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The New Testament Concept of the Son of Man

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THE NEW TESTAMENT CONCEPT OF THE SON OF MAN

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CHAPTER I

THE PROBLEM

Of all the names applied to Jesus in the New Testament writings, the term "Son of Man" (ὁ υἱὸς τοῦ ἀνθρώπου) poses some of the most complex problems in the study of the person and mission of Jesus.

The term "Son of Man" was Jesus' favorite self-designation. It occurs approximately eighty times in the Gospel records. Though Jesus accepted as appropriate titles for Himself such terms as Messiah, Son of David, the Christ, the Son of God, He at times expressly called Himself the Son of Man in replying to those who addressed Him with some other title (John 1:49,51; Matthew 18:19,20).

The term "Son of Man," moreover, was used only by Jesus in reference to Himself. His disciples never addressed Him as the Son of Man, nor did the sacred writers of the New Testament ever refer to Him by that term.[1] The question arises why Jesus used this term and, in using it, applied it pre-eminently to Himself.

The precise meaning of the term "Son of Man" is difficult to determine. Duncan notes that popular religion has

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[1]In Acts 7:56 Stephen calls Jesus the Son of Man in the same words which Jesus spoke in reply to the High Priest (Matthew 26:64). Revelation 1:13 and 14:14 contain the term υἱὸς ἀνθρώπου and appear to reflect Daniel 7:13.

for long been content to explain the New Testament use of the term as a revelation of the humanity of Jesus and the term "Son of God" as a revelation of Jesus' deity.[2] More recent scholars have not been content with so simple an explanation.[3] They correctly view the term in the light of Jewish religious usage. In this connection special attention has been directed to the vision in Daniel, chapter 7, culminating in verse 13 in the appearance of "one like unto a son of man," to whom "there was given dominion, and glory, and a kingdom," and to the usage of the term "Son of Man" in the Book of Enoch.

Passages may be cited from the Book of Enoch which parallel sayings in the Gospels regarding the Son of Man. This phenomenon has led some scholars to conclude that Jesus' usage of the term "Son of Man" was largely influenced by the Book of Enoch.

Though most scholars are generally agreed that Jesus' use of the term must ultimately be traced to Daniel 7:13, some New Testament students have proposed other sources, and others have combined all these sources to determine Jesus' usage of the term. The possible sources and combinations of these sources are as follows:

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[2]George S. Duncan, Jesus, Son of Man (New York: The Macmillan Company, 1949), p. 136.

[3]T.W. Manson, The Teaching of Jesus (Cambridge: University Press, 1931), p. 269.

(1) Passages scattered throughout the Old Testament in which the term "Son of Man" appears to be synonymous with "man."

(2) Daniel 7:13 which some suggest supplied the <u>form</u> and the other Old Testament expressions which supplied the <u>content</u> of Jesus' usage of the term "Son of Man."

(3) Daniel 7:13 merged with the idea of the Servant of Jehovah found in Isaiah.

(4) Daniel 7:13, the Servant of Jehovah in Isaiah, and the Book of Enoch.

The above four possible sources, in the order of their listing, are said to suggest the following interpretations of the term "Son of Man" in the New Testament:

(1) A representative term which includes Jesus and His disciples.

(2) A term denoting lowliness, weakness and humbleness.

(3) A term combining the Messianic ideals of Daniel and Isaiah.

(4) A term combining the Messianic ideals of Daniel and Isaiah with the Enochic conception of the Son of Man as judge.

There has also been a renewed interest of late in the Book of Ezekiel as being another possible source from which Jesus may have derived His usage of the term "Son of Man." Those who believe Ezekiel to be that source regard the term

"Son of Man" to be a representative term.[4]

The Greek form of the term in the New Testament raises another problem. ὁ υἱὸς τοῦ ἀνθρώπου translated literally means "the Son of the Man." Since the Hebrew form בֶּן־אָדָם and the Aramaic בַּר־נָשָׁא appear to be a mere periphrasis for man, some believe that the term "Son of Man" could not have been used as a title. This view has led to the false assumption that the Greek form of the term was not originally in the Gospels but was introduced into them later by the early Church, particularly into references dealing with the Passion and death of the Savior. The early Church, so it is claimed by some, identified Jesus with the Son of Man in Daniel 7:13.[5]

The above view has led other scholars to assume that the Greek form is a mistranslation of the Aramaic or Hebrew form, and that as a result of this mistranslation the early Church was led to suppose that our Lord was accustomed to use the term "Son of Man" as a circumlocution for "I," and that we have here the reason why the title "Son of Man" came to be introduced here and there into other sayings of the Lord where He had used the simple "I."[6]

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[4]Cfr. Thomas Walker, Jewish Views of Jesus (New York: The Macmillan Company, 1931), pp. 127-135.

[5]For a more thorough discussion of this view compare A.E.J. Rawlinson, The New Testament of the Christ (London, New York: Longmans, Green and Co., LTD., 1926), pp. 244-246.

[6]Ibid.

Though neither the Acts of the Apostles[7] nor the New Testament Epistles use the term "Son of Man" in speaking of Christ, there is a possibility that Paul, in speaking of Jesus as "the man from heaven"[8] may have had in mind the term "Son of Man." Similarly, the author of Hebrews may have had the term in mind when, in chapter 2, he brought the eighth Psalm into relationship with Jesus.

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[7]In Acts 7:56 Stephen utters the words which Jesus Himself had spoken in reply to the High Priest (Matt. 26:64).

[8]1 Cor. 15:47. Jesus is called the "last Adam" in 1 Cor. 15:45; Rom. 5:12-18.

CHAPTER II

USAGE OF THE TERM "SON OF MAN" IN THE OLD TESTAMENT AND IN THE BOOK OF ENOCH

The Old Testament Usage of the Term

The composite expression "Son of Man" is often used in the Old Testament in place of the simple word "man." Particularly in the poetical books of the Old Testament it is common as a periphrasis and synonym for "man," implying particularly the idea of weakness and mortality (Job 16:21, Ps. 8:5, Is. 1:12, etc.). The plural of the term is also found in the Old Testament as a collective noun signifying the human race, mankind (Deut. 32:8, Ps. 10:5, etc.). The Septuagint rendering of the Hebrew בֶּן־אָדָם is υἱὸς ἀνθρώπου.[1]

In the Book of Ezekiel the term is used more than ninety times and always in the vocative case. God addressed the prophet as "Son of Man." Here also the term emphasizes

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[1] William Gesenius, Hebrew and Chaldee Lexicon, translated by Samuel Tregelles (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), בֶּן־אָדָם.

Liddell and Scott, Greek-English Lexicon, revised and augmented by James and Mckenzie (Oxford: Clarendon Press, 1940), υἱός.

Joseph Henry Thayer, Greek-English Lexicon of the New Testament (New York: Harper & Brothers, 1889), υἱός.

James M. Voste, "The Title 'Son of Man' In the Synoptic Gospels," The American Ecclesiastical Review, CXX (April, 1949), 316.

Joseph Klausner, Jesus of Nazareth (New York: The Macmillan Company, 1945), p. 256.

mortality.[2] In the same way it is used once in the Book of Daniel (8:17). The usage of the term in Ezekiel and in Daniel 8:17 suggests the infinite distance which lies between the holy God and the prophet, a mere man.

The word "man" appears also in the esoteric vocabulary of the apocalyptic literature and is used there not in a literal, but in a figurative, symbolic sense. Thus, according to many interpreters, the term "Son of Man" in Daniel 7:13 denotes the fifth kingdom, which is universal and messianic; humanity in contrast to the barbarity and ferocity of the four preceding kingdoms, depicted as beasts. In the same chapter (Daniel 7:18) the "Son of Man" appears to be identified with the "saints of the Most High."[3]

The Usage of the Term "Son of Man" in the Book of Enoch

In considering the possible origin and meaning of the term "Son of Man" as used in the New Testament, it is necessary to examine the characteristics attributed to the figure of the Son of Man as found in the Book of Enoch. This consideration is necessary, since, as we have already noted, some recent scholars, who have carefully examined the New Testament usage of the term, have construed it to be a

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[2]Thayer, op. cit.
Liddell and Scott, op. cit.

[3]Daniel 7:13 will be dealt with in detail in a later chapter.

synthesis of the Suffering Servant of Isaiah and the Messiah-King of Enoch.[4] Some New Testament scholars believe that both figures determined Jesus' world of thought.

It is not our purpose in this chapter to discuss the possible influences of the Book of Enoch on the choice of words which Jesus used in revealing His person or His mission, but to give a brief description of the Son of Man as found in the Book of Enoch.[5]

From the Book of Enoch we learn that the Son of Man had his beginning in eternity and makes his abode at the throne of God (48:2 ff. and 62:7). He is also the primogenitor and life-force of the people of God (62:7). At the end of days he will summon the resurrected to himself and will eat with them the eschatological feast (62:13 ff.). He will be the light of his people; and on the Son of Man rests the future of mankind (48:4). While in the Book of Daniel (7:10) the Ancient of Days is spoken of as the world's judge, according to the Book of Enoch the Son of Man will mete out judgment in the name of God (61:8). He will ascend the throne of his majesty and will cast all the corrupt from the earth; then as the new king of paradise he will rule in a united world in which there is no sorrow (69:25 ff.).

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[4]See p. 2 ff.

[5]The order of references is taken from Ethelbert Stauffer, Die Theologie Des Neuen Testaments (Guetersloh: C. Bertelsmann, 1948), p. 88 ff.

Stauffer points out interesting parallels between the portrayal of the Son of Man as found in the New Testament and that of the Son of Man as found in the Book of Enoch. The Son of Man will come to mete out judgment (John 5:27, Enoch 69:27 ff.). He will purge the corrupt and the corrupted (Matthew 13:41 ff., Enoch 69:27 ff.). The new creation will be summoned from the four ends of the earth (Mark 12:27, Enoch 57) and the Son of Man will ascend the throne of his majesty and gather the fold of God's sheep (Matthew 25:31, Enoch 46:4 ff.). He will celebrate the eschatological feast (John 6:27, Enoch 62:14) and reveal his majesty to all the world (John 8:28, Enoch 62:3 ff.).[6]

Stauffer notes, however, that though many passages from the Book of Enoch may be paralleled with passages from the Gospels, there are some passages in the Book of Enoch's portrayal of the Son of Man which clash with that of the New Testament. Thus, while the Son of Man in the Book of Enoch is a king who has come to the earth to be served, the New Testament Son of Man came to serve. In the Book of Enoch he comes to summon the righteous (62:13), while in the Gospels he seeks the lost (Luke 9:58). In Enoch he has the power of life and death only in heaven (61:8 ff.), while in the New Testament he has the power here and now on earth (Mark

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[6] Ibid.

2:10).[7]

The foregoing passages give a description of the Son of Man as found in the Book of Enoch. Although the portrayal of the Son of Man as found in the Book of Enoch at times clashes with that of the New Testament, scholars are generally agreed that the term "Son of Man" in the Book of Enoch is a clear designation of the personal Messiah.[8]

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[7] Ibid.

[8] Ibid., p. 88.
R.H. Charles, Apocrypha and Pseudepigrapha of the Old Testament (Oxford: Clarendon Press, 1913), II, 214.
Strack-Billerbeck, "Das Evangelium Nach Matthaeus," Kommentar Zum Neuen Testament Aus Talmud Und Midrasch (Muenchen: G.H. Beck'sche Verlagsbuchhandlung, Oskar Beck, 1922), I, 485.

CHAPTER III

THE NEW TESTAMENT USAGE OF THE TERM "SON OF MAN"

The Phenomena of the Term's Usage in the New Testament

The term "Son of Man" occurs sixty-nine times in the Synoptic Gospels: thirty times in Matthew, fourteen times in Mark, and twenty-five times in Luke.[1] Of the sixty-nine occurrences in the Synoptics, twenty-two instances are common to at least two Gospels and seventeen are peculiar to one or the other:

8 instances are common to Matthew - Mark - Luke
5 instances are common to Matthew - Mark
1 instance is common to Mark - Luke
8 instances are common to Matthew - Luke
9 instances are peculiar to Matthew
8 instances are peculiar to Luke[2]

In Matthew the term "Son of Man" is used nine times before Peter's confession of the Lord's deity at Caesarea Philippi. In Mark the term is used twice before this confession and in Luke four times.

In the Gospel of John the term occurs thirteen times.[3] It is to be noted, however, that in John 12:34 the people

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[1]W.F. Moulton and A.S. Geden, A Concordance To The Greek New Testament (Edinburgh: T. & T. Clark, 1913), υἱός.

[2]Henry Burton Sharman, Son Of Man and Kingdom of God (New York: Harper & Brothers Publishers, 1944), p. 11.

[3]None of these occurrences are paralleled in the Synoptic Gospels.

challenging Christ repeat His words twice; the reading is uncertain in 9:35; and the phrase is used once without the article, υἱὸς ἀνθρώπου, in 5:27.

The title is always and exclusively used by Jesus as a self-designation. Jesus used the term "Son of Man" in those utterances which are relevant to His soteriological mission, including references to His earthly life, and on those occasions in which He described His glorious Parousia.[4]

The Soteriological Use of the Term "Son of Man" in the Synoptics

When considering the message of Jesus concerning the Son of Man and the Kingdom of God, cognizance must be taken of the view held by some that the message of Jesus was solely eschatological; that Jesus was dominated by the assurance that the present world would soon pass away, and that He must prepare men for a supra-mundane Kingdom which would soon supersede it. This view would therefore make the "Son of Man" and the "Kingdom" declarations of Jesus' teaching primarily eschatological and stress their apocalyptic character.

Though the above view has recognized the apocalyptic kingdom and the coming of an apocalyptic Son of Man, it has

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[4]I have grouped the passages under these two categories, since to divide the passages into three groups, eschatological, soteriological, and those dealing with Jesus' earthly life, seemed unnecessary and artificial.

led unfortunately to a one-sided, and therefore essentially false, conception of the message of Jesus. It has not recognized the comprehensive significance both of the title "Son of Man" and of the Kingdom associated with his coming.

The message concerning the Son of Man and the Kingdom is not so one-sided as some have supposed.[5] The Kingdom was not yet fully manifested at Jesus' time, nevertheless it was already operative. Similarly the Son of Man had to fulfill his soteriological mission on earth, before he came again in glory "on the clouds of heaven."[6] Rudolph Otto correctly states:

> ...the Messiah-Son of Man belonged to the same category as the kingdom of heaven and was future and transcendent to the same degree as the latter. He dwelt in heaven and would come upon the clouds of heaven. ...just as the kingdom, purely future and transcendent, was nevertheless already operative, ...the same held good in regard to the Son of Man.[7]

As Son of Man Christ founds His kingdom while on earth. As Son of Man He will return again to take it into glory.[8]

In the endeavor, therefore, to understand the meaning of the term "Son of Man" as used by Jesus we shall first

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[5]Cfr. W. Arndt, "The New Testament Teaching On The Kingdom of God," Concordia Theological Monthly, XXI (January, 1950), 24.

[6]Matthew 26:64.

[7]Rudolph Otto, The Kingdom of God and The Son of Man (Grand Rapids: Zondervan Publishing House, n.d., originally published in Muenchen: C.H. Beck, 1934), p. 174 ff.

[8]Matthew 13:37-43.

examine those passages which refer to the Savior's soteriological mission. Before doing so, we must dispose of the following consideration.

As has been noted previously, Jesus used the term "Son of Man" a number of times before Peter made his confession of the Lord's deity at Caesarea Philippi.[9] In some of these passages it is not entirely clear whether the term "Son of Man" refers directly to Jesus, or is a periphrase for "man."

The confession of Peter seems to be a focal point in the teaching of Jesus concerning the Son of Man. From that time onward, as Duncan[10] has observed, four features may be traced with respect to Jesus' usage of the term and His teaching concerning the Son of Man.

(1) The term "Son of Man" now occurs more frequently. This fact, plus the contexts in which the term occurs, suggests that Jesus is seeking to train the disciples to have a clearer understanding of the meaning of the term. (2) Jesus now uses the term with unmistakable reference to Himself, although in some passages the term may have a representative meaning. (3) We find in these passages insistent teaching on the humiliation, rejection, death and resurrection of the Son of Man. (4) In these passages there are also many

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[9] See p. 11.

[10] George S. Duncan, Jesus, Son of Man (New York: The Macmillan Company, 1949), p. 148 ff.

references to the Son of Man's coming in judgment.

The utterances made by the Savior prior to Peter's confession at Caesarea Philippi, in which he uses the term "Son of Man", are the following:

Matthew	Mark	Luke
8:20: ...the Son of man hath not where to lay his head.		9:58: the same
9:6: ...the Son of man hath power on earth to forgive sins....	2:10: the same	5:24: the same
10:23: ...ye shall not have gone over the cities of Israel, till the Son of man be come		
		6:22: Blessed are ye, when men... shall reproach you, and cast out your name as evil, for the Son of man's sake.
11:19: The son of man came eating and drinking....		7:34: the same
12:8: The Son of man is Lord even of the sabbath day.	2:28: the same	6:5: the same
12:32: And whosoever speaketh a word against the Son of man, it shall be forgiven him....		12:10: the same
12:40: ...so shall the Son of man be three days and three nights in the heart of the earth.		
13:37: ...he that soweth the good seed is the Son of man.		

13:41: The Son of man shall send forth his angels.

In some of these passages the Savior makes statements of the Son of Man which do not, in the strict sense, deal with soteriological matters, as Matthew 8:20, 11:19, 12:32 and their parallels. These passages refer to conditions under which Jesus was living while on earth. Yet these conditions apply also to the conditions under which Jesus' disciples lived.

Thus what is said in Matthew 8:20 regarding the humbleness and poverty of the Son of Man, "The Son of man hath not where to lay His head," applies not to Jesus alone, but also to the conditions in which His disciples were living. Jesus' statement, made in reply to a scribe who desired to become a disciple, certainly describes what such discipleship would entail.

In Matthew 11:19 the statement that "The Son of man came eating and drinking" possibly means that whereas John and his disciples fasted, as did the Pharisees and their followers, Jesus and His disciples did not fast.[11]

Similarly in Matthew 12:32 the phrase "And whosoever speaketh a word against the Son of man" might well mean "Whosoever speaketh a word against us," for in a number of

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[11]Cfr. Mark 2:18, "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?"

passages, in similar words, Jesus refers to the slander, reproach and non-acceptance His disciples would face as well as Himself. These passages are the following:

> Luke 10:16: He that heareth you, heareth me; and he that despiseth you, despiseth me.
>
> Mark 9:40: For he that is not against us is on our part (i.e., "for us").
>
> Luke 6:22: Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

Thus in Matthew 8:20, 11:19 and 12:32 we believe that Jesus in using the term "Son of Man" may have used it as a representative term.

A few sayings (Matthew 9:6 and 12:8) uttered by the Savior prior to Peter's confession describe the authority which the Son of Man exercised on earth. In Matthew 9:6, for example, Christ expressly states that it is within His province as the Son of Man to forgive sins. "The Son of man hath power on earth to forgive sins."

Some scholars have concluded that also in Matthew 9:6 the term "Son of Man" is a representative term. They base this conclusion on the fact that the people are recorded as glorifying God "which had given such power unto men" (v. 8). Yet the emphasis in this passage seems to lie on this that Christ demonstrates the authority given to Him as the Son of Man by His power to forgive sins and to heal.[12]

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[12] H.G. Hatch, The Messianic Consciousness of Jesus (London: Society For Promoting Christian Knowledge, 1939), p. 59 ff.

Matthew 12:8 further describes the authority of the Son of Man by stating that He is "Lord even of the sabbath day." Thus it is within His province as the Son of Man and founder of the Kingdom to disregard the ceremonial restrictions connected with the sabbath; and to declare that the sabbath was made for man, and not man for the sabbath (Mark 2:27). Here also, as in Matthew 9:6, the term "Son of Man" seems to be representative, for the Pharisees were taking exception not only to Jesus' seeming disregard of the sabbath day, but also His disciples'. While this fact, plus the immediate context in Mark (2:27) suggests that the term "Son of Man" has reference not only to Jesus, but also to His disciples and followers, some have taken exception to this interpretation, claiming that though the Lord adopted an attitude of freedom towards the sabbath, it is unlikely that He taught that man in general is lord of the sabbath.[13]

The remarkable statement in Matthew 10:23 is difficult to interpret. Matthew is the only Synoptic writer who records the saying:

> Ye shall not have gone over the cities of Israel till the Son of man has come.

In regard to this passage Manson states:

> It presupposes circumstances of which there is no trace in the other accounts of the charge: and it may quite well represent the ideas of the Early Church rather than the words of Jesus himself. ...it appears that the

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[13] Ibid., p. 60.

> original wording has been modified by the beliefs and experiences of the primitive Jewish Christian Church. The evidence of Mt. x. 23 is therefore to be regarded with grave suspicion:...[14]

The Early Church, so Manson claims, interpolated the term "Son of Man" in this passage to substantiate its belief in the early return of the Lord.

In connection with Matthew 10:23 Dodd[15] brings into consideration Mark 9:1 which states:

> There are some of those that stand here who shall not taste of death till they see the Kingdom of God come with power.

In accordance with his interpretation of the Kingdom as being already present for Jesus, Dodd contends that the disciples are not promised that they will see the final consummation while they are alive on earth, but that they will discover that the Kingdom of God has already come, and that this fact will be apparent to them in the not too distant future. The coming of the Son of Man, therefore, would refer to the Kingdom which is in the process of being established through the ministry of Jesus and the preaching of the Word. This aspect of the Kingdom would become apparent to the disciples in the course of their ministry and witness of Jesus.

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[14]T.W. Manson, The Teaching of Jesus (Cambridge: University Press, 1931), p. 221.

[15]C.H. Dodd, The Parables Of The Kingdom (New York: Charles Scribner's Sons, 1936), p. 53.

A direct prophecy of the death and burial of the Lord is recorded by Matthew as having been made prior to Peter's confession. In Matthew 12:39 Jesus states that the only sign which would be given to the Scribes and Pharisees would be the sign of Jonas.

> For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth (Matt. 12:40).

Though this prophecy of Jesus' death and burial did not register immediately with the Scribes and Pharisees, or for that matter with His disciples, it most likely was remembered by both during the events which occurred on the day of the resurrection.

Matthew 12:40 is paralleled in Luke 11:30:

> For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

In the context of both passages, Christ and all He represented, His life, teaching and death, were in effect the only sign that the generation of His time saw.[16]

The last sayings to be examined among those uttered by the Savior prior to the confession of Peter at Caesarea Philippi are Matthew 13:37 and 13:41:

> He answered and said unto them, He that soweth the good seed is the Son of man (37).

> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend,

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[16]Cfr. the angel's reminder to the women at the empty tomb, Luke 24:7.

and them which do iniquity (41).

These passages occur in the Parable of the Tares (Matthew 13:24-30; 36-43), and contain the soteriological and eschatological significance of the term.

We have previously stated that the stress some have laid on the apocalyptic significance of the term "Son of Man" leads to a false conception of the title as used by our Lord. While the term "Son of Man" is used eschatologically, it appears over subjective to inject the eschatological meaning into all the passages in which the term occurs to the exclusion of the term's soteriological significance, indicative of Jesus' saving mission. If the assertion that the Son of Man as the world's Judge is of primary importance, then one would necessarily expect to find analagous sayings telling how Jesus' mission of salvation would be followed immediately by His coming in judgment.[17] Such is not the case, although, as Duncan[18] has noted, Luke 17:24,25 may be the exception. The passages read as follows:

> For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.
>
> But first must he suffer many things, and be rejected of this generation.

However, as Duncan has observed, there is no parallel in

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[17]Duncan, op. cit., p. 140 f.

[18]Ibid., p. 141, footnote 1.

Matthew at this point, and the grouping may be due to Luke, who at other places links the suffering and the glory of the Savior.

In the case of the Parable of the Tares (Matthew 13:24-30; 36-43) it is the Son of Man who performs the task of founding the Kingdom. This is His saving mission. If the interpretation is correct that the term "Son of Man" is used to describe Jesus' mission of salvation (as appears from the few passages already considered) then the term is appropriate in Matthew 13:37, and the point made in this parable, as in other Kingdom parables, is this, that the Son of Man founds the Kingdom and will consummate it at the end of time.

In retrospect, the passages recorded in the Synoptics as having been uttered by Jesus before Peter's confession at Caesarea Philippi assert the following of Jesus as the Son of Man:

(1) The Son of Man, in the self-denying execution of His mission of salvation, is less fortunate than the animals (Matt. 8:20).

(2) The Son of Man lived a normal, social, non-ascetic life (Matt. 11:19).

(3) The Son of Man was maligned and slandered (Matt. 12:32).

(4) For the sake of the Son of Man, His followers would also suffer the reproach of the world (Luke 6:22).

(5) To forgive sins and to heal falls within the province of the Son of Man (Matt. 9:6 ff.).

(6) The Son of Man has the authority to interpret the Sabbath and to disregard the ceremonial restrictions connected with the Sabbath (Matt. 12:8).

(7) The coming of the Son of Man, i.e. His Kingdom, will be apparent to His followers while they are yet alive (Matt. 10:23).

(8) Jesus' death and burial will be a sign to the people of His time that He is the Son of Man (Matt. 12:39,40).

(9) The Son of Man founds His Kingdom by sowing the Word, and will direct the final harvest (Matt. 13:37,41).

The above passages, therefore, are mainly concerned with the saving mission of the Son of Man. They make assertions about His living conditions, the reproach He suffered, His authority, the significance of His death and the manner in which He founds the Kingdom which is present and yet to come. All the passages, with the possible exception of Matthew 13:41 (which is eschatological) describe the soteriological mission of the Son of Man, i.e., they speak of the salvation which He brings to men, the conditions under which He lives and the circumstances connected with the founding of His Kingdom. Some of the passages, as we have noted, could well include also the followers of the Son of Man. In a number of these passages the term "Son of Man" could have a representative meaning.

As we have already noted,[19] in those soteriological passages subsequent to Peter's confession we find insistent teaching on the betrayal, rejection, death and resurrection of the Son of Man. We should naturally expect to find this, for Matthew states:

> From that time forth (i.e., after Peter's confession) began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed and raised again the third day (Matt. 16:21).

The passage suggests that Jesus, prior to Peter's confession, had spoken to the disciples of His messianic mission in a more general way. Now, however, so Matthew seems to suggest, He told them clearly, bluntly and in greater detail of His further plans and expected experiences culminating in His death and resurrection.

Although the term "Son of Man" does not occur in Matthew 16:21, Jesus did make use of that term in describing His betrayal, rejection, and death. As we shall see, Jesus' usage of the term "Son of Man" subsequent to Peter's confession is in full accord with His more fully developed teaching regarding His person and His mission.

In those soteriological passages which occur subsequent to Peter's confession, we find an increasing emphasis on the betrayal of the Son of Man. These passages are the following:

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[19] See p. 14.

Matthew	Mark	Luke
17:22: The Son of man shall be betrayed into the hands of men.	9:31: ...shall be delivered....	18:29: ...shall be delivered....
20:18: The Son of man shall be betrayed unto the chief priests and unto the scribes.	10:33: ...shall be delivered....	18:32: ...delivered unto the Gentiles....
26:2: The Son of man is betrayed to be crucified.	(14:1) (The chief priests sought to take Him.)	(22:1,2)
26:24: The Son of man goeth as it is written of him: but woe to that man by whom the Son of man is betrayed.	14:21: the same.	22:22: the same.
26:45: The Son of man is betrayed into the hands of sinners.	14:41: the same.	
(26:49: And forthwith he came to Jesus, and said, Hail, master; and kissed him.)	(14:45: parallel of Matthew 26:49.)	22:48: Judas, betrayest thou the Son of man with a kiss?

None of these passages present difficulty in interpretation. They speak with one voice of the betrayal of the Son of Man by one of the chosen twelve, identified as Judas in Luke 22:48. Jesus recognized this betrayal as a necessary prelude to the rejection and death of the Son of Man.

Two of the above passages contain detailed predictions of the rejection, death and resurrection of the Son of Man. Thus in Mark 9:31 Jesus says,

> ...The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day,

and in Mark 10:33 f.,

> Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

In Matthew 17:12 we have further evidence that Jesus taught the rejection, suffering and death of the Son of Man. In this passage Jesus says that the Son of Man would suffer at the hands of the people as had John the Baptist:

> But I say unto you, That Elias is come already, and they knew him not, but have done to him whatsoever they listed. Likewise shall also the Son of Man suffer of them.

This teaching of the rejection, suffering and death of the Son of Man the Savior is, however, intimately connected with Jesus' teaching of the resurrection of the Son of Man. We have already cited two passages dealing with the resurrection.[20] Another passage is Matthew 17:9. This passage follows Matthew's account of Jesus' transfiguration, and is in the form of a charge to Peter, James and John. It reads:

> And as they came down from the mountain, Jesus charged them saying, Tell the vision to no man, until the Son of man be risen again from the dead.

Speaking to the people who desired a sign from Him, the Lord declared:

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[20] Mark 9:31, 10:33. See p. 25 f.

> For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation (Luke 11:30),

and again:

> But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas (Matthew 12:39).

We have seen that Jesus, subsequent to Peter's confession, spoke clearly and in greater detail of the betrayal, rejection, and death of the Son of Man. Jesus, however, also stated the purpose of this rejection, suffering and death. This purpose is stated succinctly in two other passages in which the term "Son of Man" occurs. These passages are:

> For the Son of man is come to seek and to save that which was lost (Luke 19:10).

> Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matthew 20:28; Mark 10:45).

In the above passages we see the point at which the term "Son of Man" becomes synonymous with Messiah. The Messiah, as Duncan[21] correctly points out, had been sent by God to do for men what they could not do for themselves -- to release them from the chains of sin and from every other power which had enslaved and separated them from God, to gather them into the fold of God's sheep, to bring them into an intimate fellowship with the God who becomes their Father through faith as He has always been the Father of the Christ, to

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[21] Duncan, op. cit., p. 274.

make men at once children of God and brothers through the faith. This is the mission of the Messiah. This also is the mission of the Son of Man who came to "seek and to save that which was lost" and "to give his life a ransom for many."

In the above passages, particularly Matthew 20:28, we also see the point at which the term "Son of Man" becomes synonymous with the "Suffering Servant" of Isaiah. The purpose of the suffering and death of the Son of Man, the giving of His life, is the "ransom for many." Such also is the purpose of the Servant of Isaiah 53:

> He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities (Isaiah 53:11).

Particularly also in Matthew 20:28 we note that Jesus regarded His death as a representative death. The Son of Man gave "his life a ransom for many." Jesus expressed the same representative aspect of His death in Mark 14:24 where He says,

> This is my blood of the new testament, which is shed for many.

Here also, though the term "Son of Man" does not occur, He regards the shedding of His blood, the giving of His life, as being given for many. The death of the Son of Man is a representative death.

The betrayal, rejection, suffering and death of the Lord were also a living prophecy and testimony of what He

expected His followers to experience. The following passages will suffice to confirm this statement:

> If any man will come after me, let him deny himself, and take up his cross, and follow me (Matthew 16:24).
>
> And whosoever doth not bear his cross, and come after me, cannot be my disciple (Luke 14:27).
>
> And he that taketh not his cross, and followeth after me, is not worthy of me (Matthew 10:38).
>
> But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues (Matthew 10:17).
>
> And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved (Matthew 10:22).
>
> But when they persecute you in this city, flee ye to another... (Matthew 10:23).
>
> ...and he that loseth his life for my sake shall find it (Matthew 10:24b).

With the above we shall conclude our examination of those soteriological passages in the Synoptic Gospels in which Jesus used the term "Son of Man" and in some of which that term appears to have representative force.

Having concluded our discussion of those Synoptic passages in which Jesus used the term "Son of Man" in reference to His mission of salvation, we shall now examine those passages in which Jesus used the term "Son of Man" in describing His glorious Parousia.

The Eschatological Use of the Term "Son of Man" in the Synoptic Gospels

Some of the eschatological passages in which the term

"Son of Man" appears describe the suddenness of the Son of Man's second coming. These passages are the following:

Matthew	Mark	Luke
24:44: For in such an hour as ye think not the Son of man cometh.		12:40: the same.
24:37: But as the days of Noe were, so shall also the coming of the Son of man be.		17:26: the same.
24:39: And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.		
		17:29.30: But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.
24:27: For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.		17:24: the same.

Passages, which describe other aspects of the coming of the Son of Man, appear to be a fuller exposition of Daniel 7:13:

> I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to

the Ancient of days, and they brought him near before him.

These passages read as follows:

Matthew	Mark	Luke
24:30b: And they shall see the Son of man coming in the clouds of heaven with power and great glory.	13:26: the same.	21:27: the same.
25:31: When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.		
26:64: Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.	14:62: the same.	22:69: the same.

These passages develop more fully the description of the Son of Man given us by Jesus. The Son of Man, as we have seen, will suffer betrayal, rejection and death.[22] He will rise from the dead.[23] He will also return, at a time known only to the Father, in all His glory with the holy angels to be revealed fully to all the world as the representative of God, sovereign Lord like His Father, receiving all glory and honor and power.

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[22]See pp. 24-29.

[23]See p. 16 f.

The purpose of this second coming of the Son of Man is given in Matthew 16:27:

> For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

The Son of Man shall come in glory for the purpose of judging mankind. The form this judgment will take is described more fully in the following passages:

Mark	Luke
8:38: Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.	9:26: the same.
	12:8.9: Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God.

Men shall be judged at the coming of the Son of Man. Men's acceptance or denial of the Son of Man will be the grounds on which they shall be judged. Those who accepted Him on earth He will acknowledge as His own. Those who denied Him, He will deny on the last day.

A passage that causes difficulty of interpretation is

Matthew 19:28 which reads:

> And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Whatever the Savior may have meant when He said that the twelve disciples would judge the twelve tribes of Israel, the passage at least indicates that those who have been faithful followers of Jesus will have an exalted position on the last day, an idea which is found elsewhere in the New Testament, for example:

> And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities (Luke 19:17).

> Do ye not know that the saints shall judge the world? (1 Cor. 6:2a)

Perhaps another parallel may be found in Luke 11:32 in which the Savior says that the men of Nineveh, because of their repentance, will rise up in judgment against the unrepentant generation of Christ's time. Thus, perhaps, the faith of the twelve will be a judgment upon those who have not accepted the Son of Man as Savior.

The coming of the Son of Man, described in the preceding passages, will be earnestly looked for by the disciples. This is stated in Luke 17:22 which reads:

> The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

Perhaps, as Bruce believes,[24] the Savior here means that the disciples, because of tribulation, would long for the coming of the Lord to put an end to their sorrows. Jesus at least states that the disciples would long for the coming of the Son of Man.

The last eschatological passage we shall consider comes in the form of a query. The passage, Luke 18:8b reads:

> Nevertheless when the Son of man cometh, shall he find faith on the earth?

The context of the passage is the story of the importunate widow. The previous verse speaks of the swift vengeance God will take for His elect:

> And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily (7 and 8a).

In Luke 18:8b, therefore, Jesus asks if the Son of Man (identified in this verse as the One who will take vengeance for God) will find faith on the earth when He comes, i.e., whether He will find such faith as the widow's, a faith which is persistent and unyielding.

The above passage concludes our examination of those passages in the Synoptic Gospels in which Jesus uses the term "Son of Man" to describe His glorious second coming.

This second coming of the Son of Man, as we have

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[24] Alexander Bruce, "The Synoptic Gospels," The Expositor's Greek Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, n.d.), I, 594 f.

seen,[25] will be a coming in glory. This second coming stands in emphatic contrast to the first coming of the Son of Man, i.e., His incarnation. For as the Son of Man among men Jesus suffered poverty, rejection, betrayal and death. In the second coming of the Son of Man, however, Jesus will be manifested to all men as the Son of Man, the supreme ruler and judge of mankind and of the world, before whom "every knee must bow"[26] and "every tongue confess that Jesus Christ is Lord."[27]

It must be noted, however, that an essential element in this glorious coming of the Son of Man is the fact that His followers shall be openly gathered around Him as a victorious people sharing in the triumph of their Savior and King. Especially relevant here are those passages which speak of the followers of the Son of Man whom He will acknowledge as His own before the heavenly hosts. Thus, for example, Luke 12:8.9:

> Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

The exalted position of the Son of Man's followers is also described in Matthew 19:28, a passage which we discussed above (page 33).

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[25]See p. 31.

[26]Phil. 2:10.

[27]Phil. 2:11.

From the above we conclude that Jesus taught that the followers of the Son of Man will enter into His glory and share in His triumph, even as He taught that His followers must expect to suffer and to die for Him.

Moreover, if the interpretation is correct that Jesus' eschatological usage of the term "Son of Man" is derived ultimately from Daniel 7:13 f., where the term is believed to be representative,[28] it is our belief that Jesus in His eschatological teaching also gave the term a representative force. He is given the glory that is His as the Son of Man, representing the saints, and shares this glory with the saints at the consummation of the Kingdom.

The Use of the Term "Son of Man" in the Gospel of John

In the Gospel of John, the term "Son of Man" occurs in 1:51, 3:13, 3:14, 5:27, 6:27, 6:53, 6:62, 8:28, 9:35, 12:23 and 13:31. None of these passages are paralleled in the Synoptic Gospels.

The first passage we shall examine is John 1:51:

> Ye shall see heaven open and the angels of God ascending and descending on the Son of man.

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[28] A more complete examination of Daniel 7:13 f. will be given in Chapter V.

Most commentators[29] regard this saying of Christ as reflecting the description of Jacob's dream recorded in Genesis 28:12:

> And he dreamed, and behold a ladder set up on earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it,

and interpret it as follows: just as the ladder in Jacob's dream formed a connecting link between heaven and earth and provided access to heaven and to God, so the Son of Man mediates between man and God. Through Christ man has access to God from whom he has removed himself, and through Christ God reveals Himself to man.

In John 1:51 the words "the angels of God ascending and descending on the Son of man" describe the power of the Son of Man. The angels serve Him as they serve the Father.

Jesus' promise in John 1:51 is that the disciples would see the angels of God serving the Son of Man. We doubt whether Jesus meant that the disciples would literally see the angels for, according to the Gospel records, only at the Ascension did two angels appear to the disciples.

If, however, John 1:51 is descriptive of the power of the Son of Man, in depicting the ministry of the angels to the Son of Man, then such power the disciples would see, and did see, in the mighty works which Jesus performed.

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[29] Cfr. Friedrich Buechsel, "Das Evangelium nach Johannes," Das Neue Testament Deutsch (Goettingen: Vandenhoeck & Ruprecht, 1949), IV, 42 f.

With respect to the interpretation of John 1:51 we note that Findlay[30] suggests that the term "Son of Man" is used in this passage as a representative term. Such an interpretation we believe possible, for the term "Son of Man," as we have noted above, appears to have a representative connotation in some passages in the Synoptics, and such an interpretation in John 1:51 would do no violence to the passage. In John 17:21-26 Jesus expressly states the close relation which exists between God and the believer through Him:

> That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovest me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Perhaps additional support for the representative force of the term "Son of Man" in John 1:51 may be seen in this, that the angels of God who minister to the Son of Man are also spoken of as ministering to the saints, as for example, in Hebrews 1:14:

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[30] J. Alex Findlay, Jesus, Divine And Human (London: The Epworth Press, 1938), p. 36.

> Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

The next passages in which Jesus uses the term "Son of Man" are John 3:13 and 14. Together with verse 12 of the same chapter, they read as follows:

> If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? (12)
>
> And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. (13)
>
> And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. (14)

These passages occur in Jesus' instruction of Nicodemus (John 3:1-21).

In verses 12 and 13 Jesus explains to Nicodemus that only One is qualified to testify of heavenly things. That One is the Son of Man who, since He has dwelt in heaven,[31] is able to reveal heavenly knowledge. Moreover, the Son of Man is able to communicate heavenly knowledge to men, because He "came down from heaven," i.e., He became incarnate.[32]

This Son of Man, who became incarnate, is more than just a witness of the heavenly things. He is the Savior

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[31]Cfr. John 1:1, "In the beginning was the Word, and the Word was <u>with</u> God...."

[32]Cfr. Marcus Dods, "The Gospel of St. John," <u>The Expositor's Greek Testament</u> (Grand Rapids: Wm. B. Eerdmans Publishing Company, n.d.), I, 716.

Himself. This Jesus states in the succeeding verses, 14 and 15:

> And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up (14),
>
> That whosoever believeth in him should not perish, but have eternal life (15).

Thus, as Moses exposed the brazen serpent to view for the healing of the people, so also must the Son of Man be lifted up for all to see "that whosoever believeth in him should not perish, but have eternal life" (15).[33]

Just as the term "Son of Man" in John 1:51 may have representative force, so also the term in John 3:13 and 14 may have representative force. In John 3:13 Jesus, in describing His qualification to testify of heavenly things, states that He is "the Son of man which is in heaven." The descriptive phrase "which is in heaven" certainly describes a condition of being, rather than one of locality, for the Son of Man has come down from heaven.[34] Thus, although the Son of Man is incarnate, He still exists <u>with</u> God (John 1:1, 17:21-26). Those also, who are one with Jesus, are one with God (John 17:21-23) and are "in heaven." Although Jesus' oneness with the Father is different from the oneness of the

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[33]John 3:14 reminds us of the prophecies of the suffering and death of the Son of Man, as, for example, Mark 8:31, "And he began to teach them that the Son of man must suffer many things...and be killed...."

[34]Cfr. Dods, <u>op. cit.</u>, p. 716.

redeemed with God (Jesus' being one with God from eternity, as God's Son; the believer becoming one with Jesus and God through faith in Jesus' redemptive work), nevertheless the Scriptures speak of the believer's oneness with God and his existence as being in God as, for example, 1 Corinthians 6:19:

> What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

Similarly, we believe the term "Son of Man" in John 3:14 to be a representative term. Jesus interpreted His "lifting up," His death as the Son of Man, as representing "the many." Thus in the famous Ransom passage (Mark 10:45) the "Son of man" came "not to be ministered unto, but to minister, and to give his life a ransom for many." As Hunter[35] states, "If this does not mean that Jesus the Servant Son of Man in dying represents 'the many,' it means nothing at all." John 3:14 ff., which speaks of the death of the Son of Man, may also reflect Old Testament prophecies of the Savior's death such as Isaiah 53:11:[36]

> He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many.

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[35]Archibald M. Hunter, The Message of the New Testament (Philadelphia: The Westminster Press, 1944), p. 105.

[36]John 3:14 may link the concept of the Son of Man and that of the Suffering Servant of Isaiah, for John 3:14 ff., as Mark 10:45, reflects Isaiah 53.

Jesus again speaks of the "lifting up" of the Son of Man in John 8:28 which reads:

> When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself.

As Jesus during His lifetime fulfilled the will of the Father and acted as the Father's spokesman, so also by His lifting up on the cross would He fulfill the will of God. In Jesus' death the people would recognize His final obedience to the will of God for the salvation of men. This was the mission of the Son of Man, the "saving of that which was lost" (Luke 19:10) by giving Himself for "our sins...according to the will of God and our Father" (Gal. 1:14).

Moreover, the death of the Son of Man and the circumstances surrounding it glorify the Son of Man and also God. Thus John 12:23, a prediction of the approaching death of the Son of Man, states:

> The hour is come that the Son of man should be glorified.

According to the context (John 12:24) this glory of the death of the Son of Man is this, that through His death he brings others to life,

> Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Thus the Son of Man through His death glorifies not only Himself, but brings other sons to glory, since He has tasted death for every man (Heb. 2:9.10).

That also God is glorified through the death of the Son

of Man Jesus says in John 13:31:

> Now is the Son of man glorified, and God is glorified in him.

The above passage, spoken immediately after Judas left the Upper Room for the betrayal, states once again that the divine glory of God is revealed in the death of the Son of Man and the circumstances which surround it (i.e., the betrayal), for the death of Jesus, as well as His life, reveal the will of God to save the world. Moreover, those who are saved glorify God by their very acceptance of the salvation which is in Christ Jesus.[37]

Other Johannine passages in which Jesus is recorded as using the term "Son of Man" are John 6:27, 53, and 62, and which occur in Jesus' discourse on the Bread of Life (John 6:27-65), read as follows:

> Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. (27)
>
> Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (53)
>
> What and if ye shall see the Son of man ascend up where he was before. (62)

In verse 27 Jesus admonishes those who followed Him, not to concern themselves with the bread which satisfied their bodily needs,[38] but with that meat which gives spiritual

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[37]Cfr. Rom. 4:20b, "was strong in faith, giving glory to God."

[38]"Verily, verily, I say unto you, Ye seek me...because ye did eat of the loaves, and were filled," John 6:26.

strength and life, i.e., faith in Him whom God the Father had sent.[39] The words "for him hath God the Father sealed" are commonly interpreted to mean that the Father had authenticated the Son of Man as the giver of that which nourished for eternal life by giving the Son of Man the power to perform the miracle of feeding the five thousand with the five barley loaves and the two small fish (John 6:5-14).[40] The Son of Man, therefore, gives to the believer the bread of eternal life.

This bread of eternal life is the Son of Man Himself, "I am that bread of life" (John 6:48). Thus, whatever else the words "eat the flesh of the Son of man, and drink his blood" in John 6:53 mean, they certainly state that it is only through intimate communion with the Son of Man, who is the bread of life, by which a man is saved.

John 6:62 foretells the ascension of the Son of Man.

> What and if ye shall see the Son of man ascend up where he was before.

The above passage may best be taken as an incomplete statement in which the final thought is supplied by the minds of the disciples. Thus the passage might read, "Does this saying (i.e., "eat the flesh...and drink the blood") make you stumble? How will you feel when you see the Son of Man

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[39] "This is the work of God, that ye believe on him whom he hath sent," John 6:29b.

[40] Dods, op. cit., p. 752.

ascending to the place from which He came? Perhaps, then, you will understand in what sense I said you must eat my flesh."[41] The words of verse 62 "shall see the Son of man ascend," while foretelling the ascension of the Son of Man, also emphasize, therefore, the spiritual union with the Son of Man.[42] Accepting the Son of Man by faith, entering into the close relationship with Him which comes through faith, is that which supplies salvation to him who believes.

The Son of Man, moreover, reveals Himself to those who seek Him from a sense of spiritual need. This revelation leads to faith. This is described in John 9:35b-38:

> ...he said unto him, Dost thou believe on the Son of man?[43] (35b)
>
> He answered and said, Who is he, Lord, that I might believe on him? (36)
>
> And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. (37)
>
> And he said, Lord I believe. And he worshipped him. (38)

One more reference to the Son of Man is found in John 5:27:

> And hath given him authority to execute judgment also, because he is the Son of man.

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[41] Ibid., p. 759.

[42] Cfr. W.F. Howard, Christianity According to St. John (Philadelphia: The Westminster Press, 1946), p. 209.

[43] The reading in John 9:35 may be "the Son of man" or "the Son of God." We have followed the reading "Son of man" as found in Eberhard Nestle's 16th edition of the Greek New Testament (New York: American Bible Society, 1936).

The words "because he is the Son of man" have been variously explained:

> The Judge must be visible since the judgment is to take place with human publicity (Luther, Maldonatus, Witsius), because as man the Son carries out the whole work of redemption (Meyer, etc.), because men should be judged by the lowliest and most loving of men (Stier), because the Judge must share the nature of those who are brought before Him (Westcott), because only as man could Jesus enter into the sphere in which the judicial office moves or have the compassion which a judge of men should possess (Baur), because the judgment of humanity is to be a homage rendered to the holiness of God, a true act of adoration, a worship; and therefore the act must go forth from the bosom of humanity itself (Godet).[44]

Beyschlag[45] is probably right when he says:

> The Son of Man is the judge of the world, just because He presents the eternal life, the kingdom of heaven to all, and urges all to the eternal decision, and thus urges those who continue unbelieving to a continuing self-judgment.

John 5:27 is the only passage in this Gospel which, in using the term "Son of Man," describes the Son of Man as the one who shall mete out judgment.

In retrospect: we have seen that the term "Son of Man," as it occurs in the Gospel of John, is used to describe some aspect or phase of the soteriological mission of the Son of Man. This usage is found in all the passages except John 5:27.[46]

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[44] Dods, op. cit., p. 741.

[45] Quoted in Dods, ibid.

[46] See this page (46), above.

Moreover, as we have noted, the term "Son of Man," either directly or by inference, has a representative force in most of the Johannine passages in which it occurs.[47] It may be mentioned here that Odeberg,[48] the writer of one of the most exhaustive commentaries on the Fourth Gospel, has arrived at the conclusion that all references to the Son of Man have a collective sense; the Son of Man comes down to earth to incorporate earthly men, whom the Father draws to Him, into the body of the Son of Man.[49]

We conclude, therefore, that the term "Son of Man" in the Gospel of John, as in the Synoptic Gospels, is used by Jesus primarily in a soteriological sense to describe His mission of salvation, and has, in most instances, the force of a representative term.

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[47]Thus John 1:51, 3:13, 3:14, 6:62, 8:28, 12:23, 13:31.

[48]Quoted by Findlay, op. cit., p. 36.

[49]John 9:35 is excepted because of the doubtful reading.

CHAPTER IV

IS THE TERM "SON OF MAN" IMPLIED IN THE CHRISTOLOGY OF THE PAULINE LETTERS AND IN THE EPISTLE TO THE HEBREWS?

The term "Son of Man" is found only in the Evangelists and is restricted in usage to the self-appellation of Christ. Since, however, some New Testament scholars[1] believe that the concept "Son of Man" is implied in the Pauline letters, we shall, in our endeavor to understand the meaning of the term "Son of Man," consider briefly those passages in Paul in which the term "Son of Man" is said to be implied. The passages most generally dealt with in this connection are 1 Corinthians 15:45 and 47:

> And so it is written, the first Adam was made a living soul; the last Adam was made a quickening spirit (45).
>
> The first man is of the earth, earthy; the second man is the (the Lord[2]) from heaven (47).

In verse 45 Paul describes the difference in the natures of the first man, Adam, and the second man, Christ. The first man was endowed with the ability to live, i.e., he became a

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[1]Ethelbert Stauffer, Die Theologie Des Neuen Testaments (Guetersloh: C. Bertelsmann, 1948), p. 91.

[2]The reading ἄνθρωπος ὁ κύριος ἐξ οὐρανοῦ is attested by the Byzantine groups of manuscripts and by A and the Syriac versions; it is probably a conflate reading, combining the κύριος of Marcion and the ἄνθρωπος of the Alexandrian and Western authorities. Cfr. Greek New Testament, edited by Eberhard Nestle (16th edition; New York: American Bible Society, 1936), 1 Cor. 15:47.

"living soul" (Gen. 2:7). The second man, Christ, was endowed with the power to make alive.

In verse 47 Paul describes the difference in the origins of the first man, Adam, and the second man, Christ. The first man is of the earth, i.e., not merely earthly or born upon the earth, but of the earth (Gen. 2:17, 3:19, "dust thou art"). The second man, Christ, is from heaven.

Parallels to the above passages may be found in the Gospels in the passages in which Jesus speaks of the Son of Man. Thus verse 45, which speaks of the second man's ability to make alive, may be paralleled with John 6:53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Verse 47, which speaks of the second man as being from heaven, may be paralleled with John 3:13, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," and again, John 6:62, "What and if ye shall see the Son of man ascend up where he was before?"

In regard to 1 Corinthians 15:45 and 47 Manson states:

> ...we have in the Pauline teaching the same conception of the Son of Man as in the teaching of Jesus, with just that difference of orientation which arises from the historic facts of the death of Jesus and the resurrection. The Son of Man is...the head of the new humanity; and men are now called to become "the man" by union with him.[3]

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[3]T.W. Manson, The Teaching of Jesus (Cambridge: University Press, 1931), p. 234.

Rawlinson[4] also believes that the term "Son of Man" is implied in Pauline Christology. He also bases his conclusion on 1 Corinthians 15:45 and 47, but finds a more complete analogy between Jesus' use of the term and Paul's in verse 27 of 1 Corinthians 15 which reads, "For he hath put all things under his feet." This verse is a quotation of Psalm 8:6. The original reference of the Psalm is to man as such, who, despite his material insignificance by comparison with the heavens, the moon and the stars (Psalm 8:3), is the spiritual head of God's creation, made "but little lower than Elohim."[5]

In 1 Corinthians 15:27 St. Paul bases upon this Psalm the conviction that "all things" must eventually be "put under his (Jesus') feet," and directly quotes Psalm 8:6 to that effect. "Such a use of the Psalm," states Rawlinson, "could only have arisen as a result of the identification of Christ with the 'Son of Man'...."[6] Rawlinson, we believe, may be correct, for Paul quotes the eighth Psalm as being prophetic of Jesus, and Jesus Himself made use of this

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[4]A.E.J. Rawlinson, The New Testament Doctrine of the Christ (London, New York: Longmans, Green and Company, LTD, 1926), p. 182 ff.

[5]Cfr. Franz Delitzsch, "Biblical Commentary on the Psalms," Biblical Commentary On The Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), I, 152 ff.

[6]Rawlinson, op. cit., p. 124.

Messianic psalm in reference to Himself.[7]

Moreover, we have seen in our consideration of Jesus' use of the term "Son of Man" that for Him the term in many instances bore a representative meaning. For Paul, also, Jesus is the representative of humanity. Thus in 2 Corinthians 5:14 Paul writes that "one died for all." Jesus, traveling the road of the cross because of His love for men, has become for Paul "the last Adam" (1 Cor. 15:45), the head of a new humanity. Thus, also, writes Paul, "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."[8] Jesus, for Paul, is the representative man.

Thus St. Paul, by implication, identifies Jesus with the Son of Man. Although the issue remains in doubt, since Paul does not expressly call Jesus the Son of Man, nevertheless the identification of Jesus as the Son of Man seems quite probable in view of Paul's use of the eighth Psalm as a prophetic Scripture which must find its fulfillment in Christ. It appears also probable that St. Paul has this identification

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[7]Matthew 21:16, "...And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Psalm 8:2). Jesus said the above to the chief priests and scribes who were displeased because the children in the temple were singing praises to Jesus, calling Him the Son of David. Although the term "Son of Man" does not occur in Matthew 21:16, Jesus does quote the eighth Psalm which is a Messianic psalm.

[8]Romans 5:19.

(Jesus as the Son of Man) in mind when he writes, in the same chapter of 1 Corinthians (15:47), of the "second man" who is "from heaven."

As St. Paul seems to imply the term "Son of Man" in speaking of Christ and bringing the eighth Psalm into relationship with Him, so also the writer of Hebrews perhaps does the same when, in chapter 2, he also quotes the eighth Psalm in discussing Christ.

The passage under consideration in this connection is Hebrews 2:6-8.

> Hebrews 2
> But in one certain place
> testified saying, What is
> man that thou art mindful
> of him? or the son of man,
> that thou visitest him? (6)
>
> Thou madest him a little
> lower than the angels; thou
> crownest him with glory and
> honor, and didst set him over
> the works of thy hands: (7)
>
> Thou hast put all things in
> subjection under his feet....
> (8)

We have already seen that the eighth Psalm's original reference was to man as such who, by comparison with the universe, is the crown of God's creation, and as such has had all things subjected to him. This dominion of the world was lost to man by sin. Though this dominion is no longer in the full and actual possession of mankind, it has been given to Jesus who sits enthroned at the right hand of

God.[9]

Moreover, in Jesus the idea of humanity is transcendently realized. Jesus has entered into the state of created humanity for a little while (βραχύ τι, v. 7) in order to raise redeemed humanity above the angels. Thus Jesus took "not on him the nature of angels; but he took on him the seed of Abraham" (Hebrews 2:16).

The purpose of the incarnation is expressed throughout the Epistle to the Hebrews. Jesus, as High Priest, represents men before God. It is part of His High Priesthood that He be made "like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."[10] The author of Hebrews also states that Jesus was "made a little lower than the angels for the suffering of death... that he by the grace of God should taste death for every man."[11]

The above truths expressed by the writer of Hebrews are parallels of Jesus' own statement that "the Son of man came... to give his life a ransom for many."[12] Thus it is Christ's

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[9]"...whom he (God) hath appointed heir of all things," Hebrews 1:2.

[10]Hebrews 2:17.

[11]Hebrews 2:9.

[12]Matthew 20:28.

life of obedience, made perfect in death, and utterly consecrated to God on behalf of man, which is at once the means of man's reconciliation with God and the ground of man's confidence.[13]

Christ, therefore, fulfills His calling as High Priest in His obedience and in His death. Whatever else a High Priest may be, he is one who represents men before God. The idea of the High Priesthood, therefore, contains the idea of representation.

The idea of the High Priesthood of Jesus is the dominant theme of the Book of Hebrews. The eighth Psalm is used by the author of Hebrews, as well as by Paul, as being prophetic of Jesus. Thus it would seem that the author of Hebrews in bringing the eighth Psalm into relationship with Jesus would have in mind Jesus, the representative man, who in receiving the dominion of the world from God receives it as the representative of mankind, i.e., specifically those who believe in the efficacy of His Priesthood. Jesus became man that in receiving "glory and honor" and having all things "put in subjection under his feet," He might be the representative man.

From the above it is possible to conclude that the author of Hebrews, as Paul, may have had in mind the Lord's self-designation as the Son of Man. The identification here,

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[13]Rawlinson, op. cit., p. 186.

as in Paul, is extremely probable, but is subject also to doubt since the author of Hebrews never specifically calls Jesus the Son of Man.

CHAPTER V

WHENCE DID JESUS DERIVE THE TERM "SON OF MAN"?

In considering the possible source of Jesus' derivation of the term "Son of Man" scholars have directed particular attention to the concept of the Son of Man as it occurs in Daniel 7:13. Since most scholars are of the opinion that this passage is the source to which Jesus' usage of the term must ultimately be traced, we shall, in this chapter, examine in greater detail the term "Son of Man" as it occurs in Daniel 7:13. The passage reads as follows:

> I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

This Son of Man spoken of in verse 13 is certainly described as being a man. He is, however, no mere man for he is described as coming "with the clouds of heaven," and to come with the clouds of heaven is surely a prerogative of God who "maketh the clouds His chariot" (Psalm 104:3). Moreover, those "who brought him near before him" seem to refer to the ministering angels of verse 10 who are spoken of as serving God, "thousand thousands ministered unto him (the Ancient of days), and ten thousand times ten thousand stood before him."

This one "like unto the Son of man" was also given an everlasting kingdom by the Ancient of days according to

verse 14:

> And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

The question of the identity of this one "like unto the Son of man" arises. In regard to this question who the Son of Man in Daniel 7:13 might be two answers are possible: the Son of Man is the Messiah-King; or the Son of Man is a generic term used to describe the "saints of the Most High" (Daniel 7:18, 22, 27). Recent scholars are in disagreement whether this concept of the Son of Man in Daniel is to be taken literally to mean Christ or is an allegory describing the children of God. Thus Voste says:

> The Talmudic tradition certainly considered the...Son of Man...in Daniel as a personal Messias, whom it called according to the mode of His arrival, Anani, i.e., "nubilous," or "coming in a cloud." In the Targum for 1 Chron. 3:24 we read: "Anani is the Messias King who will be revealed."[1]

Barton, on the other hand, states:

> It should be noted...that, as used in Daniel, the term (Son of Man) is not a personal or Messianic title. It is used simply to characterize the kingdom that God is about to establish. The four preceding kingdoms have been brutal and ruthless. They are fittingly characterized by beasts.... God's kingdom is to be by comparison intelligent and humane. It is characterized by a "son of man" or a human being. That is all the

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[1]James M. Voste, "The Title 'Son of Man' In The Synoptic Gospels," The American Ecclesiastical Review, CXX (April, 1949), 318 f.

term means....[2]

The above disagreement, common among recent scholars, in regard to the identification of the Son of Man in Daniel stems from the statements in Daniel 7:18, 22 and 27 in which it is said that the kingdom will be "given" to or "taken" by the saints of the Most High as well as to the Son of Man (v. 14). Thus we read:

> But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever (18).
>
> Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom (22).
>
> And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him (27).

According to Daniel 7, therefore, the kingdom (God's) is given both to the Son of Man and to the saints of the Most High. How can the above passages be reconciled?

It is our belief that the Son of Man in Daniel 7:13 is the Christ, since Jesus obviously had this verse in mind in His reply to the High Priest.[3] In His reply Jesus certainly referred to Himself, and His hearers evidently understood Him to mean Himself since they considered His reply blas-

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[2]George A. Barton, The Religion Of Israel (Philadelphia: University of Pennsylvania Press, 1928), p. 256 f.

[3]Matthew 26:64.

phemous.[4] The kingdom spoken of by Daniel, therefore, is given to the Son of Man, Jesus.

That the kingdom is also given to the saints does not militate against the above interpretation, since it describes the exalted position of the saints. That the saints would be so exalted is stated by Jesus and by the sacred writers of the New Testament also. We have reference to the following passages:

> And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matthew 19:28).
>
> And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities (Luke 19:17).
>
> Do ye not know that the saints shall judge the world? (1 Cor. 6:2a).

Thus we believe that the Son of Man spoken of in Daniel 7:13 receives the kingdom from God as the representative of the saints who together will rule the kingdom with the Son of Man as Head.

We do not believe, however, that Daniel 7:13 is the only source from which Jesus derived His usage of the term "Son of Man." Although Jesus did quote Daniel in His reply to the High Priest and used Daniel 7:13 as background in His statements concerning His second coming,[5] it will also

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[4]Matthew 26:65.66.

[5]See p. 29 ff.

have been noted that the figure of the Son of Man in Daniel 7:13 is an eschatological figure. We believe, therefore, that Daniel 7:13 cannot be used as a starting-point in explaining the many passages in which Jesus used the term "Son of Man" in a soteriological sense, since Daniel 7:13 speaks of the consummation of the kingdom and not its founding. Moreover, Daniel 7:13 as the only source for Jesus' derivation of the term would be inadequate in view of His references to the humility, poverty, ministrations and non-ascetic life of the Son of Man.

Next we may consider the general Old Testament usage of the term "Son of Man." The term, as we generally find it in the Old Testament, was used by the writers of the Old Testament as a paraphrase for "man." Thus the general Old Testament usage of the term contains the idea of lowliness, humility, creaturehood and weakness. The above as a source for Jesus' usage of the term would fit very well those passages in which He describes the humility, poverty, and lowliness of the Son of Man, but would not accord with His description of the majesty of the Son of Man in the eschatological passages.

A combination of the usage of the term in Daniel 7:13 and the general Old Testament usage of the term might be considered. Thus the Daniel passage would supply the form and the other Old Testament expressions the content of Jesus' idea. However, this also would not accord with the

idea of the majesty of the Son of Man presented in the eschatological passages.

The conception of the Son of Man furnished by Daniel may also be blended with the idea of the Servant of Jehovah described in Isaiah 53. Thus the idea of majesty derived from Daniel would be modified and spiritualized by having been combined with the idea of the Suffering Servant of Isaiah 53. The above combination, we believe, contains elements of truth, for Jesus, as we have seen, used the term "Son of Man" to describe both His person and His mission. The Son of Man came "to minister, and to give his life a ransom for many" (Matthew 20:28), and the Son of Man also "came down from heaven" (John 3:13), would "ascend up where he was before" (John 6:62) and come again "in the clouds of heaven with power and great glory" (Matthew 24:30).

The above combination would make Jesus' use of the term analogous to the use of the term in the Book of Enoch. The Messianic ideals of Daniel and Isaiah seem to be combined in the Book of Enoch. However, this combination in Enoch gives no basis for the conclusion that Jesus made a similar combination of them in His usage of the term "Son of Man." Jesus' usage of the term must speak for itself.

Though it is our belief that there is a possible combination of the Son of Man of Daniel 7:13 and the Suffering Servant of Isaiah 53 in Jesus' usage of the term, we do not base our conclusion on Enoch's usage of the term for the

following reasons: (1) Scholars are not at all agreed either upon the integrity or the date of the Book of Enoch. (2) If the "Son of Man" passages in the Book of Enoch are post-Christian, they would merely illustrate the term's Christian usage. If they are pre-Christian, we should have one example of a usage of the term which Jesus may have had in mind. We could not be sure, however, that Jesus was acquainted with this usage.

The usage of the term "Son of Man" as it occurs in the Book of Ezekiel has also been considered as the source from which Jesus derived His usage of the term. Walker,[6] who believes that Jesus used Ezekiel as His model in His prophetic office, also believes that Jesus, especially in those passages where He refers to Himself, derived His usage of the term "Son of Man" from Ezekiel. He bases his conclusion on the fact that Jesus seeks the lost (Luke 19:10) as did Ezekiel who was prophet to the lost sheep of the house of Israel (Ezekiel 34:1-19). Walker sees another parallel between Jesus and Ezekiel in the fact that Jesus "steadfastly set his face to go to Jerusalem" (Luke 9:51) and that:

> nearly a score of times throughout the Book of Ezekiel the command to the prophet to set his face to go toward a place is the form in which the word of the Lord came to him as "son of man," indicating that he must exercise his prophetic gift in relation to some definite place or people, - and in one instance he had to set his face

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[6]Thomas Walker, Jewish Views Of Jesus (New York: The Macmillan Company, 1931), p. 127.

especially against Jerusalem.[7]

However, as Hatch[8] remarks, there is a distinct difference in the form of the term as used by Jesus and in the Book of Ezekiel. Jesus used the term "Son of Man" in the third person as a self-designation. In Ezekiel the term is used vocatively, as a mode of address. Nowhere is Jesus reported as delivering a prophecy after having been addressed by God as "son of man." The above difference of form, we believe, is enough to show the need of a greater degree of parallelism than Walker brings forward in his endeavor to point to Ezekiel as the source from which Jesus derived His use of the term.

From the above examination and refutation of views regarding possible sources of Jesus' use of the term "Son of Man," it is our belief that no one source can be considered as the only source from which Jesus derived His usage of the term "Son of Man." Each source, with the exception of Enoch,[9] has both its possibilities and limitations. And although the various possible sources in the Old Testament shed considerable light on Jesus' usage of the term "Son of Man," the term, as expounded and developed by Jesus, can never be understood completely by an examination of any one

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[7]Ibid., p. 128.

[8]H.G. Hatch, The Messianic Consciousness of Jesus (London: Society For Promoting Christian Knowledge, 1939), p. 58.

[9]For the reasons cited on p. 62.

or more probable sources.

CHAPTER VI

CONCLUSIONS

It is our purpose in this chapter to briefly summarize the conclusions reached in the preceding chapters. Our conclusions are as follows:

The passages containing the term "Son of Man," recorded in the Synoptics as having been uttered by Jesus prior to Peter's confession at Caesarea Philippi, are mainly concerned with the saving mission of the Son of Man. They make assertions about His living conditions, the reproach He suffered, His authority, the significance of His death and the manner in which He founds the Kingdom which is present and yet to come. In a number of these passages the term "Son of Man" could well include the followers of the Son of Man and thus be representative.

Those passages containing the term "Son of Man" recorded in the Synoptics as having been uttered by Jesus subsequent to Peter's confession, are mainly soteriological. They particularly emphasize the betrayal, rejection and death of the Son of Man, experiences which Jesus had to undergo to fulfill His mission of salvation. In many of these soteriological passages the term "Son of Man" also has a representative force.

In those eschatological passages containing the term "Son of Man," recorded as having been uttered by Jesus subsequent to Peter's confession, the term "Son of Man" in

many instances also has a representative force.

From the above we conclude that in many of the Synoptic passages which contain the term "Son of Man" the term is representative. It includes the followers of the Son of Man who would undergo suffering and death in the establishing of the Kingdom and would also enter into the glory of the Son of Man and share His triumph at the consummation of the Kingdom.

In the Gospel of John Jesus is recorded as using the term "Son of Man" to describe some aspect or phase of His soteriological mission. This usage is found in all the passages except John 5:27. As in the Synoptics, the term "Son of Man" is used primarily by Jesus in a soteriological sense to describe His mission of salvation, and has, in most instances, the force of a representative term.

Although, as we have seen, the term "Son of Man" is found only in the Evangelists and is restricted in usage to the self-appelation of Christ, the term "Son of Man" may be implied in the Christology of Paul and in the Letter to the Hebrews.

Although the issue remains in doubt, since Paul does not expressly call Jesus the Son of Man, nevertheless the identification of Jesus as the Son of Man seems quite probable in view of Paul's use of the eighth Psalm as a prophetic Scripture which must find its fulfillment in Christ (1 Corinthians 15:27). It appears also probable that St. Paul has this identification in mind when he writes of the

"second man" who is "from heaven" (1 Corinthians 15:47) and of the "last Adam" (1 Corinthians 15:45).

Similarly the author of Hebrews may have the term "Son of Man" in mind when in chapter 2:6-8 he brings the eighth Psalm into relationship with Jesus. The identification here, as in Paul, is extremely probable, but is subject also to doubt since the author of Hebrews never expressly calls Jesus the Son of Man.

In regard to the source from which the New Testament usage of the term is derived, we believe that no one source can be considered as the only source from which Jesus derived His usage of the term "Son of Man." Each Old Testament source has both its limitations and possibilities. Although the Old Testament sources shed much light on Jesus' usage of the term "Son of Man," the term, as expounded and developed by Jesus can never be understood completely by an examination of any one or more probable sources.

The Book of Enoch we reject as a possible source since the date and the integrity of the Book of Enoch have not been completely established. Moreover, if the Book of Enoch is pre-Christian we could not be sure that Jesus was acquainted with the "Son of Man" passages in the Book of Enoch.

Finally, whatever the source from which Jesus derived His usage of the term, His usage of the term was unique. Jesus' usage of the term "Son of Man" involved the claim of a unique mission, a calling distinguishing Him from all others.

Jesus used the term "Son of Man" to describe Himself as the founder and the head of the Kingdom of God. He would also, as the Son of Man, consummate the Kingdom at the end of time.

Moreover, as the Kingdom is both present and yet to come, so Jesus, the Son of Man, had certain experiences to undergo in the establishing of His Kingdom and had at the same time glory awaiting Him in the consummation of that Kingdom. Through teaching, healing, suffering and death Jesus, the Son of Man, establishes His Kingdom. In glory with God's angels He will return to consummate that Kingdom.

Just as Jesus' usage of the term "Son of Man" is unique in this, that it describes Jesus as the founder and head of the Kingdom who at once is the lowliest of men and the Lord of all, so also Jesus' usage of the term is unique in this, that in many instances the term "Son of Man" is inclusive of His followers who would suffer rejection and even death and share His glory and His triumph.

Finally, Jesus' representative usage of the term "Son of Man" is significant for the Christian, for it declares that Jesus, the Son of Man, represented man before God in life, death and resurrection, taking upon Himself the sins of all, offering His life as a ransom for many, delivering men from all the powers of evil which had separated and alienated man from God. Through faith in Him and acceptance of this

deliverance, man is redeemed and is rescued from the powers of darkness and transferred to the realm of God's beloved Son (Colossians 1:13), becoming at once a servant of Christ and a citizen of God's everlasting Kingdom.

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