

Conclusion

Jesus, in Mark's gospel, is identified as the "Son of God." This title was applied to the Messiah, to divine beings (later thought of as "angels"), to Israel (God's first-born) and to the righteous sufferer. Jesus is all these in Mark. He successfully treads Israel's path and leads those who believe in him to God's very presence.

What being the Son of God really implies can only be understood when Jesus dies on the cross. It is something mysterious and tremendous, only the Father and the demons know it while Jesus walks the earth. During this time, Jesus presents himself as the "Son of man," which places him in the apocalyptic and eschatological context of Daniel, the "prophet" of the Kingdom of God. This Son of man—a figure which was then already well on its way to being the composite final redeemer awaited by Israel—represented the return to the original state intended by the Creator in the beginning, when everything was in order and there was as yet no sin. The key to understand the Son of man in Mark is *exousía*. It is the dominion proper to Adam (Gen 1:28), but which was lost by him and given to the beasts who oppress human beings. This was the case until God acted anew, taking dominion from the beasts to give it to the "Son of man," Dan 7.

The Son of man in Mark must suffer, for this he came, Mark 10:45. The Daniel group also suffered and justified many, like the Servant of Isa 53; Dan 11:35; 12:3, 10. There are the "pains or travails" of the Messiah" of Jewish tradition: there is no redemption without suffering, the Messiah must be given birth to, as it were (John 16:21; Rev 12:1-6; cf. Isa 66:7-12). Jesus makes explicit the suffering which the Son of man must undergo (in his Passion predictions); only then will he be able to sit at God's right hand, Mark 14:62. This seems to indicate the throne of Dan 7:9, on which Jewish tradition sits the Messiah. The Son of man is the Messiah, the Son of God (Psa 2:7; Psa 89:27-28; Mark 14:61-62). As Messiah, he must also build God's House (2 Sam 7; Zech 6:12-13).

But what is "God's House"? Does God dwell in a house? See 2 Sam 7:5-7; Isa 66:1-2; Acts 7:44-50; 1 Kgs 8:27. The Qumranites expected an eschatological temple. They rejected both the first temple (built by Solomon) as well as the second (postexilic)

temple.¹⁰⁴ Before the Messiah came and God built the eschatological temple not made by human hands (Exod 15:17), the Lord had commanded these sectarians to make a “temple of men.” But this was derived from 2 Sam 7:11^a, the divine promise that Yahweh would build David a “house.”¹⁰⁵ Related to this is the passage Amos 9:11, concerning the “hut of David” which was in ruins, which the Qumranites applied to the Messiah in 4QFlorilegium. In Christianity, this Messiah is Jesus, and it is he who builds, or is (John 2:19-22), “God’s temple.”

Amos 9:11, on the “fallen hut” (*hannôfeleth*) that Yahweh will *raise* (Hebrew verb *qûm*, used for the resurrection (cf. Acts 3:22; Deut 18:15; Jer 30:9), was applied to the “Son of man” as Messiah in Jewish tradition, which called him Bar Nafle, “the son of the clouds,” a phrase which sounds like *hannôfeleth*. But only the one who understands the gospel of Mark can know how it is that Jesus built God’s temple in three days.

¹⁰⁴ DEVORAH DIMANT, “4QFlorilegium and the Idea of Community as Temple,” 175, in *Hellenica et Judaica. Hommage à Valentin Nikiprowetzky* (A. Caquot, ed.; Leuven – Paris, Peeters: 1986), 165-189.

¹⁰⁵ DIMANT, “4QFlorilegium,” 177, something which she says had not been seen recognized previously.