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This scribal practice led to texts that were "rewritten" or "reworked" and considered no less important or accurate than the originals. Propounding a new theory of how these texts cohere as a group, Crawford offers an original and provocative work for readers interested in the Second Temple period.

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Rewriting Scripture in Second Temple Times
Crawford prefers the term "Rewritten Scripture" because there was no official canon of Scripture in the Second Temple period. After reviewing the works of Philip Alexander, Moshe Bernstein, George Brooke, and Emanuel Tov, Crawford offers her own definition of Rewritten Scripture.

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Although rewriting has generally been understood as a vehicle for biblical interpretation, Zahn moves beyond that framework to demonstrate that rewriting was a pervasive textual strategy in the Second Temple period.

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In the introductory chapter, Crawford argues in favour of that current of recent scholarship which prefers to replace Bible with Scripture in order to free the category from the anachronistic elements implied by the term Bible. Second, she endorses the view that rewritten Scripture should be retained as the designa- tion of a distinct literary genre, which during the last part of the Second Temple period increasingly detached itself exegetically from its literary antecedents.

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