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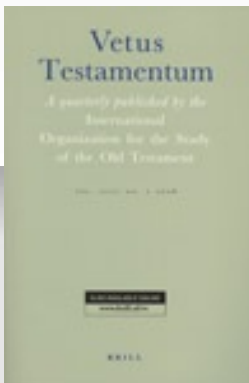
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The Temple and the Origins of Jewish Apocalyptic



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THE TEMPLE AND THE ORIGINS OF JEWISH APOCALYPTIC

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There is in apocalyptic literature a clear tradition of hostility to the temple of Jerusalem, coupled with a great concern for the temple as a religious idea. The Qumran sectaries, for instance, abhorred the corrupt shrine in Jerusalem, yet they understood their community to be a temple.¹⁾ If one follows this theme of hostility and fascination back to the time of the return from Babylon, it provides a useful guide to the religious history of that period, and casts light on the origins of apocalyptic thought. We hope to show that there were two dominant attitudes to the temple in the early theocracy, represented by Ezekiel and P respectively, and that the apocalyptic tradition derives from the Ezekelian attitude. We begin by tracing the tradition about the temple in apocalyptic literature.

1.

The temple as an idea plays an important role in apocalyptic thought. It is the center of the promised new creation, and an eternal reality in the divine world. The following survey confirms this judgement.

For the writers of Jubilees (c. 150),²⁾ the consummation of all things occurs when God builds His temple on Mount Zion, the navel of the earth and hub of the new creation (viii 19, iv 26), and comes to reign as "King on Mount Zion" in full view of all the nations (i 17, 26-28). The present earthly temple has been defiled (xxiii 21), and the new temple must replace it. Jubilees implies that the eschatological

¹⁾ See B. GÄRTNER, *Temple and Community in Qumran and the New Testament*, 1965; H.-W. KUHN, *Enderwartung und gegenwärtiger Heil*, Studien zur Umwelt des Neuen Testaments, Band 4, 1966, pp. 182ff.

²⁾ The dating of these sources is according to D. S. RUSSELL, *The Method and Message of Jewish Apocalyptic*, 1964, pp. 37-38. Texts are cited from R. H. CHARLES, *The Apocrypha and Pseudepigrapha of the Old Testament*, Vols. I and II, 1913 (cited A. and P.).

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