

from Tanach passages later applied to Yeshua, to very much demonstrate that He is integrated into the Divine Identity as God (cf. Philippians 2:10-11)!

The Synoptic Gospels do not leave their readers wondering as to what the orientation of Yeshua the Messiah is, to the One God of Israel (Mark 12:35-37; Matthew 22:43-45; Luke 20:41-44). Referencing the place of Psalm 110:1, in regard to His self-identity, Yeshua questioned those present, “How is it that the *Torah*-teachers say the Messiah is the Son of David? David himself, inspired by the *Ruach HaKodesh*, said...{quoting Psalm 110:1}...David himself calls him 'Lord'; so how is he his son?” (Mark 12:35-36a, 37, CJB/CJSB). **Yeshua Himself says that He is more than just “the Son of David”; Yeshua is to be regarded as the “Lord” of Psalm 110:1.** And who is this “Lord”? Commenting on Matthew 22:45, “If then David calls him 'Lord,' how can he be his son?” (2011 NIV), the *NIV First-Century Study Bible* directs,

“In Hebrew, Ps 110:1 says: ‘YHWH said to *adon*,’ a shortened version of *adonai*. The title *adonai* in Hebrew means something like ‘master.’ However, in the first century *adonai* was widely used as a pseudonym for YHWH. In this respect, might *adon* be an allusion to divinity? At the very least, using the Hebrew alone, Jesus argued that the Messiah is far more than [sic] the ordinary offspring of David.”¹⁶¹

This resource has previously addressed some of the issues surrounding the Hebrew text of Psalm 110:1a.¹⁶² In light of Mark 12:32 raising the point that “there is no other besides him” (ESV), appropriating language from Deuteronomy 4:34 and Isaiah 45:21, this statement regards *the external exclusivity of the One God of Israel* to all other presumed gods and goddesses. Yeshua’s self-identity in relation to the One God of Israel, in contrast, concerns *the internal nature of this One God*. Yeshua’s Divine nature is immediately explained (Mark 12:35-37; Matthew 22:43-45; Luke 20:41-44) in association with Him being the second Lord of Psalm 110:1, “The LORD says to my Lord: ‘Sit at My right hand until I make Your enemies a footstool for Your feet,’” among other Tanach passages to be applied to Him. Psalm 110:1 notably features in statements made by Yeshua during His trial before the Sanhedrin where He is asked about His true identity (Mark 14:62; Matthew 26:64; Luke 22:69), and He is accused of blasphemy (discussed further).

Mark 13:23-27; Matthew 24:27-31; Luke 21:25-28 **“Yeshua’s Return to Planet Earth”**

“But take heed; behold, I have told you everything in advance. But in those days, after that tribulation, THE SUN WILL BE DARKENED AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL BE FALLING from heaven, and the powers that are in the heavens will be shaken [Isaiah 13:10; 34:4; Ezekiel 32:7-8; Joel 2:10]. Then they will see THE SON OF MAN COMING IN CLOUDS [Daniel 7:13-14] with great power and glory. And then He will send forth the angels, and will gather together His elect from the four winds, from the farthest end of the earth to the farthest end of heaven” (Mark 13:23-27).

“For just as the lightning comes from the east and flashes even to the west, so will the coming of the Son of Man be. Wherever the corpse is, there the vultures will gather. But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky [Isaiah 13:10; Ezekiel 32:7; Joel 2:10, 31; 3:15], and the powers of the heavens will be shaken. And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY [Zechariah 12:10, 14; Daniel 7:13-14] with power and

¹⁶¹ *NIV First-Century Study Bible*, 1230.

¹⁶² Heb. MT *ne’um YHWH l’adoni* (נְאֻם יְהוָה לַאֲדֹנָי); or, *ne’um YHWH l’Adonai*.

The Nature of Yeshua in the Synoptic Gospels and Acts

great glory. And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER [Isaiah 27:13] His elect from the four winds, from one end of the sky to the other" (Matthew 24:27-31).

"There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves, men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken. Then they will see THE SON OF MAN COMING IN A CLOUD [Daniel 7:13] with power and great glory. But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near" (Luke 21:25-28).

The opening statements, regarding what will happen "in those days, after that tribulation" (Mark 13:24ff) or "immediately after the tribulation of those days" (Matthew 24:29), simply summarize what is to transpire at the Day of the LORD. While later passages witnessed in the Apostolic Writings may emphasize "the day of Messiah Yeshua" (Philippians 1:6; et. al.), the thrust witnessed here is that Yeshua's Second Coming is the cause of, or the reason for, the Day of the Lord taking place. Significant Tanach or Old Testament prophecies are quoted or alluded to in Mark 13:24-25 and Matthew 24:29:

"Behold, the day of the LORD is coming, cruel, with fury and burning anger, to make the land a desolation; and He will exterminate its sinners from it. For the stars of heaven and their constellations will not flash forth their light; the sun will be dark when it rises and the moon will not shed its light" (Isaiah 13:9-10).

"And all the host of heaven will wear away, and the sky will be rolled up like a scroll; all their hosts will also wither away as a leaf withers from the vine, or as *one* withers from the fig tree" (Isaiah 34:4).

"And when I extinguish you, I will cover the heavens and darken their stars; I will cover the sun with a cloud and the moon will not give its light. All the shining lights in the heavens I will darken over you and will set darkness on your land,' declares the Lord GOD" (Ezekiel 32:7-8).

"Before them the earth quakes, the heavens tremble, the sun and the moon grow dark and the stars lose their brightness. The LORD utters His voice before His army; surely His camp is very great, for strong is he who carries out His word. The day of the LORD is indeed great and very awesome, and who can endure it?" (Joel 2:10-11).

"The sun will be turned into darkness and the moon into blood before the great and awesome day of the LORD comes" (Joel 2:31).

"Multitudes, multitudes in the valley of decision! For the day of the LORD is near in the valley of decision. The sun and moon grow dark and the stars lose their brightness. The LORD roars from Zion and utters His voice from Jerusalem, and the heavens and the earth tremble. But the LORD is a refuge for His people and a stronghold to the sons of Israel" (Joel 3:14-16).

Each one of the Tanach or Old Testament passages referenced above, speaks to a great darkness enveloping Planet Earth, before the dynamic arrival of Yeshua the Messiah. While other passages might emphasize Yeshua the Messiah being "the Lord" to be noted by "the Day of the Lord," what is simply seen here is that Yeshua's Second Coming is the cause of these prophecies being fulfilled.

Further on, in Matthew 24:30a, it is stated, "At that time the sign of the Son of Man will appear in the sky, and all the peoples of the earth will mourn" (TNIV). Here, a reference is

made to *pasai hai phulai tēs gēs* (πάσαι αἱ φυλαὶ τῆς γῆς) or “all the tribes of the earth”¹⁶³ mourning at the sight of Yeshua the Messiah returning. This is an expansion of the prophecy of Zechariah 12:10-14, which indicates how Israel proper will look at its pierced Messiah and mourn, now including the entire world:

“I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo. The land will mourn, every family by itself; the family of the house of David by itself and their wives by themselves; the family of the house of Nathan by itself and their wives by themselves; the family of the house of Levi by itself and their wives by themselves; the family of the Shimeites by itself and their wives by themselves; all the families that remain, every family by itself and their wives by themselves” (Zechariah 12:10-14).

To be significantly reckoned with, as it involves not just the return of the Messiah but the nature of the Messiah, is how Yeshua not only refers to Himself as the “Son of Man” (Mark 13:26; Matthew 24:30b; Luke 21:27) coming in the clouds—but that quotations from Daniel 7:13-14 are witnessed. When this is considered, the One arriving to Planet Earth is no mere supernatural figure, but He is One coming to inaugurate a significant phase of salvation history:

“I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. And to Him was given dominion, glory and a kingdom, that all the peoples, nations and *men of every* language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed” (Daniel 7:13-14).

While the description of Yeshua “coming on the clouds” is here to be viewed from the vantage point of His future, literal descent to Planet Earth, this is not His only quotation from Daniel 7:13-14. The concept of Yeshua “coming on the clouds” will be repeated again at His trial before the Sanhedrin (Mark 14:62; Matthew 26:64), where He is accused of blasphemy.

Mark 13:6; Matthew 24:5; Luke 21:8 **“The Rise of False Messiahs”**

“Many will come in My name, saying, ‘I am He!’ and will mislead many” (Mark 13:6).

“For many will come in My name, saying, ‘I am the Messiah,’ and will mislead many” (Matthew 24:5).

“And He said, ‘See to it that you are not misled; for many will come in My name, saying, “I am He,” and, “The time is near.” Do not go after them’” (Luke 21:8).

Frequently in the Gospels, those who hold to a high Christology connect statements made by Yeshua, where He employs “I am” or what appears in the source text as *egō eimi* (ἐγώ εἰμι), with the revelation of the LORD or YHWH at the burning bush as “I AM WHO I AM” (Exodus 3:14). Those who advocate a low Christology of Yeshua as a created supernatural agent of God, will often argue back that *egō eimi* or “I am” can be used by entities which are unambiguously

¹⁶³ Messianic versions such as the CJB/CJSB and TLV have probably done a disservice by having, “all the tribes of the L/land.”