

One Like a Son of Man

WEEKLY BIBLE STUDY

Last in a six-part series

May 7 & 8, 2016

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Daniel 7:9–14 (NIV)

⁹“As I looked,

“thrones were set in place,
and the Ancient of Days took his seat.
His clothing was as white as snow;
the hair of his head was white like wool.
His throne was flaming with fire,
and its wheels were all ablaze.

¹⁰ A river of fire was flowing,
coming out from before him.
Thousands upon thousands attended him;
ten thousand times ten thousand stood before him.
The court was seated,
and the books were opened.

¹¹ “Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire. ¹² (The other beasts had been stripped of their authority, but were allowed to live for a period of time.)

¹³ “In my vision at night I looked, and there before me was one like a **son of man**, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence.

¹⁴ He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

John 1:43–51 (NIV)

⁴³ The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, “Follow me.”

⁴⁴ Philip, like Andrew and Peter, was from the town of Bethsaida. ⁴⁵ Philip found Nathanael and told him, “We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph.”

⁴⁶ “Nazareth! Can anything good come from there?” Nathanael asked.

“Come and see,” said Philip.

⁴⁷ When Jesus saw Nathanael approaching, he said of him, “Here truly is an Israelite in whom there is no deceit.”

⁴⁸ “How do you know me?” Nathanael asked.

Jesus answered, “I saw you while you were still under the fig tree before Philip called you.”

⁴⁹ Then Nathanael declared, “Rabbi, you are the Son of God; you are the king of Israel.”

⁵⁰ Jesus said, “You believe because I told you I saw you under the fig tree. You will see greater things than that.” ⁵¹ He then added, “Very truly I tell you, you will see ‘heaven open, and the angels of God ascending and descending on’ the **Son of Man**.”

Mark 14:60–62 (NIV)

⁶⁰ Then the high priest stood up before them and asked Jesus, “Are you not going to answer? What is this testimony that these men are bringing against you?” ⁶¹ But Jesus remained silent and gave no answer.

Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?”

⁶² “I am,” said Jesus. “And you will see the **Son of Man** sitting at the right hand of the Mighty One and coming on the clouds of heaven.”

Do we truly grasp just who Jesus really is?

Do we fathom what his victory over sin and death means for us all?

This week we turn to the second half of Daniel, chapters 7-12. Glance through it and you'll see that it is very different from the endlessly entertaining and “preachable” stories in the first half of Daniel. The writing is apocalyptic, like most of Revelation. In a way, the second half of Daniel merely retells the themes from the first half but in the intensely symbolic language of the apocalyptic genre. It was a style of writing that was very popular among the Jews in the centuries around the time of Jesus. Such writing brought out big cosmic scenes,

investing them with striking and often mysterious images and symbols. Many Jews expected God to do something *big* and the apocalyptic style fit those expectations. The word “apocalypse” comes from the Greek word meaning an “unveiling.” Apocalyptic writing was intended to pull back the curtain so the reader could see the cosmic significance of worldly events, such as the abominations committed in Jerusalem by the Syrian ruler Antiochus Epiphanies more than a century and a half before Jesus, whose actions were so profane to the Jews that they triggered the Maccabean revolt. As we learned earlier in the series, the book of Daniel was put into its final form and portions added during the time of the Maccabean revolt.

Thus, Daniel 7 opens with beasts rising out of the chaotic seas that are ready to “devour much flesh.” Whose flesh? Israel’s of course. Who is the beast? Antiochus Epiphanies is the latest such monster. Surely God’s people must be doomed. Right? These mighty empires could overrun and wipe out the Jews any time they wanted to.

But there is more to this world than what can be seen or heard. So, in verse 9, we are taken to the throne room of God, where the Ancient of Days sits on his throne and judges the beasts, powerful horns and all. And, we see that someone like a human being, a Son of Man, is coming with the heavenly clouds toward the throne, where he will be given honor, glory, and dominion over all creation. Who is this Son of Man, whose rule will be “an everlasting one”? Who? . . . *Who?*

Meeting the Son of Man face to face

John’s gospel, similarly to the others, tells the story of Jesus calling his first disciples. Jesus begins with Andrew, who then goes to get his brother Simon. After returning to Galilee, Jesus calls Philip, who was from the same hometown as Andrew and Peter. Philip then goes to get Nathanael, who seems quite skeptical of the whole thing. Philip has told him that Jesus is the one they’ve been looking for, the one pointed to by the Law and the prophets. When Nathanael hears that this man is from Nazareth, he scoffs, as if to say, “That dump!?” Nonetheless, he joins Philip and the others.

When Jesus sees Nathanael coming, he declares him to be a straightforward, what-you-see-is-what-you-get kind of guy. But when Nathanael asks how Jesus could possibly know him, Jesus reveals that he was able to see Nathanael earlier when he was sitting under a fig tree, when that just didn’t seem possible.

That and the witness of the other men are too much for Nathanael. Despite his understandable skepticism, he addresses Jesus as *rabbi*,¹ and pronounces him to be the Son of God, the king of Israel. For Nathanael at this point, the phrases “son of God” and “king of Israel” are messianic, two ways of saying the same thing. As John’s gospel proceeds, it becomes clear that “Son of God” with respect to Jesus means far more than “merely” Messiah, but Nathanael can’t have in mind any sort of Trinitarian pronouncement.

And just when we think that we’ve heard it all, Jesus tells Nathanael that he will see “greater things than that . . . you will see ‘heaven open and the angels of God ascending and descending’ on the **Son of Man**” (John 1:51). Using powerful imagery from the story of Jacob’s ladder (Genesis 28:10-22) and from Daniel 7, Jesus tells Nathanael all that he needs to know in order to grasp what he will soon see and hear and experience as Jesus’ disciple.

A confrontation with the Son Of Man

Early on a Friday morning during Passover in about AD 30, Jesus is hauled before a Jewish tribunal led by the high priest Caiaphas. When confronted with trumped-up charges against him, Jesus stays silent. So Caiaphas pressed him: “Are you the Messiah, the Son of the Blessed One?” Jesus’ answer is straightforward and unequivocal; “I am. And ‘you will see the **Son of Man** seated at the right hand of the Power and ‘coming with the clouds of

¹By the end of the first century AD, *rabbi* came to be used only with respect to those formally “ordained.” But in Jesus’ day, it referred only to someone held in high esteem when it came to spiritual matters and learning.

heaven” (Mark 24:61-62, NRSV). Yes, he is, indeed, the Son of Man who is ushering in the kingdom of God. Caiaphas’ response is to stand up, tear his robe, and shout “blasphemy!” Caiaphas understands quite what Jesus is claiming. If true, then nothing can be the same. But if Jesus is wrong or is lying, then he is indeed guilty of blasphemy and more.

The Son of Man . . . The Word

By continually referring to himself as the Son of Man, Jesus draws on the image from Daniel 7:13-14. He is the one raised up by God to usher in God’s kingdom. Jesus is the one “given authority, glory and sovereign power.” This carpenter from the no-account village of Nazareth? No wonder Caiaphas was floored by the claim.

Because we proclaim Jesus to be fully God and fully human, it is understandable that we often take “Son of Man” to be a statement about Jesus’ humanity, making “Son of God” a statement about Jesus’ divinity. But “Son of Man” is not a cryptic way of saying that Jesus is human. Rather, it is a powerful image drawn from Daniel 7:13-14. You might read back over the passage from Daniel again – this is the Crucified One, the Lamb of God who takes away the sin of the world.

Daniel the man had to stay faithful in a hostile world, when it seemed that all was surely lost. So, the book of Daniel comes from a time when God’s people were being persecuted and tortured. For them too, it must have seemed that all was lost. Who could stand up to the power of Antiochus Epiphanies?

So, it has always been. There are always monsters on the horizon. ISIS and all the violent jihadists are merely the latest. They won’t be the last.

Daniel 7 is an ever-present reminder that the monsters and beasts of this world do not win. Sure, they might triumph in a battle or two here or there. But defeat God? No. Indeed, God’s victory over the beasts, over sin, even over death was won nearly 2,000 years ago.

And so, again we come to the identity and nature of Jesus. Who was he? What was and is his significance? The crowds and even his disciples didn’t really understand. Do we? Really? Our claims of Jesus go far beyond even those of the Son of Man in Daniel 7. “In the beginning was the Word, and the Word was with God, and the Word was God,” begins the opening chapter in John’s gospel. The chapter closes with Jesus’ claim to be the Son of Man.

Even for us, speaking of Jesus’ identity and nature gets lost in a morass of little understood ten-dollar words and general confusion. Really, how could this man from Galilee be the Lord and Creator of the cosmos? Jesus and God: One? Really? It seems absurd on its face. How could anyone be expected to believe such a thing? Why are we surprised that so many, even today, reject the notion out of hand?

The apostle Paul understood this. Invariably, when he arrived in a city and began to speak to them of Jesus, he was scoffed at and ignored. How silly! How crazy! Yet he pressed on. Like Jesus, he didn’t water down the claims or pretend away their consequences. When we offer Christ to others, there is only Jesus to present – the Jesus who is. The Jesus who is God incarnate, fully God and fully human. The Son of Man and the Word. All other “Jesuses” are no more real than the Easter bunny, and who would place their faith in a rabbit?

What began with these words: “In the beginning was the Word, and the Word was with God, and the Word was God,” soon became this: “The Father and I are one.” We don’t have to immerse ourselves in the profound Trinitarian implications of these words to grasp that in Jesus we meet someone completely and utterly unique. He is a man; yet he is God. Deny either and you’ve lost the truth about Jesus.

Even more staggering is the knowledge that Jesus’ vocation, his mission, was one of personal sacrifice, a willingness to lay down his life for his sheep. For he was not sent to condemn the world, but to save it (John 3:17).

And save it he did . . . from all the beasts and the monsters. Could there be better news?

Is the Son of Man in Daniel 7 the Messiah?

In her commentary on Daniel in the Smyth & Helwys series, Sharon Pace looks at whether we should understand the “one like a son of man” in Daniel to be a messianic figure.

“In antiquity, many Jews and Christians equated the One like a Son of Man with the messiah. In its root meaning, “messiah,” or anointed one, was the king of Israel, selected with God’s approval and anointed with oil by a prophet to rule his people with righteousness. In the prophets, the hope is expressed for a future descendant of King David who would be extraordinarily capable of bringing people to God and who would establish justice and peace. Thus, for Jews, the messiah is a descendant of the line of David, fully human, who rescues Israel from its enemies and who redeems the exiles from among the nations, bringing them back to the land of Israel, as promised to Abraham. The messiah is king over all of Israel and leads the people in fulfilling the commandments so that the entire world is filled with the knowledge of God. The messiah’s coming also brings about a new age wherein the righteous are resurrected and the world is filled with peace, prosperity, and the absence of suffering.

For the rabbis who lived during the Roman persecutions, it is not difficult to understand why they would interpret the predictions concerning the end of the fourth beast to refer to the end of Roman persecution. In discussing the future reign of the messiah, the rabbis note that his reign will encompass all the earth, including sea and land. They find two relevant texts from Daniel, from the image of the One like a Son of Man coming with the clouds and from the stone not cut from human hands (Dan 2:35):

How do we know that he [the messiah] will hold sway on land? Because it is written, . . . Behold, there came with the clouds of heaven one like unto a son of man . . . and there was given unto him dominion . . . that all the peoples . . . should serve him; . . . And the stone that smote the image became a great mountain, and filled the whole earth. (Num. Rab. 13:14)

For Christians, the messianic age, as in Judaism, also shares the expectations of peace, justice, and the resurrection the dead. Christian theology is distinct, however, in its understanding of the messiah as the preexistent son of God, equal to the Father, fully human and fully divine, who redeems humankind from sin. The phrase “Son of Man” is used as a title for Jesus throughout the New Testament. In the book of Mark, for example, the vision of Daniel becomes the paradigm for understanding Jesus as Messiah: “Jesus said, ‘I am’; and ‘you will see the Son of Man seated at the right hand of the Power,’ and ‘coming with the clouds of heaven’” (Mark 14:62). Here the author of Mark uses quotations from Exod 3:14, Ps 110:1, and Dan 7:13-14 to show that the authority, power, and divinity of Jesus will not be defeated. Although the Son of Man must suffer, he will come on earth again in triumph.”

Questions for Discussion and Reflection

1. At the end of today’s passage, Jesus gives his testimony about himself: “You will see ‘heaven open’ and the angels of God ascending and descending on the Son of Man.” There are two brief passages that ought to be read here: Genesis 28:12-15, the story of Jacob’s ladder and Daniel 7:9-14, esp., v, 13. Why do you think Jesus would draw on these two images to speak of himself? What do you he is trying to convey about himself and his vocation?
2. When Jesus invokes Daniel 7 and Psalm 110 as he stood before Caiaphas, the high priest understood Jesus’ claim. Not only was he claiming to be Messiah, he was claiming to be Lord. In making himself “equal to God,” as the crowds put it, Jesus was merely stating the deep truth that even he may have only partially grasped at the time. He was not being blasphemous; he was merely telling the truth. Indeed he was the only person in all human history who could say such things and not be blasphemous.
 - What do you find hardest to grasp about Jesus? If a friend asked you to tell them more about Jesus, what would you say? How could we get better at answering that question?
 - How would you summarize the significance of Jesus’ incarnation and his crucifixion to someone who isn’t Christian but is sincerely curious? What does it all mean?

Daily Bible Readings

Before reading each passage, take a few minutes to get a sense of the context. Your study bible should help. Jot down a few questions that come to mind from your reading of the passage.

<p>Monday, Genesis 28:10-22 The story of Jacob's dream about a ladder connection heaven and earth.</p>	<p>Tuesday, Isaiah 42:5-6 & 49:6 Israel (the people of God) is to be the light to the world.</p>
<p>Wednesday, Matthew 5:13-16 Jesus is the true light that banishes the darkness. We are to be the light of the world, shining the light of Christ into every dark corner.</p>	<p>Thursday, Romans 1:1-7 How would you summarize what Paul says about Jesus in the opening verses of this letter?</p>
<p>Friday, Revelation 1 See esp. v. 13. Again, Jesus is "one like the Son of Man."</p>	<p>Weekly Joys and Concerns</p>

Scott Engle's Weekday Bible Classes

Join us whenever you can. Each week's lesson stands on its own. This is very "drop-in." Bring something to eat if you like. Bring a study Bible. On occasion Scott has to cancel class, so if you are coming for the first time, you can check www.scottengle.org to make sure the class is meeting.

Monday Evening Class

We are studying Paul's letter, 1 Corinthians

Meets from 7:00 to 8:15 in Piro Hall

Tuesday Lunchtime Class

We are studying the book of Judges

Meets from 11:45 to 1:00 in Piro Hall

Scott's 10:50 Sunday Class in Festival Hall

This is a large, lecture-oriented class open to all ages.

The current series:

*Making Sense of Revelation:
The Theology of John's Apocalypse*

Coming May 9 & 16:

7pm in Smith Worship Center

**Two Special Evenings with
Rev. Arthur Jones and Dr. Scott Engle**

Connect the Dots: The Bible in Six Acts

A dynamic multi-media presentation of the entire biblical story. Come learn the Bible in a way you never have before and have some fun along the way!

Sermon Notes
