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Abstract

Many biblical and ancient Jewish traditions make reference to Israel and the nations jointly participating in or being united in Israel’s covenantal blessing or eschatological heritage. Moreover, an initial survey reveals that most such traditions also reference worship or describe a liturgical or doxological setting, with worship being somehow instrumental in the joining of Israel and the nations. This raises the question, How do ancient Jewish traditions relate the worship of God to the unification of Israel and the nations?

Biblical traditions that reference Israel-nations unification—including Exodus 12:37â€“38; 1 Kings 8:41â€“43; Isaiah 2:1â€“4; 56â€“66; Micah 4:1â€“5; Zechariah 8:18â€“23; and Psalms 46â€“48—consistently employ the constellation of salient features of creation or eschatological New Creation, unification, worship and shalom. Such traditions, however, presuppose without explaining or arguing for the relationships between these features, and instead employ the constellation in support of their respective primary theological concerns. In so doing, they seem to make use of theological frameworks of temple cosmology that perhaps map onto that outlined in a plausible reading of the creation accounts of Genesis 1â€”2. Relevant Non-Christian Second Temple traditions—including 1 Enoch 10:20â€“11:2; Tobit 14:3â€“11; Sibylline Oracles 3:772â€“95; 1 Enoch 90:28â€“38; and Josephus’ Antiquities 8.116â€“117â€”follow suit, often employing one or more of the above biblical traditions. These early Jewish traditions describe Israel-nations unification in terms of worship and shalom, and as intrinsic to the eschatological New Creation, despite that their application of this common scriptural starting point diverges widely. Consequently, these traditions also presuppose that Israel-nations unification is a primary element of a theological framework of temple cosmology. Finally, the Pauline traditions of Romans 15:7â€“13 and Ephesians 2:11â€“22 depict Israel-nations unification in a manner consonant with both biblical and the above (other) Second Temple traditions. In both instances, Israel-nations unification signals the eschatological realization of the scriptural hope for the restoration of Israel, that is, the restoration of humanity, as the climax of Paul’s gospel. These Pauline traditions specify that God’s purposes have been inaugurated in the present age, and only add the innovation of a uniquely christocentric interpretation.

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Biblical cosmology is the biblical writers' conception of the cosmos as an organised, structured entity, including its origin, order, meaning and destiny. The Bible was formed over many centuries, involving many authors, and reflects shifting patterns of religious belief; consequently, its cosmology is not always consistent. Nor do the biblical texts necessarily represent the beliefs. Israel and Judah, like other Canaanite kingdoms, originally had a full pantheon of gods. The heavenly bodies (the heavenly host - Sun, Moon, and stars) were worshiped as Temple worship was essential to Jewish identity from hoary biblical antiquity, from the Tabernacle in the desert to Solomon's Temple and the temple that was rebuilt under Persian imperial sponsorship and continually under construction both physically and conceptually until it was destroyed by Titus in the summer of 70 CE. From that day to the present, Jews at least some Jews continued to. Jerusalem also represents the future, the ultimate union between humanity and God, when the gathering of the exiles will bring the people to the divine fold, to be united forever. University of Notre Dame 2. God as Refuge and Temple as Refuge in the Psalms. 17. Gary A Anderson. Gary A. Anderson, University of Notre Dame 2. God as Refuge and Temple as Refuge in the Psalms. 17. Heavenly Mother is one of the least developed ideas in LDS cosmology. Her role has a keystone position in LDS Theology on the creation of spirits, without her, the whole thing crumbles, and yet... Why doesn't the restored LDS church include her in their temple rituals? As is usual with such allegations, the question omits the most significant part of the story. Only Jesus Christ and God the Father are worshipped in temples of The Church of Jesus Christ of Latter-day Saints. SHERWOOD, AARON (2010) THE RESTORATION OF HUMANITY: Temple Cosmology, Worship and Israel-Nations Unification in Biblical, Second Temple and Pauline Traditions. Doctoral thesis, Durham University. PDF 2741Kb. Abstract. Many biblical and ancient Jewish traditions make reference to Israel and the nations jointly participating in or being united in Israel's covenantal blessing or eschatological heritage. Moreover, an initial survey reveals that most such traditions also reference worship or describe a liturgical or doxological setting, with worship being somehow instrumental in the joining of Isra The Temple in Jerusalem or the Holy Temple (Hebrew: בית המקדש, transliterated Bet HaMikdash) was built in ancient Jerusalem in c. 10th century BC and was subsequently rebuilt twice, after the Babylonian Captivity and during Herod the Great's renovation. It was the center of Israelite Jewish worship, primarily for the offering of sacrifices known as the korbanot. It was located on Jerusalem's Temple Mount, was the center of ancient Judaism, and has remained a focal point for Jewish services over the