

THE WORD OF GOD
AMONG ALL NATIONS



Quarterly Record



The Magazine of the Trinitarian Bible Society

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Trinitarian Bible Society

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

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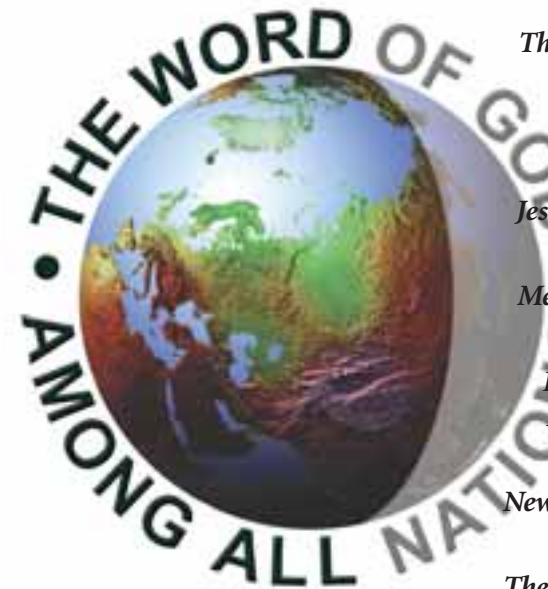
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Trinitarian Bible Society

A D V A N C E N O T I C E

173rd

Annual General Meeting

will be held, God willing, on

Saturday, 19th June 2004

at

Westminster Chapel, London

Pastor Roy Mohon

Pastor of Presbyterian Reformed Church, Stockton-on-Tees

and Hon. Treasurer of the Society

is expected to preach

All friends of the Society are most welcome

Refreshments will be served

Issue Number: 566 – January to March

MEMBERS and supporters will be saddened to learn that our General Secretary, Paul Rowland, has become very unwell of late and has been told by his doctor not to work for at least a month. Your prayers are earnestly requested for Paul and his family at this difficult time, that he might be greatly helped and refreshed during this enforced rest, and be fit to return to the work early in 2004, God willing. Please pray too for the General Committee and the staff at Tyndale House, under the temporary leadership of Paul's Assistant, David Larham, as we all seek to carry on the mighty tasks laid upon us. May the teaching of Paul the Apostle to the Romans be borne out in the coming weeks: 'And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose' (Romans 8.28).

In these circumstances, our General Secretary is not contributing his usual 'Desk' piece in this issue; in its place we have the following devotional article by the Chairman.

The Name

'Christian'

by The Rev. M. H. Watts

Chairman of the General Committee

According to Acts 11.26 'the disciples were called Christians first in Antioch' and this would have been about AD 43, some ten years or so after the Lord Jesus left this world.

What the Bible does not tell us, however, is who invented the name 'Christian'.

It does not seem to have originated from within the church. Luke tells us that the believers were so 'called', which suggests others gave them the name. Among themselves, the Christians were known as 'disciples', 'brethren' or 'saints'. In the early days they do not seem to have used the word 'Christian' very much, if indeed at all. Apart from the reference in Acts 11, there are only two occurrences of it in the New Testament: in Acts 26.28 where

the Herodian prince, Agrippa II, says, 'Almost thou persuadest me to be a Christian'; and in 1 Peter 4.16 where mention is made of it as the term of accusation on the lips of the church's persecutors, 'If *any man suffer* as a Christian, let him not be ashamed'. There is no example of it being used by Christians and this suggests it was not chosen by them.

It is not likely either that the Jews coined the word. They believed that those belonging to 'this sect' were heretics of the worst kind and they tended to use words of reproach when referring to them. They called them 'Galileans' or 'Nazarenes'. To have linked the sacred name of 'Christ' with the followers of Jesus would have looked far too much like a concession that Jesus *was* the Christ, the promised Messiah, and that His disciples were God's true and faithful people. These were the things the Jews passionately and vehemently denied. They would therefore be the very last to confer such a title upon believers in Jesus.

More could be said in support of the view that the Gentiles gave them this name. Antioch, the capital of the Roman province of Syria, was where the first church was planted among the Gentiles. Whereas in the past the Jews had witnessed the emergence of churches and had devised their own nicknames, the Gentiles were the ones who now needed a name for them and they might well have come up with a name like 'Christian'. 'The people of Antioch were notorious for inventing names of derision, and for turning their wit into the channels of ridicule.'¹ Certainly in its form the name is similar to others of known heathen origin, e.g., Pompeians. The evidence therefore tends to favour the opinion that the name originated from the Gentile community in Antioch.

From whatever quarter the name proceeded, we are sure that it was divinely ordered and for the fulfilling of a prophecy. 'The Lord GOD shall...call his servants by another name' (Isaiah 65.15, cf. 62.2).

What is in the name of 'Christian'?

FIRST of all, the name shows clearly and unmistakably that Christ is the object of faith. It is He in whom we believe and on whom we must rely for salvation. Belief in a system of theology will not save us. Neither will belief in a code of ethics. Christ alone can save and in Christ alone we must trust if ever we are to experience the salvation of God. 'Believe on the Lord Jesus Christ, and thou shalt be saved' (Acts 16.31).

Now it is as 'Christ' that He is presented to us in the Gospel and it is as 'Christ' He must be trusted. What do I mean? Well, 'Christ' is a Greek word meaning 'the Anointed One' and this has obvious reference to those Old Testament anointings by which men were set apart

to special tasks. Such were prophets (1 Kings 19.16), priests (Exodus 30.30) and kings (2 Samuel 2.4). The Lord Jesus was anointed with the Holy Spirit, so that He might be our prophet, revealing to us God's way of salvation; our priest, offering Himself a sacrifice for our sins; and our king, delivering us from death, judgment and everlasting hell. This is the One in whom we must believe. We must rest with childlike trust on what He has said. We must look to Him, who bled and died for sinners, for our acceptance with God; and in all our failure and shame, we must call upon Him to save us, who alone has the power and ability to do it. This is what makes a man a 'Christian'.

SECOND, this name also suggests the wonderful relationship we have with the Saviour when we believe. In Bible-times, as now, when a woman married, she took the name of her husband (Isaiah 4.1). If we are entitled to receive Christ's name, calling ourselves 'Christians', it can only be because faith brings us into a real and intimate union with Him. This is exactly what the Bible teaches. Believers are said to be 'joined unto the Lord' (1 Corinthians 6.17). Let others boast of their riches, honours and pleasures. We glory rather in the fact that Christ is ours in the bonds of an everlasting covenant, and we joyfully sing: 'My beloved *is* mine, and I *am* his' (Song of Solomon 2.16). 'Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God *is* the LORD' (Psalm 144.15). Before, while separated from Christ, we knew only sin, loss and misery; but now, Christ having been received as Saviour and Lord, we are blessed beyond our highest expectations. Christ shares with us His priceless possessions: the treasures of His grace, as well as the inheritance of His eternal glory. We have become 'heirs of God, and joint-heirs with Christ' (Romans 8.17).

THIRD, a new name marks some kind of change in the person who receives it. It is the sign and symbol of new life. God gave, for example, new names to Jacob and Peter, and as indications of the new characters they were to become (Genesis 32.28; John 1.42; cf. also Acts 4.36; 13.9). There must surely be something of that idea here. When we respond believingly to the Gospel, we are called 'Christians', and not simply because we have a close and precious relationship with Christ, but because, through God's transforming grace, we are different people. Read this for yourselves in God's Word. 'If any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new' (2 Corinthians 5.17).

FOURTH, the title was no doubt suggested to the people of Antioch by the use which the church itself made of the name 'Christ'. That name was not only prominent in the church's worship and preaching, but when someone was baptized, baptism was administered 'in the name of Jesus Christ' (Acts 2.38; cf. 1 Corinthians 1.13). To call a name on something was an accepted way of marking ownership (Numbers 32.42; Deuteronomy 3.14;

2 Samuel 12.28). The modern English idiom is ‘my name is on it’, that is, ‘it belongs to me’. Now, when the name of Christ was called over a baptized person, it publicly stamped that person as Christ’s property.

God’s will, as it is revealed in His Word, does not allow for secret discipleship. In baptism and then through the rest of life, you should let it be known that ‘that worthy name by the which ye are called’ openly testifies to the fact that ‘ye belong to Christ’ (James 2.7; Mark 9.41).

FIFTH, when someone’s new name included a part or the whole of God’s name, it was a sign that the covenant promise—‘I will be to them a God, and they shall be to me a people’—was about to find wonderful fulfilment. God was in that new name as a sign and pledge that He would be in that person’s life and experience.

Into Abram and Sarai’s names was inserted the letter ‘H’, one of the letters of ‘Jehovah’ (Genesis 17.5,15), and this at the very time when God was assuring them of His presence and help: ‘I will establish my covenant...to be a God unto thee, and to thy seed after thee’ (verse 7). Oshea’s name received a similar addition. ‘Moses called Oshea the son of Nun Jehoshua’ (Numbers 13.16). Now why was this? The answer must be because that man was to know God with him in a quite remarkable way. God said to him: ‘I will be with thee: I will not fail thee, nor forsake thee’ (Joshua 1.5).

Believers are called ‘Christians’ because their privilege is to know the sweet and abiding presence of Christ (Matthew 28.20; Hebrews 13.5).

SIXTH, in any study of this name the obvious ought not to be overlooked. Those who were followers of some leader were usually called after him, and by a term ending just like this one. There were Caesarians, Pompeians and Herodians. These early disciples were called ‘Christians’ because they were followers of Christ. ‘The proper import of this name’, wrote Robert Hall, ‘is a follower of Christ: it denotes one who, from mature deliberation and an unbiased mind, embraces the religion of Christ, receives His doctrine, believes His promises, and makes it his chief habitual care to shape his life by His precepts and example.’²

‘Follow me!’ is still the call of Christ, and our great duty as Christians is to do just that (Matthew 9.9; 10.38, etc.). There is a great need today for the revival of genuine, practical Christianity.

Ye different sects, who all declare,
‘Lo, here is Christ!’ or, ‘Christ is there!’
Your stronger proofs divinely give,
And show me where the Christians live.

(Charles Wesley)³

SEVENTH, here is a name which binds people together. Other names tend to divide, but this one unites.

The gospels tell us that when the Lord Jesus died the inscription on His cross ‘was written in Hebrew, and Greek, and Latin’ (John 19.20), the three main languages of the earth, as if suggesting that the message of redemption had to be published to all the nations. Now, what results from this preaching of Christ? Men and women of different races, cultures and languages are converted to Him and in the Christ of the Scriptures they find their unity. With this in mind, we notice something very striking about the word ‘Christian’. As R.B. Rackham says, ‘The word is Greek, the idea Hebrew, and the form Latin’.⁴

Party names and all man-made distinctions should be forgotten, for what really and ultimately matters is Christ. ‘We, *being* many, are one body in Christ’ (Romans 12.5; cf. Galatians 3.29; Colossians 3.11).

May God’s blessing rest upon all who are Christians indeed!

Endnotes

¹ W.J. Conybeare, M.A. and J.S. Howson, *The Life and Epistles of St. Paul*, 2 vols. (London: Longmans, Green, and Co., 1872), 1.148.

² Robert Hall, *The Works of Robert Hall, A.M.*, 6 vols. (London: Holdsworth and Ball, 1832), 5.348.

³ John Wesley, *A Collection of Hymns for the Use of the People called Methodists* (London: Wesleyan Conference Office, n.d.), No. 16.

⁴ Richard Belward Rackham, *The Acts of the Apostles: an Exposition* (London: Methuen & Co., 1901), p. 170.

The Treasury

We warmly thank the donors of the following anonymous gifts which have been received since the October *Quarterly Record* went to press. Chester £5,000; Greenford £10; Barnstaple £10; Cheshire £10; Bristol £30; Preston £1,000; Jersey £200; Warrington £20; Edinburgh £100; Give as you Earn £32.00, £16.10, £5.50; United Kingdom Evangelization Trust £100, two of £60; Charities Aid Foundation £128.21; church donation three of £50; South West Charitable Giving three of £37.19; direct into the bank £30, three of £25; via Speakers £60, £8.20. **Total £7,216.58.** We have also received CHF 10,000 direct into the bank and €10.00 from Éire, not included in the above total, for which we thank our Lord.

Jesus Stills the Storm

by the Rev. G. Hamstra
a Vice-President of the Society

Then he arose, and rebuked the winds
and the sea; and there was a great calm.

(Matthew 8.26; cf. Mark 4.39)

Jesus spent most of the day teaching the multitudes. He had spoken in parables. Hearing the message, the Gentiles had not understood. It was evening, and once more the crowds were assembling near the shore of the lake. However, the Saviour decided to withdraw. He gave the command to sail across the lake to the eastern side. The disciples readily embarked and were with Jesus in the well-known boat which was always available for their Master's service. Various followers of the Saviour crossed the lake in other boats. Jesus rested in the stern of the ship.

The disciples were greatly blessed and honoured. They were near to Jesus, even with Him in the same boat. Can one possibly be closer to Jesus? Yes, Christ and His true followers of all ages are even more closely related. All who have come to Him as sinners for salvation, all who have been made willing in the day of God's power, are united to Christ with a most blessed and intimate tie. No nearness is more precious than the nearness enjoyed by those who are drawn to Christ by everlasting love and truth. Their lives are hid in Christ. It is His pleasure to take poor and helpless sinners into union with Himself. To be united to Christ by a living faith means nothing less than to be associated with Him in an everlasting covenant, that is, the covenant of grace. This sacred tie existing between Christ and His people can never be broken.

It seems so puzzling that this boat with Christ and His disciples should meet with serious dangers. For this select and sacred company one would expect a secure and calm voyage. After all, Jesus was on board. Did He not have power to prevent storms? Yet this boat was caught in a violent tempest. Boisterous waves covered the ship and filled it with water. The boat was well nigh sunk in the raging Sea of Galilee.

Indeed, God's children, who enjoy a saving relationship with Christ, are at times overtaken by unexpected storms and painful trials. They experience the cruel hatred from the world and even from certain so-called friends of Christ. They have enemies without and enemies within. It is not uncommon for a child of God to be troubled by a sense of the power of sin in the heart. Sometimes it may even seem that corruption prevails and that the Lord hides His face. Moreover, the deceitful temptations of Satan may cause great bitterness. How the evil one can make use of our unbelief and then tempt us to give up!

Let us return to the storm on the lake. The tempest rages, but Jesus is asleep! Why does He sleep, while His followers are so sorely troubled? Why does He allow them to come to their wits' end? Does He not care? Yes, He does. His care does never fail. Yet He sleeps, and this is His wisdom. He sleeps in order to awaken them. Thus they learn more of their dependency on Him, and they become more aware of their helplessness without Him!

The wild wind is howling and raging over the trembling sea. The waves are rising and tossing and breaking over the ship. In the water-filled vessel the white foam reaches the feet of a sleeping Jesus. This is too much for the distressed disciples. Their hope and courage fail. In the frightening storm they look to their Master for comfort, but He is sound asleep. Unbelief fills their trembling hearts. They reason, if He really cared for us, He would not sleep in this dangerous night. Finally, when near despair, they cry for help and they awaken their sleeping Master. 'Carest thou not that we perish?' 'Lord, save us: we perish' (Mark 4.38; Matthew 8.25). They plead with more unbelief than faith.

Jesus never fails. In due time He hears the cry of the needy. He awakens and arises. He rebukes His disciples. 'Why are ye fearful, O ye of little faith?' (Matthew 8.26). When near to Jesus there is never a reason to fear. They were with Him in the same boat; they could not perish. Having

rebuked the disciples, Jesus faces the wild wind and the raging waves. He commands the storm into a calm. 'Peace, be still' (Mark 4.39).

Jesus proves Himself to be the Friend indeed. He speaks with human lips and yet with power Divine. What a grace to be united to such a Saviour, what a comfort to know such friendship! He can silence each storm His children must endure on their pilgrim's journey here below. In the darkest night and the deepest tribulation, He can speak, 'Peace, be still'. When He does, we say with the disciples, 'What manner of man is this, that even the winds and the sea obey him!' (Matthew 8.27; Mark 4.41).

Let our chief concern in life always be, to be united to Christ. Without Him all is dark and hopeless. With Him all is light and peace.

Membership Renewal

Membership subscriptions for 2004 are now due

We invite all our loyal friends and supporters to take this opportunity, if you have not already done so, to affirm or reaffirm your prayerful association with the Society by completing the enclosed Membership Renewal/Application Form for 2004.

Membership in the Society runs from January to December and is renewable annually. Our *Quarterly Record* magazine, which is free upon request, is sent automatically to all of the Society's members unless otherwise requested.

The completed forms may be returned either directly to the Society's International Headquarters or to your National Branch Secretary. Membership renewal may also be sent through your local auxiliary secretary. Additionally, supporters are invited to subscribe online through our website at www.trinitarianbiblesociety.org.

If any of our friends would like to begin or renew membership but have not received a membership form, we would invite you to contact the nearest branch at the address on the inside back cover.

Kings & Puritans, Bishops & Bibles:

the Hampton Court Conference, January 1604

by C. P. Hallihan

On January 14th, 16th and 18th, 400 years ago, a gathering of Bishops, Puritans, King James and Royal officials convened in the King's Privy Chamber in the Clock Court¹ at Hampton Court Palace. Hampton Court is on the north bank of the River Thames, some twelve miles west of central London, easily reached (in the 17th century) by water from Westminster. The conference was 'out of town' because plague conditions prevailed in London. Even so it had been postponed from November 1603 to January 1604 for the same reason. Readers of our *Quarterly Record* would surely consider the most significant outcome of this conference, under the sovereign provisions of our great God and Saviour, to be the publication of the Authorised Version of the English Bible seven years later in 1611.

King James VI & I

England's last Tudor monarch, Queen Elizabeth I, had died at Richmond Palace, some way down river of Hampton Court, in the early morning of March 24, 1603. She had reigned for



forty-five years. A scant few hours before her death she had told Sir Robert Cecil, principal Secretary of State, "... a king shall succeed me; and who should that be but our cousin of Scotland?" James VI of Scotland became also James I of England, and the first to call himself King of Great Britain.²


Born in 1566, the son of Mary Queen of Scots and her second husband Henry Stewart (Lord Darnley), James became King of Scotland upon his mother's enforced abdication in 1567, when she was twenty-four years of age, and he was thirteen months! No small part of the opprobrium attached to Mary was the suspicion of having been party to the murder of James' father. Ever a focus for Catholic intrigue, she was imprisoned in England by Elizabeth I, and finally executed in 1587. By the time that he entered England as King in 1603, aged thirty-seven years, James, the Catholic-born orphan-king, with both Stewart and Tudor connections through each parent, had experienced wholly Presbyterian influence and instruction, had subscribed to the Solemn League and Covenant and had publicly declared his admiration of the Scottish (Presbyterian) Kirk and his dislike of the English (Episcopal) liturgy.

On his accession to the English throne, James found the Protestant churches in this kingdom divided. There were those who were in comfortable agreement with the ecclesiastical government and forms of worship established by law under Elizabeth I, generally we may say the Bishops' party.



There were those for whom the imposition of certain practices and forms caused distress of conscience, and who urged further reformation: the Puritan party. These latter welcomed the accession of James with some pleasure, anticipating that because of his upbringing he would be sympathetic to their cause and grant some relief of their grievances. Others would say, however, that as the nominee of Elizabeth, surely he would maintain her superb balancing of ecclesiastical powers under the Anglican umbrella. But then again, he was by birth a Catholic Stewart, whose mother had been the child bride of the Dauphin, later Francis II, King of France 'til his early death in 1565—perhaps the minority papal and continental party could expect some crumbs from his table? Such expectations against such a background; such power and opportunity against such an inadequate upbringing; small wonder if James' character is hard to unravel. Small wonder if historians of differing partiality claim or denounce him according to selectively chosen aspects of his life and times.³

The Millenary Petition ⁴

 James' journey to London in 1603 became a triumphant royal progress, and he saw this exuberant welcome as a sign of God's approval and as tribute to him personally. He ingratiated himself with all as he went, distributing gifts, offices and

titles, and appointing about three hundred new knights on his way south. The English were pleased that the succession had been a peaceful one, as Elizabeth had no direct heirs.

Amongst those who met him on the way in April 1603 were some of the Puritan clergy, with a written statement of their complaints. This was the 'Millenary' petition, supposedly from a thousand ministers, though in fact signed by not more than seven hundred and fifty. The main points urged in the Petition were:

- The necessity of a trained preaching ministry of able men
- The lawfulness of ministers' marriages
- Strict observance of Sunday as a day of rest and prayer.
- 'That men be not excommunicated for trifles and twelve-penny matters; that none be excommunicated without consent of his pastor' (Let the Church discipline the Church!)
- Pluralism (ministers holding more than one living) to be outlawed.
- Popish ceremonies, garments and terms to be abolished.

The signatories spread the net wide as they drew to a close:

These, with such other abuses yet remaining and practised in the Church of England, we are able to show not to be agreeable to the Scriptures, if it shall please your highness further to hear us, or more at large by writing to be informed, or by conference among the learned to be resolved; and yet we doubt not but that, without any further process, your majesty (of

Historical Background

- 1558-1603 Elizabeth I ruler of England**
- 1560 *The Geneva Bible*
- 1563 The 39 Articles of the Church of England
- 1565 *Beza's first Greek NT*
- 1566 *Hebrew Bible of Christopher Plantin, Antwerp edition of the 1525 Bomberg Text*
- 1566 James (VI of Scotland) born**
- 1567 Abdication of Mary Queen of Scots; JAMES VI of Scotland, 13 months old**
- 1567 *Welsh NT*
- 1568 *The Bishops' Bible*; John Knox died
- 1577 Richard Sibbes born
- 1582 *Rheims (Vulgate based) NT*
- 1588 July 19 Spanish Armada sighted off Cornwall
- 1588 *Welsh Bible*
- 1590 *Sixtine edition of the Latin Vulgate*
- 1598 Beza's last major Greek New Testament. No single printed text is closer to the presumed ground-text of the AV**
- 1599 Oliver Cromwell born
- 1600 Samuel Rutherford born
- 1602 *Irish NT*
- 1603-1625 James I & VI ruler of England**
- 1603 The Millenary Petition
- 1604 Hampton Court Conference**
- 1605 November 5th Gunpowder Plot
- 1607 English colony founded in Virginia
- 1609-1610 *Rheims-Douay RC Bible*
- 1611 Authorised Version (King James Version);** first Baptist church in England
- 1616 John Owen born; Shakespeare died
- 1620 'Mayflower': Pilgrim Fathers sail
- 1624 *Elzevir Greek NT*
- 1625-1649 Charles I ruler of England.**

whose Christian judgment we have received so good a taste already) is able of yourself to judge of the equity of this cause.

And concluded by describing themselves as...

Your majesty's most humble subjects, the ministers of the Gospel that desire not a disorderly innovation, but a due and godly reformation.

The key phrase for us is 'conference among the learned'. Hopes in the reforming party must have been high when James agreed that such a conference should be held at Hampton Court on November 1, 1603 (later postponed, see above). Given the desire that all should be 'agreeable to the Scriptures' we will not be surprised if they themselves feature on the agenda of the Conference.

Bibles, Bishops and Puritans

•Background

It is important to establish in the mind that everything and everybody involved in this anticipated Conference is under the designation of Anglican, and thus Episcopalian, and of the 'one nation, one church' viewpoint. There were Anabaptists in Europe, but no Baptists nearer Hampton Court than Amsterdam! There were Presbyterians of the Geneva and John Knox heritage in Scotland, but not yet in England. Tiny, harried and harassed 'separatist' meetings were appearing in East Anglia and London, forerunners perhaps of the Independent Churches of England and New England a

generation later, but having no voice at all in the church affairs of James' Kingdom. (In 1603 John Cotton was a twenty-year-old Cambridge student, sweetly pierced by the Gospel ministry of Richard Sibbes; Roger Williams was just born; John Owen was thirteen years in the future!)

•Bibles

After Tyndale had sealed the English New Testament with his life in 1536, the various Coverdale editions, building on Tyndale and culminating in the Great Bible, were an integral part of Anglican worship. This is why the words 'appointed' and 'authorised' began to be associated with these versions. The need was for one appointed Bible to be used for congregational as well as personal reading; and the Anglican Church was big on Bible reading! One agreed, approved Bible, to be read in copious portions day-by-day by week-by-week—a Bible to become fixed in memory from generation to generation, common from family to family and parish to parish throughout the kingdom.⁵ Some of the reasons of constancy, continuity and wide familiarity, which supporters rightly urge

A 1607 copy of the Geneva Bible

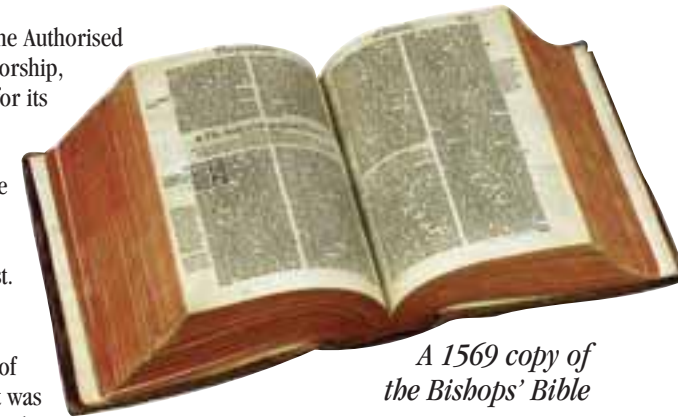


today for the maintenance of the Authorised Version in common use and worship, were among the very reasons for its appearance.

Surely it follows that if there is to be one agreed Bible version in the church and nation, it had better be the best. Amongst the 'fiercer sort of protestants' as Elizabeth I had called them, the Geneva Bible of 1560 had become 'the best'. It was robust in translation, with strongly worded annotations, and it was portable, with the verses numbered. The Anglican establishment had caused the Bishops' Bible to be produced in 1568, attempting to wean away support from the Geneva, but it was a very lame production with no possibility at all of securing general use. As they came to the conference neither the Bishops nor the Puritans were satisfied with each other's preferred Bible Version.

•Bishops and Puritans

Along with the prevailing Anglicanism, it is also essential to know that for all their differences, and they were many, the Bishops and the Puritans (and therefore almost all of the AV translators) were of a generally Calvinistic agreement in doctrine. Jacob Arminius' Five Points of Remonstrance against Dutch Calvinism were declared only in 1603 (the echoing Five Point synopsis of the Calvinism of the Synod of Dort was fifteen years away). All the Puritans were Calvinists ('everybody knows that!'), but not all Calvinists were Puritans ('not many people know that!'). The Archbishop of Canterbury in 1603 was John Whitgift, strongly supportive of Episcopal principles and opposed to Puritanism, and yet the



A 1569 copy of the Bishops' Bible

author of the Calvinist Articles of 1595: he was perhaps the most thoroughgoing Calvinist ever to be Archbishop, but not at all a Puritan.

The Bishops were happy to maintain the Elizabethan status quo in every aspect of church and national life. The Puritans wanted further reform within the Anglican Church, edging towards Presbyterian form and government, and desired less fuzzy doctrinal standards, with a Prayer Book that was more serviceable to piety; but still all within the 'Church of England'. In the course of a generation the hammer of Charles I on the anvil of Bishop Laud forged many Puritans into Nonconformists, a stepping outside of any adherence to the established church, but that is another story.⁶ At this point, Bishops and Puritans were all (but only just!) Anglican and Calvinistic—as, necessarily, was the King.⁷

The Hampton Court Conference

Now that we have some idea of the people who gathered, with their anxieties, anticipations and



agendas, we can look at the Conference itself. On the first day the King met with the chief Bishops, cathedral Deans and his Privy Council, but with none of the Puritan party included. He discussed issues with the Bishops, showing a certain amount of sympathy towards the requests of the Millenary Petition, and even expressing a willingness to make some changes in the English Church. Bancroft, Bishop of London, and Archbishop Whitgift, argued for the status quo, cannily invoking Calvin's support in their pleadings with this Scottish-reared monarch. James wisely observed that in the course of some forty years (i.e. the whole reign of Elizabeth) some corruptions might creep into any institution, civil or church.

The second day saw the leading Puritans, John Reynolds, Laurence Chadderton, John Knewstubs and Thomas Sparke, presenting their case for reform in the Preaching, the Liturgy and the Bible of the English Church. To the dismay of the Bishops, James seemed only too willing to hear, and to show a great deal of understanding and accord. A programme to provide able preachers was as agreeable to the King as to Reynolds. A new translation of the Bible, framed from the Hebrew and Greek and to be published without notes, as suggested by Reynolds, was quite acceptable to His Majesty. However, when the Puritan scheme for Church order revealed a Scottish-style Presbyterian model, the King became exasperated. He would have his Bishops, and the Bishops would have their King; he was equally a religious as well as an hereditary civic and political head of this Protestant nation.

In the course of the third day of the conference James again discussed issues with the bishops before the Puritan spokesmen were also brought in. All were

urged to be peaceful, obedient and temperate. Some Puritan requests were declined, and some that were then thought to have been agreed were never subsequently acted upon or only partially accomplished. There was no real Prayer Book revision until 1662, by which time England was a very, very different place for Puritans. In propounding their Presbyterian solutions to church order and national life⁸ the Puritans seem largely to have dissipated the general good will with which the King, intelligent and theologically aware, had received them. It was all a bit of an anticlimax, no real winners or losers.

BUT—the new translation of the Scriptures was to be undertaken (the Geneva Version must be displaced somehow!), according to very direct instructions. The fruit of this labour, first appearing in 1611, was to be the English Version 'appointed to be read in Churches', and read by multitudes still to this day throughout the world. In the United Kingdom it has been usually referred to as the Authorised Version, the AV. Elsewhere it has more often borne the name of the king⁹ who presided at the Hampton Court Conference, and is the King James Version.

The King James Version – The Authorised Version

By July of 1604, the sixty-year-old Bishop of London, Bancroft, had succeeded Whitgift as Archbishop. It was to him that King James wrote, giving directions for the accomplishment of this great work. As well as particular

appointment of translators and provision for their maintenance, the King added:

Furthermore, we require you to move all our bishops to inform themselves of such learned within their several dioceses, as, having especial skill in the Hebrew and Greek tongues, have taken pains, in their private studies of the Scriptures, for the clearing of any obscurities either in the Hebrew or in the Greek, or touching any difficulties or mistakings in the former English translation, which we have now commanded to be thoroughly viewed and amended; and thereupon to write unto them; earnestly charging them, and signifying our pleasure therein, that they send such their observations either to Mr. Livelie, our Hebrew reader in Cambridge, or to Dr. Harding, our Hebrew reader in Oxford, or to Dr. Andrewes, Dean of Westminster, to be imparted to the rest of their several companies; that so our said intended translation may have the help and furtherance of all our principal learned men within this our Kingdom.¹⁰ [underlining added].

Under the good hand of God, King James, though never directly involved in the work of translation, is from this point very much the driving force, and obviously concerned for the quality of the work. The AV translation story from here on, after Hampton Court, strictly belongs to a future article, say in about seven years' time, but, for your consideration, here is a succinct directive as to principles and procedures from the King to the translators;

1. The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit.

2. *The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, accordingly as they are vulgarly used.*

3. *The old ecclesiastical words to be kept, as the word ‘church’ not to be translated ‘congregation’.*

4. *When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogie of faith.*

5. *The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.*

6. *No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.*

7. *Such quotations of places to be marginally set down, as shall serve for the fit references of one scripture to another.*

8. *Every particular man of each company to take the same chapter or chapters; and, having translated or amended them severally by himself where he thinks good, all to meet together, to conferre what they have done, and agree for their part what shall stand.*

9. *As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his Majesty is very careful in this point.*

10. *If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithall to send their reasons; to which if they consent not, the difference to be compounded at the general meeting which is to be of the chief persons of each company, at the end of the work.*

11. *When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned in the land for his judgment in such a place.*

12. *Letters to be sent from every bishop to the rest of his clergie, admonishing them of this translation in hand, and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send their particular observations to the company either at Westminster, Cambridge, or Oxford, according as it was directed before in the king’s letter to the archbishop.*

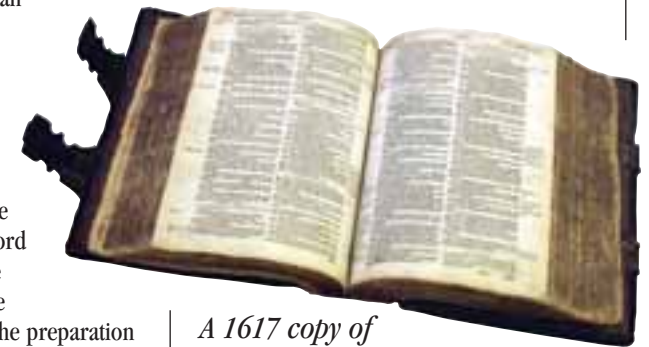
13. *The directors in each company to be the deanes of Westminster and Chester, for Westminster, and the king’s professors in Hebrew and Greek in the two universities.*

14. *These translations to be used, when they agree better with the text than the Bishops’ Bible.*
TYNDAL’S, COVERDALE’S, MATTHEWS’S, WHITCHURCH’S, GENEVA.¹¹

Almighty God will ever accomplish His own purpose, and fulfil His own counsel. Reynolds would have liked to maintain the Geneva Bible, but would not endure the Bishops’ Bible. James declared ‘... that he

could neuer, yet, see a Bible well translated in English; but the worst of all, his Maiestie thought the Geneua to be’.¹² From their different viewpoints the Puritan and the King were pleased to agree that a new translation should be put in hand, in despite of the Bishops, and yet calling upon their labour and support! From the viewpoint of the Gospel in the English language, and the Word of God into all the world, the living God was pleased to use these means to bring about the preparation of the Authorised Version of the Bible, the

crowning jewel of one hundred years of translation work in Reformation England. Thanks be to God!



A 1617 copy of the Authorised Version



Endnotes

¹ The Clock Court is still to be seen, but that particular chamber was later destroyed. I did not know that when spending a confusing morning trying to identify it!

² Though not officially pertaining to the English Crown until the Act of Union in 1707.

³ I decline to enter the controversies about James’ morals. It is even less relevant to the nature of the AV than David’s murderous adultery is to the nature of the Psalms. Perhaps the king was indiscreet in his display of affection, perhaps he was of unprepossessing appearance. Perhaps he has suffered, even as the Conference itself has suffered, from the ‘everybody knows...’ syndrome, when in effect nobody knows, but everybody says so, on the slenderest and unsupported authority of hostile comment.

⁴ The full text is available at <http://history.hanover.edu/project.html>.

⁵ The word ‘authorised’ then, is not of itself a statement of perfection, but a declaration by the ecclesiastical (and political) authorities that this is the one agreed version, approved, and ‘appointed to be read in churches’.

⁶ The whole story of Puritan within the Anglican Church to Puritan comprehensively outside it, is comprehended in every aspect of the life and ministry

of John Cotton, from Boston, Lincolnshire, to Boston, Massachusetts.

⁷ In the use of these terms in this article I intend only identification, and not evaluation. These were the facts of the time.

⁸ This conjunction of state and church affairs may not be easy to understand today, but it was a very real matter, and so seen by all parties at that time. Bishops anointing and crowning and advising a king was fine. A presbytery, with perhaps ‘laymen’ in its make-up, discussing a king’s theology or morals was not to be endured.

⁹ Sometimes giving rise to the most disturbing, yet stoutly advocated, misconceptions as to the author and authority of this best of versions, particularly amongst those who would ordinarily have no dealings with kings, or bishops, or state churches!

¹⁰ From ‘A history of English translations and translators’, chapter 45: in *Bagster’s English Hexapla*. Available online at http://members.aol.com/pooua/Bagster_Hexapla/Page0045.htm

¹¹ Ibid.

¹² William Barlow, *The Summe and Substance of the Conference...* (London: Matthew Law, 1604) pp. 6-7, quoted in *Translating for King James*, Ward Allen, ed. (London: The Penguin Press, 1970), p. 4.



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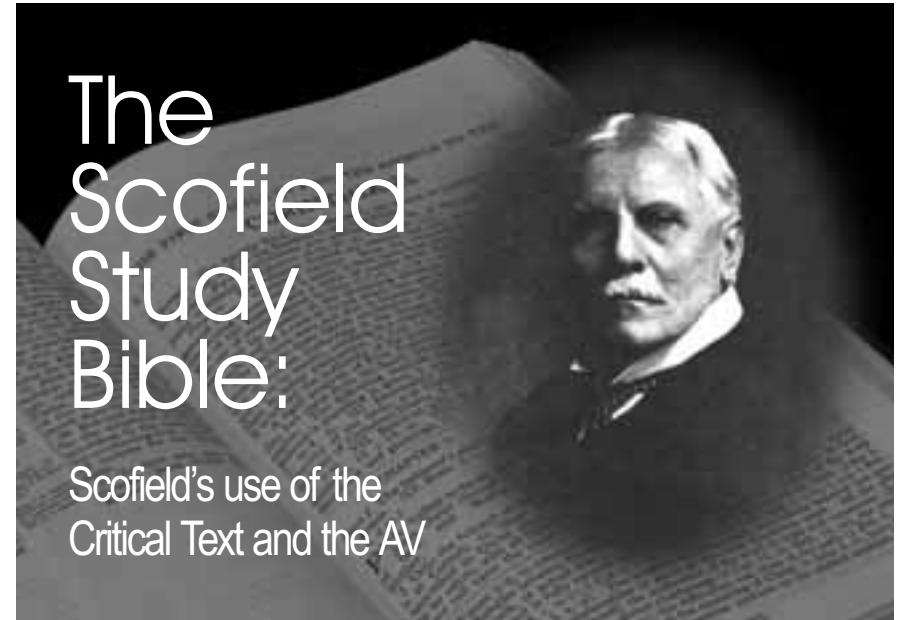
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Actual size text with margin

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:
 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
 6 And when the sun was up, they were scorched; and because they had no root, they withered away.
 7 And some fell among thorns; and the thorns sprung up, and choked them:
 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.



by the Editorial Manager

The preacher in an independent fundamentalist Baptist church in the USA approached the pulpit with a confident look on his face. As he gazed over the congregation he said, 'Turn in your Bibles to page 943'. He then announced that the sermon was from Jonah chapter one. With a smile on his face, he then said that for those who didn't find Jonah chapter one on page 943, 'It's springtime. Sell your coat and buy a Scofield Reference Bible'.

For many people, the Scofield Reference Bible (now called the Scofield Study Bible 1917 edition; herein it is referred to as the SRB) is *the* Bible which Bible-believing people should use. It is sold in many fundamentalist bookshops and even in churches which consider themselves King James Version Only. Its footnotes and mar-

ginal notations are viewed by many as containing absolute truth. Leaving aside the footnotes, this article will examine the textual notations in the margins of the SRB in order to demonstrate that C.I. Scofield supported the Westcott-Hort Greek text as the best representation of God's Word and that he made changes to the King James Version of the Bible based upon his views.

Dr. Scofield and the Widespread Use of His Bible

C. I. Scofield (1843-1921) did not invent the concept of the study Bible, but he did much to popularise it, with the editions of the SRB 1917 edition¹ having sold in the millions of

copies and having had a tremendous influence on many fundamentalist Christians and Bible-believing churches. Even opponents of the SRB admit this. Writing in 1947, O. T. Allis, a reformed scholar, wrote that ‘The fact that within a generation more than 2,000,000 copies of this reference Bible have been printed in this country [USA] has made it a very influential factor in the religious world of today.’² Writing in a recent work, Dr. Vern Poythress says regarding dispensationalism (the form of dogmatic theology found in the SRB footnotes), ‘Within this movement the Scofield Reference Bible, in particular, contributed more than any other work to the spread of dispensationalism in the United States. Because of its widespread use, it has now in effect become a standard. Hence we need to come to grips with its teachings’.³

People who support the SRB claim that it is a quick way to gain spiritual maturity. Famed Presbyterian Bible teacher Dr. Donald Grey Barnhouse said, ‘I am still convinced that the Bible with the references by Dr. Scofield is the quickest way of bringing a spiritual baby to spiritual maturity...’⁴ Dr. Barnhouse used an autographed SRB as his English study Bible. Dr. Warren Wiersbe, in his autobiography, said that the SRB (along with several other study tools) was his ‘first serious introduction to...’ dispensational truth and that dispensational books have become ‘the nucleus of my library, which today numbers over 10,000 volumes’.⁵

The Marginal Reference System

In our day most of the numerous study Bibles are known for their interpretative foot-

notes and annotations. Works such as the NIV Study Bible, the MacArthur Study Bible and the Ryrie Study Bible have extensive commentary in footnotes with the usual references in the margins. The SRB was known not only for its interpretative footnotes but also for its unusual reference system containing topical or ‘chain references’. This reference system was central to Dr. Scofield’s work.

In the margin of the SRB, Scofield wrote a series of notes about translational and textual changes to the text. Since most people who are familiar with the AV are accustomed to this kind of notes, many people do not realize that the marginal notes in the SRB are not the same as those in the AV. In fact, many of the marginal notations call into question the traditional readings of the AV and suggest substitution of readings from the critical Greek text of the New Testament.

Scofield’s Views of the AV and the Textus Receptus

Dr. Scofield clearly states in his ‘Introduction’ what he proposed to do. From the Introduction to the 1917 Edition of the SRB (also found in the 1909 edition):

After mature reflection it was determined to use the Authorized Version. None of the many Revisions have commended themselves to the people at large. The Revised Version, which has now been before the public for twenty-seven years, gives no indication of becoming in any general sense the people’s Bible of the English-speaking world. The discovery of

the Sinaitic MS. and the labours in the field of textual criticism of such scholars as Griesbach, Lachmann, Tischendorf, Tregelles, Winer, Alford, and Westcott and Hort, have cleared the Greek *textus receptus* of minor inaccuracies, while confirming in a remarkable degree the general accuracy of the Authorized Version of that text. Such emendations of the text as scholarship demands have been placed in the margins of this edition, which therefore combines the dignity, the high religious value, the tender associations of the past, the literary beauty and remarkable general accuracy of the Authorized Version, with the results of the best textual scholarship.⁶

The results of the study of God’s Word by learned and spiritual men, in every division of the church and in every land, during the last fifty years, under the advantage of a perfected text, already form a vast literature, inaccessible to most Christian workers.⁷

What this means is that, while he did not believe the Revised Version had caught on with the public, he felt that the work done during the 19th century in the field of text criticism was needed to correct the ‘minor inaccuracies’ found in the Textus Receptus. Therefore, ‘such emendations of the text as scholarship demands have been placed in the margins of this edition’. The ‘general accuracy’ of the Authorized Version was to be combined ‘with the results of the best textual scholarship’ and its ‘perfected text’. Thus, the margins in the New Testament of the SRB were to contain the readings of Westcott-Hort and other text critics and not the original AV marginal readings. Many fundamentalists who wholeheartedly recommend this Bible realize

that there are a handful of marginal references in which Critical Text readings, omissions and changes are recommended. What many do not realize is the number and extent of the changes which Scofield suggested.

An Example of the Marginal Textual Annotations

A brief look at the margin of the SRB will show instances in which the phrase ‘the best manuscripts’ (or something similar) is used to indicate a preferred Critical Text reading. However, in many places the marginal note is a simple ‘Or’, giving no indication that the reading comes from a textual difference. Thus people believe that what appears simply to be a different way to translate the text is actually the fruit of 19th century text critics following the Alexandrian manuscripts.

One example is found in John 6.69 in which the AV reads ‘And we believe and are sure that thou art that Christ, the Son of the living God’. The SRB margin note reads ‘Or, *we have believed and come to understand that thou art the Holy One of God*—closely following Westcott-Hort Greek text reading (as found in the American Standard Version of 1901), ‘And we have believed and know that thou art the Holy One of God’.

The implication of this is that ‘that Christ’ and ‘the Son of the living God’ are to be replaced with ‘thou art the Holy One of God’. In doing so, in this passage the Messiahship of Jesus is omitted (‘that Christ’ equals ‘that Messiah’) as well as the truth that Jesus is the ‘Son of the living God’. Peter’s confession in the Critical Text is lacking essential



John 6.69 in the Scofield Study Bible

elements which the Textus Receptus includes. All of this is done without the benefit of the tell-tale phrase 'the best/oldest manuscripts omit'.

A Partial List of Textual Variants from the Critical Text

The following is a partial list of textual footnotes from the 1917 SRB which follow the Critical Text against the Textus Receptus. (The AV reading is added in some instances for clarity.)

- Page 1005, Matthew 8.15, reference 'n' unto him [AV 'unto them']
- Page 1006, Matthew 8.28, reference 'f' Gadarenes [AV 'Gergesenes']
- Page 1022, Matthew 16.20, reference 'c' Omit 'Jesus.'
- Page 1023, Matthew 17.21, reference 'i' The two best MSS. omit v. 21.
- Page 1031, Matthew 23.14, reference 's' The best MSS. omit v. 14.
- Page 1034, Matthew 24.42, reference 's' on what day [AV 'what hour']
- Page 1042, Matthew 27.42 reference 'd' believe on [AV 'believe him']
- Page 1049, Mark 3.29, reference 'g' is bound by an eternal sin [AV 'in danger of eternal damnation']
- Page 1057, Mark 9.29, reference 'u' The two best MSS. omit "and fasting."
- Page 1061, Mark 11.26, reference 'i' Verse 26 is omitted from the best MSS.
- Page 1069, Mark 16.9-20, [owing, perhaps, to the importance of this passage, the SRB departs from its customary marginal notation for a textual omission and inserts a footnote (footnote 1)]. The passage from verse 9 to the end is not found in the two most ancient manuscripts, the Sinaitic and Vatican, and others have it with partial omissions and variations. But it is quoted by Irenaeus and Hippolytus in the second or third century.
- Page 1115 John 1.28 reference 'j' Bethany [AV 'Bethabara']
- Page 1120, John 5.3-4, reference 'm' The Sinai MS. omits "waiting for the moving of the water." and all of v. 4.
- Page 1124, John 6.69, reference 'e' Or, we have believed and come to under-

stand that thou art the Holy One of God. [AV 'And we believe and are sure that thou art that Christ, the Son of the living God'.]

- Page 1125, John 7.53-8.11, [here is another departure from the marginal notation for a textual omission, and the insertion of an explanatory footnote (footnote 1).]

John 7.53-8.1-11 is not found in some of the most ancient manuscripts. Augustine declares that it was stricken from many copies of the sacred story because of a prudish fear that it might teach immorality! But the immediate context (vs. 12-46), beginning with Christ's declaration, "I am the light of the world," seems clearly to have its occasion in the conviction wrought in the hearts of the Pharisees, as recorded in verse 9; as, also, it explains the peculiar virulence of the Pharisees' words (v. 41).

- Page 1134, John 13.2, reference 'g' Gr. during supper [AV 'supper being ended']
- Page 1148, Acts 1.15, reference 'j' Or, brethren [AV 'disciples']
- Page 1160, Acts 8.37, reference 'h' The best authorities omit v. 37.
- Page 1171, Acts 16.7, reference 'q' R.V. adds of Jesus, as in the best authorities.
- Page 1173, Acts 17.26, reference 'y' "blood" is not in the best manuscripts. R.V. omits.
- Page 1174, Acts 18.5, reference 'o' Or, constrained by the Word [AV 'pressed in the spirit']
- Page 1187, Acts 27.37, reference 'f' Some ancient authorities read, about threescore and sixteen souls [AV 'two hundred

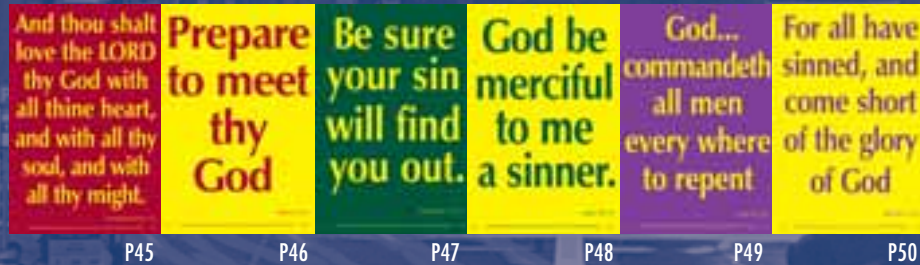
threescore and sixteen souls'. The Westcott-Hort text reads 'threescore and six'; the UBS 4th edition reads the same as the AV/TR.]

- Page 1201, Romans 8.1, reference 'b' The statement ends with "Christ Jesus"; the last ten words are interpolated [AV has 'who walk not after the flesh, but after the Spirit' following 'Christ Jesus']
- Page 1209, Romans 16.5, reference 'w' Or, Asia [AV 'Achaia']
- Page 1216, 1 Corinthians 5.5, reference 'd' Some ancient authorities omit Jesus [AV 'Lord Jesus']
- Page 1263, Colossians 2.2, second reference 'b' The best authorities omit "and of the Father, and of Christ"
- Page 1264, Colossians 2.11, reference 'd' Omit "the sins of"
- Page 1271, 2 Thessalonians, 'Introduction' 'The theme of Second Thessalonians is, unfortunately, obscured by a mistranslation in the A.V. of 2.2, where "day of Christ is at hand" (1 Cor. 1.8 note) should be, "day of the LORD is now present" (Isa. 2.12, refs.).' [The note at 1 Corinthians 1.8 says, in part, 'A.V. has "day of Christ," 2 Thes. 2.2, incorrectly, for "day of the Lord" (Isa. 2.12; Rev. 19.11-21). The "day of Christ" relates wholly to the reward and blessing of saints at His coming, as "day of the Lord" is connected with judgment'.]
- Page 1302, Hebrews 11.26, reference 'n' Omit of the reward. [This is a mystery or quite possibly an error. Two editions of the TR, two editions of the Byzantine majority text and three editions of the Critical Text all have 'of the reward'.]
- Page 1314, 1 Peter 3.20, second reference 'e' Omit "once"

NEW Scripture Verse Posters

The Society is pleased to announce an extension to the range of our 'wayside pulpit' Scripture Verse Posters. This range of posters has now been extended from 44 to a total of 52 – one for each week in the year.

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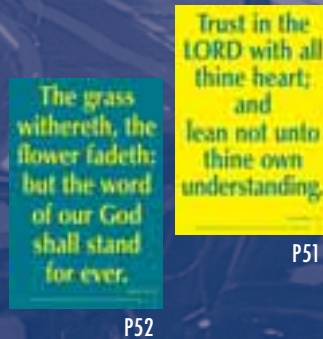


The Society is well known particularly in the UK for its Scripture Verse Posters for display outside churches. Extra graphics are avoided, the Society preferring the Word of God, which alone can make wise unto salvation, to stand out boldly. These posters are in two colours on good quality heavy-duty paper measuring 500mm x 750mm (20" x 30").

The price of each poster is £2.35, which has been kept low to make them more affordable to the churches. For a further 5% discount you can also purchase a full set of one each of the 52 posters in the range.

The Society also sells:

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- Scripture Passage Posters of the same size, which are ideally suited for inside display. These (product code POSET) are currently on a 50% Special Offer.
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The Society is pleased to announce the publication of our new UK Sterling **full-colour illustrated catalogue** for early 2004. The full range of the Society's Bibles and other publications are included together with new product news and Special Offers.

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THE Word of God Among All Nations

★THE FIELD IS THE WORLD★THE SEED IS THE WORD OF GOD★

Europe

■ From Jud. Valcea, Romania

Thank you very much in the name of our Lord Jesus Christ our Saviour, for the help you gave us by sending the seven parcels with the Bibles in Romanian (twenty-eight copies). They have just arrived here in very good conditions, undamaged. I have never believed to see such times here in Romania in which Bibles containing the Word of God be allowed to pass the state border and reach in the hands of those who are very hungry and thirsty for the bread and water of life. Praised be the Lord! Those who once confiscated them are now powerless but still exist among us. We forgave them. Our enemies now here are the orthodox priests of the eastern Christian church who consider us heretics and many times are violent when we go to preach the gospel to the sinners. Pray the Lord for us. Be sure

of the Bibles' correct distribution. I pray God for you so that He can bless your ministry there for the spreading the Word of the Lord in an uncorrupted version. I am sure God will bless you richly and give you abundant life here on this earth and in heaven eternal life. The translation is very good and clear and the references are very helpful. If you could supplement us with further twenty-five boxes they would be welcomed because these ones are not enough for our necessities in this area. Year by year we have two or three New Testament baptisms and people need a copy when they decide for the Lord. Please examine our necessity and help us further. We remain grateful to all of you and to all those who contribute for their printing.

■ From Glasgow, Scotland

During my visit to the Arbroath Convention, a friend gave me copies of large print Bibles, at no

charge, for me to give to elderly people who attend our church. I was so grateful, for we have two sad cases where diabetes has affected the eyesight of comparatively younger people. I gave them out yesterday and impressed upon them that the Bibles were a gift and was moved to see their reaction. Please convey my sincere thanks and the thanks of my church members, to the Society for their thoughtfulness in making the large print Bibles available to us.

■ *From Peterhead, Scotland*

Just writing to thank you so much for the Bibles once again. We have just completed distributing them to the boys and girls and they all were

received with grateful thanks. Three schools have sent us lovely thank you notes. It's been encouraging for many who pray for us, to be able to read them. Also enclosing a photograph and a gift to help in a small way to the great work of TBS.

■ *From Sumy, Ukraine*

I'm a student of applied mathematics and an elder of church. I'm very glad to see your reply. It's very important for me, because I love my God Jesus Christ very much and want to serve Him as much as I can. I'm from Ukraine. Probably, you know this country, it's near Russia. My request for you was to help me with Bibles. I need some free Russian Bibles, it's

Schoolchildren in Scotland with their new Bibles



about ten to twenty ones. It's because I'm planning to have long talks about the salvation through Jesus Christ with new people, who are living without Lord Jesus. I have my friends, who can help me in this gospel mission. And next, after some talks, when the man will know Jesus and His love, I want to give the present, the Bible. It's very serious and if you can help me, it'll be good to co-operate in this gospel mission.

■ *From Istanbul, Turkey*

I did receive all the ten despatched parcels of Turkish John's Gospel safely. Thank you so much for all of these gospels. To distribute a book with foreign address here is not permitted especially for freely distribution so we are putting our name and address in them. Now we are awaiting for the large parcels you are going to send to us by sea. Now to inform you how the distribution is done and what is the effect is too early. Later on Lord willing we will inform you.

■ *From Tavistock, Devon, UK*

We want to express our gratefulness to your society for the Gospels of John sent to us a number



Scripture outreach in Devon, UK

of months ago. A band of young people came from Northern Ireland to help us distribute the Gospels in the town of Tavistock. I enclose a photograph depicting some of them in their outreach work during the season of outreach here. We have had Dr. David Allen in our church a number of times representing the TBS and were always encouraged to hear of what God has done through the distribution of His Word. We believe that in our case also, it will not return unto Him void.

■ *From Milford, Surrey, England*

I have just returned [to Surrey] after our visit to Ukraine last May. It is very difficult for me to write how vital these calendars are for the work of the gospel now in four regions of Ukraine. Their benefits are not fully known but I know of many homes and public places where they are displayed and read. All the members of the local government at Christmas were given one by their leader who is not yet a Christian! In England your calendars were distributed at our Evangelistic meetings and are a great help for the testimony of the gospel here. If only you could see the delight on the faces of those who received them! Their use is that everyday the Bible text is before them in their homes and often I preach from the

text and it helps them to remember and often they enquire about the gospel and a good number attend the ‘prayer hours’. In this area a good number of people repent under God’s hands and even the area government acknowledge the benefit and hope of the gospel and support the work.

■ *From an English ministry to Romania*

I received yesterday some details of the distribution of the calendars which were sent over to Romania, and also a photograph which you might find of interest. Seventy-nine prisoners at one of the prisons there became Christians this year, whether in part as a result of the calendars I do not know. The photograph shows believers preparing for distribution in the city.

Romanian Christians prepare for calendar distribution



■ *From St. Helens, Merseyside, England*

I am ten years old. I used to be part of your club, but then I lost contact, ever since then I have regretted that. Then the other week I found a colouring book, which I won of you. It just so happened that it had your address on it. So now I am writing to you to ask if I can join again. I had great fun doing the worksheets when I was little. Thank you for taking time to read this letter. God bless you.

Africa

■ *From Nigeria via e-mail*

I am from Nigeria and I have just got born again and I need a Bible to read the Words of God, so that I will meditate in it day and night. I am poor and I don’t have money to buy a Bible for myself and my sister. Now that we are born again we are supposed to be seeing the good things of the Lord; all this while I have been borrowing Bible from friend and I don’t like it. I want to have my own Bible, so that I will be able to preach the Gospel to the people for them to repent and face God’s Way. I will be very happy if you are going to send me these Bibles, I pray so. If you do so for me the Lord will continue to bless you. In Jesus’ Name, Amen.

■ *From Abeokuta, Ogun State, Nigeria*

This is to formally acknowledge with gratitude the tremendous support received from the Trinitarian Bible Society in all my over three decades of unbroken Prison Ministry during which time we planted, and the TBS watered, to sustain and nurture the fruits of our labours among the brethren behind the bars. We are indeed most grateful for those wholesome Scriptures, Bibles, Golden Thoughts Calendars and Scripture Portions as grants in tens of thousands. We are most grateful. We say, Thank you. God bless the TBS as well as those who also support the TBS with grants and donations. Pray along with us as we enter another field of Interior Mission to meet the sinners where they are. Grace be with all those who love our Lord Jesus Christ in sincerity. Amen!

Asia

■ *From Kalaymyo, Sagaing Division, Myanmar*

Thank you so much for seven parcel boxes from TBS. When I received your letter informing me that you had sent, I prayed to God to arrive safely. God really answered my prayer so that I received all. I also thanks for the *Quarterly Record* of TBS, from this magazine I read that you’re helping or

sending Bibles to some developing countries and even to rich countries. I have no greed to them but I hope that if they want they could buy for their own. But the poorest countries like us, are the most needy people and even though we wanted to buy we have no money and also no book store to buy. If you can give priority to the badly needed you could harvest in full in the future and the receiver and the supplier will have great joy together. I have no fund to provide for delivering the parcel boxes, so that I asked little amount from the receivers to cover the custom duty, tax and postal charges. As you had concern for the past time for Bible, I beg again and again that please be in touch with us for my people. Without you continuing to help we can do nothing. We are still going to do the work of God in this corner of the vineyard of the Lord. God may be bountiful. May the good Lord richly bless the TBS with all the workers. I am looking God's blessing through your work. Thank you so much.

India

■ From Thiruvattar, Kanyakumari District

We are glad to inform you that we have received your kind letter and the English Bibles and Gospels of John. We received with thanks six parcels. It contained sixty English

Bibles and four hundred John's Gospels. We prayerfully distributed the contents of the parcels which were sent to us earlier. We visited a hostel and distributed Bibles to forty young women and twenty young men who accepted the Lord Jesus Christ. They received the Scripture with extreme gladness. They make good use of them now, they are prompt and punctual in the church devotions. We freely distributed the Gospel of John to the villagers and to the inhabitants of Hilly regions. Many people who read the Gospel of John turned to Jesus Christ and accepted Him as their Saviour. Several were saved and were baptised through this great ministry. We were enabled to conduct three conventions in three of our Branch Stations. Many souls from the neighbouring villages participated in those Conventions. We made free supply of Bibles to new converts who received baptism. They are progressing in their spiritual life. The Word of God enters every house in India through TBS. We praise the Lord with thankful heart.

North America

■ From Yonkers, NY, USA

I was in Nigeria before I was sent by my church to Togo as a missionary and now to USA where I hope to stay. The Golden Thoughts and Bibles you sent to me were very wonderfully distributed and it has been very helpful



A missionary distributes Scriptures in New York

to brethren that received them. It came at time we planted a new church in Yonkers and God so mightily blessed us with a number of people who were converted, many of the Spanish descent. I am sending a photograph of some of the recipients.

■ Tennessee Colony, Texas, USA

Hi! I am a prisoner in Texas, whose life was changed by the Lord Jesus Christ. I was in a skinhead gang before I met the Lord. I was in bondage to just about every sin that you can name. But not any more. I do ask you for help and for prayers. The church of inmates here in prison is growing in hard times and enduring for the glory of God. I hope you can read my writing and understand American English. I received a pocket

Bible and I am wearing it out from reading it so much and taking it everywhere I go here in prison every day. A fellow prisoner of mine who is a Christian needs a pocket Bible but in Spanish because he is from El Salvador. He speaks very little American English and I speak very little Español. Most of the time we use the Bible to speak to each other. Sometimes we will have one like our brother from the Dominican Republic who is gifted in both languages, by God's grace. We gather together on the rec. yard or the dorms. We sing praises to God in Spanish and in English. The preaching and teaching is in Spanish and English and it is loud enough for everyone to hear on the recreation yard. People are ignoring the gospel, but at least they are hearing it. We preach a hard Word of repentance in Jesus' name (Luke

24.47). Anyway I was hoping that you could give my friend a Spanish OT and NT pocket Bible. I like to make signs out of the Scriptures because when I was doomed I used to mock God and say 'show me a sign if You are real'. Now I am making signs for sinners out of the Scriptures to let them know that they need to repent before a Holy God.

Here in Texas prison there is a lot of pressure from racist gangs to recruit prison members. Mexicans or Latin Americans go through a lot of persecution. It is not always easy to live for God, especially when you get beat up for your faith in Christ. But we are to fear God more than man. Amen. This is one of the most violent and hateful places in the USA, the Texas prison system. The only hope for us prisoners is in the blood of Jesus and the unfailing love of God. Oh by the way, I forgot to say that I love y'all! Amen.

South America

■ From Catiapéã, São Vicente, Brazil

Peace of Lord. I am 17 years old and I'm a student. I know that you must be so busy and I will understand with you throw away my letter, so if you can read my letter I will ask you sorry because of my mistakes. I live in Brazil. I'm learning English and when I go to church I try to imagine how would be to love God in English (the

feeling it's the same of course!). But I have curiosity about the expressions, etc. So last night I was read the first pages of my Bible and I saw an address from you, so I felt in my heart to write to you even I'm knowing that you maybe wouldn't read my letter, but if you read my letter one desire that I ask God: if you can reply me I would have sure this. So if this come true I have another desire, believe me I wouldn't ask, but I can't buy an English Bible so if you can give one to me it would be so pleasant, but I know that it's a little difficult for you maybe, so don't worry. I know that for God nothing is impossible and one day He will give me conditions to buy one. I want to please ask you if you read this letter and if you did this please reply me!

■ From Georgetown, Guyana

Thanks ever so much for the Bibles, we have so many new believers who can hardly afford to purchase one for themselves. These will be so much appreciated. There will be less sharing of Bibles when the Scripture is read.

■ Although certain phrases and expressions used in these letters may not be doctrinally accurate or in the proper English form, 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.



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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.
- 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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