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<Key Words>

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<Abstract>

Matthew's Temple Replacement Theology?

Prof. YongHan Chung
(HanNam University)

In light of the conflict among contemporary Jews and the Jewish worldview influenced by apocalyptic eschatology that frequently functioned as a coping mechanism for the loss of the Temple in the post-70 C.E. historical setting, Matthew's understanding of the destroyed Temple does not support a supersessionist temple replacement concept based on the function and meaning of Jesus (and his death) or the ekklesia or both. Instead, Matthew's ambivalent attitude toward the destroyed Temple is better understood from the contemporary Jewish background of belief in the eschatological temple found in Matthew's references to the throne of God (5:34; 19:28; 23:22; 25:31). Unlike the widespread expectation for the eschatological temple, the idea of Messiah-temple replacement is not attested in any extant Jewish tradition (the Dead Sea Scrolls, apocalyptic literature, and the writings of Philo and Josephus, etc.). In addition, the passages that reference the temple in the Pauline letters, the Q-source, and the Gospel of Mark do not need to be interpreted in terms of temple-replacement theology. Likewise, understanding Jesus' death as atonement, the so-called Emmanuel theology, and recognizing special reference to ekklesia in Matthew's Gospel do not historically or exegetically support the temple-replacement concept.