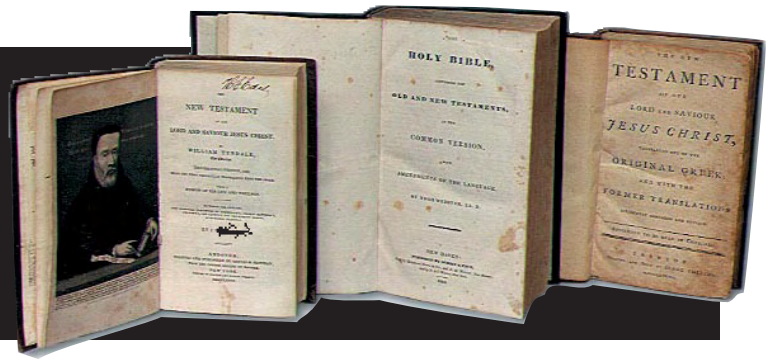


Dunham Bible Museum News



Houston Baptist University

Spring 2013

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From the editor: We are pleased to have articles by Drs. Donald Brake and John Hellstern in this edition of the *News*. The Brake/Hellstern collections are now a most valuable part of the Dunham Bible Museum's collection."

Meet Francisco the Book Restorer



Visitors to the Dunham Bible Museum on Saturday, Feb. 16, will have the opportunity to meet Francisco Rodriguez, a master book restorer. Rodriguez, a third generation book restorer, has been expertly trained to carefully handle rare and precious books. Bringing treasured books back to life, while preserving the integrity and design the original bookmaker

intended, is an expertise and craftsmanship that has been passed from generation to generation. This is the art Francisco continues today.

Francisco has beautifully restored several volumes in the Dunham Bible Museum's collections. He firmly believes that everyone of us have a job like Noah, who preserved and protected the genealogical records given to us in Genesis 5. The first charge to protect the Bible was when the Lord through Moses charged the Levites with the task of keeping the books of the law and covenant with God in the Ark of the Covenant (Deuteronomy 31:24-26). Keeping the Scriptures with the ark

demonstrated to the people that the books were the very Word of God and should be closely guarded and respected. Francisco cherishes the work of preserving for future generations the very Scriptures for which so many have indeed given their lives.

On Saturday, Feb. 16, 10 a.m. – 4 p.m., Francisco will be at the Dunham Bible Museum demonstrating the craft of book restoration and talking about the physical, chemical and biological factors that affect our books and library, how to prevent damage to the pieces, and the different preservation enclosures used to protect books. He will demonstrate how to restore torn pages, different hand sewing techniques, hand made gold decorations using 16th and 17th century tools, and how to make covers for books using leather or cloth material. It is a privilege to have Francisco share his craft with us, and we hope many of you will come and enjoy watching and listening to this preserver of God's Word.

A special Book Restoration Fund has been established at the Dunham Bible Museum to continue the restoration work on the Bible Museum's collection. Contributions to the Dunham Bible Museum Book Restoration Fund are welcomed and are tax deductible. Donations may be made online at www.hbu.edu/give. Specify the donation is for the Dunham Bible Museum, Book Restoration Fund. Donations may also be made at the Museum or may be mailed to the Dunham Bible Museum, 7502 Fondren Rd., Houston, TX 77074.

The Gutenberg-style Printing Press at the Dunham Bible Museum

by John Hellstern, PhD

The large wooden printing press in the Dunham Bible Museum has been the backdrop for several picture events shared in the *Dunham Bible Museum News* and has been a favorite live demonstration for visitors, young and old. A museum volunteer dressed like Gutenberg prints an identical page of the first major work of Gutenberg. We call that massive volume of 1,292 pages, the *Gutenberg Bible*. Visitors have learned how printing was first done and what a phenomenal impact it had on history. Mightily it fostered the Renaissance and Reformation. It unleashed learning for every person, including making the Word of God available to the common man. It is not too much to say that in that fifteenth century press room in Mainz, Germany, the Information Age began.

A brass plaque on the press gives a brief credit to the person who built the Gutenberg Press which fascinates visitors to the Dunham Bible Museum. The press was built by Joe W. Hellstern of Siloam Spring, Arkansas. If you recognize the name of Hellstern, yes, it was the brother of Dr. John Hellstern,

whose Bible collection forms a significant part of the museum's archives. The plaque also gives credit to a Mr. Richard Hicks of Albuquerque, New Mexico who researched for many years what was most likely the design of Gutenberg's original press. When he shared his research plans with officials at the Gutenberg Museum, they wrote back that his design with a wooden screw which provides the powerful torque for the



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You are invited to become a *Dunham Bible Museum Friend*

Friends have the satisfaction that their tax deductible gift will enable the Dunham Bible Museum to continue to develop its exhibits and outreach and enable it to achieve its goal of being a premier museum dedicated to the Bible, its message, history and influence. Memberships are available at several levels and benefits: King James (\$50), Geneva (\$75), Coverdale (\$250), Wycliffe (\$500), Tyndale (\$1000), Gutenberg (Corporate) and St. Jerome (Lifetime- \$10,000). For more information visit the Museum's website at www.hbu.edu/biblemuseum.

Memberships may be submitted online or by mailing to Dunham Bible Museum,
Houston Baptist University, 7502 Fondren Road, Houston, TX 77074

GUTENBERG-STYLE PRINTING PRESS *cont.*

press, was most likely more authentic than their press which has a metal screw!

Researching press builders across the country, Dr. Hellstern quickly learned that a replica Gutenberg-style press could not be build for less than \$30,000. Also, each builder had his own design which varied considerably from that of Mr. Hicks and the design that is in the Gutenberg Museum in Mainz, Germany.

Mr. Hicks gave his permission to use his plans, and Joe Hellstern built the press in his woodworking shop near Siloam Spring, Arkansas in 1996, putting in precisely 298 hours of expert craftsmanship. Stating the number of hours so exactly, Dr. Hellstern explains that "Brother Joe was just that precise! When he went to his workshop he signed in. When he left, he signed out. So when he did not round out the number to 300, you can be assured that was the exact number of hours it took to make the press!" It was built of Arkansas oak with a huge maple wood screw. Those 298 hours were donated hours as Joe Hellstern desired only the cost of materials. Margaret, his wife, mentioned that those were very happy months for Joe as he felt strongly he was helping his brother tell a very important part of the story of the Bible.

Brother Joe took on the task at his brother's request when he and Dr. Brake began an exhibit at the Biblical Arts Center in Dallas in 1996. It was used in that exhibit in Dallas that lasted a year and a half, in their Branson exhibit of two years and again in a Tulsa museum for three years. The second year in Branson brought about the turn of the century to 2000 and Gutenberg was declared by *Time Magazine* "Man of the Century!" There

was considerable talk in 1999 that with the turn of the century perhaps all modern technology might fail to make the time change! Gutenberg's technology, however, that began around 1450, neither failed nor basically changed for the next 400 years!

Persons who hear about the live printing demonstrations in the Bible exhibit have come specifically to see the press operated. Several persons have mentioned they have done hand-set type for newspapers. Dr. Hellstern reports that a home-schooled eighth grade student who saw the press demonstrated in Branson wrote a paper on Gutenberg for an essay contest. Her mother wrote back months later that her daughter's essay had carried her all the way to state finals. "My most memorable experience," Dr. Hellstern recalls, "was with a home-school group in Branson. The smallest one of the group, likely about seven, stood directly in front of the press. He saw me ink the type and put the large creamy-white paper down on the type. I called him up to assist in pulling the huge lever to make the print. He stood back as I lifted up the frisket that covered the print. Lifting out the bold black print of the 150th Psalm and holding it out for all to see, this young boy's immediate exclamation was, 'Awesome!' That seemed to express what all the groups of students and parents felt!"

Dr. Hellstern's brother Joe went home, as he often expressed in his last few months, on Monday June 25th 2012. He was very proud that the press he built for his brother John was used in their Bible exhibits over the years and that it was transferred to the Dunham Bible Museum to be a permanent part of telling the Bible's story. Thanks, Brother Joe!

The National Treasure at the Dunham Bible Museum

by Donald L. Brake, PhD

The Dunham Bible Museum justifiably boasts of a wonderful collection of Bibles. It has one of the most complete collections of historically significant Bibles in America. It includes ancient papyrus, hand-written Latin manuscripts, nearly every first edition and historically important English Bible from the 16th century to modern times, early American Bibles, and various language translations to name just a few.

Perhaps overlooked is its unprecedented collection of printed Greek New Testaments. [The Dunham's amazing collection of Greek texts was part of Dr. Brake's personal collection.] It begins with the first published Greek New Testament of Erasmus in 1516 and includes every major Greek New Testament, tracing the history of textual criticism from its inception.

Traditional Protestants have clung to the idea that the inspired Scriptures are the original Greek and Hebrew writings. Since the original New Testament manuscripts were written in the language of the common person (*koine* Greek) the Bible in the English language is authoritative (as long as it reflects the original message correctly) and its principles are to be obeyed. John Wycliffe, the translator of the first complete English Bible in 1382, stated what later became the Protestant view when he wrote: "the Scriptures should be written and spoken...in all languages" and "...should rely on the perfection of truth confirming the truths of God."

Because the Greek New Testament is the source of the doctrine of inspiration for our English Bible translations, the understanding of the transmission of the Greek text of the

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New Testament is vital to our faith and practice. The Dunham collection preserves many of the historic documents that trace the Bible from the first century to the 21st century.

The collection includes the three major Erasmus editions of the New Testament. The first printed Greek New Testament (1516) reflected the efforts of an overanxious printer named Johann Froben. Froben sought the Renaissance scholar Erasmus to edit a Greek New Testament. Erasmus based his work on a few actual manuscripts with incomplete texts. For portions of Scripture for which he had no Greek manuscript, especially in the book of Revelation, Erasmus borrowed a mutilated copy of a Latin manuscript from German humanist and scholar Johann Reuchlin and translated the text back into Greek! (ex. Revelation 22:16-21). Nevertheless, once Froben printed Erasmus's imperfect New Testament, it remained the standard for decades.

The 1519 edition of Erasmus was used by Luther for his German New Testament, while Tyndale's English translation followed Erasmus' 1522 edition, which later found its way into the King James Bible (including its faults).

In 1546 a well known printer, Robert Stephanus, began a series of publications based on Erasmus with a few modifications and, more importantly, introduced verse divisions (1551) that are used today in modern English translations.

The famous Theodore Beza published several folio editions of the Greek New Testament (1565-1598), the source for the translators of the King James Bible. While he made minimal edits to Stephanus, his efforts popularized the Greek New Testament.

Two basic Greek texts exist today, usually identified as (1) the critical text (Nestle-Aland) and (2) the *textus receptus* (Erasmus-Beza). The King James Version is based on the *textus receptus* (Byzantine text). Most other modern translations (NIV, NASB, NEB, NRSV, ESV, etc.) are based on the critical text.

The development of the critical text that led to modern

textual critical Greek New Testaments began with the Dunham's latest acquisition, Daniel Mace's New Testament. Mace was a textual critic and a Presbyterian minister in Berkshire, England from 1727, until his death in 1753. He anticipated some of the conclusions of the textual critics of a century later. His publication, the *New Testament in Greek and English*, 2 volumes, 1729, went largely unrecognized at the time.

Other important Greek New Testaments in the Dunham collection include:

- Bonaventure and Abraham Elzevir 1624-42. The 1633 edition coined the term "received text" (*textus receptus*) with the statement, "universally accepted text free of alterations and corruptions."
- Brian Walton's polyglot, 1657. This was the first time anyone attempted to collect and classify readings from various manuscripts. It is a massive six-volume edition including languages of Latin, Ethiopic, Greek, Syriac, Samaritan, Chaldean, Arabic and Persian.
- John Fell, 1675. Hoping to prevent theologians from tampering with the Greek text; Fell listed support for individual readings by classifying groups of manuscripts rather than individual manuscript readings.
- John Mill, 1707. Mill collected evidence for his New Testament from Greek manuscripts, various other languages, and church fathers. He is considered the father of modern textual criticism.
- Jacob Wettstein, 1751-52. Wettstein produced the first textual critical apparatus.
- Jacob Griesbach 1775-1806. Griesbach began to explore placing value on manuscripts by classifying in "families."
- Caroli Lachmann 1831. Lachmann dared to abandon the *textus receptus* of Erasmus and all the others and publish his own text.

Psalms, Hymns and Spiritual Songs

From the days of the earliest church, singing praise to God was an important response to hearing the Word of God. In the centuries before the Reformation, however, both reading the Bible and singing praises in church were restricted to the priests and clergy. The congregation did not sing, nor was the Bible available in the language of the people. The Reformation not only encouraged the reading and knowledge of Scripture, but also restored the singing of psalms and hymns to the congregation.

The new exhibit on psalters and hymnals in the Severance Lyceum features a large leaf from a 15th century choir hymnal, numerous early English psalters and hymnals, and gospel song books. Of special interest is a first edition of Isaac Watts' metric version of the psalms, signed by him as a gift to "Rev. Stinton."

Also new in the Lyceum is a digital display of quotations of famous people about the Bible, its influence, and importance. Included among the quotations of 40 world leaders is one by George Washington: "It is impossible to rightly govern the world without God and the Bible."



Exhibit of psalters and hymnals now in the Lyceum of the Dunham Bible Museum



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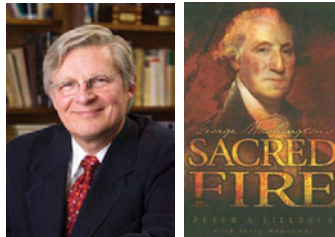
Visit our website at
www.hbu.edu/biblemuseum

"I do not believe human society ... ever have attained, or ever can attain, a high state of intelligence, virtue, security, liberty, or happiness without the Holy Scriptures..."

~ William H. Seward
Governor of New York, U.S. Senator,
and Secretary of State

Coming Events

- Meet Francisco the Book Restorer, **Saturday, February 16, 10 a.m. - 4 p.m. in the Dunham Bible Museum.**
- "The Bible and George Washington," by Dr. Peter Lillback, author of *George Washington's Sacred Fire*, President of Westminster Seminary and President of The Provident Forum, **Thursday, March 7, 2013, 7 p.m. in. Belin Chapel.**



- "Paul to the Romans" by Abe Stratton, a dramatic presentation of Paul's epistle to the Romans, **Wednesday, April 17, 7 p.m., Belin Chapel.**



ON DISPLAY

- The special exhibit, *Celebrating the Life of Jesus, the Christ: Three Centuries of Bible Art*, featuring the art from 25 rare Bibles, **continues through May 31.**



Visit "Dunham Bible Museum at HBU" on Facebook.

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

