

QUARTERLY **Record**

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MAGAZINE OF THE TRINITARIAN BIBLE SOCIETY

Page 4

FIRST-TIME BIBLE TRANSLATION

Page 16

**TYNDALE'S
LASTING
LEGACY**

Page 20

**SCRIPTURE ALONE:
THE BATTLE
CONTINUES**





Trinitarian Bible Society

The Word of God Among All Nations

THE AIM OF THE SOCIETY

To promote the Glory of God and the salvation of men, by circulating, both at home and abroad, in dependence on the Divine blessing, the Holy Scriptures, which are given by inspiration of God, and are able to make men wise unto salvation, through faith which is in Christ Jesus.

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PRODUCTION TEAM

Matthew Vogan, Natalie Hanks,
Elizabeth Tichelaar, Philip Hopkins,
Debra Anderson, Michael Wade

Graphic Design: Pepper Collective
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**'All scripture is given by
inspiration of God, and is
profitable for doctrine, for
reproof, for correction, for
instruction in righteousness'
(2 Timothy 3.16).**

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Contents

ISSUE 654 QUARTER 1 2026



16



- 2 A Famine of the Word
Yet a Glorious Hope
- 4 When God Speaks Your Language:
The Hard, Spiritual Labour of
First-Time Bible Translation
- 9 Why Mark 16.9–20 is in the Bible
- 10 Mauritian Creole: The Language that
United an Island
- 16 Tyndale's Lasting Legacy
- 20 Scripture Alone: The Battle Continues
- 22 Language Summary: Ukrainian
- 24 Distribution News

Welcome

*From Jonathan Arnold,
TBS General Secretary*

Each new year reminds believers that God continues to work by His Divine wisdom and power. Though the calendar changes, His Word still ‘runneth very swiftly’ (Psalm 147.15), calling people to faith through the Spirit. Time, in God’s plan, is not repetitive but purposeful; each year it offers a renewed summons to trust the Lord who keeps His promises, and to labour in the work He blesses. As we cross the threshold into a new year, our first act must be one of thanksgiving, for God’s Word still speaks to our generation, and still saves when blessed by Him.

Every testimony from the field, every newly printed Scripture, and every believer strengthened in faith, is evidence that God’s Word continues to accomplish what God pleases (Isaiah 55.11). The testimonies in this magazine show this truth: believers in Nepal, India, and Mongolia have heard or received Scripture in their own languages—scenes that we trust echo Isaiah’s prophecy fulfilled.

God raised up men like William Tyndale, whose desire was that even the ploughboy might know the Scriptures. His translation

gave the English-speaking world a Bible of clarity and power, and his dying prayer was answered beyond all expectation.

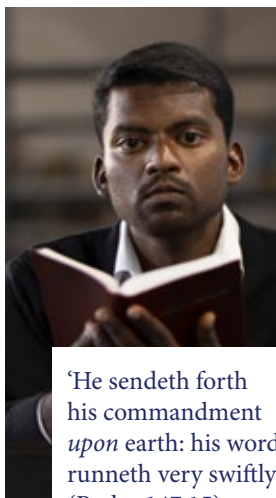
Today’s challenges—such as the subtle erosion of certainty and reliability of the

Scriptures—are new forms of the same old temptation: ‘Hath God said?’ Yet the answer remains the same as in every age: the Lord has magnified His Word above all His Name (cf. Psalm 138.2). He has preserved it, and He blesses those who trust it. The year ahead will bring its share of obstacles, yet also opportunities. Budgets, shipments, printing schedules, and travel plans all rest beneath one higher certainty: ‘the word of the Lord endureth for ever’ (1 Peter 1.25).

You will have noticed the new design for the *Quarterly Record*. We hope this will continue to give supporters vital insight into the work of the Society in a concise

and sustainable form.

Let us pray that His Word may ‘have free course, and be glorified’ (2 Thessalonians 3.1). Let us seek that in our congregations, our homes, and our own hearts, there might be no famine of attention to Scripture, but a feast of obedience and faith. And as we begin this new year, may we do so with gratitude that the same Word which called light out of darkness still speaks, still saves, and still runs swiftly. ■



‘He sendeth forth
his commandment
upon earth: his word
runneth very swiftly’
(Psalm 147.15).

A FAMINE OF THE WORD

Yet a Glorious Hope



‘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).

‘In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old’
(Amos 9.11).

A SOLEMN JUDGMENT

The prophecy of Amos brings before us a most solemn judgment—a famine not of bread, nor a thirst for water, but of hearing the words of the Lord. This famine is a judgment that addresses the never-dying soul. Without the Word of the Lord, we will forever continue dead in trespasses and sins.

In our passage, the Lord speaks of a famine of hearing. There may be an outward

hearing of God’s Word, but we need to hear the Word of God inwardly. We must learn not to live by bread alone but by every Word from His mouth. Without that Word blessed by the Holy Spirit, we remain dead.

Do you know something of that in your own experience? Before the Lord shone light into your soul, how utterly devoid of life things were. But this is not just true at the beginning of the Lord’s work in our

hearts. We can come into places in our own experience where there is dryness and dearth. When spiritual famine sets in, we must ask what has driven the Lord to withdraw the sense of His presence.

What an experience it is when the Lord makes you desire one crumb from the Master's table. You know your very life depends upon it. You learn to pray that He would, through His Spirit, bless His written Word unto eternal life.

A WIDESPREAD FAMINE

This famine is not just a personal experience. It is a reality that unfolds in the life of nations and churches. In the Western world there has been the devastation of Biblical criticism, which has ended up replacing the pure Word of the Lord with things palatable to man's thinking. There is textual agnosticism, where people pick and choose what they consider to be the most acceptable text, not holding to the glorious doctrine of the preservation of the Word of God. This has fostered doubt with people being unable to trust what lies before them.

Entertainment-driven worship has replaced the solemn preaching of Law and Gospel. Churches aim to amuse rather than to awaken. Alongside these things, we see division, moral scandal, and prayerlessness, all contributing to the famine of hearing.

THE GLORIOUS HOPE

The prophecy does not end in darkness. 'In that day will I raise up the tabernacle of David that is fallen.' What day is this? The very day of gross idolatry and judgment that we have been considering. 'In that day,' the hope of all God's people lies in this Divine 'I'. The same God Who sends famine also sends restoration.

In the Lord Jesus Christ, God fulfilled His promise to raise up the fallen 'tabernacle of David'. The Son of God took on human flesh and 'tabernacled among us', humbling Himself to bear the sins of His people from every age, and bore on the cross the eternal rejection and darkness they deserve. This is the wonder of the Gospel. Through the Holy Spirit, God works in the hearts of sinners to make room for this Saviour, Who alone fits the need of our sinful life. Without Him, we remain and will perish in eternal spiritual famine.

Amos's vision of overflowing harvest pictures the abundance that follows when Christ reigns. The famine of hearing is replaced by a superabundance of the Word and Spirit. In such times of revival, sowing and reaping happen at once; souls come to life faster than labourers can gather them. What a blessing such days would be. May we take courage and pray for the fulfilment of this promise. The Lord has not changed. His Word abides faithful.

But what a fearful thing it would be if it would need to be said of you as the Lord Jesus spoke so solemnly in Matthew 15.13, 'Every plant, which my heavenly Father hath not planted, shall be rooted up.' Are you a true plant of the Lord's own planting? Has the heavenly husbandman wrought upon your soul? Oh, that you would run with all your sin and shame to Christ, 'The name of the LORD is a strong tower: the righteous runneth into it, and is safe' (Proverbs 18.10). ■

This summary is based on the AGM sermon preached by the Rev. Dr G. Bilkes on Saturday 20 September 2025.



*Listen to the full sermon online:
tbsbibles.org/2025AGM*

WHEN GOD SPEAKS YOUR LANGUAGE:

The Hard, Spiritual Labour of First-Time Bible Translation

By **Matthew A. Vogan**,
Editorial Director

When people hear Scripture for the first time in their mother tongue, something more than comprehension happens—identity, dignity, connection, and devotion awaken.

High up on the Mambilla Plateau in Nigeria, ‘The first time a mother read a translated passage aloud to her children, she wept and said she never imagined her children would hear God’s Word in their own tongue.’

Even when only portions of Scripture are shared in the local language, people’s faces light up. They often say, ‘Now we can hear God speaking directly to us, not through another person’s language.’

People may argue we should not waste time on minor languages and give people the Scriptures in a trade language instead. They ignore the fact that this was not the way God worked at Pentecost—He communicated directly in the people’s native languages. An adequate grasp of a trade language does not mean the depths of Scripture can sink home with real understanding; such languages are rarely used to discuss spiritual matters.

‘The most rewarding moment is seeing local speakers joyful that their language is being honoured and dignified.’





THE MOMENT OF RECOGNITION

In Nepal, the release of the Paschimi Kham Gospel according to John was momentous. Hearing Scripture in a familiar register ‘Felt like God was speaking directly to them for the first time’. When the predominantly Christian Halam tribe in the Indian state of Tripura heard about the coming Gospel according to John, the universal reaction turns from incredulity—‘Can we really have the written Scripture in our language?’—to eagerness and excitement—‘How long will it take?’

In parts of India, languages such as Angika have never had any Scripture. Some Hindi speakers feel offended when minor languages such as Angika are recognised as separate languages, arguing that they are just dialects and do not need a translation. But Angika speakers view their language as distinct. According to the translation team, ‘The most rewarding moment is seeing local speakers joyful that their language is being honoured and dignified—that God can speak even in their language, not only in English, Hindi, Sanskrit, Awadhi, or Arabic’.

For the Khawngtu Chin community in Myanmar, ‘Having the Word of God in our hands makes us set free in our practical life. We have confidence in ourselves’. While some translations have been attempted in this language before, they are not adequate, and the language’s grammar still needs to be defined. Having Scripture in their own tongue gives people the sense that they are valued by God.

There is also a sense of enriching the community in many other ways. When receiving the Scriptures for the first time, communities also obtain the grammar of their language and a token of the preservation of their culture and identity. These may not seem very spiritual results at face value, but they represent an open door through which the Gospel may enter an animistic culture. In Nepal, a Desauri Tharu village chief was deeply surprised and moved to see the first printed book in his language. It was not just the first printed book; it was also the first time the chief, a non-Christian, had heard Scripture read in his mother tongue. He said, ‘This book will help a lot to preserve the culture and language; it will be a milestone to transform the

community in the area of education’.

COMPREHENSION IN COMMUNITY

Words go home directly and more powerfully in someone’s heart language. One old Mambilla man said after hearing John 1 read in his language during a review gathering: ‘Now I understand. Before, I only heard the words. Now I hear the meaning’.

Time spent in community review is important: translation quality is verified in the community, not on a computer screen. ‘We read passages aloud to small groups, give it to them to read themselves, and allow comments and suggestions’. For the Desauri Tharu, workshops were held where leaders read the text aloud and provided feedback on clarity, flow, and understanding.

In Myanmar, among the Asang Khongso (a Worldview Ministries project for which we provide consultancy), the process is hands-on. ‘Firstly, I printed out the translated texts, then distributed them and let



‘Now I understand.
Before, I only heard
the words. Now I
hear the meaning.’



A Desauri Tharu village
chief with the Gospel
according to John

them read’, cross-checking multiple times with other vernacular Bibles. For the Khawngtu Chin community there is great satisfaction in witnessing this. ‘When I see the local people read the Bible translation in our own language, it gives me a great desire to translate the Word of God’.

Translation mistakes can have jarring consequences. The Mambilla language team initially used a local term for ‘spirit’ that inadvertently meant a ‘ghost that brings harm’. It required an urgent change; otherwise, people ‘immediately associated the Holy Spirit with something fearful’.

THE PERPLEXITIES OF TRANSLATION

Such pioneer work can be frustrating at times. What do you do when you can’t find an equivalent word? For example, in Indic thought, repentance is tied to physical penance, so the Angika translator had to choose a term that avoided that nuance. Another struggle is the word for ‘nation’ which in some contexts can mean caste, causing a problem because this should be challenged not reinforced.

In Halam, the word ‘festival’ proved elusive. The team conducted oral research, asking villagers to describe their celebrations. Only then

did the right term emerge—conveying both joy and sacredness.

Sometimes words are transliterated from the Hebrew and Greek, as is common with words like baptism. Alternatively, it may be necessary to coin a word, but it must be rooted in ways people naturally think. In other instances, a suitable term can be adapted from another language. Some texts resist easy translation for technical or theological reasons.

These are men who tremble at the Word of God. As our lead Haram translator puts it: ‘We are afraid that we will mistranslate the Word of God. We know very clearly that our mistranslation will lead the reader to misunderstand the Word of God’. It is a concern that drives them to their knees.

WRESTLING WITH CULTURE

Translation can be a negotiation with deeply held cultural values. In one Nigerian community, ‘Teaching about forgiveness in a culture where revenge is honourable was difficult. Over time, hearing Jesus’s words in their own language softened hearts to consider a new way’.

Sometimes it is not just a word but a concept that is missing. ‘Translating the Sermon on the Mount was difficult’, our Paschimi Kham translator reports, ‘because the word “blessed” has no direct equivalent in our native tongue’. In Buddhist culture happiness may arise from self-cultivation, but there is no concept of a blessedness granted by God.

Our Angika translator notes that the Gospel need not clash with Asian culture: when translated thoughtfully it feels natural and familiar. Because many Asian cultures are communal rather than individualistic, they often connect more deeply with the collective and community-focused language of Scripture. Some metaphors land immediately. The Asang Khongso translator notes that concepts like sacrifice and reconciliation require little explanation: ‘Killing animals for offering their sacrifices on the altar, shedding blood for reconciliation, and sowing seeds in the field’ are lived experiences.

WHAT SUSTAINS THE WORK

For many translators, the work brings both joy and hardship. Some face open hostility: ‘Authorities and

other religions bother my family by shouting, insulting, cutting off electricity, investigating my computer and all things in my home’.

Translators describe a mixture of exhaustion and exhilaration. ‘Sometimes progress feels slow. We struggle on our own’. Yet the work deeply shapes their faith: ‘I’ve discovered how rich and layered God’s Word is. My faith has deepened’, says one translator. Another reflects: ‘This translation reminds me to study the Scriptures deeper, gives me Biblical knowledge to rightly divide the truth, and encourages me to pray to God first for understanding His Holy words’.

Prayer sustains the work. ‘When I have faced a problem, I kneel down and pray to God to solve the problem, and reading the Word of God encourages me a lot. The Lord is with me so that I am rejoicing in translation work’.

For our Mambilla translator, the stakes feel eternal: ‘This is not just linguistic work but eternal work. Each word shaped carefully could be the very thing that opens someone’s heart to the Gospel’.

Our Halam translator powerfully sums up the motivation that arises when the flesh just wants to give up: 'I am called by God to do the work. How can I just give up? The Bible in our language is going to help many to understand God. How can I just give up? I believe that many souls will be saved from the translation.'



CONCLUSION

Translating the Bible is more than a linguistic exercise; it is a bridge between cultures and a way to make God's Word understood for people in their own language. Every breakthrough, every word carefully chosen, and every joyful reaction from the community reaffirms the importance of this work. Yet we must be mindful of the hundreds of languages still waiting for the Word of God, and plead at the throne of Grace that further faithful translators will be raised up. ■



Translation Update: TEDIM ZOMI

Location: India, Myanmar

Speakers: 257,000

Project Status: New Testament

Christian Population: 70%



The Tedim Zomi people are a small tribe of about 250,000 people located primarily in northern India and Myanmar. The Myanmar government recognises the Zomi speakers as Tedim Chin and the Indian government recognises them as the Sakte tribe in Northeast India; but the tribe prefer the name 'Zomi', recognised as the original name from time immemorial.

Much of the initial translation work was completed before we met our translator, and we were thankful to learn that he understood and followed the translation methods the Society holds to. He had handwritten his translation which needed to be digitised before we could publish it. We give thanks that the New Testament, Psalms, and Proverbs have now been digitised and have successfully gone through the TBS translation analysis. We are now working on typesetting the text and the remaining editorial checks. Lord willing, it will be ready for print by the end of the year.



HOW TO PRAY FOR THIS PROJECT

- Pray for the typesetting and publication of the New Testament, Psalms, and Proverbs.
- Pray for the Old Testament digitisation to proceed quickly and accurately, and for the editing and checks that must follow thereafter.
- Pray for further distribution channels to be opened amongst the Tedim Zomi people, who have a wide diaspora including in India, Australia, Singapore, Malaysia, and the USA. ■

Why **MARK 16.9–20** is in the Bible



Readers of many modern Bibles find an unsettling note after Mark 16.8: ‘Some of the earliest manuscripts do not include verses 9–20’. The issue actually stems from only two fourth-century manuscripts, Codex Sinaiticus and Codex Vaticanus, which end abruptly at verse 8 with women fleeing the tomb ‘for they were afraid’. Modern scholars often cite these codices as evidence that Mark originally ended there.

However, these manuscripts only represent a tiny minority: 99% of surviving manuscripts include the longer ending. The disputed verses also appear in the oldest complete Bibles and in ancient translations such as Latin and Coptic, and were quoted by church fathers as early as the second century.

Even more telling, both of these ‘problem’ manuscripts show deliberate gaps where verses 9–20 should appear—suggesting their scribes knew about the longer ending but omitted it, possibly due to misunderstood marginal notations.

The linguistic evidence strongly supports authenticity. Detailed analysis reveals that 92.7% of the vocabulary matches Mark’s writing style elsewhere, including characteristic features like his frequent use of ‘and’ and emphasis on unbelief.

Structurally, Mark 16.9–20 creates compelling parallels

with Mark’s opening chapter and complete major themes that would otherwise remain unresolved. Without them, the Gospel ends with unfulfilled prophecies and an incomplete narrative.

For nearly 1,800 years, the church universally accepted these verses as Scripture. Only recently, influenced by nineteenth century scholars who elevated two manuscripts above overwhelming contrary evidence, has their authenticity been questioned.

The evidence is clear: Mark 16.9–20 belongs in the Bible as the Divinely inspired conclusion. ■



For more information read the full article online:
tbsbibles.org/Mark16

MAURITIAN CREOLE:

The Language that United an Island

By *Natalie Hanks*,
Lead Editor



Creole languages are born where cultures collide and connect—in bustling ports, on tropical islands, or when people of different tongues need to find a way to communicate.

Many Creoles emerge in colonial and trade settings, where enslaved or displaced peoples, traders, and settlers need to communicate but share no common language. A Creole blends elements of a dominant language with the vocabulary, pronunciation,

and grammar from other languages spoken by the local population. Over time, it develops into a fully formed, stable language. Children grow up using it at home as their everyday language.

An example of this is Mauritian Creole (also known as *Kreol Morisien*), the language of the people of Mauritius. This relatively new language does not have a complete Bible translation, with churches often relying on French versions. TBS is

working on a translation for these people, so they might read and hear the Word of God in their own tongue.

MAURITIUS: THE ISLAND WHERE CULTURES MET

Mauritius lies in the Indian Ocean, about 2,000 kilometres east of Africa—a volcanic island ringed with coral reefs and green mountains. The main island covers approximately 2,040km² with smaller islands including Rodrigues, Agalega, and Cargados

Carajos (Saint Brandon). Its warm tropical climate and fertile plains make it ideal for sugar plantations. The island was once home to the dodo, a flightless bird that was extinct by 1681.

No single ethnic group is indigenous to Mauritius. Instead, its population of approximately 1.3 million people are a tapestry of Indian, African, European, and Chinese heritage—united not by ancestry, but by shared culture and their common language: Mauritian Creole.

English is the official language of Mauritius, and French is widely used in education, media, and daily affairs. However, the language spoken by around 90% of the population—used daily in homes, markets, and informal settings across the island—is Mauritian Creole. A much smaller proportion speaks languages such as Bhojpuri, Tamil, Telugu, Hindi, Arabic, and Chinese.

THE LANGUAGE OF THE PEOPLE

Mauritian Creole developed during the French colonial period (1715–1810), arising as a means of communication between French settlers, African

slaves, and later Indian labourers. Its vocabulary is largely derived from French, but its grammar and pronunciation reflect strong influences from African languages, as well as elements from Malagasy, English, and Indian languages.

Over time, the language has become a symbol of national identity, transcending the ethnic and religious divisions of the population. It continues to evolve and has been standardised in writing since the early 21st century.

THE GROWTH OF A POPULATION

In order to understand how Mauritian Creole developed, it is helpful to look at the history of Mauritius. The island was uninhabited until Arab and Malay sailors discovered it in the Middle Ages. The Dutch landed in 1598 and established a permanent settlement in 1638. They named the island after Maurice, Prince of Orange and Count of Nassau, and introduced sugar cane, bringing slaves to work on the plantations. They abandoned the settlement in 1710.

The French took possession in 1715, renaming it Île de

France and built Port Louis into a major naval base. They developed a large sugar industry dependent on slave labour from Africa.

During the Napoleonic Wars the island became a strategic base for French privateers, until 1810 when the British captured the island and took control. They restored its original name, Mauritius, but allowed French customs and language to remain. In 1835 slavery was abolished, and around 66,000 people were freed. Huge numbers of indentured labourers from India arrived to work on the sugar plantations. The population grew, and today, the descendants of these workers make up a large proportion of the population. Mauritius remained a British colony until 1968.

THE ARRIVAL OF CHRISTIANITY

Dutch colonisers in the 17th century brought Christianity with them, but their brief presence left little lasting impact. Next, the French brought Roman Catholicism with them, which became the dominant religion. It was closely linked with the colonial administration and plantation system, and from 1723 there was a law

which said that all slaves coming to the islands must be baptised Roman Catholic.

After the British captured the islands in 1810 they allowed freedom of religion, although Roman Catholicism remained as the main form of Christianity. However, Protestant missionaries soon arrived, working particularly among freed slaves and indentured labourers from India.

One missionary was the Rev. Jean Lebrun from Jersey, who was sent by the London Missionary Society. Lebrun became a key figure in the island's Protestant history. Fluent in French, within a few weeks of arriving he had opened the first free school for people of mixed descent.

Today, the main religion in Mauritius is Hinduism, having arrived on the island through Indian labourers and now practiced by about half the population. Mauritius is the only African country with Hinduism as the dominant religion. Christianity is the second-largest faith, practiced by approximately a third of the population. However, the majority of Christians are Roman Catholic, with only a small percentage Protestant. Islam is practised by around 17% of the population.

THE LACK OF A RELIABLE MAURITIAN CREOLE BIBLE

Throughout the 20th century, occasional passages and paraphrases of Scripture appeared in Mauritian

Creole publications, but there was no complete Bible in the language. The earliest known translations into Mauritian Creole were done by S. H. Anderson, who in the late 19th century translated the Gospels, which were published by the British and Foreign Bible Society. Sadly, these have been found to be based on the Greek Critical Text.

A larger project in the 1990s, led by the Bible Society of Mauritius under the umbrella of the United Bible Societies, produced a New Testament in 2009 and is now working on the Old Testament—but again, this follows modern textual criticism and uses a dynamic translation style, similar to the *Good News Bible*. Another version



‘Throughout the 20th century, occasional passages and paraphrases of Scripture appeared in Mauritian Creole publications, but there was no complete Bible in the language. The need for a faithful, accessible Mauritian Creole Bible remains urgent’.

has been published by the Jehovah's Witnesses.

Due to the unavailability of a reliable Mauritian Creole Bible, most churches in Mauritius resort to using the French Bible. (A few churches run services in English.) However, although many people are fluent in French, others struggle with reading comprehension as French isn't their primary language; as a result they struggle to read and understand the Scriptures. The need for a faithful, accessible Mauritian Creole Bible remains urgent.

THE TBS MAURITIAN CREOLE PROJECT

In 2020 the Society was contacted by a native Mauritian who had already embarked on a project to prepare a faithful edition of the Bible in Mauritian Creole. He felt compelled to start the project while leading a low-literacy Mauritian Creole-speaking church in Mauritius, recognising the need for the people to have a reliable Bible in their own language. After our usual checks had taken place, in 2022 we were pleased to appoint him to the role of lead TBS Mauritian Creole Bible translator, and now a team is working together on the project.

The aim of the project is to produce a faithful Mauritian Creole Bible, free from denominational bias (such as Jehovah's Witnesses) and the influence of modern textual criticism. The translation is based on the Greek Received Text and the Hebrew Masoretic Text, the first in Mauritian Creole. It also uses the English Authorised (King James) Version for reference, along with the ongoing TBS French Bible project. Mauritian Creole doesn't have all the theological terminology that is required, so some words have been carefully borrowed from the French.

The Gospel according to John was printed in 2025, and most of the 5,000 copies have now been distributed. They have been met with heartfelt appreciation, for many readers, encountering Scripture in their own language feels deeply personal and speaks directly to their hearts.

Initially, some more highly educated Mauritian Creole speakers were a little indifferent. They were prejudiced, assuming that Mauritian Creole is too simple or undeveloped to convey profound truths. They saw the language as inferior, not 'good enough'

for Scripture. However, when they actually read the TBS Gospel according to John in Mauritian Creole, many changed their opinions and were surprised—and even moved—by its depth and power.

This highlights an important need: to educate and reassure the better-educated (usually urban) Mauritian Creole speakers that their language is not a lesser language. Instead, it is an expressive language, suited to communicate Divine truths.

AN ONGOING PROJECT

Work is continuing, and several New Testament books have been drafted and are now undergoing review.

Please pray for the translation team as they continue this work—that the faithful Word of God, made clear and accessible in the people's own language, will bring light and truth to many across this island nation. ■



The Mauritian Gospel according to John is available on our Online Bible App: tbsonlinebible.com/#mfe



2026 OPEN DAY

Saturday 7 March

IF THE LORD WILL

Society's Headquarters

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

This Open Day will also mark the 500th anniversary of the publication of William Tyndale's English New Testament. It will be a time of information about the Society and fellowship with like-minded believers, as we present the Society's work of Bible translation, publication, and distribution.

The day is suitable for children.

Please visit our website for more information and to book your place.
tbsbibles.org/event/2026OpenDay

Does it matter?

Father, I will

John 17.24

AV/KJV

Father, I will that they also, whom thou hast given me, be with me where I am ...

NKJV

Father, I desire that they also whom You gave Me may be with Me where I am ...

NIV

Father, I want those you have given me to be with me where I am ...

It does matter.

Because it is a majestic emphatic declaration of the Saviour's will concerning His people rather than a mere wish. The Greek word has the primary meaning of resolve and purpose, and in context there is an increase in force in Christ's prayer. There is very substantial ground for confidently regarding the AV rendering as accurate and meaningful and superior to the various weaker alternatives offered in the modern versions such as desire, wish, want, would, and pray.

To find out more read the article 'I will':
tbsbibles.org/John17verse24



Words of Life Calendars 2027

We are pleased to offer churches and other organisations the opportunity to have their contact details printed on each page of their *Words of Life* calendars. We trust that this overprint service will be a helpful means of furthering the Gospel in many localities.

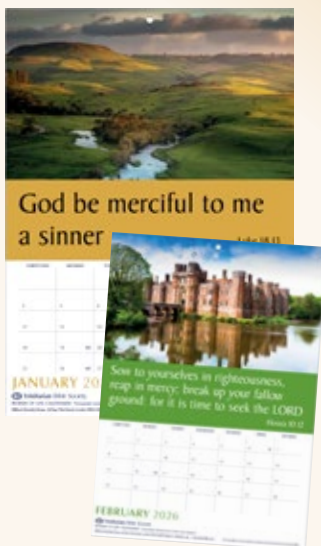
ADVANCE NOTICE

To guarantee delivery by the end of October 2026 (God willing), please ensure your order is placed no later than Saturday 30 May.

Simply visit **tbsbibles.org/overprintform** and complete the online form. Your text will appear exactly as entered—including capitalisation—so we recommend having someone else review the information before submission.

AVAILABLE LANGUAGES

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



- £1.10 per calendar (plus VAT)
- **Minimum order:** 1,000 per edition
- **UK shipping:** Free
- **Overseas shipping:** Charged at cost
- **Please note:** Discounts cannot be applied.



TBS Definitions

DEFINITIONS

Infallible means incapable of being wrong; **inerrant** means entirely free from error. These qualities apply to the original manuscripts of Scripture and provisionally **preserved** within the Masoretic Hebrew and Greek Received Texts.

WHY IT MATTERS

Scripture's authority depends on its truthfulness.

REFERENCES

John 17.17
Psalm 119.160



All orders must be placed online at:
tbsbibles.org/overprintform



By Graham Chewter,
TBS Deputation Speaker

The year is 1535. Undaunted by reproach, opposition, and adversity, the godly William Tyndale pursued his ambition of getting the Word of God into the hands of all classes of English-speaking people, including ‘the ploughboy’.

Despite public bonfires of the English New Testaments which had been ordered by the Bishop of London, many thousands of copies were still in circulation. The demand was unstoppable. The truth of God in a pure form was so well received that the Bishop of Hereford acknowledged that, ‘The lay people do now know the Scriptures better than many of us’.

BETRAYED

The forces of darkness were now even more determined to silence the intrepid translator. Tyndale was fast becoming the most wanted man in Europe. The treacherous Henry Phillips was sent over to Antwerp. Judas-like, he betrayed the translator. Caught off guard, Tyndale was arrested and held captive at Vilvoorde Castle in Belgium. His friends tried

TYNDALE’S LASTING LEGACY



their utmost to secure his release but all to no avail.

On 6 October 1536, Tyndale, now aged 42, was led to the place of his execution. He was tied to a stake surrounded with bundles of wood and kindling, cruelly strangled to death, and his body burnt to ashes. Tyndale’s dying prayer was heard loud and clear: ‘O Lord, open the King of England’s eyes’: a heartfelt petition that was heard and soon answered. Within two years Henry VIII decreed that a copy of the English Bible should be chained to

the lectern of every parish church for the benefit of all who wished to read it.

Things had been moving on apace even while Tyndale was in prison. His former assistant, Miles Coverdale, had published a complete English Bible in 1535, which was soon followed by the Matthew Bible by another of Tyndale’s friends, John Rogers. Much of Tyndale’s work was incorporated into them. At last, the ploughboys had access to the whole Bible.

GONE BUT NOT FORGOTTEN

In recognition of Tyndale’s sacrificial labours, in addition to a memorial tablet placed in Westminster Abbey, three significant monuments have been erected to the glory of God.

- On Nibley Knoll in Gloucestershire, a 111-foot cenotaph (erected in 1866) commemorates his translation work and martyrdom.
- In London, a life-size statue on the Thames embankment—once the site of Henry VIII’s

palace—depicts Tyndale in academic robes, inscribed with verses such as ‘The entrance of thy words giveth light’.

- Finally at Vilvoorde in Belgium, where Tyndale was executed, a memorial funded by the friends of the Trinitarian Bible Society and the Belgian Bible Society was unveiled in 1913.

TYNDALE'S GREATEST MONUMENT

But, without contradiction, Tyndale's greatest monument is his excellent translation. Many people in England were illiterate and would need to treasure up the Scriptures in their minds when it was read to them. This meant that Tyndale was not only aiming for fidelity to the text of Holy Scripture, but also for a style of English that would be memorable for its balanced sentences with rhythm and natural cadences. Tyndale's well-trained ‘musical’ ear therefore ensured the style of the wording suited the theme, for example in ‘The harvest is great, but the labourers are few’.

FAITHFUL TO THE TEXT OF SCRIPTURE

We can observe Tyndale's God-given wisdom in translating Christ's great

mission statement in Luke 19:10: ‘For the Son of man is come to seek and to save that which was lost’. Rather than using longer Latin-based words, Tyndale, without sacrificing accuracy, employs single-syllable Anglo-Saxon words in a register just above normal everyday conversation.

Tyndale closely follows the structure of the Hebrew language in the Old Testament translation. He also carried forward into English the ‘noun-of-the-noun’ Biblical language method, giving us well-known phrases like: ‘Son of man’ and ‘King of kings’.

In the account of the fall of man in Genesis 3.8, of the 39 words only a small number are more than one syllable.

ENRICHING THE ENGLISH LANGUAGE

Some phrases in common parlance today can be traced back to Tyndale. For example: ‘The powers that be’, ‘A law unto themselves’, ‘The signs of the times’, ‘Fight the good fight’, ‘Lead us not into temptation’, and ‘The salt of the earth’.

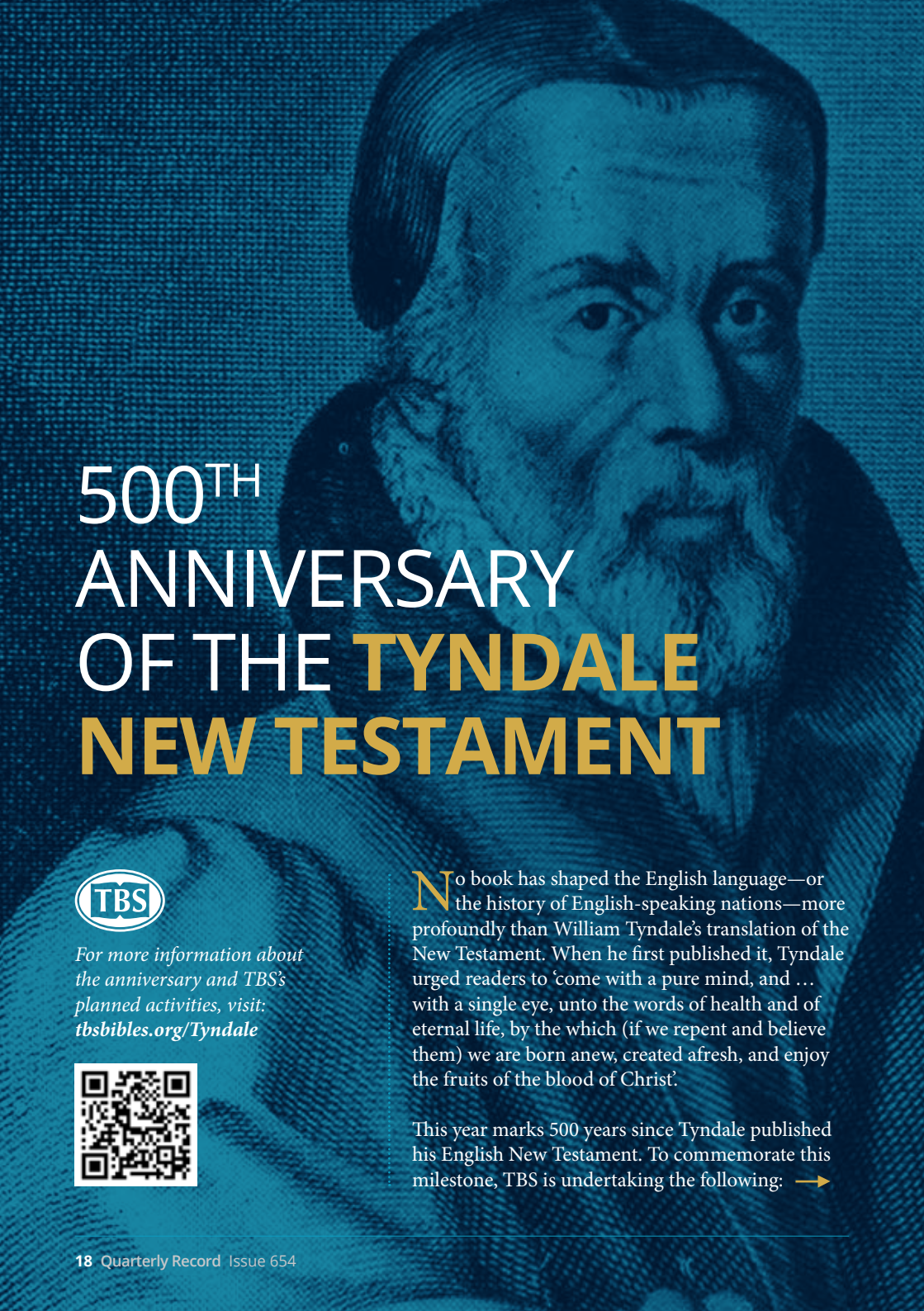
Tyndale also coined words like ‘atonement’, ‘scapegoat’, and ‘longsuffering’, enriching English.

‘Tyndale was not only aiming for fidelity to the text of Holy Scripture, but also for a style of English that would be memorable for its balanced sentences with rhythm and natural cadences’.

AN ENDURING TRANSLATION

The exiled Geneva Bible translators in the 1550s, who were accomplished scholars, concluded that much of Tyndale's work could not be bettered; and likewise the 47 learned men who made up the Authorised (King James) Version translation committees found most of Tyndale's renderings could not be improved. It is estimated that between 85 and 90% of Tyndale's New Testament was carried forward unchanged into the Authorised Version.

We owe a great debt to William Tyndale, but we are greater debtors to Almighty God Who gifted His servant with the required skills and put the desire into his heart to use his talents for the glory of God. ■

A blue-tinted portrait of William Tyndale, an older man with a long, white beard and hair, wearing a dark, high-collared garment. The portrait is the background for the entire page.

500TH ANNIVERSARY OF THE **TYNDALE** **NEW TESTAMENT**

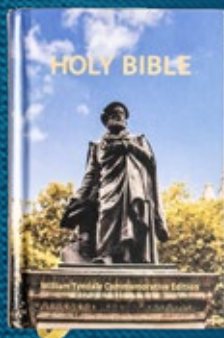


*For more information about
the anniversary and TBS's
planned activities, visit:
tbsbibles.org/Tyndale*



No book has shaped the English language—or the history of English-speaking nations—more profoundly than William Tyndale's translation of the New Testament. When he first published it, Tyndale urged 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 marks 500 years since Tyndale published his English New Testament. To commemorate this milestone, TBS is undertaking the following: ➔



COMMEMORATIVE BIBLE

We have published a special commemorative edition of the Authorised (King James) Version, produced in our new Hampton Text Bible setting. The product code is 15CBTYN/AC, please check your local Branch for prices.

BOOKMARK

A free promotional bookmark featuring the Beatitudes.

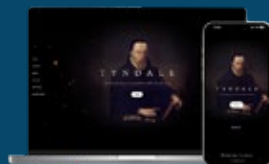


EVENTS

Lord willing, we hope to hold events about William Tyndale this year, such as our Open Day. Our Deputation Speakers also plan to speak about Tyndale at their meetings. Please contact us if you would like to arrange a speaker for your church or event.

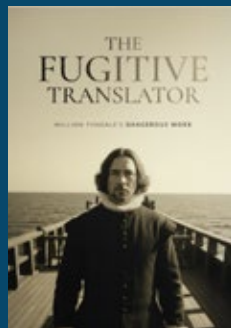
DOCUMENTARY

A new documentary on the life and work of William Tyndale is now available to view at tyndalefilm.com.



CHILDREN'S QUIZ

Look out for our children's quiz about the life and work of William Tyndale.



ARTICLES

We are offering three free articles exploring different aspects of Tyndale's ministry:

- *William Tyndale: The Apostle of England*, based on an address by David Allen in 2015 (Product Code: **A137**)
- *Tyndale: The Costly Legacy of Faithful Bible Translation* by Matthew Vogan (Product Code: **A140**)
- *The Fugitive Translator: William Tyndale's Dangerous Work*—a children's article by Adrian Stoutjesdyk (Product Code: **A141**)

We hope this material will give further insight into Tyndale's approach to faithful Bible translation. ■



SCRIPTURE ALONE:

The Battle Continues

*By David Broome,
Resources Director*

When William Tyndale was battling the Roman Catholic Church 500 years ago, a key issue was whether the common people should have access to the Holy Scriptures in their native tongue, the fear being that the Roman Church's teachings would be exposed for what they were (and still are): wholly unbiblical. But today the battle on this front is much more subtle; Scripture reading is encouraged by Rome, but the same basic fear clearly pervades (Ecclesiastes 1.9).

Walking into Buckfast Abbey in Devon (home to a community of Benedictine monks) recently, we picked up a simple two-sided leaflet called 'Basics of Scripture'. Upon first inspection, we found that there were statements that any fair-minded, serious Protestant would commend: an apparently high, reverent view of Scripture, recognition that it is the Divinely inspired Word of the

infinite God, and the encouragement of humble, prayerful, Holy Spirit-led reading of the whole Scripture rather than focusing on isolated passages taken out of context. However, whilst there was an explicit acknowledgement that no prophecy of Scripture is of private interpretation (2 Peter 1.20), a profound contradiction immediately followed, confirming their ancient view that only the Roman Catholic Church can interpret the Scriptures:

- 'We should interpret them in accordance with the public interpretation of the Church.'
- '... in explaining the passages of Scripture which appear to teach the contrary to scientific truth, we should rather have to say that we did not understand them than declare an opinion to be false which is proved to be true (St Robert Bellarmine letter to Foscarini 12 April 1615).'

What a solemn insult to the glory and majesty of our LORD, of whom David said ‘for thou hast magnified thy word above all thy name’ (Psalm 138.2), to thus try and place His great gift to mankind, the written Word (Psalm 68.11), beneath the manmade authority of both the church and science! Of course, that can never be, but such a beggarly view of Scripture has been the position of Rome for centuries (note the date of the quote above).

By way of contrast, a few days later we walked into Killerton Chapel, in the grounds of Killerton House, near Exeter, to find a large pulpit Bible with a title verso page that stated: ‘The Self-Interpreting Bible containing the Old and New Testaments according to the Authorised Version.’ The vast number of cross references in it were the remarkable work of John Brown of Haddington (our Westminster Reference Bible draws its references from it). We are reminded of what the Westminster Confession of Faith paragraph 1.9 says on Scripture interpretation:

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 15:15–16; 2 Pet 1:20–21.

No wonder that Martin Luther, who was battling the same Romish system as Tyndale, coined the phrase ‘Sola Scriptura’ (by Scripture alone), which has been one of the battle cries of the Reformation ever since. May we too stand fast in these days! ■



Financial Update

The 2026 Budget and a five-year plan which maintains a ‘balanced budget’ (with at least four months’ reserves) has recently been approved by the General Committee. The 2026 Budget includes UK Expenditure of nearly £4 million, meaning, if the Lord will, we prayerfully hope to sustain the growth of the Society’s work which He is indicating in His all-wise providence. Please continue to pray as there are significant financial challenges in the years ahead due to this remarkable growth, as costs rise and the need for working capital increases, particularly to maintain appropriate stock of the new Scriptures that are being published for ready distribution.

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). We have been asked recently why we do not list, or even give the total value of, anonymous donations to the Society in the *Quarterly Record*. Our sense is that the majority of our anonymous donors want their donations to be truly ‘in secret’ (Matthew 6.3–4).

‘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). ■



Language Summary:

UKRAINIAN

By *Natalie Hanks*,
Lead Editor



For centuries the Ukrainian language has been suppressed, and only since the collapse of the Soviet Union and the formation of an independent Ukraine in 1991 has the Ukrainian language revived and all Ukrainians been able to worship God openly.

A BRIEF HISTORY OF UKRAINE

The Kyivan Rus', founded in the ninth century and centred on Kyiv, was a powerful Eastern European state. In 988 Prince Volodymyr adopted Christianity through influence from the Eastern

Orthodox Byzantine Emperor, which still shapes Ukraine's religious identity today. Later the region was conquered by the Mongol Empire, but by the 14th century the lands were incorporated into the Grand Duchy of Lithuania, which later united with Poland to form the Polish–Lithuanian Commonwealth.

Oppression and instability produced the Cossack Hetmanate, which was eventually weakened by conflict and divided

between Poland and Russia in 1686. Russia later absorbed most Ukrainian territory and suppressed Ukrainian identity. After the First World War and the Russian Revolution, Ukraine briefly established an independent state but was ultimately defeated and incorporated into the Soviet Union. Stalin's regime imposed the Holodomor famine, brutal purges, and a ban on religion. Ukraine regained independence in 1991 but has faced continued

Russian aggression, including invasions since 2014.

RELIGION IN UKRAINE

Eastern Orthodoxy has long been Ukraine's dominant faith, and although church and state are officially separate, Orthodoxy continues to influence society and politics. In 2022, 72% of Ukrainians identified as Orthodox, with smaller numbers of Roman Catholics, Protestants, Jews, and Muslims.

Under Soviet rule, religion was harshly persecuted: atheism was promoted in schools, churches were destroyed, and Christians faced imprisonment, exile, or death. Many churches refused to collaborate with the state and went underground, placing attendees in danger of

imprisonment or even death. Bibles were confiscated, creating shortages; Christians risked their freedom and smuggled Bibles into the country, or even constructed homemade printing presses.

Religious belief has grown significantly since the fall of the Soviet Union, largely due to restored freedom of worship.

THE UKRAINIAN BIBLE

Soviet policy sought to suppress the Ukrainian language, attempting to merge all ethnic groups into a single identity. Despite these restrictions, Ukrainians preserved their language, and since independence they have actively revived it, establishing Ukrainian as the official state language. Although bilingualism persists—especially in eastern regions and major industrial centres—the overall trend is toward wider Ukrainian usage.

The first complete Ukrainian Bible, known as the Kulish Bible, was published in 1903; it is based on the Hebrew Masoretic and Greek Received Texts. The Kulish Bible is difficult for many modern Ukrainian readers because it is in an old western dialect, challenging for many

Ukrainians today due to archaic dialect, idiosyncratic spelling, and outdated terms. Later translations rely on the Critical Greek Text and contain linguistic issues for contemporary Ukrainian speakers.

TBS-PUBLISHED UKRAINIAN SCRIPTURES

The Society has published the Kulish Bible since 1998. There are still some people who speak the old western dialect in Uzhhorod, which borders Hungary and Slovakia, which has helped maintain a regular but small demand for the Kulish edition since it was first published by TBS. However, many other Ukrainians would struggle to understand this version, meaning that there is currently no good complete Ukrainian Bible based on the Greek Received Text and Hebrew Masoretic Text that can be understood easily and widely by all modern Ukrainian speakers. The TBS is thankful that Yuriy Popchenko, the lead translator, is preparing a reliable translation in current literary Ukrainian, directly from the Hebrew and Greek and the Popchenko New Testament was published in recent years. We continue to stock the Kulish edition for those who still use it. ■

Products



BIBLE

(Kulish edition)

Hardback Bible

without references

Product Code: UKRB/ABK



NEW TESTAMENT

(Popchenko edition)

Hardback New Testament

with references

Product Code: UKRNT/ABL



GOSPEL ACCORDING TO JOHN (Kulish edition)

Attractive pictorial
paperback

Product Code: UKRJN



*Please see our website
for prices, or contact
your local Branch.*



THE KOM NEW TESTAMENT STORY



In the foothills of Manipur, India, exists a tribe that is almost entirely Christian, yet, until now, lacked access to a faithful translation of God's Word in their own language. The Kom people—numbering around 15,000—together with four closely related subtribes collectively

known as 'Rem'—form the Kom Rem tribal group.

Life in these foothills is not easy. The Kom people have endured the trauma of recent ethnic violence in Manipur, often caught between both sides of the conflict, their villages

vulnerable to forces beyond their control. Yet through these trials, their faith has remained steadfast.

For generations, this tribe faced a troubling reality: the only Bible available to them was a translation of the *Good News Bible* published by the Bible Society of India, essentially a loose paraphrase based on the Greek Critical Text. Portions of Scripture are obscured, and important doctrines are filtered out. As a result, this Christian tribe did not have the full Word of God, vital for sound teaching and spiritual growth.

A DECADE OF DEDICATED WORK

In 2016, TBS commenced a project to provide the Kom people with a New



Testament based on the Received Text. The goal was to provide Scripture that was accurate and textually faithful, providing them with God's Word in their own heart language.

For nine years, the work has continued steadily, always with the desire that these believers might finally read the full truth of Scripture in words they could readily understand.

ANSWERED PRAYERS FOR PRINTING AND SHIPPING

By mid-2024 the translation was complete and ready for printing. To an onlooker it may have looked impossible for a small tribal community in a remote area to fund and receive the Scriptures. However, in God's providence, FirstBible International, an organisation dedicated to providing Scriptures for those who lack it, had committed to raise the necessary funds for the printing by their sister organisation, Bearing Precious Seed of Milford, Ohio. It took several months to transport the copies to India and clear import



‘Many were overjoyed to receive it, as this is the first time in more than 50 years of Christianity among the Kom people that an accurate translation of the Bible has become available in our own language.’

hurdles, but by the goodness of God, they arrived in September 2025.

JOY IN THE FOOTHILLS OF MANIPUR

In October 2025 the Kom people held a thanksgiving service for the New Testaments they received. For the first time in their history, they held in their hands a faithful translation of the New Testament in their own language.

The lead translator describes the moment:

Our Kom people are scattered across different districts of Manipur,

with our headquarters located in Imphal city, the capital of Manipur. On that day, church leaders and pastors gathered eagerly to collect the Kom New Testament, which they had been waiting for with great anticipation. More than 4,000 copies were distributed that day itself.

Many were overjoyed to receive it, as this is the first time in more than 50 years of Christianity

among the Kom people that an accurate translation of the Bible has become available in our own language.

As a translator, I was deeply thrilled and praised God during the Thanksgiving Day for enabling me to complete the translation of the Kom New Testament. I also took the opportunity to express my heartfelt appreciation and gratitude to the Trinitarian Bible Society (TBS)—without whose support, our Kom people might not have reached this significant milestone.

I am also thankful to Bearing Precious Seed, Ohio, USA, for their generous contribution toward the printing and shipment of the Kom New Testament to us, free of charge. We praise God for your invaluable service to the Lord's work. As I shared this story and testimony with my people, they too were greatly encouraged and strengthened in their faith.

More than 4,000 New Testaments have already been distributed, with the remaining copies being allocated carefully across

the region. Pastors can now teach with confidence from a text that faithfully renders the original inspired words. Village by village—even in communities still recovering from ethnic conflict—believers are discovering the richness and clarity of the Scripture.

Families can read the Word together, and the younger generation—so numerous in northeast India—are receiving a spiritual inheritance for the future. The four Rem subtribes, whose languages share roughly 70% similarity with Kom, are also able to benefit from this translation.

THE FOUNDATION OF FAITHFUL TRANSLATION

Christian devotion, no matter how sincere, needs the foundation of a faithful translation of complete Scripture in the heart language of the people.

‘When we provide believers with accurate and textually faithful Scriptures in their own language, we’re not just distributing books—we’re establishing the foundation for generations of sound doctrine, with the prayer that the Lord would bless His Word to bring spiritual flourishing.’

When we provide believers with accurate and textually faithful Scriptures in their own language, we’re not just distributing books—we’re establishing the foundation for generations of sound doctrine, with the prayer that the Lord would bless His Word to bring spiritual flourishing. For the Kom people, this is not just a project completed, they now have the full Word of God, bringing hope and stability even amid the uncertainties of their troubled region.

PRAYER FOR THE WORK AHEAD

Meanwhile, the work in this language is not complete. While people rejoice in holding the New Testament, the translator is now working through the Old Testament. Pray for the translator to be blessed with an abundance of wisdom, diligence, and health as he continues the work. ■



When 500,000 Gospels Found Their Purpose in **MONGOLIA**



Two shipping containers from Belarus sat locked at Mongolian customs, holding 500,000 freshly printed copies of the Gospel according to Mark in Mongolian. However, there was a significant problem that threatened to halt the distribution.

A VAST, UNREACHABLE LAND

Mongolia presents one of the world's most daunting distribution challenges. It is one of the least densely populated countries on

earth, with 3.5 million people scattered across 1.56 million square kilometres. Many Mongolians maintain their nomadic heritage, moving with the seasons across steppes where traditional distribution points simply don't exist.

LOCKED AWAY INDEFINITELY?

The customs bill for the two containers was astounding: \$1 USD per copy. Totalling \$500,000, this meant that half a million carefully translated Gospels could

remain locked away indefinitely, never reaching souls in need of the Word of God.

TBS had worked in partnership with FirstBible Mongolia (which has links to FirstBible International), and there had been painstaking translation work, substantial printing investments, and shipping costs from Belarus. All of this work and investment could have become almost worthless if these Gospels never reached their destination.

NEGOTIATION AND FAITH

However, the Lord overruled for good. FirstBible Mongolia, with faith and determination, entered into persistent negotiations with customs officials.

The Lord answered their prayers and a breakthrough came. Although the final charge may have exceeded original expectations, it was manageable. The containers were cleared, unloaded, and 500,000 Gospels finally were released, ready to be distributed.

PERFECT TIMING MEETS PERFECT NEED

Just as the last customs hurdle cleared, the Lord's perfect timing was clearly seen. A group was desperately seeking Mongolian Gospels, only to be quoted prices they couldn't afford. Their second call went to a man named Mickey, who runs a missionary organisation in Mongolia.

'What Gospel are you interested in?' Mickey asked. 'Mark' came the reply. 'What's the price?' they pressed. Mickey's response changed

'There were daily encounters with families who had never heard about Christ.'

everything: 'Free—when would you like to get them?'

The group unleashed a massive distribution force: 1,000 young people organised into 100 teams spread across Mongolia's vast landscape. They distributed 400,000 copies of the Gospel according to Mark, with their hand-to-hand approach reaching remote areas where traditional distribution could never penetrate.

A STORY STILL UNFOLDING

One of the teams discovered just how spiritually unreached yet spiritually hungry Mongolia truly was. There were daily encounters

with families who had never heard about Christ. In just one month, this single team distributed over 3,000 copies house-to-house.

The remaining 100,000 copies continue to be distributed through dedicated organisations. One organisation distributes them through medical missions, where every patient receives a copy of the Gospel.

WHEN PREPARATION MEETS OPPORTUNITY

When half a million Gospels sat locked in customs, it seemed like the end of the story. Instead, it was just the beginning, and it is our prayer that each recipient would read the Gospel, and that the Lord would bless His Word to the salvation of their souls. ■





UPCOMING EVENTS

Lord willing
TBS (UK)

7 March 2026

OPEN DAY

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

18 April 2026

ESSEX, SUFFOLK, AND NORFOLK AUXILIARY AGM

Walsham le Willows Congregational
Church, IP31 3AZ

18 April 2026

SOUTH WEST AUXILIARY AGM

Whiddon Valley Evangelical Church,
EX32 8PT

19 September 2026

TBS ANNUAL GENERAL MEETING

Metropolitan Tabernacle, London, SE1 6SD



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



Trinitarian Bible Society

INTERNATIONAL HEADQUARTERS

William Tyndale House
29 Deer Park Road, London SW19 3NN, England
Tel.: (020) 8543 7857 email: contact@tbsbibles.org

Registered Charity No.:
233082 (England) SC038379 (Scotland)
V.A.T. Registration No.: GB 215 9219 67

INTERNATIONAL BRANCHES

AUSTRALIA

Trinitarian Bible Society (Australia),
P.O. Box 1381, Grafton NSW 2460, Australia
Tel.: +61 2 6642 8880 email: aus@tbsbibles.org

BRAZIL

Sociedade Bíblica Trinitariana do Brasil,
Rua Julio de Castilhos, 108/120 Belenzinho,
03059-001 São Paulo, SP, Brazil
Tel.: (11) 2693-5663 email: sbtb@biblias.com.br

CANADA

Trinitarian Bible Society (Canada),
10, 320 41st Street S., Lethbridge, AB T1J 5B3, Canada
Tel.: 403-634-3911 email: canada@tbsbibles.org

NEW ZEALAND

Trinitarian Bible Society (New Zealand),
481 High Street South, Carterton, 5713, New Zealand
Tel.: +64 027 364 0363 email: nz@tbsbibles.org

USA

Trinitarian Bible Society (USA),
927 Alpine Commerce Park, Suite 100, Grand Rapids,
Michigan 49544, USA
Tel.: (616) 735-3695 email: usa@tbsbibles.org

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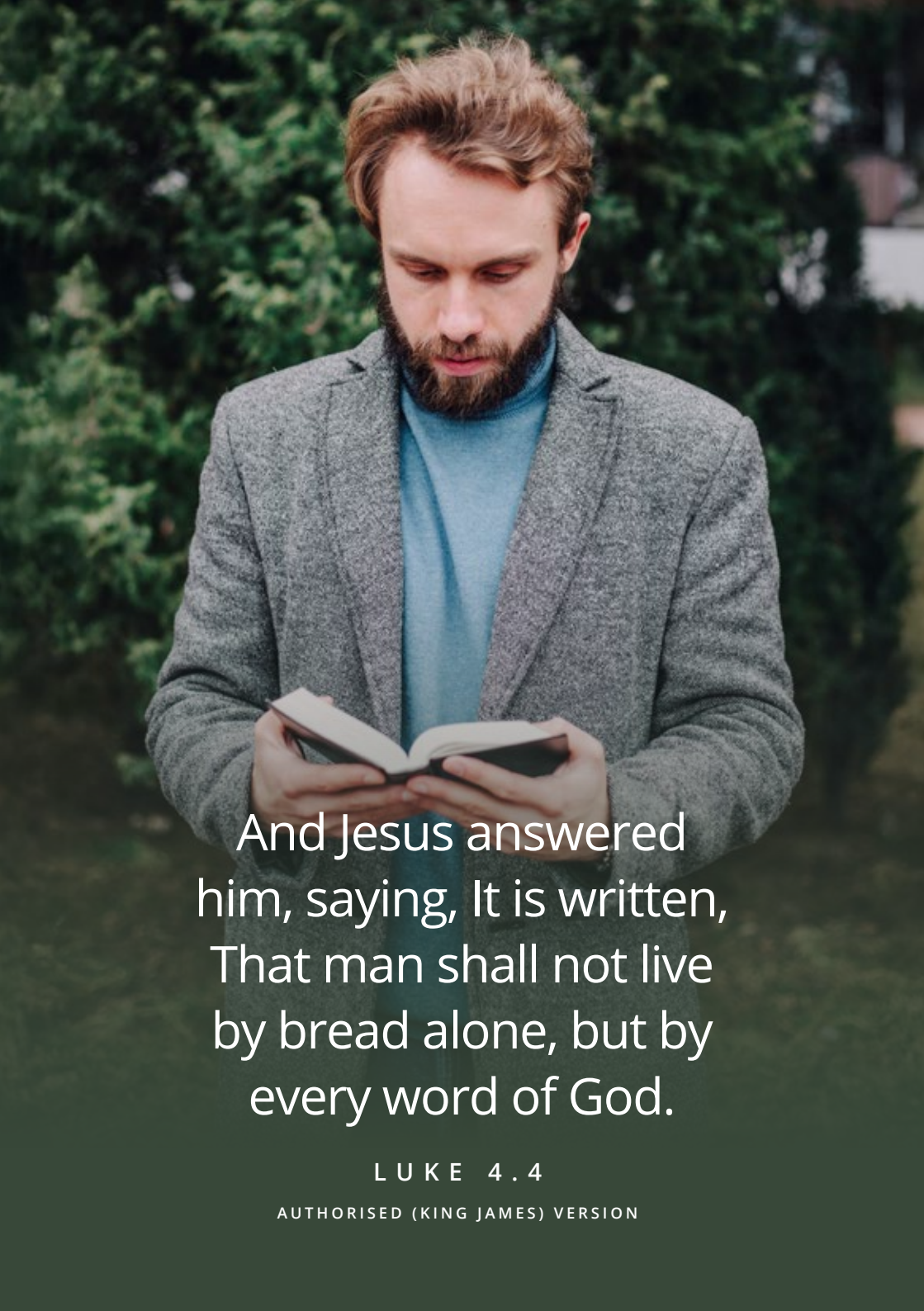
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The Rev. A. J. Lewis, Dipl. Th.

Mr J. P. Sayers

Mr J. D. Arnold, LLB. (Hons.), M.A. (ex-officio)

A man with a beard and brown hair, wearing a grey blazer over a blue turtleneck, is looking down at an open book he is holding with both hands. He is standing outdoors in front of a dense green hedge. The lighting is soft and natural.

And Jesus answered
him, saying, It is written,
That man shall not live
by bread alone, but by
every word of God.

LUKE 4.4

AUTHORISED (KING JAMES) VERSION