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## Rewritten Bible: A Terminological Reassessment

Since Geza Vermes first coined the term ‘Rewritten Bible’ for a small number of texts which interpretatively rewrite existing biblical materials, there has been much debate about the precise nature and extent of the underlying phenomenon that he highlighted to such effect half a century ago. In recent years, that debate has tended to focus primarily on three core issues that are intertwined: (i) whether or not ‘Rewritten Bible’ constitutes a genre; (ii) the suggestion that ‘Rewritten Scripture’ might be a better appellation than ‘Rewritten Bible’ given the likelihood that late Second Temple Jews had an open-ended Scripture rather than a canonical Bible; and (iii) how ‘Rewritten Bible’ (or ‘Rewritten Scripture’) is best understood in light of an array of previously unknown so-called Parabiblical Texts or New Pseudepigrapha found at Qumran. This paper reviews these key issues and, by drawing on other ancient texts frequently omitted from the discussion, attempts to determine whether the label ‘Rewritten Bible’ (or ‘Rewritten Scripture’) is best retained, amended, or discarded.