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

Spring / Summer 2019 *Bible and Spade*

Notes


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.


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


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*).

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


18 Ibid., 57–59.


20 [https://www.youtube.com/watch?v=PsLiLjCUBFo](https://www.youtube.com/watch?v=PsLiLjCUBFo).


25 James Mullenburg 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.

