

Systematic Theology for the Local Church

#44—Christology—Part X¹

Jesus as “Son of Man”

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The next study will be on Jesus as Messiah. Of use for that study is Reymond, 212-214. Helpful for the present study is Reymond, 214-218.

We do not have to look very far to realize that our planet with its societies is in poor condition. The earth itself is mismanaged, with pollution and natural disasters such as floods, earthquakes and volcanic eruptions around the world. Economies and governments worldwide face problems of stability as nationalistic and political movements rock peoples on many continents. When we take a long look around we have to conclude that the earth is a mess. Without a biblical viewpoint even the many voices offering direction never manage to provide successful solutions. For so many people a philosophy of life grounded in evolutionary thinking can only say that human beings are really worthless and no more than a victim of fate. Here’s Carl Sagan’s conclusion: “Who are we? We find that we live on an insignificant planet of a humdrum star lost in a galaxy tucked away in some forgotten corner of a universe in which there are far more galaxies than people.” Closer to home, jobs take sweat (sometimes there are no jobs), it’s often tough to make ends meet and even the jobs that we have involve bosses that make the workplace less than enjoyable. Life on this planet can be nasty.

There are several passages of Scripture that acknowledge these things. Hebrews 4:15 speaks of our weaknesses in facing temptations, and Rom. 8:19-22 graphically underscores the effect of sin on the earth:

¹⁹ The creation waits in eager expectation for the sons of God to be revealed. ²⁰ For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope ²¹ that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. ²² We know that the whole creation has been groaning as in the pains of childbirth right up to the present time

When our children were young there was a book entitled *If God Loves Me, Why Can’t I Get My Locker Open?*. It’s still available on Amazon—in an updated edition. The problems in a young person’s life are the same. We could just as easily ask “If God made this planet and me, why has he left it in such a mess?” or “Does God really (can he possibly?) know what it’s like to be me on this earth pushing to get through each day?” It may not be the locker, but it will often be the car that won’t start, the basement that floods or the workplace that could use a lot of help.

God has given us the encouragement of a divine name arising from the incarnation: the Son of Man. It is a name that says to us, “God knows just what it is like to be you and he cares.” If ‘Son of God’ stresses Jesus’ deity, then ‘Son of Man’ underscores his humanity. Between the two names we have glory contrasted with humility and infinite contrasted with finite, omnipotent with being pushed around by men and self-sufficient with dependent. The Son of Man got hungry and tired and got wet when it rained. If he were living today, his car wouldn’t start at important times! But we will see that the term ‘Son of Man’ also shows that Jesus will ultimately take human beings to God, solving their ultimate need through humility, suffering and death.

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1. Occurrences of ‘Son of Man’ in the New Testament

Son of Man is a descriptive title that occurs 86 times in the NT—69 times in the synoptic gospels and 13 times in John’s Gospel. It is found only four times outside the gospels (Acts 7:56; Heb. 2:6; Rev. 1:13; 14:14). It is Jesus’ favorite name for himself. The occurrences fall into three groupings. I will provide examples of each².

- a. Instances where Jesus uses ‘Son of Man’ as the equivalent of ‘I’ or ‘me.’ Here is Mk. 2:10 (underlining is mine):

² A few days later, when Jesus again entered Capernaum, the people heard that he had come home. ³ So many gathered that there was no room left, not even outside the door, and he preached the word to them. ⁴ Some men came, bringing to him a paralytic, carried by four of them. ⁵ Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus and, after digging through it, lowered the mat the paralyzed man was lying on. ⁶ When Jesus saw their faith, he said to the paralytic, “Son, your sins are forgiven.”

⁷ Now some teachers of the law were sitting there, thinking to themselves, ⁸ “Why does this fellow talk like that? He’s blaspheming! Who can forgive sins but God alone?”

⁹ Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, “Why are you thinking these things? ¹⁰ Which is easier: to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Get up, take your mat and walk’? But that you may know that the Son of Man has authority on earth to forgive sins...” He said to the paralytic, ¹¹ “I tell you, get up, take your mat and go home.” ¹² He got up, took his mat and walked out in full view of them all. This amazed everyone and they praised God, saying, “We have never seen anything like this!”

- b. Instances where Jesus uses the phrase prophetically concerning his future suffering:

Mt. 26:1-2: When Jesus had finished saying all these things, he said to his disciples, ² “As you know, the Passover is two days away—and the Son of Man will be handed over to be crucified.”

Mk. 8:31: ³¹ He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again.

- c. Instances where Jesus refers to the Son of Man as in the third person (the Son of Man sounds like a different person from Jesus). Royce Gruenler says about these³: “There are nineteen of these sayings, all of which portray the Son of man as a glorified divine being, whereas in the first two groupings Jesus generally speaks of himself in terms of humility and suffering.” Here are two examples:

Mk. 8:38: If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father’s glory with the holy angels.

Mt. 19:28: ²⁸ Jesus said to them, “I tell you the truth, at the renewal of all things, when the Son of Man sits on his glorious throne, 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 children or fields for my sake will receive a hundred times as much and will inherit eternal life.

² I owe this categorization to the article by R. G. Gruenler on “Son of Man” in Walter A. Elwell, *Evangelical Dictionary of Theology* (Grand Rapids: Baker Book House, 1987), 1035.

³ *Ibid.*

2. The source and theology of the phrase

The phrase Son of Man is actually a Semitic term put directly into Greek. It is found as a Hebrew phrase 94 times in Ezekiel, where it is used of the prophet and means ‘a single human being.’ In Ps. 8:4 it is used of human beings in general:

What is man that you are mindful of him, the son of man that you care for him?

Central to the understanding of the source of the phrase is Dan. 7:13-14:

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 peoples, nations and men 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.

I quote here at length a portion of the article by I. H. Marshall in the *New Bible Dictionary*⁴, since it explains nicely the complex problem of the source of this ‘Son of Man’ (underlining is mine):

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

1. 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. . . ; 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. . . ; others again argue that Jesus looked forward to his own future coming as the Son of man. . . .

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., 45; 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 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).

2. On the other hand, various scholars take the use of *bar* “*nāš(â)* [‘son of man’] 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. . . .

⁴ I. H. Marshall, “Titles of Jesus Christ,” *New Bible Dictionary*, 3rd ed. (Leicester, England: Inter-Varsity Press, 1996), 576-77.

3. 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. . . . 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.

Robert Reymond summarizes Jesus' use of the phrase in the following⁵:

When Jesus employed the title he was self-consciously claiming to be the Danielic son of Man and hence the messiah, uniting within the one Old Testament figure both the motif of suffering (the work of Isaiah's suffering servant) and the motif of his apocalyptic coming to judge the earth and to bring the Kingdom of God to its consummation.

So 'Son of Man' is a messianic title, emphasizing that Jesus' actions are those of a human being who is divine and so unlike any ordinary 'man.' This Messiah is like us but also unlike us. Because he is divine and human he relates to human beings but at the same time takes them to the presence of God. Here is a definition:

Son of Man is a messianic name for Jesus that emphasizes his humanity backed by deity and his role of taking humans to God through suffering and humiliation.

3. Some practical implications of 'Son of God'

So that we can understand the concept of Son of Man better, we will provide seven implications of the name.

- a. When human beings face the rigors and exhaustion of life, it is Jesus as the Son of Man who got tired, too. So Jesus himself said "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head." (Mt. 8:20). It's human to be tired, and the Son of Man is like us in this.

⁵ Robert L. Reymond, *A New Systematic Theology of The Christian Faith*, 2nd ed. (Nashville: Thomas Nelson Publishers, 1998), 217.

- b. Jesus understands the lowest outcast of society, so he certainly understands you and me. When you are rejected, it's the Son of Man who was rejected, too. Here is what Mark 8:31 says about Jesus' rejection: "He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again."
- c. So often life seems to have inequities, and we wonder if there will ever be any justice. As Son of Man Jesus has the authority ultimately to evaluate everything that everyone has ever done. Notice that the following verse distinguishes between the 1) 'Son' as the son of the Father (Son of God') and 2) the Son of Man.

Jn. 5:26-27: ²⁶ For as the Father has life in himself, so he has granted the Son to have life in himself. ²⁷ And he has given him authority to judge because he is the Son of Man.

- d. As human beings we all wrestle with sin, and the guilt that follows when we fail. Because he suffered as a human being in the place of other human beings and was raised to life because of his obedience, Jesus has the authority to forgive our sins:

Mt. 9:6: But so that you may know that the Son of Man has authority on earth to forgive sins...." Then he said to the paralytic, "Get up, take your mat and go home."

- e. At times we feel as if heaven is far away. But it is the Son of Man who has opened the way for human beings to reach God. In what is undoubtedly a reference to Jacob's ladder vision of Gen. 28, Jesus says in Jn. 1:51 that he himself is the ladder, which represents the pathway between human beings and God:

I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man.

Here is the Genesis passage that he alludes to:

¹⁰ Jacob left Beersheba and set out for Haran. ¹¹ When he reached a certain place, he stopped for the night because the sun had set. Taking one of the stones there, he put it under his head and lay down to sleep. ¹² He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it. ¹³ There above it stood the LORD, and he said: "I am the LORD, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying.

As Paul says in 1 Tim. 2:5, it has to be a man that provides access to God: "For there is one God and one mediator between God and men, the man Christ Jesus." In several places in the Old Testament and New Testament there is a beautiful figure associated with this theological theme of access. Our need is for fellowship with God in this life and for future fellowship that is unhindered by sin. For some individuals in the Bible these goals appear at times to be too distant. Can we have fellowship with God and will we ever dwell with Him apart from the confusion of this world? Will God's program bring about a time when the righteous do enjoy Him, the unrighteous are excluded, and sin is punished? In Gen. 28:10-22 Jacob experiences the heavenly stairway dream. If we had only this passage we would have difficulty in understanding its significance. However, in Jn. 1:51 our Lord tells us that He Himself is the ladder. Jacob must have seen what amounted to a picture of the spiritual reality of the provision by God of access to heaven. Interestingly enough, his conclusion is that he has seen "the gate of heaven" (Gen. 28:17). The work of the Lord Jesus Christ as the Son of Man, then, is described by these two passages from the Old Testament and New Testament as involving the provision of a bridge between earth and heaven, at one end of which is the gate to heaven. Jacob correctly assesses the importance of the experience by observing that God is present and the location is "awesome." It is also interesting that the

specific content of God's words has to do with the Abrahamic Covenant, whose fulfillment demands participation by individuals in the eternal life provided by God. In other words, to enjoy the Abrahamic Covenant and the land (Gen. 28:15)—actually guaranteed by the Palestinian Covenant—an Israelite, including Jacob, would first have to experience fellowship with God through His provision of access.

- f. Death touches every human life in some way. The name Son of Man helps us remember that Jesus faced death. He suffered, hurt, cried and eventually died. To be reassured of his compassion for those who are subject to death, we have only to think of Jesus' reaction to the death of his friend Lazarus—"Jesus wept."

Mt. 20:28: just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

Mk. 8:31: He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again.

The key passage that expresses Jesus' suffering with us is Heb. 2:11-18. Even though the term Son of Man is not used, this is a passage about Jesus' humanity and his ability to lift human beings to God. Recall that the main goal of the writer in the chapter is to demonstrate to his readers that Jesus is fully human.

¹¹ Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers. ¹² He says, "I will declare your name to my brothers; in the presence of the congregation I will sing your praises." ¹³ And again, "I will put my trust in him." And again he says, "Here am I, and the children God has given me." ¹⁴ Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil—¹⁵ and free those who all their lives were held in slavery by their fear of death. ¹⁶ For surely it is not angels he helps, but Abraham's descendants. ¹⁷ For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. ¹⁸ Because he himself suffered when he was tempted, he is able to help those who are being tempted.

- g. With the pressures and disappointments of life, sometimes we feel that life has no point. But with the Son of Man we have a glorious future, as described in Heb. 2:9-11:

⁹ But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone. ¹⁰ In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering. ¹¹ Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers.

Jesus was made "a little lower than the angels"—a reference to his incarnational descent in taking on the nature of a bondservant. "But we see Jesus" means that we catch a glimpse of the one who will change the earth and reverse what happened at the fall, bringing the redeemed to glory as his brothers.

In Dan. 7:13-14 we have a powerful prediction of the reign of the Lord Jesus Christ. In his vision Daniel sees one who is 'like a son of man.' This is a way of saying that the one that Daniel saw was like a human being. He saw what appeared to be a man approaching the Ancient of Days, who must be God the Father, and who then gives him universal and eternal kingdom dominion.

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 peoples, nations and men 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.

If this passage is a source of Jesus’ use of ‘Son of Man,’ then its apocalyptic element must be present to a greater or lesser degree in the term wherever it is used. It is one who is like us—like a human being—who will reign over the earth. Martin Luther’s great words stress the victory of the Son of Man, the one who is so much like us but who alone can take us to God:

Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of god’s own choosing:
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth, His name,
From age to age the same,
And He must win the battle.

Like Stephen, who said at the moment of his death, “Look, I see heaven open and the Son of Man standing at the right hand of God,” may we look forward to being with the Son of Man.

Study questions:

To help you in answering these questions, I have provided below the complete list of 'Son of Man' occurrences in the New Testament.

1. Where does 'Son of Man' come from?
2. How do some strains of modern scholarship dilute Jesus' self-awareness as the messianic Son of Man?
3. In what way is 'Son of Man' messianic?
4. In what ways was 'Son of Man' cryptic? Can you identify some examples in the texts below?

Matt 8:20 Jesus replied, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head."

Matt 9:6 But so that you may know that the Son of Man has authority on earth to forgive sins...." Then he said to the paralytic, "Get up, take your mat and go home."

Matt 10:23 When you are persecuted in one place, flee to another. I tell you the truth, you will not finish going through the cities of Israel before the Son of Man comes.

Matt 11:19 The Son of Man came eating and drinking, and they say, 'Here is a glutton and a drunkard, a friend of tax collectors and "sinners.'" But wisdom is proved right by her actions."

Matt 12:8 For the Son of Man is Lord of the Sabbath."

Matt 12:32 Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

Matt 12:40 For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.

Matt 13:37 He answered, "The one who sowed the good seed is the Son of Man.

Matt 13:41 The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil.

Matt 16:13 When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?"

Matt 16:27 For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what he has done.

Matt 16:28 I tell you the truth, some who are standing here will not taste death before they see the Son of Man coming in his kingdom."

Matt 17:9 As they were coming down the mountain, Jesus instructed them, "Don't tell anyone what you have seen, until the Son of Man has been raised from the dead."

Matt 17:12 But I tell you, Elijah has already come, and they did not recognize him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands."

Matt 17:22 When they came together in Galilee, he said to them, "The Son of Man is going to be betrayed into the hands of men.

Matt 19:28 Jesus said to them, "I tell you the truth, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.

Matt 20:18 "We are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn him to death

Matt 20:28 just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

Matt 24:27 For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man.

Matt 24:30 "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

Matt 24:37 As it was in the days of Noah, so it will be at the coming of the Son of Man.

Matt 24:39 and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.

Matt 24:44 So you also must be ready, because the Son of Man will come at an hour when you do not expect him.

Matt 25:31 “When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.

Matt 26:2 “As you know, the Passover is two days away—and the Son of Man will be handed over to be crucified.”

Matt 26:24 The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.”

Matt 26:45 Then he returned to the disciples and said to them, “Are you still sleeping and resting? Look, the hour is near, and the Son of Man is betrayed into the hands of sinners.

Matt 26:64 “Yes, it is as you say,” Jesus replied. “But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”

Mark 2:10 But that you may know that the Son of Man has authority on earth to forgive sins....” He said to the paralytic,

Mark 2:28 So the Son of Man is Lord even of the Sabbath.”

Mark 8:31 He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again.

Mark 8:38 If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father’s glory with the holy angels.”

Mark 9:9 As they were coming down the mountain, Jesus gave them orders not to tell anyone what they had seen until the Son of Man had risen from the dead.

Mark 9:12 Jesus replied, “To be sure, Elijah does come first, and restores all things. Why then is it written that the Son of Man must suffer much and be rejected?

Mark 9:31 because he was teaching his disciples. He said to them, “The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise.”

Mark 10:33 “We are going up to Jerusalem,” he said, “and the Son of Man will be betrayed to the chief priests and teachers of the law. They will condemn him to death and will hand him over to the Gentiles,

Mark 10:45 For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Mark 13:26 “At that time men will see the Son of Man coming in clouds with great power and glory.

Mark 14:21 The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.”

Mark 14:41 Returning the third time, he said to them, “Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is betrayed into the hands of sinners.

Mark 14:62 “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.”

Luke 5:24 But that you may know that the Son of Man has authority on earth to forgive sins....” He said to the paralyzed man, “I tell you, get up, take your mat and go home.”

Luke 6:5 Then Jesus said to them, “The Son of Man is Lord of the Sabbath.”

Luke 6:22 Blessed are you when men hate you, when they exclude you and insult you and reject your name as evil, because of the Son of Man.

Luke 7:34 The Son of Man came eating and drinking, and you say, ‘Here is a glutton and a drunkard, a friend of tax collectors and “sinners.”’

Luke 9:22 And he said, “The Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and he must be killed and on the third day be raised to life.”

Luke 9:26 If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory and in the glory of the Father and of the holy angels.

Luke 9:44 “Listen carefully to what I am about to tell you: The Son of Man is going to be betrayed into the hands of men.”

Luke 9:58 Jesus replied, “Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head.”

Luke 11:30 For as Jonah was a sign to the Ninevites, so also will the Son of Man be to this generation.

Luke 12:8 “I tell you, whoever acknowledges me before men, the Son of Man will also acknowledge him before the angels of God.

Luke 12:10 And everyone who speaks a word against the Son of Man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven.

Luke 12:40 You also must be ready, because the Son of Man will come at an hour when you do not expect him.”

Luke 17:22 Then he said to his disciples, “The time is coming when you will long to see one of the days of the Son of Man, but you will not see it.

Luke 17:24 For the Son of Man in his day will be like the lightning, which flashes and lights up the sky from one end to the other.

Luke 17:26 “Just as it was in the days of Noah, so also will it be in the days of the Son of Man.

Luke 17:30 “It will be just like this on the day the Son of Man is revealed.

Luke 18:8 I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?”

Luke 18:31 Jesus took the Twelve aside and told them, “We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled.

Luke 19:10 For the Son of Man came to seek and to save what was lost.”

Luke 21:27 At that time they will see the Son of Man coming in a cloud with power and great glory.

Luke 21:36 Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man.”

Luke 22:22 The Son of Man will go as it has been decreed, but woe to that man who betrays him.”

Luke 22:48 but Jesus asked him, “Judas, are you betraying the Son of Man with a kiss?”

Luke 22:69 But from now on, the Son of Man will be seated at the right hand of the mighty God.”

Luke 24:7 ‘The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again.’ ”

John 1:51 He then added, “I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man.”

John 3:13 No one has ever gone into heaven except the one who came from heaven—the Son of Man.

John 3:14 Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up,

John 5:27 And he has given him authority to judge because he is the Son of Man.

John 6:27 Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. On him God the Father has placed his seal of approval.”

John 6:53 Jesus said to them, “I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

John 6:62 What if you see the Son of Man ascend to where he was before!

John 8:28 So Jesus said, “When you have lifted up the Son of Man, then you will know that I am the one I claim to be and that I do nothing on my own but speak just what the Father has taught me.

John 9:35 Jesus heard that they had thrown him out, and when he found him, he said, “Do you believe in the Son of Man?”

John 12:23 Jesus replied, “The hour has come for the Son of Man to be glorified.

John 12:34 The crowd spoke up, “We have heard from the Law that the Christ will remain forever, so how can you say, ‘The Son of Man must be lifted up’? Who is this ‘Son of Man’?”

John 13:31 When he was gone, Jesus said, “Now is the Son of Man glorified and God is glorified in him.

Acts 7:56 “Look,” he said, “I see heaven open and the Son of Man standing at the right hand of God.”

Heb 2:6 But there is a place where someone has testified: “What is man that you are mindful of him, the son of man that you care for him?

Rev 1:13 and among the lampstands was someone “like a son of man,” dressed in a robe reaching down to his feet and with a golden sash around his chest.

Rev 14:14 I looked, and there before me was a white cloud, and seated on the cloud was one “like a son of man” with a crown of gold on his head and a sharp sickle in his hand.

82 verses

Running compilation of key definitions

1. Systematic theology: The organized presentation of all that the Bible teaches about God and His works.
2. Exegesis: The actual practice of studying or interpreting a document or other message to determine its meaning.
3. Context: Context in a document or utterance is the surroundings of a portion of a word, a word, or a group of words.
4. Bibliology: The doctrinal study of the nature of the Bible.
5. Biblical authority: The quality inherent in Scripture by virtue of which human beings are completely answerable to its content.
6. Revelation: The information about Himself given by God to human beings.
7. General revelation: God's disclosure of Himself, available directly to everyone, given through means other than dreams, visions, direct words and Christ Himself.
8. Special revelation: The disclosure of information from God that is not available directly to all human beings.
9. Inspiration: A term applied to the Bible denoting that it is the product of God's creative activity, figuratively breathed out from Him (2 Tim. 3:16); applies to the process of recording Scripture, not specifically to the people involved; actually, *expiration* would be a better term to reflect the concept of 2 Tim. 3:16; the result is *inerrancy*.
10. Textual criticism: The science and art of attempting to discover the original text of a literary work for which the original document does not exist. It is especially important for biblical studies, and the foundational endeavor to all subsequent investigation of the Scriptures.
11. Canon: Transliterated from a Greek Word meaning "standard"; as used of the Bible, it refers to books authenticated as possessing divine origin and therefore authoritative; the Jewish canon consists of thirty-nine books, the Protestant of sixty-six and the Catholic of eighty (including apocryphal books).
12. Inerrancy is a term applied to the Bible, although not specifically found in it; it denotes that the Bible, as originally written, possessed no humanly induced deviations from the message God intended to be recorded and that it is true in every respect; 2 Tim. 3:16; 1 Cor. 2:13; 1 Pet. 2:19.
13. Infallibility: Although some assert that this term has a different meaning from inerrancy, the two terms are, for purposes of biblical study, synonymous; the Bible is infallible because inerrant, and inerrant because infallible.
14. Illumination is the teaching ministry of the Spirit of God that imparts understanding of the message of Scripture to the believer; not to be confused with inspiration, which in the Bible is used of the work of God in giving Scripture (2 Tim. 3:16); 1 Jn. 2:20; Jn. 16:13.
15. Spirituality: God is not physical, but immaterial, incorporeal, invisible and alive.
16. Self-existence/Aseity: God exists independently of anything else. He is self-existent.
17. Immensity: God is infinite in relation to space.
18. Eternality: God is infinite with regard to time.
19. Simplicity: God is not a plurality and cannot be looked at as divisible into parts.
20. Pure actuality: There is nothing about God that is potential. He is not unfinished in any way.
21. Necessity: God is uncaused and exists because he must exist.
22. Immutability: God is unchanging and unchangeable.
23. Impassibility: God is incapable of being changed or disturbed by what he experiences and is incapable of suffering.
24. Transcendence: God and the world are distinct; he is not part of the world, and the world is not part of him.
25. Immanence: God is present in the world.
26. Infinity: There are no limits to God's person and his perfections.
27. Omnipotence: God can do whatever he wills.
28. Omniscience: God knows everything there is to know.
29. Omnipresence: God is present everywhere in his creation

30. Holiness: God is morally pure and separated from all moral evil and sin.
31. Goodness: A quality that describes or includes his love, benevolence, mercy and grace
32. Truth: God's person, actions, knowledge and revelations correspond to reality
33. Love: God's continual communication of himself to his creatures.
34. Benevolence: God's goodness toward his creatures.
35. Mercy: God's goodness toward those who are helpless.
36. Grace: God's goodness toward sinners.
37. Glory: The greatness of God's perfections.
38. Trinity: There is only one true God, existing as a single Being comprised of three Persons who are equal in every way, yet distinct in their tasks and relations to humanity.
39. God's decree: The decree of God is his plan for the universe that includes all things and is certain to come to pass.
40. Providence: God's care for and upholding of his creation.
41. Sovereignty: God's control over his universe.
42. Christology: The study of the Person and work of the Lord Jesus Christ.
43. Incarnation: The joining of deity and humanity in one person forever. The word is based on the Latin word for flesh: the Lord Jesus Christ is God joined with human flesh.
44. Pre-existence: Used of the Son, it means that he existed before Bethlehem.
45. Theophany: An appearance of God.
46. Christophany: An appearance of Christ.
47. Priesthood: The system that God established to remedy the problem of alienation between a holy God and sinful human beings.
48. Son of God: A name for Jesus that describes his deity and his approval by the Father at the resurrection.
49. Son of Man: A messianic name for Jesus that emphasizes his humanity backed by deity and his role of taking humans to God through suffering and humiliation.