



Quarterly Record

The Magazine of the Trinitarian Bible Society • Issue Number 626

January–March 2019



THE WORD OF GOD AMONG ALL NATIONS



Trinitarian Bible Society

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

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**January to
March 2019**

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The 188th Annual General Meeting



GOD WILLING

commences at **11.00 a.m.** on

Saturday, 21 September 2019

at the **Metropolitan Tabernacle, London SE1 6SD**

The Business Meeting at 11.00 will include reports and updates on the Society's work.

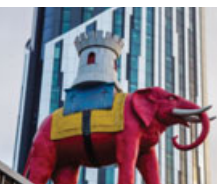
After the Business Meeting,
at **2.00 p.m.**

Dr David Allen

Senior Deputation Speaker for the Society
is expected to preach.

Lunch will be served between the Meetings.

All are invited to attend.





Member Consultation

As mentioned later in this *Quarterly Record* the General Committee and the Senior Management of the Society are now undertaking a Strategic Review of the Society's operations to ensure that we are faithfully fulfilling all aspects of our remit.

The Society's Strategic Review will include all facets of our work and witness. Obvious things such as finances and staffing will be examined. Additionally, we will consider matters such as the decision making process in an effort to ensure that all is done in a Godly, efficient and practical way—the ultimate emphasis in our work being the honour and glory of our God in all details of our work.

Recognising that our members form a large part of this work and that we are responsible to you, under God, for the fulfilment of our Constitutional aims, as part of this ongoing assessment we will shortly be undertaking a member consultation. In this we will be asking our members for their thoughts and comments on certain key matters.

In order to participate you will need to be a member of the Society. Every year we ask our supporters and friends to consider membership, which has benefits for both you and us. As a member, you can participate more fully in the work and witness of the Society—including participating in the Strategic Review—as well voting at our Annual General Meeting. And your annual subscription fee, held at a minimum for many years, helps support the Society in our day-to-day activities as we seek to distribute the Scriptures across the world.

Information on membership can be found on our website at www.tbsbibles.org/page/AboutMembership and on page 27 of *Quarterly Record* no. 625, October to December 2018. For your convenience, the updated membership form is also enclosed with this *Quarterly Record*. Please note that if you have completed your annual membership form since October 2018 there is no need to complete another form until October 2019.

We would encourage your prayers for this undertaking as we seek to provide the Word of God for all nations.



FROM THE DESK OF THE General Secretary

Facing the Future in Dependence upon the Lord

Depending wholly upon the blessing and help of our almighty and gracious God, the Trinitarian Bible Society faces the coming days, weeks and months with prayerful confidence. As enabled, we will continue in the very important and most necessary work entrusted to us by our members and supporters of translating, publishing and distributing faithful and reliable copies of the Word of God among the nations of the world.

In the great goodness of the Lord, all our prayerful readers know something of the wonderful value of the Holy Bible. Our minds have been enlightened and our hearts have been opened to know that

the Lord Himself is both the Divine Author and Preserver of the Holy Scriptures and that He is the glorious Triune God revealed within its pages. We know that the Bible is the one and only supernatural revelation of our Creator, Redeemer and Judge, in which He has been pleased to unveil a glimpse of His justice, truth and mercy. Importantly, we know that it is in His Word, and that it is in His Word alone, that He has been pleased to communicate these Divine Truths: Divine Truths that can be found nowhere in the whole world but only in this wondrous Volume, the Holy Bible.

By the grace of God, we have been taught that (both for ourselves and for others) there is nothing whatever that can be either of more personal importance or of such individual and eternal consequence



than this God-given Library of Truth, the Holy Scriptures. It is the one Book that has within its pages divine and eternally pertinent facts that we need not only for ourselves and our children, but which we need to seek (by God's grace) to place in the hands of every man, woman and child throughout the world who has eyes to see, or ears to hear.

The Spiritual Nature of the Work in which we are Engaged

Of course, our endeavours to distribute the Word of God need to be accompanied by the almighty power of God. Hence the need for prayer that the Lord may be pleased to use His Word to the glory and praise of His Name and the spiritual good of those who receive the Scriptures. This is why the Society continuously asks for the prayers of each of its members and supporters.

Indeed, we very much appreciate the continued faithful interest of the Lord's people in different parts of the world, who in gratitude to the Lord for the saving mercies they have themselves received from the Lord of Glory through the Word of Truth join with us in this labour of love and prayerfully and practically support us by their earnest prayers and sacrificial gifts. We are greatly encouraged by hearing that many of our friends remember the work of the Society in their private and family prayers each day. We also know of those who bring the Society's work and its needs before the Lord in public prayer at services held on the Lord's Day and at church services and prayer meetings held during the week. This is also greatly appreciated and is a practice that we commend to all to imitate as they may be able. 'The effectual fervent prayer of a righteous man availeth much' (James 5.16).

Prayer is a vital element of our work. Man needs the Bible, but he also needs more than the Bible. He needs the power of the Holy Spirit to accompany the Word of God (see Psalm 127.1) that his mind may be enlightened and his heart opened. He needs to be converted from his natural state of being 'dead in trespasses and sins' (Ephesians 2.1) and made a new creature in Christ Jesus (see 2 Corinthians 5.17). For this revolutionary transformation to be effected, he needs to be made the subject of the almighty, miraculous, and regenerating power of the Triune Jehovah, Who by His Word and Spirit makes the dead to live, the blind to see and the deaf to hear.

The Lord has described His Word as 'the sword of the Spirit' (Ephesians 6.17) and as being 'quick, and powerful, and sharper than any twoedged sword' (Hebrews 4.12), 'which liveth and abideth for ever' (1 Peter 1.23). It is this ever-living, ever-sharp and ever-relevant instrument of Divine Authority that our God employs with almighty and invincible spiritual power in the outworking of His eternal purposes here in this world. The blessed contents of no other book can be described as the incorruptible seed of the kingdom of God, by which men are born again and by which men are made wise unto salvation through faith in the Lord Jesus Christ. The Bible—in the hands of the Holy Spirit of God—is alone that which can demonstratively transform the lives of sinners and turn 'the world upside down' (Acts 17.6).

The Magnitude of the Work that Needs to be Undertaken

There is a tremendous need for the translation, the publication and the widest possible distribution (along, of

course, with the faithful preaching) of this life-giving and life-transforming Divine Volume of Truth among our fellow-beings throughout the world. What need there is for Christians to be earnest in their prayers that the Lord may be pleased to use His Word to the glory and praise of His Name in His saving work among all nations!

The Society's very practical task is briefly conveyed in the words so very closely associated with our work (found in the literature used to promote our principles), 'The Word of God among all nations'—see Mark 13.10. This is a simple but most profound and succinct summary of the almost unspeakably enormous and extensive activity in which the Society has been and is engaged.

The goal before us is simple but it is of the greatest magnitude. It is that—if it were at all possible—all the peoples of the world might have the Word of God in their hands. Should not everyone in every land, city, town and village throughout the world receive a copy of the Holy Scriptures in their own native tongue? The Bible is for all peoples, for all age groups, for all sectors of society; whether they be professed atheists, humanists, Hindus, Muslims, Buddhists, Shintoists or Mormons; whether they live adjacent to us, in a neighbouring town, or ten thousand miles away. Indeed, the Word of God is for our fellow sinners wherever they are, whether or not they want to receive it. Almighty God has spoken: man needs to hear. In His Word, the Holy Bible, man's Creator, Lawgiver, Saviour and Judge is speaking to the whole of His creation and all are required to listen and pay attention. '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' (Proverbs 8.4–5).

The Importance of the Work of the Society

Our fellow men are all in a desperate spiritual need, fast hastening through this world, either on the broad way that leads to eternal destruction or (by grace) in the narrow way that leads to life everlasting. Alas, for the most part they are all where we each once were and where we still would be but for the rich mercy of God—'dead in trespasses and sins' (Ephesians 2.1) 'without Christ ... having no hope, and without God in the world' (Ephesians 2.12)—ignorant of their need, destitute of the knowledge of the God of the Bible in whom alone mercy and grace may be found, and on the very brink of the eternal world.

Therefore with much prayer for the Lord's blessing (and with discernment and discretion in how it is undertaken), we seek to distribute the Holy Scriptures to all our fellow men. The Bible is addressed to all and it is to be given to all, whether they are resident in palaces, living in slums, incarcerated in prisons, dwelling in suburban towns or inhabitants of isolated farms. This vast number of men, women and children, living in the north, the south, the east and the west, are to be reached with the glorious truths of the Word of God, the Holy Bible, declaring that God is just and yet the justifier of the ungodly who by grace repent of their sin and believe in the Lord Jesus Christ (see Romans 3.26).

Clearly, today there should be two great objectives before the Christian church. First should be to provide faithful and reliable translations of the Word of God for all our fellow men. Second we should offer earnest prayer that the Lord might be pleased to use the sowing of the seed of His Word to the glory of His Name and the advance of His kingdom (see Matthew

6.9–10). However, sadly the situation in our day seems to be almost the complete opposite to what it should be. There are of course wonderful exceptions, but for the most part there are comparatively few Bibles being distributed to those who are without the Word of God (the heathen at home and the heathen overseas), and there appears to be little earnest prayer for the advance of the Kingdom of our Lord Jesus Christ and the salvation of souls.

The Need of the Work of the Society

Very few of those who constitute the professing Christian church appear to be concerned as to whether or not the Bible they use is based upon the most faithful and reliable Hebrew and Greek manuscripts, or whether the translation is accurate, undertaken by discerning men of prayer who fear God and tremble at His Word. The great majority of churches and missions do not see the Bible as the Volume of Divine Truth that demands a central place in their worship and a primary position in all their missionary endeavours. Rather, so often the Bible is despised, treated with carelessness and indifference, and regarded as being no more than a relic from the past or a rather embarrassing accompaniment that they think can be used or misused at will.

In so far as the true and full integrity of the Divinely inspired and preserved Holy Scriptures are concerned, the Trinitarian Bible Society stands almost alone. It is one of a very small handful of institutions that adheres to the Biblical principles and practises of historic, orthodox Christianity. It has its roots in the Protestant Reformation and the earlier ages of true apostolic Christianity. Sadly, most of the churches and Bible publishers of today

have strayed from these historic and Biblical moorings. The Society believes that the Holy Scriptures it translates, publishes and distributes are nothing less than true and faithful copies of the Word of God produced from the most reliable forms of the inspired and preserved Hebrew and Greek texts. Therefore, without question the need for the Society today is exceedingly great.

Looking Back with Thankfulness

The Society can look back with much thankfulness to the Lord for the rich and gracious provision He has made for the work in the past, and (whilst, of course, we can take nothing for granted) we can nevertheless look forward with prayerful anticipation to the Lord for His faithful and bounteous supply of all that He sees we have need of in the coming weeks and months as we seek 'to promote the Glory of God and the salvation of men' through the circulation of the Holy Scriptures among all nations. Therefore we are very thankful to the Lord for what the Society has been able to accomplish over the years. Our prayer has been and is that the Lord will magnify His Name through the activities in which the Society has been engaged.

Assessing the Very Great Need

The Lord will always use His Word to His praise and glory, and we are very thankful that this is so. The work of the Gospel is His work and not ours, and we are cautioned not to pry into the secret things of the Lord (Deuteronomy 29.29). Nevertheless, whilst being assured that our labours are not in vain in the Lord (see Isaiah 55.10–11 and 1 Corinthians 15.58), we ought

to try nevertheless to obtain a correct understanding of the need that there is for the further distribution of the Holy Scriptures.

Therefore whilst not minimising in any way what the Lord has enabled the Society to accomplish, we need to note that whilst (in the Lord's goodness) the Society has been able to distribute each year several million Scriptures (or parts of Holy Scripture) in a number of languages for the peoples of the world, these Scriptures have reached only an extremely small numerical proportion of the world's total population. In addition to those who speak a language in which a Bible is available there are still billions of the human race whose mother tongues are included in the thousands of languages into which the Holy Scriptures have not yet been translated. This very significant proportion of the world's population have not the blessing and privilege that we have of being able to read the Bible in their native language (see Acts 2.8). Ought we not to grieve that when the need is so very great so very little has been accomplished?

This is not something that is only relevant to the Society and its activities over the past 187 years. No; as we have stated we are truly thankful to the Lord for what He has been pleased to enable us to accomplish. But here we are, members of the visible church almost two thousand years after the conclusion of the canon of Holy Scripture, and there are only a few hundred languages that have a complete Bible. This is the total provision the Christian church (and all the Christian publishing houses and Bible societies) has made for the nations of the world. A Bible in only a handful of the seven thousand mother tongues in the world! Very grievously, most of the Bibles that

are available are not good translations but are poorly rendered, and with the New Testament based upon editions of the Critical Greek Text. These are very significant facts. So very many of our fellow sinners across the face of the earth have not the Bible available to them in their mother tongue. The need for faithful and reliable translations is, indeed, very great. As the Trinitarian Bible Society is one of the very few groups that are actively engaged in such translation work, the need for the work being undertaken by the Society is very great. (The stress here is not on the Society itself, but on the work it is enabled to undertake.)

Building on the Work of our Forefathers

We and those who stand with us have an enormous—an almost incomprehensibly enormous—task before us. The question may well be asked, What can a comparatively small society like ours do? The need seems to be too great to even contemplate or compute, let alone be accomplished. This was the same Scriptural concern and aim as that which fired the spirits of our Godly forefathers. Their hearts burned with love to their God and compassion to their fellow men. They were zealous for the glory of the Lord and passionate for the advance of His Kingdom throughout the world.

This is why so many of the reformers and Bible translators in the fourteenth, fifteenth, sixteenth and seventeenth centuries expended so much of their time and energy, many whilst under severe persecution, translating the Bible into the languages of the then-known world. This was why the Protestant missionaries of the eighteenth and nineteenth centuries left their homelands to travel across the

oceans into so many lands and laboured so diligently and selflessly amongst heathen tribes translating the Holy Scriptures that the people to whom they ministered might have the Word of Life in its fulness and purity. This was why the British and Foreign Bible Society was formed in 1804. This was why the Trinitarian Bible Society was commenced in 1831, and why we continue to exist in 2019, still undertaking the same task as our forebears, translating, publishing and circulating ‘The Word of God among all nations’.

As established by those who have gone before us, the highest standards are the only ones that should ever characterise the work in which the Society is engaged. Not only are we to strive after the utmost fidelity and the ablest usage of expression possible in all our Bible translation projects, but we are also to utilise the very best principles, policies and practices available to be as effective, as efficient and as economical as we possibly can be in every area of our global operation.

Therefore in the outworking of all the multifaceted aspects of the Society’s very wide breadth of elephantine activity, we seek by the grace of God to fulfil our constitutional remit to the very best of our abilities. We endeavour to find and utilise all the natural facilities and advances in technology available to us, and continuously pray that the Lord may be pleased to give to us all needed grace, wisdom and guidance in every area of our work. Of course we come short, very short, in all that we undertake, and have need to acknowledge again and again that our sufficiency is alone of God. We pray that He (in His infinite kindness, mercy and grace) will be pleased to forgive and overrule all our errors and mistakes to the glory, praise and honour of His great and blessed Name.

Going Forward with a Scriptural Vision into the Future

Today the openings for the Society are seemingly limitless but the resources immediately available to us are exceedingly limited. Therefore we (and we ask all our members and friends to join with us) need to be continuously waiting upon the Lord in prayer, daily observing the hand of His gracious providence in all that the Society seeks to undertake, that we may ever be kept humbly walking in the path of His will.

The Lord Jesus Christ is the King and Head of His church. He is the Divine Sower, Who from the Throne of Heaven is ruling in Zion and overseeing all the affairs of His kingdom in the world, including the sowing of the seed of His Word among the nations of the earth. As the disciples were commanded to go into all the world to preach the Gospel to every creature (see Mark 16.15), so the Word of God is to be placed in the hands of our fellow-beings in every nation. As our Lord taught His disciples that ‘The harvest truly is great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest’ (Luke 10.2), so we need to pray that the Lord would be pleased to grant that there might be the resources available for an abundance of Divine Seed to be sown for the honour and the glory of His blessed Name to the ends of the earth.

Whilst there is national and international turmoil throughout the kingdoms of the world, the affairs of the Kingdom of Christ are and will ever be sure and settled. All power has been given unto Him in heaven and in earth (see Matthew 28.18). Without question His Kingdom will come and His will will be done on earth. This is to be our

prayer in the very difficult and perplexing days in which we live, as we seek wisdom and grace to ensure that every aspect of the many activities of the Society are attended to correctly, in a prayerful, Scriptural, God-honouring and Christ-exalting manner.

Preparing for the Future—A Strategic Review

As many of our friends may know we are in the process of undertaking a thorough Strategic Review of the Society and the way it operates. This is something that needs to be attended to from time to time to ensure that we are correctly fulfilling all the functions and activities specified in the Society's Constitution in the most efficient, effective and economical manner possible. References to this extensive Strategic Review will be found in this *Quarterly Record*. Many complex questions will have to be wrestled with and some important decisions will need to be made. To help us with this important task, we are asking the members of the Society to engage with us in the manner detailed on page 3 of this magazine.

This Edition of the Quarterly Record

This edition of the *Quarterly Record* has a number of interesting and beneficial articles in it. These include a devotional article on the brazen serpent outlining some of the profitable lessons that may be learned from it, kindly provided by the Chairman; and the encouraging and instructive sermon 'The Glorious Gospel' by the Rev. E. T. Kirkland preached at the Society's AGM last September. The Editorial Director has given in his report an interesting insight into the inner workings

of the Editorial Department by showing an extract from the revising team's notations on the Hebrew New Testament revision project. He further outlines the Society's full publishing programme, showing the Bibles, New Testaments and Gospels that are due to be published for the first time in the coming months, the Lord willing. Other articles include a short piece about the Portuguese Bible and a longer article based on the address on the progress of the revision of the Spanish Bible given at the Society's AGM last September by William Greendyk, the General Secretary of TBS (USA)—Mr Greendyk co-ordinates and oversees the Spanish revision work. The Resources Director has provided an important overview of the Society's financial situation, including details relating to the proposed sale of John Wycliffe House. The Operations Director has contributed product news on the Large Print Westminster Bible and the new children's puzzle books. As usual, this edition of the *Quarterly Record* concludes with extracts from some of the letters and emails acknowledging Scriptures sent to them by the Society.

Finally, an Apology

On page 6 of the Society's publication *The Protestant Reformation* reference is made to Girolamo Savonarola. The Society apologises for any distress that may have been caused by the comments made in the article about Girolamo Savonarola. It has been drawn to our attention that the martyrologist, John Foxe, expressed a high esteem for Girolamo Savonarola.

Brethren, pray for us!

Nehushtan

2 Kings 18.4

The Sinai Desert

by the Chairman of the General Committee, **Mr G. D. Buss**

Throughout the wanderings of the children of Israel in the wilderness, the Gospel was repeatedly set before them in types and shadows. Sometimes these types were revealed in dark times when the mixed multitude among them moved the fledgling nation to open rebellion.

One of these occasions we read of in Numbers 21. Almighty God had just granted Israel a most significant victory over King Arad, who had come against them. As is so often the case with God's people, after a great blessing they become vulnerable to an attack from Satan from another angle. So it was here. To reach the land of Canaan, the land of Edom—where the descendants of Esau lived—had to be circumvented. God did not permit them to cross the land by way of a shortcut; instead they had to take a more circuitous route. We read that

because of this, 'the soul of the people was much discouraged because of the way' (Numbers 21.4).

The original Hebrew suggests that the discouragement made the people short-tempered and out of patience. Sadly, when sinners get out of patience they often say things which at other times they would not think of doing. How right James was in his epistle to proclaim: 'Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell' (James 3.5–6). So we read that 'the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there* any water; and our soul loatheth this light bread' (Numbers 21.5).

In saying this the people committed several sins. They were ungrateful and they lied:

there was daily food and water which was miraculously provided by God. But the cardinal sin was to loathe the manna, which was a type of the Lord Jesus Christ who is the Bread of Life. And just as Moses was sharply reproved for smiting the already smitten rock in Numbers 20.11—thus undoing the type of Christ, the Rock, who was to be once smitten at Calvary but no more—so the slight on the honour of God's dear Son as the Bread of Life could not go unnoticed by God. In just displeasure He sent a plague of fiery serpents with a venomous bite, from which many Israelites died. At last Israel realised their great sin and besought Moses to pray for them in asking God to remove the fiery serpents.

In answer to Moses's prayer the Lord did not take away the serpents but He did provide a sacred remedy for any serpent-bitten Israelite. (Likewise we see here that God does not take away the old nature of sin while we live here below. Like the serpent it remains, but He has provided the remedy for sin as we shall see.) Moses was commanded to make a serpent of brass like the ones biting the children of Israel and raise it on a pole. God gave a simple yet profound command: whoever was bitten should look upon this brazen serpent and he would be healed. No other remedy was to be found, either among friends, physicians or relatives. Old or young, rich or poor, known or unknown, near or far, the cure was the same: look and live. The power lay in what God had promised to those that looked, not in the brass itself.

In this we see a wonderful portrayal of the Gospel of the Lord Jesus Christ. Sin is that serpent. Sadly, man by nature does not recognise this and would rather live with the disease than seek a cure. Were there some Israelites who despised the cure, we wonder? Regardless, the work of the Holy Ghost is to cause sinners to feel the sting of sin and its dire consequences, and to lead

them to the cross of Christ where the only remedy for sin is to be found in the blood and water which flowed from His riven side. Jesus Himself foretold that 'as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life' (John 3.14–15). Thus wounded sinners are bidden to look on the suffering Saviour and see there the cure for sin: Jesus bearing the punishment, the curse, the sting of death, that His people might have eternal life in Him. It is a great mercy when sinners are enabled to see the sweet simplicity of the Gospel, and the welcome there is for any sin-bitten sinner to look and live.

How thankful must those who had been bitten have been for the remedy, whereas those who had never felt the sting might have admired the brazen serpent as a work of art but were strangers to the blessing of God that attended that vital look. Many might admire the Gospel from a doctrinal viewpoint, but never having felt the solemn necessity of a cure for their sin are strangers to its power and mercy.

Eventually the camp of Israel moved on in their journey to Canaan. It seems that they kept the brazen serpent; but we read no more of it until the reign of Hezekiah, centuries after the wilderness miracle. By that time the serpent had become an object of worship, and incense was offered up by idolaters. Hezekiah, being the great reformer, took the serpent and broke it in pieces, calling it 'Nehushtan', which literally means 'a piece of brass' (2 Kings 18.4).

What do we learn from the end of the story of the brazen serpent?

Firstly, fallen men are natural idolaters. The place that God ought to have in the heart is taken by something inferior, in this case a piece of brass. Wealth, pleasure, learning, popularity, self-righteousness and many other idols take the place God

ought to have in the heart of man. The true believer must not even make an idol of his own experience of God's grace, lest even grace becomes a snare. God has said that He will cleanse His people from their idols. Just as the serpent was broken up, so God breaks the idols in His people's hearts and lives.

Secondly, whatever means God may use to deliver His people in their times of need must not become the object of our adoration. Paul sharply reproved the Corinthians for their party spirit in preferring one minister or apostle over another. Paul puts the crown where it belongs: 'I have planted, Apollos watered; but God gave the increase' (1 Corinthians 3.6).

Thirdly, the ordinances of Christ's church are to be viewed as windows through which He shows Himself (see Song of Solomon 2.9), but are not themselves to be worshipped. The apostate Church of Rome makes an idol of the bread and the wine in the communion service, but like the brazen serpent—which was but brass—so the bread and the wine remain as bread and wine and are not transubstantiated into the body and blood of the Lord.

Fourthly, man has no right to add or take anything from what God has ordained for worship. From the sin of Cain onwards man has repeatedly fallen in this way.

Finally, may we be able to join with good Joseph Hart¹ in his precious exposition of the true meaning of the brazen serpent.

*When the chosen tribes debated,
'Gainst their God, as hardly treated,
And complained their hopes were spilt,
God, for murmuring to requite them,
Fiery serpents sent to bite them;
Lively type of deadly guilt!*

*Vain was bandage, oil, or plaster;
Rankling venom killed the faster;
Till the serpent Moses took,
Reared it high, that all might view it;
Bid the bitten look up to it;
Life attended every look.*

*Jesus, thus for sinners smitten,
Wounded, bruised, serpent-bitten,
To His cross directs their faith.
Why should I, then, poison cherish?
Why despair of cure and perish?
Look, my soul, though stung to death.*

1. William Gadsby, *A Selection of Hymns* (London, England: Gospel Standard Publications, 1965), no. 876.



The Sinai Desert



Editorial Director's Report

by Jonathan D. Arnold

The grass withereth, the flower fadeth: but the word of our God shall stand for ever. *Isaiah 40.8*

Given the vast array of content in this edition I give this report as a supplementary update to the work of the Editorial department. This year we once again turn to the Lord

and trust entirely in His mercy, grace and goodness. It is a daunting yet wonderful prospect that, Lord willing, a number of projects will be printed and made available in 2019; these include the **Simte, Shona, Thadou** and **Turkish** Bibles, **Persian** (Farsi) and **Chichewa** New Testaments, **Modern Hebrew** Epistles and **Bulgarian** Gospel according to John (currently being printed). These are wonderful developments which we trust are a mark of grace from the Lord, and we must never underestimate the way the Almighty God can use faithful translations of His Word. Archbishop Cranmer once wrote that the Word of God is 'the most precious jewel ...

that remaineth upon earth'.¹ As the Lord has given us this precious jewel we would do well to publish it abroad (Psalm 68.11) and labour that where possible all people can read it in their mother tongue (see Acts 2.8).

Work will continue on all our projects, including those that our larger teams are working on such as the Spanish (Bill Greendyk later in this *Quarterly Record* sets out the wonderful work going on in Latin America), French, Chinese and Modern Hebrew. These are the result of many years of prayer, toil and grace, with some of our workers dedicating years of their lives for a faithful edition of the Scriptures.

KJV	TBS Textus Receptus	Negev DHNT	TBS DHNT	The Issue	Comment
<p>(For the fruit of the Spirit <i>is</i> in all goodness and righteousness and truth;)</p> <p><i>Ephesians 5.9</i></p>	<p>ὁ γὰρ καρπὸς τοῦ Πνεύματος ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ,</p>	<p>כִּי־פְרִי הָרוּחַ וְהָאֹר כָּל־מַעֲשֵׂי חֶסֶד וְצֶדֶק וְאֵמֶת</p>	<p>כִּי־פְרִי הָרוּחַ כָּל־ מַעֲשֵׂי חֶסֶד וְצֶדֶק וְאֵמֶת</p>	<p>1. The Textus Receptus has 'for the fruit of the Spirit'. The Negev has 'for the fruit of the Spirit and of the light'. This is a conflation of the Textus Receptus with the Critical Text. The Critical Text (and Sinaiticus) reads 'for the fruit of the light'. The original Delitzsch left 'of the light' in brackets. The preparers of the Negev edition deleted the brackets and added 'and' (not knowing that this was a Critical Text reading).</p> <p>2. For 'goodness' Delitzsch has מַעֲשֵׂי חֶסֶד 'work of goodness'.</p> <p>3. For greater clarity, the sentence needs a verb.</p>	<p>1. We agreed to delete (and the light') וְהָאֹר</p> <p>2. We agreed to replace מַעֲשֵׂי חֶסֶד with טוֹב</p> <p>3. We agreed to add the verb ('is known') נִכָּר after כִּי־פְרִי הָרוּחַ ('for the fruit of the Spirit').</p> <p>So the reading will be: כִּי־פְרִי הָרוּחַ נִכָּר בְּכָל־טוֹב וְצֶדֶק וְאֵמֶת</p> <p>'For the fruit of the Spirit is known in all goodness, righteousness, and truth.'</p> <p>Ok, but is it really not possible to omit the verb 'is known' since it is not present in the Greek?</p> <p>On further consideration we decided to replace נִכָּר with הוּא which means 'is'. It will then read: 'For the fruit of the Spirit is in all goodness and righteousness and truth'.</p>

Example of the sort of table we use in our revision work (see page 16)

Many people are amazed when we tell them a good translation of the Bible can take ten years plus, and revisions are sometimes just as complex as new translations. This is because we are not rendering the Scriptures as an interpreter would, where the skill often is to get across the sense of what



is said (hence the term interpreter). Instead it is to translate word for word as far as the grammatical bounds of the receptor language will allow so that the resulting work is as literal as possible and only as free as necessary. In doing so words used can have a major impact on the translation and need to be carefully considered. Terminology in a language that is used in the existing (sound) church is utilised in our work so there are familiar translations for words such as church and communion; also we sometimes introduce or maintain key theological words such as equivalents of propitiation or atonement which are removed in many editions produced by other publishers.

Set out on pages 14–15 is an example of the sort of table we use in our revision work. In it you will see

discussions between our Modern Hebrew team and our Editorial consultant, Larry Bridgen. DHNT is the Delitzsch Hebrew New Testament which we are revising—we compare various editions of this, such as the Negev edition and our current text, as well as our edition of the Greek Textus Receptus (TBS TR). The team use various colours to indicate who is saying what.

This I trust gives you a snapshot of our work. In the near future I hope to make available online similar discussions arising from some of our forthcoming translations so that readers can see why certain words were chosen. This approach is not just a novelty of pedantic people but a necessity for those who hold to a theology of plenary verbal inspiration. It is not just the voice or the overall sense of the words that the translators interpret but it is a rendering of the exact words into the receptor language. We endeavour to be accurate, because if our Bible is used by individuals, congregations and denominations for study and preaching, that Bible will impact the theology that they each hold. Where a translation is inaccurate it could cause error or misunderstanding (as it did in the Latin Vulgate with the use of the word penance instead of repentance). There are some translators who seek to produce a Bible translation that is quick and paraphrased, but that is not our aim. The Word of God in the hands of a translator places a grave responsibility on them and us who check it: it must be as accurate as possible.

We ask for your continuing prayers as we seek to honour God through our work on His Word.

The Treasury

From **David J. Broome**

Resources Director

Have you ever walked through a freshly harvested field and found stalks still loaded with grain lying on the ground? Our natural reaction is to think that they have been dropped accidentally. However, there was no accident involved in what Ruth found in Boaz's field, because he had instructed his young men to 'let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not' (Ruth 2.16).

What a beautiful type we have here of the heavenly Husbandman. With what unspeakable mercy and lovingkindness did He eternally purpose to give the church His Word, that she might glean spiritually. How Ruth sets us a gracious example here, that this will not be a quick or passive receiving, for we read 'so she gleaned in the field until even' (Ruth 2.17). May we be very diligent and attentive in using all the means of grace in order to glean from the Word, both in private and in the family, both in the public reading and from the preaching. How much good grain we may lose by our lack of diligence!

But we must go further than just gleaning; Ruth 'beat out that she had gleaned' (Ruth 2.17). How needful that we do so with the Word of God, by prayer and

meditation. But there is yet another step; Jeremiah says 'thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart' (Jeremiah 15.16). We read 'that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live' (Deuteronomy 8.3). Through this means, under the Holy Spirit's application, unworthy sinners receive Christ as the 'living bread', are experientially fed and sustained in their temporal life here, and then inherit eternal life (cf. John 6.51).

Changes

Thinking of the Lord's provision for the unworthy, we have written before of the financial challenges that faced the Society in 2018 and their potential impact on the Society's 2019 budget. However, we are now seeing a further unfolding of the Lord's wondrous provision which we rejoiced at on our Thanksgiving Day in February 2016 (see Quarterly Record no. 615), particularly His multiplying hand (cf. 2 Kings 4.7).

When William Tyndale House was acquired by the Society in 2015, the Trustees also decided to buy the attached unit (i.e. John Wycliffe House) as an investment, at a cost of just under £1.8 million. A suitable tenant was quickly found and took up occupation in

March 2016, but sadly, due to unforeseeable circumstances, that company got into serious financial difficulties and we had to let them out of the lease on 31 January 2018. However, in God's sovereign dealings we were unable to find a suitable replacement tenant and the Society has been suffering the loss of the rent (approximately £12,500 per month) ever since, as well as having to pay unavoidable business rates of £5,000 per month since July 2018. This is no longer a sustainable or credible position, particularly in the light of the Society's straitened financial circumstances.

When the Society acquired John Wycliffe House we expected to keep it for the long-term. However, the Lord's ways and thoughts are higher than ours (cf. Isaiah 55.8–9) and He has worked in a different way to our expectations. Remarkably, although the Society has only ever marketed John Wycliffe House (JWH) for rent, two very sound offers to purchase it were received during late 2018, one from a company who wanted it for a very benign and low-key use. Therefore, at its meeting on 17 December 2018 the General Committee unanimously agreed to sell the property, having debated the implications three times over the autumn of 2018. The possibility of major economic difficulties arising during 2019 from the uncertainty over Brexit meant it was imperative to be decisive.

At the time of writing the legal process is well advanced for the sale. We believe that the Lord has again 'multiplied the oil' (cf. 2 Kings 4.7) on behalf of the Society, with very significant capital appreciation on JWH since its purchase in October 2015. Thus, while the Lord may not have seen fit to provide by way of rent or legacy income during 2018, He has wondrously provided in a different way.

The sale proceeds from JWH will relieve the immediate financial pressure on the Society's General Fund, and therefore the General

Committee has agreed that there will be no planned cuts in expenditure in 2019. If the Lord will, we shall shortly be undertaking an Investment Strategy Review, with a view to maximising the financial return to be gained from these sale proceeds, and we are hopeful that if we invest wisely the returns should not be substantively less than the rent that was previously achieved from JWH.

However, despite this short-term relief there is still an imbalance in the Society's Budget to be addressed, as we are still dependent on one-off legacy income for ongoing expenditure. It has been an aspiration for some years to use legacy income only for one-off projects or granting, but this has not yet been possible. The General Committee and the Senior Management Team are unitedly committed to addressing this imbalance as part of the Strategic Review which has now recommenced and will run for around eighteen months.

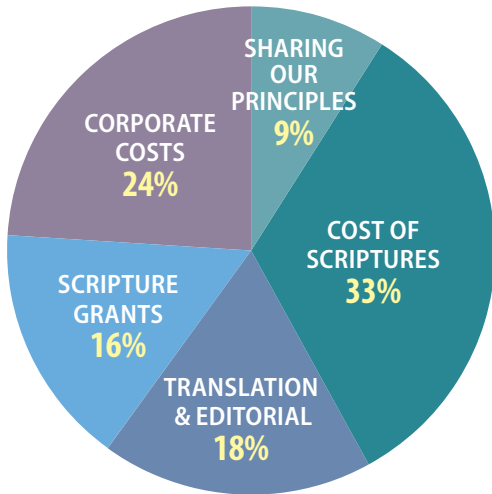
Stewardship Report

As an organisation that seeks to keep close to the Holy Scriptures, the Society is very aware of the need to demonstrate good stewardship of the funds that are given us by our supporters and partners—funds ultimately from the Lord to whom we must give full account of our stewardship. To that end we promised earlier in 2018 to occasionally publish some high-level statistics, in addition to what is given in our Annual Report.

The table on the next page shows the proportions of the Society's 2017 worldwide expenditure by category.

We have previously detailed what is included in each category of expenditure (see *Quarterly Record* no. 623 pages 19–21), but simply note here the comparisons with 2016. Total expenditure in 2017 was £3,784,943, up by £89,006 (2.4%) from 2016, an increase consistent with inflation over the same period. The only percentage

TBS Total Expenditure 2017: £3,784,943



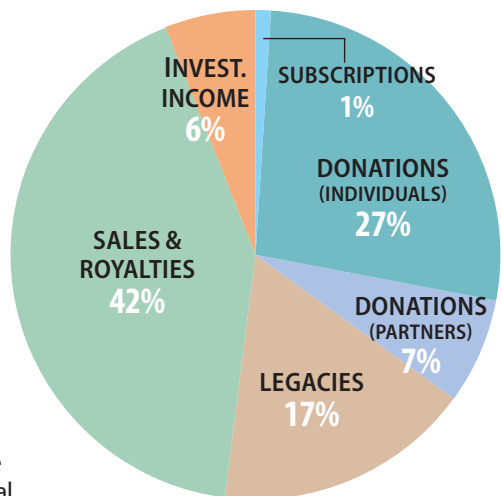
share that has changed by more than 1% is 'Sharing our Principles' (down 3%), which is principally due to a lower level of activity in 2017 in Central and South America following the launch of the Society's Spanish New Testament in 2016. Importantly, at 24%, Corporate Costs remain at the bottom end of the range for UK-based medium-sized charities.

This expenditure is funded by the various elements of the income which the Society receives, which are analysed at the right for 2017.

Total income for 2017 was up by £526,301 (16.1%) from 2016, principally due to a rise of £234,906 in legacy income (which by its very nature is volatile) and a £249,442 rise in Sales and Royalty income across the world. The proportions of income stayed very similar to 2016, with only two areas registering changes of more than 1%, these being Legacy Income (up 5%) and Individual Donations (down 4%).

The General Committee has recently approved a formal timetable for the in-depth Strategic Review of the Society's activities and finances, to be completed by July 2020. One of the major challenges of this process, amongst many others, will be to reach a long-term financial model under which the Society is not dependant on Legacy Income for its ongoing regular expenditure, but rather can use this for one-off projects or the granting of Scriptures. Currently, this budget dependency amounts to over £300,000 per annum. We seek your prayers for the General Committee and the Senior Managers throughout this challenging process.

We remain deeply thankful to all our members, supporters and friends for their partnership with us in this work, practically, financially, and especially in prayer, and we gratefully acknowledge receipt of anonymous gifts totalling **£15,206.87** for the period July to October 2018.



TBS Total Income 2017: £3,796,031

PORTUGUESE

sixth most widely-spoken native language, over 250 million speakers

Introduction

Portuguese is the official language of several countries, including Portugal and Brazil. It is also spoken in many other parts of the world, including former Portuguese colonies in Africa and Asia. It is the sixth most widely-spoken native language, having over 250 million speakers.

Christianity in Brazil

Christianity, albeit in a corrupted form, came to Brazil in the 1500s when the country was claimed for Portugal by Roman Catholic sailors. In the following century Dutch explorers and missionaries brought with them the teachings of Protestant Reformer John Calvin. During the mid-1800s

Portuguese rule allowed freedom of religion in Brazil. It is estimated that today about 65% of Brazilians are Roman Catholics, with only about 4% traditional Protestants.

Portuguese Bible

The translation of the Portuguese Bible was begun by sixteen-year-old João Ferreira de Almeida in 1644. A Roman Catholic turned Dutch Reformed Christian, he no doubt understood the need that people be able to read the Scriptures for themselves. Almeida had emigrated to the Dutch East Indies at fourteen and in time ministered there in the Portuguese-speaking Dutch church. He finished the New Testament in 1681 and most of the Old Testament during the last ten years of his life, and was rewarded by the Dutch authorities for his zeal in the Bible's translation. The Old Testament

was brought to completion by another minister of the Dutch church, Jacobus op den Akker, and finally published in 1753.

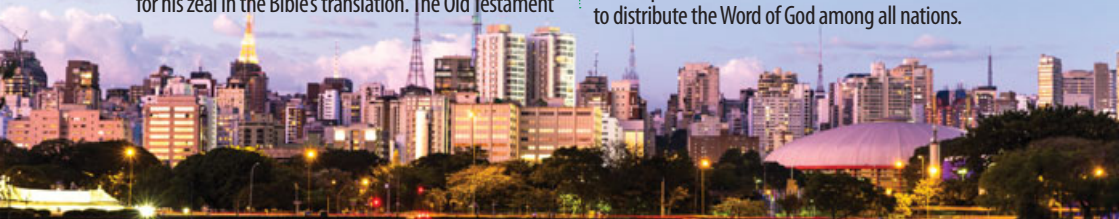
TBS Portuguese Bible

The first revision of the Portuguese Bible by the Trinitarian Bible Society began in 1837 under the leadership of the Rev. Thomas Boys of Trinity College, Cambridge. The work was completed in 1844 and the Bible printed in London in 1847. In 1968 the Trinitarian Bible Society of Brazil was founded in São Paulo, with the purpose of reverting the changes incorporated into the Almeida Bible during the intervening years and restoring the more pure original Almeida, as well as of updating the language into more modern Portuguese. This work was completed in early 1994 and published as the Almeida Corrigida Fiel (ACF: Almeida Corrected and Faithful) edition. Since then further minor revisions have been made to ensure that the text conforms completely to the best Biblical language texts as well as to the latest international standards of Portuguese syntax and orthography.

Today

For centuries Almeida's translation has been the favourite of the vast majority of Portuguese Bible readers. Arguably so it remains; by God's grace the Trinitarian Bible Society ACF edition has received widespread acceptance in Brazil across denominational boundaries.

Thus over recent decades millions of TBS ACF Bibles and New Testaments have been distributed in Brazil and further afield, many under license by the Gideons International. The wide circulation of this translation of the Scriptures contributes to the fulfilment of our aim: to distribute the Word of God among all nations.



São Paulo skyline

Bibles

The award-winning TBS Portuguese Bible is available in two sizes.

product codes:

Medium Print

PORB51/ABK black vinyl covered hardback

ISBN: 978 1 86228 211 7

PORB51/ABL blue vinyl covered hardback

ISBN: 978 1 86228 212 4

PORB51/ARD red vinyl covered hardback

ISBN: 978 1 86228 213 1

page size: 159 x 104mm (6.3" x 4.1")

thickness 24mm (0.9")

print size: 7.5 pts

UK: £6.50 | Aus \$12.25 | Can \$10.50 |

NZ \$12.50 | USA \$8.50

Larger Print

PORB1LP/ABK black vinyl covered hardback

ISBN: 978 1 86228 182 0

page size: 209 x 134mm (8.2" x 5.3")

thickness 24mm (0.9")

print size: 10 pts

UK: £8.95 | Aus \$16.95 | Can \$14.00 |

NZ \$17.50 | USA \$12.00



Gospel according to John

PORJN2 pictorial paperback

ISBN: 978 1 86228 399 2

page size: 175 x 124mm (6.9" x 4.9")

print size: 9 pts

UK: £0.50 | Aus \$0.95 | Can \$0.80 |

NZ \$1.00 | USA \$0.75

Words of Life Calendar

Twelve-page pictorial calendar with a Scripture text for each month (available later in the year)

PORWLC20

UK: £0.60 | Aus \$1.10 | Can \$0.85 |

NZ \$1.00 | USA \$0.70

Golden Thoughts Calendar

A Scripture text for each day of the year (available later in the year)

PORGTC20

UK: £0.36 | Aus \$0.65 | Can \$0.55 |

NZ \$0.60 | USA \$0.45

Article

O Senhor Deus a Palavra
(The Lord Gave the Word)

PORA111

Free

COMING SOON:

Portuguese New Testament with Psalms and Proverbs

It should be noted that the items mentioned above are those that may be obtained from the Society's offices outside of Brazil. The range available from the office in Brazil is far greater but will incur different prices and postage.

Please visit our TBS (Brazil) website at www.biblias.com.br for the full range.

Rio de Janeiro

The Glorious Gospel

The sermon preached at the **187th**
Annual General Meeting of the Society

The Rev. E. T. Kirkland

Minister of Ballyclare & Doagh Free Church of Scotland (Cont.)
and member of the General Committee

EDITED FOR PUBLICATION

But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

2 Corinthians 4.3–7

We turn in the Word of God to 2 Corinthians 4.3–7. How do you know the Bible is the Word of God?

Some may immediately recall the words of chapter 1 of the Westminster Confession of Faith where you have that series of clauses: the heavenlyness of the matter, the efficacy of the doctrine, the majesty of the style and the consent of the parts. These are tremendous reasons that show us why we should believe the Bible is the Word of God. But what if you are talking to someone whose knowledge of these things is very little, maybe even zero? What do you say to them who know nothing about the consent of the parts, of the harmony of the Bible? How can you show them that the Bible is the Word of God?

This was a matter that confronted Jonathan Edwards when he was in Stockbridge, Massachusetts, dealing with the Native Americans, a matter that he records in that wonderful book *Religious Affections*. Edwards writes, ‘Miserable is the condition of the Houssatunnuck Indians, and others . . . if they can come at no evidence of the truth of Christianity, sufficient to induce them to sell all for Christ, in any other way but this.’¹ As he pondered the relevant section in the Larger Catechism of the Westminster Confession he saw afresh a phrase that he had overlooked: there in 1.5 was the answer, ‘the scope of the whole (which is, to give glory to God)’. Suddenly he had the answer by which to strive to convince them to sell all for Christ; he would show them the glory of God and the glory of the truths of the Christian faith. The glory of God is a thread that runs through

all of Scripture from beginning to end. Everything about Christianity is glorious. The Bible itself is glorious: its very existence is astonishing and remarkable, its penmen were remarkable and, of course, its content is remarkable too.

The principal aim of this Society very simply states, ‘For the Glory of God and the increase of His Kingdom through the circulation of Protestant or uncorrupted versions of the Word of God’. That’s its fundamental

When I look over my life from when I was a youth to now the church itself seems to have become dejected. Christians are becoming dejected; ministers have become dejected. Is this not because we have lost sight of the glory of God, the glory of the Gospel, the glory of Jesus Christ?

purpose: the promotion of the glory of God. The Word of God begins with a glorious statement, ‘In the beginning God created the heaven and the earth’ (Genesis 1.1). It points you to something supernatural, something grand and glorious. And how does the Word of God finish? It takes you to the glorious city, full of the glory of God (cf. Revelation 21.23). From beginning to end of Scripture it is the glory of God that is present.

Paul in 2 Corinthians 4 states for us that the Gospel is glorious. It is glorious because of its content. What is its content? It is the Lord Jesus Christ. It is the glorious Gospel of Christ. What is there about this message that is so grand and so wonderful? This is something we seldom think of, or do not think enough of.

When I look over my life from when I was a youth to now, the church itself seems to have become dejected. Christians are becoming dejected; ministers have become dejected. Is this not because we have lost sight of the glory of God, the glory of the Gospel, the glory of Jesus Christ? I want you to go home with this great theme that we have before us in 2 Corinthians 4 where

Paul tells of glorious things, of a glorious Gospel.

The Glorious Nature of the Gospel

There are four things that I want to show you from these verses before you. First of all, Paul tells us that the nature of the Gospel itself is glorious. He says in verse 7, 'we have this treasure'. A treasure is something of value, of worth, of great price. In verse 4 he tells us it is 'the glorious gospel of Christ', and Christ Himself is glorious isn't He? He tells in verse 4 that the Lord is the image of God: this remarkable, supernatural Being, the Lord Jesus Christ, is the very image of God. He tells us in verse 6 of 'the glory of God in the face of Jesus Christ'. When we read in John 1.14, 'we beheld his glory', here is the thing that captivates, that allures us, that draws us to Him, that makes the Gospel, that makes the Bible itself so amazing and so marvellous. The Gospel itself is glorious because it tells you of a Person who is Himself glorious, in whose face the glory of God shines.

Yet there is something else that he adds to this in verse 4: the Gospel is glorious because it is light. The nature of the Gospel is that it is a light that shines in a dark place. We live in a world full of darkness, full of weakness. John in his first epistle says 'the whole world lieth in wickedness' (1 John 5.19)—this is something we must get across constantly not only to our peers but to the next generation. We have a disposition towards the world; yet it's a world that lies in wickedness. And that's a big problem. Worldly Christians, worldly churches: people think the world is

not so dangerous after all but the world is in darkness. The light must shine into the darkness. Where is this light? It is the light of the Gospel: that's the light that God has given.

If you are a Christian there is something special about you. The light has shone into your darkened heart, transformed your miserable existence. Your whole life has been changed. The darkness has been dispelled because the light has come into your very heart. That is why you have come to saving faith: the light of the Gospel shone into your heart. Perhaps for some it was quite a dramatic moment; for others it may have been over a

period of time. But however God did it, we all have this in common: 'whereas I was blind, now I see' (John 9.25). Once I was in darkness but now the light has shone into my heart. Things that I once did not understand, now I do understand. That's a remarkable, supernatural thing. We love the Gospel, and we love the Word from which this Gospel is preached.

There is a divine glory in the Gospel. It speaks of glorious things. Its nature is glorious: it shines with a brightness which nothing in this world can encircle or enclose; it cannot be kept out. Think of Paul. He persecuted the people of God, but while he was travelling on that road what happened? The light came. All was bright—he was staggered at such brightness—and the Lord spoke to him. Once he was in darkness, but now he could see; his life was transformed. Paul could not keep out that light once it shone into his life.

We see this across the world. Think of the history of communism. The communists hate the Gospel, they hate the Word of God, and so they erect barriers to try and keep it

There is a divine glory in the Gospel. It speaks of glorious things. Its nature is glorious: it shines with a brightness which nothing in this world can encircle or enclose; it cannot be kept out.

out. But the one thing they cannot protect is the heart. When that light shines, they are changed. They cannot hold back the Gospel. In yourself you may be a pessimist, but when it comes to these things you can never be pessimistic because you are dealing with things that are grand and glorious and supernatural. So the nature of the Gospel is glorious.

The Glorious Communication of the Gospel

Secondly, the communication of the Gospel is glorious. Look at the logic and reasoning of the apostle. In verse 1 he says, 'we have this ministry'. In verse 4 he writes of the light shining. In verse 5, we preach Christ Jesus the Lord. In verse 7, 'we have this treasure in earthen vessels'.

There is a logic to the apostle's reasoning. The Bible is not a haphazard collection of ideas all thrown together. There is a wonderful logic to it. God has given His Word to convince us, to persuade us. Paul says here that this preaching of the Gospel, this proclaiming the Lord Jesus Christ, is in itself a light shining in the world.

He says in verse 6 that God commands the light to shine. But where will it shine? The answer was given in verse 4: it is into the minds of unbelievers. The god of this world may have blinded the minds of them which believe not, but it is into the mind that the glorious light shines. In verse 6 he says that God commanded the light to shine into our hearts. In other words, it simply overwhelms us in the totality of our being; the light takes over.

But the means—the sphere in which this happens—the apostle argues, is the preaching of the Word of God. So the

preaching is glorious because the thing preached is glorious. Yet there is even more than that. He tells us that God Himself must cause it all to happen. He must cause that glorious Gospel to shine like a light and it must shine in the minds and hearts of unbelievers where there is nothing but darkness and bondage.

You know what it is like as a Christian to talk to someone who is unconverted, maybe a neighbour or a colleague at work. They just do not get it. They thank you for your courtesy and your civility, but they say 'friend, I haven't a clue what you're talking about'. The problem with the sinner is not a lack of evidence; the problem with every sinner is a bias in their mind. Paul puts it in Colossians 1.21, 'you, that were sometime alienated and enemies in *your mind*'. There is a decided, determined bias against all of these things. They need to be convinced; they need to be persuaded. And God has to do it.

Why must God do this? We have this ministry to preach the Gospel. So why must God do this? Because of these two reasons. First, unbelievers are lost. 'If our gospel be hid, it is hid to them that are lost' (2 Corinthians 4.3). The psalmist describes in Psalm 107.27–29 those who are out on the sea and a great storm arises: they stagger to and fro; they are like drunken men, overwhelmed by their circumstances. In that moment they cry to God that He would hear them and save them, that He would deliver them. Then God speaks and all is returned to calm.

That men would pray to the Lord for His mercy and goodness is a constant refrain in the Psalms. And God does cause that to happen as His glorious Word and Gospel are preached. There are a lot of people who criticise preachers, their preaching and sermons, and I do understand that as a preacher. But we often overlook that the message is glorious; the communicating of

the Gospel is glorious; there's nothing like it in all the world. The nature of the Gospel is glorious; the communicating of the Gospel is glorious.

The Glorious Power of the Gospel

But then thirdly Paul tells us that the power of the Gospel is glorious. Verse 7 reads, 'we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.' Why were these words put into this whole argument? Well, the earthen vessel is the minister; we have this treasure in earthen vessels—these frail, inadequate human beings—and they are called into the ministry. They are charged with an incredible task. Why would God do such a thing? You know what it is like when you are going past a jewellers' shop; the colour of the displays makes the diamonds look so great and the watches look so marvellous. And in a sense that is what is happening here. God uses men who are in many ways inadequate to the enormity of this astonishing task, of taking this treasure—this glorious Gospel. They are to handle it so carefully and to preach it so passionately; they are to do so soundly and diligently and plainly. We find in various confessions of faith that the Word of God is to be preached plainly and soundly.

God takes His treasure and gives it to these inadequate beings. Why? That the excellency of the power may be of God and not of us. Remember what the earthen vessel can do: the earthen vessel can preach the Word. But remember what the earthen vessel cannot do: it cannot free the captives; it cannot give sight to the blind; it cannot open the heart; it cannot cause the light to shine into those darkened minds and hearts. Only God can do all this. The excellency of the power: all of the necessary supernatural things that have to occur God can do and has done. If

you are a child of God, God has done this: He has set the captive free, given sight to the blind, caused the light of the Gospel to shine into the heart and into the mind.

Paul says this is so that the excellency of the power may be of God, and not of us. In other words all the glory of it returns to God. When you are sharing something about your miserable existence and how God came along and arrested and changed you, that is what you are talking about—what God did. We will not be standing in glory before the Lord Jesus Christ saying, 'Wasn't I a good person? I did this, and I did the other'. No! We will say, 'God has done it all'. He has done this supernatural work. The means that God uses is the earthen vessel; that is why the Word is to be preached by these frail, inadequate beings. That way the glory will go to God when a sinner hears and is converted, when a child of God grows in grace and in the knowledge of Jesus Christ.

Sometimes as Christians we really undermine and underestimate the grandeur and the glory of the things that God has given to us. When we come here as a Society and learn about the translation work—that should send a thrill right through our being. There are those who do not have the Word of God but are going to get a copy of the Word of God. It may not look like much at the beginning, maybe just the Gospel according to John. Then after a few more years it is the New Testament; then after another half-dozen years suddenly we come here and say we have got the whole Bible translated. That should cause us to pause for a moment and thank God for this wonderful treasure that is now available for these people, that they too can hear a glorious message being preached unto them and see sinners coming to saving faith.

We should never, ever, diminish this or lose sight of the grandeur of it all. When God superintends the means and the treasure

and the task, and when He is pleased, a glorious outcome happens. The light of the knowledge of the glory of God in the face of Jesus Christ shines into the heart and mind so that the sinner is instantly persuaded, immediately, absolutely convinced in his mind of his need of Jesus Christ as his Lord and Saviour.

That is why in some countries—Islamic countries or secular or communist countries—they try to murder Christians, brain-wash them, imprison them, take everything from them. But even with their dying breath they confess Jesus Christ. I was reading recently of a young girl in a Muslim country who came to saving faith in Christ—how that happened is amazing in itself. And there she was secretly reading her Bible in her bedroom. When it was found out her father tried to beat her to death, but as he did so she said something wonderful: 'You have a religion that you would kill for, I have a Saviour I would die for'. It is the power of the Gospel. C. H. Spurgeon is said to have remarked, 'Morality will keep you out of jail, but only the blood of Jesus will keep you out of hell'.

The Glorious Effect of the Gospel

The nature of the Gospel is glorious, the communication of the Gospel is glorious and the power of the Gospel is glorious. Fourthly, the effect of the Gospel is glorious. Paul says in verse 6, 'the light of the knowledge of the glory of God in the face of Jesus Christ'. This is an interesting phrase; to understand it more fully you need to go back to chapter 3, verse 18, 'But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord'. Beholding: we simply behold; we gaze upon the thing with open face. The

contrast here is with Moses and the children of Israel in verse 13, where we are told that Moses 'put a vail over his face'. But for us it is with open face as in a glass. Very simply this means we see the glory of the Lord like a crystal where everything is bright and clear and shining. We see His Person, His attributes, His work and His beauty.

We see the beauty of our Saviour. Why is He so beautiful? Because of who He is; because of what He has accomplished. And we who behold Christ in His glory are ourselves changed into the same glory by the Spirit of the Lord. Paul did not say the Spirit of God or simply the Spirit or the Holy Spirit, but the Spirit of the Lord. Why did he put it that way? To emphasise that the work of the Holy Spirit in the hearts of these people is to bring about a Christ-likeness. This begins in regeneration, it continues in our sanctification and it is completed at glorification. When was the last time you thought about glory, about glorification? The Bible tells us that when the Lord comes something wonderful will happen; He will be surrounded by all His people and they shall admire Him in His glory (cf. 2 Thessalonians 1.10).

As evangelicals we have lost something of that. We have become fixated on other things that seem to matter more than the prospect of beholding our glorious Saviour. He whom we have heard about by this glorious Gospel, whom we read of in His Word: we shall behold Him. You can see something of that when someone is converted. They begin rough and raw. It is wonderful to hear them pray: their grammar is all wrong, phraseology is all wrong, but oh it is so refreshing. Then they pick up all our jargon and they lose some of that. But still they are constantly changed. As they get older spiritually they mature; rough edges get planed away and they grow in grace the more they learn of the Lord. Edwards is said to have called true Christians 'excellent creatures'. We have our idiosyncrasies and some are

like hedgehogs—very prickly—but at the end of the day we are excellent creatures in Christ.

Conclusion

In light of these points what do we take away with us? First of all a warning: we need as evangelicals to stop robbing God of His glory. We have far too many celebrity preachers, and they have become a blight and a blot and a curse on the face of the church. The whole point of the earthen vessel is that God will get all the glory, that the Gospel itself will be glorious, that the content—Jesus Christ—would shine marvellously and gloriously. But we have changed that, and particularly so when people follow their favourite preacher even to the extent of some staying at home to listen to him online rather than going to the place of worship.

In 1839 a very famous trip to Palestine was taken by Robert Murray M'Cheyne along with Andrew Bonar and two older ministers, Alexander Black and Alexander Keith. They went on a wonderful journey to bring the Gospel to the Jews. While M'Cheyne was away from his pulpit in Dundee, Scotland, W. C. Burns was there and revival broke out. R. S. Candlish, who had encouraged the men on the trip, had a concern: when M'Cheyne returned to his pulpit how would he handle the situation? So he wrote M'Cheyne a letter and told him what had happened. Candlish did not need to worry: M'Cheyne had a holy disinterestedness that suppressed every feeling of envy. And even Burns retained throughout his life a strong sense of his own unworthiness. So when M'Cheyne returned to Dundee, there was no problem. In that sense M'Cheyne and Burns were alike: it was God that had done a great work. Celebrity preachers are a distraction from glorifying Christ. When we read 2 Corinthians 4, it is a constant reminder not to draw attention to

ourselves, but point all attention to Christ.

Second we remember the dreadful state of all sinners. We say that sinners are lost and blind and there is only one remedy for them: the Gospel. This is why we print and publish Bibles, why we print portions of the Scriptures, put some of it into a tract form. What sinners need is the Word; they need to hear the very voice of God. They need to hear of Him who is the glory and the image of God. That is why the Bible needs to be translated: that all the languages of the world would have this Word so that poor, miserable sinners would know what we know, would hear what we have heard, to hear what has never been heard throughout their generations. How can anyone refuse to support such a work as this?

Once you begin to look at what it is all about, why it matters so much, immediately you say, Yes! we must see the Bible translated across the world that others will have the privilege that we have. There was a time when even this country was full of darkness. And the light came and shone, and generations were changed. There were always difficulties and fake conversions. Bede in mentioning a great famine notes that many confided 'in the Divine assistance, when none was to be had from men'. But after three years, when the famine eased and people again had plenty, 'luxury increased, and this was immediately attended [by] ... cruelty, hatred of truth, and love of falsehood ... even our Lord's own flock, and his pastors also, addicting themselves to drunkenness, animosity, litigiousness, contention, envy ... and casting off the light yoke of Christ.'² Doesn't that sound familiar? But there are those whom God truly saves.

That brings me to the third point of application: the method of evangelism must in itself reflect the gloriousness of the Gospel. This is why we reject all the man-made methods that now exist in our world, that

the excellency of the power may be of God and not of us. The apostle Paul talks about how, when he came to Corinth, he 'came not with excellency of speech' (1 Corinthians 2.1)—not with all the methods and devices that a clever person could use. He set them all to one side in order that when a sinner gets converted, God gets the glory. They could not say 'I was listening to the apostle Paul—what a wonderful preacher—and he preached this and that and he said the other', and then spend the rest of the time talking about the apostle Paul's oratory, his command of the language being so marvellous, so fantastic. Paul did not use man-made methods; he simply preached the Word, that the excellency of the power may be of God and not of us.

In the light of all of this we must also ask questions. Are you being changed? Are you changing? Is there alteration in your nature, in your mind, your will and your affections? Let's put it bluntly and plainly: can you look upon other believers and count them better than yourself? And can you do so without envy, jealousy and competition? The Puritan Richard Sibbes noted 'a kind of competition and comparison, they love not to be outshined'.³ That is a bad fault: not liking to be outshone by somebody else. If you are a Christian it does not matter what honours are given to others. There is only one thing that matters: the glory of Jesus Christ.

Finally, where are all these things to be found? Listen to these words: 'Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not suf-

ficient to give that knowledge of God, and of his will, which is necessary unto salvation . . . which maketh the Holy Scripture to be most necessary'.⁴ All these glorious things are in

All these glorious things are in the Bible. You will not find them in Plato or Aristotle or ballads or anywhere else. You will not find them on social media. You will not find them in the universities. You will only find them in the Word of God.

the Bible. You will not find them in Plato or Aristotle or ballads or anywhere else. You will not find them on social media. You will not find them in the universities. You will only find them in the Word of God.

TBS has as its aim, 'For the glory of God and the Increase of His Kingdom through the circulation of Protestant or uncorrupted versions of the Word of God'. I commend this to you—not the work of TBS

abstracted from anything else, but the work of our Society in this wonderful context: to promote the glory of God and to do that by circulating this Book. Our aim is that multitudes of people throughout the whole world will hear these glorious tidings.

As you go home you will pray for preachers—the earthen vessels. You will pray for the cause of Christ, that it would have its face like unto the Saviour. You will pray for this Society. But you must surely have a passion for the Bible being circulated.

May the Lord bless these words to your hearts.

Endnotes

1. *The Works of President Edwards in Four Volumes* (New York, NY: Leavitt, Trow & Co., 1844), 3.133.
2. Bede, *Ecclesiastical History of the English People*, Book 1, ch. 14, on Fordham University, 'Medieval Sourcebook: Bede . . . Ecclesiastical History . . .', sourcebooks.fordham.edu/basis/bede-book1.asp, accessed 22 November 2018.
3. *The Complete Works of Richard Sibbes*, 7 vols. (Edinburgh: James Nichol, 1863), 4.280
4. Westminster Confession of Faith 1.1.

THE SPANISH BIBLE PROJECT

by Mr W. Greendyk

General Secretary, TRINITARIAN BIBLE SOCIETY (USA)

ADDRESS GIVEN AT THE 187TH AGM

edited for publication

The Society has been working on the Spanish Bible revision project since 2006, and in 2016 the Spanish New Testament was published. We have been greatly encouraged by the reception that the Lord has given to this project so far. However, what do you think would happen if someone came to one of your church services and said, ‘Your Bible is not very good, and we have a better Bible for you’? It is doubtful that you would give them much of your time. But that is exactly what we must tell people whose main language is Spanish.

Many times when we have given conferences in Latin America and the USA about the Spanish project I have been asked the question ‘why are you revising the Spanish Bible?’ I start by explaining the history of the Spanish Bible. In 1569 Casiodora Reina finished the first translation of the Spanish Bible. This was then revised by Cipriano de Valera and published in 1602, which was even before the Authorised (King James) Version was started. The Spanish therefore arguably had an excellent Bible translation before the English did. In fact, in the original preface to the Authorised Version (*The Translators to the Reader*) the English translators call attention to the fact that they made use of the Spanish Bible in their work, so it was obviously considered a faithful and accurate version of the Bible.

In the ensuing four centuries there have been many revisions to the Spanish Bible, to the extent that many readings are not even close to what they were in the original 1602 Reina-Valera Bible. It is for this reason that the Society is seeking to bring back a faithful, accurate revision of the Spanish Bible, ensuring that it truly conforms to the Masoretic Hebrew Old Testament and the Greek Textus Receptus New Testament. At the same time we are seeking to align and restore it, to the fullest extent possible, to the 1602 Reina-Valera Bible whilst respecting current rules of Spanish grammar and spelling.

Hispanic people currently living in Latin America who have been reached by the Gospel in only the past century—after Rome lost its stronghold there—only know the Bibles that they have in their hands. In most cases this is the 1960 Reina-Valera Bible, originally published by the American Bible Society. This Bible, which is ostensibly a revision of the RV1909 Spanish Bible, has numerous Critical Greek Text readings, many

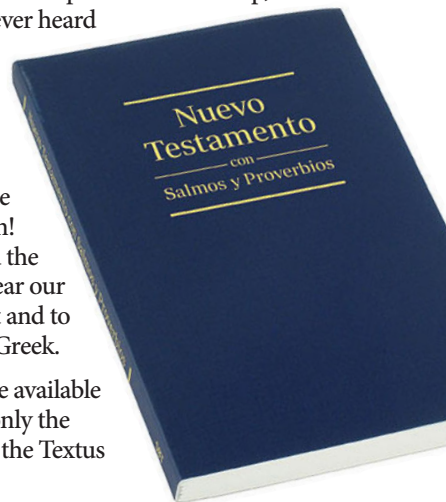
of which affect the doctrine of the deity of Christ. For example, Romans 1.16 is written as 'For I am not ashamed of the gospel' rather than 'For I am not ashamed of the gospel of Christ'. Another example is the narrative of the thief on the cross. We know that he said, 'Lord, remember me ...' (Luke 23.42). In the 1960 Spanish Bible this passage simply reads 'remember me ...' The word 'Lord' has been taken out, thus omitting the condemned thief's confession of the divinity of our Lord Jesus Christ.

In order to educate Spanish-speaking peoples about the problems of the popular 1960 Bible and to explain why we are carrying out the Spanish revision project, we have carried out an extensive programme of conferences in Latin America. It has been remarkable to see the reception that the Lord has given to our work. We can honestly say that the Lord has given this, because in many cases we have expected a lack of interest or even opposition. But we have seen this happen many times: we go to conferences with much trepidation, only to be once again overwhelmed by the Lord's goodness.

For example, often people would come to the conferences with palpable scepticism about what we are doing, perhaps thinking, 'Yet another unneeded Spanish Bible' since there are more than fifty Bibles in the Spanish language now, and at least ten of them have the name 'Reina-Valera' (the name Reina-Valera indicates to the people of Latin America that it is a good Bible, regardless of whether or not it actually is). So when presenting a conference about our work, we go in with the odds stacked against us humanly speaking. However, in so many instances we have been amazed at how the Lord has inclined the hearts of the people who have entered sceptical and have gone away enthusiastic about our project.

In 2012 the Society's General Secretary, Mr Rowland, and I visited a theological seminary in Mexico. We had printed the Spanish Gospel according to John, but this was before the New Testament was published. We had not had much contact with people from Mexico before, but the seminary had invited us to come and present our work to them. Our presentation was to a class of nearly one hundred students; Mr Rowland began by speaking about the differences between the Textus Receptus and the Critical Text. Suddenly a European man at the back of the room stood up and shouted 'Stop, stop right there! I am the director. These students have never heard that there is more than one Greek text. We only use the Critical Text. You are going to open up a can of worms here by presenting this. I would prefer you not to say any more about the subject, as you will leave me with a lot of explaining to do!' He was very angry and upset, but the students were not to be deterred. A roar built up in the room as they shouted at their director, 'Sit down. Sit down! We want to hear what the people have to say'. What could the director do? He saw that the students clearly wanted to hear our presentation. As a result, after six months the director left and to this day that seminary uses the Textus Receptus to teach Greek.

This is the case in so many places in Latin America, where available modern Bibles are based on the Critical Greek Text and only the Critical Text is taught in seminaries and colleges. Indeed, the Textus



Receptus—the faithful, accurate Greek New Testament text of the Reformation-era Bibles—is ignored or not even known about. In this example from Mexico it was astonishing that the students could palpably sense that something was being hidden from them.

A few months later in 2012 I received a phone call from the director of a seminary in Puerto Rico. He said ‘I received a few copies of your Spanish Gospel according to John. We took six other translations of the Gospel according to John from other publishers and compared them to the Textus Receptus. We found that without a shadow of a doubt the Society’s is the most faithful to the Greek’. Remarkably, of the other translations they had compared three had purportedly been based upon the Textus Receptus. After their meticulous comparison they wrote, ‘There is no question that you men have done your homework’. The gifts and learning that the Spanish team have were received from the Lord, and we desire to give Him all the glory. The seminary professor who wrote to me went on to request a grant of fifty Greek New Testaments.

In Mexico Dr Bill Patterson, an advisory member to the Board, is active in travelling throughout the country, visiting seminaries and explaining the difference between the Textus Receptus and the Critical Text. Already during 2018 [as of September] he has spoken at a number of seminaries which have now changed from using the Critical Text to the Textus Receptus for teaching Greek. We have happily granted them copies of the Spanish New Testament and the Greek New Testament. In 2015 we printed 35,000 copies of the Spanish New Testament. These have now been largely depleted. There is such a hunger for accurate New Testaments and an interest in the work that we are doing that it is sometimes overwhelming.

We have not completed the entire Bible yet, so we cannot expect people to put away their previous versions of the Bible if they do not have the Old Testament. But just in Venezuela alone there are now more than fifteen churches using our New Testament in tandem with their Bibles—in their pews they have the Reina-Valera 1960 Bible alongside the TBS Spanish New Testament. Venezuelan pastors have informed us that when they preach from the New Testament they open both versions, and they show and compare the differences. This is just one country of many where such things are taking place.

The Spanish team members live in a number of places in the USA, Spain and South America, so they meet via Skype for morning and afternoon sessions. At the start of every meeting we ask the Lord’s blessing in prayer, as well as thanking Him for all the help that He has given to us thus far. We have a Spanish website with much information about the Spanish project. Sometimes nearly twenty-thousand people per month visit the site, and we receive more than one hundred queries weekly from supporters asking us how they can know more about the project.

I am often asked whether we have had any negative feedback. I can actually think of only one time when I received any. This was in 2012 following a conference in Bogota, Colombia. We never know exactly who will attend the conferences, and I recall that we had a good attendance at this one. A week later, when I was back in my office in Grand Rapids, I received a phone call from the man who was at that time president of the Colombian Bible Society (part of United Bible Societies). He said, ‘One of my colleagues

was at your meeting last week. I just want to make one thing clear to you: Latin America is our market. Please stay out.' I replied, 'Sir, I wish that there were a thousand Bible societies in Latin America. The Bible is for all; how can you say that Latin America is your market?' The very term 'market' sent chills down my spine. The comparison that came to mind at the time was from the history of Sanballat, who tried to prevent Nehemiah from rebuilding the temple (Nehemiah 2–6). We must look to the Lord for help, and we must say that hitherto He has helped us remarkably (see 1 Samuel 7.12).

To cite a final incident demonstrating interest in our work, I would like to share something about Cuba. Recently the Cuban government performed an experiment. Cuba only has one internet company which is state owned. The average Cuban earns thirty dollars a month, and an hour of internet costs five dollars—one-sixth of their salary. The internet company was not selling enough, so it decided to run a promotion and make the internet free for everyone for three entire days. The system crashed in the first hour as everyone wanted to use it at once, but the company managed to get it up and running again. I was bombarded by messages and phone calls on Skype, WhatsApp, and other internet messenger services: no less than one hundred pastors called me to say 'We want you to come to Cuba. We need to know about the project. Can we have a TBS branch in Cuba?' Normally we have no contact with Cuba due to the political situation, and had no idea that there was this much interest in Cuba. Circumstances have worked out so that I hope to visit Cuba in 2019, if the Lord will.

There are many more anecdotes that I could tell you. It has been so encouraging to see the interest that people have in the Spanish revision project. When we began we had no idea how it would be received. But over the course of time we have seen that, in the Lord's goodness, there is a great interest in our work on the Spanish Bible and on textual matters. If the Lord will, we hope to have the entire Bible finished in the next two to three years. Please pray for the translators and the team. And thank you for your continued prayer and support.

Tyndale QUIZZES

Following the interest in our Reformation Quiz in past years we are pleased to present our new children's quizzes on William Tyndale. These quizzes are aimed for young people aged 7 to 11 (www.tbsbibles.org/resource/resmgr/files/William-Tyndale-Juniors.pdf) and 12 to 16 (www.tbsbibles.org/resource/resmgr/files/William-Tyndale-Seniors.pdf). Children are invited to download the quiz for their age level (the appropriate link above will open a PDF file).

Children who complete the quiz correctly and return it to their local branch office (for office addresses see the inside back cover of this *Quarterly Record*) will receive a prize of a hardback Royal Ruby Text Bible in a choice of red, blue or black. Alternatively, children can choose to donate a Bible to people in Romania, Russia or Zimbabwe. This offer is valid until 31 December 2019.

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Our new set of four puzzle books is now available. Each book contains fifteen pages of Scripture texts and illustrations giving a wide variety of word searches, word mazes, word scrambles, word puzzles, number puzzles, picture puzzles, crosswords, code crackers, path finders, picture drawing, verse matching and simple text colouring.

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Page Size: 148 x 210mm (5.8" x 8.3")

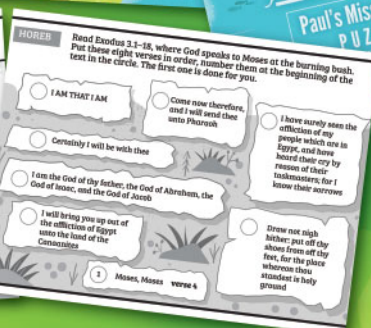
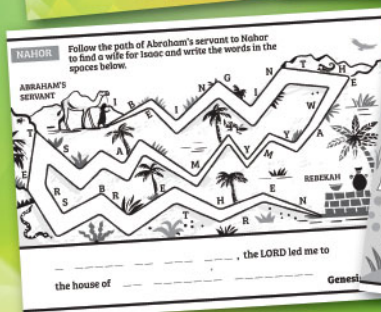
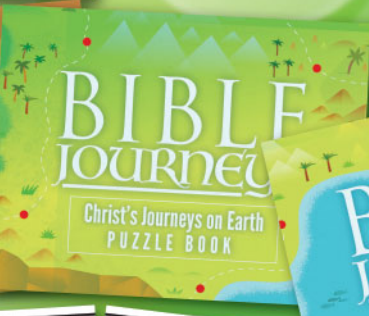
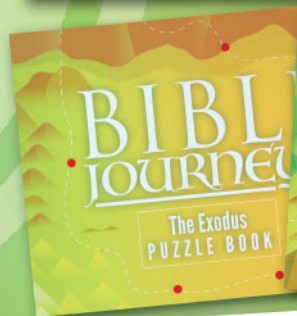
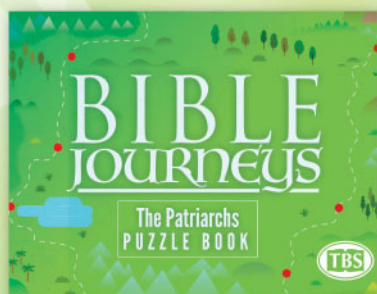
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For more information please see
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The Word of God Among All Nations



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 Elephant and Castle, London

Came across this poster at Elephant and Castle station and thought I'd send a photo on. Good to see the Word of God so prominently placed.



Railway poster at Elephant and Castle

forward to. Time is taken to give some background history to the King James Bible, an opportunity to navigate through the contents and aids, followed by a quiz to familiarise the location of Scripture texts. The children received their gifts with much appreciation. May the Lord bless His Word as it goes forth once again. Please pray that it will produce fruit in the lives of these young children.

From Stockton-on-Tees, England

Further to the grant of Bibles to our Liberian mission, I am pleased to attach a photograph in connection with presentations that took place during our pastor's visit to Liberia. We thank you once again for your readiness to help us with this encouraging work in Africa.

From Liverpool, England

Thanks to the generosity of TBS, the year 6 Leavers at our Primary school each received a Bible and bookmark. This has become an annual event at the school for many years, which the children look



Liberian men with their new Bibles



From Dublin, Ireland

Many thanks for the left-over 2019 calendars. On Saturday I took a lot of the Portuguese calendars to Co. Tyrone where several thousand Portuguese speakers live. There was a great reception on the street with about seventy to eighty given out. Also a number of Russian and Polish calendars were distributed. On my way home I stopped at a Baltic shop and gave out many Russian, Polish, Lithuanian and Romanian calendars—also a great time. I will keep the rest of the Portuguese calendars for Brazilians on the streets of Dublin.



From Sines, Portugal

I send you some photos of people with whom we offered some Bibles in Portuguese and Romanian. We give some Romanian Bibles to an evangelical church here but in these circumstances it is difficult for us to take photos. Thank you for your kindness and may God fill your heart in 2019 with the desire to continue serving Him for His glory.



Portuguese Bibles in Portugal



From Carcavelos, Portugal

We have received the 528 Portuguese Golden Thoughts Calendars for 2019. Quite many years we have had the opportunities to work with the Calendars. It is an important detail of our work. Our main reason, and our most important reason, why we have a foundation, is to reach out and give the knowledge about our Lord and Saviour to others. As we reach many by giving out what we receive—clothing, food, furnitures, etc.—we get help to start to say a word about God and give a Calendar full of verses from the Bible. And so many have learnt about the Gospel. This last year with the big fires in Portugal we have given more to that area and now quite many new have started to come to the church and to where the believers have meetings. Greetings and thank you!



From the Netherlands

Via your sister society, the GBS, I bought your Westminster Reference Bible. What a wonderful Bible is that! An excellent font, printed on a somewhat creamy paper. Just awesome. And of course, and even more important, a reliable translation, the majestic Authorised (King James) Version. I'm very happy with this new Bible, that's for sure. May our Lord God YHWH bless you all.



From Missionswerk Voice of Hope, Germany

We are very glad to send you some pictures from arrival and sharing Russian Bibles in Kazakhstan. In June this year they have organized an evangelistic children's camp. During the days, the children are learning about the Bible stories, learning some Christian songs and how to pray. Most of them did not have their own Bible, but received it during the camp. They are very

happy with that. They say thank you to the sponsors of these Bibles. All the Bibles are safely arrived and released by the authorities. They are very thankful to receive so



Bibles arrive in Kazakhstan



Children in Kazakhstan receive Scriptures

much Bibles to share to them that have not. It is encouraging to see that God is bringing in all the Bibles and that our contact share this Word among children and elder people. It is our prayer that God will bless all this work for His Glory and to build up His Kingdom!



Africa



From Agona Swedru, Ghana

These calendars have been a great blessing to the readers. Some said it has been their 'daily bread' while others said it has been a

lamp unto their feet and a light unto their path. Further testimonies are that the calendars are words of exhortation, inspiration, guidance and pattern. Thank you very, very much for the calendars. I am most grateful. May the Lord continually bless you exceedingly abundantly.



From Nairobi, Kenya

I greet you in the name of our Lord Jesus Christ. Brethren and myself are happy because of the assistance you've been giving us. God bless you very much. I am gratefully happy since I received your letter and the Golden Thoughts. I have already distributed the items. In particular we are happy because these grant items help people read the Bible every single day and this makes them better Christians. I will be grateful to hear from you and ask you to remember me for the 2020 edition of the calendars—150 copies of them please.



From Aba, Nigeria

Greetings from Nigeria to all of you at Trinitarian Bible Society. We thank God for you and the grace the Lord have given to us, to work together in His vineyard building his Kingdom. The Gospel literatures you have supplied us



Nigerian children receive the Word of God

have been more effective tools in our hands to the spreading of the Gospel of Jesus Christ. We have reached many souls with these literatures, booklets and tracts which continue to minister to the souls even when we are not there as they read them. The grant of Bibles and New Testaments you gave us last year helped us to provide a copy of God's Word to many homes. We can provide God's Word to the poor and needy that they will own a copy of the Holy Bible and have the chance to read from God's Word before it is too late. The ministry of the copies of the Holy Bibles we have distributed are very rewarding; many people both young and old have the chance once to read from God's Word. Now no excuse as the old and young, poor needy souls receive a copy of the Bible free. We can see many souls coming to the Lord in obedience responding to the Gospel message. To God be the glory. We thank you for all your prayerful assistance; we can now place copies of the Holy Bible beside hospital beds. We request for your further grant of the Holy Bibles, New Testaments, tracts and Gospel literatures. Enclosed is a picture of the distribution of the Holy Scriptures you sent to us. Also we decided to send you a little donation we received (20 Euros). Looking forward to hearing from you real soon.



India



From Bangarapet, India

Greetings from the South India Biblical Seminary, Bangarapet, India. We acknowledge the receipt of 20 Hebrew and Greek (Biblical languages Bibles hardback) for the seminary. Indeed this has been a great resource for students and has benefited them immensely. I would also like to further request for



the same number (20) of Hebrew and Greek Bibles for our students for the forthcoming Academic Year 2019–2020. Looking forward to your response.

From India

Greetings to you in the name of our Lord and Saviour Jesus Christ. This is to thank you for your generosity in giving us Bibles and 2019 Golden Thoughts Calendars. We have received a number of English Bibles and calendars from our pastor. These are really helpful in my ministry to the unreached.



The Americas



From an inmate in the USA

Beloved brothers and sisters at Trinitarian Bible Society, what a blessing I have received from you. The booklets you sent were exactly what my students and I needed. We can confidently trust the Textus Receptus and no longer have to wonder what's the difference between the Alexandrian Text and Received Text. We sought and we found the truth. Thank you for your faithfulness. Receiving your booklets was like receiving a box of treasure. We are forever grateful. God bless you and your ministry.



From Canada

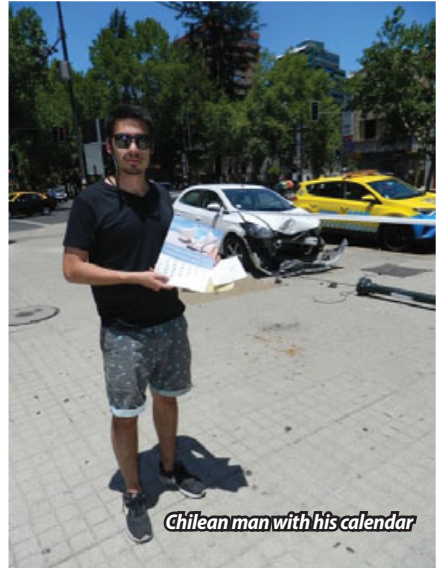
I bought the Westminster Reference Compact, leather, from TBS Canada. The quality is exceptional at such a reasonable price. The page block is so very good (love that the reference system is at the margins as this does not interfere visually with the text). The reference system and translation notes again, exceptional and the font very readable even with midlife eyes. The paper is among the best and I have owned, shall we say, not a few Bibles in my time. Four generous ribbons, all of which I make use of daily and the Bible opens flat at both ends right out of the box with nary a page stuck together. An absolutely brilliant edition even if it were twice the price.



From Chile

This is an unusual episode from our contact in Chile. While our contact was distributing Spanish Words of Life calendars in the center of Santiago, a young man lost control of his vehicle and crashed into an electric pole on the side of the road. Although the car

was considerably damaged, the man had no injuries. In the midst of all the commotion, he agreed to receive a portion of the Bible, a calendar and some appropriate words from God's Word from our contact, and he agreed to have this picture taken. Even the police who came to the scene received copies of the calendars!



I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ

Philippians 1.3–6

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.



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