

“Son of Man” and “Son of God”
(ET “Life Together” 2/17/19, Lois Olena)

SON OF MAN

OLD TESTAMENT (107x) NAS95S

1	Num	<p>Num. 23:19 ^a “ God is not a man, that He should lie, Nor a son of man, that He should repent; ^b Has He said, and will He not do it? Or has He spoken, and will He not make it good?”</p>
2	Job	<p>Job 25:6 ^a ^b How much less man, <i>that</i> maggot, And the son of man, <i>that</i> worm!”</p> <p>Job 35:8 “Your wickedness is for a man like yourself, And your righteousness is for a son of man.”</p>
3	Ps	<p>Psa. 8:4 ^a ¹ What is man that You take thought of him, And the son of man that You care for him?”</p> <p>Psa. 80:17 ^a Let Your hand be upon the man of Your right hand, ^b Upon the son of man whom You made strong for Yourself.</p> <p>Psa. 144:3 ^a O LORD, what is man, that You take knowledge of him? Or the son of man, that You think of him?”</p>
2	Isa	<p>Is. 51:12 ^a “I, even I, am He who comforts you. ^b Who are you that you are afraid of man who dies ^c And of the son of man who is made like grass,</p> <p>Is. 56:2 ^a “How blessed is the man who does this, ^b And the son of man who takes hold of it; ^c Who keeps from profaning the sabbath, And keeps his hand from doing any evil.”</p>
4	Jer	<p>Jer. 49:18 ^a “Like the overthrow of Sodom and Gomorrah with its neighbors,” says the LORD, ^b “ no one will live there, nor will a son of man reside in it.</p> <p>Jer. 49:33 ^a “Hazor will become a haunt of jackals, A desolation forever; No one will live there, Nor will a son of man reside in it.”</p> <p>Jer. 50:40 ^a “As when God overthrew Sodom And Gomorrah with its neighbors,” declares the LORD, “No man will live there, Nor will <i>any</i> son of man reside in it.</p> <p>Jer. 51:43 ^a “Her cities have become an object of horror, A parched land and a desert, ^b A land in which no man lives And through which no son of man passes.</p>
93	Ezek	<p>Ezek. 2:1 ^a Then He said to me, “Son of man, stand on your feet that I may speak with you!”</p> <p>Ezek. 2:3 Then He said to me, “Son of man, I am sending you to the sons of Israel, to a rebellious people who have ^a rebelled against ^b Me; they and their fathers have transgressed against Me to this very day.</p>

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Ezek. 2:6 “And you, ^ason of man, neither fear them nor fear their words, though ^bthistles and thorns are with you and you sit on scorpions; neither fear their words nor be dismayed at their presence, for they are a rebellious house.

Ezek. 2:8 “Now you, ^ason of man, listen to what I am speaking to you; do not be rebellious like that rebellious house. Open your mouth and ^aeat what I am giving you.”

Ezek. 3:1 Then He said to me, “^aSon of man, eat what you find; ^beat this scroll, and go, speak to the house of Israel.”

Ezek. 3:3 He said to me, “^aSon of man, feed your stomach and ¹fill your ^bbody with this scroll which I am giving you.” Then I ^bate it, and it was sweet as ^choney in my mouth.

Ezek. 3:4 Then He said to me, “¹Son of man, go to the house of Israel and speak with My words to them.

Ezek. 3:10 Moreover, He said to me, “^aSon of man, take into your heart all My ¹words which I will speak to you and listen ¹closely.

Ezek. 3:17 “^aSon of man, I have appointed you a ^bwatchman to the house of Israel; whenever you hear a word from My mouth, ^bwarn them from Me.

Ezek. 3:25 “As for you, ^ason of man, they will ^aput ropes on you and bind you with them so that you cannot go out among them.

Ezek. 4:1 “Now you ^ason of man, ^aget yourself a brick, place it before you and inscribe a city on it, Jerusalem.

Ezek. 4:16 Moreover, He said to me, “^aSon of man, behold, I am going to ^abreak the staff of bread in Jerusalem, and they will eat bread ^bby ^bweight and with anxiety, and drink water by ^cmeasure and in horror,

Ezek. 5:1 “As for you, ^ason of man, take a ^asharp sword; take and ¹use it ¹as a barber’s razor on your head and beard. Then take ^bscales for weighing and divide ²the hair.

Ezek. 6:2 “^aSon of man, set your face toward the ^amountains of Israel, and prophesy against them

Ezek. 7:2 “And you, ¹son of man, thus says the Lord ^aGOD to the land of Israel, ‘An ^aend! The end is coming on the four corners of the land.

Ezek. 8:5 Then He said to me, “^aSon of man, ^araise your eyes now toward the north.” So I raised my eyes toward the north, and behold, to the north of the altar gate ^bwas this ⁶idol of jealousy at the entrance. And He said to me, “^aSon of man, do you see what they are doing, the great ^aabominations which the house of Israel are committing here, so that I would be far from My sanctuary? But yet you will see still greater abominations.”

Ezek. 8:8 He said to me, “^aSon of man, now ^adig through the wall.” So I dug through the wall, and behold, an entrance.

Ezek. 8:12 Then He said to me, “^aSon of man, do you see what the elders of the house of Israel are committing in the dark, each man in the room of his carved images? For they say, ‘^aThe LORD does not see us; the LORD has ^bforsaken the land.’”

Ezek. 8:15 He said to me, “Do you see ^athis, ^ason of man? Yet you will see still greater abominations than these.”

Ezek. 8:17 He said to me, “Do you see ^athis, ^ason of man? Is it too light a thing for the house of Judah to commit the abominations which they have committed here, that they have ^afilled the land with violence and ^bprovoked Me repeatedly? For behold, they are putting the twig to their nose.

Ezek. 11:2 He said to me, “^aSon of man, these are the men who devise iniquity and ^agive evil advice in this city,

Ezek. 11:4 “Therefore, ^aprophesy against them, ^ason of man, prophesy!”

Ezek. 11:15 “¹Son of man, your brothers, your ²relatives, your fellow exiles and the whole house of Israel, all of them, ^aare those to whom the inhabitants of Jerusalem have said, ‘Go far from the LORD; this land has been given ^aus as a possession.’”

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Ezek. 12:2 “**Son of man**, you live in the ^a midst of the ^b rebellious house, who ^c have eyes to see but do not see, ears to hear but do not hear; for they are a rebellious house. ³ “Therefore, **son of man**, prepare for yourself baggage for exile and go into exile by day in their sight; even go into exile from your place to another place in their sight. ^a Perhaps they will ¹ understand though they are a rebellious house.

Ezek. 12:9 “**Son of man**, has not the house of Israel, the ^a rebellious house, said to you, ‘ What are you doing?’ ^b

Ezek. 12:18 “**Son of man**, ^a eat your bread with trembling and drink your water with quivering and anxiety.

Ezek. 12:22 “**Son of man**, what is this ^a proverb you *people* have concerning the land of Israel, saying, ‘The ^b days are long and every ^c vision fails?’

Ezek. 12:27 “**Son of man**, behold, the house of Israel is saying, ‘The vision that he sees is for ^a many ¹ years *from now*, and he prophesies of times far off.’

Ezek. 13:2 “**Son of man**, prophesy against the ^a prophets of Israel who prophesy, and say to those who prophesy from their own ¹ inspiration, ^b ‘ Listen to the word of the LORD!’

Ezek. 13:17 “Now you, **son of man**, set your face against the daughters of your people who are ^a prophesying ^b from their own ¹ inspiration. Prophesy against them

Ezek. 14:3 “**Son of man**, these men ^a have ^b set up their idols in their hearts and have ^c put right before their faces the stumbling block of their iniquity. Should I be ^c consulted by them at all?

Ezek. 14:13 “**Son of man**, if a country sins against Me by ^a committing unfaithfulness, and I stretch out My hand against it, ¹ destroy its ^b supply of bread, send famine against it and cut off from it both man and beast,

Ezek. 15:2 “**Son of man**, how is the wood of the ^a vine *better* than any wood of a branch which is among the trees of the forest?

Ezek. 16:2 “**Son of man**, ^a make known to Jerusalem her abominations

Ezek. 17:2 “**Son of man**, propound a riddle and speak a ^a parable to the house of Israel,

Ezek. 20:3 “**Son of man**, speak to the elders of Israel and say to them, “Thus says the Lord ¹ GOD, “Do you come to inquire of Me? As I live,” declares the Lord GOD, ^a “ I will not be inquired of by you.” ⁴ “Will you judge them, will you judge them, **son of man**? ^a Make them know the abominations of their fathers;

Ezek. 20:27 “Therefore, **son of man**, ^a speak to the house of Israel and say to them, “Thus says the Lord GOD, “Yet in this your fathers ^b have ^c blasphemed Me by ^c acting treacherously against Me.

Ezek. 20:46 “**Son of man**, set your face toward ¹ Teman, and speak out against the ^a south and ^b prophesy against the ^c forest ² land of the Negev,

Ezek. 21:2 “**Son of man**, ^a set your face toward Jerusalem, and ¹ speak against the sanctuaries and prophesy against the land of Israel;

Ezek. 21:6 “As for you, **son of man**, groan with breaking ¹ heart and bitter grief, groan in their sight.

Ezek. 21:9 “**Son of man**, prophesy and say, ‘Thus says the LORD.’ Say, ^a
 ‘ A sword, a sword sharpened
 And also polished!’

Ezek. 21:12 “ ^a Cry out and wail, **son of man**; for it is against My people, it is against all the ^b officials of Israel. They are delivered over to the sword with My people, therefore strike *your* thigh.

Ezek. 21:14 “You therefore, **son of man**, prophesy and clap *your* hands together; and let the sword be ^a doubled the third time, the sword for the slain. It is the sword for the great one slain, which surrounds them,

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Ezek. 21:19 “As for you, ^{1a}son of man, ²make two ways for the sword of the king of Babylon to come; both of them will go out of one ³land. And ²make a signpost; ³make it at the head of the way to the city.

Ezek. 21:28 “And you, ^ason of man, prophesy and say, “Thus says the Lord GOD concerning the sons of Ammon and concerning their ^{1 b}reproach,’ and say: ‘A sword, a sword is drawn, polished for the slaughter, to cause it ^{1 b}to consume, that it may be like lightning —

Ezek. 22:2 “And you, ^ason of man, will you judge, will you judge the bloody city? Then cause her to know all her abominations.

Ezek. 22:18 “^aSon of man, the house of Israel has become ^adross to Me; all of them are ^bbronze and tin and iron and lead in the ^cfurnace; they are the dross of silver.

Ezek. 22:24 “^aSon of man, say to her, ‘You are a land that is ^anot cleansed or rained on in the day of indignation.’

Ezek. 23:2 “^aSon of man, there were ^atwo women, the daughters of one mother;

Ezek. 23:36 Moreover, the LORD said to me, “^aSon of man, will you ^ajudge Oholah and Oholibah? Then ^bdeclare to them their abominations.

Ezek. 24:2 “^aSon of man, write the name of the day, this very day. The king of Babylon ^{1 a}has laid siege to Jerusalem this very day.

Ezek. 24:16 “^aSon of man, behold, I am about to take from you the ^adesire of your eyes with a ^bblow; but you shall not ^cmourn and you shall not weep, and your ^dtears shall not come.

Ezek. 24:25 ‘As for you, ^ason of man, will *it* not be on the day when I take from them their ^astronghold, the joy of their ¹pride, the ²desire of their eyes and ²their heart’s delight, their sons and their daughters,

Ezek. 25:2 “^aSon of man, set your face toward the ^asons of Ammon and prophesy against them,

Ezek. 26:2 “^aSon of man, because ^aTyre has said concerning Jerusalem, ‘Aha, the ^bgateway of the peoples is broken; it has ^{1c}opened to me. I shall be filled, *now that* she is laid waste,’

Ezek. 27:2 “And you, ^ason of man, take up a lamentation over Tyre;

Ezek. 28:2 “¹Son of man, say to the ²leader of Tyre, “Thus says the Lord ²GOD, “Because your heart is lifted up

And you have said, ‘^aI am a god,

³I sit in the seat of ³gods
 In the heart of the seas’;

^bYet you are a ^bman and not God,
 Although you make your heart like the heart of God —

Ezek. 28:12 “^aSon of man, take up a lamentation over the king of Tyre and say to him, “Thus says the Lord GOD,

¹“You ¹had the seal of perfection,
 Full of wisdom and perfect in beauty.

Ezek. 28:21 “^aSon of man, set your face toward ^bSidon, prophesy against her

Ezek. 29:2 “^aSon of man, set your face against ^aPharaoh king of Egypt and prophesy against him and against all ^bEgypt.

Ezek. 29:18 “^aSon of man, Nebuchadnezzar king of Babylon made his army labor ¹hard against Tyre; every head was made ^bbald and every shoulder was rubbed bare. But he and his army had no wages from Tyre for the labor that he had ²performed against it.”

Ezek. 30:2 “¹Son of man, prophesy and say, “Thus says the Lord ¹GOD,

^a“Wail, ‘Alas for the day!’

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	<p>Ezek. 30:21 “Son of man, I have ^a broken the arm of Pharaoh king of Egypt; and, behold, it has not been ^b bound up ¹ for healing ² or wrapped with a bandage, that it may be strong to hold the sword.</p> <p>Ezek. 31:2 “Son of man, say to Pharaoh king of Egypt and to his ^a hordes, ‘Whom are you like in your greatness?’</p> <p>Ezek. 32:2 “Son of man, take up a ^a lamentation over Pharaoh king of Egypt and say to him, ¹ ‘You ^b compared yourself to a young ^c lion of the nations, Yet you are like the ^d monster in the seas; And you ^d burst forth in your rivers And muddied the waters with your feet ² And ² fouled their rivers.’”</p> <p>Ezek. 32:18 “Son of man, ^a wail for the hordes of Egypt and ^b bring it down, her and the daughters of the powerful nations, to the ^c nether world, with those who go down to the pit;</p> <p>Ezek. 33:2 “Son of man, speak to the ^a sons of your people and say to them, ‘If I bring a sword upon a land, and the people of the land take one man from among them and make him their watchman,</p> <p>Ezek. 33:7 “Now as for you, son of man, I have ^{1a} appointed you a watchman for the house of Israel; so you will hear a ² message from My mouth and give them ^b warning from Me.</p> <p>Ezek. 33:10 “Now as for you, son of man, say to the house of Israel, ‘Thus you have spoken, saying, “Surely our transgressions and our sins are upon us, and we are ^a rotting away in them; ^b how then can we ¹ survive?’”</p> <p>Ezek. 33:12 “And you, son of man, say to ¹ your fellow citizens, ‘The ^a righteousness of a righteous man will not deliver him in the day of his transgression, and as for the wickedness of the wicked, he will ^b not stumble because of it in the day when he turns from his wickedness; whereas a righteous man will not be able to live ² by his righteousness on the day when he commits sin.’</p> <p>Ezek. 33:24 “Son of man, they who ^a live in these waste places in the land of Israel are saying, ‘^b Abraham was <i>only</i> one, yet he possessed the land; so to ^c us who are many the land has been given as a possession.’</p> <p>Ezek. 33:30 “But as for you, son of man, ¹ your fellow citizens who talk about you by the walls and in the doorways of the houses, speak to one another, each to his brother, saying, ^a ‘Come now and hear what the ² message is which comes forth from the LORD.’</p> <p>Ezek. 34:2 “Son of man, prophesy against the ^a shepherds of Israel. Prophesy and say to ¹ those shepherds, ‘Thus says the Lord ² GOD, “Woe, shepherds of Israel who have been ^{3b} feeding themselves! Should not the shepherds ^{3c} feed the flock?’</p> <p>Ezek. 35:2 “Son of man, set your face against ^a Mount Seir, and prophesy against it</p> <p>Ezek. 36:1 “And you, son of man, prophesy to the mountains of Israel and say, ‘O mountains of Israel, hear the word of the LORD.</p> <p>Ezek. 36:17 “Son of man, when the house of Israel was living in their own land, they ^a defiled it by their ways and their deeds; their way before Me was like ^b the uncleanness of a woman in her impurity.</p> <p>Ezek. 37:3 He said to me, “Son of man, ^a can these bones live?” And I answered, “O Lord ¹ GOD, ^b You know.”</p> <p>Ezek. 37:9 Then He said to me, “Prophesy to the breath, prophesy, son of man, and say to the breath, “Thus says the Lord GOD, “Come from the four winds, O breath, and ^a breathe on these slain, that they ^b come to life.’””</p>
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		<p>Ezek. 37:11 Then He said to me, “Son of man, these bones are the ^a whole house of Israel; behold, they say, ‘Our ^b bones are dried up and our hope has perished. We are ¹ completely ^c cut off.’</p> <p>Ezek. 37:16 “And you, son of man, take for yourself ^a one stick and write on it, ‘For ^b Judah and for the sons of Israel, his companions’; then take another stick and write on it, ‘For ^c Joseph, the stick of Ephraim and all the house of Israel, his companions.’</p> <p>Ezek. 38:2 “Son of man, set your face toward ^a Gog of the land of ^b Magog, the ¹ prince of ^c Rosh, ^d Meshech and ^d Tubal, and prophesy against him</p> <p>Ezek. 38:14 “Therefore prophesy, son of man, and say to Gog, “Thus says the Lord GOD, “On that day when My people Israel are ^a living securely, will you not know <i>it</i>?”</p> <p>Ezek. 39:1 “And ^a you, son of man, prophesy against Gog and say, “Thus says the Lord ¹ GOD, “Behold, I am against you, O Gog, ² prince of Rosh, Meshech and Tubal;</p> <p>Ezek. 39:17 “As for you, son of man, thus says the Lord GOD, ‘Speak to every ¹ kind of ^a bird and to every ^a beast of the field, ^b “Assemble and come, gather from every side to My sacrifice which I am going to ^b sacrifice for you, as a great sacrifice on the mountains of Israel, that you may eat flesh and drink blood.</p> <p>Ezek. 40:4 The man said to me, “ Son of man, ^a see with your eyes, hear with your ears, and give attention to all that I am going to show you; for you have been brought here in order to show ^c <i>it</i> to you. Declare to the house of Israel all that you see.”</p> <p>Ezek. 43:7 He said to me, “Son of man, ^a <i>this is</i> the place of My throne and the place of the soles of My feet, where I will ^b dwell among the sons of Israel forever. And the house of Israel will not again defile My holy name, neither they nor their kings, by their harlotry and by the ^{1c} corpses of their kings ² when they die,</p> <p>Ezek. 43:10 “As for you, son of man, ^{1a} describe the ² temple to the house of Israel, that they may be ^b ashamed of their iniquities; and let them measure the ^{3c} plan.</p> <p>Ezek. 43:18 And He said to me, “ Son of man, thus says the Lord ¹ GOD, “These are the statutes for the altar on the day it is built, to offer ^b burnt offerings on it and to ^c sprinkle blood on it.</p> <p>Ezek. 44:5 The LORD said to me, “Son of man, ^{1a} mark well, see with your eyes and hear with your ears all that I say to you concerning ^b all the statutes of the house of the LORD and concerning all its laws; and ¹ mark well the entrance of the house, with all exits of the sanctuary.</p> <p>Ezek. 47:6 He said to me, “Son of man, have you ^a seen <i>this</i>?” Then he brought me ¹ back to the bank of the river.</p>
2	Dan	<p>Dan. 7:13 “I kept looking in the night visions, And behold, with the clouds of heaven One like a ^a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him;</p> <p>Dan. 8:17 So he came near to where I was standing, and when he came I was frightened and ^a fell on my face; but he said to me, “Son of man, understand that the vision pertains to the ^b time of the end.”</p>

SON OF MAN

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Matthew – 29x

Ben Adam (a man, a human) (7)	Passion Narratives (10)	Exalted Judge at the End of Days (12)
<p>Matt. 8:20 Jesus ^asaid to him, “The foxes have holes and the birds of the ¹ ² ^a air <i>have</i> nests, but the Son of Man has nowhere to lay His head.”</p>	<p style="text-align: center;">^a</p> <p>Matt. 12:40 for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA</p> <p style="text-align: center;">^b</p> <p>MONSTER, so will the Son of Man be</p> <p style="text-align: center;">^c</p> <p>three days and three nights in the heart of the earth.</p>	<p>Matt. 10:23 “But whenever they</p> <p style="text-align: center;">^a ¹</p> <p>persecute you in one city, flee to</p> <p style="text-align: center;">²</p> <p>the next; for truly I say to you, you will not finish <i>going through</i> the</p> <p style="text-align: center;">^b</p> <p>cities of Israel until the Son of Man comes.</p>
<p>Matt. 9:6¹ “But so that you may know</p> <p style="text-align: center;">^a</p> <p>that the Son of Man has authority on earth to forgive sins” — then He ^asaid</p> <p style="text-align: center;">^b</p> <p>to the paralytic, “Get up, pick up your bed and go home.”</p>	<p style="text-align: center;">^a</p> <p>Matt. 17:9 As they were coming down from the mountain, Jesus</p> <p style="text-align: center;">^b</p> <p>commanded them, saying, “ Tell the</p> <p style="text-align: center;">^c</p> <p>vision to no one until the Son of Man</p> <p style="text-align: center;">^d</p> <p>has risen from the dead.”</p>	<p style="text-align: center;">^a ^b</p> <p>Matt. 13:41 “ The Son of Man will send forth His angels, and they will</p> <p style="text-align: center;">¹</p> <p>gather out of His kingdom all</p> <p style="text-align: center;">^c</p> <p>stumbling blocks, and those who commit lawlessness,</p>
<p>Matt. 11:19 “The Son of Man came eating and drinking, and they say, ‘Behold, a gluttonous man and a</p> <p style="text-align: center;">¹ ^a</p> <p>drunkard, a friend of tax collectors</p> <p style="text-align: center;">²</p> <p>and sinners!’ Yet wisdom is vindicated by her deeds.”</p>	<p>Matt. 17:12 but I say to you that Elijah already came, and they did not</p> <p style="text-align: center;">¹</p> <p>recognize him, but did ^a to him</p> <p style="text-align: center;">^a</p> <p>whatever they wished. So also the Son</p> <p style="text-align: center;">²</p> <p>of Man is going to suffer ^a at their hands.”</p>	<p style="text-align: center;">^a ^b</p> <p>Matt. 16:27 “For the Son of Man is going to come in the glory of His</p> <p style="text-align: center;">^c</p> <p>Father with His angels, and WILL</p> <p style="text-align: center;">¹</p> <p>THEN REPAY EVERY MAN</p> <p style="text-align: center;">²</p> <p>ACCORDING TO HIS DEEDS.</p>
<p style="text-align: center;">^a</p> <p>Matt. 12:8² “For the Son of Man is Lord of the Sabbath.”</p>	<p style="text-align: center;">^a</p> <p>Matt. 17:22 And while they were gathering together in Galilee, Jesus said to them, “The Son of Man is going to be</p> <p style="text-align: center;">¹</p> <p>delivered into the hands of men;</p>	<p>Matt. 16:28 “Truly I say to you, there are some of those who are standing here who will not taste death until</p> <p style="text-align: center;">^a ^b</p> <p>they see the Son of Man coming in His kingdom.”</p>

¹ See Flusser, David. “A Lost Jewish Benediction in Matthew 9:8.” In *Judaism and the Origins of Christianity*, 535-542. Jerusalem: The Magnes Press, The Hebrew University, 1988. “Though the term son of man has a wider range of meaning in Jesus’ teaching, in this case the best solution to our difficulty can be reached by viewing the use of the son of man here as primarily denoting ‘man’ or any human being, for which Jesus is exemplary” (536).

² **Matt. 12:1** ^aAt that ¹time Jesus went through the grainfields on the Sabbath, and His disciples became hungry and began to ^bpick the heads of grain and eat. ² But when the Pharisees saw *this*, they said to Him, “Look, Your disciples do what ^ais not lawful to do on a Sabbath.” ³ But He said to them, “Have you not read what David did when he became hungry, he and his companions, ⁴ how he entered the house of God, and ^athey ate the ¹consecrated bread, which was not lawful for him to eat nor for those with him, but for the priests alone? ⁵ “Or have you not read in the Law, that on the Sabbath the priests in the temple ¹break the Sabbath and are innocent? ⁶ “But I say to you that something ^agreater [MERCY, see Turnage, below] than the temple is here. ⁷ “But if you had known what this ¹means, ^aI DESIRE ²COMPASSION, AND NOT A SACRIFICE,’ you would not have condemned the innocent. ⁸ “For ^athe Son of Man is Lord of the Sabbath.”

Matt. 12:9 ^aDeparting from there, He went into their synagogue. ¹⁰ And a man *was there* whose hand was withered. And they questioned ¹Jesus, asking, “^aIs it lawful to heal on the Sabbath?” — so that they might accuse Him. ¹¹ And He said to them, “^aWhat man ¹is there among you who ²has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out? ¹² ^aHow much more valuable then is a man than a sheep! So then, it is lawful to do ¹good on the Sabbath.”

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<p>Matt. 12:32 ^a “Whoever ¹ speaks a word against the Son of Man, it shall be forgiven him; but whoever ¹ speaks against the Holy Spirit, it shall not be forgiven him, either in ^b this age or in the <i>age</i> to come.</p>	<p>Matt. 18:11 [^{1a} “ For the Son of Man has come to save that which was lost.”]</p>	<p>Matt. 19:28 And Jesus said to them, “Truly I say to you, that you who have followed Me, in the regeneration ^a when the Son of Man ¹ will sit on His glorious throne, ^b you also shall sit upon twelve thrones, judging the twelve tribes of Israel.</p>
<p>Matt. 13:37 And He said, “The one ^a who sows the good seed is the Son of Man,</p>	<p>Matt. 20:18 “Behold, we are going up to Jerusalem; and the Son of Man ^a will be ¹ delivered to the chief priests and scribes, and they will condemn Him to death,</p>	<p>Matt. 24:27 ^a “ For just as the lightning comes from the east and flashes even ^b to the west, so will the ^c coming of the Son of Man be.</p>
<p>Matt. 16:13 ^a Now when Jesus came ^b into the district of Caesarea Philippi, He was asking His disciples, “Who do ^c people say that the Son of Man is?”</p>	<p>Matt. 20:28 ^a just as the Son of Man ^b did not come to be served, but to ¹ serve, and to give His life a ransom for many.”</p>	<p>Matt. 24:30 “And then ^a the sign of the Son of Man will appear in the sky, and then all the tribes of the earth ^b will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory.</p>
	<p>Matt. 26:2 ^a “ You know that after two ^b days the Passover is coming, and the Son of Man ^c is to be handed over for crucifixion.”</p>	<p>Matt. 24:37 ¹ “For the ^a coming of the Son of Man ^b will be just like the days of Noah.</p>
<p>Matt. 26:24 “The Son of Man <i>is to go</i>, ^a just as it is written of Him; but woe to that man by whom the Son of Man ^b is betrayed! It would have been good ¹ for that man if he had not been born.”</p>		<p>Matt. 24:39 and they did not ¹ understand until the flood came and took them all away; so will the ^a coming of the Son of Man be.</p>
<p>Matt. 26:45 Then He ¹ *came to the disciples and ^a *said to them, “ Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners.</p>		<p>Matt. 24:44 ^a “For this reason you also ^b must be ready; for the Son of Man is coming at an hour when you do not think <i>He will</i>.</p>
		<p>Matt. 25:31 “But when ^a the Son of Man comes in His glory, and all the ^b angels with Him, then He will sit on His glorious throne.</p>
		<p>Matt. 26:64 Jesus ^a *said to him, “ You have said it <i>yourself</i>; nevertheless I ¹ tell you, hereafter you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and ^c COMING ON THE CLOUDS OF HEAVEN.”</p>

“Son of Man” and “Son of God”
(ET “Life Together” 2/17/19, Lois Olena)

Mark – 13x

Ben Adam (a man, a human) (2)	Passion Narratives (8)	Exalted Judge at the End of Days (3)
<p>Mark 2:10 “But so that you may know that the Son of Man has authority on earth to forgive sins” — He *said to the paralytic,</p>	<p>Mark 8:31 ^a And He began to teach ^b 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.</p>	<p>Mark 8:38 ^a “For whoever is ashamed of Me and My words in this ^b adulterous and sinful generation, the Son of Man will also be ashamed of ^c him when He comes in the glory of His Father with the holy angels.”</p>
<p>[Then Jesus told them, “The Sabbath was made for man, not man for the Sabbath... v. 27]</p> <p>Mark 2:28 “So the Son of Man is Lord even of the Sabbath.”</p>	<p>Mark 9:9 ^a As they were coming down ^b from the mountain, He gave them orders not to relate to anyone what ¹ they had seen, until the Son of Man rose from the dead.</p>	<p>Mark 13:26 “Then they will see ^a THE ^b SON OF MAN COMING IN CLOUDS with great power and glory.</p>
	<p>Mark 9:12 And He said to them, “Elijah does first come and restore all things. ^a And yet how is it written of the Son of Man ^b that He will suffer many things and be treated with contempt?”</p>	<p>Mark 14:62 And Jesus said, “I am; and you shall see ^a THE SON OF MAN SITTING AT THE RIGHT HAND OF ^b POWER, and COMING WITH THE CLOUDS OF HEAVEN.”</p>
	<p>Mark 9:31 For He was teaching His disciples and telling them, “ ^a The Son of Man ¹ is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later.”</p>	
	<p>Mark 10:33 saying, “Behold, we are ^a going up to Jerusalem, and the Son of Man ¹ will be delivered to the chief priests and the scribes; and they will ² condemn Him to death and will hand Him over to the Gentiles.</p>	
	<p>Mark 10:45 “For even the Son of Man ^a did not come to be served, but to ¹ serve, and to give His life a ransom for many.”</p>	
	<p>Mark 14:21 “For the Son of Man <i>is to</i> go just as it is written of Him; but woe ¹ to that man by whom the Son of Man is betrayed! <i>It would have been good</i> ² for that man if he had not been born.”</p>	
	<p>Mark 14:41 And He *came the third ¹ time, and *said to them, “ Are you still ^a sleeping and resting? It is enough; the hour has come; behold, the Son of Man ² is being betrayed into the hands of sinners.</p>	

“Son of Man” and “Son of God”
(ET “Life Together” 2/17/19, Lois Olena)

Luke – 26x

Ben Adam (a man, a human) (6)	Passion Narratives (8)	Exalted Judge at the End of Days (12)
<p>Luke 5:24 ^a “But, so that you may know that the Son of Man has authority on earth to forgive sins,” —</p> <p>^a He said to the paralytic — “I say to you, get up, and pick up your stretcher and go home.”</p>	<p>Luke 9:22 ^a ^b 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.”</p>	<p>Luke 9:26 ^a “ 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 <i>the glory</i> of the Father and of the holy angels.</p>
<p>Luke 6:5³ And He was saying to them, “The Son of Man is Lord of the Sabbath.”</p>	<p>Luke 9:44 ^a “Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men.”</p>	<p>Luke 11:30 ^a “For just as ¹ Jonah became a sign to the Ninevites, so will the Son of Man be to this generation.</p>
<p>Luke 6:22 ^a “ Blessed are you when ^b men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man.</p>	<p>Luke 9:56 for the Son of Man did not come to destroy men’s lives, but to save them.”] And they went on to another village.</p>	<p>Luke 12:8 “And I say to you, ^a everyone who confesses Me before men, the Son of Man will confess him also before the angels of God;</p>
<p>Luke 7:34 “The Son of Man has come eating and drinking, and you say, ‘Behold, a gluttonous man and a ¹ drunkard, a friend of tax collectors and ² sinners!’</p>	<p>Luke 18:31 ^a Then He took the twelve ^b aside and said to them, “Behold, ^c we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished.</p>	<p>Luke 12:40 ^a “ You too, be ready; for the Son of Man is coming at an hour ¹ that you do not expect.”</p>
<p>Luke 9:58 And Jesus said to him, “The foxes have holes and the birds of the ¹ air ² have nests, but the Son of Man has nowhere to lay His head.”</p>	<p>Luke 19:10 ^a “For the Son of Man has come to seek and to save that which was lost.”</p>	<p>Luke 17:22 And He said to the disciples, ^a “ The days will come when you will long to see one of the days of the Son of Man, and you will not see it.</p>
<p>Luke 12:10 ^a “ And everyone who ¹ speaks a word against the Son of Man, it will be forgiven him; but he who blasphemes against the Holy Spirit, it will not be forgiven him.</p>	<p>Luke 22:22 “For indeed, the Son of Man ^a is going as it has been determined; but woe to that man by whom He is betrayed!”</p>	<p>Luke 17:24 ^a “ For just like the lightning, when it flashes out of one ¹ part of the sky, shines to the other ¹ part of the sky, so will the Son of Man be in His day.</p>

³ **Luke 6:1** ^a Now it happened that He was passing through *some* grainfields on a Sabbath; and His disciples ^b were picking the heads of grain, rubbing them in their hands, and eating *the grain*. ² But some of the Pharisees said, “Why do you do what ^a is not lawful on the Sabbath?” ³ And Jesus answering them said, “Have you not even read ^a what David did when he was hungry, he and those who were with him, ⁴ how he entered the house of God, and took and ate the ¹ consecrated bread which ^a is not lawful for any to eat except the priests alone, and gave it to his companions?” ⁵ And He was saying to them, “The Son of Man is Lord of the Sabbath.”

Luke 6:6 ^a On another Sabbath He entered ^b the synagogue and was teaching; and there was a man there ¹ whose right hand was withered. ⁷ The scribes and the Pharisees ^a were watching Him closely *to see* if He healed on the Sabbath, so that they might find *reason* to accuse Him. ⁸ But He ^a knew ¹ what they were thinking, and He said to the man with the withered hand, “Get up and ² come forward!” And he got up and ³ came forward. ⁹ And Jesus said to them, “I ask you, is it lawful to do good or to do harm on the Sabbath, to save a life or to destroy it?” ¹⁰ After ^a looking around at them all, He said to him, “Stretch out your hand!” And he did *so*; and his hand was restored.

“Son of Man” and “Son of God”
(ET “Life Together” 2/17/19, Lois Olena)

	Luke 22:48 But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”	Luke 17:26 ^a “ And just as it happened ^b in the days of Noah, so it will be also in the days of the Son of Man :
	Luke 24:7 saying that ^a the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.”	Luke 17:30 “It will be ¹ just the same on the day that the Son of Man ^a is revealed.
		Luke 18:8 “I tell you that He will bring about justice for them quickly. However, when the Son of Man ^a comes, ¹ will He find faith on the earth?”
		Luke 21:27 ^a “ Then they will see ^b THE SON OF MAN COMING IN A CLOUD with power and great glory.
		Luke 21:36 “But ^a keep on the alert at all times, praying that you may have strength to escape all these things that ^b are about to take place, and to stand before the Son of Man .”
		Luke 22:69 ^a “ But from now on THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND OF the power OF GOD.” ^b

John – 12x

<i>Ben Adam</i> (a man, a human) (1)	Passion Narratives (7)	Exalted Judge at the End of Days (4)
	John 3:13 ^a “ No one has ascended into ^b heaven, but He who descended from ^c heaven: the Son of Man . ¹⁴ “As ^a Moses lifted up the serpent in the ^b wilderness, even so must the Son of Man ^c be lifted up;	John 1:51 ⁴ And He ^a said to him, “Truly, truly, I say to you, you will ^b see the heavens opened and the angels of God ascending and ^c descending on the Son of Man .”
	John 6:53 So Jesus said to them, “Truly, truly, I say to you, unless you eat the ^a flesh of the Son of Man and drink His blood, you have no life in yourselves.	John 5:27 and He gave Him authority ^a to execute judgment, because He is ¹ the Son of Man .
	John 8:28 So Jesus said, “When you ^a lift up the Son of Man , then you will know ^{1b} that I am <i>He</i> , and I do nothing on My own initiative, but I speak these things as the Father taught Me. ^c	←? John 6:27 “Do not ^a work for the food which perishes, but for the food ^b which endures to eternal life, which ^c the Son of Man will give to you, for

⁴ See Keener, “Jesus as Jacob’s Ladder (1:50-51)” 1:488-491. Jesus as mediator between heaven and earth.

“Son of Man” and “Son of God”
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		on Him the Father, God, ^d has set His seal.”
	John 12:23 And Jesus *answered them, saying, “ ^a The hour has come for the ^b Son of Man to be glorified.	John 6:62 “ ^a <i>What</i> then if you see the ^b Son of Man ascending to where He was before?
	John 12:34 The crowd then answered Him, “We have heard out of ^a the Law ^{1b} that the Christ is to remain forever; and how can You say, “The ^c Son of Man ^d must be ^d lifted up’? Who is this ^c Son of Man?”	John 9:35 Jesus heard that they had ^a put him out, and finding him, He ^b said, “Do you believe in the Son of Man? ” [Immediate context after this verse talks about judgment.]
	John 13:31 Therefore when he had gone out, Jesus *said, “Now ^{1 a} is the Son of Man ^b glorified, and ^{c 1} God is glorified in Him;	

Matthew – 29x

<i>Ben Adam</i> (a man, a human) (7)	Passion Narratives (10)	Exalted Judge at the End of Days (12)
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Mark – 13x

<i>Ben Adam</i> (a man, a human) (2)	Passion Narratives (8)	Exalted Judge at the End of Days (3)
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Luke – 26x

<i>Ben Adam</i> (a man, a human) (6)	Passion Narratives (8)	Exalted Judge at the End of Days (12)
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John – 12x

<i>Ben Adam</i> (a man, a human) (0)	Passion Narratives (7)	Exalted Judge at the End of Days (5)
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GOSPELS TOTAL (80x)

<i>Ben Adam</i> (human) (15)	Passion Narratives (33)	Exalted Judge at the End of Days (32)
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Acts, Hebrews, Revelation - 4

<i>Ben Adam</i> (human) (3)	Passion Narratives (0)	Exalted Judge at the End of Days (1)
Heb. 2:6 But one has testified ^a somewhere, saying, ^b “ WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN , THAT YOU ARE CONCERNED ABOUT HIM?		Acts 7:56 and he said, “Behold, I ^a see the heavens opened up and ^b the Son of Man standing at the right hand of God.”
Rev. 1:13 and ^a in the middle of the lampstands <i>I saw</i> one ^{b 1} like a son of man , ^c clothed in a robe reaching to the feet, ^d and ^d girded across His chest with a golden sash.		
Rev. 14:14 Then I looked, and behold, a ^a white cloud, and sitting on the cloud ^{b 1} was one like a son of man , having a ^c golden crown on His head and a sharp sickle in His hand.		

“Son of Man” and “Son of God”
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SON OF GOD (43x NT)

7	Matt	<p>Matt. 4:3 And ^athe tempter came and said to Him, “If You are the ^bSon of God, command that these stones become bread.”</p> <p>Matt. 4:6 and *said to Him, “If You are the Son of God, throw Yourself down; for it is written, ^a‘HE WILL COMMAND HIS ANGELS CONCERNING YOU’; and ‘ON <i>their</i> HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.’”</p> <p>Matt. 8:29 And they cried out, saying, “^{1a}What business do we have with each other, Son of God? Have You come here to torment us before ²the time?”</p> <p>Matt. 26:63 But ^aJesus kept silent. ^bAnd the high priest said to Him, “I ^{1c}adjure You by ^dthe living God, that You tell us whether You are ²the Christ, ^ethe Son of God.”</p> <p>Matt. 27:40 and saying, “^aYou who <i>are going to</i> destroy the temple and rebuild it in three days, save Yourself! ^bIf You are the Son of God, come down from the cross.</p> <p>Matt. 27:43 ^a‘HE TRUSTS IN GOD; LET GOD RESCUE <i>Him</i> now, IF HE ¹DELIGHTS IN HIM; for He said, ‘I am the Son of God.’”</p> <p>Matt. 27:54 ^aNow the centurion, and those who were with him ^bkeeping guard over Jesus, when they saw ^cthe earthquake and the things that were happening, became very frightened and said, “Truly this was ^{1d}the Son of God!”</p>
3	Mark	<p>Mark 1:1 The beginning of the gospel of Jesus Christ, ^athe Son of God. [Some MSS don't have this last phrase.]</p> <p>Mark 3:11 Whenever the unclean spirits saw Him, they would fall down before Him and shout, “You are ^athe Son of God!”</p> <p>Mark 15:39 ^aWhen the centurion, who was standing ¹right in front of Him, saw ²the way He breathed His last, he said, “Truly this man was ³the Son of God!”</p>
6	Luke	<p>Luke 1:35 The angel answered and said to her, “^aThe Holy Spirit will come upon you, and the power of ^bthe Most High will overshadow you; and for that reason ^cthe ¹holy Child shall be called ^dthe Son of God.”</p> <p>Luke 3:38 the son of Enosh, the son of Seth, the son of Adam, the son of God.</p> <p>Luke 4:3 And the devil said to Him, “If You are the Son of God, tell this stone to become bread.”</p> <p>Luke 4:9 ^aAnd he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down from here;</p> <p>Luke 4:41 Demons also were coming out of many, shouting, “You are ^athe Son of God!” But ^brebuking them, He would ^cnot allow them to speak, because they knew Him to be ¹the Christ.</p> <p>Luke 22:70 And they all said, “Are You ^athe Son of God, then?” And He said to them, “^{1b}Yes, I am.”</p>
(17) 9 + 7 + 1	John 1 Jn Rev	<p>John 1:34 “I myself have seen, and have testified that this is ^athe Son of God.”</p> <p>John 1:49 Nathanael answered Him, “^aRabbi, You are ^bthe Son of God; You are the ^cKing of Israel.”</p> <p>John 3:18 “^aHe who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of ^bthe ¹only begotten Son of God.”</p> <p>John 5:25 “Truly, truly, I say to you, ^aan hour is coming and now is, when ^bthe dead will hear the voice of the Son of God, and those who ^chear will live.</p> <p>John 10:36 do you say of Him, whom the Father ^asanctified and ^bsent into the world, ‘You are blaspheming,’ because I said, ‘^cI am the Son of God?’</p> <p>John 11:4 But when Jesus heard <i>this</i>, He said, “This sickness is not to end in death, but for ^athe glory of God, so that the Son of God may be glorified by it.”</p> <p>John 11:27 She *said to Him, “Yes, Lord; I have believed that You are ^{1a}the Christ, the Son of God, <i>even</i> ^{2b}He who comes into the world.”</p> <p>John 19:7 The Jews answered him, “^aWe have a law, and by that law He ought to die because He ^bmade Himself out <i>to be</i> the Son of God.”</p> <p>John 20:31 but these have been written ^aso that you may believe that Jesus is ¹the Christ, ^bthe Son of God; and that ^cbelieving you may have life in His name.</p>

“Son of Man” and “Son of God”
(ET “Life Together” 2/17/19, Lois Olena)

		<p>-----</p> <p>1John 3:8 the one who practices sin is ^aof the devil; for the devil ¹has sinned from the beginning. ^bThe Son of God ^cappeared for this purpose, ^dto destroy the works of the devil.</p> <p>1John 4:15 ^aWhoever confesses that ^bJesus is the Son of God, God ^cabides in him, and he in God.</p> <p>1John 5:5 Who is the one who overcomes the world, but he who ^abelieves that Jesus is the Son of God?</p> <p>1John 5:10 The one who believes in the Son of God ^ahas the testimony in himself; the one who does not believe God has ^bmade Him a liar, because he has not believed in the testimony that God has given concerning His Son.</p> <p>1John 5:12 ^aHe who has the Son has the life; he who does not have the Son of God does not have the life.</p> <p>1John 5:13 ^aThese things I have written to you who ^bbelieve in the name of the Son of God, so that you may know that you have ^ceternal life.</p> <p>1John 5:20 And ^awe know that ^bthe Son of God has come, and has ^cgiven us understanding so that we may know ^dHim who is true; and we ^eare in Him who is true, in His Son Jesus Christ. ^fThis is the true God and ^geternal life.</p> <p>Rev. 2:18 “And to the angel of the church in ^aThyatira write: ^bThe Son of God, ^cwho has ¹eyes like a flame of fire, and His feet are like burnished bronze, says this:</p>
2	Acts	<p>Acts 8:37 [¹And Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.”]</p> <p>Acts 9:20 and immediately he <i>began</i> to proclaim Jesus ^ain the synagogues, ¹saying, “He is ^bthe Son of God.”</p>
4	(Paul)	<p>Rom. 1:4 who was declared ^athe Son of God with power ¹by the resurrection from the dead, according to the ²Spirit of holiness, Jesus Christ our Lord,</p> <p>2Cor. 1:19 For ^athe Son of God, Christ Jesus, who was preached among you by us — by me and ^bSilvanus and ^cTimothy — was not yes and no, but is yes ^din Him.</p> <p>Gal. 2:20 “I have been ^acrucified with Christ; and it is no longer I who live, but ^bChrist lives in me; and ¹the <i>life</i> which I now live in the flesh I live by faith in ^cthe Son of God, who ^dloved me and ^egave Himself up for me.</p> <p>Eph. 4:13 until we all attain to ^athe unity of the faith, and of the ^{1b}knowledge of the Son of God, to a ^cmature man, to the measure of the stature ²which belongs to the ^dfullness of Christ.</p>
4	Heb	<p>Heb. 4:14 Therefore, since we have a great ^ahigh priest who has ^bpassed through the heavens, Jesus ^cthe Son of God, let us hold fast our ^dconfession.</p> <p>Heb. 6:6 and <i>then</i> have fallen away, it is ^aimpossible to renew them again to repentance, ^{1b}since they again crucify to themselves the Son of God and put Him to open shame.</p> <p>Heb. 7:3 Without father, without mother, ^awithout genealogy, having neither beginning of days nor end of life, but made like ^bthe Son of God, he remains a priest perpetually.</p> <p>Heb. 10:29 ^aHow much severer punishment do you think he will deserve ^bwho has trampled under foot the Son of God, and has regarded as unclean ^cthe blood of the covenant ^dby which he was sanctified, and has ^einsulted the Spirit of grace?</p>

“SONS OF GOD” (10x)

<p>Old Testament (5x)</p> <p>Gen. 6:2 that the sons of God saw that the daughters of men were ¹beautiful; and they took wives for themselves, whomever they chose.</p> <p>Gen. 6:4 The ^aNephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore <i>children</i> to them. Those were the mighty men who <i>were</i> of old, men of renown.</p> <p>Job 1:6 ^aNow there was a day when the ^bsons of God came to present themselves before the LORD, and ¹Satan also came among them.</p> <p>Job 2:1 ^aAgain there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD.</p>	<p>New Testament (5x)</p> <p>Matt. 5:9 “Blessed are the peacemakers, for ^athey shall be called sons of God.”</p> <p>Luke 20:36 for they cannot even die anymore, because they are like angels, and are ^asons of God, being sons of the resurrection.</p> <p>Rom. 8:14 For all who are ^abeing led by the Spirit of God, these are ^bsons of God.</p> <p>Rom. 8:19 For the ^aanxious longing of the creation waits eagerly for ^bthe revealing of the ^csons of God.</p>
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“Son of Man” and “Son of God”
(ET “Life Together” 2/17/19, Lois Olena)

Job 38:7 When the morning stars sang together

And all the ^a **sons of God** shouted for joy?

Gal. 3:26 For you are all ^a **sons of God** through faith in ^b Christ Jesus.

- 1) Reason for present study - we are in John 12 and 13, and “Son of Man” is mentioned three times.
- 2) AG Teachings we’ve all been exposed to:
 - a. *Knowing the Doctrines of the Bible*
 - i. The Son of God (Deity) – p. 141
 - ii. The Son of Man (humanity) - p. 150
 - iii. The Son of David (royal lineage) – p. 160

140 KNOWING THE DOCTRINES OF THE BIBLE

OUTLINE

I. THE NATURE OF CHRIST.

1. Son of God (Deity).
2. The Word (eternal pre-existence and activity).
3. Lord (exaltation and sovereignty).
4. Son of Man (humanity).
5. Christ (official title and mission).
6. Son of David (royal lineage).
7. Jesus (saving work).

II. THE OFFICES OF CHRIST.

1. Prophet.
2. Priest.
3. King.

III. THE WORK OF CHRIST.

1. His Death.
 - a. Its importance.
 - b. Its meaning.
2. His Resurrection.
 - a. The fact.
 - b. The evidence.
 - c. The meaning.
3. His Ascension Constituted Him—
 - a. The heavenly Christ.
 - b. The exalted Christ.
 - c. The sovereign Christ.
 - d. The way-preparing Christ.
 - e. The interceding Christ.
 - f. The omnipresent Christ.
 - g. Conclusion: values of the ascension.

THE LORD JESUS CHRIST 141

I. THE NATURE OF CHRIST.

The question, Who is Christ? is best answered by stating and explaining the names and titles by which He is known.

1. The Son of God (Deity).

As “son of man” means one born of man, so “Son of God” means one born of God. Hence this title proclaims the Deity of Christ. Jesus is never called a Son of God, in the general sense in which men and angels (Job 2:1) are children of God. He is the Son of God in the unique sense. Jesus is described as sustaining toward God a relationship not shared by any other person in the universe.

In explanation and confirmation of this truth let us consider:

(a) **The Consciousness of Christ.** What was the content of Jesus’ self-consciousness; that is, what did Jesus know about Himself? Luke, the only writer recording an incident of Jesus’ boyhood, tells us that at the age of twelve (at least) Jesus was conscious of two things: a special relationship to God whom He describes as His Father; second, a special mission on earth—His “Father’s business.”

Just exactly when and how this self-consciousness came must remain a mystery to us. When we think of God coming to us in the form of a man we must reverently exclaim, “Great is the mystery of godliness!” However, the following illustration may prove helpful. Hold an infant before a mirror; he will see himself without recognizing himself. But the time will come when he will know that the reflected image represents himself. In other words, the child has become self-conscious of its identity. May it not have been so with the Lord Jesus? He was always the Son of God; but there came a time when, after studying the Scriptures relating to God’s Messiah, the consciousness flashed naturally into

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them from sin and destruction has a right to be Lord of their lives. Bought with a price they are not their own (1 Cor. 6:20), but belong to Him who died and rose for them. 2 Cor. 5:15. Therefore the title “Lord” applied to Jesus by His followers means: “the One who by His death has earned the place of sovereign in my heart, and whom I feel constrained to worship and serve with all my powers.”

When the blind man was reproved for carrying his bed on the sabbath day, he replied, “He that made me whole, the same said unto me, Take up thy bed, and walk.” John 5:11. He knew instinctively, with the logic of the heart, that He who had given him life had a right to tell him how to use that life. If Jesus is our Saviour He must be our Lord.

4. The Son of Man (humanity).

(a) **Who?** According to Hebrew usage, “son of” denotes relationship and participation. For example: “the children of the kingdom” (Matt. 8:12) are those who are to share in its truths and blessings. “The children of the resurrection” (Luke 20:36) are those who partake of the resurrection life; a “son of peace” (Luke 10:5) is one possessing a peaceful disposition; a “son of perdition” (John 17:12) is one destined to taste of doom and ruin. Therefore “son of man” means primarily one who shares human nature and human qualities. In this way “son of man” becomes an emphatic designation for man in his characteristic attributes of weakness and helplessness. Num. 23:19; Job 16:21; 25:6. In this sense the title is applied about eighty times to Ezekiel as a reminder of his weakness and mortality, and as an incentive to humility in the fulfillment of his prophetic calling.

Applied to Christ, “Son of man” designates Him as sharing human nature and qualities, and

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If I could believe that Jesus was God (that is, Divine), then He would obviously be my Master. For my Master—the Master of the modern Jew, is, and can only be, God.

6. Son of David (royal lineage).

This title is equivalent to “Messiah,” for an important qualification of the Messiah was His Davidic descent.

(a) **The Prophecy.** As a reward for his faithfulness David was promised an everlasting dynasty (2 Sam. 7:16), and eternal sovereignty over Israel was given to his house. This was the Davidic or throne covenant. From that time on dates the expectation that, come what might to the nation, there would surely appear, in God’s time, a king belonging to the stock and lineage of David. In times of distress the prophets reminded the people of this promise, telling them that the redemption of Israel and the nations was connected with the coming of a great King from the house of David. Jer. 30:9; 25:5; Ezek. 34:23; Isa. 55:3, 4; Psalm 89:34-37.

Notice particularly Isa. 11:1, which may be translated as follows: “A shoot shall come forth from the stump of the tree of Jesse (father of David), and a green branch shall grow out of his roots.” In Isa. 10:33, 34, Assyria, Israel’s cruel oppressor, is compared to a cedar tree, whose stump never puts out any shoots but rots slowly. Once cut down, the tree has no future. And such describes the fate of Assyria, which has long passed off the scene of history. The house of David, on the other hand, is compared to a tree which will put forth new growth from the stump left in the ground. Isaiah’s prophecy is as follows: the Jewish nation will be almost destroyed, and the house of David will cease as a royal house—will be hewn down to a stump. Yet from that stump will come a shoot, from the roots of that stump will come a Branch—the King-Messiah.

- b. AG Sixteen Fundamentals, #2, “The One True God: The Adorable Godhead”
<https://ag.org/Beliefs/Statement-of-Fundamental-Truths#3>

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f. The Lord Jesus Christ, God with Us

The Lord Jesus Christ, as to His divine and eternal nature, is the proper and only Begotten of the Father, but as to His human nature, He is the proper Son of Man. He is therefore, acknowledged to be both God and man; who because He is God and man is "Immanuel," God with us.

- Matthew 1:23 [KJV/NIV]
- 1 John 4:2 [KJV/NIV]
- 1 John 4:10 [KJV/NIV]
- 1 John 4:14 [KJV/NIV]
- Revelation 1:13 [KJV/NIV]
- Revelation 1:17 [KJV/NIV]

g. The Title, Son of God

Since the name "Immanuel" embraces both God and man in the one Person, our Lord Jesus Christ, it follows that the title, Son of God, describes His proper deity, and the title, Son of Man, His proper humanity. Therefore, the title Son of God, belongs to the order of eternity, and the title, Son of Man, to the order of time.

- Matthew 1:21-23 [KJV/NIV]
- 2 John 1:3 [KJV/NIV]
- 1 John 3:8 [KJV/NIV]
- Hebrews 7:3 [KJV/NIV]
- Hebrews 1:1-13 [KJV/NIV]

3) Joanna Brant (commentary we've been using)

- a. Refers to Jesus's "occasional" use of "Son of Man" in the Synoptics. Says he uses it "incessantly" in John.
- b. John actually uses "Son of Man" the least of all the Gospels (Mt 29x, Lk 26x, Mk 13x, Jn 12x)
- c. Acknowledges its various uses
- d. Mentions debates about the terms
- e. Traces briefly some development of scholarship ("absolute distinction between human and divine...less pronounced in more-recent examinations of the question" (169).
- f. Points out "**the unique role assigned to Jesus by God as the means of breaching the divine between heaven and the world**" (169).
- g. "The Johannine Jesus **combines the figure of the Son of Man with a wide variety of OT images**, such as **Jacob's ladder** (John 1:51) ... and the **snake** ... (John 3:14) ... with **references to crucifixion and glorification**. The association of the Son of Man with Jacob's ladder points to Jesus's identity as the **means by which God communicates or reveals himself to humanity and the means by which humans enter into heaven**, the **gate** to which Jesus refers in John 10:7. ... In contrast to the synoptic tradition, John uses the tradition of the Son of Man to emphasize **Jesus's heavenly connections** rather than his humanity..." (169).

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synagogue, with a membership list. Moreover, to be thrown out of the synagogue is not to be denied salvation through its mechanisms but to be denied the sort of support and facilitation that it offered. If it were access to worship of God that were being denied, then one would expect language of exclusion from the temple comparable to the Samaritan experience. Larry Hurtado (2005, 70–71) argues that *synagōgē* here “connotes the Jewish community,” not a formal institutional organization, and that *aposynagōgos* could signify actions like those taken against Stephen or any of the punitive acts directed against Paul as described in 2 Cor. 11:22–29. Paul was often literally thrown out of synagogues (Acts 13:45, 50; 14:5, 19). The blind man is thrown out of the gathering in order to be publicly humiliated. John seems to be representing an action taken by local synagogue leaders on an occasion when they heard things that offended them—as part of the culture of honor and shame in which they lived and as part of the McCarthyesque mood of the Gospel.

Placed in the context of the synagogue in the first century AD, the term *aposynagōgos* may reify a general fear of social death into its most concrete form, exclusion from the security, benefits, and services provided by the organized community. In *The Anatomy of Criticism*, Northrop Frye (1957, 39) observes, “The root idea of pathos is the exclusion of an individual on our own level from a social group to which he is trying to belong.” To be *aposynagōgos* is to suffer vulnerability and to be without status. *Aposynagōgos* may be John’s way of saying *persona non grata*. Members of John’s audience who risked exclusion from the benefits of pagan society would have recognized themselves in John’s story. Once again, the point is that to ally with Jesus is to risk much but to gain even more.

The Johannine Son of Man

Compared to Jesus’s occasional use of the term “the Son of Man” in the Synoptic Gospels, he uses it incessantly in the Gospel of John (1:51; 3:13, 14; 5:27; 6:27, 53, 62; 8:28; 9:35; 12:23, 34 [2x; the crowd echoing Jesus’s use of the name]; 13:31). Within the QT, the term *ben-ādām* refers most often to a human being in its frailty (e.g., Ps. 8:4; Job 25:6; Ezek. 2:6; Dan. 8:17), but in Dan. 7:13, the Son of Man is a heavenly being. Delbert Burkett (1999, 120) points out that there is no shared or unified interpretation of Dan. 7:13 in Jewish intertestamental messianic or Son of Man texts or in the NT. In the Synoptic Gospels, Jesus both identifies himself as Daniel’s Son of Man when asked if he is the Messiah (Mark 14:61–62; Matt. 26:63–64; Luke 22:67–69) and calls himself the Son of Man when describing his vulnerability (e.g., Matt. 8:20; par. Luke 9:58; Mark 10:32–34; par. Matt. 20:17–19 and Luke 18:31–34). The synoptic tradition seems to combine the figures of the Son of Man with Isaiah’s Suffering Servant.

Johannine scholars continue to debate whether the Johannine Jesus’s use of the term points to a human or a heavenly figure. Publications in the 1960s

and 1970s tended to favor a human identification. Francis J. Moloney (1976, 208–20), using a diachronic approach, sees Jesus’s use of the term as evidence that John represents Jesus during his life as a “perfect man” and notes that after Jesus’s glorification on the cross, John ceases to use the title “Son of Man.” Revisiting the topic three decades later and using a synchronic reading, Moloney (2005) arrives at the same conclusion. To do so, he distinguishes between the preexistent *logos* (1:1–2) or “the Son” in 17:1, 5 and Jesus (1:14, 17) and offers alternative readings of 3:13 and 6:62, in which the theme of heavenly origin is most prominent.

The absolute distinction between human and divine and the focus on ontology is less pronounced in more-recent examinations of the question. Instead, the unique role assigned to Jesus by God as the means of breaching the divide between heaven and the world comes into focus. Benjamin E. Reynolds (2008) makes a persuasive case for situating John’s use of the Son of Man within the revelatory themes of the apocalyptic tradition and argues that John develops the savioric role apportioned to the messianic figure in 4 Ezra (2 Esd.) 13.26, 49 and 2 Bar. 40.1–3 and 72.2. The Johannine Jesus combines the figure of the Son of Man with a wide variety of OT images, such as Jacob’s ladder (John 1:51) and the snake that Moses lifts up (John 3:14), to play on the homology of the verb *aireō*, with references to crucifixion and glorification. The association of the Son of Man with Jacob’s ladder points to Jesus’s identity as the means by which God communicates or reveals himself to humanity and the means by which humans enter into heaven, the gate to which Jesus refers in John 10:7. The Son of Man gives food that lasts forever (6:27); to have life, people need to eat the flesh of the Son of Man and drink his blood (6:53). The use of the Son of Man fits into the complex of passages in which Jesus serves as the new temple. In the exchange with the formerly blind man, John emphasizes that the human response to the authority of the Son of Man is to worship (*proskyneō*) him (see 9:38). In contrast to the synoptic tradition, John uses the tradition of the Son of Man to emphasize Jesus’s heavenly connections rather than his humanity (Reynolds 2008, 223).

“ben adam” 1x
paraimon 7x
judge 4x

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4) Turnage

From: Turnage, Marc [<mailto:MTurnage@ag.org>]; Sent: Monday, April 28, 2014 12:19 PM
To: Olena, Lois; Subject: Re: Son of Man and Son of God

Lois,

I did a long academic article on the Son of Man that I doubt would be helpful, but some of my thoughts are imbedded within this blog post: <http://theshardandthescroll.com/martyrdom-andresurrection/>.

The key point regarding the Son of Man is to realize that Jesus used this term in three ways:

- 1) the everyman (cf. Psalm 8),
- 2) predicting his coming passion, and
- 3) as the eschatological judge.

The last two are intimately connected, which is really what the blog post is about. Any “Son of Man” saying must be run through this threefold grid.

The big key is that the “Son of Man” in Jewish tradition IS NOT the Messiah. In the saying in Mark and its parallels in Matthew and Luke, it is clear that Jesus here speaks about the Son of Man as the everyman. NB in Mark just prior to the Son of Man saying he states, “The Sabbath was made for man, not man for the Sabbath; therefore, the son of man (i.e., the human being) is lord of the Sabbath.” This is not Jesus’ attempt to circumvent the Sabbath as the Messiah as it is usually preached and taught. The reading of son of man as the human individual in this saying is further demonstrated by Matthew’s addition in the context of the plucking of the grain on the Sabbath that “something greater than the temple is here.” Most commentators take Jesus’ statement as referring to himself, but the Greek here does not allow that. The “something greater” is in the neuter case, and if Jesus had referred to himself, it would have been the masculine case. So this begs the question what is he referring to: and the only noun in the neuter case that can be the referent of “something greater” is the word mercy in 12:7; therefore, Jesus is saying that mercy toward a human individual is greater than the temple, and if the temple service sets aside the Sabbath, then care for a human being (remember the thing that kicks this off is the disciples’ hunger, which leads them to pluck the grain) supersedes the Sabbath. We find a very similar argument in the *Mekhilta de Rabbi Ishmael*, which even includes the statement “The Sabbath was created for you, and not you for the Sabbath.”

5) References

	Old Testament	New Testament	Total OT/NT
Son of Man	107	84	191
Son of God	Allusion? Prov 30:4 What is His ename or His son's name? Surely you know!	43	
Sons of God	5	5	10

Matthew – 29x

<i>Ben Adam</i> (a man, a human) (7)	Passion Narratives (10)	Exalted Judge at the End of Days (12)
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Mark – 13x

<i>Ben Adam</i> (a man, a human) (2)	Passion Narratives (8)	Exalted Judge at the End of Days (3)
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Luke – 26x

<i>Ben Adam</i> (a man, a human) (6)	Passion Narratives (8)	Exalted Judge at the End of Days (12)
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John – 12x

<i>Ben Adam</i> (a man, a human) (1)	Passion Narratives (7)	Exalted Judge at the End of Days (4)
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GOSPELS TOTAL (80x)

<i>Ben Adam</i> (human) (16)	Passion Narratives (33)	Exalted Judge at the End of Days (31)
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Acts, Hebrews, Revelation – 4

<https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/son-man>

Encyclopedia.com article describes this “threefold grid” thus:

“Scholars often distinguish various classes of Son of Man sayings: those in which the title refers to the **glory and power of Jesus, hidden during His earthly ministry, but to be revealed at His Parousia** (e.g., Mk 2.10; 8.38; 13.26-27; 14.62; Mt 10.23; 16.27; 19.28; 25.31);

those in which the title recalls the **humble circumstances** of His ministry (e.g., Mt 8.20; 11.19);

and those which refer to **suffering and death** (e.g., Mk 8:31; 9:31; 10:33).”

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6) Extrabiblical Sources

Extra Biblical (Book of Enoch) – downloaded PDF (17x)
<http://www.markfoster.net/rn/texts/AllBooksOfEnoch.pdf>

See

<https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/son-man>.

Apocryphal Works. **The Book of Enoch** ... speaks of a celestial man ... closely connected with the establishment of God's kingdom. ... Son of Man clearly emerges as an individual rather than as a symbol for a collectivity, as the Danielic figure was, although intimately united to the elect community. He is preexistent (48.2-3), will appear at the end of the world (62.4-5) to sit upon the throne of God (51.3) and exercise judgment (62.1). He is identified with the Messiah (48.10; 52.2) and in many passages is referred to as "the Elect One." The question arises as to whether the Son of Man of Enoch can be explained simply as an evolution from the figure in Daniel, or whether non-Biblical ideas have entered in. ... division of opinion. ... The Parables of Enoch demonstrate very clearly that there existed in some circles of Judaism, probably before the time of Jesus, belief in a transcendent Messiah who could be referred to by the title Son of Man.

The same concept appears in **4 Ezra**, in which "as it were the form of a man" rises from the sea and travels with the clouds of heaven (13.3), destroys the wicked with his breath (13.10-11, 27), and gathers together the lost ten tribes (13.12-13, 39-42). Like the Son of Man in Enoch, he has been kept by God for many ages to deliver creation (13.26) and is identified with the Messiah (cf. 13.32, 37, 52 with 7.28), who is referred to as God's Son. This apocalypse, probably composed near the end of the 1st Christian century, neither influenced the composition of the Gospels nor was influenced by them. Yet it does bear further witness to speculation concerning the Son of Man in Jewish circles near the time of Christ.

SEE ALSO FLUSSER chapters scanned:

526-534. Son of Man: Luke 11 sign

535-542 Mt 9:8 son of man forgiving sins

See Flusser, David. "A Lost Jewish Benediction in Matthew 9:8." In *Judaism and the Origins of Christianity*, 535-542. Jerusalem: The Magnes Press, The Hebrew University, 1988.

"Often it is impossible to comprehend the true import of that he said until after we have properly understood the words of Jesus in the context of their Jewish background because it is only then that we have renewed the contact between Jesus and his hearers" (524).

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men if there were Jews with a more spiritual ideal of the Messiah's work, Jesus had to guard against this misrepresentation. (It should go without saying that Jesus in no way associated himself with the advocacy of violence by the political revolutionaries of his day; on this subject the last word has been spoken by M. Hengel, *Was Jesus a Revolutionist?*, 1971.) Another element may be that Jesus did not wish to claim Messiahship until he had shown himself to be Messiah by what he did, or until people recognized the real significance of his ministry. In so doing he freed Messiahship from its this-worldly political associations and reinterpreted it in terms of the OT concept of God's mighty act of salvation.

Undoubtedly, however, the Gospels give the impression that Jesus preferred to use another description, *Son of man* (note the shift in terminology in Mk. 8:29f./31 and 14:61/62). This unusual GK expression can have arisen only as a translation of an idiomatic Semitic phrase (Heb. *ben adam*; Aram. *bar nāsā(d)*) which means either a particular member of the species 'man' (e.g. Ezk. 2:1) or mankind in general (e.g. Ps. 8:4). In Dn. 7:13f. the phrase describes 'one like a man' (נְבִי) or 'what looked like a human being' (רֵיב) who comes with the clouds to the Ancient of Days and receives everlasting dominion over all peoples from him. In the language of Jesus' time it appears to have been possible to use the phrase as a modest way of referring to oneself in certain situations, although opinions differ whether it was used to make a statement true of mankind in general and hence of the speaker in particular or to make a statement applying only to the speaker.

The phrase occurs quite often on the lips of Jesus, and its occurrences in the Synoptic Gospels have led to much debate.

On the one hand, it has been assumed that the significance of the phrase is derived from Dn. 7:13f., in which case it refers to the future coming of a heavenly being described with apocalyptic symbolism (Mk. 13:26; 14:62) and to the role played by this figure at the last judgment (Mk. 8:38; Mt. 10:23; 19:28; 25:31; Lk. 12:8f.; 17:22-30; 18:8). Some scholars think that the early church was the first to use this concept to describe the future role of Jesus (so N. Perrin, *A Modern Pilgrimage in New Testament Christology*, 1974); others argue, on the basis of Lk. 12:8f., that Jesus looked forward to the coming of an apocalyptic figure *other than himself* who would vindicate his work, and that it was the early church which later identified Jesus himself with this coming figure (so H. E. Todd, *The Son of Man in the Synoptic Tradition*, 1965); others again argue that Jesus looked forward to his own future coming as the Son of man (so O. Cullmann, *The Christology of the New Testament*, 1963).

Alongside these 'future' statements there are others which speak of the present authority and humiliation of the Son of man (Mk. 2:10, 27f.; Lk. 6:22; 7:34; 9:58; 12:10; 19:10) and prophesy his suffering, death and resurrection (Mk. 8:31; 9:9, 12, 31; 10:33f.; 14:21, 41; cf. Lk. 24:7). It is hard (but not impossible: see below) to see how statements like these could be made about the Son of man described in Dn. 7, and accordingly many scholars think that the use of Son of man in such sayings derives from the early church which, having identified Jesus as the coming Son of man, proceeded to use the same title with reference to his

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earthly ministry and his passion. Other scholars hold that Jesus produced his own creative reinterpretation of the role of the Son of man under the influence of the prophecy of the suffering Servant of Yahweh (Is. 52:13-53:12).

On the other hand, various scholars take the use of *bar nāsā(d)* as a self-designation in Aram. as their starting-point, and hold that Jesus used it simply as a means of referring to himself. On this view, the statements in the Gospels which are non-apocalyptic in content and refer to Jesus simply as a man are most likely to be authentic. Later, the use of the term by Jesus led the church back to Dn. 7, and it proceeded to reinterpret the teaching of Jesus in apocalyptic terms (G. Vermes, *op. cit.*, pp. 160-191).

It is probable that scholars have been led astray by insisting on one basic origin for all the sayings and not taking the ambiguity of the term sufficiently seriously. Clearly it could be used as a self-designation, even although the precise circumstances in which this was felt to be proper remain uncertain. At the same time it cannot be denied that the term could have a titular force. C. F. D. Moule rightly observes that the use of the title in the phrase may give the force of 'the human figure' (i.e. the one mentioned in Dn. 7:13f.; 'Neglected Features in the Problem of "the Son of Man"', in J. Gnauk (ed.), *Neues Testament und Kirche*, 1974, pp. 413-428). The fact that this figure played a role in some areas of Jewish thought is shown by the allusions in *1 Enoch* and *4 Ezra* (although the dating of the crucial portions in *1 Enoch* is notoriously insecure). The most probable approach, therefore, is still that which takes Dn. 7:13f. as its starting-point and sees there a figure, perhaps the leader and representative of Israel, with whom Jesus identifies himself. This figure is one possessing authority and destined to rule the world, but the way to that rule is by humility, suffering and rejection. It is not too difficult to understand Jesus speaking in this way, provided that he can be assumed to have looked forward to his own rejection and subsequent vindication by God. This assumption is wholly probable when we take account of: (a) Jesus' recognition of the realities of the situation in which he carried on a ministry that brought him into collision with the hostile Jewish authorities; and (b) Jesus' acceptance of the way of life of the godly man described in the OT, according to which the godly can expect rejection and persecution and must put their trust in God to deliver them. This pattern can be traced in certain of the Psalms (especially Pss. 22, 69), in the prophecies of the suffering Servant and in the career of 'the saints of the Most High' in Dn. It is also to be found in the book of Wisdom (although it is doubtful whether this book could have influenced Jesus himself) and in the popular legends in which the Jews glorified the fate of the Maccabean martyrs. Against this considerable background it would be strange if Jesus had not understood his career in such terms. At the same time, his manner of speaking certainly mystified his hearers: 'Who is this Son of man?' (Jn. 12:34). It was probably a deliberate means of concealing his own claims to some extent so as not to lead to false expectations. It laid claim to authority but an authority which was largely rejected by men. Thus by his use of this phrase Jesus laid claim to being the final representative of God to men, destined to rule but rejected by Israel, condemned to suffer but vindicated by God.

7) *New Bible Dictionary*

a. ("Jesus Christ, Titles of" article, pp. 575-583, section I. *Titles Used for Jesus*) – see screen shot at left.

Future statements

-Assumption is that its significance is derived from Daniel 7:13ff

-Some say Jesus himself looked forward to someone other than himself who would fill this role.

-They say that it was the Early Church that first used the term to refer to Jesus' future role.

Present authority and humiliation

-prophecies of suffering, death, resurrection (Some say Jesus "produced his own creative reinterpretation of the role of the Son of man under the influence of the prophecy of the suffering Servant of Yahweh (Is. 52...)." (577))

"everyman"

-self-designation, referring to himself, non-apocalyptic usages refer simply to Jesus as a man

-church could have read back to Dan 7 and reinterpreted Jesus's teaching in apocalyptic terms

other considerations

-It is probably that scholars have been led astray by insisting on one basic origin for all the sayings and not taking the ambiguity of the term sufficiently seriously" (577).

-role in Jewish thought (*1 Enoch* and *4 Ezra*)

"Most probable approach ... that which takes Dn. 7:13f. as its starting-point and sees there a figure, perhaps the leader and representative of Israel, with whom Jesus identifies himself. This figure is one possessing authority and destined to rule the world, but the way to that rule is by humility, suffering, and rejection. It is not too difficult to understand Jesus speaking in this way, provided that he can be assumed to have looked forward to his own rejection and subsequent vindication by God" (577)

- Realities: His ministry brought him into collision with religious authorities

- Acceptance: Life of a godly man in OT can expect rejection and persecution, must trust God for deliverance

- This mystified His hearers! "What is this Son of man?" (John 12:34)

"It was probably a deliberate means of concealing his own claims to some extent so as not to lead to false expectations. It laid claim to authority but an authority which was largely rejected by men. Thus by his use of this phrase Jesus laid claim to being the final representative of God to men, destined to rule but rejected by Israel, condemned to suffer but vindicated by God" (577)

- b. ("Messiah" article, p. 759, section 5. Son of Man) – discusses Daniel 7, judgment scene, kingly motif of Ps 2, clouds of heaven, universal and everlasting dominion. "On this ground it is urged that the 'one like a son of man' is the Messianic individual. As such, he fits into the general pattern found throughout the whole series of expectations: he is a king, opposed by the world, but achieving universal dominion by the zeal of the Lord, i.e., from the Ancient of Days, in Daniel's imagery; he is man, by the terms of his title, and yet he does not originate among men but comes 'with the clouds of heaven', a position characteristic of God ... Here is the same polarity of human and divine which is found almost without exception in OT Messianism ..." (759)

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- 8) **Sandmel, (Rabbi) Samuel.** *A Jewish Understanding of the New Testament.* “The term which Mark usually has Jesus use in self-description is the enigmatic ‘Son of Man.’ The term is found in Ezekiel and in Daniel; also, an extra-Biblical book uses the term as a kind of synonym for Messiah. It chances that in Aramaic the term can have both that very pregnant meaning, or else it can have the simplest of meanings, ‘I.’”

“Why, then, does Mark use the locution Son of Man in place of Messiah? Why does he abruptly introduce the phrase, The King of the Jews?”

“The term Messiah, we saw in looking at Paul, was meaningless among Greek Gentiles. To Jews, however, it had a connotation which was as much political as religious. **Son of Man, on the other hand, was an innocuous and non-political phrase. It is to be suggested that Mark, writing in a time when it was expedient for a rising sect to assure the Romans of its political harmlessness, prefers Son of Man, which has no revolutionary connotations, as the title for Jesus.**” (129-130)

- 9) **Young, Brad.** “The Son of Man in the Teachings of Jesus—Is He Human or Divine?” In *Jesus the Jewish Theologian*, 243-252. “...highest conception of the Redeemer ever developed by ancient Judaism” (quoting Flusser) (243)

errors – find one meaning and impose it on all of NT.

Instead – three different meanings (human being, eschatological judge, passion predictions) (244)

Daniel 7:13-14 – Jesus’ conscious connection (Luke 21:27 – Son of Man, cloud, power, great glory)

Daniel passage “probably originally referred to the people of Israel as a collective group. But by the time of Jesus the people were looking for a person who would perform the task of the Son of man. It was natural to associate the term in Daniel with the Messiah” (245).

(A) Human being (*ben adam*) – context is important (i.e., forgiving sins, term is juxtaposed against the divine, 246)

(B) Supernatural being – elevated language in Jewish apocalyptic thought, semidivine, in Daniel - *like* a Son of Man shows it is more than human being; like a man but so very much more. In the *Book of Enoch* (248) he is standing by God himself, being with God. The people would have already been aware of these writings. “Jesus employed the most powerful designation for the future deliverer which could have been used by any teacher. When the church fathers thought that the expression ‘Son of man’ referred to the humanity of Jesus, they missed the deeper significance of the designation in ancient Jewish apocalyptic writings. The term was an elevated way of referring to the messianic task. Jesus used this expression when he spoke about the final judgment” (248)

“He does not define the present in terms of the future but rather **the future in terms of the present.** In other words, he emphasizes the urgent need of feeding the hungry, welcoming the stranger, clothing the one without, caring for the sick, and visiting the prisoner. What one accomplishes now will set the course of the future. His high ethical morality determines his teachings concerning the final judgment” (249) *emphasis mine*

“The striking feature of his description of the last judgment, however, appears in **his intense concern for the needs of suffering humanity in the present** ... The disciples of Jesus should seek to see the Son of man in every human being” (251)

(C) “Defensive” Use (passion narratives) – prophetic statements re: his death; defensive in the sense of *yes, I’m going to suffer and die – BUT I WILL RISE AGAIN!* (249-250) **EVERYTHING WRITTEN about the Son of Man will be accomplished!** (Flusser – defensive in terms of **the faith OF Jesus**, not only faith IN Jesus (250). The Son of man may have no place to lay his head NOW, but he will come on the clouds to judge the earth at the end of days!

Conclusion:

“While the tendency among many interpreters has been to view the designation ‘Son of man’ as referring to the humanity of Jesus, the name really means that **in his self-awareness Jesus claims that he is so very much more.** In fact, it is the highest term used in Jewish thought for the Messiah. The Son of man came to seek the lost. He came to heal hurting people. To him all authority has been given. He is the Son of man who will come with the clouds of glory to judge the nations. He possesses all power and glory” (251)

Matt. 25:31 “But when ^athe Son of Man comes in His glory, and all the angels with Him, then ^bHe will sit on His glorious throne. ³² “All the nations will be ^agathered before Him; and He will separate them from one another, ^bas the shepherd separates the sheep from the goats; ³³ and He will put the sheep ^aon His right, and the goats ^bon the left.

Matt. 25:34 “Then the King will say to those on His right, ‘Come, you who are blessed of My Father, ^ainherit the kingdom prepared for you ^bfrom the foundation of the world. ³⁵ ‘For ^aI was hungry, and you gave Me *something* to eat; I was thirsty, and you gave Me *something* to drink; ^bI was a stranger, and you invited Me in; ³⁶ ^aI was naked, and you clothed Me; I was sick, and you ^bvisited Me; ^cI was in prison, and you came to Me.’ ³⁷ “Then the righteous will answer Him, ‘Lord, when did we see You hungry, and feed You, or thirsty, and give You *something* to drink? ³⁸ ‘And when did we see You a stranger, and invite You in, or naked, and clothe You? ³⁹ ‘When did we see You sick, or in prison, and come to You?’ ⁴⁰ ^a“The King will answer and say to them, ‘Truly I say to you, ^bto the extent that you did it to one of these brothers of Mine, *even the least of them*, you did it to Me.’”

“Son of Man” and “Son of God”
(ET “Life Together” 2/17/19, Lois Olena)

**“Son of Man” and “Son of God”
(ET “Life Together” 2/17/19, Lois Olena)**

OTHER RESOURCES

Flusser, David. *Jesus*. Jerusalem: The Hebrew University Magnes Press, 2001.

Keener, Craig. *The Gospel of John: A Commentary*. 2 Vols. Grand Rapids, MI: Baker Academic, 2003

Son of God – Hellenistic use (291-94); Jewish Uses (294ff); Johannine and other early Christian uses (296-97)

Mounce (son, *ben*) 667-669 OT

- c. Family, heredity, son (*benim*), daughter (*banot*), children M&F
- d. Extended clan or nation (“children” of Israel), or from a geographic or physical location.
- e. Members within a given social or professional group (son of perfumers, Neh 3:8)
- f. Moral or ethical classification (“sons of Belial”)
- g. Figurative/poetic (arrow, son of a bow; sparks – sons of fire)
- h. Sons of God (angels/heavenly beings; morning stars; fallen angels (Gen 6:1) or line of Seth; dynastic rulers
- i. Sons of man (161x in OT) – unique; two terms refer to same entity (human being); Ezek (93x) son of man
 Man – created by God, endowed with His image; son of man – fallen man, conceived in Adam’s likeness, object of God’s wrath. Only by divine mercy is son of man the object of God’s grace and redemption.
 David – God’s son (2 Sam 7:4; Ps 2:1-3) anointed king, represents the nation, father/son relation of covenant
 David and nation – both wayward
 Isaiah prophecies a child, a son
 Last Adam (1 Cor 15:45)
 Son of Man
 Quintessential Israelite
 Eternal Son of God who alone can redeem the sinful human race

Mounce (son, *huios*) 669ff NT

- j. Son of human parents, offspring, descendants, parent to child relationship (family); discipleship connection
- k. Son of...man (Jesus’ favorite title for himself, stronger title of divinity, Dan 7:13-14, Mark 2:1-2, unique authority, apocalyptic traditions, path to suffering)
- l. Son of...God (divine relationship between Father and Jesus the Son. Mk 1:11, Lk 3:22, one and only son John 3:16, true and faithful Son of God. Essential confessional phrase of early Christianity (baptism, preaching, confession, Mt 16:16; Acts 9:20, 13:33; Rom 1:3-4). Close connection w/Son of David – messianic confession (2 Sam 7:12, 14; Ps 2:7)

Warrington, Keith. *Discovering Jesus in the New Testament*. Peabody, MA: Hendrickson Publishers, 2009.

21 – Says “Son of Man” gives Jesus special privilege over the Sabbath and re: forgiving
 50 – Says John uses the term not for his suffering but more for exaltation (see numbers!)

New Catholic Encyclopedia (Son of Man – downloaded PDF)

<https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/son-man>

Bible Study Tools (Son of Man, The – downloaded PDF)

<https://www.biblestudytools.com/dictionary/son-of-man-the/>