

Re: "Debating Qumran: Collected Essays on Its Archaeology" by Jodi Magness

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- *From:* David <pchristainsen@xxxxxxxxxx>
 - *Date:* Sat, 27 Oct 2007 05:13:46 -0700
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On Oct 26, 4:45 pm, Jack Linthicum <jacklinthi...@xxxxxxxxxxxxxxxxxx> wrote:

On Oct 26, 3:56 pm, David <pchristain...@xxxxxxxxxx> wrote:

...

One question: Doesn't Dr. Magness refute Dr. Thiering?

...

Funny, she seems to

Please be specific. I am willing to get into it with you.

The Archaeology of Qumran and the Dead Sea Scrolls (Paperback)
by Jodi Magness (Author)

No Fringe Theories Allowed, November 2, 2002
By Virgil Brown (White Oak, Texas USA) – See all my reviews
(REAL NAME)

This review is from: The Archaeology of Qumran and the Dead Sea
Scrolls (Studies in the Dead Sea Scrolls and Related Literature)
(Hardcover)

Jodi Magness points out in the introduction to her book that there are two reasons why fringe theories about the Dead Sea Scrolls are numerous. The second is that "we tend to side with the underdogs." The first reason is that controversy sells. Magness shows why the available archaeological evidence supports the basic conclusions of Roland de Vaux. The scrolls and the Qumran settlement are related. The scrolls were owned by a sectarian group. The settlement is not a villa rustica. Etc. Yet Magness does not rubber stamp the work of de Vaux. For example she sets forth her own chronology of the settlement.

This book is not for people who subscribe to fringe theories. There are no Christian writings found among the scrolls. Nor are the scrolls a depository of the Temple either in 62 BCE or 68 CE. There used to be a sect known as the Essenes who lived at Khirbet Qumran...

These guys?

The Meaning of the Dead Sea Scrolls: Their Significance For Understanding the Bible, Judaism, Jesus, and Christianity (Paperback) by James Vanderkam (Author), Peter Flint (Author)>From Library Journal

VanderKam (Univ. of Notre Dame; The Dead Sea Scrolls Today) and Flint (codirector, Dead Sea Scrolls Inst., Trinity Western Univ., B.C.) have produced a richly informative and insightful book. The content is not all that unusual among recent books on the Scrolls, but the sober, thorough, and balanced presentation sets it apart. The book begins with an examination of the discovery and dating of the Scrolls, which includes the results of new technology. The authors discuss the text and canon of the Hebrew Bible in addition to the Apocrypha and New Testament in relation to the Scrolls. This is followed by a review of the nonbiblical Scrolls and their message. They also evaluate some earlier books on the Scrolls that make outlandish, unfounded claims concerning what they purportedly reveal about Jesus and early Christianity, then present some well-documented ways the Scrolls do offer important background material for understanding Jesus' teachings. The final chapter closes with a review of the controversies surrounding the Scrolls. Each chapter contains helpful sidebars and ends with a useful "Select Bibliography" for further research. Highly recommended as a clear, scholarly, and balanced presentation that helps the reader grasp both the significance of the Scrolls and their value as background material for our understanding of the Bible. David Bourquin, California State Univ., San Bernardino

Please take in this introductory background –

On Methodology

http://groups.yahoo.com/group/qumran_origin/message/2694

"Q. 3. The information from the DSS pesharim helped solve the NT peshar, but the NT peshar is not a direct extension from the OT pesharim of the DSS.

A. I think I recognise here a criticism stemming from Vanderkam, that I am not using peshar in the same sense as in DSS. He did not distinguish between the definition of scripture contained in the DSS pesharim, and the final form that those pesharim took. The definition of scripture that they contained was that it had two levels, an obvious meaning to everyone, and a hidden meaning that was only available to an interpreter who had special knowledge – or, in their view, to whom God had revealed the secret. Their analogy was in the interpretation of dreams. The word peshar is another form of the word pithron, from verb pathar, meaning the

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interpretation of dreams as in Gen 40:8."