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0521020484 - The Temple and the Community in Qumran and the New Testament: A Comparative Study in the Temple Symbolism of the Qumran Texts and the New Testament

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1

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A COMPARATIVE STUDY IN THE TEMPLE
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BY

BERTIL GÄRTNER



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Frontmatter

[More information](#)

CONTENTS

<i>List of Abbreviations</i>	<i>page vii</i>
<i>Introduction</i>	ix
I The Priesthood and the Jerusalem Temple	1
II The Temple Priests and Qumran	4
III The 'New Temple' in Qumran	16
A. 1QS v. 5 ff., viii. 4 ff., ix. 3 ff.	22
B. 4Q Florilegium	30
C. 4QpIsa ^d , fragment 1, and 1QpHab xii. 1 ff.	42
D. The 'Spiritual' Sacrifices	44
IV Temple Symbolism in the New Testament	47
A. Paul and the Temple of Christ	49
1 II Cor. vi. 14–vii. 1	49
2 I Cor. iii. 16–17	56
3 Eph. ii. 18–22	60
4 I Tim. iii. 15	66
B. Temple Symbolism in I Pet. ii and Heb. xii	71
1 I Pet. ii. 3–6	72
2 Heb. xii. 18–24	88
C. The Gospels and the Temple of Christ	99
1 Faith in Jesus as the Basis of the Temple Symbolism of the New Testament	99
2 Jesus and the Temple in the Gospel Tradition	105

Cambridge University Press

0521020484 - The Temple and the Community in Qumran and the New Testament: A Comparative Study in the Temple Symbolism of the Qumran Texts and the New Testament

Bertil Gartner

Frontmatter

[More information](#)

CONTENTS

V Temple Symbolism and Christology, Collective and Individual	<i>page</i> 123
<i>Bibliography</i>	143
<i>Index of Authors</i>	153
<i>Index of Subjects</i>	155
<i>Index of Passages Quoted</i>	158

Cambridge University Press

0521020484 - The Temple and the Community in Qumran and the New Testament: A Comparative Study in the Temple Symbolism of the Qumran Texts and the New Testament

Bertil Gärtner

Frontmatter

[More information](#)

LIST OF ABBREVIATIONS

<i>Abh. Theol. A.u.N.T.</i>	<i>Abhandlungen zur Theologie des Alten und Neuen Testaments</i>
<i>Anal. Bibl.</i>	<i>Analecta Biblica</i>
<i>B.A.S.O.R.</i>	<i>Bulletin of the American Schools of Oriental Research</i>
<i>Beitr. z. Förd. christl. Theol.</i>	<i>Beiträge zur Förderung christlicher Theologie</i>
<i>Bibl. Research</i>	<i>Biblical Research</i>
<i>B.J.R.L.</i>	<i>Bulletin of the John Rylands Library</i>
<i>Bonner Bibl. Beitr.</i>	<i>Bonner biblische Beiträge</i>
<i>B.Z.</i>	<i>Biblische Zeitschrift</i>
<i>C.B.Q.</i>	<i>Catholic Biblical Quarterly</i>
<i>Ephem. Theol. Lov.</i>	<i>Ephemerides Theologicae Lovanienses</i>
<i>E.T.</i>	<i>The Expository Times</i>
<i>F.R.L.A.N.T.(N.F.)</i>	<i>Forschungen zur Religion und Literatur des Alten und Neuen Testaments</i>
<i>H.T.R.</i>	<i>Harvard Theological Review</i>
<i>I.E.J.</i>	<i>Israel Exploration Journal</i>
<i>J.B.L.</i>	<i>Journal of Biblical Literature</i>
<i>J.J.S.</i>	<i>Journal of Jewish Studies</i>
<i>J.Q.R.</i>	<i>Jewish Quarterly Review</i>
<i>J.S.S.</i>	<i>Journal of Semitic Studies</i>
<i>J.T.S.</i>	<i>Journal of Theological Studies</i>
<i>Nouv. Rev. Théol.</i>	<i>Nouvelle Revue Théologique</i>
<i>N.T.S.</i>	<i>New Testament Studies</i>
<i>R.A.C.</i>	<i>Reallexikon für Antike und Christentum</i>
<i>R.B.</i>	<i>Revue Biblique</i>
<i>Rech. S.R.</i>	<i>Recherches de Science Religieuse</i>
<i>Rev. S.R.</i>	<i>Revue des Sciences Religieuses</i>
<i>Rev. Thom.</i>	<i>Revue Thomiste</i>
<i>R.G.G.</i>	<i>Die Religion in Geschichte und Gegenwart</i>
<i>R.Q.</i>	<i>Revue de Qumrán</i>

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Bertil Gärtner

Frontmatter

[More information](#)

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<i>R.S.P.T.</i>	<i>Revue des Sciences Philosophiques et Théologiques</i>
<i>S.J.Th.</i>	<i>Scottish Journal of Theology</i>
<i>Stud. Theol.</i>	<i>Studia Theologica</i>
<i>Sv. Exeg. Årsbok</i>	<i>Svensk Exegetisk Årsbok</i>
<i>Theol. Zeitsch.</i>	<i>Theologische Zeitschrift</i>
<i>Th.St.</i>	<i>Theological Studies</i>
<i>T.L.Z.</i>	<i>Theologische Literaturzeitung</i>
<i>T.W.B.</i>	<i>Theologisches Wörterbuch zum Neuen Testament</i>
<i>V.T.</i>	<i>Vetus Testamentum</i>
<i>Wiss. Unters. z. N.T.</i>	<i>Wissenschaftliche Untersuchungen zum Neuen Testament</i>
<i>Z.A.T.W.</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
<i>Z.N.T.W.</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>
<i>Z.Th.K.</i>	<i>Zeitschrift für Theologie und Kirche</i>

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Frontmatter

[More information](#)

INTRODUCTION

THE origins of the concept of the Church, and its development in the earliest Christian community, are subjects which have taxed the resources of many scholars; the literature on the subject is consequently very extensive. In the realm of New Testament studies few concepts have aroused such controversy as that of the Church. The literature of the last hundred years reveals a many-sided development—a development which is still in progress, giving cause for constant revision of accepted views and leading to much fruitful pioneer work.¹ This development is, however, to some extent dependent upon currents within New Testament scholarship as a whole; the concept of the Church is not one which can be dealt with in isolation, since it stands in intimate relationship to such vital questions as the person and the self-consciousness of Jesus, the desire and capacity of the early Church for the creation of new theological ideas, and the influence of Hellenistic civilization on the Christian thought-world.

A number of the basic characteristics and presuppositions of the early Christian concept of the Church are nowadays generally accepted. For example, the principle that the origins of the concept of the Church are to be sought in the Messianic expectations of the group around Jesus and in the early Church's understanding of the person of Jesus. Nor can it well be denied that the Messianic consciousness of Jesus was such as to tend in the direction of the creation of a Church. Further, there is the fact of the solidarity of the early Church with the people of God, Israel, and the history of that nation. It is evident that the Christian congregation believed itself to have inherited the promises of God recorded in the Scriptures: in other words, to be the ideal Israel, as opposed to the Israel of history. This relationship to the people of God forms one of the most important sources of the concept of the Church.²

¹ See O. Linton, *Das Problem der Urkirche in der neueren Forschung* (1932); K. Stendahl, Art. 'Kirche', *R.G.G.* III⁸ (1959), cols. 1303f.; R. Schnackenburg, *La théologie du Nouveau Testament* (1961), pp. 105f.; and their bibliographies.

² N. A. Dahl, *Das Volk Gottes. Eine Untersuchung zum Kirchenbewußtsein des Urchristentums* (1941); R. Bultmann, *Theologie des Neuen Testaments* (1953), pp. 95ff.; Stendahl, *op. cit.* cols. 1297ff.

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Frontmatter

[More information](#)

INTRODUCTION

A most important source of supplementary information about those controversial New Testament texts in which the Church is mentioned has in recent years been provided by the Dead Sea Scrolls. There is no doubt that here we have a collection of early Jewish source-material giving us an insight into a milieu which had a great deal in common with that of the early Church. Both the Qumran community and the early Church owe their existence to a 'founder', whose interpretation of the Scriptures is regarded as being decisive. Both may be said to live in a Messianic atmosphere: in fact both believed themselves to be living in the last days. Both claim to be the true Israel, and claim that the promises of God apply to them. Both set strict limits to their membership.¹ The list could be extended. It follows that an attempt to illustrate the New Testament concept of the Church from the Dead Sea Scrolls should ideally compare all these points separately, in order to obtain an overall view of the relation between the two communities. But this task is too extensive to be undertaken here; much more detailed research must be undertaken before an overall view can be expected to emerge. There is however one idea which, recurring in the thought of both communities, fulfils a most important function and can illustrate the New Testament concept of the Church at a decisive point: that is the symbolism surrounding the temple. I consider this symbolism to be of great value for the understanding of important aspects of the Qumran congregation's self-estimation; further, it provides an essential background to the understanding of the New Testament concept of the Church, particularly in its necessary connexion with Christology. New light is also cast on those elements of the New Testament concept of the Church which have hitherto been regarded as part of the Hellenistic heritage, and more adequate justice is done to the Palestinian background.

This study does not claim to consider in detail all the Qumran and New Testament texts which deal with the symbolism surrounding the temple. Nor is it possible to consider the comparative Jewish material in its entirety. This would lead far beyond the bounds of our present task. Instead we shall

¹ But at the same time each theme contains a difference of principle; see e.g. R. Schnackenburg, *Die Kirche im Neuen Testament* (1961), pp. 107 ff.; P. Benoit, 'Qumrân et le Nouveau Testament', *N.T.S.* vii (1960-1), 276 ff.

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Frontmatter

[More information](#)

INTRODUCTION

attempt to bring together the most important texts from Qumran and the New Testament respectively, showing how the two communities observed the same principle in respect of the temple and its cultus. Further, we shall try and demonstrate that certain details are to be found in both groups of texts, and that the manner of their occurrence is such as to witness to some kind of connexion between the Qumran traditions and the early Church. And finally, we shall bring forward a hypothesis explaining the nature of the link between the two communities: this remains no more than a hypothesis, since we know so little about the actual relations between the Qumran community and the early Church.

A suitable point of departure for the understanding of the Qumran statements about the temple and its priests is provided by the examination of relevant material from other Jewish sources.

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Frontmatter

[More information](#)

AUTHOR'S NOTE

The Biblical quotations are for the most part according to the Revised Standard Version. There are details, however, in several Old Testament and New Testament texts, where the translation is closer to the Hebrew or Greek wording in order to bring out the parallel between the Biblical and Qumran texts.