



Quarterly Record

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Quarter Two 2025



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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**Quarter Two
2025**

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2025 CONFERENCE

CHRIST

IN THE TEXT

LORD WILLING

THURSDAY 12 JUNE 2025

PLACE

WILLIAM TYNDALE HOUSE

29 DEER PARK ROAD

LONDON SW19 3NN

SPEAKERS

REV. BARTEL ELSHOUT

PR JONATHAN ARNOLD

PR TOM JAMISON



REGISTER FOR FREE AT [TBSBIBLES.ORG/2025CONFERENCES](https://tbsbibles.org/2025conferences)



ANNUAL GENERAL MEETING

Saturday 20 September 2025
if the Lord will

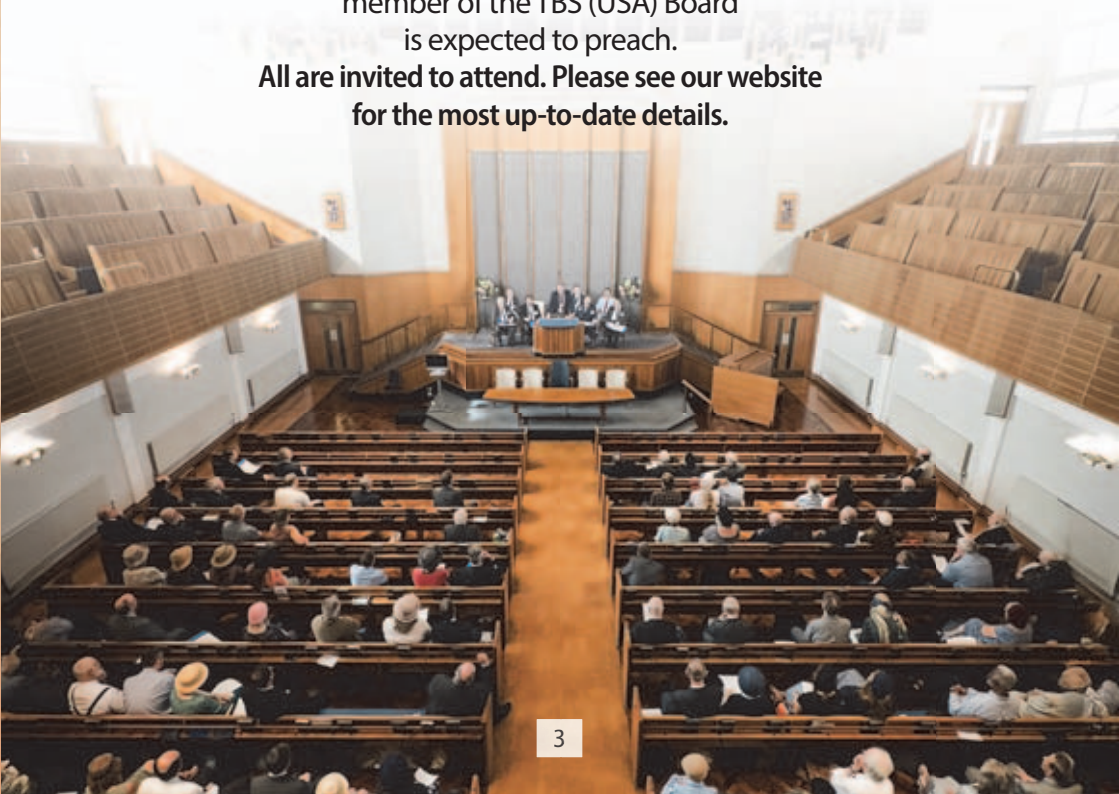
The Business Meeting at 11.00 a.m. will include reports and updates on the Society's work.

After the Business Meeting,
at 2.00 p.m.

the Rev. Dr Gerald Bilkes

member of the TBS (USA) Board
is expected to preach.

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





The General Secretary's Introduction

*By Jonathan D. Arnold,
General Secretary*

In this edition of the *Quarterly Record*, it is a great joy to share encouragements in the distribution of Scripture, and those whose shoulders we stand upon, such as William Tyndale. By the grace of God many of us have easy access to the Word of God without persecution, but this is not the case around the world.

Given the distribution efforts of the Society, the verse in Ecclesiastes 11.1 seems so apt. 'Cast thy bread upon the waters: for thou shalt find it after many days'. This verse beautifully illustrates the point of faithful sowing/distributing God's Word, trusting that the Lord will bring about a harvest in His time, in His way. In the context of distributing the Scriptures, this is a powerful reminder that every Bible given, every Gospel shared, and every verse spoken, is like bread cast upon the waters. We may not always see any immediate fruit, but God's promise assures us that His Word will not return to Him void (Isaiah 55.11). I recently heard an account of a prisoner given a Bible that he read, and the Lord greatly used the Scriptures in this man's conversion. This Bible had been placed in the prison many years before (in the 1980s) and yet was still yielding fruit to the Glory of God.

The Word of God that is our privilege to distribute, applied by the Holy Spirit, is the Word that gives hope beyond this world. In a world filled with uncertainty, sorrow, and fleeting pleasures, the Scriptures provide a hope that transcends temporal circumstances. As the Apostle Peter declares, we are 'born again ... by the word of God, which liveth and abideth for ever' (1 Peter 1.23). It is through the living and abiding Word that believers find assurance of eternal life, hope in trials, and a firm foundation in Christ. This hope is not merely for this life but extends beyond the grave, into the eternal promises of God.

History bears witness to this truth. Whether through the courageous actions of wartime distributors, or the tireless and selfless labours of William Tyndale at the cost of his life, God's Word has continued to bear fruit long after it was first sown. We trust these matters may stir our hearts with faith and a renewed commitment to scatter the seed of God's Word far and wide, trusting the Lord to bring the increase.

Christ in the Text

We are pleased to provide an article looking at the omissions of Christ's names and titles in the Critical Greek Text. This

may provide an introduction to our theme for 2025 'Christ in the Text', upon which we hope to hold a conference in June 2025, if the Lord will. This event promises a rich exposition on the living Word, Christ, revealed in the written Word. Our aim in this conference is to point out, once again, how Scripture testifies of Christ throughout both the Old and New Testaments. Amongst other things the conference will show how the Critical Text seems to manifest a remarkable expunging of references to Christ. However, we see no basis for this and disagree with the long-standing argument that the shorter reading in extant Greek manuscripts is better. The Word is complex, and the testimony to Christ is coherent and continual throughout Scripture. We encourage you to read the article on this topic as a taster for the conference.

Harrowing wartime Scripture distribution

The Word of God in Wartime (pages 14–20) recounts harrowing stories of Scripture distribution during the Second World War. These accounts remind us of the urgency and necessity of spreading God's Word even amidst great danger. We know there are those distributing Scriptures from the Society today in conflict and places of severe persecution, and we must pray for them. We trust the special edition VE Day Gospel is a means to distribute in countries and areas marking the occasion, and once again provide the means of opening doors into schools. These historical testimonies of distribution really show us the ease we have today in comparison, and challenge us to be about our Saviour's business as He was about His Father's business.

As we read of the steadfast faith of those who risked their lives to distribute the Bible, trusting that God's Word would bring

hope and salvation to souls in desperate need, it challenges us to ask ourselves: Are we as committed to sharing the Scriptures today? In an age where access to the Bible is easier than ever, may the Lord give us strength to not grow complacent, but be stirred to action by the examples of faithful men and women who distributed God's Word even in the midst of war.

William Tyndale

Over the next two years (2025/2026) we will continue to mark the work of William Tyndale. His translation was used by the Authorised (King James) Version translators, and impacts or forms the basis for over 80% of the New Testament. Tyndale was a man who spent much of his life on the run, given the opposition he found to his work of translating the Bible from the Greek into English. In 1525 Tyndale completed his task and began printing his masterful translation of the New Testament in Cologne. However, before the printing was completed it was disrupted by the authorities. Therefore, the printing was only completed a year later on the presses in Worms. The octavo sheets were brought to England smuggled in bales of cloth and sold at 9d (pence) a set. We understand there are three copies of this book that survived; the only complete copy is held in St Paul's Cathedral library, London.

Tyndale continued his work on the Old Testament, finishing and publishing the book of Jonah in 1531. Then in 1534 (the same year Luther's translation of the complete German Bible was published), Tyndale's New Testament was reprinted with corrections and slight revisions in Antwerp. Before Tyndale was able to complete the Old Testament he was betrayed by a purported friend and was martyred in 1536 at Vilvoorde, Belgium (where there is a monument to him, which the Society helped erect many years ago).

John Rodgers took up Tyndale's work under the pseudonym of Thomas Matthew, and the Matthew's Bible was published in 1537. This Bible was then licensed by the English king for 1,500 copies. This was the first Bible licensed that could be legally sold in England. Rodgers was later burnt at Smithfield by Queen Mary.

Encouragement to distribute the Bible

Finally, we have further articles about distributing the Bible today more fervently. These articles not only recount the inspiring stories of those who laboured to spread God's Word, but also present a challenge to us today: will we continue this vital work? The legacy of those who risked much to preserve and distribute the Scriptures compels us to take up the mantle and share the life-giving Word with those who have yet to hear it.

At the end we trust you will find encouragement in reading of those receiving Scriptures through your support. These accounts are a profound encouragement, showing the seed of

God's Word being sown in faith. Yet, they also remind us of the great need that remains.

Peter's words to Christ in John 6.68: 'Lord, to whom shall we go? thou hast the words of eternal life' underlines the profound truth: the Bible is the Word of God, the sole repository of Divine revelation to humanity. There is no other place to turn for the words of eternal life. No other book reveals God's will, His character, and His redemptive plan for sinners.

This truth challenges us to recognise the urgency and necessity of distributing the Bible. In a world filled with confusion, hopelessness, and spiritual darkness, there is no greater gift we can give than the light of God's Word.

We pray that this issue will stir us all up with a renewed zeal to honour Christ through the dissemination of His Word, and to participate in the Great Commission by distributing the Scriptures to all nations. May we be moved to action, compelled by the knowledge that only the Word of God has the power to bring eternal life.



The Tyndale Monument near North Nibley, Gloucestershire

The Effect of the Hidden Word of God

By Mr G. D. Buss,
a Vice-President of the Society

‘Thy word have I
hid in mine heart,
that I might not sin
against thee’

Psalm 119.11

What a remarkable Psalm is the one hundred and nineteenth! Not only is it the longest chapter in Holy Scripture and also an alphabetical Psalm (each stanza beginning with the same Hebrew letter at the head), but, more importantly, every verse speaks in some way of the Word of God. It is very evident that the Psalmist, who could well have been David although we are not told this, had a deep and loving regard for the Word of God.

In the verse at the head of our meditation, the Word hidden in his heart tells us of his deep affection for it. After the loss of Calais to the French in January 1558, Queen Mary I is reported to have said that when she died, if they opened up her heart

the word ‘Calais’ would be written there because she loved it so much and was so sad at its loss. It would have been far better for that miserable queen, and for the Lord’s children in her reign, if the Word of God had been written there, and then she would not have persecuted the true church of Christ as she did.

The Psalmist’s confession is akin to that of Lydia’s of whom we read, ‘whose heart the Lord opened’ (Acts 16.14). Like the Psalmist, the Word of God in Lydia’s heart bore rich fruit in her life. As the seed is sown in the earth, in due season the blade appears above the ground, and in God’s time the fruit is yielded. This is what Peter tells us is, ‘being born again, not of corruptible seed, but of incorruptible, by the word of

God, which liveth and abideth for ever' (1 Peter 1.23). This is the eternal life that Christ gives to His sheep, of whom He speaks in John 10.

But what is it about the Word of God that it should yield such a harvest in the life of a believer? Surely it is this, that the written Word applied by the Holy Spirit—the Spirit of Christ—brings Christ into the heart. Even as Paul said of the believers at Colosse, 'Christ in you, the hope of glory' (Colossians 1.27). It was this confession that the martyr Polycarp made before the Roman emperor when he said, 'I am the God-bearer'. Likewise, when Polycarp was commanded to worship the emperor rather than Christ, he said, 'Eighty and six years have I served Him and He has done me no wrong'.

To have Christ in the heart is to be born again

As John records in John 1.11–13: 'He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God'.

To have Christ in our heart, through His Word, is to be justified by His grace

As Paul tells us in Romans 10.8–11: 'The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed'.

To have Christ in our heart is a preservative against the sin of unbelief, in particular

The Psalmist confessed that having the Word of God rooted in his heart preserved him from the inherent dangers of unbelief which dwelt in the natural man which Paul tells us of, 'But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned' (1 Corinthians 2.14). The answer to the challenge of unbelief is to say, as our Saviour set the example when combatting the lies of Satan: 'It is written'. So, if we have the Word written in our hearts by the Spirit of Christ, we have an effectual antidote to sin.

To have Christ in our heart is to be sanctified

'Sanctify them through thy truth: thy word is truth' (John 17.17). When Barnabas went to Antioch and 'had seen the grace of God, [and] was glad' (Acts 11.23), he could see the evident work of sanctification in the lives of the believers there. Indeed, the Psalmist in this very word tells us that the presence of the Word in his heart was a defence against sin. The deeper the work of sanctification goes, that is, the more established the Word of God is within us, the more Christ-like will be our behaviour.

You are living a Gospel, a chapter each day.

In the things that you do and the things which you say.

Men hear what you say and watch what you do.

Say, what is the gospel according to you.¹

To have Christ in our heart is to be assured that we are in the right way.

The heart of the two travellers on the Emmaus Road 'burnt within them' as

Christ expounded to them the Scriptures concerning Himself and dispelled their unbelieving conclusions about the way they took. As one writer said:

A little talk with Jesus
How it smooths the rugged road!
How it seems to help me onward,
When I faint beneath my load!²

To have Christ in our heart is to be satisfied

Asaph said: 'Whom have I in heaven *but thee?* and *there is none* upon earth *that I* desire beside thee. My flesh and my heart faileth: *but God is* the strength of my heart, and my portion for ever' (Psalm 73.25–26). It was this sense of the inner presence of God—and Christ—which drew Moses out of the luxury of Egypt to unite himself with the despised people of God, because he esteemed 'the reproach of Christ greater riches than the treasures in Egypt' (Hebrews 11.26). The same inner principle drew Ruth out of Moab, sustained Daniel

in the lion's den, accompanied the three Hebrews in the fiery furnace, and gave David the victory against Goliath. Indeed, the whole of Hebrews 11 is a record of the power of faith in Christ and its reward.

The very fact that the Psalmist in Psalm 119 confessed that he had hid God's Word in his heart displays that grace had wrought that willingness to receive the Word as Lydia did. Those in whom the Word of God is hidden have the rich privilege of their life being hidden with Christ in God (see Colossians 3.3). This is the sacred secret of the preservation of the saints as expressed by David, 'The secret of the LORD is with them that fear him; and he will shew them his covenant' (Psalm 25.14).

Endnotes:

1. Source unknown.
2. F. Crosby, *A Little Talk with Jesus*, hymnary.org/text/a_little_talk_with_jesus_how_it_smooths, last accessed 22.01.25.

DOES IT MATTER? Broken For You

1 Corinthians 11.24

AV/KJV

And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

ESV

and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me."

It does matter ...

Because every word of God matters (Proverbs 30.5). But also because there is evidence since the earliest times for the retention of these words in early writers, translations, and Greek manuscripts. The words have been read, heard, and meditated upon by countless generations of the Lord's people at the Lord's Table.

To find out more read the article
Broken For You.

tbsbibles.org/brokenforyou





Editorial Director's Report

by Matthew A. Vogan

Continuing the Carey Project

William Carey (1761–1834), often called the ‘Father of Modern Missions’, left an indelible mark, not just on missionary history, but also on the people and history of India. His vision and commitment in Bible translation continues to encourage our endeavours today.

Carey’s strategy for mission work was to focus on Bible translation. Some might criticise him for focusing on this rather than giving all his time to evangelistic work, but Carey had a long-term vision. He could have quailed before the enormity of the task, but he believed that the Scriptures should be available in the vernacular languages of the people. He saw these versions as ‘lights that would brighten all of India’ and advocated for the Scriptures to be given in the dialects of different provinces to effectively enlighten India.¹ He said that he would work on giving Indians the Word in their own tongue ‘till a number of living preachers were created by the Scriptures themselves’.²

When Carey arrived in India in 1793, he encountered an immensely diverse linguistic landscape, with hundreds of languages and dialects spoken across the subcontinent. He directly translated or supervised translations of the Bible into at

least 35 languages and dialects of the Indian subcontinent. This was a monumental achievement within the limitations of his context, and he faced many challenges but worked tirelessly to overcome linguistic diversity, technical challenges, and cultural barriers. His strategic approach to tackling these challenges remains part of his lasting legacy. Today we can look back to those early labours 200 years ago for both inspiration and assistance.



William Carey

AdobeStock

Challenges

To ‘translate the Sacred Scriptures into any language, would require much time and patient labour’ wrote Carey and his colleagues at Serampore.³ Such was the diversity of languages that Carey and his team had to work on multiple languages simultaneously, each requiring its own unique approach. Not only this, he often had to start from scratch, developing alphabets, grammars, and dictionaries before translation work could even

begin since the languages had not been standardised. Initially he thought that all the languages of north India were dialects of one language but later understood they were distinct languages.

Understanding local customs, manners, and beliefs was important to the brethren at Serampore. This meant that Carey needed the help of natives who understood the languages and cultures intimately, to ensure that the translations were both accurate and sensitive. Carey also had to handle opposition from both colonial authorities and those native to India who resisted Christianity as a foreign religion.

Today's challenges are also significant. India has a population of 1.4 billion people comprising 2,272 people groups speaking 780 different languages. Some 1.37 billion of this population in 2,041 people groups are defined as 'unreached', with less than 2% considered to be Evangelical Christians. A cultural and official resistance to the Christian Gospel can still be experienced in many places. How many of the over 600,000 villages in that nation have the light of Scripture?

Many of these Indian languages have no Scripture at all, still more do not have a full Bible. Some others do have a Bible, but the translation available is poor because it has been rendered from the English Good News Bible. Sadly, even the translations that Carey produced in the major Indian languages were later revised in their underlying text and translation approach to conform them to the Greek Critical Text, and many people do not realise that the so-called Old Version in these languages are not at all what Carey and his team laboured to produce. However, we are able to continue their labours for today.

Strategy

A self-taught linguist, Carey had already studied many languages, and set himself

to understand those of North India, commencing with Bengali. He was committed to constantly improving his translation and revised his Bengali New Testament eight times before his death. Despite his abilities, only a collaborative approach could address the scale of the challenge. Therefore he partnered with fellow missionaries, local scholars, and native speakers. He then trained Indian Christians to become translators, which not only accelerated the pace of translation, but also gave these indigenous believers the confidence to declare the Gospel amongst their fellows. Carey also founded Serampore College to train future translators amongst others.

Carey's deep study of Indian languages revealed to him the connections among them. For example, he understood that many of the languages in India, such as Bengali, Hindi, Marathi, and others, were part of the Indo-Aryan language family and shared a common linguistic ancestry. These languages share significant similarities in vocabulary and grammar due to their Indo-Aryan roots and historical connections with Sanskrit (a classical Indian language). Carey commenced with Bengali, which is part of the Indo-Aryan family, and this gave him a foundation to branch out into related languages such as Hindi, Oriya, Marathi, and Assamese. Carey's knowledge of Bengali and Sanskrit further informed his work in Hindi and Oriya. For closely related languages, Carey's understanding of their common features likely helped him streamline his translation work by adapting and modifying existing translations for similar languages. Thus, Carey strategically focused on completing translations in one language of a particular branch, then used that as a basis to more easily translate related languages.

Similarly, Carey identified distinctions with Dravidian languages like Telugu or

Kannada, which were structurally and lexically very different from Indo-Aryan languages. He approached them as unique projects, requiring entirely separate endeavours.

In recent years, we have likewise found that a reliable Hindi Bible translation paves the way to translation projects in many related languages. Using technology and a standardised format allows translations in many cognate languages to be drafted alongside the Hindi. These draft translations then require the attention of native proofreaders and editors to verify, adjust, and modify when needed. In this way we are able to use the Hindi translation work in other sister languages such as Bhojpuri, Urdu, Punjabi (Eastern and Western), Gujarati, Chhattisgarhi, and Marathi. Hundreds of millions speak these languages, and an accurate and faithful translation of the Bible is greatly needed even though people are not always aware of this.

Technological assistance

The establishment of the Serampore Mission Press near Calcutta (now Kolkata) in 1800 was a key development. The advanced printing technology enabled movable type and fonts for multiple Indian scripts which resulted in efficient publication for a variety of languages, and it produced 212,000 copies of Scripture.⁴ Today we are able to make use of computer assistance to manage different scripts and related languages. Our Editorial System

helps us check and format the text and then have it typeset for print publication or published directly on the Online Bible which can be accessed across the world. At the time of writing, we have published Scriptures in 38 languages on our Online Bible App, which can be found at tbsonlinebible.com. We would encourage our supporters to make this valuable resource known to others.



TBS Hindi Gospel according to John

Continuing the Carey Project today

We have already seen how it is possible to use Carey's strategy to restore his approach to translation in terms of accuracy to the Received Text for related languages. Using Hindi, and the understanding of how best to translate the Greek faithfully, we can see how the Bengali translation could also

be corrected. This of course was where Carey himself started, and like him we can proceed from there to other Eastern Indo-Aryan languages such as Assamese, Oriya, and Nagamese. These languages can be worked on simultaneously, keeping pace with the Hindi if the appropriate people who are well-skilled in the languages can help. Please pray for the right people with time and commitment to devote themselves to this work.

Conclusion

William Carey's strategic approach to Bible translation in Indian languages was a monumental achievement that combined linguistic expertise, strategic thinking and, above all, unwavering faith. His work not only brought the Scriptures to millions of Indians but also laid the foundation for future translation efforts worldwide.

No doubt Carey made some mistakes along the way about the best dialects and scripts, but his legacy serves as a powerful reminder of the transformative power of the Word of God and the importance of making it accessible to every nation, tribe, and tongue.

Through his faith, dedication, and willingness to pursue innovation with discernment, Carey left a lasting impact on both India and the global church. Yet he remained humble in his sense of dependence on the Almighty. 'I am very fruitless and almost useless, but the Word and the attributes of God are my hope, my confidence, and my joy, and I trust that His glorious designs will undoubtedly be answered.'⁵

When Carey died in 1834 he left a task unfinished since there were many languages yet to have a translation of God's Holy Book. A great work of education and distribution as well as evangelisation was also needed to realise the vision that motivated him. Sadly even the translations that he produced were subsequently heavily altered in relation to the text and translation approach he had used, so that these Old Versions are not indeed as old as they claim to be. Even Carey's own son began to use the Critical Greek Text in his ongoing work, whereas Carey himself was criticised for using the Received Text. In some languages this means that we have a work of recovery to engage in so that we can continue the work of Carey. However, we are able to learn from his strategic approach and apply it to accelerate the work of translation in related languages. In other cases we apply the same text and translation approach to languages that Carey never managed to address, such as the tribal languages of Manipur where we have nine projects. The work of translation is also being done for the first time in some tribal languages such as Halam.

William Carey and his colleagues were motivated by the hope that arises from faith, and wrote after around ten years of engagement in the work,

The help which God has afforded us already in this work is a loud call to us to "go forward." ... We consider the publication of the Divine Word throughout India as an object which we ought never to give up till accomplished, looking to the Fountain of all knowledge and strength to qualify us for this great work, and to carry us through it to the praise of His Holy Name.⁶

What might the Lord do through TBS as we seek to translate as much of Scripture in as many languages as possible by 2034, the bicentenary of Carey's death?

The following was the earnest longing and prayer of Carey and his colleagues which we can only echo today,

May the Lord increase the desire after His Sacred Word, till there shall not be in India, nor throughout the East, a family or even a single individual who does not possess a copy.⁷

Endnotes:

1. W. Carey and J. Marshman, *The Ramayana of Valmeeki*, Translated from the Original Sungskrit, vol. 1: Containing the First Book (Dunstable, UK: J. W. Morris, 1808), p.13.
2. W. Carey et al., *Seventh Memoir respecting the Translations of the Sacred Scriptures into the Languages of India*, Conducted by the Brethren at Serampore (Serampore, India: Mission Press, 1820), p.19.
3. W. Carey et. al., *A Memoir of the Serampore Translations for 1813* (Kettering, UK: J.G. Fuller, 1815), p.4.
4. J. D. William, *William Carey: Father of Missions*, p.24.
5. Letter to Mary Carey and Ann Hobson, 22 December 1796, in *The Journal and Selected Letters of William Carey*, ed. T. G. Carter (Macon, USA: Smyth & Helwys, 2000), p.249.
6. A. Lahlmangiah, *Holistic Mission and the Serampore Trio* (Delhi: ISPCK, 2010), p.91.
7. W. Carey et. al., *A Memoir of the Serampore Translations for 1813*, p.27.



The Word of God in **Wartime**

The work of the TBS during the
Second World War

By Natalie A. Hanks,
Lead Editor

A young man who was serving in the British Navy during the Second World War was given a couple of copies of the TBS English New Testament to distribute as he saw fit. One day another lad saw the copies and asked if he might have one, saying that once he had belonged to a church, but had given up on these things. However, he seemed very anxious to have a copy of the New Testament, so he was given one. Shortly after his boat left the shores, and not many hours later the ship was sunk. The lad's dead body was washed up, and in his pocket was the New Testament he had been given so recently. We can only hope that there was a reason he had been given it, and that the Lord had worked within him in this short time.

Somewhere else, a man distributing New Testaments had gone aboard a ship, and a young gunner asked if he could have a Bible for his friend who wanted one. The distributor only had New Testaments on him so told the gunner if he had time before he sailed he could come to the Mission on shore and collect one. But the gunner never did have the time; a few days

later the ship sank and a large part of the crew were killed.

These examples show the pressing need during the war for the distribution of the Scriptures, and what drove men and women up and down the country to spread the Word of God with urgency. No one knew what an hour might bring forth, and how in the next minute someone could be gone forever into eternity. As one man wrote,

There are many stories which I could tell you of what happened during the air raids, and many stories of soldiers, sailors and airmen and how they have been groping in the dark and asking for the way, asking for light. What light could I give them? Only the light and the lantern of the Word of God and give them a khaki Testament or an Air Force Testament and ask them to take it and read it. It is for us who have the privilege of sending out the light and truth to see that these people who desire to know more of God and His grace should have a copy of His Word.

Redeeming the time

As war loomed on the horizon in the late 1930s the TBS seized every opportunity for making known the salvation of God. At this stage in the Society's history, every year had a 'Motto Text' on which the *Quarterly Record* introduction articles were based. The text in 1939 was Ephesians 5.16, 'redeeming the time, because the days are evil', and there was an urgency in making the most of the time available to spread the Word of God, with a real sense that the time was limited and the work was great.

Responding to the outbreak of war

After war was declared in September 1939 the staff at TBS realised that the work was going to get more difficult, but were committed to doing as much as they could. In the October 1939 *Quarterly Record* they wrote, 'Speaking after the manner of men, the whole position as to the carrying on of the work is obscure, but as regards that work which He has committed to our Society, we shall endeavour to our utmost to do what we can, and to adapt to the changed conditions'.

Within a week of war being declared TBS had sent ten hundredweight (approximately 508kg) of Bibles, New Testaments, and portions to the troops. The January 1940 edition of the QR acknowledged the scope of the work, 'The outbreak of war, whilst it has created difficulties in certain directions, has also brought opportunities and a call for service, especially among the Armed Forces and the evacuees.' This edition also contained the following message,

As we write the conflict rages and we know not what a day may bring forth; truly these are perilous times, and there is a call for earnest and continued prayer on the part of the Lord's people. May He give us grace to patiently continue in the important work which He has committed to us, and not to slacken in sending forth His Word.

Scriptures for the armed forces

One of the earliest actions of TBS was to produce special edition New Testaments for distribution across the armed forces. This was bound in blue for the Royal Navy and in khaki for the Land Forces, and contained the King's message:

To all serving in my Forces by land or sea, or in the air, and indeed, to all my people engaged in the defence of the Realm, I commend the reading of this book. For centuries the Bible has been a wholesome and strengthening influence in our national life, and it behoves us in these momentous days to turn with renewed faith to this Divine source of comfort and inspiration.

Thousands of these New Testaments were distributed across the country. Many of the people distributing them were individuals, such as the rector of a parish where troops were stationed, a pastor to members of his congregation serving in the forces, a shopkeeper near an army camp, or a lady visiting wounded soldiers in hospitals. Others were larger organisations such as The Army Scripture Readers and Soldiers and Airmen's Christian Association (today known as The Soldiers' & Aviators' Scripture Readers Association, SASRA).

A letter to the TBS, published



in January 1940, said that the way the men received the Scriptures was very encouraging,

It seems to me that there is a real heart hunger for the Scriptures and the Message of the Gospel ... Appreciation has been expressed with the work of the printer and really they are nicely produced in good clear type. This means a good deal in the presentation of a spiritual message. So far as I can judge there is an almost unlimited field open for Christian workers in the matter of handing these Gospels and New Testaments to men in uniform.

These New Testaments were used by God. One man wrote his thanks to his church who had sent him one, saying, 'Once again your prayers have been truly answered. In Norway we were the target for enemy bombers and although they came very close all was well. Throughout these raids I read my New Testament and found great consolation in the words'.

The plight of the evacuees

Thousands of children were evacuated from cities such as London to the countryside, to keep them safe from enemy bombing raids.

Many of these children came from deprived areas and had never heard the Word of God. The TBS produced a special larger print New Testament for these children. A letter of thanks for these reads,

We have two hundred evacuated children billeted and their spiritual darkness is appalling ... They are for the most part absolute heathen, and we feel that it may be another of the Lord's 'all things' in thus thrusting them out amongst us. One nine-year-old boy from West London did not know what a New Testament was. One woman evacuee asked 'Sir, Who is Jesus Christ?'

Ordinary people found that they had a use in serving God, as one person wrote to the TBS,

I always wanted to be a missionary, and I feel that God has given me a work to do at home to make up for it ... Should this war finish before the Lord's return, I do feel that a lot of these children will return to London far different than they came; perhaps many trusting in a Saviour they would not have ever thought about had they remained in London.

Scriptures for the home front

It was not just the armed forces and the



Evacuees from London arriving in the countryside



Sheltering in a London Underground station

evacuees that needed the Word of God. At home in the United Kingdom people were facing devastating bombing raids. People distributed Bibles in air raid shelters, and TBS found themselves helping replace Bibles destroyed in the bombings, receiving pleas like this,

I think it was about three years ago when you kindly gave us a grant of Bibles ... When the bombing came we here suffered very badly, just house after house. We had a time bomb near Church and dashed in and got out all we could, including your Bibles, and for safety; not knowing what the bomb was going to do; took them to our Mission Hall; but, sad to say; the bomb at Church was removed—which was a blessing for us all—but our Mission Hall had a landmine and we lost so much, including your Bibles ... Please can you help us in however small a way.

Bibles for refugees

The influx of refugees escaping from Nazi occupied countries meant that there was a large demand for Bibles in other languages. A Polish lady wrote that,

Let me once more tell you how grateful

we are to you for your offer. This country has offered to so many refugees peace, friendship—but the gift for which we, to have lost all what can be lost on earth, are more grateful than for anything else, is, that we feel here real Christian fellowship and the intense love of His own Word, which is transforming the life of each.

It was largely because of refugees from Germany that the TBS prepared a new edition of the German Bible, and it was particularly distributed amongst German Jewish refugees.

Being a refugee from Nazi oppression I lost all my belongings and also my Bible. Can you help me by sending one in German text?

The following letter came later,

I received your Bible and letter and wish to express my gratitude for your kindness and immediate help. It is great to learn that there is still so much sympathy left in a world of hate, and that help is being given ... I have come to this country to stand on the right side, and pray that Christ's teaching may help England in her fight against pagan Nazidom, and be her guide.



German PoWs arriving at Southampton

Internment camps and prisoners of war

All sorts of categories of people were in need of the Scriptures. Some were in internment camps, particularly people who were from an enemy country but who lived or were finding refuge in the United Kingdom. Prisoners of war also needed Bibles urgently, and TBS tried to fulfil these requests.

Another group of people were those in Military Detention Barracks; the response to one grant was as follows.

I am very grateful indeed for your generous gift of fifty copies of the Holy Scriptures, which will be given mainly to men in Detention Barracks, where men who have seldom found time to read this wonderful Book, have and do find time to read.

Grants of Scriptures overseas

The work of distributing and granting the Word of God among all nations did not stop to countries that were still accessible, although the journeys there could be hazardous. One delivery of Bibles was on a ship bound to the USA in late 1939, which was fired on by a German submarine and then boarded but mercifully allowed to proceed to the USA.

Prior to the invasion of Poland, a mission there wrote about the hunger for the Word of God, and thanking TBS for the Polish

Bibles sent there,

So very many people crowd into the Prayer Hall that often the light is extinguished, from lack of oxygen, and all are wet with perspiration, still the people are so hungry that they stand for three or four hours under such conditions. The evening of our arrival we had an evangelistic meeting, which was well extended. In spite of the fact these people had risen before three that morning and had had a hard day in the fields they stood there drinking in the 'Old, Old Story, of Jesus and His Love' until after eleven o'clock.

The TBS had a depot in Damascus, which continued distributing Scriptures in that part of the world. The report for the first year of this depot's operations appeared in the April 1940 QR, when the centre had sold or distributed 1,767 Bibles, Testaments, Gospels, and leaflets, many of which were in Arabic and Hebrew.

Deputation meetings

Deputation meetings were unavoidably altered or cancelled as the war progressed. The blackout meant that travelling was unsafe, and many meetings were cancelled. Many of them were deferred to the summer months, when the lighter evenings made it easier to meet safely. The severe bombing in the cities, large towns, and some coastal towns made it dangerous and difficult to hold meetings, but as one deputation speaker wrote, 'we are thankful indeed for the self-sacrificing efforts of our friends in most of these places, who have still continued their support and interest'.

Translation work

Translation work did not pause during the war. There were many difficulties, such as paper shortages and postal problems which made it more difficult than usual (the *Quarterly Record* was shortened and published twice a year due to these

shortages). New publications included the Kashmiri Gospel according to Luke, the Balti Gospel according to Mark, the colloquial Arabic Gospel according to Luke, and leaflets in languages such as Modern Greek and Telugu. Refugees and prisoners of war also widely used the new edition of the German Luther Bible.

A particularly important project was the Hebrew-English New Testament, using the Salkinson-Ginsburg Hebrew New Testament text. In 1940 a new society called the Society for Distributing the Holy Scriptures to the Jews was formed, which was closely connected to TBS, and the New Testament was published by TBS on behalf of this new society. In 1943 it was reported that,

The Hebrew-English New Testament is a testimony to the power of God and the goodness of God; born in this time of sorrow and distress! How wonderful it is that God should have enabled us to bring it out for His ancient people in their time of great suffering and agony. What better can we do than show them the place of refuge and comfort and source of all joy in their Lord.

Many of these Bibles eventually found their way into the hands of Jewish people fleeing Nazi persecution. A distributor wrote that,

We have a number of refugees in Tel-Aviv; they have a very sad story to tell. The Hitler regime will be recorded as the blackest spot in the history of the German people. The atrocities are indescribable. I showed a German lady 1 Corinthians 13. She said: 'What a contrast! and where can I find the people who believe and practice this chapter?'

The end of the war

Following Victory in Europe (VE Day on 8 May 1945), TBS realised that the end of the war had brought renewed opportunities to spread the Word of God,



Churchill greets cheering crowds on VE Day

particularly in prisoner of war camps where the opportunity was not likely to be of long duration. There was a huge demand for German Bibles, one chaplain of the US Army asking for 5,000 because there was a keen interest in Christianity amongst the prisoners. One pastor wrote of distributing Bibles in camps in the UK,

I little dreamed, back in 1940, when so many of our members lost their homes through the Blitz, that I should later stand on or near the bombed sites giving Scriptures to our foes and talking with them about Salvation through Christ Jesus.

In Belgium over ten thousand Latvians, Lithuanians, and Estonians who had been forced to join the German Army were in one prisoner camp, and TBS was able to supply Scriptures there. Another came across a German who had been stationed on the Channel Islands in 1940 where he had been given a German Gospel according to John. He had carried this about for six years, reading and re-reading it, until the covers had fallen off!

At the end of the war TBS recorded their thankfulness for many mercies,

We would render thanks to our gracious God for His grace and goodness through

another year; and also that He has brought to a victorious end the long and terrible conflict in Europe. During the war-years, although there has been much destruction near to our Headquarters, through His mercy our building has been preserved and stands intact to-day, only having suffered very slight superficial damage which was soon repaired. Again our needs have been met and, with the cessation of hostilities, we look forward to development of the work in the not-too-distant future.

Much of Europe was devastated by the war, and TBS campaigned to raise money to 'Feed Starving Europe' with Bibles,

But what about Europe's spiritual starvation? Nazi Godlessness, selfishness, and cruelty have robbed Europe, not only of food for the body, but of the Word of God, the food for the soul.

Conclusion

It is now 80 years since VE Day, and still how great a need there is for the Word of God. During the war it had been written,

If it be His gracious will that we are to be blessed with days of peace once again, and the highways of transit and trade re-opened in all parts of the world; what a call this will constitute to those whom He has commissioned to be the messengers of His glorious Gospel to the nations of the earth.

We do not know what the future holds today, but how important it is that we make the most of every opportunity to spread the Word of God to all nations of the world, 'redeeming the time, because the days are evil' (Ephesians 5.16).

Endnote:

All quotations in this article are from *Quarterly Records* between October 1939 and January 1946.



Commemorative VE Day Gospel according to John

This special edition of the Gospel according to John commemorates 80 years since VE Day, when Victory in Europe was secured on 8 May 1945 during the Second World War.

Details:

Paragraphed Authorised (King James) Version text with headings. It also contains the message from King George VI written for those who received the Scriptures during the war, and a summary of the work TBS carried out.

Paperback:

Page Size: 176 x 125mm (6.9"x 4.9")

Print Size: 10.5 points

Product Code: JN/VE

Price: UK £0.65. For those from the rest of the world who may want a copy, please order directly from our UK office.





Operations Director's Report

By Philip A. Blows

Why we Ought to Distribute the Holy Scriptures

This is the substance of an address given at the 2024 TBS Conference 'Inspiration and Text' in Lisburn, Northern Ireland on 8 November 2024.

Let me briefly illustrate, through an Old Testament story in the Bible, our mandate for being involved in the work of distributing the Word of God.

In 2 Kings 6 and 7 we read about the situation when Samaria was besieged by Ben Hadad, the king of Syria. There was a great famine in Samaria, and there was what we would today call 'hyperinflation'. The costs of the very meanest and lowest items of food were astronomical, and we even read in the Scriptures of the great travesty of cannibalism taking place.

At this time of famine there were four lepers in the city gate. They could not dwell with the people in the city for fear of passing on their leprosy, but they also could not go outside the city as that is where the enemies were who were besieging Samaria. So there they stayed in the gate, neither in the city nor out of the city.

Eventually there came a point where they were close to death, and they felt they had nothing to lose by going out of the city. Maybe if they went out of the city to the Syrians, they would receive mercy from the Syrians and might even receive some food. If they stayed in the city gate they would soon die anyway as they were starving, so they felt they had nothing to lose.

But you know that when they went out expecting to see this Syrian army, instead they discovered an empty and abandoned camp! By Divine intervention, the Syrians had fled and had left all behind. So these four lepers had a field day. There was all the food and drink that they could want and after all that time you can be sure that they filled their stomachs. The Bible tells us that they ate, drank, took of the silver which they found, took of the gold, and of the clothing. We could say that they looted it; they went away and they stashed it, they looted some more, and they stashed some more.

But then what happened? Conscience struck. 2 Kings 7.9 says, 'Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household'. They had come across a treasure trove, and they knew in their consciences that they did not well to hold on to this bounty for themselves while their fellow men were in a state of dire famine. They must share what they had with those who had nothing.

Let's consider that in regards to Bible distribution. For those of us who speak English, we have a faithful Bible in our language. We have good copies of it. We have many copies of it. We may have a reference Bible, a text Bible, a leather-bound Bible, a hardback Bible, a large one, a small one: we may have a super abundance. However, we do not well if we content ourselves with what we have, while without

are those who are in famine, 'Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD' (Amos 8.11).

We might think of those parts of the world where there has not been a history of the spread of the Gospel, and perhaps there is not a Bible translation. This is absolutely the highest priority, to provide a faithful edition and copies of the Scriptures in these languages.

Also, think about countries who have had the Gospel and have had a Bible. Are there not many homes in your neighbourhood and mine where there is no Bible, and the children grow up knowing nothing of the Lord and His marvellous works?

We have an obligation, a moral and spiritual obligation. We have a bounty of the Word of God, and we have an obligation to share with those who are in famine. We have



Spanish calendar distribution in Costa Rica



Arrival of Portuguese Bibles in Angola



Paschimi Kham Gospels according to John arrive in Nepal



Bibles for Nigeria



Bible distribution in Latin America

a duty towards Bible distribution, but also a privilege to be involved in Bible distribution.

The Lord Jesus said in Matthew 10.8, 'Freely ye have received, freely give' and we can apply that to the work of the Trinitarian Bible Society, and to the work of distributing the Word of God. We trust that you will join with us in that work.



Forthcoming Meetings

LORD WILLING

Please see our website for deputation meetings within the UK. This list contains other special meetings.

► Thursday 12 June 2025

CHRIST IN THE TEXT CONFERENCE

William Tyndale House
London SW19 3NN

► 16 August 2025

YOUNG PEOPLE'S CONFERENCE

Venue tbc

► 14 November 2025

CHRIST IN THE TEXT CONFERENCE AND YOUTH MEETING

T3 Conference & Event Centre,
Lisburn BT28 2RF
Youth Meeting details to be
confirmed nearer the time.

TBS (Australia)

The Rev. Craig Dennison is due to be holding deputation meetings in Australia in April 2025, if the Lord will, in the following areas listed below. Please contact TBS (Australia) for more details of these events.

► Wednesday 2 April

Brisbane, QLD

► Thursday 3 April

Maclean, NSW

► Friday 4 April

Grafton, NSW

► Saturday 5 April

Wauchope, NSW

► Monday 7–Wednesday 9 April

Sydney, NSW

► Thursday 10 April

Melbourne, VIC

► Friday 11 April

Nullawarre, VIC

► Saturday 12 April

Port Lincoln, SA

► Monday 14–

Tuesday 15 April

Perth, WA

► Wednesday 16–Monday 21 April

Adelaide, SA

TBS (USA)

► Wednesday 27 August 2025

TBS (USA) ANNUAL GENERAL MEETING

Plymouth Christian School,
965 Plymouth Ave NE, Grand Rapids,
Michigan. Speaker: Pastor P. Mehrshahi



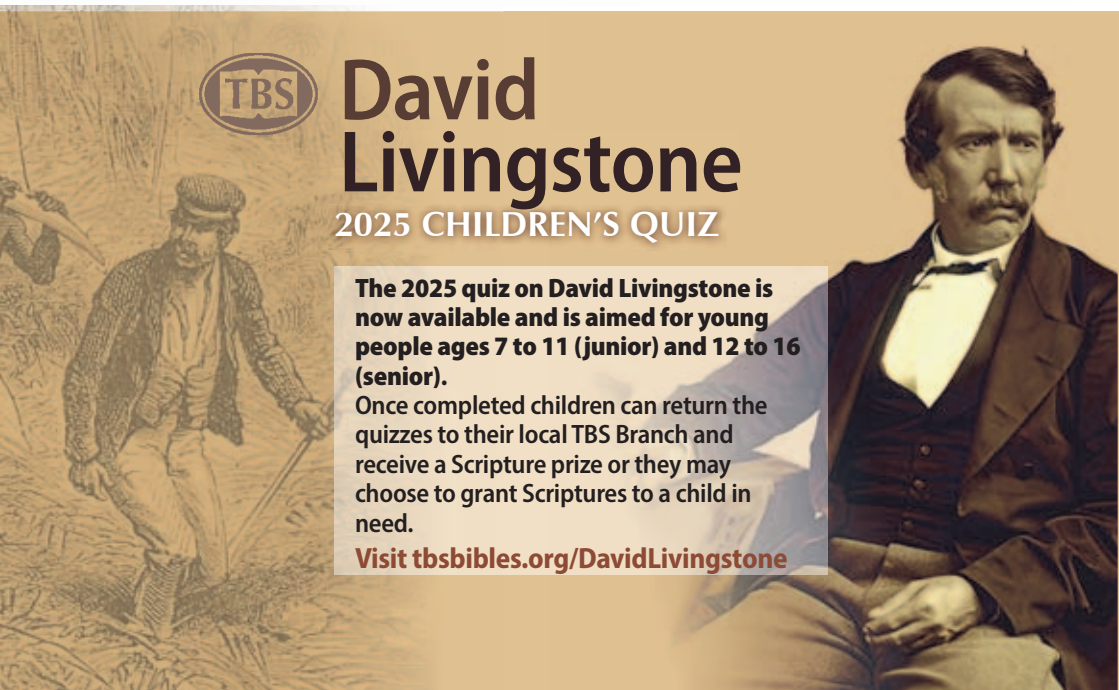
David Livingstone

2025 CHILDREN'S QUIZ

The 2025 quiz on David Livingstone is now available and is aimed for young people ages 7 to 11 (junior) and 12 to 16 (senior).

Once completed children can return the quizzes to their local TBS Branch and receive a Scripture prize or they may choose to grant Scriptures to a child in need.

Visit tbsbibles.org/DavidLivingstone





To Whom Much Is Given ...

‘For unto whomsoever much is given,
of him shall be much required’ *Luke 12.48*

By William Greendyk,
TBS (USA) General Secretary

‘Sir, may I please have a Bible?’ Juan, the 18 year-old man from an isolated, poor section of a small country in Central America, looked down at the floor with a mixture of timidity and shame after he presented me with his request. He was clearly not used to begging, but he wanted so much to have a Bible of his own! The pastor of the small church he attended had allowed him to come along on the nearly four-hour bus ride to be present at our Bible conference in the big city, and I could see that he was hoping to go home with his very own copy of God’s precious Word. My thoughts went to the story of a 15 year-old girl named Mary Jones, who some 200 years earlier had walked barefoot for 26 miles in order to obtain her own Bible. The story of Mary Jones and her Bible, and of many others like her, had been a primary reason for the founding of the first

missionary Bible societies in England in the early nineteenth century, which eventually led to the formation of the Trinitarian Bible Society in 1831.

My work with the Trinitarian Bible Society often involves giving presentations regarding our work on the revision of the Spanish Bible in cities throughout Latin America. These meetings are usually meant for church and seminary leaders, but often the pastors who have been invited bring with them a few of the more sincere and concerned young people of their congregations to hear about the work that has been done by TBS to return the Spanish Bible to its former faithfulness to the original Biblical languages. My travels during the past years have not always been easy; however, I return from nearly every trip encouraged with a sense of

the apparent growing hunger for God's Word that is evident in Central and South America. While it is true that there is much false religion in these countries that is centered around a more charismatic, emotion-driven, and unbiblical fanaticism, my colleagues and I have come away from each of our conferences amazed and humbled by the number of Reformed, Baptist, Presbyterian, and other historically conservative churches that are springing up in cities and towns throughout the vast Hispanic world. In many areas of Latin America the local people in outlying areas are hearing and reading the Bible for the first time in their lives. It is humbling and encouraging to see such an interest in God's Word, and the personal interactions with some of these people, particularly the young people, have left me with many deep impressions concerning how much we take for granted with our Bible and our Biblical upbringing.

On this occasion, it touched me to see how much this young man desired his own Bible. There was a look of sincerity in his eyes, and I could not deny him his request. I gave him one of the two Spanish Bibles I had with me for my personal use, not realising that one of my business cards was tucked in the inside cover. Since I meet many such people during my travels, I did not give the incident much more thought, as the next day my colleagues and I travelled to another city in a neighbouring country.

About a month later I received a letter from Juan. He apologised for taking the liberty to write to me, but he had found my email address on my business card I had left in the Bible. His note was brief and to-the-point. He wrote,

Sir can you please tell me if it is wrong or disrespectful to read my Bible in the latrine behind our house? Will God be

displeased if I read it and even pray to Him when I am in the latrine? My mother is a drunkard, and when she and her live-in boyfriend begin drinking, they often become very angry when I read the Bible, and last week she hit me with a frying pan because I was reading my Bible. I have nowhere else to go; I do not know who or where my father is, and we live in a small house here in the city with no other relatives in the area. Please, sir, your advice would be much appreciated.

I was struck with how much we take our Bibles and the ability to read them for granted, and I felt ashamed at how unthankful I am for such privileges. I responded to Juan that I was very sorry to hear of his situation, and I assured him that I was quite convinced that, considering his circumstances, the Lord would not be offended if he were to read the Bible in the latrine. I added a few encouraging Bible verses and wished him the Lord's blessing on his continued Bible reading.

Juan's reply to my response was quick to arrive. His forthrightness and sincerity were remarkable:

Sir, thank you for your kind reply. However, I was not at all looking for your sympathy regarding my situation. I only wanted to know if I would be grieving the Lord by reading His Word in the latrine. You need not feel sorry for me, for I am very blessed; I have God's Word! Please reserve your sympathy for the millions who do not have a Bible, and may the Lord grant that you may distribute many more Bibles to poor people who cannot afford them. God bless you, and thanks for your prompt response.

I was again struck by how appreciative this young man was for having obtained his own copy of God's precious Word, and rather than respond to him again, I thought

to take heed to his advice, and tried to say a prayer for the many millions in this world who do not have access to the Scriptures as we do. I thought that this would be the last I would hear from Juan, and I tried to remember him in prayer as well.

About two months later I received another unexpected letter from Juan. This time his letter was much more personal, and he poured out his heart to me.

Sir, you will remember that I asked you about reading my Bible in the latrine. However, I'm finding that the more I read my Bible, it is teaching me that there is more wretchedness and filth in my own evil heart than there is in the latrine! Oh, what would that be to have the blood of Jesus Christ to wash me from my many sins! My Bible is teaching me that I am a very evil person in need of a Saviour. Please pray for me!

Words fail to describe what goes through one's mind upon reading such a letter. With what little concern for this man's soul I had given him my Bible earlier that year, and until receiving his first letter I had never even prayed for the Lord's blessing for his never-dying soul! I was filled with regret for my own initial indifference, but also grateful to the Lord for showing me once again that He is not dependent upon our prayers. Furthermore, the remarkably providential way in which Juan had received his Bible was humbling. I begged the Lord that He would continue to teach Juan of his great need for a Saviour, and that in His own blessed time, Juan would be taught further by the Spirit, and led to the blessed feet of Him Who came to seek and to save that which was lost.

Thus began a series of correspondence that continues to this day, and I am convinced that the Lord has begun a good work in this young man's heart. He has since become a member of a Baptist church in a nearby city,



Dreamstime

bicycling the eight miles to church with joy each Lord's Day, rain or shine. He recently wrote to me that he can't wait for the Lord's Day each week, because there he hears how the Lord can save people like him.

Dear young friends who may read this article, has the Lord ever impressed upon your heart the great privilege that you have, in that you may not only have a Bible in your home but that you may also have your very own copy to read whenever you wish? Surely your parents do not beat you for reading it! Or have you become so used to having the Bible that it is the last book you pick up, and when you do so, is it only grudgingly when required at school, church, or at home?

Remember, God's Word clearly states, 'unto whomsoever much is given, of him shall be much required' (Luke 12.48). You and I have been given much when we have the Bible, which is the revelation of God to man and the only book which is able to make us wise unto salvation. Read your Bible often, and pray for the saving application of the Holy Spirit to teach you who you are in yourself, as a fallen son of Adam, but also Who Jesus Christ is for such ones. He has come to this world not to save those who are holy, but those who are given to see, with our friend Juan in Central America, their own sinfulness and their need of a Saviour. May that Saviour, the Lord Jesus Christ, and His merits be applied to your and my hearts.



Slovak Language Summary

By Natalie A. Hanks, Lead Editor

Slovak is the official language of Slovakia (also known as the Slovak Republic). This landlocked country in central Europe is bordered by Poland, Ukraine, Hungary, Austria, and Czechia. Slovak is spoken by approximately 7.4 million people in Slovakia and by the diaspora, one million of whom are in the USA.

The history of Slovakia

The Slavs arrived in what is present day Slovakia in the fifth and sixth centuries. During the tenth century the land became part of the Kingdom of Hungary, and the Slovaks were identified as inhabitants of Upper Hungary, or simply 'the Highlands' rather than by their Slavic language. By the turn of the eighteenth century most of Hungary, including the territories which today form Slovakia, came under the Austro-Hungarian Empire. After World War One, the State of Czechoslovakia, incorporating the Slovaks and the Czechs, was formed after the fall of the empire.

In 1939 the first Slovak Republic was established, under the control of Nazi Germany, but after the war Czechoslovakia was re-established. From 1948 until 1989 this was a Communist state under Soviet rule, behind the Iron Curtain. In 1989, the Velvet Revolution ended Communist



rule in Czechoslovakia, and Slovakia became an independent state in January 1993.

The Slovak language

The Slovak language has been influenced by Slovakia's geographical position and history, as it is closely related to Czech and Polish, and also borrows words from Hungarian, German, Italian, Russian, and Latin. The language uses the Latin alphabet with diacritical markings and includes words where consonants such as 'r' and 'l' act as syllabic vowels.

Christianity in Slovakia

Slovakia was originally pagan, but it became Roman Catholic until the arrival of Byzantine missionaries Cyril and Methodius (known as

Bratislava

'Apostles to the Slavs') in the ninth century. These two brothers translated part of the Bible into Old Slavic, creating an alphabet in Glagolitic script (one of this script's descendants is Cyrillic, which is used today by approximately 120 languages across the world).

In the 1500s many Hussite (followers of Jan Hus) Czech Protestants fled to Slovakia, meaning that Czech became the language of many of the Protestants in the region. During the Protestant Reformation many people in the area of present-day Slovakia became Protestant. However, during the seventeenth century the Counter-Reformation restored the Roman Catholic Church's hold on the people. Today, nearly sixty per cent of Slovaks identify as Roman Catholic and less than two per cent as reformed.

Bibles in Slovak

Due to the historical situation, and the fact that many Protestants spoke Czech, the first vernacular Bibles in Slovakia were in Czech, and they were widely used among Slovak Protestants. Many people relied on the Czech Kralice translation of 1613, based on the Greek Received Text and Masoretic Hebrew Text, but obviously this wasn't ideal as it was not in the readers' native language.

In 1756 a Roman Catholic Slovak Bible was published, called the Camaldolese Bible; this was translated from the Latin Vulgate and was written in a dialect rather than the form of Slovak used today. Another Roman Catholic Bible, translated by professor Juraj Palkovič, was published fully in 1832, but again this was translated from the Latin Vulgate.

In the early twentieth century a Lutheran pastor named Professor Jozef Roháček worked on a new translation, using both the Greek Received Text and the Greek Critical Text. The New Testament was published in 1913, and the whole Bible in 1936. This Bible, often known as the Old Slovak Bible, while good, strived to be more exact than comprehensible; it is a very literal translation using archaic text and borrowing many words from Czech. This was revised in 1969.

There have been other Bible translations more recently, but these are based on the Critical Text. Examples include the Evangelical Translation (which occasionally used the Received Text, but for the majority follows the Critical Text) and the 2008 Ecumenical Bible. This means that there isn't a good translation from the Biblical texts available to Slovak Christians to use today.

The TBS Slovak project

The TBS Slovak project is a fairly young work, commencing in 2020. The first fruit of the project was the publication of the Gospel according to John and Paul's Epistle to the Romans in 2024. This has been published both in print and on our Online Bible App at tbsonlinebible.com/#sk. The lead translator is currently translating the rest of the Gospels.

We would greatly appreciate your prayers for this project as we strive to provide sound Scriptures for people who speak Slovak.



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The Omission of Christ's Names and Titles in the Greek Critical Text

By G. W. Anderson

Editorial Note: This article was originally published in *Quarterly Record* 524, July 1993. It has been edited and updated to reflect the changes in modern versions and the Critical Text in the intervening time. It indicates a vitally important matter: since 'Every word of God is pure' (Proverbs 30.5), this must also include every Divine name and title.

Few Christians would challenge the idea that some of the most important of the Bible's lessons deal with the names of God. In Exodus 3.14 God Himself proclaims His name to Moses: 'I AM THAT I AM'. This would be His name forever, His memorial unto all generations (Exodus 3.15). This is rendered LORD in most formal translations in English. When He sent His angel to announce the coming birth of His Son, the angel proclaimed the Son's name, 'JESUS' (Luke 1.31). This Jesus would be the Lord's Christ (Matthew 1.16, Luke 2.26). This was the long-awaited Messiah of Israel, the Saviour of the world.

The Greek New Testament, which for more than four hundred years was the basis of New Testament translation, frequently repeats these glorious names and titles. As the Hebrew Masoretic Text includes thousands of references to the LORD, so the Greek Textus Receptus reminds us constantly of the name of God the Son and of His titles. He is Jesus, Christ, Jesus Christ,

Christ Jesus. There is not a single page of the New Testament that fails to bring our minds to rest upon Him.

The Greek Critical Text, however, differs in many ways from the traditional Textus Receptus of past centuries, primarily in the omission of words, phrases, and verses that are found in the majority of manuscripts but not in the two main manuscripts upon which these Critical Texts are based.¹ According to those who uphold the Critical Text, there is no doctrine in Scripture that is adversely affected by these omissions. However, there are two doctrines that are strongly affected: the doctrine of the inerrancy and infallibility of Scripture, and particularly the doctrine of the person, name, and titles of the Lord Jesus Christ.

The first of these, the impact of the Critical Text upon the inerrancy of Scripture, is discussed in numerous publications and in other Trinitarian Bible Society articles.

In addition, the Trinitarian Bible Society's article no. 100, *A Textual Key to the New Testament*, lists 575 omissions from the traditional text which affect Scripture.² However, the matter of the omission of the name and titles of Jesus Christ merits special attention.

Those who stand against the Textus Receptus deny that the Critical Text of the New Testament harms doctrine in any way. They are particularly vigorous in their denial that the testimony concerning the Lord Jesus Christ is in any way affected.

James White asserts that there 'is no conspiracy by the modern Greek texts to hide or downplay the Lord's majesty or deity through the "deletion" of His titles.'³ It does not have to be a modern conspiracy, however, nor does it need to be a conspiracy at all (though we know heretics did tamper with Scripture in the early centuries). The key question is not the intent behind them but rather the result of these omissions.

The purpose of this article is to demonstrate that there are major omissions which betray a grave weakness in the Critical Text. This weakness is demonstrated in the problematic way in which the person and name of the Lord Jesus Christ are portrayed in this text. This weakness and problem concerns the omission of the divine names 'Lord', 'Jesus', 'Christ', 'Jesus Christ', and 'Christ Jesus' in the Critical Text (using the Nestle-Aland 28th edition).

The following material is a list of the omissions from the Critical Text of the name and titles of the Lord Jesus. These were compared with the readings found in the English Standard Version and other versions based upon the Critical Text that claim to follow the principle of translation known as 'formal equivalence'; the ESV calls its approach 'essentially literal'.⁴

Since these versions usually follow what is included or omitted in the Greek New Testament, it can easily be seen whether or not the Greek Critical Text omits these Divine names. The versions all have an ancestry in the American Standard Version (ASV) and the Revised Version (RV). They are the New American Standard Bible (NASB), New Revised Standard Version Updated Edition (NRSVUE), Christian Standard Bible (CSB), and Legacy Standard Bible (LSB).

Other translations such as the New International Version and the Good News Bible are based on the Critical Text yet in many instances the translators include these Divine names, but for the wrong reasons. Quite often these versions substitute nouns when the Greek has pronouns. Thus 'he' and 'him' in the Greek Text are replaced by 'Jesus' many times in order to give 'added clarity'. With these and other versions which use paraphrasing and 'dynamic equivalence' methods of translation it is impossible to tell what has been added for the sake of clarity or convenience and where there has been a deviation or variation from the Critical Text.

There are 163 instances in which the Critical Text omits or disputes the precious name or titles of the Lord Jesus Christ

◆ 81 instances in which 'Jesus' is omitted from or disputed by the Critical Text

Examples: Matthew 4.18, 1 Corinthians 1.8, and 1 Peter 5.10.

This figure also includes the omission of five whole verses in John 7.53–8.11. It also includes nine times where a pronoun is substituted for the name 'Jesus' but not three occasions where 'Lord' is substituted for 'Jesus'.

◆ **41 instances in which 'Christ' is omitted from or disputed by the Critical Text**

Examples: Matthew 23.8, John 6.69, Romans 1.16, 1 Corinthians 9.18, and Galatians 3.17.

This figure includes six instances where 'the Lord', 'God', or 'Jesus' are substituted for 'Christ'. While this may not seem so bad as an omission it still potentially removes the Saviour or His Messiahship from the verse. It also includes a further two verses where Christ is omitted twice and one instance (1 Corinthians 1.8) where Christ is disputed and included in brackets in the Critical Text. It is omitted by N.T. Wright's New Testament for Everyone translation.⁵

◆ **31 instances in which 'Lord' is omitted from or disputed by the Critical Text**

Examples: Matthew 28.6, Luke 22.31, and Romans 13.14.

This figure includes seven instances where 'Jesus', 'Christ', or 'God' are substituted for 'Lord'. This figure also includes the omission of two whole verses, Mark 16.19–20, containing the name Lord.

◆ **6 instances in which 'Jesus Christ' is omitted from or disputed by the Critical Text**

Romans 16.25, 27, 1 Corinthians 16.22, Ephesians 3.9, and 2 Timothy 4.22.

This also includes Acts 8.37 which is omitted as a whole verse including the phrase 'Jesus Christ is the Son of God'.

◆ **3 instances in which 'Lord Jesus Christ' is omitted from the Critical Text**

Romans 16.24, Ephesians 3.14, and Colossians 1.2.

◆ **1 instance in which 'Christ Jesus' is omitted from the Critical Text**

Galatians 6.15.

There are some instances in which the Critical Text omits the names or titles of Christ, but the English Standard Version, contrary to the formal equivalence translation principles which were used, insert that name. Instances in which this is done, from the list of omissions above, are listed below.

◆ **18 instances in which 'Jesus' is omitted from or disputed by the Critical Text but added in the English Standard Version**

Examples: Matthew 8.3, 2 Corinthians 4.6, and Philippians 3.12.

◆ **3 instances in which 'Christ' is omitted from or disputed by the Critical Text but added in the English Standard Version**

Acts 20.21, Romans 16.20, and 1 Corinthians 1.8 (in the last Christ is disputed and included in brackets in the Critical Text).

◆ **2 instances where 'Jesus Christ' is disputed in the Critical Text but added in the English Standard Version**

Romans 16.25 and Romans 16.27.

It is important to note that this great omission of Divine names and titles does not destroy the significance of the name of Jesus. Just as we do not formulate doctrine on the basis of just one verse, the precious name of Jesus is used throughout the New Testament, giving support for the true doctrine of who Jesus is. The omission of His names and

titles does, however, adversely affect this doctrine and others.

The effect of these individual omissions falls into three areas:

Firstly, like any other textual variant the omissions affect the individual verses or passages of Scripture in which they are rightly found.

Secondly, they reflect how the Critical Text detracts from the person and work of Christ. Some people may still wish to deny that this is the case, but these omissions, combined with the verses in the Critical Text which omit the deity, virgin birth, and redemption through Jesus' blood, make it apparent that there is something significantly wrong with this text. (E.g. John 3.13, 1 Timothy 3.16, Luke 2.33, Colossians 1.14.)

Thirdly, the omissions reflect unfavourably upon the modern translations, of which much is made regarding the accuracy and fidelity to the text of the Greek New Testament. It is true that in various places some of these versions try to correct these failures, but they are being unfaithful to their Greek text, in reality they have created their own variety of it.

How do defenders of the Critical Text explain the omissions? Rather than assuming that the Word of God must be handled uniquely, they apply the assumptions of secular textual criticism which assume that the text being analysed has been corrupted at an early stage and evolved. These assumptions include the idea that the shortest and the most difficult readings are most probable. They follow the rationalistic idea that Scripture is less likely to have originally been harmonious with other parts of Scripture and its overall message. Such assumptions are asserted but not proved;

indeed it is doubtful how they could be proved.

Critics assume that orthodox scribes were more likely to add the names and titles of Christ by the 'expansion of piety' through a desire to bring out orthodox Christology more prominently. Thus, they make orthodox believers rather than heretics the ones who deliberately altered Scripture. They make these assumptions even though studies have shown that scribes were far more likely to omit than to add.⁶ Another theory is that the traditional reading is from a later period when 'readings from other text-types were put together ("conflated") into the Byzantine reading'. This conflation theory was, however, refuted by Ernest C. Colwell as long ago as 1947.⁷

In 1 Corinthians 5.5 the majority of manuscripts, including one of the earliest, read 'the day of the Lord Jesus' while the Critical Text based on a few of the older manuscripts omits the word 'Jesus'. But there is an early manuscript that reads 'the day of our Lord Jesus Christ'. If indeed it was an 'expansion of piety' in the manuscripts of the traditional text, why did the scribes not expand it fully? There is no evidence that it is any later a reading than the one preferred by the Critical Text. Clearly there are many undisputed times where all of Christ's titles are used in the New Testament, but these are not evidence of expansion.⁸

Another example is also instructive. In Luke 23.42 the dying thief's prayer is not the same in the Critical Text. It omits 'Lord' from the text, and he is only recorded as addressing Christ as 'Jesus'. But the Received Text reading is well supported by early manuscripts as well as the vast majority of them. It is also present in the ancient translations and the early Church Fathers such as Tatian in

the second century. There are no Church Fathers who cite the text as recorded in the Alexandrian Text. This is neither a later addition nor a pious expansion. It is rather an important omission.

The name 'Jesus' means Saviour. As John Murray observes, the 'first name by which our Lord is identified is that which bespeaks salvation'.⁹ Therefore, there must be nothing which stands in the way or clouds the issue regarding the name of Jesus. It is true that the person of Jesus is not dependent upon the number of times His name is used. However, it must be seen as a grave deficiency for such omissions to take place. We must uphold each and every occurrence of this wonderful name. In every verse in which there is an omission we lose something. We lose, among other things, the sound of His lovely name. As John Murray has so aptly said, 'How sweet is the name of Jesus to the contrite sinner'.¹⁰ May the people of God continue to rejoice every time we see in print or hear His wonderful, precious name.

Endnotes:

1. The Critical Text has a particular dependence on Codex Vaticanus and Codex Sinaiticus. When this article was originally published the main Critical Text was the Nestle-Aland 26th Edition, the 27th edition was published in 1993, and the 28th in 2012 with the 29th expected soon. These editions mainly align with those produced by United Bible Societies (also *The Greek New Testament*, UBS Fifth Revised Edition, 2014, Munster, German Bible Society). Other critical texts include the Tyndale House Greek New Testament and the Statistical Restoration Greek New Testament.

2. It should be noted that some of the information included in this article has been identified through continuing research and is supplemental to *A Textual Key to the New Testament*.

3. J. R. White, *The King James Only Controversy: Can you Trust Modern Translations?* (Minneapolis, USA: Bethany House, 1995, 2009), p. 247.

4. Formal equivalence in Bible translation means that 'whenever possible, the grammar, form, vocabulary, and syntax of the Greek and Hebrew are followed' [The Trinitarian Bible Society, *The Word of God Among All Nations: An Introduction to the Society's Principles* (London, England: The Trinitarian Bible Society, 1992), p. 5]. Also available online: tbsbibles.org/page/SocietyPrinciples

5. They could be more consistent to their text, for instance the Roman Catholic New American Bible (Revised Edition) follows the Critical Text in removing disputed readings in brackets.

6. James White defines such expansions as when 'additions have been made to the text that flow from a desire to protect and reverence divine truths', *The King James Only Controversy*, p. 72. 'The later manuscripts show evidence of the "expansion of piety" that flowed from the understandable desire to maintain respect and reverence for the Lord Jesus', *The King James Only Controversy*, p. 247.

7. E. C. Colwell, "Genealogical Method: Its Achievements and Its Limitations", *Journal of Biblical Literature*, Vol. 66, No. 2 (June, 1947), pp. 116–118.

8. See T. Friberg 'A Modest Explanation For The Layman Of Ideas Related To Determining The Text Of The Greek New Testament' in *Digging for the Truth: Collected essays regarding the Byzantine text of the Greek New Testament. A Festschrift in honor of Maurice A. Robinson*, (Norden, Germany: FocusYourMission, 2014), p. 18.

9. J. Murray, *Collected Writings of John Murray*, 4 volumes (Carlisle, PA, USA: The Banner of Truth Trust, 1982), 3.180.

10. *Ibid.*, 3.184.



PRODUCT NEWS

New Hampton Text Bible

We are very pleased to introduce the TBS Hampton Text Bible—a compact Authorised (King James) Version Bible in a completely new setting. A key feature of this Bible is the 5,000+ footnotes containing word definitions for less commonly used words. We hope that these will be useful to children and adults alike. The Bible also features eight full colour maps. To ensure optimal readability, the Hampton uses a newly designed typeface and good line spacing, particularly important for a pocket-sized Bible.

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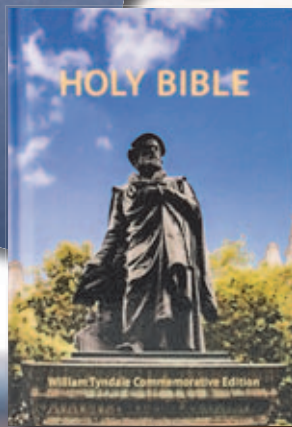
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GENESIS 24

39 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the camels at the well. 40 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels. 41 And the man came into the house, and he ungrudged his camels, and gave straw and provender for his feet, and water to wash with him, and men's feet that were with him. 39 And there was set "meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. 34 And he said, I am Abraham's servant. 35 And the LORD hath blessed my master greatly; and he is become great; and hath given him flocks, and herds, and silver, and gold, and menservants, and maid-servants, and camels, and asses. 36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. 37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: 38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. 39 And I said unto my master, "Peradventure the woman will not follow me. 40 And he said unto me, The LORD be- fore whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of thy kindred, and of my father's house. 41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. 42 And I came this day unto the well, and said, O LORD God of my father Abraham, if now thou do prosper my way which I go:

"without - outside. "provender - food. f. "peradventure - perhaps, what if. "rains"



500TH ANNIVERSARY OF THE TYNDALE NEW TESTAMENT

No book has shaped the language we speak and the history of English-speaking nations more than Tyndale's translation of the New Testament. When Tyndale first published his New Testament, he exhorted readers to 'come with a pure mind, and ... with a single eye, unto the words of health and of eternal life, by the which (if we repent and believe them) we are born anew, created afresh, and enjoy the fruits of the blood of Christ'.

This year we are marking 500 years since William Tyndale completed his translation of the English New Testament, and its subsequent publication the following year. For more information about the anniversary and what TBS is planning, visit tbsbibles.org/Tyndale



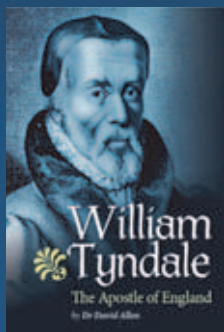
Commemorative Bible

In order to mark the anniversary, we are publishing a special commemorative edition of the Authorised (King James) Version. This is an edition of our new setting, the Hampton Text Bible.



Documentary

Lord willing, a documentary on William Tyndale's life and work will be released in the spring of 2025. The trailer, and ultimately the documentary, can be viewed at tyndalefilm.com



Articles

We have published a new article *William Tyndale: The Apostle of England* based on an address by Dr David Allen in 2015.



Events

Lord willing, we hope to hold events about William Tyndale in 2026, such as a conference and Open Day. Our Deputation Speakers also plan to speak about Tyndale at their meetings. Contact us to book a speaker at your church or event about Tyndale.





The Treasury

By **David J. Broome**,
Resources Director

If we hold a high view of the Word of God we will understand how the Greek and Hebrew texts of Scripture were directly inspired by the Holy Spirit, how these texts (in the Biblical languages) have been Divinely preserved down the generations, and how they should be accurately translated—as literally as possible—from these Biblical language texts. But we need to go further and have sound Biblical views of the application and sufficiency of the Word to the hearts of those whom God intends to bless through it.

We need to be kept from falling into error in two different directions on this subject:

1. On the one hand, failing to acknowledge the work of the Holy Spirit in applying the written Word; and
2. On the other hand, undermining the sufficiency of Scripture by implying that God ordinarily still reveals the truth in ways other than through His written Word.

Firstly then, perhaps from a commendable motive in seeking to avoid charismatic excesses or through a righteous desire to leave unbelieving sinners without excuse, we may fail to emphasise the vital work of the Holy Spirit in applying Scripture to the heart. This means we may almost unwittingly imply that the Word without

the Spirit will be effectual (or put another way, that there is saving and sanctifying power in the bare letter of the Word). We certainly believe Hebrews 4.12 when it says: 'For the word of God is quick, and 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'. We equally surely believe 1 Corinthians 2.9–13:

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

The Godly divines who drafted the *Westminster Confession of Faith* (WCF)

understood these truths clearly, and left us with some helpful proof texts.

■ In WCF 1.5, it says:

We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture;^a ... **yet, notwithstanding, our full persuasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.**^b

a. 1 Tim 3.15. b. Isa 59.21; John 16.13–14; 1 Cor 2.10–12; 1 John 2.20, 27.

■ It is equally clear in WCF 1.6:

The whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.^a

Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word^b ...

a. Gal 1.8–9; 2 Thes 2.2; 2 Tim 3.15–17. b. John 6.45; 1 Cor 2.9–12.

But secondly, on the other hand, neither must we be those who defend the sufficiency of Scripture doctrinally, and yet at the same time claim that certain truths or future events have been personally revealed to us outside of, or in addition to, the Holy Scriptures; what we might call 'extra-Biblical revelation'. We do not limit the Holy Spirit's work, because occasionally He may still use extra-ordinary means, but we should put anything which we think God has spoken or revealed to us other than through the

ordinary means of His Word (as applied by the Holy Spirit) to a very serious test as to its reality (Isaiah 8.20 and 1 John 4.1). Again, the Westminster divines very helpfully come to our aid in the last clause of WCF 1.1 (the whole standard has been quoted to give the context):

Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable;^a yet are they not sufficient to give that knowledge of God, and of His will, which is necessary unto salvation;^b therefore it pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to declare that His will unto His Church;^c and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing;^d which maketh the Holy Scripture to be most necessary;^e **those former ways of God's revealing His will unto His people being now ceased.**^f

a. Psa 19.1–3; Rom 1.19–20; 1.32 with Rom 2.1; 2.14–15. b. 1 Cor 1.21; 2.13–14. c. Heb 1.1. d. Prov 22.19–21; Isa 8.19–20; Mat 4.4, 7, 10; Luke 1.3–4; Rom 15.4. e. 2 Tim 3.15; 2 Pet 1.19. f. Heb 1.1–2.

In Psalm 138.2, we read 'for thou hast magnified thy word above all thy name'. This is a remarkable statement which reveals how important God's Word is to Him; and therefore to suggest that it is not sufficient for the purpose for which He has given it is deeply dishonouring both to God and to His Holy Word. There is a solemn warning in Revelation 22.18–19 against tampering with God's Holy Word, and this applies equally to our attitude to the Holy Scriptures, as well as to any

actual adding to or subtracting from the text:

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

But there is a more subtle way in which we may demonstrate a lower view of Scripture, and that is by putting our own interpretation upon it, which the Apostle Peter warns us against in 2 Peter 1.19–21: ‘We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were moved* by the Holy Ghost’. Again, the Westminster divines articulate this very well for us in WCF 1.9:

The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.^a

a. Acts 15.15; 2 Pet 1.20–21.

May we be those who are wholly convinced that the Scripture is self-interpreting, and that we have no right to place our own interpretation upon it, misapply it, or even take it out of context. A high-quality reference Bible, such as the TBS Westminster edition, is of great value

in helping us compare Scripture with Scripture.

Briefly turning to business matters, in October 2024 the Society’s Trustees were thankful to be able to set a budget for 2025 and a Financial Plan for 2025–2029 that met the Society’s definition of a ‘balanced budget’ (i.e. to maintain our minimum General Fund Reserves Requirement of four months’ expenditure in each of the five years). However, we urge our supporters to be continually prayerful on our behalf, as there are significant financial challenges in the years ahead as costs rise (e.g. the increase in Employer’s National Insurance from April 2025 will cost the Society around £18,000 extra per annum), and as the Society’s work is expanding relatively rapidly through the Lord’s Sovereign goodness.

By the time that you read this, we hope to have made an appointment to the post of Resources Officer which was advertised with QR650 in late 2024. The need for strengthening in the Resources Department was alluded to in QR650 and this new post aims (under God) to ‘provide comprehensive support to the Resources Director and the General Secretary in ensuring the Society’s compliance with regulatory requirements, successful human resources management, and effective operation at a strategic level’. We seek your prayers that this post may be a blessing to the Society’s work.

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

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



The Word of God Among All Nations

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



Europe



From England

Thank you for the Bibles my children received ... All three children were delighted to receive their Bibles. They use them for their regular Bible studies and were very excited to discover the Bible reading plan in the back. Currently they're each reading a chapter a day in order and started at different times but they intend to each switch to the reading plan once they've completed a full read through so that eventually they'll all be doing the same readings and can discuss them together. In future they intend to complete the quizzes and choose for Bibles to be sent to other children.



From Italy

My son has received his KJV Bible from the children's quiz competition of last year. He loved it! He's very excited about it and is enjoying reading the Lord's Word daily. The language of the KJV, unlike what many think, is not too hard for children. I read with him and explain any word if needed. In general he finds the language easily structured and easy to

understand. We enjoy the time together reading the KJV so much. Thank you for distributing and promoting the Word of God! Also a note of thanks for the lovely note we received last year communicating the delay in sending the gift. It was much appreciated and it was a lovely card my son cherished.



Africa



From Ethiopia

Thank you TBS! We are happy to share this joy of sharing the Word of God and encouraging the mothers to know the Word of God and see their life changing also their families!



Distribution in an Ethiopian medical clinic

This ministry was founded by five adoptive mothers to help other mothers. It is a program for poor pregnant women and their babies. In their six months stay the mothers will be given a lesson about childbirth and the workers share the Word of God with them through stories. The New Testament is given for those who don't have a Bible. This month ten women accepted Jesus as their Lord and Saviour.



From Malawi

Greetings to you in the Lord Jesus Christ. On behalf of the entire ministry, I would like to report on how Golden Thoughts calendars have been distributed. Distribution has gone well, and has come to end here in Malawi, Africa. Wherever we went to distribute, people welcomed them with great appreciation, and calendars are simplifying the work of ministering and make easy to use the Bible. The work has gone well because we have reached out many churches, people in prison, in different hospitals, in markets, and also in schools. Many pastors and their people are thanking the TBS team for the recommendable job always done to save people in the whole world through these resources.

Though the work of distribution has completed, we have been facing the following challenges. Firstly, transporting resources from place to place had been a great challenge with our high levels of poverty. We had to walk long distances about 250km away to distribute. Many members, who were heading the resources, were becoming sick due to swollen of feet and legs. This has been a great problem to us during distribution. Secondly, during distribution in long distances, we had been feeling hunger. We had been taking two to three days walking without consuming anything. With long distances, we had also been meeting the bandits due to passing



Calendar distribution in Malawi

through danger routes from one place to another. This has been a great challenge to us also.

All in all, we just praise God that; though we had many challenges as stated above, the work of distribution has completed.



From Kenya

Everything arrived in good condition. I plan to give the *Continue in Prayer* booklets to people whom I disciple, Christians who have recently come to faith, friends, family, and



Posters arriving in Kenya

church mates. As for the Scripture posters, I am planning to use some for evangelism, as well as give some to my local church since they can be put on walls where Sunday school classes take place. Thank you very much for the grants. Please pray for God to grant me success in my plans of using the grants.



Asia



From Nepal

We are deeply grateful for the generous support of our donors, the Trinitarian Bible Society and the William Carey Foundation Canada, which made

that more than 750 people attended the event, a turnout that far exceeded our expectations and demonstrated the community's eagerness to receive the Gospel according to John in their native language.

The Gospel according to John in Desauri Tharu is not just a book; it is a historic milestone for our community. For many, it was the first time they had ever seen a published book in their own language. While a significant portion of the population is illiterate, many individuals expressed their strong desire to own a copy of the Gospel according to John. They shared that although they cannot read the book themselves, they would



Distributing Desauri Tharu Gospels in Nepal



the publication and distribution of the Gospel according to John in Desauri Tharu possible. This historic project marks the first-ever published book in the Desauri Tharu language, and the impact it has had on our village is immeasurable. We are honoured to share the details of the distribution event and the blessing it has been for our community.

Our village, home to over 5,000 individuals, is made up of 360 Desauri Tharu households. As part of our outreach, we invited all these households to participate in a special distribution program during Christmas. We are pleased to report

ask their children to read it aloud to them. This moment was especially touching, as it revealed the deep yearning in the hearts of the people to hear the Word of God in their own language.

For my father and me, as the translators, this moment was especially emotional. Despite being the ones who translated the book, it was the first time we saw the published book Gospel according to John in Desauri Tharu. To witness the excitement and joy of the community as they received the book for the first time was a powerful reminder of the importance of this project.

We were not just sharing a translation; we were sharing the Word of God with people who had longed for it in their own tongue.

The distribution event was a profound blessing. It was not just a physical distribution of a book, but a spiritual event that brought the community closer to the teachings of Jesus Christ. The people were excited, curious, and thankful for the opportunity to have a copy of the Gospel according to John in a language they understood. Many expressed their gratitude, knowing that their children and future generations would be able to read the book and learn from it.

This event also highlighted the deep connection the community feels to their language and culture. The fact that they were eager to share the book with their children shows the importance they place on passing down not just cultural heritage but also spiritual truths. We believe this distribution will be the beginning of many conversations, prayers, and reflections centred on the message of Jesus Christ.

We cannot fully express our gratitude for your support in making this project

possible. The Gospel according to John in Desauri Tharu is not just a book; it is a vital tool for evangelism and discipleship within our community. We believe that as people continue to engage with the Word of God in their own language, it will lead to greater understanding, faith, and spiritual growth.



From the Philippines

Dear Trinitarian Bible Society and fellow labourers in Christ, greetings in the name our Lord Jesus Christ our Saviour. 'In every thing give thanks: for this is the will of God in Christ Jesus concerning you' (1 Thessalonians 5.18). I have informed to you that the parcel arrived safely in the meeting house which contained four items. We share the pictures. Thank you for blessings to come.



The Americas



From the USA

[This came from a free medical clinic]

Our patients are very grateful to receive a Bible in their language; sometimes, to the point of tears. Spanish is our second most needed Bible. We give them out weekly. Thank you for granting us these Bibles. We deeply appreciate it.



From Panama

These photos [on the next page] show the distribution of 2025 Spanish Words of Life and Golden Thoughts calendars.



From Mexico

One more step in our mission! We recently had the privilege of delivering Bibles to the students of a seminary in Mexico, as they deepen their study of Bibliology.





TBS calendars in Panama



Spanish Bibles for Ecuador



We thank God for the opportunity to be part of this training and continue to take His Word to all corners of the world.



From Ecuador

By the grace of God we have distributed Bibles in Ecuador.
[Images above and left.]



Seminary distribution in Mexico



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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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*Firefighting during
WW2 Battle of Britain*



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