



# **Prophecy after the Prophets? The Contribution of the Dead Sea Scrolls to the Understanding of Biblical and Extra-Biblical Prophecy (Contributions to Biblical Exegesis & Theology)**

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It is often said that prophecy came to an end in the early Second Temple period. This volume investigates how the Dead Sea Scrolls help to better understand Israelite Jewish prophecy and Israelite-Jewish prophetic texts. However, it not only contributes to the study of prophecy and the prophetic books of the Hebrew Bible by analyzing the textual history and interpretative history of prophetic books - the former being concerned with the manuscripts of prophetic books found in Qumran and elsewhere, the latter being focused on paraprophetic texts and commentaries - it also investigates the phenomenon of active prophecy, i.e. ongoing prophetic activities, after the early Second Temple period, long after prophecy came to its so-called end. In the first part of this volume, Matthias Henze deals with the paraprophetical literature from Qumran. Martti Nissinen addresses the relationship between Qumran Peshet hermeneutics and Ancient Near Eastern omen divination. Timothy H. Lim asks if, why, and in what sense the psalms were considered to be prophecies or prophetic. In the second part of the volume, George J. Brooke asks the question, Was the Teacher of Righteousness Considered To Be a Prophet? and Katell Berthelot shows in her study of 4QTestimonia (4Q175) that the Teacher of Righteousness was not the only active prophet in the 2nd cent. BCE. The third part of the volume looks at a wider definition of prophecy. Esther Eshel shows how the tree imagery of the Genesis Apocryphons symbolic dreams participates in a Jewish tradition that is attested in both earlier and later texts. Leo G. Perdue demonstrates that apocalyptic developed out of both prophecy and mantic wisdom. Perdue also provides a survey of mythical mantic sages in the Ancient Near East and mantic sages and mantic wisdom in biblical, and ancient Jewish literature. Finally, in the fourth part of the volume, Armin Lange offers an example of how the Dead Sea Scrolls help to solve *crucis interpretum* in the prophetic books of the Hebrew Bible. For this purpose he studies The Genre of the Book of Jonah in light of the paratextual literature from Qumran.

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