

THE WORD OF GOD  
AMONG ALL NATIONS



# Quarterly Record



The Magazine of the Trinitarian Bible Society

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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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As we were going to press, we learned of the death of our esteemed Vice-President, Mr. C. A. Wood. God willing, a tribute to Mr. Wood will appear in the next *Quarterly Record*.



# Quarterly Record

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*January to March 2011*

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## 2011 COMMEMORATIVE MEETINGS

This new year we have the privilege of celebrating the four hundredth anniversary of the Authorised Version by holding a series of commemorative meetings around the UK. The meetings for the first four months of the year are as follows, God willing. We invite all our friends and supporters, who are able, to attend, and to note additional meetings in forthcoming issues of the *Quarterly Record*.

**SATURDAY 15<sup>TH</sup> JANUARY AT 3.00 P.M.**

Carlton Mitre Hotel Pavilion Suite,  
Hampton Court, Surrey KT8 9BN

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 22<sup>ND</sup> JANUARY AT 3.00 P.M.**

Westminster Baptist Church, SW1P 2EE

THE AUTHORISED VERSION:  
KING JAMES AND THE  
HAMPTON COURT CONFERENCE

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

**SATURDAY 12<sup>TH</sup> FEBRUARY AT 3.00 P.M.**

Zion Evangelical Baptist Church,  
Ripon, N. Yorks. HG4 2AJ

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

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

**FRIDAY 25<sup>TH</sup> FEBRUARY AT 7.30 P.M.**

Salop Chapel Free Presbyterian Church  
of Ulster, Spellow Lane, Liverpool L4 4DF

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

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

**TUESDAY 15<sup>TH</sup> MARCH AT 8.00 P.M.**

Ballymena Free Presbyterian Church  
of Ulster, Toome Road, Ballymena, N.I.  
BT42 2HG

THE AUTHORISED VERSION: A PROTESTANT  
BIBLE FOR ALL THE PEOPLE

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

**SATURDAY 30<sup>TH</sup> APRIL AT 3.00 P.M.**

Burntisland Parish Church, Fife KY3 9DX

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)

From the

# Assistant General Secretary

**I will praise thy name; for thou hast done wonderful *things*;  
thy counsels of old *are* faithfulness *and* truth. *Isaiah 25.1***

**A**t the beginning of a new year, there is a sentiment ‘out with the old, in with the new’. This may seem harmless enough in certain matters relating to this present evil world, but in the purely spiritual realm it is a maxim loaded with warnings and danger. Yet, in these days when discernment amongst God’s people seems to be at such a low ebb, there is too great a readiness to embrace that which is new, to the detriment of that which is tried and trusted and still wonderfully good and serviceable. The words of Solomon in Ecclesiastes 1.10 also come to mind—‘Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us’, in the sense that much that attracts the church for its novelty is only old foolishness rehashed.

These thoughts have come to my mind in the context of Bible translation. Our readers are familiar with the **New** International Version and the **New** King James Version, where the epithet ‘new’ is applied in subtly different ways by Bible publishers. In the case of the former, the newness is intended as a good thing—some would say ‘this is a “fresh translation” wonderfully free from the old words and phrases and difficulties that have weighed many down for so long, this will breathe new life into an old volume that had become virtually impenetrable to so many and especially those of a younger generation’—as was the cry of those who foisted this upon the Christian world over thirty years ago.

We understand that 2011 will herald the publication of an even newer new New International Version!

Ironically, one might think, the name ‘New’ King James Version was meant to be subtly reassuring—that this is a Bible that retains all the essential ingredients that made the Authorised Version such a glorious and time-honoured rendition, yet with a few necessary changes to make it even better.

Neither of these claims can be trusted, in our opinion, and the Authorised Version remains out on its own as the single most accurate and trustworthy translation in the English language.

This year we celebrate four hundred years since the first printing of the Authorised Version, and we are not ashamed of its antiquity. In God’s great mercy and providence it has stood the test of time, and been used mightily in His hand during the most sustained period of growth and true prosperity of the church of Jesus Christ in the English-speaking world. The marked decline in the use of the Authorised Version in our lifetime has to be set alongside an unprecedented downgrade in His church, marked by a lack of reverence, an embrace of false doctrine and worldliness and a huge swing towards unbiblical modes of worship and Christian living. We do not see this juxtaposition as merely coincidental; rather, the one has led inexorably to the other.

It is an intriguing study to compare and contrast the use of the words ‘old’ and ‘new’ in the Bible. Whereas many of the occurrences are merely factual, as in dozens of instances in which a person’s age is recorded, there is a definite lesson to be learned from the number of times that ‘new’ is linked with that which is wrong or foolish or sinful, whereas ‘old’ is seen as trustworthy, honourable and desirable.

We cite just a few examples to show what we mean:

- The Lord’s people are castigated for going after **new** gods (Deuteronomy 32.17 and Judges 5.8);
- In their mistaken quest for novelty and in possibly following the example of the Philistines (1 Samuel 6.7), they set the ark of God upon a **new** cart (2 Samuel 6.3);
- The Athenians and strangers that frequented that great city spent their time in nothing else, but either to tell, or to hear some **new** thing—and Paul the apostle denounced them as in all things ‘too superstitious’ (Acts 17.21–22);
- The marriage of **new** cloth to an old garment, or the putting of **new** wine into old bottles, was described as folly by the Lord Jesus Christ Himself (Matthew 9.16–17);
- Rehoboam forsook the wise counsel of the **old** men, followed the abrasive advice of the young men, and brought about the rending of the kingdom (1 Kings 12.13);

- We are advised not to remove the **old** landmark (Proverbs 23.10);
- The **old** paths are preferable, ‘where *is* the good way’, and where ‘ye shall find rest for your souls’—these are to be asked for, says the Lord (Jeremiah 6.16);
- In days of **old**, His people’s offerings were pleasant unto the Lord (Malachi 3.4);
- ‘The **old** [wine] is better’ (Luke 5.39);
- The **old** commandment ‘is the word which ye have heard from the beginning’ (and which is still valid) (1 John 2.7);
- ‘Thou shalt rise up before the hoary head, and honour the face of the **old** man, and fear thy God’ (Leviticus 19.32; compare also Proverbs 23.22).

Of course, there are some important cases where the old must be done away, and the new must supersede. Our **old** man is crucified (Romans 6.6), and we have to strive to put him off (Ephesians 4.22; Colossians 3.9). Those in Christ are **new** creatures, ‘**old** things are passed away; behold, all things are become new’ (2 Corinthians 5.17). We are instructed to ‘look for **new** heavens and a **new** earth, wherein dwelleth righteousness’ (2 Peter 3.13), ‘for the first heaven and the first earth were passed away’ (Revelation 21.1). Together we comprise the **new** Jerusalem, the bride the church of Christ (Revelation 21.2, 9, 10; Hebrews 11.10). The Lord has put a **new** spirit within His people (Ezekiel 11.19) and made a **new** covenant with them (Jeremiah 31.31), of which Jesus is the mediator (Hebrews 12.24). He has given them a **new** heart (Ezekiel 36.26). We are immensely grateful for both the **Old** Testament and the **New**, which are complementary not contradictory. As well as the **old** commandments, the moral nature of which still subsists, the Lord Jesus Christ has given us a **new** commandment, ‘That ye love one another’ (John 13.34). ‘Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances’, He has made in Himself ‘of twain one new man, *so* making peace’ (Ephesians 2.15). Behold He that sat upon the throne makes ‘all things **new**’ (Revelation 21.5).

The way of salvation is all summed up in Romans 7.6: ‘but now we are delivered from the law, that being dead wherein we were held; that we should serve in **newness** of spirit, and not *in* the **oldness** of the letter’.

It is instructive that in all these instances just cited where the old must make way for the new, the author of the new is the Lord God. Where man seeks to fashion or believe or follow new things in the context of seeking, serving, worshipping and obeying Him—for the sake of novelty or for whatever other reason, however good it may sound—without the express command of the Lord, spiritual decline and disaster will ensue.

Thus it is with the Word of God. The Lord has seen fit to give us the Authorised Version, which in its day was described by the translators thus:

Truly, good Christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one, (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of dragons instead of wine, with whey instead of milk:) but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavour, that hath been our mark.<sup>1</sup>

If and when the Lord should lead His English-speaking people to make a substantial revision of the Authorised Version, it will be readily apparent in our view. We do not see such a clear leading now or hitherto, for it must be accepted that in so doing He must of necessity lead His people back to the tried and tested and preserved Hebrew and Greek texts which most accurately reflect the original manuscripts, and to an even more accurate and faithful rendition into English therefrom, not a lesser one. That is and always has been our yardstick in assessing each major new version that comes along.

So, at the outset of this momentous year, when our country is coming to terms with a new government, even a new type of government, when new technology is all the rage on all sides, when there is even within some purportedly Christian circles ‘the new Calvinism,’ ‘the new perspective on Paul’ and ‘new worship styles,’ the Society stands unashamedly where it has stood for one hundred and eighty years, on the old paths. In acknowledging with gratitude the Lord’s preservation amongst His people of His peerless gift of the Authorised Version throughout this coming year, we will however seek or use **some** new things, God willing:

**We seek a new audience:** we are acutely conscious that a good proportion of our traditional supporters is over (say) forty years of age, mirroring the way in which the church has departed from the Scripture of truth since the 1960s. We therefore seek to raise awareness of the work of the Society amongst the younger generation, a generation that reads good books less, and that is, often, too much wrapped up in online ‘social networks.’ How do we do this? Some ways include by our deputation speakers, our new website (see below), our DVD that is aimed at highlighting our varied and vital work amongst those for whom the printed page is no longer the preferred medium of communication, our magazine and most of all of course by prayer. The young people in our congregations are in great danger, and must be warned, and fed with ‘the sincere milk of the word,’ that they may grow thereby (1 Peter 2.2).

**We wish to make good use of our new website:** we trust that by the time you read this our new site will have been launched, and will provide a rich source of information to all those millions who are computer literate and dependent upon the Internet for their information. We will seek to use this resource wisely and effectively, to acquaint our supporters on a regular basis with progress in various projects, special matters for prayer, and forthcoming publications.

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 on the Lord's Day for twenty-four hours. In the USA and Canada this is by reference to the timezones in which our branches are found, and for the UK and the rest of the world by reference to Greenwich Mean Time. As soon as possible, we trust to be able to coordinate closure with the local time for our Branches in Australia and New Zealand.

**We intend to publish some attractive new additions to our Bible range,** God willing, not only in English in this quatercentenary year, but in several other languages, projects that are gradually coming to fruition. We also need to review our entire range of Bibles and smaller Scripture items, so as to focus our efforts on providing that which is most needed.

Above all, we desire to see and hear of **newness of life amongst those who receive the Holy Scriptures**, inasmuch as one of our principal and cherished aims in setting forth the most accurate and trustworthy editions of the Word of God in many languages around the world, is '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'. These are ancient needs, which require timeless remedies, and we depend as ever upon the living God.

As many of our readers will be aware, the Society is undergoing testing times at present, but we view these 'divers temptations' as a reason for joy, knowing that the trying of our faith 'worketh patience' (James 1.2-3), 'and patience; experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us' (Romans 5.4–5).

May this year mark a resurgence of interest in the work of the Society, a recovery of the old paths by many churches, and an increasing delight in the Word of the Lord, '*thy counsels of old [which] are faithfulness and truth*' (Isaiah 25.1).



# Be Still

## and Know That I Am God

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

**Be still, and know that I am God. Psalm 46.10**

**A**t times life seems like the turbulent sea. Roaring waves threaten to engulf the very foundations of our existence. Tranquility and peace of mind appear to be out of reach. Human attempts to change the disturbance fail. Where do we now find comfort? The only adequate relief to a child of God is the refuge of God's nearness. In their deepest afflictions God's children may trust in the Lord their God and need not fear any evil. Their confidence is founded on a firm and blessed basis: the presence of the Lord. This is the leading thought of Psalm 46. When His child is in extreme distress, God proves Himself to be a haven of rest. He provides help in time of need.

The Psalmist speaks on behalf of those who have just recently passed through a serious crisis. During this oppression they experienced a remarkable manifestation of a powerful, divine deliverance. This signal rescue reminded them of the mighty works of God in former days. It is rather certain that we have to think here of the time of Hezekiah. In the days of this God-fearing king the army of the Assyrians surrounded Jerusalem. The mocking Sennacherib demanded the surrender of the Holy City. The deliverance, in answer to Hezekiah's prayers, came without battle. The God of Israel miraculously delivered Jerusalem (2 Kings 19.35; Isaiah 37.36). In this most perplexing situation the Lord made it evident that He was the special Protector of His people.

Psalm 46 consists of three equal sections. Each section is followed by a *Selah*. The first section (verses 1-3) emphasises that in seasons of distress God is intimately involved in the afflicting perplexities of the church and of all His children. The seas may rage and foam so that the mountains tremble, yet the Lord, the God of Jacob, cares for His own. He is their refuge and their strength. The per-

sonal, gracious presence of the Lord makes the safety of His child secure. The second section (4-7) continues to emphasise this unique comfort. God's presence with His people is here symbolised by the gentle flowing river whose pleasant streams bring joy and security. The third and last section (8-11) is an encouragement to reflect on the amazing divine deliverance. It provides lessons for times of distress and threatening dangers. In such seasons the Lord's call to His church and to His child is: 'be still, and know that I am God'.

This call is of a twofold nature. The first is being 'still'; the second is to know that the Lord is God. The stillness to which God calls is a stillness with a purpose. Be still in order that you may know that I am God. When the pathway of God's child is closed in by trials and afflictions, when the waters of the sea roar and are troubled, everything seems to agitate. Times of distress as such do not produce stillness; they rather generate excitement. Above the tumults of this visible, sinful world is the invisible God of grace. He is always in control of every situation. In His Son, our Emmanuel, God is with us, and ever near to comfort. In His grace and faithfulness, the Lord sustains and delivers from the most painful distresses.

Be still, and know that I am God. The deep waters of special temptations may surround you. You may experience times of physical, emotional and spiritual distress. Your family trials may be of a serious nature. The present situation of your church may more than trouble you. The enemies, within and without, may cause you untold harm. In all these perplexities the heavenly call is: 'be still, and know that I am God'. Excitement and agitation will not improve or correct your situation. Be still: in quietness and in confidence shall be your strength (Isaiah 30.15).

Be still and in your stillness learn to look away from self and all creature help. Be still and remember that the Lord is God! Be still and know that He is a present help in time of need. Be still and reflect on His faithfulness and promises. He has pledged never to forsake the works of His own hands. Be still and dwell on the wondrous adequacy of His grace and power. If sin causes you much sorrow and is a bitter grief to you, then look to the Lamb of God Who takes away the sin of the world. Be still and know that the Lamb of Calvary is God. His blood cleanses from all sin. His Spirit delivers from all corruption.

Be still and learn the great lesson that the world around you cannot satisfy the deep yearning and longing of your heart. Be still and experience, at the Throne of Mercy, that God's love revealed in Christ, Who came to save, is of greater consolation in the hour of distress than all the comforts of the world combined. The raging storms in the sea of your life may be of a most perplexing nature. Nevertheless, the Lord's comforting call to His needy and helpless child remains: Be still. Know that I am God!

# EDITORIAL Report

*by the Editorial Administration Manager*

Those working on our translation projects are very mindful of the prayers of the Lord's people for the work they undertake. The work of Scripture translation, revision and editing is often very complicated and requires great attention to detail. Above all it needs the illuminating light of the Holy Spirit to understand rightly the Word of God and to express the truths of the Bible accurately and faithfully in the receptor language. We are, therefore, very grateful for the prayerful concern shown in the various translation projects by our members, supporters and friends; and your interest is much appreciated by those engaged in this work. We trust that the following update on a few of the Society's current Scripture translation projects will prove helpful.

The revision of the 1895 standard Farsi Bible is one of our newer projects. A light revision of the New Testament has proceeded as far as the four Gospels and more than half of the Old Testament has now been revised. We have been encouraged, in recent months, by the interest shown in this revision among Farsi speakers both inside and outside of Iran. God willing, we trust that sometime in 2011 we shall be able to publish the entire, lightly revised Farsi Bible. It is hoped that in subsequent years a more detailed revision can take place.

Many enquiries are made to us concerning the three Bibles withdrawn by the Society in 2005, i.e., the French, Romanian and Spanish. In each case, it has taken more time than anticipated to carry out the necessary work. In part this is due to various hindrances which have been encountered, but largely, the delay has been owing to the level of revision required in order to produce Scriptures in these languages that satisfy our aim to promote Bible translations which are accurate and trustworthy, and which conform to the Hebrew Masoretic Text of the Old Testament, and the Greek Textus Receptus of the New Testament.

In terms of the Spanish Bible, we trust that the Gospel according to John will be published by the end of 2010 (or very soon afterwards), as a first step to pub-

lishing the complete Bible in a few years' time. With respect to the French Bible, much of the initial revision work on the New Testament has taken place, but we are now in need of further input from native French speakers who are sympathetic to the aims of the project. As this additional input may well aid faster progress in completing the revision of this Bible, prayer is desired that the Lord would provide the necessary expertise to help those who are already devoting their time sacrificially to this project.

Progress on the present revision of the Romanian Bible has been very good in the past year as we have personnel working full-time on the revision in Romania, and a review team in Australia who have spent significant time in checking the work of the revision team. As I write, much of the New Testament is finalised and we hope, God willing, to be able to publish a Romanian Gospel according to Luke early in 2011. Currently, the revision team have reached Esther in the Old Testament and the review team, following on behind, are examining the book of Deuteronomy. All those engaged on the Romanian project are now working to an overall time-plan, which sets out the desired pathway with regular milestones along the way. This approach is designed to encourage the whole team to remain focused on the ultimate goal of publishing the complete, revised Bible towards the end of 2013, if the Lord wills.

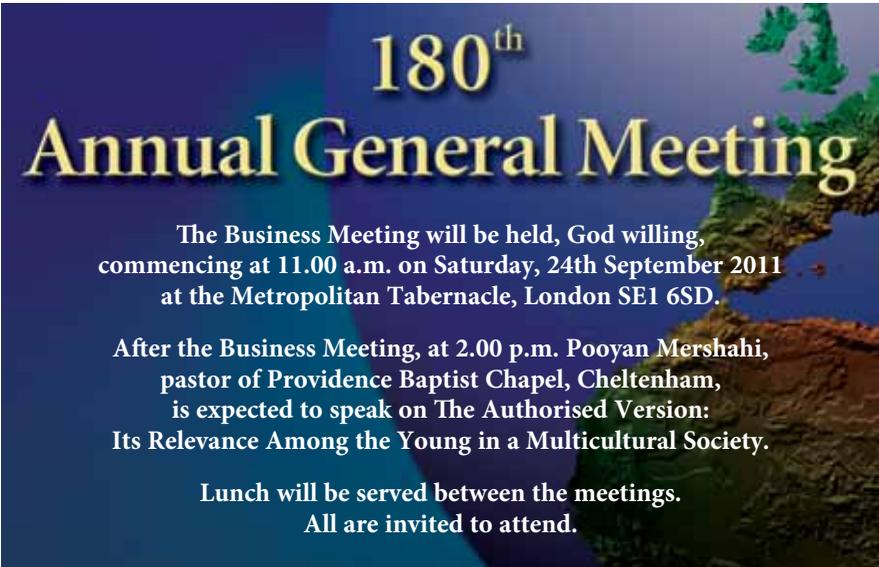
We also have projects underway in two of the official languages of Zimbabwe. The first of these is the Shona: although in the early stages, the first draft translation of the New Testament has been made and is now undergoing a detailed review to ensure that any mistakes in the language are corrected. It is also being checked for faithfulness to the Greek *Textus Receptus*. Work on the Old Testament is not yet underway. By contrast, the revised Ndebele Scriptures are nearing completion: following the Society's publication of the New Testament in 2007, the translation work on the Old Testament is complete and is now being proofread. We trust that all checks will be completed by the end of 2010, so that in 2011, God willing, we can publish the whole Bible.

The last language to mention, in this article, is the Nepali. Like the Ndebele, the Nepali Scriptures are nearing completion, and at the moment the Editorial Department are answering questions on the Old Testament raised by the translation team. If the Lord wills, we desire to publish the entire Nepali Bible in early 2011. However, we recognise that this is likely to be an initial, first edition of the Bible that will then require further expert analysis to increase conformity of its Old Testament to the Hebrew Masoretic Text. Like others who work with us, the Nepali Bible translation team carry out their work in challenging conditions. In this case the team are based in India and Nepal and it can be difficult simply to

obtain the visas they require to continue in the work there. They would therefore very much value the prayerful support of God's people for their labours.

In conclusion, I would add that as well as managing projects on an individual basis, it is hoped we can increasingly apply best practice in one project to other projects. In particular, we are seeking to help each project to run more efficiently by sharing information and technology amongst the different teams who are engaged in the Society's translation and revision work. One example of this approach is the use of very helpful software developed by a gentleman who has worked on the Ndebele Bible for a number of years. This programme software allows each member of a translation project to work in their particular language but avoids many of the compatibility problems that occur when files are shared between different computers. Already this software is used on our Shona, Ndebele and Farsi projects, and those working on the Delitzsch Hebrew New Testament revision are also looking to take advantage of some elements. We look to the Lord to bless such initiatives, and pray that the more formal methods of project management will result in our work being progressed in a more timely manner, and most importantly 'For the Glory of God and the Increase of His Kingdom through the circulation of Protestant or uncorrupted versions of the Word of God'.

'Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you' (2 Thessalonians 3.1).



# 180<sup>th</sup> Annual General Meeting

The Business Meeting will be held, God willing,  
commencing at 11.00 a.m. on Saturday, 24th September 2011  
at the Metropolitan Tabernacle, London SE1 6SD.

After the Business Meeting, at 2.00 p.m. Pooyan Mersahi,  
pastor of Providence Baptist Chapel, Cheltenham,  
is expected to speak on The Authorised Version:  
Its Relevance Among the Young in a Multicultural Society.

Lunch will be served between the meetings.  
All are invited to attend.

# THE TREASURY

*From the Finance Director*

Our supporters will remember that in *The Treasury* in the *Quarterly Record* no. 593, October to December 2010, we intimated something of the financial situation in which the Society finds itself, under God's providence. On 25 September 2010, we held our Annual General Meeting, at which the situation was explained more fully, and we had a most encouraging and supportive response from those present. We also wrote to our supporters requesting prayer that the Lord would provide and that we might be granted all needed wisdom: 'He that handleth a matter wisely shall find good' (Proverbs 16.20).

As to the response, we can only humbly and gratefully acknowledge with Ezra of old that 'by the good hand of our God upon us' the Lord's gracious answers to the prayers of many of our supporters 'brought us...understanding' (Ezra 8.18). Through God's mercy, we trust that we have been given some clarity of thought and the Lord's guidance as to how we should handle the current situation for the long-term good of the Society.

The financial response has also been greatly encouraging and it has recently been possible to improve the budgetary projection for 2010 by nearly £150,000. The Society is deeply thankful to all of our supporters, and particularly to those who have found it in their hearts to help us at this difficult time (cf. Matthew 6.4).

Looking forward, the General Committee has recently agreed a budget for 2011, which still includes a deficit of around £125,000, even after cuts of the order previously estimated. This is not ideal, but given the anticipated cash reserves at the end of

2010, it will be manageable, God willing. We are deeply conscious that we are engaged in the Lord's work and do not wish to curtail the work more than absolutely necessary. We feel greatly our dependence on the gracious hand of God to provide again in 2011.

The budget for 2011 also includes provision for a significant new member of staff to lead a concerted effort to raise the profile of the Society's work and what it has to offer, in a way that is beyond the remit of the Deputation Speakers. It is hoped that a person of the right calibre can be appointed who may also become part of the longer-term planning for the future management oversight of the Society. Please pray that the Lord's appointed person might be constrained to come forward in due course.

In relation to our finances, there is one area of possible confusion that we would like to clarify. In the grace of God, it is not that legacies to the Society have dried up but instead the reserves that had been built up over the 2000s, particularly from legacies, have now been used up, especially in the expansion of the translation work in recent years.

We urge our supporters to bring our great and felt needs of wisdom, strength, financial resources, staffing, etc., continually to the Throne of Grace, that we might prove again and again, the great faithfulness of our Lord (Lamentations 3.22–23).

The Society is deeply thankful to all our 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 £14,161.08 for the period July to September 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.

# Evangelism



## THE WORD OF GOD

by the Rev. Dr. W. J. Malcolmson

The Sermon preached at the 179th Annual General Meeting

*(edited for publication)*

**I**t is a pleasure to be standing in the historic Metropolitan Tabernacle pulpit to preach before those who are dedicated to the cause of Christ in the spread of the Gospel to all nations. This is the basic aim of the Trinitarian Bible Society: to publish and distribute the Holy Scriptures throughout the world in many languages and to promote Bible translations which are accurate and trustworthy, bringing light and life to those lost in sin and the darkness of unbelief, to so many in perilous false religions and sheer unbelief. We are greatly indebted to all who labour in the Gospel at Tyndale House, whether in administration, translation, publication or distribution, and in the deputation work.

When I was a boy, a young man, a student for the ministry, one could have walked on the Lord's Day morning into the Anglican Church in the city of Belfast, and the Authorised Version was read. In the afternoon one could enter the Methodist or a Presbyterian Church and the Authorised Version was read, and in the evening one could have gone into a Gospel Hall and the Authorised Version was read—it was read right across the Protestant spectrum. Many today use new, unsound versions of the Bible in their pulpits and in evangelism. If we are to evangelise—and evangelise we must—we must do so using sound translations.

## **Evangelism and the Word of God**

Our warrant for evangelism has its force in the definition which is our text for this meeting. I am reading from the Gospel according to Matthew, chapter 28, verses from 16 to 20 these words:

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

May the Lord bless our reading of the Scripture for Christ's sake.

This is our warrant for evangelism: 'Go ye into all the world, and preach the gospel to every creature' (Mark 16.15). Evangelism and the Word of God is a vast subject, and we continue to consider the words of our Lord Jesus Christ in the Great Commission. This commission is not only recorded in Matthew and in Mark, but also in its extension in the Acts of the Apostles, chapter 1 especially verse number 8: 'But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth'.

The method of evangelism was to be based upon teaching, preaching and witnessing. A teacher educates, a preacher proclaims, a witness testifies to what he has seen and heard—things of which he has personal knowledge. The disciples were to teach everything that the Lord had taught them. They were to be not disputers, not philosophers, not discussion group leaders, but teachers, preachers, and proclaimers of God's revealed Word. They were to be witnesses; as 1 John 1.1 says, 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life', we are to declare.

The method for world evangelism, national evangelism, and local evangelism must be church-based, because teaching, preaching and witnessing are the methods of communication authorised by the Triune God through His church. The Trinitarian Bible Society exists to produce sound Bible translations which they send out to all nations; their motto remains, 'The Word of God among all

nations'. This Word of God must be central, at the very heart of everything, because there can be no evangelism without the Word of God.

Many are attempting evangelism by entertainment and sadly not by the Word of God. Our task today is the preaching of the Word. But just listen to the inspired voices of the apostles Peter and Paul.

- Romans 10.14–15: 'and how shall they hear without a preacher? And how shall they preach, except they be sent?'
- 1 Corinthians 1.17: 'For Christ sent me not to baptize, but to preach the gospel.'
- Continuing in verse 18: 'For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God'.
- Verse 21: 'it pleased God by the foolishness of preaching to save them that believe'.
- Verse 23: 'But we preach Christ crucified'.
- 2 Timothy 4.1–5: 'I charge *thee* therefore before God, and the Lord Jesus Christ...preach the word...do the work of an evangelist'.

We go to the first epistle of the apostle Peter, 1.23–25, which tells us that the elect of God are 'born again, not of corruptible seed, but of incorruptible, by the word of God'. This is not by religious entertainment, but 'by the word of God, which liveth and abideth for ever'. The final words in that chapter, 'And this is the word which by the gospel is preached unto you', echo those great words in Titus, that God 'manifested his word through preaching' (1.3). So there can be no proper evangelism apart from the Word of God taught, proclaimed and witnessed.

I would just like to quote here words from Martin Luther, relevant for today's situation where Scriptures abound: 'No greater mischief can happen to a Christian people, than to have God's Word taken from them, or falsified, so that they no longer have it pure and clear; God grant that we and our descendants be not witnesses of such a calamity'.<sup>1</sup>

## **Evangelism and Sound Theology**

The first point today is that we can only evangelise effectively on the basis of sound Biblical theology.

According to statistics, there are seventy-five million born-again people in the USA; sixteen thousand people have been added to the church in North and Central Africa, and thousands have made decisions for Christ at evangelistic crusades all over the USA and South America. The much-boasted ‘Alpha Course’ claims to have won many thousands to Christ.

Surely if such revivals were taking place we should expect to see tremendous changes in lifestyles, but this has not been the case. How can so many be making these decisions for Christ with so little effect in their lives?

Much can be seen from the ‘Alpha Course’, which majors on feelings and sensations and experiences, rather than the Word of God and sound Bible theology. Success is measured in worldly terms such as numbers attending and how many decisions were made. But feelings and experience and numbers are not the purpose nor the goal of evangelism.

The basic problem with regard to much of the evangelism around today is a faulty theology, making a separation between faith and practice. A proper Biblical theology on the part of the evangelist will encourage proper evangelism, which in turn will present a correct message for belief. That belief will then bring about an internal change.

It is useful at this point to remember some sound basic principles of evangelism, such as these which were once expressed by the late Dr. Martyn Lloyd-Jones:

- The supreme object of the work of evangelism is to glorify God, not to save souls.

I observed that principle at our earlier meeting: nothing must come before this basic principle.

- The only power that can do this work is that of God’s Holy Word in the strength of God’s Holy Spirit.
- The one and only medium through which the Spirit works is the Scriptures; therefore we ‘reason out of the Scriptures’ like Paul did.
- These preceding principles give us the true motivation for evangelism—a zeal for God and a love for others.
- There is a constant danger of heresy through a false zeal and employment of unscriptural methods.<sup>2</sup>

Observing these basic principles will lead to souls being born again, the elect of God in reality and truth. They will hear the truth of salvation by the Word externally, and by the application of the Spirit internally.

An unsound theology, accompanied by non-biblical methods, will produce at best unsound Christians, of which there are many around today. Worse still, many are being deluded into thinking that they are Christians. One preacher said that most of today's evangelism can be seen as well-meant, God-shrinking, man-exalting and success-orientated.<sup>3</sup> We need to evangelise on a sound Biblical theology, by the truth of God's Word and the power of God the Holy Spirit.

In Psalm 119.107, King David prayed, 'quicken me, O LORD, according unto thy word'. The Holy Spirit is the quickener, and the Word of God is the instrument He uses to accomplish His life-giving and life-preserving work in those who truly repent and believe the Gospel. It is through the Word that the Holy Spirit quickens a dead soul into new life, so that the soul becomes a partaker of the Divine nature as we read in 2 Peter 1.4. It is the seed of God's Word, planted in an elect soul, which makes that soul alive unto God by the power of the Spirit. Our evangelism must be aimed at producing, under God, first regeneration, followed by adoption, and then by sanctification.

It is the duty and responsibility of every generation of Christians to discover, understand, interpret, and learn afresh the timeless verses of Scripture. But it must not stop there; we are thus to penetrate into a dark world with the light of God's truth.

Sadly, many ministers and theological institutions, and many who seek to minister mass evangelism, have the wish to be popular today. Let us remind ourselves that the ministry will never be popular: never has been, never will be. True preaching of the Word is not popular in many churches today, and a true minister will never be popular. God has not designed the preaching of the Word to be entertaining, but rather to be effective, to be penetrating, to be life-giving, to be productive, to be progressive.

We are not called to be entertainers, but teachers, preachers and witnesses to the truth of the Gospel, and our initial evangelism must be followed by the exposition of the Word in the power of the Holy Spirit. Only this will enable born-again souls to die unto sin more and more, and to live more and more unto righteousness, producing a people of God with a true Christian lifestyle.

This truth of the Gospel, which has often been abandoned and which must be reintroduced in evangelism today, is the preaching of the utter sinfulness of mankind. As Isaac Watts says, the purpose is to make the sinner sad and then to be driven to the cross of redemption.<sup>4</sup> Sin has corrupted our whole nature so that we are spiritually dead, totally unable of ourselves to turn to God. The human intellect, apart from Christ, is blinded; our understanding is darkened, our will is enslaved to sin, so the sinner is unable of himself or herself to make a decision for Christ. Only the truth of God's Word, by the work of the Holy Spirit, can effectively call a dead sinner into new life.

Therefore the conversion of the sinner to the Lord Jesus Christ is a gracious, merciful, solemn work of Divine power. Even manner and time of conversion are controlled by God's sovereignty. It is always God who determines when an elect sinner comes to believe. However, it is the duty of the evangelist to preach the Gospel because faith issues from the preached Word by the work of the Holy Spirit. It is not the so-called 'call for a decision' that draws the sinner to repentance, but the Holy Spirit.

Many of the mass evangelism events and crusades are founded upon a defective theology, that the sinner can decide for himself or herself whether or not to come to Christ. This is, of course, wrong, but God in His utter mercy even through false or mistaken evangelism has brought sinners into salvation through faith. True conversion to Christ is the work of the Triune God, and not man. The Holy Spirit must do the persuading and enabling to bring the sinner to Christ for redemption.

## ***Evangelism* and the Church**

The church is responsible for evangelism. The Lord commanded the apostles to evangelise, which they did by preaching from the Old Testament Scriptures, through which believers were called from death unto life.

Evangelism in and by the church should be a normal part of the church's life, and the church should not leave this to outside societies, evangelistic associations, crusades or missions which are not under the discipline of the church. These organisations are often made up of people with differing forms of doctrine and practice, and can produce unsound and confused pilgrims. Take the appeal which often follows the spoken message in these crusades, calling for decisions—this is 'decisional regeneration'; this is the evangelist seeking to do the work of the Holy Spirit. It is absolutely vital that the appeal must be inside the sermon, as a part of the entire preaching of the Word, and not an afterthought.

In January 1811, Dr. Henry Cooke, who saved the Irish Presbyterian Church from being submerged into Unitarianism, preached his first ‘communion sermon’ in the Donegore, Co. Antrim, Presbyterian Church, and closed the communion sermon with the following words which should be our guide to preaching in the 21st century:

A minister of the Gospel is commanded to preach Christ, but he cannot convert one sinner. This is not the work of man, but of God. God alone can breathe life into a dead soul. All that sinners need must come from God. Repentance is the gift of God, faith is the gift of God, even obedience is the gift of God. Peace of mind is the gift of God, the Spirit of prayer and supplication is the gift of God. Acceptance of the divine will is the gift of God. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.<sup>5</sup>

All these are the Lord’s gifts and His only. Our title to these gifts, says Dr. Cooke, is in Emmanuel’s blood and the result of them is joy in life, triumph in death, and glory in heaven itself.<sup>6</sup>

‘To leave the Bible out of the Great Commission, is the “great omission” which so many are doing today’.<sup>7</sup> ‘The Word of God among all nations’ is still our evangelistic task. May the Lord so bless us as we return to our homes and our churches, to continue to the glory of the Triune God teaching, preaching and witnessing, for the extension of Christ’s kingdom, the edification of His people, and the salvation of precious souls.

To the Father, Son and Holy Ghost, the God whom we adore, be glory, as it was, is now, and shall be evermore. Amen.

### **Endnotes:**

1. Martin Luther, *Table Talk*, Fount Classics (London: Harper Collins, 1995), p. 9.
2. Martyn Lloyd-Jones, *The Presentation of the Gospel*, in *Knowing the Times: Addresses Delivered on Various Occasions 1942–1977* (Edinburgh, Scotland: Banner of Truth Trust, 1989), pp. 5–6.
3. Remembered as coming from Dr. J. I. Packer in his earlier and better days.
4. E.g., ‘How pleased and blest was I’ in *Congregational Praise*, which is regrettably now out of print. It is also found in William Gadsby, *A Selection of Hymns for Public Worship* (London: C. J. Farncombe & Sons, Ltd., 1919), no. 362.
5. J. L. Porter, *The Life and Times of Henry Cooke* (Belfast, NI: Ambassador Publications, 1999), p. 36.
6. Ibid.
7. A quote from Richard Iley of Christian Witness to Israel, seven or eight years ago. The source is not exactly remembered, but the words are memorable.

# JOHN BOIS

AUTHORISED VERSION TRANSLATOR

by

C. P. Hallihan

**T**he learned men who laboured on our English Bible were men of exceptional ability, and, although they differed among themselves on many matters of church order, administration and doctrine, they approached the task of translation with a reverent regard for the Divine inspiration, authority and inerrancy of the Holy Scriptures. To them it was God's sacred Truth and demanded the exercise of their utmost care and fidelity in its translation.<sup>1</sup>

## INTRODUCTION

In TBS Article 115, 'The Learned Men', such information as can be gleaned about the members of the committees of Authorised Version translators was briefly given. Frequently we are asked for more information, but despite the availability of modern research technology, there is very little more to be said than is already said. One aspect that is so disappointing to inquirers is the wildly uneven nature of the information. Books can be (and have been) written about Lancelot Andrewes, for instance, but about his brother Roger

we know very little and cannot even give precise dates for him.<sup>2</sup>

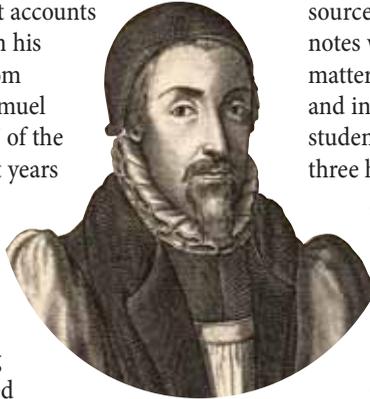
These men were the children of the Reformation. Their parents and grandparents were there, involved and suffering as it happened. As children the men would have heard at first hand in the home personal accounts of the turbulent changes on the English throne from Henry to Edward, from Mary to Elizabeth. They would also learn of the new doctrines at the knees of first generation English Protestants.

In 1604, the oldest of the committee men, at seventy-three, was Adrian (sometimes Hadrian) Saravia, accomplished in Hebrew, widely known and respected. He was a Fleming, born in Artois, Flanders, in 1531, of a Spanish father and Belgian mother, and lived in Holland, the Channel Islands, and



**Lancelot Andrewes  
(1555-1626)**

Tattenhill, England. What accounts might he have heard from his parents of deliverance from Spanish Catholicism?<sup>3</sup> Samuel Ward would be the ‘baby’ of the committees, twenty-eight years old in 1604, but he did not become the longest lived; that distinction goes to Lawrence Chaderton, sixty-eight in 1604, dying in 1640, aged one hundred and three. The last of the translators to die was Robert Byng in 1651.



**John Overall (1560–1619)**

sources. After his death these notes were lost from view, a matter of tantalising discussion and inquiry for historians and students of the AV for over three hundred years. In 1964 Professor Ward Allen, then Associate Professor of English at Auburn University, Alabama, USA, traced them to the Corpus Christi College Library at Oxford University and published them five years later.

To any unprejudiced student, the scholarship of the ‘Learned Men’ is beyond question; but what kind of men were they? Lists of dates, degrees, academic honours, and so on, do not really bring these men to our understanding, interest or affections.

To look more closely at just one of these men using contemporary sources may be of more help. This we can do by looking at John Bois (Boys or Boyce). In some ways he has been overlooked, being a member of the 2nd Cambridge Committee, with the assigned task of translating the Apocrypha. He was, however, of much general assistance amongst the translators, taking over other people’s portions as needed, and, even more significantly, was a member of the 1609–1610 Revision Committee, gathered to survey the combined work of the translators, meeting in Stationers’ Hall, London. During that work Bois made notes of the proceedings, decisions and

### ❁ *Translating for King James*

In 1969 Prof. Allen’s edition was printed as *Translating for King James: notes made by a translator of King James’s Bible*.<sup>4</sup>

That translator was John Bois, and the notes are first discussed by way of introduction, and then presented in facsimile on the left hand page, with the same in modern typeface, and Greek words translated, on the right. This covers only Romans to the Apocalypse, and after the notes there is a quite amazing list of the authors and works cited in the notes to support choice of readings. Numerically, John Chrysostom and Theodore Beza seem most quoted, but there is quite a range of sources. You should note in passing that since Chrysostom died in 407, and Beza in 1605—almost one thousand two hundred years between them—there was a wealth of godly scholarship, ancient and thoroughly contemporary, brought to bear in settling the text of the 1611 Authorised Version.

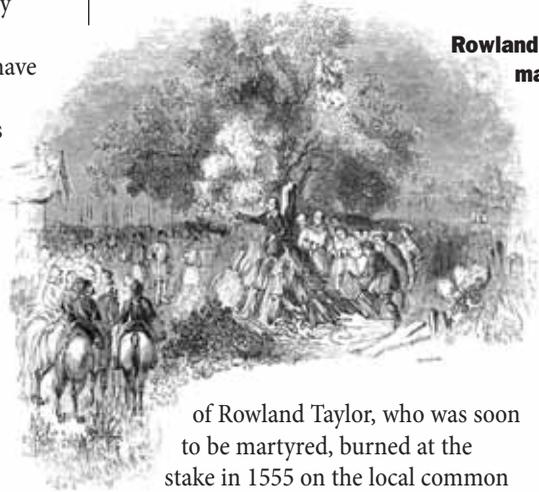
More intriguing for our question (what kind of men...?) is the later part of Professor Allen's book, a modern typeface presentation of 'The Life of that famous Grecian Mr John Bois, S.T.B. one of the translators of the Bible...by Anthony Walker...' Although this was not published until 1779, it appears to have been written not long after Bois' death (c. 1643–44<sup>5</sup>) by one who was a close contemporary and fellow scholar. Commenting on the inclusion of this biography with the Notes, Ward Allen says, 'both editor and publisher feel that...the most significant aspect of this material is the trenchant word-portrait given of John Bois and his era.'<sup>6</sup> This is my primary source for most of what follows. More generally readable, and accessible, is *The Men behind the King James Version* by G. S. Paine.<sup>7</sup>

## JOHN BOIS 1561-1644

### ❧ *His Family*

The paternal grandfather of our John Bois was also called John, a clothier in Halifax, Yorkshire. There his son William was born and subsequently educated at what became Trinity College, Cambridge. After some years, William's attachment to the Church of Rome was weakening, and he came under the influence of Martin Bucer (1491–1551), the Regius<sup>8</sup> Professor of Theology in Cambridge. Bucer was newly come from Germany at Thomas Cranmer's invitation, and his intimate acquaintance with Luther and Zwingli made him the

ideal tutor to bring William Bois to clearer views of the Reformation issues. William 'pull'd his neck from under his holinesses yoke'<sup>9</sup> and moved to Suffolk for greater safety. At Hadleigh he sought the ministry



**Rowland Taylor's martyrdom**

of Rowland Taylor, who was soon to be martyred, burned at the stake in 1555 on the local common for his Protestant faith.

William Bois took a farm near Hadleigh, Suffolk, and married Mirabel Pooley. This virtuous wife, her son John records, 'had read the Bible<sup>10</sup> over twelve times and the Book of Martyrs twice; besides other bookes not a few.'<sup>11</sup> As soon as Queen Mary's persecuting days gave way to Elizabeth's (1558) 'days of refreshing', Mirabel urged William, thoroughly accomplished in Greek, Hebrew and Protestant teaching, to exercise his ministry and not to go on in a wrong way. This he did, close by at Elmsett, and was pastor there until his death.

### ❧ *Early Years*

John Bois was born in the third year of Elizabeth's reign, 1561, into this mature

Protestant family. Given the learning and piety of his parents it should not surprise us that young John was well taught, but it is a surprise to know that he was able both to read and to write Hebrew by the age of six. He walked two miles each way to school in Hadleigh, and his biographer Anthony Walker implies that the stake where Rowland Taylor was burnt

would have been visible on that walk, twice a day.<sup>12</sup>

At this village school John Bois formed a lasting association with John Overall (1560–1619) who was to be a fellow-translator,<sup>13</sup> Dean of St. Paul's, and afterwards Bishop of Norwich. In 1575, at the very young age of fourteen, Bois was

## THE ROWLAND TAYLOR MONUMENT, HADLEIGH, SUFFOLK

by Roland Burrows, member of the General Committee

THE town of Hadleigh (near Ipswich) has been home to several illustrious and notable believers over the centuries. John Overall, one of the scholars appointed to assist with the translation of the Authorised Version of Holy Scripture and the section of the Prayer Book Catechism where a sacrament is described as an *'outward and visible sign of an inward and spiritual grace'*,<sup>1</sup> was born and lived in the town.

John Bois, another member of the Translation Committee, also lived in Hadleigh. His father, William Bois, was rector of Elmsett about four miles away. John Bois could read and write in Hebrew by the age of six and was such a studious child that he could be seen reading as he walked to and from the Hadleigh School every day. His father had moved from Halifax, Yorkshire, to be near the well-known Rowland Taylor, who had been appointed Rector of Hadleigh by Archbishop Cranmer in 1544. Prior to Rowland Taylor's arrival, the town had received several visits from Thomas Bilney who had travelled from Cambridge to preach the Gospel. Foxe says that the town was *'one of the first that received the word of God in all England.'* He goes on to describe how that *'a great number of that parish became exceeding well learned in the Holy Scripture...and that could have said a great sort of St. Paul's Epistles by heart'*.<sup>2</sup>

Rowland Taylor suffered for his faithfulness to Scripture. During the reign of Queen Mary he was taken to London and imprisoned, after which he was brought back to Hadleigh and burnt at the stake on Aldham Common just outside the town on 9 February 1555. A 16th-century stone marks the place of his martyrdom and bears the inscription:

1555

D – TAYLER – IN – DE  
FENDING – THAT  
WAS – GOOD – AT  
THIS – PLAS – LEFT  
HIS – BLODE



A larger monument dates from the 19th century, and during my pastorate in the town we organised an annual clean up and clearance of the monument and site by our young people. The event was followed by refreshments after which was read the account of Dr Taylor's martyrdom from Foxe's *Book of Martyrs*.

### Endnotes:

1. John Henry Blunt, ed., *The Annotated Book of Common Prayer* (London, England: Longmans, Green, and Co., 1893), p. 469.
2. John Foxe, *Book of Martyrs*, Adam Clarke, ed. (London, England: Ward, Lock, Bowden, n.d.), p. 429.

admitted to St. John's College, Cambridge, where John Still, Rector of Hadleigh, was Master. Such was Bois' competence in Greek that the usual three-year progression of instruction was accomplished in six weeks (or perhaps it took his tutors six weeks to accept his proficiency as genuine). However the chief lecturer in Greek, Andrew Downes,<sup>14</sup> was delighted and soon became a friend. Bois and Downes contributed hugely to a renewed interest in Greek learning in the English universities.

### ✿ *Cambridge*

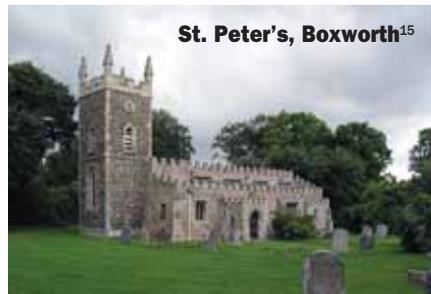
Within six months of his entering Cambridge, John Bois was chosen as a 'scholler', a designation which was a reward of notable merit, and often involved financial support. To be a freshman scholar was the 16th-century equivalent of being 'fast-tracked', and so it came to pass. After three years he was elected a Fellow of the College, and so concerned were his friends for his title and seniority that although he was sick with smallpox, they carried him in his bed to be properly installed to that title at the age of nineteen.

In 1588, amidst all the excitement and apprehension of the Spanish Armada year, John Bois was obliged to become ordained in the Church of England, or else resign his Fellowship at the University. He was ordained, aged twenty-seven, after thirteen years at Cambridge. This was at a time when there was great debate and distress amongst the English churches and men of God, great and small, as to whether a true and justifying faith could be lost. Through

the next ten years Bois was chief Greek lecturer, daily and diligently delivering his lectures, publicly and in his own chambers; he became senior dean, senior fellow and head lecturer.

### ✿ *Boxworth, Cambridgeshire*

In 1596 Bois became Rector of Boxworth, and in 1597 married the daughter of his predecessor; marriage meant that he must resign his college fellowship. About this time his father, William, died, and his mother found a home with John's father-in-law, Mr Pooley, for the ten years left to her.



There were seven children of John's marriage, four sons and three daughters. The eldest son died in infancy, the youngest son died of smallpox in 1623, at about fifteen while at his father's old college, St. John's. His third son he buried at Ely; he did see the second son and the eldest daughter married. At one point early in his marriage John Bois was inclined to go abroad, so distressed was he in the relationship. 'But religion and conscience soon gave these thoughts the check; and made it be with him and his wife as chirurgeons (surgeons) say it [is] with a broken bone; if once well sett, the stronger for a fracture.'<sup>16</sup>

As Boxworth was only about ten miles from Cambridge, the new Rector was not cut off from the life of the university, but travelled regularly to hear and confer with Andrew Downes and Edward Lively,<sup>17</sup> professors of Greek and Hebrew respectively. When he resigned his fellowship he declared that he knew of very few Greek works then available that he did not have in his own library. Reduced circumstances constrained him to sell his books—in Walker’s words, ‘he... parted with his darling (I mean his library).’<sup>18</sup> Becoming familiar with neighbouring ministers, he began a weekly fraternal; Bois also boarded young scholars in his home for their education and training. He remained Rector of Bosworth to the end of his life, though he was also made a Prebendary<sup>19</sup> of Ely cathedral in 1615, and died there twenty-nine years later.

### ❧ *The 1604 Committees*

‘When it pleased God to move King James to that excellent work, the translation of the Bible; when the translators were to be chosen for Cambridge, he [Bois] was sent for thither...’<sup>20</sup> As men of every place and each age are of like passions, so there were those who took offence at this man who was no longer at the University being called in to the work, implying to their tender egos that they were inadequate.

John Bois lodged and received his ‘commons’ (daily bread) in his old

College, St. John’s, from Monday to Saturday, returning to Boxworth on Saturday evening to discharge his ministry on the Lord’s Day. He was assigned, with his friend Andrew Downes, to the Apocrypha group, the 2nd Cambridge Committee. Bois’ portion of that work was so soon accomplished that he also assisted the 1st Cambridge Committee in the portion 2 Chronicles to Song of Solomon. There are passing references to his general usefulness in the work, and he, together with Andrew Downes, still found time to assist Sir Henry Savile, of the 2nd Oxford Committee, in his massive revision of the Greek texts of John Chrysostom’s works (published in eight volumes, with notes in Latin and Greek, 1610–13).<sup>21</sup>

After four years’ labour the work of the Bible translators was ready for gathering and reviewing. Three complete copies of the work were brought to the Stationers’ Hall in London, and a new, smaller committee was given the work of a first proofreading and assessment. It was after Stationers’ Hall that the work came into the hands of Myles Smith and Thomas Bilson for final integration and polishing, together with the supply of the ‘Epistle Dedicatory’ (the dedication to King James produced by Bilson) and the ‘Translators to the Reader’ (Smith).

John Bois, now aged forty-eight, was called to the Stationers’ Hall team, as was his older friend Andrew Downes, aged fifty-nine. Downes proved



**St. John’s College, Cambridge**

so reluctant to go that he was threatened with a ‘pursuivant’—literally a pursuer, a ‘follow up’ official—physically to ensure his obedience; he went. Neither the true number of this committee nor the names of members have been plainly established; Paine was surely mistaken<sup>22</sup> to include the Dean of Worcester, Arthur Lake, who is not usually listed among the translators at all. It seems reasonably sure that John Hammar (Hamar, Harmer) 1555–1613, of the 2nd Oxford Committee and another editor of Chrysostom (the *Homilies*), was at Stationers’ Hall. Walker suggests that this work took nine months, and that they received a weekly payment from the Company of the Stationers.<sup>23</sup>



**Company of Stationers’ Crest**

### ❀ After 1611

One of the distresses of John Bois’ post Authorised Version years was the loss of the friendship of Andrew Downes. When Henry Savile made known publicly his appreciation of the work of Downes and Bois on *Chrysostom*, Downes resolutely but unworthily chose to believe that he had been slighted, and Bois preferred. He never spoke to Bois again, though Bois was ever noted as continuing to refer to his old tutor with respect and affection.

Lancelot Andrewes was the first of those chosen to make King James’ new translation. He had been Chaplain to Archbishop Whitgift and to

Queen Elizabeth, Bishop of Chichester in 1605, of Ely in 1609 and of Winchester in 1619. Generally competent as were all the Learned Men, Andrewes’ speciality was ‘Patristics’—the writings of the early Church Fathers. When he was Bishop of Ely Lancelot Andrewes bestowed a prebend (see endnote 19) of Ely Cathedral upon John Bois, 25 August 1615. The bishop was at some pains to make it known that this benefit was freely given, and that neither Bois nor any of his friends had schemed or lobbied after it. That made it a very high compliment for those times, and a very welcome complement to Bois’ resources.

In 1629 John Bois, aged sixty-eight, at last removed from Boxworth and took up residence in Ely. He was assiduous in fulfilling his duties in the Cathedral, ever willing to do more, standing in for others, preaching many funeral sermons, even at short notice. Walker<sup>24</sup> tells us that Bois made visits to his Boxworth parish to preach, administer Communion and relieve the poor, and that he was ‘very carefull to provide a painfull able curate’. (I interpret this as ‘He took great care to supply a curate [permanent stand-in assistant] who took great pains to do the work.’)

John Bois wrote notes<sup>25</sup> (**not** the Translators’ Notes) on the Greek text of the four Gospels and Acts and began in Romans. The death of his patron the Bishop of Winchester, in 1626, brought the work to an end.<sup>26</sup> Highly regarded for his scholarship, acquaintances would send him books to review, which he duly returned, adorned with marginal notes in

his own hand. He read almost sixty grammars—Latin, Greek, Hebrew, Syriac and others.

When enquiring of his piety, it is often difficult to penetrate the fulsome style of those times and come to a reality. He was notably fond of frequent rather than long prayers and reverent in his use of Scripture, uncovering his head to read or to hear them. In his still abundant preaching he sought to make himself plain to every kind among his hearers, taking Genesis 33.13 as his yardstick.<sup>27</sup> He insisted that to preach beyond the hearers' understanding was 'overdriving them' and more likely to slay than to sustain the soul. Alongside that he was himself a diligent and attentive hearer of sermons.

### ❧ *His End*

The last weeks of Bois' life were very painful to him, but although this caused him much groaning, he urged upon his attending children and friends the duty of rebuking him for any seeming impatience or complaint. The duty was not exercised; his woeful groan, 'O wretched man that I am! who shall deliver me from the body of this death?' (Romans 7.24) was justly regarded as of the spirit, and not of the flesh. He died 14 January 1644, aged eighty-three years (and eleven days).

Walker<sup>28</sup> makes great play of the attendant circumstances. The Westminster Assembly had put in train the consequences of the Solemn League and Covenant,<sup>29</sup> and it seems that 14 January 1644 was the first Sabbath that Bois and others would have been shut out of the

Cathedral, and use of the Prayer Book curtailed. Rather sweetly Walker records '...he went, though in a troublesome time, yet on the day of rest, unto his rest: from amongst men of war [as] a man of peace unto the God of Peace.'

Here then is just one of the 1611 company. That work occupied but five years of his eighty-three. Before and afterwards he was

recognised as toweringly competent in the Scriptures, in the necessary languages, and in the ministry of that Word. Through all of his life he was involved with men of like mind, some closely, others more distantly. He knew all the turmoil of family life and strife, loss of children, death of colleagues;<sup>30</sup> he did not escape the impact of national and international affairs—queens and kings and armadas and gunpowder and Synod of Dordt and Civil War and Westminster Assembly. He did know how to be abased and to abound, to be full and to be hungry, to give and to receive, to find unexpected friendship, and to lose trusted friendship. The same could be said of others of the translators, enlarging our sense of connection with them, and our gratitude for their labour.

### ❧ *Epilogue*

John Reynolds, esteemed as the 'father' of the 1611 Bible, though he died before it was complete—almost before it was begun—wrote:



**Ely Cathedral**

‘Divinity, the knowledge of God, is the water of life... True divinity cannot be learned unless we frame our hearts and minds wholly to it... The knowledge of God must be learned of God... We have to use two means, prayers and the reading of the holy Scriptures... We must

diligently give ourselves to reading and meditation of the holy Scriptures... I pray God you may.’<sup>31</sup>

John Bois most certainly did, and showed himself a workman approved of God. We bless the sovereign providences and kindnesses of our great God and

## T I M E L I N E

- |   |  |
|---|--|
| 1555 Rowland Taylor martyred  | 1612 Bartholomew Legate burnt at Smithfield for anti-Trinitarian teaching: the last person burnt in London for religious views |
| 1558 ELIZABETH I  | 1613 Adrian Saravia died   |
| 1560 GENEVA BIBLE, first edition published  | 1616 John Owen, William Kiffin born  |
| 1561 JOHN BOIS born   | 1617 William Gurnall born  |
| 1563 Foxe’s English edition of <i>Acts and Monuments... [The Book of Martyrs]</i>   | 1618–19 Synod of Dordt   |
| “ Heidelberg Catechism published  | 1619 John Overall died   |
| 1564 John Calvin died   | 1620 Pilgrim Fathers sail  |
| “ Shakespeare born  | 1622 Sir Henry Savile died   |
| 1566 James VI of Scotland born  | 1624 Elzevir first Greek New Testament published   |
| 1568 BISHOPS’ BIBLE   | 1625 ACCESSION OF CHARLES I  |
| 1575 BOIS to Cambridge, age 14  | 1628 Andrew Downes died  |
| 1580 BOIS Fellow of St. John’s, age 19  | 1629 BOIS to Ely as Prebend, age 68  |
| “ Francis Drake returns from ‘round the world’ voyage.  | 1630 BOIS published treatise on Greek accents  |
| 1582 Rheims New Testament (Roman Catholic)  | 1633 William Laud became Archbishop  |
| 1588 BOIS ordained, age 27  | “ ELZEVIR second Greek New Testament: ‘Textum ergo habes, nunc ab omnibus receptum’—the text received by all                   |
| “ Spanish Armada  | 1638 Scottish National Covenant  |
| 1597 BOIS to Boxworth, and married, age 36  | 1642 Civil War begun   |
| 1598 Beza’s 4th edition of his Greek New Testament ( <i>no printed text is closer to the apparent ground-text of the AV New Testament</i> ) | 1643 Westminster Assembly of Divines: 1,163 sessions up to 1649  |
| 1603 ACCESSION OF JAMES I of England  | “ Solemn League and Covenant: Agreed between Parliaments of England and Scotland seeking religious uniformity                  |
| 1604–1609 BOIS in translation work, age 43–48   | 1644 BOIS died, January, age 83  |
| 1605 Gunpowder, treason and plot  | 1645 Westminster Assembly’s <i>Directory for the Publick Worship of God</i>  |
| “ Edward Lively died  | 1649 EXECUTION OF CHARLES I  |
| 1609 Jacob Arminius died  | 1655 BOIS’ notes on selections of the Greek New Testament published posthumously   |
| 1610 BOIS in Stationers’ Hall revision work, age 49–50  |  |
| 1611 THE AUTHORISED VERSION, first edition published  |  |

Saviour that such men were gathered to the Kingdom for just such a time as the preparing and publishing of the Authorised Version.

...and finally, brethren, an **addendum**:

In pursuing an errant reference I stumbled upon this remark from the 19th-century German historian Dr. Döllinger,<sup>32</sup> not directly relevant to Bois, but wonderfully

relevant to the history of the English Bible, and its flagship the Authorised Version.

I believe we may credit one great superiority in England over other countries to the circumstance that there the Holy Scripture is found in every house, as is the case nowhere else in the world. It is, so to speak, the good genius of the place, the protecting spirit of the domestic hearth and family. ❀

### Endnotes

1. Trinitarian Bible Society, *The Learned Men* (London, England: TBS, 1999), p. 1.
2. What about the brother of Puritan John Reynolds (Rainolds), who at the same time as John worked on the Authorised Version was working on the Roman Catholic Douai/Rheims version!
3. The Low Countries were at that time the Spanish Netherlands.
4. Nashville, TN, USA: Vanderbilt University Press, 1969, and London, England: Allen Lane Penguin Press, 1970. Here also I acknowledge my debt to our Vice-President David Oldham, who kindly gave me a copy of this book some years ago.
5. It is always irritating to see these double dates, but this was at a time of flux in the calendar, differing from one country to another, and for the early months of the year some sources quote the old dates, some the new, and for some it is hard to tell!
6. Allen, p. 126.
7. Grand Rapids, MI, USA: Baker Book House, 1977. Gustavus Paine died in 1958, the year before first publication as *The Learned Men*. Copyright was ascribed at that time to Dianna B. and Paula Paine. There are inaccuracies. Professor Allen refers to Paine's book as partly triggering his hunt for Bois' notes.
8. Appointed by the monarch.
9. Allen, p. 129.
10. She would probably read something in the Tyndale/Coverdale family, perhaps the Geneva later.
11. Allen, p. 129.
12. *Ibid.*, p. 131.
13. On the 1st Westminster Committee, Genesis to 1 Chronicles.
14. Andrew Downes, 1549–1628 was later on the same translating committee as Bois, 2nd Cambridge Committee which produced the Apocrypha.
15. © mym, creativecommons.org/licenses/by-sa/2.0.

16. Walker, in Allen, p. 138.
17. Later also one of the translators in the 1st Cambridge Committee, 2 Chronicles to Song of Solomon.
18. Allen, p. 138.
19. Similar to the more common cathedral office of canon, the word 'prebend' relates more strictly to a source of income, so that Bois had support from the Cathedral.
20. Walker, in Allen, p. 139.
21. Poor Lady Savile. She had said to her husband, 'Sir Henry, I would I were a book too, and then you would a little more respect me'. Allen, p. 141.
22. Paine, p. 76. As he was to elevate Miles Smith to the Bishopric of Winchester (instead of Gloucester).
23. Allen, p. 140.
24. *Ibid.*, p. 143.
25. *Collatio veteris interpretis cum quibusdam alii recentioribus*, or, a gathering from old interpreters, together with some others more recent. (Whether my translation is dynamic or literal I leave to your judgment.)
26. See Timeline 1655
27. 'And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die' (Genesis 33.13).
28. Allen, p. 152.
29. This was the 1643 agreement between the Scottish Covenanters and the English Parliamentarians which helped establish the presbyterian form of church government in Scotland and defended it against Roman Catholicism.
30. In 1643 there were only three translators left: Bois, Featley (Fairclowe, Fairclough) and Byng.
31. Paine, p. 183.
32. Johann Joseph Ignaz von Döllinger, historian and theologian, was born in Bamberg, Bavaria, 1799, and died at Munich, 1890: a 'dissenting' Catholic who died outside the Roman Church, though not in any other.

# Membership Renewal

## Membership subscriptions for 2011 are now due

Once again we invite friends and supporters of the Society to take this opportunity, if you have not already done so, to affirm or reaffirm your prayerful association with the Society by renewing your membership or becoming a member perhaps for the first time. You will find enclosed herein\* the Membership Form for your convenience.

Membership in the Society runs from January to December and is renewable annually. However, applications/renewals received after 1st October are deemed to count for the following calendar year unless the supporter requests otherwise.

For members of the Society, we will be sending a free copy of our eighty-page book celebrating the four hundredth anniversary of the Authorised Version, *The Authorised Version: a Wonderful and Unfinished History*, with additional copies and those for non-members available at £0.60 per copy.

Each person desiring membership must complete the Membership Form in full for each year of membership. Husbands and wives may use one form, but both must complete and sign. Many supporters make regular donations by standing order direct into the Society's bank account, and one of these can be counted as a subscription. In that case a Membership Form still needs to be completed and we would ask such supporters to make a note on their form that they wish part of their regular standing order to be used for their subscription.

Life Members are reminded that a Membership Form must be completed and signed by them to reaffirm their continuing agreement with the aims and Constitution of the Society. A subscription need not be paid. (Life Membership is no longer available.)

The enclosed Membership Form, if used, may be returned directly to the Society's International Headquarters or to your National Branch Secretary or Local Auxiliary Secretary. Our *Quarterly Record* magazine, which is free upon request, is also sent automatically to all of the Society's members.

If any of our friends would like to begin or renew membership but have not received a Membership Form, we would invite you to contact the nearest Branch at the address on the inside back cover.

\*The Membership Form was mailed with the October to December 2010 *Quarterly Record* to the great majority of our overseas supporters.

# 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 Aberdeenshire, Scotland:

Thank you so much for all your help, the tent missions went very well and we had a great time with the children each afternoon. We had about twenty or so children and they really learnt the 'Ten Commandments' through the week. One little boy of six was very troubled when he realised he had broken God's commands and was concerned to get his heart right with the Lord. Two other children were very challenged and also asked for prayer.

### **Children in Aberdeenshire learn the Scriptures**



### From Lisnaskea, N. Ireland:

Regarding the Bible Memory Verse awards, nine-year-old Chia was very pleased with his Bible. He is adopted from Thailand when he was almost four. He has really come on with his English and it was a delight to hear him reciting Bible verses.

### From Barnstaple, Devon, England:

I trust you are well and enjoying the work of the Lord at TBS. Please find report of The Royal Cornwall Show. We were busy from the first day right through to closing on the Saturday evening, but what a contrast the first day of the Show was. What was the reason? Prince Charles and Camilla were the guests who opened the Show and walked about freely shaking hands with the people.

The following days began at 7.00 a.m. at which time we opened up the stand, and we were very busy from the outset with many opportunities to talk about the Gospel, Creation and the nation's problems. It was good to see so many young people questioning what they have been taught in school about the false teaching of evolution and the lack of any Christian teaching. One

comment from a young girl who picked up a Bible was, 'Oh, these are real Bibles' as she opened one to look at. She gladly accepted one as did her friend.

It was really encouraging to have the opportunity to speak with so many who had not been to the Show before and were open to the Good News of the Gospel. It was also encouraging to have a number of fine young people who came on the last day to help man the stand; this in itself was a witness to their school friends that they were not ashamed of their faith. We had a few who just came to argue, but these were gently shown what the Bible says. One person objected to the text 'The fool hath said in his heart, there is no God', saying that we were calling him a fool! We pointed out it was not us, but God and we could not apologise for what God says in His Word. Although he went away very angry, we prayed he would come under conviction of sin and repent.

The seed has been sown, now we can continue to pray for the Lord's blessing upon it for His own glory.

### From Ceuta, Spain:

I am the pastor of an immigrant church of Subsaharan Africans, mostly Nigerians, in Ceuta, which is a Spanish city on North African soil, surrounded by Morocco. Our church has existed for about fifteen years; it was started out of the need to attend to those immigrants who are passing on their way to Europe. The usual turnover of three or four months has been slowed down to a waiting time of almost three years. We use this time to evangelise, to encourage Christians and to build them up in the faith. Some will end up in Europe and some will be sent back to their original countries.

My wife and I are staying for a few days with friends in Banham (Norfolk) and I was

introduced to Dr. David Allen the other day. We talked about the need of English Bibles (King James Version) in Ceuta. As a church we do not have resources as none of the members is allowed to work; everybody is waiting for documents to allow them to cross into Europe. That is why Dr. Allen suggested we wrote a letter asking the Trinitarian Bible Society to send us free Bibles. We are asking for 200 Bibles in English and whatever Christian literature you could spare. Also, we could do with 50 Bibles in French, 10 in Spanish, 10 in Arabic (Fusha), 2 in Bengali and 2 in Punjabi as well as a few in the Algerian Kabily Berber.

### From Southend, Essex, England:

We had a very interesting time in Southend. We had been invited to see the open air witness and the bringing of the Gospel to the people. After one gentleman had preached, his family helped him hand out the Lord's Word to the people. It was very encouraging to see mothers and children come to ask for what they needed.



**Southend Gospel witness**

### From a school in Bedford, England:

I am writing to express my sincere thanks for the gift of Bibles to my school leavers. It

was gratifying to note that even in these increasingly secular times, the gift of a Bible was so gratefully received by our children. I am also indebted to Graham Chewter who gives so freely of his time to my school and several others within Bedford Borough. The staff and children are always delighted to see him and he helps us to deliver the Christian element of our act of daily collective worship. Once again, many thanks for the generous gift of Bibles.

## Africa



**Ugandan Scripture distribution**

### From Uganda:

I could not get all the police officers at once. Others were at different places of duties so I gave one lady the responsibility of distributing the balance of the Bibles to her colleagues after their duties.

### From Jinja, Uganda:

We have just returned from leave in the United States. The grant was collected by the Academic Dean of Uganda Baptist Seminary. We unpacked it last week and distributed quite a bit to our Seminary

students. The Gospels of John are especially for Muslim ladies with whom one of our seminary lady students works. Our Seminary students also use them in Bible studies which they conduct. Many of our Seminary students use the Bibles in their evangelism. They like the size for their pockets. One box of Bibles went to an Agricultural University, where several hundred students are taking our Bible lessons. Other boxes went to estate workers and schools. They are so grateful to have the whole Bible.

### From Zimbabwe:

It was a great privilege once again to receive such a large consignment of Scripture to share with and distribute among the brethren. The Scriptures were a great blessing to the brethren who received them, but many still did not get any. Zimbabwe is having a rapid growth of the church and many gospel ministries are being founded, hence the great demand for Scriptures. After the distribution, the number of people and church leaders who came asking for Scriptures is just overwhelming. I would request that if possible, we could receive the Bibles annually so that we can continuously have a supply for the brethren. I want to thank the TBS for granting my request for Scriptures.

### From Togo:

Attached is a photo to show you new converts who are in need of a Bible in French. Please send me at least 30 Bibles, 20 New Testaments and postcards to distribute for the salvation of souls.



**Golden Thoughts in Togo**

 **From Brandhof, South Africa:**

Thank you for supplying us with the Calendars. My husband went to be with the Lord in January after an illness of about thirteen months. He faithfully distributed the Calendars even up to a week before he died. His doctor said to me that on every floor [7 storeys] of the hospital where he was admitted, the Calendars were distributed. We praise God that he could do it. Many people in schools, churches and public places gladly accepted the Calendars. May God grant you special grace to continue spreading His Word.

 **Central & Latin America**

 **From Conselheiro Lafaiete, Brazil:**

We are distributing Golden Thoughts Calendars in hospitals, shops, businesses and among various groups of people. We realise the distribution of calendars has the objective of bringing the precious seed of God's Word to sinners, and of bringing the name of Jesus Christ to be exalted. Thank you.

 **Asia**

 **From India:**

Thank you very much for your Bibles, Posters, etc. These are very very useful to me and this ministry among many poor English-speaking school students, officers, and pastors. I am enclosing a photo. Please



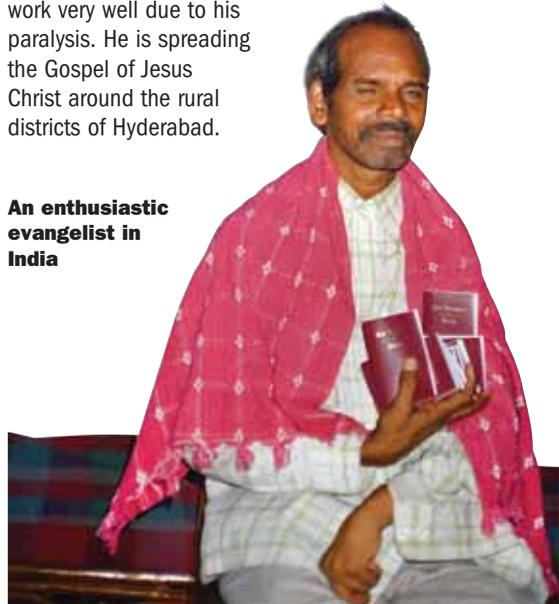
**Scriptures for students in India**

send more Bibles, New Testaments and Wall Posters. We pray for you all. God bless you.

 **From India:**

I thank you so much for the Bible Literature you are so generous in sending to me. I am sending you a picture of one of the evangelists. He is a disabled person, but is very enthusiastic in his evangelistic efforts. His left leg and left hand do not work very well due to his paralysis. He is spreading the Gospel of Jesus Christ around the rural districts of Hyderabad.

**An enthusiastic evangelist in India**





# Trinitarian Bible Society

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## *The aims of the Society*

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

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

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

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

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

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

*For introductory literature and catalogue please write to the Society at the address given*

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