

THE WORD OF GOD'S
AMONG ALL NATIONS



Quarterly Record



The Magazine of the Trinitarian Bible Society

OCT NOV DEC

2015





Trinitarian Bible Society

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

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Quarterly Record

Issue Number: 613

**October to
December 2015**

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Sabbath School Learning Prize Fund



The Trinitarian Bible Society seeks to encourage and enable children in the study of God's Word by means of the Sabbath School Learning Prize Fund. This fund was commenced a number of years ago to encourage English-speaking children and young people to memorise the Holy Scriptures from the Authorised (King James) Version of the Bible. Under the rules of the Fund, we provide a list of verses to be memorised by children in two age groups: those ten years of age and under, and those aged eleven to fifteen. To the younger children who memorise their verses, we present suitably inscribed bonded leather text Bibles with gilt page edges. For the older children, suitably inscribed, gilt-edged,

bonded leather reference Bibles are awarded. Those who have memorised the first set of verses may, upon reaching eleven years, receive the reference Bible if they learn the verses for the higher age group. The Society would encourage all parents, officebearers and other supporters of the Society who seek the spiritual well-being of the young, whether or not the children under their charge attend a Sabbath school, to request further details of the Sabbath School Learning Prize Fund from the Grants Department (grants@tbsbibles.org) at our London headquarters, or from any of the Society's Branches (for which the contact details are on the inside back cover of this *Quarterly Record*).



From the Desk of the General Secretary

In this edition of the *Quarterly Record* will be found many articles that should be of significant interest to all the supporters and friends of the Trinitarian Bible Society. The articles before you in the following pages include:

- The encouraging meditation of the Society's President, the Rev. G. Hamstra, on Psalm 40, in which the child of God's utter dependence upon the goodness and grace of God affords comfort in distress;

- The informative article by the Editorial Director on the advances being made on several of the Society's translation projects, and other forward-looking activities being undertaken by the Editorial Department;

- The in-depth and helpful article on *monogenes* (only begotten) by our Senior Editorial Consultant (and I would encourage you particularly to note his very pertinent comment in endnote 17, which should make many ponder the path of

their feet and the provenance of the Bible they read and advocate);

- The interesting overview of the Society's present financial position showing the Lord's gracious and continuing provision for the work; and,

- The fascinating historical study of what transpired after the martyrdom of Jan Hus, giving much food for thought as to lessons we ought to learn today from such times.

In the concluding paragraph of the last article mention is made of the Czech Bible which the Society is preparing for publication. This is but one of a number of good translations of the period of the Protestant Reformation and the subsequent centuries that we are hoping to be able to rescue from oblivion or comparative obscurity and republish. Of course, unlike the Authorised (King James) Version, which has been in continuous usage in the churches over the last four

hundred years, and whose language has moulded the ecclesiastical form of language that had been universally used until very recently throughout the English-speaking parts of the world, many of these older translations of the Bible in other languages need orthographic and linguistic revisions to make them conform to current standards of language. However, whilst it is important that these revisions enable comprehension by the native speakers of these languages, it is more necessary to ensure that these revisions of the Bible still accurately convey as completely as possible in the receptor languages the very words of divine origin contained in the original language texts. The support and prayers of all our friends for the Czech Bible project and others like it will be greatly appreciated—projects which (under God's blessing) will result in many more peoples of the world having access to faithful and reliable translations of the Holy Scriptures in the years to come.

It will also be noted that, in the pages of this edition of the *Quarterly Record*, reference is made to the need of additional staff at the Society's international headquarters in London, England. We are very thankful to the Lord for the staff He has been pleased to bless us with in the past, and we pray that He will incline others in the future to join with us in the very important and necessary work in which we are engaged. The Society has been understaffed in certain areas of its activities for several years, and now, particularly as our work develops and extends further, the need arises to have additional suitably qualified and able personnel to take the Society forward into the years ahead. Additionally we often need to replace those of our staff who have so ably for many years shared the heavy burden of the work, but who are now nearing the time when they

wish to take much-deserved rest from their labours by giving way to a younger generation. The prayers of our members and supporters are therefore especially sought that the Lord may be pleased to incline spiritually-minded and qualified individuals who have a vision for the work in which we are engaged, to apply for the positions that we are advertising and will be advertising in the coming months and years, the Lord willing.

We thank all our members and friends for their continued prayerful and practical support of the Society and its many activities in different parts of the world. Unlike most other organisations, there is a simple spiritual bond that unites all the faithful supporters of the Society. Whether we be employees of the Society, Committee Members, Board Members of the branches, members of the Auxiliary Committees, members of the Society or praying supporters who just wish to associate with the work in which we are engaged, and wherever we may live—be it in Europe, in the Americas, in the Middle or Far East, in Africa or in Australasia—our common uniting bond is the Word of God, which has been made to us (by the gracious teaching of the Holy Spirit) 'the words of eternal life' (John 6.68). 'For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ' (2 Corinthians 4.6). Unworthy though we are of all good, we have been taught something of the greatness of the eternal realities of the Word of God, a little of the enormity of our debt of sin, our deserving by nature of nothing but eternal death and damnation—the prayer of the publican being wrung out of our hearts—and have experienced the wonder and glory of the Gospel in which is found the divine excellence and beauty of Christ

the Saviour: that One who came to seek and save the lost, and whose blood, it is declared, cleanses us from all sin, and who is made known unto those of us who acknowledge ourselves to be 'the chief of sinners' (cf. 1 Timothy 1.15).

We have found the Bible to be the greatest Treasure we could ever possess here in this world, and can truly say with the Psalmist 'The law of thy mouth *is* better unto me than thousands of gold and silver' (Psalm 119.72). And consequently, knowing that this Divine Volume is the most valuable asset that any man, woman or child in the whole world could ever possess, and believing that it is 'the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus' (2 Timothy 3.15), we wish to be very closely associated with the work of

translating, publishing and distributing the Word of God among all nations. But this is not just for our sakes; we wish that others also, throughout the world, may (by the blessing of God) be the recipients of the mercy of God in Christ Jesus!

It is for this reason that the Trinitarian Bible Society exists. The work we are engaged in is not to promote the particular distinctives of one group of men compared to those of another, or those of one church or denomination of Christians compared to those of others. Rather, and very simply stated, our work is to assist the one church of God throughout the world in the translation, the publication and distribution of 'The Word of God' in its purity and entirely for the Glory of God and the increase of His Kingdom!

Brethren, Pray for us!

Open Day and Thanksgiving Service

God willing, on Saturday 13 February 2016 we will hold an open day and service of thanksgiving at our new purpose-built premises, William Tyndale House. More information will follow in the next Quarterly Record, but in the meantime we are aware that many of you would wish to mark this special date in your diaries and calendars. We would be delighted if as many friends and supporters of the Society could come and join us as we thank the Lord for what He has done for us.

Please note that our new address is provided in full on the inside of the back cover.

Comfort In Distress

But I *am* poor and needy;
yet the LORD thinketh
upon me

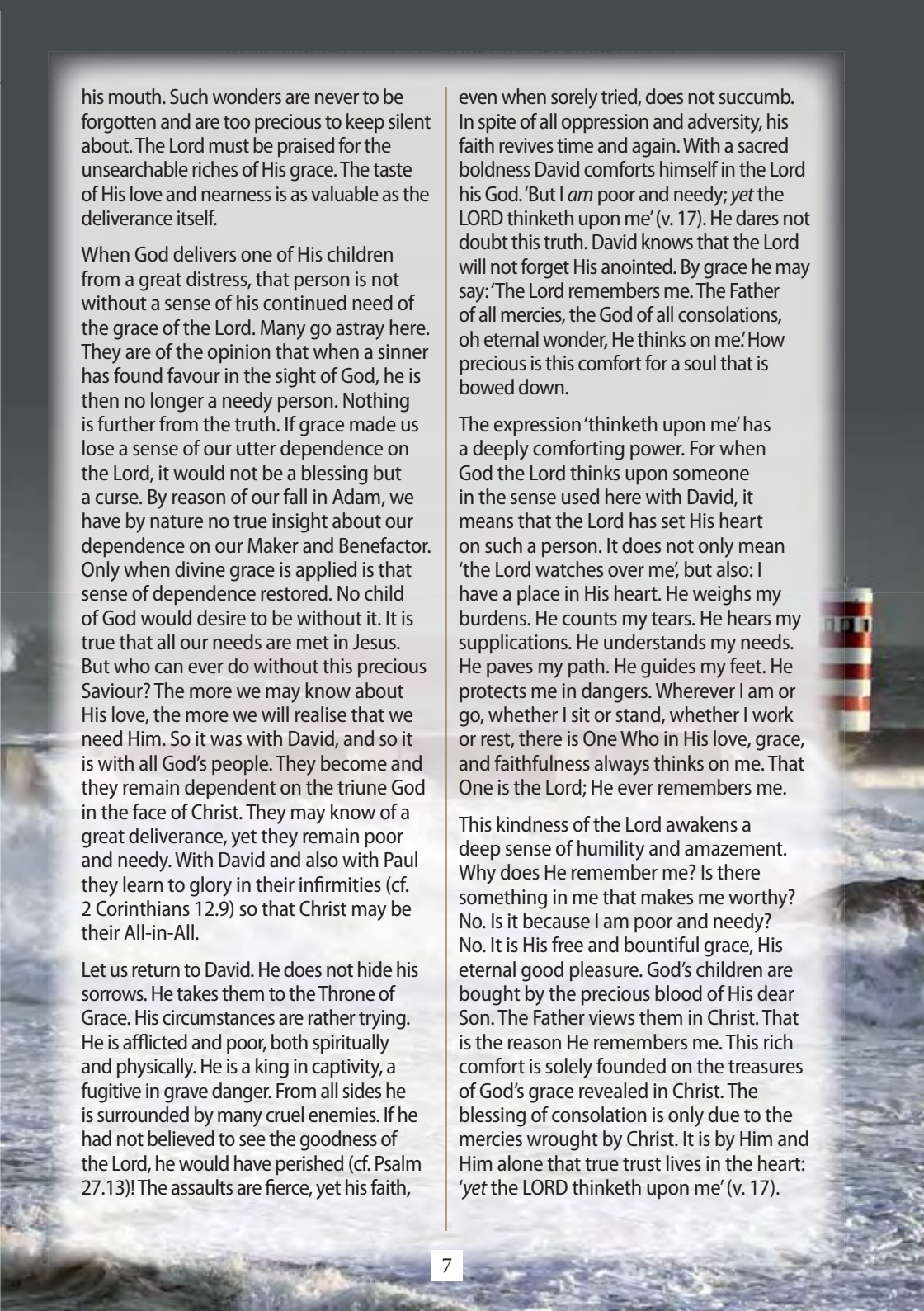
Psalm 40:17

by the Rev G. Hamstra
President of the Society

Psalm 40 is one of the Messianic Psalms. Prophetically enlightened, David enjoyed rich views of the coming Redeemer. Yet this inspired song is not exclusively referring to Christ; this is evident when the psalmist complains about the greatness of his sins. David begins by singing of a personal deliverance from a great danger. As the Psalm progresses, the poet, under the influence of the prophetic Spirit of God, utters words that are applicable to the great Son of David. Descending from this prophetic height, the psalmist returns to his own circumstances.

The Lord has rescued His anointed servant from hazardous conditions. Being delivered, David was still exposed to peril. Therefore, on the one hand the psalmist expresses his adoration, thanksgiving, and devotion to the Lord for His wondrous grace; and on the other hand he trustingly pleads with his God for further deliverance.

David was deeply thankful to the Lord, Who, after a period when He seemed to hide His face, heard the cry of His anxious child. The Lord delivered him from a horrible pit and from the miry clay. He set his feet upon a rock and put a new song in



his mouth. Such wonders are never to be forgotten and are too precious to keep silent about. The Lord must be praised for the unsearchable riches of His grace. The taste of His love and nearness is as valuable as the deliverance itself.

When God delivers one of His children from a great distress, that person is not without a sense of his continued need of the grace of the Lord. Many go astray here. They are of the opinion that when a sinner has found favour in the sight of God, he is then no longer a needy person. Nothing is further from the truth. If grace made us lose a sense of our utter dependence on the Lord, it would not be a blessing but a curse. By reason of our fall in Adam, we have by nature no true insight about our dependence on our Maker and Benefactor. Only when divine grace is applied is that sense of dependence restored. No child of God would desire to be without it. It is true that all our needs are met in Jesus. But who can ever do without this precious Saviour? The more we may know about His love, the more we will realise that we need Him. So it was with David, and so it is with all God's people. They become and they remain dependent on the triune God in the face of Christ. They may know of a great deliverance, yet they remain poor and needy. With David and also with Paul they learn to glory in their infirmities (cf. 2 Corinthians 12.9) so that Christ may be their All-in-All.

Let us return to David. He does not hide his sorrows. He takes them to the Throne of Grace. His circumstances are rather trying. He is afflicted and poor, both spiritually and physically. He is a king in captivity, a fugitive in grave danger. From all sides he is surrounded by many cruel enemies. If he had not believed to see the goodness of the Lord, he would have perished (cf. Psalm 27.13)! The assaults are fierce, yet his faith,

even when sorely tried, does not succumb. In spite of all oppression and adversity, his faith revives time and again. With a sacred boldness David comforts himself in the Lord his God. 'But *I am* poor and needy; yet the LORD thinketh upon me' (v. 17). He dares not doubt this truth. David knows that the Lord will not forget His anointed. By grace he may say: 'The Lord remembers me. The Father of all mercies, the God of all consolations, oh eternal wonder, He thinks on me.' How precious is this comfort for a soul that is bowed down.

The expression 'thinketh upon me' has a deeply comforting power. For when God the Lord thinks upon someone in the sense used here with David, it means that the Lord has set His heart on such a person. It does not only mean 'the Lord watches over me', but also: I have a place in His heart. He weighs my burdens. He counts my tears. He hears my supplications. He understands my needs. He paves my path. He guides my feet. He protects me in dangers. Wherever I am or go, whether I sit or stand, whether I work or rest, there is One Who in His love, grace, and faithfulness always thinks on me. That One is the Lord; He ever remembers me.

This kindness of the Lord awakens a deep sense of humility and amazement. Why does He remember me? Is there something in me that makes me worthy? No. Is it because I am poor and needy? No. It is His free and bountiful grace, His eternal good pleasure. God's children are bought by the precious blood of His dear Son. The Father views them in Christ. That is the reason He remembers me. This rich comfort is solely founded on the treasures of God's grace revealed in Christ. The blessing of consolation is only due to the mercies wrought by Christ. It is by Him and Him alone that true trust lives in the heart: 'yet the LORD thinketh upon me' (v. 17).

Editorial Report

by Philip J. D. Hopkins

Editorial Director



Introduction

In his second letter to Timothy, the Apostle Paul writes concerning his own sufferings for the sake of the Gospel to his son in the faith; then he adds 'but the word of God is not bound' (2 Timothy 2.9). At the time he wrote these words the Apostle was himself bound, a prisoner of the Roman Emperor. However, he knew that God's Word was not restricted in its movement and not limited to where it could go. We are thankful that the Word of God is still not bound today, despite the continuing attempts of God's enemies one way or another to block its proclamation, publication, distribution and transmission. Although the work of Bible translation and revision entails a constant spiritual battle for those engaged in it, we in the Society and our fellow translators and revisers press on, seeking to abound in the work of the Lord, trusting that our labour is not in vain in the Lord (cf. 1 Corinthians 15.58).



Deer Park Road meeting room, where monthly meetings of the General Committee and daily staff prayer meetings are held

Europe

Romanian

It is a joy to be able to report that the revision work on the Romanian Bible was concluded in August and initial proofreading of the revised text has now begun. In this proofreading phase it will be important to eliminate grammatical and typographical mistakes that still remain in the text, and also to proofread it for style and cadence. One thing that the Society recommends its translators and revisers to do at this stage is to read the draft text out loud as well as silently. Reading aloud was an important tool in the preparation of the Authorised Version and helped shape its often beautiful rhythms and cadences. In reading

aloud, deficiencies in word order or in sentence construction that need to be improved but which would not necessarily be identified by silent reading can be picked up.

Once this initial proofreading phase has concluded then the Romanian text will be typeset in preparation for printing. In parallel with the proofreading, a typeset sample will be prepared, reviewed and refined to ensure the best possible setting for the text. Whilst some aspects of typesetting can be done using advanced computer software, much of the refining work has to be done manually. Thus it requires days of work to make sure that the text is laid out properly across the 1,300 or more pages of a typical Bible.

Once the typeset text is available it will be

proofread for a final time to remove, as far as possible, all lingering errors in spelling and grammar along with any problems resulting from the typesetting. For this final proofreading stage we have gratefully accepted offers of voluntary help from three well-qualified native Romanians. At the moment, given the large amount of work entailed in the typesetting and two proofreading stages and the lead-time for printing, we anticipate publication of the Romanian Bible by the end of 2016, if the Lord will.

During this year we have also been looking beyond the publication of the Bible and have started to prepare, in outline, the various activities and steps needed to support the launch and distribution of this Bible. We hope that there will be several launch conferences in different parts of Romania to introduce the Bible and to give thanks to the Lord for its publication.

Additionally, the Society is in process of translating several of our English articles into Romanian, including *The Lord gave the Word*. This accompanying literature will be important in conveying our position and principles on Bible translation. We also hope to set up a separate TBS Romanian website as we have done in French, Catalan and Spanish, as a means of making our work known more widely to Romanian speakers. Other promotional activities, including advertising, are in mind. God willing, we plan to prepare audio and digital editions of the new Bible as well.

There remains very much work to be done in connection with the Romanian Bible during the next eighteen months. We would therefore covet your prayers for all involved: that they may be given health, strength and wisdom in all the tasks that still have to be carried out.

Spanish We are thankful to the Lord that, at the time of writing in September, virtually all of the revision work on the Spanish New Testament has been completed, and proofreading is well underway on the final revised text. In addition a typeset sample has been approved and typesetting of the proofread text is underway. This rapid rate of progress means that, if the Lord will, we will be able to launch the published TBS Spanish New Testament in Spain in April 2016, and thereafter

in Spanish-speaking countries in the Americas.

Alejandro Riff, an employee of TBS (USA) and a member of the Spanish Executive Revision committee, continues to maintain interest among the Society's Spanish-speaking supporters by publishing online in Spanish a regular stream of news items and articles. It is testament to his efforts that we now have over 10,000 'likes' on our Spanish Facebook page and thousands of individuals visiting our Spanish website each month.

We would ask for prayer for William Greendyk, TBS (USA) General Secretary and head of the Executive Revision Committee, as he leads the work, particularly during these closing steps on the Spanish New Testament. At this time please also uphold in prayer the other members of the Executive Committee and the personnel on the various National Review Committees as they all engage in the final stages of preparing the Spanish New Testament for publication. Of course, there is need for prayer for the ongoing revision of the Spanish Old Testament as well: we hope to conclude this work in the next few years so that we can publish the entire Bible in Spanish as soon as possible.

Middle East Farsi (Persian)

In June we were able to meet with our Farsi Bible reviser in person and to hold a detailed review of the entire project. Such meetings are always extremely valuable and contribute greatly, under God, to the management of our Bible projects. Given his pastoral responsibilities and his additional pastoral care of a number of Persian Christians in the UK and overseas, our reviser only has limited time to give to this important task. Nonetheless some progress has been made on both Testaments: in the New Testament the revision work has been completed and is now being proofread.

One very significant decision which was taken during the course of our meeting in June was to proceed first with the publication of the Farsi

New Testament and Psalms before subsequently publishing the whole Bible at a later date. Apart from the work on the New Testament and Psalms being at an advanced stage and close to being ready for typesetting, there is an expressed need from Farsi-speaking churches for this publication for use in personal devotion and outreach work. Whilst it is the Society's preference to be able to provide the whole Bible, there is no doubt that in places like Iran where it is very dangerous to be found in possession of the Scriptures it is easier to distribute the New Testament and Psalms as it can be published in a smaller format. Thus it is the desire of our reviser and the Society that, as an interim step, we try and meet the considerable demand for the New Testament and Psalms, especially as it will probably be three or four years before the complete Bible is ready for publication.

We look to the Lord to bless this major decision, and for Him to provide all the necessary help to prepare an edition of the Farsi New Testament and Psalms. Subject to God's overruling providence, we aim to have this new publication available in early 2017.

Other foreign language Bible projects

The Editorial Department continue to receive a steady stream of enquiries, particularly from Asia. These enquiries include requests for help to print copies of the Scripture that have been translated and finalised for publishing by others, in which case we seek to find out about the people who have done the translation and to evaluate their work. Sometimes individuals contact us because they are prayerfully longing for a better Bible in their own language; often such requests are sparked because they are aware from having access to the English Authorised Version that the versions available in their own native language are very deficient. Some of these enquires do not result in anything more than a brief exchange of emails, but a few advance and we are currently examining Bibles in several Asian languages.

Alongside requests for conventionally printed hardcopy Scriptures, we also receive an

increasing number of communications from individuals and organisations that wish to have audio and digital editions of our Scriptures. Whilst in the Western world the use of eBooks usually relates to personal convenience, there is no question that in countries where Christians are persecuted it is beneficial to be able to obtain and read God's Word on a mobile device where it can be concealed much more easily than a hardcopy book can be hidden. There is thus a genuine need that we would like to meet by providing the Scriptures in electronic forms for people in lands where it is illegal to have the Bible and where imprisonment may be the penalty for possessing God's Word.

Conclusion

The continuing proliferation of the Society's Scripture projects reflects the great desire and need for God's Word to be translated into the languages of this world, many of which still do not even have a single portion of the Bible. Furthermore there is a widening complexity surrounding each project as the demand increases for audio and electronic editions of the Scriptures we publish.

It is this expansion in the editorial work of the Society which led the General Committee to agree at their July meeting to advertise for an Editorial Manager to help in the day-to-day running of the department and to assist in the management of our many Scripture projects. This new position requires the post-holder to be based at our International Headquarters in London for the majority of the working week. If you have an interest in this position or other jobs that may be open, please contact us by email at contact@tbsbibles.org. Please continue to pray that the Lord would provide the person of His choice for this important role as we seek to publish and distribute the Holy Scriptures throughout the world in many languages.

As we review the many Bible translation and revision projects underway at this time, what encouragement we have for our work in Isaiah 55.11: 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it!'

Monogenes:

‘only begotten’ or ‘one of a kind’?

ΜΟΝΟΓΕΝΗΣ

by L. Brigden

Senior Editorial Consultant

In more recent times some scholars have advanced the view that the Greek word **ΜΟΝΟΓΕΝΗΣ** (*monogenes*) does not mean ‘only begotten’, as in the Authorised (King James) Version, but ‘one of a kind’ or ‘unique’ or something equivalent which omits the concept of ‘begotten.’ This article considers whether the concept of ‘begetting’ or ‘derivation by birth’ properly belongs to **ΜΟΝΟΓΕΝΗΣ**, or whether the word simply means ‘one of a kind’ or ‘unique.’ Both the etymology and usage of **ΜΟΝΟΓΕΝΗΣ** are examined. It is concluded that the concept of ‘begetting’ or ‘derivation by birth’ does properly belong to **ΜΟΝΟΓΕΝΗΣ**, so that it is correctly translated ‘only begotten’, and that translations which omit the concept of ‘begotten’ are probably driven more by a theological motive than by impartial consideration of the evidence.

Which Etymology of Monogenes is Correct?

ΜΟΝΟΓΕΝΗΣ is a Greek adjective consisting of the two parts, **ΜΟΝΟ** (*mono*) and **ΓΕΝΗΣ**

(*genes*). There is no argument regarding the derivation of the first part of the word; it is from the Greek word **ΜΟΝΟΝ** (*monon*), an adverb meaning ‘only’. The difference of opinion only arises in regard to the second part of the word, **ΓΕΝΗΣ**. The traditional view is that **ΓΕΝΗΣ** is to be derived from the Greek verb **ΓΕΝΝΩ** (‘to beget’), so that **ΜΟΝΟΓΕΝΗΣ** means ‘only begotten’. But the more recent view is that **ΓΕΝΗΣ** is derived from **ΓΕΝΟΣ**, meaning ‘class’, ‘sort’, ‘kind’, so that **ΜΟΝΟΓΕΝΗΣ** must mean ‘one of a kind’ or ‘unique’. In support of this latter view, some point out that **ΓΕΝΟΣ** has only a single ν (the Greek letter, pronounced ‘nu’), as does **ΜΟΝΟΓΕΝΗΣ**, while **ΓΕΝΝΩ** has two νs.² So which etymology is correct?

The following may be noted in regard to these two possible etymologies.

Firstly, the difference between the two etymologies is not as great as may at first appear. The difference is accentuated by choosing, from the range of possible meanings for **ΓΕΝΟΣ**, only those meanings which do not explicitly include the concept of ‘begetting’, such as ‘class’, ‘sort’, ‘kind’. But in fact **ΓΕΝΟΣ** may also mean ‘offspring’, ‘posterity’, ‘race’, ‘stock’, ‘kin’, where the concept of ‘begetting’

or ‘derivation by birth’ is quite evidently included.³ If such meanings were taken for **ΓΕΝΟΣ**, then even if **ΜΟΝΟΓΕΝΗΣ** is derived from **ΓΕΝΟΣ** the meaning will still be ‘only offspring’, ‘only posterity’, etc., which are equivalent to ‘only begotten’.

Secondly, the claim that the **ΓΕΝΗΣ** ending of **ΜΟΝΟΓΕΝΗΣ** is to be derived from **ΓΕΝΟΣ**, with the meaning ‘class’, ‘sort’, ‘kind’, may be tested by examining the meaning of the **ΓΕΝΗΣ** ending in similar Greek adjectives which also have the same two-part structure.⁴ The following is a list of such adjectives:⁵

ΑΓΕΝΗΣ: not of noble birth; low born

ΑΓΕΝΝΗΣ: low born

ΔΥΣΓΕΝΗΣ: low born

ΕΥΓΕΝΗΣ: well born, high born

ΟΜΟΓΕΝΗΣ: of the same race or family

ΠΑΛΙΓΕΝΗΣ: born again, generated anew

ΠΟΛΥΓΕΝΗΣ: of many families

ΠΡΟΓΕΝΗΣ: born before

ΠΡΩΤΟΓΕΝΗΣ: first born

ΣΥΓΓΕΝΗΣ: related, akin

It may be observed that in all these words the concept of ‘begetting’ or ‘derivation by birth’ is clearly present. So how may it be confidently asserted that **ΜΟΝΟΓΕΝΗΣ** does not contain the concept of ‘begetting’? The assertion does not appear to be confirmed by objective evidence. On the contrary, the evidence indicates that the concept of ‘begetting’ or ‘derivation by birth’ certainly can be conveyed by the **ΓΕΝΗΣ** ending. It is therefore entirely possible that **ΜΟΝΟΓΕΝΗΣ** means ‘only begotten’.

It may be also asked whether those who insist that the **ΓΕΝΗΣ** ending in **ΜΟΝΟΓΕΝΗΣ** is to be derived from **ΓΕΝΟΣ**, with the meaning ‘class’, ‘sort’, ‘kind’, are as eager to insist on the same etymology for the words in the above list. Will it be insisted that **ΕΥΓΕΝΗΣ**, for example,

must mean ‘of a good sort’ rather than ‘well born’? In general, such will not be insisted upon. This is not only because it would be very difficult, if not impossible, to do so—the concept of ‘begotten’ being so clearly present in each of the words—but also because the words do not have the same theological significance that **ΜΟΝΟΓΕΝΗΣ** has.⁶ So here is an evident inconsistency, and an inconsistency that indicates that the etymology is neither impartial nor scientific.

It may be observed from this list of words ending in **ΓΕΝΗΣ** that the similar meanings of **ΑΓΕΝΗΣ** and **ΑΓΕΝΝΗΣ** indicates that no particular significance should be attached to the single **ν** as opposed to the doubled **νν**. There are numerous other Greek words from which the same inference may be drawn. For example, **ΓΕΝΕΤΗΣ** and **ΓΕΝΝΗΤΗΣ**, both mean ‘begetter’, ‘parent’, though one has a single **ν** and in the other the **ν** is doubled. Also, it may be noted that **ΓΕΝΕΤΗ** means ‘birth’, although it has only one **ν**. Hence, the argument that **ΜΟΝΟΓΕΝΗΣ** is to be derived from **ΓΕΝΟΣ**, meaning ‘class’, ‘sort’, ‘kind’, because both words have only a single **ν**, and could not be derived from **ΓΕΝΝΩ** meaning to ‘beget’ because it has two **ν**s, is a facile argument, incapable of being substantiated by the linguistic evidence.

From this examination of the two etymologies for **ΜΟΝΟΓΕΝΗΣ**, it may be concluded that the meaning ‘only begotten’ is entirely possible. Certainly there are no grounds for summarily dismissing that meaning as is often done. On the other hand, the etymology of **ΜΟΝΟΓΕΝΗΣ** which insists on deriving the **ΓΕΝΗΣ** ending from **ΓΕΝΟΣ** and then arbitrarily restricts the possible meanings of **ΓΕΝΟΣ** within a narrow range, though those same meanings are not applied to other similar Greek words, cannot be considered an impartial or scientific etymology.

One final point may be made on the etymological question. Some have argued that the correct Greek word for ‘only

begotten' should be *μΟΝΟΓΕΝΝΕΤΟΣ*, and not *μΟΝΟΓΕΝΗΣ*.⁷ But perhaps no argument in this debate over etymology more undermines the position it was advanced to defend. This is due to the simple fact that *μΟΝΟΓΕΝΝΕΤΟΣ* never actually occurs either in the New Testament or anywhere else in ancient Greek literature. There are only two possible explanations for this non-occurrence. The first is that the Greeks never had a concept of 'only begotten'. This seems unlikely since they certainly have a concept of 'begetting': so why would they not have a concept of 'only begotten'?⁸ The second is that, assuming the Greeks did have a word for 'only begotten', the reason *μΟΝΟΓΕΝΝΕΤΟΣ* never appears is simply because *μΟΝΟΓΕΝΗΣ* was the Greek word used with that meaning. There are no other reasonable alternatives. Ironically, then, the insistence that the correct word for 'only begotten' must be *μΟΝΟΓΕΝΝΕΤΟΣ* and not *μΟΝΟΓΕΝΗΣ* actually lends support to *μΟΝΟΓΕΝΗΣ* being the correct word.

Survey of the Use of *μΟΝΟΓΕΝΗΣ* in the New Testament

But the etymology of a word is only the first step in determining its meaning. While etymology serves as a guide, it is the actual usage of the word that is decisive of its meaning. In the following examination of every verse in the New Testament where *μΟΝΟΓΕΝΗΣ* appears, the two possible meanings—'only begotten' and 'one of a kind' or 'unique'—will be compared to see which best fits the context.

■ Luke 7.12–13: Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only [*μΟΝΟΓΕΝΗΣ*] son of his mother, and she was a widow... And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

He is his mother's 'only' son; and 'only,' in

the context of mother and son, will mean 'only begotten.' This well fits with the Lord having 'compassion on her' and saying to her 'weep not,' for she has no means of support, being a widow and now having also lost her only (begotten) son. Her weeping is the peculiarly bitter weeping of a parent for an 'only (begotten) son' elsewhere mentioned in Scripture (Jeremiah 6.26, Amos 8.10, Zechariah 12.10). But does it make equally good sense to call this deceased son the 'one of a kind' or 'unique' son of his mother? That might imply that he was not her only son, but simply a special son to his mother, though she had other sons. This loss would not then leave her completely without support, so there would not be as much cause for the Lord's compassion toward her. Thus, 'only begotten' fits the context better than 'one of a kind' or 'unique.'

■ Luke 8.41–42: And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: for he had one only [*μΟΝΟΓΕΝΗΣ*] daughter, about twelve years of age, and she lay a dying.

Verse 42 explains the earnestness of Jairus's appeal to Jesus for the life of his daughter. His earnestness is founded upon the daughter being his 'one only'; and since the context is a father and daughter, the meaning will be 'only begotten.' It is the tenderness of a parent toward an 'only begotten' child that explains the earnestness of the appeal. But does the meaning of 'one of a kind' or 'unique' explain Jairus's earnestness so well? It does not. If Jairus's daughter were only his 'one of a kind' or 'unique' daughter, that could imply that he had other daughters, so that the loss of this particular one would not be so keenly felt as the loss of an only (begotten) daughter. Thus, 'only begotten' gives a better sense in the context than 'one of a kind' or 'unique.'

■ Luke 9.38: And, behold, a man of the company cried out, saying, Master, I beseech

thee, look upon my son: for he is my only child [ΜΟΝΟΥΓΕΝΗΣ].

Again, the context is a father and son, and the earnestness of the father's appeal arises from the fact that this son is his ΜΟΝΟΥΓΕΝΗΣ. If the meaning is 'only begotten', then this son is the one upon whom the father would place his hopes for the future of the family and his own support in old age. If this son should die, all the hopes of the father would be extinguished. So the translation of ΜΟΝΟΥΓΕΝΗΣ as 'only', in the sense of 'only begotten', very well suits the earnestness of the father's appeal. But if the son was his 'one of a kind' or 'unique' son, so that he might have other sons on whom he could depend, how does that equally well explain the earnestness of the father's appeal? It clearly does not. Again, in a comparison of the two possible meanings, 'only begotten' gives the better sense in the context.

Before passing on from these verses in Luke, it is worth pausing briefly to note that the context in each of these verses is a parent pleading for a child, the child being either already deceased or on the point of death, and the parent gripped by the deep emotion which that death or near approach of death naturally excites. In every case, the meaning 'only begotten' for ΜΟΝΟΥΓΕΝΗΣ is undeniably the most suitable in the context. Thus, the usage of ΜΟΝΟΥΓΕΝΗΣ in these verses in Luke clearly confirms 'only begotten' as the correct meaning of the word.

Moreover, by taking ΜΟΝΟΥΓΕΝΗΣ in these verses in Luke to mean 'only begotten', there is a parallel with similar verses in the Old Testament which speak of mourning for an 'only' son: Jeremiah 6.26, Amos 8.10, Zechariah 12.10. But if the parent's grief in each of these verses in Luke was instead for a 'one of a kind' or 'unique' son, the parallel with the Old Testament verses is lost.

■ John 1.14: And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten [ΜΟΝΟΥΓΕΝΗΣ] of the Father,) full of grace and truth.

Who better that the 'only begotten of the Father' to reflect the glory of the Father? Who but the 'only begotten of the Father' would be so 'full of grace and truth'? John speaks here of Christ in relation to the Father. What more natural than that the concept of 'begotten' should be present in such a context? But if the meaning is 'one of a kind' or 'unique' son, how does that give so clear a ground for His having the same glory as the Father? Precisely what is the relation of this 'one of a kind' or 'unique' Son to the Father? It is certainly clear how the 'only begotten of the Father' should have the same glory as the Father, but not quite so clear in the case of a 'one of a kind' or 'unique' Son. Again, the comparison of the two possible meanings shows that 'only begotten' suits the context better.

■ John 1.18: No man hath seen God at any time; the only begotten [ΜΟΝΟΥΓΕΝΗΣ] Son, which is in the bosom of the Father, he hath declared *him*.

Who but the 'only begotten Son' would be 'in the bosom of the Father'; and who but the 'only begotten Son' would faithfully and authoritatively 'declare' the Father? What is spoken here of the Son is precisely what one would expect of an 'only begotten Son'. But would the 'one of a kind' or 'unique' son suit the context as well? It is certainly vaguer and does not give so clear a ground as to why this son is 'in the bosom of the Father' or what authority he might have to 'declare' him. The comparison of the two possible meanings again shows that 'only begotten' gives the better sense in the context.

■ John 3.16: For God so loved the world, that he gave his only begotten [ΜΟΝΟΥΓΕΝΗΣ] Son, that whosoever believeth in him should not perish, but have everlasting life.

Here the greatness of the love of God is expressed in the giving of his 'only begotten Son'. This is a singular love that spares not what is nearest and dearest, even to the point of giving the 'only begotten Son'. So 'only begotten Son' certainly fits this context well.

But would 'his one of a kind Son' or 'his unique Son' fit the context equally as well? The giving of a 'one of a kind' or 'unique' Son might be an expression of peculiar love, but it could not match the love expressed in the giving of an 'only begotten Son'. Hence, 'only begotten Son' suits the context better, expressing the profoundest depth of the love of God.

■ John 3.17–18: For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten [ΜΟΝΟΥΓΕΝΗΣ] Son of God.

Here the culpability of unbelief is heightened by the fact that the unbelief is directed to the 'only begotten Son of God', as one pre-eminently worthy of belief, because He so nearly represents the Father, so that the refusal to believe on Him is a great offence in the eyes of the Father.⁹ Thus, 'only begotten Son' fits this context very well. But would the 'one of a kind' or 'unique' Son fit the context equally as well? It would not. The heinousness of the unbelief directed to a 'one of a kind Son' or a 'unique Son' can never quite match that which is directed to 'the only begotten Son'. The 'only begotten Son' represents the Father as none other can. So again, 'only begotten' fits the context better than 'one of a kind' or 'unique'.

■ Hebrews 11.17: By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten [ΜΟΝΟΥΓΕΝΗΣ] *son*

Those who deny ΜΟΝΟΥΓΕΝΗΣ means 'only begotten' make much of this verse, claiming that ΜΟΝΟΥΓΕΝΗΣ here clearly cannot have the meaning 'only begotten'. They point out that Isaac was not Abraham's 'only begotten son', because when God commanded him to offer up Isaac, Abraham had another son, Ishmael. Further, they claim that to insist on the translation 'only begotten' here would be to introduce a contradiction into the

Scripture and that the correct translation of ΜΟΝΟΥΓΕΝΗΣ must therefore be 'unique', since Isaac was the 'unique' son of Abraham, being the son through whom God had made His promises to Abraham. Having confidently established from this verse that the meaning of ΜΟΝΟΥΓΕΝΗΣ must be 'one of a kind' or 'unique', they then apply that meaning to every other verse in Scripture where ΜΟΝΟΥΓΕΝΗΣ occurs.

But this is strange reasoning. If we do not immediately understand how 'only begotten' can be the meaning at Hebrews 11.17, must we hence conclude that that cannot be the meaning of ΜΟΝΟΥΓΕΝΗΣ here or anywhere else in Scripture, despite plain evidence to the contrary? How can it be reasonable to overturn the evidence that ΜΟΝΟΥΓΕΝΗΣ means 'only begotten' from other parts of Scripture merely upon the evidence of this one verse? It would be more reasonable to try to understand how 'only begotten' might in fact be the correct meaning of the word in Hebrews 11.17.

After all, the problem is not just in Hebrews 11.17, but also in the Old Testament account of Abraham offering up Isaac to which Hebrews 11.17 refers. In Genesis 22.2, 12, 16, God calls Isaac Abraham's 'only *son*', though Ishmael was born before him. Will the translation 'only *son*' at Genesis 22.2, 12, 16 also be objected to on the ground that it introduces a contradiction into the Scriptures? Or should it not rather be enquired in what sense Isaac might be called Abraham's 'only *son*' in Genesis 22.2, 12, 16, just as he might also be called his 'only begotten *son*' in Hebrews 11.17?

Isaac was the son through whom God's promises to Abraham would be fulfilled and by whom his descendants would be known. Abraham's seed was to be reckoned through Isaac alone (Genesis 21.12, Hebrews 11.18). Thus, it was as if Abraham had no other offspring, at least none that were reckoned to him as sons. Probably for this reason, Isaac is called Abraham's 'only *son*' in Genesis 22.2,

12, 16 and his ‘only begotten son’ in Hebrews 11.17.¹⁰ Isaac was not Abraham’s ‘only begotten son’ in an absolute sense, but he was his ‘only begotten son’ in the very important sense of the one through whom God’s promises to Abraham would be fulfilled.¹¹ Since a principal focus of Scripture is the history of redemption from promise to fulfilment, and since the promises to Abraham are an important part of that history, it is quite natural that this sense should take precedence over any other.

■ 1 John 4.9: In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Similar comments apply to this verse as to John 3.16. God’s sending his ‘only begotten’ Son into the world is a manifestation of His love toward us. The ‘only begotten’ Son is a cherished son, not just any son. The sending of Him is an evidence of singular love. When a father sends his ‘only begotten’ son, he sends himself, he sends all that he has. Would the sending of a ‘one of a kind’ or ‘unique’ son manifest the same love? It might manifest a great love, but it could never manifest quite the same depth of love as sending an ‘only begotten’ son. In sending a ‘one of a kind’ or ‘unique’ son, a father is not sending himself and he is not necessarily sending all that he has. Thus, the translation ‘only begotten Son’ gives a greater poignancy to the statement and hence fits the context better.

In every instance of *μονογενης* in the New Testament, the meaning ‘only begotten’ fits the context better than ‘one of a kind’ or ‘unique’. Thus it may be concluded from an examination of the usage of *μονογενης* that there is clear warrant for retaining the meaning ‘only begotten’.

One final point may be made regarding the usage of *μονογενης*. If *μονογενης* truly does mean ‘one of a kind’ or ‘unique’, without any reference to ‘begetting’, then one might expect that *μονογενης* could be used of a brother or a sister or even of a father. Thus, we

might expect to find: *ΜΟΝΟΓΕΝΗΣ ΑΔΕΛΦΟΣ* meaning ‘one of a kind/unique brother’, or *ΜΟΝΟΓΕΝΗΣ ΑΔΕΛΦΗ* meaning ‘one of a kind/unique sister’, or *ΜΟΝΟΓΕΝΗΣ ΠΑΤΗΡ* meaning ‘one of a kind/unique father’. It is significant that such expressions never occur throughout the whole of Greek literature. Whenever *μονογενης* is used in the context of personal relationship, the relationship is always that of offspring to parent.¹² This strongly suggests that the concept of ‘begotten’ is indeed present in *μονογενης*.

The Theological Motive

If an impartial consideration of the etymology and usage indicates that the concept of ‘begotten’ is indeed present in *μονογενης*, how are we to account for some scholars confidently affirming the contrary? It can only be accounted for by the influence of a motive beyond the objective evidence. Such a motive would be an overriding theological one.

If the Son is ‘begotten’ of the Father, then he is of the same substance or essence as the Father (*homoousios*). But the doctrine of the Son being of the same substance as the Father is the very doctrine which anti-Trinitarians (Arians, Socinians, Unitarians, etc.) are eager to deny. They hold the erroneous view that the Son is a creature created by God, and therefore not of the same substance as the Father.¹³ But ‘creating’ and ‘begetting’ are two very different things. A man may ‘create’ something, such as a work of art, which will bear the stamp of his character upon it as his creation, but it does not partake of the same nature as the man. But if a man ‘begets’ a son, the son does partake of the same nature as the father. Thus the language of Scripture that Christ is ‘begotten’ of the Father is very deliberate in communicating an important truth, that is, that the Son and the Father are of the same essence or substance.

Some today who would not rank themselves amongst those that deny the Scriptural

doctrine of the Trinity nevertheless support the meaning of *μονογενής* as ‘one of a kind’ or ‘unique.’ They think that by denying the concept of ‘begotten’ to the word they avoid the heretical notion that Christ was begotten at some distinct point in time—an idea held by some anti-Trinitarians.¹⁴ But we are not at liberty to adjust a doctrine plainly taught in Scripture because of the perceived adverse consequences of holding that doctrine. If the Scripture clearly teaches that the Son is the ‘only begotten’ of the Father, then that doctrine must be embraced. But the doctrine must not be pressed beyond its proper Scriptural bounds. For at the same time that the Scripture declares the Son to be the ‘only begotten’ of the Father, it nowhere indicates that such ‘begetting’ occurred in time or that there was a time when the Father was without the Son.

Thus, the Nicene Creed (AD 381),¹⁵ which was drawn up to combat the Arian heresy, speaks of the Son as ‘begotten of the Father before all ages’:

■ Begotten of the Father before all ages, Light of Light, Very God of Very God, Begotten, not made; of one essence [*homoousios*] with the Father.¹⁶

Similarly, the Confessions of the Reformation era represent the Son as ‘eternally begotten’ or ‘begotten from everlasting’ of the Father:

■ Belgic Confession (1561), Article 10: ‘eternally begotten, not made or created’

■ Thirty-Nine Articles (1563), Article II: ‘The Son...begotten from everlasting of the Father’

■ Westminster Confession of Faith (1646), II.3: ‘the Son is eternally begotten of the Father’

■ London Baptist Confession (1689), II.3: ‘the Son is eternally begotten of the Father’¹⁷

It is an indication of the lamentable spiritual decay of these times that there are modern translations of the Scripture (e.g. NIV, ESV) in circulation which, by an erroneous translation of *μονογενής* that omits the concept of

‘begotten’, effectively wipe out the exegetically well-founded theology found in the Nicene Creed and historic Reformed Confessions.

Modern translations of *μονογενής* as ‘one and only Son’ (NIV) or ‘only Son’ (ESV) at John 3.16, 18 and 1 John 4.9 actually introduce a contradiction into Scripture. There are other ‘sons of God’ mentioned in the Scripture (Genesis 6.2, 4; Job 1.6, 2.1, 38.7; Hosea 1.10; Matthew 5.9; Ephesians 1.5, etc.), so how is Christ the ‘only Son’? The simple answer is that all these other ‘sons’ are ‘created’ and none are ‘begotten.’ So if ‘begotten’ is omitted from *μονογενής*, this crucial difference between these other ‘sons of God’ and Christ is also omitted and a contradiction introduced into the Scripture. But if ‘begotten’ is faithfully retained in rendering the Greek word *μονογενής* then the contradiction disappears. Christ differs from the other ‘sons of God’ in this crucial way, that He is the ‘only begotten’ Son of God. All others are not begotten but created.

Conclusion

Having considered the question of the etymology of *μονογενής* and the evidence of the usage of that word in the New Testament, there is clearly no solid reason for adopting the meaning ‘one of a kind’ or ‘unique’ in place of ‘only begotten.’ The only reason that could explain ‘only begotten’ being displaced by ‘one of a kind’ or ‘unique’ or some similar meaning is a reason remote from the actual evidence: an overriding theological reason.

For some, the meaning ‘only begotten’ may have been perceived as undermining the doctrine of the Trinity. But the case is far otherwise, for ‘only begotten’ is in fact essential to the maintaining of the historic and Scriptural doctrine of the Trinity, conveying as it does the important truth that the Son is of the same substance as the Father. This is a truth embodied in the faithful Creeds and Confessions of the church, from which she has no warrant to depart.

It is an astonishing fact that a large part of the church today, by adopting modern Bible versions which omit the concept of ‘begotten’ in the translation of *ΜΟΝΟΓΕΝΗΣ*, are being silently and unwittingly infiltrated with anti-Trinitarianism.

Among the many good reasons for retaining the Authorised (King James) Bible as the standard version of the English-speaking church, this one should rank among the foremost: that by its faithful translation of *ΜΟΝΟΓΕΝΗΣ* as ‘only begotten’ it preserves the historic and Scriptural doctrine of the Trinity. It is a great mercy of the Lord to the English-speaking church that the AV has been, and still is, the means of preserving that church from serious error, a mercy perhaps lightly esteemed by some but nevertheless highly prized by others.

Endnotes

1. D. Moody, ‘God’s Only Son: The Translation of John 3:16 in the Revised Standard Version’, *Journal of Biblical Literature*, lxxii, Dec. 1953, pp. 213–19; R. Longenecker, ‘The One and Only Son’, Ch. 11 in E. H. Palmer, *The NIV: The Making of a Contemporary Translation* (Colorado Springs, CO, USA: International Bible Society, 1991), p. 122; Murray J. Harris, *Jesus as God: The New Testament Use of Theos in Reference to Jesus* (Grand Rapids, MI, USA: Baker Book House, 1992), pp. 84–87.
2. J. R. White, *The Forgotten Trinity* (Minneapolis, MN, USA: Bethany House Publishers, 1998), pp. 210–202.
3. H. G. Liddell and R. Scott, *A Greek-English Lexicon* (Oxford, England: Clarendon Press, 1992). See also the following New Testament uses of *γενος* where the word means ‘offspring’: Acts 17.28–29, Revelation 22.16.
4. All these compound adjectives also have an adverb in the first part of the word and *γενης* in the second part, so they are entirely comparable with *μονογενης*.
5. This is not a complete list but a sample list. Not all of these adjectives appear in the New Testament.
6. For more on this point, see below under the heading ‘The Theological Motive’.
7. J. H. Moulton and G. Milligan, *The Vocabulary of the New Testament* (London, England: Hodder and Stroughton, 1929), pp. 416–17.
8. In fact in Modern Greek *μονογενης* may still be used as an adjective qualifying ‘son’ or ‘daughter’ and the meaning is ‘only begotten son/daughter’. See

Dictionary of Standard Modern Greek, Institute of Modern Greek Studies, Thessalonica, which may be searched online at www.greek-language.gr/greekLang/modern_greek/tools/lexica/triantafyllides/index.html.

9. This is precisely what is portrayed in the parable of the vineyard owner (Mark 12.1–9) who at last sends his ‘one son’, it being evident from the response of the husbandmen—“This is the heir; come, let us kill him, and the inheritance shall be ours’ (v. 7)—that this is the only begotten son. The vineyard owner expects that the husbandmen will ‘reverence’ this son. They do not, and in his indignation at the rejection of his only begotten son, he executes a severe judgement upon them.

10. Calvin in his commentary on Hebrews gives another explanation for why Isaac is called the ‘only begotten’ of Abraham. He comments: ‘by God’s express command he (i.e. Ishmael) was driven from the family, so that he was accounted as one dead, at least he held no place among Abraham’s children.’ (*Commentaries on the Epistle of Paul the Apostle to the Hebrews* (Grand Rapids, MI, USA: Baker Book House, 1979, p. 287).

11. This would not be the only occasion in Scripture where a word is not to be taken in an absolute sense, but some restriction of the meaning must be understood (cf. ‘all’ in Matthew 3.5, John 12.32; ‘everywhere’ in Acts 21.28, 28.22).

12. In regard to the usage of *μονογενης* in Greek literature, it may be noted that Josephus (AD 37–100), who lived about the same time as the New Testament writers, uniformly uses *μονογενης* with the meaning ‘only begotten’.

13. Arians use the term ‘begotten’ of the Son, but not with its correct meaning, for they use it as if it meant ‘created’. They also deny that the Son is ‘eternally begotten’ of the Father; that is, they believe there was a time when the Father was without the Son.

14. But even if the concept of ‘begotten’ be denied to *μονογενης* that will not remove the difficulty, for Christ is elsewhere spoken of as ‘begotten’: Psalm 2.7, Hebrews 1.5–6.

15. Actually the Nicene-Constantinopolitan Creed, AD 381, which is a fuller expression of the original Nicene Creed of AD 325.

16. ‘Nicene-Constantinopolitan Creed’, *Orthodox Wiki*, orthodoxwiki.org/Nicene-Constantinopolitan_Creed.

17. All these confessions cite at least John 1.14, as that verse appears in the AV with ‘only begotten’, as a proof text for the statement that the Son is ‘eternally begotten’ or ‘begotten from everlasting’ of the Father. No church, therefore, conscientiously holding to the Belgic Confession, Thirty-Nine Articles, Westminster Confession of Faith or London Baptist Confession, can consistently deny that ‘only begotten’ is the correct translation of the Greek *μονογενης*.

The Treasury

From **David J. Broome**
Resources Director

'The object of this Society is to promote the Glory of God and the salvation of men, by circulating, both at home and abroad, in dependence upon 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': so wrote our forefathers in the Society's Constitution in 1831 and so remains our deep burden today, nearly 184 years on.

The Society's founders recognised that the only way the work would prosper would be 'in dependence upon the Divine blessing'. This is beautifully set forth in the last verse of the 124th Psalm: 'Our help is in the name of the LORD, who made heaven and earth' (v. 8). One



him'. Brethren and sisters, please pray for us continually (1 Thessalonians 5.25).

We specifically seek your prayers for a couple of new activities which we hope to undertake in the coming months. One is a project to thoroughly review our business processes and data requirements, in preparation for the renewal of our main UK computer systems and website in 2016, if the Lord will. This is vital to enable us to become more efficient and effective, and to interact more successfully with our customers, supporters and potential supporters. The other activity is a strategic review of the Society's activities and finances. It has been necessary from time to time in the Society's history to stand back and prayerfully review all that is being done with the resources that the Lord has given, and to seek to ensure that we remain within His will and true to our founding principles in all aspects. The move to our new premises at Deer Park Road, and the Society's improved financial situation as a result of the property project and the Lord's recent provision of additional income through legacies and donations, provides a timely

opportunity to conduct this comprehensive review.

It is difficult to believe that it is now over two years since we first appointed consultants to work on the property project. The Lord has



Deer Park Road front and warehouse entrances

practical outworking of that help which we feel very deeply to need is graciously given through the prayer exhorted and the promise given in James 1.5: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given

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been very merciful to the Society in so many ways throughout the project and we render all the praise unto Him. As I write, in early September, we are now in the final stages of



Deer Park Road warehouse

preparing for the move in October 2015, God willing, to William Tyndale House (Unit 2), Deer Park Road, London—sorting out such matters as office furniture, window blinds, energy providers, removals, etc. We also hope to be able to let out John Wycliffe House (Unit 1) in late 2015 or early 2016. It is planned to hold an Open Day and Thanksgiving Service at Deer Park Road as soon as feasible.

Our interim property at 15 Lyon Road has been a wonderful provision for the short-term, but we are now finding (as did the children spoken of in Isaiah 49.20) that ‘the place is too strait for me’—the lack of meeting space has been our biggest challenge, and over one-third of stock is currently being stored off-site. As we ponder on the blessing of the move back to larger premises shortly, God willing, our thoughts go to that spiritual enlargement so beautifully spoken of in Isaiah 54.2–3: ‘Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.’

This takes us back to where we started—the

objective of the Society: the salvation of men. We pray that the Word of God which has already been sent forth, and which will yet in the Lord’s providence be sent forth from our new premises, may be used through the application of the Holy Spirit to the great enlarging of Christ’s church, for God’s eternal glory. Would it not be wonderful if, within a few years, the demand for the Scriptures published by the Society worldwide was so great that William Tyndale House was no longer large enough, and we had to enlarge the place of our tent and break forth to the left to occupy John Wycliffe House as well? ‘Is any thing too hard for the LORD?’ (Genesis 18.14).

And finally, on the subject of enlargement, we are very thankful to report that the Society’s legacy pipeline currently stands at

around £500,000, which (with the exception of the one-off very large legacy received in 2013/14) is the highest it has been for some years. As previously mentioned, we are striving to reduce our dependence on legacy income as a source of funding for routine expenditure, believing it would be more prudent to use money from legacies for grants retrospectively. We are deeply grateful to all who remember the Society in this way, but we are also very conscious that each legacy we receive means that there is one less prayerful supporter to bear the Society up before the Throne of Grace. May what the Lord said to King David through the prophet Nathan be true, spiritually speaking, of many of our supporters: ‘And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons...’ (1 Chronicles 17.11).

We remain deeply thankful to all our members, supporters and friends for their partnership with us in this work, practically, financially, and especially in prayer. We gratefully acknowledge receipt of anonymous gifts totalling £4,695.82 for the period April to June 2015 (Matthew 6.4).

Hussites *after* HUS

by C. P. Hallihan
EDITORIAL CONSULTANT



In prison at the Council of Constance Jan Hus wrote, ‘...if a death precious in the Lord’s sight shall fall to me, the Lord’s name be blessed.’¹ To his faithful Bohemians he confided, ‘I am trusting that **God will raise up others after me**, braver men than there are to-day, who shall better reveal the wickedness of Antichrist and lay down their lives for the truth of the Lord Jesus Christ, who will grant eternal joy both to you and to me. Amen.’² The expectation of a precious death was realised. Now we can trace out some answers to his prayer. For simplicity I stay with the terms Bohemia and Moravia. Czechoslovakia came into existence in October 1918 and the Czech Republic in January 1993. Before that it was all part of the Hapsburg–Holy Roman territories.

From Constance to Tabor

The martyrdom of Jan Hus at the hands of the Council of Constance on 6 July 1415 left his friends in angry heaviness. His death burned in hearts through Bohemia and beyond, as the deceit, treachery, and humiliation suffered by Hus was spread abroad. There was great increase in the number of Hussites. A crowd stormed the archbishop’s palace in Prague and he fled for his life: a use of force that would not have pleased the peaceful ‘Goose’ Hus. It skewed the Hussite cause irrevocably. Barons and knights of the Bohemian Diet protested to the Council of Constance and a ‘Hussite League’ was formed. The Council threatened Bohemia and petulantly ordered the bones of John Wycliffe to be dug up and burned. Sigismund, King of Germany from 1411 (rumoured to be complicit in the death of Hus, and later to be crowned Holy Roman Emperor), sent threatening letters to Bohemia announcing that he would drown all Wycliffites and Hussites. This quenched nothing, but only fanned the flames of opposition.

Banned from their buildings, Hussites met in open fields, and a great hill in southern Bohemia, Mount Tabor, became their historic rally point. There, on 22 July 1419, tens of thousands celebrated in a great communion service, some carrying banners portraying the communion cup—the ‘chalice’ (latin *calix*, hence *calixtines*)—which the Roman Catholic Church denied them. At Tabor the Hussites partook of both the bread and the cup as the right of all who came in

faith, and the cup became the Hussite symbol. Eight days after this great outdoor communion service, citizens of Prague, led by the Hussite

preacher Jan Zelivsky, threw councillors out of the New Town Hall windows, killing them. This first ‘defenestration of Prague’³ initiated the Hussite Wars.

The ‘Taborites’ were clearly committed in their insistence on the absolute, exclusive claims of Scripture’s authority,

TIMELINE

1414–1418	COUNCIL OF CONSTANCE
1415	HUS BURNED
1416	JEROME OF PRAGUE BURNED
1419	THE TABOR COMMUNION
1453	THE FALL OF CONSTANTINOPLE
1450–1455	GUTENBERG BIBLE
1460	PETER CHELCHICKY D. [B.1390]
1466–1536	ERASMUS
1476	CAXTON’S LONDON PRESS
1480	INQUISITION INSTITUTED
1483–1546	LUTHER
1488	FIRST BOHEMIAN BIBLE PRINTED
1492	COLUMBUS GOES WEST
1501	POPE AUTHORISES BOOK BURNING
1509–1564	CALVIN
1517	LUTHER’S NINETY-FIVE THESES
	COFFEE ARRIVES IN EUROPE
1534	HENRY VIII BREAKS WITH ROME
1553	MARY I QUEEN OF ENGLAND
1575–1624	JACOB BOEHME
1579–1593	KRALITZ BIBLE PRINTED
1592–1670	JAN COMENIUS

Tabor, Czech Republic

applying the Scripture touchstone to every doctrine and practice. They held Christ Jesus and His Gospel to surpass all other laws in brevity, simplicity and ease of fulfilment, and acknowledged them as fully sufficient for the government of the church militant. Only the truths derived from the Scriptures directly and without artificial methods of interpretation were to be believed.

As so often throughout church history, and even up to today, we cry 'if only they had stayed at that'. In neglect—even defiance—of those Scriptures, warfare with carnal weapons against the powers of this world came next. It was 'guerrilla' warfare four centuries before Spain shaped the word, 'tank' warfare five hundred years before the Somme: huge, heavily manned carts mounted with various ingenious weapons were trundled into battle. This Hussite army swept all before them against enormous odds, and for sixteen years under their battle leader John Ziska defied the power of Roman Catholic Europe.⁴ Ziska was sixty-six years old and blind in one eye. He composed the Hussite battle hymn: 'Ye who the Lord God's warriors are,' which is now embedded in Czech self-awareness.⁵



Hussite flag

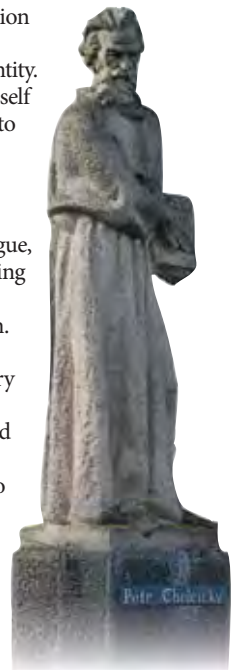
After Tabor

After five concerted and costly 'crusades', the Taborites were at last defeated and dispersed. Tracing a Jan Hus legacy then becomes confused. Taking up arms had brought disaster. The

continuing bearers of the Hus cause (Goslings?) became diffuse in aim and disconnected from each other. Olive-branch approaches from the papacy—mostly German speaking in that area—caused some of the Calixtines to make their peace with Rome. Others sought ordination from Waldensian Bishops to establish an Episcopalian identity. Remember that Hus saw himself as a true son of 'The Church' to his death.

However, it is God who disposes, and very soon a 'Calixtine' Archbishop of Prague, John Rokitsanna, was preaching against abuses in the Roman Church, like a Jan Hus reborn. He denounced the priests as bringing the devil into the very bread and wine. His nephew Gregory, once a monk, begged Rokitsanna to lead them out of such wickedness. 'Go to Peter Chelchicky, he will help you,' was the advice.

Peter Chelchicky (1390–1460) was a farmer, patiently ploughing his fields and pondering the problems of his day, and especially 'can we ever bring in the kingdom of God?' His thoughts were written, and came to Rokitsanna's notice. In all of them Chelchicky urges upon the followers of Hus that they cannot bring about the Kingdom of Heaven while a hell of hatred burned in their hearts.



Peter Chelchicky



John Ziska

In all of these writings Chelchicky reveals his own debt to Wycliffe, Hus, and Stitny,⁶ and in a smaller way to Waldensian teachings. He looked at Hussite affairs, as at all the affairs of the world, through the eyes of the Bible. No contemporary thinker had declared with such relentless, thoroughgoing logic, the sovereignty of the rule of God over all the affairs of all humanity. More than fifty of his writings are still extant. His representative work is *The Net of Faith*, an extended allegorical treatment of John 21.6–11. The net broke because two ‘great whales’—the pope and the emperor—thrust in with the fish, tore and distorted the net of faith, hindering the Apostles’ work.

Jednota Bratrská: *United Brethren—Unitas Fratrum*

It was inevitable that Chelchicky and his growing band of adherents should want their



George of Podebrady

own community in their own place. Rokitsanna undertook to search out a place for them and approached George of Podebrady, King of Bohemia 1420–1471. George was a Bohemian nationalist and Hussite sympathiser, though he was later

compromised, deciding that Prague was ‘worth a mass’ and allowed persecution of Hussites. He was finally destroyed by the papacy and his Roman Catholic neighbours. However, around 1450/1453, King George had granted permission for the settlement of a Chelchicky group on land near Lititz Castle in Eastern Bohemia.

Gregory and companions made their way there and settled near the tiny village of Kunwald, Eastern Bohemia. Other distressed Hussites,

wary of war and bloodshed, grieving for the loss of simplicity, joined them. The priest of a neighbouring village, Michael Bradacius, left his church to join them, becoming a leader alongside Gregory.

Throughout northern Europe at that time similar groups were gathering, with clear reason for their hope and their disconnection from Rome. Plainly committed to the Bible, they held unobtrusive meetings for Scripture reading and prayer. This Hussite ‘colony’ began to be called a *Unitas Fratrum*: a ‘Unity of Brethren’. They drew up simple principles based upon the Bible to govern themselves. The modern Moravian Church in its worldwide spread accepts a tradition that the *Unitas Fratrum*, as a distinct body, dates from 1 March 1457. Others refer to a decisive synod at Lhota, near Richenau, in 1467. Whether Peter Chelchicky, who declared ‘I have learned from Christ, and by Christ I will stand’ saw the growth of the seed or not, ‘his works follow him’. By the early 1500s there were more than four hundred Brethren congregations, and 150,000 members, throughout Bohemia, Moravia and Poland. About that time they compiled a hymn book, the first in a long line of beloved and influential hymnals.

More ‘old Hussite’ groups were appearing through Bohemia and Moravia, causing among the authorities great fear of renewed Taborite militancy. As a result a terrifying persecution began.

The Reformation

This brings us to the ‘Reformation Era’—as we come to it let us not forget that the Waldensians and the Bohemian/Moravian Brethren give us clear view of the Lord’s seven thousand (cf. 1 Kings 19.18) preparing the ground for the momentous events of the Reformation. With the Reformation we come to Erasmus and Luther. The Brethren approached Erasmus for advice. Erasmus was positive in a letter about the Brethren—‘That they call themselves brethren and sisters, I cannot recognize as wrong, but wish to God that this mode of address might become common among all Christians. **That they have less faith in the teachers of the Church**

than in the Holy Scriptures is right.⁷ But being 'faint heart Erasmus,⁸ he kept his best about the Brethren to a nameless paean in the preface to his second edition of the Greek New Testament:

I call that man a true theologian who teaches not artificially and through forced deductions of reason, but with fervency of spirit, by his actions, his eyes, his whole life, that earthly things are nothing; that the Christian must not depend upon the world's protection, but must trust wholly in God, that he is not to requite evil with evil, but to bless them who curse him, to do good to them who despitefully use him, to love with his whole heart and to aid all the godly as members of one body, at the same time bearing patiently with the wicked who will not be converted; that those who are deprived of their possessions and driven from their hearths and homes, those who mourn and are persecuted, may be called blessed; that in their case death is but the transition to immortality. Whoever, constrained by the spirit of Christ, preaches, urges, enforces, invites and encourages to such doctrines, is, I say, a true theologian, even though he be only a digger of the soil or a weaver of linen; and whoever, through his walk and conversation, testifies to the truth of such doctrines, is a great doctor.⁹

This was praise indeed, giving a very clear picture of the *Unitas Fratrum*. They also approached Luther, spending several weeks at Wittenberg, for it seemed a likely association. When a practical working union

could not be agreed, Luther said: 'It must be so; do you be the Bohemian, we will be the German Reformers; do you labour for Christ according to your circumstances, we will labour according to ours.'¹⁰ When the Calvinist reforms reached the Brethren, they were received with sympathy: Peter Chelchicky had laid good foundations.

The Counter Reformation: Fulnek and Comenius

The Holy Roman Emperor from 1576 to 1612 was Rudolph II; he was brought up in Hapsburg Spain and thoroughly committed to the Papacy. In 1583 he shifted his court from Vienna to Prague. The Catholic minority in Bohemia welcomed the arrival of zealous Jesuits. The Jesuits were a Papal 'Special Forces' unit: priests swearing exclusive obedience to the Pope formed in specific opposition to the Protestant Reformation. Bohemia, Hussites, and United Brethren, indeed any who preferred a personal Christ to a priest-mediated Christ, and trusted the Bible above the Pope, were particularly offensive to the Jesuits. In resisting Rudolph and the Jesuits, revolution was again attempted, followed by defeat and pitiless persecution.

Brethren were forcibly catholicised, or fled, or were put to death. Some in Moravia, however, did manage to maintain the testimony, with hidden meetings and correspondence amongst themselves. Quietly, the name 'Moravian' began to prevail for the Hus/Bohemian tradition.

In the mountains of eastern Moravia is the Moravian Gate, a lengthy cleavage between the Sudeten and the Carpathian Mountains. From ancient times this was the most important

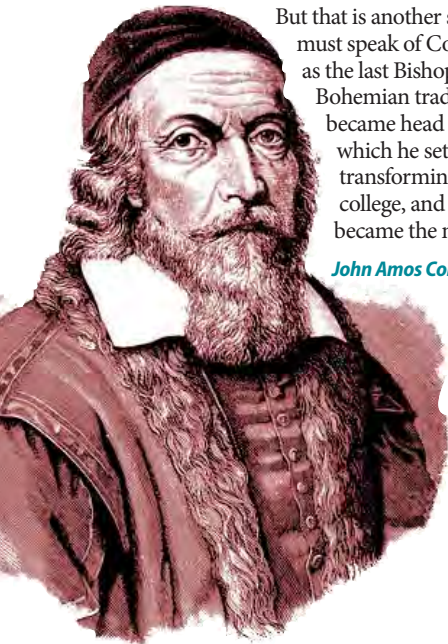


trade route from southern Europe to Silesia, Poland and the Baltic Sea.¹¹ In the Gate is a town called Fulnek, a traditional market town with a castle on the hill above. Here are deep rooted Brethren traditions, and here, at the end of the sixteenth century, lived Martin and Anna Komensky (as in the Czech; Comenius in German), firmly committed to the United/Moravian Brethren. Their youngest son, John Amos, was born in March 1592. In later life he firmly declared: *'Morava ego natione, lingua Bohemus'* (I am Moravian by nation, Bohemian by language). Poverty and loss of his parents restricted his educational opportunities, but not his achievements.

Comenius as the father of modern education I can but humbly acknowledge in passing. He was eloquent and persuasive on such issues as universal and equal opportunities education (that is women and children too); simple illustrated text books in a native language rather than Latin; a programmed scheme of advancement—we are his debtors. He was known as a 'pansophist': all knowledge for all people. In the course of his life he took these visionary principles to Sweden, Poland-Lithuania, Transylvania, Hungary, England, and the Netherlands. Later the 'Missionary Moravians' of the eighteenth century imparted them alongside the Gospel in North America.

But that is another story. We must speak of Comenius as the last Bishop of the Bohemian tradition. He became head of a school which he set about transforming into a college, and in 1618 became the minister of

John Amos Comenius



Fulnek. By 1621 the Spanish Papal forces had seized Fulnek; Comenius fled and his library was burnt. In the mountains he maintained a ministry to his scattered Brethren and also wrote for their comfort *The Labyrinth of the World and the Paradise of the Heart*, sometimes called the *Bohemian Pilgrim's Progress*. It is no surprise to learn that as a pansophist he was much in sympathy with Jacob Boehme (1575–1624). They would agree that the Creation is but the Creator's mantle, that true knowledge is knowledge of both Creation and the Creator: true study is the study of both.¹²

At last Comenius led the Brethren through Silesia into exile in Poland. Many other groups, congregations and whole villages were also fleeing for religious refuge, and figures for the exodus suggest as many as eighty thousand between 1624 and 1627.

What could be called 'protesting' churches ceased to exist in Bohemia and Moravia, and Comenius was deeply concerned about their loss of identity. Moravian Brethren family names and village names were replicated around Europe (there's even a Fulnek in Yorkshire, England) as later in the USA, but many congregations lost all Hussite and Bohemian distinctives, becoming absorbed into local Reformed or Lutheran groups or, worse, into the world. Comenius had extracted a history of the United Brethren from an existing Latin work and wrote *An Account of the Ecclesiastical Discipline and Order in the Unity of the Bohemian Brethren*, which serves to this day as the constitution of the church. In his history of the persecution, he said 'together with the free exercise of religion, the liberty of the flesh began gradually to appear; and good discipline was lost among those who had before strenuously maintained it'.¹³

One great concern, then as now, was the continuation of a true ministry—proper pastors: gifted, called and recognised. Two were appointed as bishops, and with them the account moves beyond this article to the ministries of Christian David, Count Zinzendorf and the village of Herrnhut ('The Lord's Watch'), and David Nitschmann who was consecrated first bishop of the Renewed Moravian Church in 1735. About this time the

Moravian device became the portrayal of an ox between a plough and an altar, with the words 'Ready for Either': a challenging commitment to Christian life.

Bohemian Bible Versions

Wycliffe, Hus, Jerome, Rokitsanna, Chelchicky: each ascribed all power, authority and wisdom to the living God, to be learned specifically from the Bible. It was necessary then to have the Bible in one's own native tongue, competently translated. A first whole Bible in Bohemian was translated from the Latin Vulgate in 1360, referred to as the Bible of Dresden; there are no surviving manuscripts. Medieval Bohemian and Moravian literature is rich in translations of Biblical books and portions, made from the Vulgate inevitably.

According to Wycliffe, Anne, the Bohemian daughter of Charles IV, received a Bohemian New Testament in 1381 when she married Richard II of England. During the fourteenth century many parts of the Bible seem to have been translated at different times and by different hands. The oldest are those of the Psalter. One of the earliest books printed at Prague was a Psalter in 1487. Printed Vulgate-based Bohemian versions appeared: a New Testament in 1487, the whole Bible in 1488, and the *Kutna Hora*¹⁴ (German *Kuttenberg*) Bible in 1489: these all with the authority and interests of the Church of Rome.

Jan of Husinec did of course have access to manuscript Scriptures in Latin and in German, but his most dear possession was the revision

of a fourteenth-century Bohemian Bible translation.¹⁵ So definitive, consistent and simple was the language of this Hus Bible that when printing began this was the definitive Czech Bible. It was the fifth Bible language in Europe to be printed, and six distinct editions or separate portions were printed before 1500. Hus and his successors had undertaken a revision of the text according to the Vulgate before 1412. During the fifteenth century

editions were issued at Kutna Hora in 1489, and Venice in 1506, forming the basis of subsequent editions.

Greek learning and manuscripts of the Scriptures were appearing by then, crowned with Erasmus's edition of the Greek New Testament in 1516.¹⁶ With the United Brethren came new work in Bible translation. Young students were sent to the universities at Wittenberg and Basle to master the Biblical languages and in 1518 a Bohemian New Testament appeared at Jungbunzlau (Mlada Boleslav). It was not satisfactory, nor was the

edition of 1533. Altogether different was the translation made by Jan Blahoslav from Greek in 1564 and 1568.

The Brethren then undertook the translation of the Old Testament from the original language and appointed a number of scholars for the work. They based this translation upon the Hebrew text as published in the Antwerp Polyglot. The work began in 1577 and was completed in 1593. It was produced at the favoured print shop of the Brethren at Kralitz in Moravia,¹⁷ and is known, indeed renowned, as the Kralitz Bible (six parts, 1579–1593, including Blahoslav's New Testament). This excellent translation was issued in smaller



Title page of a Kralitz Bible

size in 1596, and again in folio in 1613 (reprinted at Halle in 1722, 1745, 1766; Pressburg 1787; Berlin 1807). The 1613 edition is esteemed as the Czech ‘Authorised Version,’ and was celebrated as such in 2013. It influenced the language in a way similar to the Authorised (King James) Version’s influence on the English language and to Luther’s translation on the German language. After 1620 the publication of non-Catholic Bibles in Bohemia and

It was perhaps concealed in the years when possession of such a Bible could lead to death.



Today

Today the church continues strong—indeed, churches and mission areas are found from the old Bohemian countries and throughout Europe, to the USA (with a large number in North Carolina) and Canada, to South America and Africa, and includes a home for handicapped Arab children in Ramallah. Doctrinal beliefs continue to reflect the origins of the church (although perhaps not with every dotted i and crossed t as in the Reformed theology with which we are familiar, still ‘In Essentials, Unity; In Nonessentials, Liberty; In All Things, Love,’¹⁸ not only among themselves but with the church at large).

In recent years a full assessment was carried out by the Society’s editorial department on the 1613 edition of the Czech Bible with the help of well-qualified, native Czech speakers. That evaluation showed the Bible to be a faithful and accurate translation. Our senior editorial consultant concluded the assessment by stating: ‘Having reviewed the analysis of the Kralice Bible (Textual Analysis Checklist and Textual Key), I would recommend that the Kralice Bible, in its final 1613 edition, be published by the Society as a classic Protestant Bible.’ At the time of writing a native Czech supporter is voluntarily preparing a digital copy of the text so that we can typeset the Bible for printing. Such preparatory work is painstaking and slow, but we pray that strength, time and patience will be given to them so that this historic and important Bible can be published



Moravian Church in Droylesden, Greater Manchester

Moravia ceased. However, Bibles prepared from the Vulgate for Roman Catholic use relied greatly on the Kralitz Bible, especially for the Old Testament.

The Moravian Archives in Bethlehem, Pennsylvania, own a complete original six-volume edition of 1579–1593, found c. 1850 buried in a tin box near Borotin, a market town in the Tabor District of South Bohemia.

by the Society for the benefit and blessing of Czech readers around the world.

Endnotes

1. Herbert B. Workman and R. Martin Pope, *Letters of Hus* (London, England: Hodder and Stoughton, 1904), p. 176.
2. *Ibid.*, p. 258.
3. ‘Defenestration’ is the ‘action of throwing someone out of a window’ (*Concise Oxford English Dictionary*, 12th ed. [Oxford, England: Oxford University Press, 2011], p. 375). A repeat performance in 1618, when two Imperial governors and a secretary were thrown from Prague Castle, sparked off the Thirty Years War.
4. I imagine a rousing story for boys by G. A. Henty, ‘With Ziska in Bohemia—a tale of the Hussite Wars’. For long years naughty children were told that Ziska would come for them.
5. Consult the music of Dvorak, Smetana, Mahler, and other Bohemian/Czech composers for its lasting presence.
6. A Bohemian nobleman, 1333–1409(?): writer, theologian, translator, preacher and contemporary of Hus and Wycliffe.
7. In Edmund de Schweinitz, *The History of the Church Known as the Unitas Fratrum*, 2nd ed. (Bethlehem, PA, USA: Moravian Publication Concern, 1901), p. 230. Emphasis added.
8. Bruce Mansfield, *Man on His Own: Interpretations of Erasmus* (Toronto, Canada: University of Toronto Press, 1992), p. 59.
9. In De Schweinitz, p. 331.
10. *Ibid.*, pp. 251–252.
11. The dream of a Danube/Oder canal via the Moravian Gate is as old as the fourteenth century. The Austrian Northern Railway from Vienna, built in 1847, traversed the Moravian Gate.
12. William Blake’s ‘to see the world in a grain of sand’ is a faint echo of this.
13. Edward Langton, *History of the Moravian Church* (London, England: Allen & Unwin, 1956), p. 49.
14. Kutna Hora, for which this version is named, is a town 70 km east of Prague. A facsimile of the Bible was offered online at 6,560 Euros in June this year.
15. Possibly derived from the work of Cyril and Methodius
16. An Erasmus article is planned for next year.
17. There were Brethren presses in Bohemia, at Prague and Bunzlau. Print was important to them.
18. *Moravian Church in North America*, www.moravian.org, accessed 7 September 2015.

But now what piety without
truth? What truth (what saving
truth) without the word of God?
What word of God (whereof we
may be sure) without the Scripture?

The Authorised Version: The Translators to the Reader



Membership Renewal

Membership subscriptions for 2016 are now due

Every year we ask our supporters and friends to consider membership in the Society. Membership has benefits for both you and the Society. As a member, you can participate more fully in the work and witness of the Society and vote at our Annual General Meeting. And your annual subscription fee, held at a minimum for many years, helps support the Society in our day-to-day activities.

As the new year approaches, we once again invite you to affirm your prayerful association with the Society by completing the membership form which you will find included with printed copies of *Quarterly Record* no. 613 or online at www.tbsbibles.org/membership. Membership runs from January to December and is renewable annually (although forms received after 1 October will be counted for the following calendar year unless you request otherwise). Membership forms can be completed online or returned directly to the Society's International Headquarters, to your national Branch secretary (addresses are given in the back of the *Quarterly Record*) or to your local auxiliary secretary. If you have not received a membership form or would like additional copies, please contact us.

A membership form must be filled out in full each year by those wishing to begin or renew membership. Husbands and wives may use one paper form, but both must complete and sign; husbands and wives applying online must complete separate applications using separate online accounts. Life members must also complete a membership form yearly. (Life membership is no longer available for new applicants.)

Payment of the subscription fee can be made by cheque, debit or credit card (please provide your telephone number so we can call to receive details), PayPal or online. For supporters who make regular donations by standing order direct into the Society's bank account, one of these can be counted as a subscription—please indicate this on your completed membership form. (Please see the membership form in print or online for payment details.) Life members need not pay a subscription fee.

Our *Quarterly Record* magazine, which is free upon request, is also sent automatically to all of the Society's members, unless you advise us on the membership form that you receive it from another source or online.

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

The Word of God Among All Nations



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



Europe



From Wimbledon, England

Attached is a photo of the poster at Wimbledon National Rail Station. We're pleased that this poster is on display in a number of stations across the UK.



TBS Poster at Wimbledon Station



From Ireland

Of all the years of gospel tracts distribution, I have not come across any better and simple—and at the same time only Scriptures—written tracts as these of the TBS. Also, the Windsor Text Bible Hardback I find to be the most suitable Bible to give away as it is the perfect size, print and binding for almost every age of people. Thank you for providing such wonderful and God glorifying materials for gospel outreach. I pray God that He will continue to bless you in this work which you



Africa



From Zimbabwe

Greetings from Zimbabwe. Just to inform you that I have completed my 100 copies of New Testament Shona Bible distribution: 80% went to the soldiers at the



The Scriptures gratefully received in Zimbabwe



Trinitarian Bible Society – Quarterly Record

parachute regiment and mechanized brigade where I do part time chaplain's work. The demand is great. I need more than 2,000 Bibles to give to each soldier. And what is interesting is that these guys have time to read God's word more than most civilians. However, they did not allow me to take pictures citing security reasons. The pictures I am sending are for the civilians.



From Ghana

I sincerely greet you and the entire working staff of T.B.S. in the name of our Lord and Saviour Jesus Christ. I pray for good health and God's blessings for you all. I thank



Bibles and Golden Thoughts Calendars in Ghana

God for the safe arrival of all the consignments you have sent to me even though they came at different times. The consignment didn't come in one bulk. I received the first twenty-four boxes of Bibles plus one box of the Golden Thoughts Calendars in November 2014. The second consignment of the Golden Thoughts Calendars came in twenty-eight boxes in January 2015 after I had returned from the north.

The distribution work has been very successful. The first phase of distribution was done at the conference grounds. The Bibles were enough to give. Everybody was expecting to receive a Golden Thoughts Calendar each to help him or her to begin the New Year with as usual. I told the Pastors and everybody at the conference that they should be patient and I will bring the calendars to them in February 2015. The Burkina Faso people also sent a message to me that all

their churches were going to gather in Bobo-Dioulasso to receive the French version of the Golden Thoughts Calendars.

When I took delivery of the twenty-eight boxes of the calendars at the Post Office in Accra I quickly organized myself for the second phase of the distribution work at the



north. It took me one week to get the English Golden Thoughts Calendars distributed to the churches. I called the pastors and they came and collected the calendars to distribute them in their various churches. Finally, I left the north to go to Bobo to distribute the French Golden Thoughts Calendars.

In the end, the distribution was done successfully. I do not have the words to express the joy and the appreciation rendered to you from the people who have benefited from this free Bibles and Golden Thoughts Calendars distribution ministry. Enclosed in this letter are some photographs taken while distribution was going on at some places. Thanks be unto God and to you for making me to partner with you in this free Bibles distribution ministry. The Lord richly bless you.



The Americas



From a supporter in the USA

To fill out the membership form, and especially to say "I am Protestant," was the first thing I did on my eighteenth birthday.



Trinitarian Bible Society

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The aims of the Society

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

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

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

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

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

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

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ISSN 0049-4712



Prague, Czech Republic



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