

## The Nature of Yeshua in the Synoptic Gospels and Acts

the emotional reasonings they must have experienced, in hearing that their Rabbi and Teacher was going to be executed at the hands of the Jewish religious leaders and the Romans. Instead, we benefit from an assurance that Yeshua is the Messiah, and that He did indeed rise from the dead.

Similar to previous passages where Yeshua has told His Disciples that He was to die and be resurrected from the dead (such as the previously addressed Mark 9:30-32; Matthew 17:22-23; Luke 9:43-45), Yeshua identifies Himself in Mark 10:33; Matthew 20:18; and Luke 18:31 via the significant title of “Son of Man.” Yeshua could have said in this dialogue that “your Lord will be handed over” or “the Messiah will be betrayed,” both of which would have been significant enough to highlight the importance and gravity of Yeshua’s sacrifice. But Yeshua invoking the Danielic title of “Son of Man,” as Daniel 7:9-14<sup>150</sup> describes Him as a figure brought before the Ancient of Days, who will be given an everlasting Kingdom and to whom the whole Creation must worship, only intensifies the severity of Yeshua as the Divine Messiah—willfully being humiliated, and providing us with indeed a very precious gift of salvation.

### **Mark 11:15-19; Matthew 21:12-16; Luke 19:45-48** **“Yeshua is Praised as the Son of David”**

*“Then they came to Jerusalem. And He entered the temple and began to drive out those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves; and He would not permit anyone to carry merchandise through the temple. And He began to teach and say to them, ‘Is it not written, “MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS”? But you have made it a ROBBERS’ DEN [Isaiah 56:7; Jeremiah 7:11].’ The chief priests and the scribes heard this, and began seeking how to destroy Him; for they were afraid of Him, for the whole crowd was astonished at His teaching. When evening came, they would go out of the city” (Mark 11:15-19).*

*“And Yeshua entered the temple and drove out all those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves. And He said to them, ‘It is written, “MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER”; but you are making it a ROBBERS’ DEN [Isaiah 56:7; Jeremiah 7:11].’ And the blind and the lame came to Him in the temple, and He healed them. But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple, ‘Hosanna to the Son of David,’ they became indignant and said to Him, ‘Do You hear what these children are saying?’ And Yeshua said to them, ‘Yes; have you never read, “OUT OF THE MOUTH OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE FOR YOURSELF” [Psalm 8:3, LXX]?’ (Matthew 21:12-16).*

*“Yeshua entered the temple and began to drive out those who were selling, saying to them, ‘It is written, “AND MY HOUSE SHALL BE A HOUSE OF PRAYER,” but you have made it a ROBBERS’*

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<sup>150</sup> “As I looked, ‘thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened. Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire. (The other beasts had been stripped of their authority, but were allowed to live for a period of time.) In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed” (Daniel 7:9-14, NIV).

DEN" [Isaiah 56:7; Jeremiah 7:11].’ And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, and they could not find anything that they might do, for all the people were hanging on to every word He said” (Luke 19:45-48).

Yeshua’s action of overturning the tables, of the moneychangers in the Temple complex, was something which was intended to directly confront the swindling and shortchanging which were taking place, to those worshipers who were legitimately seeking God at the Temple. As a prophet of Ancient Israel would have declared on behalf of the God of Israel,

“Even those I will bring to My holy mountain and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples” (Isaiah 56:7).

“Has this house, which is called by My name, become a den of robbers in your sight? Behold, I, even I, have seen it,’ declares the LORD” (Jeremiah 7:11).

The dialogue of all three Synoptics, where Tanach quotations of Isaiah 56:7 and Jeremiah 7:11 appear, all have Yeshua stating “Is is not written...?” (Mark 12:17) or “It is written” (Matthew 21:13; Luke 19:45). Yeshua acts like a significant, radical reforming figure, who intends to confront the corruption directly. In the dialogue, it is true that Yeshua could have quoted Isaiah 56:7 and Jeremiah 7:11 without the preface of “Is it not written” or “It is written,” and He would then be seen as being integrated into the Divine Identity, with the Temple complex here regarded as His House. Instead, the emphasis made is that with Yeshua’s presence in casting out the moneychangers and other merchants, He was a threat. It is observed how plots were being devised against Him resultant of this incident (Mark 12:18; Luke 19:47). All readers can agree that Yeshua the Messiah was a figure who challenged the establishment.

Matthew’s record interjects an important factor regarding the identity of Yeshua. It states, “But when the chief Kohanim and the Sofrim saw the wonderful things that he did, and the children who were crying in the temple and saying, ‘Hoshia`na to the son of David!’ they were indignant” (Matthew 21:15, HNV). All the terminology *hōsanna tō huiō David* (ὡσαννὰ τῷ υἱῷ Δαυὶδ), *hoshia`na l’ben-David* (לְבֶן-דָּוִד הוֹשִׁיעֵנָּא; Delitzsch) basically means is, “Deliver us!” (CJB). BDAG summarizes the Greek transliteration *hōsanna* (ὡσαννὰ) with, “Aram. הוֹשִׁיעַ נָּא [*hoshia`na*]=Hebr. הוֹשִׁיעֵה נָּא [*hoshia`na*] (Hebr. Ps 118:25)...indecl. **a shout of praise, hosanna** (lit.=‘help’ or ‘save, I pray’, an appeal that became a liturgical formula; as a part of the Hallel [Ps 113-18 Hebr.] it was familiar to everyone in Israel.”<sup>151</sup> Yeshua is definitely being identified as an important Messianic figure, with many declaring this.

The religious leaders present ask Yeshua, “Do you hear what these are saying?” (Matthew 21:16a, ESV). Yeshua responds in the affirmative, and makes a distinct quotation from the Tanach, detailing what has been taking place: “Yes; have you never read, ‘Out of the mouth of infants and nursing babies you have prepared praise?’” (Matthew 21:16b, ESV). It is to be recognized that the Tanach passage He quoted is Psalm 8:3(2), quoted in the source text from the Septuagint:<sup>152</sup>

<sup>151</sup> BDAG, 1106.

<sup>152</sup> Erwin Nestle and Kurt Aland, eds., *Novum Testamentum Graece, Nestle-Aland 27th Edition* (New York: American Bible Society, 1993), 59; Kurt Aland, et. al., *The Greek New Testament, Fourth Revised Edition* (Stuttgart: Deutsche Bibelgesellschaft/United Bible Societies, 1998), 80; Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger, eds., *Novum Testamentum Graece, 28th Revised Edition* (Deutsche Bibelgesellschaft: Stuttgart, 2012), 68.

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“From the mouth of infants and nursing babes You have established strength [m’pi ‘ol’lim v’yonqim yissad’ta ‘oz, מִפִּי יְלָדִים וּמִשֵּׁיבִיּוֹת יָסַדְתָּ עֹז, because of Your adversaries, to make the enemy and the revengeful cease” (Psalm 8:2).

“Out of mouths of infants and nurslings you furnished praise for yourself [ek stomatos nēpiōn kai thēlazontōn katērtisō ainon heneka, ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον ἕνεκα], for the sake of your enemies, to put down enemy and avenger” (Psalm 8:3, NETS).

The point made in Yeshua’s quotation of Psalm 8:3, to the religious leaders, is that the veneration to be directed to the LORD or YHWH—“O LORD, our Lord, How majestic is Your name in all the earth, who have displayed Your splendor above the heavens!” (Psalm 8:1)—is the veneration which is directed toward Yeshua the Messiah. Carson notes, “The children’s ‘Hosannas’ are not being directed to God but to the Son of David, the Messiah. Jesus is therefore not only acknowledging his messiahship but justifying the praise of the children by applying to himself a passage of Scripture applicable only to God.”<sup>153</sup> Indeed, the application of the praise offered to the LORD or YHWH in Psalm 8:3(2), could not be offered to Yeshua the Messiah, unless He were legitimately integrated into the Divine Identity. **Yeshua regards Himself as being more than just a significant reforming figure or prophet.**

### Mark 12:28-37; Matthew 22:35-46; Luke 20:41-44

#### “David Calls the Messiah ‘Lord’”

“One of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, ‘What commandment is the foremost of all?’ Yeshua answered, ‘The foremost is, “HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH” [Deuteronomy 6:4-5]. The second is this, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF” [Leviticus 19:18]. There is no other commandment greater than these.’ The scribe said to Him, ‘Right, Teacher; You have truly stated that HE IS ONE, AND THERE IS NO ONE ELSE BESIDES HIM [Deuteronomy 6:4]; AND TO LOVE HIM WITH ALL THE HEART AND WITH ALL THE UNDERSTANDING AND WITH ALL THE STRENGTH, AND TO LOVE ONE’S NEIGHBOR AS HIMSELF [Deuteronomy 6:5; Leviticus 19:18], is much more than all burnt offerings and sacrifices.’ When Yeshua saw that he had answered intelligently, He said to him, ‘You are not far from the kingdom of God.’ After that, no one would venture to ask Him any more questions. And Yeshua began to say, as He taught in the temple, ‘How is it that the scribes say that the Messiah is the son of David? David himself said in the Holy Spirit, “THE LORD SAID TO MY LORD, ‘SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET’ [Psalm 110:1].” David himself calls Him “Lord”; so in what sense is He his son?’ And the large crowd enjoyed listening to Him” (Mark 12:28-37).

“But when the Pharisees heard that Yeshua had silenced the Sadducees, they gathered themselves together. One of them, a lawyer, asked Him a question, testing Him, ‘Teacher, which is the great commandment in the Law?’ And He said to him, “YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND” [Deuteronomy 6:5]. This is the great and foremost commandment. The second is like it, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF” [Leviticus 19:18]. On these two commandments depend the whole Law and the Prophets. Now while the Pharisees were gathered together, Yeshua asked them a question: ‘What do you think about the Messiah, whose son is He?’ They said to Him, ‘The son of David.’ He said to them, ‘Then how does David in the Spirit call Him “Lord,” saying, “THE LORD SAID TO MY LORD, ‘SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET’ [Psalm 110:1]”? If David then calls Him “Lord,” how is He

<sup>153</sup> Carson, in *EXP*, 8:443.