

**EXCERPT FROM Chávez's Theological Interpretation of Jesus' Temple-Action
in the Gospel According to Mark (PAGES 49-51)**

But let us return to the topic of the goal of the Exodus. It is the end of Exile, understood as a state or condition of sin, of non-redemption, of absence of God and of his blessings, to the point of being outside the covenant, before the time of the new covenant which is necessary for salvation, which implies the forgiveness of sins, Jer 31:31-34; cf. Heb 10:11-25. And what this new condition—which is a new creation, as in Ezek 37—brings is coming to truly be the people of God; see Jer 32:36-41; Ezek 37:20-8. It is the sum of all good things: the reunification of the twelve tribes (which implies the end of all exiles, the definitive return to home and family of the Jubilee, Lev 25:10). But most important of all, and what guarantees definitive wellbeing, is the divine presence; this is what the final chapters of the great priest Ezekiel, 40-48, so beautifully illustrate: they have to do with the new temple, and its healing waters and abundance of fish and fruits; in short, the return to the paradisiacal state (see already Ezek 36:35 and Lev 26:11-12, which Milgrom considers a promise that Yahweh will again take strolls with his people as he did in Gen 3:8). This is why the Book of Ezekiel ends with the announcement of the new name of the holy city Jerusalem (in Hebrew, *Y^erûšalaîm*): *Y^ewašammah* (“Yahweh is there”).

Already from Exod 15:17-18 —the famous “song of Moses” after the victory of Yahweh which freed Israel from Egypt— the temple (the divine presence) was spoken of as the goal of the Exodus. The reference is to the holy mountain (Zion), where Yahweh dwells, and to the sanctuary of Adonay (“the, or my, Lord”), which God’s hands established. This is in parallelism with God’s everlasting kingdom. The Qumranites have a *pešer* —one of their peculiar biblical interpretations, which combine diverse passages in order to give them an eschatological interpretation, which they apply to themselves as the protagonists of the last days, as does Paul in 1 Cor 9:9-10; 10:6, or even Jesus, Luke 4:21; 24:44— called precisely by scholars “florilegium” (something like a bouquet of different flowers), which speaks of this passage from the Book of Exodus. It is 4QFlorilegium (4Q174). The fragments which we have begin by speaking of the peace which there will be “at the end of the days,” a peace described in the terms of 2 Sam 7, the famous messianic prophecy of Nathan to David promising him a perpetual dynasty

and a father-son relationship between Yahweh and the Davidic descendant. But the author of the *pešer* says that this prophecy refers to the eschatological House (temple), and cites Exod 15:17-18! In fact, 2 Sam 7 begins with David's desire to build Yahweh a House, except that Yahweh says that it is he himself who will build David a "house" (a dynasty). The *pešer* then seems to use the anti-foreigner language of Ezek 44:4-9 (regarding the eschatological temple; cf. Deut 23:2-9), to go on to speak of a "sanctuary of Adam," or "temple of men," in which will be offered works of Torah instead of sacrifices (this situation, according to the Israelite scholar Devorah Dimant is provisional; it will last until the new eschatological temple not built by human hands comes, in accordance with Exod 15:17; in the meantime, the Qumranites did not go to the corrupt Herodian temple).¹ Our *pešer* continues with more references to 2 Sam 7, in order to interpret the language regarding 'father and son' in that passage as a reference to the Messiah, called the "Sprout" (sometimes not too-happily translated "Branch;" in Hebrew it is *ts^emah*). This important term (it is the same root which indicates the vegetable growth which comes out of the ground, as in Isa 55:10, applied to the Word of God) refers to the Messiah in Jer 23:5; 33:15 and in Zech 3:8; 6:12; cf. Isa 11:1, on the famous "shoot and stump" of Jesse (terms other than *ts^emah* are used here) upon which Yahweh's Spirit shall rest. Then the *pešer* goes on to understand the "building" of the Davidic dynasty which Yahweh will do in 2 Sam 7 in terms of Amos 9:11, an eschatological addition to the book of that prophet which speaks of abundance of wine (as in Gen 49:8-12, Jacob's blessing of Judah), return of exiles and marvelous harvests (as in the great messianic Psa 72).² The *pešer* seems to associate the coming of the Messiah both with the salvation of Israel and with the new eschatological temple. This first column of the *pešer* ends with a reference to the Anointed One of Psa 2, again applied to "the last days."³

¹ It has also been noted that in Ezek 40-48 there is no command to build the eschatological temple, as occurred with the first temple, in Exod 25:8-9, 40; 26:30. It is important to note that, when the sanctuary is built and Yahweh can then dwell in it, in Exod 40:33-35, it is like a new creation, as indicated by the Priestly date in Exod 40:1; that is, it is the first day of the first month, or New Year's Day, as in the beginning of creation in Gen and in the "new creation" in Gen 9 (the flood ended on New Year's Day, Gen 8:13).

² This passage in Amos was quoted in the "Council of Jerusalem," Acts 15:13-21, as text to justify to inclusion of the Gentiles in the Church.

³ See the similar use of Ps 2 (the nations against Yahweh and his Anointed, his son, verse 7) in Acts 4:23-31 (with use of *pais* = child, servant, as in Isa 53). In Heb and in the midrashic tradition Pss 2 and 110 are interrelated.