

Eternal Time from Above: The Confluence of Divine Time and Liturgical Time in the Scrolls

CHANG Kai-Hsuan

Taiwan Graduate School of Theology, Assistant Professor

Abstract

This paper investigates the concepts of time revealed in the Dead Sea Scrolls and, in so doing, explores the way in which the divine eternity could be experienced within the liturgical time of the Qumran community. By analyzing within the framework of “fungible time” or “epochal time,” I will argue that the Qumran concepts of time were predominantly epochal than fungible. That is, “the time is in the events; the events do not occur in time,” as, for instance, in “worship time” or “the day of invasion.” For the Qumran community, there were multiple epochal times coexisting, and the divine eternity already existed above in heaven.

With the idea of “epochal time,” I revisit Gershon Brin’s analysis of the concept of time as “periods” in the Scrolls and his emphasis on God’s sovereignty over time. As Brin has claimed, God fixed time and inscribed all periods of time in history. I will further emphasize that God ruled over the co-existing periods of time on earth. With this concept, the members of the Qumran community followed their special calendar and kept their liturgy and life in line with the temporal rhythm in heaven. They thus set themselves, their time, and their space apart from the evil generation. My argument is that, by keeping synchronicity with God’s eternity in heaven, the Qumran community was living a time that was different from other “periods of time” coexisting on earth. For the members, their organization of time according to the heavenly rhythm resided in their conviction of salvation awaiting God’s intervention from heaven. Specifically, I argue that it was in the community’s liturgical performance that the confluence of the heavenly realm and the earthly realm was experienced because the time lived by the members was invaded during their liturgy and transformed by God’s eternal time existing above. Thus, by organizing time and worship, the community created a sacred space in which its members could live God’s eternal time in an unlimited way even when the present evil periods of time had ended.

Keywords: Time, liturgy, Dead Sea Scrolls, angels, eschatology

Submitted on:2023.08.13 ; **Accepted on:**2024.07.01 ; **Proofreader:**張譯心

I. Introduction

This paper investigates the concepts of time revealed in the Dead Sea Scrolls and, in so doing, explores the way in which the divine eternity could be experienced in the liturgical time in the Qumran community. Indeed, it is now well-recognized that concepts of time are socially constructed. As Robert H. Lauer (2002: 38-42) indicates, humans are cognitive creatures that strive to perceive and to manage their existences and their actions. To that end, concepts of time are constructed with the emergence of human languages and used to generate meaning.¹ Concepts of time thus reside in the deepest level of culture, which Edgar Schein describes as culture's "basic underlying assumptions" (Bluedorn, 2002: 42). At this level, beliefs and values tend to be held unconsciously, and are treated simply as reality (Schein, 1992: 17-26, 105-115). In this sense, the ways in which various times are conceived and valued are products of human interaction, and particular constructions of time characterize particular social groups (Lauer, 1981: 44; Bluedorn, 2002: 14). In this paper, I argue that the peculiar construction of time as revealed in the Dead Sea Scrolls characterized the central convictions of the Qumran community and allowed the members to experience the divine eternity as invading from above into their liturgical time and space.

Many scholars have paid attention to the construction of time in the Dead Sea Scrolls. Gershon Brin offers a detailed lexical study of terminologies related to time in the Dead Sea Scrolls and emphasizes the concept of time as "periods," especially in his discussions of the words *עת*, *מועד*, and *קץ* (Brin, 2001). According to Brin (2001: 226, 294), the Qumran community believed that God fixed time and inscribed all periods of time in history. For example, God appointed times for all creatures and set the "ends" (*קצים*) for their periods of time. Following Brin's lead, Henry W. Morisada Rietz (2006: 203) uses the concept of time as "a heuristic category to coordinate several different aspects of the Qumran community's thought and theology." In so doing, Rietz (2006: 233-234) indicates that the Qumran community considered itself as living in the last period of time in history awaiting the appointed time of God's intervention into the evil generation. Moreover, Rietz also notices the relationship between the organization of time in the life of the community and the members' conviction of their salvation. Those members were not part of the evil generation because, by keeping the temporal rhythms of life and liturgies instructed in their

¹ Bluedorn indicates, for example, sunlight-time and travel-time were crucial to primitive human communication in hunting or gathering.

special calendar, they maintained the synchronicity with the heavenly realm. Rietz (2006: 233-234) then concludes that the synchronicity “culminates in the confluence of the heavenly realm and the earthly realm in the community’s experience,” especially in their experience of worship and God’s presence.

In this paper, by examining the “epochal aspect” of the concept of time in the Dead Sea Scrolls as well as in Second Temple Jewish literature in general, I will further explore the nature of the community’s conviction of salvation and the members’ experience of the heaven-earth confluence in their liturgical performance. As Allen C. Bludorn (2002: 31-41) describes, “Epochal time is defined by events. The time is *in* the events; the events do not occur *in* time,” for instance, “worship time” or “the day of invasion.” On the other hand, “fungible” time is Newton’s absolute time that is single and flows uniformly (Bludorn, 2002: 27). As will be shown in the paper, the Qumran construction of time tended to be much more epochal than fungible within a continuum.² I will demonstrate that, for the Qumran community, there were multiple epochal times coexisting, and the divine eternity already existed above in heaven all through the history. Thus, by keeping the rhythms of worship as instructed in their calendar, the members not only maintained synchronicity with the heavenly realm but in fact lived a time that was different from other “periods of time” coexisting on earth. Specifically, I argue that it was in the community’s liturgical performance that the confluence of the heavenly realm and the earthly realm was experienced because the time lived by the members was invaded during their liturgy and transformed by God’s eternal time existing above.

II. God and the Epochal Times in the Scrolls

Bludorn (2002) suggests the terms fungible time and epochal time as a framework for analyzing various constructions of time. When analyzed within this framework, the Qumran community’s construction of time, as that of other ancient Jewish literature, was much more epochal than fungible. Time was usually not conceived as an absolute entity in itself but defined by the event. The word עת, for example, was one of the most common words referring to epochal time. As Tryggve Kroholm (2001: 447) observes, עת “normally refers to ‘the appointed time for something,’ thus resembling in meaning such terms as Egypt. *tr* and Gk. *καῖρος*.” John

² As Carol A. Newsom indicates in her *The Self as Symbolic Space: Constructing Identity and Community at Qumran* (Leiden: Brill, 2004), 175: “More often than not, a particular cultural formulation of time will not be purely fungible or epochal but will partake of aspects of both.”

Marsh also notes that, in the term עת, time is perceived not in a chronological manner but according to events (Brin, 2001: 294). It is most evident in Qohelet 3:2-8, where the author claims that there is a time (עת) for any human activities: a time of birth, a time to die, a time to kill, and a time to heal.... This usage of עת is kept in the Dead Sea Scrolls. For example, in the *Hodayot*, the word עת also reveals the epochal aspect without any exception: time of your judgment (1QH^a vi 15), time of heat (xvi 24), time of punishment for sin (xxiv 22).

Moreover, the words קץ (appearing in the Scripture in the sense of “end”) and מועד (in the Scripture referring to time in general) are also used in the Qumran literature to describe a period of time and are generally in the epochal sense (Brin, 2001: 253, 264). As Brin (2001: 220) observes, these two terms and ת[are used in the Scrolls with a certain overlap of meaning, and usually deliver the epochal aspect of time.

Brin (2001: 294) further indicates that the epochal aspect of time is extensive in the Scrolls, albeit in the Scrolls “there is the added idea that God fixed the times.” Actually, a similar notion that God masters time is already shown in the Hebrew Scripture. According to the account of the creation in Genesis, the luminaries, created by God, were appointed by him for the function of fixing and arranging time. Nevertheless, the Qumran construction of time went beyond that by further augmenting the idea of divine sovereignty. For the Qumran community, God himself had directly fixed and inscribed all the periods (often קץ, and also עת or מועד), including their duration, order, contents, and everything connected with them (Brin, 2001: 226).

For example, in *the Rule of the Community* we read: “He knows the result of their deeds for all the periods of appointed times” (קצי [מועד]ם; 1QS iv 25-26).³ And in the *Hodayot*: According to their times, you allotted their services throughout all their generations and the judgment in the times appointed for it.... Everything is engraved before you in an inscription of record for all the everlasting times and the numbered cycles of the eternal years with all their appointed times” (1QH^a ix 18-26).⁴ God knows and has determined everything in each period of time. Thus, according to the instructions of the *Community Rule*, all people need to obey God’s order and all things need to take place at the proper time appointed by God: They shall not stray from any

³ Brin, *The Concept of Time in the Bible and the Dead Sea Scrolls*, 226. This is his reconstruction and translation.

⁴ The translations of 1QH^a, if not specifically mentioned, are adapted from Eileen M. Schuller and Carol A. Newsom, *The Hodayot (Thanksgiving Psalms): A Study Edition of 1QH^a* (Atlanta: Society of Biblical Literature, 2012).

one of all God's orders concerning their appointed times (עֲתִים); they shall not advance their appointed times (מוֹעֲדִים) nor shall they retard any one of their feasts (1QS i 13-15).⁵ in the *Hodayot*: at all the births of time (עַת), the foundations of the period (קֶץ), and the course of the seasons (מוֹעֲדִים) in the order....at the command of God; 1QH^a xx 10-12). In the latter two passages, the terms עַת, קֶץ, and מוֹעֵד appear in almost synonymous parallelism, and all refer to periods of time which are fixed and determined by God according to his command.

The Qumran community regarded every period of time itself as created and possessed by God. In the *Ages of Creation* we read: "Interpretation concerning the periods which God has made: A period to accomplish [all that is] and all that will be. Before creating them he determined [their] operations [according to the precise sequence of the periods,] from period to period" (4Q180 i 1-3). In this passage, the periods (קְצִים) are created by God, and so their contents are also determined by God. In *Angelic Liturgy*: And from his knowledge [and] his plans have come into existence all eternally fixed times (4Q402 lines 12-13).⁶ The *Hodayot* even writes: And all your times (קְצִיר) are appoint[ed] [...ar]ranged with respect to their affairs (1QH^a v 36-37). The ages, or times, whose contents have been arranged, are "God's ages/times" and are appointed by God. For the Qumran community, time was not the absolute entity in itself; God was. Time, as any other things, was created and possessed by God and was under God's sovereignty.

The periods of time were also understood to be under the dominion of different creatures according to God's arrangement. These creatures could be human beings (4Q180 frag. 1, lines 4-5 par. 4Q181 frag. 2, line 1) or angels (4Q180 frag. 1, line 7). Nevertheless, each period had been determined by God—duration, content, and everything. God has set the "ends" (קְצִים) for those creatures and their periods of time.

This appears to be understandable when we consider the nature of epochal time and the nature of the Jewish culture. As Bludorn states, epochal time is defined by the event, and so "the time is in the event and the social and psychological constructions of it." For example, lunchtime is linked to the individual (such as the

⁵ The translations of other Dead Sea Scrolls, if not specifically mentioned, are adapted from Florentino Garcia Martinez and Eibert J. C. Tigchelaar, *The Dead Sea Scrolls Study Edition* 2 vols. (Leiden; New York: Brill, 1997-1998).

⁶ See Carol Newsom, *Songs of the Sabbath Sacrifice: A Critical Edition* (Atlanta, Ga.: Scholars Press, 1985), 161. She notes that, "it has been recognized that in some instances הָדִית and מוֹעֵד are virtual synonyms." Maurice Baillet also takes the occurrences of הָדִית as a parallel to עַת (1QM xiv 13) and to קֶץ (4Q510 1 6-7).

onset of hunger) and the social interactions (such as the flow of work that day). The definition of lunchtime is “whenever the individual or the group decides to eat lunch” (Bluedorn, 2002: 31). Thus, epochal time is not absolute, but is relational and is part of a larger system that generates meaning (Newsom, 2004: 179). Epochal aspect of time, working with a larger system, creates meaning and value while defining different times with different contents and significances in relation to one another. In the end, as Carol A. Newsom (2004: 179) notices, epochal aspect of time “tends to give unity to the experience of time by locating particular times in relation to an encompassing whole.” In the ancient Jewish culture, it is God’s will and plan that determines each epochal time. God organizes time and defines the meaning of each period of time. Though in practice, this idea might work in various ways, such as the Temple system, the prophecies, and the calendar. The Qumran community then augmented such an idea further—God creates time, owns time, organizes time, defines time, and has predetermined everything in every period of time.

Such an idea of the relationship between God and time is indeed the most significant dimension of the Qumran community’s construction of time. That is why Brin (2001: 225) begins his work on the concept of time in the Scrolls with a chapter titled “God and Time.” And, of course, the Qumran community’s peculiar construction of time played an important role in generating thoughts, values, and meanings.

III. God’s Eternal Time from Above

Many scholars have indicated that the Qumran community’s peculiar concept of time is related to its idea of the periodization and the predestination of history. That is, God organizes history into sequential periods and predetermines everything in each period. Actually, the Qumran community inherited this idea of history from its traditions, such as the book of Daniel and *First Enoch* (Rietz, 2006: 215). Nevertheless, as I mention above, the Qumran community further augmented God’s sovereignty. This is shown in the *Ages of Creations*:

Interpretation concerning the periods *which God has made*: A period to accomplish[all that is] and all that will be. Before creating them he determined [their] operations [according to the precise sequence of the periods,] from period to period. And it was engraved on the tablets of [heaven....] [for a] ll the periods of their dominion. This is the order from [Adam to Noah, and from Shem to Abraha]m unt[il] he begat Issac there were ten [generations....]; (4Q180 frag. 1, lines 1-4; emphasis added).

In this passage, God not only organizes time periods in history in “order” (סדר), predetermines everything in each period in history, but also creates the periods themselves and determines them according to his will. Thus, God not only rules over history, but also creates history. The Qumran community’s construction of time reflects on its understanding of history.

Relating to the understanding of history, Dimant (2009: 150-151) further emphasizes the great effect that the community’s concept of time had on its exegesis and its concept of prophecy. She addresses the phenomenon that the prophecies were considered as requiring interpretation by special revelation. She argues that, for the Qumran texts, “the revelation of the historical mysteries, embodied in the prophecies, was distinct from the revelation of their meaning.” For the Qumranites, since history is a sequence of periods that are predetermined by God with his single and coherent plan, each period acquires its full significance only when viewed within the framework of the whole (Dimant, 2009: 153). Thus, living in the last period of history and at the dawn of the eschatological era, the Teacher of Righteousness was in a position to observe how the unfolding of the historical process took place and was able to fully understand God’s plan (Dimant, 2009: 154). In other words, as Dimant indicates, the present of the Qumran community was considered as the last period of history that preceded the eschatological eternity.

Beyond the eschatological outlook of the Qumran community, another critical factor in the leaders' profound knowledge was their intimate relationship with God. In addition to the eschatological position of the Qumran community, another crucial reason for the knowledge of the Qumran leaders was their intimacy with God. God's sovereignty over time furnished them with a comprehensive framework through which they could interpret all historical periods. "God's sovereignty over time provided the leaders an encompassing framework to look at all the periods in history. First of all, Dimant seems to over emphasize the distinctions between the prophecies that the Qumran community inherited from the classic prophets and their interpretations. As George J. Brook (2009: 20) indicates, “text (including the texts of the ancient prophecies) did not precede interpretation in a neat linear fashion.” Rather, in the pre-canonical period, text and interpretation were intrinsically linked in a “symbiotic relationship.” On one hand, by reworking and expanding older traditions through interpretation, a new text could claim for itself the authority that already attached to those traditions. On the other hand, the new interpretative text simultaneously reaffirmed the authority of the original traditional texts.” (Brook, 2009: 25-27). Thus, the use and re-use of earlier authoritative prophecies was the way how the Qumranites

interacted with their traditions, and so this way actually formed the core of the Qumran community's *ongoing* prophetic self-understanding. This is most evident in the fact that the Qumran community had reconfigured the ancient prophets' means of receiving divine revelation into the means of inspired interpretation of Scripture.⁷ In other words, although the Qumran community regarded itself as existing in the final period of history, it did not assert a superior position in history for receiving divine knowledge which could not be attained by the ancient prophets. On the contrary, it viewed its interpretative activities concerning ancient prophecies as a means of connecting itself with the ancient prophetic tradition.

This leads to my second point: when the Qumran community claimed its leaders' capability in interpreting the ancient prophecies and in receiving divine knowledge, it did not usually invoke the notion that it was situated in the dawn of the eschatological future. Rather, it frequently resorted to its leaders' intimacy with God and their access to the divine knowledge. In the *Pesher of Habakkuk*, God told Habakkuk to write down what would happen to the final generation (1QpHab vii 1). Admittedly, those prophecies were about the last generation in which the Qumran community lived, and so the Qumranites were indeed the "intended readers." This was a privileged status. But the reason why the Teacher of Righteousness could understand those prophecies and could interpret them for the Qumran community was not about living in the last generation, but was that God "made known all the mysteries of the words of his servants and prophets" (1QpHab vii 4-5) and that God "placed into [his heart discernme]nt to interpret all the words of his servants and prophets" (1QpHab ii 8-9).⁸ For the community, time/history was not the absolute entity in itself; God was. Being situated at the end of time was undoubtedly a privilege in possessing knowledge of history, and such knowledge came from God alone.

⁷ Alex P. Jassen, *Mediating the Divine: Prophecy and Revelation in the Dead Sea Scrolls and Second Temple Judaism* (Leiden; Boston: Brill, 2007), 239, 276, 342, 362. As he indicates, Moses, David, and Isaiah were all perceived as prophets all through Hebrew Scripture and in Second Temple literature. Nevertheless, "their prophetic status was inextricably linked to their receipt of divinely revealed knowledge." Thus, the Qumran community understood its access to the inspired interpretation of ancient prophecies as a sign to show that it was linked with the prophets. The community believed that, just like the ancient prophets, its leaders also had very close relationships with God and were also inspired by God.

⁸ This reconstruction and translation is adapted from Jassen, *Mediating the Divine*, 351. He rightly points out that the context is about the mechanism by which the Teacher of Righteousness gains access to the divine word.

The mechanism of gaining divine knowledge is also clear in the *Rule of the Community*. Immediately after stating his role of instructing the whole community, the hymnist affirms the divine origin of his knowledge: “For from the source of his knowledge he has disclosed his light, and my eyes have observed his wonders, and the light of my heart the mystery of what will occur and is occurring forever” (והוֹיָא עוֹלָם וְנִהִיָּה; 1QS xi 3-4). The hymnist gained the divine knowledge *because* he has been chosen by God and has participated the heavenly assembly: “To those whom God has selected he has given them as everlasting possessions; and he has given them an inheritance in the lot of the holy ones” (1QS xi 7-8). The *Hodayot* also has: And as for us, in the community of those gathered and with those who have knowledge we are inst[ruc]ted by you and we ex[ult in the abundance of] yo[ur] compassion (1QH^a vii 17-19).

Related to the idea of divinely inspired knowledge is the theme of *Niedrigkeitsdogmen* (a term that contrasts the lowliness of sinful creatures with the righteousness of Almighty God, see Harkins, 2007: 107). And this is still related to the community’s peculiar construction of time. That is, for the Qumran community, all the times, activities, and knowledge of human beings, who were created by God, were fixed and limited by God throughout history. God has set the “ends” (קִצִּים) for all creatures, for their periods of time, and of course for their knowledge. On the contrary, God was unlimited and dwells in heaven, where there was no end at all. Such a contrast between the appointed periods and the heavenly, unlimited realm highlighted the fleshly nature of human beings, and even played down the ransoms offered by human beings as bribes (1QH^a vii 26-37). In the *Hodayot*:

[according to] all the plans for them for all the eternal ages (קִצִּים) and the everlasting visitation. For you yourself established them from ages of old...[But how i]s a spirit of flesh to understand all these things and to discern...? (1QH^a v 26-31)

... And I, your servant, know by means of the spirit that you have placed in me ... And all your ages are appoint[ted] I[... ar]ranged with respect to their affairs. (1QH^a v 35-37)

Thus, living in the last generation or not, people were limited in their appointed boundaries. Only people who were inspired by God were able to know God’s plans and mysteries for all ages. The *Hodayot* then describes how the hymnist, as a fleshly man, could go beyond his own boundaries and could receive the divine knowledge:

You have lifted me up to an eternal height, so that I walk about on a limitless plain. I know that there is hope for one whom you have formed from the dust for an eternal council. And a perverted spirit you have purified from great sin that it might take its place with the host of the holy ones and enter into community with the congregation of the children of heaven. And you cast for a person an eternal lot with the spirits of knowledge, that he might praise your name in a common rejoicing and recount your wonderful acts before all your works. But I, a vessel of clay, who am I? A thing I kneaded with water. And as what I am regarded? What strength do I possess? For I have stationed myself in a wicked boundary... (1QH^a xi 21-25)

In this passage, the hymnist says that he is only “a vessel of clay” and is limited in a wicked boundary (בגבול רשעה). But God has lifted him up to an “eternal height” (עולם לרום) and so he walks on a limitless plain. Thus, he is able to join the eternal council, to participate the congregation of the heavenly children, and to share the eternal lot with the spirits of knowledge. That is why he can recount God’s wonderful acts. Thus, for the Qumran community, the eternity is not simply a future time in the end of the “timeline,” but also an essence that already exists in heaven. Indeed, God possesses time, allocates time, and dwells in the eternity—the ongoing and limitless time without boundaries and periods. The hymnist is describing his experience of being raised by God from his boundary into the eternity, and so he is able to know God’s plan from period to period. He is inspired and so is able to view history within God’s “framework of the whole.”

In short, I maintain that the Qumran community, within their conceptualization of time, understood the time in heaven as God’s limitless time coexisting with all other times on earth. Time was not only conceived as a linear manner, rather, it was perceived as possessing a vertical dimension or conceived in a strictly linear way, but was conceived also with a vertical dimension. God’s eternity is on above. Thus, God is able to take a man from his earthly period into God’s eternal time in heaven, and so the person may receive the heavenly knowledge about God’s plan for history.

As for the present time and the future time, the Qumran community believed that, ultimately, God has set the end (קץ) for the wicked and has predetermined the righteous to be communion with the heavenly community. As the *Wicked and Holy* indicates:

in the flesh, according to the powerful deeds of God and in line with their evil, according to their impurity, he delivered the sons of the he[avens] and the earth to a wicked community until its end (יָד). In accordance with God's compassions and in accordance with his goodness and the wonder of his glory he approaches some from among the sons of the world [...] so that they can be considered with him in the com[munity of the div]ine beings to be a holy congregation in the position to life eternal and in the lot with his holy ones [...] ⁹ (4Q181 frag. 1, ii 2-4)

As Rietz (2006: 222) observes, this passage might provide the Qumran community's interpretation of its present period (יָד) of time. There was a group of people called "community of wickedness," who were widespread in the whole world. For them, God had set the end (יָד). Nevertheless, God brought some from the sons of the world to be reckoned into the community of the divine beings and to share the eternal life. They were brought to be in communion with God and the holy ones. As mentioned above, it was also what the hymnist of the *Hodayot* had already experienced. For the Qumran community, the eternal time was not only a time that would come in the future, but also a time that already existed in heaven. What would happen in the eschatological future was: the evil world's present period of time was going to end very soon, but God's people would have shares in God's eternity from above. Thus, the scenery was more like that God and the heavenly eternity above would invade into the world's present evil period and finish it.¹⁰ The righteous would survive in this invasion and so step into the ongoing, endless time and life. Actually, some members in the community, like the hymnist, had already escaped their period and experienced their eternal shares.

IV. Time Organized by God's Time Above

In addition to the concepts of history and exegesis, the Qumran community's construction of time was also reflected in its use of calendar. In this regard, Rietz (2005: 111-118; 2006: 203-234), following Roger T. Beckwith, has offered some insightful works and has emphasized on the community's concept of synchronicity, and I will follow their work in this section. In so doing, I will consider the way in which the

⁹ Translation is modified from Garcia Martinez and Tigchelaar, *The Dead Sea Scrolls Study Edition* vol. 1, 373.

¹⁰ I am not talking about "the end of history" or "the end of the world," but about "the end of the present period of time." However, for the Qumran community, the next period of time seems to be an ongoing, endless time—a kind of time we may call "eternal time."

community's peculiar construction of time would have affected its concepts related to its calendar and have generated meaning in the community. As we will see, the use of the 364-day calendar reflected a controversy between the Qumran community and the Jerusalem Temple. In the Temple, the 354-day lunar calendar was applied. Regarding this issue, the Qumran community claimed that the Temple had led all Israel into error.

As mentioned above, time is socially constructed to generate meaning (Bluedorn, 2002: 38). An important means by which time generates meaning in a society is to have the temporality of one certain system structure another aspect of life—a relationship called “entrainment” by Bluedorn (Newsom, 2004: 175). As Bluedorn (2002: 148) defines it, “entrainment is the process in which the rhythms displayed by two or more phenomena become synchronized, with one of the rhythms often being more powerful or dominant and capturing the rhythm of the other.” In such a relationship, the dominant rhythm that captures another rhythm is called “zeitgeber.”

¹¹ Bluedorn (2002: 150) defines it as “a rhythm external to the system whose rhythm is being entrained to the zeitgeber's.” A zeitgeber may be as simple as a bus schedule that determines one's time of waking up and time of breakfast. It may also be as complex as a liturgical year that determines a church's various activities in a whole year, probably including the time of youth camp. Newsom (2004: 176) rightly indicates: “Although entrainments may occur simply as conveniences, they often also reflect and construct meaning and power relationships.”

A calendar that a society follows, undoubtedly, is one of the zeitgebers in that society and provides the function of entrainment to a certain extent. It has long been noticed that the calendar followed by the Qumran community was different from the 354-day lunar calendar followed by the people who controlled the Jerusalem temple (VanderKam, 1994: 371-388). Thus, the community had a different zeitgeber from what the temple had. According to Annie Jaubert, the community's calendar was the 364-day calendar known earlier from *First Enoch* 72-82 and *Jubilees* (Rietz, 2006: 205). Both texts have been found in part at Qumran.¹² The community's practice of that calendar is further supported by the presence of the calendrical documents that reflect the 364-day calendar, especially those that have been composed as part of some sectarian works (such as 4Q394 frags. 1-2, 3-7 col. 1 is the beginning of *Some Works*

¹¹ “Zeitgeber” is now officially an English word. See Merriam-Webster's Collegiate Dictionary, 10th ed. and the Oxford English Dictionary, 2nd ed. Bluedorn, *The Human Organization of Time*, 148.

¹² As Rietz indicates, *First Enoch* and *Jubilees* are the most important traditions inherited by the Qumran community. Rietz, “The Qumran Concept of Time,” 204.

of the Torah; see Rietz, 2006: 206-207). Moreover, the *Angelic Liturgy* is structured on the basis of the 364-day calendar, and the *War Scroll*'s twenty-six "courses" (1QM ii 1-2) also reflect the use of a 364-day calendar that should have exactly 52 weeks in a year (Rietz, 2006: 207-208).

As Roger T. Beckwith (1996: 93-94) indicates, the most significant characteristics of the 364-day calendar that was followed by the Qumran community were that it was constructed heptadically –364 divided by 7 equals exactly 52 –and that it began a year on the fourth day of a week (Wednesday). Since 364 was a multiple of 7, any particular day of a year would fall on the same day of a week every year. And since the first day of a year was Wednesday, the first Sabbath (Saturday) of a year would be the fourth day of a year. In the *Angelic Liturgy* [Of the Instructor. Song of the sacrifice] of the first [sabba]th, the fourth (day) of the first month (4Q400 frag. 1, i 1). Thus, tracing back to the Creation, the Qumran chronology had to start from the middle of the Creation Week rather than the beginning of it. Although the rationalization of this was that the heavenly luminaries were not placed in the sky until the fourth day of the week (Gen. 1:14-19), it was still strange since on the first day of Creation the light has been created and day and night have begun (Beckwith, 1996: 103).

Beckwith (1994: 102-103) argues that to begin a 364-day year on Wednesday was necessary for the Qumran community since it tried to make the events accounted in the Old Testament not on Sabbaths. As Josephus tells us, the Essenes were more strictly concerned of the Sabbath than other Jews were (*War* 2:8:9, or 2:147). According to *Jubilees* 50:10-11 and the *Damascus Document* (CD xi 17-18), the community tried to keep the offering of sacrifices on the Sabbath to a minimum (Beckwith, 1996: 103). As Beckwith (1994: 104) indicates, "being a priestly group, the Qumran community would be acutely aware that the priests in the Temple had to 'profane the Sabbath.'" Nevertheless, if the Qumran calendar began a year on the first day of a week, many events accounted in Scripture and many cultic works instructed by the Torah would fall on Sabbaths, including the Passover and the commencement and the finishing of the building of the Second Temple (Hag. 1:14-15). Thus, according to Beckwith, the Qumran community's practice of the 364-day calendar was a product of its exegesis.¹³ The basic concern of following this calendar was to

¹³ Beckwith, *Calendar and Chronology, Jewish and Christian*, 103-105. He argues that "the calendar of *Enoch* is not really reflected in the Old Testament" and "has no previous history outside Israel." Thus, "it was probably devised in Israel in the intertestamental period, and may very well have been devised by the author of *Astronomical Book* (*First Enoch* 72-82)

properly fulfill the instructions of the Torah (Rietz, 2006: 212). By organizing time, the community tried to make sense of its scripture and to avoid the conflict between the commandments to honor the Sabbath and to celebrate the festivals—exactly an example of time’s function of generating meaning. For the same reason, the 354-day lunar calendar was also emphatically rejected in the *Jubilees*: “they (people who will follow the 354-day calendar) will disturb (the year) and make a day of testimony something worthless and profane a festival....they will err regarding the months, the Sabbaths, the festivals, and the jubilees” (*Jub.* 6:37-38).¹⁴

According to Rietz (2006: 211), the polemic language in the *Jubilees* might reflect a calendrical controversy in which the 364-day calendar was replaced by the 354-day lunar calendar in the Jerusalem Temple. Apparently, the Qumran community then inherited the traditions of the former, and so distinguished itself from the Temple as a different group by celebrating festivals on different days. For the Qumranites, the dates on which the festivals were observed in the Jerusalem Temple were “those in which all Israel were in error” (CD iii 14). As Shemaryahu Talmon (1989: 150) argues, this fact caused the Qumranites to withdraw from the Temple and its cult. Thus, the calendar as a *zeitgeber* generated the community’s self-identity. This was “a decisive factor in the process of the formation of 777 as a self-contained socioreligious entity cut off from the mother community” (Talmon, 1989: 149).

However, there is an apparent discrepancy between the 364-day calendar and the 365.25 days as a complete solar cycle. Although many have offered proposals about how the 364-day calendar would have been reconciled with the 365.25-day earth orbit, none can be substantiated by extant sources (Rietz, 2006: 209). Beckwith (1996: 125-133) questions whether the 364-day calendar was ever intercalated, and indicates that the traditions reflected in *First Enoch* and *Jubilees*, which were inherited and

himself.” Annie Jaubert, however, argues that the 364-day calendar is assumed in the late priestly documents of the Tanak, and was followed in the Second Temple until the period of Maccabee. If so, as Rietz argues, the silence concerning the 1.25-day discrepancy suggests that some method of intercalation would have been used in the Temple. Then, the Qumran community’s persistence on the 364-day calendar still shows their concern of keeping God’s commandments in the Torah. It would still be appropriate to say that the community’s strict practice of the 364-day calendar resulted from its exegesis. See Annie Jaubert, *The Date of the Last Supper* (Staten Island; New York: Alba House, 1965), 31-52. Rietz, “The Qumran Concept of Time,” 211.

¹⁴ The translations of *Jubilees* in this paper are from James C. VanderKam, *The Book of Jubilees* (Lovanii: In aedibus E. Peeters, 1989).

reused in the Qumran community, actually emphasized that a year should constitute exactly 364 days:

...and the days (of the year) add up to exactly three hundred sixty-four days (1 *En.* 72:32).¹⁵

They bring about all the years punctiliously, so that they forever neither gain nor fall behind their fixed positions for a single day, but they convert the year with punctilious justice into three hundred sixty-four days (1 *En.* 74:12).

All the days of the commandments will be 52 weeks of days; the entire year complete. So it has been engraved and ordained on the heavenly tablets. One is not allowed to transgress a single year, year by year. Now you command the Israelites to keep the years in this number—364 days (*Jub.* 6:30-32). Thus, according to these passages, the length of a year was commanded by God as exactly 364 days. There was no need for intercalation. In fact, it should have been forbidden to intercalate the 364-day calendar since God had set the end and the period of a year. As Beckwith (1996: 136) argues regarding these passages above, “if this is what the men of Qumran and the literary mentors believed, it is certain that they would not have recognized any need for intercalation; they would, on the contrary, have repudiated such a suggestion.”

But how would the Qumran community deal with the problem of discrepancy when they observed that the natural phenomena appeared to occur at the wrong time? If the community did not intercalate its 364-day calendar, the seasons, the luminaries, and the fruits of the earth would seem to be late. Actually, such a problem seemed to occur quite early since we read this in *Astronomical Book* and the *Book of Watchers* (Beckwith, 1996: 139):

In respect to their days, the sinners and the winter are cut short (i.e. cut short in number, though extended in length). Their seeds shall lag behind in their lands and in their fertile fields, and in all their activities upon the earth. He will turn and appear in their time, and withhold rain; and the sky

¹⁵ Quatations of Ethiopic *1 Enoch* are from the translation by Ephraim Isaac in *Old Testament Pseudepigrapha* (ed. James H. Charlesworth; 2 vols.; Garden City, New York: Doubleday, 1983-85), 1:5-89.

shall stand still at that time. Then the vegetable shall slacken and not grow in its season, and the fruit shall not be born in its season. The moon shall alter its order, and will not be seen according to its cycle....Many of the chiefs of the stars shall make errors in respect to the orders given to them; they shall change their courses and functions and not appear during the seasons prescribed for them....They (the stars) shall err against them (the sinners); and modify their courses. Then they (the sinners) shall err and take them (the stars) to be gods. And evil things shall be multiplied upon them; and plagues shall come upon them, so as to destroy all (1 En. 80:2-8).

(Then) the angel said, “This place is the end of heaven and earth: it is the prison house for the stars and powers of heaven. And the stars....are the ones which have transgressed the commandments of God for the beginning of their rising because they did not arrive punctually. And he was wroth with them and bound them until the time of the completion of their sin in the year of mystery” (1 En. 18:14-16).

The Qumran construction of time analyzed in this paper was also reflected in these two early texts: every creature or every event has its own appointed time with the proper order commanded by God. As the Community Rule says, “they shall not stray from any one of all God’s orders concerning their appointed time; they shall not advance their appointed times nor shall they retard any one of their feasts” (1QS i 13-15). However, “in the days of the sinners” (1 En. 80:2; 18:14-16), the whole nature goes astray! The wicked angels had guided the luminaries (here especially the stars) to transgress God’s commanded order and cycles. Consequently, the sinners would take the stars as gods and follow them to stray God’s appointed times—this was how the Qumran community saw the intercalation of its calendar and the practice of lunar calendar. But God had held the rain in the present evil period, and had set the end for everything, including the wicked angels (1 En. 18:14). Thus, the things caused by the discrepancy between 364-day calendar and a real solar year were only precursors of more serious calamities, and the angels would also be fearfully judged (1 En. 18:15-16; 21:1-10). Beckwith (1996: 140) rightly concludes, “The fault was not with the revealed calendar but with the course of nature! The calendar could and should continue to be observed, though nature, during this evil period, had gone astray from it.”

The Qumran community thus had its practice of 364-day calendar generate meaning not only in social but also in cosmic dimensions. It regarded its *zeitgeber* as from above—from God. As Rietz observes, the book of *Jubilees* shows the idea that the terrestrial worship ought to be synchronized with the celestial worship in heaven (Rietz, 2006: 223). Rietz indicates that the Sabbath, the dominant festival in the *Jubilees*,¹⁶ is described as first given to the angels and is to be observed also in heaven(2006: 223):

He told us –all the angels of the presence and all the angels of holiness (these two great kinds) –to keep Sabbath with him in heaven and on earth (*Jub.* 2:18).

On it (the seventh day) we kept Sabbath in heaven before it was made known to all humanity that on it they should keep Sabbath on earth (*Jub.* 2:30b).

Thus, the Qumranites inherited the traditions reflected in the *Jubilees* and regarded themselves as God’s chosen people (*Jub.* 2:19). Their calendar, functioning as a *zeitgeber*, was given by God and was the same as that in heaven followed by the angels. They thought that they ought to observe the Sabbath with the angels. They even thought that people who observed the Sabbath with the angels were as holy and as blessed as the angels “throughout all times”:

In this way he made a sign on it by which they, too, would keep Sabbath with us on the seventh day to eat, drink, and bless the creator of all as he had blessed them and sanctified them for himself as a noteworthy people out of all nations; and to keep Sabbath together with us (*Jub.* 2:21; emphasis added).

Everyone who observes and keeps Sabbaths on it from all his work will be holy and blessed throughout all times like us (*Jub.* 2:28; emphasis added).

¹⁶ He indicates that both part of the introduction (*Jub.* 2:17-33) and the conclusion (*Jub.* 50:1-13) of the *Jubilees* are concerned of the Sabbath, and so they form a sort of *inclusio* to the book. The author of the *Jubilees*, like the Priestly writers of the Pentateuch, also tied the institution of the Sabbath to the creation event, yet, different from the biblical traditions, maintained that the Sabbath was first given to the angels.

The synchronicity between the human and angelic worship was further attested at Qumran by the *Angelical Liturgy* and the *Hodayot* (Rietz, 2006: 223; Chazon, 2000: 43-45).¹⁷ Nevertheless, in those sectarian texts, the participation with the angelic worship was related to the Qumran theme of *Niedrigkeitsdologien*. In the *Angelical Liturgy*, we read a passage making a comparison of the human and angelic worshippers immediately following a description of the communion in praise with the angels (4Q 400 frag. 2, i 1):

How shall we be considered [among] them? And as for our priesthood, how shall it (be considered) in their dwellings? And as for [our] ho[lines, how can it compare with] their [surpassing] holiness? [What] is the offering of your tongues of dust [compared] with the knowledge of the gods? For your [jub]ilation, let us exalt God of knowledge¹⁸ (4Q 400 frag. 2, i 6-8)

As mentioned above, the community's peculiar construction of time highlighted the contrast between eternal God and limited creatures. Dwelling in limitless eternity, God rules over everything and has set boundaries for everything. God has also set ends for men's periods of time and for their knowledge. In this text, we again encounter similar concepts. Human beings could not be compared with God and the angels dwelling with God in heaven, who were holy and had knowledge. Nevertheless, despite expressing praise in the form of self-deprecation, the speaker then called on his colleague priests to participate with the angels and to worship together (Angel, 2010: 97). This idea is also attested by liturgical works such as 1QS 11, 4QpapPrQuot, 4QBerakhot, the "Hymn to the Creator" in 11QPsa, and the *Hodayot* passages that will be discussed below. All these texts assume the communion of human beings and angels within a context of worship (Angel, 2010: 104).

Thus, the traditions reflected in the *Jubilees* were indeed inherited and developed by the Qumran community. The contrast between limited human beings and heavenly existence was generally more emphasized in the sectarian works. Nevertheless, for the community, although the whole nature had gone astray in terms of temporality and although human beings are freshly and limited creatures, by keeping the Sabbath and so the synchronicity with the celestial worship, it was able to

¹⁷ I will further discuss the theme of communion with angelic worship in the next section.

¹⁸ Joseph L. Angel, *Otherworldly and Eschatological Priesthood in the Dead Sea Scrolls* (Leiden; Boston, Brill, 2010), 97. This is his reconstruction and translation.

participate with heavenly angels in its worship. In other words, although the community lived in the earthly and limited world, its *zeitgeber* was external and was from heaven above, and so its time was actually entrained by the heavenly eternity. Thus, the community could justify their special organization of time against the Temple and so present itself as the only legitimate place for worship. By organizing time, the community conceived itself as living in a time colonized by the heavenly eternity. In Ann Game's words (2001: 237-238), by organizing time the Qumran community had created a sacred space in which it could live the sacred time.

V. Experienced Eternity: Time Invaded and Transformed by God's Time Above

That their time was colonized by heaven can be further seen in the Qumran idea of the presence of angels in the community. Such expressions of angelic presence are usually found in the form of prohibitions excluding certain people from some aspects of the life of the community.

And every man who is not purified from his discharge on the day of war shall not go down with them, for the holy angels are together with their hosts (1QM vii 5-6).¹⁹

And any one simple-minded and errant, and (whose) eyes cannot see [and] limping or lame or mute or young boy, no[t] any of these [shall go] into the midst of the Congregation, for the hol[y] angel[s] are [in their midst] (composite of 4Q266 [4QDa] frag. 8, I 7-9, CD MS A xv 15-18, and 4Q270 [4QDe] frag. 6, ii 8-9).²⁰

¹⁹ The translation is from Jean Duhaime, "War Scroll (1QM, 1Q33)," in *The Dead Sea Scrolls: Hebrew, Aramaic, and Greek Texts with English Translations, Vol. 2, Damascus Document, War Scroll, and Related Documents Documents* (ed. James H. Charlesworth et al.; Tubingen: Mohr Siebeck; Louisville: Westminster John Knox, 1995), 110-11.

²⁰ Rietz, "The Qumran Concept of Time," 227. He adapts from Joseph M. Baumgarten's transcriptions and translations of the 4QD MSS and of CD. See Joseph M. Baumgarten, *Qumran Cave 4.XIII: The Damascus Document (4Q266-273)* (DJD 18; Oxford: Clarendon, 1996), 63-64, 156-57. Joseph M. Baumgarten and Daniel R. Schwartz, "Damascus Document (CD)," in *The Dead Sea Scrolls: Hebrew, Aramaic, and Greek Texts with English Translations, Vol. 2, Damascus Document, War Scroll, and Related Documents Documents* (ed. James H. Charlesworth et al.; Tubingen: Mohr Siebeck; Louisville: Westminster John Knox, 1995), 38-39.

The context of the first passage above, from the *War Scroll*, is the eschatological war between the Sons of Light and the Sons of Darkness (Rietz, 2006: 230). Later, the community is considered as Israel and is called “seers of the holy angels” (1QM x 10-11). The outcome of the final war has been predetermined by God: by the help of angels and by God’s intervention, the Kittim will fall, the army of Belial will be defeated, and the rest of the Sons of Darkness will be destroyed (1QM i 1-17). The second passage from the *Damascus Document*, however, is in a context dealing with oaths in a section in the “Laws” (CD MS A cols. 15-16).²¹ The *Damascus Document* claims that the correct interpretation of the Torah of Moses is given to the Qumran community, and readers who already join the community (or have already become the members of the community) are urged to give. After discussing the exclusion of impaired (as cited above), the passage again talks about the return to the Torah of Moses:

Similarly, a man shall take upon himself (an oath) to return to the Torah of Moses, for in it everything is specified. And the explication of their times....behold it is specified in the Book of the Divisions of the Times in their Jubilees and in their Weeks. And on the day when a man takes upon himself (an oath) to return to the Torah of Moses, the angel Mastema shall turn aside from after him, if he fulfills his words (CD MS A xvi 1-5).

Here, “the Book of the Divisions of the Times in their Jubilees and in their Weeks” is a reference to the ancient title of the book *Jubilees* (Rietz, 2005: 111-112). This passage emphasizes that everything is specified in the Torah of Moses, especially those concerning time such as the correct calendar. It is also said that the *halakhot* are for the present “entire evil period of time” (בכל קץ הרשע; xv 6b-7). If a man fulfills his oath about these regulations, the angel Mastema, who according to the *Jubilees* is the chief of the demons and is with the man before, will leave. Thus, this passage, those in the *War Scroll*, seems to conceive the earthly world intervened by angels and by the heavenly existence. The confrontation between the good angels and the evil angels is already in the world. Once a man joins the community, returns to the Torah of Moses, and lives according to God’s regulation of time, the evil angels will leave and the good angels will be in the midst of the community. Thus, it was believed that, in contrast to the present evil period, the heavenly and eternal existence already presented in the

²¹ The Damascus Document is usually divided into two large sections: the “Admonition” and the “Laws.” See Chaim Rabin, *The Zadokite Documents* (2d rev. ed.; Oxford: Clarendon, 1958).

midst of the community which was entrained by heaven. The in-breakings of the angelic world on earth could happen not only in the eschatological war but also in the daily life of the community by its entrained organization of time.

The community could even gain the access to the heavenly eternity in its entrained worship. In the *Hodayot*, we can further see that through its liturgy and worship, the community was able to experience the communion with the heavenly, eternal existence.

It has been noticed that the theme of the communion with angels in worship is a unifying theme that reveals a key editorial principle of the 1QH^a collection and the collection's liturgical purpose (Chazon, 2007: 137). This theme can be found in each of three major clusters of hymns in the 1QH^a collection: (1) in 1QH^a vii 12-20 in the first group of the Community Hymns (cols. 1-8); (2) in xi 20-37; xii 6-xiii 6; xiii 22-xv 8; xv 29-36 in the group of the Teacher Hymns (1QH^a ix-xvii 36); and (3) in xix 6-xx 6; xxiii 1-xxv 33; xxv 34-xxvii 3 in the second group of the Community Hymns that closes the scroll (Harkins, 2007: 119-121). Esther G. Chazon (2007: 139) further points out the liturgical context of the Teacher Hymn xi 20-37 and its linguistic relationship with the Community Hymn xix 6-xx 6. She indicates that, in xi 20-37, "the activity of praising God together is stipulated as the goal of the union with the angels." Moreover, the expression "to position (himself) in the station" (להתיצב במעמד) is strongly liturgical and is linguistically close to the Community Hymn xix 6-xx 6, where the speaker says that he will "take his position in your presence (ולהתיצב במעמד) with the heavenly host and the eternal spirits" (xix 6). Moreover, the whole structure of the 1QH^a collection also shows its liturgical purpose. The editor had sandwiched the Teacher Hymns between large blocks of the Community Hymns, and so had contextualized the Teacher Hymns in the communal material (Chazon, 2007: 149). The theme of communion culminates with three liturgical benedictions (xix 30, 32, 35), and then the extant final hymn (xxv 34-xxvii 3; so called "the Self-Glorification Hymn") closes the collection with several sections of plural invitations to praise God together with angels. According to Eileen M. Schuller and Carol A. Newsom's reconstruction of the final hymn, we read:

[...For, as for me, my station is with the divine beings] and glory
[...r not with fine gold I will k for myself, and gold or precious stone not ...]
with me. And h [... will not be reckoned with me. Sing praise, O beloved
ones! Sing to he king of glory!] Rejoic[e in the congregation of God! Cry
gladly in the tents of salvation! Give praise to the holy dwelling!] Exalt

[together with the eternal host! Ascribe greatness to our God and glory to our king! Sanctify] [his] na[me with strong lips and a mighty tongue! Lift up your voices by themselves at all times!] Sound al[oud a joyful noise! Exult with eternal joy and without ceasing Worship] in common [assembly! (ביהד) (1QH^a xxvi 7-14)]

In this texts, the speaker says that his station is with the divine beings, and then he invites the whole common assembly (יהד) to sing praise, to give praise to the holy dwelling, and to exalt together with the eternal host.

Nevertheless, as for this extant final hymn, both John J. Collins (1995: 146-149) and Esther Eshel (1999: 635) have argued that the “I” in the Self-Glorification Hymn was a future eschatological figure rather than a leader of the community who was exalted and amazingly transformed through the liturgical context. Collins (1995: 148) further distinguishes this eschatological hymnist from the author of the *Hodayot* because this hymnist shows no “sense of human sinfulness” and his exaltation “surpasses anything found in the *Hodayot*.” Collins (1995: 146-149) and Eshel (1999: 635) thus argue that the best candidate of the “I” in the Self-Glorification Hymn is either the “one who will teach righteousness at the end of days” (CD vi 11) or the eschatological “Interpreter of the Law” (4Q174). However, Collin’s argument only applies to Recension B, while in Recension A (4Q427 7 ii 16-18) the very same speaker who is to “take a stand in place [before you, and come into community with] the sons of heaven]” asks “What is flesh in relation to these things? How is [dust and clay] to be recko[ned]?” (cf. 1QH^a xxvi 35; see Angel, 2010: 142-143). Such a tension-filled imagery is actually very familiar in the *Angelic Liturgy* as well as in the *Hodayot*, which I have described as the theme of *Niedrigkeitsdoxologien*, emphasized by the community’s peculiar construction of time. As Joseph L. Angel argues, it was not a tension between the moral lowliness in present and the angelic communion in eschaton, but a tension between two simultaneous states of existence²²—a tension between the limited earth and the holy dwelling in which eternal host lived.

Furthermore, the enthronement of a mortal in heaven does not ~~necessary points~~ necessarily point to the future. As Angel (2010: 142) indicates, although many contemporary texts support the future enthronement (especially Daniel 7), Collins himself notices that the story of Moses’ enthronement related by Ezekiel the Tragedian is not eschatological but reflects an actual experience of ascent. In addition, in 4Q511 viii 6 the Maskil says that “God made me [dwell] in the shelter of Shaddai....[he has

²² Angel, *Otherworldly and Eschatological Priesthood in the Dead Sea Scrolls*, 143.

conceal]ed me among his holy ones” (Angel, 2010: 143). Angela K. Harkins (2007: 117) also indicates that most hymns in the 1QH^a collection that describe the Teacher’s or the community’s communion with angels, as well as the Self-Glorification Hymn, actually describe the significant experience of human persons being brought into the presence of heavenly beings, rather than simply praising in the manner of heavenly beings.²³ Crispin H. T. Fletcher-Louis (2002: 207-208) thus argues, “Even if most Jews believed enthronement would happen in the future, the strongly realized eschatology of the Qumran community might naturally lead them to the view that they, or their leaders, had attained that for which other Jews waited.”

More importantly, in the recension of the Self-Glorification Hymn that is found in the *Hodayot* manuscript, the hymn’s themes of ultimate ascent into heaven and the communion with angels are liturgically contextualized, and so the “I” in this hymn is to be understood in relationship to the “I” voice in the other psalms in the *Hodayot* (Schuller, 1968: 102). As Harkins (2012: 120, 247) observes, the rhetorical “I” and the vivid language in the *Hodayot* function to generate the subjectivity of its readers with the aim of accessing the experience of transformation described in the texts, and so to bring its readers to the celestial realm. Thus, by the ending of the *Hodayot*, the readers might be able to experience what the Teacher describes beforehand (and so to be invited to praise God together):

You have lifted me up to an eternal height, so that I walk about on a limitless plain. I know that there is hope for one whom you have formed from the dust for an eternal council. And a perverted spirit you have purified from great sin that it might take its place with the host of the holy ones and enter into community with the congregation of the children of heaven. And you cast for a person an eternal lot with the spirits of knowledge, that he might praise your name in a common rejoicing and recount your wonderful acts before all your works. (1QH^a xi 21-24)

Angel (2010: 142) rightly points out that, “the speaker of the Self-Glorification Hymn should be considered eschatological only inasmuch as the liturgical experience allowed him to escape linear historical time and take a seat among angels.” But how that was conceived as possible to happen? According to the community’s construction of time analyzed in this paper, time was not conceived as strictly linear, and the

²³ Nevertheless, she argues that in the hymns in the first cluster of the Community Hymn (cols. 1-8) “the speaker’s experience are clearly distinct from heavenly ones” in page 114.

eternity was conceived as “already” above coexisting with the evil periods of time on earth. Thus, for the Qumran community, the eschatological hopes were not understood only as events that would happen when the linear history suddenly ended. Rather, people in the community could attend the eternity and share its eschatological, eternal lot when they were lifted to the eternal height (1QH^a xi 21) and were communion with the angels in worship. Thus, it was by its entrained time-organization that the eternal existence presented in the Qumran community, and it was within its entrained liturgical time that the community gained access to the experiences which were not to be in its own present period of time but were already in the eternity above. By organizing time and worship, the time lived by the community was in fact changed by the heavenly eternity, and the confluence of two times was experienced.

VI. Conclusion

The Qumran community’s peculiar construction of time resulted from its extreme emphasis on God’s sovereignty, which, in turn, generated a range of unique and turned to generate many meanings, thoughts, and theologies in the community. As Newsom concludes insightfully, the community’s organization of time gave its members “a way of experiencing themselves and of situating themselves in the world that would have set them off from other Jews.”²⁴ Indeed, the Qumran community not only adhered to distinctive lived in different temporal rhythms,—but also lived and experienced a different conception of time—the time of God. It was believed that,—when the present evil period of time ended, the community’s time would keep going on in an unlimited way under God’s sovereignty.

²⁴ Newsom, *The Self as Symbolic Space*, 186.

BIBLIOGRAPHY

- Angel, Joseph L (2010). *Otherworldly and Eschatological Priesthood in the Dead Sea Scrolls*. Leiden; Boston, Brill.
- Baumgarten, Joseph M (1996). *Qumran Cave 4.XIII: The Damascus Document (4Q266-273)*. DJD 18; Oxford: Clarendon.
- Baumgarten, Joseph M. and Daniel R. Schwartz (1995). "Damascus Document (CD)." Pages 4-57 in *The Dead Sea Scrolls: Hebrew, Aramaic, and Greek Texts with English Translations*, Vol. 2, *Damascus Document, War Scroll, and Related Documents*. Edited James H. Charlesworth et al.; Tübingen: Mohr Siebeck; Louisville: Westminster John Knox.
- Beckwith, Roger T (1996). *Calendar and Chronology, Jewish and Christian: Biblical, Intertestamental and Patristic Studies*. Leiden; New York: E. J. Brill.
- Bludorn, Allen C (2002). *The Human Organization of Time: Temporal Realities and Experience*. Stanford, Calif.: Stanford University Press.
- Brin, Gershon (2001). *The Concept of Time in the Bible and the Dead Sea Scrolls*. Leiden, Boston: Brill.
- Brook, George J (2009). "New Perspectives on the Bible and its Interpretation in the Dead Sea Scrolls." Pages 19-37 in *The Dynamics of Language and Exegesis at Qumran*. Edited by Devorah Dimant et al.; Tübingen, Germany: Mohr Siebeck.
- Charlesworth, James H (1983-85). edited. *Old Testament Pseudepigrapha* 2 vols. Garden City, New York: Doubleday.
- Chazon, Esther G (2000). "Human and Angelical Prayer in Light of the Dead Sea Scrolls." Pages 35-47 in *Liturgical Perspectives: Prayer and Poetry in Light of the Dead Sea Scrolls*. Edited by Esther G. Chazon. Leiden; Boston: Brill.
- ____ (2000). "Liturgical Communion with the Angels at Qumran." Pages 95-105 in *Sapiential, Liturgical and Poetical Texts from Qumran*. Edited by Daniel K. Falk, Florentino Garcia Martinez and Eileen M. Schuller. Leiden; Boston: Brill.
- Collins, John J (1995). *The Scepter and the Star: The Messiahs of the Dead Sea Scrolls and Other Ancient Literature*. New York: Doubleday.
- Dimant, Devorah (2009). "Time, Torah and Prophecy at Qumran." Pages 147-161 in *Religiose Philosophie und philosophische Religion der frühen Kaiserzeit*. Edited by von Rainer Hirsch-Luipold, Herwig Görgemanns and Michael von Albrecht. Tübingen: Mohr Siebeck.
- Duhaime, Jean (1995). "War Scroll (1QM, 1Q33)." Pages 80-141 in *The Dead Sea Scrolls: Hebrew, Aramaic, and Greek Texts with English Translations*, Vol. 2,

- Damascus Document, War Scroll, and Related Documents Documents*. Edited by James H. Charlesworth et al.; Tübingen: Mohr Siebeck; Louisville: Westminster John Knox.
- Eshel, Esther (1999). "The Identification of the 'Speaker' of the Self-Glorification Hymn." Pages 619-35 in *The Provo International Conference on the Dead Sea Scrolls: Technological Innovations, New Texts, and Reformulated Issues*. Edited by Donald W. Parry et al.; Leiden; Boston: Brill.
- Fletcher-Louis, Crispin H. T (2002). *All the Glory of Adam: Liturgical Anthropology in the Dead Sea Scrolls*. Leiden; Boston: Brill.
- Garcia Martinez, Florentino and Eibert J. C. Tigchelaar (1997-1998). *The Dead Sea Scrolls Study Edition* 2 vols. Leiden; New York: Brill.
- Game, Ann (2001). "Belonging: Experience in Sacred Time and Space." Pages 226-39 in *Timespace: Geographies of Temporality*. Edited by Jon May and Nigel Thrift. London; New York: Routledge.
- Harkins, Angela. K (2007). "A New Proposal for Thinking about 1QH^a Sixty Years after." Pages 101-34 in *Qumran Cave 1 Revisited: Texts from Cave 1 Sixty Years after Their Discovery: Proceedings of the Sixth Meeting of the 10QS in Ljubljana*. Edited by Daniel K. Falk, Sarianna Metso, Donald W. Parry, and Eibert J. C. Tigchelaar. Leiden; Boston: Brill.
- _____. (2012). *Reading with an "I" to the Heavens: Looking at the Qumran Hodayot through the Lens of Visionary Traditions*. Boston: De Gruyter.
- Jassen, Alex P (2007). *Mediating the Divine: Prophecy and Revelation in the Dead Sea Scrolls and Second Temple Judaism*. Leiden; Boston: Brill.
- Jaubert, Annie (1965). *The Date of the Last Supper*. Staten Island; New York: Alba House.
- Kronholm, Tryggve (2001). "t[.]" Pages 434-51 in *Theological Dictionary of the Old Testament* vol. XI. Edited by G. Johannes Botterweck et al. Grand Rapids, MI: Eerdmans.
- Lauer, Robert H (1981). *Temporal Man: The Meaning and Uses of Social Time*. New York, N.Y.: Praeger.
- Newsom, Carol A (1985). *Songs of the Sabbath Sacrifice: A Critical Edition*. Atlanta, Ga.: Scholars Press.
- _____. (2004). *The Self as Symbolic Space: Constructing Identity and Community at Qumran*. Leiden: Brill.
- Rabin, Chaim (1958). *The Zadokite Documents*. 2d rev. ed. Oxford: Clarendon.

- Rietz, Henry W. Morisada (2006). "The Qumran Concept of Time." Pages 203-234 in *The Bible and the Dead Sea Scrolls: The Princeton Symposium on the Dead Sea Scrolls*; volume 2: The Biblical Inspiration for Qumran Theology. Edited by James H. Charlesworth. Waco, Tex.: Baylor University Press.
- _____. (2005). "Synchronizing Worship: Jubilees as a Tradition for the Qumran Community." Pages 111-118 in *Enoch and Qumran Origins: New Light on a Forgotten Connection*. Edited by Gabriele Boccaccini. Grand Rapids, Mich.: Eerdmans.
- Schein, Edgar (1992). *Organizational Culture and Leadership*. San Francisco: Jossey-Bass.
- Schuller, Eileen M. and Carol A. Newsom (2012). *The Hodayot (Thanksgiving Psalms): A Study Edition of 1QH^a*. Atlanta: Society of Biblical Literature.
- Schuller, Eileen M (1968). *Discoveries in the Judaean Desert XXIX*. Oxford: Clarendon Press.
- Talmon, Shemaryahu (1989). "The Calendar of the Judean Covenanters." Pages 147-85 in *The World of Qumran From Within: Collected Studies*. Jerusalem: Magnes; Leiden: Brill.
- VanderKam, James C (1994). "Calendrical Texts and the Origins of the Dead Sea Community." Pages 371-88 in *Methods of Investigation of the Dead Sea Scrolls and the Khirbet Qumran Site: Present Reality and Future Prospect*. Edited by Michael O. Wise et al.; New York: New York Academy of Sciences.
- VanderKam, James C (1989). *The Book of Jubilees*. Lovanii: In aedibus E. Peeters.

在上的永恆：死海古卷中「神聖時間」與「禮儀時間」的交會

張楷弦

台灣神學研究學院助理教授

提要

本文考察死海古卷中所呈現對「時間」的觀念，並藉此探索昆蘭社群如何藉由「禮儀時間」經驗了單屬上帝的「永恆時間」。如文中介紹，古代猶太文學所呈現的是「特徵區塊性」（epochal）的時間觀念，也就是以「事件」定義時間，例如「敬拜的時間」或「爭戰的日子」。這些由事件所定義的「區塊時間」是可以同時並存的。以死海古卷來說，許多的「區塊時間」都聯繫於為萬事萬物定下界限的上帝，而單屬上帝的「永恆時間」也同時並存於無邊無界的天上。

從「區塊時間」的視角出發，本文先重拾 Gershon Brin 對死海古卷中時間觀念的細緻分析，特別是他對時間被視為「時期」（period）的觀察，以及對上帝之絕對治理的強調。在死海古卷中，上帝賜給一切受造物應有的「時期」，並為這些在地上並存的「區塊性」的「時期」都定下了界限。然而本文繼續指出，昆蘭社群雖在地上生活於有限的「時期」當中，卻透過特殊曆法與敬拜禮儀，使其時間與天上的神聖永恆保持「同步」（synchronicity）。如此，昆蘭社群分別了他們所生活的時間與地上邪惡世代所擁有的「時期」。從而本文論述，透過文本中所描繪的禮儀操作，昆蘭群體建立起一個神聖的空間，而能在其中經歷永恆的時間。他們相信自己在「禮儀時間」中超越了現世的疆界，在空間上來到高處，也在時間上迄及永恆。

關鍵詞：時間，禮儀，死海古卷，天使，末世論