



Quarterly Record

The Magazine of the Trinitarian Bible Society • Issue Number 627

April–June 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

Officers and Executive Staff of the Society

Vice-Presidents:

Mr. G. Bidston
Mr. G. den Boer
The Rev. B. G. Felce, M.A.
The Rev. Dr. T. Gilmer
Pastor M. J. Harley
Mr. D. Oldham
The Rev. D. Silversides, M.A.
Pastor J. Stehouwer
The Rev. M. Stuart
Mr. D. Vermeulen
The Rev. M. H. Watts

Chairman:

Mr. G. D. Buss, B.Ed.*

Vice-Chairman:

The Rev. J. P. Thackway*

Treasurer:

Pastor R. A. Clarke, B.Sc., F.C.A.*

Members:

The Rev. R. G. Ferguson, B.A.*
Mr. A. K. Jones, LLB. (Hons.) Solicitor*
M. Keogh-Brown, B.Sc., M.Sc., Ph.D.*
The Rev. E. T. Kirkland, B.A., Dipl.Th.*
The Rev. A. J. Lewis*
Mr. J. P. Sayers*
Mr. M. A. Vogan, B.A. (Hons.), M.A., M.Litt.*

General Secretary/Chief Executive:

Mr. D. P. Rowland*

Resources Director:

Mr. D. J. Broome, C.P.F.A.

Editorial Director:

Mr. J. D. Arnold, LLB. (Hons.)

Operations Director:

Mr. P. A. Blows, B.A. (Hons.)

Senior Editorial Consultants:

Mr. L. Brigden, B.Sc.(Hons.), M.Sc.,
B.A.(Hons.) – *Linguistics*
Mr. P. J. D. Hopkins, M.A. Oxf. – *Projects*

Editorial Consultants:

Mr. G. W. Anderson, B.A.
Mr. A. Hembd, M.A.C.S.
J. Cammenga, B.A., M.A., Ph.D.
G. Fox, B.A. (Hons.), D.D., Ph.D.
The Rev. W. M. Patterson Jnr, B.A., D.D.
Mr. A. C. Thomson, M.A. Cantab.

* *These are the serving members of the
General Committee.*



Quarterly Record

Issue Number: **627**

**April to
June 2019**

© Trinitarian Bible Society 2019

All rights reserved. The Trinitarian Bible Society permits reprinting of articles found in our printed and online *Quarterly Record* provided that prior permission is obtained and proper acknowledgement is made.

Annual General Meeting – advanced notice	2
Introduction	3
David’s Prayer for Pardon	7
Editorial Report	10
The Treasury	13
He is Able	15
Russian	18
Turkey and the Turkish Bible	20
Missionswerk Voice of Hope report	30
The Word of God among all Nations	32

Quarterly Record Production Team

Editorial Director: Mr J. D. Arnold
Senior Editor: Dr D. E. Anderson
Editor: Miss N. Christie
Assistant Editor: Miss E. Tichelaar
Graphic Designers: Mr P. Hughes, Mr S. Talas
Circulation: Mr J. M. Wilson



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, including the Thadou translation project.

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.





INTRODUCTION

From the Editorial Director: Please let us apologise for the delay in this edition of the *Quarterly Record*. A raft of health, work and personal issues have hindered this aspect of our work despite our resolute intention to ensure timely publication. Furthermore, I am completing the usual desk article in order to share the burden our General Secretary carries with all his work for the Society.

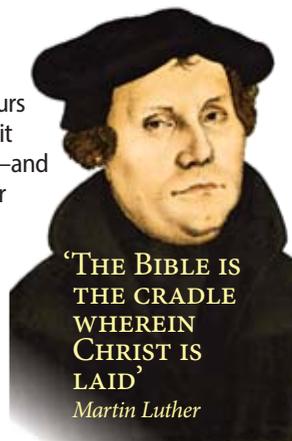
The Reformation was founded upon a return to Scripture. Martin Luther once said 'The Bible is the cradle wherein Christ is laid' (Luther, *Works*, 35:236). We find the doctrine of Scripture helpfully set out by John Calvin in chapter 8 of his *Institutes of the Christian Religion*,¹ and it is remarkable how contemporary some of his arguments are.

1. In vain were the authority of Scripture fortified by argument, or supported by the consent of the Church, or confirmed by any other helps, if unaccompanied by an assurance higher and stronger than human Judgment can give. Till this better foundation has been laid, the authority of Scripture remains in suspense. On the other hand, when recognising its exemption from the common rule, we receive it reverently, and according to its dignity, those proofs which were not so strong as to produce and rivet a full conviction in our minds, become most appropriate helps. For it is wonderful how much we are confirmed in our belief, when we more attentively consider how admirably the system of divine wisdom contained in it is arranged—how perfectly free the doctrine is

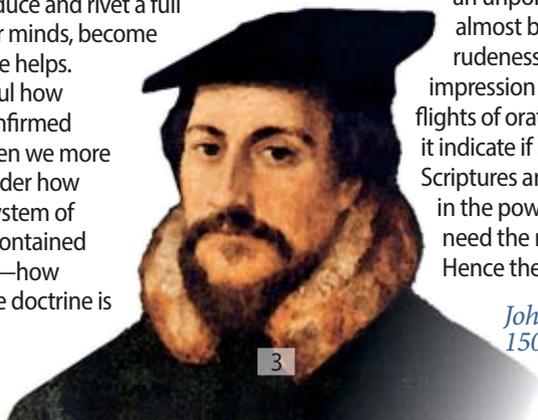
from every thing that savours of earth—how beautifully it harmonises in all its parts—and how rich it is in all the other qualities which give an air of majesty to composition. Our hearts are still more firmly assured when we reflect that our admiration is elicited more by the dignity of the matter than by the graces of style.

For it was not without an admirable arrangement of Providence, that the sublime mysteries of the kingdom of heaven have for the greater part been delivered with a contemptible meanness of words. Had they been adorned with a more splendid eloquence, the wicked might have cavilled, and alleged that this constituted all their force. But now, when

an unpolished simplicity, almost bordering on rudeness, makes a deeper impression than the loftiest flights of oratory, what does it indicate if not that the Holy Scriptures are too mighty in the power of truth to need the rhetorician's art? Hence there was good



'THE BIBLE IS THE CRADLE WHEREIN CHRIST IS LAID'
Martin Luther



John Calvin
1509–1564

ground for the Apostle's declaration, that the faith of the Corinthians was founded not on "the wisdom of men," but on "the power of God," (1 Cor. 2:5), this speech and preaching among them having been "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power," (1 Cor. 2:5) (sic). For the truth is

very marrow, that, in comparison of the impression so produced, that of orators and philosophers will almost disappear; making it manifest that in the Sacred Volume there is a truth divine, a something which makes it immeasurably superior to all the gifts and graces attainable by man.

2. ... [I]n regard to the Holy Scriptures, however petulant men may attempt to carp at them, they are replete with sentiments which it is clear that man never could have conceived. Let each of the prophets be examined, and not one will be found who does not rise far higher than human reach. Those who feel their works insipid must be absolutely devoid of taste.

11. When we proceed to the New Testament, how solid are the pillars by which its truth is supported! Three evangelists give a narrative in a mean and humble style. The proud often eye this simplicity with disdain, because they attend not to the principal heads of doctrine; for from these they might easily infer that these evangelists treat of heavenly mysteries beyond the capacity of man. Those who have the least particle of candour must be ashamed of their fastidiousness when they read the first chapter of Luke. Even our Saviour's discourses, of which a summary is given by these three evangelists, ought to prevent everyone from treating their writings with contempt. John, again, fulminating in majesty, strikes down more powerfully than any thunderbolt the petulance of those who refuse to submit to the obedience of faith. Let all those acute censors, whose highest pleasure it is to banish a reverential regard of Scripture from their own and other men's hearts, come forward; let them read the Gospel of John, and, willing or unwilling, they will find a thousand sentences which will at least arouse them from their sloth; nay,



vindicated in opposition to every doubt, when, unsupported by foreign aid, it has its sole sufficiency in itself. How peculiarly this property belongs to Scripture appears from this, that no human writings, however skilfully composed, are at all capable of affecting us in a similar way. ... [B]ut turn from them to the reading of the Sacred Volume, and whether you will or not, it will so affect you, so pierce your heart, so work its way into your

which will burn into their consciences as with a hot iron, and check their derision. The same thing may be said of Peter and Paul, whose writings, though the greater part read them blindfold, exhibit a heavenly majesty, which in a manner binds and rivets every reader. . . . Let those dogs deny that the Holy Spirit descended upon the apostles, or, if not, let them refuse credit to the history, still the very circumstances proclaim that the Holy Spirit must have been the teacher of those who, formerly contemptible among the people, all of a sudden began to discourse so magnificently of heavenly mysteries.

12. Add, moreover, that, for the best of reasons, the consent of the Church is not without its weight. For it is not to be accounted of no consequence, that, from the first publication of Scripture, so many ages have uniformly concurred in yielding obedience to it, and that, notwithstanding of the many extraordinary attempts which Satan and the whole world have made to oppress and overthrow it, or completely efface it from the memory of men, it has flourished like the palm tree and continued invincible. Though in old times there was scarcely a sophist or orator of any note who did not exert his powers against it, their efforts proved unavailing. The powers of the earth armed themselves for its destruction, but all their attempts vanished into smoke. When thus powerfully assailed on every side, how could it have resisted if it had trusted only to human aid? Nay, its divine origin is more completely established by the fact, that when all human wishes were against it, it advanced by its own energy. Add that it was not a single city or a single nation that concurred in receiving and embracing it. Its authority was recognised as far and as wide as the world extends—various nations who had

nothing else in common entering for this purpose into a holy league. Moreover, while we ought to attach the greatest weight to the agreement of minds so diversified, and in all other things so much at variance with each other—an agreement which a Divine Providence alone could have produced—it adds no small weight to the whole when we attend to the piety of those who thus agree; not of all of them indeed, but of those in whom as lights God was pleased that his Church should shine.

13. Again, with what confidence does it become us to subscribe to a doctrine attested and confirmed by the blood of so many saints? They, when once they had embraced it, hesitated not boldly and intrepidly, and even with great alacrity, to meet death in its defence. Being transmitted to us with such an earnest, who of us shall not receive it with firm and unshaken conviction? It is therefore no small proof of the authority of Scripture, that it was sealed with the blood of so many witnesses, especially when it is considered that in bearing testimony to the faith, they met death not with fanatical enthusiasm (as erring spirits are sometimes wont to do), but with a firm and constant, yet sober godly zeal. There are other reasons, neither few nor feeble, by which the dignity and majesty of the Scriptures may be not only proved to the pious, but also completely vindicated against the cavils of slanderers. These, however, cannot of themselves produce a firm faith in Scripture until our heavenly Father manifest his presence in it, and thereby secure implicit reverence for it. Then only, therefore, does Scripture suffice to give a saving knowledge of God when its certainty is founded on the inward persuasion of the Holy Spirit. Still the human testimonies which go to confirm it will not be without effect,

if they are used in subordination to that chief and highest proof, as secondary helps to our weakness. But it is foolish to attempt to prove to infidels that the Scripture is the Word of God. This it cannot be known to be, except by faith. Justly, therefore, does Augustine remind us, that every man who would have any understanding in such high matters must previously possess piety and mental peace.

At the very beginning of this *Quarterly Record* is an announcement of the forthcoming Annual General Meeting on 21 September in London. We sincerely invite all who can come to join us. It will be a day of information about the Society's worldwide work over the last year, as well as a time of worship and hearing the Word of God, with a lunch break for food and fellowship.

Also in this issue of the *Quarterly Record* are a number of important articles. Dr Lawrence Bilkes has provided an encouraging devotional on the believer's consciousness of sin and the significance of David's prayer in Psalm 25.

The Editorial article contains a brief reflection followed by a review of new products and a look at our online Scriptures. Access to Scriptures online is of special importance for those around the world who have no access to printed copies, and for whom possession of the Holy Scriptures can mean persecution or even imprisonment. It is through this means we hope to reach more people with the Word of God.

The Resources Director discusses the vital need we have for the unadulterated Word of God, and praises God for staff both old and new, particularly the appointment of the Rev. Craig Dennison as Deputation Speaker. For this we are particularly grateful to the Lord. As Dr Allen retires from the work it is the Lord's timing that the Rev. Dennison has

been sent to take up his Deputation role. In considering the work of Dr Allen, we must mention how grateful we are for his years of faithful service and encouraging fellowship. We look forward to his message from God's Word during the worship service in the afternoon at the 2019 AGM, God willing. The Resources Director also updates readers on the financial situation of the Society.

Late last year a Deputation Speakers Conference was held at the Society's international headquarters. It was an encouragement to those in attendance and we trust that the following printed edition of the address that Dr Allen prepared for that meeting, on the things that the Lord Jesus Christ is able to do, will be a blessing to those who read it.

Also included is an account of the land and language of Turkey, and reports on the Society's work to provide a sound edition of the Turkish Bible. Our Sales Department focuses on our Russian Scriptures. We end with a distribution report from our Missionswerk Voice of Hope and encouraging letters from our grantees around the world.

As always, none of our work can be done without the Lord's goodness and guidance. It is He alone who provides for our needs and gives us the wisdom to carry out this work—whether it is choosing which languages to work in or which grantees to provide for, which Scriptures will best suit customers or where to put products in our warehouse. All of this needs the guidance of the Lord. So please pray that the Lord, 'that giveth to all *men* liberally, and upbraideth not' will grant us wisdom (James 1.5).

1. John Calvin, *Institutes of the Christian Religion*, Henry Beveridge, trans. (Edinburgh, Scotland: Printed for The Calvin Translation Society, 1845), downloaded from www.monergism.com/institutes-christian-religion, 6 May 2019.

DAVID'S PRAYER FOR PARDON

Dr L. W. Bilkes

*Pastor, Free Reformed Church,
Grand Rapids, MI, USA*

The believer's consciousness of sin is evidence of the grace of the Lord, as is what the believer does with the memory of their sin. Though a Psalm of trust in the Lord, Psalm 25 provides rich instruction on this point. David is surrounded by enemies (v. 2), and feels 'desolate and afflicted' (v. 16). Yet, his main concern is not to be delivered from his affliction, but to know the Lord's ways (vv. 4–5). Fellowship with and the friendship of the Lord is more precious than life. It is their life by grace through the Saviour. And as the secret of the Lord

Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

Psalm 25.7

is with His children (v. 14), so their secrets are also with Him, as we see in this verse.

Sins of Youth

Scripture is not silent about David's sins. He sinned grievously in the matter of Bathsheba and Uriah (2 Samuel 11). He sinned by numbering the people



(2 Samuel 24). Yet Scripture does not mention any of the sins of his youth, though he had them and they came to his mind as we see in this Psalm.

David uses a strong word for sin: transgressions. By it, he means the breaking out in rebellion against God, a tearing away from God, a casting off of God's authority, a smashing of the law. David is referring to wanting no restrictions. You want to do your own thing. Though we never read this as part of the youth of David, we all are estranged from the womb (Psalm 58.3; Job 15.14).

In Psalm 25.2 it is likely that David's enemy is Absalom, and that as he pens this Psalm he is fleeing from Absalom. Yet, instead of speaking of Absalom's sins as a youth, he sees his own. Breaking out was exactly what Absalom did, but when David sees it in another he is reminded of his own transgression and rebellion and he confesses them in prayer before the Lord. The memory of any and all sin should drive us not to despair but to our knees to confess them fully and freely to the Lord, no matter how long ago we committed them.

Remember Not

David prays in verse 7, 'Remember not the sins of my youth'. David himself remembers them but he asks that God not remember them. Our memories work differently from God's. When God remembers something, it is not just that it is in His divine mind. It means that He acts (see for example Exodus 2.24–25). If God were to remember David's sins then He would cast David off for ever.

David knows and underlines that God has a right to remember his sins, every one of them. The very fact that he petitions the Lord not to remember them implies

that God has every right to remember them. Sometimes the child of God wishes he or she could yet speak with their father and mother, or a teacher or pastor or someone else whom they sinned against. Often they cannot anymore. At a time like that, you do not at all want to excuse the sin or minimise the rebellion of the past, but you wish to confess it and seek forgiveness from those whom you offended. And when you are conscious of past transgressions and you can yet speak to people you offended, it is right to do so. Oftentimes, however, they are no longer here. But the Lord is always there. And to Him we can and must go to seek pardon from Him, not based on our own merits, but appealing to His mercy alone.

According to Thy Mercy

David prays: 'According to thy mercy remember thou me ...'. David senses that it is not sufficient for the Lord not to remember the sins of his youth nor his transgressions. 'If the Lord only no longer remembers my sins, then I still end up empty'. That is not only a grief, but a danger. The Lord Jesus compares that to the emptiness of a house which has been emptied of an evil spirit and has been swept and garnished, but if there is not a new resident moving in then that evil spirit will return sevenfold (Luke 11.24–26). The Psalmist desires to be remembered by the Lord in a different way, namely, 'according to thy mercy remember thou me'.

So David does not only see his need for forgiveness, but he also sees his need for the favour of the Lord, for the broken relationship with God to be restored and for communion with the Lord.

For if the Lord according to His mercy remembers him, then that includes not only forgiveness but also reconciliation, His Fatherly goodness and life.

What is David's pleading ground? Look at those two words in our text: the Lord's mercy and goodness. Mercy refers to the Lord's faithfulness to His covenant. The Lord's mercy is that He is the faithful One when we are unfaithful. God's goodness is a summary of all God's attributes, everything good that is to be said about God. This is the pleading

inward pain. In the struggle and strife of life the Holy Spirit shows His power and grace in such a way that our mind turns to our sins, including those from deep in the past and deep in our heart. The solution then is not simply to push the memory away and go on with our life. The Spirit is bringing the soul to the fountain to be washed afresh—the



ground in David's prayer for pardon: God's faithfulness to His covenant, God's goodness—namely all that He is in Himself.

Golgotha

Do you sense that David sets himself aside? It implies that David has nothing good of himself to plead, that David has nothing in his life that he can offer to God as any merit or as a pleading ground. David sees something that the Holy Spirit teaches only at Golgotha, for there God remembered sin upon His Son, that sinners like David might be remembered in mercy. There we see how it is that God is faithful and good to unfaithful transgressors who can never be good from their side.

Sometimes you hear people say 'Don't worry about your past sins. They are all forgiven'. David shows a very different way forward. Forgiven sins can still give

fountain that is alone in the Saviour who is now exalted to give repentance and remission of sins (Acts 5.31).

Older friends, it is easy to shake our heads over the rising generation and speak about how different things were when we were young. However this is neither wise nor true. Instead, like David let us be mindful of our own sins, confess them to the Lord, and pray that younger ones would be kept from the breaking loose that will only bring grief.

Young people, the temptation to break out and rebel is strong for you. Seek the Lord for help and deliverance now, while you are yet young. The Lord says: '*It is good for a man that he bear the yoke in his youth*' (Lamentations 3.27). None can do without David's prayer for pardon; yet, may the Lord keep you in your youth, so that the memory of it will not be a great burden but a true blessing.



Editorial Director's Report

by *Jonathan D. Arnold*

Throughout its history the Bible has been a book that has been banned, spurned and burned. To those who know it to be the revealed Word of God it is hallowed, esteemed and beloved. These dichotomous views are evident throughout history between falsehood and true Christianity; the God rejector and the believer; the people of the world and the people of God. This remains true today. Those who believe God's Word is from the Sovereign Lord of all, place no publication higher and consider no words more precious. It is a wonderful encouragement to such that God's Word is 'quick, and powerful, and sharper than any twoedged sword' (Hebrews 4.12). The Word of God applied by the Holy Spirit softens the hardest of hearts and strengthens the weary Christian in their God.

The opposition and problems that we sometimes face in getting Bibles into some countries is to be expected. The devil is the enemy of truth and nothing is more dangerous to him than freely available copies of the Word of God. The occasional difficulties we face in distributing Scriptures can be a daily experience for Christians in some localities. Amidst such persecution, humanly speaking, distribution would not have any impact. But as we know from

history in England, the Bible translation in English that began with a glimmer through John Wycliffe became defiant distribution under Tyndale, and then later the Word became freely available to many people in our land. In all things we know it is the Lord's work and that his Word will not return unto Him void—after all, Christ will build His church and the gates of hell will not prevail against it (Isaiah 55.11; Matthew 16.18).

We at TBS are in the midst of the practical process of typesetting the Scriptures in six languages—Hebrew, Persian, Mongolian Script, Simte, Thadou and Turkish—something which takes careful proofreading and skill. In the coming months we intend to publish some of these Scriptures and others in languages for countries that are not entirely receptive to Christianity and where Christians do not have easy access to Bibles. There is no proliferation of translations (as we have in English today); indeed, in a number of instances there is not only a lack of reliable versions but hardly any Scriptures at all. This is something that should be foremost in our minds: even after years of missionary endeavour and translation efforts, good translations in many languages either do not exist, have been watered down or

original provisional efforts were never built on. The need is still there. We humbly ask for your prayers that we would be granted wisdom, that the Lord would open doors for us to distribute in these lands, that sufficient funding would be provided, and that suitable translators would be identified.

Adolph Saphir once wrote, 'Papal Rome also persecuted the Scriptures, but chiefly in this way—that instead of being the custodian of Scripture, it became the jailer of Scripture, and for many centuries the Word of God was hidden from the people, and legends and traditions of men became the food of the human mind.' How true this still is in our day as not only Rome but some who profess to be Protestants suppress the Word in order to extend their own ministries!

As were the Jews in the Old Testament, the church of today is entrusted with God's Word and should recognise that in God's providence it was and will be preserved until His return. This is the enduring Word that was central to the Gospel Peter preached (1 Peter 1.25). May the Lord give us the burden to spread this Word abroad, that He may use it to the saving of His people out of every tribe, kindred and nation (cf. Matthew 28.19, Romans 10.17–18, Revelation 7.9). Moreover, may He enable us to help congregations to have the firm footing of a faithful translation.

With the means granted to us TBS seeks to produce faithful renderings of the Scriptures and to distribute copies of those Scriptures abroad. With the images we put in our *Quarterly Record* magazine and online we seek to demonstrate that this work is for the glory of God, although the fruit of that work will only be known in

eternity. We intend to convey, in a small sense, the joy on someone's face (and thus in their heart) when they finally have a copy of God's Word in their mother tongue—and the wonderful and firm foundation that this can give to believers and congregations who speak that language. We have but a small part to play under God, yet in all these things we need continued prayer and support.

Publishing Scriptures Online

In recent days we have launched new pages on our website that give online access to our Bible translations. This is one of the external outputs of our work on the



new Editorial System. To access it please visit www.tbsonlinebible.com. Note that if you have an Android phone it is possible to download the website to your device so that it functions as an app.

In the long term, Lord willing, we hope to make many of our Bible translations available on this website, with the aim to reach those who are not able (for one reason or another) to receive our printed Scriptures. We also intend to use this website as a platform to develop a



Spanish Bible online

downloadable app or something similar that can be put on a small memory card for people with limited or no internet access, or who need to view the Scriptures more surreptitiously.

Not all of our translations are available online yet; however, the English Authorised (King James) Version of the Bible is available along with Scripture portions in languages such as Chinese, Hebrew, Romanian and Spanish. For translation projects that are still underway, we may only publish a small portion of the Bible in a given language—we aim to balance the need for the Scriptures with our obligation to facilitate and review feedback, and thus we would not circulate larger portions of the text while it is still subject to change.

We are very grateful for the feedback that we have received so far on our 'beta' version of this website and app, and plan to refine it over time.

New products

The Society has recently produced a new set of English bookmarks that give prominence to the Scriptures, which we hope will cause many to read the wider

context of the verses they contain. These bookmarks, which can be found on our webstore (www.tbsbibles.org/store) by searching for BH Series Bookmarks, are currently available only in the UK but will soon be in stock at our branches.

Copies of the Spanish New Testament with Psalms and Proverbs have arrived at our offices, and a larger number have been sent for distribution in Latin America. Our USA General Secretary will write more about this in future editions of the *Quarterly Record*.



The Words of Life Calendars have begun arriving at our UK warehouse and now the concluding part of our preparation of these calendars (along with the Golden Thoughts Calendars) is to distribute them to millions of people throughout the world.

I recently heard of a brother visiting a country that has limited access to the Scriptures who was informed that people would pass around a page from the Words of Life Calendar for each month so that everyone would have access to that verse for a time. How much we must learn from those who have little access to the Word of God and regard it as so precious!

Thank you for your continued interest in the work of TBS. May we echo the word of Paul: 'Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you' (2 Thessalonians 3.1).

1. Adolph Saphir, *The Divine Unity of Scripture* (London, England: Hodder and Stoughton, 1892), p. 9.

The Treasury

From *David J. Broome*

Resources Director

There is a remarkable verse in Scripture, spoken by the so-called 'wise woman of Tekoah' to King David as she sought to persuade him to fetch home his son Absalom—'For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; neither doth God respect *any* person: yet doth he devise means, that his banished be not expelled from him' (2 Samuel 14.14). What an accurate picture the first two clauses paint of the natural conclusion of man's life and his standing before God. But viewed spiritually, how beautifully the picture changes in the last clause! Without the wondrous means, devised in the counsels of eternity to raise God's people to a state far more glorious than Adam and Eve's innocence, the whole of humanity would indeed be banished eternally by the condemnation of the broken law.

What are these means then? Only the blood and righteousness of Jesus Christ, secured in the covenant of grace and appropriated by faith, will ever save a sinner from being finally expelled from God's presence with those terrible words 'depart from me' (Matthew 25.41). But just as the banished manslayer returned to his own land in peace and safety after the death of the high priest (Numbers 35.25), so fleeing, guilty, sinners who feel themselves banished, find to their joy that they are not expelled from God's presence but rather are sweetly drawn to Him (John 12.32) and graciously received through the death of our Great High Priest, Jesus Christ, upon Calvary's cross.

What wise means has God devised for the communication of these great blessings? We read that 'faith *cometh* by hearing, and hearing by the word of God' (Romans 10.17). The Holy Scriptures have been provided as the chief means, under the Holy Spirit's application, to make men 'wise unto salvation through faith which is in Christ Jesus' (2 Timothy 3.15), whether through the reading of the Word or the hearing of it preached. There was no obligation on God to give His Word, and yet in great mercy He has given this utterly invaluable gift to mankind. We cannot be thankful enough for it!

How vital then that we uphold the necessity of having this precious Word in a pure form, translated from the providentially preserved texts in a way that maintains the original meaning in as accurate a form as linguistically possible. We humbly believe that this Society has, for 188 years, been one of the means that God has wisely devised for this purpose, as successive generations have sought to carry on the work prayerfully.

As Resources Director I am very conscious of the Society's need of natural means in order to be able to maintain our five core activities, namely translation, publication, distribution, promoting and upholding. We are deeply thankful to the Lord for the provision of faithful Bible translators and revisers, and indeed for all the staff and volunteers associated with the Society throughout the world in whatever capacity that they serve.

It is remarkable how the Lord raises up staff for the Society just at the moment of need rather than when we want it, and we believe He has done so again in answer to the prayers of many of our supporters. We were very thankful to welcome on 1 April 2019 the Rev. Craig Dennison (formerly minister of the Free Presbyterian Church of Ulster congregation at Gardenstown in Scotland) to the Society's staff as a Deputation Speaker. The Rev. Dennison will be covering northern England, Scotland and Northern Ireland, taking over from Dr David Allen when he retires at the end of May 2019, God willing. We wish the Rev. Dennison the Lord's great help, sustaining and anointing as he takes up this heavy responsibility.

In turn, we give Dr Allen our profound thanks and wish him the Lord's richest blessing and continued presence as he takes 'retirement' after many years of arduous labour on behalf of the Society. Dr Allen's work as a Deputation Speaker has been very widely appreciated, and we are most thankful for all that he has accomplished during his years with the Society.

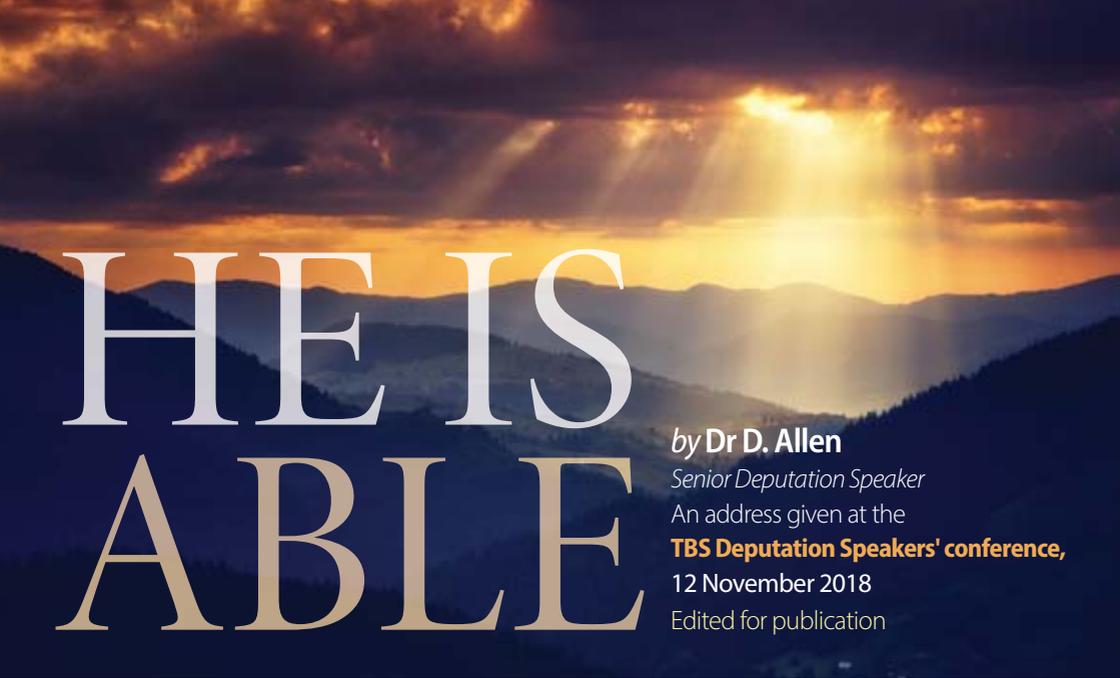
We are also thankful for the buildings that the Lord has provided for the Society to work in, particularly the provision of our headquarters at William Tyndale House in London. Further to 'The Treasury' article in the last *Quarterly Record*, it is with great gratitude that we can now report that we have contractually secured the sale of John Wycliffe House (JWH), the Society's investment property; God willing, final completion of the sale should have taken place by the time you read this. We now seek your prayers for wisdom as to how to invest the sale proceeds in a way that maximises the investment return for the benefit of the work, but is also consistent with the Society's principles.

Turning directly to the subject of the Society's finances, the 2018 financial results are now concluded. When all the accounting niceties are stripped away, the Society's worldwide expenditure exceeded

its income by £923,000. This is significantly the result of planned use by TBS London of Restricted and General Funds given in previous years (£801,000), with the balance being the combined net loss of the five branches (£122,000). However, this deficit is around £425,000 higher than would have been expected in an average year, due to the lack of legacy and rental income in the UK during 2018, which would have been used to support the 2019 Budget. And yet it is remarkable how the Lord provides according to His own sovereign will and purpose, but often by different means to what we would expect; the profit liquidated from the sale of John Wycliffe House (i.e. the increase in value since the Society purchased it in 2015) is higher than the £425,000 shortfall just mentioned and is a very gracious 'balancing of clouds' from the Lord. More details will be given on the 2018 financial results in the next *Quarterly Record*, God willing.

Finally, we seek your continued prayers for the ongoing Strategic Review of the Society's operations and finances, particularly that the Trustees and Senior Management may be given much wisdom. This exercise is most certainly **not** about changing the Society's core constitutional beliefs and aims, but we are examining how we can best deliver them and seeking to inform the development of a new management structure in anticipation of our General Secretary's retirement in 2021, God willing. We need to assess what our priorities should be within our limited resources and address our dependency on legacy income, as 2018's financial situation has again highlighted.

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 £3,319.37 for the period January to March 2019.



HE IS ABLE

by Dr D. Allen

Senior Deputation Speaker

An address given at the

TBS Deputation Speakers' conference,

12 November 2018

Edited for publication

In Matthew 9.27 two blind men cry unto the Lord Jesus, 'Thou Son of David, have mercy on us.' At first the Lord seemingly does not respond; He enters a house and is followed by the two blind men. The Lord then turns to the two blind men and asks them the question: 'Believe ye that I am able to do this? They said unto him, Yea, Lord' (Matthew 9.28).

In the case of the two blind men, it was whether they believed that the Lord Jesus Christ could give sight to their blind eyes. Their response was that the One who could raise Jairus's daughter from the dead and the One who could heal the woman with the issue of blood would have no difficulty in restoring sight. So they answer Him, 'Yea, Lord'.

Now, I want to take the question which our Lord asked them, 'Believe ye that I am able to do this?' and do that which no preacher should ever do: take it out of its immediate context in Matthew 9

and apply it elsewhere throughout the New Testament.

There are eleven things that we are told in the New Testament that Christ is able to do. For example,

1. 'he is able to succour them that are tempted' – *Hebrews 2.18*

2. 'he is able also to save them to the uttermost that come unto God by him' – *Hebrews 7.25*

3. Paul says, '**he is able to keep that which I have committed unto him against that day'** – *2 Timothy 1.12*

4. 'he is able even to subdue all things unto himself' – *Philippians 3.21*

5. He '**is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy'** – *Jude 24*

6. He and the Father are able to keep you safe: '**And I give unto them eternal**

life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand' – *John 10.28–29*. By implication, therefore, He and the Father are able to keep the sheep in Their hands.

7. He 'is able to build you up, and to give you an inheritance among all them which are sanctified' – *Acts 20.32*

8. 'what he had promised, he was able also to perform' – *Romans 4.21*

9. Concerning the Jews, He 'is able to graff them in again' – *Romans 11.23*

10. He 'is able to make all grace abound toward you' – *2 Corinthians 9.8*

But briefly I want to turn your attention to Ephesians 3.20, '**Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us**'.

This doxology summarises one of the watchwords of the Reformation: the glory of God alone. A doxology is an expression of adoration which rises above the level of ordinary speech. It is the language of spiritual expression, a fervent utterance of praise, a realisation that He is due infinitely more praise than we are capable of rendering unto Him. We are lost in Him, overwhelmed with a sense of His infinite glory.

This doxology forms a fitting climax to Paul's prayer and should to ours as well. There is nothing more that we can do but to praise and glorify the God of our salvation.

The Apostle has been praying that we may be '**strengthened with might by**

his Spirit in the inner man' (Ephesians 3.16). That is a remarkable request in and of itself. But he has gone on to pray that Christ '**may dwell in your hearts by faith**' (v. 17), and then that we might '**know the love of Christ, which passeth knowledge**', and above all that we as the church might be '**filled with all the fulness of God**' (v. 19).

What the Apostle has requested for us is such a glorious possibility that he burst forth into this great hymn of praise, worship, and adoration. His one desire is that all the glory be ascribed unto Him '**by Christ Jesus throughout all ages, world without end**' (vs. 21).

The greatness of God's power has been in the mind of the Apostle from the end of the first chapter. Indeed, in chapter 1 he has reminded them that he prays for them without ceasing, asking that '**the eyes of your understanding being enlightened; that ye may know what is the hope of his calling**' (1.18).

They have already believed the Gospel; they are already saved; they have already been sealed by the Holy Spirit.

But Paul prays that they might be enlightened in order that they might know '**what is the hope of his calling, and what the riches of the glory of his inheritance in the saints**' (1.18).

Then he works this out experimentally in detail. He wants them—and he wants you and I—to know '**what is the exceeding greatness of his power to us-ward who believe**' (v. 19).

Now, in this tremendous doxology at the end of chapter 3 the Apostle strains human language. Language is utterly inadequate. The Apostle seeks to define that which can never be defined, to

measure the immeasurable. He is trying to put into human language that which is illimitable.

It would have been a wonderful statement if he had just said **'Now unto him that is able to do all that we ask or think'**. But the Apostle, moved by the Holy Spirit, adds superlative upon superlative: **'Now unto him that is able to do exceeding abundantly above all that we ask or think'**.

Our greatest superlatives cannot describe the power of God. EXCEEDING! ABUNDANTLY! ABOVE ALL! Add one to another, multiply them and add them together, and multiply them again and still you have not described the infinite power of God.

John Newton understood something of this:

'Thou art coming to a King;
Large petitions with thee bring;
For his grace and power are such,
None can ever ask too much.'

(*Gadsby's Hymns* no. 379)

He is able to do exceeding abundantly above all that we **ask** or **think**.

There is a difference between what we ask and what we think. Sadly we so often limit the eternal and absolute power of God to the measure of our own minds and understandings. We limit the Holy One of Israel. However, there are times when we soar in our minds and imaginations to think and to dream of impossibilities. We can be thankful that our God is able to do exceeding abundantly above all that we can ask, but also beyond what we can ever imagine.

What is it that we request for this Society?

■ That the Lord of the harvest would raise up more Godly and gifted translators of the Word of God who are committed to the principles of TBS;

■ That the Lord would sustain and strengthen those who are already labouring in the painstaking task of accurately translating the pure Word of the Living God;

■ That the Lord would open doors of Gospel opportunity for the distribution of the Word of God, for there are isles and tribes which are still waiting for the law of the Gospel of Christ to be brought unto them for the first time (see Isaiah 42.4);

■ That the Lord would provide the necessary personnel for our London Headquarters and our overseas branches in Canada, USA, Brazil, New Zealand and Australia;

■ That the Lord would move the hearts of His people to supply all the financial needs of the Lord's work through the Society.

Let us bring our most daring petitions, our most impossible requests, and then multiply them. And let us join together in prayer and bring our wildest desires and demands to the Throne of Grace. There is no danger of exceeding the limit of God's grace, for He **'is able to do exceeding abundantly above all that we ask or think'** (Ephesians 3.20).

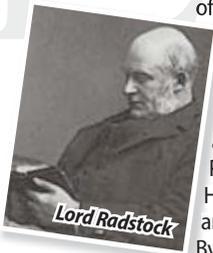
RUSSIAN

Introduction

Russian is among the top ten first languages in the world, and due to the influence of the former Soviet Union it is still spoken in many countries, particularly in Eastern Europe and Central Asia. This makes it possible to distribute Russian Scriptures widely, including in Ukraine, Latvia and Kazakhstan.

History of Russian Protestantism

In the early 1800s as many as one million Bibles in thirty different languages were distributed in Russia through the 289 auxiliaries of the Russian Bible Society. This work was continued openly until 1826, after which it was carried out semi-secretly. In the last quarter of that century literate Russians were becoming disillusioned with the Orthodox Church, viewing it as part of the Russian Civil Service, and were becoming more inclined to read the Scriptures for themselves. At that time English Lord Radstock went to Russia and was to the Russians what Philip was to the eunuch (Acts 8). His quiet simplicity of teaching and walk in life—a contrast to the Byzantine, florid teaching of the Russian Orthodox Church—were well received by this prepared people.



Lord Radstock

The resulting dissenting, 'unpatriotic' church was frowned upon, and thus came years of persecution. By 1917 the Protestant church was already 'underground'.

Synodal Bible

In the ninth century students of the Preslav School in Bulgaria created the Cyrillic script, based on the Greek alphabet, for use in Old Church Slavonic.

The whole Russian Bible was first published in 1581 in the Old Church Slavonic, but by the nineteenth century this was no longer commonly used in Russia. (This language is still used liturgically in some Orthodox Churches, much as Latin is used in some Roman Catholic and Anglican churches.) In 1819 the four Gospels were published in modern Cyrillic script, and in 1822 the New Testament appeared as a diglot with the Old Church Slavonic translation. In 1876 the whole Bible, known as the Synodal version, was published.

Today

The Trinitarian Bible Society continues to publish the Russian Synodal Bible in significant quantities and to distribute it to a diverse range of recipients.

An example is the Nenets people who are indigenous to the Russian northern arctic. Amongst this group there were no known Christians twenty years ago; they were steeped in the darkness of alcoholism and idolatry, but by God's grace they now have the light of the Word of God spread amongst them. The Russian Synodal Bible is widely accepted across denominational lines and is appreciated by many ordinary Russian Christians.



Moscow skyline

Bibles

Our Russian Bibles are available in three sizes.

product codes:

LARGE

RUSBLP/ABK black vinyl covered hardback

ISBN: 978 1 86228 108 0

page size: 225 x 155mm (8.9" x 6.1")

thickness 26mm (1.0")

print size: 10.5 pts

UK: £7.95 | Aus \$14.95 | Can \$12.50 |

NZ \$15.50 | USA \$10.50

MEDIUM

RUSB/ABK black vinyl covered hardback

ISBN: 978 1 86228 064 9

page size: 174 x 122mm (6.9" x 4.8")

thickness 22mm (0.9")

print size: 8 pts

UK: £6.00 | Aus \$11.50 | Can \$10.00 |

NZ \$11.50 | USA \$7.00

SMALL

RUSBS/ABK black vinyl covered hardback

ISBN: 978 1 86228 279 7

page size: 141 x 97mm (5.6" x 3.8")

thickness 21mm (0.8")

print size: 7 pts

UK: £5.50 | Aus \$10.50 | Can \$9.00 |

NZ \$11.00 | USA \$7.00

Gospel according to John

RUSJN pictorial paperback

ISBN: 978 1 86228 481 4

page size: 176 x 125mm (6.9" x 4.9")

print size: 9.2 pts

UK: £0.40 | Aus \$0.75 | Can \$0.70 |

NZ \$0.80 | USA \$0.75



New Testament and Psalms

LARGE

RUSNTPLP/ABK black vinyl covered hardback

ISBN: 978 1 86228 109 7

page size: 203 x 129mm (8.0" x 5.1")

thickness 14mm (0.6")

print size: 12 pts

UK: £5.50 | Aus \$10.50 | Can \$8.50 |

NZ \$10.50 | USA \$7.00

SMALL

RUSNTP/SBL blue vinyl covered paperback

ISBN: 978 1 86228 303 9

page size: 139 x 92mm (5.5" x 3.6")

thickness 12mm (0.5")

print size: 9 pts

UK: £3.50 | Aus \$6.75 | Can \$5.50 |

NZ \$6.75 | USA \$5.00

Words of Life Calendar

Twelve-page pictorial calendar with a Scripture text for each month

RUSWLC20

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

RUSGTC20

UK: £0.36 | Aus \$0.65 | Can \$0.55 |

NZ \$0.60 | USA \$0.45

Article

Господь дал слово (The Lord Gave the Word)

RUSA111 – Free

TURKEY AND THE TURKISH BIBLE



Introduction

The Republic of Turkey, as it is now known, was the site of many important events in Christian history. Nowadays there are just one or two thousand Protestant Christians who live in this once-favoured land, and this small group faces increasing persecution. An understanding of some of the main events in Turkey's history can explain how this has come to pass, and will also go

some way to explaining why this people, for centuries blessed with the Gospel, have waited so long for a reliable and accurate Bible in their own language.

Where is Turkey?

Turkey has a unique position as the bridge between two continents, the western part in Europe and the eastern in Asia. This location has given Turkey its geopolitical and strategic importance over the years.

The part of Turkey which falls in Europe is referred to as Thrace and the much larger section which falls in Asia is called Anatolia or Asia Minor. The two continents are linked across an area called the Turkish Straits: the Bosphorus, the Sea of Marmara and the Dardanelles. Modern day Turkey is bordered by eight countries: Greece, Bulgaria, Georgia, Armenia, the Azerbaijani exclave of Nakhchivan, Iran, Iraq and Syria. The Aegean Sea lies to the west and the Black Sea to the north, and the Mediterranean Sea borders the south.

The History of Turkey

Turkey has had a turbulent past. Once a hub of Christianity, increasingly it seems to be a stronghold of Islam. Over the centuries many kingdoms have risen and fallen in Turkey—the Hittites, Phrygians, Lydians, Persians, Greeks, Romans and Ottomans have all had kingdoms based there.

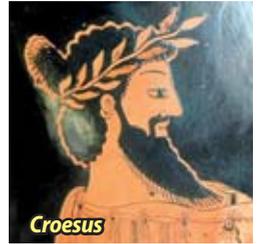
The first kingdom in Turkey was that of the Hittites. The Hittites were a powerful and warlike people who captured Babylon and fought against the Egyptians for control of Syria and Palestine. However, the mighty Hittite empire was gradually brought down in around 1200 BC when a group known as the Sea People attacked.

Hattusa: (near Çorum)
Ancient capital of the Hittite Empire



After the Hittites were vanquished, Anatolia consisted of a patchwork of people, and a number of civilisations rose and fell.

Amongst these were the Phrygians (King Midas of legend was a Phrygian) and the Lydians. The last Lydian king was Croesus, 560–546 BC, who is still remembered in the saying 'Rich as Croesus'. In 546 BC the Persians under Cyrus the Great

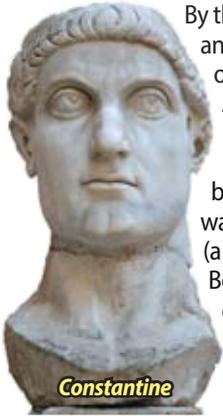


defeated the kingdom of Lydia and the Greek cities along the coast, and Cyrus became ruler of most of Asia Minor. Turkey was under Persian rule for several hundred years until the Greek Empire emerged. In 334 BC the Macedonian Greek king Alexander the Great swiftly conquered the Persian Empire including Turkey, making the country part of the vast Greek Empire.

Alexander died in 323 BC and his empire was divided between his generals. This meant that Turkey became split into rival kingdoms or states, such as Bithynia, Cappadocia, Pergamum and Pontus. By the second century BC Rome was becoming the dominant power in the region and in 133 BC the ruler of one of these rival kingdoms bequeathed his kingdom, Pergamum, to Rome. This was the beginning of Roman rule in Turkey, and over the next hundred years Rome's grip extended over all this region of the world. However, although Roman rule was often brutal, it also brought increased commerce and prosperity, and most importantly provided a fertile ground for the spread of Christianity.

The early Christian church thrived in Turkey, and a large proportion of the New Testament was written to the churches there. Paul's hometown of Tarsus and Lystra, where Timothy was born, were in Turkey, and many of the cities mentioned in Paul's

missionary journeys are found there. Both Paul and Peter wrote epistles to churches in Turkey—Paul wrote to the Galatians, Ephesians and Colossians, and Peter’s first epistle was to the ‘strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia’ (1 Peter 1.1). The seven churches in Asia to whom John wrote in Revelation (Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea) can also all be identified in modern Turkey.



By the fourth century AD, western and central Anatolia were overwhelmingly Christian. In AD 324 Constantine became Emperor of the Roman Empire, having defeated his bitter rival Licinius in a civil war near the city of Byzantium (a city on the shores of the Bosphorus). Constantine converted to Christianity and adopted it as the state religion of the Roman Empire. Rome was felt to be too far from the frontiers of

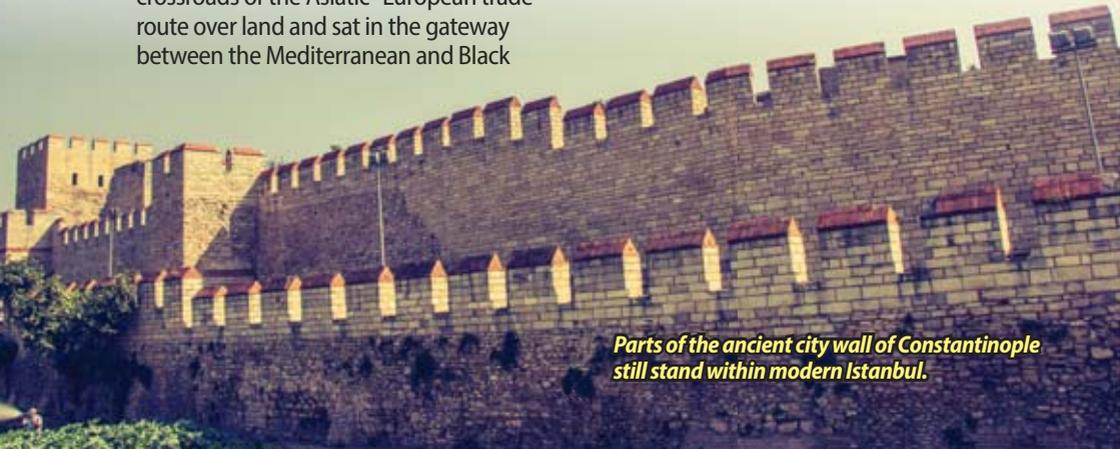
the empire, so a new capital city which was more centrally located and could be easily defended was needed. Constantine chose Byzantium as his new Christian capital, and in AD 330 laid out a magnificent new city which he renamed New Rome (later known as Constantinople). It had easy access to all parts of the empire, as the site was at the crossroads of the Asiatic–European trade route over land and sat in the gateway between the Mediterranean and Black

Seas. Along with the Roman Imperial Court, the senate and supreme courts all moved to the new city. In time, Constantinople became one of the most important cities of the world.

This new age of the Roman Empire, governed from Turkey, came to be known as the Byzantine Era, and was a Christian empire. During the fifth and sixth centuries Rome was captured and sacked by the Visigoths (the Sack of Rome), leading to the collapse of the western part of the Roman Empire; but the eastern half, based in Byzantium, prospered for several more centuries.

However, the Byzantine Empire was not invincible and like all empires eventually collapsed. From the seventh to the thirteenth centuries Persians, Arabs, nomadic peoples, Seljuk Turks, and even members of the Fourth Crusade attacked Constantinople. By 1450 the Byzantine Empire consisted only of Constantinople and a handful of Greek cities, and was increasingly threatened by growing Muslim armies in the surrounding countries.

Finally, in 1453 when Constantinople was weakened by almost constant invasions and battles, the Ottoman Turks (descendants of a nomadic warlord called Osman, and thoroughly Muslim) led by Sultan Mehmet II conquered the city. The Fall of Constantinople was the end of the



Parts of the ancient city wall of Constantinople still stand within modern Istanbul.



The fall of Constantinople

Eastern Roman Empire, and a new Muslim Asian–Europe Turkish Empire was formed. The fall caused dismay across Europe because the city had been the last outpost of the Christian faith in the Middle East and brought the threat of Islam closer to Europe. In addition, Europe lost access to the land route to India. But it was not all bad news: the search for a new sea route led to the discovery of the New World—America.

Constantinople now became known as Istanbul, and was the capital of the Ottoman Empire. This Muslim domination reached its height under Suleiman the Magnificent (1520–1566), as the Ottoman Turks conquered Egypt, Syria, Arabia, Mesopotamia, Tripoli, Cyprus and most of Hungary. It is claimed that the brilliance of the Sultan's court and the might of his armies even outshone those of England's Henry VII and the Holy Roman Emperor Charles V. The Ottoman surge is said to have actually helped the Reformation—it diverted major Roman Catholic forces to fight the Ottomans and distracted them from the Protestants at the height of the Reformation. As one historian puts it, 'The Sultan was Luther's best ally'!

The Ottoman Empire lasted for over six hundred years, but the last three hundred years were marked by a steady decline. In 1687 the Ottomans laid siege to Vienna but failed to take the city. By the nineteenth century the Ottomans had fallen far behind the rest of Europe in terms of science, technology, industry and military might. Greece gained independence from the empire in 1832, followed by countries such as Romania, Serbia and Bulgaria. By the mid nineteenth century the Ottoman Empire was known as the 'Sick man of Europe', and there was intense rivalry between the great powers as to who was going to shape the future of the Near East.

In 1908 military graduates known as the Young Turks grabbed power from the reigning Sultan Abdulhamid II and declared a constitutional government. In 1909 they replaced Abdulhamid with his brother Mehmet V. However, even though a sultan sat on the throne, the country was actually governed by three members of the Young Turks' Committee of Union and Progress: Talaat, Enver and Kemal (the last later known as Mustafa Kemal Atatürk).



The young Mustafa Kemal (lighter uniform) with other Turkish officers at Gallipoli.

During the First World War Turkey sided with Germany and was attacked by Greece in Thrace, Russia in north-west Anatolia and Britain in Arabia, and was the site of the failed multinational landing at Gallipoli. In the fifteenth century the Armenians had been absorbed into

the Ottoman Empire, and during the First World War the Muslim Ottomans felt threatened by them. In 1915 the Ottomans acted on this perceived threat, and thousands of Armenians were shot or taken on death marches across the Mesopotamian desert. Up to 1.5 million Christian Armenians were killed in what is often called the Armenian Genocide.

The end of the war saw the Turks in disarray. The Treaty of Sèvres in 1920 led to the dismembering of the Ottoman Empire,



leaving no part of Turkey fully independent. This led to a backlash from the Turks resulting in the birth of the Turkish Nationalist Movement and the Turkish War of Independence (1919–1922). The monarchy was abolished in 1922 and the modern Republic of Turkey was established in 1923, with Kemal as its first president. Kemal became known as Atatürk, which means Father of the Turks.

The new Republic of Turkey was officially declared to be a secular state, with all Turkish citizens being free to practice their own religion. Atatürk brought in numerous reforms, such as using the Gregorian calendar and adopting the Roman alphabet to replace the Arabic script. Women were

given equal rights and were allowed the same education as men.

During the Second World War Turkey remained neutral until the closing stages of the conflict; in February 1945 it entered on the side of the allies. In June 1945 Turkey became a charter member of the United Nations and in 1952 joined NATO. In 1987 Turkey applied to become a member state of the European Union, but since 2016 negotiations for its accession have stalled.

Turkey remained a single party country under Atatürk and his successor until 1946 when the first multiparty election was held. Since 2002 the conservative Justice and Development Party (the AKP) have been in control under Recep Tayyip Erdoğan, who appears to be undoing the religious tolerance of Atatürk's regime and has initiated a programme of increasing Islamisation in the country. Today 98% of the population are Muslim. Turkey's early days as a Christian country, the land of the early Christian churches where Paul travelled and preached, seem to have disappeared.



Christians in Modern Day Turkey

A century ago it is estimated that Christians made up around twenty per cent of the

population of Turkey. Today there are less than 200,000 Christians (this figure covers all denominations and groups who take the name of Christian) in the country, 0.2 percent of the population.²

Over recent years, the Christians who live in Turkey have been facing persecution which has been increasingly marked by violence. As Peter Hallihan wrote in an article in the *Quarterly Record* in 2002, 'To confess Christ in Turkey, and to endure there, needs much grace.'³ This was only too clear when five years later, in April 2007, the pastor of an evangelical church at Malatya was murdered along with two other men working in a Bible publishing house.⁴ Since then things have only been getting harder for Christians in Turkey, and the political situation is becoming increasingly difficult.

In July 2016 there was a failed coup to displace the president, and following this there have been even more concerns for the future of Christians in Turkey. Both the church at Malatya and a Roman Catholic Church (where a priest was murdered in 2006) were vandalised during the coup.⁵ Following the coup, Erdoğan's government began a crackdown on dissent, with an increasing intolerance towards the Christian minority who seem to be viewed with suspicion simply because they are not Muslim.

In April 2017 the government held a referendum concerning constitutional reforms; the aim of this was to change Turkey from a parliamentary democracy into a presidential one, thus granting the president huge powers. A majority of fifty-one per cent voted in favour of the change. Following this, in April 2018 elections were held for the parliament and the presidency—Erdoğan and the AKP won both, making Erdoğan one of the most powerful leaders modern Turkey has known. Since then nationalism and Islamisation have soared and the level of

intolerance to minorities has increased—the general opinion is that a true Turk must be a Sunni Muslim.

While the government itself has not targeted Christians directly so far, the nationalism does not leave much space for minorities such as Christians. Leaving Islam is considered a betrayal of national identity, meaning that converts to Christianity face much opposition, with pressure from families and the community to return to Islam. Christians with a Muslim background may be threatened with divorce and the loss of inheritance. They may also have difficulties organising a Christian wedding or burial.



Missionaries to Turkey are under increasing suspicion and persecution. The most high profile example is that of Andrew Brunson, an American pastor who was jailed in 2016 after the failed coup on terrorism and espionage charges. Brunson had lived and worked in Turkey for many years and flatly denied all charges, saying 'I am an innocent man on all these charges. I reject them. I know why I am here. I am here to suffer in Jesus's name.'⁶ He was eventually released in October 2018 after intervention and sanctions from the USA. Following this, a Canadian-American evangelist called David Byle was arrested and detained. Byle had been living and ministering in Turkey for nineteen years, but was ordered to leave

the country and has been refused re-entry.⁷ Other Protestant church members who are not pastors, have also been deported or told to leave the country, often given only days to flee.

The Association of Protestant Churches in Turkey produced a report in 2018 in which they wrote that while there was a reduction of physical attacks against Protestants during 2018, 'there was a significant increase in public hate speech designed to incite the public to hatred of Protestants and in written or verbal hate attacks on Protestants and Protestant churches purely due to their beliefs.'⁸ This persecution was by national media outlets as well as local and social media. During the December holiday season various anti-Christian campaigns were carried out—billboards and posters with hate-filled slogans adorned the streets,

Christians native to Turkey have problems in establishing and continuing to use places of worship. It is extremely difficult to register as a new church, although small congregations can register as 'associations.' In 2018 the Protestant community, consisting of one hundred and fifty congregations, only had ten official church buildings. The law also does not allow for the training of religious leaders. This means that the church often has to rely on foreign missionaries and church leaders who, as mentioned earlier, are increasingly being deported.

The future for Christians in Turkey looks very difficult given the current circumstances. Much prayer is needed that they will be given grace to persevere, and that the Lord would protect them from harm in these distressing days.



brochures were distributed and items published in newspapers and on social media—in order to create an atmosphere of hate. The Association observed that members of the Protestant community are reluctant to report incidents since the perpetrators often go unpunished or unidentified. Incidents include one church being repeatedly stoned, and individuals receiving threatening and abusive phone calls. Many church leaders have been targeted by newspapers and have been the subject of propaganda.

The Turkish Language

While the language of Turkey is Turkish, over the centuries it has been written and printed in a variety of different writing systems (scripts) such as Arabic, Armenian and Greek—meaning that there was no uniform way of writing Turkish in the past. So while people could speak the same language and understand each other, they had different ways of writing the words down and used a different alphabet made up of different symbols. Thus there was no

standard Turkish Bible that every Turk could read and understand. Instead, Bibles were published in the various scripts.

As part of the reforming work at the start of the new Republic of Turkey the Roman alphabet (the same writing system of symbols as is used for English) was adapted and adopted as the standard form of the written language, enabling everyone in Turkey to read the same texts.

The Turkish Bible

While space does not allow for a full history of the Turkish Bible, no account is complete without mentioning Ali Bey. Ali Bey (whose real name was Wojciech Bobowski) was born in Poland in the early 1600s and was thought to have been raised as a Christian. He was captured by the Tartars and sold

as a slave to the Turks in Istanbul, who gave him the name Ali Bey. At some point it is alleged that he converted to Islam. He was sold to the court of the sultan and worked as an interpreter, treasurer and

musician—it is claimed that he could speak up to seventeen different languages, and his musical works are considered among the most important in seventeenth-century Ottoman music.

In around 1657 Ali Bey regained his liberty and after this, on the instruction of Levin Warner, the Dutch ambassador to the court of the Grand Sultan, translated the Bible into Turkish. It is thought that the work of translation led Ali Bey to understand and accept the truth of Christianity. He finished

the translation in around 1666, and Warner sent it to Leiden to be corrected and prepared for printing. Sadly, it was not printed and the manuscript was put in the University of Leiden Library where it was forgotten.⁹

The manuscript lay in Leiden for over one hundred and fifty years. Nevertheless, Ali Bey's translation did not stay forgotten forever. In 1814 it was discovered in the library by Dr Robert Pinkerton from the British and Foreign Bible Society (BFBS). The BFBS borrowed the manuscript from Leiden and entrusted the task of revising the text to Baron Heinrich von Diez, a former Prussian ambassador to Constantinople. After the death of the Baron in 1817 the work was carried on by Jean Daniel Kieffer, a French Lutheran and interpreter of oriental languages to Louis XVIII of France.¹⁰ The New Testament was published by the BFBS in 1819.

The 1819 New Testament was not free from error, and there was disagreement over some of the terms which Ali Bey had used in his translation—some were thought to be too Islamic. This was pointed out to the General Committee of the BFBS who asked Kieffer to rectify the problems, which he did, drawing up a list of the mistakes and cancelling the pages where there were errors of more importance.¹¹ The New Testament was revised, and in 1827 a complete edition of the Bible was published, containing the Old Testament and the revised New Testament.¹² This edition is often referred to as the 'Ali Bey Bible', even though it had been substantially revised by Kieffer. These early Bibles had been in Arabic characters; subsequent



versions were published in Armenian and Greek scripts.¹³ Over the following years the text was revised several more times, and in 1878 a substantial revision took place.¹⁴

The formation of the Republic of Turkey in 1927, with the adoption of the Roman alphabet and reform of the Turkish language, caused additional need for a Turkish Bible revision. It led to an end of Turkish Bibles being in multiple scripts but meant that a new Bible was needed in the new Turkish Roman script, as no one could now read the old Arabic script. In 1929 Fredrick MacCallum of the American Board of Commissioners for Foreign Missions was chosen to lead a joint committee of the British and Foreign Bible Society and the American Bible Society to produce a new Bible in Roman script which conformed to Atatürk's language reforms. This resulted in the new Bible being published in 1941, though regrettably the New Testament was doubtless based on the errant Critical Greek Text rather than the Received Text.

Atatürk's language reforms caused huge transformation in the Turkish language—in just sixty years the language went through the equivalent of three hundred years of changes. Words of Arabic and Persian origin were removed from the language and new words added; thus many foreign words found in the old Turkish Bibles were no longer used, and people even struggled to understand the 1941 version. In 1988 the United Bible Society and The Translation Trust joined together to produce a version based on their own principles of translation. Referred to as a 'colloquial version' it was published in 2001, and is considered to be similar to the Good News Version available in English. Measured by the Society's standards, this Turkish Bible is not a reliable translation of the inspired Word of God, either translationally or textually. There have also been other attempts by various

people, such as a translation into 'simplified language' in 2012, a paraphrase of the Gospel according to Matthew in 2011, and a translation by Jehovah's Witnesses.

As this shows, there is still a great need for a reliable, accurate translation of the Word of God into Turkish, in a form that can be understood by modern day Turkish people. For many years, the Trinitarian Bible Society has worked on a Bible in this language. In 2002 the Gospel according to John was published, and since then it has been reprinted twice by the Society. The Turkish Bible has been approved by the TBS General Committee for publication, and it is ready for print. It is hoped that, God willing, it will be printed in the near future. Sadly, our Turkish translator passed away in November 2017 and therefore was not able to hold a printed Bible—for which he laboured for some twenty years—in his hands.

In conclusion

This overview of the history and language of Turkey helps us to understand the background of Christianity in Turkey, and explains some of the reasons why Turkey has waited for a good Turkish Bible written in a script that modern Turks can understand. It is only in the last year that the Society's Turkish Bible has been completed. Several options have needed to be considered in terms of printing, and it is anticipated that getting copies into Turkey will be difficult.

The Christians in Turkey need to be remembered in our prayers, particularly that they may be given grace to continue under such persecution and, if it is the Lord's will, that the Christian church may again flourish in this once-favoured land. Essential to this growth is a Turkish Bible that all can read: one that may be used by

the Lord to comfort the existing Christians in Turkey and to open the eyes of those blinded by Islam. We look to the Lord to help as we plan to make the fruit of our late translator's diligent labours available as widely as possible.

Endnotes

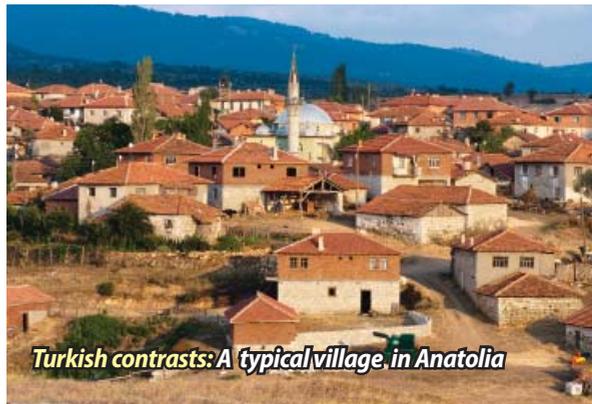
1. N. Davies, *Europe: A History* (London, England: Pimlico, 1997), p. 560.
2. 'Final WWL 2018 Country Dossier Turkey' *Open Doors USA*, www.opendoorsusa.org/christian-persecution/world-watch-list/turkey, accessed 11 March 2019.
3. C. P. Hallihan, 'Turkey', *Quarterly Record* no. 561, October–December 2002.
4. C. P. Hallihan, 'Turkey. A land of Christian Turmoil', *Quarterly Record* no. 580, July–September 2007. Also see J. Wright, *Martyrs of Malatya* (Welwyn Garden City, UK: EP Books, 2015).
6. 'Free at Last: Andrew Brunson released by Turkey after two years', *Christianity Today*, 12 October 2018. www.christianitytoday.com/news/2018/october/andrew-brunson-free-turkey-court-us-pastor-release-deal.html, accessed 13 March 2019.
7. B. Baker, 'Turkey refuses entry to N. American Christian evangelist', *WorldWatch Monitor*, 26 November 2018. www.worldwatchmonitor.org/2018/11/turkey-refuses-entry-to-n-american-christian-evangelist, accessed 13 March 2019.
8. Association of Protestant Churches, '2018 Human Rights Violations Report', *World Watch Monitor*, 20 February 2019, www.worldwatchmonitor.org/wp-content/uploads/2019/02/2018-Human-Rights-Violations-Report-2.pdf, accessed 13 March 2019.
9. T. Darlow and H. Moule, *Historical Catalogue of the printed editions of Holy Scripture*, 3 volumes (London, England: The Bible House, 1911), 2.1635.
10. S. Batalden et al. *Sowing the Word. The cultural impact of the British and Foreign Bible Society 1804–2004*. (Sheffield, England: Phoenix Press, 2004), p. 248.

11. Darlow and Moule, 2.1635.

12. British and Foreign Bible Society, *Report of the British and Foreign Bible Society with extracts of correspondence. Volume the seventh, for the years 1822, 1823 and 1824* (London, England: J. S. Hughes). See also R. Steer, *Good news for the world. 200 years of making the Bible heard: the Story of the Bible Society* (Oxford, England: Monarch Books, 2004), p. 122.

13. B. G. Privratsky, *A History of Turkish Bible Translations Annotated chronology with historical notes and suggestions for further research, Version "S"—April 2014*. See also E. M. North, *Book of a Thousand Tongues Being Some Account of the Translation and Publication of All Or Part of the Holy Scriptures Into More Than a Thousand Languages and Dialects* (London, England: Gale Group, 1983), p. 439.

14. Darlow and Moule, p. 1635.



Turkish contrasts: A typical village in Anatolia



One of Istanbul's popular shopping boulevards

Go ye into all the world...



A report from **Missionswerk Voice of Hope**, a German ministry established in 2008 to bring the Gospel of the Lord Jesus Christ to those who do not know it, with whom the Society has worked with over the past year to provide Scriptures for refugees and other migrants moving through Europe.

Siberia

In 2018, we at Voice of Hope organized a Bible transport with 2,000 copies of Russian Bibles (large print) being sent to Siberia. These Bibles are granted from the TBS. The Bibles arrived in Siberia shortly before the summer. It was a blessing for our contacts to receive so many Bibles at one time. They sent us the following thank you letter.

‘I rejoice at thy word, as one that findeth great spoil’ (Psalm 119.162)

I am very grateful for the invaluable gift—the Word of God. I can imagine that you had to overcome many different obstacles. Nevertheless, the Bibles came just in time—now it is summer, the time to evangelize—and they can be distributed to many people. We have never had so many Bibles before. (Sometimes we receive one or two copies by post from friends in Holland.) This large format is well suited and it is a large print; people like to take these Bibles.



Please give thanks and warm greetings to all friends who participated in this project. These Bibles will be distributed personally in a large part of Siberia by our missionaries. So we also have the opportunity to explain the Gospel to individual people and to show them the necessity of repentance and faith in Jesus Christ.

All the Bibles are shared during evangelizing trips and personal conversations. At the end of November 2018, the congregation in Siberia was organizing an exhibition about

the origin of the Bible. The theme of this exhibition was: “Why has God given His Word to people?” The topics were: “What is the Word of God?,” “Who has written it?,” “What translations are available?” and so on. All the people from the city and the students of the schools were invited to this exhibition. People that had interest to own a Bible received one copy.

God has opened doors to give His Word to people who never knew what is written in this Book from Him. It is our prayer that God will bless this work among the elderly and young people to the glory of His Name for ever.

Request to the Trinitarian Bible Society: Can the TBS make available 2,000 copies of Russian Bibles (large print) for Bible distribution in Siberia?

‘And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.’
(Matthew 24.14)

Sicily

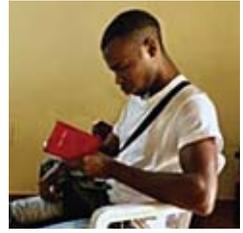
Last June the Trinitarian Bible Society granted 4,000 copies of English Bibles for sharing among the refugees on Sicily. It was encouraging to receive so many Bibles to hand out to those who didn’t have one. In the past year, more than 7,500 Bibles were distributed, from donations from the TBS and GBS [Gereformeerde Bijbelstichting]. After the Lord, we thank you very much for these generous donations.

The work among the refugees continues. Every week one of our young men is allowed to explain and distribute God’s Word. Each Sunday in the morning service in the Voice of Hope centre God’s Word is preached to everyone who wants to hear it. We visit the refugee camps in Sicily and speak with them

about the Gospel. We made some booklets with different topics, and read them together with the refugees and answered their questions. This work we can’t do without the Word of God—that is the foundation of all the lessons. It is a special opportunity that we have had in the past years to reach so many people with God’s Word and to teach them from it. And we hope that this opportunity will also be there in the coming years. May God bless it to the glory of His Name and for the salvation of lost sinners.

The number of refugees arriving on the island of Sicily has decreased compared to previous years, but the refugee camps are still full. There are also groups of refugees coming back who have travelled on to other countries in Europe but are sent back because they have to arrange their documents in the country of first arrival. In this way, there are still a lot of people that need to hear about the Gospel. In order to continue this work, we ask the TBS again kindly, is it possible to donate 4,000 English hardcover Bibles? We are also looking for suitable material to teach the children from God’s Word. How beautiful it would be if refugees’ children learn Bible texts by heart. Therefore we would also like to ask, is it possible to receive colouring books with Bible verses? We are thinking particularly of the booklet that TBS have with the Twenty-third Psalm. We would be very happy with fifty copies of this booklet.

It is our prayer to God that all of these Bibles are used for the glory of His name and the extension of His Kingdom. We wish you and all the staff and volunteers of Trinitarian Bible Society God’s indispensable help and blessings.



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 the UK via telephone

A Portuguese lady who had a Christian background received a TBS diary and as a result of it started reading her Bible again. Thought you would like to hear this encouraging testimony.

From the UK

Herewith are a couple of photos of the results of the Railway Poster project. For many years the Society's Railway Poster Campaign has provided large Scripture



Railway poster at St David's Railway Station ...



posters for public display at railway stations in England, Scotland and Wales. These brightly coloured posters feature a Scripture text in a large, legible font, and are easily

visible to travellers on rail platforms and concourses. A TBS supporter also found the accompanying old photo of TBS posters at Birmingham Moor Street Station in September 1987, which is reproduced by kind permission of Don Taggart.

From Barnstaple, Devon, England

We had the privilege once again of having at stand at the Royal Cornwall Agricultural Show. Although our ministry is continuous throughout the year the Show is our greatest outreach and has been ongoing over the past thirty years. Two tables are given over to the display of children's books and Bibles and New Testaments and although school groups are often kept away by their teachers a steady number usually come in. Although the 'fish for gold' goldfish bowl is on the children's table a number of adults fish and take the Little Gold Books with them as these are so very attractive. We display text boards both outside and inside the tent and the only criticism received is from the Churches Together tent, some of whom object to the word sinners being used. We always ask for those who take Bibles to read these regularly—even daily—and to write to me if they have any questions or would like a visit. This has resulted in a number of visits in the past, but the question of where to find a sound church is always difficult to answer these days and a number of folk do ask this question. We can only pray that the Lord will lead them to a sound church or change those who are not preaching the Gospel.

From Eastbourne, Sussex, England

Many thanks for the grant of English, Spanish and French Calendars. The Spanish and French Golden Thoughts have arrived safely in Paris and are gratefully received by responsible believers who are active in distributing them, mostly at a street book table which they use weekly to spread the Word of God freely to interested

contacts. I will encourage them to send you photographs. They do not speak English, so are reluctant to contact you directly, but I will see what I can do. The English ones mostly go to people I know personally through the Bible correspondence courses we have written and used throughout the last eighteen years, and recipients await them eagerly. Many use them as part of their daily devotions, reading the chapters as suggested. I try to visit them on a regular basis. May the Lord bless His Word!



From Nice, France

Many thanks from our Bible training center students in Paris. Half of them are pastors. They were thrilled to receive the calendars—and we will be passing on the 5,000 extra calendars you sent. Thank you so much.



Bible training centre in France



From Armenia

The evangelistic work of our Armenian ministry continues, by God's grace, in the Yerevan headquarters. We thank Trinitarian Bible Society for printing and sending to us approximately 5,000 copies of the New Testament and Psalms in Armenian, and 10,000 Words of Life calendars. These are both highly in demand as well as the Bibles, the distribution of which still continues. It's all great encouragement to talk to the individuals

and church leaders who come to the office for Bibles and tell stories of where these Bibles are going and how they are being received.



From Waarde, the Netherlands

We bought ten sets of puzzle books (five of the older sets and five of the newer sets) and three sets of children's bookmarks. Your books with Biblical questions and puzzles are used in an orphan house in Nsoatre, Ghana.



Ghanaian orphans enjoying puzzle books



From Győr, Hungary

I am writing to disclose information about calendar distribution here in Győr. I am also sending a photo of calendars given to the elderly at a day centre on the outskirts of town. Calendars were given to a prison chaplain who kindly gave them to prisoners prior to Christmas. During the festive season distribution was also done at church services. School children also received calendars as did many of our acquaintances. We wish you all the Lord's blessings as He blesses His Word and helps us to receive it with meekness, may it be so.



India



From Tamil Nadu, India

Thank you so much for 2019 calendars for our mission. Every year it has been a great blessing for the readers and ever since the distribution started by me I am able to see more demand for the Golden Thoughts, especially in schools and hostels. Thanking you so much for your partnership.

From Anagar, India

To beloved friends at TBS, God bless you. Last year you granted me seventy-five Hebrew and Greek Bibles (Original Language Bibles) for year 2019. For year 2020 will you kindly grant two hundred Hebrew and Greek Bibles and some English Bibles Thanks, TBS: since 2007 you are granting Bibles to us.



Calendars distributed to the elderly in Hungary



Greek Textus Receptus used in India



Africa



From Zambia

We are overwhelmed with great joy to receive the gift of Golden Thoughts Calendars. Your extension of love to us has given us the real joy and wealth of knowledge. We are done with distribution and people are so hungry for Bibles. Kindly consider praying to send us more Bibles as we are planning for three big conferences, in April, August and December. Bibles, books, posters and other materials will be appreciated.



Distributing calendars in Zambia



From Tiko, Cameroon

Thank you for the Royal Ruby Bibles. Here is a photograph of our distribution—we give them to church members and others who need the Scriptures.



The Scriptures for hungry souls in Cameroon



From N'djamena, Chad

I greet you from Chad in the name of our blessed Redeemer. Thank you very much for all the Calendars this year. We received two shipments: 50 boxes or parcels from the post office in bags and 75 boxes or parcels in a pallet. On behalf of churches in Chad, we wish to express gratitude for these grants

which were all distributed. As I write [in early January] only the Spanish, Russian, Portuguese, some English and Hausa Golden Thoughts, and some Arabic Words of Life are still yet to be distributed. The churches have rushed to collect the French Golden Thoughts and are distributing them in their churches and within their jurisdictions. Through you 42,000 calendars are being distributed in churches, Christian homes and prisons.

May God bless you. The Arabic Calendars are being distributed by evangelists in their outreaches. We had a seminar on Bible meditation and family devotions which was attended by sixty-one leaders. We are planning to run more such workshop to encourage Bible meditation and family devotions using the Golden Thoughts Calendars. Please do

remember us in prayer.

Although the pallet was expected to be delivered to us at home, we were charged to pay the airport clearance. We had no money on us then but were given the pallet on the commitment that we would pay the money in a few weeks. We are grateful that as we organized prayer God moved to give us favor before these

people. May we politely request that if there are any Golden Thoughts in French left in the store and if the Lord provides, please ship them to us again here in Chad because people will use them anytime during the year.



From Democratic Republic of Congo

Thank you for the really kind offer of the calendars—we would love some, thank you! There's no postal system in DRC though and sending consignments out has become too difficult and expensive—so excess baggage when we travel is really our only option for the moment. The most cost-effective way to do that is to check in extra suitcases when we travel and so we'd be looking to take the calendars out in a suitcase when we travel back. So, if we could have about 30kg in weight of calendars this would be a manageable amount. Thank you again for thinking of us; we know they will be gratefully received in DRC! In fact, one of our missionary partner's Congolese colleagues has an English copy from either 2003 or 2009 hanging in his bathroom so we know he'll appreciate an updated one! It shows how valued the GTCs are by some, that even a copy ten-plus years old continues to be used. It also shows the difficulties some missionaries have to go through to receive Scripture items.



The Americas



From TBS (USA)

We recently printed 35,000 copies of the Spanish New Testament, Psalms and Proverbs in Brazil. These were all shipped by the printer to strategic hubs in the Spanish-speaking world, from where they are being distributed to our many contacts and supporters in Latin America and Spain. The reception to this printing has been very positive. In particular, our contacts have sent us many positive comments regarding the easy-to-read font and the readability of the text. In addition, those with knowledge of the Biblical languages have written to express their appreciation for the faithfulness of our revision to the original Hebrew and Greek. Below is an image of a group in Bolivia receiving the Scriptures.



From the USA

We hosted a holiday project in December 2018 at our county jail for some inmates that have been incarcerated greater than thirty days—there were sixty-five inmates in number. The handheld King James Version Bibles [the Royal Ruby] came in at the right moment as many inmates prefer this translation. The Bibles were used as gifts to those inmates accompanied with cards (with stamps) and candy bars to encourage them during this season of separation from their families.



Trinitarian Bible Society

International Headquarters

Trinitarian Bible Society
William Tyndale House
29 Deer Park Road
London
SW19 3NN
England

Telephone: (020) 8543 7857

website: www.tbsbibles.org

email: contact@tbsbibles.org

Facebook: www.facebook.com/tbsbibles

Office Hours:

Monday to Friday, 9am to 5pm

Registered Charity No.:

233082 (England) SC038379 (Scotland)

V.A.T. Registration No.: GB 215 9219 67

Auditors:

Kingston Smith LLP
Devonshire House
60 Goswell Road
London EC1M 7AD

Solicitors:

Bates, Wells & Braithwaite
10 Queen Street Place
London EC4R 1BE

Bankers:

Arbuthnot Latham & Co Ltd
Arbuthnot House
7 Wilson St
London EC2M 2SN

Account Name: Trinitarian Bible Society

Sterling Account No.: 71529601

Sort Code: 30-13-93

Swift ID Code/BIC: ARBUGB2L

Euro Account No.: 31529601

IBAN for Euro Account:

GB35 ARBU 3013 9331 5296 01

International Branches

Australian Branch

National Secretary: Mr. A. Brown, B.E.

Trinitarian Bible Society (Australia)
P.O.Box 1381, Grafton NSW 2460, Australia

Tel.: +61 2 6642 8880 **Fax:** +61 2 6642 8881

email: TBS@trinitarianbiblesociety.org.au

Brazilian Branch

President: The Rev. Dr. T. L. Gilmer

Executive Secretary: Pr. H. R. Gilmer, M.A.

Sociedade Bíblica Trinitariana do Brasil
Rua Julio de Castilhos, 108/120
Belenzinho, 03059-000 São Paulo, SP, Brazil

Tel.: (11) 2693-5663 **Fax:** (11) 2695-3635

email: sbttb@biblias.com.br

Canadian Branch

General Secretary: Mr. A. Stoutjesdyk, B.Ed., M.Ed.

Trinitarian Bible Society (Canada)
9136 Young Road
Chilliwack, B.C., V2P 4R4, Canada

Tel.: (604) 793-2232 **Fax:** (604) 793-2262

Toll free: 1-855-793-2232

email: office@tbscanada.org

New Zealand Branch

Chairman: Mr. B. de Boer

Trinitarian Bible Society (New Zealand)
PO Box 137025
Parnell, Auckland 1151, New Zealand

Tel.: 09 263 5919

email: sales@tbs.org.nz

USA Branch

General Secretary: Mr. W. Greendyk, B.A.

Trinitarian Bible Society (USA)
927 Alpine Commerce Park, Suite 100,
Grand Rapids, Michigan 49544, USA

Tel.: (616) 735-3695 **Fax:** (616) 785-7237

email: tbsusa@sbcglobal.net

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.



Trinitarian Bible Society

William Tyndale House, 29 Deer Park Road
London SW19 3NN, England

email: contact@tbsbibles.org

www.tbsbibles.org

Manavgat Waterfall, Turkey



ISSN 0049-4712



9 770049 471000