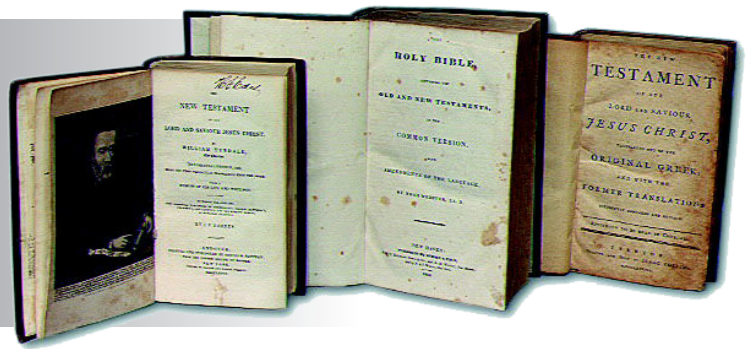


Dunham Bible Museum News



Houston Baptist University

Fall 2017

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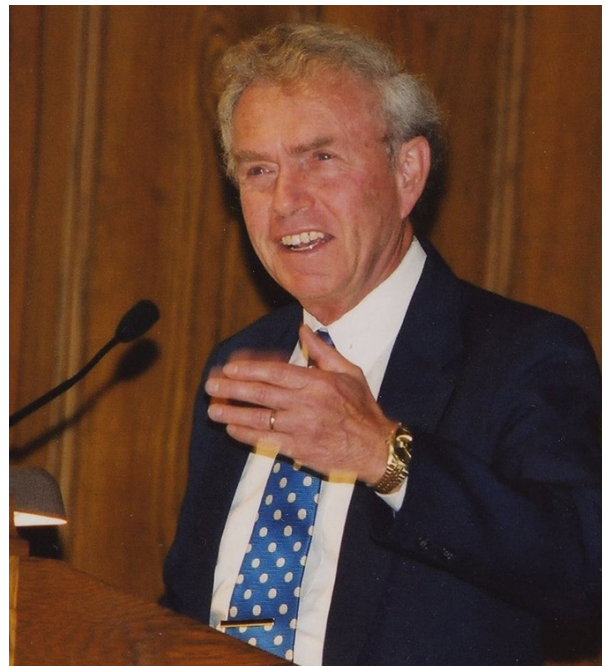
October 31, 2017

What are you doing October 31, 2017? While some may prefer trick-or-treating, we hope you will join the Dunham Bible Museum that evening in commemorating the 500th anniversary of the Reformation. It was October 31, 1517, that Martin Luther sent 95 theses disputing the church's practices of indulgences and forgiveness of sins to Albert of Brandenburg, the Archbishop of Mainz. According to custom, Luther also posted the theses for debate on the door of All Saints' Church in Wittenberg. Many see this as the beginning of the Reformation, a major turning point in history which transformed the face of Europe and deeply influenced settlements in America. Luther's theses, written "out of love for the truth and from desire to elucidate it," challenged the church's teachings on penance and the authority of the pope, stressing the importance of inward repentance rather than external sacraments. From this initial controversy began the Reformation, a movement which held Scripture the authority for the Christian faith and life.

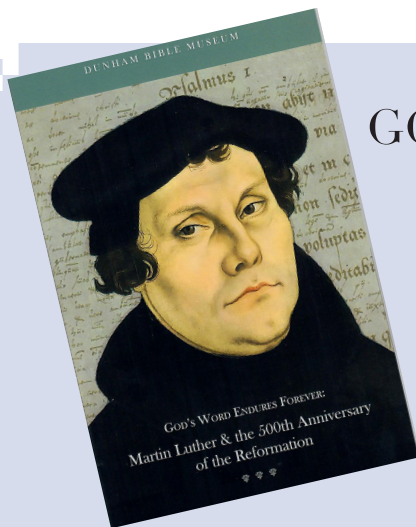
To commemorate and reflect on this important movement in the Church, the Dunham Bible Museum lecturer will be Dr. Paul Maier, professor emeritus of ancient history at Western Michigan University. Dr. Maier is the son of Walter Maier, founder and longtime speaker of "The Lutheran Hour." He is a graduate of Harvard University and Concordia Seminary and received his PhD summa cum laude from the University of Basel, where he studied under Karl Barth and Oscar Cullman. Dr. Maier is a much-published author of both scholarly and popular works. His novels include two historical documentaries: *Pontius Pilate* and *The Flames of Rome*, as well as a theological thriller that became #1 national bestseller in religious fiction, *A Skeleton in God's Closet*. His non-fiction works include *In the Fullness of Time*, a book that correlates sacred with secular evidence from the ancient world impinging on Jesus and early Christianity. Dr. Maier has also published translations and editions of *Josephus*, *Eusebius*, and *Foxe's Book of Martyrs*, as well as seven children's books. More than five million Maier books are now in print in twenty languages.

We are indeed honored to have Dr. Maier speak with us on this very important anniversary. The lectures will begin at 6:30 in the Dunham Theater of the Morris Cultural Arts Center. The first lecture will focus on the young Martin Luther and the events leading to his "Tower Experience" conversion. After a break and time for refreshments, the second lecture will focus on Luther's spiritual revolution against the religious and political authorities of his day.

There is no admission fee for this event, but registration is requested. Email or phone your name, contact information, and number of guests to Dr. Diana Severance: dseverance@hbu.edu or 281-649-3287.



Dr. Paul Maier, an esteemed Lutheran scholar and Professor Emeritus of Ancient History at Western Michigan University, will deliver two lectures on Martin Luther and the Reformation on October 31, 2017 in the Dunham Theater. Registration is requested for this free event.



GOD'S WORD ENDURES FOREVER

This year's special exhibit at the Dunham Bible Museum focuses on Martin Luther and the importance of Scripture to the Reformation. "God's Word Endures Forever: Martin Luther & the 500th Anniversary of the Reformation" is the title of the exhibit and the companion booklet. The booklets are \$4 each and are available in the Museum gift shop. If ordering by mail, please add \$1 for shipping and handling.

THE GUN-WAD BIBLE

Martin Luther's German Bible is read wherever German readers are found. The first Bible in a European language printed in America was Luther's German Bible translation, printed by Christoph Sauer in Germantown Pennsylvania in 1743; 1200 copies were printed. Christoph's son, also named Christoph, issued a second edition of 2000 copies in 1763. This was the first Bible printed on American-made paper. In 1776, Sauer had just completed printing a third edition of 3000 copies, the first Bible printed from American-made type. The printed sheets were ready for the binder when the American Revolution interrupted the work. The Bible became known as the "Gun Wad" Bible because British soldiers used some of the pages to bed their horses and make cartridges for their guns.

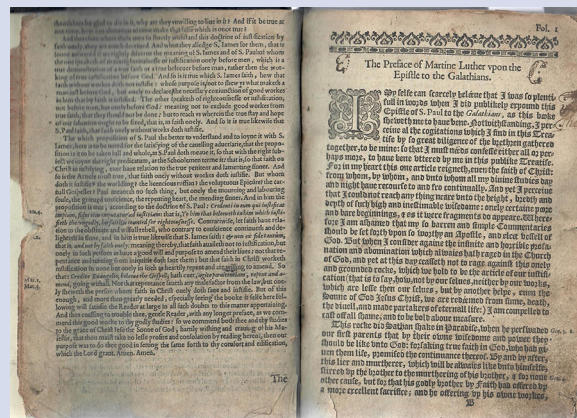


The Dunham Bible Museum has the first three editions of the Luther Bible printed by Christoph Sauer and son. Here is pictured the "Gun-Wad Bible" of 1776, on display in the *God's Word Endures Forever* exhibit.

LUTHER'S GALATIANS

Martin Luther's *Commentary on Galatians* was first printed in German in 1524 and by 1575 was translated into English. The first American edition, published by Robert Aitken in 1801, is part of the Dunham's exhibit "God's Word Endures Forever." In his *Commentary on Galatians* Luther explained the important Reformation doctrines of salvation by grace and justification through faith in Jesus Christ. As the American edition's subtitle stated (they had long subtitles back then!):

Wherein is set forth most excellently; the glorious riches of God's grace and the power of the gospel, with the difference between the law and the gospel, and the strength of faith declared; to the joyful comfort and confirmation of all true Christian believers, especially such as are inwardly afflicted and grieved in conscience, and do hunger and thirst for justification in Christ Jesus: For whose case most chiefly this book is translated, printed and dedicated to the same.



Martin Luther's *A Commentary upon the Epistle of Paul the Apostle to the Galatians*, the 1st American edition published by Robert Aitken in 1801, is part of the *God's Word Endures Forever* exhibit.

"If we do not love God and His Word what difference does it make if we love anything at all?"

— Martin Luther, *Commentary on the Epistle to the Galatians*

“He who would correctly and profitably read Scripture should see to it that he finds Christ in it; then he finds life eternal without fail. On the other hand, if I do not so study and understand Moses and the prophets as to find that Christ came from heaven for the sake of my salvation, became man, suffered, died, was buried, rose, and ascended into heaven so that through Him I enjoy reconciliation with God, forgiveness of all my sins, grace, righteousness and life eternal, then my reading in Scripture is of no help whatsoever to my salvation.”

— Martin Luther

Luther, Tyndale, and the English Bible

Martin Luther’s German New Testament, first published in 1522, was an instant best seller. Not only was it influential in forming the German language and literature, but it was an incentive for vernacular Bible translations in Holland, Sweden, Iceland, and Denmark, as well for William Tyndale’s English translation.



After the Diet of Worms, where Luther was declared an outlaw, Frederick the Wise hid Luther in the Wartburg castle for his protection. While there, Luther translated the New Testament into German, his greatest gift to the German people. Luther’s translation influenced many other vernacular translations, including William Tyndale’s English translation.

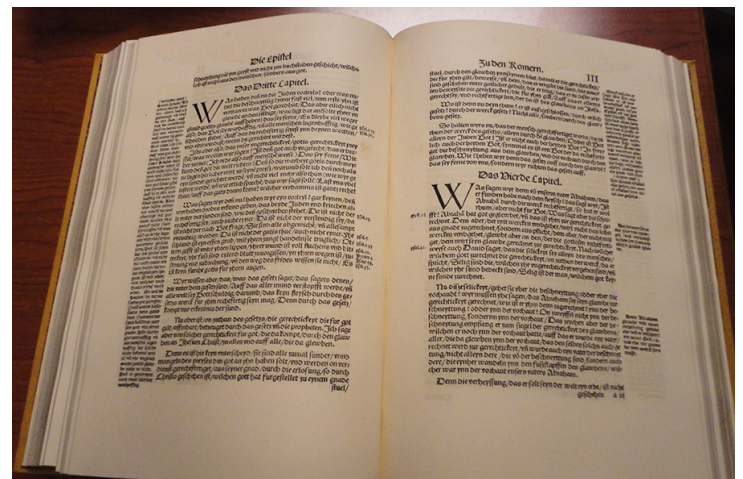
Since an English Bible was still illegal in England, Tyndale went to Germany to complete his translation. Though there is no clear evidence that Luther and Tyndale ever met, Luther’s influence on the English translator is notable in several ways.

Tyndale followed Luther’s ordering of the books of the New Testament, according to Christ’s centrality. The Gospels were placed first, followed by the Acts of the Apostles, then the Epistles, in descending order of Christ’s prominence, ending with the Revelation of John. Tyndale followed Luther’s ordering of the books, as have later English translations.

Luther wanted to translate the Scripture into the kind of German spoken by “the mother in the home, the children on the street, the common man in the marketplace.” In guiding the translation according to the way people spoke, Luther aimed for a readable German text that was also faithful to the original.

Because of its readability, Luther’s translation continues the standard German Bible translation today. One of Luther’s antagonists, Johann Cochlaeus, noted that in his day, “Even shoemakers and women and every kind of unlearned person, whoever of them...had somehow learned German letters, read it most eagerly as the font of all truth. And by reading and rereading it they committed it to memory and so carried the book around with them in their bosoms.”

William Tyndale similarly wanted the English Scriptures to be readable even by the common people of England. As David Daniell notes, Tyndale wrote in “short Saxon sentences with largely Saxon vocabulary, a manner like proverbs.” He avoided Latinate phrases and ecclesiastical terms. Thomas More criticized Tyndale’s translation as following Luther in choosing words which did not favor the Roman ecclesiastical system – “repent” instead of “do penance”, “congregation” rather than “church”, “elder” in place of “priest” and “love” in place of “charity,” translations which were more faithful to the meaning of the Greek text.



Luther’s German translation of the New Testament, first published in September 1522, provided William Tyndale with added incentive to complete his translation of the Bible into English.



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Visits our website at
hbu.edu/biblemuseum

“The best service that anybody can
render God is diligently to hear and
read God’s Word.”

— Martin Luther,
Commentary on the Epistle
to the Galatians

Upcoming Events

500th Anniversary of the Reformation
SPECIAL EXHIBIT

God’s Word Endures Forever: Martin Luther & the
500th Anniversary of the Reformation, through
DECEMBER 16, 2017



REFORMATION DAY LECTURES:

TUESDAY, OCTOBER 31, 2017

The Bible, Luther, and the Reformation, a two-part
lecture by Dr. Paul Maier, professor emeritus of Western
Michigan University and a leading Lutheran scholar.

6:30 pm, Dunham Theater. Admission is free, but
registration is requested. Phone or email Dr. Diana
Severance at 281-649-3287 or dseverance@hbu.edu.

**The Dunham Bible Museum is
OPEN**

**10-4 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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CONNECTING YOU,
THEN AND NOW

