

Let's Sing Psalms!

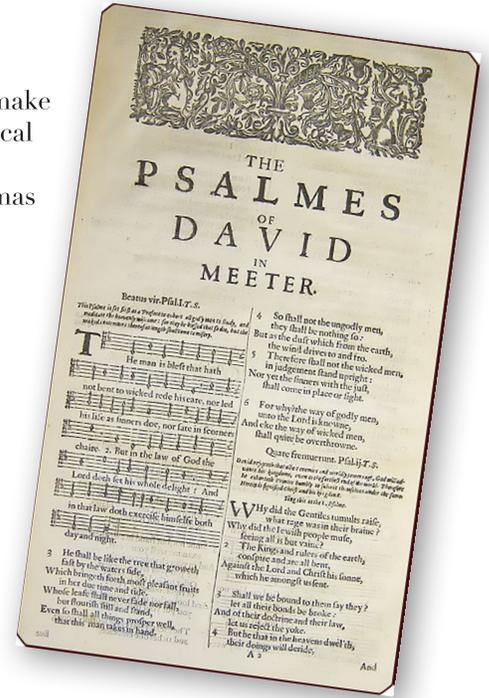
One of the fruits of the Reformation was the return of congregational singing to the church. John Calvin encouraged the singing of the Biblical psalms. In his preface to the *Geneva Psalter*, Calvin wrote, "For what St. Augustine said is true, that one can sing nothing worthy of God save what one has received from Him. Wherefore though we look far and wide, we will find no better songs nor songs more suitable to that purpose than the Psalms of David, which the Holy Spirit had imparted to him. Thus, singing them we may be sure that our words come from God just as if He were to sing in us for exaltation."

Metrical Psalters soon appeared throughout Europe. The French Genevan Psalter was first published in 1539. The Dutch borrowed the hymn tunes of the Genevan Psalter and produced a Dutch metrical psalter in 1566. A German translation of the Genevan Psalter was made in 1573.

The first to make an English metrical version of the Psalms was Thomas Sternhold (1517-1549), a courtier at the courts of Henry VIII and his son Edward. Sternhold published 19 metrical psalms in 1548 and dedicated the work to the young King Edward VI. Sternhold had hoped to complete the

psalms in metre, but died shortly after publishing his first work, having only completed 37 psalms. John Hopkins (d. 1570) added seven translations of his own and published them with Sternhold's in 1549. Some English who fled to Geneva under Queen Mary, such as William Whittingham, added additional metrical psalms. In 1562 John Daye published the first complete English Psalter, including many by John Hopkins. The work is often called Sternhold and Hopkins after its two main contributors.

The Dunham Bible Museum recently acquired a 1638 folio edition of *The Whole Booke of Psalms. Collected into English Meeter by Thomas Sternehold, John Hopkins, and others*. The authors "conferred with the Hebrew" in making their poetic renderings, and the title page further notes the metrical psalms were "set forth and allowed to be Sung in all Churches, of all the People together, before and after Morning and Evening Prayer, and also before and after Sermons; and moreover in private Houses, for their godly Solace and comfort: laying apart all ungodly Songs and Ballads, which tend only to the nourishing of Vice and corrupting of youth."



THE GOD WHO SPEAKS

Tuesday, October 30, at 7 pm in the Dunham Theater, the Dunham Bible Museum will host a special showing of *The God Who Speaks*, a 90-minute documentary on the authenticity and authority of the Scripture. The film answers common objections about the Bible's reliability, examining the origins of the Bible and providing evidence for its truthfulness and authority. Following the film, a panel consisting of HBU professors Drs. David Davis, Emily Stelzer, Randy Wilson, and Steven Jones will discuss *The God Who Speaks* and answer questions. Bring a group of friends and be enriched as you consider the truth of the Scriptures. We look forward to seeing you October 30 – eve of Reformation Day!

PSALMS ...

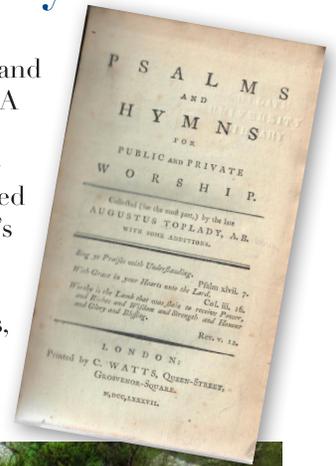
The Sternhold and Hopkins psalms were used in England into the nineteenth century, and they were used in America until the close of the eighteenth century.

Following is Sternhold's rendering of Psalm 2:

- 1 Why did the Gentiles tumults raise?
What rage was in their brain?
Why do the people still contrive
a thing that is but vain?
- 2 The kings and rulers of the earth
conspire and are all bent
Against the Lord, and Christ his Son,
whom he among us sent.
- 3 Shall we be bound to them? Say they,
let all their bonds be broke;
And of their doctrine and their law
let us reject the yoke.
- 4 But he that in the heav'n doth dwell,
their doings will deride;
And make them all as mocking-stocks
throughout the world do wide.
- 5 For in his wrath he shall reprove
their pride and scornful way,
And in his fury trouble them,
and unto them shall say,
- 6 I have anointed him my King
upon my holy hill;
I will therefore, Lord, preach thy law
according to thy will:
- 7 The law whereof the Lord himself
hath thus said unto me,
Thou art my only Son, this day
have I begotten thee.
- 8 The people I will give to thee,
as heirs at thy request
The ends and coasts of all the earth
by thee shall be possessed.
- 9 Thou shalt them bruise e'en like to
Those that under foot are trod,
And as a potter's vessel break
them with an iron rod.
- 10 Now ye, O kings and rulers all,
be wise therefore and learned,
By who the matters of the world
are judged and discerned.
- 11 See that ye serve the Lord above
in trembling and in fear;
See that with rev'rence ye rejoice
when ye to him draw near:
- 12 See that ye do embrace and kiss
his Son without delay;
Lest in his wrath ye suddenly
Perish from the right way.
- 13 If once his wrath (but little) shall
be kindled in his breast,
Then only they that trust in him
shall happy be and blest.

...and Let's Sing Hymns!

Martin Luther believed hymns helped develop the believer's faith and was a prolific hymnwriter himself, "A Mighty Fortress is Our God" being the most familiar of his hymns. The Dunham Bible Museum has acquired a 1787 edition of Augustus Toplady's *Psalms and Hymns for Public and Private Worship*. This is a collection of over 400 hymns by many authors, though several are by Toplady, including his still popular "Rock of Ages."



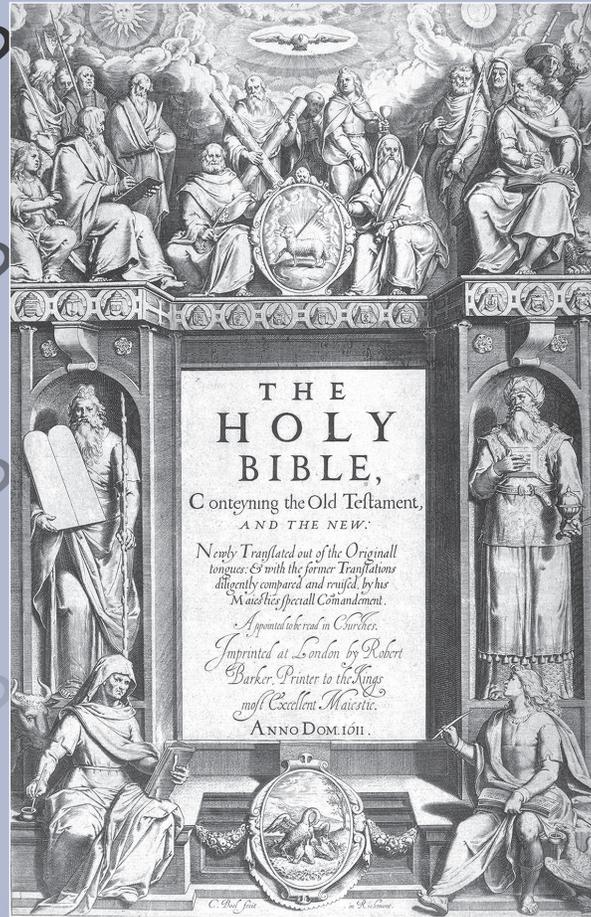
Augustus Toplady had the inspiration for the hymn "Rock of Ages" when he took shelter in this rock during a storm. Inset: Diana Severance is standing where Toplady took shelter.

Toplady was an Anglican minister in Blandon, England. One day in 1763, when traveling in the nearby Mendip hills, Toplady was caught in a storm and found shelter in rocks of Burrington Combe gorge. Tradition says he wrote down the first words of the hymn while hiding in the cleft of the rock.

In the preface to his *Psalms and Hymns*, Toplady wrote: God is the *God of Truth, of Holiness, and of Elegance*. Whoever, therefore, has the honor to compose, or to compile, any thing that may constitute a part of His worship, should keep those three particulars, constantly in view.

As we cannot pray without the exciting and enabling grace of the Holy Ghost (Rom. viii.26. Jude 20) so neither can we *sing*, spiritually, acceptably, and profitably, without the Presence and Inspiration of the same condescending and most adorable Person (I Cor. xiv.15. Eph. v.18, 19). The reason is evident. For, what is a *Psalm*. Or *Hymn* strictly taken, but *prayer*, or *praise*, *in verse*?

What Does this Title Page tell You?



In the census Drs. Donald Brake and John Hellstern made of the first edition King James Bible, they found that there are at least 165 remaining copies of the 1st printing of this most read of all Bible translations. The title page of the 1611 Bible was used in later editions as well, and the title page itself tells a story.

This is the first English Bible title page which features the Trinity –at the top of the page is the Hebrew Tetragrammaton for the Father, a dove for the Holy Spirit, and a Lamb, representing Jesus and His sacrifice on the cross. Numerous individuals cluster together at the top of the page, all with symbols which help identify them. On either side of the lamb are Peter, with the keys of the kingdom (Matt. 16:19), and Paul, holding the sword of the Spirit (Eph. 3:17).

To the left of Peter is the Gospel writer Matthew, and Mark is to the right of Paul. At the bottom of the page, on the left is Luke, and on the right is John. By the second century, each of the Gospel writers came to be identified with one of the faces on the creatures at the beginning of Ezekiel. Each creature had four faces; the angel or man

became associated with Matthew, the lion with Mark, the ox with Luke, and the eagle with John. These symbols can be seen next to each Gospel writer.

Other individuals at the top of the page can be identified by symbols which had come to represent them or the instrument by which they suffered martyrdom: Matthias, Bartholomew, Andrew, Thomas, and Simon the Zealot. Supporting the top portion of the page are a series of heraldic shields representing the twelve tribes of Israel. On either side of the page are Moses, with the tablets of the Law, and his brother Aaron, wearing the Urim and Thummim of the High Priest (Ex. 28:30).

The medallion at the bottom center is of a pelican feeding its young. The pelican had become a symbol for the Passion of Christ, for it was believed it fed its young with its own blood.

At its printing, this was not known as the “King James Bible” as it has become known today, and King James is nowhere mentioned on the title page. There is a dedication to King James, however.



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“Unless God’s word illumine the way, the whole life of men is wrapped in darkness and mist, so that they cannot but miserably stray.” ~ John Calvin

SPECIAL FILM SHOWING

The God Who Speaks – documentary on the authority and reliability of the Scriptures.

October 30, 2018, 7 pm, Dunham Theater.

The Dunham Bible Museum will be open before and after the film.

SPECIAL EXHIBIT

***Women and the Bible*, February 5 – December 14, 2018.**

Women were an integral part of the early narrative of scripture as well as Jesus’s life and ministry. Throughout the history of the church women have read and studied the scripture and shared its truths with others through numerous ways – as scribes, translators, missionaries, queens, mothers, and teachers. This exhibit explores some of these aspects of “women and the bible.”

CELEBRATE THE ST. JOHN’S BIBLE

An evening to celebrate the Dunham Bible Museum’s acquisition of all seven volumes of the Heritage Edition of The St. John’s Bible –

Thursday, March 28, 2019, 7 pm, Dunham Theater.

Tim Ternes, Director of *The St. John’s Bible* will speak, and the seven volumes will be on display for viewing. HBU is only one of three places in Texas that has The *St. John’s Bible*; come and celebrate with us.

The Dunham Bible Museum is
OPEN

**10 a.m.-4 p.m. Monday – Saturdays,
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



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THEN AND NOW



On your next Dunham Bible Museum visit, try out our new audio tour using your cell phone!