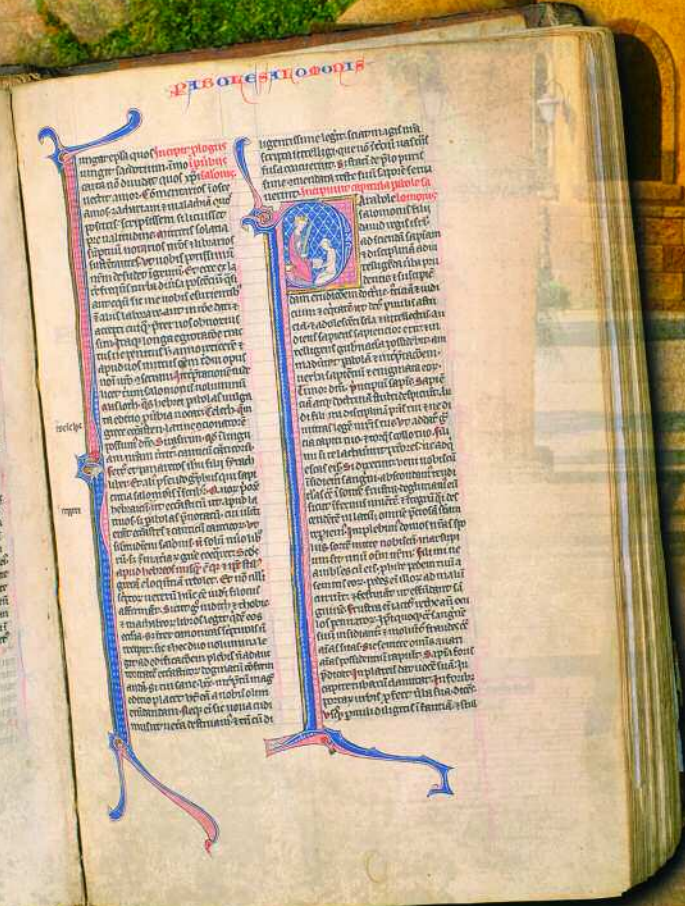


# A Guide to THE SCRIPTORIUM





# INTRODUCTION

THE SCRIPTORIUM: CENTER FOR BIBLICAL ANTIQUITIES, at the Holy Land Experience in Orlando, Florida, traces how the Bible, the permanent written record of God's special revelation, has been transmitted and preserved throughout the centuries. Utilizing the artifacts, manuscripts, and printed books of the Van Kampen Collection, this immersive museum tells the powerful and incredible story of the authenticity, accuracy, and authority of the Word of God.



The Van Kampen Collection was founded in 1986 by Robert and Judith Van Kampen and is an expression of their passionate commitment to God and His Word. Since that time, the Van Kampen family has worked to present the Collection to the general public as well as the academic community. It is one of the largest private assemblages of rare Bibles, scrolls, artifacts, and biblical manuscripts in the world.



THE VAN KAMPEN COLLECTION



## WHAT IS A SCRIPTORIUM?

Before the invention of printing by moveable type, the actual work of reproducing a manuscript was done in a scriptorium, a Latin word that means "writing room." The scriptorium was a room, located in a medieval monastery, where the Scriptures and other religious books were copied out by hand.

At that time, organized religion as represented by the Church held a dominant place in medieval culture. Before the rise of the modern university, almost all education was in the hands of the clergy. Many of them were members of organized monastic orders who lived apart from the general population. To regulate the conduct of those who lived in monasteries, a list of regulations, known as the Rule of St. Benedict, was composed. Concerned that the

monks not waste their time in idleness, St. Benedict required them to spend hours in reading and studying. For this to occur, it was necessary for the monasteries to add to the number of books they held in their libraries. Such a requirement was more demanding than it first might appear. Since there were no commercial booksellers, a monk had to locate someone who owned a book and was willing to lend it. These books were usually Bibles or other texts with a religious theme.

Once a book was secured, a scribal monk would set to work. During medieval times, a book was usually written on specially prepared animal skin called vellum or parchment. A supply of goose quill pens was also kept on hand to provide the scribe with writing instruments. The ink itself was made from a mixture of ferrous sulphate and tannic acid.

These recipes were guarded and considered part of the monastery's patrimony.

After the sheet of parchment had been lined and chalked, the scribe would begin the task of reproducing the text from the borrowed manuscript, known as the exemplar. Many humorous stories are told of the scribes as they copied the letters. Such adages as, "Three fingers do the work, but the whole body aches" represent a common theme. Postscripts to books, called colophons, often expressed the desire of the scribe to be finished with the task. One can identify with this wearisome process by reading the lament of a scribe expressed in these words, "As the sea-tossed and weary sailor longs for the sight of land, so this scribe longs for the end of this book!"

However, there was another, and more serious, side to the copying of

the manuscripts. The work was carried on with a sense of responsibility because what was being reproduced was the Word of God. There is every reason to believe that the scribes not only copied the words accurately but also read and understood them. A debt of appreciation is owed to these anonymous scribes who faithfully kept the Word of God from being lost during some of the most tumultuous times in medieval history. They not only served their generation; they transmitted a precious heritage for succeeding generations. That heritage was the Bible, the record of God's mercy and grace in Christ to those who were lost in sin.





# PRELUDE: MESOPOTAMIA

# 3000 BC

Our story begins long before the first words of the Bible were written. We journey back in time to the place where civilization began, the ancient land of Mesopotamia. In that geographical area, encompassed by the Tigris and Euphrates Rivers, culture flourished. In the city of Ur, technology was advanced to the point of indoor plumbing and an early form of air-conditioning. However, it was a city dedicated to one of the false gods so prevalent in that area. In Ur lived a man whose name was Abram. We know very little about his life before the voice of God called him to leave his city and family and go to the place that God directed.

With the call of Abram (God later changed his name to Abraham) the history of redemption began, the story of the incredible journey that has given us the Word of God. In order to gain a greater understanding of this story and how the Scriptures have been transmitted to us, we begin with the earliest surviving forms of written communication.

“MESOPOTAMIA IS A GREEK WORD THAT MEANS BETWEEN THE RIVERS.”



**Mesopotamia** was the region surrounding the Tigris and Euphrates Rivers in southwest Asia (the location of present-day Iraq). The area is known as the “fertile crescent” because of its lush vegetation and land. Perhaps nearby was the location of the Garden of Eden. From the ancient Mesopotamian city of Ur, Abraham and all his family (left) made the long journey to the land of Canaan.

The Scriptorium experience begins in a rotunda that transports guests back in time five millennia to the land of **Mesopotamia**, the land where Abraham, the first patriarch of Israel, once lived.





# 2200-500 BC

## BABYLON



The beautifully decorated **Ishtar Gate** greets guests as they enter the Babylonian hall. The actual gate was nearly fifty feet tall.



### NEBUCHADNEZZAR CYLINDER

(VKC 0101): The Bible has frequently been attacked with claims that it contains factual errors. Scripture speaks of Nebuchadnezzar, King of Babylon, who conquered the nation of Judah in 606 BC. The cylinder above records his order to rebuild a city located in his empire. This provides historical evidence of Nebuchadnezzar's existence, supporting the biblical account.



### SCRIBAL PRACTICE TABLET (VKC 0102):

Scribes were important people in the Babylonian culture because they were responsible for keeping accurate governmental records. In the Bible we read how the prophet Daniel, as a young man, was taken from Jerusalem to Babylon and instructed in all the wisdom of Babylon. There is little doubt that he would have learned using a tablet such as this one.

## LIBRARY OF ALEXANDRIA

Due to Grecian influence, the world's largest library was built in Alexandria, a city founded by Alexander the Great during his conquest of Egypt. The goal of this library was to possess a copy of every known literary text in the world. Estimates state that over five hundred thousand scrolls and books were housed in the library at its zenith. Many of the texts were preserved on scrolls made from papyrus, a plant indigenous to Egypt. Around 200 BC, the directors of the Alexandrian library desired to translate the Hebrew Scriptures into Greek. This translation is called the *Septuagint*. It circulated widely among the Greek speaking population and became the Bible of the early church. Many of the Old Testament quotations found in the New Testament are taken from the Septuagint. Over the course of several centuries the library was completely destroyed by wars and disasters.



The **Great Pyramids** stand sentinel along the papyrus-lined banks of the River Nile. Below, **scrolls** are brought forward for presentation and examination. Compared to clay tablets, scrolls were less expensive, more durable and lightweight, and easier to transport.



ESTHER SCROLL (vk 0788): One of the privileges that we often take for granted is to possess personal copies of the Scriptures. An example of a biblical text that could have been owned by a private individual is the Esther Scroll illustrated here. Originating in Venice, it features illuminations that tell the history of the book. It is written on vellum and dates to the seventeenth or eighteenth century.

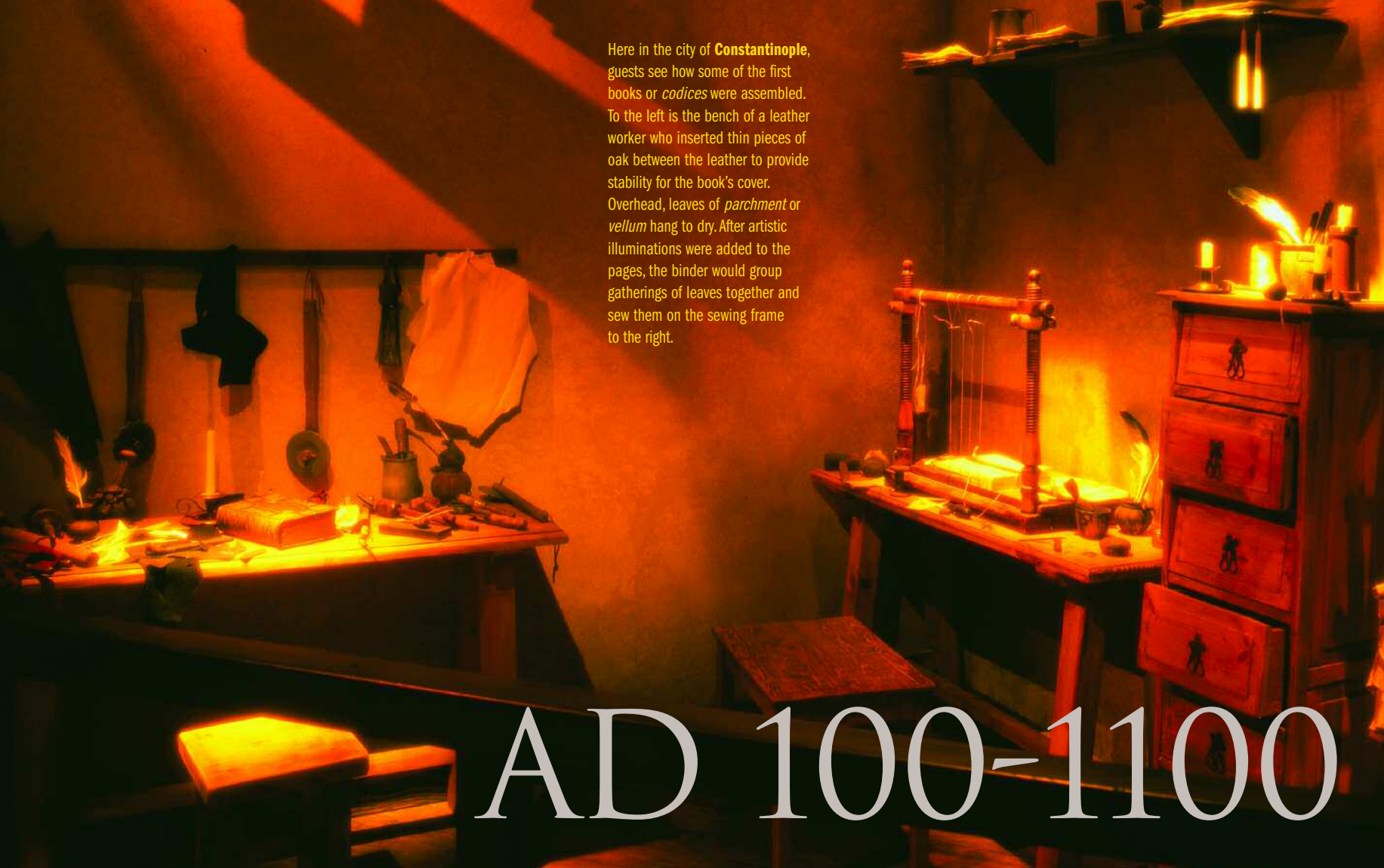
# 500 BC - AD 1200



# BYZANTINE BINDERY



Here in the city of **Constantinople**, guests see how some of the first books or *codices* were assembled. To the left is the bench of a leather worker who inserted thin pieces of oak between the leather to provide stability for the book's cover. Overhead, leaves of *parchment* or *vellum* hang to dry. After artistic illuminations were added to the pages, the binder would group gatherings of leaves together and sew them on the sewing frame to the right.



# AD 100-1100



GREEK ESPISTLES (VK 0902): The Van Kampen Collection is privileged to hold eleven manuscript copies of the Greek New Testament. To the left is a copy of the Pauline Epistles dated to the early twelfth century. The illuminations depict Paul's conversion while on the road to Damascus and his martyrdom outside of Rome around AD 66. According to scribal notes, the book was copied by two scribes, Callistratos and Timotheus.

The influence of Greece and its language affected the way that the Word of God was communicated. The books of the New Testament were written in Greek as it was the predominant language of the time. Although the earliest known copies were written on scrolls, a new format or manner of presentation was used in the second century. The text was written by hand on both sides of the page, and the leaves were bound together along one side into a book that was called a *codex*. This period also saw the translation of the Scriptures into other languages including Syriac, Armenian, and Coptic. The production of these books demonstrated the rapid expansion of the Christian faith into the Mediterranean world. They also provide scholars with a means of studying the nature of the biblical text at the time of translation, an amazing witness to the manner in which God preserved the accuracy of His Word.



This **woodcut** illustrates part of the process that went into making *parchment* or *vellum* from animal skins. After soaking the skin in a lime bath for days, it was scraped with a small, rounded knife. The skin was soaked again then stretched on a large wooden frame. It was scraped again, as the woodcut shows, and then left to dry under the high tension of the frame. Once dry, the skin was cut from the frame and sometimes further smoothed, chalked, or split to create the final material, which proved to be a very durable writing surface.



# AL 500-1455

## MEDIEVAL SCRIPTORIUM



PARIS LATIN BIBLE (VK 0645): Although great care was taken to copy the Scriptures accurately, it was inevitable that scribes would make mistakes. By the beginning of the thirteenth century, the *Vulgate* abounded in errors. Around 1225 a concerted attempt to determine the most accurate text of the *Vulgate* was begun. This effort was under the direction of John Major, Professor of Theology at the University of Paris. This revision resulted in what came to be known as the Paris Bible, the standard Scripture text for theological study during the medieval ages. The illustrated Paris Bible is not only one of the most accurate copies of the *Vulgate*, it is also one of the most beautiful.

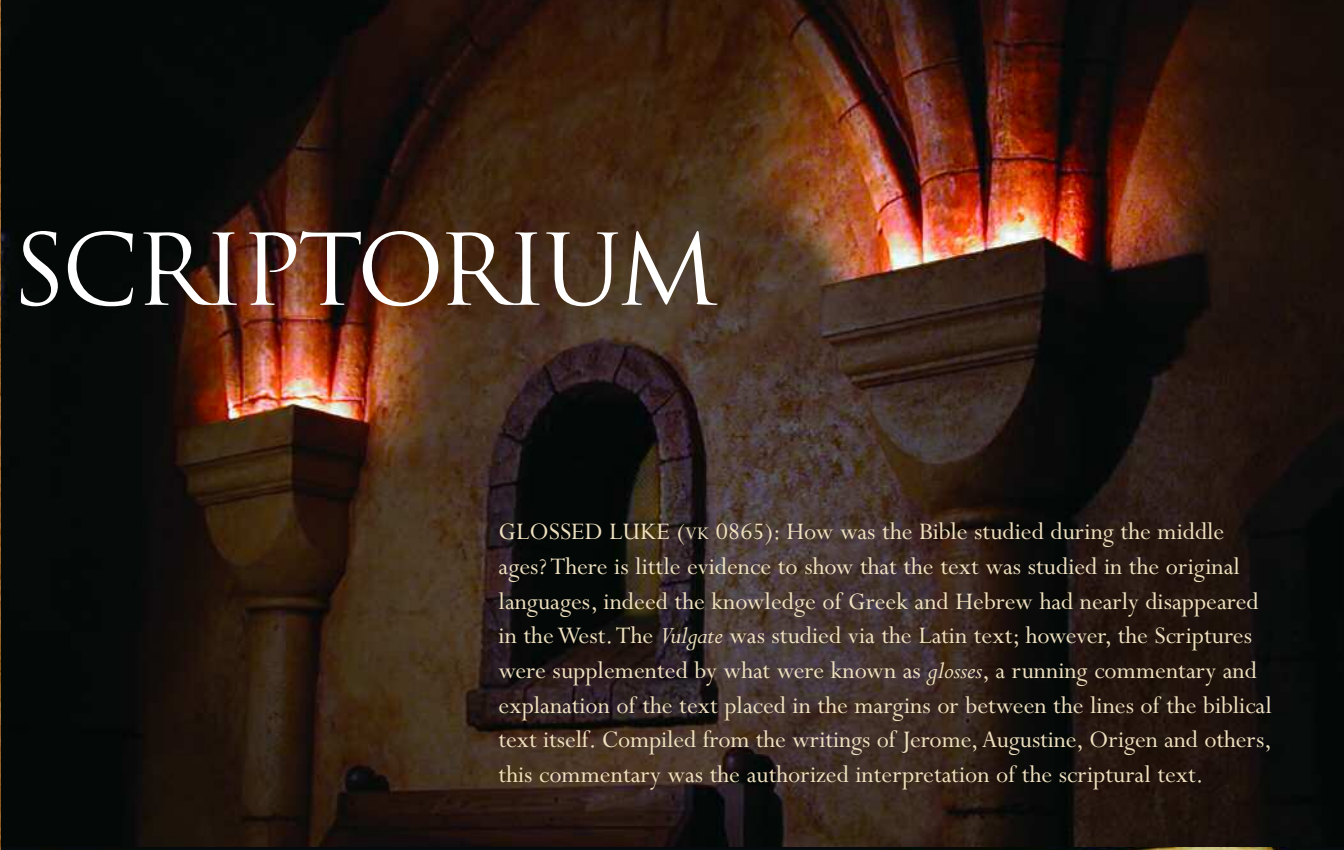
This illumination from the Paris Bible shows a monk sitting in a straight-backed chair at a slanted writing table. Two fingers guide his pen, and his hand does not rest on the table.



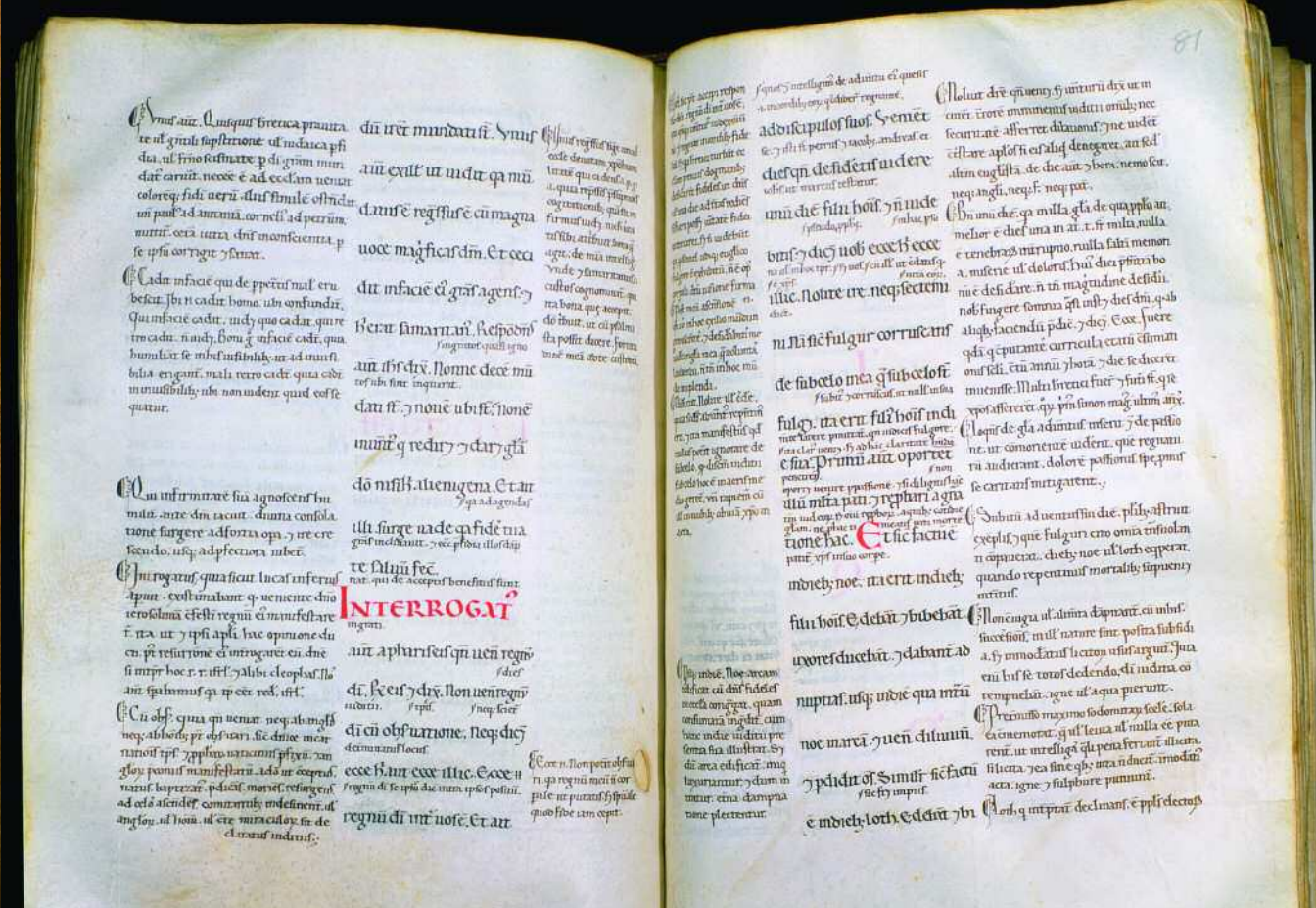
With the rise of Charlemagne and the formation of the Holy Roman Empire in AD 800, Western Europe saw thousands of **monasteries** and monastic houses built across the continent.



The history of the transmission of the Bible now moves to the Western or Latin Church. Unknown individuals translated the Scriptures into the Latin language as early as AD 200. This version came to be known as the *Itala* or Old Latin. However, because of transcription errors, the text became corrupted. In AD 383, Pope Damasus commissioned Jerome, the finest linguist of the Early Church, to undertake a new translation of the Bible into Latin. Jerome's translation, called the *Vulgate*, soon supplanted the Old Latin as the Bible of the Western Church. The *Vulgate* was the most important Bible of the Western Church for nearly one thousand years and remains the authorized Bible of the Roman Catholic Church today.



GLOSSED LUKE (VK 0865): How was the Bible studied during the middle ages? There is little evidence to show that the text was studied in the original languages, indeed the knowledge of Greek and Hebrew had nearly disappeared in the West. The *Vulgate* was studied via the Latin text; however, the Scriptures were supplemented by what were known as *glosses*, a running commentary and explanation of the text placed in the margins or between the lines of the biblical text itself. Compiled from the writings of Jerome, Augustine, Origen and others, this commentary was the authorized interpretation of the scriptural text.





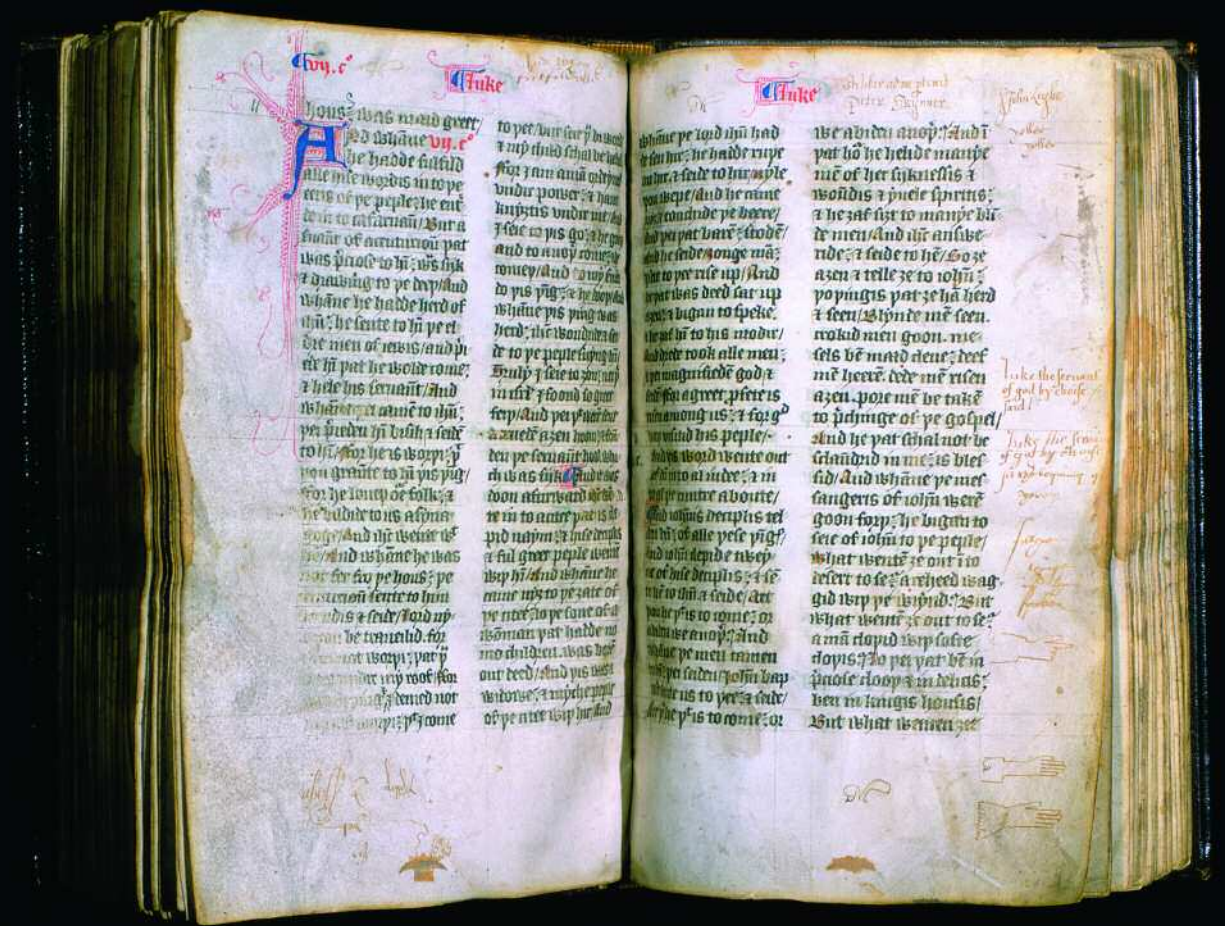
# JOHN WYCLIF'S STUDY 1382

As a thunderstorm blankets the English countryside, guests journey to the study of **John Wyclif** in Lutterworth. To his admirers, he was known as the "Morning Star of the Reformation." He spent his final years here, overseeing the first translation of the complete Latin Bible into English – the language of the common man.

**A**cross Europe, a number of reforming movements arose as the Church was accused of deviation from both the doctrinal and moral purity of the Apostolic church. Those who saw a need for doctrinal reformation of the Church also desired to give the people the Word of God in their own languages. John Wyclif (1330-1384), an ordained priest of the English church, was convinced that a

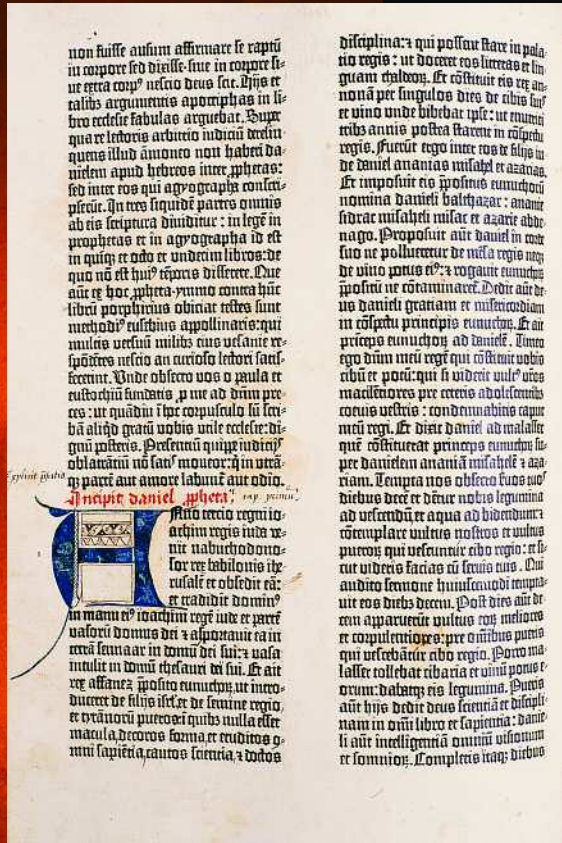
genuine spiritual reformation and the knowledge of God's Word were intimately connected. His translation of the Bible into English fueled a movement of people known as the Lollards, who took copies of the Scriptures across all of England so that the common man could hear the pure Word of God. In response, the English clergy enacted a law which equated Bible reading with heresy that was punishable by death.

WYCLIF GOSPELS (vk 0639): Pictured below is one of the Wyclif Gospels that has survived to the present day. A recent census of Wyclif related material revealed that some two hundred and forty manuscripts survive. How many were originally copied will never be determined definitively because the work was done in secret. However, the importance of this work does not lie in its rarity; it lies in the place that it occupies in God's providence. The fifteenth century in England was one of the darkest times in that nation's history. However, it was also a time of preparation for the restoration of the Gospel into society. Although this book may not appear to be imposing, it is the true Word of God. During the near eclipse of the Gospel in England, God was working to bring about a reformation in His church. It would be nearly a century before the Bible of William Tyndale would find a ready market in England. However, through the Wyclif Bible, the English people's hunger for the Word of God would be sustained and deepened.

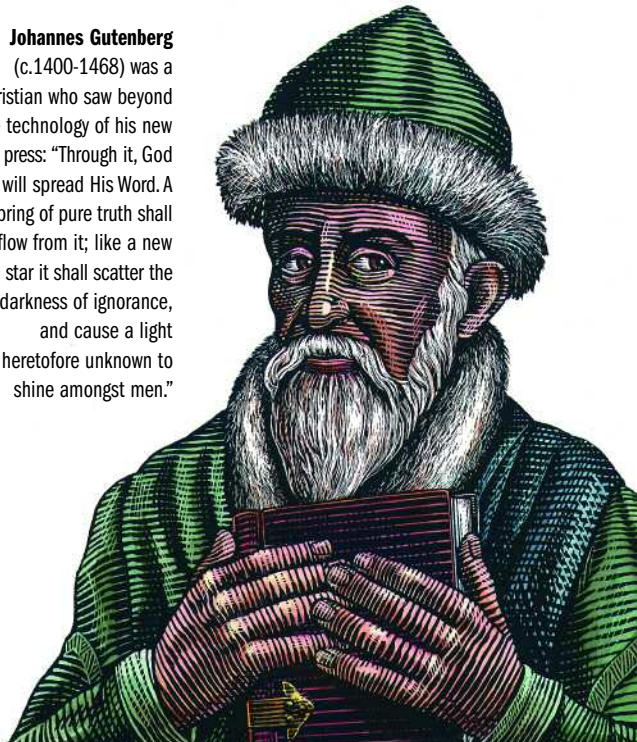




GUTENBERG BIBLE  
(VK 0794): It was no accident that the first book selected for printing was the Bible, the Word of God. While the majority of the population remained illiterate, for the first time in the history of mankind, the Scriptures were available in a format that insured its widest distribution. Another step forward in the communication of the Word of God to the people was now a reality.



Johannes Gutenberg  
(c.1400-1468) was a Christian who saw beyond the technology of his new press: "Through it, God will spread His Word. A spring of pure truth shall flow from it; like a new star it shall scatter the darkness of ignorance, and cause a light heretofore unknown to shine amongst men."



1455



Here in Mainz, Germany, guests discover the printing press of Johannes Gutenberg, complete with vats of ink and drawers of metal type.

# GUTENBERG'S PRINT SHOP

Johannes Gutenberg spent more than ten years refining the method of printing by moveable type. The key to the process was a calibrated type mold that allowed individual letters to be quickly produced. Gutenberg's experience as a metalsmith served him well in developing a unique alloy of lead, tin, and antimony that was soft enough to pour into the mold but hard enough to withstand the rigors of repeated impressions. The type was hand set, letter by letter, into a wooden form. Then ink—a mixture of turpentine, lampblack, and linseed oil—was rolled over the raised surface of the type, and the form

was pressed against a sheet of paper. Using this technique, Gutenberg's 42-line Bible was the very first book to be published in 1455 as an edition of 210 copies. The project took nearly two years to complete. Gutenberg's press has been called one of the "hinges of history," an event on which the course of history pivots. Prior to this invention, books had to be copied by hand or made using the process of wood engraving. Printed books, however, could be produced more quickly, accurately, and less expensively than manuscript copies. These characteristics helped pave the way for one of history's great religious movements—the Reformation.



# TYNDALE'S PRINT SHOP

# 1500-1611

As guests enter Tyndale's print shop in **Cologne, Germany**, they are confronted with a scene of wrath and destruction. The city officials raided the shop and destroyed the press because it was an illegal operation.

The reformers of the sixteenth century were quick to seize upon the advantages of printing by moveable type. Combined with an increased rate of literacy, the ability to quickly produce more Bibles in various European languages led to an increase in Reformation thought. William Tyndale, prohibited from printing English Bibles by the Church in England, worked in Cologne and then Worms, Germany (pronounced “Verm”). In 1526 the first complete copy of the English New Testament was printed. Bibles were soon being smuggled into England. But within ten years Tyndale would be executed for his “heretical” efforts. His last words, in the form of a prayer, were “Lord, open the King of England’s eyes.” Just three years later, King Henry VIII ordered that every church in England have a copy of the Scriptures in English. In fact, Tyndale’s Bible would become the basis for the King James Bible, first published in 1611 which, for many today, is still considered England’s “official” Bible.



**MARTYR'S BIBLE (vk 0105):** This Matthew’s Bible (1537) was one of the first items purchased for the Van Kampen Collection. Although not the most expensive item in the Collection, it is perhaps the most valuable because of its blood-stained pages—a graphic testimony of the price someone was willing to pay for this copy of the Word of God.



**William Tyndale**  
(1494-1536)  
devoted his life to translating the Bible from the original Greek and Hebrew into English.

**The epistle of the Apostle S. Paul to the Romanes.**  
The first Chapter.  
¶ And the seruante of Iesus Christ / called to be an Apostle / put a parte to preache the Gospell of God / which he promysed afore by his Prophetes / in the holy scriptures that make mention of his sonne / the which was begotte of the seed of David / as pertayninge to the fleshe / declared to be the sonne of God with power of the holy goost that sanctifieth / sence y tyme that Iesus Christ oure Lorde rose agayne from deeth by whom we have receaved grace and apostlesshyppe / to bringe all maner hethen people vnto obedience of the sayth / that is in his name: of the which hethen are ye a part also / which are Iesus christes by vocaciō.  
¶ To all you of Rome beloved of God and sayntes by callinge. Grace be with you and peace from God oure father / & from the Lorde Iesus Christ.  
¶ First verely I thanke my God thorow Iesus Christ for you all / because youre sayth is published throughe out all the worlde. for God is my witnes / whom I serve with my sprite in the Gospell of his sonne / that with out

**TYNDALE NEW TESTAMENT (vk 0112):** Pictured above is a Second Edition Tyndale New Testament (1534) printed in Antwerp. Many scholars rank this edition second in importance to the 1526 edition because the latter was the first New Testament printed in English. But perhaps if asked himself, Tyndale would rank this edition as more valuable. Why? The fact that it was not the first edition would pale in comparison with the fact that the 1534 edition was a more accurate translation which made the Word of God more intelligible to the English people.



# 1660-1672

Guests experience the confines of Bunyan's jail cell in **Bedford, England**, where the minister spent twelve years of his life.

## JOHN BUNYAN'S CELL



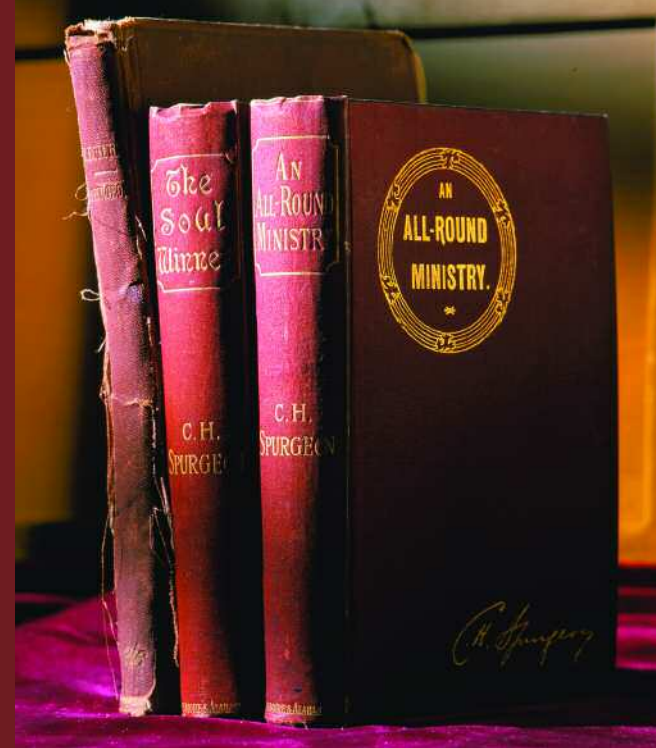
**John Bunyan** (1628-1688) wrote more than sixty books in his lifetime, including *The Pilgrim's Progress*, second only to the Bible as the best-selling book of all time.



**BUNYAN'S BOOKS:** Pictured above are rare first editions of *Justification* (VK 0544), *The Holy War* (VK 0653), *The Pilgrim's Progress* (VK 0011), and *Advice to Sufferers* (VK 0492). Bunyan wrote in a manner that drew upon his life experiences and revealed how he pictured himself. The books are classics, the productions of a fertile mind, brimming over with imagery. However, they are also the sober reflections of a good soldier of Jesus Christ who endured hardship for the sake of the Gospel.

**T**he story now shifts to the final years of the seventeenth century, where much had changed since the time of Tyndale. The Gospel had been recovered in its power and grace through the reformation of the English church, but then Charles II required that all ministers had to be ordained by the Church of England. Thousands refused to conform and were ejected from the Church. John Bunyan, a Baptist minister, was not only ejected but also thrown in prison. From 1660 to 1672 he was held in the jail in Bedford while married with four children. Bunyan could have walked out as a free man had he conformed to Charles' edict. But God's Word had so captured his conscience that imprisonment for obedience to the Scriptures was far preferable to liberty without a good conscience.

**T**he latter part of the nineteenth century has been called the flood tide of the Gospel in England. On every side there was a great interest in hearing the Word of God. Perhaps the most renowned preacher during that time was Charles Haddon Spurgeon, pastor of the Metropolitan Tabernacle in London. He became pastor at the age of nineteen and took the city by storm. The original church was too small, so the tabernacle was built to accommodate the thousands who would flock to hear him. His messages were cabled to New York and printed the following day in the major newspapers across the United States. Over sixty volumes of his sermons, entitled the *Metropolitan Tabernacle Pulpit*, were published. Spurgeon's sermons remain as popular today as they were more than a hundred years ago with one publishing house dedicated to reprinting every known work of Charles H. Spurgeon!

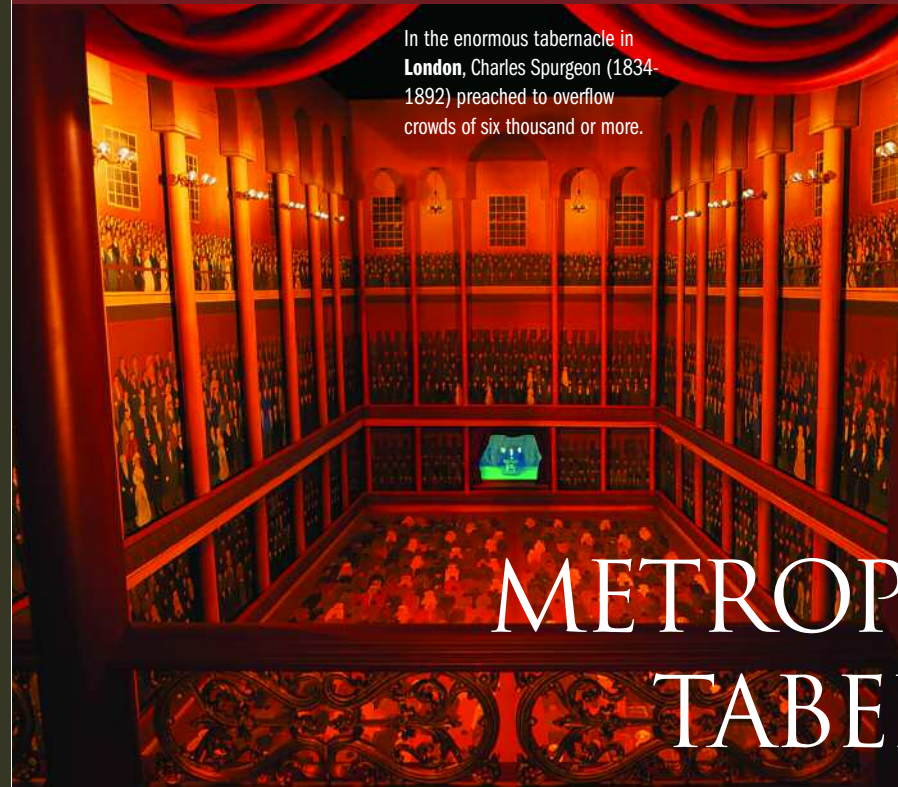


# 1860-1900

**SPURGEON'S BOOKS:** Here are copies of *Lectures to My Students* (VK 0529), *The Soul Winner* (VK 0545), and *An All-Round Ministry* (VK 0549). Many claim that the latter is the best book on pastoral theology ever produced. Spurgeon started a school known as the Pastor's College where young men were trained. Although written over a hundred years ago, the lectures themselves remain surprisingly vibrant and relevant to the challenges of modern society.

In the enormous tabernacle in **London**, Charles Spurgeon (1834-1892) preached to overflow crowds of six thousand or more.

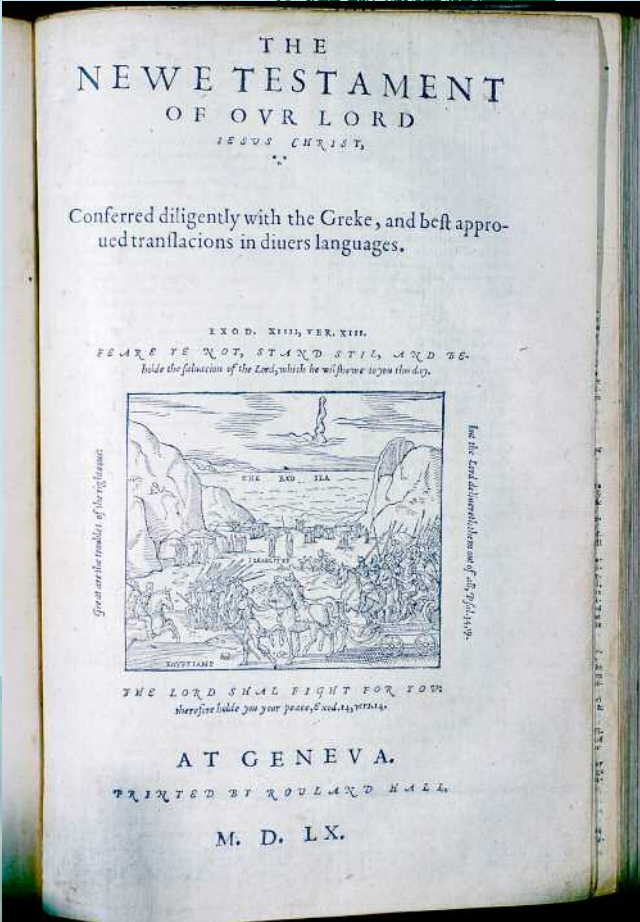
## METROPOLITAN TABERNACLE





# THE MAYFLOWER 1620

While the Reformation struggled to gain a foothold in England and Europe, there were those who sought their spiritual destinies elsewhere. Yearning for religious liberty, 102 brave Pilgrims journeyed across the Atlantic Ocean and came ashore on the rugged coast of Massachusetts on December 26, 1620. They were Separatists who believed that the Church of England had failed to reform itself in a thoroughly biblical manner. After spending some time in Holland, the Pilgrims had left Europe to help establish America's first permanent New England colony, one founded on the ideal of religious freedom.



GENEVA BIBLE(vk 0124): Although the King James Bible had been in print for nearly a decade, the Pilgrims brought the 1560 Geneva Bible with them to the New World. It was published by English exiles in Geneva, Switzerland during the oppressive reign of “Bloody” Mary Tudor and was a revision of the work of William Tyndale. The Word of God gave the Pilgrims the support and spiritual strength they needed that first year in the New World.

On the wide open plains of the **American heartland**, guests join in a simple worship service inside the whitewashed country church.

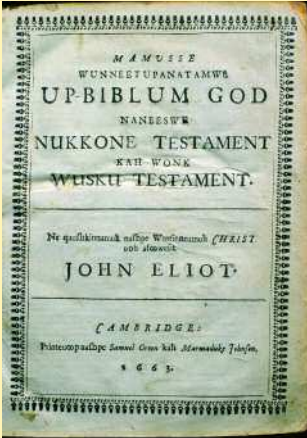
# PRAIRIE CHURCH



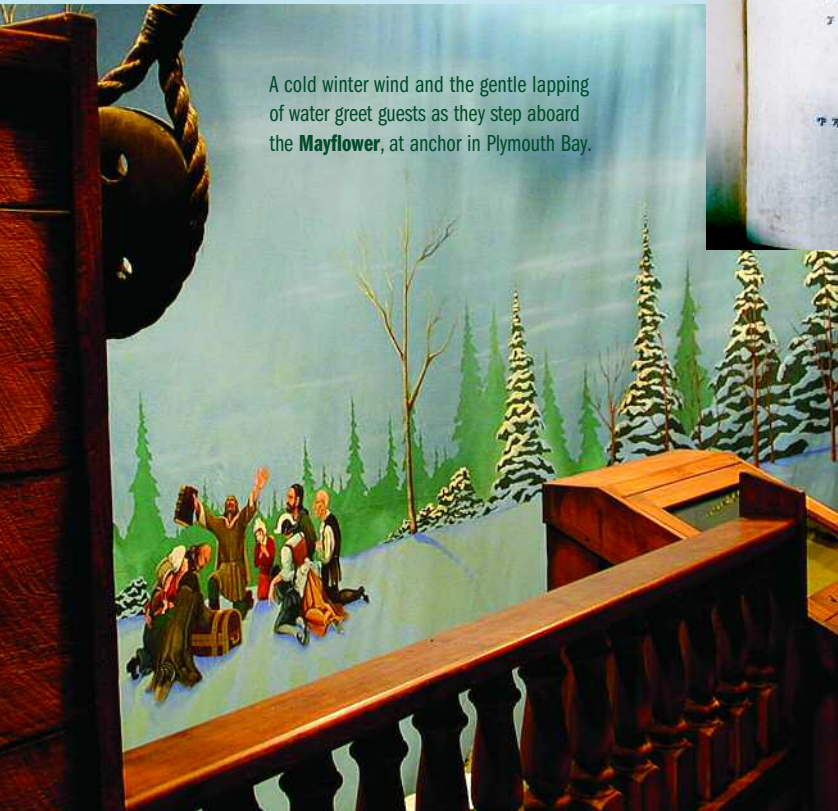
BIBLE FOR THE BLIND (vk 0806): The task of translation work is not limited to spoken languages as demonstrated by this Bible published by the Boston Institution for the Blind with raised English characters rather than Braille.

In the eighteenth and nineteenth centuries, the vast, untamed North American frontier was filled with both promise and peril. It took a special commitment and determined spirit to spread the Word of God across such an open expanse. That spirit comes across in the indigenous versions of the Bible produced by steadfast American missionaries. With Bibles in hand, “Circuit Rider” preachers penetrated the new land, and courageous evangelists carried the message of the Gospel to the outlying territories – and eventually beyond the shores of America.

THE ELIOT BIBLE (vk 0397): The first Bible printed in America was also the first published for the purpose of proclaiming the Gospel to Native Americans. The Puritan John Eliot invested twelve years of his life in this missionary effort which was completed in 1663.



# 1800-1900



A cold winter wind and the gentle lapping of water greet guests as they step aboard the **Mayflower**, at anchor in Plymouth Bay.



# FINALE

Through the words of individuals from the Bible, guests complete their journey below the rugged slopes of **Mount Sinai**.

The Bible is more than a religious artifact that survived the ravages of time; it is the revealed and inspired Word of God. It is God's message of salvation to mankind – that Christ Jesus died for our sins so that we, through faith in Him, might have eternal life. The story of this great book shows God's marvelous and powerful preserving hand upon the course of history and in the lives of men and women who, with often tremendous sacrifice, were instrumental in delivering the Scriptures to the world of the twenty-first century.







As guests enter a **modern home**, they're bombarded with sights and sounds of 21st-century living. And although today the Bible is readily available to us in ways people long ago could not have imagined, we also are faced with distractions that seek to keep us from time spent in God's Word. So the challenge is this: What are you doing with the Word of God in your world today?

## POSTSCRIPT

# 21ST CENTURY

**MORE OF THE VAN KAMPEN COLLECTION:** With only about ten percent of the entire Collection on display, The Scriptorium has a room dedicated to showcasing many of the other items on a rotating basis. Below is an exhibit featuring rare first editions of the works of John Bunyan.

## SPECIAL EXHIBIT ROOM AND EX LIBRIS

**EX LIBRIS:** Latin for the phrase "from the library of," Ex Libris has numerous resources and mementos that are available to guests. Books, magazines, lithos, software, CDs, videos and DVDs, children's books and craft materials, Bibles, study aids, writing pens, and actual pages from a 1611 King James Bible can all be found in the bookstore. Browse Ex Libris and discover further the rich and fascinating story of the Word of God.



# FREQUENTLY ASKED QUESTIONS ABOUT THE SCRIPTORIUM

*When did The Scriptorium open?*

The Scriptorium at The Holy Land Experience opened to the public on August 17, 2002.

*How many people visit The Scriptorium?*

Nearly 200,000 guests per year view the exhibit.

*How was The Scriptorium designed and built?*

Designed by a firm that specializes in creating museum-quality attractions, the facility was built with many small, highly themed rooms that would enhance the items on display and help people to remember the information that is presented. The exterior of the building was designed to reflect the style of a Byzantine library.

*Why is the layout of The Scriptorium not chronological?*

Though the tour begins chronologically, the ending departs from this method to focus on specific items and significant areas of the Collection.

*What is the Van Kampen Collection?*

Assembled by the Van Kampen family, it is one of the most significant collections of biblically related artifacts, scrolls, manuscripts and early printed editions of the Bible in the world.

*Who is Robert Van Kampen?*

The late Robert Van Kampen was a Christian businessman who was passionate about preserving the history of the Word of God.

*Where did the items in the Collection come from?*

Most were purchased at national and international auctions. Some were purchased from private collections, and others from individuals.

*How many items are in the Van Kampen Collection?*

Some 1100 items are currently cataloged.

*What are the oldest items in the Van Kampen Collection?*

The votive nails and cuneiform tablets on display in the Babylon room are more than four thousand years old.

*Is everything on display real?*

Yes, all the Collection items in the display cases are authentic.

*Why are the books on display opened to specific pages?*

To highlight colorful illuminations or interesting pages. For conservation reasons, the pages are periodically turned.

*Is it possible to see the rest of the Collection?*

Items not on display in the main exhibit can be seen in the special exhibit room. New exhibits are opened to the public every nine to twelve months.

*How can I learn more about the Collection?*

Contact the Curator of the Van Kampen Collection at Sola Scriptura, 800-844-9930.

*How can my group come visit The Scriptorium?*

Contact The Holy Land Experience Ticket Center at 866-872-4659.

*What is Sola Scriptura?*

Sola Scriptura is a teaching ministry and the holding entity for the Van Kampen Collection. The name "sola scriptura" is a Latin phrase used during the Reformation that explains "Scripture alone" as God's revealed truth.



ITEMS FROM THE VAN KAMPEN COLLECTION THAT ARE ON DISPLAY AT THE SCRIPTORIUM

- Babylon**
- Clay Scribal Practice Tablet**  
c. 7th century BC, cuneiform.
- Nebuchadnezzar Cylinder**  
c. 6th century BC, cuneiform, contains an order by King Nebuchadnezzar of Babylon to have a city of the empire rebuilt.
- Sennacherib Prism**  
c. 700 BC, cuneiform, describes the Assyrian King Sennacherib's campaign against Judah's King Hezekiah as found in 2 Kings 19.
- Clay Tablets from Ur**  
c. 2000 BC, cuneiform, Ur was the birthplace of Abraham, father of the Jewish nation.
- Votive Nails**  
c. 23rd century BC, cuneiform, prayers or vows were written on the nails then set into cavities in the temple walls.
- Library of Alexandria**
- Esther Scroll**  
c. 17th/18th century, vellum, Hebrew.
- First Century Papyrus**  
c. 1st century AD, papyrus.
- Isaiah Scroll**  
c. 1350, vellum, Hebrew.
- Kai-Feng Scroll**  
c. 1200, parchment, Hebrew.
- Torah Scroll**  
c. 14th century, Hebrew.
- Byzantine Bindery**
- Armenian Manuscript**  
1634, Noragiol, Armenia.
- Coptic Manuscript**  
c. AD 350, Upper Egypt, "Mississippi Coptic Codex II."
- Ethiopic Manuscript**  
c. 18th century, fourth year of King Yasu.
- Greek Epistles**  
1107, Southern Italy.
- Greek Gospels**  
c. 9th century, Eastern Mediterranean.
- Latin Manuscript**  
AD 830, Northern France, Gospel of Matthew with commentary of Bishop Claudius of Turin.
- Old Church Slavonic**  
c. 16th century, Russia.
- Papyrus Fragment from Matthew**  
c. 5th century, Egypt, in Greek and Coptic.
- Samaritan Pentateuch**  
c. 13th century, in Samaritan and Arabic.
- Syriac New Testament**  
c. 6th/7th century, "Yonan Codex."
- Syriac Psalter**  
c. 7th century, from Monastery of St. Catherine, Mount Sinai.
- Medieval Scriptorium**
- Carthusian Latin Manuscript**  
1460, Erfurt, Germany, Carthusian house of Mons. St. Salvatoris.
- Glossed Epistles**  
c. 12th century, Italy, Paul's Epistles, Latin.
- Glossed Exodus**  
1170-1180, Northern France, with Glossa Ordinaria of Gilbert the Universal, Latin.
- Glossed Luke**  
c. 12th century, Italy, Luke's Gospel, Latin.
- Greek Gospels**  
1271, Georgios Kampnos, two endings to Mark's Gospel.
- Historia Scholastica**  
c. 13th century, Peter Comestor, Latin.
- Manuscript Paris Bible**  
c. 13th century, Paris, France, Latin.
- Morris-Cockerell Bible**  
1225, Paris, France, illuminated by Magister Alexander, Latin.
- Seville Bible**  
1468, Seville, Spain, Moshe ben Joseph, Pentateuch, Hagiographia, and Haftoroth, Hebrew.
- John Wyclif's Study**
- Codex Wernigerodensis**  
1430, Bohemia, Latin with Medieval Czech glosses.

- Dutch Psalter**  
1470, North Netherlands, Haarlem or Beverwijk, in Dutch and Latin.
- French Lectionary**  
c. early 15th century, France.
- German Historienbibel**  
1445, Johannes Lessewicz of Liegnitz in Ramigkdofff.
- Latin Manuscript Bible**  
c. 1230, Latin Vulgate, prologues by St. Jerome.
- Wyclif Gospels**  
c. early 15th century, John Wyclif, English.
- Wyclif New Testament**  
c. 15th century, John Wyclif, "Cotton Wyclif," English.
- Gutenberg's Print Shop**
- Complutensian Polyglot New Testament**  
1514-1517, Alcala: Arnald Guillen do Broca, in Hebrew, Chaldee, Greek, and Latin.
- Gutenberg Bible**  
1455, Mainz: Johannes Gutenberg, the books of Daniel and Hosea, Latin.
- Jenson's Latin Vulgate**  
1479, Venice: Nicholas Jenson, second edition, Latin.
- Luther's German Bible**  
1533-34, Lübeck: Luowich Dietz, Martin Luther, first edition, German (Low).
- Novum Instrumentum**  
1516, Basel: John Froben, Erasmus of Rotterdam, first edition, Greek.
- Postilla**  
1485, Nuremberg: Anton Koberger, Nicholas de Lyra, Latin.
- Quincuplex Psalter**  
1509, Paris: Henricus Stephanus, first edition, Latin.
- Reuchlin's Hebrew Lexicon**  
1506, Phorcae: Thomas Anshilm, Hebrew.
- Tyndale's Print Shop**
- Bishops' Bible**  
1568, London: Richard Jugge, first edition, English.
- Coverdale Bible**  
1535, Cologne or Marburg: Cervicornus and Soter, Miles Coverdale, first edition, English.
- Foxe's Acts & Monuments**  
1596, London: Peter Short, John Foxe, English.
- Great Bible**  
1541, London: Edward Whitchurch, fifth edition, English.
- King James "He" Bible**  
1611, London: Robert Barker, first edition, English.
- Matthew's Bible**  
1537, Antwerp: Grafton and Whitchurch, first edition, "Martyr's Bible," English.
- Tyndale Pentateuch**  
1530, Antwerp: Hoochstraten, William Tyndale, first edition, English.
- Tyndale New Testament**  
1534, Antwerp: Martin Emperowr, William Tyndale, second edition, English.
- Tyndale's Wicked Mammon**  
1547, London: John Daye, William Tyndale, second edition, English.
- John Bunyan's Cell**
- Advice to Sufferers**  
1684, London: for Benjamin Alsop, first edition, English.
- The Holy War**  
1682, London: for Dorman Newman and Benjamin Alsop, first edition, English.
- Justification**  
1672, London: Francis Smith, first edition, English.
- The Pilgrim's Progress**  
1679/1684, London: for Nathaniel Ponder, third edition, first edition of Part II, English.
- Actual Key to Bedford Prison**  
Where *Pilgrim's Progress* was written.
- Wood Fragment from Elstow House**  
Where John Bunyan lived.
- Metropolitan Tabernacle**
- An All-Round Ministry**  
1900, London: Passmore & Alabaster, English.

- Lectures to My Students**  
1877, London: Passmore & Alabaster, English.
- The Soul-Winner**  
1897, London: Passmore & Alabaster, English.
- The Mayflower**
- Geneva Bible**  
1560, Geneva: Rouland Hall, first edition, English.
- Prairie Church**
- Bible for the Blind**  
1842, Boston: Institution for the Blind, embossed or raised letters, English.
- Children's Hieroglyphical Bible**  
1796, London: Robert Bassam, thirteenth edition, English.
- Bible for American Children**  
1788, Worcester, Massachusetts: Isaiah Thomas, first edition, English.
- Cotton Patch Bible**  
1970, Clinton, New Jersey: New Win Publishing, Clarence Jordan, English.
- Eliot Bible**  
1661-1663, Cambridge, Massachusetts: Samuel Green and Marmaduke Johnson, John Eliot, first edition, Massachuset (Algonquian), first Bible printed in America.
- Gold Bible**  
1834, London: De la Rue, Cornish, and Rock, English, printed in gold on loaded and glazed paper, weighing nearly twelve pounds.
- Saur Bible**  
1743, Germantown, Pennsylvania: Christopher Saur, first edition, German, first Bible in a European language printed in America.



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