

the Messiah of Israel, *then* can it best be recognized how His origins are from eternity (cf. Micah 5:2).

## **Mark 8:31-9:1; Matthew 16:27-28; Luke 9:21-27**

### **“Yeshua Will Return in Glory to Triumphantly Judge”**

“And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. And He was stating the matter plainly. And Peter took Him aside and began to rebuke Him. But turning around and seeing His disciples, He rebuked Peter and said, ‘Get behind Me, Satan; for you are not setting your mind on God’s interests, but man’s.’ And He summoned the crowd with His disciples, and said to them, ‘If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it. For what does it profit a man to gain the whole world, and forfeit his soul? For what will a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels. And Yeshua was saying to them, ‘Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power’” (Mark 8:31-9:1).

“For the Son of Man is going to come in the glory of His Father with His angels, and WILL THEN REPAY EVERY MAN ACCORDING TO HIS DEEDS [Psalm 28:4; 62:12; Proverbs 24:12]. Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom” (Matthew 16:27-28).

“But He warned them and instructed *them* not to tell this to anyone, saying, ‘The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day.’ And He was saying to *them* all, ‘If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it. For what is a man profited if he gains the whole world, and loses or forfeits himself? For whoever is ashamed of Me and My words, the Son of Man will be ashamed of him when He comes in His glory, and *the glory* of the Father and of the holy angels. But I say to you truthfully, there are some of those standing here who will not taste death until they see the kingdom of God’” (Luke 9:21-27).

Yeshua the Messiah taught His Disciples that not only would He be betrayed and executed (Mark 8:31; Matthew 16:21; Luke 9:22), but that those who would be His followers would have to make significant sacrifices, putting aside themselves (Mark 8:34-37; Matthew 16:25-27; Luke 9:23-25). Those who might claim Yeshua as the Messiah, but later find themselves ashamed of Him, will find themselves ashamed by the Lord when He returns and the Messianic Kingdom is fully consummated. Yeshua makes light of His future, triumphant arrival in glory, invoking Himself as the Daniel 7:9-14 Son of Man (discussed previously)—and activity which is not at all isolated from that of either the Heavenly Father or wider Heavenly host (Mark 8:38; Matthew 16:27; Luke 9:26). Yeshua informs His Disciples how some of them will be alive to see this (Mark 9:1; Matthew 16:28; Luke 9:27), as textually what immediately follows is Peter, James, and John experiencing the supernatural realities of the Kingdom in the scene of Yeshua’s Transfiguration (Mark 9:2-13; Matthew 17:1-13; Luke 9:28-36).

That Yeshua is going to return in glory, is certain enough from this direction He issued to His Disciples: “when he may come in the glory of his Father, with the holy messengers” (Mark 8:38, YLT); “For, the Son of Man is about to come in the glory of his Father, with his

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

messengers” (Matthew 16:27a, YLT); “when he may come in his glory, and the Father's, and the holy messengers” (Luke 9:26b, YLT). Those who adhere to either a high Christology of Yeshua being God, or a low Christology of Yeshua being a supernatural but created agent of God, have to recognize that Yeshua is a supernatural being by these statements. But when the statement of Matthew 16:27 is weighed, there are significant reasons to doubt whether Yeshua is just an exalted member of the Heavenly host. As Matthew 16:27 states, “For the Son of Man is about to come in the glory of His Father with His angels, and then ‘He will repay everyone according to his deeds’” (TLV). Matthew 16:27 includes some significant quotations or allusions to Tanach passages such as Psalm 28:4; 62:12; Proverbs 24:12.<sup>135</sup> When decompressed, it is clear that the subject of these passages is God proper or the LORD (YHWH):

*“A Psalm of David. To You, O LORD, I call; My rock, do not be deaf to me, for if You are silent to me, I will become like those who go down to the pit. Hear the voice of my supplications when I cry to You for help, when I lift up my hands toward Your holy sanctuary. Do not drag me away with the wicked and with those who work iniquity, who speak peace with their neighbors, while evil is in their hearts. **Requite them according to their work and according to the evil of their practices; requite them according to the deeds of their hands; repay them their recompense.** Because they do not regard the works of the LORD nor the deeds of His hands, He will tear them down and not build them up. Blessed be the LORD, because He has heard the voice of my supplication. The LORD is my strength and my shield; My heart trusts in Him, and I am helped; therefore my heart exults, and with my song I shall thank Him. The LORD is their strength, and He is a saving defense to His anointed. Save Your people and bless Your inheritance; be their shepherd also, and carry them forever” (Psalm 28).*

*“For the choir director; according to Jeduthun. A Psalm of David. My soul *waits* in silence for God only; from Him is my salvation. He only is my rock and my salvation, My stronghold; I shall not be greatly shaken. How long will you assail a man, that you may murder *him*, all of you, like a leaning wall, like a tottering fence? They have counseled only to thrust him down from his high position; they delight in falsehood; they bless with their mouth, but inwardly they curse. Selah. My soul, wait in silence for God only, for my hope is from Him. He only is my rock and my salvation, My stronghold; I shall not be shaken. On God my salvation and my glory *rest*; the rock of my strength, my refuge is in God. Trust in Him at all times, O people; Pour out your heart before Him; God is a refuge for us. Selah. Men of low degree are only vanity and men of rank are a lie; in the balances they go up; they are together lighter than breath. Do not trust in oppression and do not vainly hope in robbery; if riches increase, do not set *your heart upon them*. Once God has spoken; twice I have heard this: that power belongs to God; and **lovingkindness is Yours, O Lord, for You recompense a man according to his work**” (Psalm 62).*

*“If you say, ‘See, we did not know this,’ does He not consider *it* who weighs the hearts? And does He not know *it* who keeps your soul?” (Proverbs 24:1).*

When Matthew 16:27 states, “For the Son of Man will come in his Father's glory, with his angels; and then he will repay everyone according to his conduct” (CJB/CJSB), it is obvious that Yeshua the Messiah is not an isolated and solitary entity, who acts all by Himself. But when Yeshua as the Son of Man comes to judge people at His return—and the Tanach background behind this is considered—then it serves as an indication that Yeshua is to be regarded as being

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<sup>135</sup> Erwin Nestle and Kurt Aland, eds., *Novum Testamentum Graece, Nestle-Aland 27th Edition* (New York: American Bible Society, 1993), 46; Kurt Aland, et. al., *The Greek New Testament, Fourth Revised Edition* (Stuttgart: Deutsche Bibelgesellschaft/United Bible Societies, 1998), 63; Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger, eds., *Novum Testamentum Graece, 28th Revised Edition* (Deutsche Bibelgesellschaft: Stuttgart, 2012), 53.

integrated into the Divine Identity. What the LORD or YHWH does in the Tanach, Yeshua does.<sup>136</sup>

## **Mark 9:2-13; Matthew 17:1-13; Luke 9:28-36**

### **“The Transfiguration of Yeshua”**

“Six days later, Yeshua took with Him Peter and James and John, and brought them up on a high mountain by themselves. And He was transfigured before them; and His garments became radiant and exceedingly white, as no launderer on earth can whiten them. Elijah appeared to them along with Moses; and they were talking with Yeshua. Peter said to Yeshua, ‘Rabbi, it is good for us to be here; let us make three tabernacles, one for You, and one for Moses, and one for Elijah.’ For he did not know what to answer; for they became terrified. Then a cloud formed, overshadowing them, and a voice came out of the cloud, ‘This is My beloved Son, listen to Him!’ All at once they looked around and saw no one with them anymore, except Yeshua alone. As they were coming down from the mountain, He gave them orders not to relate to anyone what they had seen, until the Son of Man rose from the dead. They seized upon that statement, discussing with one another what rising from the dead meant. They asked Him, saying, ‘Why is it that the scribes say that Elijah must come first?’ And He said to them, ‘Elijah does first come and restore all things. And yet how is it written of the Son of Man that He will suffer many things and be treated with contempt? But I say to you that Elijah has indeed come, and they did to him whatever they wished, just as it is written of him’” (Mark 9:2-13).

“Six days later Yeshua took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. And behold, Moses and Elijah appeared to them, talking with Him. Peter said to Yeshua, ‘Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah.’ While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, ‘This is My beloved Son, with whom I am well-pleased; listen to Him!’ When the disciples heard *this*, they fell face down to the ground and were terrified. And Jesus came to *them* and touched them and said, ‘Get up, and do not be afraid.’ And lifting up their eyes, they saw no one except Yeshua Himself alone. As they were coming down from the mountain, Yeshua commanded them, saying, ‘Tell the vision to no one until the Son of Man has risen from the dead.’ And His disciples asked Him, ‘Why then do the scribes say that Elijah must come first?’ And He answered and said, ‘Elijah is coming and will restore all things; but I say to you that Elijah already came, and they did not recognize him, but did to him whatever they wished. So also the Son of Man is going to suffer at their hands.’ Then the disciples understood that He had spoken to them about John the Baptist” (Matthew 17:1-13).

“Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray. And while He was praying, the appearance of His face became different, and His clothing *became white and gleaming*. And behold, two men were talking with Him; and they were Moses and Elijah, who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem. Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him. And as these were leaving Him, Peter said to Yeshua, ‘Master, it

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<sup>136</sup> One Messianic version, which is broadly reflective of a low, or at least lower, Christology, is The Messianic Writings, as it Capitalizes pronouns and possessive pronouns for the Father, but leaves pronouns and possessive pronouns for the Son in lowercase. This version does reflect, even noting various Tanach passages, the view that the Son will be enacting the recompense stated in Matthew 16:27:

“For the Son of Adam will come in the glory of his Father with His angels, and then he will give to each one according to his deeds. [Ps. 62:12, Prov. 24:12; Is. 62:11]” (Matthew 16:27, The Messianic Writings).