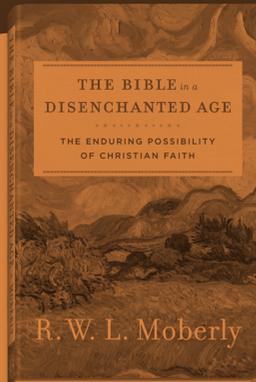


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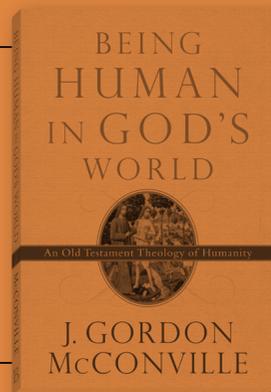
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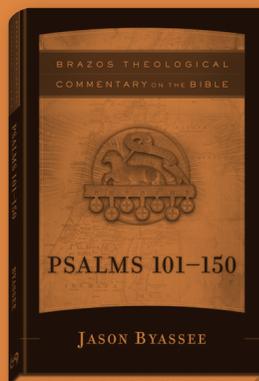


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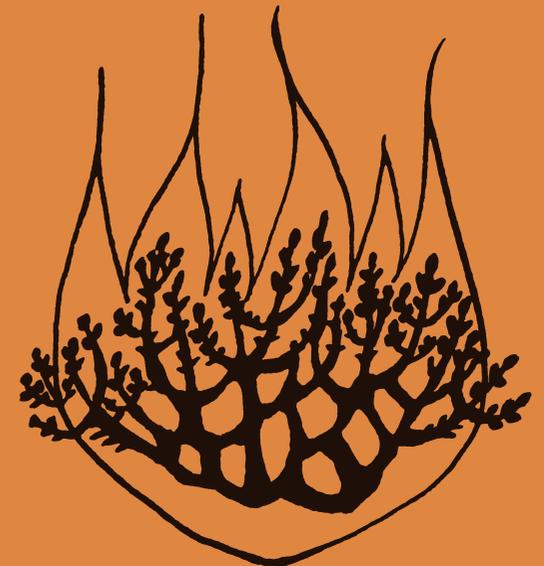
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793. [1 Esdras; Ezra–Nehemiah] LISBETH S. FRIED (ed.), *Was 1 Esdras First? An Investigation into the Priority and Nature of 1 Esdras* (Ancient Israel and Its Literature 7; Atlanta: Society of Biblical Literature, 2011). Pp. xii + 287. \$34.95. ISBN 978-1-58983-545-0.

This volume is a collection of 16 papers, which stem in part from presentations at the annual meetings of the Society of Biblical Literature from 2007 to 2009 as well as at the International Meeting of the Society of Biblical Literature in Rome in 2009. The articles are arranged according to three rubrics: (1) those favoring the priority of 1 Esdras; (2) those favoring the priority of Ezra–Nehemiah; and (3) those focusing on various aspects of 1 Esdras. The volume contains a bibliography, as well as indexes of authors and ancient sources. For abstracts of the articles, see ##621, 628, 633, 634, 638, 639, 641, 642, 644, 646, 657, 666, 672, 678, 682, 684.—M.W.D.

794. GIOVANNI IBBA (coordinator), *La Bibliotheca di Qumran. Edizione Bilingue dei Manoscritti. 3a: Torah. Deuteronomo e Pentateuco nel suo insieme* (Bologna: EDB, 2016). Pp. xxxvii + 1017. Paper €98. ISBN 978-88-10-30303-0.

This monumental volume, which provides the texts of passages from the Book of Deuteronomy and the Pentateuch as a whole that have been found among the Qumran

manuscripts in the Hebrew original and Italian translation on facing pages along with footnote annotations, is the integral translation of a 2013 volume in a French series that will eventually make available the biblical texts of the Qumran manuscript corpus in their entirety. For an abstract of that French volume, see *OTA* 37 (2014) #2402.—C.T.B.

795. [Josephus; Synagogues] ANDREW R. KRAUSE, *Synagogues in the Works of Flavius Josephus: Rhetoric, Spatiality, and First-Century Jewish Institutions* (AJEC 97; Leiden/Boston: Brill, 2017). Pp. xiv + 265. \$139, €120. ISBN 978-90-04-34182-1.

“In the chapters below, I will argue that the synagogue itself is a central aspect of the Judaism that Josephus seeks to represent as legitimate in his later works, i.e., those written in the final decades of the 1st cent. B.C.E. After the fall of the Temple under the Romans, the synagogue would be one of the few remaining institutions in which Jews were able to gather in order to continue the practice and dissemination of their distinctive customs and tenets. As Josephus constructed a land-less and Temple-less Judaism using the Law and ancestral customs as an ethnic constitution, the synagogue came to represent a supra-local setting in which this constitution could be followed and taught without the hierarchical, religio-political leadership found in the Temple. For Josephus, the centrality of the community assembly was such that it could be traced back through Jewish history and this interpretation of history would be projected onto the institutional space as he understood it in his own lifetime. This was due to the amorphous nature of the institution and the centrality of the reading of the Jewish scriptures among the practices of the synagogue. The rhetorical centrality of the synagogue should, in turn, lead us to question how the synagogue is represented in Josephus’ works. The meaning with which Josephus imbues the institution leaves his presentation open to historical critique. In the cases of both the synagogue and Josephus, there is a wealth of theory and secondary literature that has led us to the point at which we interrogate Josephus’ presentation of Jewish institutions.” (p. 6). “To conclude, I will leave the reader with a few, modest thoughts on the use of Josephus as a source for our understanding of ancient synagogues and other aspects of the Judaism that Josephus held so dear. In the post-Enlightenment scholarly culture that we inhabit, we must take seriously the grey areas, uncertainty, and messiness of history. I propose three ways forward that I have attempted to exemplify in the present study: (1) Josephus presents us with one, subjective point of view that is nonetheless grounded in historical reality; (2) Josephus’ point of view is itself a historical reality; and (3) we must find new methods of studying such complex perspectives” (p. 204).—C.T.B.

796. [Mark; OT] ANDREW T. LE PEAU, *Mark through Old Testament Eyes: A Background and Application Commentary* (Through Old Testament Eyes: New Testament Commentaries; Grand Rapids: Kregel Publications, 2017). Pp. 352. Paper \$28.99. ISBN 878-0-8254-4411-1.

This volume is the inaugural entry in a new commentary series the focus of which is on uncovering the OT background of NT books. In it, L. P. explores the OT context, references, and echoes that help make sense of Mark’s gospel, allowing readers to better understand such practices and concepts featured in the gospel as wilderness, baptism, Sabbath, fasting, and blasphemy. In so doing, L. P. also helps clarify puzzling words and events cited in Mark. In addition, L. P. calls attention to the OT allusions that are featured in the literary structures of Mark, such as the parallels to the Exodus and the portrayal of Jesus as the true temple of God in contrast to the Jerusalem temple. Numerous tables and charts summarize