

of vindication, the citation affirms that God will reverse their decision. In this respect, the oft-cited "incredible naiveté" of both the owner and the tenants merely reflects the tension in the prophets between God's extraordinary patience and the breathtaking folly of Israel's persistently rebellious leaders who seek to take advantage of it. Although perhaps heightened, the parable's dynamics are nevertheless true to form. But as Mark's opening allusion to Mal. 3 warned, the long-threatened judgment that marked the end of God's long-suffering has arrived: he will accomplish his purposes (see Blomberg 1990: 247-51).

But what of the traditions surrounding Ps. 118 (and Isa. 56) that anticipated the rebuilding of the temple? The resolution apparently lies with the "stone" metaphor. Resuming the architectural imagery of "vat" and "tower," it provides the only hint of rebuilding by implying that Jesus will become the most important "stone" of a new temple (probably a highly placed crowning-stone [Cahill 1999]; cf. *T. Sol.* 23:4, citing Ps. 118:22). Although still a matter of debate (Kampen 1999), and even though the Qumran community seems to expect an eschatological physical temple (4Q174 1 I, 1-7; perhaps 11Q19 XXIX, 8-10), 1QS VIII, 5-14 reflects a similar understanding when it describes the congregation as "the foundation of the holy of holies . . . the precious cornerstone . . . the most holy dwelling" (cf. CD-A III, 19-IV, 6; see Brooke 1999), and this to fulfill Isa. 40:3 by studying and observing Torah (cf. 4Q174; see de Roo 1999: 50-51).

If so, then the "restoration" of the temple envisaged by contemporary messianic interpretations of Ps. 2 (4Q174; *Pss. Sol.* 17; cf. *Jub.* 1:17, where God builds his sanctuary; *1 En.* 90:28-29; 91:13b; and *Tg. Isa.* 53:5, where it is rebuilt by the messianic servant; see Ådna 2000: 40-89) and celebrated by the new-exodus traditions associated with Ps. 118 is fulfilled by Jesus, and the newly reconstituted Israel is gathered around him (cf. *Tanh. Lev.* 6:4; 7:10, where Zion is the foundation stone of the world). And perhaps in this new temple the only sacrifices will be those of Jesus (see commentary on Isa. 53 in Mark 10:45 above; Ådna 2000: 419-30; see also commentary on Exod. 24:8 in Mark 14:24 below ["blood of the covenant"], and note that Jesus' execution occurs at the same time as the offering of the tamid, namely,

the third hour [15:25]) and his disciples (see commentary on Lev. 2:13 in Mark 9:49 above; further Lohmeyer 1962). This is clearly so in 1 Pet. 2:4-7, where, citing Ps. 118, the author shows that Jesus, the rejected stone, is the foundation of a spiritual temple in which spiritual sacrifices are offered (cf. Juel 1977: 205).

Although the primary focus of the parable concerns the authorities, the vineyard, in contrast to Isa. 5, is not destroyed, as most commentators note. However, from the Markan perspective, the vineyard can only be the obedient reconstituted Israel gathered around Jesus (cf. 3:31-35). Tragically, and as Jesus has repeatedly implied, for those who refuse his message there is only judgment (e.g., 3:29; 4:1-17; 7:6-13; 8:11-13, 35-38). The "others" into whose care it is given are the Twelve, whose servant leadership must reflect the pattern of Jesus' self-giving (10:42-45).

In Mark's new exodus, then, it is the rejected Davidic son-stone Jesus who through his resurrection becomes the preeminent stone of a new people-temple (14:58; cf. 1 Pet. 2:4-7; note also "stone," "building," and "wonder" in Mark 13:1-2; see Marcus 1992: 119-25). This work indeed be "the Lord's doing" and "wonderful in our eyes" (12:11), which language of seeing Yahweh's wonderful deeds originates in delivering and vindicating his people with the defeat of Egypt at the exodus (Exod. 15:11; 34:10), is echoed in the celebration of King Yahweh's worldwide victory over the nations in general (Ps. 97:1-2 LXX [98:1-2 ET]), and provides the basis of their eschatological defeat in Micah's vision of the new exodus (Mic. 7:15-20 LXX). At the same time, in Ezekiel the new exodus was also understood as a "resurrection" (37:1-14) in which a Davidic king would oversee a reconstituted people and a new sanctuary (37:15-28).

D. Theological Use. In addition to the points already noted on Ps. 118 above (e.g., Jesus is the Davidic messiah), this particular citation not only emphasizes the motif of vindication in the face of rejection but also, by invoking architectural imagery, speaks to ecclesiology. Jesus is the basis of the reconstituted vineyard of Israel (cf. Gal. 6:16) which via the implied temple imagery is also the eschatological temple (cf. John 2:21; 1 Cor. 3:16; 2 Cor. 6:16; Eph. 2:21; Rev. 21:2).

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