

The Folio

Bulletin of the Ancient Biblical Manuscript Center, a research center of the Claremont School of Theology

Volume 27, Number 1

Spring 2010

THE SONGS OF THE SABBATH SACRIFICE SHIROT OLOT HASHABBAT

Marvin A. Sweeney

CEO, Ancient Biblical Manuscript Center

Professor of Hebrew Bible,

Claremont School of Theology

One of the great pleasures of research on the scrolls from the Judean wilderness is the ability to read texts that are known only from among the sectarians at Qumran and environs. Texts such as the War Scroll from Qumran, the Community Rule, the Temple Scroll, and the Pesharim are found nowhere else, and so they give us a unique perspective concerning the beliefs and practices of the ancient Jewish community at Qumran in the late Second Temple period. The Songs of the Sabbath Sacrifice is another such text.

The Songs of the Sabbath Sacrifice is a liturgical text that shows us something of the Qumran community's understanding of the liturgy conducted at the heavenly Temple in the world beyond our own. The text appears in eight fragmentary manuscripts from Cave 4 at Qumran, one from Cave 11, and one that was found in the synagogue located on top of Masada. All are written in a form of pre-Rabbinic Hebrew, and the dates of the scripts employed in the manuscripts range from the late Hasmonean period (4Q400, 75-50 B.C.E.), through the late Herodian period (Masada manuscript, ca. 50 C.E.).

Although now fragmentary due to their long exposure prior to discovery, the Songs of the Sabbath Sacrifice manuscripts each originally contained thirteen hymnic compositions that were intended to be sung at the time of the presentation of the whole burnt offering (Hebrew, *'ôlâ*) that

served as the centerpiece of the Jewish worship services performed in the Jerusalem Temple. The thirteen hymns are intended to correspond to the thirteen Sabbaths that are celebrated in each quarter of Qumran's solar based calendar of fifty-two Sabbaths per year. We do not know if the thirteen Sabbaths represented in these manuscripts were intended to correspond to any particular quarter of the year. Perhaps the sequence of hymns was intended to be repeated for each of the quarters of the liturgical year.

Each of the hymns begins with a superscription directed to a figure called the *maskîl*, "one who is knowledgeable; the expert." The term is known from hymnic, apocalyptic, and wisdom literature as a designation for someone with exceptional expertise. Here, it seems to refer to the musical leader, perhaps a choirmaster or a conductor for the singers and musicians. The superscription for 4Q403 1:2:18 is typical: "For the conductor (*lammaškîl*), the eighth song of the Sabbath sacrifice, on the twenty-third day of the second month." The text then continues with the introduction to the psalm, "Praise to G-d, all the highest of the high, all the holy ones of eternity . . ."

The sequence of hymns among the thirteen seems to reflect a progression of approach to the sanctuary, a vision of the worshippers who would sing the liturgy before the holy presence of G-d, and then the bowing of the cherubim as the divine presence is about to depart.

Hymn #1 begins the sequence with a hymn of praise that portrays G-d as the author of holiness within the world of creation. 4Q400 1:1:1-4 begins with the superscription, "For the conductor, the first song of the Sabbath sacrifice, on the fourth of the first month, praise to G-d. . . the G-d of all the holy of holies, and in the divinity of kingdom, rejoice, for (G-d) has founded among the eternal holy ones the Holy of Holies, and they shall be priests for (G-d) approaching the sanctuary of (G-d's) kingdom and serving the divine presence in the sanctuary of G-d's glory."

Continued on page 3

The Folio

shedding light

The Newsletter of
The Ancient Biblical
Manuscript Center

Table of Contents

on the

*documentary
history of*

*Judaism and
Christianity*

The Songs of the Sabbath Sacrifice 1
Shirot Olot Hashabbat
Marvin A. Sweeney

Manuscripts 101: 1QDan^b 3
Shelley Long

Honor Roll of Donors 2009 4

Congratulations Tyler! Welcome Shelley! 5
Marvin A. Sweeney

Publications and Upcoming Events 6

Editor Marvin A. Sweeney

Managing Editors Tyler Mayfield
Shelley Long

Annual Subscription \$40 (US)

Published by ABMC 1325 North College Avenue
Claremont, CA 91711
909.447.6354

For More Information www.abmc.org

Continued from page 1

Hymn #7 likewise begins with a typical superscription and call to praise. It calls upon the assembled worshippers to sing the liturgy before the presence of G-d. Thus 4Q403 1:1:32 reads, “All the divine ones (angels) give praise to the G-d of Majestic Praises because in the magnificence of praises is the glory of (G-d’s) kingdom. In addition, it describes the colorful retinue of worshippers gathered in praise of G-d. 4Q403 1:2:1 speaks in a very fragmentary text of “the perfect light, the colorful embroidery of the spirit of the Holy of Holies,” apparently a reference to the priestly garments worn by the choir that would sing in praise of G-d. Hymn #8 describes the members of the divine choir as each adds his voice to the crescendo of song. 4Q403 1:2:27-31 reads, “And may the tongue of the first be strengthened seven times with the tongue of the second, and may the tongue of the second be strengthened seven times with the third, and may the tongue of the third be strengthened seven times with the fourth . . .” and so on until all seven of the voices comprising the choir have joined in song in praise of G-d.

Finally, Hymn #12 begins with its superscription in 4Q405 20:2:21-22:6, “For the conductor, the twelfth song of the Sabbath sacrifice on the twenty-first day of the third month.” It continues in lines 7-9 with a vision of the cherubim bowing down as the divine presence departs, “The Cherubim fall upon their faces and they bless when they rise the sound of the silence of G-d is heard, and the tumult of exaltation when they raise their wings, the sound of the silence of G-d. The image of the chariot throne they bless above the firmament of the Cherubim, and the majesty of the firmament of light they exalt from below the seat of (G-d’s) glory.” Here we have a vision of divine worship in the heavens themselves as the divine throne chariot of G-d, born by the Cherubim, is about to depart at the close of the worship service.

Much more can be said about this text, and there is much more to learn. Indeed, many have observed that the Songs of the Sabbath Sacrifice provide a missing link in the development of Jewish mysticism. From these brief portions of text, we gain a glimpse at Qumran’s understanding of the heavenly worship service that they anticipated when the divine presence was reestablished in a world rid of the evil that threatened creation itself.

WANT TO LEARN MORE?

Carol Newsom, *Songs of the Sabbath Sacrifice: A Critical Edition* (Harvard Semitic Studies 27; Atlanta: Scholars Press, 1985).

Florentino García Martínez, *The Dead Sea Scrolls Translated: The Qumran Texts in English* (2nd edition; Leiden: Brill; Grand Rapids: Eerdmans, 1996), 419-431.

Philip Alexander, *The Mystical Texts: Songs of the Sabbath Sacrifice and Related Manuscripts* (London: Continuum, 2006).



MANUSCRIPTS 101: 1QDan^b

Shelley Long

Research Associate, Ancient Biblical

Manuscript Center

When the Dead Sea Scrolls were discovered in 1947, 1QDan^b—also known as 1Q72—was among the first of the recovered documents. Between 1947 and 1949, 1QDan^b made its way from Cave 1, to St. Mark’s Monastery, to the Yale Gallery of Fine Arts in the United States. Here, John C. Trever photographed 1QDan^b along with 1QDan^a and 1QPrayers, which were originally all one, compressed mass of leather. After the pieces were separated, layers six and seven proved to be from the Aramaic portion of Daniel. They included the famous story of Shadrach, Meshach, and Abednego in Nebuchadnezzar’s fiery furnace (Daniel 3.22-31; English 3.22-4.1). These two fragments were then labeled 1QDan^b. Biblical scholars find 1QDan^b interesting because it parallels the Masoretic (Hebrew/Aramaic) version of this story rather than the Greek version, which includes an additional section after verse 23 called the “Prayer of Azariah and Song of the Three Young Men.” Such comparisons are exactly what made the discovery of Dead Sea Scrolls so significant; it changed the way we understand biblical canons and authority.

[John C. Trever’s photo of 1QDan^b can be seen on the next page.]

Honor Roll of Donors 2009

The ABMC is pleased to recognize the individuals and organizations who generously supported the work of ABMC in the year 2009. Each of you, through your generosity, makes possible the preservation of precious Jewish and Christian manuscripts which are our sole sources for knowledge of the text of the Bible today.

Scroll Club (\$1000 and Above)

John Mancini
Peggy Duly

Codex Club (\$500 to \$999)

Duane Brothers
Stuart Simon

Folio Club (\$250 to \$499)

Donald Bentley
Edward Gregor
Charles Sampson

Papyrus Club (\$100 to \$249)

Ruth Adamson
Lauralee Barton
Albert Bibb
Joyce Brooks
David Chaparro
J. David Fitzsimons
Mary Geyer
George Heydwiller
Robert Kraft

Ted Lee

Larry Loftis
Chris Maggart
Camilla McRory
Mahlon Miller
James O'Connor
Douglas Pay
Esther Seaman
George Smith
Herbert Sorensen
Vernon Weis
Alexander Wilkie

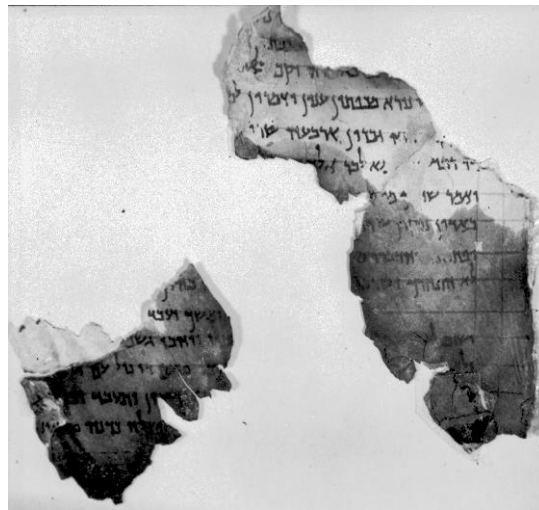
Fragments (\$35 to \$99)

Hendrik Bossers
George Braun
Angela Burdge
F. Brock Davy
Walter Donaldson
Melvin Finkbeiner

Ellen Fisher
Nancy Fritts
Dane Gordon
Kam Griffen
Roger Handyside
David Hulan
Kevin James
Kay Koenig
Carol Pitman
James Royse
John Townsend

Friends

Yale Berry
Sandra Berube
F. Bovon
William Bray
Beverly Coram
Donald Heese
LaVerne Lyon
Alvy Moore
Joan Williamson



Picture of 1QDan^b published with permission by Jim Trever and the ABMC; all rights reserved. For further reading on 1QDan^b, see D. Barthélemy and J. T. Milik, *Discoveries in the Judaean Desert I*, (Clarendon Press, Oxford: 1955) and John C. Trever, "Completion of the Publication of Some Fragments from Qumran Cave I," in *Revue de Qumran* (vol. 5, no. 19; Nov. 1965).

CONGRATULATIONS TYLER! WELCOME SHELLEY!

Marvin A. Sweeney

CEO, Ancient Biblical Manuscript Center
Professor of Hebrew Bible,
Claremont School of Theology

The Ancient Biblical Manuscript Center for Preservation and Research congratulates Dr. Tyler Mayfield, ABMC Research Associate, on his appointment as a Post-Doctoral Fellow at the Union Theological Seminary in New York. The ABMC also welcomes Shelley L. Long, Ph.D. student in Hebrew Bible at the Claremont Graduate University, as its new Research Associate.

Tyler will join the faculty of Union Theological Seminary in New York on July 1, 2010. He will serve in his new position for a period of two years, during which he will teach courses in biblical languages and topics within his area of expertise. For the 2010-2011 academic year, he is scheduled to teach Elementary Hebrew I and II, Elementary Greek I and II, and Hebrew Reading.

Tyler completed his Ph.D. at Claremont Graduate University in 2009 under the direction of Marvin A. Sweeney with a dissertation entitled, "Setting Structure, Structuring Setting: A New Literary Structure and its Influence on Contextual Reading of Ezekiel's Oracles Concerning the Nations." A revised version of his dissertation will appear in print in 2010 as *Literary Structure and Setting in Ezekiel* (Forschungen zum Alten Testament II/43; Tübingen: Mohr Siebeck, 2010). He holds an M.A.R. in Bible from Yale University where he studied under John J. Collins and a B.A. *magna cum laude* in Religion and Psychology from Samford University where he studied under Paul A. Holloway.

An expert in Hebrew Bible, Second Temple Judaism, and Jewish Apocalypticism, Tyler is also able to teach courses in New Testament, the History of Judaism, and Theology, Ethics, and Culture. He is competent in Hebrew, Greek, Aramaic, Ugaritic, German, French, and Spanish. He has previously taught at the Claremont School of Theology and the University of California, Riverside. He is the author of many journal articles, encyclopedia entries, and book reviews in Hebrew Bible studies.

Tyler has served as Research Associate at the ABMC since March, 2007. During that time, he has handled all aspects of the ABMC operation, including scholarly services, financial management, publication of *The Folio*, oversight of the ABMC collection, and much more. Commenting on his experience at the ABMC, Tyler states, "Over the past three years, working at the ABMC has provided me numerous opportunities to help scholars locate and examine biblical manuscripts for their research. As I leave the Center, I will take with me a keen appreciation for the ABMC's focus on the preservation of these biblical manuscripts. By preserving these manuscripts at Claremont, the ABMC makes possible future research on these important witnesses to the Bible."



The newly appointed Research Associate Shelley Long

Shelley begins her position as Research Associate at the ABMC in late-May, 2010. She already has considerable experience at the ABMC where she has served as a Research Assistant. She has worked with Tyler in many aspects of the ABMC, such as the production of *The Folio*.

Shelley is a Ph.D. student in Hebrew Bible at the Claremont Graduate University where she is now completing her course work, writing her major papers, and preparing for her qualifying exams under the direction of Marvin A. Sweeney. She holds an M.A. in Hebrew Bible and Philosophy of Religion *summa cum laude* from the Claremont School of Theology and a B.A. in Biblical Studies and Philosophy *summa cum laude* from Azusa Pacific University. She is competent in biblical Hebrew, Koine Greek, Aramaic, Akkadian, Spanish, and German.

Continued on page 8

Publications and Upcoming Events



Marvin A.
Sweeney

Chief Executive
Officer, ABMC
Professor of
Hebrew Bible,
Claremont School
of Theology

Publications

Mitarbeiter (Sub-editor) for Prophecy and Apocalyptic. *Encyclopaedia of the Bible and its Reception Volumes 1-2* (ed., H.-J. Klauck et al; Berlin and New York: Walter de Gruyter, 2009).

“Isaiah,” in *The New Oxford Annotated Bible*. 4th edition. Edited by Michael Coogan et al; Oxford and New York: Oxford University Press, 2010), 565-675.

“Introduction to Prophetic Literature,” in *The New Oxford Annotated Bible with the Apocrypha*. Edited by M. Coogan et al; 4th edition; Oxford and New York: Oxford University Press, 2010, 961-964.

“Ezekiel’s Debate with Isaiah,” in *Congress Volume: Ljubljana 2007* (ed., A. Lemaire; VTSup 133; Leiden: Brill, 2010), 555-574.

“Forward,” in *Transforming Visions: Transformations of Text, Tradition, and Theology In Ezekiel* (ed., W. A. Tooman and M. A. Lyons; Eugene, OR: Pickwick, 2010), xv-xxv.

“Form Criticism and the Endangered Matriarch Narratives of Genesis,” in *Method Matters: Essays on the Interpretation of the Hebrew Bible in Honor of David L. Petersen* (ed.,

J.M. LeMon and K. H. Richards; ResBibSt 56; Atlanta: Society of Biblical Literature, 2009), 17-38.

“Amos, Aramitess, Arna,” in *Encyclopaedia of the Bible and its Reception. Volumes 1-2* (ed., H.-J. Klauck et al; Berlin and New York: Walter de Gruyter, 2009).

“The Legacy of Josiah in Isaiah 40-55,” in *The Desert will Bloom: Poetic Visions in Isaiah* (ed., A. J. Everson and H. C. P. Kim; AIL 4; Atlanta: Society of Biblical Literature, 2009), 109-130.

“The Nash Papyrus,” in *Biblical Archaeology Review*, July 2010, forthcoming.

Editor, *Hebrew Studies* 50 (2009), 452 pp.

Lectures and Presentations

“A Jewish Reading of Jeremiah 31.” Presented in absentia due to illness. Interfaith Symposium, Georgetown University, Washington, DC. February 28-March 2, 2010.

“The David Narratives.” Three-part lecture series. Congregation Har-El, Palm Desert, CA. January-March, 2010.

Dead Sea Scroll Expert. Press Junket for the Dead Sea Scrolls. Azusa Pacific University, Azusa, CA. March 28-29, 2010.

Panelist. “Prophets in Dialog.” Annual Brownlee Memorial Lecture Program. Institute for Antiquity and Christianity. April 22, 2010.

Panelist. “Response to Edwin Bacon.” CST 125th Birthday Celebration and Alumni Appreciate Program. May 3, 2010.

“Visionaries and Mystics.” Academy for Jewish Religion California. Spring 2010.

“Dimensions of the Divine Presence: The Shiur Qomah in Jewish Mysticism, Liturgy, and Rabbinic Thought.” Academy for Jewish Religion California, June 13, 2010.

“The Elisha Narratives.” Taus Lecture Series. Temple Beth Jacob, San Pedro, CA. September 9, 2010.

“The Chronicler’s Debate with the Deuteronomistic History on the Question of Exile.” Society of Biblical Literature, Atlanta, GA. November 20-23, 2010.

“Prophets and Priests in the Deuteronomistic History.” Society of Biblical Literature, Atlanta, GA. November 20-23, 2010.



Tyler Mayfield

Former Research Associate for Scholarly Services, ABMC



Publications

Literary Structure and Setting in Ezekiel (Tübingen: Mohr Siebeck, forthcoming, 2010).

“Blindness in the Hebrew Bible,” in *Encyclopedia of the Bible and its Reception* (de Gruyter, forthcoming).

“Bel and the Dragon,” in *Encyclopedia of the Bible and its Reception* (de Gruyter, forthcoming).



James A. Sanders

*Professor Emeritus,
Claremont School of Theology/
Claremont Graduate University*

Publications

“Credo in Unum Deum: A Challenge,” co-authored with Prof Paul Capetz of United Theological Seminary of the Twin Cities in *Biblical Theology Bulletin* 39:4 (2009) 204-13.

Lectures and Presentations

“Introduction to the First Testament.” Episcopal Theological School at Claremont.

“Comparative Midrash in the New Testament focusing on the Gospel of Luke and the Acts of the Apostles.” Episcopal Theological School at Claremont.

Lecturer and preacher. United Church of Christ, Carlsbad, CA. May 16, 2010.

Download Previous Issues of The Folio Online!

The ABMC maintains an online archive of all its previous issues, dating back to 1981, at http://www.abmc.org/services_folio.html. Readers are welcome to download and print editions for their personal use.

Continued from page 5

Shelley's M.A. thesis, "He's Got the Tiny Little Babies in His Hands: The Problem of Evil and the Question of G-d's Morality in Relation to Children in the Hebrew Bible," grows out of her interest in post-Shoah/Holocaust Biblical interpretation. It examines the literary paradigms and theological problems associated with G-d's lethal action against humankind in general and children in particular.

Shelley brings considerable experience in the classroom and research. In addition to serving as Research Assistant for Sweeney at the ABMC, she has served as Research Assistant for Prof. Kristin De Troyer. She has taught English as a Second Language for English Language Services in La Verne, Freshman Writing at Azusa Pacific University, English and American Culture at the Claremont School of Theology, and she has served as Teaching Assistant in Hebrew Bible for the Claremont School of Theology. In the fall 2010 semester, she will teach Introduction to Biblical Literature: Exodus-Deuteronomy at Azusa Pacific University. She is the author of a number of critical reviews in *Religious Studies Review*, and she has presented scholarly papers at the Society of Biblical Literature.

Commenting on her new position as Research Associate at the ABMC, Shelley states, "I am excited to work at the ABMC because I love manuscripts; and I think they are absolutely necessary for textual study and interpretation. For example, I could not have done my text critical paper, which I presented as this year's WECSOR

meeting, without looking at the various manuscripts of 1 Samuel 1. The differences (and similarities) in the various manuscript traditions were crucial to my argument."

The ABMC has been in fine hands with Tyler Mayfield, and it will continue to be so with Shelley Long. Congratulations, Tyler! And welcome, Shelley!



The ABMC Needs Your Help For the Future

Scholars and students around the world depend on the ABMC's unique collection of film and digital images of biblical manuscripts. The ABMC is committed to keeping the fees it charges researchers low, so that financial barriers will never make biblical manuscripts inaccessible. This is only possible because of you, our *Folio* reader, and other friends.

The ABMC accepts donations by Visa and MasterCard! You can give right now by filling out the envelope enclosed in this issue of *The Folio* or by contacting us at 909.447.6354.

If you would like to become a pledge member and have your monthly gift automatically deducted from your credit card, please indicate this wish on the envelope.

ANCIENT BIBLICAL
MANUSCRIPT
CENTER

1325 North College Avenue
Claremont, CA 91711

Return Service Requested

NON-PROFIT ORG.
US POSTAGE

PAID

CLAREMONT, CA
PERMIT NO. 176

