



Quarterly Record

The Magazine of the Trinitarian Bible Society • Issue Number 642

January–March 2023



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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Issue Number: 642

**January to
March 2023**

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AGM 2023	2
General Secretary's Introduction	3
Introduction From the New Chairman	6
The Holy Trinity	9
Editorial Report	11
Platinum Jubilee Bible Distribution	16
New Sales Catalogue	21
Overprinted Calendars	22
Hungarian Scriptures	23
The Sword of the King: 2022 AGM Sermon	25
The Real Story of Mary Jones and Her Bible	36
Gregory Fox	44
The Word of God Among All Nations	45

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THE 192ND ANNUAL GENERAL MEETING

ADVANCE NOTICE

GOD WILLING ON

Saturday, 16 September 2023

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

After the Business Meeting,
at **2.00 pm**

Mr Gerald D. Buss
Vice-President of the Society
is expected to preach.

All are invited to attend. Please see our website for most up-to-date details.

THE WORD OF GOD AMONG ALL NATIONS



The General Secretary's Introduction

Jonathan D. Arnold

Dear TBS supporters,

Thank you for your prayerful support in 2022. In 2023 we look to the Lord once again for strength in the work, for provision to distribute the Scriptures, and to lead us by His Word. Psalm 127.1 reminds us 'Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain'. In this context we are justified in saying that except the Lord builds the Society's work, we labour in vain.

As this new year commences, we seek to blow the trumpet of God's Word by distributing the Scriptures, with the prayer that the Lord might use them to draw people unto Himself. The Authorised (King James) Version of the Bible refers to the trumpet more than one hundred times. One of the first times the word 'trumpet' is spoken of in the Bible is Exodus 19.19, just before God gave the Ten Commandments: 'And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice'.

The trumpet was also used in other ways in the Scriptures. One way was at the beginning of the Jewish New Year, today

called Rosh Hashanah, but referred to in the Scriptures as the Feast of Trumpets, where we find the ram's horn was blown (Numbers 29.1–2 and Leviticus 23.23–25). This 'new year' takes place in the seventh month of the Jewish calendar and crowns the year (as expressed in Psalm 65.11). Ten days after the Feast of Trumpets the Day of Atonement took place. This was when sacrifices were made for the people's sin and the high priest could enter the Holy of Holies in the presence of God. This day pointed to Christ's atonement on the cross at Calvary.

We hope and pray that God's Word, which we have a small part in distributing, might be a trumpet warning, and that the Lord would draw men out of darkness into His marvellous light of the Gospel. May we seek to ensure that the trumpet gives a certain sound, unaltered by the flatness of liberal doctrine or the sharpness of a new Greek text never before used by the church of Christ.

Trinity and Text

In seeking to help give a certain, true sound this year, TBS is highlighting the doctrine of the Trinity, both in writing and in conference meetings. The Society has

stood for the Trinity since its inception in 1831. One of the factors that led to the formation of the TBS out of the British and Foreign Bible Society was around this matter of standing for the Trinitarian doctrine of Christ's divinity and the need for prayer in the name of Christ at our meetings. The Society, as its name clearly implies, maintains a belief in the doctrine of the Trinity. There are three Persons in the eternal Godhead, the Father, the Son, and the Holy Ghost, one God in three Persons, the same in substance, equal in power and glory.



The Spanish Revision Team

The Trinity—indeed the entire doctrine of God—has been of particular interest in recent days. As with the basis for any true Christian doctrine, the biblical text on which it is based is vitally important, shaping our faith and belief. Historically and currently we find attacks on the doctrine of God and the Trinity through removing historic proof texts in Scripture or faulty translations repeating ancient errors.

With this in mind, we hope to inform and assist our supporters with articles in the *Quarterly Record* and online, as well, Lord willing, with a conference in London on 16 June 2023 to discuss these issues. This

edition includes a devotional on the Holy Trinity by Pastor M. J. Harley.

Recent updates

December 2022 was a remarkable month for TBS in terms of translation and distribution. Of particular note for thanksgiving, the Spanish revision team held their last conference to conclude the work on the Spanish Bible. This marks many years of prayerful, painstaking work by the revisers. We thus ask for prayer as matters are finalised for the printing of the whole Bible in Spanish. We are grateful to William Greendyk, Jorge Ruiz, Alejandro Riff, and Antoni Mendoza the revisers for the years they have dedicated to diligent work on this Bible, and for William Patterson for his work on the New Testament. We are also grateful for the support of the Gereformeerde Bijbelstichting (GBS), our sister Society in the Netherlands, for this project. The interest in Latin America that we have reported in previous QRs continues—and we pray the Lord may open the door for this new edition to have a very wide circulation in the entire Spanish-speaking world.

Another significant milestone, in the providence of God and following in the steps of Robert Morrison, was sending the Chinese New Testament file to print with the hope of providing the Chinese people with a faithful translation from the Textus Receptus. Distributing these New Testaments will not be straightforward, but we look to the Lord to lead us. God willing, we intend to print 10,000 copies in 2023 with the support of GBS.

It was my privilege to attend the thanksgiving services to mark the

availability and distribution of the Amharic New Testament and Psalms in Ethiopia. The first meeting was held in the capital Addis Ababa on 10 December 2022 and was attended by around two thousand people (the capacity of the building). Following this there have been further thanksgiving meetings in Debre Zeit, Bahir Dar, Debre Birhan, and elsewhere in Ethiopia. We are grateful to Mr Haile Emiru for his diligent work and to both him and others for their labours in promoting this work in Ethiopia. I received a report that by 31 December 2022 there were 8,184 New Testaments distributed.

The interest in the TBS Amharic New Testament and Psalms in Ethiopia is immense, and thanksgiving to God has been given for the provision of this translation in multiple locations across the country. I was greatly encouraged to see the grasp of textual issues among the Ethiopian pastors and laymen who stand with us on the text of Scripture. One man told me this was a matter close to his heart as the interaction between Philip and the Ethiopian (Acts 8.37) is doubted or removed in Critical Text translations. We hope to have a full article on the distribution of the Amharic New Testament and Psalms in a future QR.

A New TBS Chairman

During 2022 the former TBS Chairman, Mr Gerald Buss, expressed his desire to step down from his position as Chairman due to personal circumstances. Therefore, after prayerful consideration, at the November General Committee meeting Dr Marcus Keogh-Brown was appointed as the new Chairman with the unanimous support of the General Committee. In December we were able to mark Mr Buss's service to the Society by God's grace. If the Lord will, he will continue his association with the Society through the Wessex Auxiliary and

as a Vice-President of the Society. Mr Buss ably took up the mantle of Chairman from the Rev. Malcom Watts, and I can express on behalf of all the supporters, staff, and Committee members our thanks for his labours for the Lord, and his fellowship and wisdom will be missed. However, we look forward to Mr Buss preaching at the next TBS AGM in September 2023, Lord willing.

I commend Dr Keogh-Brown to you; he has been an integral part of the General Committee over the last few years. I



trust you will get to know him more in the coming years. He has written a short introduction in this *Quarterly Record*.

Prayer is requested for the current staffing needs of the Society. Following the retirement and reduction in working days for a number of longer service staff we are recruiting to various posts.

I hope that this QR might encourage you to give thanks, and to petition in prayer for the work of upholding, translating, publishing, and distributing God's Word.

'Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths' (Proverbs 3.5–6).



Introduction from the new Chairman of the General Committee

Dr Marcus R. Keogh-Brown

I am thankful for this opportunity to introduce myself to the members and friends of the Society, make brief mention of how I was brought to hold to the principles of the TBS, and comment on my vision for the future of the Society.

It has been profitable for me to trace the Lord's sovereign hand since childhood in directing me to consider the upholding of the Scriptures. I was privileged to be brought to saving faith in Christ in a Christian home where my parents had been taught the superiority of the Authorised (King James) Version of the Scriptures over modern English versions. When I was young our church did adopt the New International Version in place of the AV, but I am thankful that my parents taught my sister and I, in a simple way, that the Authorised Version is the most accurate English translation, being based on the best manuscripts. My parents also arranged that when memory verses were recited in Sunday School, my sister and I could recite the verses in front of the other children from the AV.

It is therefore a blessing to be able to testify that 'from a child thou hast known the holy scriptures' (2 Timothy 3.15), and by this practice my sister and I grew accustomed to using the AV in contrast to those around us, and we were kept from the confusion of learning Scripture from more than one version which is sadly common today. Later, I studied TBS publications and other resources and listened to lectures relating to the upholding of the Scriptures. I delighted to hear of the work of TBS from Deputation speakers, particularly the accounts of individuals who had been so thankful to receive a copy or portion of the Word of God in their own language for the first time.

The Scriptures exhort us to 'try the spirits whether they are of God' (1 John 4.1) and I often found a warmth and comfort in contemplating the principles of inspiration (2 Timothy 3.16), preservation (Matthew 5.18, 24.35) and purity (Proverbs 30.5) of the very Words of Scripture. This warmth towards the principles came from the fact that they had their basis in Scripture and therefore were not man's logic but had the authority of

God. I also found them to be of practical use during difficult study at university when, in particular, the promises and 'comfort of the scriptures' (Romans 15.4) were made adamant by the knowledge that I could trust every word.

After my studies the Lord blessed me with a wife, a true 'help meet'. Prior to the birth of our two children, when our efforts to prevent the adoption of modern worship and modern Bible versions in our church were unsuccessful, I moved with my wife and family to Friston Baptist Church. Our Pastor, Michael Harley, former member of the General Committee, is a Vice-President of TBS. There, for more than 15 years, Psalm 133.1 has been our experience: knowing the joy of unity, reverent worship, and the exclusive use of the AV. I serve on the diaconate of the church where my two fellow deacons are members of the Essex, Suffolk and Norfolk auxiliary of the TBS, and my brother-in-law, a church member, is the auxiliary Secretary.

General Committee

My full-time occupation (an Associate Professor in Economic Modelling) is very time consuming, so initially I did not expect to contribute practically to the work of the Society. However, when I was invited to join the General Committee a little over five years ago, I was both humbled and privileged to be able to serve in such a valuable work. It has been a pleasure to observe how the Lord has enabled our outgoing Chairman, Mr G. D. Buss, to operate in his role for the General Committee by fostering a spirit of warmth and unity, adhering to the Scriptures and the Society's principles. It is a joy to see the Lord's hand of blessing upon the work of the Society as a whole and I, together with my fellow committee members, was sorry that personal circumstances prevented him from continuing in the role.

The request from the General Committee to undertake the role of Chairman was something I neither sought nor expected. However, my personal devotions for that week were focused on Exodus 33 and, as I sought the Lord's will in this matter, I echoed the words of verse 15, 'If thy presence go not *with me*, carry us not up hence'. I am conscious of my entire dependence on the Lord as I undertake this role, trusting that the Lord's 'presence shall go *with thee*' (Exodus 33.14) will be my experience as I seek, with the support of my fellow committee members, to continue working for the Society in the months and years ahead.

My Vision for the Society

The TBS is an international organisation operating in a changing world, and I trust that some of the changes which have already been adopted in the Society's operations will be used of God in the furtherance of its future work, as we continue to stand for our founding and historic principles.

Our Online Bible App has been accessed thousands of times in many countries and it is my prayer that, as the Lord enables, the availability of free



Scriptures and TBS resources in multiple languages will be expanded and used for the salvation of souls and building up of the church. Other technological benefits include the new financial system which is enhancing the work of the Resources Department, and modern communication technology has been beneficial in facilitating online meetings with translation teams and branches. However, whilst we are pleased to see the Lord's blessing on those changes and improvements which aid efficiency and expand the fulfilment of the Society's aim internationally, there are many aspects of our work which do not and must not change. We are very thankful to continue to have an experienced General Committee, many of whom are ministers, with John Thackway remaining Vice-Chairman.

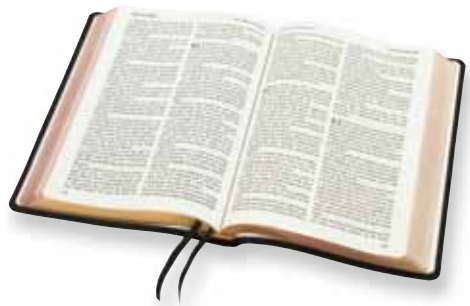
We seek to circulate Protestant or uncorrupted versions of the Word of God in a changing world. However, our God is unchanging (Malachi 3. 6), His Word is unchanging (Psalm 119.89, Matthew 24.35) and therefore the Society's principles, which are based on that established Word of our immutable God, must not be changed. Those key principles, which include the Scriptural doctrine of the preservation of God's Word in all generations, demand our holding exclusively to the Hebrew Masoretic and Greek Received texts as the Word of God. Therefore, if new or older manuscripts are discovered, or if computer algorithms claim to derive an alternative text, we can know, before we are asked to consider them, that they will not stand when brought to the touchstone of Scripture.

Our principle of translation by word-for-word formal equivalence is rooted in the Scripture where 'Every word of God is pure' (Proverbs 30.5) and is God breathed (2 Timothy 3.16) without admixture of

error. Therefore, we must continue to produce translations which are as literal as possible, as free as necessary.

As we seek to adhere to these principles, it is my sincere prayer that the Lord will continue to supply the needs of the Society and to bless the translators, branches, committees, auxiliaries, employees, and the many volunteers, all of whom labour so faithfully. May each find that their labour will not be in vain in the Lord (1 Corinthians 15.58). I hope that this vision is, and by the Lord's enabling will continue to be, aligned with those of the other committee members, Society members, and of those who were used to establish the Society in 1831.

I would therefore earnestly request the continued prayers of the members and friends of the Society that the Lord will continue to maintain, bless, and uphold each branch, each project, and each



individual involved with the work of the Society. May our great and gracious God be glorified and continue to advance and bless His Word through the work of the Society as it seeks to translate, publish, distribute, and uphold it in the days and years ahead. 'Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified' (2 Thessalonians 3.1).

The Holy Trinity

By Pastor M. J. Harley

A VICE-PRESIDENT OF THE SOCIETY

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. *1 John 5.7*

We read, 'In the mouth of two or three witnesses shall every word be established' (2 Corinthians 13.1). But such witnesses! The eternal, triune Godhead, united and unanimous, bear the record! Furthermore this is also a declaration 'that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled

for refuge to lay hold upon the hope set before us' (Hebrews 6.18). Not two witnesses but three: 'These three are one' says our text.

What do they bear record to? To the witness of the Holy Spirit of Truth: 'This is he that came by water and blood,



even Jesus Christ; not by water only, but by water and blood' (1 John 5.6). Water speaks of being cleansed, but is not in itself the means of cleansing. Indeed, more precious than that, the blood of the Saviour uniquely makes atonement for His people's sins. This is the central message of the Gospel and is a cause of great rejoicing. Never lose sight in your own experience that your salvation, and you personally, are a cause of great rejoicing. 'There is joy in the presence of the angels of God over one sinner that repenteth ... It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found' (Luke 15.10,32).

The believer's security is bound up with such a witness as this. We know that the heavens rule (Daniel 4.26) and that what is established there is by the Word of the Father—the Sovereign God—sustained. The perfect atonement which the Lord Jesus Christ accomplished on Calvary for all believers is authenticated as true by the concurrence of each person of the Trinity eternally in the very heavens.

The Apostle John begins his gospel with these words. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God' (John 1.1–2). He goes on to say, 'And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth' (John 1.14).

John was the most intimate with the Saviour of all the apostles. We could say, perhaps, John knew Him better than any. Of all the most intimate expressions in his relationship with the Lord Jesus Christ was his affectionate, yet supreme, understanding and description of Him

as the 'Word'. So in 1 John 5.7 it is a very significant thing that he uses 'the Word' to describe the second Person of the glorious Trinity.

John, by the Spirit, draws our attention to two things. Firstly, the Saviour's eternal status was to share the act of Creation with the Father, uttering the words, 'Let there be light' (Genesis 1.3). The Father initiates all things of the Creation; the Word utters all things by which all events come to pass; and the Holy Ghost moved upon the face of the waters to fashion the design. While we cannot accurately differentiate from Scripture between the works of the Godhead in all cases, we do know that the Father elects (1 Peter 1.2), the Son saves (Ephesians 5.23) and is the eternal High Priest (Hebrews 8.1), and the Holy Spirit convicts of sin, comforts and instructs (John 16.7–11; 14.16–17,26).

Secondly, the Saviour whom John loved was fully a Man. The perfect love shown on earth by the Son was a true reflection of the love of God. 'God is love' (1 John 4.8,16) he declares. He is assured that the Saviour is fully and perfectly God and man in one Person, and uses the description 'the Word' to stimulate our understanding of His perfect reflection of the Godhead: the pre-incarnate Word took flesh.

So when John, under inspiration, writes 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; it is to highlight, by the Spirit, the uniqueness of the Saviour within the triune Godhead in all His attributes, particularly revealing to us His eternal ministry in heaven subsequent to His ascension to the right hand of the Father (Hebrews 10.12, cf. 7.25), there to make intercession for us through His blood.



Editorial Director's Report

by *Matthew A. Vogan*

Much of our translation work is making continual progress, and there is regular potential for fresh projects. In the Lord's holy and wise providence some opportunities do not develop immediately or at all, and other projects do not always move at the pace we hope for. Nevertheless we are thankful to see the work advance overall. This report provides information on recent progress over the past months with many of our translation projects. It does not cover all ongoing projects but gives highlights of significant progress or important updates with some.



Africa **Amharic (Ethiopia)**

After some delays with importing the printed Amharic New Testament and Psalms into Ethiopia, we rejoice to hear of its joyful reception. Thanksgiving services have been held in Ethiopia, together with various initiatives for the promotion of our work and principles across the country. Information about textual matters has also been translated and is available on our Amharic webpage: tbsbibles.org/amharic.



Launch of the Amharic New Testament and Psalms

Chichewa (Malawi & Zambia)

The review of the draft Old Testament is progressing well and it is hoped that the text can be finalised in mid-2023. The opportunity will be taken to review the New Testament one more time before the complete Bible is published in 2024, Lord willing.

Dan/Gio (Liberia)

The Old Testament translation phase has now formally commenced as we finalise corrections on the New Testament text. We are thankful for the support of firstBible International for the Old Testament part of the project. Please remember in prayer the translation team working in Liberia.

Kalenjin (Kenya)

Publication of the Kalenjin New Testament is now anticipated towards the end of 2023, God willing. In the past year the translators have made good progress with their final review of the New Testament. They have now returned to work on the Old Testament and hope to finalise the text in 2024, God willing.

Kikamba (Kenya)

Kikamba is a Bantu language spoken chiefly in the Kenyan counties of Machakos, Kitui, and Makueni. The Gospel according to John has been approved for publication and will be printed next year, God willing. A Kikamba translation of the Society's article *The Lord Gave the Word* is also being prepared. We are grateful to the Friends of Africa Missionary Endeavour (FAME) mission for their financial support of this project.

Madi (Africa, Uganda)



Madi is one of the languages of Northern Uganda. We are providing a consultancy-only service to our friends at WorldView Ministries to which this project belongs. We recently provided feedback on back translations of key verses within the Gospel according to John and Romans. This will help them have the confidence to publish the translation work completed thus far.

Swahili (Eastern Africa)

Swahili is a lingua franca that is chiefly spoken in the countries of Burundi, Kenya, Rwanda, South Sudan, Tanzania, and Uganda. The Gospel according to John has been approved for publication online as a trial edition for feedback. A Swahili

translation of the Society's article *The Lord Gave the Word* is also being prepared.



Europe British Sign Language (UK)

The pilot project in British Sign Language (BSL) involves placing the signing in a video alongside the English Authorised Version on the Society's website. At present they are working through the Gospel according to John. Please pray for the project leader who is suffering from health issues, and for the rest of the team as they labour on this very time-intensive project.

French

We are thankful to report the publication of the New Testament, the first part of our revision of the 1872 Lausanne Bible. Thanksgiving services and related events are being planned for France and Quebec, Canada. Meanwhile work continues on the Old Testament. We are grateful to our friends at TBS (Canada) for their financial and prayerful support of this project.

Norwegian

The Society has been in touch for some years with a translator in Norway who is working on a new edition of the Bible in Norwegian, primarily using the English Authorised Version but with secondary reference to the underlying biblical texts. The translator recently informed us that he had completed the whole Bible. He is now engaged in the final checks and proofreading for the entire Bible, which he hopes to complete this year, Lord willing.



Slovak

Slovak is the official language of the Slovak Republic and spoken by approximately five million people as a native language. It is closely related to Czech and Polish. The text of the combined Gospel according to John and Paul's Epistle to the Romans has been approved but some final corrections are being made before it can be published. A Slovak translation of the Society's article *The Lord Gave the Word* is also being prepared.

Spanish

The team recently met together in person to undertake their final review of the Spanish Old Testament text and make any final corrections. The whole Bible is being prepared for publication and we hope that printing will take place in the summer or autumn of 2023. There is considerable expectation for this publication, especially in Latin America. The Society is very grateful for the substantial financial support given by our sister society in the Netherlands, Gereformeerde Bijbelstichting, for this major project.

Welsh

The native Welsh speaker who has spent some years preparing a glossary of terms for the classic William Morgan Bible, has completed his first draft of this, together with explanations of archaic words next to the text of the Bible. His work is now being shared with Welsh speakers to review and then provide feedback.



The Middle East & the Caucasus regions

Hebrew

The Society continues to revise the Delitzsch Hebrew New Testament

(DHNT) so that it is more faithful to the Greek Received Text, and in a more understandable form of Modern Hebrew. The team have now almost completed all the New Testament books and are reviewing Revelation. Work is ongoing on the final book: Acts. God willing, the revision of the whole New Testament will be completed by June 2023. Several readers are giving feedback on the draft books, which is very helpful in gauging the acceptability and readability of the text. We acknowledge the generous financial support for the DHNT revision project received over many years from the Finnish Bible Institute and from the Free Presbyterian Church of Scotland, as well as that from three Dutch organisations—GBS, da Costa Foundation, and the Board for Israel.

Persian/Farsi (Iran)

Persian, also known as Farsi, is spoken within Iran, and in mutually intelligible dialects in Afghanistan and Tajikistan, as well as amongst the diaspora worldwide. We are thankful for the printing of Gospels within Iran and elsewhere. Our translator continues to revise the Old Testament text of the 1895 Persian Bible, and we hope that this work can be completed within the next eighteen months.

Turkish

The Turkish New Testament has been printed and is available online. We are thankful to report that the Lord has answered our prayers for a native Turkish speaker to come forward to complete the work of revising the Old Testament. We hope that this work will be completed together with a review of the New Testament within the next two years.



The Indian subcontinent

Boro (*Assam, India, & Nepal*)

Boro, also known as Bodo, is a Sino-Tibetan language spoken primarily by the Boro people of Northeast India and Nepal. It is an official language of the Bodoland Territorial Region and a co-official language of the state of Assam in India. The text of the Gospel according to John has been drafted and is currently being reviewed.

Desauri Tharu (*Nepal & India*)

The Gospel according to John is currently going through the typesetting process to prepare it for publication. This will be, we believe, the first publication ever produced in the Desauri Tharu language. Nothing could be better as a first publication than a translation of the Scriptures. The team are now concluding the Gospel according to Matthew. We gratefully acknowledge the support of the William Carey Foundation in North America for this project.

Hindi (*India*)

Hindi is the sixth most spoken language in the world and is one of the two official languages of the Government of India, the other being English. The first Epistle of John is available to view at tbsonlineible.com/#hi. A second draft of the Gospel according to John is now being prepared and reviewed at the same time. Once the Hindi John is approved, our translator plans to prepare the text of John in Bhojpuri, which he hopes will be mutually intelligible to those speaking Caribbean Hindustani.

Kannada (*Karnataka, India*)

The Society's Kannada Bible, a translation from the Authorised Version, was first

published in 1987. A revision project commenced in recent years to bring the Bible up to the Society's present textual and translational standards. This is progressing under the oversight of an American missionary, and we hope that the draft text of the Gospel according to John can be reviewed for approval before long.

Kom (*Manipur, India*)

The Kom New Testament is now going through the typesetting process and being prepared for printing. We are grateful for the contribution of TBS (Canada) towards this project.

Tamil (*India/Sri Lanka*)

NEW In 2018 our evaluation of the old version Tamil Bible found it to be essentially a good translation but in need of additional work to bring it up to TBS standards. Various possibilities for a Tamil project have been explored over the past twelve years but they have not proven fruitful until now. We rejoice that a suitably qualified translator has recently been approved to begin a pilot translation project, commencing with the Gospel according to John.

Telugu (*India*)

NEW Telugu is a Dravidian language spoken by people predominantly living in the Indian states of Andhra Pradesh and Telangana and the Yanam district of the city of Puducherry, India, where it is also the official language. Along with Hindi and Bengali it is one of the few languages with primary official language status in more than one Indian state. It is fourth among the languages with the highest number of native speakers in India, with nearly 82 million speakers according to the 2011 census. The Society published a Telegu New Testament in 1983 but by the early 1990s we had stopped publishing it and were told that it had

problems such as omissions. Some revision work was undertaken in the late 1990s and 2000s but it transpired that there were issues with this work. Recently, however, approval was given for a pilot project to translate the Gospel according to John and the draft text is at an advanced stage.

Vaiphei (Manipur, India)

The revised Vaiphei Bible is being typeset and prepared for printing. The Vaiphei Committee have also completed the translation of *The Lord Gave the Word* and are working on *Which Bible?*—both to be published alongside the Bible in due course.

Zou (Burma, & Manipur, India)

The Zou Bible is progressing slowly through the typesetting, proofreading, and printing phases. Much work has been done by our translator to prepare a hyphenation dictionary and other helps which are key for the typesetting process.



Rest of Asia Chinese

The Society's new Chinese translation of the New Testament is currently with the printers and we expect to publish it in early 2023. Thanksgiving services are planned for various locations. We are thankful to firstBible International who are raising funds for a printing of the New Testament which will supplement the Society's own printing. TBS is very grateful for the substantial financial support, including for printing, given by GBS for this major project.

Mongolian

The first edition of the New Testament in Mongolian was published in 2017 but is currently being lightly revised to improve some of the phrasing. Old Testament books are being drafted despite some

of the difficulties affecting the team that were mentioned in *Annual Report 191* (see *Quarterly Record* 640, July 2022). The project leader will now oversee the work from the USA due to taking on a new role. We gratefully acknowledge the financial support of the Great Company of Publishers for the Old Testament portion of this project. The Society funds the revision work on the New Testament.

Tagalog (Philippines)

Translation of the Gospel according to John is progressing well and a first draft has been issued to several native Tagalog speakers for review and comment. We gratefully acknowledge the support provided by a church in Canada for this project.

Tedim Zokam (Burma/ Myanmar)

We rejoiced to receive the text of the New Testament in Tedim Zokam after the team in Burma had laboured there for many years. In more recent times, the very concerning situation in Myanmar has greatly affected our translators, but they are continuing to finalise the Old Testament text in the midst of difficulties.

Whilst we have a burden for all languages however few the speakers may be, our great desire is to see faithful and accurate translations available in some of the languages most spoken in the world. These include languages from South Asia such as Bengali, Marathi, Punjabi, and Gujarati. They also include languages from East Asia such as Japanese, Vietnamese, and Javanese. Perhaps you know people with ability in these languages or perhaps the Lord will lay a burden on your spirit to pray that such people would be raised up to help meet the need. It is hoped that this snapshot will be an encouragement for our readers and an aid to their prayers.



Report on Queen Elizabeth II Platinum Jubilee Bible Distribution by TBS Auxiliaries

‘The word of God, which liveth and abideth for ever’ 1 Peter 1.23

‘It is a perennial miracle that the Scriptures are preserved and continued, because of the millions that would gladly see the last volume burnt. But they cannot do it; they never will. Christ is fastened here. He is the nail, the hope set before us in the Scriptures, our only hope of salvation.’¹ These words, preached in the early years of our late Queen’s reign as part of a sermon by Mr F. L. Gosden, who was from 1958 to 1980 Pastor of Galeed Chapel, Brighton, England, bear out the unchanging truth of 1 Peter 1.23.

It has been a central aim of the Society over the past 191 years, with the Lord’s gracious help and direction, to publish and distribute the Holy Scriptures throughout the world in many languages. Over that period of time there have been several

occasions when special opportunities for the distribution of the Word of God have been granted, such as the coronation of a new monarch, the anniversary of their accession to the throne, or a notable date in the history of the Authorised (King

James) Version. 2022 was an exceptional year when two special editions of the Royal Ruby Bible were produced, one early in the year to mark our late Queen’s Platinum Jubilee, and then, following the Queen’s death on

8 September, a second special edition to mark the end of her reign. The Operations Report in *Quarterly Record* 637 announced the arrival of the Platinum Jubilee Bible, and the following QR provided a process and sample letter for churches to offer the Bibles to schools, aimed especially for supporters outside of regions served by auxiliaries.



Regular readers of the *Quarterly Record* may recall that during 2019 and 2020 several new UK auxiliaries were formed to undertake the distribution of Bibles and other literature into schools, prisons, and care homes (among other places), as the Lord provided. The Operations Director wrote to all UK auxiliary committee members in February 2022 encouraging them to distribute the Jubilee Bibles in their regions. He shared an outline process and sample letter which could be used—this was especially useful for the newly-formed auxiliaries as for some this would be their first substantial distribution campaign. The task of contacting so many primary schools was vast, and resources were limited, but as at the feeding of the five thousand in John 6 when Jesus questioned Philip it was 'to prove him: for he himself knew what he would do' (John 6.6). Early in 2022 some auxiliaries were contacted by volunteers to assist in gathering data on schools and to handle email contact with headteachers. Others offered help in various ways, so that with regional committee members and new volunteers a combined company of over fifty auxiliary volunteers began contacting schools to make known the availability of free copies of the Platinum Jubilee Bible to primary school year six leavers (aged 11), or to the whole school if desired. It should be noted that the auxiliaries were not the only ones who purchased these Bibles for distribution: TBS branches also distributed copies in their regions and many churches and individuals in the UK also purchased copies to give away to school children, Sunday School children, and others.

The response was remarkable. Despite the dark and cloudy day in which we are

living, despite the evident rejection of the Word of God generally in society at large, despite the agenda in many schools being so antireligious and particularly anti-Christian in places, despite the opposition in some quarters to the Authorised (King James) Version, the reception given to this special edition of the Word of God was positive and welcomed by the vast majority of those with whom the auxiliaries made contact. Many, many Church of England primary schools requested copies for year six leavers, some for classrooms for regular use in religious studies lessons, some for the whole school, and some for all the teachers as well as pupils. There were instances in which schools were part of an academy group with schools on multiple

A letter to the TBS on behalf of Queen Elizabeth II thanking the Society for the Platinum Jubilee Bible presented to her.



sites, and through contact with the chief executive of the academy all the schools received copies of the Word of God.

However, the interest went much wider than that. A significant number of Roman Catholic schools requested copies for their pupils, as did free schools and independent schools in the private sector. There were requests from Sikh schools at both primary

the remaining 5,000 to black, marking the end of her reign. The uptake of both these editions in the last quarter of the year was very high, and all stocks are now gone. One pastor who put a free Bible stand outside his home said that 130 Jubilee Bibles were taken from the end of his front garden path in his village over the period of a few months. A chapel in Cambridgeshire placed a box of Bibles outside the chapel door from where

a large quantity has been taken over the past year. One lady from Swindon, who had received a Coronation Bible when the late Queen ascended the throne in 1952, took Jubilee Bibles to present to year six leavers in her original school, the service taking place in the local parish church. She still has her TBS Coronation Bible which she regularly uses in services at her local chapel.

Many schools wrote to us over the year, and we quote below some of the comments that they made.



A Bible published for the 1953 coronation of Queen Elizabeth II. This Bible is still being used by the lady who received it as a child

and secondary levels. Some members of auxiliary committees were invited to take school assemblies where the Bibles were presented, which has opened doors for further invitations on a regular basis. Some auxiliaries distributed directly to schools, and others through local churches.

As the end of June 2022 approached and with local churches, overseas branches, and individual supporters outside of the auxiliaries also distributing purple cover Platinum Jubilee Bibles, stocks of the initial 40,000 print run had been exhausted, and a decision was taken in London to print a further 10,000. Halfway through this print run the Queen passed away, and the decision was taken to change the cover of

We are a small community school in an area of high deprivation. Is there a possibility that the number of Bibles that are coming to us could be increased? We would be happy to contribute towards the cost of these additional Bibles. We just thought that it would be a lovely gift to share with the whole school community and could be presented to all our children at our end of term church service.

From a school in Ayrshire in a village associated with the Covenanters

Thank you for contacting us. We would love to order four Bibles for our Primary 7 leavers. This will be a fantastic gift for the pupils which we will present to them in June at our forthcoming prize-giving.



A TBS supporter from Swindon distributes Jubilee Bibles at her old school

From South-East London

I just wanted to say thank you for coming into our Year Seven assembly. The students seemed to really appreciate the talk and were knocking on my door straight afterwards to get a copy of the Bible. I have been surprised by how many have taken one when offered in the lesson. I hope we can continue to work together in the future.

From a Sikh school in Middlesex

Thank you for this generous offer. We would be delighted to receive one per pupil plus the teachers. This is 62 in total.

From a Head Teacher

I just wanted to let you know how excited all the children were to receive their commemorative Bible as part of our Jubilee celebrations. A couple of days after we gave them out, I was outside after school and bumped into one of our pupils. His mum promptly produced the Bible from her bag and told me he insists on taking it everywhere with him and is reading Bible stories to his family every night!

From Bridport, Dorset

Thank you very much. The black one please as the children were very moved

by the Queen's death and what it signified (particularly after only recently celebrating her Platinum Jubilee).

From Brinkworth, Wiltshire

Thank you for the kind offer of some free Bibles for our school. As a CofE school, this would be a well-received gift. I like the idea of the black Bibles, to show the end of her reign, but if these have all gone, then the others would be fine. A classroom set of Bibles for us to use in school would be super. We are a split site school, though, so would there be any chance of being able to have 60 rather than 30? Maybe 30 of each? That way, children on both sites would be able to have access to the Bibles.

From Oxford

We were so excited to receive the delivery of commemorative Bibles today for our pupils. The Bibles are very special and look amazing. The children have been studying the Queen this term as the anniversary celebrations approach and know that she was presented with a King James version of the Bible during the coronation ceremony. It will be amazing for them to have a copy of the same book in their own hands to read, enjoy and be blessed through as

the years go by. Please pass on our warm thanks to the Trinitarian Bible Society for their generous gift.

From Holybourne, Hampshire

Thank you so much for your email and yes, we would love to take you up on your offer please. We have 30 children in our year six class—I wonder if it would be at all possible to be able to include some of the school staff if you did have any extra available on allocation? We have 33 staff in all.

We would humbly return thanks to Almighty God for providing in this way for the distribution of His Word among children and staff members in our schools and would seek to give Him all the glory. As we commence 2023, the auxiliaries are planning on distributing the new Coronation Bible for King Charles III, if the Lord will. We would acknowledge the prayerful interest of our supporters in the

work of the TBS auxiliaries—the auxiliaries depend on the prayers and practical support of their local supporters to enable this work to proceed, in the will of the Lord. We are merely ‘fellowhelpers to the truth’ (3 John 8), but it is our desire and prayer that the Word of God distributed among thousands of homes across the UK would be used of the Lord by the work of the Holy Spirit to bring to a saving knowledge of the truth ‘such as should be saved’ (Acts 2.47).

‘Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen’ 1 Timothy 1.17.

For more information about TBS auxiliaries please visit our website www.tbsbibles.org/auxiliaries.

Endnote:

1. Sermon preached by F. L. Gosden, Galeed Brighton 14 October 1962. www.gospelstandard.org.uk/GospelStandard/media/Sermons/FLGosden/FLG-Isa-22-v-22-24-141062e.pdf last accessed 13 January 2023

NEW: King Charles III Coronation Bible for 2023



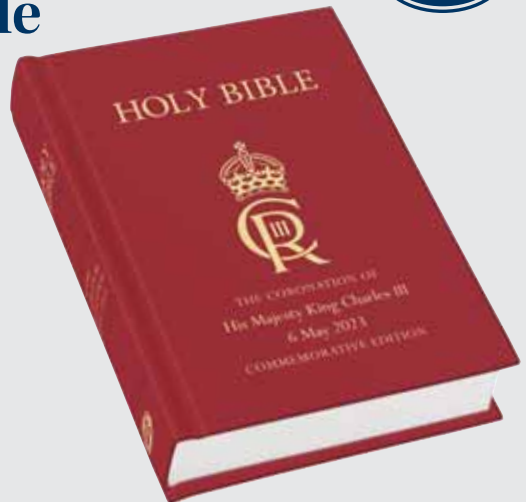
The Society is pleased to announce that it is printing a special King Charles III Coronation Bible later this year. Please keep an eye on our website for more information as it becomes available.

Burgundy vinyl covered hardback

Product Code: 31CB/ABG

UK £8.75 | AUS \$14.80 | CAN \$11.00 |

NZ \$14.00 | USA \$10.50





NEW SALES CATALOGUE



We are pleased to announce that the 2022-2023 TBS Sales Catalogue is now in circulation. This new catalogue includes our wide range of Bibles and other Scripture products, including:

- **Bibles in 21 languages,**
- **New Testaments in 19 languages,**
- **Gospels in 20 languages, and**
- **Other Scripture items in 25 languages.**



Product Summary by Language

Based on content of 2022-23 Sales Catalogue
Scriptures and Scripture items in 39 languages

	Bibles	New Testaments	Gospels	Calendars	Articles	Other
Arabic						
Armenian	*	*	*	*		
Bemba	*	*	*	*		
Bulgarian	*	*	*	*		
Chinese	*	*	*	*		
Dutch		*	*	*		
English	*	*	*	*	*	*
French	*	*	*	*	*	*
German	*	*	*	*	*	*
Greek, Koine		*	*	*		
Hebrew, modern		*	*	*		
Hindi	*	*	*	*	*	*
Hungarian (Rural)	*	*	*	*		
Italian	*	*	*	*	*	*
Malay	*	*	*	*	*	*
Marathi	*	*	*	*	*	*
Polish	*	*	*	*	*	*
Romanian	*	*	*	*	*	*
Russian	*	*	*	*	*	*
Serbian	*	*	*	*	*	*
Spanish	*	*	*	*	*	*
Swedish	*	*	*	*	*	*
Tamil	*	*	*	*	*	*
Ukrainian	*	*	*	*	*	*
Urdu	*	*	*	*	*	*
Yiddish	*	*	*	*	*	*

The catalogue is available to view or download from our website at tbsbibles.org/sales-catalogue. If you would prefer a printed copy and have not yet received one, please contact your local TBS office who will be happy to send you one (contact via tbsbibles.org/ contact or through the branch office—details given in the back of this *Quarterly Record*).

The TBS Sales Catalogue is ideal not just for families and individuals, but also for:

- **Church officers**
- **Evangelists**
- **Missionaries**
- **Sunday School teachers**
- **Managers of Christian bookshops.**

We encourage all supporters to pass details and copies of the Sales Catalogue on to others who may be able to make use of them.



SPECIAL OVERPRINT Words of Life Calendars for 2024

We offer churches and other organisations the opportunity to have their contact details printed onto each page of their calendars. It is our hope that this overprint facility will prove useful to the furtherance of the Gospel in various localities.

Please note that this year all orders must be placed online
tbsbibles.org/overprintform

Advance notice

To enable the timely delivery of overprinted calendars it is necessary for initial design and print preparation work to commence many months in advance. All orders must therefore be placed by **Thursday 1 June** so that we can ensure delivery by the end of October 2023, God willing.



Prices

Calendars cost £0.50 each (excluding VAT). Minimum order quantity for each edition is 1000. UK shipping is free. All other shipping charged at cost. Discounts cannot be applied to orders for overprinted calendars.

Please visit our website
www.tbsbibles.org/overprintform to order

online and enter the information you would like on your calendar. What you enter on the form will be what appears on the calendar, including capitalisation, so we advise that you ask another person to check what will be entered on the form.

We accept overprint orders in the following languages: English, Albanian, Bulgarian, Catalan, Chinese, French, Hungarian, Romanian, Russian, Spanish, Serbian, Ukrainian, and Welsh.



Hungarian Scriptures

By Hannah Woodhams
Sales and Grants Assistant

Hungary is located in central Europe and is landlocked by seven neighbouring countries. It became a member of the European Union in 2004 and has a population of around 10 million people. The Hungarian diaspora numbers about 5 million, most of whom are found in neighbouring countries and in the USA.

Christianity in Hungary

Historically Hungary has been a Christian country. In the eleventh century Hungary's first king, Stephen I, promoted Christianity as the state religion. In the sixteenth century the Reformation led to as many as 70% of Hungarians becoming Protestants. However, this was sadly reversed in the following century as a result of the Counter-Reformation.



Today there is no state religion and religious freedom in Hungary is guaranteed; however the constitution does recognise Christianity's nation-building role. As many as 55% of Hungarians regard themselves as nominal Christians, but only 2% of the total population regularly go to church.

Early Hungarian Scriptures

The first Bible translated into Hungarian, known as the Hussite Bible, was completed by two Franciscan friars in the early fifteenth century and was based on the Latin Vulgate. These men eventually fled Hungary due to persecution arising from their Hussite sympathies. Only parts of their work have survived. The first New Testament to be translated into Hungarian



from the Greek Received Text was completed by John Sylvester Erdösi, who was a student of Philip Melancthon. It was published in 1541.

The Károli/Vizsoly Bible

The first published Bible in Hungarian, produced in 1590, was the work of Calvinist pastor Gáspár Károli, who is sometimes called the 'Tyndale of Hungary'. Károli was born to a Serbian family who emigrated to Hungary because of the Ottoman invasion; there he became a Protestant.



Gáspár Károli

In 1556, just ten years after the death of Martin Luther, Károli enrolled at the Wittenberg Academy in Germany. He began translating the Scriptures in 1586 and may have received assistance from other scholars. In the providence of God, Károli did not suffer martyrdom like his

English counterpart William Tyndale, but lived to see his Bible printed and accepted by many in his own country. His edition is also known as the Vizsoly Bible, after the village in which it was printed. Károli died in 1591, one year after the publication of the Bible. His translation has been of great significance not only to Hungarian Christianity, but also to Hungarian language and literature.

The Károli Bible Today

The last thorough revision of the Károli Bible took place in 1908, and it is this

edition that the Trinitarian Bible Society has published since 1988. Since 2004, TBS has circulated well over 100,000 copies of the Hungarian Bible, and it is still in demand today. A native Hungarian speaker is currently preparing a digital text of the Society's edition of the Károli Bible. Once completed, the plan is to make this available on our website (tbsonlinebible.com) and to use it to prepare a new setting of the printed text since the current image is becoming rather worn.

Please pray for the ongoing distribution of this faithful edition of the Hungarian Scriptures.

Hungarian (Károli) Bible

Vinyl covered paperback

Page size: 164 x 104mm
(6.5" x 4.1")

Thickness: 29mm (1.1")

Print size: 8 pts

Product Code: HUNB/SBK
Black 978 1 86228 137 0

UK £6.00 **AUS** \$12.25

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USA \$8.00



Words of Life Calendar

Product code:
HUNWLC23

UK £0.78 **AUS** \$1.25

CAN \$1.00 **NZ** \$1.30

USA \$0.90

THE SWORD OF THE KING

THE SERMON
PREACHED BY THE
REV. DAVID CAMPBELL

AT THE 191ST ANNUAL
GENERAL MEETING,
17 SEPTEMBER 2022

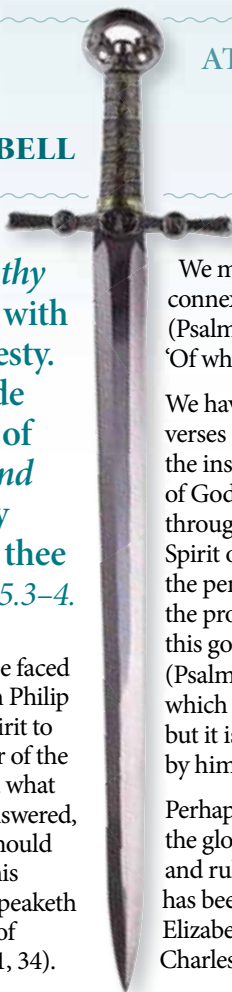
‘Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things’ *Psalm 45.3–4*.

Each one of us needs to be faced with the question which Philip was sent by the Holy Spirit to ask the Ethiopian reader of the Scriptures, ‘Understandest thou what thou redest?’ The Ethiopian answered, ‘How can I, except some man should guide me?’ But he then asked this important question: ‘of whom speaketh the prophet this? of himself, or of some other man?’ (Acts 8.30–31, 34).

We might ask this question in connexion with the portion of Scripture (Psalm 45) that we have read together: ‘Of whom speaketh the prophet this?’

We have a picture in the opening verses of Psalm 45 of the doctrine of the inspiration of Scripture: the Word of God coming by the Spirit of God through the instruments which the Spirit of God is using. ‘My tongue *is* the pen of a ready writer’: the heart of the prophet, the Psalmist, was inditing this good matter concerning the King (Psalm 45.1). He speaks of the things which he has made touching the King, but it is the Spirit of God that speaks by him.

Perhaps much could be said concerning the glory and the worthiness of kings and rulers in the earth, and much has been said of our late monarch Elizabeth II and of our new monarch Charles III in this land over these past



days.¹ But we are meeting together around the Word of God to speak of another King, Jesus.

It is Jesus that we would seek to speak of, the Spirit of God helping us to say a little concerning the Person and glory and work and grace of the Lord Jesus Christ, the King and Head of His church, King of kings and Lord of lords, by whom kings reign and princes decree justice. It is a song of loves. Do you love the King, friend? Do you know the King to love Him? Is it your desire to love Him, to serve Him, to meet with Him in your soul this very day under His Word and in His Word and in His precious ordinance of worship?

We have in the Word of God a very clear answer to the question of who David is speaking about here. The epistle to the Hebrews says, 'For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? ... And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows' (Hebrews 1.5–9). This is an inspired, infallible interpretation of the Psalm before us. The Psalm is indeed speaking of the One who is King of kings, the One who is the Son of God. It is concerning King Jesus that the words of David here in Psalm 45 are spoken.

These verses speak of His glory and His majesty: His riding prosperously. And His majesty is seen in the use that He is making of His sword, the symbol of kingship.

Other things are written concerning the King. We read of His lips, beauty, arrows, throne, sceptre, garments, and fellows. We also read of His queen, His church, the ivory palaces and His queen enrobed with the gold of Ophir. These are some of the glorious things in this Psalm. 'I speak of the things which I have made touching the king' (Psalm 45.1). The Spirit of God is speaking of Him so that He would be commended to us, that He would be made known to us, that we would understand something that is true concerning Him, and that we would be drawn in our affections to Him. We are told these things so that we would have spiritual light upon the person and glory and grace and greatness of the Lord Jesus Christ.

But we wish to speak particularly to this view which we have of Him. 'Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things' (Psalm 45.3–4).

Firstly, then, let us consider **the most Mighty One**. Oh what reason we have to think of and consider Him. We take the Word of God into our hands and we can know it is the Word of the King. It is the doctrine concerning this glorious King, concerning His glory and majesty.

Secondly, let us consider **the sword upon the King's thigh**—He has a sword and He is riding prosperously. The picture would seem to be of one who is going out to battle. Here is One leading the armies which He sends forth in His royal dominion. He is to 'Gird thy sword upon *thy* thigh' (Psalm 45.3).

Thirdly, let us consider **the King's purposes for this sword**. What a glorious view we have of the Lord Jesus Christ here, the Father speaking thus to Him,

giving Him His warrant, giving Him His instruction, giving Him commandment which He received as a king to reign and rule and govern.

Fourthly, let us look at the **terrible things which this sword achieves**, and **finally**, let us consider **our use of this commendation of the King**. The labour of the Gospel is given to the church and preserved in the church. Here it is described as the glory and the majesty of the King.

The Most Mighty One

In this Psalm He is addressed by the Father, and this is where we must begin if we are to know who He is. **He is none other than the Son of the everlasting Father**. ‘Thy throne, O God, is for ever and ever’ (Psalm 45.6). Kings and queens rise and have dominion for a season. But here is a throne that will never, ever cease. Here is a dominion that will never end. Here is a King that shall never die, ‘Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness’ (Psalm 45.6–7). That is the Divine glory belonging to this King.

It is at the very heart of the Word of God that the One who is worshipped is God Himself, Father, Son, and Holy Ghost. They are equal in power and glory, and the same in substance. Of one glorious Divine essence. And here is one Person of the Godhead addressing another Person of the Godhead, in communion and glorious grace. They are mentioned later in this Psalm. ‘Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows’ (Psalm 45.7). What a glorious matter, then, Father, Son, and Holy Ghost, speaking in this precious gospel Psalm, in this precious Christian song of loves.

But there’s more to be said of this Second Person in His identity as the King of whom the Psalmist speaks. He says, ‘Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever’ (Psalm 45.2). Here is One who is not only God, but One who is a true, real and altogether perfect, holy and harmless, undefiled Man. God and man in two distinct natures: God in our nature, Immanuel, God with us. **In His human nature, He is the most beautiful, glorious, and perfect Man amongst all the children of men, fairer than them all**. ‘Thou art fairer than the children of men’ anointed with the Holy Ghost above measure. ‘Grace is poured into thy lips’ (Psalm 45.2). All the graces and gifts of the Holy Spirit are conferred and given to Him in that anointing as the Son of Man.

He who is the Son of Man is also the Lord from Heaven. The one who says to Him, ‘Thy throne, O God, is for ever and ever’ says also, ‘therefore God, thy God, hath anointed thee’ (Psalm 45.6–7). He, who is the One who has taken our nature into union with His divine person, is the God Man. He has come into that relation to the Father as the servant of the Father, the One who is sent of the Father, the One who does the things that please the Father, who loves righteousness and hates iniquity. There is true spiritual beauty and loveliness. The outward adornment of kings and queens dazzles the world. But who has eyes for this beauty, the beauty of the Holy One of God? Have you eyes for Him this day in the worship of God? Would you desire to meet with Him in His Word?

He is the Almighty, the everlasting Father, the Mighty God, the One who is the creator of the ends of the earth, who neither faints nor is weary. And in His holy humanity we find Him in that humble, weak body, subject to the

infirmities of weariness, fainting, thirst, and hunger, the infirmities of this world.

But He is addressed here as the Mighty One, ‘O *most* mighty’ (Psalm 45.3), and this is the view that we are to have of Him in His office as the Saviour and Redeemer of His people—as their royal King, as their glorious head and mediator and Saviour. **He is the Mighty One, a mighty Saviour.** He that speaks ‘in righteousness, mighty to save’ (Isaiah 63.1).

The world sees one growing up before them as ‘a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief’ (Isaiah 53.2–3). It is as though He is the weakest of all men; He is arrested in the garden by His enemies, taken as one in the number of the transgressors. They take Him with their wicked hands: it is as though He is under their power and control, and they are doing to Him whatsoever they desired. But in that very transaction as the One who was crucified between the malefactors, in the very giving of His life, in the very pouring out of His soul unto death, He is the most Mighty One.

We sing in the Metrical Psalm, ‘Thou hast, O Lord, most glorious, ascended up on high; And in triumph victorious led captive captivity.’²² **Through death He has destroyed principalities and powers.** He has made a show of them openly, triumphing over them in it, conquering death, destroying sin, and bringing life and immortality to light through His death. This manifests His glory, He is the Mighty One: raised from the dead and exalted to the right hand of the Majesty in the heavens.

It is such a view of Him that we have in

the Word of God: the One who died and who rose again. Indeed, it is the very heart of the glory and majesty that belongs to Him. ‘I am not ashamed,’ the apostle said, ‘of the gospel of Christ: for it is the power of God unto salvation to every one that believeth’ (Romans 1.16). There is a power and might in this glorious Person through the Gospel and through the sin-destroying, death-conquering death that He has accomplished.

We’re told concerning Him that He is the Most Mighty. ‘Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty’ (Psalm 45.3). **There are none to compare to Him in the glorious office that He takes as prophet, priest, and king.** He is the most Mighty One, and it is this One whom the Father is commending. It’s this One who is the subject of the song of loves. He said, ‘Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father’ (John 10.17–18).

The Sword Upon His Thigh

In the second place we come to the sword. It is the sword of the King. A king’s sword is doubtless a symbol of justice, rule, government, and power. His right hand bears the sword, ‘for he beareth not the sword in vain’ (Romans 13.4). So, here He is addressed in His kingly office and dominion: ‘Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty’ (Psalm 45.3).

When the Apostle John, in his vision in the Book of Revelation, heard the voice like the sound of many waters behind him, he turned to see the source of the

voice which spoke with him. He saw seven golden candlesticks, 'And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength' (Revelation 1.13–16).

Here is a vision of the exalted, glorious King and Head of the church of God, walking amidst the seven candlesticks, who is even this very day walking and dwelling in the midst of His churches, ruling over them with the seven stars in His right hand. Every minister of His Word whom He commissions, sends forth and puts in their place is in the hands of this glorious One.

This sword is the Word of God, the Word of Truth. We have it in the epistle to the church in Pergamos: 'These things saith he which hath the sharp sword with two edges ... Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth' (Revelation 2.12,16). It's this sword of His mouth, the sword of His Word, that is being identified with this king: 'Gird thy sword upon *thy* thigh', it is the Word that He wields as a sword.

He is, as it were, ready and engaged and prepared to go forth to battle

with a sword girt upon His thigh. It is not idle; it is going to be used. We have the same glorious view of Christ in the midst of His church and in the world in Revelation 'And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations' (Revelation 19.11–15).

It is a picture of Christ in His churches and amongst the nations of the world, followed on by those who are similarly engaged in His name on the white horses of the glorious

Gospel. **Gospel chariots are going forth into all the world with the sword of His Word.** Men are to declare it and preach in His glorious name.

This is the view which the Psalmist in the Old Testament has of the glory and majesty of this King, going forth, conquering and to conquer as the Man of war. We read and sing of Him in the Psalm as He is going through the great and terrible wilderness: 'What time thou didst go forth before thy people's face.'³ He led them through the wilderness as though to conquer, with the pillar of the cloud by day and the pillar of fire by night. It's the same glorious King at the head of the armies of the Lord's people, going

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forth to subdue kingdoms, nations, and rulers. ‘The Lord himself did give the word, the word abroad did spread ... Kings of great armies foiled were, and forc’d to flee away.’⁴

The King’s Purpose for this Sword

Today we may not be used to the idea of kings going forth in that aggressive and warlike manner, but the picture is constantly used in the Word of God to set forth the glory, excellence, and worthiness of Christ and His kingly office. What is it that this sword, the Word of God, intended to point us to? The sword is an instrument of death; it has got no other purpose than to slay, smite, and subdue. That is Christ’s great work, employing His precious holy Word in all the earth. **Wherever it goes it is a sharp sword with two edges with which He is smiting the nations, with which He is subduing and slaying His enemies.** His sword is like the arrows that are mentioned in verse five, ‘Thine arrows *are* sharp in the heart of the king’s enemies; *whereby* the people fall under thee’ (Psalm 45.5).

There are souls to be slain, the souls of rebels, the souls of His enemies, the souls of those who in their hearts will not have Him to reign over them. They are those who by nature have an evil heart of unbelief and a carnal mind that is enmity against God. They are not subject to the Law of God, neither indeed can be. They cannot please God, cannot obey God’s commandments; they have a nature resisting, rebelling, refusing, rejecting, and warring against Him. And that is the nature that you and I have. If this is you today you are yet in a state of nature and spiritual death, and the Word of God to you is a closed Book. Christ to you is not

altogether lovely, and you have got no warm drawing in your heart towards Him. What you are needing is the sword of the Spirit—the Word of God—to be plunged deep into that rebellious, sinful, resisting heart of yours, to bring you into subjection.

The Word of God is quick, it is living, powerful, and sharper than any twoedged sword, ‘piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart’ (Hebrews 4.12). **It condemns and addresses the conscience of the sinner.**

The Law of God is perfect, true, holy, just, and pure. You remember Saul of Tarsus, one who was so acquainted with the Scriptures? Oh, what a vehement enemy to Jesus Christ he was, with all the resistance of the rebellious will and the stubborn heart and all the force of intellect arrayed against the truth of Christ, until the Word of God came to do with him. The Holy Law of God took hold of his conscience and Saul saw his sin which he thought had been buried out of sight. He thought he had put it to death and buried it but sin revived. It had a resurrection when the commandment of God’s Word came with authority into his conscience. ‘For I was alive without the law once: but when the commandment came, sin revived, and I died’ (Romans 7.9).

Christ has promised His disciples that when He sends them forth with His Word, with His glorious Gospel, the Holy Spirit accompanying that Word will convince and reprove the world of sin. Let every preacher of the Gospel not shirk the duty of addressing the commandments of God’s Holy Law to the consciences of men and the sins in which they are living in this day and generation.

The absence of the preaching of the Law of God and the absence of the sense of

sin is an affront to the glorious King with His sharp twoedged sword. **When this glorious King accompanies His glorious Word in the preaching of the everlasting Gospel, He slays men in their souls, He slays sin and the love of sin.** In His going forth on the chariot of the Gospel He slays the rebellious will; He subdues the hearts of those who are resisting the truth, resisting the Gospel, and resisting the claims of Christ. He is addressed by the Father here, 'Gird thy sword upon *thy* thigh, O *most* mighty', and every preacher of the Gospel has that to encourage him. They are going out in the name of the glorious King, seeking to wield this sword in His name. But is there not One who is walking in the midst of the churches? Is there not One who has the stars in His right hand, and out of whose mouth goes a sharp two edged sword? It is the 'sword upon *thy* thigh, O *most* mighty' that is employed in the church of God and amongst the nations of the world to subdue them. And none other can, none other will, subdue the hearts of men but this King.

This is the view we have of Christ then, in both the Old and New Testaments: going forth to subdue nations. We see the use He makes of this sword in this portion of God's Word, 'And in thy majesty ride prosperously because of truth and meekness *and* righteousness' (Psalm 45.4).

A king ruling in righteousness is what every land is needing. And what reason to pray that God would give it, in His rich mercy, to us as a nation. But here is a King, and the principles of truth and meekness and righteousness are the very life and heart of all that He is declaring, teaching

and doing. You remember He said that to Pilate, '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). That's the nature of His kingship. His Word is to be published in all the world as the truth: the Word of the King is the Word of Truth.

'Thus saith the Lord' is in every page of this perfect glorious Book in your hands and mine. It is the truth of God who cannot lie. And it is because of truth that

He subdues the hearts of men by His glorious Gospel. The Word of Truth in the hand of Christ makes men melt under the power of His truth.



He goes forth riding on the chariot of the Gospel, to vanquish the nations and subdue hearts with the sword of His truth. 'Ye shall know the truth'. Sinners in captivity to Satan, in the chains of spiritual bondage to sin, under the dominion of the god of this world: what is it that sets sinners

free, but the glorious revelation of divine truth in the Gospel? 'And ye shall know the truth, and the truth shall make you free' (John 8.32).

'If the Son therefore shall make you free, ye shall be free indeed' (John 8.36). **Truth is the great end that He has in view in His riding prosperously.** It is to establish the truth in the souls of men and write it upon the hearts of men. The Holy Spirit's work is an invincible, irresistible work. This sword of the Spirit, which is the Word of God, it is to subdue the proud heart. It is designed to bring the heart into subjection, whereby the people fall willingly under Him. 'Thy people *shall be* willing in the day of thy power' (Psalm 110.3).

Here is the meek and lowly One. We might think that meekness and the picture of the conquering triumphant victor going forth with his sword, unsheathed to do battle, are in conflict with one another. But it's because of meekness—with a view to producing meekness that He subdues the hearts of men by His glorious Gospel. **The Word of Truth in the hand of Christ makes men melt under the power of His truth.** Only the Lord Jesus Christ in His Word and by His Spirit can truly subdue the souls and hearts of men to Himself, to bring them to meekness, to be subdued to gospel humility and subjection. Is it true of you, child of God? Is that what you can testify to? The Word of God subdues that heart of yours and more and more as you go through this life, you want that Word of God to melt your proud heart and subdue your rebellious will, so that He who is your King would reign over you and subdue you to Himself, restraining and conquering sin and pride and self and the love of it and the love of the world in your heart.

This is the end for which He engages and employs His sword. He has that work to do in the heart of His people. This is the prosperous riding and the glory and majesty of our royal King. The great end of a righteous king is to establish righteousness in the land. So too in this glorious kingdom, this glorious King's work and His office and power is to bring His people into the paths of righteousness. It is when the righteousness of Christ is imputed to us in our justification, that we are brought to begin to walk in the paths of righteousness in sanctification. The end that He has in view is in the gathering of His people into the conformity to His Word and Law—the only path of righteousness. He rides prosperously because of truth and meekness and righteousness.

We are gathered in the meetings of this Society with a desire to distribute the pure, uncorrupted translations of the Word of God into all languages and among all nations of the earth.

Let this be the high aim and end that we would desire and seek: that righteousness would flourish in this world, that sinners would be brought out of the ways of sin into the paths of righteousness and that hearts would be changed, that those who were unrighteous would be received and accepted as righteous in God's sight only for the righteousness of Christ imputed to them, received by faith alone, and that those who are justified would be sanctified by that same precious Word.

The Terrible Things that the Sword achieves

'And thy right hand shall teach thee terrible things' (Psalm 45.4). This is the fourth thing respecting the use of this sword. Here is the manner in which Christ deals with the opposition to His Gospel and His truth: the way in which He addresses His enemies. It is an irresistible power that He employs in all that He does as King. We might think that the resistance to the truth and the resistance to the Gospel in the hearts of men and the attitudes of men, and the lives of men, and the ways of nations and rulers, is something that is out of our control. But it is entirely in the hand and under the glorious power of this royal King, whose Word and truth it is.

'And thy right hand shall teach thee terrible things' (Psalm 45.4). The language employed is as though a king is going forth to battle, using his sword and it refers to the effect produced by it. It brings

about, progressively, these ends, these results, these terrible things. ‘Thy right hand shall teach thee’: it’s as though he’s learning it as he is riding forward. It’s not that he requires to learn it. Instead it is we who are to be taught the terrible things and shown what terrible things He has wrought.

Wherever He is establishing a kingdom, wherever He does set His own kingdom up in this world—whatever nation, city, town, village, and whatever heart it be—there is resistance to it from the world, the flesh and the devil. **These enemies must be destroyed.** What a fearful overthrow there has been of the rulers and kings in the history of Christ’s conquests, from Egypt right down through the history of the Old Testament and then to the New Testament, down through the history of the reformed churches in all the world. Christ is establishing His Kingdom by His Word and through His Word and destroying His enemies in doing so.

The nation and kingdom that will not serve His church shall perish. And to those churches who are guilty of corrupting His Word, who are guilty of destroying the force and effect of His precious truth, He says, ‘Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth’ (Revelation 2.16). He will rule them with a rod of iron. He is able to subdue every form of opposition, and there is no weapon formed against His church that can prosper. Every tongue that rises against them in judgment He shall condemn. It is this glorious power, irresistible strength that is declared as being the mark and illustrious glory of the Messiah, ‘Thy right hand shall teach thee terrible things’: that is the ultimate end of unbelief.

You may boast that God’s Word is not subduing your will and your heart, and

your opposition to it. And that’s the way the world speaks, the way the natural heart speaks. ‘Who is the LORD, that I should obey his voice ...?’ (Exodus 5.2). The day is coming to those—even those who are in this meeting but remain in unbelief and resistance to His truth—when His right hand will show to you the terrible things that are designed for those who will not bow the knee to King Jesus. Those who will not submit to His Gospel, ‘Those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me’ (Luke 19.27).

Our use of the Commendation of the King

We conclude by way of application more directly to the work and labour of the Trinitarian Bible Society. **What reason you have to be assured of the victory of the truth while you are here engaged to publish and distribute the Word into all the world.** The victory of this truth is already established in the glorious covenant of grace between the Father and the Son.

‘Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things’ (Psalm 45.3–4). His throne is established forever, His sceptre is a right sceptre, and He loves righteousness. God has anointed Him with the oil of gladness above His fellows in the promise of the Covenant. He is already enthroned with that power. All His garments smell of myrrh and aloes and cassia, so that all His people will get

a savour of the truth of Gospel promises, covenant engagements, and Christ's promised grace and power accompanying His Word.

We are not to despair of the resistance to and the rejection of the truth in our generation. We're not to despair, but to have our eyes fixed on this Captain of salvation, this mighty Redeemer, this mighty King: 'a King shall reign and prosper' (Jeremiah 23.5). This is a glorious comfort, a place of refuge in the time of sorrow, affliction, trial, temptation, doubt, questioning, weariness, fainting. 'Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord' (1 Corinthians 15.58). 'Let us not be weary in well doing: for in due season we shall reap, if we faint not' (Galatians 6.9).

But there's something further by way of application. **Are not the very words of the text of the Psalm to be turned into a prayer?** Are they not to be employed at the Throne of Grace and is this not to be the language of the church to her beloved Head? Is this not to be the language of those who are endeavouring in weakness, but in obedience, to ride on the white horses after Him? Oh, is not this to be your prayerful language? 'Gird thy sword upon *thy* thigh, O *most* mighty' (Psalm 45.3). Without Thee we can do nothing, but Thy word is true, Thy word is sharp, 'Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people

fall under thee' (Psalm 45.5). Make it your prayer continually.

Whenever the Word is let loose it is like a lion. Nothing can resist it, nothing can stop its force, nothing can hinder it. It can slay the stoutest, proudest, hardest, most rebellious heart from the top to the bottom of our land. What glories are yet promised! His kingdom will extend to all the nations of the earth. 'Men shall be bless'd in him, and bless'd all nations shall

him call ... And blessed be his glorious name to all eternity: The whole earth let his glory fill. Amen, so let it be.⁵ And such is to be the prayer of the church of God.

But we must conclude with this. Is your heart resisting the glorious Gospel of Christ? Oh sinner, now is the accepted time, now is a day of salvation while the Word is preached to you, where the blood of Christ is made known to you for the pardon of your

sins, where the death of Christ is revealed as the only way of reconciliation with God, where the Law of God is thundering still and addressing you and your conscience and the guilt of your sin. Is it not time that you would yield submission to this royal King, and come under the authority of His Word, and be a willing subject to Him, to follow, to love, to serve, and to obey Him? To devote yourself, heart and life, soul and spirit in the remaining years and time that God may give you in this world to His service and kingdom. Or will you remain His enemy resisting Him?

'Seek ye the LORD while he may be found, call ye upon him while he is

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near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon' (Isaiah 55.6–7). That is Christ's great promised work in this world. 'Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth' (Psalm 110.3). Young man, young woman, young boy, young girl, there is a call to you in the Word of God to submit and yield yourselves unto Him, to lay down the arms of resistance and rebellion and receive into your soul the force and conviction of the truth of God. Not to reject it. Not to refuse it. 'See that ye refuse

not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven' (Hebrews 12.25). May the Lord bless His Word to us.

ENDNOTES:

1. This sermon was preached the week following the death of Queen Elizabeth II of the United Kingdom.
2. *The Psalms of David in Metre*, Psalm 68 verse 18 (London, England: TBS, 2007).
3. *The Psalms of David in Metre*, Psalm 68 verse 7 (London, England: TBS, 2007).
4. *The Psalms of David in Metre*, Psalm 68 verses 11,12 (London, England: TBS, 2007).
5. *The Psalms of David in Metre*, Psalm 72 verses 17 and 19 (London, England: TBS, 2007).

DOES IT MATTER?

God Manifest in the Flesh

1 Timothy 3.16

AV/KJV

And without controversy great is the mystery of godliness: **God** was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

ESV

Great indeed, we confess, is the mystery of godliness: **He** was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

It does matter ...

Because every word of God matters (Proverbs 30.5). And also because these inspired words have always been held to affirm the essential deity and pre-existence of the Lord Jesus Christ. The denial of the eternal Godhead of the Lord Jesus Christ has troubled the church in every period of its history.

'God was manifest' is in the great majority of Greek manuscripts of the New Testament and almost all the Greek early Church Fathers. It also fits best with the context. These points and more are explained in the article ***God was Manifest in the Flesh***.





The Real Story of *Mary Jones* and Her Bible

by **Graham Chewter**, Deputation Speaker

We would encourage children to read this interesting article carefully, as it forms the basis of our 2023 Children's Quiz, which can be found on our website at tbsbibles.org/2023quiz.

Over the years many books and articles about Mary Jones and her Bible have been rather fictionalised by the writers' imaginations. However, the basic narrative elements are true and can be verified from Welsh records of those times which have been translated into English in more recent years.

Mary Jones 1784–1864

The lovely country of Wales stretches only 130 miles from north to south, and east to west it is just 40 miles at its narrowest point in the centre. For 64 years our current monarch, King Charles III, was the Prince of Wales, but his son Prince William has now taken this role.

The north-western corner of Wales is an exceptionally beautiful part of the United

Kingdom, boasting of majestic mountains and delightful views across its valleys. It can look a picture of tranquillity on a sunny day as the sheep and cows contentedly feed on the fresh green grass.

This was the world that the remarkable, and now famous, Mary Jones knew. She was born on the 16 December 1784, the only child of Jacob and Mary (Molly) Jones in the tiny village of Llanfihangel-y-Pennant (pronounced: Thlan-vee-hangel-uh-

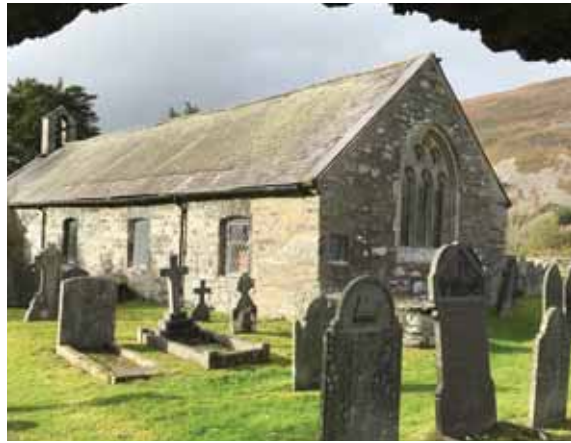


pennant) which nestles at the foot of the Cader Idris (Cad-er-id-ris) mountain. In Mary's day this was known as the county of Merioneth (Merry-o-neth), but is now part of Gwynedd (Gwin-eth; a 'dd' in Welsh is pronounced like the 'th' in the word 'breathe'). Today the village setting may seem idyllic, but it disguises the harsh reality of life for so many people in those times where it could be a struggle for survival.

Soon after Mary was born the family moved to a cottage called Tyn-y-Ddol (Tin-uh-thall) about half a mile from Llanfihangel. This cottage was built of local stone next to a flowing stream which provided water for drinking and washing. There was a large fireplace for cooking and keeping out the cold during the harsh winter months. The nearest shop was two miles away at Abergynolwyn (Aber-gun-olwin); the nearest market town was some fourteen miles away and it would have taken about four hours to walk there.

Mary's parents were poor and unable to write. Her father suffered from asthma, yet would have to work long hours as a farm labourer. He died at the early age of 30, leaving his wife and little four-year-old Mary to mourn their loss.

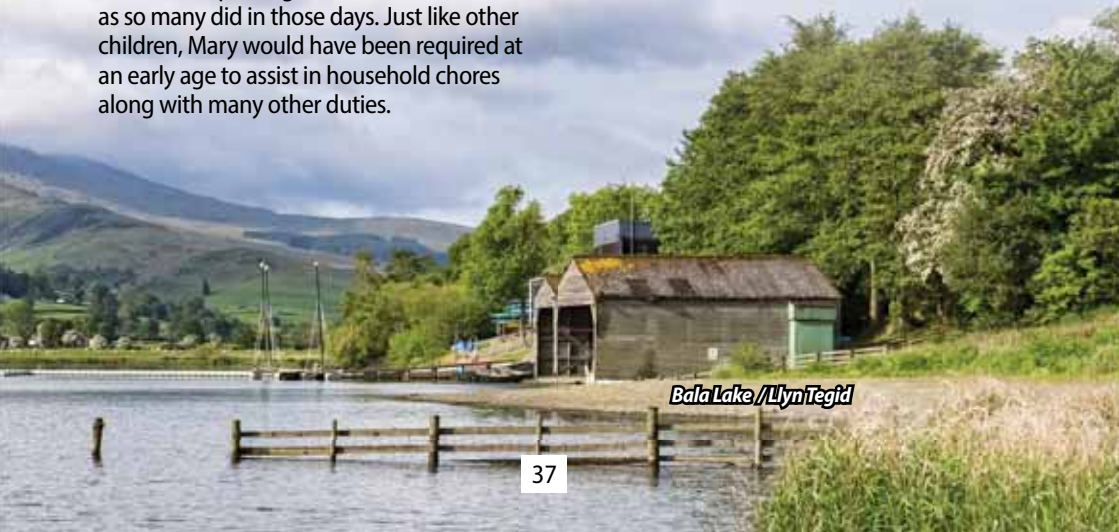
Mary and her mother would most likely have had a spinning wheel in their home as so many did in those days. Just like other children, Mary would have been required at an early age to assist in household chores along with many other duties.



St Michael's Church, Llanfihangel-y-Pennant. Mary Jones lived in this parish for much of her childhood

Welsh seasons of blessing

Wales had experienced a remarkable season of revival blessing some years before Mary Jones was born. God had raised up great preachers such as Howell Harris, Daniel Rowland, and William Williams (author of the famous hymn, 'Guide me, O thou great Jehovah'), who had preached far and wide to vast crowds that listened intently to the message of God's grace in the Gospel. These preachers often experienced great public opposition, abuse, and sometimes injury from people who



Bala Lake / Llyn Tegid

hated them, yet thousands of people were sorry for their sins and repented before God and found forgiveness through faith in the atoning death of Christ upon the cross. Many of these new believers were unable to find spiritual food at their local parish churches, which eventually gave rise to the formation of a new denomination known as the Welsh Calvinistic Methodists. Many chapels were built for worship, and during the week Christians would meet in homes to share their experience of God's grace and seek to encourage one another.

Mary's mother Molly was a member of the nearest Calvinistic Methodist Chapel at Cwrt (Cour-t) near Abergynolwyn. Mary, with her mother and friends, would walk the two miles each week to hear a message preached from the Bible, God's Holy Word. At the early age of eight the Lord touched Mary's heart with His grace, bringing her to trust in Christ alone for salvation. For this reason she was accepted as a member of the Methodist Society.

Thomas Charles

By the time Mary was a youth most of the earlier revival preachers had died, but a younger generation of men such as John Elias and Christmas Evans had been called by God to preach the Word. Also among these men was the Reverend Thomas Charles, who had studied at Oxford University and had also spent time at Olney in Buckinghamshire. Here he was influenced for good by John Newton (who wrote the hymn, 'Amazing Grace') and other well-known preachers who spent time in

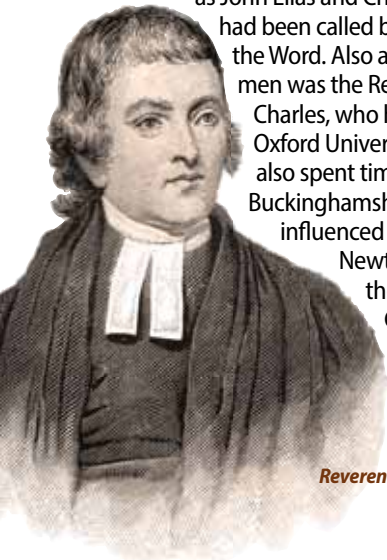
that town. In 1783 Charles began a long and fruitful ministry in the north Wales town of Bala which overlooks the attractive Bala Lake and green mountains beyond. This lake is the largest inland water in Wales; its Welsh name is Llyn Tegid (Thlin-tegid), which means 'lake of serenity'.

Sometimes as many as two thousand people would come to hear Thomas Charles preach God's Word at Bala. But out of concern for people throughout the country he often went on long tours, preaching in barns, farmhouses, and in the open air. On more than one occasion he preached to a vast crowd of twenty thousand people.

As a child Mary knew Thomas Charles, for he would sometimes come to preach at her chapel at Cwrt. He was a man of much wisdom, energy, and ability to organise. A close friend described him as, 'of moderate height, somewhat stout (heavily built), with a well-formed physique, comely, good-looking, lively of movement, with gentlemanly expression ... a man full of thought and judgement'.¹

He was concerned for the spiritual and educational needs of the people so he set up 'circulating schools' during the week, as well as Sunday schools. He would send teachers to a village who would encourage as many people as possible (of all ages) to come and learn to read and write. No one had to pay for these lessons as the Rev. Charles paid the teachers, having received generous support from his friends in England. These lessons would continue for about six months before the teachers moved on to another area. Sometimes Thomas Charles would visit the schools himself to examine the pupils and, in his usual kindly way, encourage them all to persevere.

Charles's great ambition was that they should have the opportunity to read and then discuss the Bible and its message.



Reverend Thomas Charles

Complete chapters, sometimes whole books of the Bible, would be committed to memory. Such was the success of this method of education that soon Wales became one of the most literate countries in Europe. These schools were a means of grace to thousands of people who were blessed as they read their Bibles.

Learning to read

Just before Mary's tenth birthday one of these school was set up in Abergynolwyn, and she was delighted to have the opportunity to attend and learn from her teacher John Ellis and, later, Lewis Williams.² Mary made excellent progress learning to read from the Welsh Bible—an excellent and majestic translation by Bishop William Morgan, first published in 1588 and then revised in 1620. This translation is of the same quality and accuracy as the English Authorised (King James) Version, and such has been its influence that without its widespread use over many generations it is possible that Welsh would not still be spoken as a living language today.

Mary's new ability to read deepened her interest in and love for God's Word. Time and again she would exclaim

Statue of the Rev. Thomas Charles

Note that one hand is on his heart, and with the other he is handing out a Bible

to herself, 'If only I had a Bible of my own!' But that could not be—at least, not yet. A local farmer's wife, Mrs Evans, kindly invited Mary to come to her home whenever she was free to read their family Bible in the parlour. Mary was only too pleased to walk the two miles (whatever the weather) to avail herself of the opportunity.

The journey for God's Word

By now Mary had resolved to work hard and save up the three shillings and sixpence to buy her very own Bible; in today's values this would be nearly £40.³ While this may not seem too expensive to us today, for a poverty-stricken girl in the late eighteenth century it would have been a huge challenge. Undaunted, she worked hard to save a little money week by week and month by month. She kept chickens and sold the eggs, sold the honey from her extra hive of bees, and also took in sewing. One day she returned a wallet she had found to its owner and was delighted to receive a sixpence for her honesty. In her own words she tells us that:

One stormy Monday morning I was walking to a farmhouse about 2 miles from my home. A gentleman riding a white horse and wearing a cloth cape came to meet me and asked where I was going through such wind and rain. I said I was going to a farmhouse where there was a Bible, that there wasn't one nearer my home and that the mistress of the farm had said that I could see the Bible which she kept on a table in the parlour, as long as I took my clogs off. I told him that I was saving every halfpenny, this long time, to get a Bible but that I didn't know where I could get one. The gentleman was Charles of Bala. He told me to come at a certain time, that he was expecting



some Bibles from London and that I could have one from him.⁴

The Rev. Charles lived in a big house at the centre of the High Street in Bala, twenty-six miles away. Here he held prayer meetings in his large attic room, and trained the teachers before they were sent out to the towns and villages. Part of the house was a busy grocer and draper's shop which was run by his diligent wife, Sally. Bala was one of the major market towns of north Wales where large quantities of woollen garments were sold. When market day came it was attended by many purchasers and up to £500-worth of woollen goods would be sold which in today's values would be nearly £90,000.⁵

Finally Mary, now nearly sixteen years old, had enough money to make the journey to Bala. The long journey and whatever dangers she might face on the way were not considered by her too much, if only she could obtain a Bible of her own. She walked barefoot (as so many people did in those days) up over the Cader Idris mountain, passing the lakes below and crossing mountain streams, through woods and

Footpath running along Cader Idris



Thomas Charles's House, Bala

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Plaques commemorating Thomas Charles and Mary Jones as found on the building today

fields to get to her destination. Again, in her own words she relates her memorable experience:

When the time came, my mother put the money and a little bread and cheese in one end of a wallet and my clogs in the other, and I set off for Bala on a fine morning, resting where there was a stream of clear water, to eat the bread and cheese. I came to Bala, and trembling, knocked on the door of Mr Charles' house. I asked for Mr Charles and was told he was in his study at the

back of the house. I was allowed to go to him and he told me the Bibles had not arrived. I started to cry because I did not know where to stay. He sent me to an old servant of his who had a house at the bottom of the garden, until the Bibles came. When they came, Mr Charles gave me three for the money, that is the price of one. I set off home with my precious burden. I ran a great part of the way, I was so glad of my Bible.⁶



Mary Jones in her old age, still with her Bible

Mary Jones was not the only young person anxious to obtain their own copy of the Bible. In a letter to a friend, the Rev. Charles reported that ‘Young females, in service, have walked over thirty miles to me with only the bare hope of obtaining a Bible each; and returned with more joy and thanksgiving than if they had obtained great spoils.’⁷ It was becoming clear to this good man that there was a great need to publish more Bibles in the Welsh language. This matter was raised among his friends in London, and after much discussion, a new organisation was formed in 1804, to be known as The British and Foreign Bible Society. Among the early supporters was William Wilberforce, the great campaigner against the horrors of the slave trade. The vision of this new society was not only to provide Bibles in Welsh, but for as many of the world’s language groups as possible.

Mary’s later life

In 1813 Mary married Thomas Jones at St Mary’s Church, Tallylyn (Tal-uh-thlin). Thomas was a weaver, and he and Mary

made their home at Cwrt, a very busy wool and cloth-making village.

Soon there was the joyful birth of a boy whom they named Lewis, followed by Mary, Jacob, John, and Ebenezer (Benny). Mary and Thomas would need the comfort that God gives His people from His Word, for there would be many sorrows as the years passed. Lewis died aged 18; Mary at about 18 months; Jacob at 15, and Ebenezer died young (we do not know at what age). Another baby daughter was born in 1826 which they named Mary, but sadly, she

also died aged 5. Three of these deaths were due to the scourge of tuberculosis (TB) that swept so many young people to any early grave in those times. Of her six children only John grew up to adulthood, and he later emigrated to the USA. In 1849 Mary Jones also lost her husband, Thomas, to tuberculosis. This was not only a great loss to Mary but a loss to the church where he was an elder, Bethlehem Chapel, Bryncrug (Brin-Creeg).

The question is sometimes asked: ‘Did Mary Jones know that a new society had been formed as a result (at least in part) of her determination to save for years and then walk all that way for a Bible?’ It is very likely that she did, for she knew the Rev. Charles well; the new society had been in existence for ten years by the time he died in 1814, during which time many Bibles had been published in a wide variety of languages.

In her later years Mary lived in a little end-of-terrace cottage at Bryncrug. Sadly she gradually went blind and was now unable to read her beloved Bible. A girl named



Lizzie Rowlands from Bala came to work in Bryncreg as a governess, and hearing of someone from Bala Mary Jones struck up a friendship with her. Often Lizzie would kindly read the Bible to Mary for her encouragement. One day, reminiscing of her teenage years, she told Lizzie of that memorable day that she walked to Bala for a Bible.

Lizzie Rowlands has left us with an interesting account of Mary's last days.

She was nearly 80 years old, small, thin and quite blind these many years, living in a small, miserable cottage. The poorest I have ever been in with an earthen floor, a small table with a rush candle on it and 2 or 3 three-legged stools. She wore the old Welsh dress, a petticoat and bed gown, an apron made of linsey and a white cap. To go out to chapel, she would wear a 'Jim Crow' (a soft felt hat), a blue homespun cloak and a hood and carry her stick in her hand. In winter she used to carry a lantern with horn windows, not to light her way, she could not see, but so as others could see her.⁸

In December 1864, Mary's redeemed soul passed from earth to heaven, and her mortal remains were buried in the

same grave as her husband at the rear of Bethlehem Chapel, Bryncreg. A marble headstone marks the spot and carries the following inscription, in English and Welsh:

IN MEMORY OF
MARY JONES
WHO IN THE YEAR 1800,
AT THE AGE OF 16, WALKED FROM
LLANFIHANGEL-Y-PENNANT
TO BALA
TO PROCURE A COPY
OF A WELSH BIBLE FROM THE
REV. THOMAS CHARLES, B.A.
THIS INCIDENT LED TO THE
FORMATION
OF THE BRITISH AND FOREIGN
BIBLE SOCIETY

A similar inscription is found on an obelisk erected in the centre of the ruin of the house Mary Jones lived in as a child at Tyn-y-Ddol.

A sound Bible society

After the death of Rev. Thomas Charles in 1814, some regrettable changes took place in the British and Foreign Bible Society. Some people involved did not believe in the doctrine of the Trinity (Trinity refers to the important biblical doctrine that there is



The grave of Mary Jones

one God, but three equal Persons in the Godhead: the Father, the Son, and the Holy Spirit—see 1 John 5.7). Those who denied the Trinity were also denying that Jesus was the true Son of God. To address the problem a special meeting was arranged for 7 December 1831 at Exeter Hall in the Strand, London.

A large crowd of people attended, and the decision was made to begin a new organisation: the Trinitarian Bible Society. So in an indirect way we must regard the Bible-loving Mary Jones as a forerunner of our society.

Finally you may wonder what happened to the three Bibles Mary Jones received. Some years ago I went to the University Library at Cambridge and was handed a Bible which had these words on the flyleaf:

*I bought this Bible in the 16th year
of my age. I am daughter
of Jacob Jones and Mary Jones His wife.
The Lord may give me grace. Amen.
Mary Jones His the True Onour of this Bible.
Bought in the Year 1800. Aged 16th.*

This is very interesting. Did Mary Jones learn to read English as well as Welsh? Quite possibly; but Welsh being her first language would explain why her spelling and wording in English is irregular. It appears that this was the Bible she used throughout her life.

Another 'Mary Jones's Bible' is kept at the National Library of Wales, Aberystwyth. It is quite possible that her son John took the third one with him when he emigrated to America.

As we have seen, Mary Jones lived in a very remote part of the United Kingdom, yet her love for the Lord and His Word shone through resulting in wonderful things throughout the country. It is humbling to know that in some parts of the world today many people still have the same love and hunger for the Bible as Mary had.

Mary Jones's Bible

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Endnotes:

1. J. Aaron, *Thomas Charles of Bala* (Edinburgh, UK: Banner of Truth Trust, 2022), p. 353.
2. S. Eade, P. Hey and I. Hale, *Mary Jones*, 2015. I am very much indebted to a brief record (of just 14 sides of A4) by the late Sara Eade with Pauline Hey and Irene Hale, obtained in 2007 from the Mary Jones exhibition set up in the vestry of St Michael's Church, Llanfihangel-y-Pennant.
3. This calculation has been obtained from www.in2013dollars.com/uk/inflation/1784?amount=1.
4. S. Eade, *The World of Mary Jones: a Social History of the Places Mary Jones knew* (England: self published, 2015).
5. This calculation has been obtained from www.in2013dollars.com/uk/inflation/1784?amount=500.
6. Sara Eade with Pauline Hey and Irene Hale, p. 6.
7. J. Aaron, p. 215.
8. S. Eade with P. Hey and I. Hale, p. 11.

Gregory Fox

26 March 1942 — 23 August 2021

Gregory (or Greg as we knew him) was one of the Society's Editorial Consultants. These consultants were first listed in the *Quarterly Record* of July to September 2010, by which time Greg had been instrumental in preparing the TBS edition of the Gospel according to Mark in Lithuanian and was working on the third edition of the Romanian Bible.

Greg was born in Bexley, Sydney, NSW, Australia in 1942. He became a Christian, aged 17, being converted at a beach mission. Early in adult life he desired to be a missionary. His marriage proposal to his girlfriend Helen was therefore in two parts: first was she willing to marry him, and second was she prepared to live in a primitive society outside of Australia to do Bible translation with him! She accepted!

Greg and Helen were married in 1964. Five years later they moved to what was then named the New Hebrides, today known as Vanuatu: a nation made up of approximately eighty islands in the south Pacific Ocean, located about 1,100 miles east of Australia. The well-known Scottish missionary John G. Paton laboured on some of these islands.

In Vanuatu Greg preached the Gospel and translated the Scriptures into the

languages of the people. Before he returned to Australia in 1983, Greg was instrumental in preparing the New Testament in two local Vanuatuan languages: Big Nambas and Ifira.

In 1984 Greg took up pastoral ministry in Australia. After two pastorates he then worked in language research at Macquarie University, Sydney until retirement. It was said that he could read his Greek New Testament as easily as if it were a newspaper and that he was a world authority on Biblical Hebrew. He held two doctorates.

In all, Greg knew eleven languages well: English, French, Latin, Koiné Greek, Biblical Hebrew, Aramaic, Romanian, Lithuanian, Bislama,¹ Big Nambas, and Ifira. Greg put his excellent linguistic abilities to great use in the Lord's work as a missionary in Vanuatu and then in later years for the TBS. He translated the TBS Lithuanian Mark which was first published by TBS in 2002. Also, for more than seven years Greg played an important part in checking the text of the TBS Romanian Bible, which was published in late 2017. We are thankful for the labours of this gifted brother.

'And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them' (Revelation 14.13).

Philip Hopkins

Senior Editorial Consultant (Projects)

1. Bislama is a creole language derived from English, similar to Tok Pisin of Papua New Guinea and other nearby creoles. It is the first language of many urban residents of Vanuatu and the most common second language elsewhere in the Vanuatu islands.





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 England

I email to acknowledge delivery and receipt of twenty Bibles and to report on where and how these Bibles are freely distributed, and especially to thank you in the name of our Lord Jesus Christ for the free provision by yourselves of these Bibles.

Bibles are freely given to people at an indoor market stall (open four days a week) to anyone requesting one. We usually start a conversation with visitors to the stall by asking 'Have you got a Bible?', then offer them a free one. We explain where to start reading (usually the Gospel according to Mark) and give them a free Bible Word List and Reading Plan provided by yourselves.

During suitable weather Saturday afternoons we have open air street meetings in the town centre, with a table of Gospel literature and free Bibles available. We often emphasise to people accepting a Bible that, unless it is opened and read, it is of no value, like a closed umbrella in the rain!

Bibles on a free distribution table

From a prison chaplain in England

I have recently been showing the guys in here the Bible Journeys puzzle books that you sent me.

The guys loved them and I can see why. The way that we will be using them is as a distraction pack. What this means is that some of the guys we get struggle with being in prison and being locked behind their doors and can even self-harm. Some of the guys really like stuff to do so that



they don't harm themselves. Normally we don't have much to give them apart from colouring pages and bits like that.

The guys that I gave these to were blown away and found these a massive help and something that was totally different, and a challenge and a help in growing their faith. One of the gentlemen who I tested them out on said that these had stopped him from harming himself. He is a gentlemen who when he self-harms he does it in a big way and needs hospital, so for me this was a massive help, and support for him.



Africa



From Zimbabwe

In 2021 the Shona Bible was published, and twelve thousand copies were printed (of which ten thousand copies were shipped to Zimbabwe). The Society is grateful to the Zimbabwean Mission of the Free Presbyterian Church of Scotland under whose auspices the Shona Bible translation was carried out and to Gereformeerde Bijbelstichting for their generous funding of

the printing. Here are some photos we have received of the distribution, at the time of writing 9,500 of the 10,000 Bibles shipped to Zimbabwe have been allocated.



From Kenya

We just wanted to let you know that the consignment of Bibles has arrived safely at our office in Nairobi this morning. There was so much excitement amongst our team there and even amongst the others who



Arrival of the Shona Bibles in Zimbabwe



The Americas



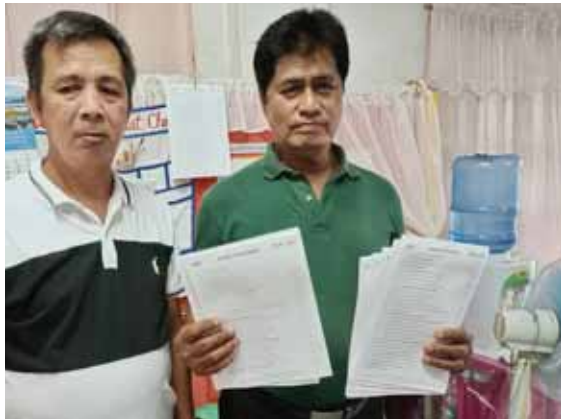
The Toronto Transit and City Scripture Poster Campaign (*see photos overleaf*)

Every year since 2011 the Central Ontario Auxiliary (COA) of TBS (Canada) has been active in promoting and publicly displaying the Scriptures in the greater Toronto area. This began from a desire and burden to bring God's Word to those who are our neighbours, and who are within our jurisdiction. While this was our goal, we had concerns already in 2011, as to whether this could become a reality. The Lord in His

Asia



These photos, sent via the Free Grace Evangelistic Association, show the distribution of Golden Thoughts Calendars and Bibles in the Philippines.





goodness opened doors, and we now annually contract with an advertising firm for this endeavour. For some years we have had approximately sixty placards with Scripture texts displayed within Toronto buses and subway trains. The contracts are of 8-week duration. For some years now that has grown to 240. The year 2022 was the second year that we have also been enabled to have large vertical posters on the sides of buildings at various locations throughout this city of close to three million inhabitants.

As time races on, we feel an ever-increasing urgency to engage in this project annually. Time is short. The Day of Days is drawing nearer. At present, we are still able to take up this task unhindered. Many souls still need to be saved now, in time, before the never-ending eternity. We feel that God has honoured this campaign: quite often it

has been that the Scripture posters remain in place well beyond the expired contract dates. Only months ago, we received some encouraging emails thanking us for the blessings received from seeing God's Word during the course of a regular business day. Donations for this campaign have been received from total strangers. Reactions to our displaying of God's Word are not always kind. They are sometimes of a negative nature, and even hinging on hostility. Regardless of the response, we are thankful whenever we recognise that any individual who has so encountered God's Word has now been influenced by it. God's Word can prick the heart (Acts 2.37) and turn it to one's salvation and His own Glory and Honour.

We only seek to prayerfully give God's Word in this unique style. As to what fruits this begets, we seek to humbly, and prayerfully, leave that up to Jehovah's wise and eternal counsel. We trust, and we are convinced that God is willing, able, and delighted to use any Word of His, to save and to bless sinners. It may well be that these placards and posters would be like an Andrew, being the first one to introduce Peter to the Messiah, whom he would later come to know, to be his Saviour (John 1.41). It can even be today, that a reintroduction or a remembrance of God's Word can bring about a change, as in the case of wicked King Manasseh's repentance. We still trust today that the introduction of the Living Word to poor and hell worthy sinners, has such an effect, to the saving of lost souls.



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Sort Code: 30-13-93

Swift ID Code/BIC: ARBUGB2L

Euro Account No.: 31529601

IBAN for Euro Account:

GB35 ARBU 3013 9331 5296 01

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The aims of the Society

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

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

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

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

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

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



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ISSN 0049-4712

