelation 17.5** ‘And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.’

◆ **Revelation 19.16** ‘And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.’

Thus, as seen, in the AV capitals are used for inscriptions and engravings. Additionally, small capital letters and sometimes full capitals are used here and there for the Divine Name.

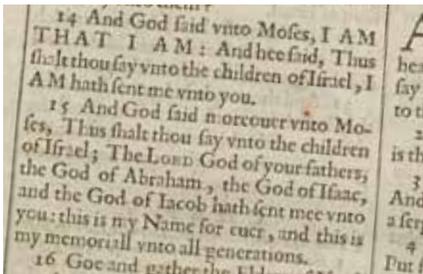
Capital Letters—The Divine Name

It is usually quite plain to see where the translators, editors and printers have used capitals by way of emphasis in Old and New Testament (for example Daniel 5.25

'MENE, MENE, TEKEL, UPHARSIN'; Zechariah 3.8 'my servant the BRANCH'; Luke 23.38 'THIS IS THE KING OF THE JEWS'; Acts 17.23 'TO THE UNKNOWN GOD'). No more needs to be said about such occasions in this article. When we examine capital letters and the Divine Name however, some explanation is called for, particularly in relation to the Hebrew text of the Old Testament.

Given the great significance of the Divine Name in the Hebrew text, it is no surprise that editors of the text have sought to identify and emphasise to the reader places where the Name appears. The most important Hebrew form is יהוה, which transliterates⁴ into English letters as YHVH,⁵ and is translated as LORD 7,836 times, GOD 285 times,⁶ and JEHOVAH⁷ four times (Exodus 6.3, Psalm 83.18 and Isaiah 12.2 and 26.4). Being four letters, the form YHVH is referred to as the Tetragrammaton, meaning just that, 'four letters'.

◆ A very simple example of the four-letter Tetragrammaton (YHVH—יהוה) as shown in the English AV can be seen at Genesis 6.8 'But Noah found grace in the eyes of the LORD', where the capitalised



The Divine Name in Exodus chapter 3.

LORD indicates that most precious, personal and powerful form of the Divine Name.

◆ At Genesis 2.4 we read '...in the day that the LORD God made the earth and the heavens', and here again LORD represents the Tetragrammaton, while 'God' represents the general Hebrew word for God, *elohim*.

◆ The astute Bible reader will have noticed that sometimes the combination 'Lord GOD' appears. Genesis 15.2 reads 'And Abram said, Lord GOD, what wilt thou give me...?' These are the same two words as in Genesis 2.4, but the capitals are different! The word 'Lord' in 15.2 is a translation of a regular Hebrew word (*adonai*) for 'master' or 'lord' in the sense of authority or sovereignty but not necessarily divinity. 'GOD', as you might expect, is the Tetragrammaton, but having just used the word 'Lord' the translators preferred to capitalise GOD rather than have 'Lord LORD'. The same Hebrew combination appears, delightfully, at Psalm 8.1, 'O LORD our Lord, how excellent is thy name in all the earth!' Here 'LORD' represents YHVH, and 'Lord' represents *adonai*.

◆ Then there are the instances in which the Tetragrammaton is used in combination with itself! Look at Isaiah 26.4: 'Trust ye in the LORD [YHVH] for ever: for in the LORD [YAH] JEHOVAH [YHVH] is everlasting strength'. (YAH or JAH, also used in Psalm 68.4, is an abbreviated form of 'Jehovah'.) You can see that having used LORD for 'YAH', 'Jehovah' conveys all the importance of the Tetragrammaton without repeating LORD. Of all these sequences there are many more examples besides those given.

For completeness, note that the word ‘Jehovah’ appears three times more, but not in capitals, in our English text:

- ◆ **Genesis 22.14** ‘And Abraham called the name of that place Jehovah–jireh’
- ◆ **Exodus 17.15** ‘And Moses built an altar, and called the name of it Jehovah–nissi’
- ◆ **Judges 6.24** ‘Then Gideon built an altar there unto the LORD, and called it Jehovah–shalom.’

In these three instances, the men are said to have ‘called the name of the place’ by a combination of ‘Jehovah’ with another word; thus our AV translators have transliterated that name.⁸

In the Old Testament there are many more aspects of the Divine Name that could be shown. Hebraists will doubtless grind their teeth at this reduction, but we are dealing with aspects of the AV, and a straightforward realisation of the sense of these capitals is a great help, and can yield rich themes for meditation. A reliable Bible encyclopedia would provide leads to further study.

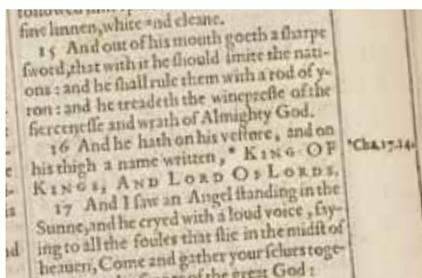
For the New Testament our underlying Greek text does not have the same options of vocabulary or carefulness of meaning in connection with the Divine Name. For all practical purposes there is one Greek word, κυριος (*kyrios*—Lord), and one Greek word Θεος (*theos*—God). Except for instances in which the New Testament quotes Psalm 110.1 and LORD is capitalised to differentiate between the Divine Name and ‘Lord’ (e.g., Matthew 22.44, Mark 12.36), and minor differences in individual printings, there are no capital-letter words used in the New Testament.⁹

This section may seem a little technical, but our aim is to remove confusion or uncertainty for the reader of the AV.



Very little needs to be said under this aspect of the Marking of the Text, but something may be expected. We receive quite fierce demands for a ‘regularising’ of the punctuation of our AV, but every demander expects their particular standard to be used. The history of punctuation in printed English is a daunting topic, from the early use of the slash (/) for breaking up text and sentences, to the near abandonment of all punctuation other than rampant apostrophes in contemporary styles. We can be thankful to note that, once again, this is a truly editorial aspect of the AV, and has scarcely any grounding in the original languages.¹⁰ From 1611 to 1769 punctuation was ‘attended to’ by various AV printers and editors, without any settlement.

The *Encyclopædia Britannica* outlines a general code of English punctuation:



Revelation 19 in an early edition of the Authorised Version

the ‘full stop’ or ‘period’ (.) marks the end of a sentence. The ‘colon’ (:) is at the transition point of the sentence. The ‘semicolon’ (;) separates different clauses, or statements. The ‘comma’ (,) separates clauses, phrases, and particles...Usage and practice vary widely, however.¹¹

It is enough to accept that the punctuation of our Bible is an editorial help to reading with understanding, especially when reading aloud, and should not be relied on for interpretation.¹²



Conclusion

These uninspired aspects of the Bible are, as with the ‘less honourable’ parts of the body (1 Corinthians 12.23), of great importance, for without them the Bible would be almost impossible to read correctly—it would cease to function in a way that would most benefit God’s people. Chapter and verse divisions, paragraph indicators, punctuation, italics: all these provide the text of Scripture with those things necessary to the correct understanding of the text. Let us be thankful to God for His care in all things, both big and small.

Endnotes:

1. Born in Bassiano, south of Rome, Aldus founded the press in Venice, producing many of the first printed editions of Greek and Latin classics, which were noted for beautiful typeface styles, and the first extensive use of italics. The name ‘Aldus’ is familiar today in connection with computer-based print styling.

2. An interesting example of this particular use is at Matthew 25.1, where ‘*and the bride*’ stands at the end of the verse in the Great Bible, but is marked by the difference of typeface to indicate that it was brought in from the Old Latin with no Greek support. The phrase disappeared from later English Bibles.

3. Of a different sort are the italics in some copies of the Authorised Version at 1 John 2.23, in which the last part of the verse was placed in italics indicating uncertainty on the part of the translators as to the sufficiency of the Greek manuscript support for full inclusion. The wording has now been found to have sufficient support and the italics have been removed in some editions, such as our Windsor Bible.

4. Transliterating is transferring the letters of a word in one alphabet (Hebrew or Greek) into the alphabet of another (English for us) without translating the words. ‘Jehovah’ is a transliteration of יהוה; LORD is a translation of it.

5. You will note that the transliteration of the Tetragrammaton may sometimes be given in different letters—it may legitimately appear as YHVH, JHVH, YHWH or JHWH. This is because Hebrew letters can be transliterated into English in different ways. In Hebrew, the words ‘Jerusalem’, ‘Israel’ and ‘Ezekiel’ all start with the same letter (and in modern Israel, Jerusalem is Yerushalaim). The Biblical text has the same spelling for Gaza (Genesis 10.19) and Azzah (Deuteronomy 2.23). Transliteration is anything but an exact science!

6. When the Tetragrammaton is translated as LORD or GOD, it is put in small upper case in order to differentiate the Divine Name from the normal Hebrew words ‘lord’ and ‘god’, which, depending upon the context, can refer to men (e.g., Genesis 18.12) or false gods (e.g., Genesis 31.30).

7. This transliteration was coined for us by Tyndale.

8. The occurrences of Jehovah in capital letters are: Exodus 6.3, Psalm 83.18, Isaiah 12.2 and Isaiah 26.4.

9. Of course, in many languages capital letters are added to the beginnings of words for various reasons: for names and titles, at the beginning of speech and, in many editions, at the beginning of verses. Some editions also include capital letters to indicate Deity, but this can be interpretative.

10. The Hebrew sentence-closer, the *soph pasuq* (׃), can often be represented by our full stop, but the full accentuation of a Hebrew sentence has never consistently been represented in a printed English text.

11. ‘Punctuation’, *Encyclopædia Britannica*, 1995 (www.uv.es/EBRIT/micro/micro_486_66.html).

12. This includes the paragraph markers (¶) that appear throughout the text, ending in the AV at Acts 20.36, although some editions have extended them to the end of Revelation; and the long dash in Exodus 32.32 (‘Yet now, if thou wilt forgive their sin—’). Also to be found in some editions of the Bible is self-pronouncing text—marks which help with the pronunciation of names and some foreign words.

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 Russia:

Peace be unto you. We greet you with the love of our Lord and Saviour Jesus Christ. Again we have received a parcel of Bibles from the Society. They were given away almost instantly and the inmates are very grateful. We have over 1,700 prisoners in this camp and many of them would like to have a Bible. Once again, we turn to you and ask for 20-30 Bibles. We remember you always in prayer. God bless you. With love in Christ, brothers in bonds.

From Kirov Province, Russia:

Dear Friends, God bless your labours and distribution of the Word of God. Russia is currently in a deep economic and even deeper spiritual crisis. People who call themselves believers are not believers at all, because they are not interested in the basics of Biblical genuine faith. I am a Baptist minister and it is my duty to enlighten these people to explain to them the spiritual essence of life: I teach them the Old and New Testaments, but they do

not have their own Bibles to read. Some of my church members who help me with this ministry do not have their own Bibles either. Please send us some Scriptures because the need is great. God richly bless you.

From a ministry to Jews in Ukraine:

I am sending a picture from my trip to Ukraine where I recently gave a series of lectures and then handed out the Bibles you kindly sent me to the Jewish believers there. This was a very moving time for them as some had been believers for some time, but had never owned their own Bible. As they clasped it to their chest, I prayed for them.

Jewish believers in Ukraine receive Bibles



 **From Armagh, N. Ireland:**

Many thanks for the Portuguese calendars. I have sent 150 mixed sized Russian Bibles to a man who is going up to the Russian border in Finland to supply Russian Christians with Bibles. He also took 800 Russian 'Church of the Living God' booklets. Maybe later I can get some Russian Bibles to ship to North Moldova to a Bible school. This man has unbelievable contacts with Russian Christians in Northern Russia and contacts with Finnish Christians who take Russian Bibles to Christians in the White Sea area and into the Arctic Circle. He also has remarkable contacts with Arabic speakers in Finland and he took a lot of Arabic John's Gospels and Bibles from me. He also wanted 24 copies of the Farsi Gospel of John for Iranians in Finland. I believe these Bibles came in God's own time, in order to get them into the northern regions of Russia. Your parcel arrived the very day he came to get Russian Scriptures. The next day he would have started his journey to the Finnish/Russian border. Thank you for this miracle of the Russian Bibles.

 **From Eastham, Wirral, England:**

Thank you so much for sending Bibles so quickly; I will be giving two of them to inmates this week. Many people think the AV is no longer used amongst prisoners, but I still get asked for them. At the moment there are a number of African detainees and they much prefer the 'real Bible' as some call it.

 **From a primary school near Colchester, Essex, England:**

Thank you very much indeed once again for this wonderful gift of Scriptures. These are given to the school leavers at our end-of-term service in the church. Our Church of

England Primary School is committed to the faith of the Scriptures and our children are taught the Bible stories all through their primary years of schooling. The giving of the Bible is accompanied by a sermon directed to our school leavers who are aged 11 years. They are told that the Bible should be looked after and kept in a safe place; that it must be read regularly; that it will provide a guide through life during times of perplexity or anxiety. We are so grateful to you all for your kindness.

 **Africa**



 **From N'Djaména, Chad:**

Here is a photo of your product (Hebrew/Greek Bibles) being used by Bible translators in the Kim, Lélé and Ngambai languages. The languages are all full Bible translation projects—they're all working on the Old Testament now. Kim has 15,000 speakers, Lélé 25,000 and even Ngambai (a full translation revision project), though the biggest national language in the country, has only about one million speakers. *[Ed.: although these translators are working under the auspices of another organisation, we are pleased that they are using the best editions of the Hebrew, Aramaic and Greek texts.]*

From South Africa:

We are so happy to receive the extra 750 Afrikaans calendars. This area has many Afrikaans-speaking people. This year I concentrated on taking calendars to nine high schools. Did I mention to you that one man who takes a bunch to hand out every year had tears of joy as I gave the calendars to him this year? May God continue to bless you in this ministry.



Afrikaans calendars for those in South Africa

From Nairobi, Kenya:

The problem with the new Kenyan Constitution is it allows abortion, it reinforces Muslim Kadhi Courts anywhere in the country, which some churchmen see as the basis for Sharia Law in the future. But the worst of all is in the new Bill of Rights which forbids anyone to propagate his religion to anyone else, and specially not to children in school. If anyone wants to know about a religion they have to go to a church or mosque or temple. Basically, in effect, it is like ‘sacking evangelists’ since one is not allowed to preach to another person or in the streets unless the listener asks for it. You cannot give a Bible unless asked for one. And above all, no one is allowed to convert to another religion without an affidavit from a lawyer to be accepted as

converted. It is sad to see Jesus Christ put out of Kenyan society like this. This dreadful development won’t come into force until Kenyans pass it by referendum and it is signed by the President. In your prayers, please remember to pray for God’s will to be done. I dread the day when Christians could insert an advert in a future newspaper something like this: ‘Today is your final chance to convert to Christ legally in Kenya! Tomorrow you will be taken to court if you choose Christ!’

This is now the crisis for Kenyan Christians. It might turn out to be a time of testing and purging of the churches. Those who preach a prosperity gospel—that every follower of Christ must be rich, prosperous, healthy and without problems—will have a hard time to explain the looming troubles. There will be many innovative ways to get around the ban if the new constitution passes. I have often supplied one organisation with New Testaments from Trinitarian Bible Society to put into seat pockets of their aeroplanes around Kenya. I was talking with one of their officers in charge of this project. I asked her if she wanted more now that the ban might be laid. She said ‘MANY!’ I have just given her the 150 New Testaments I still had. She said she will send them to airbases from which flights to other places in Africa originate. I think this project could continue because no one is forced to take it; it is not handed to them. It is merely accessible to be taken. As for giving out Bibles, no problem for me. I am so well known for Bibles, people are always begging them from me.

We are thinking of putting a TBS New Testament and Psalms in English and a John’s Gospel and a catechism (both in Rendille), in every hut in one village, even though the people are illiterate. When the time comes when someone in the family can read, the books will be there. If we are

forbidden to hand a Bible to anyone unasked, these homes will already have one. I am asking Trinitarian Bible Society for however many copies of New Testaments they can supply for this purpose.

To you Christians in America, and Canada and the UK, be glad you can still share your faith with anyone, even with children. And above all, you can freely convert to Christ.

 **From Accra, Ghana:**

I have attached a picture and letters received in acknowledgment of Bibles presented to various groups and people in the past few months. The group of young men in the photo are from the Town and Planning Department at the Municipal Authority

Planning Section and the Engineering Department. All are very grateful for the kind donations of Bibles. Others have requested if they can receive some Bibles for their morning devotions.



Ghanaian believers at morning devotions

 **From Harare, Zimbabwe:**

Brothers and sisters in Jesus, it is a privilege for me to express my gratitude towards the parcel of Bibles you sent to the people of Zimbabwe. About 200km from Harare there was a cry for Bibles for some time. It was a privilege for a few of us who went there to see people in darkness but receiving Bibles with joy. We believe the Lord will help them to read their Bibles as they know it is a gift from our Heavenly Father. The people need Bibles in Zimbabwe, and we do pray that everyone will have a Bible in their hands before Jesus comes, as a testimony before the Throne of Grace.



Bibles gratefully received in Zambia

 **From Lusaka, Zambia:**

Thank you so very much for your good work of getting, printing, and distributing the precious Word of God around the world. It is a very huge and difficult, but most important task which you have taken up in helping people around the world and bringing them near the Lord through the printed Word of God. The 300 Golden Thoughts Calendars which were distributed resulted in 45 souls being born again. If possible, please send us 100 Royal Ruby Text Bibles, 100 New Testaments and Psalms.

 **Asia**

 **From Chittoor, Andhra Pradesh, India:**



Scriptures distributed in India

Greetings in the blessed name of our Lord and Saviour Jesus Christ. I have been distributing the Scriptures in different places freely. Kindly continue to pray for my ministry and supply more Scriptures and booklets in Telugu if available for our Sunday School ministry.

Central & Latin America

From Brazil:

Thank you for the Bibles. The photo is of our pastor with a lady who was recently converted and is a member of the church. She received a Bible in Portuguese.



New convert in Brazil receives the Word of God

From Haiti:

We were glad to distribute French booklets and tracts at a conference and at a children's club in Haiti. The natural disasters

Scriptures for children's work in Haiti



caused many problems such as losing materials, especially Bibles. Thus we'd be glad to receive more Scriptures.

North America

From Pittsboro, NC, USA:

The Golden Thoughts calendars are much appreciated. One to whom one of your Golden Thoughts calendars is mailed wrote the following: She enjoys the blessing of these daily verses so much that she hangs the calendar next to her telephone, so whenever anyone calls her, she shares with that one the Golden Thought of the day. Praise the Lord that through one calendar, God is blessing the Golden Thoughts from His Word to many. My husband and I had the privilege of working in Zimbabwe for many years and with the ability the Lord gave us in learning their Shona language, we were able to share and teach God's Word to many there using their own language. It was cause for much thanksgiving to the Lord to find out that your Golden Thoughts Calendars are now produced in Shona language, so I am including in my order, a number of these Shona calendars. This will

enable many there, to whom I will mail these calendars each year, to enjoy the special daily message from the Lord in their own language. May the Lord make these a special blessing to them in Zimbabwe, where trials and suffering still continue. May the Lord bless each one who is involved in the Trinitarian Bible Society ministry, which is proving a blessing to many.



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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.

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