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가 (37:24-28).

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(*CD* 10:14-20).

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(Jacob Neusner)

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(CD 12:8-11).

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“poreuqentej de maqete ti,

estin\ e\ej qe\w kai. ouv qusian\”

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12:1-8

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12:1-14

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(2:2-4; 51:3-16;

37:15-28; 3:9-21; 9:11-15; 4:1-5:5; 8:2-13; *Tob* 14:5-7;

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(pantej gar oi profhtai kai. o' nomoj e[wj

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<p>AB-%m'ta, yDb[: !he¹ htcr" yrjxB. wyl [' yxllr yTitn" yvpr: ayaly -yAGI; j PVmi aFyl al{q[cyl al{² AlAq #WkB; [ymiy:al{ rABvyl al{ #Wcr" hneq³ al{ hhke hTvpW j PVmi ayaly tmal, hNBky> #Wry" al{ hhykyl al{⁴ #raB' -yfi'd[: Wl yxy>-ylai AtrAtIW j PVmi</p>	<p>¹ lakwb o' paij mou antilhmy- omai autou/ Israhl o' eklektoj mou prosedexato auton h' yuch, mou edwka to pneuma, mou epl' auton krisin toij eqnesin ei xoisei ² ouw kekraçetai oude. anhsei oude akousqhsetai exw h' fwnh. autou/ ³ kalamon teq- lasmenon ouw suntriyei kai. linon kapnizomenon ouwsbesei alla eij al hqeiian exoisei krisin ⁴ analamyei kai. ouw qrausqhsetai elwj ah qh/ epi. thj ghj krisin kai. epi. tw/ ov nomati autou/ eqnh el pioušin</p>	<p>¹⁸ Idou. o' paij mou oh h' retisa(o' agaphtoj mou eij oh eu- dokhsen h' yuch, mou\ qhsw to. pneuma, mou epl' auton(kai. krisin toij eqnesin apaggelei ¹⁹ ouk erisei oude kraugasei(oude akousei tij en taij pla- teiaij thn fwnhn autou/ ²⁰ kala- mon suntrimmenon ouw ka- teaxej kai. linon tufomenon ouw sbesei(elwj ah ekbalh'eij nikoj thn krisin/ ²¹ kai. tw/ onomati autou/ eqnh el pioušin</p>
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J. C. M. Grindel, “Matthew 12:18-21,” *CBQ*

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<Key words>

Torah, the covenantal story of Israel, the renewed story of Israel, christotelic perspective, Jewish worldview

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<Abstract>

Matthew's Understanding of Torah from the Standpoint of Covenantal Story of Israel

Prof. Kangtaek Lee
(Kukje Theological Seminary)

The emerging consensus of Matthean scholars is that, with regard to its view of the law, Matthew's Gospel is the most "conservative" or traditionally Jewish document in the NT. In this paper, I will argue that Matthew's view of the law is not, as is often claimed, "conservative," "traditional," or "reactionary," but radical in its redefinition of the function and character of Torah. Current Matthean scholars are fundamentally flawed in neglecting first century Jewish Christian hermeneutical concerns in their handling of Matthew's understanding of Torah. Since Matthew is most likely a Jewish Christian, his thought world is based upon the covenantal story of God's creation, fall, and selection of Israel, of which Torah is a part. For this very reason, in order to understand Matthew's view of Torah, we first investigate the covenantal story of Israel (Israel's calling, the Temple, and the Promised Land) and then the function of Torah within this story. Keeping the Jewish worldview in mind, we then examine the view of Torah in the Second Temple documents. While the works in those periods proclaim 'the immutability of Torah' and the application of the covenant charter to the everyday life of the covenant community, we find that Matthew's understanding of Torah does not precisely reflect this idea. Rather, his understanding of Torah is radically christo-

telic, and some halakhic stipulations are refocused by this christotelic perspective. It will be argued that his radical hermeneutics must be understood from the perspective of the renewed story of Israel. When Jesus, through the resurrection, became the unexpected and surprising ending to the covenantal story, all of its components had to be reinterpreted in line with this astonishing ending.