

- I. Jesus is referred to as Son of Man in the Gospels 78 times: Messiah- 49 times, Son of God- 25 times, Son of David -14 times.

A. Times Jesus used these titles Himself: Son of Man- 78, Messiah- 11, Son of God- 5, Son of David- 1.

- II. The title Son of Man was the favorite title Jesus used for Himself in the Gospels. I am suggesting that every time Jesus refers to Himself as such, He is claiming to be the Son of Man from Daniel 7.

A. Eight Reasons why this is the Divine Son of Man in Daniel 7:

- Daniel 7:13 Son of Man comes with the Clouds “If this isn’t God, it’s the only time someone rode clouds in the Old Testament and it wasn’t God.” - Dr. Peter Gentry
- “Like the Son of Man”
- He approaches the Ancient of Days
- He has the right to exercise cosmic judgment
 - The Kingdom that He is given rules over every other kingdom and destroys kingdoms. The Son of Man appears in a judgment seen and His right to judge is implied. In the Gospels, Jesus magnifies this point in a profound way related to His title as the Son of Man.
- Everlasting dominion
- Everlasting Kingdom
 - Not just Messianic- the prophets spoke of a time when Yahweh Himself would be King over the nations.
- Most High - Highest one (NASB). Daniel introduces a new word for “Most High” that is a combination of Hebrew and Aramaic. This particularly comes together in verse 25. Daniel does this to communicate that there are two Persons in this scene that can be called the “Most High.” The Son of Man has the everlasting kingdom in verse 13 and in verse 27 it is the “Highest One.”
- He receives worship (verse 13 and verse 27).
 - A. This figure is clearly Divine but He should also remind us of Adam as He looks human and He has dominion over the beasts.
 - B. Another crucial element from Daniel 7 to bring into the New

Testament is the understanding of the Kingdom of God. Here almost uniquely we find a picture of the Kingdom in which Israel remains central, but the scope of understanding of the Kingdom is enlarged enough to be able to inform the New Testament description. The prominence and exaltation of the Saints here is a central theme.

- i. Who is this people who are immortal, exalted, and share in the government of the Son of Man?
 - ii. Gospel of the Kingdom in Daniel 7
 - 1. This age is partly under the rule of the beasts, yet their time is short
 - 2. The Saints must go by the way of suffering to inherit glory.
 - 3. The Son of Man is at the center of the redemptive plan. He will come to destroy the last beast, and He will make the Saints to be His partners and His friends alongside Him in His eternal government.
- I. The structure of the whole book of Daniel is a Chiasm. The first chapters parallel the latter. In chapter one we see Daniel and His friends standing for righteousness in Babylon; and in chapter 12 we see the end-time saints standing for righteousness in the antichrist empire. In the next chapters we see Nebuchadnezzar (a type of Antichrist) and in chapter 11 we see the Antichrist at the end of the age. Chapter 7 lies at the center of the book. In chiasmic structure what is at the center is most important. We find also that chapter 7 itself is a chiasm and at the center of chapter 7 is the vision of the Son of Man! At the center of the Gospel is the person of Jesus Himself. One of the greatest ways that Daniel 7 remedies our tendency toward a self-centered gospel is by putting the Divine Son of Man in the center of the picture. It calls us into an eschatological perspective where we are fixed on the Lamb who is worthy to receive the reward of His suffering. We want to be fulfilled, but He's not fulfilled yet. We want our "stuff" but He doesn't have His stuff. When you love someone you care about them walking out their calling whether or not you walk out your own.

- II. 9 reasons Jesus was quoting Daniel when He called Himself the “Son of Man.”
- Jesus’ Humanity was never a question
 - He uses it as an exclusive title
 - Jesus is the only one who called Himself this.
 - His audience, and particularly His enemies, knew what He meant when He said this.
 - No one else claimed to be the Son of Man.
 - When He called Himself the Son of Man He frequently incorporated elements of Daniel 7.
 - Jesus was accused of blasphemy over this title.
 - Jesus’ execution was over this title
 - Daniel 7 is the only place where the phrase “Son of Man” was written in Aramaic.
- I. Ways that Jesus used this phrase along with elements of Daniel 7: when Jesus uses this title He incorporates several facets of Daniel 7 in the context. Eternal life for the Saints, the right of the Son of Man to execute judgment, the saint’s future participation in His government, the Son of Man coming on the clouds, the Father-Son relationship in the Godhead, and more, are all concepts that are extrapolated from Daniel 7.
- A. ¹³ **No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.** ¹⁴ **And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,** ¹⁵ **that whoever believes in Him should not perish but have eternal life.** ¹⁶ **For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.** ¹⁷ **For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. (John 3:13-17).**

- B. ²⁷ For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. ²⁸ For wherever the carcass is, there the eagles will be gathered together. ²⁹ “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. ³⁰ Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ And He will send His angels with a great sound of a trumpet, and they will gather together His elect...” (Mat 24:27-31)
- C. ³¹ “When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. ³² All the nations will be gathered before Him...” Matt 25:31-32
- D. ¹⁰ But that you may know that the Son of Man has power on earth to forgive sins” (Mark 3:10)
- E. ²² For the Father judges no one, but has committed all judgment to the Son, ²³ that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. ²⁴ “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. ²⁵ Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. ²⁶ For as the Father has life in Himself, so He has granted the Son to have life in Himself, ²⁷ and has given Him authority to execute judgment also, because He is the Son of Man. ²⁸ Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice ²⁹ and come forth—those who have done good, to the resurrection of life, and those who

have done evil, to the resurrection of condemnation." (John 5:22-29)

- F. ²⁸ So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. ²⁹ And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life. ³⁰ But many *who are* first will be last, and the last first." (Matt 19:28-30).
 - G. ⁶³ But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" ⁶⁴ Jesus said to him, "*It is as* you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven." ⁶⁵ Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! ⁶⁶ What do you think?" They answered and said, "He is deserving of death." (Matt 26:63-66).
 - H. ²³ Then He said to *them* all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me. ²⁴ For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it. ²⁵ For what profit is it to a man if he gains the whole world, and is himself destroyed or lost? ²⁶ For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His *own* glory, and *in His Father's*, and of the holy angels. (Luke 9:23-26).
- II. Jesus used Daniel more broadly to undergird the main themes of His teaching.
- A. Convergence of heaven and earth: Jesus is the Man in the Heavens who brings a Kingdom down from heaven with Him.

- B. The gospel is the glory of God in salvation through mercy and judgment. "I propose that the glory of God in salvation through judgment is the center of biblical theology." - Dr. Jim Hamilton
 - C. The saints must pass through suffering into exaltation and glory. The Son of Man enters into our suffering to exalt us with Him in His glory. To bring redemption this must be the God-Man who suffers and not just the good man who suffers.
 - 1. We want a gospel that promises us a life free of suffering. Yet we cannot avoid that suffering is present in this age, and it is in suffering that we see that the Bridegroom God is united in intimacy with His people.
- III. In looking at how the apostles built on these themes Acts 1-2 are pivotal. In the Ascension we see the confirmation of all that Jesus claimed in the title Son of Man. Jesus went up in the clouds and now He can come in the clouds. We also understand now the reason for two comings. For the Messiah to come as a Man from heaven, He had to first become a Man. While He was on earth there was no Man in the heavens to come down. Peter's sermon at pentecost laid forth the foundations of apostolic Christology, "The Lord Jesus Christ." This is how the apostles referred to Jesus as the Divine Human and the title Christ takes prominent part in this title because we now await His return.
- A. Another example of the apostolic usage of Daniel 7 comes in the form of Paul's references to the saints being seated with Christ in the heavens, above all dominions (principalities and powers.) Eph 1, 2, 6.
 - B. Also when Paul makes reference to judging angels in the age to come (1 Cor 6) the allusion is to the court of Daniel 7.