



Endnotes for *The Dead Sea Scrolls and the Sovereignty of God*

Spring / Summer 2019 *Bible and Spade*

Notes

¹ Martin Abegg Jr., Peter Flint, and Eugene Ulrich, *The Dead Sea Scrolls Bible* (New York: HarperSanFrancisco, 1999), 3, 23, 277, 417, 482; John C. Trever, *The Dead Sea Scrolls: A Personal Account* (repr., Grand Rapids, Eerdmans, 1979), 163. Only a small fragment of Chronicles has been identified.

² Eusebius (ca. AD 260–340) notes this in his *Hist. Eccl.* 6.16.1–3.

³ Millar Burrows, *The Dead Sea Scrolls* (repr., New York: The Viking Press, 1961), 35, 41.

⁴ Trever, *The Dead Sea Scrolls*, 196.

⁵ I use the term “ideal” in relation to the numerous other poorer climate categories found in the region. It is true that the temperatures around the Dead Sea fluctuate with the change of seasons and the time of day, but this still offered the best area for preservation of the scrolls.

⁶ Trever, *The Dead Sea Scrolls*, 152.

⁷ James VanderKam and Peter Flint, *The Meaning of the Dead Sea Scrolls* (New York: HarperSanFrancisco, 2002), 63–67. In at least one account, soldiers noted that when they entered the museum, partial scrolls and fragments were found lying in drawers in the museum without proper security or climate controls.

⁸ See VanderKam and Flint, *The Meaning of the Dead Sea Scrolls*, 34–46.

⁹ Yigael Yadin, *The Message of the Scrolls* (New York: Simon and Schuster, 1957), 16.

¹⁰ Trever, *The Dead Sea Scrolls* (repr., 1979).

¹¹ Burrows, *The Dead Sea Scrolls*, 64.

¹² Yadin, *The Message of the Scrolls*, 39–52.

¹³ Universities like McGill in Montreal and Manchester in England began to purchase fragments, which allowed for their preservation.

¹⁴ Apparently not all of the scrolls were placed in jars, but several of the most important scrolls were stored this way (e.g., 1QIsa^a).

¹⁵ A copper scroll (3Q15) in two pieces was also found in Cave 3. This contained a treasure map of sorts.

¹⁶ See further, VanderKam and Flint, *The Meaning of the Dead Sea Scrolls*, 27–34, 55–84.

¹⁷ See James C. VanderKam, *The Dead Sea Scrolls Today* (Grand Rapids: Eerdmans, 1994), 17–18.

¹⁸ *Ibid.*, 57–59.

¹⁹ <http://www.nytimes.com/1995/03/28/science/decipherers-of-dead-sea-scrolls-turn-to-dna-analysis-for-help.html?pagewanted=all>.

²⁰ <https://www.youtube.com/watch?v=PnLiLjCUBFo>.

²¹ <http://www.sciencebuzz.org/blog/dna-and-dead-sea-scrolls-lessons-scientific-method>.

²² VanderKam and Flint, *The Meaning of the Dead Sea Scrolls*, 67–75.

²³ <http://spie.org/newsroom/1448-imaging-the-dead-sea-scrolls-for-conservation-purposes?SSO=1>.

²⁴ <https://www.livescience.com/56196-dead-sea-scroll-virtual-unwrapping.html>.

²⁵ James Muilenburg in his now-famous address to the Society of Biblical Literature in 1968 titled “Form Criticism and Beyond” (see *Journal of Biblical Literature* 88, no.1 [1969]: 1–18) laid the groundwork for later literary approaches (e.g., rhetorical, narrative, and canonical criticism) that challenged the status quo of form, source, and redaction criticism of this earlier period.

²⁶ See, Abegg, et al., *The Dead Sea Scrolls Bible*, 268–69; and VanderKam and Flint, *The Meaning of the Dead Sea Scrolls*, 131.

²⁷ For example note the position of VanderKam and Flint, *The Meaning of the Dead Sea Scrolls*, 137–38.

²⁸ See further <http://www.biblearchaeology.org/post/2012/07/31/New-Light-on-the-Book-of-Daniel-from-the-Dead-Sea-Scrolls.aspx>.