

The William Bennett Bizzell Bible Collection

Part II: What does it all mean?

5th floor Special Research Collections
William Bennett Bizzell Memorial Library, University of Oklahoma



Thank you for inviting me today. This is Part 2 of a two-part presentation about the William Bennett Bizzell Bible Collection at the University of Oklahoma Libraries.

The William Bennett Bizzell Bible Collection

Part I

Orientation

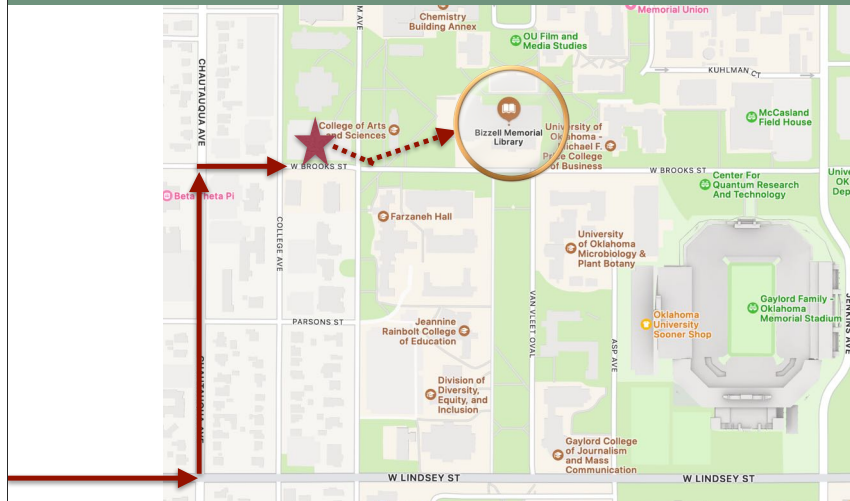
How the Bible has come down to us

5th floor Special Research Collections
William Bennett Bizzell Memorial Library, University of Oklahoma



In Part 1 last week we covered two topics: first, a general orientation to the Bible collection, and second, a follow up to what you've been looking at the last few weeks on how the Bible has come down to us. We went through all these handouts except for the last page. At the end I'll show you where you can download those slides if you missed it or want to review them again.

October 20, 3-5pm: Open house at the Bizzell Bible Collection,
5th floor, University of Oklahoma Libraries



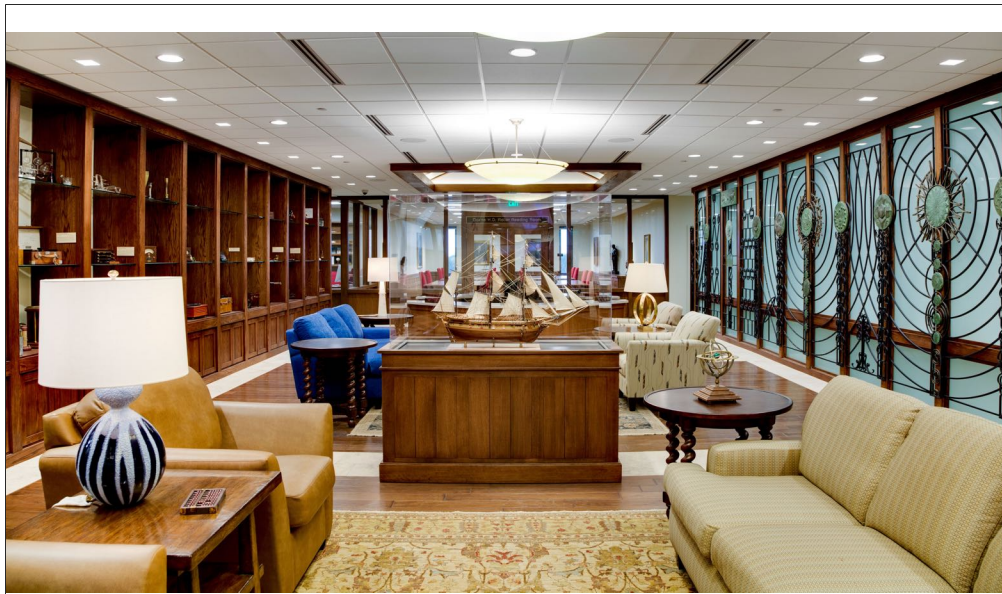
Come to the campus of the University of Oklahoma in Norman, OK.
Take I-35 south to Norman. Take the Lindsey exit east to Chautauqua.
Turn left to go north on Chautauqua to Brooks.
Go east on Brooks and the Library will be ahead of you.
Park at the star and walk to the library.

But let's recap that this coming Sunday afternoon, on October 20, from 3-5 p.m., there will be an open house on the 5th floor of Bizzell Memorial Library, to view in person the materials from the Bizzell Bible Collection that I've been showing you. Parking restrictions are not enforced on Sundays.



Enter Bizzell Memorial Library using the west entrance, by the clock tower.

Enter the Library through the west entrance, by the clock tower. Do not use the south entrance. Elevators near the library's south entrance do not go up to the 5th floor. Use the elevators just inside the west entrance, near the circulation desk.



Use the elevators near the circulation desk just inside the west entrance. When you step out of the elevator onto the 5th floor, you will be in the Foyer of the History of Science Collections.

When you step out of those elevators onto the 5th floor, you will be in the Foyer of the History of Science Collections. An attendant at the Welcome Desk will direct you from there. It's drop in, come and go, starting at 3pm, with elevators locked at 5pm.

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OK, for Part II, let's ask: What does the Bizzell Collection mean to those who use it or encounter it in any way? As was the case last week, today's remarks are my own personal perspective, not the official views of the University of Oklahoma.

The William Bennett Bizzell Bible Collection

Part II: What does it all mean?

The Two Books



5th floor Special Research Collections
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First, the two books, the book of God's Words in the Bible and the book of God's works in nature. The Bizzell Bible Collection has a remarkable overlap with the History of Science Collections.

Gerard Hoet

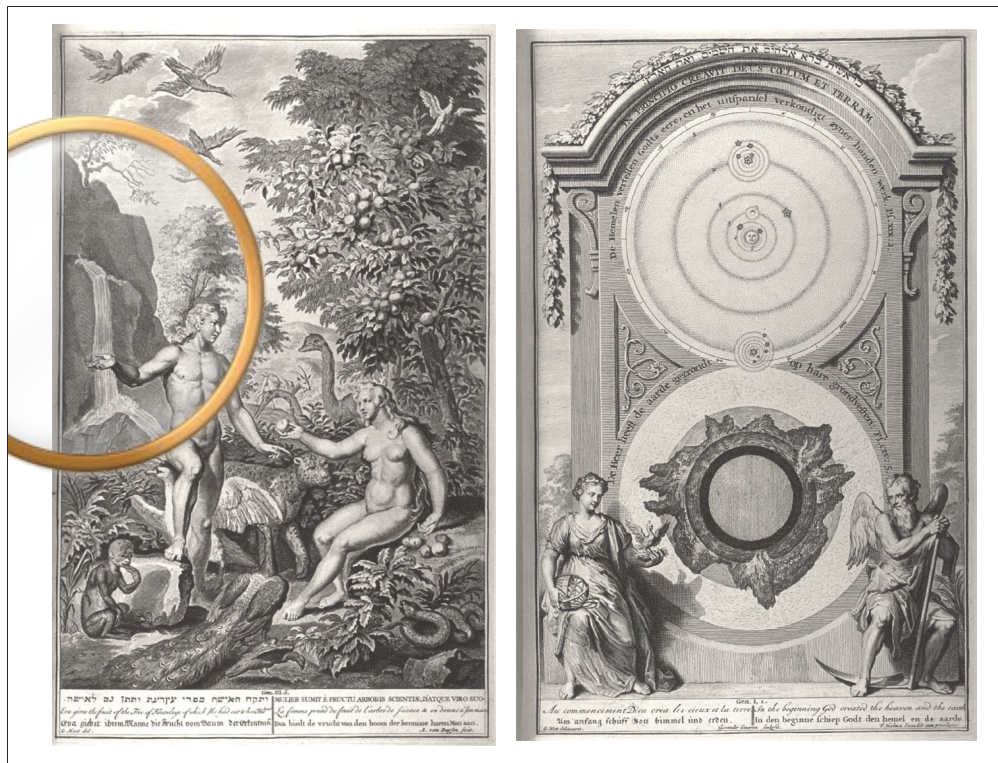
Figures de la Bible
(La Haye [The Hague], 1728)

Bizzell Bible Collection

*"In the beginning, God created
the heavens and the earth."*



- The Bizzell Collection holds this big book of biblical illustrations. Each page has one full-page illustration with
- a biblical text at the bottom, here: "In the beginning, God created the heavens and the earth." Texts are given in Hebrew, Greek, German, English, French, Latin, and Dutch, so the volume could be sold in all of those countries.
 - Hoet's cosmic section depicts the Copernican universe where the Sun is in the center and the Earth moves through the heavens.
 - Hoet's global section depicts 18th-century understandings of the formation of the Earth during the creation week. In these two examples from astronomy and geology, we can see that conventions of biblical illustration interacted with scientific investigation, each influencing and shaping the other.



On the left is Hoet's depiction of Adam and Eve in the Garden of Eden.

- See the mountain in the background? According to traditional interpretations of the six days of creation, mountains formed on the 3rd day when the dry land was separated from the sea, before the creation of Adam and Eve. Historically, in biblical illustrations, mountains were already present in the Garden of Eden. This ancient tradition of biblical interpretation is a counter-weight to the 20th-century creationist movement which attributes the formation of mountains to Noah's Flood. Rather, mountains and the water cycle were established before humans came on the scene.

Johann Jakob Scheuchzer

Geestelyke natuurkunde
(Amsterdam, 1728),
6 vols. Vol. 1.



Now we can turn to books in the History of Science Collections. Scheuchzer was a leading Swiss naturalist. He wrote this six-volume work as a popular natural history encyclopedia, organizing it as an illustrated companion for Bible reading from Genesis to Revelation. It makes for an interesting comparison with the illustrations by Hoet that we've just seen.

Johann Jakob Scheuchzer

Geestelyke natuurkunde
(Amsterdam, 1728),
6 vols. Vol. 6.

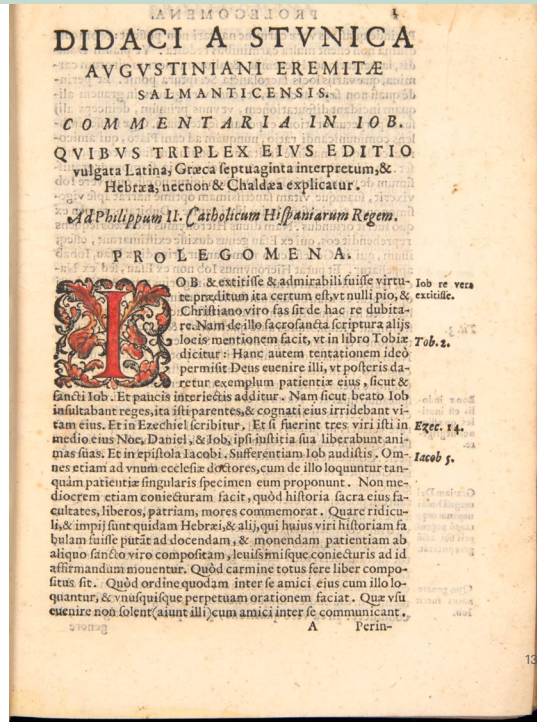
History of Science
Collections



In the final volume, Scheuchzer emphasized Peter's account of a fiery conflagration at the consummation of all things. Biblical accounts of the creation week, deluge, and future conflagration provided naturalists with an idiom for exploring changes in the heavens and the Earth over time. Might nature herself have a history? If so, where has creation come from? Where will it all lead? Might we recover nature's story, and write her biography?

Diego de Zuniga,
In Iob commentaria

(Rome, 1591), 2d. ed.,
"Commentary on the Book
of Job"



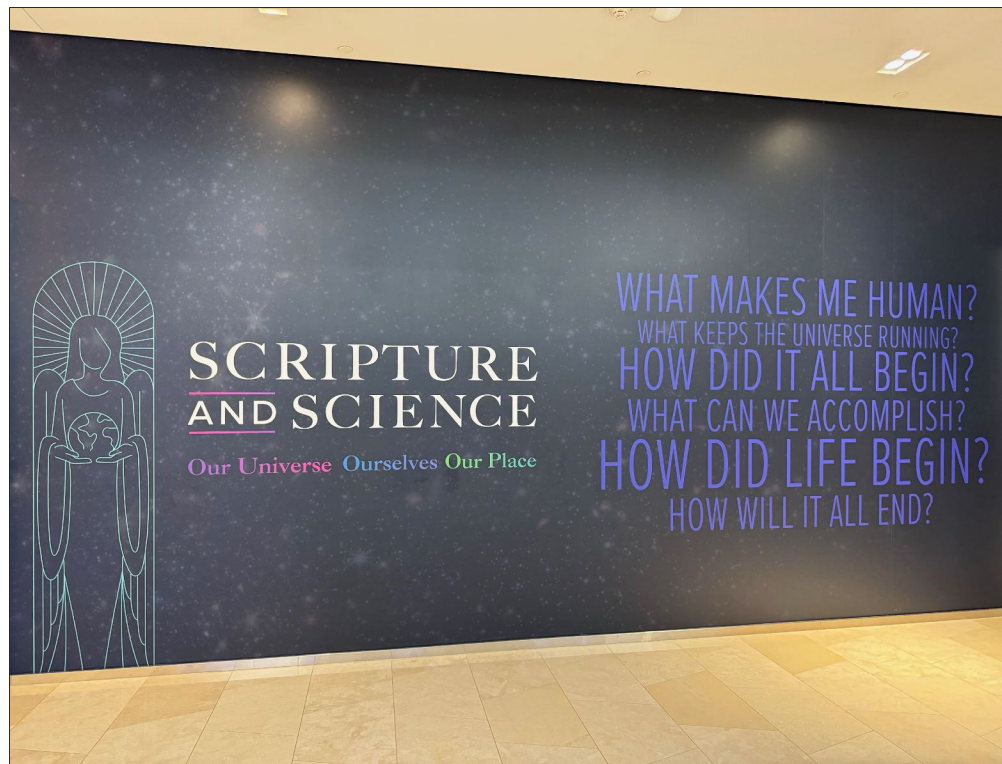
Here's a commentary on Job printed in 1591. Why would this book be in the History of Science Collections, not the Bizzell Collection? It is part of the story of Copernicus who had just argued that the Sun is in the center of the universe and the Earth moves through the heavens. The writer, Diego de Zuniga, was a Spanish theologian. What would you guess: do you think Zuniga defended Copernicus or was he more likely to attack the new idea? Actually, in this biblical commentary, Zuniga offered a sophisticated defense of Copernicus on skillful astronomical grounds, while also reminding readers that the language of the Bible is irrelevant for questions in cosmology such as whether the Earth goes around the Sun.

Nicolaus Copernicus

De revolutionibus orbium coelestium (Nuremberg, 1543), 1st ed.
 "On the Revolutions of the Heavenly Spheres"



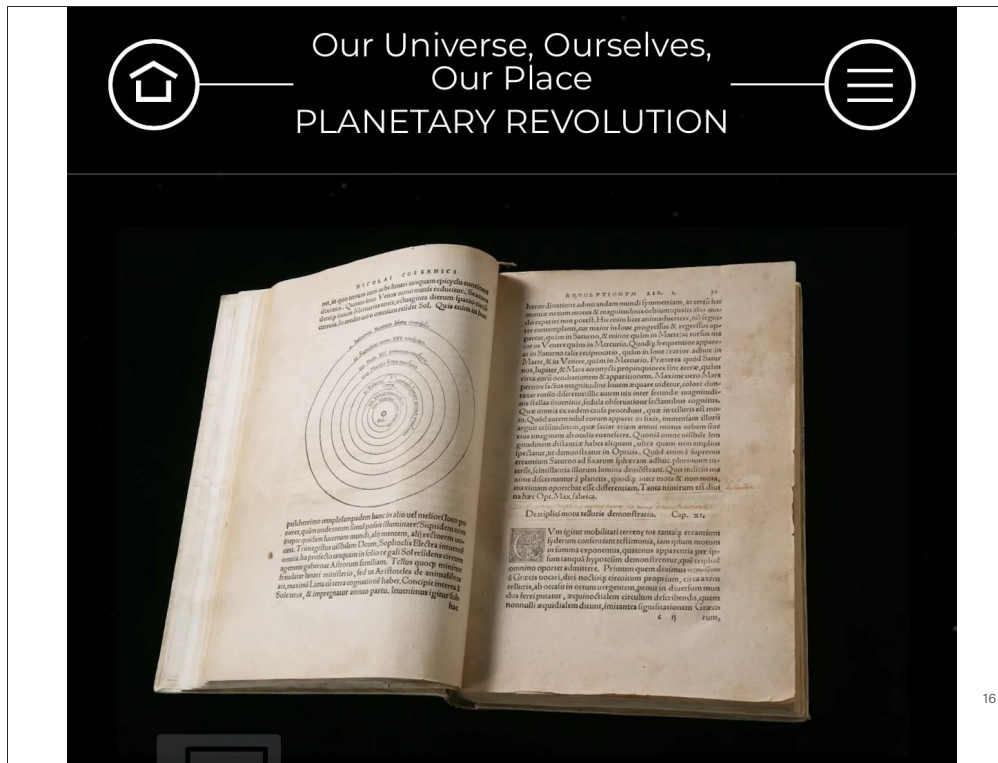
This is the OU copy of Copernicus, *On the Revolutions of the Celestial Spheres*. In 1543, Copernicus argued that the Sun rather than the Earth lies in the center of the universe.



Last year at about this time I visited the Museum of the Bible (MOTB) in Washington, D.C. I was bringing the OU copy of Copernicus for display in their Scripture and Science exhibit, which closed at the end of January 2024.



Our Universe, Ourselves,
Our Place
PLANETARY REVOLUTION



An online version of the exhibit is now available; this is the photo of the OU Copernicus in that online version of the exhibit, well worth your time.



This is my photo of the entrance to the exhibit.

- Upon entering through the door on the far right edge, an orientation video appears on that large screen.
- After the video, one passes (on the left) into a hallway toward the “Universe” gallery. Straight ahead against the left wall is the Copernicus display, the first object encountered by visitors to the exhibit. It was a privilege to display the OU copy here. The opening video is online, but let’s watch an excerpt from it now.

Two books: God's Works & God's Words

Watch the full video:
kerrysloft.com, search for "MOTB"

Two collections: Bizzell & History of Science

[Video plays]

- To watch the full video, go to kerrysloft.com and search for MOTB (Museum of the Bible). I really appreciate the way the curator, Anthony Schmidt, created that exhibit.
- Two books, two collections. Having the Bizzell Bible Collection and the History of Science Collections on the same floor is a living manifestation of the ancient Two Books metaphor. We seek to comprehend both the book of God's works and the book of God's words.

“One generation commends your works to another;
they tell of your mighty acts.” (Ps. 145:4)

The William Bennett Bizzell Bible Collection

Part II: What does it all mean?

The Two Books

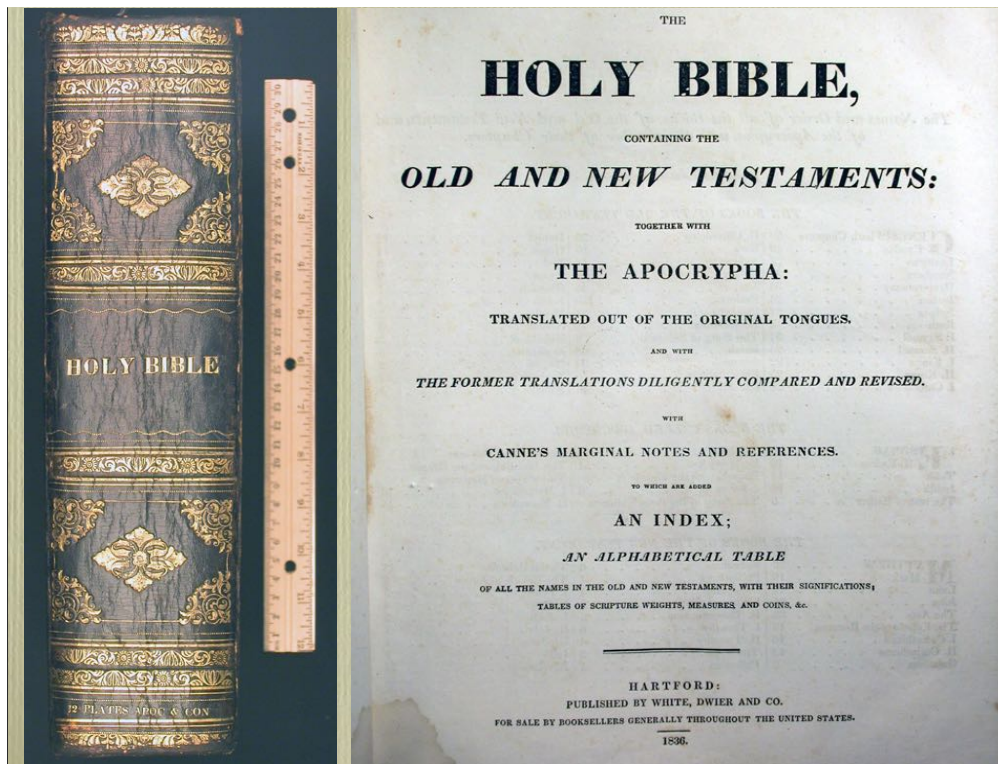
Generations



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So that's the two books. Next, Because Bibles are family treasures, they record the stories of generations. Bibles record weddings, marriages, births and deaths.

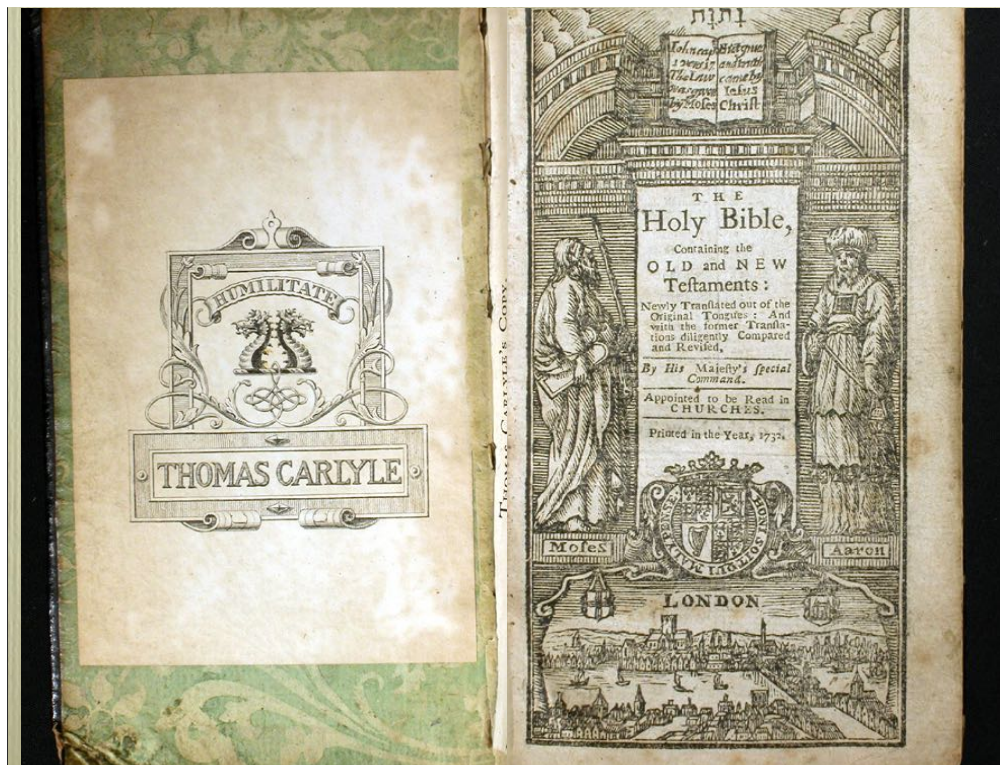
- Psalm 145:4 reads: (read).



This is a Bizzell family Bible.

Sarah Elizabeth Bizzell, born in Andover, Alabama
November 15, 1856 daughter of William and Eliza (Wells)
Wade. Parents born in Georgia and moved to Texas
in 1870. Settled at Courtony, Texas. Mother died in
Washington, Conn, Texas in 1876. Father died 10 yrs later near
William Bennett Bizzell, born Oct 14, 1876 near
Independence, Texas
Carrie Wray (Daughter) Bizzell, born at Brownsville,
Tenn. July 1, 1880, daughter of John Winston and
Margaret Elizabeth (Hunter) Saugster. Parents moved
to Navasota, Texas in 1882. Father died in 1888
and mother died in 1897.
William Saugster Bizzell born at Navasota, Texas
August 16, 1901
Elaine Wray Bizzell born at Navasota, Texas
September 27, 1904.

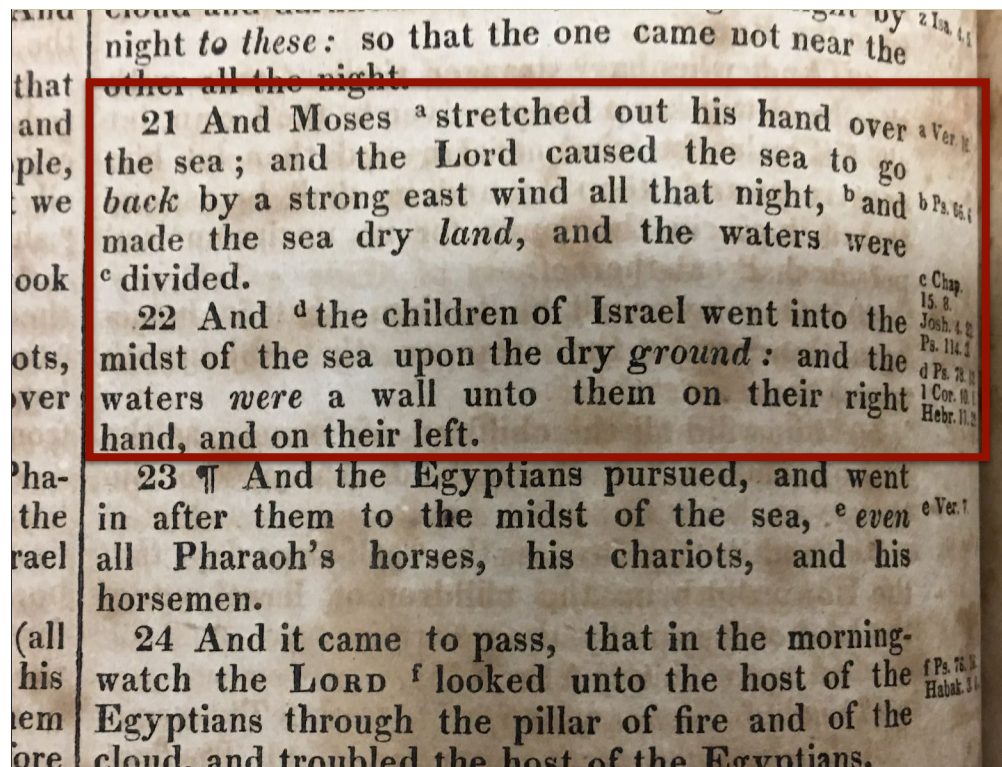
William Bennett Bizzell appears as the second name from the top, "born October 14, 1876, near Independence, Texas." Family events recorded in Bibles like this are not the same as records in a courthouse or census bureau; they are personal, poignant inscriptions on pages interleaved with the scriptures that sustain us throughout our lives. Do you have a family Bible? Births and weddings are times of great joy in the intergenerational lives of families, and so people recorded them in that book which above all others accompanies us through the joys and sorrows of life.



This Bible belonged to Thomas Carlyle. It was used in his wedding, and...

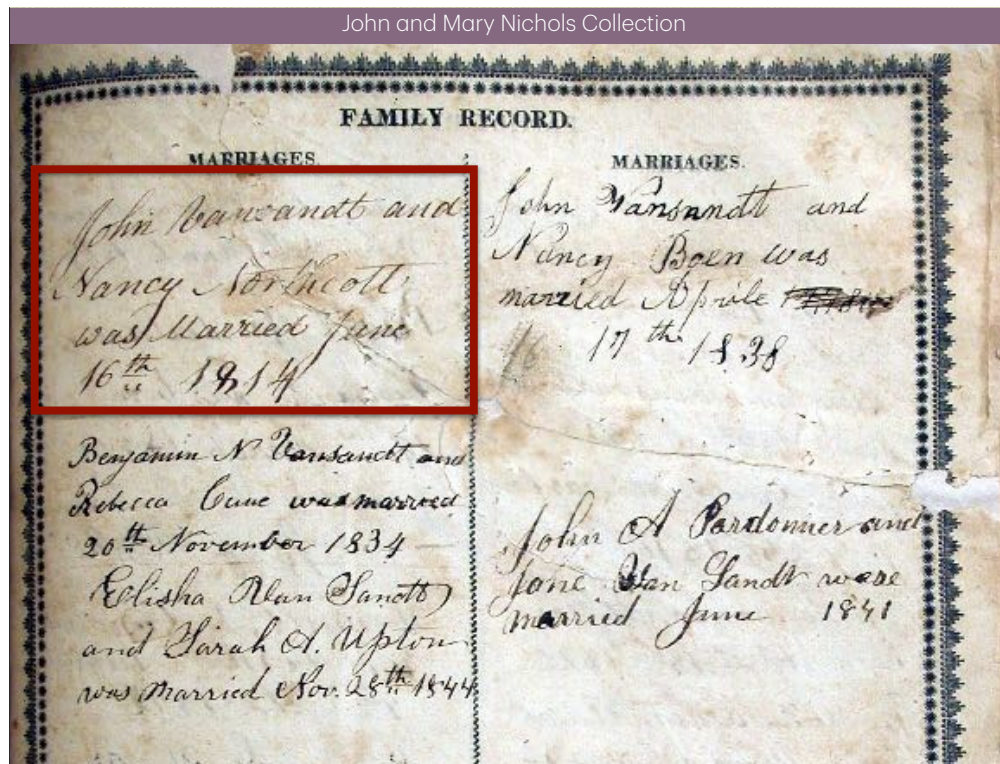
1775
Jane Baillie M.L.B.
her Bible and her
New-testament
1822

contains his wife's handwriting. A wedding is a moment of great joy in the inter-generational life of a family.



A Bible collection shows us that God wants to share all of our joys... and sorrows. This page is from the Van Sandt family Bible.

- One of those mighty acts we tell from generation to generation was the Exodus from slavery and bondage through the miraculous deliverance of God, as told in the book of Exodus. It's a story to remember, to pass down from parents to children, from generation to generation. God hears our sorrows and enters into them with us. Deliverance will come. The exodus is an enduring hope for everyone who is oppressed. This story is for every generation.

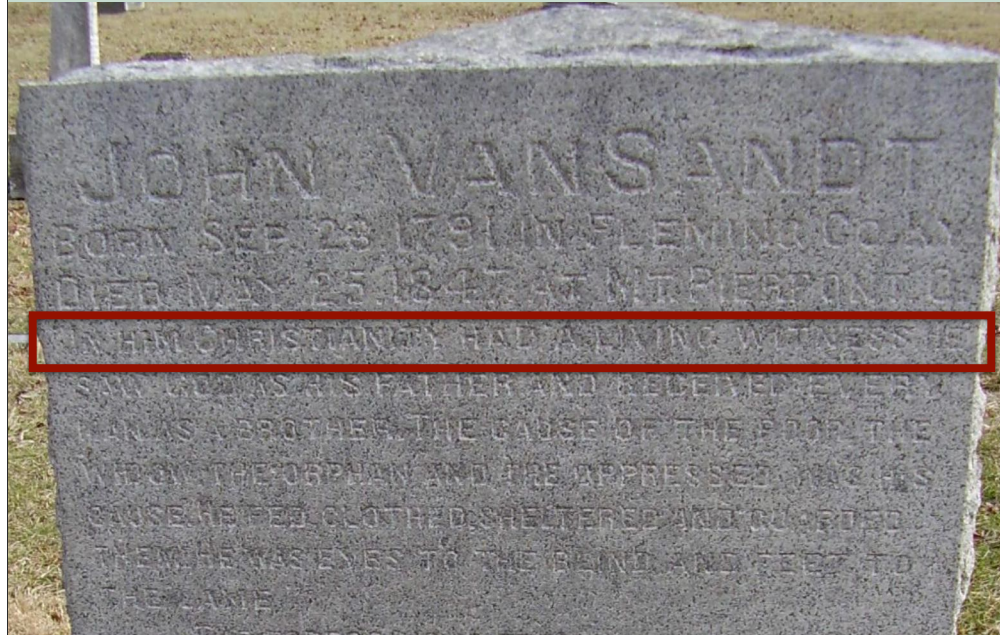


John Van Sandt, a leader of the Underground Railroad, married Nancy in 1814. They lived in Ohio where they hid fugitive slaves in the basement of their home. John would then lead the fugitives to the next stop on the Underground Railroad. He was eventually jailed for these activities. He was nearly bankrupted, and had to sell his land and property, when the Supreme Court of the United States ruled that he had to pay restitution to the owners in Kentucky of the slaves he had helped free. So this is the Bible which belonged to that family who believed in the story of the Exodus. Who entered into the sorrows of the fugitives and stood with them to help them become free. An Underground Railroad museum in Ohio is devoted to the efforts of the Van Sandts, and we provided them with photos from this Bible,



including this picture, perhaps drawn by a little girl named Nancy, born to John and Nancy Van Sandt. Given what we know of them, I'm sure that John and Nancy didn't scold their daughter too much when she drew a picture of her mother on the inside cover of their family Bible. I like to think that the daughter who drew this picture shared this drawing, and the Bible which contains it, with the fugitives hiding in their basement on their way to freedom.

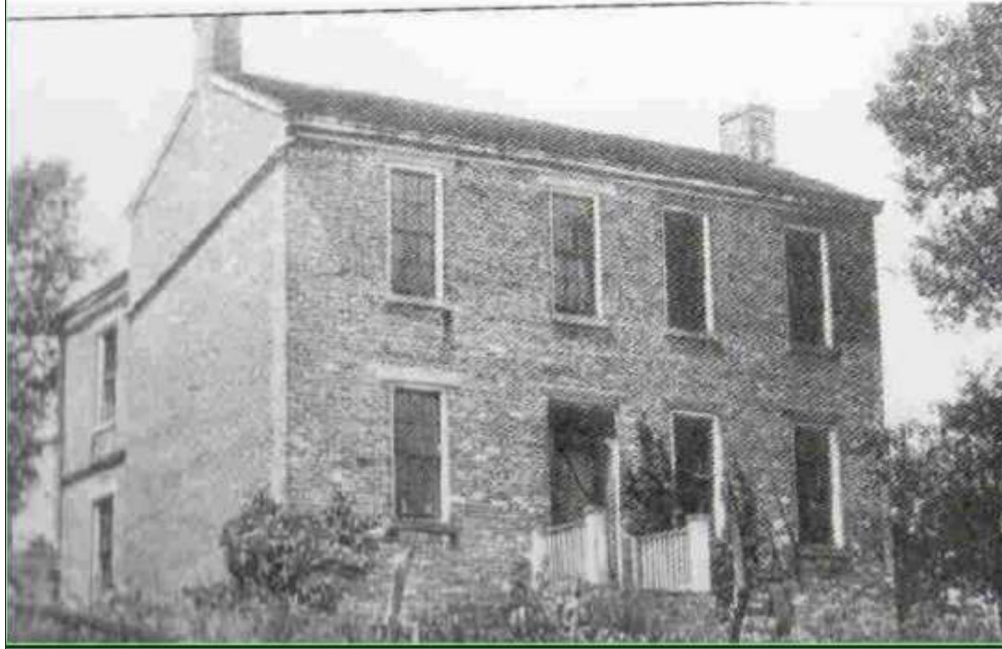
“One generation commends your works to another;
they tell of your mighty acts.” (Ps. 145:4)



The first line of John Van Sandt's gravestone reads, "In him Christianity had a living witness." Through this gravestone and through the Van Sandt family Bible,

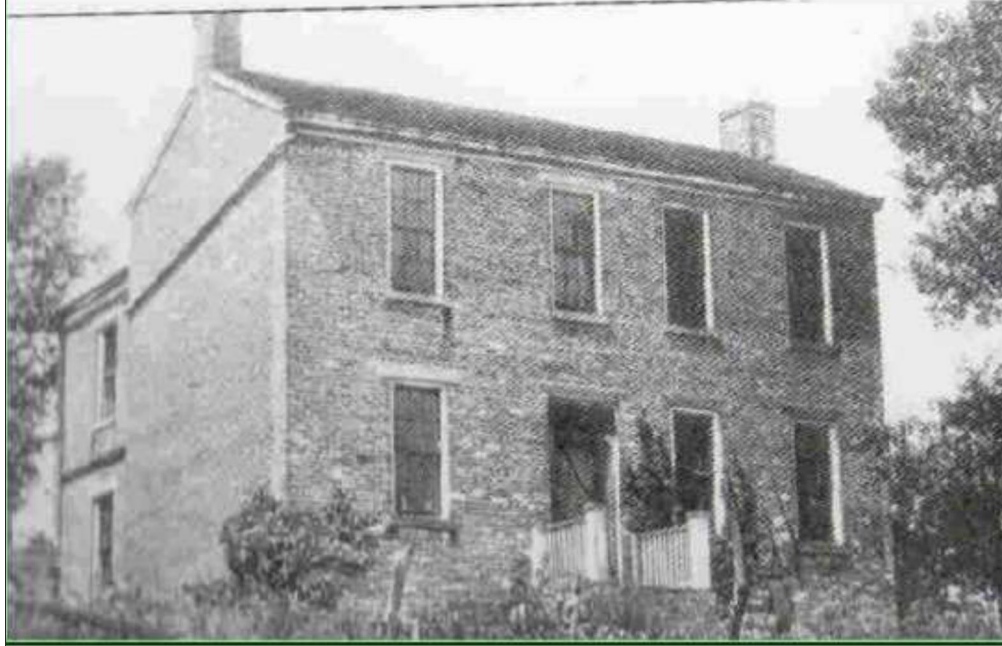
- if we have ears to hear, "One generation commends your works to another; they tell of your mighty acts." (Ps. 145:4)

Eliza house, Uncle Tom's Cabin



This is a photo of the Van Sandt family home, in Sharonville, Ohio, near Cincinnati. It became known as the Eliza house because the real Eliza Harris, portrayed as Eliza in Uncle Tom's Cabin, was sheltered by the Van Sandts on her journey to Canada. Harriet Beecher Stowe portrayed John Van Sandt as one of the main characters in Uncle Tom's Cabin (John Von Trump).

Do you have an Eliza house?



Do you have an Eliza house? Is your Bible itself an Eliza house? A place where you have experienced the deliverance of God in your own exodus? Our Bibles can become that kind of place, a special place of God's deliverance, because He promises to meet us in its pages. This is why Bibles are treasured. Of all the world religions, Christianity is the only one in which God has wounds. God enters into our joys and also our sorrows. This is why our Bibles record our deepest joys and sorrows, memories and hopes, the stories of generations.

The William Bennett Bizzell Bible Collection

Part II: What does it all mean?

The Two Books

Generations

Book arts

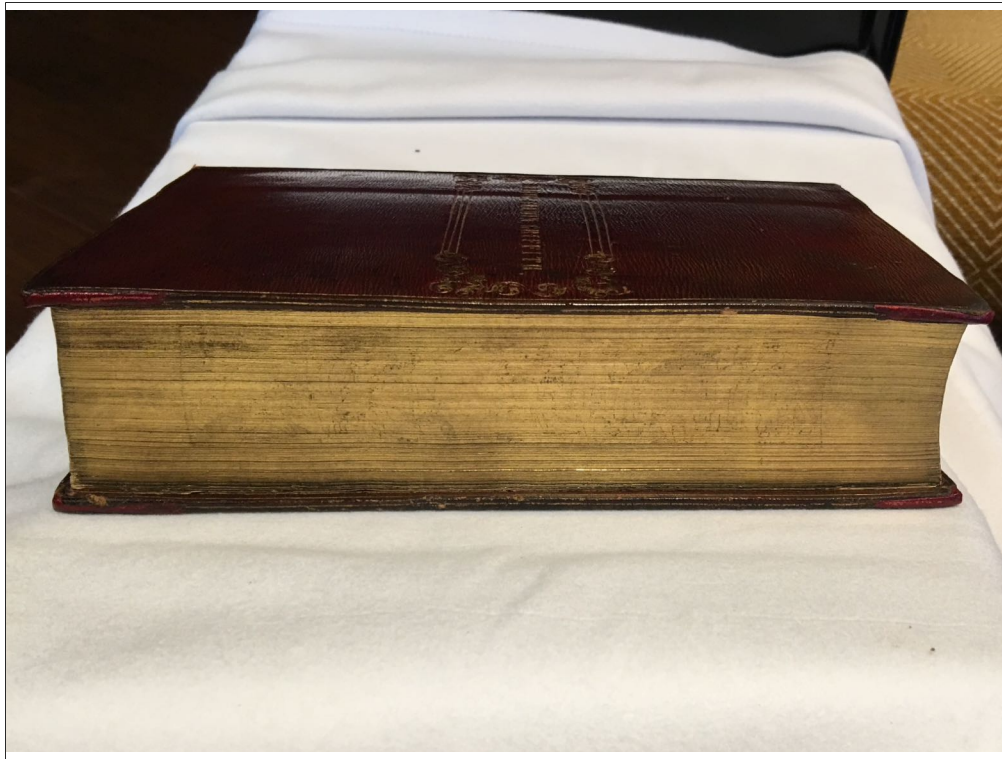


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So that's generations. Next, book arts. A Bible collection is a superb resource for exploring the history of the book and the book arts.



Many, many examples of the book arts, some of which we introduced last week...



Fore-edge painting expressed the same idea for Bibles crafted in the late 18th and early 19th centuries. When the Bible is closed, all that is seen on the text block is a gilded edge.



Bible, 1883. Fore-edge: "Adoration of the magi."

Yet when the Bible is open, the pages roll from one side to the other, revealing a fore-edge painting. The meaning and beauty of the Bible are hidden when it's on the shelf or altar, and revealed only in the act of reading.



Bible, 1883. Fore-edge: "Adoration of the magi."

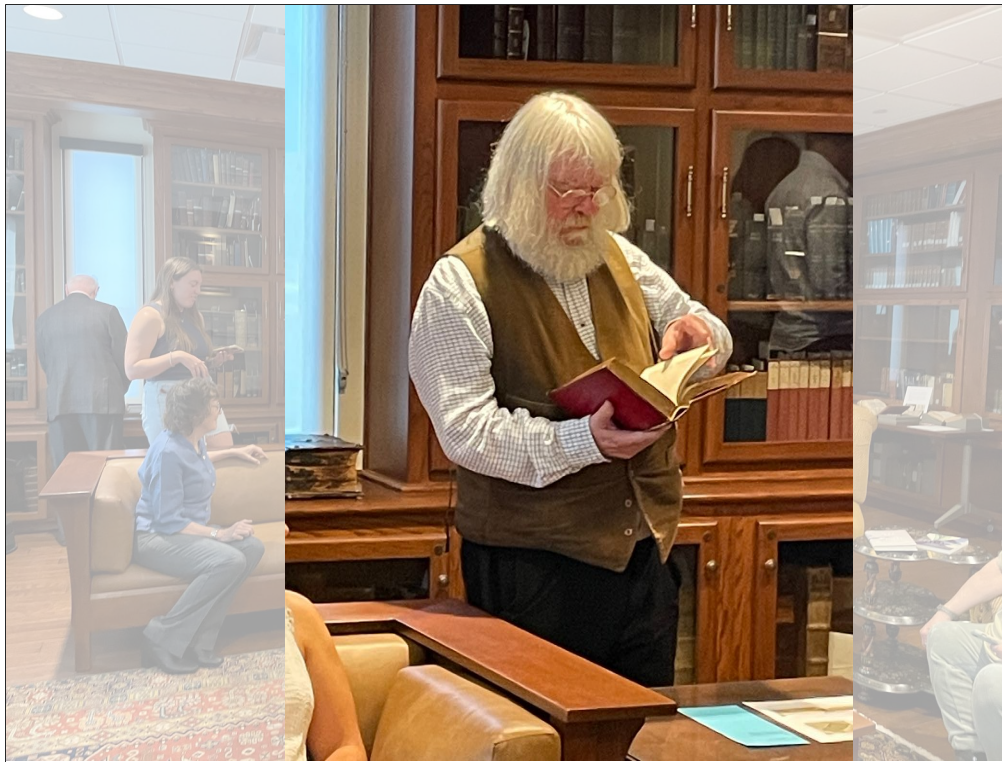
This fore-edge painting shows the adoration of the magi.



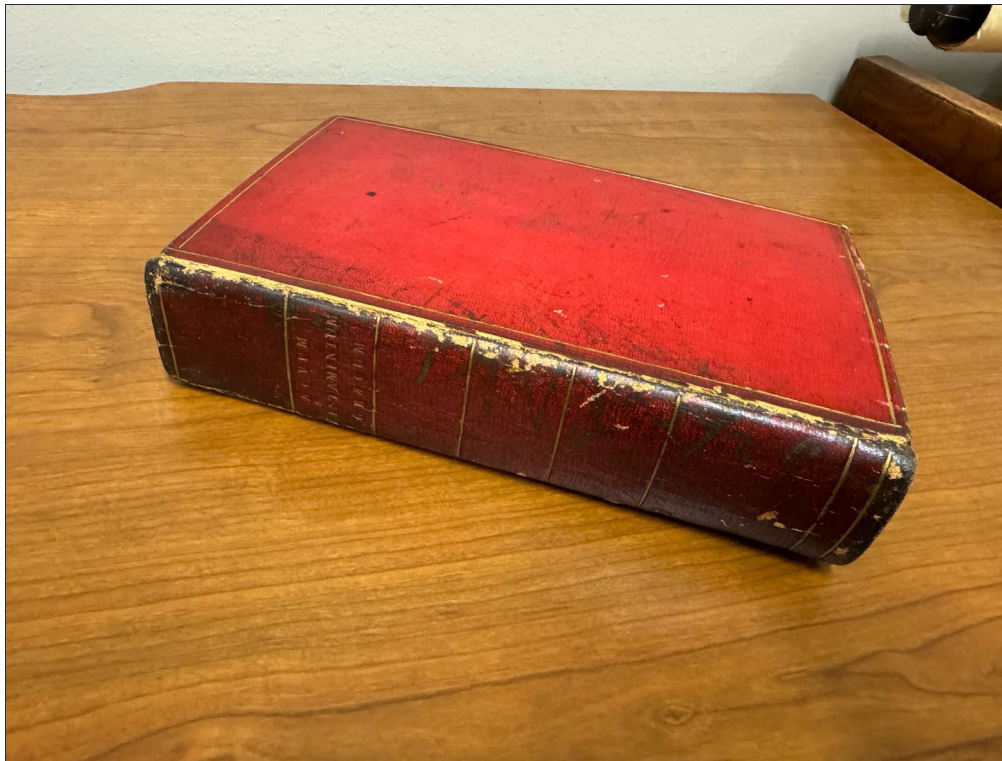
Last week we saw this photo of one of the four groups who came as part of a Painters, Prophets, Poets conference on creativity and the imagination, which was held in OKC with field trips to the 5th floor collections.



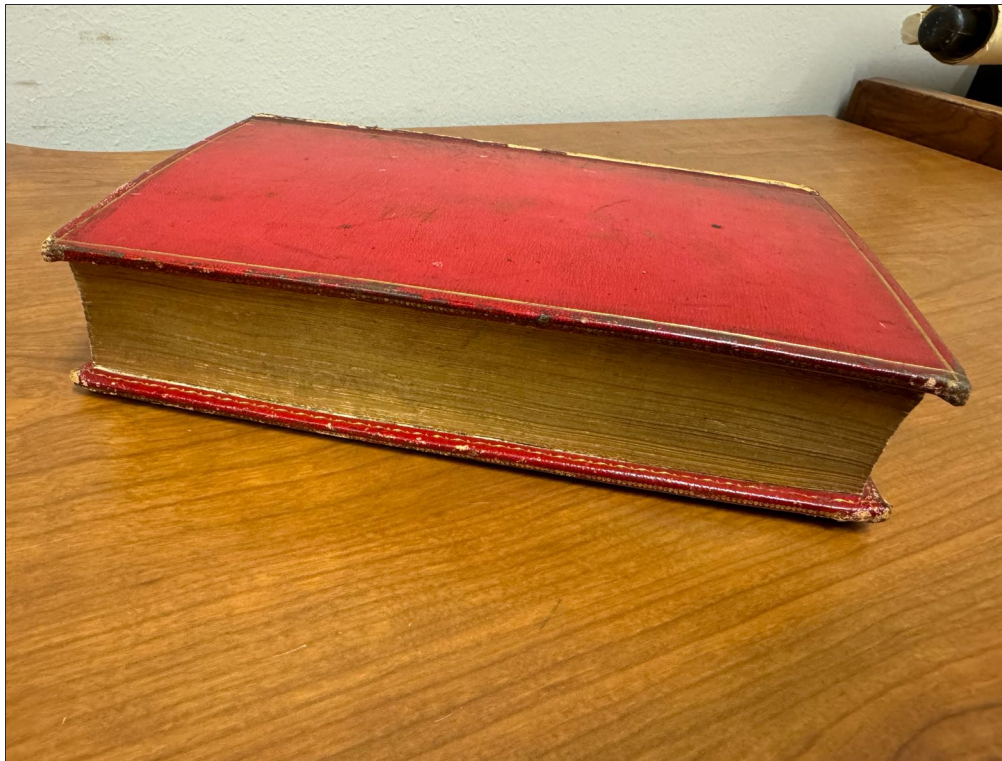
Let's zoom in on this figure. Does anyone remember him?



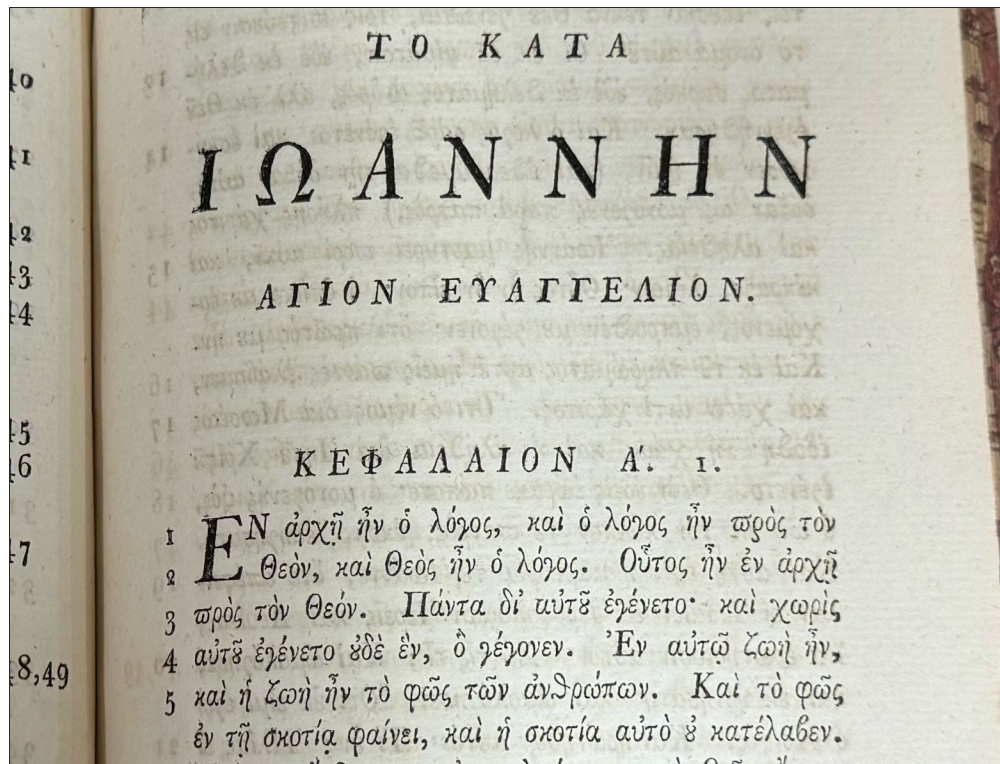
He's Malcolm Guite, a Cambridge scholar, a well-known poet, and an Anglican priest. He's examining a beautiful Greek New Testament in the Bizzell collection.



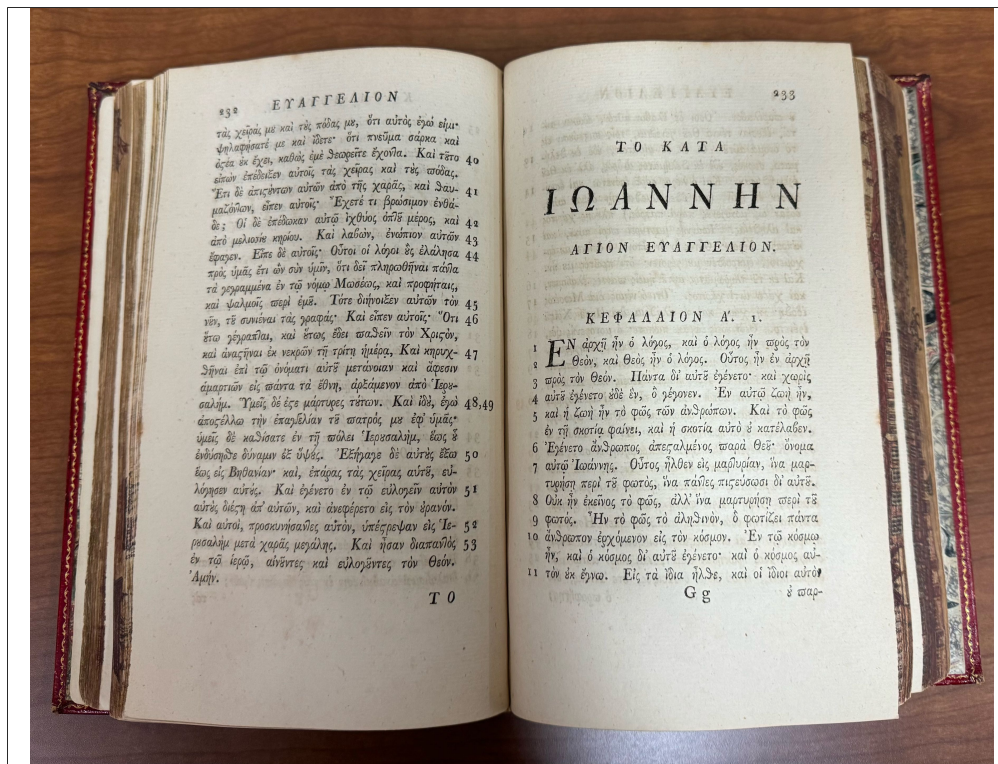
Beautiful red Corinthian leather binding with stamped gold ornamentation.



The text block has a gilt edge.



The Greek font is beautifully designed, as shown here in the gospel of John.



When the Bible is open, do you see any indication of a painting on the fore-edge, as the pages are now scrolling to the left and right?

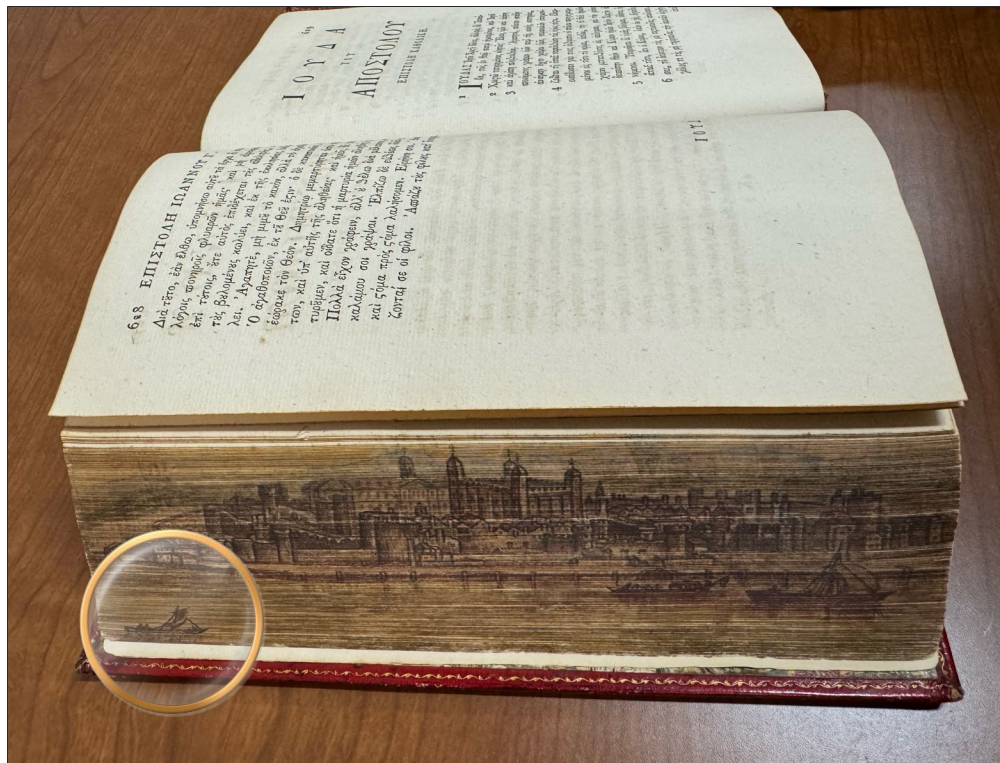


Here it is more clearly. Do you see a man on horseback?

- Right there.



Here's a closer view.



But here it is on the other side, when open to the book of Revelation. Do you still see the man on horseback?
• Here's one of several boats. It's a scene of London along the river Thames. This is a double fore-edge painting.



Here's a closer view. You've got to see this in person to really appreciate it.



No horses, just a river. Again, the meaning of the Bible becomes evident only in the act of reading, not when it's on the shelf or coffee table.

Malcolm Guite

“A Spell in the Library”



Last week I mentioned Malcolm Guite’s “Spell in the Library” youTube series. On that tour to the Collections just two weeks ago, Malcolm recorded his next video in the series. It came out yesterday, so here’s an excerpt:

Malcolm Guite, "Spell in the Library" youtube series



[play automatically]


That the Word became flesh and dwelt among us — this astonishing mystery underlies all the meaning in every speech ever uttered, every book ever written. Malcolm's writings lead us deeper into the mystery of the Incarnation and its meaning for the arts and creativity. How appropriate that we have seen the book arts expressed throughout history in Bibles themselves. That excerpt is the last part of the video. I encourage you to watch the entire episode, and other videos in the series.

Bible translations:
Echoes of the Word Made Flesh

The William Bennett Bizzell Bible Collection

- Part II: What does it all mean?
- The Two Books
- Generations
- Book arts
- Languages and Translations

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So that's the book arts. Finally, Bible translations are a superb resource for anyone studying languages. But for us, as believers,

- With Malcolm's reading from the book of John in mind, let's look at just a few translations to think about how Bible translations are Echoes of the Word Made Flesh.



Walton's Polyglot, 1657

When you walk into the room where the Bibles are, you'll see two volumes of Walton's polyglot, a collection of biblical texts in ancient languages. Walton's polyglot collated the most important ancient manuscripts then known for reconstructing the authentic biblical text.



It took Walton six massive volumes to print the important ancient manuscripts for the entire Bible. Each is a hefty volume requiring the firm grip of two hands to lift. And this was just for the manuscripts available in the 1650's; many more have been recovered since. The 7th volume, the slim one standing vertically on the left, contains 200 pages of scholarly apparatus...



including visual representations such as a display of temple items.



How many languages are represented on the page shown? For a typical Old Testament passage, one might observe the Hebrew text on the left, the Greek text of the ancient Septuagint translation on the right, with the Latin translation of Jerome in the middle. The manuscripts are not just in Hebrew and Greek. Including texts in nine languages, the polyglot of Brian Walton was a monumental achievement of 17th century scholarship.

What languages did Jesus of Nazareth speak?

Many scholars believe he was trilingual, speaking:

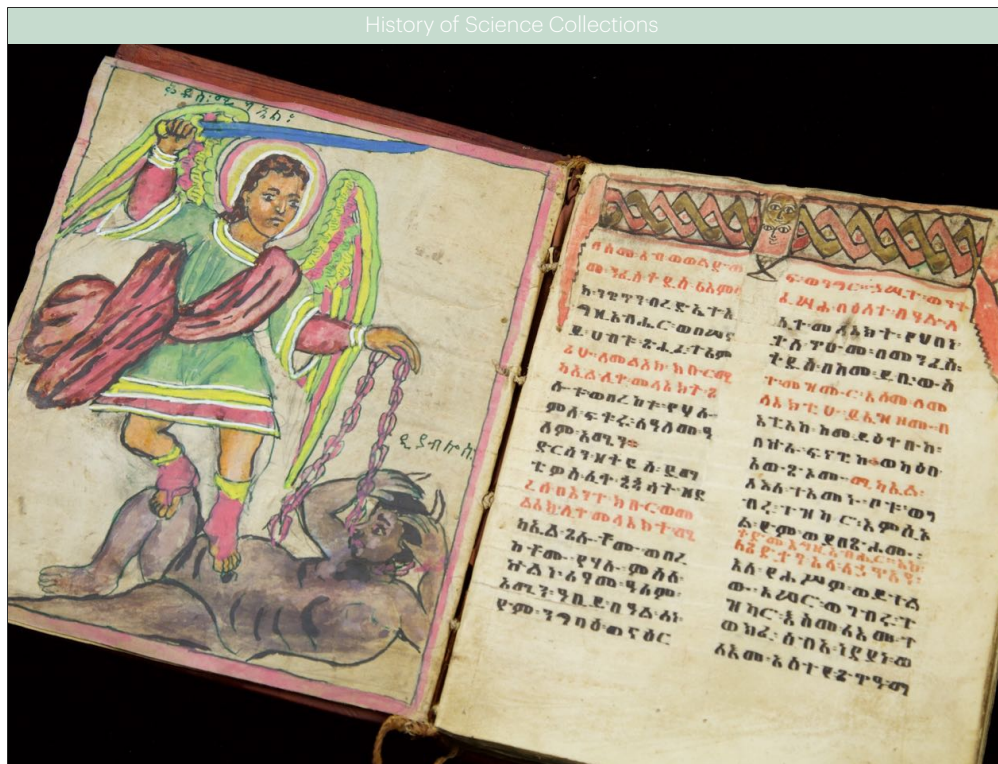
- **Aramaic**, the language of common people in the region of Nazareth, where he grew up;
- **Hebrew**, when reading in the synagogue or debating with scribes; and
- **Greek**, the language of commerce and government, while working as a carpenter in nearby Sepphoris or speaking with Gentiles; e.g., the Syro-Phoenician woman, the Roman centurion, or Pilate.
- Some scholars think he may also have spoken **Latin**, but this is less certain.

During his time on the Earth, the Living Word of God spoke to us in more than one language, depending upon our need. It remains the same today, and every day.

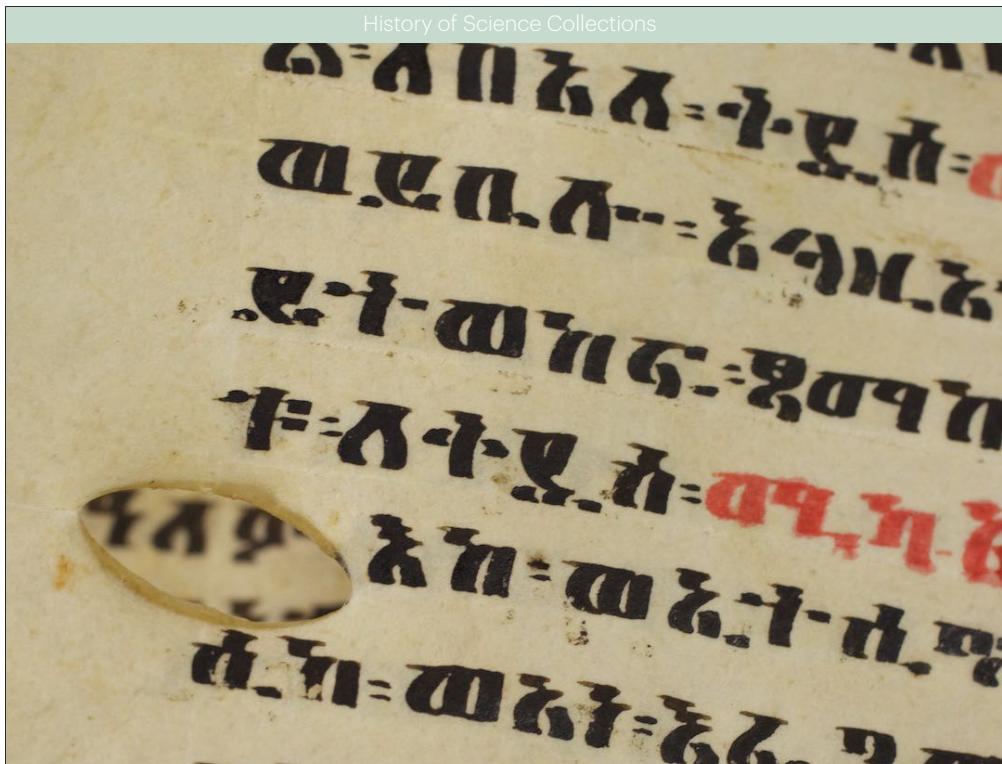
"If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal." (1 Corinthians 13:1)

Love speaks.

What languages did Jesus of Nazareth speak? Many scholars believe he was trilingual, speaking Aramaic, Hebrew, and Greek. Some believe he also spoke Latin, but this is less certain. During his time on Earth, the Living Word of God spoke to us in more than one language, depending upon our need. It remains the same today. The one who is himself Love speaks.



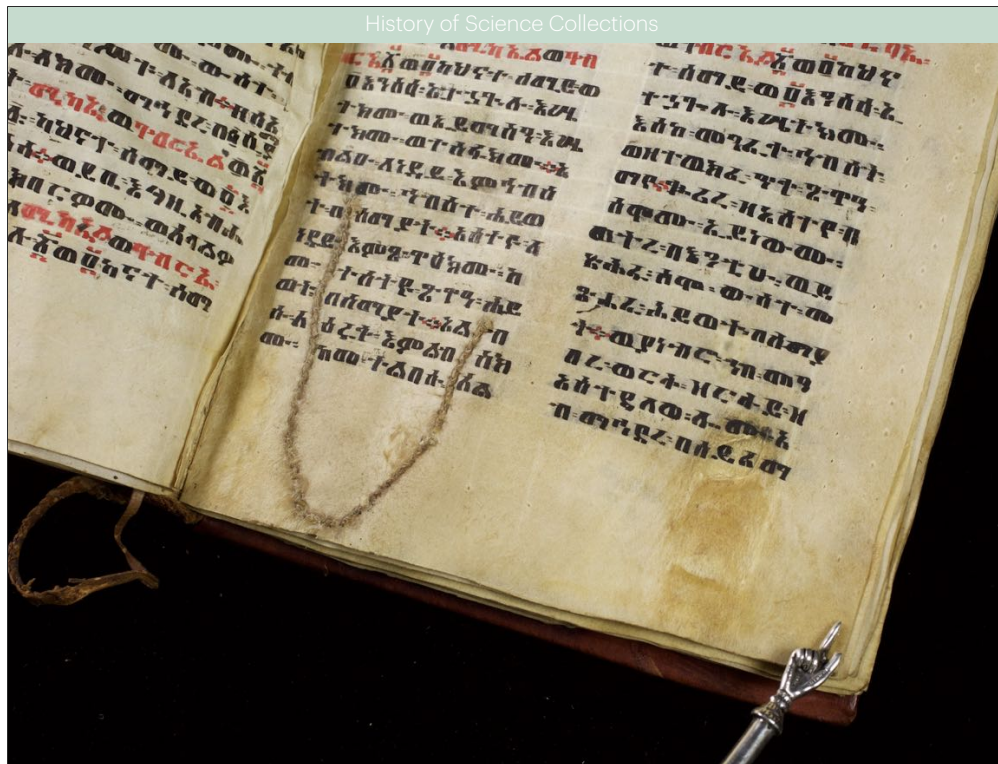
This Bible, date and place unknown, is written in Coptic, once the language of the Pharaohs, later the language of common people. It opens with a hand-drawn illustration depicting the binding of Satan by the archangel Michael, a cherished story in the Coptic tradition. This is the Bible of a pastoral student. We don't know his name, or even when he lived, but he was likely an Ethiopian priest. The priest and his people didn't have to learn Hebrew or Greek to read the Bible. Making his own copy of the Bible by hand, in his own language, on vellum he himself prepared, was the central focus of his pastoral training.



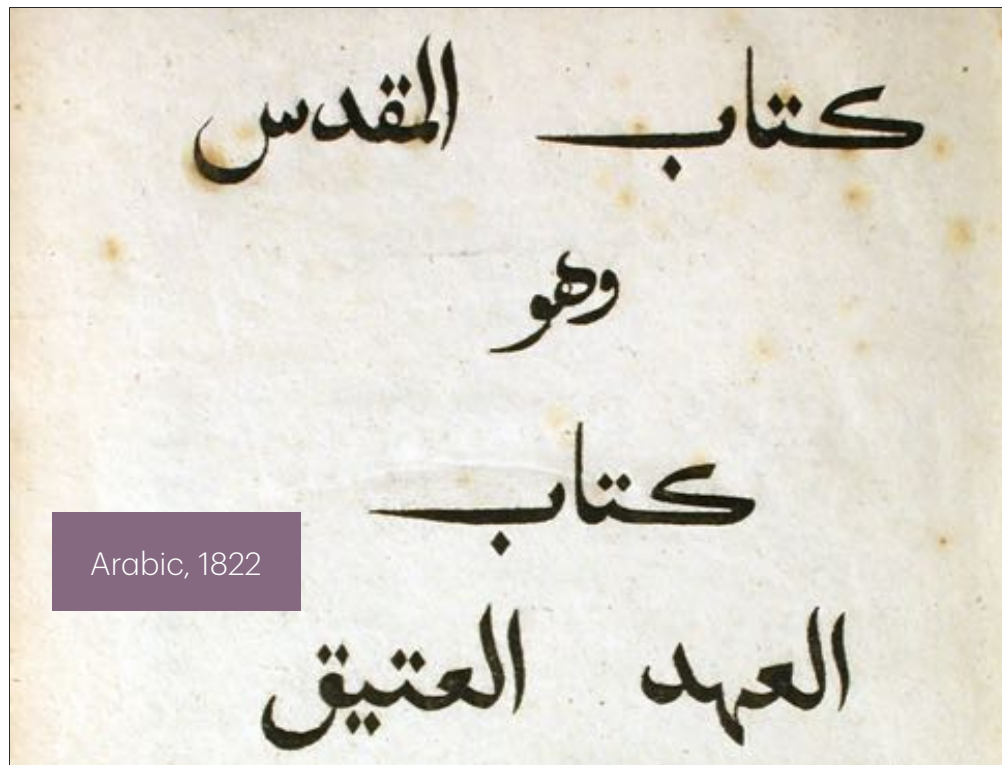
But notice the flawed vellum of this Coptic Bible. He couldn't afford the best writing materials.



See the circular patch on this page? The threads and patches evident in the tenderly-crafted sheets of this volume became the very surfaces which now carry the Word of God, for “the Word became flesh and dwelt among us” (John 1:14).



I admire the inscription of God's holy word upon the flawed and imperfect vellum. The priest who made it treasured the Word of God which came to him and his people in torn and mended flesh. Echoes of the Word made flesh according to John.



Can anyone read this?

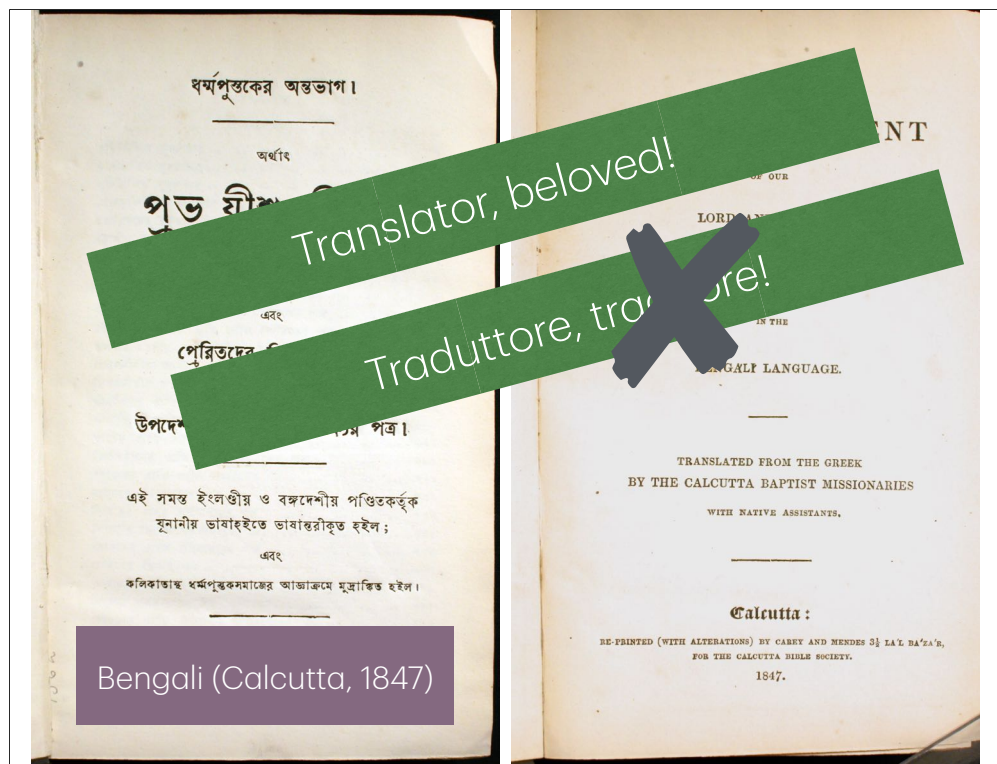
- Arabic Bible, 1822

- ২১ মাদের নিকটে পাঠাইয়া দিবেন । কিন্তু জগতের পত্ত-
 নাবধি ঈশ্বর নিজ পবিত্র ভবিষ্যদ্বক্তৃগণদ্বারা যেমন ক-
 হিয়া আসিতোছেন, তদনুসারে সকলের পুনর্নির্মাণ হ-
 ওন কাল পর্য্যন্ত তাঁহাকে স্বর্গেতে বাস করিতে হইবে ।
- ২২ “তোমাদের প্রভু পরমেশ্বর তোমাদের ভ্রাতৃগণের মধ্য-
 “হইতে আমার সদৃশ এক জন ভবিষ্যদ্বক্তার উদয় ক-
 “রিবেন, তাঁহার সকল কথাতে তোমরা মনোযোগ ক-
 ২৩ “রিবা ; কিন্তু ঐ ভবিষ্যদ্বক্তা যেহেতু কথা কহিবেন, তাহা
 “যে জন না শুনিবে, সে আপন লোকদের মধ্যহইতে
 ২৪ “ইতিহাস হইবে ” এমত কথা আমাদের পূর্বপুরুষদিগ-
 “ছে তাহা নয়, শিমূয়েল ভবিষ্যদ্ব-
 “বক্তা অবাধ যতই ভবিষ্যদ্বক্তা ভবিষ্যদ্বাক্য কহিয়াছে,

Bengali (Calcutta, 1847)

Do any of you recognize this language?

- Bengali New Testament, printed in Calcutta, 1847.



William Carey of the Calcutta Inland Missions prepared this translation. Carey also translated the Hindu scriptures from Sanskrit into Bengali, so that natives of India could read them side by side. Carey played a crucial role in promoting the translation of the Bible into the languages of the world. After two centuries of translation, Christianity has become a worldwide indigenous religion — with congregations around the world led by indigenous believers, with scriptures read and beloved in the same language as their own songs and stories, joys and sorrows.

- There's an ancient Latin aphorism: Traduttore, traditore! (meaning “Translator, traitor!”) In every translation, something from the original is lost.
- In antithetical contrast, God does not merely excuse but
- actually loves the translations of his word. I fully believe, and this is not original with me, that He proleptically planted within scripture seeds that, through the Spirit's hovering over the waters, will come to flower only when they flourish within each particular language and culture, within the stories of songs of every people. The global church is a garden of immense variation and delight.



The Bizzell collection includes many 19th and 20th century translations into non-Western languages,

- such as this Turkish Bible...

- and this Persian Bible. Rather than a western religion, the majority of Christians today live outside of Europe and the United States. They enjoy the Bible translated into the same language as their own songs and stories, expressing all their joys and sorrows.

An Soisgeul do reir EOIN.

C A I B. I.

1 Dia-achd, daonnachd, agus oifig
Iosa Criosd. 15 Fia'nais Eoin. 39
Gairm Andreais, Pheadair, &c.

A NN san toiseach bha am Focal,
agus bha 'm Focal maille re
Dia, agus b'è 'm Focal Dia.

2 Bha è fo air tùs maille re Dia.

3 Rinneadh gach ni leis; agus
as eugmhais cha d' rinneadh aon ni
a rinneadh.

4 Ann-san bha beatha, agus b' i
a' bheatha solus dhaoine.

5 Agus 'ta 'n solus a' foillfeachadh
ann dorchadas, agus cha do ghabh
ann dorchadas è.

6 Chuireadh duine o Dhia, d' am
b' ainm Eoin.

7 Thàinig eisean mar fhia'nais,
chum fia'nais a thoirt air an t fo-
lus, chum gu'n creideadh na h uile
dhaoine tridsin.

8 Cha b' eisean an solus sin, ach
chuireadh è chum eu d' thuzadh è

'ta foillfeachadh na
teachd cha

10 Bha

rinneadh a
d' aithnich

11 Thair

a mhuintir se
a dhaoine fein

12 Ach a n

thog se dhoib
'n an cloinn do

fin ata creidsin

13 A bha air

cha 'n ann o fhu

feola, no o thoil du

14 Agus rinnea

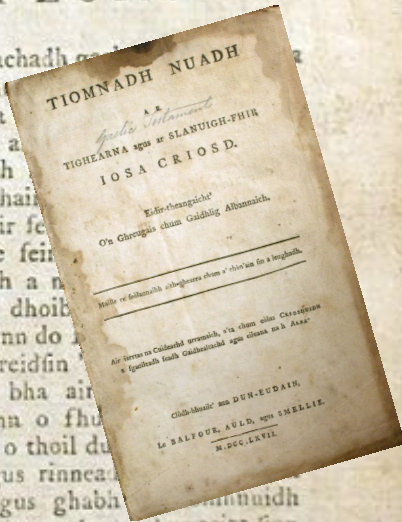
fheoil, agus ghabh
'n ar meatg-ne, (agus chunnaire sinn

ghlòir, mar ghlòir aois-ghin Mhic
an Athar) làn gràis

15 Thug Eoin

agus ghlaodh se, ag
an ti mu 'n do lab

'ta teachd a' m' dhiaigh, tha toi-



Gaelic, 1767

Recognize this?

LUKE.

CHAPTIR ANE.

The wunner-warks at the birth o' John.

INASMUCKLE as mony hae taen
in haun to pit doon in order a
narration o' thae things that hae been
made siccar amang us,

2. E'en as they, wha war at first-
haun witnesses and followers o' the
Word, gied them till us ;

3. It seemed gude to me as weel,
haein kent frae the first a' things per-
fetely, to write till you in set order,
O weel-deservin Theophilus,

4. That ye micht hae fu' knowledge
o' the certaintie o' the things in whilk
ye hae been trained.

THAR was, in the days o' Herod,
King o' Judea, a priest ca'd
Zachariah, o' Abijah's coorse ; and his
wife was o' the dochters o' Aaron,
and she was ca'd Elizabeth.

6. And they war baith richt-leevin

Elizabeth sal bear a son t'ye, and his
name ye'se ca' John :

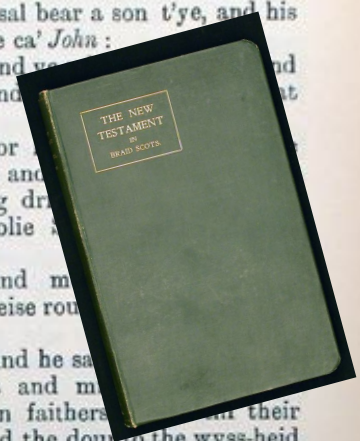
14. " And ye shall rejoice, and shall
rejoicin, and shall rejoice at
his birth.

15. " For ye shall be called the
Lord, and ye shall be called
nor strong drink, and ye shall
o' the Holie Spirit, and ye shall
womb.

16. " And ye shall be called
will he wise roon, and ye shall
God.

17. " And he shall be called
the spirit and ye shall be called
wise roon faithers, and ye shall
bairns, and the dou to the wyss-heid
o' the gude ; to mak ready for the
Lord a prepared folk."

18. And Zachariah shall be called
Angel, " Hoo's I, and ye shall
I'm an auld man, and ye shall
eild ?"



Scots, 1901

Any guesses?

Dഘവത I.

1 ഹൃദയം ഉഴുത റുത, ഡ
ഉഴുത ഉഴുത ഹൃദയം തുടർ ഡ-
ഘത, ഡ ഉഴുത ഉഴുത ഹൃദയം
കൃത.

2 ഹൃദയം ഉഴുത ഹൃദയം ഹൃദയം
തുടർ ഡഘത.

3 ഹൃദയം ഹൃദയം ഉഴുത, ഡ
ഹൃദയം ഹൃദയം ഹൃദയം ഹൃദയം
ഉഴുത ഹൃദയം.

4 ഉഴുത [ഉഴുത] ഹൃദയം ഹൃദയം;
ഡ ഉഴുത ഹൃദയം ഡ തുടർ ഹൃദയം
കൃത.

5 ഡ ഉഴുത തുടർ ഹൃദയം ഹൃദയം
തുടർ, ഹൃദയം ഹൃദയം ഹൃദയം.

6 ഹൃദയം തുടർ ഹൃദയം ഹൃദയം ഹൃദയം
തുടർ ഹൃദയം ഹൃദയം ഹൃദയം.

7 ഉഴുത ഹൃദയം ഉഴുത ഹൃദയം,
ഹൃദയം തുടർ ഹൃദയം ഹൃദയം.

13 ഉഴുത ഹൃദയം ഉഴുത ഹൃദയം,
ഡ ഉഴുത ഹൃദയം ഉഴുത ഹൃദയം
ഹൃദയം, ഡ ഉഴുത ഹൃദയം ഉഴുത
ഹൃദയം, ഹൃദയം ഹൃദയം ഉഴുത
ഹൃദയം.

14 ഡ ഉഴുത ഹൃദയം ഹൃദയം,
ഡ തുടർ ഹൃദയം, ഹൃദയം
ഹൃദയം ഹൃദയം ഡ ഹൃദയം;
ഡ തുടർ ഹൃദയം ഹൃദയം ഹൃദയം
ഹൃദയം, ഹൃദയം ഹൃദയം ഹൃദയം
ഹൃദയം ഹൃദയം ഹൃദയം ഹൃദയം.

15 ഹൃദയം ഉഴുത ഹൃദയം [ഉഴുത,
ഡ ഹൃദയം ഹൃദയം ഹൃദയം;
ഹൃദയം ഹൃദയം, ഹൃദയം ഹൃദയം
ഹൃദയം, ഹൃദയം ഹൃദയം തുടർ
ഹൃദയം, ഹൃദയം ഹൃദയം ഹൃദയം.

16 ഡ ഉഴുത ഹൃദയം, ഹൃദയം
ഹൃദയം, ഹൃദയം ഹൃദയം
ഹൃദയം ഹൃദയം ഹൃദയം ഹൃദയം.

Cherokee, 1860

B47cc

OPUNKV-HERV

MARO COYVTE.

I ENHVTECESKV.

HEYV nakcokv Cesvs Klist heckvrane vteciçvtet os,
Tewe eppuce, Eplvme eppuce.

2 Eplvme Iseken en heckuehocvtes; momen Iseke Ce-
kypen en heckuehocvtes; momen Cekvpe Cutvn en hec-
kuehocvtes momen etecakkakateu;

3 Momen Cutv Felesen hvvm Selan Temvt en heckue-
cvttes; momen Felese Eslvmen en heckuehocvtes; mo-
men Eslvme Elamen en heckuehocvtes;

4 Momen Elame Amenetapen en heckue
men Amenetape Neassyn en heckuehocvtes; momen

Muskogee, 1867

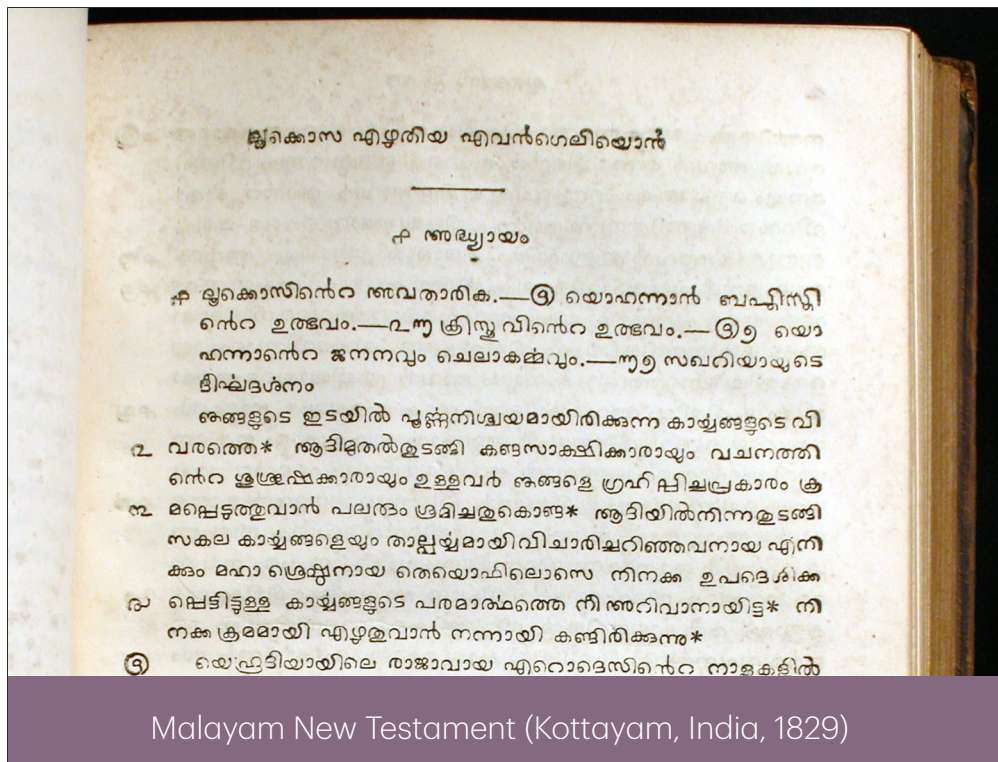
Think of all the songs and stories in Turkish, Persian, Gaelic, Scots, Cherokee, and Muskogee. This is just for starters.

Writing on delicate materials

Palm Leaf book (no date) [McGhee collection]



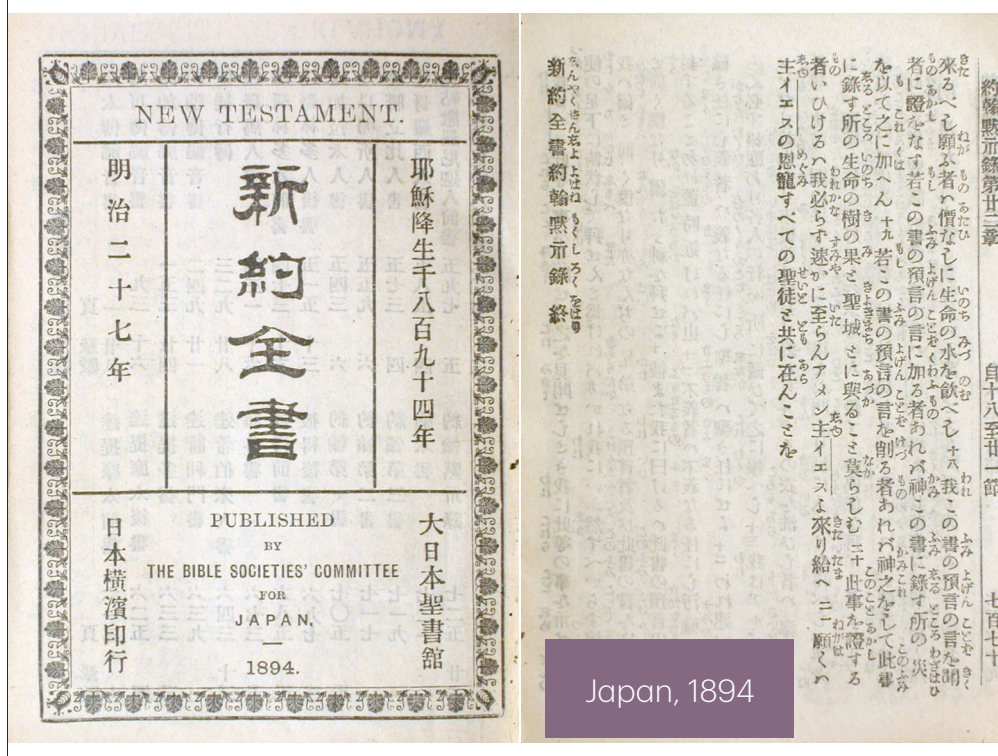
What if the writing material is more delicate than vellum or paper? In southern Asia and the Indo-Pacific, books were made with palm leaves. Because such delicate plant material might easily tear, especially under the pressure of straight-line strokes or sharp angles with the pen, characters were drawn in a more rounded and curlicue style, as on this palm leaf book.



Malayam New Testament (Kottayam, India, 1829)

That style has persisted into modern typography, as in this printed New Testament in one of the languages of India.

— — —
(Kottayam, India, 1829)
[Case #9.52]



Or this one in an Asian language... Japanese Bible. Japanese. 1894. [Case #14.19]

Imagine a stack of Bibles written in every language that has ever been spoken on the face of the Earth. How tall would that stack be?

God understands every language, even the forgotten ones. He delights to speak each one. He has chosen to be with us, in our speech, in the language of every heart and culture, the Living Word made flesh.

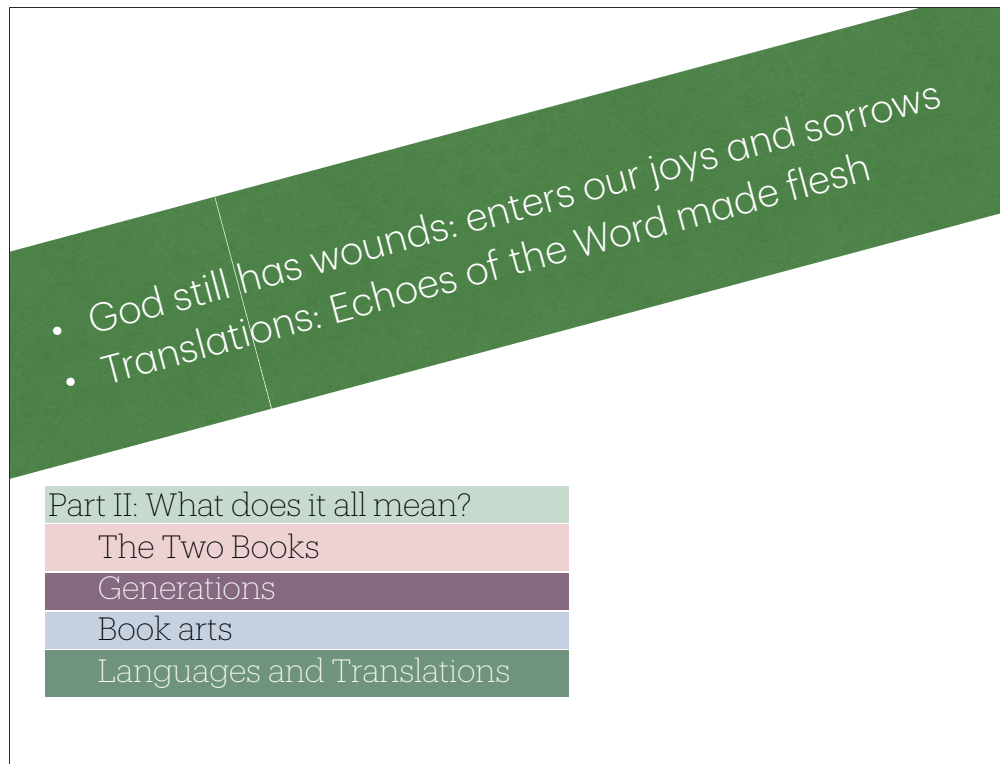
This is the hope of the New Creation:

And they sang a new song, saying:
You are worthy to take the scroll
and to open its seals,
because you were slain,
and with your blood you purchased for God
persons from every tribe and language and people and nation.

Revelation 5:9

When I'm working with the Bizzell Bible Collection, I like to imagine a stack of Bibles written in every language that has ever been spoken or sung on the face of the Earth. How tall would that stack of Bibles be?

God understands...



So what does a Bible collection mean to those who encounter it? These are my personal responses:

- The two books, reading the two books together, the book of God's Words and the book of God's works, manifested in the two collections, the Bible collection and the History of Science Collection;
- Generations: that God seeks to share and enter into all our joys and sorrows across the generations;
- The book arts that express meaning and beauty in well-crafted objects which awaken our imaginations as we encounter them, joining us to those who have come before;
- and finally, languages and translations, that the physical Bibles before us, especially translations, are echoes of the Word made flesh in order to live among us.
- Bibles remind us that God still has wounds, he enters our joys and sorrows. Bibles are echoes of the Word made flesh. These two facts — that Christians worship a God with wounds, and that they gladly worship him in the same language as their songs and stories — make Christianity unique among the religions of the world. That is what a Bible collection means to me.
- I wonder, what will the Bible collection mean to you? Come and see.

Download directions, handouts, slides:
kerrysloft.com; search for “Westminster”

Midweek Manna

Posted on [October 9, 2024](#) by [admin](#)



I'm grateful to [Westminster Presbyterian](#) in Oklahoma City for inviting me to come talk with an adult study class about the Bizzell Bible Collection on Oct 9 and 16 to close out a 6-week series as part of their [Midweek Manna](#) program. Here's the handout, and slides with prepared notes (although I ad-libbed quite a bit).

- [Handout](#)
- [Slides with notes, Part I](#) (Oct 9)
- [Slides with notes, Part II](#) (Oct 16)
 - [Download Two Books video](#); cf. "[Science and Scripture Exhibit](#)" (MOTB).
 - Malcolm Guite: "[A treasure-trove of rare books!](#)"; cf. the [Painters-Prophets-Poets conference](#).

You can download the slides from this presentation and the one last week from my personal blog. Go to [kerrysloft.com](#) and search for Westminster. That post contains links to the handout, the slides, the MOTB Two Books video, and Malcolm Guite's video (watch the complete version and other episodes in his series). On October 20, most of the books mentioned last week and this week will be set out for you to view close up. I'll print out the slides to set out as captions. The handout link includes directions. Hope to see you there!

Thank you

Download directions, handouts, slides:
kerrysloft.com; search for "Westminster"

The William Bennett Bizzell Bible Collection

Part II: What does it all mean?

The Two Books

Generations

Book arts

Languages and Translations

5th floor Special Research Collections
William Bennett Bizzell Memorial Library, University of Oklahoma



Thank you.