



Quarterly Record

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October–December 2022



THE WORD OF GOD AMONG ALL NATIONS



Trinitarian Bible Society

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

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Editor: Miss E. Tichelaar

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Children's Scripture Learning Programme

The Children's Scripture Learning Programme is one of the means that the Trinitarian Bible Society uses to promote the study of God's Word among children. This programme was commenced in 1972 to encourage English-speaking children to memorise the Holy Scriptures from the Authorised (King James) Version of the Bible.

Under the rules of the programme we provide lists of verses to be memorised by children in two age groups: ten years and under, and eleven to fifteen. To the younger children who memorise their verses we award suitably inscribed leather text Bibles with gilt page edges. For the older children suitably inscribed gilt-edged leather reference Bibles are awarded. Children who have received the junior prize may, upon reaching eleven years, receive the reference Bible if they learn the verses for the higher age group.

The Society would encourage all parents, office bearers, and other supporters of the Society who seek the spiritual well-being of the children under their care to request further details of the Children's Scripture Learning Programme from the Grants Department (grants@tbsbibles.org) at our London headquarters, or from any of the Society's branches (for which the contact details are on the inside back cover of this *Quarterly Record*). Please note that, due to financial constraints, eligibility is limited to children in countries in which the Society has a branch.





The General Secretary's Desk

Jonathan D. Arnold

In this last *Quarterly Record* of 2022 we mark the Lord's gracious kindness to the Society. We only continue to exist and go on as the Lord enables and provides, and we can truly say in the past year that the Lord has dealt bountifully with us (cf. Psalm 116.7).

We have just held our first Text and Translation conference at our London headquarters. (We hope to give an account of the conference and its sessions in future editions of this magazine.) At the conference we had a timely reminder of the principles on which the Society stands. These principles were established in our founding documents and are set out clearly today in our statement of doctrine of the Holy Scripture and the introduction to the Society's principles [www.tbsbibles.org/SocietyPrinciples]. These have been further expanded upon over the years in many articles — please see our website for these.¹ We have long held these principles, and they continue to guide our work. I would commend them for your reading.

We strive and look to the Lord in standing on the biblical doctrine of Scripture where we read the reliable and authentic truth from God. The truth is described in the Scriptures as both that which is written and a person—Christ. He declared the Word from the Father is truth, saying, 'Thy word is truth' (John 17.17). He also said, 'I am the way, the truth, and the life' (John 14.6). The Lord Jesus Christ is set forth to us in Scripture as the great upholder of truth. When Christ stood before Pilate and

was asked if He was a king, Christ responded 'Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice' (John 18.37).



We also read that the Holy Spirit guides into truth: 'Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come' (John 16.13). This Trinitarian truth reveals that the God of the Bible sets forth a body of truth in written Scripture, of which the guide into all truth is the author Himself. John Owen, writing on John 16.13, states:

The Holy Spirit is the Spirit of truth. He is truth essentially in Himself, and He is the one who leads the church into all truth.

But what does Jesus mean by ‘all truth’? He does not mean ‘all truth’ absolutely. The Holy Spirit’s work is not to lead us into all historical, geographical, astronomical and mathematical truth. The Holy Spirit is to lead us into all truth concerning the mysteries of the kingdom of God, of the gospel, of the counsel of God about the salvation of the church by Christ (Acts 20.27). The Holy Spirit will lead us into all truth necessary for faith and obedience (Acts 20.21).

Each believer is led into all the truth necessary to his own state and condition, to enable him to do his duty and work (Ephesians 4.7). Christ gives to each according to his measure and needs.²

We are reminded that Scripture comes from the source of truth: God. His Word is plenarily and verbally given for ‘All scripture is given by inspiration of God’ (2 Timothy 3.16). Further, Scripture is profitable because it is truth. As we were reminded at the recent conference the Society’s approach to Scripture translation treats the Bible as the inspired revelation of God, which is so important as it demands the careful formal equivalent treatment based on revealed words that were written, rather than translating ideas which can lead to error. Such a respectful approach to God’s Word is sadly all too rare among some of today’s Bible translating organisations.

The Scripture is the firm foundation we stand on. We pray in the Lord’s goodness that each believer’s faith may be strengthened through these Scriptures, and that Christ would be known through the power of the Holy Spirit to those who read these Scriptures. We seek good Christian scholarship, standing for the providentially preserved Word, in the ability to translate God’s Word with accuracy, diligence, and reverence. We must always guard, however, against a self-proclaimed Christian scholarship that attacks the integrity of the Word, especially when drawing from the unbelieving corpus of material to do so.

What was it that caused the early Christians to go forth with a message? Almighty God. What was their authority? Christ, who gave His Word through the apostles and inscripturated it in the Bible. We go forth with that same foundation, message, and standard.

Luther

It would be remiss of us not to recognise the anniversary of Martin Luther’s New Testament translation. First published in 1522 it was the



vanguard for Reformation translations that would shape the church and Christianity today. Luther completed this translation over a number of months while in Wartburg Castle. He was the subject of a staged kidnapping by Frederick II while returning to Wittenberg from Worms, and remained in Wartburg Castle from May 1521 to March 1522. Concealed under the name of ‘Knight George’ he translated the New Testament into German, working from the Greek rather than the Latin as most previous translators into German had done. Luther used the skills of colleagues at Wittenberg to ensure linguistic accuracy: Philip Melancthon is believed to have supplied feedback on this edition of the New Testament and then a larger team for the whole Bible. The New Testament was published in 1522, six months after he left Wartburg.

In the providence of God this momentous work dovetailed with the doctrinal stand for justification by faith and the appeal to the sole authority of Scripture. Luther’s translation moved the Scripture from the restrictions of

Latin and the Roman Church into German where it could be read, heard, and understood by the common people.

This translation also brought together the German language—which at that time was spoken in varying dialects—and made a tremendous contribution to the standardisation of German. His work also had an emphasis on readability. Luther's translation was memorable and successful because it was better than previously translated editions from scholarly, linguistic, and literary standpoints.

Luther's translation led the movement across Europe for Bibles in the languages of the people. His work was consulted alongside the Greek by translators in a number of other languages. Tyndale used it for his English translation and Mikael Agricola's translation into Finnish used 'the Greek text as his basis but the translation of Luther as a guide'.³

We thank God for the way in which He raised up Luther to the work, not only of reforming the church but of the equally crucial task of translating the Holy Scriptures—the Scriptures that were to be used as the measuring stick in reforming the church. Luther's German translation made God's Word accessible to his countrymen and sparked a flurry of Bible translation projects from which Europe, and even the whole world, still benefits today.

You will find in this edition of the *Quarterly Record* the summary page of the Strategic Review. Behind this lies detailed and careful consideration from the Society's senior management team of the survey completed by members some time ago. The Committee subsequently sought to carefully and prayerfully discuss each area, seeking to stay firmly within the Society's constitution, taking note of the means the Society has of fulfilling its remit, and looking to the Lord in faith for the future. The items mentioned in it are new and do not denote the priority of the Society's usual business. Likewise behind this document stands a careful assessment of the Society's work and policy which helps guide

us. The Strategic Review is not a stagnant document but will be reviewed regularly. We would ask for your prayers that wisdom would be given as we seek to press on in a God-glorifying manner.

The Society's staff have continued labouring in the great privilege we have to distribute the Word of Life; each member of staff, volunteer, member, and supporter plays a small but vital part in this great work. I would like to thank Ian Docksey for his many years of service as he retires from working for the Society and wish him God's blessing. I would also thank Gary Hayes who has ably led the Warehouse team over the past decade as it sends forth the Scriptures from the Society's London premises. May the Lord be with him also in retirement.

I would also like to thank each supporter engaged in prayer for the work; we earnestly desire your prayers as we labour for the glory of God. Please set before the Lord the recruitment needs of the Society as we seek those who can faithfully serve in the place of those who have gone before.

In our own human planning 2023 seems to be one of much anticipation. We rejoice that, as I write, the French New Testament is being printed, the Chinese New Testament is being sent to print, and the Spanish Bible is due to be completed in the coming months. We seek the Lord's strength to stand and the Lord's wisdom as to how best these Scriptures are to be distributed, for the furtherance of the Gospel and the glory of God. Brethren, pray for us!

Endnotes

1. Our founding documents can be found at tbsbibles.org/OurBasis, and the articles at tbsbibles.org/articles.

2. *The Spirit and the Church, The Holy Spirit*, volume III of Owen's Works – abridged by R.J.K. Law available www.the-highway.com/hsguided_Owen.html. Accessed 19 October 2022.

3. Quoted by Mary Jane Haemig 'Luther on Translating the Bible' (2011), Faculty Publications. 96, summer 2011, digitalcommons.luthersem.edu/faculty_articles/96. Accessed 19 October 2022.



Trinitarian Bible Society

Strategic Plan

2021–2026

INTRODUCTION FROM THE CHAIRMAN

Over the past two years the General Committee, with the help of the Senior Management Team, have conducted an in-depth review of the Society's activities, seeking to measure them by the Word of God and the core objectives which the Constitution requires. This has been in many ways a painstaking exercise but one that has given a renewed focus on the vision of the Society to continue to promote faithful translations of the Holy Scriptures among the nations of this fallen world.

It is my privilege to commend this document to you with warm thanks to those who have expended much time in bringing the Society to this new chapter in its honoured history. Work is already in progress on these objectives, and a substantial amount has already been achieved by God's grace, including the recruitment of a new General Secretary. We are continuing to work towards the rest of the objectives with the Lord's help and enabling.

In all our activities we are continually reminded of the indispensable need of the hand of God for there to be lasting success. We ask your prayers that the desires of Psalm 90.16–17 be fulfilled. 'Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it'.

G. D. Buss

Chairman of the General Committee

OUR VISION

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

Focus	Focus	Focus	Focus	Focus
Translating	Publishing	Distributing	Promoting/ Upholding	Support/ Corporate
Strategic Objective	Strategic Objective	Strategic Objective	Strategic Objective	Strategic Objective
◆ Conclude major ongoing translation projects. ◆ Seek suitable translations or translators for some of the most widely used languages with need for faithful translation. ◆ Continue development of Editorial IT System.	◆ Conduct pilot project to prepare TBS publications as print-on-demand books. ◆ Develop our database of other Hebrew Masoretic and Greek Received Text based Bible versions. ◆ Publish extended articles and compilations of shorter articles for eReaders. ◆ Publish more Scripture translations on tbsonlinebible website.	◆ Sell through new sales channels inc. Amazon. ◆ Develop our verification and reporting processes for very large grants. ◆ Analyse pros and cons of new branches and/or distribution centres. ◆ Prioritise distribution of the Scriptures in languages recently published.	◆ Organise UK conferences about the doctrine of Holy Scripture and its preservation and translation. ◆ Develop new prefaces for TBS Scriptures about key principles and the translation where required. ◆ Explore further opportunities to engage with children and young people, their parents, and their teachers.	◆ Recruit new General Secretary and Senior Director and implement staff structure changes as required.* ◆ Raise Membership Subscription and introduce auto-renewal. ◆ Implement new finance system. ◆ Implement Financial Strategy. *Please note that some of these objectives have already been achieved, such as the recruitment of a new General Secretary. Others are ongoing or have been partially achieved.

THE COST OF MAKING VOWS BEFORE THE LORD

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

In Joshua chapters 9 and 10 we have much instruction as to how to manage and how not to manage matters that come into our pathway.

Jericho lay in ruins after the great shout on the seventh day at the seventh time of circling its walls: powered by God Almighty, the forty-foot thick walls fell. This miraculous victory was meant to hearten

Israel as they began to take possession of the Promised Land. At the same time it was a solemn warning to the rest of the inhabitants of Canaan that their hour of judgment was nigh.

Gibeon was the next major city which lay in the path of the invading Israelites. The reaction of its inhabitants was a mixture of awe and deceit. They were awed by the



fact that Jericho, one of the major cities, had been overcome and they realised that they were next in line. They reacted by deceit, pretending to be travellers from a far country whose shoes and clothes had worn out and whose food had become stale. To avoid the same outcome as Jericho, they bargained with the elders of Israel to become their servants and enter into a league with them. We read a most significant sentence in Joshua 9.14–15: 'And the men'—that is the Israelites—'took of their victuals, and asked not *counsel* at the mouth of the LORD. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them'.

Everything seemed right in the eyes of the elders. How true is the warning: 'There is a way which seemeth right unto a man, but the end thereof *are* the ways of death' (Proverbs 14.12 and 16.25). Solomon's words are so apposite: 'I wisdom dwell with prudence' (Proverbs 8.12). If they had asked counsel of the Lord, He would have revealed the deception that was being played on them. When it was realised three days later that these alleged travellers were in fact near neighbours, there was dissent in the camp. Should they smite Gibeon or abide by the oath they had sworn in ignorance?

The decision to make a league with the Gibeonites contained an oath before the Lord, which to break would have brought reproach on the name of the God of Israel as well as on Israel itself. So Israel refrained from attacking Gibeon. Instead, the Gibeonites were to become servants,

hewing wood and drawing water. To give credit to the Gibeonites, having confessed their deception and the reasons for it they readily agreed to serve Israel in these heavy duties.

In the very next chapter Gibeon was attacked by the armies of five of the neighbouring kings who were angry that a pact had been made with Israel. Joshua, in keeping with the spirit of the promise made to Gibeon, went to defend them

and to fight with their assailants. The Lord gave a further victory to Israel according to His promise when Joshua led Israel into the Promised Land. The Gibeonites proved true friends of Israel in its succeeding history. Sadly, in later centuries King Saul in fleshly zeal slew many of them in contradiction of the oath that had been given, an act which the Lord noticed and required of Israel in David's reign (see 2 Samuel 21.1–9).

This shows us that we should only promise what is consistent with God's Word, and that we should always count the cost before making such an oath before a Holy God

The question arises, are promises to be kept at all times? We might immediately say, 'Yes, of course! However, there are circumstances where it would be wrong to proceed with an oath or promise. If it is contrary to God's holy Word and law, then it should not be fulfilled (indeed should not have been made in the first place). Herod made an oath to Herodias's daughter that he would give the girl whatever she asked of him (Mark 6.22–23). Being advised by her evil mother, whom Herod had taken as wife from his brother Philip, she asked for John the Baptist's head in a charger. Although Herod was sorry, yet for his oath's sake and lest he should lose credibility with his guests he ordered John's beheading. In this case it was clearly the greater wrong



Machaerus (Mukawir, Jordan)

to keep to his oath when it involved murder and the silencing of the burning and shining light that John the Baptist was (John 5.35).

This shows us that we should only promise what is consistent with God's Word, and that we should always count the cost before making such an oath before a Holy God. Furthermore, having made an oath or vow, it can only rightly be kept as enabled by the Lord in whose sight vows are made. However, having sworn or promised solemnly to act in a certain way, we should endeavour at all costs to fulfil it unless unforeseen circumstances arise which make it impossible so to do. Hannah counted the cost of giving her much-longed-for and long-awaited son Samuel back to the Lord. The Lord honoured her in that sacrifice, from which she did not flinch (see 1 Samuel 1).

In this light how important are the words in Psalm 15.4 where we read, '*He that sweareth to his own hurt, and changeth not*'. In the wedding service, vows are made '*for better, for worse, for richer, for poorer, in sickness or in health, until death us do part*'. Sadly, these days how many

marriages founder on the cost of the vows lightly made! However, consider the Lord Jesus Christ, the heavenly Bridegroom, who in the covenant of grace entered into solemn oath with His Father to redeem His people, and thus by sacred inference vowed to His bride in that covenant '*ordered in all things, and sure*' (2 Samuel 23.5). None can estimate the cost of that holy transaction. We can only look on in wonder and holy awe, as we see the Lord Jesus agonising in the Garden of Gethsemane as the full cost of His oath was laid upon Him.

This was compassion like a God,
That when the Saviour knew
The price of pardon was His blood,
He pity ne'er withdrew.¹

He swore to His own hurt and changed not (Psalm 15.4). May such sacred contemplation make us men and women of integrity in our promising and keeping of that which we have vowed before the Lord.

Endnote:

1. I. Watts, in Gadsby, *A Selection of Hymns* (London, England: Groombridge, 1838), no. 438.



Editorial Director's Report

by *Matthew A. Vogan*

Entire Confidence in the Word of God

Can we be sure we have God's Word today? There could not be a more important question for both the church and the individual Christian to address. It is a vital matter for everyone. 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God' (Matthew 4.4). Everything necessary for our salvation, faith, and life depends on having a sure foundation in the Scriptures to which we may confidently appeal as the pure and entire revealed will of God. As a minister prepares to preach the whole counsel of God can he be sure that the Hebrew and Greek texts he uses are the whole revelation that God originally gave through inspiration? When the individual Christian picks up a translation can they be confident that it fully represents the Word of God (or have the translators only passed on what they think is relevant)? Do the translators themselves have a stable and authentic original text to translate?

Disturbingly, most of the modern church gives an uncertain answer to these questions and cannot point to the complete Word of God. Yet the Bible's

own witness to itself tells us we may have entire confidence that God has preserved His Word for us. In a time when confusion is only ever increasing on these matters, there is an urgency for communicating the reasons why we may have entire confidence in the Scriptures.

Entire Confidence in the Character of Scripture

We must remind ourselves of what the Bible tells us about itself. The Bible is the Word of God written and every word is fully inspired by God. As such it evidences its divine authority, and it must share that authority with no one. God's Word is of the same character as Himself. It is divine and holy, 'a light so shining with the majesty of its Author, as that it manifests itself to be His; 2 Peter 1.19.'¹ The Bible assures us that every one of God's words is perfect and pure and that He will ensure this by preserving His words (Isaiah 59.21; Proverbs 30.5). 'Thy word is very pure: therefore thy servant loveth it' (Psalm 119.140). The degree to which the Scriptures are pure and complete matters to us deeply.

Its very character and purpose make it clear that, having inspired and given

the Scriptures, God will preserve His Word. He has promised that His Word will be available to the church in every generation (Deuteronomy 29.29, 30.11–14; Isaiah 34.16; 2 Peter 3.2; Jude 17). The Word of God is permanent and unchanging and will always continue to be so. ‘Thy word is true *from* the beginning: and every one of thy righteous judgments *endureth* for ever’ (Psalm 119.160). The Lord Jesus also attributes greater stability to the text of the Old Testament than to the present heaven and earth (Matthew 5.18–19).

God’s Word cannot accomplish what He pleases or prosper in its intended purpose unless it is available to the church (Isaiah 55.10–11). Scripture has been given ‘for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world’ (Westminster Confession of Faith 1.1). The purposes of teaching, reproof, correcting, and instructing (2 Timothy 3.16–17) cannot be fulfilled unless Scripture is preserved. It is also necessary for the work of mission and evangelism since the preaching of the Gospel requires the guarantee of a preserved Word for the church: ‘the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you’ (1 Peter 1.25).

Entire Confidence in the Text of Scripture

As mentioned earlier, by the original text of Scripture we include the faithful copies of the Hebrew Old Testament and the Greek New Testament. Although we do not have the very first manuscripts penned under inspiration, we do have faithfully preserved copies. Modern scholars of the text, however, deny this. They say that the text became corrupted and that it must be reconstructed using modern textual

criticism. But their principles and thus their reconstructed text give priority to certain manuscripts discovered in the nineteenth and twentieth centuries to which the church has not had continued access in all generations. After almost two centuries, this reconstruction project is still a work in progress and shows no sign of ever being complete. Revised editions are published every few years, multiplying further scholarly guesses at what the Word of God is or might be. Their textual philosophy inevitably means that there is no settled text of Scripture; it keeps changing. And since further manuscript discoveries may yet be made or new methods emerge that require new revisions, any part of Scripture is open to change. The whole of it is entirely provisional, based on scholars changing their minds.

Indeed, we have entered a time of great confusion about the text of Scripture. Daniel Wallace is the foremost modern evangelical textual scholar today. Shockingly, he says the following:

We do not have now—in our critical Greek texts or any translations—exactly what the authors of the New Testament wrote. Even if we did, we would not know it. There are many, many places in which the text of the New Testament is uncertain.²

There are now competing critical editions as well as work being done using the new coherence based genealogical method (CBGM) in which the computerised algorithms of artificial intelligence assess the possible options for the preferred biblical text.³ In the past, uncertainties were put to the majority vote among the scholars agreeing on the text but in the newest editions there are many places where no determination is made as to the original and correct reading. In other words, there are parts of these editions where they

simply state they do not know and cannot choose what is the best reading; it is left up to the individual reader. They have given up on the idea of reconstructing Scripture as it was originally given; the jigsaw they assemble is full of missing pieces.

This modern view contrasts with the historic reformed and Protestant position (well defined in the Westminster Confession of Faith 1.8) that God has by His singular care and providence preserved the Hebrew and Greek originals pure and authentic in all ages in the church. We have seen how this reflects the teaching of Scripture itself. The historic church had confidence that the Greek Received Text and the Hebrew Masoretic Text had been preserved by God. We can say that ‘the whole Word of God, in every letter and tittle, as given from Him by inspiration, is preserved without corruption.’⁴ The choice is stark: a providentially preserved text or a permanently provisional text: between entire confidence in the text of Scripture and complete uncertainty.

Modern critics may say that this level of uncertainty is no great problem because no doctrine is jeopardised by the differences. But even without establishing whether doctrines are at risk in various passages that have been corrupted, we can easily see that the critics endanger the doctrine of Scripture. The special preservation of Scripture and its ongoing availability, the authority of the Bible, its sufficiency, its inspiration, infallibility, and inerrancy are all in jeopardy if the modern Critical Text is adopted. This is extremely serious because all other doctrines depend on Scripture.

The modern Critical Text also serves to diminish our doctrine of God: His faithfulness concerning His promises, His sovereignty, omnipotence, and omniscience. We are implicitly being told by those promoting the modern Critical

Text that the fallibility or malice of man can triumph over the infallibility of God. John Calvin wrote:

we ought to know that whatever power, majesty, and glory there is in God, so shines forth in His Word, that He does not appear as God, except His Word remains safe and uncorrupted.⁵

Today the supreme authority of Scripture is frequently attacked by its enemies: Muslim, Roman Catholic, and atheistic apologists. It is only by understanding and embracing what Scripture teaches about itself, including its providential preservation, that we properly defend its truth and authority.

Entire Confidence in the Translation of Scripture

Translators must take seriously the purity of God’s Word by rendering a faithful and accurate translation that is from the right text. John Owen spoke of how the Word is ‘preserved unto us entire in the original languages; where, shining in its own beauty and lustre (as also in all translations, so far as they faithfully represent the originals), it manifests and evidences unto the consciences of men, without other foreign help or assistance, its divine original and authority.’⁶

The more accurately and faithfully a translation reflects the original the greater will be its power, which is what we have in our Authorised (King James) Version.

Only the original Hebrew, Greek, and Aramaic are inspired, but when these are faithfully rendered in translation the original can shine through this substantial transparency. The features of the AV that draw so many objections from critics are not antiquated relics but elements that correspond to the Hebrew and Greek original, for instance distinguishing plural and singular forms in the second person.

The number of updated and entirely new Bible versions is ever-increasing, with these versions competing with one another as to the nature of modern English idiom. The Authorised Version remains, however, as a unique witness to the divine original.

The purity of God's Word can be compromised in translations in many ways, especially by omission, substitution, alteration, and addition. In some cases it amounts to rewriting Scripture according to what translators imagine is best or what readers will find acceptable. This may be through dynamic or functional equivalence or thought-for-thought method as opposed to a more word-for-word approach. The dynamic view undermines the authority and sufficiency of the Word and is inconsistent with the fact that every word of the original has been inspired. Sometimes key words inspired by the Holy Spirit such as 'behold' are entirely omitted since the translator thinks they are unnecessary. In other cases, the original is changed to suit modern gender political correctness. We do not need to try to improve on the Word of God; we simply need to translate it as faithfully as possible so that every word of the text is taken into account in translation. The best principle is 'as literal as possible, as free

as necessary', ensuring an accurate rather than a woodenly literalistic translation that distorts the receptor language and thus fails to convey the meaning.

Entire Confidence for the Contemporary Church

One of the most significant matters for the individual Christian is the Bible they read each day. As well as the standard of truth and obedience, it is a means of grace—saturating their prayers, warming their devotions, shaping their thinking, informing their discernment, and much more. Given that this daily reading will usually draw from a translation, the nature, reality, and depth of their reception of the Word of God depends to a great extent on the accuracy of that rendering of God's Word.

If Christians do not have the fulness of the original but rather a translation that significantly alters its meaning and obscures or removes its flavour and nuance they cannot possibly experience Scripture as they should. If the translators have also deleted portions of the original because they did not believe them to be truly part of the Word of God or considered them insignificant, the individual believer cannot have access to all of God's revealed will.

Does it matter?

Emptied Himself?

Philippians 2.7

AV/KJV

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men

ESV

but emptied himself, by taking the form of a servant, being born in the likeness of men

The same practical issues hold true for the public reading and exposition of the Scriptures. It is a critical matter for the visible church corporately. The glory of God, the good of the church, and the needs of souls require accurate translation. 'Every word of God *is* pure: he *is* a shield unto them that put their trust in him. Add thou not unto his words' (Proverbs 30.5–6).

Today many professing Christians fail to consider these matters in the right way or are confused or misled on such crucial issues. The contemporary church must, however, engage with these critical questions and come to entire confidence in the uncorrupted Word of God. It is for this reason that the Society held a Text and Translation Conference in London in September of this year. It was encouraging to gather to hear a clear proclamation of these truths. The recordings of the addresses are now available at tbsbibles.org/event/2022TBSConference. The Society has also organised conferences in Northern Ireland and Scotland in November.

In seeking to uphold the uncorrupted Word of God, the Society is conscious of a great responsibility to do this for the glory of God, the good of the church, and the needs of souls. It is a weighty task that we seek

to fulfil, one which we have undertaken during the past two centuries. This work and the principles informing it are now needed more than ever.

The contemporary church needs to know the core truths that Scripture teaches about itself as well as why we can have confidence in the text that God has preserved in the church—the Greek Received Text for the New Testament and the Hebrew Masoretic Text for the Old. We ought therefore to have confidence that wherever this Word is translated, displayed, distributed, or read it goes with the blessing of the Most High. May it both dwell in us 'richly' (Colossians 3.16) and 'have free course, and be glorified' (2 Thessalonians 3.1).

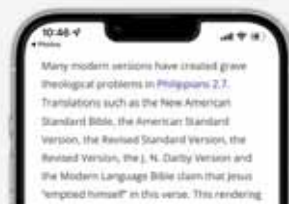
Endnotes:

1. John Owen, *The Works of John Owen*, T. Russell, ed. (London, England: Richard Baynes, 1826) 4.418.
2. Daniel Wallace, "Foreword" in Elijah Hixson and Peter Gurry, *Myths and Mistakes in New Testament Textual Criticism* (Downers Grove, IL, USA: IVP Academic, 2019), p. XI.
3. See Jeffrey T. Riddle, "The Coherence-Based Genealogical Method" in *TBS Quarterly Record* no. 635, April to June 2021, p. 12.
4. Owen, 4.394.
5. John Calvin, *Commentaries on the Prophet Jeremiah and the Lamentations*, John Owen, trans. (Edinburgh, Scotland: Calvin Translation Society, 1852), 3.27.
6. Owen, 4.452.

It does matter ...

Because if the word 'emptied' is used, it must be asked, of what did Jesus empty Himself in order to be able to take 'upon him the form of a servant' (Philippians 2.7)? Frequently this leads to the heretical view that Christ was emptied of some of His Divine qualities. Since there is nothing in the context of Philippians 2.1–11, the only limit to speculations is the imagination.

The translation 'made himself of no reputation' eliminates the need for these distracting arguments. 'Emptied himself' is a mistranslation according to certain scholars. Read the article, 'The Problematic Translation of 'emptied himself' as found in Philippians 2.7' to find out more.



Amy Young and the Golden Thoughts Calendars

by Natalie A. Hanks, *Lead Editor*

Recently Bill Greendyk, TBS (USA) General Secretary, was travelling with a Brazilian missionary down the Manuripi River in Bolivia. He was amazed to hear from the missionary that one of the Bolivian pastors from the Pando region (a remote area of the Amazon Rainforest in the north of Bolivia) had heard of TBS, as they had received Golden Thoughts Calendars

from the Society forty years ago, showing that TBS had reached this area many years before! These simple calendars, familiar to many of our readers, have travelled far and wide across the world over the many decades they have been produced by the Society. In 2021 alone 356,155 of these calendars were sent out from the Society in ten different languages.



The format of the Golden Thoughts Calendars is unvarying: each has twelve pages, one for each month, and each page has a list of verses, one for each day of the month. Printed plainly on white paper, using the same font and colour ink every year, the daily verses rotate in a five-year cycle, chosen many years ago. However, people don't realise that there is a story behind these calendars and a reason for this unvarying pattern.

The Golden Thoughts Calendars did not originate with the Trinitarian Bible Society. Instead, they were initiated and funded by the Young family from Cooden Mount, Sussex for many years, who eventually passed the calendars to the TBS to continue the work. The Youngs also left Cooden Mount and their estate to the Society, to sell and use the funds in trust to continue printing the calendars after their deaths. These funds were invested, and to this day the Society is using them to continue printing and granting the calendars to people around the world.

So who were the Young family?

The Youngs were a wealthy family from Cooden Mount near Bexhill, England. The Mount had been built in 1893 on the highest part of Cooden Down, which at the time was covered with gorse, heather, and

sheep. The house looked down across the marshes, the English Channel, Eastbourne, and the South Downs; as time passed the scenery changed as increasing numbers of houses were built around the area. The patriarch of the Youngs, Mr Richard Henry Young (1842–1929), was a sculptor, reported to have been one of England's first major art-bronze founders of modern times. His foundry was a social centre for the London art world of the 1870s.¹ His works included various statues of Queen Victoria on display in places such as Hong Kong and Canada. He was also entrusted with casting the bronze sphinxes and supports at the base of Cleopatra's Needle in London.

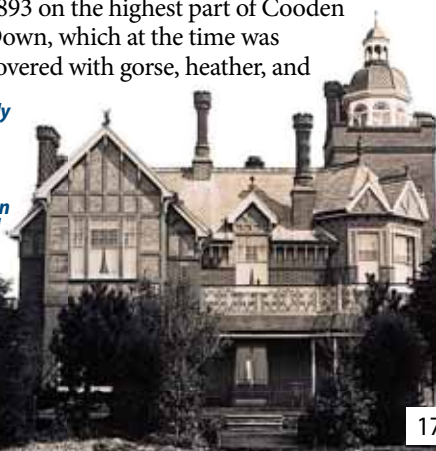


A photo of a young Douglas taken by his father, by kind permission of Bexhill Museum

Two of Henry's sons, Douglas and Gordon, were civil engineers, and set up their own company in 1919. Douglas later wrote:

Upon our knees in great weakness, for we were both suffering from the prevalent plague of Influenza [the Spanish Flu from which an estimated 20-50 million people died, of whom nearly half the dead were adults aged 20 to 40], and with only our Post Office Savings, we dedicated

The family home at Cooden Mount, by kind permission of Bexhill Museum



the proposed business to the Lord, asked Him to be our Director, and undertook to give a tenth of the profits to the Lord's Work. We kept our part of the promise for the thirty-three years we were in business, and the Lord never failed us—He, in answer to prayer, provided for us in a miraculous way with work, so that we never once, to the wonder of our competitors, wanted for this—finance, staff, and protections from rings and combines who envied us and threatened to do us hurt if we didn't join them. But we stood firm in the Lord, and were enabled to pay thousands of pounds to the Lord's works, as we were guided by Him. I therefore say 'Taste and see that the LORD is good.'²

The first Golden Thoughts Calendars

However, it was Henry's daughter, Miss Amy Young,

who was the force behind the calendars. She and her brothers started a work during the Second World War to send out 'Roll Text Almanacks' to deep-sea fishermen and lighthouse keepers.

Sadly, the premises of the firm Messrs. John Shaw and Co. who produced the calendars was utterly destroyed by enemy bombing in 1940. All the files relating to the calendars were lost. Amy later wrote.

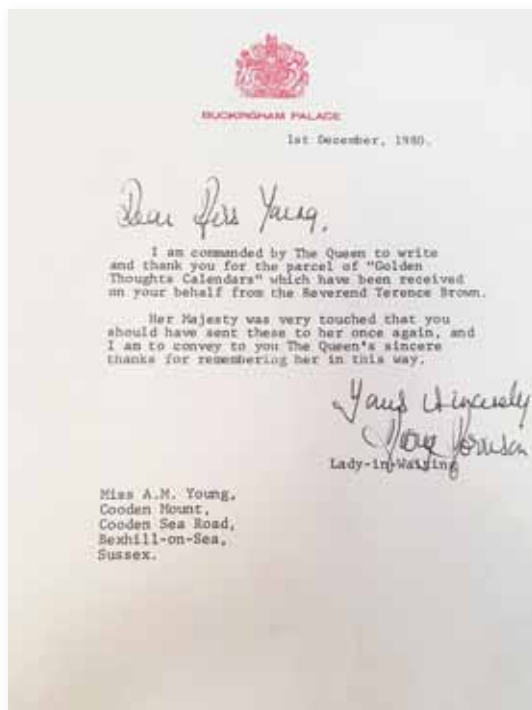
Now, what were we to do? When, suddenly, the Lord called me to continue the calendar work. I soon began compiling and my elder brother designed it, and it was not long before it was in the printer's hands.³

Amy's brother, Stanley, was the designer, and his work has remained unchanged over the years. Initially 1,000 calendars were distributed, but circulation gradually rose, with organisations working amongst sailors, soldiers, colleges, and missionary societies along with men in prisons receiving the calendars.

Amy's brothers agreed to cover her costs, her brother Douglas saying, 'We felt it to be our ministry. Amy put so much work into preparing the calendar we felt it was the least we could do.'⁴ She had success in distributing in prisons; one group of prisoners who were transferred to another prison took their calendar with them, and when the other prisoners saw them they also asked their chaplain if they could have one in their cell. Amy heard of a chaplain who was greeted each morning with a text from the calendars. She also distributed many



A Golden Thoughts Calendar from 1942



It is thought that my sister Amy, who is nearly 89 years of age, and who, under God, has compiled for the past twenty-eight years and sent forth, mostly without charge, to the recipients many thousands (the requests for the 1969 issue being 74,000) will not be able to continue indefinitely.

He went on to ask

Do you think that when my sister must needs pass the work on to others, that your Society would undertake to send forth the Authorised Version of the Word of God in this same form? I would mention that the calendars for the next ten years have already been compiled. And, that we would be happy to make grants of money for this work for some years ahead, so that your Society would be relieved of financial responsibility in connection therewith.⁵

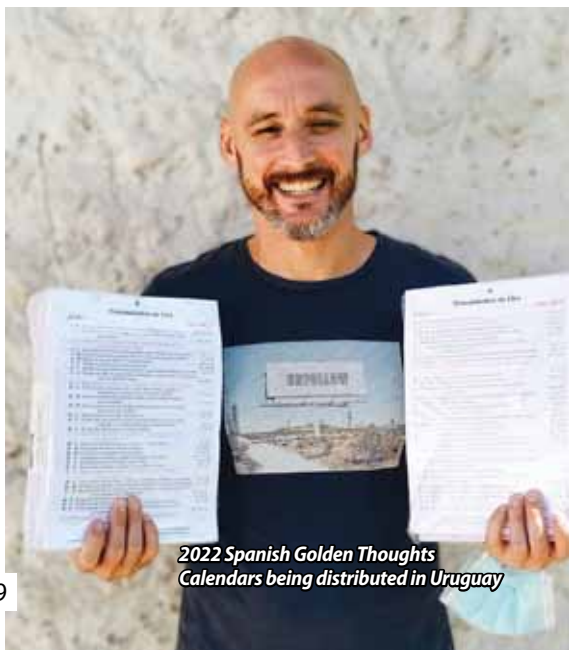
A letter from the Palace to Amy Young

calendars via the Royal National Mission to Deep Sea Fishermen and organisations such as the Red Sea Mission Team. The late Queen Elizabeth II also received copies from Amy every year, for which Amy received thanks.

Passing the baton to the Trinitarian Bible Society

As Amy became older, she began to find the work increasingly tiring and was worried about the future of the calendars. She was sending out an incredible number of calendars—in 1969 she had reached an annual circulation of 74,000.

In October 1968 Amy's brother Douglas felt led to write to the Trinitarian Bible Society.



2022 Spanish Golden Thoughts Calendars being distributed in Uruguay

After discussion the Society agreed to continue the Golden Thoughts Calendars, Terence Brown, the Secretary of the time writing, 'I think it would be very sad indeed if such a useful testimony should be discontinued'. It was also agreed that the same formatting and quality be used for any future printings, and it was arranged that the Society would take over the printing and distribution from 1970. Amy passed over to the Society meticulous records of all the addresses that she sent calendars to.

A settlement was made on 15 September 1972, in which the three living Young siblings, Arthur, Douglas, and Amy, transferred their shares in Cooden Mount Estates to the Trinitarian Bible Society, who would hold them in trust. This trust was solely to be used in the production and distribution of the Golden Thoughts Calendars, stating that the calendars must retain

its present form and style of lettering and using only verses or parts of verses taken from the Authorised Version of the Holy Scriptures to be selected by the Committee for the time being of the Society who may utilise for this purpose the selection already made for this by the said Amy Manfield Young.⁶

Amy was eventually the last surviving sibling. The Society maintained close contact as she became older and frailer,

overseeing the maintenance and upkeep of her home in trust for her. Letters between her and the Secretary of the time have been kept and show a friendship and appreciation for the work that the Society was undertaking with the calendar. In January 1978 she wrote,

The Golden Thoughts Calendars were beautifully printed in 1978, and on such good paper ... and have been much appreciated by many of my friends. I have had a cheerful letter of thanks from the Queen, and the yachtsman Sir Alex Rose greatly enjoys the message on the calendar.

Another letter speaks of how she and her brother felt led to approach the Society about the calendars:

It is nearly ten years ago since the Lord said 'Trinitarian' when my brother Douglas and I were anxious to find 'someone' to take on the work, as I was finding the work getting too heavy for me.

In 1979 Amy had her one hundredth birthday. She had asked that any gifts made on her birthday should be given to TBS towards the publishing of the Golden Thoughts Calendars. To mark the occasion the Society also printed 'One hundred precious promises from the Holy Scriptures selected from the Golden Thoughts Calendar to mark the occasion of the 100th birthday of Miss Amy Manfield Young'.



Children receiving calendars in Benin



**Portuguese Golden Thoughts Calendars
being distributed**

On the 22 January 1983 Amy passed away aged 104. In her will she left various small legacies to family, friends, and mission organisations, but left the bulk and any property to the TBS upon trust solely for the production and distribution of the calendars. Her will stated that the money should be applied solely in the production and distribution of Golden Thoughts Calendars in 'its present form with its present style of lettering using only verses or parts of verses taken from the Authorised Version of the Holy Scriptures as selected by me ... and repeat them in a cycle.'⁷

The Golden Thoughts Calendars Today

The Trinitarian Bible Society has faithfully continued the work of Amy Young in producing the calendars and distributing them across the world. The money left by the Young family has been invested and pays for the granting and distribution of these calendars. Today they are produced in ten languages: English, Afrikaans, Armenian, French, Hausa, Ndebele, Portuguese, Shona, Spanish, and Xhosa.

It is a privilege to be able to continue distributing these calendars. The grateful

letters received by the Society affirm that people still appreciate and use them and they are a means of getting the Word of God to many people around the world. As a pastor from India recently wrote,

We would like to express our sincere thanks for your compassionate heart; prayers and words of encouragement have blessed us personally, but more importantly, you have impacted hundreds of believers around the rural and tribal areas here with your Golden Thoughts Calendars. Your prayers, blessings and Golden Thoughts Calendars enable us to continue reaching the unreached in some of the most isolated places in our area.

Even old copies of the calendars are useful: a man from Zambia wrote of the encouragement he received even from reading copies from previous years. Other people have been encouraged by heeding the last line on the calendars to read the entire chapter from which the daily verse is taken and have received additional blessing.



Distribution in Honduras

The calendars have also proved very useful in providing a form of Scriptures, however small, to those who don't have their own Bible. At a missionary school in Angola they were received with enthusiasm; the recipients 'were delighted when they received the Golden Thoughts Calendars 2022 ... as this is a wonderful tool for spreading the Gospel as well as

The sacrifice, determination, and labours of one or two individuals can have far-reaching consequences in distributing the Scriptures.

In conclusion we quote a recipient of the 2021 Golden Thoughts Calendars:

We distributed the first box of Golden Thoughts Calendars to various people in Namibia. These people usually wait in anticipation to receive the new year's Golden Thoughts Calendars as they use the daily Scriptures as their 'Bread of Life' in their daily walk. Many people in rural areas do not have Bibles. The past few years were difficult because of a severe drought all over Namibia and most of the people in Ovamboland (a region in north Namibia) lost many or all of their cattle. The people need something to hold on to and were ready for receiving the Word of God.

It is sad to say, but in difficult times people are more inclined to be seeking after God. In a time like that the Golden Thoughts Calendars were like 'water' in the desert to thirsty souls. We trust our Father in Heaven that the words in Psalm 42.2 'My soul thirsteth for God, for the living God' will become the daily walk for each of them that received a Golden Thoughts Calendar and that their thirst will be quenched by the Living Word.



Distribution in Montevideo, Uruguay

reading the Bible—as many do not have any other Bibles.'

These calendars are but a drop in the ocean when we think of the vast number of people around the world without the Scriptures in their own language, but they provide a means of getting the Word of God to needy souls around the world.

Endnotes:

1. National Portrait Gallery *British Bronze sculpture founders and plaster figure makers, 1800–1980* www.npg.org.uk/research/programmes/british-bronze-founders-and-plaster-figure-makers-1800-1980-1/british-bronze-founders-and-plaster-figure-makers-1800-1980-y last accessed 23 August 2022.

2. Taken from a testimony written by Douglas Young.

3. From a note written by Amy Young in December 1968.

4. 'Golden Thoughts', *Christianity Today* 30 May 1969.

5. From a letter to the Rev. Terence Brown from Douglas Young, 18 October 1968.

6. The Golden Thoughts Trust Deed, 15 September 1972.

7. From the will of Amy Mansfield Young, 12 September 1975.



A Visit to Africa

by **Philip J. D. Hopkins**

Senior Editorial Consultant (Projects)

For many years the Society has published Scriptures in languages spoken on the continent of Africa, including Arabic for countries in the north of Africa, Portuguese for some countries in southern Africa, French for parts of west Africa, and English for countries in central and southern Africa. However, whilst these languages tend to be adopted for official

use in these countries, excepting Arabic they are not the first language of many Africans.

It has thus been gratifying in more recent years to see TBS publications being made available in the tribal languages of Africa: the languages which people would typically speak in day-to-day conversations within the home. Currently, alongside complete



A view of downtown Nairobi



Bibles in Ndebele and Shona for the people of Zimbabwe, the Society has available the Amharic New Testament and Psalms for Ethiopia, the Chichewa New Testament for Malawi and Zambia, the Pokot Gospel according to John for northern Kenya, and the Bemba Gospel according to John for Zambia. In the pipeline are the Kalenjin New Testament and the Kikamba Gospel according to John for Kenya, the Dan-Gio New Testament for Liberia, and the Swahili Gospel according to John for six countries in central and eastern Africa (Burundi, Kenya, Rwanda, South Sudan, Tanzania, and Uganda).

Given the uplift in African tribal language projects, particularly in Kenya, May 2022 was deemed to be a good time for me to visit Nairobi, and there meet with the four Bible translation teams based in Kenya, plus our lead Dan-Gio Bible translator from Liberia and the lead translator for the Chichewa Bible project. Accordingly, I set off from my home in south-east England eagerly anticipating my first visit to the continent of Africa and the opportunity to meet in person for the first time with many of the Bible translators. It would also be the

first occasion on which I would (just) cross the equator into the southern hemisphere!

In the Lord's goodness, my flight from London to Nairobi was only delayed about ninety minutes, and I was able to have a window seat to keep an eye on the progress of the journey whilst I tackled some emails. The flight path took me across central Europe, down through the Balkans and eastern Greece, and then on into Africa. I was struck by the size of the Sahara Desert, which took several hours to cross. Gradually the barren sand gave way to scrubland; then darkness took hold, and the ground was hidden from view. In a few places in South Sudan there were some large fires which broke the darkness, leaving me to hope that these were not whole villages in flames due to inter-tribal conflict. After about eight hours of flying from London, the lights of Nairobi hove into view.

My arrival at the Jomo Kenyatta International airport was late at night, but this meant the queues to enter the country were short. The hotel shuttle taxi was waiting for me and took me across Nairobi where traffic was sparse due to the time.

The most notable part of the journey to the hotel was seeing part of the new lengthy elevated flyover, the Nairobi Expressway, built with Chinese money as part of its trade-focused 'Belt and Road Initiative' in Africa. I was soon to find that the hotel staff were very friendly and that the accommodation there was to prove very suitable for a week's stay.

The first meeting was at lunchtime on my first full day in Nairobi and there followed many more sessions during my time there, covering our Scripture translation projects in Swahili, Kalenjin, Kikamba, Pokot, Dan-Gio, and Chichewa. The benefit and blessing of holding these meetings was very great, particularly for those projects where this was the first time the translators had met anyone from TBS in person.

Swahili Bible project

Swahili is a lingua franca that is chiefly spoken in the countries of Burundi, Kenya,

Rwanda, South Sudan, Tanzania, and Uganda. A somewhat different form of Swahili, with a French base, is spoken in the Democratic Republic of Congo.

Early in my visit I was able to meet an English missionary accompanied by a local pastor. These men are very interested in our Swahili Bible project as they labour in south-east Kenya where fewer than five percent of the population know English, whereas nearly all would know Swahili. In the more rural areas of Kenya there is a great need for a sound edition of the Swahili Scriptures as so few know English well. There are currently two main Swahili Bible versions in use: (1) the *Union Version*, which is a fairly literal translation but partly based on the Critical Greek Text and which unnecessarily uses Muslim terms for some words and (2) *The Biblica Version*, based on the Critical Text and dynamically translated, but which has expunged all Muslim terminology.



Nairobi by night

It was a joy to meet with our lead Swahili Bible translator and one of the other Kenyan-based members of the team in Nairobi to discuss the project in depth. The Society's Swahili Bible project only commenced last year, but good progress has been made. At the time of writing we have just completed analysing the submitted draft text of the Gospel according to John and are waiting for the team's response on a number of queries that have been raised by the analysis. As mentioned in the Annual Report edition of the *Quarterly Record* (QR640, July 2022), once the Gospel has been approved for publication, it is planned to publish it first online as a trial edition for feedback. This is because the language is spoken with some variation across national boundaries, and it is important that our edition is widely accepted.

Kalenjin Bible project

Since 2014 TBS has been working with a team in Kenya to prepare a faithful new translation of the Kalenjin Scriptures directly from the biblical languages, with secondary reference to the Authorised (King James) Version and extant Kalenjin

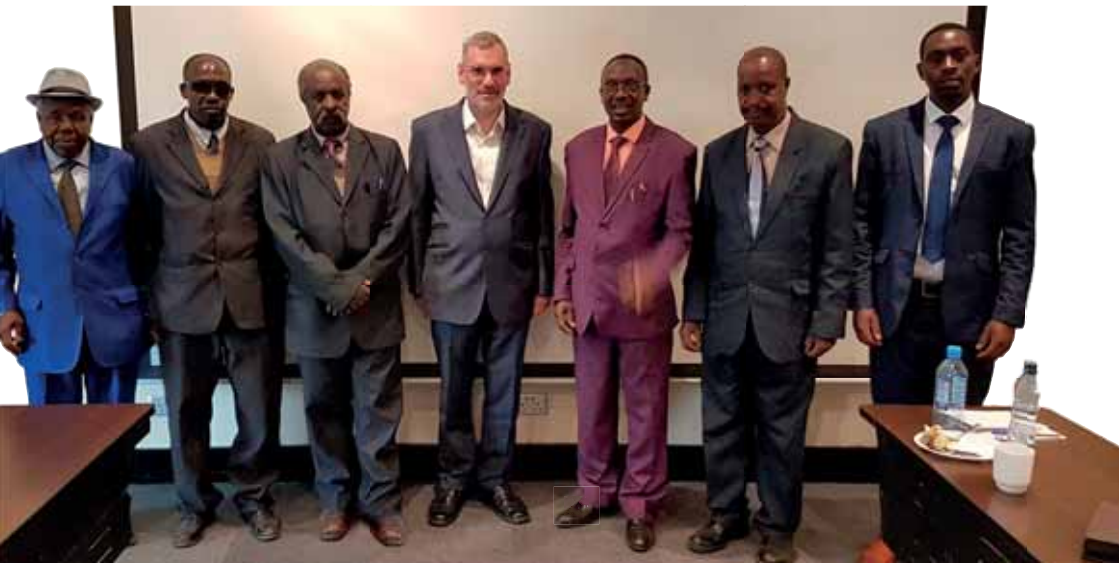
Bibles. It was an especial joy for me to meet in person with the lead translator after working with him for the past eight years. It was also good to have five of the six supporting translators in the meeting with us.

At the time of writing, the team have nearly finished their review of the New Testament and plan to resubmit it by the end of September. We will recheck the places identified for improvement during the analysis earlier this year, and once satisfactory the General Committee's approval to publish will be sought. The team are also well advanced in their work on the Old Testament and have produced a draft text of all thirty-nine books, which they hope to start reviewing in the coming weeks.

Kikamba Bible project

Kikamba is a major language of Kenya with about four million speakers, chiefly found in the Kenyan counties of Machakos, Kitui, and Makueni. It was good to meet with our lead Kikamba Bible translator and two of the other four members of the translation team in Nairobi to discuss the project in depth.

Philip with the Kalenjin team





Meeting the Kikamba translators

Like the Swahili, the Kikamba project only commenced last year but has also witnessed good progress. Currently a draft of the Gospel according to John has been submitted to the Editorial Department and has been analysed with the help of an independent native Kikamba speaker. Once queries have been addressed and any corrections made, the General Committee's approval to publish will be sought. For the Kikamba Gospel, the plan is to print copies in the UK and then to ship them to Kenya for distribution there.

Pokot New Testament project

The Society has been involved with Bible translation work in the Pokot language since the 1960s, with the TBS Pokot New

Testament being published in 1967. That was a pioneering edition prepared by Tom Collins and Lawrence and Annette Totty, who were missionaries to the Pokot people. Despite their best endeavours some of their local helpers back in the 1960s suggested poor translation choices which need correcting. In addition, the language has continued to progress over time. Thus since 2012 the Society has been working on a new edition of the Pokot New Testament. In 2021, just over 5,000 copies of the new Pokot Gospel according to John were distributed in Kenya as the firstfruits of the translators' endeavours and were well received.

It was a special joy to meet for the first time in person with the now elderly lead Pokot translator and his more youthful assistant and to discuss their work. At the present time, the translation team have completed their work on Matthew and Mark (as well as John) and are currently revising Luke and Acts.

Dan-Gio Bible project

Some readers will be aware that we have been labouring to prepare a new edition of the Dan-Gio New Testament since 2010. The first edition was prepared by pioneer missionary Tom Jackson, whose fascinating story has been recounted in recent years in the pages of this magazine (see QR637 October to December 2021) and in our *Young Supporter* insert for QR633 October to December 2020.

Tom Jackson's work on the New Testament in the twentieth century was the first effort in a very demanding language. The challenges of the language have continued to dog the project until now. As mentioned in the recent Annual Report edition of the *Quarterly Record*, it was found that the native Dan-Gio speaker tasked locally in Liberia with typing up the New Testament

text did not have as good a knowledge of the language as expected and sadly did not always correctly place the four tonal marks the language uses. Consequently, the checking of the typeset New Testament has taken much longer than envisaged. This has also had a knock-on delay in formal commencement of the Old Testament translation phase, although some work has been done in Genesis, Exodus, and Leviticus.

After working for the past twelve years on the Dan-Gio Bible, at a distance of more than 3,000 miles from the lead translator, it was a blessing to meet with him in Nairobi and to discuss all aspects of the project together in person. Painstaking work continues to correct the typeset New Testament and we hope that it will be completed by the end of this year.

Chichewa Bible project

For the past eight years the Society has been working in partnership with the Free Grace Evangelistic Association (FGEA) to prepare a new edition of the Chichewa Bible with primary reference to the English Authorised (King James) Version. The Chichewa New Testament, which was published in 2020, has now been printed in significant quantities (tens of thousands),

in particular by our friends at Bearing Precious Seed, Milford, Ohio, USA working in partnership with other organisations.

The Chichewa translation team have completed the first draft translation of the entire Old Testament, and much of it has been reviewed in detail. It is hoped that we can finalise the Old Testament text in 2023 alongside a further review of the New Testament. Having first met the lead Chichewa Bible translator in London in 2015, it was a joy to renew acquaintance with him in Nairobi and to review all aspects of the project.

Wider aspects to the visit

The Society's work in three of Kenya's tribal languages coincides with a renewed focus in Kenya on tribal languages which, after a two-generation gap, are being brought back into the new state school curriculum. We pray that these two aspects are being brought together in the Lord's providence so that we can soon provide tribal language Gospels and New Testaments (and eventually whole Bibles) to young learners and older speakers.

Another point which emerged in the course of discussions with local Bible translators was the shortage of English Scriptures in the Authorised (King James) Version. Whilst



In a meeting with the Chichewa translator



An international gathering: Kenya, England, Malawi, and Liberia

the Society has some regular long-term grantees in Kenya, the need and demand for AV Scriptures in the country clearly exceeds our current ability to meet it. Please pray for the Lord to provide in this area of our work.

Conclusion

My first visit to the continent of Africa was a tremendous encouragement and blessing. I am thankful to all of our Bible translators who met with me. Many of the Kenyan-based translators endured long and

difficult journeys, taking rickety transport on rough roads to meet with me. Those from outside the country also had to spend many hours travelling door-to-door. I trust that the effort was worth it for them, as it certainly was for me. Above all, may the Lord bring honour and glory to His name as we continue our Bible translation efforts in these and other African languages.

‘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).



Nairobi skyline from the savannah



A Digital Bible to Use and Share

tbsonlinebible.com

This Online Bible can be used on all digital devices, and can either be downloaded for use as an app on supported devices, or used in a web browser. Once downloaded it no longer requires internet connection. The TBS Online Bible App contains some of the Society's recent Scripture publications. This makes the Bible more widely available, humanly speaking, to those who the Society would never be able to reach with a printed copy of the Word of God. Unlike many other digital Scriptures this has been designed not to track users and is more secure for people suffering persecution.

To learn how to install the TBS Online Bible on your device visit:
tbsbibles.org/online-bible-help

Features

- Cross-references (English only)
- Note taking
- Maps
- Bookmarks
- Search function
- Share, copy, paste, and print

Languages

Bibles

- English
- Romanian
- Russian
- Catalan
- Māori
- Portuguese
- Thadou
- Shona

New Testaments

- Amharic
- Spanish
- Persian
- Chichewa
- Koiné Greek

Individual Books

- Ukrainian (John)
- Bulgarian (John)
- Hebrew (nine books)
- Hindi (John)
- Chinese (six books)

Coming soon

- French New Testament
- Chinese New Testament
- Kom New Testament



Trinitarian Bible Society

For the Glory of God and the Increase of His Kingdom



Operations Report

by Philip A. Blows
Operations Director

Building a Bible Distribution Box

This is the seventh¹ article in our occasional series in which practical ideas for circulating the Holy Scriptures are discussed. During the Covid-19 pandemic many individuals and congregations started putting Bibles outside for free distribution, as was detailed in *Quarterly Record* 634. A great many Bibles have been distributed this way, and many churches are continuing with it as a longer-term strategy. Some have made purpose-built boxes for this, and this article looks at one built by a pastor, Rowland Wheatley from Kent, England, who has kindly provided detailed instructions on how to build a weatherproof Bible distribution box. Perhaps you or somebody you know would be interested in taking on this woodworking project.

These boxes, one fixed on a picket fence outside Cranbrook Chapel and the other on a post fixed to the kerb outside our home, have survived two winters with ice, rain, and wind and a summer where the box got quite hot. No water got into the box and the Bibles were not damaged by cold or heat. We are thankful to the Lord for leading us to a successful design and are pleased to pass on the details for others to use.



You will need:

- ❑ **Non-structural hardwood:**
9 x 607 x 1220mm
- ❑ **Thick clear acrylic sheet:**
300 x 200 x 5mm
- ❑ **Timber for lid header:**
45 x 15 x 300mm
- ❑ **Drawn brass butt hinges:**
1 pair 2" x 1½"
(brass hinges do not rust)
- ❑ **Magnetic catch:**
40mm length
- ❑ **M3 stainless steel wood screws with countersunk head:**
16 screws of 8mm length and
3 screws of 12mm length
- ❑ **Good wood glue:**
e.g. Titebond 2302 Liquid Polyurethane Glue
- ❑ **Steel nails:**
25 x 1.7mm
- ❑ **Paint: primer, undercoat, and topcoat**
- ❑ **Adhesive-backed solid rubber strip:**
6 x 3 x 1300mm

Most of these items can be sourced from stores such as Wickes, Amazon, and eBay, as well as local DIY stores.

Instructions:

1. Cut the plywood to make the back (285 x 161mm), front (285 x 122mm), and base (285 x 176mm).
2. Cut the plywood as shown in the diagram overleaf to make the two sides.
3. Glue the plywood panels together and nail with 25mm steel nails punched below the surface and filled with wood putty.
4. Shape front and back to match ends as shown in the image below:
5. Cut the acrylic lid to size (300 x 200mm). Make sure the front corners are rounded.
6. Cut the lid header timber to size (45 x 15 x 300mm).
7. Glue the lid header to the acrylic lid using the wood glue, and then use 3 x 12mm wood screws to attach firmly.
8. Fix the lid onto the box using the hinges.

Continued overleaf ➤



Continued

9. If you want the box to close itself, attach some rubber strip behind the hinge as shown in the bottom left image.

10. Attach the magnetic clasp to the front edge of the box and the lid.

11. Stick the adhesive rubber strip along the top front edge of the box, so that the lid sits on it when closed.

12. Sand the box well and paint with a good primer, undercoat, and topcoat.

13. When the paint has dried, stick 'Free Bible' signs on the box and optional sign inside the box.

14. You are now ready to mount your Bible box.



Notes:

- The lid must overlap the box, the front overlap being used to lift the lid. The lid is clear acrylic and slopes to the front allowing water to run off. It sits on a rubber seal.
- Rubber placed on the hinge behind the box ensures the lid can never be left open—people do not have to close it as it closes itself.
- A magnetic catch on the inside of the

lid at the front ensures the box stays closed and does not blow open.

- If the box is to be fixed to a fence, it will need timber spacers at the back to hold it 40mm off the fence to allow the lid to open.
- The signs to stick on the box can be purchased from Amazon, e.g., Personalised A6 wheelie bin stickers. Alternatively, laminated paper could be used and stuck on with silicone.

We hope that these instructions are useful and that they will help some to commence or develop a local Bible distribution work. Please send us photos of your completed Bible boxes and share with us your experiences of using them.



Endnote:

1. Previous articles in this series on Scripture circulation are as follows:

- How to Offer Free Bibles on your Website (*Quarterly Record* 622)
- How to Offer Free Bibles on Your High Street (*Quarterly Record* 625)
- Free and Subsidised Bible Distribution in Open-Air Markets (*Quarterly Record* 629)
- Distributing Bibles in Open-Air Markets: The Bible Stall (*Quarterly Record* 631)
- Free Bibles Outside Homes and Churches (*Quarterly Record* 634)
- Offering Platinum Jubilee Bibles to schools (*Quarterly Record* 638).



New Setting of **Koiné** Greek New Testament

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ

ΜΑΤΘΑΙΟΝ

1 Βιβλος γενέσθω, Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ.

² Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ· ³ Ἰούδας δὲ ἐγέννησε τὸν Φαρίσ καὶ τὸν Ζαρά ἐκ τῆς Θάμαρ· Φαρίσ δὲ ἐγέννησε τὸν Ἑσάυ· Ἑσάυ δὲ ἐγέννησε τὸν Ἀράμ· ⁴ Ἀράμ δὲ ἐγέννησε τὸν Ἀμναδάβ· Ἀμναδάβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσών δὲ ἐγέννησε τὸν Σαλμών· ⁵ Σαλμών δὲ ἐγέννησε τὸν Βοόζ ἐκ τῆς Ραχάβ· Βοόζ δὲ ἐγέννησε τὸν Ὀβήδ ἐκ τῆς Ρούθ· Ὀβήδ δὲ ἐγέννησε τὸν Ἰεσσαί· ⁶ Ἰεσσαί δὲ ἐγέννησε τὸν Δαβὶδ τὸν βασιλέα.

Δαβὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ Ὀφρίου· ⁷ Σολομῶν δὲ ἐγέννησε τὸν Βοσοάμ· Βοσοάμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησε τὸν Ἀσά· ⁸ Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησε τὸν Ὀζιαν· ⁹ Ὀζιαν δὲ ἐγέννησε τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ· Ἀχαζ δὲ ἐγέννησε τὸν Ἑζεκίαν· ¹⁰ Ἑζεκίας δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆ δὲ ἐγέννησε τὸν Ἀμὼν· Ἀμὼν δὲ ἐγέννησε τὸν Ἰωσίαν· ¹¹ Ἰωσίαν δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλώνας.

¹² Μετὰ δὲ τὴν μετοικεσίαν Βαβυλώνας, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ· Σαλαθιήλ δὲ ἐγέννησε τὸν Ζοροβάβελ· ¹³ Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀθισόδ· Ἀθισόδ δὲ ἐγέννησε τὸν Ἐλιακίμ· Ἐλιακίμ δὲ ἐγέννησε τὸν Ἀζούρ.

We are delighted to announce that our new, improved setting of the Koiné Greek New Testament is now available to purchase. This edition of the Textus Receptus, originally compiled by F. H. A. Scrivener, represents the Greek text followed by the translators of the New Testament of the Authorised (King James) Version of the Bible first published in 1611.

This new setting comes in two binding options: black vinyl covered hardback and black calfskin leather.

Features include:

Verse numbering within the text rather than in the margins

10pt font

Bible paper

Sewn binding

Page size: 180 x 120mm (7.1 x 4.7 inches)

The leather edition also includes:

Marker ribbon

Gilt page edges

Decorative head and tail bands

Clamshell presentation box



Vinyl covered hardback:

Product Code: GRCNT/ABK

UK £7.00 | AUS \$14.30 | CAN \$12.00 |

NZ \$14.00 | USA \$10.00



Calfskin leather:

Product Code: GRCNT/UBK

UK £39.00 | AUS \$79.00 | CAN \$65.00 |

NZ \$76.00 | USA \$50.00



Membership Renewal

Membership subscriptions for 2023
are now due.

We are grateful to all those who have identified with us this year by being members of the Society, and we now take this opportunity to invite you to renew membership for 2023.

The tariff, as agreed at the 2021 Annual General Meeting, is as follows:

- Ordinary membership: £20.00
- Discounted membership for students, pensioners, or the unemployed: £12.50
- Discounted membership for those in developing countries: £5.00¹
- Membership for pre-existing Life Members: No charge (new Life Membership is no longer available)

Membership, which runs from January to December and is renewable annually, can be taken out online at www.tbsbibles.org/membership. Alternatively, the enclosed form can be completed and returned directly to any of the TBS addresses given in the back of the *Quarterly Record*.

To all who have faithfully supported us through membership, and to those who will take this opportunity to join, we and those around the world who have received faithful copies of the Scriptures are deeply thankful.

¹ TBS regards a developing country as a low- or middle-income country (LMIC) as set out and recognised by international agencies. These are countries where wages are particularly low and the economy is less developed. The determination of a country as 'developing' in the context of membership is at the discretion of the Society and we may review your membership if a suitable category has not been selected.



The Treasury

From **David J. Broome**
Resources Director

In our Western nations, which have spiritually declined so sadly and rapidly, it is always an encouragement to see the Word of God given prominence in public places. We saw this recently when visiting Fort George, near Inverness in Scotland, considered to be one of the outstanding fortifications of Europe. Two things were noteworthy, serving as a powerful reminder of the protective and comforting character of the Word of God (written and Incarnate) in the face of both spiritual and natural danger.

1. In the Highlanders' Museum at Fort George there were two New Testaments on display, along with the bullet which had passed through them. Naturally speaking,

these New Testaments had saved the life of Corporal Tom Fox of the 2nd Battalion, Queen's Own Cameron Highlanders during the First World War. This is not a unique case in history, of course, but it was nevertheless remarkable to see the Lord's literal preserving grace through the means of His Word. (There is another fascinating story about a soldier stationed at Fort George who was converted whilst there—see www.bibleleaguetrust.org/luke-heywood.)

2. But there is a deeper spiritual need of preserving grace! Fort George is still active, and the visiting troops are addressed by a written message in the Chapel—



Fort George, Inverness

... Many, many soldiers who have been through Fort George in previous time were Christians. No doubt many of them knew the value of a meaningful relationship with God through His Son Jesus Christ as they drew help and strength from Him in the day of battle. No doubt what they were able to learn from the Word of God, the Bible, whilst in training here, was of inestimable good for them when they faced danger in theatres of war all over the world. Our prayer is that today you will be encouraged to trust in God, putting your faith in Jesus who rescues us from our sins and from the wrath to come, as God enables you by working in you by His Holy Spirit ...

In these days of downgrade it is very encouraging to see such emphasis on the Word of God and the need for the Holy Spirit's work to draw sinners to Christ as they read His Word.

As a Society we still seek to minister to those in the armed services (as we did in the two World Wars), and we still produce a camouflage Bible; but finding distribution channels is not so easy these days. However, we have been very encouraged to hear of our foreign language Bibles reaching both Ukrainian and Russian soldiers involved in the sad conflict in Ukraine. Our Wessex Auxiliary has also had some limited success in

reaching soldiers and airmen with the Word of God in their area.

The military imagery of fortresses and garrisons is used by a number of Scripture writers under the inspiration of the Holy Spirit and is very instructive. The word 'fort', 'fortress', or 'fortified' appears twenty-five times in Scripture, 'bulwarks' (fortified walls) five times, and 'garrison' thirteen times. There are several striking testimonies, particularly from the pens of the psalmists but also from Jeremiah, of the Lord being their personal fortress. At the time of the Reformation Martin Luther based his well-known hymn 'A mighty fortress is our God' on this theme. What a great need the Lord's people feel for the safety of this fortress and Rock, which is Christ Jesus (Exodus 33.21, Psalm 31.3 and 62.6, 1 Corinthians 10.4), particularly when assaulted by so many enemies including Satan, indwelling sin and self, and the world.

But there is a sense in which the written Word itself is a spiritual guard and preservative, as we see set forth most obviously throughout Psalm 119. As received with meekness (James 1.21) and humbly walked out (James 1.22–25) under the influence of the Holy Spirit, the Bible will be a means of grace to help preserve us from sin, temptation, fear, and unbelief (1 John 2.5, Revelation 3.10). As we keep close to the Word we shall see sin for what it really is and shall feel our continual need of union and communion with Christ that we may live to His glory (1 Corinthians 6.20) and bring forth spiritual fruit (James 1.27).

But even in a national sense there is a preservative effect of the Word of God too. When the United Kingdom was known as the 'land of the Book', when the Bible had a prominent place in private and public life and in church, and was often respected even by unbelievers, this nation was more God-fearing (in an outward sense at least) and far less openly sinful and rebellious than it is today (Proverbs 14.34). What a great need there is now for the sanctifying effect of the Word of God, which surely only adds to



the urgent need for Scripture translation and distribution at home and abroad.

Through the Lord's gracious provision the Society has been maintained in this great endeavour and our finances are sustained, with 2022 thus far having been an encouraging year both in the UK and our overseas Branches. But we face a number of financial challenges, not least rapid price and wage inflation, but particularly problems in paper supply chains which are pushing up printing costs significantly and lengthening delivery times of Scripture productions. These pressures will only increase the difficulty of achieving our long-term objective of a balanced budget without the use of legacy income and ultimately will have to be reflected to some degree in the future pricing of our Scriptures. We seek your prayers that much wisdom might be given in managing these pressures and that the Lord would continue to provide for all our financial needs.

We thank the Lord for His help, sustaining, and wisdom in what was a lengthy project implementing the Society's new financial system, Xledger. In a couple of previous QR articles I have promised to share the fruits of this work as it allows us (for the first time) to analyse how much we are spending on the different aspects of the Society's work as expressed in our Constitution. In 2021, the Society's worldwide Operating Expenditure was analysed as shown in the chart at the right:

Worldwide Operating Expenditure	
Raising Funds	£0.019m
Translating the Scriptures	£0.866m
Publishing the Scriptures	£0.101m
Distributing the Scriptures	£2.064m
Promoting & Upholding the Scriptures	£0.568m
GRAND TOTAL	£3.618m

These figures now include the full allocation of direct costs and indirect overheads to the constitutional activities shown. It is comforting to see that the greater part of our expenditure worldwide is on Distributing

the Scriptures, which is ultimately why the Society exists. However, we should not be misled by the proportionately modest figure on Translating the Scriptures, which belies the fact that the vast majority of our forty or so translation projects are being carried out with very little direct cost to the Society by dedicated teams of translators or in some cases individual translators working without pay or funded locally simply for the glory of God and the fulfilment of the burning desire within them to see the Word of God translated faithfully into their mother tongue.

As we go into the autumn we will also have increased staffing needs, as some staff who have been part-time fully retire and others move to part-time as a stepping-stone to full retirement, and as some struggle with debilitating health issues. We seek your earnest prayers for all our staff, but especially that the Lord would be raising up a 'following generation' to work at the Society in years to come, and that He would constrain those whom He is preparing for this work to venture forward at the appointed time.

We are very thankful to all our staff for all their loyal service to the Society, and to the Lord for the provision of every one of them, not least our new General Secretary and our new Editorial Director, both of whom took up their roles earlier this year.

We remain deeply thankful to all the Society's members and supporters who uphold us in prayer and give practically to the work (Hebrews 6.10).

'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).



The Word of God Among All Nations



Although certain phrases and expressions used in these letters may not be doctrinally accurate or in correct English, we reproduce the letters essentially as received, knowing that the Lord is using His Word to the glory of His Name and the furtherance of His Kingdom as the Scriptures are distributed among the nations of the world.



Europe



From a prison chaplain in England

Thanks so much for your very kind donation of all the items you sent us at the prison. I have to say I felt a bit like the child in the sweet shop who was told he could have whatever he wanted to. There are things in boxes you sent that have already gone out to the guys (bookmarks, *Daily Light*, Bible Journeys, Bibles) and I have already had other guys asking, where can I get one from?

In a place where people are used to being told no and you can't have that or we don't have the funds for that, it was so nice for a change to be able to say yes you can have that and that there are people out there who do care about you and want you to have a chance to read a Bible, or yes you can have a nice bookmark and not just a piece of toilet roll to mark the page in the book you are reading.

This was such a blessing for me yesterday to be able to go and give these things out and I just want to say a massive thank you for enabling me to do this.



From Romania

'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' The words of Jesus in Matthew's Gospel shine in the Romanian language from the calendar which was in gift shoeboxes given out last year. One young man personally found Christ's promise true and has become a Christian. He reads the Bible and prays every day. The monthly Bible verse on the Words of Life calendar is his guiding thread in everyday life.



Africa



From Cameroon

Royal Ruby Bibles were gratefully received here.



**Bibles in
Cameroon**



From Mozambique

I left for Mozambique for another long trip that took us two days driving along the bumpy road full of potholes. In Mozambique we met many leaders. We conducted a training for two days. We distributed Bibles and books. Many people speak Sena, Ndau (Shona), Portuguese and simple Chichewa in this part of Mozambique.

I left again for Mozambique for the second time. We distributed Bibles and books. We used this opportunity to share tracts to our fellow passengers in the open lorry. We met many pastors in Caia. They have never gone to any theological training before.



Travelling through Mozambique in an open lorry

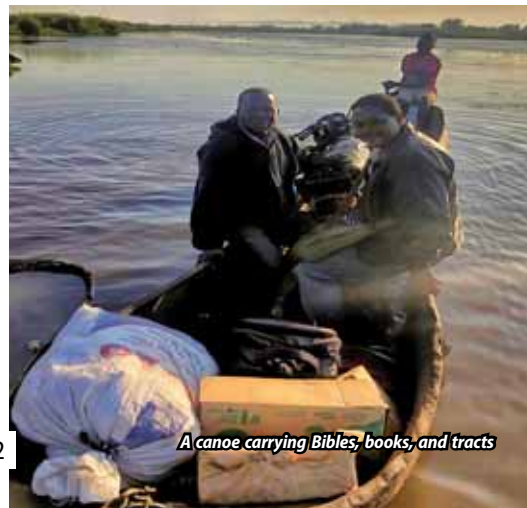
They have never heard about a library or book shop in their lives. Majority speak Sena, Portuguese and Chichewa in this part of Mozambique. We had to cross the Zambezi River leaving the car on the side of the river as there's no bridge for cars. There's only a railway bridge and a passage for pedestrians. This is normal in Africa as many areas are not yet well developed. We had to finish our journeys by motorbikes since the roads are too small for a car in some places.



The next stage on a motorbike

Many turned up for the training. I am happy in our ministry; we are dealing with very needy pastors, even well-educated ones, who are vulnerable to false teachings. We travel and visit them in their localities where many people are not interested to serve due to remoteness and lack of many amenities.

We left for Mozambique on 27th of August where as usual we went for distribution of Bibles, books and tracts and leadership training. We had to cross many rivers on canoes. We used different forms of transportation to reach our destinations.



A canoe carrying Bibles, books, and tracts



From Malawi

Receive our warm Christian and God blessings to you, and pray for me and my work which I am doing here in Malawi and our brothers and sisters in Mozambique churches. We are all busy praying for you all and your ministries for the great works which you are still doing all around the whole world. May God bless you all and your ministries.

Thank you very much for your Bibles which you sent me. When I received them at our post office many people wanted some from my packets; I had given the people in the post office and also the post office staff. When I was leaving the post office, I had a few which I kept for my church. I cannot forget those hungry people needing to know about the truth. Please send us more Bibles, because new members are coming daily.

From Malawi via the FGEA

There is a most pressing need for more scriptures in Malawi. The reprinting of the TBS Chichewa NT and the publication of the

Young people in Kenya receiving Bibles

entire Chichewa Bible is greatly awaited. Even the best currently available Chichewa Version of the Bible has many serious errors both in the underlying Greek text and in the accuracy of the translation.

A Malawian pastor had been using this tattered Chichewa Bible, until FGEA gave him a new copy. His old copy started at Leviticus 9 and ended at 1 Thessalonians 4.

The tattered Chichewa Bible





From Kenya

These are quotes from a couple of people who received TBS Bibles.

■ Truly, God has answered our prayers. Nothing is more important than the Bible. You can give someone money and get nothing in return except respect. When you feed someone God's Word, they will grow, and as God's Word ministers to their heart, they will gradually change their bad behaviour.

■ I want to start by expressing my gratitude for the Bible. I recall how since last year we have fervently prayed for the Bibles in accordance with God's will, and He has answered our prayers. I now own a sword against Satan. I am now comfortable reaching out to someone I had previously evangelized to since we can now study God's Word together. I want to grow in God's Word, my fear of Him, and my obedience to Him.

doctrines. I was wondering if you could possibly send me another one as the one I have is getting pretty worn out from daily use, which is definitely not a bad thing. I've heard it said 'a well-worn Bible is a sign of a well fed soul'. I don't want to seem greedy as I am truly thankful for the one you sent. One thing I can assure you is that it will not sit on a shelf and collect dust. It will be used on a daily basis to feed not only myself, but others that God grants me the opportunity to minister to. Thank you and God bless you.



From Cuba

Distribution of Spanish tracts and Gospels according to John have taken place on the island of Cuba.

Spanish tracts and John's Gospels in Cuba



The Americas



From the USA

Greetings in the name of our Lord and Saviour Jesus Christ. About three years ago you sent me a pocket sized KJV Bible. Let me say that is the most used Bible I have ever owned. Not only does it fit nicely in my pocket to carry to chapel services, but if it happens to rain I can stuff it under my arm to keep it dry. It is also perfect for in depth studies when I am going through my concordance either to prepare a message to share with others or just to get a better understanding of Bible



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, 9 a.m. to 5 p.m.

Registered Charity No.:

233082 (England) SC038379 (Scotland)

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

Auditors:

Moore Kingston Smith LLP
9 Appold Street
London
EC2A 2AP

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

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IBAN for Euro Account:

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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: aus@tbsbibles.org

Brazilian Branch

President: The Rev. Dr T. L. Gilmer

Executive Vice-President: 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: sbtb@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

Mailing address: PO Box 54 STN Main, Chilliwack,
B.C. V2P 6H7, 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: usa@tbsbibles.org

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

Nairobi, Kenya



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