The third section will focus more particularly on what one may term the distinctive use of Scripture in the apocalypses, a feature which sets the apocalypses apart from the other extant literature of the second temple period. Cet emploi particulier consisterait à placer des allusions à l’Écriture dans un contexte de révélation.

Chacune de ces études forme une bonne introduction aux différentes sortes du réemploi de l’Écriture dans la littérature intertestamentaire; certaines d’entre elles (celles de Chilton et Chester) sont plutôt une présentation des résultats déjà acquis dans la littérature sur le sujet; d’autres études (celles de Brock, Alexander, Rowland) apportent plus d’éléments nouveaux; mais elles offrent toutes une bonne approche du problème, elles présentent un status quaestionis objectif et donnent une bonne bibliographie. Ceux qui désiraient une information plus détaillée sur l’emploi de l’Écriture dans la littérature intertestamentaire disposent maintenant des diverses contributions publiées dans le volume II/1 de la série Compendia Rerum Iudaicarum ad Novum Testamentum édité par M.J. Mulder: Mikra.


F. García Martínez


This volume contains the lectures given at the conference bearing the same name in April 1984, it is rich in photographs (black and white, but not always as clear as demanded), includes a bibliography and an index. The papers are: 11-29 L.I. Levine, The Form and Content of the Synagogue in the Second Temple Period (The pre-70 synagogue which is found fully developed only in the last 100 years before the destruction of the Temple functioned mainly for the reading of Torah, Haftara and a homiletical exposition; prayer as regular communal activity seems to have developed only after 70 CE. The construction therefore needed no orientation towards Jerusalem; a few benches sufficed); 31-51 S. Safrai, The Temple and Synagogue (Supposing that Temple and synagogue existed already for several hundreds of years side by side, the author looks for the influence
of the Temple on the worship of the synagogue. The offerings of the temple have never been transferred to the synagogue, besides the Passover-kid which seems not to have been limited to the Temple alone, the priests get no special status, but non-sacrificial Torah-prescriptions are observed (including the priests' blessings, if there happened to be a priest, the blowing of the Shofar, the Hallel). The sages disagreed concerning the question which way Temple customs should be applied to the synagogue); 53-75 D. URMAN, The Synagogue and Beth Ha-Midrash — Are they one and the same? (Takes issue with the argumentation between G. Hüttenmeister, S. Safrai and A. Oppenheimer [Cathedral 18] to the extent that there is no clear indication for the architectural structure of synagogues in the time of Mishnah and Talmud and that synagogue and "Beth-Ha-Midrash" seem to be two different institutions with different housing too); 77-95 Z. SAFRAI, Financing Synagogue Construction in the Period of the Mishnah and the Talmud (Deals with the financing of the communities' needs in the period in general, the Roman polis, the villages in Syria and the Jewish communities in the Diaspora. Mainly from the inscriptions can be derived that different kinds of taxation existed within the community, besides individual donations. The Roman custom of asking the office-holder for his private donation was not the rule in the Jewish domain, but quite frequent. It may be that the patriarchs participated in the costs, but there is no proof. The medieval practice of paying for religious services is likewise unattested in Rabbinic sources. The article includes illustrations from mosaic floors and from Geniza-texts as well as a list of the relevant terms of sponsoring); 97-115 I. BEN-SHALOM, Torah Study for all or for the Elite alone? (In Study-Halls During the Second Temple Era until the End of the Period of Rabbi Judah the Prince) (In agreement with G. Allon's previous studies the author sees a tendency prevailing from the middle of the 2nd century CE unto the middle of the 4th to select the students of the scholars according to social rank and ancestry. The sayings of earlier Sages to the same account are therefore somewhat anachronistic); 119-132 A. KASHER, Synagogues in Ptolemaic and Roman Egypt as Community Centres (According to their Greek name [προσευχή] synagogues in the Diaspora have served primarily as houses of prayer, but their connection to other central issues in Jewish life turns the very existence of a synagogue to an indication for organized community-life at those places; the synagogue received the rights of a holy place and was at the same time the main target for anti-Jewish attacks); 133-146 L. ROTH-GERSON, Similarities and Differences in Greek Synagogue Inscriptions of Erets-Israel and the Diaspora (General description of the material and its dependence on influences from outside as well as its value for the scholarship on Jewish history. The article includes reproductions of some of the inscriptions); 147-154 A. OPPENHEIMER, Synagogues with a Historic Association in Talmudic Babylonia (Such synagogues are mostly connected with the beginning of the Jewish exile in Babylonia