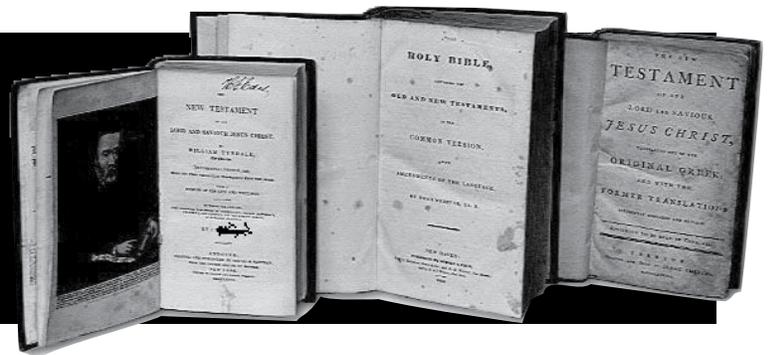


Dunham Bible Museum News



Houston Baptist University

Summer 2010

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Production Crew Films at Dunham Bible Museum – Anticipates 400th Anniversary of King James Bible

Film producer Jerry Griffith and his crew were at the Dunham Bible Museum this spring filming for the production of *KJV: The Making of the King James Bible*. The documentary film will be completed in time for the 400th anniversary of the King James Bible in 2011.



Doug Sanders, a Dunham Bible Museum volunteer, works the Gutenberg press during filming of KJV: Making of the King James Bible.

Photo by Michael Tims

Produced by Christian History Institute in cooperation with the Dunham Bible Museum, the film uses historical images, location footage from Geneva, London, Oxford and Cambridge, as well as selections from letters and Scriptures to bring to life the dramatic story behind the King James Bible. Christians who watch the film will gain a deeper appreciation for the beauty of the Bible as the Word of God and a greater understanding of how it was handed down to the present generation. The public at large will also learn more about the impact of the Bible in contemporary society.

A premier of *KJV: The Making of the King James Bible*, will be held in the Dunham Theater in the Morris Cultural Arts Center Thursday, September 2 at 7:00 p.m. RSVP to 281-649-3222 or www.hbu.edu/KJVfilm.

New Exhibit Celebrates Geneva Bible

2010 marks the 450th anniversary of the first English Study Bible – produced in Geneva! A special exhibit on the important Geneva Bible, "From Geneva: The First English Study Bible" will be at the Dunham Bible Museum June 5 through Dec. 17, 2010.

When Mary Tudor became queen of England in 1553, many English Protestants fled to Europe, seeking refuge from religious persecution. By 1560, English exiles in Geneva published a Bible in English especially designed for use by families and individuals.

"Firsts" for an English Bible

The Geneva Bible included several "firsts" for an English Bible. The use of roman type, rather than gothic or black letter, made the text easier to read. The text was divided into verses, making cross-references and concordances easier to use. Words not in the original Greek or Hebrew but needed for English understanding, were italicized. In addition, chapter summaries were placed before each chapter; subject headliners were placed at the top of each page; and a synopsis preceded each book. Five maps on separate leaves were included, along with 26 illustrations to help in understanding the text. End supplements included tables for an interpretation of proper names and the principal teachings of Scripture.

The translation, the first complete Bible into English from both the Hebrew and Greek, was excellent. Yet, the most distinguishing element of this Bible was its notes. Marginal



Producer Jerry Griffith filming at the Dunham Bible Museum. Griffith filmed numerous close-up shots of 16th and 17th century English Bibles in the Museum's collections.

Photo by Michael Tims

notes included cross-references, alternative translations, and explanations of the “hard places” of Scripture. The notes provided a running commentary on Scripture and shaped the understanding of the Bible for generations of ordinary English-speaking people.

Geneva: Leader in Scholarship and Printing



Geneva, with the Cathedral on the hill overlooking Lake Geneva, 17th century print.

The Genevan translators built upon a half a century of translation work and scholarly study of the biblical texts. They consulted not only the earlier English translations, but also recent translations into French, Italian, Spanish, and Latin, as well as scholarly editions of the Greek and Hebrew texts.

16th century Geneva was a center of the Reformation, and scholars from throughout Europe came to study there. The city's numerous printing presses spread the biblical teaching of the Reformation from Geneva to the rest of Europe. The teaching of Scripture had such a profound effect upon the people and leaders of Geneva that the city adopted as its motto: *post tenebras, lux* (after darkness, light) thus declaring that the teaching of the Scriptures had brought new life to the city itself.

Several Genevan scholars had devoted themselves to study and comparison of the Greek New Testament manuscripts that were becoming available. Theodore Beza, a professor of theology and assistant to John Calvin, published several editions of a Greek text of the New Testament accompanied by a heavily annotated Latin translation. Robert Estienne, a Paris printer who relocated to Geneva, was also skilled in ancient languages and printed several important editions of the Greek Testament, comparing available Greek manuscripts. The works of these scholars were used not only in preparing the Geneva Bible translation, but also in the seventeenth century translation later authorized by King James.

The work of John Calvin and others in creating a French study Bible was replicated in the Geneva Bible. Besides many of the study notes from the French Bible being incorporated into the Geneva English version, there were features such as verse divisions, summaries before each book, chapter headings, page headers and extensive marginal commentaries.

Illustrations in the English Geneva Bible were borrowed from other Bibles published in Geneva. The illustrations for articles of furniture in the Jewish tabernacle were designed for Robert Estienne's Latin Bible, first printed in Paris in 1540. They were made with the assistance of a noted Hebrew scholar F. Vatable.

Bible of Scotland



King James VI of Scotland (later King James I of England) authorized printing of Geneva Bible in Scotland, but came to despise its notes as being against the divine right of kings.

The Geneva Bible had a tremendous influence on Christians in Scotland. Scotland's King James VI (later King James I of England) authorized the Geneva Version as the first Bible to be printed in Scotland. The King also authorized at least one copy be kept in every church in Scotland. The Scottish parliament went further and *required* every “householder worth 300 marks of yearly rent and all yeoman and burgesses worth 500 pounds in lands and goods” to have a Bible and psalm book in the common language. A fine of £10 was assessed for non-compliance. King James, however, came to despise the Geneva Bible because of its anti-monarchical notes – but that's another story.

Bible of the People

The Geneva Bible became very popular in England, going through over 140 editions in ensuing decades. With the widespread availability of the Geneva Bible, the Bible became the one book familiar to every Englishman. England became a people of a book - the Bible. The Bible was the literature of the people, molding their speech, shaping their language, permeating their thoughts, and changing the entire moral character of the nation. As the Bible was read and discussed, literacy and education grew among all classes of both men and women.



Pocahontas, John Rolfe, and early settlers at Jamestown read the Geneva Bible.

The Geneva Bible was the Bible of the leading English writers William Shakespeare, John Bunyan and John Milton. It was also the Bible used by the founders of Jamestown and early New England. Though King James forbade notes in the version he commissioned, much of the Geneva translation was incorporated into the later King James Version of 1611.

Freedom from Tyranny

The title page of the Geneva Bible featured the scene of the Israelites preparing to cross the Red Sea. Pharaoh's army is in pursuit, and Moses, with the pillar of cloud overhead, raises his rod to part the waters. The picture is surrounded by Scripture quotes:

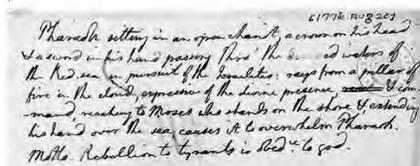
- "Great is the trouble of the righteous, but the Lord delivers them out of all." *Psalm 34:19*
- "Fear not, stand still and beholde the salvation of the Lord which he will shew to you this day." *Exodus 14:13*
- "The Lord shal fight for you: therefore holde you your peace." *Exodus 14:14*



Illustration on title page of Geneva Bible is of Israel's deliverance from Pharaoh at the Red Sea.

The scene and Scriptures symbolized the longings of the English exiles in Geneva – a longing to return to their own land and be free from the oppression of a tyrannical ruler.

After the approval of the Declaration of Independence in 1776, Benjamin Franklin and Thomas Jefferson recommended a design for a state seal for the new United States. Their design was very similar to the Geneva Bible's illustration of the Israelites preparing to cross the Red Sea – Pharaoh's army is in pursuit, Moses with the pillar of cloud overhead and upraised rod to part the sea (see seal below). Many in the young United States saw parallels between their war for freedom against Great Britain and Israel's deliverance from Egyptian tyranny. The encircling motto was "Rebellion to Tyrants is Obedience to God."



Benjamin Franklin's description of proposed seal for new United States, 1776.



Courtesy Library of Congress.

Conserving the Treasures – Will You Help?

When he heard about the Dunham Bible Museum from a broadcast on KHCB last January, Francisco Rodríguez paid a visit to the Museum as soon as he could. A Christian with a love for God's Word and a third generation bookbinder, Francisco recognized the value of the Museum's collections as well as the conservation work needed for the preservation of the rare volumes.

Francisco learned the bookbinder's craft from his father and grandfather, and further trained at the Instituto Tecnico Distrital and the Biblioteca Nacional de Columbia in Bogota, Columbia. For many years he worked in Washington, D.C., where he restored over 1500 books for the Army and Navy Club's Library and over 1000 books ranging from the 16th-19th centuries for the Organization of American States' library. He also bound books for President Reagan's personal library, the Blair House, and the Vatican's library in Rome.

Recently Francisco lovingly restored the Dunham Bible Museum's 1840 edition of Adoniram Judson's Burmese Bible. With a spine totally gone, some pages torn, and the covers badly worn

away, the volume was in very poor shape. Francisco, however, restored it to beauty and usefulness. There are many other volumes in the Museum's collection which



Before and after photos of Adoniram Judson's Burmese Bible, 1840, restored with original covers by Francisco Rodríguez.



could use Francisco's professional touch and care, and the Museum is seeking funding to conserve these valuable editions of the Bible.

If you would like to contribute to this conservation project, please contact Dr. Diana Severance, the Museum's director, at 281-649-3287 or dseverance@hbu.edu. Checks should be payable to Houston Baptist University with a notation "For the Bible Museum bookbinding" and mailed to HBU, 7502 Fondren Road, Houston, TX 77074-3298. Online giving is available at www.hbu.edu. All donations are tax-deductible.



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Visit our website at

www.hbu.edu/biblemuseum

“It is impossible to enslave mentally or socially
a Bible-reading people. The principles of the
Bible are the ground-work of human freedom.”

~ Horace Greeley

>> COMING EVENTS <<

June 3 – December 17, 2010

“From Geneva: the First English Study Bible,” special
exhibit for 450th anniversary
of the Geneva Bible

September 2, 2010

Premier of the film
KJV: The Making of the King James Bible,
in anticipation of the 400th anniversary
of the KJV in 2011.

Morris Cultural Arts Center
Dunham Theater, 7:00 p.m.

Reception to follow.

RSVP 281-649-3222 or www.hbu.edu/KJVfilm

November 11, 2010

“The Bible and U.S. Chaplains,” by Dr. John Laing
Morris Cultural Arts Center, Belin Chapel
A special reception for U.S. veterans to follow.
RSVP 281-649-3222 or www.hbu.edu/veteransday.

**For more information, see
“Events” at www.hbu.edu/biblemuseum**

**Visit the
Dunham Bible Museum**

**Open 10:00 a.m. to 4:00 p.m.,
Monday – Saturdays,
except University holidays and weekends
before a Monday holiday.**



For further information or to make
appointment for group tours, contact

Dr. Diana Severance

281-649-3287

or

dseverance@hbu.edu