

**THE MOVEMENT OF EZEKIEL'S "LIVING BEINGS"
IN 4Q403 SHIROT 'OLAT HASHABBAT.
PART I: THE SEVENTH SONG**

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ABSTRACT

The main features of the Seventh Song are the call to praise and angelic activity. Certain descriptions of the movement of Ezekiel's "living beings" in Ezekiel 1 and 10 are echoed in the description of angelic activity in 4Q403 fragments 1i and 1ii which contain the Seventh Song of *Songs of the Sabbath Sacrifice* (Shirot 'Olat Hashabbat). This article compares passages in the Seventh Song which relate semantically and, to some extent, lexically to specific aspects of angelic movement already identified in previous research on Ezekiel 1 and 10. It is hypothesised that the crucial phrase "in their undertakings/missions" indicates that the author of *Shirot 'Olat Hashabbat* recognised the underlying description of angelic messenger activity in Ezekiel 1 and 10, and developed it further in the Seventh Song.

INTRODUCTION

Qumran was a sectarian settlement but there is no certainty about the identity of the sectarians. The site was first occupied from c.100 to 31 B.C.E., when a major earthquake occurred, and then inhabited again from 4 B.C.E. up to 73/74 C.E. (Magness 2002:13, 16, 38, 68).¹ *Songs of the Sabbath Sacrifice* was published by

¹ Magness (2002:42, 204), in agreement with others before her, identifies the sectarians as Essenes and suggests that one reason for the Qumran community's split from the temple cult was their anti-Hellenising attitude and preference for the biblical Hebrew tradition. This was partly a response to the adoption of Greek practices by other Jewish groups, particularly within the framework of the Qumran community's quarrel with the Hellenised priesthood of the Jerusalem temple. However, García Martínez (1994:liii) proposed the "Gröningen Hypothesis," in which the origins of the Essene movement and the Qumran community are quite separate. According to this hypothesis, the Qumran sectarians, under the leadership of the "Teacher of Righteousness," rejected the Essene movement and retreated to Qumran. Boccaccini (1998:11) has gone one step further and hypothesised that Enochic Judaism, which he defines as a distinct variety of Second Temple Judaism based on *I Enoch*, was part of Essenism but was not fully accepted by the more conservative

Carol Newsom in *DJD XI* in 1998 (hereafter SOSS).² The extant copies have been dated on the basis of paleographic studies which distinguished Hasmonian scripts (c.150 to 30 B.C.E.) from Herodian (c.30 B.C.E. to 70 C.E.). Newsom (2000:887) suggests an original composition date of the second century B.C.E. When first discovered, SOSS seemed to be a classic source for a fully developed angelology at Qumran, but the discovery of a copy at Masada cast some doubt as to whether it is a sectarian writing (Mach 2000:25). Collins (1997:9) noted that several compositions from Qumran have no distinctively sectarian vocabulary or motifs, and yet are quite compatible with the sectarian world view, so that in many cases it may be impossible to draw a clear line between compositions that are sectarian and those that are not. Although the Dead Sea Scrolls share aspects and problems of beliefs in angels with the Judaism of their period, Mach (2000:25) warned that the Qumran writings increase the difficulty of defining Jewish angelology, partly because of a lack of knowledge concerning their provenance, and partly because the different works attributed to the Qumran community show quite disparate beliefs and motives concerning angels.³ No single system of angelology existed among Jews in antiquity (Boustani and Reed 2004:197 n. 8).

Qumranites, and that Enochic/Essene Judaism polemically rejected the ideas of the Qumran Sectarrians.

² 4QShirot 'Olat HaShabbat 400–407 and Mas ShirShabbi (the text was as originally named *The Angelic Liturgy* when first read by Newsom in her Ph.D dissertation under Strugnell in 1985). Another scroll, 11QShirot 'Olat HaShabbat was found in Cave 11 (published by Herbert). When Newsom published her first critical edition in 1985 she thought SOSS was written at Qumran but later she stated that it may have a pre-Qumran origin, because of the copy at Masada, the use of *elohim* as God's name, and the lack of distinctively sectarian rhetoric. Rietz (2008: 42 n. 65, 52) has argued convincingly contra Newsom for a Qumran origin for SOSS, because of its dependence on *Rule of the Community* of which the origin at Qumran is undisputed. The headings in SOSS assume the solar calendar used at Qumran, but this is also presupposed in other works preserved but not composed by the Qumran community, e.g., Jubilees and *I Enoch*. Fletcher-Louis (2002:394) emphatically states that SOSS is sectarian because much of its language and ideas are "peculiar to the Qumran community," and because of its affinity with 1 QS 8–10, *Rule of the Community*. Davidson (1992:139) also assumed a sectarian origin for SOSS.

³ Designations for God or terms that survived from polytheistic myth were now understood as angelic designations, regardless of earlier probable meanings, for example the 'sons of God' (Gen. 6:1–4) become divine beings/angels, as already evident in the Septuagint.

SOSS was originally a cycle of thirteen songs, one for each of the first thirteen Sabbaths of the year, consisting of an initial heading, date, and a call to praise God, but the rest of each song develops differently.⁴ The number seven plays a major structuring role and occurs repeatedly throughout SOSS. It is first mentioned in the First Song, line 9: "And every statute they [i.e., the holy priests] of the inner sanctum confirm for seven."⁵ The general overall design and structure of the thirteen songs according to Newsom (1985:16) and Davila (2000:84) is presented below.⁶

1. 4Q400, 4Q401 Heavenly angelic priesthood.
2. 4Q400, 4Q401 Comparison of human with angelic priesthood.
- 3–5. 4Q 401, 4Q402 Eschatological conflict in heaven.
6. 4Q401–5 Praises and blessings recited by seven chief angelic princes.
- 7. 4Q403–5 The praise of angels and of the animate furnishings of the celestial temple.**
8. 4Q403–5 Praises and blessings of the seven secondary princes.
- 9–11. 4Q405 Rivers of fire. The curtain is embroidery of living beings, praising.
12. 4Q405 Angels offering praise. Gods and divinities going out on divine mission and returning.
13. 4Q405 Description of the high priestly function of the chief angels who administer celestial sacrifices.

A substantial part of the Seventh Song is preserved in two relatively large fragments. It commences in 4Q403 Frg. 1i lines 30–46 with a series of seven intricately developed calls to praise, but then Frg. 1ii, lines 1–16 continues with a description of various groups of divine functionaries and their activities. It is the movement of the

⁴ In early Jewish thought there was a special connection between earth and heaven associated with Sabbath observance (Newsom 1998:71).

⁵ The veneration in which the number seven was held at Qumran is evident throughout the structure of *Songs of the Sabbath Sacrifice*. Runia (2001:295) notes that Philo, amongst others, reports the number seven as having been regarded by the Pythagoreans as deserving of reverence (**σεβασμόν**), and it was called **σεπτάκις**, "the Greek word testifying to the veneration owing to number."

⁶ It should be noted that this structure is perceived in a more nuanced way by Fletcher-Louis (2002:264–267) who maintains that the climax occurs at the end of the Song cycle. Davila suggests a second climax in the eleventh and twelfth songs in connection with the annual renewal of the covenant.

“god-like” beings in this second fragment that is the focus of this article.⁷ The aim of this research is to identify passages in the Seventh Song which obviously relate semantically and possibly lexically to angelological movement already identified in previous research on Ezekiel 1 and 10 (Evans 2007:262–269).⁸

METHODOLOGY

Where semantic similarities in terms of angelic movement between the Seventh Song and passages in Ezekiel 1 and 10 are identifiable, the lexical connections in similar contexts are compared. Differences in the description of angelic movement are noted. The possible significance for the author of SOSS of the angelological movement identified in the Seventh Song is discussed.

Instances of ambiguous terminology are taken into consideration. For example, although in sectarian writings מַּחַמֵּל x is normally avoided except for quotations, in SOSS מַּחַמֵּל x is used extensively for both God and angels (Davidson 1992:236–238). Newsom translates מַּחַמֵּל x as “Gods” or “god-like beings”, depending on the context (Newsom 1998:271, 279); Davila (2000:128) renders it as “divinities,” García Martínez (1994:423) and Mizrahi (2015:61) as “gods”.

Although at Qumran, מַּחֵל x is a regular angelic designation, Fletcher-Louis (2002:32) leaves both מַּחֵל x and מַּחַמֵּל x untranslated.⁹

THE SEVENTH SABBATH SONG

4Q403 Frg. 1i lines 30–46 (Newsom 1998:269–272)

This first section is a well-structured literary unit; a scriptural, psalmodic, liturgical

⁷ See Noam Mizrahi (2015:44) for a description of the other extant copies, of which frg. 1i is the most complete.

⁸ This evidence in *Songs of the Sabbath Sacrifice* has been mentioned briefly in the following articles dealing with other aspects of Ezekiel 1 and 10: Evans (2012:227; 2014:140).

⁹ There are many texts from the Second Temple period which describe the righteous, especially the king, the priest, and Moses, in angelic or divine terms. For examples, see Evans (2007:15–18).

composition (Mizrahi 2015:44). The position of Stanza 5 (lines 35–36a) forms a kind of *inclusio*.¹⁰

1. *Praise* the God of the **exalted heights**

O you exalted ones among all the gods of knowledge

2. *Magnify* the **King of glory**

holiest of the god-like beings

3. *Praise* the **majestically worthy** God

O you chiefs of the praises of all the god-like beings

4. *Exalt* His **exaltedness** to exalted heaven

O most god-like of the exalted gods

and exalt His **glorious divinity** above all the exalted heights

5. At the words of his mouth come into being all the exalted gods;

At the uttering of his lips all the eternal spirits.

By his discerning will all his creations in their undertakings.

6. *Sing* with joy His glory

you who rejoice with rejoicing among the wondrous god-like beings

and chant with the tongue of all who chant with knowledge

and chant His wonderful songs of joy with the mouth of all who chant of

Him

7. *Ascribe* **majesty**

all you majestic gods

8. *Sing praises* to the **mighty** God, Sing praises to God who is **dreadful in power**

with the choicest spiritual portions, all you spirits of knowledge and light

9. *Give praise* to Him O god-like spirits

The central stanza lines 35–36a

Nc[r b] Mym l v y hr l k vt pw x cvml [Mr yl x l vjk why vhyp yr mxl [v f d 35
vWf m l k vt f d

MH wmb 36a

The central stanza states that God creates “all the exalted gods/all the eternal spirits/all

¹⁰ Mizrahi (2015:61) argues that the first phrase is a heading, and apparently regards the last phrase as a summary or conclusion, thereby identifying only seven intricately developed calls to praise addressed to the holy worshipers in the heavenly temple. Newsom (1998:270–4) notes that v l h is standard for the opening of all the songs. She also sees seven calls to praise, but she only marks six in her translation, perhaps because the text develops a lack of clarity as it proceeds.

his creations” by means of “words/utterances/his discerning will.” For the purposes of this article, the interest lies in this central phrase highlighted below, and specifically the last word “in their undertakings”.

Mizrahi (2015:60) translates these lines as follows: “By the words of his mouth, [holy angels] are brought about, By the expression his lips – all eternal spirits, By his knowledgeable will – all his creatures according to their mission.” Davila (2000:123–125) translates *ywf m l vk* as “all his works” and understands it in this context to refer to “created beings.” Notwithstanding these minor variations in translation, the phrase in line 36a, “in their undertakings” clearly indicates that these creations are to undertake missions, and therefore were created purposefully “according to his discerning will.” Frg. 1ii expands the significance of the crucial phrase “in their undertakings.”

4Q403 FRG. 1ii (Newsom 1998:279–282)

This fragment has 16 lines. The relevant lines 3–9 are presented below. For background information, Newsom’s translation of lines 1–3 and 10–16 are provided in the footnote.¹¹

y]Hr t vk l mm ywx r l d vb k t yb t yx r m 3

the appearance of the glorious form of the chiefs of the realm of spirit[s

] yr f w Mhykphm l vb v d vb k 4

¹¹ 1. perfect light, the mingled colours of a spirit of holiest holiness[s
2. high places of knowledge. And at His footstool g[
10. Wondrous spirits. And the uppermost exalted tabernacle, the glory of His kingdom, the inner shrine[
11. And He consecrates the seven exalted holy places. And there is a sound of blessing from the chiefs of His inner shrine [
12. And the sound of blessing (is heard) is glorious in the hearing of the god-like beings and the councils of [
13. blessing. And all the decorations of the inner shrine make haste with wondrous psalms in the inner s[hrine
14. of wonder, shrine to shrine with the sound of holy multitudes. And all their decorations [
15. And the chariots of His inner shrine give praise together d Hy, and their *cherubim* and thei[r] *ophanim* bless wondrously [
16. the chiefs of the divine structure. And they praise Him in the holy inner shrine. *Vacat*

His glory. And in all their turnings the gates .[
] yhv x wdl hl []l []yqr t kl 5
 moving rgy[]l[]lh to the chief of the god-like beings[
 wx]yl Hg yx r m Mhv[vl]x w v y M vvb m 6
 from between them go[d-l]ike beings run like the appearance of coals of fire
] Mwd yq wd vq t vHr b yb s j l ht m 7
 moving round about, spirits of holiest holiness [
 Mml]v yx r m Mhv x t vHr Mv[r v]q wd vq 8
 of holiest h[ol]iness, divine spirits, an et[ernal] vision [
]l hb yb s wx t b hl ynd b Mhv x t vHr v 9
 and divine spirits, shapes of flaming fire round about it l[

Lines 1–9 describe various activities of the following agents:

1. God, who consecrates seven exalted holy places Mr ywdvq t kbwl in the inner shrine in the uppermost exalted tabernacle (line 11). Whereas in Frg. 1i God is described in multiple ways, starting with Mvmr m yhv x, in Frg 1ii God is only referred to indirectly as His, He, or Him.
2. Chiefs of the realm of spirits; yHr t vl mm ywx r l
3. Turning gates; yr f w
4. Chief of the god-like beings; Yvl x wl d l
5. God-like beings Mhv x
6. Spirits of holiest holiness Mwd yq wd vq t vHr
7. The “councils of blessing” j r b h yds mv who together with the god-like beings in the inner shrine hear the sound of blessing.
8. The sound is being made by the chiefs of His inner shrine v yb d ywx r m.
9. All the decorations of the inner shrine r yb d h yb wHm are singing psalms.
- 10–13. The chariots t vbkr m, and their cherubim mhyb v k and their ophanim mhyrvx, all of whom are together blessing the chiefs of the divine structures t ybt ywx r.

Just as there is no clear parallelism between the addressees of Frg. 1i, there does not appear to be parallelism between the addressees in Frg. 1i and the various categories in 1ii, nor is there any clear parallelism in the structure of Frg. 1ii.

Several questions arise from Frg. 1ii. The following are relevant to this article:

1. Is God the chief of the god-like beings, or is this a separate functionary? Are the turning gates (category 3) actually the chiefs of the realm of spirits?
2. Do the god-like beings run to the chief of the god-like being through the turning gates?

In an attempt to find answers to these questions, the relevant lines in respect of messenger activity are considered below.

Messenger activity/movement in Frg. 1ii, lines 3–9

The following analysis compares the description of messenger activity in Frg. 1ii to that of the living beings in Ezekiel 1 and 10.

A notable feature in line 4 which is not mentioned in the descriptions of the living beings in Ezekiel 1 or 10 is the moving gates *rqy[]l[]h hl []l []yqr tkl []yrf w*. Significantly, the gates indicate a process of entry and exit. The “turning” *Mykphm* mentioned in line 4 as part of the movement of the living beings is a very important issue because in Ezekiel 1 and 10 turning is mentioned but denied six times *vb sy xl* (LXX **οὐκ ἐπιστρέφον**).¹² The action of turning *bww* is described in Ezekiel 1:14, but this verse is not included in the reconstruction of the oldest versions of the Greek translation, although the existence of Ezek 1:14 is attested at Qumran in view of the fact that a damaged space where verses 14 and 15 would have been is indicated.¹³ Lust (1989:17) reports Jerome’s explanation of the reason for the absence

¹² Ezekiel 1:9 12, 17 and Ezek 10: 11 (twice), 16. LXX has **οὐκ ἐπιστρέφον**. Herbert (1998:22) indicates that 11QEzekiel Frg. 1 has three lines from Ezek 1:8–10, confirming the lexical connection at Qumran of *vb sy xl* as follows:

<i>]t f br [x</i>	<i>]l []yqr</i>	1
<i>M]kl b vb S[</i>	<i>]l []yqr</i>	2
<i>M]t f [br xl</i>	<i>]l []yqr</i>	3

¹³ Sanderson (1997:211) presents the following information about Ezekiel 1:14: 4Q74Ezekiel b Col IV Frgs 5–6 lines 1 and 2 have a space (illegible due to damage) where Ezekiel 1:14 and 15 would have been, and continues on the next line with part of Ezek 1:16. Cf. the photo taken in November 2013 presented in the Leon Levy Dead Sea Scrolls digital library (deadseascrolls.org.il and orion-bibliography.huji.ac.il). This verse is also attested in Origen’s 3rd C Hexaplaric Opus.

of the telling verse Ezek 1:14 in the OG: it contradicted the "do not turn" stress in the rest of the chapter.

In line 5 the phrase "moving to the chief of the god-like beings" confirms movement. Newsom (1998:284) suggests that in this line *wḏl* should be amended to *wr l*, head, but understands the word as "chief".¹⁴ The word *wr l* appears at Ezek 1:22, 25, 26, and is translated in a straightforward anatomical sense in NRSV as "heads." Newsom's translation here is in harmony with the angelological connotations in Ezek 10:11b: "they [the wheels] turned not as they went, but to the place whither the head looked they followed it." At Ezek 10:11 NRSV translates *wḏl* as "the front wheel."¹⁵ In the OG it is translated as **h[a]xh[mia** (NETS has "the one first element").

Ezekiel 10:13 makes a dramatic statement about the *galgal*:

:yḏxb l gl gh xr vq Mh1 Mḏp wḏl , t oiḏ det roxiḏ t outoiḏ eḏek hqh Gel gel aḏouent oḏ mou, "They were called in my hearing the whirling wheels".¹⁶ The description of the wheels initially is basically similar to that in Ezekiel 1, but here a dramatic difference takes place; Ezekiel states that in his hearing they were called the whirling wheels *l gl gh*. The OG transliteration of this Aramaic word for wheel as **Gel gel**, and the phrase "in my hearing" reinforces the importance of this term, as though it is almost unbelievable, and confirms the implication that the definite article prefixed to *galgal* indicates a particle of exclamation, i.e., "O whirling wheel." Here in

¹⁴ *Wḏl* appears at 4Q74b Frg. 6ii line 4 in Ezek 1:22. In this position it is translated as "heads" in the NRSV.

¹⁵ The connection in line 5 between wheel and head/leader hints at a possible reason why the OG translators of Ezekiel wanted to deny any association of angelological functioning with the "turning" activity associated with undesirable divinatory techniques. In the larger Hellenistic context of the ancient Near East some divinatory techniques involved turning at high speed. Halperin (1982:363) and Bowker (1969:38) comment on the tendency to suppress the association of divinatory activity in relation to angelic activity. Stuckenbruck (2004:45–70) notes that the problem of intermediaries was extensively discussed in rabbinic literature.

¹⁶ The interpretation of R. Menahem bar Simeon of Posqueres (c. 1175) is as follows: "The angels were calling the ('whirling wheels') because they turned." Thus these rabbis understood this phrase to mean not that they were *named* "whirling wheels," but that the attention of the whirling wheels was summoned so that they could be commanded (VanGemeren 1974:189).

Ezekiel 10, in spite of all the protest against turning, the wheels are not only described as whirling, i.e., “turning after all,” but are described as living creatures.¹⁷ Newsom’s translation of *ywxr* as “chiefs” confirms that even the wheels are animate, i.e., divine beings. When one keeps in mind the messenger activity implied in Frg.1i line 36a the question arises: are the “turning gates” identifiable as the *galgali* and therefore also animated?¹⁸

Line 5 confirms not only that movement takes place, but indicates that the movement is in a certain direction (“moving to the chief ...”), therefore purposeful. In line 6 the use of the word *wry* makes the lexical connection to the word *xwr* in MT Ezek 1:14: *:qzbh hxr mk bww xwr t vyHhv* “And the living creatures ran and returned as the appearance of a flash of lightning” (KJV; NRSV has “darted to and fro”). Strikingly, this explicit verse in Ezek 1:14, which betrays evidence of messenger activity associated with divinatory activity in the wider ancient Near Eastern context, is absent in the OG reconstruction. A later LXX version from the fifth century Codex *Alexandrinus* reads as follows: **kai ta zwa etrexon kai anekampton wj eidoj tou bezek** (literally: “and the living beings were running and returning with the appearance of lightning”).¹⁹ Interestingly, the root of **etrexon** is **trexw, troxoj** means “wheel,” thus implying turning. The association of turning is reinforced in line 7 *bybs j l ht m* “moving round about”, and suggests a circular movement also implied in Ezekeil 1:13.²⁰ Although the translators of the OG did not include Ezek

¹⁷ The significance of the whirling wheels as “turning gates” can only be understood if the symbolism of the *galgal* is grasped. This crucial aspect has been discussed in detail in Evans (2012:224–228) but is vital to the argument of this article, so is referred to here again. In agreement with Levey (by implication; 1987:21, 22), Rowland (1982:88), Morray-Jones (1998:412), and Davila (2003:152), Halperin’s (1988:45) understanding of the description in Ezekiel 10:11–12 is that the author “turns these wheels from machines into angels, almost literally fleshing them out.” They “no longer appear as the mechanical objects we might have imagined, but as active supernatural beings who correspond to the living beings” (Halperin 1988:45). Halperin (1976:139) notes the tendency in Jewish angelology to transfer the properties of one type of angel onto another.

¹⁸ Cf. messenger activity in Frg. 1i, lines 34–36a.

¹⁹ Jellicoe (1968:187) points out that the papyrus discoveries of recent years witness to the very ancient text which Codex *Alexandrinus* has preserved in parts despite its assimilation to other recensions.

²⁰ This *hitpael* also appears in the Twelfth Song of SOSS, 4Q405 Frg. 22, line 11b.

1:14, it is notable that the author of SOSS had no qualms about including turning (line 4) as part of the movement performed by the agents/created beings, whereas there is the contradiction on the issue of turning in the MT, and awkwardness about it in the LXX.

Line 9 mentions shapes of flaming fire: $\text{׀} \text{ hbybs wx t bhl yrd b M}^{\text{h}}\text{v} \text{ x t v}^{\text{h}}\text{v}$ “and divine spirits, shapes of flaming fire round about it.” Fire or light is a motif which appears consistently in angelophanies (Evans 2007:267). It appears in Ezek 1:13 and Ezek 10:2b and is also present in line 6: $\text{wx } \text{׀}^{\text{h}} \text{ Hg yx r m M}^{\text{h}}\text{[v] } \text{׀}^{\text{h}} \text{ x v}^{\text{h}}\text{y}$ “go[d-l]ike beings run like the appearance of coals of fire.” This allusion echoes the description in Ezek 1:27 $\text{wx } \text{hx r mk}$ “as it were the appearance of fire, and it had brightness round about” (KJV). Newsom (1998:335, 336) notes that “the river of fire becomes a standard part of the environs of the heavenly throne from the time of *I Enoch*,” but she does not recognize that fire is an essential part of Ezekiel’s description of angelic activity (in Ezek 1:4, 13 and 10:2, 7), and therefore is likely to be the source of the mention of fire in lines 6 and 9.

We now return to the first part, Frg. 1i, to consider the angelic functioning, and specifically movement, described in lines 34–36a in more detail.

Messenger activity in the First Part 4Q 403 Frg. 1i, lines 34–36a (Newsom 1998:269)

The lines quoted below start at the fourth word in line 34 and end at the first word of line 36.

$\text{Nc[r b] M}^{\text{h}}\text{ml v}^{\text{h}} \text{ yd vs } \text{׀} \text{ vk} \text{׀} \text{ [M}^{\text{h}}\text{]k} \text{׀} \text{ m j} \text{׀} \text{ m v M}^{\text{h}}\text{m}^{\text{h}} \text{ m ywx r } \text{׀} \text{ vk} \text{׀} \text{ [M}^{\text{h}}\text{] x } \text{׀} \text{ x } \text{׀} \text{ v}^{\text{h}} \text{ x yk} \text{׀} \text{ 34}$
 $\text{Nc[r b] M}^{\text{h}}\text{ml v}^{\text{h}} \text{ y}^{\text{h}}\text{v}^{\text{h}} \text{ } \text{׀} \text{ vk} \text{׀} \text{ v}^{\text{h}}\text{t p w x c vml} \text{ } \text{׀} \text{ M}^{\text{h}}\text{r } \text{׀} \text{ x } \text{׀} \text{ } \text{׀} \text{ vk} \text{׀} \text{ v}^{\text{h}}\text{y}^{\text{h}} \text{ v}^{\text{h}}\text{y p } \text{׀} \text{ r mx} \text{׀} \text{ } \text{׀} \text{ v}^{\text{h}} \text{ f d } \text{׀} \text{ 35}$
 $\text{v}^{\text{h}}\text{w f m } \text{׀} \text{ vk} \text{׀} \text{ v}^{\text{h}} \text{ f d}$
 $\text{M}^{\text{h}}\text{v} \text{ wnb } \text{ 36a}$

Newsom’s (1998:271) translation is as follows:

34. ‘For H[e is God of gods]of all the chiefs of the exalted heights and King of king[s] of all the eternal councils. {By [His] discerning}²¹

²¹ Interestingly, Davila (2000:125) notes that the parallel title $\text{M}^{\text{h}}\text{]k} \text{׀} \text{ m j} \text{׀} \text{ m}$ King of kings in line 34 is also found in *I Enoch* 9:4; 1 Tim 6:16; Rev 17:14 and 19:16.

35.{will} At the words of His mouth come into being a[ll the exalted gods]; at the utterance of His lips all the eternal spirits; [by] His discerning{w}ill all His creatures

36. in their undertakings ...’

Newsom (1998:271) notes that in line 35 *wt f d Nc[r b]* is dittography and was corrected by the scribe. Thus the triadic parallelism *abc/bc/c* becomes apparent:

By His discerning will At the words of His mouth come into being All the exalted gods
 At the utterance of His lips (*ellipsis* “ ”) All the eternal Spirits
 All His creatures in their undertakings

The phrase *MH wmb* “in their undertakings” in line 36a is translated by Davila (2000:123, 124) as “in their actions,” and by Mizrahi (2015:60) as “their missions.”²² Line 34 to the first word of line 35 indicates that angelic functioning arises from the “God of gods and King of kings of all the eternal councils.” The coming “into being” of all the *Mr yl x* “exalted gods” and “eternal spirits” *Mym l vf yHw* is willed by God to the end that they will execute “their undertakings” (line 36).

The root *Hl w* carries the meaning “to send,” and strengthens the indication that “all the exalted gods/eternal spirits/His creations” were not only created purposefully, but also sent out at the command of the “King of kings”.

DISCUSSION

The movement in Ezekiel 1:14 is more specific in this Seventh Song. Purposeful angelic messenger activity is confirmed in Frg. 1ii line 5. The clear parallelism in the central stanza, line 35, of “the words of his mouth” and “the utterance of his lips,” suggests that there may also be parallelism between “all the exalted gods,” “all the eternal spirits,” and “all his creatures.” Frg. 1i line 35 suggests the possibility that human worshipers are to participate in unified praise and worship with the angels. In this way the implication can be read in the text that the sectarian priests, as “all his

²² The concept that angelic beings are sent out “at the utterance of his lips,” is also akin to the functioning of the Divine Council, as for instance described in Job 1 and 2, as in the messenger activity described in Ezek 1:14 (mentioned earlier in line 4 of Frg. 1ii).

creatures," are included in the description of the beings who are to undertake missions (line 36a), more particularly because, as mentioned earlier, in SOSS there is ambiguity in the use of the terms מַלְאָכִים, מַלְאָכִים, and מַלְאָכִים.

The question often in the mind of the reader of SOSS is whether angels or human priests are being referred to, and scholars are divided on the answer. The varied descriptions of the active agents tend to blur the distinction between angels and sectarians. This is one of the subtle ways in which the inherent ambiguity of Jewish angelology is reinforced.²³ In Ezekiel 1 and 10 the "wheelwork" and the throne of God consist of angelic spirits, but there is no direct indication that humans are part of the activity. Newsom (1985:71; 2000:888) recognises that the Songs:888) ect indication that humans are part of the activity. between angels and sectarians. This is one of ical communion with the angels. Considering that SOSS is a liturgical text intended for worship on certain Sabbaths, the sixth stanza (Frg. 1i lines 36b – 37a) which addresses those who rejoice and chant with tongue and mouth, suggests that human priests are included with other addressees who are clearly divine.

In Frg.1ii line 4 "and in all their turnings the gates" [yrf w] מַלְאָכִים לְכָבוֹד Newsom (1998:284) notes that the suffix could refer to the gates or to the angels, but the specification of "the gates" does not appear at all in Ezekiel 1 or 10.²⁴ In Ezekiel 1 and 10 emphatic denial that the living beings turn (כָּבוֹד יָשִׁיב) appears six times. However, in lines 6–7 there is indeed a lexical connection: god-like beings move round about כָּבוֹד יָשִׁיב (Ezek 1:13 כָּבוֹד יָשִׁיב). In other words, the god-like beings (identifiable with the *ophanim* and *galgali* of Ezekiel 1 and 10) are angelic beings, and are turning after all. This connection to Ezek 1:13, 14 is another indication that "the gates" function as angels.

In Frg. 1i line 35 the clear sense conveyed by מַלְאָכִים "in their undertakings" of the angels being sent out at the command of the מַלְאָכִים "King of kings" is not directly present in Ezekiel 1 or 10. This allusion in line 35, especially when seen

²³ See Evans (2007:282–284).

²⁴ Newsom (1998:284) notes that מַלְאָכִים is problematic; the Biblical Hebrew חֲקִים means "overthrow". She notes that many previously unattested *mem*-prefix nouns with verbal meanings occur in Qumran Hebrew.

together with line 34, helps to clarify the exclamation at the beginning of Ezek 10:13 מַיִם וְאֵשׁ “O wheel” which tends to imply that the wheels (*galgali*) are alive, and are to be commanded. The phrase יָזַע בִּי “in my hearing” reinforces the surprising quality of this address to the *galgali*.²⁵ The extrapolation of this idea in the Seventh Song is remarkably similar to the same idea in the roughly contemporary *Chaldean Oracles* where the intermediary activity of the *Iynges* arises from the “most kingly All-Father.” The main difference is that, rather than the “King” the *Chaldean Oracles* uses the “Father” metaphor.²⁶

CONCLUSION

This Seventh Song associates communal praise described in Frg. 1i with purposeful missions carried out by “god-like” beings described in Frg. 1ii. The Seventh Song describes beings purposefully made by God who in the process of praising become godlike beings, one organism of priestly office bearers. The implication seems to be that the “god-like” beings who praise God share the messenger role of the “god-like” beings who pass to and fro through the turning gates at the boundary of the inner shrine.

The content of this song suggests that the ethereal quality in relation to angelic identity so apparent in this text is deliberately built into SOSS. In this text, as already in Ezekiel 1 and 10, the entire heavenly activity is intangible, as is human spirituality. In Song Seven the communal praise of God by both angels and humans may be

²⁵ The *galgali* have underlying cosmological and divinatory associations. These were employed in practices which were widely employed in the ancient Near East, but most of which were condemned by conservative Jews (see Evans 2012:231–233).

²⁶ The *Chaldean Oracles* were written down in the late second century C.E. Neoplatonic context, but Lewy (1978:14, n. 32, 162, 312) demonstrates that the system of intermediaries in the *Chaldean Oracles* is derived from the Jewish system of angelology, and that this fusion of Platonism with mysticism and magic probably has its roots in earlier centuries. Lewy (1978:133–134) describes the intermediaries (*Iynges*) as “fiery bodies, of the nature of lightning ... regarded as messengers of the gods ... who swiftly hasten forth from the Father and back towards Him ... leaping in tireless revolution into the worlds at the mighty command of the Father, as the thoughts of the Supreme Being: thinking through circular motion.” For more details, see Evans (2007:222–225).

intimating that the accompanying messenger activity of the angelic creatures is also intended to be shared by humans. Collins (2011:135, 238) points out that the Scrolls overlapped in time with the beginnings of Christianity, and existed in the same cultural context. He recognises "the kind of conflict between received tradition and new discovery." In this instance, the discovery of the Dead Sea Scrolls has not confused, but enhanced, the value and meaning of the practice of praise of God on earth in seeking union with the divine. I would like to suggest that in the Seventh Song there is an intimation of a new idea concerned with angelic messenger activity which is more specific than that in Ezekiel 1 and 10. This idea becomes clearer in the Twelfth Song.

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