This paper is interested in looking at several features related to shared human/angelic worship in the Dead Sea Scrolls and in Second Temple Judaism more broadly. At the beginning of this paper I briefly review the current state of the question of shared human/angelic prayer in the Scrolls, making my own tentative suggestions about how this might have happened. I then move on to a discussion of how the question of the angelic presence related to the possibility of women with the communiti(es) who wrote the Scrolls. Then with this question of gender and angels still in mind I will move to a discussion of the role of ritual clothing in the T. Job and Song 13 of the Songs of the Sabbath Sacrifice in effecting angel/human communion. It is my contention that examining how angelic/human prayer takes place in the narrative of the T. Job can illuminate how this might have been ritually realized in the communiti(es) of the Dead Sea Scrolls.

PRAYING WITH THE ANGELS IN THE DEAD SEA SCROLLS

Contained within the sectarian manuscripts of the Dead Sea Scrolls are several references to the presence of angels within the human community. The sectarians are said to share a “eternal destiny” with the

---

1 An earlier draft of this paper was presented in Toronto on November 18, 2009 at the conference The Dead Sea Scrolls: Transmissions of Traditions and Productions of Texts. The paper benefitted from the feedback I received there. Of course, the paper would not have come to fruition at all if it were not for the tireless efforts of my supervisor Eileen Schuller who has guided my research since the beginning of my doctoral studies and who continues to inspire me with her erudition and generosity. I am truly honored to be her student.

2 Following, among others, J. Collins, Beyond the Qumran Community: The Sectarian Movement of the Dead Sea Scrolls (Grand Rapids: Eerdmans, 2010), I maintain that the Qumran community was part of a broader movement that was not limited solely to the Qumran site.
“spirits of knowledge” (דעת רוחות צדקת; cf. 1QH² 11:23–24) and “common destiny” with the “angels of the presence” (נשים מלאכים פנים; cf. 1QH² 14:16). This common destiny seems to have manifested itself in the community’s worship. In the Songs of the Sabbath Sacrifice in particular, we encounter what Carol Newsom calls “the cultivation of a mystical communion with the angels.”

The exact nature of this communion is debated, and the particulars of this debate can only be briefly surveyed here. On one side of the debate are scholars who tend to minimize the ontological similarity of the human and angelic worshippers. Esther Chazon expresses this position most clearly when she states that

---

3 The provenance of this document has been debated. C. Newsom (The Songs of the Sabbath Sacrifice: A Critical Edition [HSS 27; Atlanta: Scholars Press, 1985]) initially maintained that that the work was of sectarian origin. She subsequently revised this opinion and now maintains that the composition is likely of pre-sectarian origin (“‘Sectually Explicit’ Literature from Qumran,” in The Hebrew Bible and Its Interpreters [Winona Lake, IN: Eisenbrauns, 1990], 167–187). As well as its discovery at Masada, Newsom points to the abnormal use of the divine name אלוהים, as the sectarian documents usually use the term יהוה. C. R. A. Morray-Jones (“The Temple Within: The Embodied Divine Image and its Worship in the Dead Sea Scrolls and Other Early Jewish and Christian Sources,” in SBL Seminar Papers, 1998 [2 vols.; SBLSP 37; Atlanta: Scholars Press, 1998], 1:401–431) has questioned these arguments. He notes that the same logic that would exclude Songs of the Sabbath Sacrifice from the corpus of sectarian literature would necessarily be forced to exclude the Damascus Document, widely agreed to be of sectarian provenance, because of its discovery in a Cairo Geniza (p. 410). Moreover, the term אלוהים is used in the text Songs of the Maskil (4Q510–11), which Newsom herself recognizes as sectarian ("Sectually Explicit," 184). Newsom maintains that the use of the term אלוהים in 4Q510–11 makes sense because "the Songs of the Maskil are conceived of as words of power. In such a context the use of a normally restricted name is readily explicable" ("Sectually Explicit," 185). Morray-Jones maintains that this argument can be applied equally to Songs of the Sabbath Sacrifice. Regardless of whether it composed by the sectarian, the number of manuscripts found indicates the document’s importance to the community. See also the similar arguments of D. Falk, Daily, Sabbath, and Festival Prayers in the Dead Sea Scrolls (STDJ 28; Leiden: Brill, 1998), 126–130. For a discussion about methodology and identifying the Songs as sectarian see H. Morisada Rietz, "Identifying Compositions and Traditions of The Qumran Community: The Songs of the Sabbath Sacrifice as a Test Case," in Qumran Studies: New Approaches, New Questions (ed. Michael Thomas Davis and Brent A. Strawn; Grand Rapids: Eerdmans, 2007), 29–52, and the related essay in the same volume: B. Strawn and H. Morisada Rietz, "(More) Sectarian Terminology in the Songs of the Sabbath Sacrifice: The Case of דרך תמימי," 53–64. We agree with the assessment made by P. Alexander (The Mystical Texts [Sheffield: University Press, 2006], 98) when he notes that "when all is said and done the question of whether a given text is or is not sectarian may not be all that crucial to our analysis, provided it fits with the Qumran religious ethos and seems to have been influential there."

4 Newsom, Songs, 71.