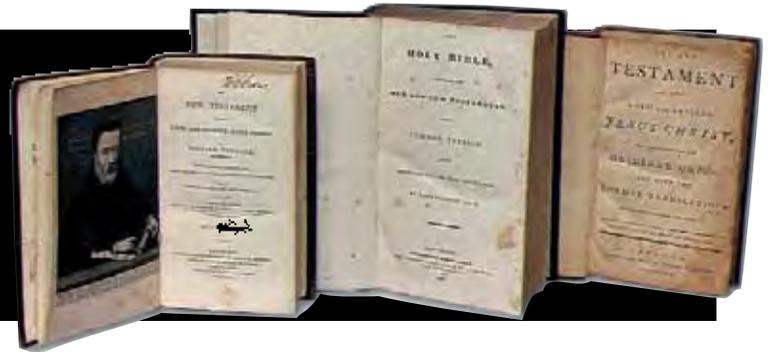


Dunham Bible Museum News



Houston Baptist University

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“Piece of the Past” Winners

Nicholas Van Cleve and Andrew Adler were the Dunham Bible Museum winners of this year’s Piece of the Past essay contest. This essay contest, sponsored by HBU supporters Joella and Stewart Morris and Isaac Heimbinder, was launched last year to encourage students to become aware of the rich resources the three HBU museums contain. Students chose a particular artifact from one of the museums and submitted a 1000-1250 word essay about the artifact’s history and importance. First and second place awards were given for the best essays from each museum.



“Nicholas Van Cleve won first place for his essay on the 14th century scroll of Exodus from the Cairo Genizah.”

First place winner for the Bible Museum was Nicholas Van Cleve, a freshman Biblical Languages major. Van Cleve chose to write on the Bible Museum’s 14th century Exodus scroll from the Cairo Genizah. The Jewish people did not destroy damaged or worn sacred texts, but kept them in a Genizah or storage room near the synagogue. The Cairo Genizah included manuscripts from the 9th century and later and became a rich source of Biblical manuscripts when rediscovered by 19th century scholars. The Exodus scroll in the Museum’s collection is among nearly 3000 documents from the Cairo Genizah and, as Van Cleve noted, “characterizes the precise work typical of most Torah scrolls.”

Andrew Adler was the second place winner for his essay on John Eliot’s translation and printing of the Algonquian Bible. Adler, a sophomore Biblical languages major and student assistant at the Dunham Bible Museum, noted that John Eliot’s translation of the Bible into Algonquian was the “first Bible printed for a cross-cultural missionary purpose and was translated by one of the earliest Protestant missionaries.” Adler focused on the great initiative Eliot took in translating the Scriptures and printing them in colonial America when there

was no precedent at all for such a work. He persevered in his work through many obstacles and difficulties, having a great desire to provide the Scriptures for the native Americans. (See page 3 on Adler’s visit to the American Bible Society)

The Piece of the Past awards were bestowed at a special dinner at the River Oaks Country Club hosted by the Morrises. First place winners received \$500, and second place winners received \$200. The winning Bible Museum essays will be posted on the Museum’s website.

Gordon and Diana Severance Lyceum Dedicated

Friends and colleagues of Gordon and Diana Severance gathered in the Dunham Bible Museum on Feb. 23 to honor the couple for their deep commitment to the Word of God and its significance to the Christian mission of HBU.



President Robert Sloan with Drs. Diana and Gordon Severance at the Dunham Bible Museum’s newly named Gordon and Diana Severance Lyceum.

During a brief ceremony, President Sloan announced that the teaching theater in the museum will now be known as the Gordon and Diana Severance Lyceum. “The Dunham Bible Museum reflects Gordon and Diana’s love for and knowledge of the Word,” President Sloan said. “Their generosity and creativity have played a key role in making it a meaningful resource not only for the campus but also for the greater Christian community.”

Diana has served as director of the museum since 2003 and oversaw its expansion and move into its current space in the Morris Center in 2008. Gordon served as an adjunct professor in the School of Business, 1998-2006.

Unlawful English Scripture!

— by Dr. John Hellstern

The unlawful printing of the Scripture in English slipped into England unnoticed when William Caxton published his first edition of *The Golden Legend* in 1483. Forty-three years before William Tyndale's first New Testament in English was smuggled into England in 1526 and yet another eleven years before Henry VIII officially authorized, in 1537, the English Bible released to the people, Caxton, England's first printer, included English Scripture in this early text.

A 1521 edition of *The Golden Legend* printed by Wynkyn de Worde is part of the Dunham Bible Museum's current exhibit, *Picturing the Word*. This edition, next to the last off the Caxton Press, contained large amounts of Old and New Testament Scripture.

The Golden Legend, initially entitled *Legenda sanctorum*, was a collection of the lives of saints compiled by Jacobus de Voragine, Archbishop of Genoa, around 1260-80. Over the centuries the content was expanded and it became a medieval best seller with an estimated thousand manuscript copies still in existence. Intended as a source book of the lives and miracles of the Saints, it served as a service book for the Liturgical Church year. Each of the five sections began with a special treatise in the nature of a sermon on each special feast day, along with the scriptures to be read in connection with them. The book's popularity, as seen in its many versions in prose and poetry, is proof that it was used not merely by the learned or by preachers who wished to borrow anecdotes from it, but was studied as a religious book and widely used in private devotions.

When printing was invented around 1450, editions of *Legenda aurea* appeared quickly, not only in Latin, but also in every major European language. William Caxton (c.1422 to c.1492) was the first English person to work in printing and introduced printing to England in 1476. *The Golden Legend* was one of his early books produced in 1483. It was a massive volume of nearly 900 pages, lavishly illustrated with woodcuts. Nineteen illustrations in his first edition were in full-width of the "royal size" paper, 51 were full-page illustrations of Old and New Testament scenes and saints, and clusters of smaller scenes on a single page, all of which added dramatic impact to the stories.

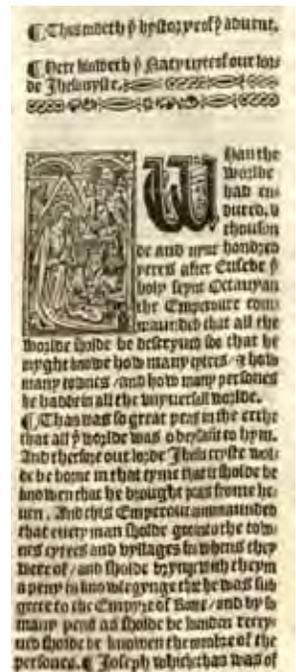
In his introduction to the first edition, Caxton says he translated the text from copies of the French and Latin plus an English version he had written earlier. He omitted some of the earlier saints of Voragine's original and added extra stories of the English and Irish such as Thomas a Becket of Canterbury, which had become a pilgrimage site in Caxton's time. Nearly every section contained Scripture references, sometimes quoting Scripture text with the book of the Bible referenced, but many times not. When reading about the lives of the Patriarchs, whole sections were nothing but a rendering of the Scripture text. In the history of Adam, for example, much of Genesis chapters one through three was quoted. When Adam and Eve sinned, we read the quote, "They knew that they were naked, and they took fig leaves and sewed them together for to cover their members in manner of breeches." Here the old term "breeches" was used, the same word used by John Wycliffe and his associates a century earlier in 1384, when they translated the Latin into English.

Thus the question: Did Caxton have a copy of the Wycliffe's Bible and did he use it to help him translate the Scripture texts? Evidence suggests Caxton did possess at least one copy of the Wycliffe or "Lollard Bible," and perhaps the later revisions of 1388 and 1395 as well. In his *Chronicles of England*, Caxton quotes Isaiah 24:18 so closely to the wording in Wycliffe Bible of 1384, that it strongly suggests that he owned a copy of the earliest "Lollard Bible."

The mix of imaginative stories along with Scripture in *The Golden Legend* is sometimes rather shocking to readers today. You can be reading several pages about Adam with Scripture quotes, when suddenly a most fantastic story is given of Adam's death and the cross of Christ made from the three trees growing from seeds placed in Adam's grave. While we may figuratively see a theological attempt to connect the first and the Second Adam, such a story has no Scriptural basis. Reading such additions to Scripture, we can be thankful that the full Scriptures were soon to be translated directly from Greek and Hebrew texts in the early years of the 16th century by highly capable Bible scholars like Luther and Tyndale.

Still, it is interesting to consider that Caxton's book in English might have been read in churches to help make the Scriptures more understandable to the people in the tongue they spoke. Certainly we know that all these early editions of *The Golden Legend* were popular and widely read by the people, thus circumventing the laws of the time that prevented the publishing of the Bible in English.

The 1521 edition of *The Golden Legend* on display in the Bible Museum is from the collection of Dr. Donald L. Brake. It was printed in 1521 by Wynkyn de Worde, the associate Caxton brought into his printing business, who took over the business with Caxton's death in 1492. This 1521 edition in the special exhibit is still five years ahead of William Tyndale's New Testament reaching the English people! As you look at *The Golden Legend* on display, think of it as the English people's best Bible in their own language before William Tyndale!



Beginning of the story of Jesus' nativity in 1521 edition of *The Golden Legend*, part of the exhibit *Picturing the Word*: Bible Illustrations of the 15th-16th centuries.



Dr. John Hellstern is co-founder of The Living Word National Bible Museum and a retired Air Force Chaplain. His collection of rare Bibles is now part of the Dunham Bible Museum's collections.

Being a student assistant at the Dunham Bible Museum has been a great experience, and I have learned a great amount about the history of the translation and production of the Bible. Recently I had a special opportunity to visit the American Bible Society in New York City and learn from the librarian, Dr. Liana Lupas, of its incredible Bible collection.

At the KJV@400 conference that took place in October at HBU, I met Dr. Lupas, who was a speaker at the conference. I followed her around the Dunham Bible Museum trying to learn all I could from her. At dinner, she invited me to visit New York and see the collection that is housed at the American Bible Society on Broadway.

For my spring break, I flew to New York to study and learn from Dr. Lupas, and she even let me stay with her at her apartment in Queens. The American Bible Society's collection was filled with treasures that had very challenging stories. The ABS has translations of the Bible in almost every language. I have particular interest in Bibles translated into South Asian languages. I was able to see and learn about the first Indian Bible translation, which was done by Bartholomäus Ziegenbalg. I saw multiple William Carey translations, including his Bengali Bible. I had recently written a paper on John Eliot's Algonquian translation for HBU's "A Piece of the Past" museum essay contest, and I was able to see one of the surviving complete Eliot Bibles in the library. The influence and worldwide spread of the Bible was made clear as I learned from the thousands of Bibles kept in the ABS' library.

My favorite Bible was a Chinese translation that after being translated was presented to the royal family in China with an engraved silver cover. The story of its translation was remarkable, but its preservation amazed me even more. During the Boxer Rebellion, all the other Bibles with the same silver cover were taken from the palace and most likely melted down. This Bible was taken to the United States by a refugee from



Andrew Adler (left) and Samuel George in front of the Dunham Bible Museum's printing press. Adler won second place for his essay on missionary John Eliot's work on Bible translation. Adler wants to be a missionary to India, and will be spending the summer with Sam George in his Christian educational mission in Tenkasi, India.

the royal government aided by an American missionary. The only remaining copy is in the collection at the American Bible Society.

The American Bible Society also contains the Museum of Biblical Art. I enjoyed Dr. Lupas' exhibit on the history of the ABS sending Bibles to American soldiers. The other exhibit was on the art of Hildreth Meiere. Dr. Lupas invited me to a lecture by the curator which was interesting. I was also able to visit the great art museums of New York City. Three Gutenberg Bibles and the Lindau Gospels were at the Morgan Library and Museum. I also attended the Metropolitan Opera, saw many important cultural places, spent time with a friend from HBU's family, and even spoke briefly at an Indian church in the Bronx. I had an unforgettable experience. Both the Bible's content and history never cease to amaze me.

LETTERS FROM OUR YOUNG VISITORS

5th graders from Chancellor Elementary in Alief ISD visited HBU in May. Their campus visit included a quick, 10 minute tour of the Dunham Bible Museum. Below are excerpts from their thank you letters:

"I actually never knew the story of the Bible, as I am Buddhist, but I was actually quite fascinated that people made such huge measures and sacrifices to read the Bible."

"My favorite part was seeing a live action of how people printed the bible. That was a fun demonstration."

"The museums were very interesting, especially the Bible museum. I had no idea that "Bloody Mary" was a queen of England until now. I always thought "Bloody Mary" was just from scary stories. I wonder why she made the English Bible illegal for a second time?"

"I learned that the Bible was first not in English, also Congress people used sayings from the Bible. My favorite part in the Bible Museum was the 10 commandments. My parents say they are very important. The best exhibit was the older Bibles and how old they were. Why was it wrong to translate the Bible? I thought the Bible was for every believer of God. Since HBU is Baptist does everybody have to know about God and the 10 commandments? My favorite part of the museum is the Bible and God section because I just love God. P.S. Why was there no Adam and Eve section?" (Hopefully this last visitor will return for a complete tour of the Bible Museum with her parents. She will then notice that Adam and Eve are part of the selected carvings from the Salisbury Cathedral illustrated in our medieval section).

We look forward to next year's Chancellor Elementary 5th grade students visit to HBU and the Bible Museum.



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“A man’s word is a little sound that flies into the air, and soon vanishes, but the Word of God is greater than heaven and earth, yea, is greater than death and hell, for it forms part of the power of God, and endures everlastingly...”
~ Martin Luther



The Dunham Bible Museum is among more than 1,500 museums across America offering fee admissions to all active duty military personnel and their families from Memorial Day through Labor Day 2012. We look forward to meeting many of our troops and their families at the Dunham Bible Museum this summer!



A group of homeschooled students enjoyed visiting the Dunham Bible Museum. 22 school groups toured the Museum during the 2011-2012 school year. These included students from public and private schools, home schools, and confirmation classes.

SPECIAL ATTRACTIONS

Picturing the Word: Bible Illustrations from the 15th-16th Century

a special exhibit from the Dunham Bible Museum collections, through September 1, 2012



Celebrating the Life of Jesus, the Christ: five centuries of Bible Art

from the John Hellstern collection, September 10, 2012 – May 31, 2013

The Dunham Bible Museum
IS OPEN
10 a.m.-4 p.m. Monday through Saturday, except University holidays.
To make an appointment for group tours, or for further information, contact:
Dr. Diana Severance at 281-649-3287
or dseverance@hbu.edu