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THE PASSION PREDICTIONS IN THE LIGHT  
OF HEBREWS 2:5-9

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Exegetical Theology  
in partial fulfillment of the  
requirements for the degree of  
Doctor of Theology

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by

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HEB. 2:5-9 AND PASSION PREDICTIONS; Copeland, Th.D., 1975

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## CHAPTER I

### INTRODUCTION

#### The Problem

The author of Hebrews interprets Psalm 8 as a prophecy of the death and exaltation of Jesus. In doing so he relates God's mandate upon man at creation to the kingdom of Christ and its consummation by way of the death of Jesus. This exposition has remarkable resemblance to the use Jesus made of the title "Son of Man" in predicting His death and resurrection. The gospels, however, do not record that Jesus used Psalm 8 in connection with His use of the term Son of Man. He quoted Dan. 7:13. The author of Hebrews does not use the phrase Son of Man from Psalm 8 in this exposition. He never uses the expression Son of Man; nor does he refer to Daniel 7, although his concern throughout the epistle is with the consummation of the kingdom. Further, it is observed that the progress of the epistle is marked by warnings and exhortations, based on the fact of Jesus' death, lest his readers fail to come to glory. Jesus, likewise, used the predictions of His death and resurrection as the basis of instruction in discipleship.

These facts raise the question of the relationship between what the author of Hebrews says about the death of Jesus and His kingdom from Psalm 8 and what Jesus taught about His death, His resurrection and His kingdom as the

Son of Man. The question pertains to the meaning of the Son of Man for man today.

Recent Son of Man studies have been concerned with the sense of the phrase "Son of Man" in the Aramaic language that was spoken in Palestine in the time of Jesus, with the meaning of the term and its source in Jewish apocalyptic literature, and with the character of the gospel records, that is, whether they reflect the usage of Jesus, the interpretation of the Christian community, or the theology of the evangelist. Linguistic and literary studies have not produced a uniform opinion.<sup>1</sup> The consensus, however, is that Jesus could not have used "Son of Man" as a title except in an apocalyptic sense as in the Similitudes of Enoch and IV Ezra based on Daniel 7.<sup>2</sup> "The Son of Man" derived, ultimately, many have concluded, from the common fund of ideas of the cosmological primordial man of ancient eastern religions, as these ideas came to expression later in various Gnostic systems.<sup>3</sup> Studies that have concentrated on form

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<sup>1</sup>See Geza Vermes, "The Use of כִּרְ נִשְׂא/כִּרְ נִשׁ in Jewish Aramaic," in Matthew Black, An Aramaic Approach to the Gospels and Acts (3rd edition; Oxford: The Clarendon Press, 1967), pp. 310-328. Carsten Colpe, "ὁ υἱὸς τοῦ ἀνθρώπου," Theological Dictionary of the New Testament, edited by Gerhard Friederich, translated and edited by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972), VIII, 400-477.

<sup>2</sup>T. W. Manson, "The Son of Man in Daniel, Enoch and the Gospels," Bulletin of the John Rylands Library, XXXIII (1949-1950), 171-193. Sigmond Mowinckel, He That Cometh, translated by G. W. Anderson (New York: Abingdon Press, 1954), pp. 346-450. Contra, Regnar Leivestad, "Exit the Apocalyptic Son of Man," New Testament Studies, XVIII (April 1972), 243-267.

<sup>3</sup>See especially Mowinckel. Aage Bentzen, King and Messiah (London: Lutterworth Press, 1954). See J. Bowman,

and redaction analysis of the text have yielded limited results in terms of the discovery of Jesus' intention in the use of Son of Man.<sup>4</sup> We are grateful for recent studies that have demonstrated the authenticity of the "Son of Man" sayings and have insisted upon the Old Testament as the source from which Jesus drew it.<sup>5</sup>

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"The Background of the Term 'Son of Man,'" The Expository Times, LIX (1947-1948), 283-288. J. A. Emmerton, "The Origin of the Son of Man Imagery," Journal of Theological Studies, N. S. IX (October 1958), 225-242. Frederick H. Borsch, The Son of Man in Myth and History (Philadelphia: Westminster Press, 1967), pp. 1-231. Cf. Commentaries, E. W. Heaton, The Book of Daniel, Torch Bible Commentaries, John Marsh, Alan Richardson, and R. Gregor Smith, general editors (London: SCM Press, 1956), pp. 171-173; and N. Porteous, Daniel, Old Testament Library, edited by G. E. Wright, John Bright, James Barr, and Peter Ackroyd (Philadelphia: Westminster Press, 1965), p. 98.

<sup>4</sup>E.g., H. E. Tödt, The Son of Man in the Synoptic Tradition, translated by Dorothea M. Barton, The New Testament Library, edited by Alan Richardson, C. F. D. Moule, and Floyd V. Filson (Philadelphia: Westminster Press, 1965); A. J. B. Higgins, Jesus and the Son of Man (Philadelphia: Fortress Press, 1964). Colpe. J. Jeremias, "Die älteste Schicht der Menschensohn-Logien," Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der alten Kirche, LVIII (1967), 159-172. E. Schweizer, "The Son of Man," Journal of Biblical Literature, IX (1963), 119-129.

<sup>5</sup>E.g., F. F. Bruce, The New Testament Development of Old Testament Themes (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), pp. 26-30. R. T. France, Jesus and the Old Testament (London: Inter-Varsity Press, 1971), pp. 136-148. Richard N. Longenecker, The Christology of Early Jewish Christianity, Studies in Biblical Theology, second series, XVII (Naperville, Ill.: Alec R. Allenson, Inc., 1970). I. Howard Marshall, "The Synoptic Son of Man Sayings in Recent Discussion," New Testament Studies, XII (1966), 327-351.



F. F. Bruce<sup>6</sup> and R. T. France<sup>7</sup> once again have traced Jesus' source for "Son of Man" to Daniel 7, but not by means of non-canonical apocalyptic writings. C. H. Dodd has said that Psalms 8 and 80, as well as Daniel 7, "can be proved to have been employed for testimonies"<sup>8</sup> for the term "Son of Man." There has, however, not been a serious tracing of the passage in Heb. 2:5-9 to Jesus' use of Son of Man in the predictions of His suffering. Nor, has there been a biblical theological development of the Son of Man concept from Psalm 8 through Psalm 80, Daniel 7, the teaching of Jesus, and on to its use in Hebrews. The present study would undertake this task in order to relate the findings to the "world to come" over which Jesus is enthroned, according to Heb. 2:5.

The view of Scripture guiding<sup>9</sup> this study is that of the Reformers; namely, that God is the author of the Scriptures. In the words of Luther:

In Scripture you are reading not the word of man,  
but the Word of the most exalted God. The Holy

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<sup>6</sup>Bruce.

<sup>7</sup>France.

<sup>8</sup>C. H. Dodd, According to the Scriptures (London: Collins, 1965), p. 117.

<sup>9</sup>"In the legitimate sense of the term every interpreter of the Bible is 'prejudiced,' i.e., guided by certain principles which he holds antecedently to his work of interpretation," G. H. Schodde, "Interpretation," The International Standard Bible Encyclopaedia, James Orr, general editor, Melvin Grove Kyle, revising editor (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), III, 1489.

Scriptures did not grow on earth. They have been spoken by the Holy Spirit.<sup>10</sup>

The New Testament describes stages involved in the production of the text of the gospels and epistles. The Holy Spirit was given to enable the apostles to recall all that Jesus said to them.<sup>11</sup> Luke relates, at 1:1-4, how he secured, by literary research and from the testimony of eye-witnesses, the materials used in his gospel, which he describes as "an orderly" and "accurate" account. The author of Hebrews mentions a similar process (2:4). Since these men were "carried" by the Holy Spirit, their writings have the authentication of their first Author (2 Peter 1:21).

This view of the text of the gospels disallows the theory that the content of Scriptures was determined by the involved process of Gemeindetheologie, by which distinct Palestinian and Hellenistic traditions develop, each having its individual units whose "form or category is no creation of accident or free invention, but arises under certain

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<sup>10</sup>Quoted by A. Skevington Wood, Luther's Principles of Biblical Interpretation (London: The Tyndale Press, 1960), p. 12, from three different sources as shown in nn. 37-39. See also, John Calvin, Institutes of the Christian Religion, translated by Henry Beveridge (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953), I, 71. Contrast the view of T. W. Manson: The Bible "is a record of religious experience and of convictions about the real nature of the Universe based on that experience. The authority of the Bible consequently stands or falls with the reliability of the religious experience and the validity of convictions based upon it." From "The Nature and Authority of the Canonical Scriptures," Companion to the Bible, edited by T. W. Manson (Edinburgh: T. & T. Clark, 1939), p. 3.

<sup>11</sup>John 14:26; 2:22. See E. F. Harrison, "The Tradition of the Sayings of Jesus: A Crux Interpretum," Toward a Theology for the Future, edited by David F. Wells and Clark H. Pinnock (Carol Stream, Ill.: Creation House, 1971), pp. 44-46.

historical presuppositions."<sup>12</sup> "The content of the Bible is not the product of human reflection or historical circumstances but of inspiration and divine revelation."<sup>13</sup> The Scriptures, therefore, address the Gemeinde and inform the Gemeindetheologie; they do not derive from the Gemeinde and its theology.

In exegesis the evidence within the gospels for the process of transmission must be given primary weight in matters of the historicity and trustworthiness of the record. In studying the expression "Son of Man" it is appropriate to bear in mind the warning of Basil Redlich, quoting from Erich Fascher. Redlich says,

Fascher forcibly and wisely points out that "form alone permits no historical value judgments," that "Form Criticism is not in itself a historical tool," and that Form Critics might have found the life situation not in the community but in Jesus himself.<sup>14</sup>

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<sup>12</sup>Introduction to the New Testament, founded by Paul Feine and Johannes Behm, completely reedited by Werner Georg Kummel, translated by A. J. Mattil, Jr. (14th revised edition; New York: Abingdon Press, 1966), p. 41.

<sup>13</sup>Pieter A. Verhoef, "The Relationship between the Old and New Testaments," New Perspectives on the Old Testament, edited by J. B. Payne (Waco, Texas: Word Books, Publisher, 1970), p. 280.

<sup>14</sup>E. Basil Redlich, Form Criticism, Its Value and Criticism (London: Duckworth, 1939), p. 33. See also pp. 79-80.

## Methodology

The study will proceed in the following manner:

1. It will begin with an examination of the Old Testament sources: first, the general use of the phrase "Son of Man"; then, Daniel 7, Psalms 8, 80, 144 and Ezek. 2:1, passim, in which "Son of Man" appears to have been given a specific meaning. The evidence for a Son of Man concept in non-biblical sources prior to the New Testament period will also be evaluated.
2. It will continue with an exegesis of the Synoptic accounts of Jesus' predictions of His death and resurrection as the Son of Man. The formal instruction recorded at Mark 8:31; 9:31; 10:33-34 and the parallels will be used as basic sources. These will be supplemented by evidence from Mark 9:9-13; Luke 17:24-25; Matt. 26:2; Mark 14:21; Luke 22:28-30 and Mark 14:41 and their parallels, wherever relevant. The intention in this section will be to discover what Jesus meant in using the title "Son of Man," from what sources He drew His meaning, and how He used these predictions in instructing His disciples.
3. The study culminates in the exegesis of Heb. 2:5-9. The object is to determine the significance for the kingdom of God which the author derives from Ps. 8:4-6 and interprets as a prophetic reference to Jesus in respect of His death and exaltation.
4. The synthesis will concentrate upon stating, in biblical theological perspective, the significance of the Son of Man concept for understanding the kingdom of God today and for directing the people of God to their proper goal.

## CHAPTER II

### "SON OF MAN" IN THE OLD TESTAMENT AND NON-CANONICAL JEWISH LITERATURE

The focal point of this study, as explained in Chapter I, is the phrase "Son of Man" used as the designation for Jesus in respect of His death and exaltation in both Hebrews and the synoptic passion predictions. In Hebrews the subtle use of the expression occurs in the quotation from Psalm 8. "Son of Man" was not repeated in the exposition. As He was being condemned to death, Jesus used Dan. 7:13 in declaring to the high priest, "From now you will see the Son of Man seated at the right hand of Power, and coming on the clouds of heaven" (Matt. 26:64 and parallels). Also there is an allusion to the same passage in His commission to the eleven disciples, "All authority in heaven and on earth has been given unto me" (Matt. 28:18). However Jesus recognized a much wider basis in the Old Testament than this one passage for His prediction that the Son of Man must die and rise again: "All the things that have been written by the prophets concerning the Son of Man will be accomplished" (Luke 18:31). "All" implies a considerable literature. We turn, then, in this chapter to the Old Testament to discover the significance with which it has filled the term "Son of Man" that the New Testament places upon Jesus in speaking of His death and exaltation.

First, the general use of the expression "Son of Man" in the Old Testament will be examined. Then the two Son of Man Psalms, 8 and 80, and the vision in Daniel 7, with its apocalyptic figure, "one like a son of man," will be scrutinized for the content of the expression. Following that, the non-biblical Jewish apocalyptic, Rabbinic, and Qumran literature will be briefly examined for their relation to the Old Testament "Son of Man" figure and as possibility that pagan mythology is the source of the concept will be considered.

#### The General Use of Son of Man

The expression  $\text{בן אדם}$  occurs 93 times in Ezekiel.<sup>1</sup> It is God's address to the prophet in respect of his prophetic office, Ezek. 2:1,3,8, passim. Once God addressed Daniel in the same manner, Dan. 8:17. On 14 other occasions the expression is used in poetic language only where it stands in parallel with other words for "man": with  $\text{איש}$ , Num. 23:19; Job 35:8; Ps. 80:18; Jer. 49:18,33; 50:40; 51:43; with  $\text{אנוש}$ , Job 25:6; Ps. 8:5; Is. 51:12; with  $\text{גבר}$ , Job 16:21; with  $\text{נדיבים}$ , Ps. 146:3. In Ps. 144:3 the expression

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<sup>1</sup>Carsten Colpe, "ὁ υἱὸς τοῦ ἀνθρώπου," Theological Dictionary of the New Testament, edited by Gerhard Friedrich, translated and edited by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972), VIII, 402. Hereafter this dictionary will be referred to as TDNT.

is **בן אנוש**, parallel with **אדם**.<sup>2</sup> Daniel 7 is in Aramaic and the expression in verse 13 is **ככר אנש**, "like a son of man."

In Hebrew the construct form "son of" followed by a collective noun, or by a substantive, signifies a single member of a collective group or class of persons or things. In Gen. 18:7 **בן בקר** means "one of a herd"; in Lev. 12:6

**בן יונה** denotes a single dove; **בן חכמים** in Is. 19:11 means "a wise man"; **בן נביא** in Amos 7:14 means "a prophet by profession or training."<sup>3</sup> Likewise, as **אדם** is generic in scope, **בן אדם** denotes a member of the genus man.<sup>4</sup>

The parallelism "man . . . son of man" describes man as frail as a worm in Job 26:6, "like a breath" and ephemeral as a shadow in Ps. 144:3-4 and 146:3-4. In Ps. 8:4 the parallelism sets him as a frail and insignificant human being, yet dignified by God's presence (**פקד**) and personal attention, and made but little less than God Himself as His appointed ruler over the creation. In Ps. 80:17 "son of man" is made strong by God to be His deliverer of His oppressed people. God also addresses His prophets Ezekiel and Daniel

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<sup>2</sup>Gustaf Dalman, The Words of Jesus Considered in the Light of Post-Biblical Jewish Writings and the Aramaic Language, authorized English Version by D. M. Kay (Edinburgh: T. & T. Clark, 1902), p. 235.

<sup>3</sup>Georg Fohrer, "**וִיּוֹס**," TDNT, VIII, 346. The plural form of the construct may be used "to specify a plurality of individual men" (Dalman, p. 234), e.g., **בני איש** means "men," **בני הנביאים** designates the members of a prophetic group, and **בני ישראל** means "Israelites."

<sup>4</sup>Dalman, p. 235.

as "son of man"; hence, "son of man" is a lofty term for man<sup>5</sup> designating him as the select instrument of God's power, His king or His prophet, though a frail, transient creature.

Psalm 8, "Son of Man," A Designation for Mankind

Psalm 8 is a congregational hymn confessing Yahweh as Lord and praising Him for His majesty and goodness in creation and providence. His glory is particularly revealed in the dignity Yahweh has given to man. Though man is small in comparison to the expanse of the heavens, God has dignified him with His personal presence, in caring for him and especially by appointing him ruler over the universe. In royal splendor<sup>6</sup> man is but a little lower than God whom he confesses as Lord. Yahweh is the Lord God and man is His vicegerent.

By the parallel use of אָנוּשׁ and כִּן אָדָם the psalmist directs attention to human beings, the whole race of God's creatures who are individually the objects of His thoughtful care and privileged rule over the creation. As it is related here, the individual finds his significance as a member of corporate humanity. The psalmist describes the position of mankind, having in mind particularly his own generation; yet his reference to the first man, Adam, is inescapable.

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<sup>5</sup>Colpe.

<sup>6</sup>הָדָר and כְּבוֹד surround Yahweh when He appears on earth at Sinai, Ex. 24:17; filled tabernacle and temple, Ex. 40:34, 35; 1 Kings 8:11; as king, Ps. 96:6-7; 145:5, etc.



Though the parallelism "man . . . son of man" tends to equate the two terms, because "son" is a term of relationship, "son of man" must always carry the idea of being a descendant and heir.<sup>7</sup> The psalmist's generation enjoys the favor of God as descendants of the first man.

The privileges of Adam were made known to him by the Lord God in covenant decree. The covenant also established man's responsibility to acknowledge the sovereign lordship of the Creator and to serve Him in obedience. Psalm 8 is a commentary on Genesis 1-3. The worshipping congregation, in contrast to "the enemy and the avenger" (verse 2), enjoys the covenant blessings of Yahweh and confesses Him as Lord. By this confession, Israel professes to rule over the creation as loyal, obedient servants. Israel's redemption is assumed in her confession of Yahweh's lordship.

We may conclude that "son of man" in Psalm 8 points to individual and corporate participation in the blessings and responsibilities God appointed for the whole human race by His covenant at creation. The phrase "son of man" particularly relates to the responsibility of mankind to receive God's creation in trust, and to subdue it and rule over it as the obedient servant of the Lord God.<sup>8</sup>

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<sup>7</sup>Cf. Gen. 5:1-3.

<sup>8</sup>Cf. Gen. 2:15-17 with 1:28. Man is God's עבד in the garden under strict command to observe God's prior sovereignty.

## Psalm 80, "Son of Man," A Designation for the King

The Asaphite psalmist incorporates a remarkable group of themes significant for the history of redemption, from the call of Abraham to the Assyrian crisis in the days of Hezekiah. The psalm is neatly divided into four sections progressively describing Israel's plight and prayer for deliverance by the repetition of an appeal to God, "God, cause your face to shine that we may be saved" (verse 3). This, too, is made climactic by the addition of a phrase each time it is repeated: "God of armies" (verse 7);<sup>9</sup> "Lord God of armies" (verse 19). At verse 14 the extension of the sentence has to do with Israel and the means of deliverance. It will be noted later.

Addressing God as the Shepherd of Israel and using the figure of the vine,<sup>10</sup> the psalmist describes God's giving to Israel the land promised to Abraham, from the Sea to the River Euphrates, and His making them prosperous and influential in it. Now, however, God has broken down the protective wall, and the wild beasts are devouring the vine. The Joseph tribes (Ephraim and Manasseh) and Benjamin, both representing the northern kingdom, are perishing at God's rebuke.

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<sup>9</sup>"God the Omnipotent"; Leslie S. M'Caw and J. A. Motyer, "Psalms," New Bible Commentary, edited by D. Guthrie and J. A. Motyer (3rd edition, completely revised and reset; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1970), p. 502.

<sup>10</sup>For use of the vine or vineyard figure for Israel cf. Gen. 49:22; Hos. 10:1; Is. 5:2-7; 27:2-11; Jer. 2:21; 12:10-12; Ezek. 17:1-10; Mark 12:1-12; John 15:1-11.

The petition in verse 14 is lengthened into a full prayer in the last section by the addition of phrases relating to the ravaged vine:

14. God of armies, turn, we pray!  
 Look down from heaven, and see;  
 And visit this vine,  
 15. The stock<sup>11</sup> which Your right hand planted;  
 And upon the son whom You have made  
 strong for Yourself.<sup>12</sup> (. . . v. 16)  
 17. Let Your hand be upon the  
 man of Your right hand,  
 The son of man whom You have made  
 strong for Yourself.

"Stock" and "son" in verse 15 are synonyms for "vine" in verse 14 and refer to the northern kingdom of Israel. "Son" has been taken directly from Jacob's blessing of Joseph, calling him a "fruitful 'son' by a spring whose branches run over the wall" (Gen. 49:22). It is, therefore, to be taken as a corporate figure for Israel. It recalls Yahweh's command to Pharaoh, "Israel is my son, my first-born . . . . Let my son go that he may serve me."<sup>13</sup>

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<sup>11</sup>LXX instead of כנה has ἀνατρέψαι αὐτήν. M. Dahood, The Psalms II, Anchor Bible, W. F. Albright and David N. Freedman, general editors (Garden City, New York: Doubleday & Co., Inc., 1968), p. 259, takes כנה as the imperative of כנן, parallel with the previous phrase, "visit," i.e. "take care of" following the LXX.

<sup>12</sup>The Holy Bible, Revised Standard Version, deletes this clause as an intrusion from 18b 17b. See G. W. Anderson, "Psalms," Peake's Commentary on the Bible, edited by Matthew Black and H. H. Rowley (London: Nelson, 1962), p. 430 (376a). Hereafter these works will be referred to as RSV and PCB respectively. Frederick H. Borsch, The Son of Man in Myth and History (Philadelphia: Westminster Press, 1967), p. 116, n. 2, says, "this [supposition of dittography] is by no means certain."

<sup>13</sup>Ex. 2:22-23; cf. Hos. 11:1 with Matt. 2:15.

The repeated use of "Your right hand" ימינך in close connection with כן in verses 15 and 17 is more than an interesting play on the name Benjamin, one of the suffering tribes. In verse 15 it describes the work of God in bringing Israel from Egypt, driving out the Canaanites and giving their land to Israel.<sup>14</sup> In verse 17, however, "the man of your right hand" is very close to Yahweh's address to the king in Ps. 110:1, "Sit at my right hand . . . ."<sup>15</sup> There is also a striking double similarity to Ps. 89:21, "My hand will be upon him, My arm will also strengthen him." The previous verse reads, "I have found David, my servant; with my holy oil I have anointed." Psalm 89 is based on God's covenant of kingship with David.<sup>16</sup> In both psalms the right hand of God giving strength is a distinct feature which supports the conclusion that Ps. 80:17 is to be interpreted of the king as God's powerful instrument for delivering His ravaged people.

The Targum on verse 16 says that "son" means "King Messiah after Ps. 2 and Dan. 7:13."<sup>17</sup> This is apparently

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<sup>14</sup>Cf. v. 10; Psalm 44; Ex. 15:6,15; Ps. 77:10-15.

<sup>15</sup>Cf. God's right hand supporting His king, Ps. 20:7(6); 18:36.

<sup>16</sup>2 Sam. 7:8-16. Other parallels strengthen the connection between Psalms 80 and 89; cf. 80:6 with 89:41; 80:11 with 89:25; 80:12 with 89:40,41.

<sup>17</sup>F. Delitzsch, Biblical Commentary on the Book of Psalms. Biblical Commentary on the Old Testament, edited by C. F. Keil and F. Delitzsch, translated by Francis Bolton from the 2nd revised German edition (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1970), II, 388-389; cf. Sigmond

supported by the LXX that has υἱὸς ἀνθρώπου for יְהוָה . If the interpretation given above is correct, it marks a progression that denotes both the nation of Israel and her king as agents which God has strengthened for Himself. That identifies the king as the representative of the nation of Israel.<sup>18</sup> It also identifies the king with the house of David, yet the devastated tribes mentioned are definitely of the northern kingdom.

The prophets Hosea (3:5), Amos (9:11) and Isaiah (chapter 11), in proclaiming the captivity of the northern kingdom, also foretold its restoration through the house of David. According to the title of Psalm 80 the inspired poet was a member of the Asaphic Choir at the Jerusalem temple, a Levite and descendant of Gershom whose priestly cities were located in the tribes of Naphtali, Asher, Issachar and Manassah.<sup>19</sup> He would, therefore, have been keenly interested in the plight of the northern kingdom, though a loyal servant of the temple in Jerusalem<sup>20</sup> and of the Davidic

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Mowinckel, He That Cometh, translated by G. W. Anderson (New York: Abingdon Press, 1962), p. 357.

<sup>18</sup> So C. H. Dodd, According to the Scriptures (London: Collins Fontana Books, 1975), p. 122, "corporate representation." Also Borsch, pp. 116-117; and D. Hill, "Son of Man in Ps. 80:17," Novum Testamentum, XV (1973), 262-264. Reference to the king, but not noting corporate status: Anderson, p. 430(376a); Dahood, II, 260.

<sup>19</sup> 1 Chron. 25:29-43; Joshua 21:6.

<sup>20</sup> Cf. Psalms 78, 74, 76.

kingship. He would also recognize that the division of the kingdom was God's chastening of His "son" but not casting him off forever.<sup>21</sup> The hope of the north still rested in David's house as Hosea, Amos and Isaiah had recently proclaimed, if the plight described in Psalm 80 is to be recognized as the Assyrian invasion.

If the conclusion that "the man of Your right hand, the son of man You made strong for Yourself" points to a king of David's line, Hezekiah is a likely candidate. He was co-sovereign with his father Ahaz when Samaria fell to Assyria.<sup>22</sup> In the first year of his sole reign he encouraged those who were left in the north after the Assyrian deportation to join in the keeping of the passover (2 Chronicles 30). Because of the continued strength of Assyria in western Asia, Hezekiah and Judah were in great distress until God destroyed the Assyrian army that was besieging Jerusalem (701 B.C.) in answer to Hezekiah's prayer.<sup>23</sup> The king may well have been the inspiration of this Psalm, giving the Levitical poet occasion to express the solidarity of God's appointed king with His chosen people as His right hand in the world.<sup>24</sup>

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<sup>21</sup>2 Sam. 7:14-15; Ps. 89:26-37.

<sup>22</sup>2 Kings 18:1,9,10. See K. A. Kitchen and T. C. Mitchel, "Chronology of the Old Testament," New Bible Dictionary, edited by J. D. Douglas, et al. (Grand Rapids: Wm. B. Eerdmann Publishing Co., 1962), p. 217. Hereafter this will be referred to as NBD.

<sup>23</sup>Isaiah 36-37.

<sup>24</sup>See A. Gelston, "Sidelight on the Son of Man (Ps. 80, Dan. 7)," Scottish Journal of Theology, XXII (1969), 196. Hill

In Psalm 80 Son of Man is used as the designation of the king as representative of Israel and as God's deliverer for them. He shares with Israel God's strength by which they and He have been made His strong arm in the world. This Psalm has these ideas in common with Psalm 89, which uses them of David, God's anointed, according to the pattern of 2 Samuel 7. These two Psalms have other concepts in common, concepts that in Psalm 80 are descriptive of Israel and, in Psalm 89, of the king. Thus the two Psalms develop the identity of king and people as instruments of God. They also relate the use of Son of Man as the designation of the king with Messiah, the designation of the Davidic king, the guarantee of God's authority and power upon him for Israel's security. Messiah is also ruler of God's universal kingdom as in Psalm 2. This kingdom is visibly present in David as God's anointed.

#### The Use of Son of Man up to the Babylonian Captivity

The concepts associated with Son of Man up to the time of Israel's captivity in Babylon may be summarized as follows: There is, first, the use of Son of Man as a parallel to man to describe mankind as frail and insignificant. Next to this is the use of Son of Man to describe the dignity of man as the object of God's personal care and appointed by Him as His vicegerent over the creation to bring it to full

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XV, 267-268, does not name Hezekiah, but insists that the reference of v. 17 is to a descendant of David.

development for the manifestation of God's glory. There is, finally, the use of Son of Man to designate the king as God's instrument to deliver His people, and its association with Messiah, the ruler of God's universal kingdom.

King David can pray for deliverance from aliens, as he does in Psalm 144, appealing to God as a frail "man . . . son of man," a mere breath, for the grace of personal care God gives to men. Thus these uses of Son of Man existed side by side. All point to man's relation to the Creator. The context in each case indicates its particular significance. Thus the way is open for God to designate His prophets Ezekiel and Daniel as Son of Man to designate them as His messengers to mankind.

#### Daniel 7, An Apocalyptic Vision

Daniel 7 is an apocalyptic vision. It is a prophetic unfolding of God's direction of world history to His goal. The vision is cosmic in scope and spans history from the time the message was given to the end of time, which is the consummation of God's purpose for creation. It deals with the accomplishment of God's purpose, announced in the call to Abraham, to create one universal people from all nations of the earth. But there is no mention of the name Israel. World history is described as a gigantic battle of demonic world power(s) against God and His suffering people. The Lord intervenes and directly destroys His enemies and delivers His people.



In order that we may understand the vision, chapter 7 must be placed in its context within the book. According to verse 1, the message was given to Daniel "in the first year of Belshazzar king of Babylon." This Daniel was the sixth-century Hebrew captive whom God placed in the court at Babylon (1:1-7) to declare His sovereignty to the kings of Babylon and the first kings of Medo-Persia as well as to God's people.<sup>25</sup> The first six chapters describe the loyalty of Daniel and three Hebrew companions to God, at times under threat of their lives, to adopt the ways of Babylon and Persia. Chapters 7-12 constitute a series of visions given to Daniel for the people of God regarding the relation of the world kingdom(s) to the rule of God.

Chapter 7 is transitional. Linguistically it ends the Aramaic section (2:4b-7:28). The introduction to the book (1:1-2:4a) and its closing chapters (8:1-12:13) are in Hebrew. In literary form, the first six chapters related historical incidents in the third person. The visions, however, in chapters 7-12 are related in the first person. The emphatic form in which the first person is expressed,

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<sup>25</sup>E. B. Pusey, Daniel the Prophet (New York: Funk & Wagnalls, 1885), pp. 75-114; R. D. Wilson, Studies in the Book of Daniel (reprint; Grand Rapids: Baker Book House, 1972), I, 24-42; H. C. Leupold, Exposition of Daniel (reprint; Grand Rapids: Baker Book House, 1969), pp. 5-18; E. J. Young, Introduction to the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960), pp. 380-393; E. J. Young, The Prophecy of Daniel, A Commentary (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), pp. 19-26; J. C. Whitcomb, "The Book of Daniel," NBD, pp. 290-292; R. K. Harrison, Introduction to the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969), pp. 1105-1127.

"I, Daniel," is an incidental witness to the unity of the book,<sup>26</sup> since it appears in both sections.<sup>27</sup> In each case the expression is used in narrating the reception of a vision, the gift of an interpretation or the effect of the vision on Daniel. This emphatic form, "I, Daniel," therefore, identifies the one who received the visions and interpretations in chapters 8-12 with the person by the same name to whom God gave the interpretations of Nebuchadnezzar's dreams in chapters 2 and 4. In the first section Daniel received the revelations of the mysteries of God's sovereignty over the world to warn the kings of the kingdom of this world. In the second section the visions occur to encourage and give hope to the people of God under trial.

Chapter 7 is transitional also in terms of the content of the book. Daniel, who had watched Babylon rise to magnificence under Nebuchadnezzar, could see the empire crumbling. With the change in royal administration, as Nabonidus made his son Belshazzar king in Babylon, God began to give to Daniel a series of visions to tell His people what He was going to do with them from the time of their captivity until Messiah would come for the consummation of His kingdom. Cyrus would soon conquer Babylon. He would permit the Jewish captives to return home to rebuild the temple and to

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<sup>26</sup>H. H. Rowley, "The Unity of the Book of Daniel," The Servant of the Lord and Other Essays (2nd revised edition; Oxford: Basil Blackwell, 1965), pp. 249-280. See his footnote references to various views held. See also works in previous note.

<sup>27</sup>Aramaic: 7:15,28; Hebrew: 8:1,15,27; 9:2,7; 12:5.

reestablish covenant life and worship, but not to reestablish the Davidic kingdom. Rather, they would remain a subject people, oppressed and persecuted at times. God gave the vision to prepare His people for these circumstances.

Chapter 7 repeats the vision given to Nebuchadnezzar in chapter 2, of the four successive (kings) kingdoms beginning with himself and continuing to the destruction of the world kingdom(s) and the setting up of the universal, everlasting kingdom of God. In the vision of chapter 7 God is speaking to His people rather than to the pagan king. There is, therefore, a shift in emphasis: the former vision emphasized the magnificence of Nebuchadnezzar's kingdom and the sudden destruction of the whole world kingdom by the coming of the Messiah, whose kingdom would then fill the earth. In the later vision, emphasis is laid upon the kingdom of God and its oppression by the fourth world kingdom until God would destroy that kingdom and give "the dominion and glory of the kingdom" to the "one like a son of man" and to "the people of the saints of the Most High" (7:14,27).<sup>28</sup>

Succeeding visions develop the one in chapter 7. The vision in chapter 8 is specifically related to the one in chapter 7 by the words in verse 1, "after that which appeared to me at the first." This later vision takes up and explains the part of the earlier vision describing the second and

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<sup>28</sup>See below, pp. 41-53, for discussion of relation between the one like a son of man and the saints of the Most High.

third kingdoms.<sup>29</sup> The later vision uses different figures in order to define more distinctly the arrogant ruler of the third kingdom who would desecrate the holy place and

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<sup>29</sup>The exposition in 8:20 that the ram with two horns (v. 3) represents the kings of Media and Persia makes it necessary to recognize that in chapter 7 the beast like a bear (v. 5) must be recognized as the combined kingdom of Medo-Persia that conquered Babylon. Then the he-goat that developed "four conspicuous horns toward the four winds of heaven" (8:3) and is interpreted as the king of Greece (v. 21) corresponds to the third beast, the leopard with four wings and four heads (7:6). Nowhere does Daniel conceive of an independent Median kingdom at the time of the fall of Babylon. See Young, Commentary, p. 178; F. Keil, Biblical Commentary on the Book of Daniel, Biblical Commentary on the Old Testament, by C. F. Keil and F. Delitzsch, translated by M. G. Easton (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), p. 313; C. A. Aublerlen, The Prophecies of Daniel and The Revelations of St. John Viewed in Their Mutual Relations with An Exposition of the Principal Passages, translated by A. Saphir (Edinburgh: T. & T. Clark, 1856), pp. 53-55, 187, 190-191; J. Calvin, Commentaries on the Book of the Prophet Daniel, translated by Thomas Myers (Grand Rapids: Wm. B. Eerdmans Publishing Co., c.1948), II, 119-121; Leupold, p. 364; Harrison, p. 1129. Most interpreters identify the four kingdoms of the vision as Babylon, Media, Persia and Greece. E.g., J. A. Montgomery, A Critical and Exegetical Commentary on the Book of Daniel, The International Critical Commentary, edited by S. R. Driver, A. Plummer, C. A. Briggs (Edinburgh: T. & T. Clark, 1927), pp. 288-289, 328, 348-349; N. W. Porteous, Daniel A Commentary, The Old Testament Library, edited by G. E. Wright, John Bright, James Barr, Peter Ackroyd (Philadelphia: The Westminster Press, 1965), pp. 105-107, 128-219; Eric Heaton, The Book of Daniel, The Kingdoms of the World and the Kingdom of God, Torch Bible Commentaries, edited by J. Marsh, A. Richardson (London: SCM Press, 1967), pp. 176-177, 192-193; J. D. Prince, A Critical Commentary on the Book of Daniel (New York: Lemcke & Beuchner, 1899), p. 143; H. H. Rowley, Darius the Mede and the Four World Empires in the Book of Daniel, A Historical Study of Contemporary Theories (Cardiff: The University of Wales Press Board, 1935). For summary see his table and explanation at the end. These interpreters recognize in the Ram of chapter 8 the union of Media and Persia into one Empire, but do not recognize in this a corrective for their interpretation of chapter 7 as they should. The fact that Darius is called a Mede in 5:31 and 11:1 is not a valid basis for insistence that Daniel places a Median Empire between Babylon and Persia against the evidence in chapter 8.

forbid the continuation of covenant worship. He would then come to a sudden and complete destruction.

The vision of chapter 11 begins with a further prophetic picture of this ruler. From verse 35 through 12:3 it describes the destruction of an enemy of God that would culminate in the resurrection and the judgment. The closing part of this scene, 11:45-12:3, is to be identified with the closing scene of 7:26-27. The latter describes the judgment of the little horn and the complete destruction of his dominion and the giving of the kingdoms of the world to the people of the saints of the Most High. This marks the end of world history, the time of the end, as in 12:3.

Thus the little horn of chapter 7 is not to be identified with the little horn<sup>30</sup> of chapter 8. Their origins are quite different.<sup>31</sup> The latter, according to 8:9-14, arose from one of the four horns of the second stage of the third kingdom, which means that he rose from one of the four divisions of the Greek Empire after Alexander. This little horn of chapter 8 is to be recognized as Antiochus Epiphanes of Syria who forbade covenant worship and desecrated the temple in 168 B.C. The former horn, described in 7:8,11,20-21,24-26, arose as the eleventh king of the fourth kingdom, Rome. He arose violently, destroying three kings before him. The two horns are alike in that they attack God and His people. Both will

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<sup>30</sup>"A horn of littleness," i.e. "very small at first," Leupold, p. 345.

<sup>31</sup>So Harrison, p. 1129; Young, Commentary, p. 170.

he destroyed in those attacks. The destruction of the little horn of chapter 7 will come at the end of the world (verse 25). His destruction will be more terrible than any preceding calamity, and it will be followed by the resurrection of men (12:1).

Antiochus' desecration of the temple is prophetically described as "the transgression" and the "abomination that makes desolate" (8:14; 11:32). The same words are used in 9:26-27 to describe "the prince who will come . . . on the wing of abominations (to) make desolate the city and the sanctuary" at the end of the seventieth "week." In this way the little horn of chapter 8, who has been identified as Antiochus, was made to foreshadow the more violent destruction of Jerusalem and the temple after the Messiah would be cut off ( יכרה משיח , 9:26). Jesus confirmed the typical relation of these events, as well as the genuineness of the book of Daniel, when He spoke of "the detestable thing causing desolation"<sup>32</sup> spoken of by Daniel the prophet" as He warned His followers to flee from Jerusalem when they should see it coming.<sup>33</sup> This event was, in turn, made typical of the

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<sup>32</sup>Walter Bauer, "βδέλυγμα;" A Greek-English Lexicon of the New Testament and Other Early Christian Literature, translated and adapted by W. F. Arndt and F. W. Gingrich (4th revised edition; Cambridge: The University Press, 1957), p. 137(3). Hereafter this lexicon will be referred to as BAG.

<sup>33</sup>Matt. 24:15-16; cf. Dan. 9:27; 11:35; 12:11. Auberlen, p. 55; and Leupold, pp. 322-323, 374, say that the little horn of ch. 8 is typical of the little horn of ch. 7. Young, Commentary, p. 171, says there is no warrant for this. He does, however, say that the historical Ptolemies and Seleucids

final acts of arrogance of the little horn and his destruction that will take place at the end of the world.<sup>34</sup>

The later visions of Daniel speak in such detail of the dark period of persecution which the people of God endured in the early part of the second century B. C. that the majority of modern interpreters join the third century neo-Platonist, Porphyry, in insisting that the visions are not prophecy. They consider that they are history of the Seleucids and Ptolemies written after the desecration of the temple by Antiochus Epiphanes.<sup>35</sup> On the contrary, as has already been

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and battles between them are typical of a king who will come and the great battle to take place at the end of the age (11:40-45).

<sup>34</sup>The "little horn" of Daniel 7 is described by Paul as "the lawless one" who will pretend to be God and demand what is owed to God. The Lord will destroy him at His coming, 2 Thess. 2:3-17; cf. John's anti-Christ, 1 John 2:18,22; 4:7. So Young, Commentary, p. 150.

<sup>35</sup>E.g., R. H. Pfeiffer, Introduction to the Old Testament (London: Adam and Charles Black, 1952), p. 756; Porteous, p. 13. The genuineness of Daniel is generally denied because of supposed inaccuracies in the stories, late dialect of Aramaic and late Hebrew, vague knowledge of Babylonian and Persian periods shown in the first section, an increasingly accurate knowledge of the Greek period up to and including the reign of Antiochus Epiphanes with the exception of the closing events of his reign, suggesting a date shortly before 164 B. C. So A. Jeffery, "The Book of Daniel, Introduction and Exposition," The Interpreter's Bible, edited by G. A. Buttrick, et al. (New York: Abingdon Press, 1956), pp. 344-351. Hereafter Buttrick's edition will be referred to as IB. James Barr, "Daniel," PCB, pp. 591, 597; Montgomery, pp. 57-78. S. R. Driver, An Introduction to the Literature of the Old Testament (New York: The World Publishing Co., 1956), pp. 497-508.

In reply to the linguistic problem W. J. Martin, "Language in the Old Testament," NBD, pp. 712-713, cites F. Rosenthal (Aramaistische Forschung, 1939), that "the linguistic argument used by Driver and others 'has been shelved,'" Cf. K. A. Kitchen, "The Aramaic of Daniel," Notes on Some Problems in the Book of Daniel, edited by D. J. Wiseman, T. C.

indicated, these visions are "detailed enlargements" of sections of the much larger vision of chapter 7. That vision was occasioned by the approaching end of the Babylonian captivity. God stirred the hope of the captives by a vision of a much larger deliverance. He uncovered to them

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Mitchell, R. Joyce, W. J. Martin, K. A. Kitchen (London: The Tyndale Press, 1965), pp. 31-79, who concludes that the Hebrew resembles that of Ezekiel, Haggai, Ezra, Chronicles more than the later Hebrew of Ecclesiasticus; the distinction of Eastern-Western Aramaic does not hold until the Christian era; Greek and Persian words are not impossible in 6th century B. C. (H. H. Rowley's review of this booklet in Journal of Semitic Studies, XI (1966), 112-116, concludes, "I am entirely unconvinced."). Harrison, p. 1125, says that the Aramaic of Daniel is closely akin to the language of the 5th century B. C. Elephantine papyri and that of Ezra 4:7-6:18; 7:12-26. Young, Commentary, pp. 274-275, shows that certain Aramaisms that were commonly regarded as late forms have been demonstrated in Ras Shamra texts of the Amarna Age. The evidence from Qumran is that Daniel was a popular book. Daniel was referred to in 4 Q florigelium as a prophet, and the book is cited as Scripture according to Harrison, p. 1107. This raises the question of Maccabean date of origin.

The facts regarding Nebuchadnezzar, Nabonidus and Belshazzar have been verified by evidence from tablets. See R. K. Harrison, "Disease," Interpreter's Dictionary of the Bible, edited by G. A. Buttrick, et al. (New York: Abingdon Press, 1962), I, 851, for reference to text cited by H. Rawlinson on Nebuchadnezzar's madness. Hereafter this dictionary will be referred to as IDB. For possible solutions of the identity of Darius the Mede see D. J. Wiseman, "Some Historical Problems in Daniel," in Notes on Some Problems in the Book of Daniel, pp. 9-16, for possible identification on the basis of clay tablet with Cyrus the Persian, and J. C. Whitcomb, Darius the Mede, Biblical and Theological Studies, edited by J. M. Kik (Philadelphia: Presbyterian and Reformed Publishing Co., 1963), for possible identification of Darius with Ugbaru of the Nabonidus Chronicle on the basis of the transliteration and translation of the text by Sydney Smith, Babylonian Historical Texts Relating to the Capture and Downfall of Babylon (London: Methuen & Co., Ltd., 1924). See general discussion Harrison, Introduction, pp. 1105-1127; and Young, Commentary, pp. 15-26, passim. The real problem here, as shown by the quotations from Porteous and Jeffery (see n. 38 below), is not the difficult historical enigmas of the book but the nature of prophecy.



a panorama of the future from their time to the consummation of Messiah's kingdom, in the destruction of the kingdom of this world. The vision allowed them to look beyond themselves to the final deliverance of all nations from the demonic world kingdom.<sup>36</sup> The central feature of the vision, is the introduction of the one like a son of man to whom was given everlasting and undestructible "dominion and glory and kingdom over all peoples . . . that they should serve him." All world history comes to focus in Him.

The historical note introducing the vision in chapter 7 is therefore taken as genuine,<sup>37</sup> as also those at 8:1; 9:1; 10:2; 11:1. The vision is recognized as "prophecy in the truest sense of the term."<sup>38</sup>

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<sup>36</sup>Cf. prophecies connecting the end of captivity to the Messianic kingdom: Amos 9:9-15; Isaiah 11; Jeremiah 30-31; Ezek. 36:22-36; 37, etc.

<sup>37</sup>Contrast the skeptical view of Porteous: "As far as we can judge, these dates have no significance other than that of giving a certain verisimilitude to the referring of these vaticinia post eventum to the period of the Babylonian Captivity" (p. 102). Porteous is consistent with his assumption that the Book of Daniel was written by a patriot in the period of calamity under Antiochus and like all Jewish apocalyptic was pseudonymously credited to some great hero of the past. Porteous recognizes a difficulty in this view since the Daniel of the captivity "has acquired whatever authority he has from the book that bears his name." He relies on H. H. Rowley, the "Bilingual Problem of Daniel," Zeitschrift für die alttestamentliche Wissenschaft, IX (1932), who suggests the stories in ch. 2-6 were issued first and the apocalyptic section later after the hero had become known. The argument is not convincing. Evidence from the Qumran scrolls of the popularity of Daniel at Qumran at an early date make a Maccabean date for the writing of Daniel very unlikely. If it is like the rest of the Jewish Apocalypses in pseudonymity it must be asked why it is in the canon and the others are not.

<sup>38</sup>E. J. Young, Daniel's Vision of the Son of Man (London: Tyndale Press, 1958), p. 27. Cf. Young, Commentary, p. 141. R. J. Rushdoony, Thy Kingdom Come, Studies in Daniel and

## Main features of the vision

In the first place, the vision presents a cosmic scene. The four winds of heaven (verse 2; compare 8:8; 11:4) and the four heads of the third beast (verse 6) are indications of world expanse stretching to the four points of the compass.<sup>39</sup> All the beasts struggled for world dominion as they devoured and trampled what remained under their feet, but they did not achieve world dominion. The fourth kingdom devoured, trampled, and broke the whole earth but did not gain rule over it (verse 23). Only the fifth kingdom was universal, as a comparison between verse 14 and verses 26-27 indicates.

In the second place, the vision gives a picture of humanity, the world in opposition to God and His kingdom. The beasts arose from the sea. In the prophets, the sea is a figure of gentile nations, and of humanity in turmoil, especially as they are opposed to Israel, God's kingdom.<sup>40</sup>

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Revelation (Philadelphia: Presbyterian and Reformed Publishing Co., 1971), p. 48, "the second half of Daniel is devoted to extensive and specific predictive prophecy . . ." Contrast the skeptical view of Jeffrey, VI, 449-450, "The visions (ch. 7-12) are literary visions, not reports of actual visions; for no actual vision could contain so much accurate historical material so carefully arranged, or such a mass of traditional motif worked up in the way it is here." Cf. Porteous, p. 13. "The only element of genuine prophecy relates to the anticipated death of Antiochus and the expected intervention of God in the establishment of his kingdom."

<sup>39</sup>Young, Commentary, p. 146.

<sup>40</sup>Is. 17:12-14; Jer. 7:22-23; 56:7-8; Ezek. 29:3-4; Rev. 17:15.

The sea here depicts human history in its darkness and turbulence as empires rise and fall. It describes the utterly perverted, human origin and character of the demonically inspired world kingdoms. The beasts that came from the sea were monstrously perverted forms of God's creatures. The fourth beast was so distorted that it had no likeness to anything in God's creation.

Third, the vision shows that what developed in this turbulent sea was directed from the outside. The blowing of God's winds gave the sea no rest and brought forth the beasts. Thus God determined their likeness and changed their character at will. This is exemplified in the first beast. It first looked like a lion with eagle's wings. Its wings were plucked off, and it was given the mind of a man.<sup>41</sup> Their dominion was given to them; and, except for the fourth beast, they did what they were commanded to do. The impersonal passives are indications of God's sovereign direction of what took place in the world kingdoms. An example of this is given in the judgment scene: The beast was slain, and its body destroyed and given over to be burned with fire." This fact of the sovereignty of God in all the affairs of men appears at every point in the book, both in the historical narratives and in the eschatological visions.

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<sup>41</sup>Nebuchadnezzar's later cultural program, as contrasted to his early military pursuits. Cf. Heaton, p. 176; Young, Commentary, p. 144.

To be noted also is the relation of the beasts to one another. They all arose from the same source and were animated by the same spirit; all were voracious in nature yet differed one from another. They appeared successively. Verse 3 merely mentions them all in an introductory statement. However continuity in the world kingdom is indicated by the fact that all the beasts appeared together at the judgment. Three had their dominion taken from them, but their lives were prolonged. Unity and continuity in the midst of diversity of the kingdoms of the world were also present in Nebuchadnezzar's vision. The successive kingdoms were parts of one great colossus. It was destroyed by one blow of the stone, striking it at its feet.

In the interpretation at verse 17 the beasts were said to be four kings that should arise from the earth. In verse 23 they were called kingdoms. Thus "kings" and "kingdoms" interchange. The kings gave the kingdoms their character and form. In their persons they represented the kingdoms. The kingdoms, in turn, gave power to the kings. The kingdom was present in the person of the king, but there is no kingdom without the king.<sup>42</sup> The figures are both individual and corporate, but the focus is first of all on individuals.

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<sup>42</sup>Interchange of king and kingdom is common: Dan. 2: 38-40, 44-45; Is. 10:12-14; Ezek. 27:1-9; 28:1-19; 29:1-16; 30:1-32:31.

Finally, the essential nature of the world kingdom appears in the fourth beast, specifically in the little horn of that beast. The little horn was conspicuous for its human eyes and mouth. He spoke imposing words<sup>43</sup> against God, even at the judgment (verse 11). "Little" though he was he "seemed greater than his fellows" (verse 20). He dared to oppose God, to attempt to destroy His saints and to change "times and laws" (verse 25). "Times and laws are the foundations and main conditions emanating from God, of the life and actions of men in the world."<sup>44</sup> The changing of times belongs to God, the Creator.<sup>45</sup> Law is the ordinance both of God and man.<sup>46</sup> God permitted this king to overcome the saints for "a time, two times and half a time," verse 25, that is, until the time arrived that God had set for the saints to receive the kingdom (verse 22).<sup>47</sup> The giving of

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<sup>43</sup>Francis Brown, S. R. Driver and Charles A. Briggs, editors, A Hebrew and English Lexicon of the Old Testament, based on the Lexicon of William Gesenius as translated by Edward Robinson (1st edition; Oxford: The Clarendon Press, 1959), p. 1112(1). Hereafter this will be referred to as BDB. Cf. Ps. 12:3; Rev. 13:5, "the beast was given a mouth uttering haughty and blasphemous words."

<sup>44</sup>Keil, pp. 241-242.

<sup>45</sup>Dan. 2:21; 4:23,34,36; 7:22,25; Gen. 1:14; 17:21; 18:14; Ps. 102:13; Dan. 8:19; 11:27,29. There is no reference in the word "times" to the times of the Jewish feasts fixed by the law of God. Contra, Heaton, p. 148, and Porteous, p. 114, with reference to I Macc. 1:44-64, because of their interpretation that the "little horn" of ch. 7 is Antiochus Epiphanes.

<sup>46</sup>Dan. 6:6[5]; Ezra 7:12,14,21,25,26. Dan. 6:9,13[8,12]; 2:9,13,15,16; Ezra 7:26.

<sup>47</sup>"Time, times and half a time"; cf. 7 times, 4:16,23,

the dominion to the people of the saints of the Most High corresponds to the giving of the dominion to the one like a son of man in the vision (verse 14). Thus the little horn is the counterpart of the "one like a son of man." The focus of the vision of the beasts is on the kings of the world kingdoms. We may assume, therefore, that the same relation will maintain in respect to the kingdom of God. That is to say, the one like a son of man is the heavenly king and representative of the saints of the Most High. This proposition will now be examined.

#### The heavenly court scene

In dramatic contrast to the dreadful scene of the great sea and its beasts stands the heavenly court scene and the summary acts of judgment performed there. The contrast in subject matter accounts for the change in literary form from narrative to poetry in verses 9-10, 13-14, 23-27.<sup>48</sup> In keeping with the prose description of the beasts, their judgment is also described in prose in verses 11-12.

God appeared in the symbols of dignity and purity befitting the Judge of men.<sup>49</sup> The figure of an Old Man<sup>50</sup>

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25,32. The 3-1/2 times is God's fixed period of persecution for His saints. See 12:7,11-12; Rev. 12:14,6.

<sup>48</sup> So Porteous, p. 96.

<sup>49</sup> The rulers, elders were the "grey headed," Ezra 5:5,9; 6:6,7,8,14; cf. Gen. 50:7; Prov. 20:29; Job 15:10.

<sup>50</sup> "Ancient of Days" is used here only, vv. 9,12,22. Leupold suggests Eternal One as an "almost adequate" translation (p. 301).

represents God as the Eternal One who had witnessed the deeds of the kingdoms of men and had recorded them all in His books that were about to be opened.<sup>51</sup> This appearance of God in human form and the chariot throne of fire resembles the details of the vision given to Ezekiel.<sup>52</sup> The fire surrounding the throne recalls the appearance of Yahweh to Moses at the burning bush, and in the fire that was associated with the cloud that separated Israel from Pharaoh as they crossed the Red Sea and journeyed through the wilderness to the promised land.<sup>53</sup> Fire is a characteristic phenomenon of the appearances of God in the earth throughout the Old Testament. The thousands who served Him and those who sat on thrones with Him helped to make up one of the most glorious heavenly scenes in the Old Testament prophets.<sup>54</sup>

A significant change took place in this scene. Up to this point Daniel had seen beasts that were symbolic of kings. The Ancient of Days is not a symbol. He is the Judge before whom the world kings, under figures of the beasts, are brought for sentencing. Also, the "one like a son of man" is not a symbolic figure. He is the individual who was invested with the dominion of the everlasting kingdom of God.

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<sup>51</sup>For the concept of God's book by which the equity of His judgment is represented, see Ex. 32:32,33; Ps. 69:28; 139:16; Mal. 3:16; Rev. 3:5; 13:8; 17:8; 20:12,15; 21:27.

<sup>52</sup>Ezekiel 13-14; 26-27; cf. Revelation 4.

<sup>53</sup>Ex. 3:2; 14:24; Ps. 78:14; 105:39; Ex. 13:21-22; passim.

<sup>54</sup>Cf. Gen. 32:1; Deut. 33:2; Ps. 89:5-8. Job 1:6; 2:1; Matt. 19:28; Luke 22:28-30; Rev. 4:4. 1 Kings 22:19; Heb. 12:22-24.

The acts of judgment and investiture performed by the court were not symbolic, as the trampling and devouring by the beasts was symbolic of the ruthless expansion of the world kingdoms. The acts of judgment and investiture in the vision depicted God's sentence upon the world kingdoms and His investiture of the "one like a son of man" as ruler of the universal and everlasting kingdom of God.<sup>55</sup>

The one like a son of man.--When judgment had been executed on the four beasts the "one like a son of man" appeared before the Ancient of Days:

I was seeing in the visions of the night  
and behold, with the clouds of heaven  
(one) like a son of man was coming;  
and unto the Ancient of Days he came,  
And before Him he was brought (verse 13).

By the introductory clause, "I was seeing in the visions of the night,"<sup>56</sup> this scene is presented as the continuation of the vision Daniel had been seeing from the beginning in verse 2. The judgment scene Daniel was seeing did not end

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<sup>55</sup>"So wenig die Gestalt des Hochbetagten eine sinnbildliche Figur ist, so wenig ist es an sich war scheinlich, dass der Menschensohn, der vor ihn gebracht wird, nur eine Symbolgestalt ist," W. Kessler, Zwischen Gott und Weltmacht, Der Prophet Daniel, Die Botschaft des Alten Testaments (Dritte Auflage; Stuttgart: Culver Verlag, 1961), p. 99(3).

<sup>56</sup>The periphrastic perfects ("I was seeing," vv. 2, 3, 6, 7, 8 "considering," 9, 11[twice], 13, 21) indicate the continuation of one vision throughout the chapter. See Wm. B. Stevenson, Grammar of Palestinian Jewish Aramaic (1st edition reprint; Oxford: The Clarendon Press, 1956), p. 22 (4a). Daniel describes his reaction in vv. 15-16 and seeks understanding from "one of those who stood there," and the explanation is given as part of the vision; he asks further questions in vv. 21-22 and the explanation continues in vv. 23-27, and v. 28 gives Daniel's final reaction.



with the destruction of the world powers. It continued until the kingdom of God had been placed under the dominion of the one like a son of man, as in 2:44-45 the setting up of the kingdom of God signified the destruction of the world kingdoms. Thus, this individual, "one like a son of man" moved into the position of major attention in the vision.

By its unusual position, immediately following the interjection "behold," the phrase "with the clouds of heaven" is made an emphatic descriptive of the "one like a son of man."<sup>57</sup> Clouds accompany Yahweh when He enters into His created world. They are His chariot, as at Ps. 104:3 and Is. 19:1. In a cloud He led Israel from Egypt to the Jordan.<sup>58</sup> Clouds are characteristic phenomena of God's appearances to men as described in both Old and New Testaments.<sup>59</sup> Only deity appears in the accompaniment of clouds.<sup>60</sup> The

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<sup>57</sup>Where interjections introduce sentences in visions in Daniel the order is interjection, subject, verb, descriptive phrase: אלו 2:31; 4:7(10); 7:8(twice), ארו 7:2,13; הנה 8:3,5; 12:5 except in 4:10(13) where the descriptive phrase precedes the verb and here in 7:13 where the descriptive phrase comes before the subject. It will be noticed that this occurs in both Aramaic and Hebrew. In cases in which the interjection introduces a phrase the subject follows the interjection, then the descriptive element as in 7:5,6,7. That makes the clouds most prominent in this scene. Cf. R. B. Y. Scott, "Behold, He Cometh With Clouds," New Testament Studies, V (1959), 129-130.

<sup>58</sup>Ex. 13:21-22, passim.

<sup>59</sup>Ex. 19:9; 24:15-16; 40:34-35; 1 Kings 8:10-11; Mark 9:7. See also Is. 4:5-6.

<sup>60</sup>The angel in the cloud (Ex. 14:19) is no exception. He was the personal representative of Yahweh and was identified with Him, as appears in v. 24 where it is stated that Yahweh looked from the cloud and confused the Egyptians.

cloud, therefore, with or on<sup>61</sup> which the "one like a son of man" came before the Ancient of Days is evidence that this individual is not a creature like the members of the heavenly court in verse 10. Nor is he a symbolic figure like the beasts. He is a Divine being.<sup>62</sup>

This "son of a cloud"<sup>63</sup> is described as "like a son of man." The particle ׁ is of comparison, and indicates similarity in appearance,<sup>64</sup> but not identity. It is used as in the case of the beasts that resembled certain animals only partially. This individual was, in appearance, like a human being. However, from the fact that he was accompanied by clouds, it is clear that he is to be recognized as Deity.

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<sup>61</sup>"Together with," BDB, p. 1107. "Surrounded by" Keil, p. 234. Allusions to Dan. 7:13 in the N. T. use ἐπί (Matt. 24:30; 26:64; Rev. 14:14,16), μετά (Mark 14:62; Rev. 1:7) and ἐν (Mark 13:26; Luke 21:27). The distinction between prepositions as proper translation of the Aramaic is not to be pressed.

<sup>62</sup>An individual of "superhuman majesty and state" (Driver, quoted by Young, Commentary, p. 154). Cf. J. A. Emmerton, "Origin of the Son of Man Imagery," Journal of Theological Studies, N. S. IX (October 1958), 232. "If Daniel 7:13 does not refer to a divine being then it is the only exception out of about 70 passages in the Old Testament."

<sup>63</sup>Bar-Nephali, according to Sanhedrin 96b quoted in Yalkut on Amos 9:11 is the Messiah. Toledoth §20 says that Anani ( אַנַּי / νεφέλη) is the king Messiah in Daniel 7:13, according to G. F. Moore, Judaism in the First Centuries of the Christian Era, The Age of the Tannaim (Cambridge, Mass.: Harvard University Press, 1946), II, 336, n. 4,5.

<sup>64</sup>BDB, p. 453(16). H. E. Tödt, The Son of Man in the Synoptic Tradition, translated by D. M. Barton, The New Testament Library, A. Richardson, C. F. D. Moule, F. V. Filson, advisory editors (Philadelphia: The Westminster Press, 1965), p. 23, says that "'like' . . . hints not only at the similarity to men but even more at a mysterious dissimilarity." It is not a man that appears like a man.

It is noteworthy that both the Judge and the one to be made ruler over the universal and everlasting kingdom are said to be like man. At the creation man was made in the image of God to give meaning and dignity to him in relation to the Creator and to His world. Now, as God sits in judgment over the world kingdom He appears as a man; and the one who will rule over the people of God appears as a man. This is a very comforting feature of the vision in view of the persecution that is prophesied for "the saints of the Most High" in the last scene of the vision and in its interpretation.

To him was given dominion and glory and kingdom  
 . . . that shall not pass away  
 . . . that shall not be destroyed (verse 14)

Again the passive voice points to the Judge, the Ancient Days, as the One who invested this divine-human being with a kingdom that would never disappear, in contrast to the world kingdoms that were swallowed up by succeeding kingdoms and disappeared from history. Nor would it be destroyed, as they were finally destroyed at the judgment. He was invested with dominion. He was given the authority to reign and a sphere of rule, which comprised a kingdom made up of all peoples, nations and languages.<sup>65</sup>

The goal of His dominion and kingdom was that all the peoples of the earth shall serve  $\text{אלהים}$  him. Every use of

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<sup>65</sup>Cf. the kingdom in v. 27 "the kingdom and the dominion and the greatness of the kingdom under the whole heaven" which is "the whole earth" that the fourth beast devoured (v. 23).

this verb in Daniel and of two derivatives in Ezra<sup>66</sup> have to do with the worship or service of the true God, or that which is given to the false gods of Nebuchadnezzar. Its use therefore points to the deity of the "one like a son of man" who is given such dominion. It distinguishes him from his subjects who worship him.

The use of פלג in 7:27 may seem at first to be an exception to what has just been said. In announcing that the kingdom will be given to the people of the saints of the Most High it is added that "all dominions will serve and obey them." The indirect object of the verbs "serve" and "obey" is the singular pronoun of the prepositional phrase whose antecedent is the collective noun "people." "All dominions will serve and obey" the "people of the saints of the Most High." The principle that representative persons stand in the full authority and dignity of those they represent is in operation here. The divine One "like a son of man," to whom the dominion and kingdom were given, made His people, the saints of the Most High, sharers of His throne.<sup>67</sup> The angel,

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<sup>66</sup>Dan. 3:12,14,17,18,28; 6:17; 7:14,27. Ezra 7:19,24.

<sup>67</sup>Vv. 18,27. Cf. Matt. 19:28; Luke 22:28-30.

therefore, declared that the worship and obedience due the "one like a son of man" would be given to his people.<sup>68</sup>

A problem is created by the fact that the "one like a son of man" was not mentioned after the investiture scene. In the interpretation of that scene, given in verse 18, the angel told Daniel that "the saints of the Most High" would receive the kingdom and possess it forever. The place of the "one like a son of man" is taken by "the saints of the Most High." Their investiture is described by the angel at the end of the longer interpretation following another section of the vision showing the "little horn" in greater detail. There is a noticeable difference between the investiture of the "one like a son of man" and the investiture of "the saints of the Most High." The former appeared before the throne of the Ancient of Days "with the clouds of heaven," and the dominion was immediately conferred upon him. No clouds surrounded them at their investiture. They did not receive the kingdom until after they had suffered persecution for a period of time. They had to demonstrate their holiness.<sup>69</sup> Two important questions arise: Who are the saints? and, What is their relationship to the "one like a son of man?"

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<sup>68</sup>Cf. Dan. 2:46, "Nebuchadnezzar did homage ( נָסַב ) to Daniel as God's spokesman in revealing to him the mystery, which only God can do (v. 47 with 28-30). So also Isaiah says Egypt, Ethiopia and the Sabeans will bow down ( שָׁח ) and pray ( לָלַחַם ) to Israel because "God is in you and there is no god beside him" (45:14; cf. 60:10-14). Cf. the words of Hagar after talking with the "angel of Yahweh," "Have I really seen God and remain alive?"

<sup>69</sup>Kessler, p. 99(3).

The saints of the Most High.--The expression קדישין עליונין , "the saints of the Most High," appears in verses 18,22,25; קדישין , "the saints," in verses 21,22; and עם קדישין עליונין , "the people of the saints of the Most High," in verse 27.<sup>70</sup> The expression "saints of the Most High" is found only in chapter 7 of Daniel. It is attested once outside of Daniel, namely, in the Qumran scrolls.<sup>71</sup> "People of the saints" is found only in 7:27 and 9:24. In the context of 8:24 "The people of the holy ones" is a reference to Israel under the "fearful destruction" that the "king of bold countenance" would bring upon them in "the latter end of" the rule of the four kings arising in the kingdom of Greece.

The adjective קדיש is used four times in Daniel in the expression "the spirit of the holy gods" which is ascribed to Daniel as the interpreter of dreams at 4:5[8], 6[9], 15[18]; 5:11. The singular substantive is used three times of the angelic "watcher" who pronounced judgment on the "tree" in Nebuchadnezzar's vision at 4:10[13], 14[17], 20[23]. In 8:13 קדיש is used as a substantive for the angel who spoke to Daniel. Outside of Daniel 7 the substantive refers to angelic, non-human beings. James Barr follows a number of scholars in interpreting "the saints of the Most High" in Daniel 7 as

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<sup>70</sup>Cf. עם קדושים , 8:24 and עם קדוש , 12:7.

<sup>71</sup>CDC, 20,8. See C. H. W. Brekelmans, "The Saints of the Most High and their Kingdom," Oudtestamentische Studien, edited by P. A. H. DeBoer (Leiden: E. J. Brill, 1965), XIV, 320, 323.

"almost certainly not human saints but angelic holy beings, as the normal usage in the O. T."<sup>72</sup>

In the Old Testament, aside from Daniel, there are occurrences of the plural substantive **קדושים** : Deut 33:2,3; Ps. 16:3; 34:10; 89:6,8; Job 5:1; 15:15; Prov. 9:10; 30:3; Hos. 12:1; 11:12; Zach. 14:5. The tendency of modern interpreters is to take most of these texts, if not all, except Ps. 34:10, as references to celestial beings, the members of God's council.<sup>73</sup>

That this Old Testament idea found its origin in the Canaanite-Phoenician religion where the **קדושים** occur with the god El as his council, is also a very probable hypothesis of Pope and Dequeker.<sup>74</sup>

This assumption concerning the origin of this idea is to be rejected as opposed to the very idea of the revelation of supernatural religion in the Scripture.

Deut. 33:2 reads, "He came from ten thousand **קדושים**." The Authorized Version translateds, "saints." The American

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<sup>72</sup>Barr, p. 598. O. Procksch, "ἅγιος," TDNT, I, 109. Cf. J. Coppens, "Le fils d'homme Danielique et les relectures de Daniel 7:13, dans les Apocryphes et les écrits du Nouveau Testament," Ephemerides Theological Lovanienses, XXXVII (1961), 5-51; L. Dequeker, "Daniel VII et les Saints du Très-Haut," Ephemerides Theological Lovanienses, XXXVI (1960), 353-392. N. C. Habel, "Introducing the Apocalyptic Visions of Daniel," Concordia Theological Monthly, XLI (January 1970), 20, 23.

<sup>73</sup>E.g., Brekelmans, XIV, 308, says that if Deut. 33:3 is not to be taken as a reference to Israel, only Ps. 34:10 remains. John J. Collins, "The Son of Man and the Saints of the Most High in the Book of Daniel," Journal of Biblical Literature, XCIII (March 1974), 52, n. 13, "The only exception in the Hebrew Bible is Ps. 34:10.

<sup>74</sup>Brekelmans, XIV, 308.

Revised, the Revised Standard and the New American Standard Versions translate, "holy ones." In Ex. 15:11 the same word is used of God in a series of ascending descriptive phrases expanding the thought given in the previous line. All the above-mentioned versions translate "holiness." The verse reads

Who is like thee, O Lord, among the gods?  
Who is like thee, majestic in holiness (שקד),  
terrible in glorious deeds, doing wonders?

Brekelmans would translate, following the LXX ἐν ἁγίοις "among the holy ones,"<sup>75</sup> and as parallel with "among the gods" of the previous line. However, this breaks the symmetry of the member in which the phrase stands. The translation of the versions is preferable. The phrase is to be translated as descriptive of Yahweh.

"Holy ones" in Job 5:1 and 15:15, because of their contexts, are more probably to be taken as referring to men than to angels. Zech. 14:5 appears to relate the same event Paul describes in 1 Thess. 4:15-17. If so, the "holy ones" are to be recognized as the saints who died previous to the Lord's coming, and who are to be joined by those still alive at His coming.

The text of Ps. 16:3 is difficult. There is disagreement as to its meaning. Because of the context, the view that "holy ones" in this verse is a reference to heathen gods

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<sup>75</sup>Ibid., XIV, 306-307.



is to be rejected.<sup>76</sup> The LXX makes this verse a statement of God's care for His people "in His land."<sup>77</sup> The above-mentioned versions all translate "the saints (that are) in the earth/land." Reference to celestial beings in the context gives no satisfactory meaning. In Deut. 33:3 "holy ones" is the extension of "people," and undoubtedly, therefore, a reference to men. In Ps. 34:10[9] Taylor says: "The same word ( קדושים ) is used in Ps. 16:3; Deut. 33:3. It means those who are consecrated to God and so in their ways separate from the mass of men."<sup>78</sup> Taylor is certainly correct.

From the texts that have been examined we conclude that Ps. 16:3; 34:10; Deut. 33:3 and 15:11 certainly describe men who are consecrated to God. Very probably, Job 5:1; 15:15 and Zech. 14:5 are also to be taken in this meaning. That leaves only Deut. 33:2 and Ps. 89:6,8 to be taken quite definitely as references to the members of God's heavenly court, like those referred to in the heavenly court scene in Dan. 7:9-10. Thus there are examples of the plural substantive being used in reference to both men and angels. However, this does not provide decisive evidence for the meaning

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<sup>76</sup>See Brekelmann's references to Mowinckel and Coppens, XIV, 308. See also ref. to Wellhausen in W. R. Taylor, "Exegesis of the Psalms," IB, IV, 82-83.

<sup>77</sup>Cf. A. Weiser, The Psalms, Old Testament Library, G. E. Wright, John Bright, James Barr, Peter Ackroyd, general editors (Philadelphia: The Westminster Press, 1962), pp. 173-174.

<sup>78</sup>Taylor, IV, 179.

of "holy ones" in Daniel. In the last analysis the answer will have to come from the material in chapter 7 where "saints of the Most High" occurs as a unique expression.

When Daniel's interpreter speaks in verse 18 of those who receive the kingdom and possess it forever as "holy ones" he is using as a substantive the predicate that was given to Israel at its election by Yahweh,

For you are a holy people to the Lord your God;  
The Lord your God has chosen you to be a people  
for his own possession out of all the peoples who  
are on the face of the earth (Deut. 7:6; compare  
14:2; 26:16-19; 28:9; 33:3).

The basic meaning of the root *qatn* appears to be "separation, withdrawal."<sup>79</sup> Israel became holy, according to Deut. 7:6, by the choice of Yahweh. This act of God separated them "from all the peoples of the earth." He then called them to demonstrate their separateness by obedience to His covenant. Repeatedly in the wilderness, the command, to be holy, was given to Israel and encouraged on the grounds, "For I, Yahweh your God, and holy,"<sup>80</sup> Consecration was the work of God setting men apart for His service (Lev. 21:8) and accomplishing obedience in them (Lev. 20:8). It was the essence of the covenant to demonstrate these two inseparable elements before the world, as is shown in the call to keep covenant, Deut. 26:16-19, and in the blessings covenanted to Israel, Deut. 28:9-10. In Israel's later history, the prophets said of the remnant, "they will be called holy" (Is. 4:3).

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<sup>79</sup>BDB, p. 871.

<sup>80</sup>Lev. 11:44-45; 19:2; 20:7,26; Num. 15:40-41.

"People of holy ones," in the context of Dan. 8:24, is a reference to Israel<sup>81</sup> to distinguish within Israel those who were faithful to the covenant from the transgressors mentioned in verse 23, during the time of persecution by "the king of bold countenance" in the latter days of the divided Greek empire of Antiochus Epiphanes. Also, "the people who know their God (and) stand firm and take action" in Israel are distinguished from those who "forsake the holy covenant" and "violate it" (11:30,32). Daniel is assured that "at that time," that is, the time of the end (12:4) "your people shall be delivered, everyone whose name shall be found written in the book" (12:1). Thus G. W. H. Lampe correctly points out, that although there are a number of instances where "holy one(s)" refers to angels. More commonly, the term is used of Israel as God's people.<sup>82</sup> The visions given to Daniel in chapters 8 and 11 show particular concern for the demonstration of this character by the people of God during the time of persecution.

The relationship of the visions in chapters 8 and 11 to the vision in chapter 7 indicates that the use "the people of the holy ones" as the designation of God's faithful people is derived from chapter 7. Therefore, the "holy ones," "saints of the Most High" and the "people of the saints of the Most High" in chapter 7 are to be seen as men, not angels.

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<sup>81</sup>Young, Commentary, p. 180; Leupold, p. 368; Porteous, p. 129, all identify "people of holy ones" in 8:24 as the saints within the nation of Israel. Porteous alone identifies them with "the people of the saints of the Most High" in 7:25.

<sup>82</sup>G. W. H. Lampe, "Saint," IDB, IV, 164.

To strengthen this conclusion, it is to be noted that there is no instance where  $\text{עַם}$  is used of angels.<sup>83</sup> Opposed to the view that "holy ones" in chapter 7 is a designation for angels is the fact that the "little horn" made war with them and overcame them. The "little horn" was a king who appeared in the third stage of the fourth world kingdom, according to the angel's interpretation in verse 24. The scene regards this world. The people against whom the king waged war must be men as the king was a man. A war waged by an earthly king against heavenly beings is a mixture of figures meaningless in this vision and without precedent in Scripture.<sup>84</sup>

The primary fact about the saints in Daniel 7 is that they received dominion and kingdom over all the nations under the whole heaven (verses 18,22,27). If the saints are understood to be angels, there is no precedent for angels receiving dominion over men.<sup>85</sup> In Dan. 10:13,20,21 there

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<sup>83</sup>Brekelmans, XIV, 323. M. Noth saw the difficulty with this fact and left 8:24 out of consideration because he considered the MT uncertain and translated  $\text{עַם}$  in 7:27 as "the host (die Schar) of the saints of the Most High." This is rejected by Brekelmans, XIV, 329; cf. XIV, 305-306.

<sup>84</sup>Noth held that  $\text{נָלַא}$  cannot take an object of persons in the intensive stem on an Akkadian root. He therefore translated "He shall offend the saints" on the basis of an Arabic root. W. Von Soden has demonstrated that  $\text{נָלַא}$  especially in the intensive stem is used of destroying persons. See Brekelmans, XIV, 329, 305.

<sup>85</sup>Brekelmans, XIV, 328, based on a search of Apocrypha, Pseudepigrapha and Qumran literature. He lists 15 references to God's kingdom over men and says in conclusion "If Dan. vii deals with the dominion of angels over all the nations, one must say that this chapter stands alone in all the literature of the period" (p. 328). "That the kingdom is given to the

are references to Michael as one of the chief princes, and to the prince of the kingdom of Persia and the prince of Greece. They are angelic protectors who fight one another on behalf of the nations they protect. But there is no evidence that they exercise dominion over men. Furthermore, according to chapter 9, Daniel was familiar with Jeremiah's prophecy of the end of the captivity. He must have known also Jeremiah's prophecies concerning the righteous Branch of David in whose days Judah would be saved, and concerning the new covenant restoration.<sup>86</sup> These speak clearly of God's kingdom in Israel as an earthly people that would be restored to Jerusalem and flourish under a future David. The kingdom of God is always described as a kingdom over men.<sup>87</sup>

Angels form the host that surrounds God's throne, as in Deut. 33:2 and 1 Kings 22:19-23. They do His bidding, as in the judgment scene in Dan. 7:9-14. Angels are frequently messengers to "the heirs of salvation," as may be seen from Gen. 19:1; 22:11-18; 28:12; 48:16; and Judg. 13:2-24. But the Lord never said to an angel, "Sit on my right hand till I make your foes your footstool" (Ps. 110:1), as the author

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holy ones in Dan. vii points strongly to the equation of the holy ones with the people of God, because the eschatological kingdom of angels is practically unknown in this period" (p. 329). This means that Brekelmans dates Daniel in the 2nd century B. C. with which we disagree; however, the value of his research is that he has found no Jewish literature that speaks of the dominion of angels over all the nations (p. 328). See also his conclusion after the examination of the use of "holy ones" in canonical O. T. passages, p. 308.

<sup>86</sup>Jer. 23:5-6; 33:14-26; 31:27-37.

<sup>87</sup>Ps. 97:1,6-12; 98; 99; Ex. 15:17-18; 19:6; Deut. 32:9.

of the epistle to the Hebrews assures us in 1:14. The interpretation that "the saints" designates angels in Daniel 7 must, therefore, be rejected as violating the intent of the vision, which was given to encourage Daniel and God's people in times of discipline by showing them the final outcome of God's purpose. To view the saints as angels would violate the whole Old Testament revelation concerning the kingdom of God. We conclude, therefore, that "the saints of the Most High" in Daniel's vision are men.

Some of Daniel's alarm at the vision must have been caused by the fact that there was no reference to Israel in the vision nor to the use of its name in any of the visions that follow. Rather, the vision designates the people of the kingdom as "the holy ones," a term that describes their nature as the people of God. It is the same term by which God designated His covenant people, Israel, as we have seen. However, in the vision of chapter 7, "the holy ones" is used of all peoples, nations and languages under heaven who would serve "one like a son of man." They demonstrated their loyalty to him by their endurance in face of the effort of the blasphemous king of the world kingdom to wear them out (verse 25). They were not, therefore, the faithful in Israel at the time of "the king of bold countenance," spoken of in 8:23-24, though there are similarities.<sup>88</sup> The use of the term "the saints of the

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<sup>88</sup>Contra, e.g., Porteous, pp. 113-114; IB, VI, 461, 463-466; Heaton, pp. 187-189.

Most High" in the interpretation of the vision by the angel indicated that God was going to do a new work of consecrating a holy people from all nations as He had done when He called Israel out of Egypt (Deut. 7:6). What, then, of Israel? That question alarmed Daniel.

The relation between the "one like a son of man" and "the saints of the Most High" is a corporate one, such as is common to the whole Old Testament. It lies at the very heart of the covenant, "Your God, My people." The one like a son of man is not a symbol for the sovereignty of the saints.<sup>89</sup> There is no precedent in the Old Testament, nor in any Jewish literature for a kingdom, without a king. Nor is the "one like a son of man" a corporate figure for "an idea, a piece of God's purpose (that) is actualized in the

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<sup>89</sup>As Porteous, p. 112; cf. also Heaton, pp. 182-186; T. W. Manson, "The Son of Man in Daniel, Enoch and the Gospels," Bulletin of the John Rylands Library, XXXII (1949-1950), 174-175. If the one like a son of man is a mere symbol for the sovereignty of the saints he stands alone in the vision as well as in the whole of Daniel. His counter-part, the little horn, is a king, not a people. All of the beasts are symbols of kings (v. 17), as also the two horns of the ram, and the great horn of the he-goat, and the four horns that followed the great one, and finally the horn of small beginnings (8:3-25; cf. ch. 11). Nebuchadnezzar is the embodiment of Babylon, not the symbol of it (2:37-38). So also "the one like a son of man" is the embodiment of His people, not the symbol of them. Jeffery, VI, 461, recognizes both individual and corporate aspects in the figure: he embodies the kingdom of "the saints of the Most High" (vv. 18-27). He says "there is no apriori reason why this figure may not represent both the saints as a body and the Saint of saints as an individual." He sees a parallel with the stone in 2:34; "which is an individual stone when it smashes the image but later becomes the mountain which is the kingdom." He thus favors a double representation--the kingdom of the saints, and "the messianic king." This view has merit.

saints of the Most High in Maccabean days."<sup>90</sup> The people of God are never the embodiment of an abstraction as Manson's analysis suggests. In summary, he says that the son of man is a concept in the mind of God including divine election, divinely given righteousness, divine protection, guidance and vindication and everlasting happiness. It will be actualized in history by human beings as individuals or as groups.<sup>91</sup> It is impossible to conceive of saints apart from their heavenly king; hence, it is impossible, in considering the son of man as a corporate figure for the saints, to allow the individual figure of the "one like a son of man" to be dissolved into the group.

"The saints of the Most High" received the kingdom from the "one like a son of man." They did not create it. They are His earthly people. He is their heavenly king, after the covenant pattern. Yahweh was Israel's king and Israel was His kingdom long before He called David to rule over them.<sup>92</sup> The corporate relationship between "the saints" and the "one like a son of man" is indicated in the statement of verses 26-27 about the judgment given in their favor. The result of giving the kingdom and dominion to them will be that "all dominions shall serve and obey them." As was shown above, receiving worship and obedience due to the

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<sup>90</sup>Manson, XXXII, 190.

<sup>91</sup>Ibid., XXXII, 188.

<sup>92</sup>Ex. 15:18 with Joshua 8:30-34; 1 Sam. 16:1-13; Ps. 78:67-72; 2 Sam. 7:8-17.



divine Ruler "like a son of man" requires the relationship of an appointed representative.

This corporate relationship implies ideally that the "one like a son of man" participates in the sufferings of "the saints" under the "little horn." The idea of corporate experience is grounded in the covenant relationship between the Lord and His people. It is illustrated in the use of the verb שָׁכַן of God, as in Ex. 25:8, "Make for me a sanctuary, that I may dwell in your midst." In Is. 63:8-9, if we follow the Qere, as do most versions, this is made explicit, "Surely they are my people . . . . In all their afflictions he was afflicted."<sup>93</sup> There is, of course, no suggestion in the vision that the "one like a son of man" was ever on earth.<sup>94</sup> That he suffers with the saints in

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<sup>93</sup>There is no warrant for Manson's declaration that "clouds are symbols of transport from earth to heaven" or for his contention that "what Daniel portrays is not a divine semi-divine, or angelic figure coming down from heaven to bring deliverance, but a human figure going up to receive it" (Manson, XXXII, 174).

<sup>94</sup>I.e., reading לוֹ (to him) for the negative לוֹ . So AV, RV, RSV, NASV. NASB margin, "he was not an adversary." LQ retains the negative. LXX reads "he became to them for salvation from all their affliction. Not an envoy nor an angel, but the Lord himself saved them." See E. J. Young, The Book of Isaiah, The New International Commentary on the Old Testament, edited by R. K. Harrison (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972), III, 481, n. 7. The statement in Isaiah is rather a parable of God's compassion than a statement of actual suffering. Cf. J. Calvin, Commentary on the Book of the Prophet Isaiah, translated by W. Pringle (Grand Rapids: W. B. Eerdmans, 1948), IV, 346. He says "By speaking in this manner, he declares the incomparable love which God bears towards his people by attributing to himself all the affection, love, and compassion which a father can have."

their persecution is suggested conversely from the representative character of their rule with, stated in verse 27. As "the saints" are identified with the son of man figure on His throne, so He must be identified with them in their suffering.

#### The "Son of Man" in Daniel

The "one like a son of man" in Daniel's vision was a divine individual in human form. He was made the eschatological ruler over the eternal kingdom of God. The kingdom comprised a holy, universal people who suffered persecution by the kingdom of the world until the time God appointed to destroy that kingdom and its blasphemous king. Then the kingdom of the "one like a son of man" would be given to His holy people so that they might share His throne and receive the service and obedience due to Him. At the same time, He was their king whom they should worship. In this representative relationship there lies the intimation that as they shared His rule, so He shared their suffering.

#### "Son of Man," God's Address to the Prophets

There remains to be examined the use God made of the term "son of man" in addressing His prophets Ezekiel and Daniel respecting the reception or delivery of His message. Both were addressed in Babylon, Ezekiel at the beginning and Daniel at the end of the captivity. From previous usage, the term identified them as human beings. It gave them dignity as God's chosen representatives to do a task

belonging to all mankind, that of receiving and proclaiming God's word. The question may be asked, Why didn't God address them as "son of Israel"? That would have been an appropriate encouragement to captive Israel. The use of the term must, therefore, be seen as indicating the wider purpose of God. Israel was His kingdom of priests and holy nation "among all peoples," as He pointed out to them at Sinai (Ex. 19:5-6).

The message of Ezekiel had to do with the restoration of God's people and the building of a new temple and city with a new name, "The Lord is There." The temple would be built to new dimensions. The city and tribal possessions were to bear little resemblance to Jerusalem and Israel previous to the captivity. Like the word to be spoken to Daniel, God's word to Ezekiel was the message of salvation for the world. As the expression "servant of the Lord" related the prophet to God and gave authority to the word he spoke to men, so the expression "son of man" related the prophet to mankind and sphere in which God's word was to operate. By addressing His prophets as "son of man," God directed attention to the fact that the word He was giving them concerned the accomplishment of His purpose to dwell with all men as at the beginning. The garden would become a city.

#### Conclusion

In the Babylonian captivity two developments in the direction of the cosmic purpose of God may be observed in

the use of "son of man." First, God addressed His prophets as son of man, orienting His message to all mankind and to His goal of world redemption. Second, in Daniel, son of man took on a decidedly supernatural and mysterious character. It pointed to the direct intervention of God to establish His kingdom in the world, the task for which He had made Israel and the Davidic king His strong representative in the world. The divine ruler of the eschatological kingdom of God is, by His human form, related to those of mankind and of Israel who are "holy ones." The emphasis upon the people of God is not on their former name, Israel, but on their character, as "saints."

#### The Origin of "Son of Man"

Not in pagan mythology

Following Heaton, Bentzen and Gunkel, Porteous considers that the imagery in this vision has its origin in the Babylonian Creation Epic and the ritual of the New Year Festival of the re-enthronement of the king. He says:

There can be little doubt that the myth and ritual to which Bentzen and Heaton refer and which may have been mediated to Israel by way of Ugarit and the ancient religious practice of the Jebusite city which David converted into his capital, are the source of the imagery which appears in chapter 7 and indeed are the ultimate explanation of features in the vision to which Heaton does not refer.<sup>95</sup>

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<sup>95</sup>Porteous, p. 98.

Heaton, to whom Porteous refers, can find nothing stronger than "conjecture" on which to establish his theory that Israel observed an annual enthronement festival in preexilic times modeled on the Babylonian New Year Festival and what was "probably ritually re-enacted in Babylon" at that feast.<sup>96</sup> This is very slender evidence for what is of "little doubt." According to Porteous, the Book of Daniel was written to encourage loyalty and endurance during the period of Antiochus' effort to destroy the true worship of God by replacing it with pagan rites.<sup>97</sup> It is inconceivable that a true son of the covenant would use pagan myths and rituals to encourage his fellow Israelites to be loyal to the God of their fathers. He would undoubtedly appeal to the law of Moses.

Mowinckel's studies of what he calls "enthronement psalms"<sup>98</sup> have produced similar results to those of Porteous, in terms of the background of Daniel 7. He takes a

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<sup>96</sup>Heaton, p. 171.

<sup>97</sup>Porteous, p. 16.

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Sigmond Mowinckel, The Psalms in Israel's Worship, translated by D. R. Ap-Thomas (New York: Abingdon Press, 1967), I-II. Examples of his "enthronement psalms" are 47, 93, 96-99 (I, 106-192). He translated the characteristic phrase in these psalms not as "The Lord reigns," but, "The Lord has become king." He says that it does not describe "a lasting condition," but "something new and important which has just taken place." The poet, he says, describes Yahweh's ascent to the throne in the mythical cultic features of the enthronement of an earthly monarch. He makes reference to 1 Kings 1; 2 Kings 11, 12; 2 Sam. 15:10-18 (I, 106-107). His defense of this translation is given in Additional Note VI, II, 222-224. He presses the history-of-religions argument rather than grammatical or contextual evidence.

characteristic history-of-religions approach. For him it is clear that the contents of Daniel 7 could not be "based solely on the exegesis of Old Testament passages."<sup>99</sup>

Also, he is convinced that the "seer" of Daniel 7 did not invent his symbol. Dating the vision in its present form "from the time just before 165 B. C.,"<sup>100</sup> he says that

there was in Judaism a conception of a heavenly being in human form ("one like a man"), who, at the turn of the age, the dawn of the eschatological era, would appear, and would receive from God delegated power and authority over all kingdoms and peoples.<sup>101</sup>

The traditional conceptions already available were reinterpreted into "a pictorial symbol for the people of Israel, not an individual, and not a personal Messiah of any kind."<sup>102</sup>

After examining other Jewish apocalypses, especially those of Enoch and IV Ezra, Mowinckel says,

Recent research has made it increasingly clear that the Jewish conception of "the Man" or "the Son of Man" is a Jewish variant of this oriental cosmological, eschatological myth of Anthropos.<sup>103</sup>

He sees the latter as a Hellenistic idea of mixed Iranian and Chaldean origin, developed in Indian religio-philosophical speculations and in many Gnostic systems such as Mandaeism and Manicheism.<sup>104</sup>

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<sup>99</sup> Mowinckel, He That Cometh, p. 349.

<sup>100</sup> Ibid.

<sup>101</sup> Ibid., p. 352.

<sup>102</sup> Ibid., p. 350, n. 2.

<sup>103</sup> Ibid., p. 425.

<sup>104</sup> Ibid., pp. 424-425. See J. M. Creed, "The Heavenly

The assertion that Genesis 1 and Psalm 8 are both references to the same (mythological) "First King and First Man," as Bentzen does,<sup>105</sup> is of one piece with the view of Daniel 7 expressed by Porteous and Mowinckel. It would relate Psalm 8 to the "Coronation Rite," and make "son of man" in verse 5 into "Son of Man."<sup>106</sup> Mowinckel does not make this mistake. He sees Psalm 8 as "Fresh . . . with the praise of man as God's image."<sup>107</sup> He further describes it as

a grateful song of exultation about man who, in his wonderful combination of greatness--"almost a god"--and unworthiness, more than any other created being gives witness to the glory, power and goodness of his creator.<sup>108</sup>

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Man," Journal of Theological Studies, XXVI (1924-1925), 113-136; Emmerton, IX, 225-242; Aage Bentzen, King and Messiah, edited by G. W. Anderson (revised edition; Oxford: Basil Blackwell, 1970), especially pp. 39-47, 73-80; see Anderson's forward for introduction to studies; C. H. Kraeling, Anthropos and the Son of Man, A Study in the Religious Syncretism of the Hellenistic Orient (New York: Columbia University Press, 1927); Colpe, VIII, 408-420. Borsch, pp. 55-131, 174-231.

<sup>105</sup>Bentzen, p. 42.

<sup>106</sup>Ibid. See J. A. Soggin, "Zum Achten Psalm," Annual of the Swedish Theological Institute, VIII; he rejects the view of Bentzen, pp. 17-18, 41-43, and H. Ringgren, The Messiah in the Old Testament, Studies in Biblical Theology, no. 18 (London: SCM Press, 1956), pp. 19-24, that Psalm 8 primarily relates to the king of Judah or Israel (p. 109); in his view it relates to the first created man and continues in the Judaic king or in the dignity of man in general, the two not being mutually exclusive (p. 119).

<sup>107</sup>Mowinckel, Psalms, II, 131.

<sup>108</sup>Ibid., II, 133.

Had Mowinckel pursued this view of the relationship between God and man he could hardly have concluded that Israel ritualistically reenthroned Yahweh annually.

The further pursuit and analysis of this school of thought is beyond the scope of this study, except for an evaluation. First, the presupposition that Israel's religious concepts and cultic practices, especially her ideas of God, were based on borrowed pagan ideas is contrary to the biblical concept of revealed religion. The first man, Adam, knew his relationship to God and the world by the word God spoke to him. Abraham knew God by the election, call and companionship of God. Israel knew God by covenant election and redemption from Egypt, and by the word He spoke to them at Sinai through Moses. In instituting the prophetic office, God set it precisely over against pagan divination, according to Deut. 18:9-22. He would communicate the knowledge of Himself and His will for His people to them through chosen spokesmen. Elijah is an example of God's zeal against the adoption of Canaanite religious ideas. God sent Elijah to fight against the idea that Baal provides rain,<sup>109</sup> as 1 Kings 17:1 plainly shows, "As the Lord, the God of Israel lives, before whom I stand, there shall be neither dew nor

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<sup>109</sup>Cf. the ceremony of "the fixing of destinities," in which the scribe of the gods wrote down upon the Tablets of Fate the good and evil destinies which they had decreed for the year that Heaton lists as one of the Babylonian New Year Festival ceremonies that have "profoundly influenced" "many of the psalms" (Heaton, p. 172).



rain these years, except by my word." God then raised up Jehu to destroy the temple and altar of Baal and the Asherah Ahab had built (1 Kings 16:32-33). When Israel rejected the prophets God sent them and filled His temple with pagan practices, He sent them into captivity.<sup>110</sup> The supposition that God through Daniel used elements of the Babylonian myth of Marduk or the Canaanite myth of El and Baal from Ugarit is totally contrary to all the data of the Scripture.<sup>111</sup>

Second, there is no suggestion in Scripture of the enthronement of Yahweh; for He never became king by any act or series of acts in history. Instead He has always been king and has always had all power and authority in His hand.<sup>112</sup> There is therefore no one to enthrone Him. The proclamation of the so-called enthronement Psalms, is not, therefore, to

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<sup>110</sup>2 Chron. 36:14-16; cf. Deut. 29:16-28.

<sup>111</sup>It is not sanctifying of the pagan mythical ideas for Porteous to refer to J. A. Emmerton's explanation that in the "final triumph of monotheism" the old mythology survived and remained available as the source of imagery in the later apocalyptic (Daniel being especially intended), but the polytheistic implications of the language are ignored, and the ideas are transferred to Yahweh (pp. 101-102, ref. to Emmerton, IX, 225-242).

<sup>112</sup>Dan. 4:3,34; Ps. 62:11; 1 Chron. 29:11,12; Ps. 66:7. Mowinckel recognizes that this is Israel's view; but he insists that this does "not prevent the view that Yahweh at a certain point of time became the king of Israel, i.e. at the election, at the Exodus from Egypt (Ps. 114:1-2), or at the making of the covenant at Sinai (Deut. 33:5)" Mowinckel, Psalms, I, 114-115. This begs the question of his argument that Psalms 93, 96-99 are enthronement psalms. In them Israel is not confessing that Yahweh has become their king. These psalms proclaim that Yahweh reigns over the whole earth and call the whole earth to confess that Yahweh reigns. The redemptive act of Yahweh does not make Him king. Israel and the nations may confess Him as king only because He has been king.

be translated "Yahweh has become king," as Mowinckel and Weiser<sup>113</sup> contend, but "Yahweh reigns."<sup>114</sup>

It cannot be stressed too strongly that Israel knew God by His revelation of Himself in history by way of word and deed within the framework of the covenant, "Your God, My people." This formula expressed the closest possible personal relationship. By means of it God preserved His revelation from pagan ideas and corrected Israel when she adopted the ways of her neighbors. Roland de Vaux's statement bears repetition:

The Israelites worshipped a personal God who intervened in history: Yahweh was the God of the Covenant. Their cult was not the re-enacting of myths about the origin of the world, as in Mesopotamia, nor of nature-myths, as in Canaan. It commemorated, strengthened or restored that covenant which Yahweh had made with his people at a certain moment in history. Israel was the first nation to reject extra-temporal myths and to replace them by a history of salvation, and all the echoes of ancient myths which can be

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<sup>113</sup> Ibid., I, 106-192; Weiser, pp. 33-34, 62, 374-376, 617-618, etc.

<sup>114</sup> R. de Vaux, Ancient Israel, I--Social Institutions, II--Religious Institutions (New York: McGraw Hill, 1965), II, 505. We cannot accept de Vaux's further argument that although the idea of Yahweh's kingship existed from early times the Psalms of His kingship, as he calls them, "are so closely connected with second Isaiah that they must be dependent upon him, and must therefore be post-exilic" (ibid.). Rather, it appears that Isaiah, in view of the fickle and compromising policies of Ahaz and Hezekiah and the resultant impending Babylonian captivity is proclaiming the significance of Yahweh's kingship for the time of Manasseh's default and temporary captivity in Babylon (2 Chron. 33:10-13) as well as for the captives in Babylon when that time comes.

Note that de Vaux also rejects "Marduk has become king" as the proper translation of the Babylonian texts. See his other reasons for rejecting the supposition of an annual New Year Festival in Israel similar to that in Babylon.

perceived in certain passages of the Old Testament do not lessen the originality of this idea. Today, when some writers would hold that even in Israel, ritual was the expression of myth, it is important to stress that the Israelite cult was connected with history, not with myth.<sup>115</sup>

Not in Jewish apocalyptic and Rabbinic literature

In the Jewish apocalyptic writing of the period 150 B. C. to 100 A. D. the imagery of Daniel 7 is freely and imaginatively developed. The Messianic figure is always an individual bearing a number of supernatural features of the "one like a son of man" in Dan. 7:13. Only in the earliest of these, The Similitude of I Enoch (37-71), does he bear the title of Son of Man.<sup>116</sup> He was preexistent in heaven and will appear as the eschatological deliverer. He will be revealed as the Judge on the throne of glory to destroy sinners and all that is corruptible, and to deliver the righteous to dwell with him forever (46:1-3; 69:26-29;

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<sup>115</sup>Ibid., II, 272.

<sup>116</sup>R. H. Charles, "Book of Enoch," The Apocrypha and Pseudepigrapha of the Old Testament in English with Introduction and Critical and Explanatory Notes to the Several Books, edited by R. H. Charles (Oxford: At the Clarendon Press, 1913), II, 164, dates the Similitudes 105-64 B. C. Similarly, Moore, II, 282; Emmerton, IX, 225; Manson, XXXII, 175; Mowinckel, He That Cometh, p. 355. However, J. T. Milik, Ten Years of Discovery in the Wilderness of Judea, translated by J. Strugnell, Studies in Biblical Theology No. 26 (London: SCM Press, 1959), p. 33, says the Similitudes "are probably to be considered the work of a Jew or Jewish Christian of the first or second century A. D." because they are not to be found in Cave IV Qumran fragments of the Book of Enoch. Dodd, p. 115, says "it cannot be accepted as certain that the Similitudes are pre-Christian at all." See Colpe, VIII, 423, n. 180.

71:16-17). In IV Ezra<sup>117</sup> he is to arise from the house of David (12:32) as an eschatological deliverer with "Son of Man" features (13:3,26) derived from I Enoch and Dan. 7:13. Ezra also sees Israel as the true heir of Adam (6:53-59) for whom God created the earth. Hence, Israel is to accomplish the creation purpose of Adam (6:53-54) by obedience to the commandment (3:4-7 with 18-20). Only the righteous in Israel will come to the eternal age (7:116-128).

The Son of Man is not known in Rabbinic literature. However, there are a number of instances in which Dan. 7:13 is brought into connection with the Messiah.<sup>118</sup> However, the general apocalyptic concepts are abandoned.

A Son of Man who goes about on the earth is not known.<sup>119</sup> Nor is Dan. 7:13 interpreted as a collective symbol for the

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<sup>117</sup>G. H. Box, "IV Ezra," *Apocrypha*, edited by R. H. Charles, I, 552, dates the 6th vision c.70 A. D. D. S. Russell, The Method and Message of Jewish Apocalyptic, The Old Testament Library, G. E. Wright, John Bright, James Barr, Peter Ackroyd, general editors (London: SCM Press, Ltd., 1964), pp. 38, 63, about 90 A. D.

<sup>118</sup>J. W. Doeve, Jewish Hermeneutics in the Synoptic Gospels and Acts (Assen: Von Gorcum & Co., N. V., 1954), p. 138, n. 1, lists 8 instances taken from H. L. Strack and Paul Billerbeck, Kommentar Zum Neuen Testament aus Talmud und Midrasch (München: C. H. Beck'sche Verlag, 1965), I, 483, 486, 957, 67; III, 639. Cf. Moore, II, 334-340. The dates for these cannot be fixed with certainty. Most of the written sources date from the second century A. D. and later, but the ideas may be earlier. Cf. Moore, II, 336, n. 5; J. Bowman, "The Background of the Term 'Son of Man,'" Expository Times, LIX (1947-1948), 288, n. 5.

<sup>119</sup>So, Doeve, p. 138.

saints of the Most High in pseudepigraphic and rabbinic literature.<sup>120</sup>

At Qumran no quotations from Daniel 7 have come to light. In Daniel 7 there is a substitution in verses 18,22, 25,27 of "the saints of the Most High" for the "one like a son of man" in verse 13. In the interpretation, the kingdom judgment and royal dominion that were given to the "one like a son of man" were given to the saints or people of the saints of the Most High. This is one of the names by which the Qumran sect described itself and it may be drawn from Daniel 7. It may be the basis for the sect's concept of their destiny to rule the nations (1 Qp Hab. 5:3-6).<sup>121</sup> This amounts to the members identifying themselves collectively with the "one like a son of man" (verse 13). If this is correct it is the only instance of a collective exegesis of Daniel 7.

Of these writings only Daniel was certainly written previous to the time of Jesus. If the Similitudes of Enoch were previously written, they are evidence that at least in one small circle,<sup>122</sup> the "one like a son of man" in Daniel 7

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<sup>120</sup>Strack and Billerbeck, I, 956, "Dn. 7:13f. ist von der alten Synagoge nirgends kollektiv auf das 'Volk der Heiligen' (=Israel, Dn. 7,27), sondern durchgangig individuell auf den Messias gedeutet worden."

<sup>121</sup>See F. F. Bruce, Biblical Exegesis in the Qumran Texts (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959), pp. 57-58; and R. T. France, Jesus and the Old Testament (London: The Tyndale Press, 1971), pp. 174-175.

<sup>122</sup>Morna D. Hooker, The Son of Man in Mark (London: McGill-Queens University Press, 1967), p. 48.

was understood in the individual Messianic sense already present in the vision itself according to the interpretation given above. Even if they are demonstrably from a time before the Christian era there is no evidence that the Similitudes were known to Jesus. IV Ezra is certainly later than the gospels.<sup>123</sup> The Rabbinic writings are all later than the first century A. D. though they may represent the "kind of interpretation that might have originated at any time."<sup>124</sup> However, the significance of these writings is to be seen solely in their witness to current Jewish thought in the time of Jesus. It is not in harmony with His own interpretation of the Old Testament. These writings do not provide data for understanding His own definition of the Son of Man or His Messianic mission.<sup>125</sup> In defining His Messianic

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<sup>123</sup>Moore, II, 336, says it is not necessary to suppose Jesus and His disciples got the Messianic interpretation of Dan. 7 from apocalyptic circles. (Moore does not see an individual Messianic figure in Daniel 7.)

<sup>124</sup>Ibid., II, 336, n. 5.

<sup>125</sup>Contrast Mowinckel. Having examined the Epigraphical, Pseudepigraphical and Rabbinic writings and compared his findings concerning the Son of Man with the Gnostic Anthropos, he concludes that they have common roots in the myth of Primordial Man. Then he says that his book is meant "to lead up to the message of Jesus about the Son of Man, to show the presuppositions behind it and to present the development of the various factors, and the form in which they lay ready to be used, transformed and fitted into a new unity by Him. . . ."

He says further, "By using the title 'Son of Man' and some of the conceptions which were then associated with it, Jesus may be said to have associated Himself with the varied history which led up to the late Jewish idea of the Messiah, with its borrowings in form and content from Jewish and pagan sources" (Mowinckel, He That Cometh, pp. 445-446). This view of Jesus' Son of Man concept is wholly unacceptable from the view point of biblical exegesis.

mission by the use of the expression "Son of Man" He declared that He was directed by the Scriptures; from them He received the imperative that the Son of Man must die and rise again on the third day. We have examined Daniel 7 but did not find there a clear imperative for a suffering Son of Man. That concept must be traced further in the Old Testament

### Conclusions

The meaning of "son of man" in the Scriptures must be determined on the basis of the Scriptures themselves. Israel's covenant Lord was the self-revealing God in a relationship exclusive of all others. Israel's prophets were not eclectic theologians. They received and communicated the word of the Lord. All ideas of men spoken in the name of a "seer" were singularly condemned. God spoke through men in man's language that Israel had in common with her pagan neighbors, but with none of its pagan superstitious meaning. The fact that the Canaanites and Babylonians had concepts of a First Man and of a First King remotely resembling Israel's "son of man" is evidence of what they lost in "departing from the living God," rather than of common tradition found and reinterpreted by Israel's prophets. Any idea of prophetic borrowing from Israel's neighbors is to be regarded as totally contrary to the covenant relation she bore to Yahweh.

The importance of non-canonical literature to this subject can be only that of witness to ideas that existed and how far those ideas deviated from what God had given. The

Similitudes of Enoch, for example, have no value in interpreting the "one like a son of man" in Daniel, beyond that of a witness to one interpretation or a similar idea at a much later period of time.

In the biblical passages--Psalms 8, 144 and 80 and Daniel 7, all of which look back to Genesis 1-3--"son of man" is a term for man in his office as God's vicegerent to bring creation to its fullest service for the glory of God.

1. At creation. The first man, and through him, mankind corporately received the assurance of God's presence and care and was appointed to rule the universe as God's servant and king. That position was extended by the covenant of redemption after the fall of man. Any individual may appeal for God's mercy as a frail "son of man" who is, at the same time, an image-bearer of God.
2. In the history of redemption. The covenant people, Israel, and their king were made God's representatives by whom His enemies would be defeated and His kingdom would come to universal supremacy. They were made the heirs of Adam. God's king and people, however, were often suffering under oppression by pagan nations. "Son of man" related the Davidic king, God's anointed, and His kingdom to the position and task of mankind as God's power for achieving it, often through suffering. There are both individual and corporate features of the "son of man" which are not always clearly distinguished in the Old Testament.
3. A consummation figure. In a vision God proclaimed the inability of an earthly ruler and people to achieve the universal and eternal kingdom of God by presenting a glorious, heavenly man as the ruler of His universal kingdom of saints. This "son of man," the mysterious, supernatural eschatological ruler makes His people share His throne, and so it is implied that He shares their sufferings. This "one like a son of man" unites the creation and the consummation under the rule of God.

The Old Testament closes with men looking for a "son of man" who will deliver creation from its groaning. Daniel's vision helped to create this longing.



## CHAPTER III

### JESUS, THE SUFFERING SON OF MAN IN THE SYNOPTIC GOSPELS

#### Preliminary Considerations

As explained in Chapter I, it is the object of this study to examine the New Testament explanation of the death and exaltation of Jesus as the death and exaltation of the Son of Man. As explained there, it was the exposition given in Heb. 2:5-9 that stimulated the desire to trace the son of man theme back through Jesus' predictions of His death by the use of Son of Man as a title for Himself to the origin of the phrase in the Old Testament.

In Chapter II the Old Testament use of the phrase "son of man" was examined in preparation for the determination of Jesus' intention in His use of the phrase as a title for Himself. From His own testimony, which will be more fully examined in the discussion below, it is evident that Jesus knew Himself to be the Messiah and Son of Man, and that He saw in the Old Testament the directives for the accomplishment of His mission. We quote two statements He made. The high priest asked Him at His trial, "Are you the Christ, the Son of the Blessed?" He replied, "I am; and from now on you will see the Son of Man sitting at the right hand of

Power, and coming with the clouds of heaven."<sup>1</sup> As they neared the end of the last journey to Jerusalem, Luke tells us at 18:31, that Jesus took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and everything that is written of the Son of man by the prophets will be accomplished." In the light of His words recorded in John, "I do nothing on my own authority . . . I seek . . . the will of him who sent me" (5:30; compare 6:38). Luke 18:31 may be recognized as Jesus' ascription of divine authority to the Old Testament Scriptures. This fact is important for this study since it ascribes to God the origin of the concept of the Son of Man that Jesus used to explain His mission as the Messiah. The one like a son of man coming with the clouds of heaven was a figure given to Daniel by God. It was not a traditional mythological concept reinterpreted as a figure for Israel by an unknown second century B. C. seer.<sup>2</sup>

In this chapter the use Jesus made of the "son of man" concept which He received from the Old Testament will be examined. It will be examined particularly as He used the title "Son of Man" of Himself in predicting His death and resurrection. The basis to be used in the examination is the Markan account of the three main passion predictions given in Mark 8:31; 9:31; 10:33-34. Details from the three

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<sup>1</sup>Mark 16:61-62, from Holy Bible, Revised Standard Version, The Holman Study Bible (Philadelphia: A. J. Holman Co. 1962). Hereafter referred to as RSV. The words from now on are given in Matt 26:62 and Luke 22:69.

<sup>2</sup>Sigmond Mowinckel, He That Cometh, translated by G. W. Anderson (New York: Abingdon, 1954), p. 350.

Synoptic Gospel accounts will be used to supplement Mark's record. In each case Jesus extended the prediction into instruction concerning discipleship. Prediction and instruction form an inseparable unit of gospel material. These complete units will be used. It is not the intention to determine the peculiarities of Mark, but to study Jesus' use of "Son of Man." We must determine, as far as possible, what Jesus intended to say by the use of this title for Himself in these predictions. Whether and in what way Jesus developed the meaning of the phrase beyond its Old Testament senses will also be a subject for study. It is also important to determine with what corporate, as well as individual, significance Jesus used "Son of Man."

In order that the death and resurrection of Jesus may be seen in proper perspective in the total gospel narrative, a preliminary examination will be made of the structure and development of the gospel according to St. Mark. This will be followed by a brief analysis of the various contexts in which Jesus used "Son of Man" of Himself and, finally, by an examination of the use and significance of "son of man" at the time of Jesus. The way will then be prepared to examine the instruction of Jesus concerning His passion and resurrection.

## The structure of Mark

Mark's account of "the Gospel of Jesus Christ" falls into two main sections, namely, Jesus' public ministry in Galilee, followed by His private ministry to His disciples as they journeyed to Jerusalem for His death and resurrection.<sup>4</sup> In this structure the predictions of the death and resurrection of the Son of Man form the central factor of the gospel.

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<sup>3</sup>This is not a proper name, but Mark's introduction of Jesus as the Messiah. So C. E. B. Cranfield, The Gospel According to St. Mark, Cambridge Greek Testament, C. F. D. Moule, general editor (Cambridge: The University Press, 1966), p. 37. Contra, Vincent Taylor, The Gospel According to Mark, The Greek Text with Introduction, Notes and Indexes (2nd edition; New York: St. Martin's Press, 1966), p. 152. See R. McL. Wilson, "Mark," Peake's Commentary on the Bible, edited by M. Black and H. H. Rowley (London: Nelson, 1962), p. 808(704d). Wilson says the title appears first in Peter's confession. Cf. F. C. Grant, "Introduction and Exegesis of the Gospel According to St. Mark," The Interpreter's Bible, edited by G. A. Buttrick, et al. (New York: Abingdon Press, 1951), VII, 641-648. Hereafter Buttrick's edition will be referred to as IB. The Greek New Testament, edited by K. Aland, M. Black, B. M. Metzger, A. Wickgren (New York: American Bible Society, 1966), p. 118, includes  $\upsilon\iota\omicron\upsilon\ \theta\epsilon\omicron\upsilon$  in brackets. Hereafter this will be identified as UBSGNT. B. M. Metzger, A Textual Commentary on the Greek New Testament, A Companion Volume to the United Bible Societies' Greek New Testament (3rd edition; New York: United Bible Societies, 1971), p. 73, explains the reasons of the editors.

<sup>4</sup>Cranfield, pp. 13-14; and D. E. Nineham, The Gospel of Mark, The Pelican Gospel Commentaries. edited by D. E. Nineham (New York: The Seabury Press, 1968), pp. 37-38. Others follow a three-part division: a Galilean and Jerusalem ministry with the travel narrative between, e.g., Taylor, pp. 106-111. A. M. Hunter, The Gospel According to St. Mark, Torch Bible Commentaries, John Marsh, Alan Richardson, R. Gregor Smith, general editors (London: SCM Press Ltd., 1948), pp. 19-21. A. E. J. Rawlinson, St. Mark with Introduction, Commentary and Additional Notes, Westminster Commentaries, edited by Walter Lock and D. C. Simpson (London: Methuen & Co., 1929), pp. 108-111.

In the first section (1:14-8:27), Jesus manifested the authority of the Son of God<sup>5</sup> by exorcisms, healings, various miracles, and in His teaching.<sup>6</sup> But when He claimed the authority of the Son of Man to forgive sins<sup>7</sup> and to heal on the Sabbath there was a plot to kill Him (3:6).<sup>8</sup> Jesus then called a group of twelve men to follow Him that He might prepare them to be His apostles. From this point on, Jesus gave increasing attention to these men in order that they should recognize Him as the Messiah of Israel.

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<sup>5</sup>Announced by the voice from heaven at Jesus' baptism, 1:11; and at the crucifixion as the witness of the centurion, 15:39.

<sup>6</sup>1:22,27; 3:11; 5:7; cf. 2:12; 4:42; etc.

<sup>7</sup>2:10. V. Taylor comments that the speaker possesses the "divine prerogative exercised in heaven" because He is the Son of Man (p. 198).

<sup>8</sup>Rawlinson, p. 34, with justification rejects Wellhausen's opinion that "Son of Man" in v. 28 is a mistranslation of the Aramaic phrase for "man," noting that the evangelist has consciously rendered "man" in v. 27 and "Son of Man" in v. 28; and because "our Lord would not have been likely to say that 'man' was 'lord of the Sabbath'; which had been instituted by God." But he concludes that v. 28 "is probably best understood as a Christian comment" (p. 33). Cranfield, p. 118, and Taylor, pp. 219-220, agree. Taylor rightly explains the meaning of the verse, "The thought is that, since the Sabbath was made for man, He who is man's Lord and Representative has authority to determine its laws and use," but he concludes, "the verse reads like a Christian comment." William L. Lane, The Gospel According to Mark, English Text with Introduction, Exposition and Notes, The New International Commentary on the New Testament, F. F. Bruce, general editor (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974), p. 120, considers v. 28 to be "the comment of Mark himself on the larger meaning of the total incident for the Christian community" (cf. pp. 96-98). Taylor uses as an argument against the originality of the utterance the fact that "nowhere else does Jesus claim personal lordship over the Sabbath save in action (3:1-6)." The account indicates that the disciples recognized that action of Jesus (3:1-6) precisely as evidence to support His claim in 2:27-28. It seems self-evident to this writer that Jesus said what Mark records in v. 28 as His words.

The second section, begins with Peter's confession that Jesus was the Messiah. It is composed of the journey (8:27-10:52), the ministry at Jerusalem (11:1-13:37), the passion (14:1-15:47) and the resurrection (16:1-8).<sup>9</sup>

From the time of the confession at Caesarea Philippi, Jesus concentrated on instructing the disciples that He, the Messiah--for which He used "Son of Man"--must die as a ransom for His people and rise again. Because of their mistaken concept of the Messiah,<sup>10</sup> the disciples were unable to comprehend Jesus' prediction.<sup>11</sup> Their mistaken concept of the Messiah led to unworthy ambitions. Jesus, therefore, repeated His prediction that the Son of Man must be rejected, killed and rise again, making His sense of mission the imperative and pattern of discipleship. The whole section must be regarded as teaching for the disciples.<sup>12</sup> The

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<sup>9</sup>The short ending commends itself as authentic; the long ending (9-20) appears to ease a difficult ending that is uncomplimentary to the apostles. For a clear defense of the short ending see N. B. Stonehouse, The Witness of Matthew and Mark to Christ (2nd edition; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955), pp. 86-118.

<sup>10</sup>They expected Jesus to reestablish the kingdom of David (kingdom of God, Luke 19:11) with world-wide dominion. Cf. Acts 1:6.

<sup>11</sup>Matthew follows Mark in showing that the disciples did not understand Jesus and were in danger of "not seeing" (Mark 8:17-21/Matt. 16:8-12), like the Pharisees (Mark 8:11-12/Matt. 16:1-4). Mark "framed" the section by the miracle of the healing of the blind man, requiring a second touch, at Bethsaida, 8:22-26; and the miracle of the healing of the blind man at Jerico by a word only, 8:46-52. Cf. David J. Hawkins, "The Incomprehensibility of the Disciples in the Marcan Redaction," Journal of Biblical Literature, XCI (December 1972), 495-496. Hereafter this periodical will be referred to as JBL.

<sup>12</sup>Cf. H. E. Tödt, The Son of Man in the Synoptic

predictions thus have an organizing effect on the section,<sup>13</sup> focusing all attention on the death and resurrection of Jesus as the central events and climax of the Gospel. Stonehouse, in the quotation that follows, has emphasized this characteristic of the Synoptic Gospels:

With very little exaggeration one might say that the Gospels are passion--Gospels with only so much space given to other details as are considered essential to the intelligible introduction of Him who was to go to the cross.

This evaluation of the Gospels applies most pointedly to Mark since its introduction of Jesus, like its taking leave of Jesus following the crucifixion, is exceedingly abrupt and since Mark's report of the teaching of Jesus is relatively brief.<sup>14</sup>

The organization that is apparent in this section is taken by many as evidence of artificial arrangement of materials without knowledge of their contexts. The evangelist is reporting the patterned instruction of the church, or he is presenting his own theological instructions.<sup>15</sup>

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Tradition, The New Testament Library, Alan Richardson, C. F. D. Moule and F. V. Filson, advisory editors (Philadelphia: The Westminster Press, 1965), p. 145, n. 5, "Cf., e.g., 8:27; 9:2,31; 10:28,32,35." It is not necessary to conclude with Tödt that the material is secondary because it is teaching.

<sup>13</sup>Cf. Rawlinson, pp. 108-111; Taylor, p. 373; and references to Bultmann, Lohmeyer and Wellhausen; E. Best, "Discipleship in Mark," Scottish Journal of Theology, XXIII (1970), 328.

<sup>14</sup>N. B. Stonehouse, The Witness of Luke to Christ (London: The Tyndale Press, 1951), p. 110.

<sup>15</sup>R. Bultmann, The History of the Synoptic Tradition, translated by John March (revised edition; New York: Harper & Row, 1968), p. 351, says the systematizing was the accomplishment of "Christian Dogma." Tödt, p. 154, says of Mark that he "distributes the announcements according to his plan; consequently we may interpret them as isolated from any

Indeed, Jesus shaped the section as He moved, with a clear sense of mission, toward the accomplishment of the purpose for which He came<sup>16</sup> into the world. Mark displays Jesus'

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definite situation." These evaluations are unacceptable. Cranfield correctly says, "The evidence points to Mark's being not a creative literary artist but an extremely honest and conscientious compiler. . . . [Therefore] it would seem that a very great confidence in the gospel's reliability is justified" (p. 16). G. N. Stanton, "The Gospel Traditions and Early Christological Reflection," Christ, Faith and History, Cambridge Studies in Christology, edited by S. W. Sikes and J. P. Clayton (Cambridge: The University Press, 1972), p. 196, compares the biographical method of the Greek parapetetic biographers, Xenophon and Plutarch, with the evangelists and concludes that the latter kept themselves in the background, not drawing and presenting their own conclusions regarding character, etc., but letting the words and actions of the persons under study speak. C. H. Dodd, "The Framework of the Gospel Narrative," New Testament Studies, edited by C. H. Dodd (Manchester: The University Press, 1954), pp. 1-11, rejects the form critical view of K. L. Schmidt, R. Bultmann and M. Dibelius that Mark arranged isolated pericopae solely on the basis of topical and theological considerations. Dodd shows that the journey was a part of an outline of the Ministry as a whole (p. 4) and that "the units have an inner connection with one another grounded in the facts themselves" (p. 6). D. E. Nineham, "The Order of Events in St. Mark's Gospel--An Examination of Dr. Dodd's Hypothesis," Studies in the Gospels, edited by D. E. Nineham (London: Blackwell, 1957), pp. 223-239, rejects Dodd's position on insufficient evidence.

<sup>16</sup>The verbs ἔρχομαι, ἐξέρχομαι on the lips of Jesus followed by εἰς or an infinitive describe His divine origin and sense of mission. See A Greek Grammar of the New Testament and Other Early Christian Literature, by F. Blass and A. Debrunner, translated and revised from the 9-10th German edition by R. W. Funk (Chicago: The University of Chicago Press, 1961), 390(1). (This work will be cited by BDF.) Cf. Cranfield, pp. 90, 106, 164-165. For the use of "came" in this way, cf. the question of the demon possessed man (1:24), "Have you come to destroy us?" and the graphic metaphor Jesus used of Himself, "A light does not come in order to be placed under a bed, does it?" (4:21). The same usage is found in Matt. 5:17; 10:34,35; 11:19/Luke 7:34; Luke 12:49; 19:10.



initiative by consistently making Him the subject of the verbs of action.<sup>17</sup> Progress on the journey to Jerusalem is marked by geographical references.<sup>18</sup> That Mark has been selective of his materials in this section must be obvious, but that he has preserved in general the historical order<sup>19</sup> and presented Jesus as He presented Himself to His disciples must also be clear. The unbelief and bewilderment with which the disciples received the predictions, their embarrassing inability to measure up to the claims of discipleship, and their amazement at Jesus' boldness in going to Jerusalem are details in the record that must be considered strong evidences for the historical reliability of the account.<sup>20</sup>

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<sup>17</sup>Cf. 8:27,31,33,34; 9:2,9,25,30,33,35; 10:1,17,23,32,45. The argument of Bultmann, p. 66, followed by F. Hahn, The Titles of Jesus in Christology, translated by Harold Knight and G. Ogg (London: Lutterworth Press, 1969), p. 224 and n. 6, is that if Jesus himself provides the initiative it is a sign of secondary formation. The examples given are wholly unconvincing. If this view is correct, why should the disciples have followed Jesus at all?

<sup>18</sup>Mark gives few place names so that those he does give have significance and command respect in his account. Cf. Taylor, p. 374; Cranfield, p. 266.

<sup>19</sup>Cf. J. Schmid, The Gospel According to Mark, The Regensberg New Testament, edited by A. Wikenhauser and O. Kuss,; Kevin Condon, English editor, translated by K. Condon (New York: The Mercier Press, 1968), p. 155, says, "These instructions of the disciples on the passion of Jesus and on following him in the way of suffering are arranged in a general historical order, even if a lack of strict chronological sequence can be shown to occur in some cases."

<sup>20</sup>Cf. Dodd, p. 11. Contra, Nineham, "Order of Events," p. 223. See D. E. Nineham, "Eye-Witness Testimony of the Gospel Tradition," Journal of Theological Studies, N. S. XI (October 1960), 254-255. He says that the only thing for which the gospels provide direct evidence is the beliefs about Jesus held by the early church between the middle of the first and early part of the second centuries. Eye-witness testimony makes no difference, he says.

The use of "Son of Man" in the Synoptic Gospels

According to the listings in Moulton and Geden's Concordance to the Greek Testament,<sup>21</sup> there are a total of 82 instances of the use of "Son of Man" in the 4 gospels, 13 in John and 69 in the synoptic records. They are distributed as follows: 30 in Matthew, 14 in Mark and 25 in Luke. Omitting parallel occurrences, Frederick Borsch lists 39 which he distributes as follows: 13 in Mark, 8 in Q, 10 in Matthew and 8 in Luke.<sup>22</sup> Borsch counts the repetition in Mark 14:21, as one use. In John 12:34 the crowd questioned Jesus, concerning His use of the phrase. They explained what they understood about the Son of Man from Scripture and then asked to whom He referred. In Luke 24:7, the angels at the tomb, in announcing the resurrection, reminded the women who came to anoint Jesus' body that He Himself had said that He would be rejected, killed and rise again. Thus, the term "Son of Man" in the gospels is on the lips of Jesus alone, except as others repeat His use of it. As will appear in the examination that follows, Jesus always used it in reference to Himself.

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<sup>21</sup>W. F. Moulton and A. S. Geden, editors, A Concordance to the Greek Testament According to the Texts of Westcott and Hort, Tischendorf and the English Revisers (3rd edition; Edinburgh: T. & T. Clark, 1926), pp. 996-998.

<sup>22</sup>According to F. H. Borsch, The Son of Man in Myth and History, New Testament Library, A. Richardson, C. F. D. Moule, C. F. Evans, F. V. Filson, advisory editors (Philadelphia: The Westminster Press, 1967), p. 17, n. 2; p. 20. Joachim Jeremias, New Testament Theology, translated by John Bowden (New York: Charles Scribner's Sons, 1971), I, 260, lists 38. Variations in counting arises from the way in which parallels are drawn.

In the Gospel according to St. Mark, three groups of Son of Man sayings may be identified. First, there are two sayings in which Jesus declared His authority as Son of Man during His life here on earth (2:10,28). Second, in eight sayings Jesus declared that the Son of Man must die and rise again (8:31; 9:9,12,31; 10:33,45; 14:21,41). Third, in three sayings Jesus spoke of the enthronement of the Son of Man and of His coming again in glory (14:62; 8:38; 13:26).<sup>23</sup> It must be noted that here "sayings" are referred to, hence, the repetition of "Son of Man" in 14:21 is counted only once.

Concerning the distribution of the sayings it will be recognized that the majority of instances of "Son of Man" in Mark relates to the death and resurrection of Jesus, and that all of them come after the confession of Jesus as the Messiah. They come in two groups; first, in the journey to Jerusalem (8:27-10:52); and second, at the Passover supper and in Gethsemane. On the occasion of the first prediction of His passion, Jesus promised participation in His glory at His coming as the Son of Man for faithful discipleship. Thus, on that occasion predictions of death and of the future glory of the Son of Man are brought into the same context. It should also be noted that the prediction of Jesus' death as Son of Man are found only in Mark. They occur in Matthew

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<sup>23</sup>Cf. R. G. Hammerton-Kelly, Pre-existence, Wisdom and the Son of Man, A Study of the Idea of Pre-existence in the New Testament (Cambridge: The University Press, 1973), pp. 56-57. Cf. A. J. B. Higgins, Jesus and the Son of Man (Philadelphia: Fortress Press, 1964), p. 26.

and Luke only where they are parallel to, and generally assumed to have been taken from Mark. It is very clear, therefore, as Borsch says, that

the Son of Man is at the very center of the Gospel record and, as presented to us, is undeniably more essential to Jesus' teaching about his own mission than any other single factor.<sup>24</sup>

The meaning of "The Son of Man"

The Old Testament use of the expression "son of man" was examined in the previous chapter. It may be briefly summarized. In Hebrew "son of" was a construct form that individualized one of a class. "Son of man" indicated a human being. It held both individual and corporate significance. The expression does not appear in the definite form "the son of man." As used in Psalm 8, "son of man" speaks of human beings as frail and insignificant before their Creator, yet dignified by His care, and given authority, like His own, over creation. The psalmist thought of Israel especially as man enjoying the Lord's care and serving Him as His vicegerent. There is no evidence that Jesus used Psalm 8 as a basis for the title "Son of Man." However, His use of this Psalm in acknowledging the praise of children as acclamation of His authority in the temple (Matt. 21:16) may favor the consideration that He saw the whole Psalm as having Messianic significance.

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<sup>24</sup>Borsch, p. 16.

In Ps. 80:17, "son of man" was used in the specific sense of an individual, the Davidic king, strengthened by God for the deliverance of His suffering people and the defeat of His enemies. Thus the expression "son of man" was brought into the sphere of ideas of a suffering Messianic individual.

Psalm 80 also contains the figures of the shepherd and the vine, both of which Jesus used, with understanding by the crowd, in relation to His Messianic mission. This psalm must be recognized as one of the passages Jesus had in mind when He said, "Everything that is written concerning the Son of Man by the prophets will be accomplished" (Luke 18:31). From Daniel's vision the phrase took on the supernatural, mysterious sense of a divine ruler in human form over the eschatological kingdom of God. The son of man figure also had corporate significance through identity with the saints of the Most High. The individual and corporate distinctions are not clearly distinguished in the Old Testament. There is evidence by His conjoining of Dan. 7:13 with Ps. 110:1, in Mark 14:62, that Jesus considered it as a distinctly Messianic passage.

"The Son of Man" was used in the non-canonical Similitudes of Enoch. It was drawn from Daniel's "one like a son of man" of a transcendental, heavenly figure who will come to deliver the righteous and elect, to judge the oppressors and rule over the world in the last days.<sup>25</sup> Since the

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<sup>25</sup>46:4; 48:2; 69:9; 63:11; 69:26-27.

demonstrative, which is the rendering of the Greek article, appears in these passages, R. H. Charles considers that the Greek behind the Ethiopic was ὁ υἱὸς τοῦ ἀνθρώπου not υἱὸς ἀνθρώπου, and that it is the distinct designation of the personal Messiah.<sup>26</sup> Whether this apocalypse influenced Jesus is doubtful.<sup>27</sup> The concept which was expressed also in IV Ezra<sup>28</sup> in the last quarter of the century, may have been known to Jesus' audience and influenced their understanding of Him. However, the ideas definitely known to have influenced Jesus are the Scriptures (Luke 24:44-47).

In describing Himself as "the Son of Man" Jesus would have to take into consideration the linguistic usage of His day. The meaning of "son of man" in the every-day speech of Galilee and Judea has long been a subject of study. The last word has probably not yet been said. Hans Lietzmann argued that the title "Son of Man" did not and could not have existed in Aramaic. In the language Jesus used כר אנוש was simply a periphrasis for "man." In the places in the gospels where "Son of Man" is used in an unmistakably

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<sup>26</sup>R. H. Charles, editor, The Apocrypha and Pseudepigrapha of the Old Testament in English with Introduction and Critical and Explanatory Notes to the Several Books (Oxford: The Clarendon Press, 1913), II, 214, n. 2.

<sup>27</sup>E. C. Blackman, "Mediator, Mediation," The Interpreter's Dictionary of the Bible, edited by G. A. Buttrick, et al. (New York: Abingdon Press, 1962), III, 326(C2e). Hereafter this dictionary will be referred to as IDB.

<sup>28</sup>Gustaf Dalman, The Words of Jesus, Authorized English by D. M. Kay (Edinburgh: T. & T. Clark, 1902), p. 242, says that in the first Christian century only Similitudes of Enoch and IV Ezra deal with Dan. 7:13.

Messianic sense, it must, therefore, "be put down to the account of Early Christian theology."<sup>29</sup> Bultmann, essentially, holds this position.<sup>30</sup>

Gustaf Dalman took up Lietzmann's conclusions. He contended that biblical Aramaic alone rendered impossible Lietzmann's assertion that "Son of Man" as a title was a linguistic impossibility in Aramaic.<sup>31</sup> He admitted that was not in use in Aramaic literature; that אַנְשׁ was used to indicate "a human being," and occasionally בְּנֵי אַנְשָׁא for a number of human beings. In Dan. 7:13 בְּרַ אַנְשׁ was simply the translation of an assumed original Hebrew בֶּן אָדָם.<sup>32</sup> The definite בְּרַ אַנְשָׁא was perfectly suitable as the special name of a definite personality.<sup>33</sup> The author of the Similitudes of Enoch, though he avoided every other title for the Messiah, gave to "the son of man" a definite Messianic significance, especially in 46:3.<sup>34</sup> Jesus could not have used the phrase simply as a periphrasis for "I." He probably combined

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<sup>29</sup>Albert Schweitzer, The Quest of the Historical Jesus, introduction by James M. Robinson, translated by W. Montgomery (New York: The Macmillan Co., 1968), p. 278. Facts about Lietzmann are based on pp. 277-278.

<sup>30</sup>Rudolph Bultmann, Theology of the New Testament, translated by Kendrick Grobel (New York: Charles Scribner's Sons, 1951), I, 31.

<sup>31</sup>Dalman, p. 239.

<sup>32</sup>Ibid., pp. 237-238.

<sup>33</sup>Ibid., p. 240.

<sup>34</sup>Ibid., p. 243.

Dan. 7:13 with Ps. 8:5-7 to create "the Son of Man."<sup>35</sup> According to Dalman, His meaning would be that "He was the one in whom the vision of Daniel was to proceed to its realization."<sup>36</sup> The disciples, however, would have recognized it as an affirmation of His humanity. They would not have been surprised at the announcements of His death, but at His statement that He would come again on the clouds of heaven.<sup>37</sup> In the vision, Dalman said, he was no conqueror, "but only a 'son of man' whom God has taken under His protection and ordained to be great."<sup>38</sup> Jesus' use of "the Son of Man" properly points to Himself as the one who will come in future glory on the clouds of heaven.<sup>39</sup> Dalman's solution has not satisfied all scholars that he fully dealt with the linguistic problems Lietzmann raised.<sup>40</sup>

The position held at present is that, in the Aramaic spoken in Jesus' time, the definite and indefinite forms were common. Both could be translated by "man," "a man," "someone." According to Colpe, "The determinate form undoubtedly became formative for 'the man' in the Messianic sense, but it was not reserved for this."<sup>41</sup> It was therefore

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<sup>35</sup>Ibid., p. 265.

<sup>36</sup>Ibid., p. 258.

<sup>37</sup>Ibid., p. 255.

<sup>38</sup>Ibid., p. 265.

<sup>39</sup>Ibid., p. 266.

<sup>40</sup>See Schweitzer, p. 280, n. 1 by F. C. Burkitt.

<sup>41</sup>C. Colpe, "ὁ υἱὸς τοῦ ἀνθρώπου," Theological Dictionary



subject to misunderstanding. Under certain circumstances the speaker could include himself in a generic classification or he could refer to himself and generalize at the same time,<sup>42</sup> making it a circumlocution for "I," as Geza Vermés insists.<sup>43</sup> I. Howard Marshall agrees with Colpe against Vermés, that "the Son of Man" could "have a titular meaning in apocalyptic contexts . . . [to] refer to that well-known man-like figure of apocalyptic tradition."<sup>44</sup> Matthew Black, in response to Vermés, says, "No term was more fitted both to conceal, yet at the same time to reveal to those who had ears to hear, the Son of Man's real identity."<sup>45</sup> As he says further on, that "identity is in the person of the speaker himself."<sup>46</sup>

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of the New Testament, edited by Gerhard Friedrich, translated and edited by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972), VIII, 404(5). Hereafter this dictionary will be referred to as TDNT.

<sup>42</sup>Ibid., VIII, 403, 4(4).

<sup>43</sup>G. Vermés, "The use of נִשְׂאָר/נִשְׂרָר in Jewish Aramaic," in Matthew Black, An Aramaic Approach to the Gospels and Acts (3rd edition; Oxford: The Clarendon Press, 1967), p. 326. Also J. Coppens, "Le Fils d'Homme Danielique et les Relectures de Dan. 7:13 dans Apocryphes et les écrits du Nouveau Testament," Ephemerides Theologicae Lovanienses, XXXVII (1961), 50-51. Contra, Colpe, VIII, 403. See discussion of contemporary views in I. H. Marshall, "The Son of Man in Contemporary Debate," The Evangelical Quarterly, XLII (April-June 1970), 70.

<sup>44</sup>Marshall, XLII, 71.

<sup>45</sup>M. Black, "Response to Vermés," in Black, p. 326. Cf. Cranfield, pp. 284-285.

<sup>46</sup>Ibid., p. 330.

The Gospels themselves should be regarded as representative literature, and the disciples should be credited with the ability to know when Jesus was speaking of the Son of Man with reference to Himself as Messiah and when He was not. Austin Farrer<sup>47</sup> illustrates this fact in the case of John 12:20-43. The audience, comprised of disciples, Jews and "some Greek," understood, he says, that Jesus referred to Himself by the phrase "the Son of Man." They were perplexed, however, when He spoke of the Son of Man being "lifted up." They understood the Scriptures to say that "the Christ remains forever," so they asked "Who is this Son of Man (about whom you are talking)?"<sup>48</sup>

Since Jesus described His Messianic mission by the things that must take place in the case of the Son of Man because of what is written in the Scriptures, it is most probable that He used the Hebrew idiom "son of man," and that He was influenced more by Old Testament usage than by the Aramaic idiom of His day. He could not, certainly, ignore the current idiom and be understood.<sup>49</sup> The Old Testament passages in

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<sup>47</sup>Austin Farrer, A Study in St. Mark (London: Dacre Press, 1951), pp. 265-266.

<sup>48</sup>Similarly, Borsch, pp. 26-27; and A. Richardson, Introduction to the Theology of the New Testament (New York: Harper and Row, 1958), pp. 128-129. See discussion of Mark 2:27,28; Matt. 11:19 with v. 8; and Matt. 9:6-8 in P. Feine, Theologie des Neuen Testaments (Dritte Auflage; Leipzig: J. C. Hinrich, 1919), pp. 80-81. Feine concludes that the evangelists knew how to distinguish in the sayings of Jesus between the Son of Man in the Messianic sense and "man" in the general sense.

<sup>49</sup>Cf. Borsch, p. 27, following G. Widengren, Tradition and Literature in Early Judaism and in the Early Church, reprinted from Numen, X (1963) (Leiden: E. J. Brill, 1963), p. 65.

which the phrase "son of man" was used would sometimes be read in the synagogue, translated into the vernacular and preached upon by the rabbis. The audience could be expected to understand.<sup>50</sup> Jesus' hearers had both colloquial and biblical linguistic data to help them in understanding Jesus.

The fact that Jesus was able to use "the Son of Man" without giving an explanation of it--at least none is recorded--may indicate that the problem is more academic than real. The study of the phrase in the usage of Jesus is now taken up with the assurance that a reasonable degree of understanding can be achieved.

#### The Passion Instruction

It has been noted that the three formal passion predictions in which Jesus called Himself the Son of Man form the skeleton of a section of organized instruction concerning the Messiah and His disciples. Each of the three predictions is followed by a section of instruction in discipleship. The first prediction includes the basic facts of His rejection by the nation of Israel through its rulers, His being killed and rising again. The second adds that He "will be delivered into the hands of men." The third names the Gentiles and adds the details of mocking, spitting and scourging. There is a progression in the predictions, and a corresponding progression in the instruction.

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<sup>50</sup>Farrer, p. 269.

In the first section, Jesus made a broad demand for absolute and unashamed commitment to Himself. He set commitment over against forfeiture of life and final rejection by the Son of Man. In the second and third sections, Jesus rebuked the ambition of the disciples to be the greatest; for that violated the primary demand of discipleship previously made. He further demanded that they should be servants of one another, even as He, the Son of Man, had not come to be served, but to give His life as a ransom for many. The disciples were unable to understand that this self-sacrifice was the indispensable act of Jesus' ministry as Messiah and Son of Man. They could not accept His predictions of His death and resurrection; and they could not, therefore, properly respond to His demands upon them. These facts tie the two elements of prediction and instruction together into firm units of material. These units constitute an essential part of "the Gospel of Jesus Christ"; for they describe the deliberate movement of Jesus toward His declared goal of giving His life as a ransom for many.

These units will be referred to as passion instruction rather than as passion predictions or as Son of Man sayings. This distinction is made because Jesus shaped the whole unit, and He always spoke within a context. What He said has meaning within the context in which He said it. Proper understanding will be achieved by consideration of the materials in their natural divisions.

The first instruction: Mark 8:27-9:1

The parallel passages are Matt. 16:13-28 and Luke 9:18-27.

Mark 8:27-9:1 is a factually determined and pedagogically shaped unit.<sup>51</sup> It falls into two sections: (1) 8:27-30: Peter's confession and the command to silence; and (2) 8:31-9:1: The announcement of the suffering, death, and resurrection of the Son of Man, and the call to imitate Jesus' sufferings in anticipation of seeing His kingdom come in power, and then of sharing the glory of the Son of Man. The latter section will be further broken down in the discussion, but its essential unity must first be seen.

The unity of the section.--A number of commentators divide the passage at the end of verse 33.<sup>52</sup> This division places Peter's confession and his protest that the Messiah cannot die into one paragraph. These authorities assume that the introduction of the crowd in verse 34 is an editorial note by Mark to bring together a group of independent sayings about discipleship. They assume also that

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<sup>51</sup>See G. Bornkamm, "End-Expectation and Church in Matthew," in Günther Bornkamm, Gerhard Barth, Heinz Joachim Held, Tradition and Interpretation in Matthew, translated by Percy Scott (London: SCM Press Ltd., 1963), p. 46. Cf. Nineham's title, "The Recognition of the Truth about Jesus and about Suffering," and his discussion, pp. 223-232.

<sup>52</sup>See Albert Huck, Synopsis of the First Three Gospels, 9th edition revised by H. Lietzmann, English edition by F. L. Cross (New York: American Bible Society, c.1935), p. 96(122); Cranfield, pp. 266-281; Taylor, pp. 374-380; Rawlinson, pp. 111-114; Hahn, pp. 223-238; "Excursus III;" Bornkamm, p. 46.

Mark had no information about their original contexts.<sup>53</sup> This assumption is purely hypothetical. Both the subject matter and Mark's structure favor making the main division at the end of verse 30 rather than at the end of verse 33.<sup>54</sup> Peter's confession clearly constitutes the watershed of the gospel story. In calling it forth, Jesus prepared the disciples to receive instruction about the Messiah and His disciples. At verse 31 Jesus began to teach that He must die and rise again. This led to the instruction about discipleship that follows in 8:24-9:1, as we shall see.

Mark introduces Jesus' instruction at verse 31 by the phrase, "And He began to teach them." Mark uses ἤρξατο followed by a present infinitive some 26 times. "Began," in Mark, is often an almost redundant auxiliary based on an Aramaism.<sup>55</sup> The exception at 8:31 is noteworthy.<sup>56</sup> Here is a genuine beginning of a new subject of teaching that

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<sup>53</sup>So Cranfield, p. 281.

<sup>54</sup>Cf. division in UBSGNT, pp. 155-157. John Calvin divides at the end of v. 29 instead of v. 30, apparently under influence of Luke's text which connects the prediction of the death and resurrection of the Son of Man (9:22) with the command to silence (9:20/Mark 8:30). See J. Calvin, A Harmony of the Gospels, Matthew, Mark and Luke, Calvin's Commentaries, edited by D. W. Torrance and T. F. Torrance, translated by T. H. L. Parker (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972), II, 183, 190.

<sup>55</sup>J. H. Moulton, Grammar of New Testament Greek, I, Prologomena (2nd edition; Edinburgh: T. & T. Clark, 1906), pp. 14-15. Cf. BDF, pp. 392(2); Taylor, pp. 48, 63-64. See Mark 6:2,7; 11:15; 13:5 used of Jesus.

<sup>56</sup>Compare 14:33, also of Jesus.

Jesus repeated seven times.<sup>57</sup> Jesus gave the instruction that the Son of Man must die and rise again privately to His disciples, in contrast to His previously public ministry. As has been pointed out above, this instruction determined the formation of section 8:27-10:45 and controls the remainder of the gospel. Mark has used the phrase "and He began to teach" at verse 31 in a precise manner.<sup>58</sup> It is to be taken as marking the sub-division of the section 8:27-9:1. Actually, these words introduce the content of the rest of Mark.

The division of the section into two paragraphs must not be allowed to weaken the connection between them. The two sayings of Peter bind them closely together. Even more important is the fact that the instruction on how the Son of Man must die and rise again follows Peter's confession as consequent to and dependent upon it.

Mark connects the two paragraphs by a participial conjunction καὶ προσκαλεσάμενος, "and when Jesus had called the crowd with the disciples . . . ." Jesus had taken the

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<sup>57</sup>9:9,12,31; 10:33,45; 14:21,41.

<sup>58</sup>Matthew marks the division more distinctly by changing Mark's καί to the temporal phrase ἀπὸ τότε looking back to Peter's confession; this parallels the same phrase at the beginning of Jesus Ministry when He came into Galilee after John Baptist was imprisoned by Herod. Matthew thus sets off the two great divisions of the Teachings of Jesus he found in Mark. At Matt. 4:17, he uses "Ἀπὸ τότε Jesus began to preach . . . the kingdom of heaven," and at 16:21 "Ἀπὸ τότε Jesus began to show . . . ." The Son of Man dominates the second section of teaching as the kingdom dominates the first. Cf. Edgar Krentz, "The Extent of Matthews Prologue, Toward the Structure of the First Gospel," JBL, LXXXIII (December 1964), 411.

disciples out alone, according to verse 27. Only Mark mentions Jesus' invitation to the crowd. Is it a Markan editorial observation addressed to his church audience?<sup>59</sup> Or, is it a recollection of an historical detail? It is not unlikely that at this point in the conversation they were passing through a village, and that Jesus invited those who were gathering around them to join as hearers. The crowd had an important function in Jesus' instruction of His disciples as well as in Mark's message to the church at Rome some thirty years later. By bringing the crowd into hearing range, Jesus indicated that the conditions for following Him were the same for all men as for the inner circle of disciples. The same stringent demands of self-renunciation and cross-bearing are to be laid upon all believers, wherever and whenever the gospel is proclaimed. Mark learned his "theology of discipleship" from Jesus through Peter. The assumption that this reference to the crowd is a "new insertion"<sup>60</sup> is without foundation. It in

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<sup>59</sup>Καί is considered "of no consequence for coherence" in Mark, and no indication of continuity here by Bultmann (*Tradition*, pp. 334-389). See Paul Feine and Johannes Behm, *Introduction to the New Testament*, reedited by W. G. Kümmel, translated by A. J. Mattil, Jr. (New York: Abingdon Press, 1965), p. 63. Cf. Jeremias, p. 289, commenting on καί in Jewish historical accounts. The generality cannot be used to object to a real connection in individual instances, however.

<sup>60</sup>Bornkamm, p. 47. Similarly, Grant, VII, 770, calls it Mark's literary device. Lane (p. 306) considers the record that Jesus summoned the crowd to be historical. However, he says that the "group of short, pungent sayings" (p. 305) that follow "appear to have been brought together in the tradition or by the evangelist through catch-word association" (p. 306). See also his note 100.



no way indicates a break in the sequence of the conversation. There is a real connection between the suffering of the Son of Man and the suffering to which Jesus called His disciples. Matthew recognized this connection and tightened it by changing Mark's *καί* to his favorite *τότε*.<sup>61</sup> By it he strengthened the connection by a temporal indication of factuality.<sup>62</sup>

Mark begins at 9:1 with the words *καὶ ἔλεγεν αὐτοῖς*. Some consider this expression to be another of Mark's literary devices to connect detached "sayings," in this case to conclude the section.<sup>63</sup> Others consider that it introduces the transfiguration.<sup>64</sup> It is to be noted that in 6:10 Mark uses the same words in the middle of the conversation to introduce a new element that is very important in Jesus' instructions to His disciples. In 2:27

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<sup>61</sup>Walter Bauer, "τότε," A Greek-English Lexicon of the New Testament and Other Early Christian Literature, translated and adapted by William F. Arndt and F. Wilbur Gingrich (Cambridge: The University Press, 1957), p. 831(2). Hereafter this work will be referred to as BAG. See BDF, p. 459(2).

<sup>62</sup>Bornkamm, p. 47 and n. 1: "Cf. e.g. 3:13 and 4:1, where it is clear the evangelist is concerned with a factual connection, as in the first passage the linking word *βαπτίζειν* (3:11,13ff.) shows, and in the second the linking expression *υἱὸς τοῦ θεοῦ* (3:17; 4:3,6)." Bornkamm would not extend "factuality" to include Mark's "crowd" which Matthew omits (*ibid.*). Cf. Luke 9:23 "And (*δέ*) he was saying to all (*πρὸς πάντας*)" which is a strange reference to the Twelve. It appears to have Mark's "crowd" in view.

<sup>63</sup>Grant, VII, 774, remarks, "Mark's regular device for introducing another saying." Cf. Taylor, p. 386.

<sup>64</sup>Cranfield, pp. 285-289. He allows the possibility that the connection between 8:38 and 9:1 is historical, but says, "it is more likely that the connection is editorial" (p. 285).

and 7:9 this expression has the effect of enforcing the final point in Jesus' argument.<sup>65</sup> At 9:1 καὶ ἔλεγεν unites the succeeding promise of encouragement with the strenuous demands of discipleship that had just been given and enforced by the threat of condemnation at the coming of the Son of Man.<sup>66</sup> This conclusion is strengthened by Jesus' use of the expression "Truly I say to you" in introducing the promise. In ten other cases of the thirteen recorded by Mark, Jesus used this expression to guarantee the truthfulness of the statement He was about to make regarding a matter that was already under consideration.<sup>67</sup> In most of these cases it was used to enforce the concluding point of the discussion. This concludes the discussion of the structural relations of the section. The content of the section will now be examined, paragraph by paragraph.

Mark 8:27-30, confession of the Messiah.--As Jesus prepared to reveal to His disciples the mystery of His person and mission He drew out their understanding of Him by ansearching question, "But you, who do you say I am?"

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<sup>65</sup>See Cranfield, pp. 116-117. Cf. ἔλεγεν δέ, 7:20. See Swete's discussion of the use of καὶ ἔλεγεν and λέγει in H. B. Swete, The Gospel According to St. Mark, The Greek Text with Introduction, Notes and Indices (3rd edition; London: Macmillan Co., Ltd., 1920), p. 81.

<sup>66</sup>G. L. Moore, The Parousia in the New Testament (Leiden: E. J. Brill, 1966), p. 126, considers the connection between 8:38 and 9:1 to be authentic. See n. 6 for others in agreement with him.

<sup>67</sup>3:28; 8:12; 9:41; 10:15,29; 11:23; 13:30; 14:9,25,30. In 14:18 and 12:43 it introduces a change in the conversation. (Texts as given in Moulton and Geden, p. 5.)

In response the disciples were compelled to declare precisely their understanding in contrast to the confused opinions of men. In addition Jesus' question appealed to the relation that had already been established between Him and them. It also anticipated the extension of the relationship. They were set apart from other men by the fact that Jesus had called them to be the nucleus of His new Israel (3:13-19) and had "given them the secret of the kingdom of God" (4:11).<sup>68</sup> Peter responded for the Twelve,<sup>69</sup> "You are the Christ." Matthew reported the more complete response, "You are the Christ the Son of the Living God" (16:16). God's Messiah<sup>70</sup> was the king of the restored kingdom of David, according to the common Jewish expectation shared by the disciples up to the time of the ascension, as may be seen from Acts 1:6.<sup>71</sup>

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<sup>68</sup>See R. H. Lightfoot, The Gospel Message of St. Mark (Oxford: The Clarendon Press, 1950), pp. 33-34.

<sup>69</sup>Note Jesus' αὐτοῖς in His enquiry and prohibition that followed.

<sup>70</sup>Cf. Luke 9:20, "The Christ of God," with LXX Ps. 2:2.

<sup>71</sup>G. F. Moore in Judaism in the First Centuries of the Christian Era, The Age of the Tannaim (5th impression; Cambridge, Mass.: Harvard University Press, 1946), I, 226-231, shows that Israel's belief "I am Jehovah, your Holy one, the Creator of Israel, your King" made her also Jehovah's chosen Servant to proclaim this message to the nations. "The only continuous exposition (of Is. 52:13-53:12), the Targum, refers the sufferings to Israel . . . while the triumph, and the deliverance . . . by the overthrow of the power of the heathen, are ascribed to the Messiah" (p. 229).

It is apparent that Jesus accepted Peter's confession<sup>72</sup> in that (1) He immediately commanded silence concerning Himself,<sup>73</sup> and (2) He began to instruct the twelve concerning His task as Messiah and concerning their life as disciples of the Messiah.

The reason for silence lay in the nature of Messiahship, which Jesus would now begin to make known, still in prophetic declaration. That Jesus was the Messiah was a mystery of the kingdom that, for the time being, was for the ears of the disciples alone. The disciples had not recognized that Jesus was Messiah by their own keen discernment but by faith through the revelation of the Father.<sup>74</sup> The "mystery which had been kept secret for long ages" (Rom. 16:25), was that God would save the world through the death and resurrection of His Messiah. The necessity for silence was that the Messiah might fulfill His calling in His death and resurrection. In the political situation of the time, to announce Jesus' Messiahship to men who did not know God's "mystery" would only interfere with the designed progress of His mission.<sup>75</sup>

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<sup>72</sup>So M. D. Hooker, The Son of Man in Mark (London: McGill Queens University Press, 1967), p. 105. See Schmid, p. 155.

<sup>73</sup>"Tell no one," Matt. 16:20 and Luke 9:21. Thus the "Messianic secret" is common to the Synoptics.

<sup>74</sup>See Mark 4:11 with Matt. 16:17.

<sup>75</sup>See Mark 14:61-62 and parallels. Cf. John 7:25-31; 9:22, 34.

Nothing is "secret, except to be revealed" (4:22). Jesus set a limit to the silence in Mark 9:9. He commanded the three who witnessed the resurrection to tell no one "until the Son of Man should have risen from the dead." Then "this gospel must be preached to all the nations" (13:10; 14:9).

In restraining the disciples from making known that He was the Messiah, Jesus was exercising His authority as the newly confessed Messiah.<sup>76</sup> Mark proclaims the authority of Jesus by his use of ἐπετίμησεν,<sup>77</sup> "He charged them to tell no one about Him." He uses it of Jesus in respect to unclean spirits,<sup>78</sup> of the wind storm at sea,<sup>79</sup> and, in verses 30 and 33, of the disciples. In Mark, when men rebuke, they are usually overly hasty or presumptuous.<sup>80</sup> This will be observed in Peter shortly.

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<sup>76</sup>Cf. Peter's "Lord" (Matt. 16:22) which may be considered a title after his confession.

<sup>77</sup>"ἐπιτιμᾶω," BAG, p. 303(1). In the LXX ἐπιτιμᾶω is "a technical term for the powerful divine word of rebuke and threat" (E. Stauffer, "ἐπιτιμᾶω," TDNT, II, 624) spoken to the Red Sea to let Israel escape from Pharaoh (Ps. 105 [106]:9), to horsemen in battle (Ps. 75 [76]:6), to the nations as enemies of God's people (Ps. 9:5; 79 [80]:16), to Satan (Zech. 3:2), etc.

<sup>78</sup>1:25; 3:12; 9:25.

<sup>79</sup>4:39.

<sup>80</sup>Cf. 10:13,48; and Peter, v. 32. The only exception in the Synoptic Gospels is the repentant thief (Luke 23:40). Jesus extends this prerogative of lordship (cf. Stauffer, II, 625) to His disciples (Luke 17:3) and the apostle Paul lays it as a charge on the minister to be exercised along with reproof (ἐλεγξις) and exhortation (παράκλησις) with much long suffering and teaching (μακροθυμία καὶ διδασχῆ, 2 Tim. 4:2; cf. Matt. 18:15-17).

Mark 8:31-33: passion prediction.--The confession that Jesus was the Messiah prepared the way for Jesus to define the Messiahship. This He did by prophesying what the Messiah would do. Prophecy is not the announcement of history in advance. It is the revelation of God, given in order that, when the event has taken place, man may believe that God acted. Jesus foretold His death and resurrection in order that, when the events had been accomplished, the disciples would understand that the Jews had condemned and killed Jesus "according to the definite plan and foreknowledge of God"; that "God had raised Him up" "to give repentance to Israel and forgiveness of sins" (Acts 2:22-24 and 5:30-32).

"And He began to teach them . . ." has already been shown to mark the beginning of the second half of Mark's Gospel. The infinitive "to teach" is followed by the accusative of persons, indicating the disciples as the recipients, and by the ὅτι clause of indirect speech, stating the prophecy about the Son of Man. This sentence sets forth the distinct character and content of the section 8:27-10:52. Teaching is the most prominent activity of Jesus. It concerns, above all things, His death and resurrection.

Διδάσκειν directs attention beyond the "sayings" or "predictions" of Jesus to His person. This verb indicates, as Rengstorff demonstrates,<sup>81</sup> a teacher-learner relationship in which the life of the teacher is the bridge to the

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<sup>81</sup>Cf. K. H. Rengstorff, "διδάσκω," TDNT, II, 139.

knowledge, skill and volition of the learner so that his whole being is brought into action. In His person, Jesus presented "the claim of God to the whole man in a way that does not allow contradiction."<sup>82</sup> He spoke with the authority of the Son of God and the Son of Man. The disciple is commanded to hear Him. Jesus, as both teacher and subject matter, commanded the center of attention.

Having commanded silence concerning His identity as the Messiah, Jesus began to refer to Himself as the Son of Man. It was, of course, not the first time He had used it. As noted above, the gospel accounts show that He used this term from the very beginning of His ministry. He did not confine the use of it to the disciples. He seems to have assumed that His audience would understand. The two previous uses recorded by Mark (2:10,28) were assertions of His authority. Jesus claimed for the Son of Man authority to forgive sins--which belongs to God only (verse 7)--and to regulate the Sabbath. On three occasions which Mark records, Jesus referred to the future glory of the Son of Man. In 8:38 He warned of the judgment when the Son of Man "comes in glory of His Father with the holy angels." In 13:26 and 14:62 He spoke of the Son of Man "coming in clouds." In the latter, Jesus identified Himself to the high priest as Son of God, Son of Man and the Messiah by joining Ps. 110:1 with Dan. 7:13. Prominent, then, in Jesus' use of "Son of Man," is the connotation from Daniel 7

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<sup>82</sup>Ibid., II, 140.

of the glorious, divine being in human form. His coming in clouds consummates history and initiates judgment. In unbelievable contrast to these expectations, Jesus announced that He must suffer, be rejected by the rulers of the nation, be killed and rise again. Here arose the difficulty of the disciples in accepting the prediction. Before He could come in glory, the Son of Man must die. These two elements were hidden in the mystery of God. They were irreconcilable in the minds of the disciples.

Jesus spoke of the Son of Man in the third person. This allows for the possibility that "the Son of Man" was another than Himself.<sup>83</sup> Peter understood that Jesus had used "Son of Man" with reference to Himself, and that the phrase was intended to be, at least to some degree, synonymous with "Messiah." His strongly voiced objection made this unmistakable. Jesus, by His quick and sharp rebuke, confirmed that this was, indeed, His intention. Had He not meant "Son of Man" as a reference to Himself He would not have seen in Peter's words, at verse 33, a satanic temptation. By reporting that Jesus turned and looked at the other disciples as He rebuked Peter, Mark indicates that they shared Peter's objection. By His glance Jesus included them in His rebuke.

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<sup>83</sup>So L. Goppelt, Jesus, Paul and Judaism, translated by E. Schroeder (New York: T. Nelson & Son, 1964), p. 80. Jeremias, p. 276, He is not yet the Son of Man, but will be exalted to be the Son of Man. Cf. R. H. Fuller, The Mission and Achievement of Jesus (London: SCM Press, 1954), p. 103.



That Jesus used "Son of Man" as a reference to Himself is supported by the account in Matthew. He reports the question Jesus put to the disciples as follows: "Who do men say the Son of Man is?" (Matt. 16:13). In replying, "You are the Christ, the Son of the living God" (verse 16), Peter explicitly identified Jesus as the Son of Man, the Messiah and the Son of God. Matthew then reports the prediction in indirect speech, "From that time Jesus began to show His disciples that He must . . . suffer . . ." (verse 21). "Jesus," is the antecedent of the pronoun "He." Since Jesus was just identified as Son of Man, Messiah and Son of God it must be abundantly plain that "He" refers to Jesus under each of those titles.<sup>84</sup>

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<sup>84</sup>The exchange of "Son of Man" and the first and third personal pronouns in the accounts of Mark and Matthew has given rise to considerable speculation as to the original form of Jesus' words and the reasons for the variation.

F. W. Beare, in his The Earliest Records of Jesus (New York: Abingdon Press, 1962), p. 139, dismisses Son of Man as a title. He says it is "no more than a surrogate for the personal pronoun."

W. F. Albright and C. S. Mann, in Matthew, The Anchor Bible, W. F. Albright and D. N. Freedman, general editors (Garden City, N. Y.: Doubleday & Company, Inc., 1971), p. 194, explain Matthew's omission of "Son of Man" from the prediction as the redactor's way of saying that the Messiah, not the Man, will suffer. The Man is always triumphant in Matthew, they say. This conclusion is grammatically impossible. The antecedent of "he" is Jesus. Jesus was identified in v. 20, as they say, as both Messiah and the Man.

Jeremias argues in his "Die älteste Schicht der Menschensohn-Logien," Zeitschrift für die Neutestament Wissenschaft, LVIII (1967), 159-172, defends the thesis that the I-forms are original and the Son-of-Man forms are secondary, the work of the community or the evangelist. He insists that the Son of Man is never replaced by "I." Later, in his Theology of the New Testament (German edition, 1971), he acknowledged that, in the case of what he calls "riddle forms" both forms existed side by side from the beginning (English translation, p. 263).

The key to Jesus' prophecy is the verb  $\delta\epsilon\tilde{\iota}$ . By using this verb in the most emphatic position in the clause, the

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C. K. Barrett, "I Am Not Ashamed of the Gospel," New Testament Essays, edited by C. K. Barrett (London: SPCK, 1972), p. 127, properly challenges the claim that "Son of Man" is never replaced by "I" before it has been proven in every case that "I" is original and "Son of Man" is secondary.

Marshall, XLII, 87, objects to a number of Jeremias' parallels, as we do. E.g., that at Luke 17:25, where "he" follows naturally after "Son of Man" in v. 24, there is an "I" form that is the original of the "Son of Man" form in Mark 8:31!

In the first place, we reject the assumption that the gospels reflect the situation in the church or the theological construction of a late redactor. To assume a tendency in the text, and therefore, to reinterpret is to create a tendency and so escape the truth as it is delivered to us.

Second, it must be recognized that the records in question are summary reports of the actual conversations. They were composed on the basis of the memory of the disciples aided by the Spirit to recall all that Jesus had said (John 14:26). The point at which "Son of Man" stands in the recorded conversation cannot, then, be the evangelist's "theological reconstruction." It must be recognized as an accurate representation of the use Jesus and the disciples made of the terms "Son of Man," "Messiah," and "Son of God."

Third, we should understand that in giving hundreds of instructions in dozens of places under many different circumstances, Jesus must have said the same things many times in a variety of wordings, making His selections according to taste and necessity. The variety of expression in the accounts must be recognized as having their origin in the words of Jesus, rather than in the creative mind of the church. And, we must ask, what is the evidence of the creative mind of the church. See B. S. Easton, The Gospel before the Gospels (New York: Charles Scribner's Sons, 1928), pp. 122-123. David Hill, "On the Evidence for the Creative Role of Christian Prophets," New Testament Studies, XX (1974), 262-274.

Fourth, the occasions on which "sayings" of Jesus apart from their contexts had significance for apostles and the church would be few in comparison. Likewise the value of collections of "stories" apart from their sequence and contexts would be limited. Lifting a "saying" or incident from its context to examine it must likewise be recognized to have limited value for understanding Jesus and His gospel.

first word after the conjunctive, Jesus made it most emphatic that there was an imperative directing the Son of Man to His death and triumph in the resurrection. From Mark 9:11-12<sup>85</sup> we understand that Jesus derived the compulsion He expressed from the Scriptures. This is also evident from Mark 14:21 though "must" is not used. With reference to the betrayer, Jesus said, "The Son of Man goes as it is written of Him." God had set forth His redemptive purpose in the Scriptures. In them Jesus found the directive for His mission. He expressed this imperative by using the verb δεῖ<sup>86</sup> in relation to the whole of His life. In this way He was identified with men as one living in obedience to God through the Scriptures.

Jesus did not, therefore, foresee that He would die as the victim of rising hostility from the opposition (Mark 3:6; 8:11) but as a necessity laid upon Him. The elders, chief priests and scribes would not overpower Him. Rather through them the redemptive purpose of God, revealed

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<sup>85</sup>Cf. Hooker, pp. 131-132.

<sup>86</sup>Jesus used δεῖ of His death and resurrection: Mark 8:31 and parallels; Matt. 26:54; Luke 17:25; 22:37; 24:7, 26; (cf. 24:44); John 3:14; 12:34; 20:9. He used it of His ministry in general: Luke 2:49; 4:43; 13:16,33; John 3:30; 4:4; 9:4; 10:16. With this verb Jesus expressed His consciousness of the Lordship of God over His life at 12 years of age. This "must" directed His preaching and sent Him through Samaria to Galilee from Jerusalem (John 4:4). It expressed the will of God for "His whole life and activity and passion," says W. Grundmann, "δεῖ," TDNT, II, 24. Jesus used it in John 10:16 of the salvation of the Gentiles, a work that continues through the preaching of the gospel. It is especially clear in Luke that "must" is determined by what is written in the Scriptures (18:31; 24:25-27,44-47).

in the Scriptures, would be brought about upon the Son of Man. What is implied here--that Jesus accepted the imperative from the Scriptures as the purpose of His life--will appear more plainly as the study proceeds.

The use of "must" sets the life, in particular, the death and resurrection of Jesus in the perspective of eschatological accomplishment. In the Garden, when Peter attempted to free Jesus from His arresters by using his sword, Jesus reproved him, saying, "How then should the Scriptures be fulfilled that it must be so?" This expression, "that it must be so," comes from Dan. 2:28 [LXX 45], "There is a God in heaven who reveals mysteries, and he has made known to Nebuchadnezzar what will be in the latter days (ὁ δεῖ γένεσθαι μετὰ ταῦτα).<sup>88</sup> The events of the death and resurrection of the Son of Man would inaugurate the last days and open the way for the proclamation of the gospel in all the world. This proclamation must precede the coming of the Son of Man" in clouds with great power and glory" (Mark 13:7,10,26).

The auxiliary verb "must" is followed by four infinitives describing what God, in the Scriptures, determined for the Son of Man. First, he must πολλὰ παθεῖν. "To suffer" in the Synoptic Gospels occurs only on the lips of

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<sup>88</sup>See Lane, p. 294, n. 72.

Jesus; and it always refers to His death.<sup>89</sup> Because of the object, "many things," the reference here must be to more than death itself. Michaelis<sup>90</sup> suggests that παθεῖν may look to the root לָבַט used of the servant of Yahweh in enduring suffering and bearing iniquities, at Is. 53:4,11. In this case "many" would represent the many sufferings mentioned in the passage and that ended in his dying for the sins of many. "Suffer many things" would seem, then, to represent the divine purpose and meaning of the event.<sup>91</sup>

The next two infinitives<sup>92</sup> describe what men will do to the Son of Man. He would be rejected by the elders, the chief priests and the scribes.<sup>93</sup> These were the official representatives of the nation.<sup>94</sup> The verb ἀποδοκιμάζειν means to reject after examination, after being convinced of the facts.<sup>95</sup> Mark records that they tested Jesus.<sup>96</sup> In the parable of the vineyard and the tenants (12:1-11) Jesus quoted the passage about the rejected stone to this

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<sup>89</sup>W. Michaelis, "πάσχω," TDNT, V, 916(C2a b). The reference is to the second aorist infinitive.

<sup>90</sup>Ibid., V, 1975.

<sup>91</sup>Cf. Ibid.

<sup>92</sup>Matt. 16:21 does not have ἀποδοκιμασθῆναι. Also Matthew and Luke change Mark's ἀναστῆναι to the passive ἐγερθῆναι.

<sup>93</sup>This unusual order is found in all three Synoptics. Cf. Luke 22:66; variations, Mark 14:53; 15:1; Matt. 27:1,12.

<sup>94</sup>And by the nation as a whole (ἀπὸ τῆς γενεᾶς ταύτης, Luke 17:25). Ἐξουθενηθῆ is used absolutely in Mark 9:12.

<sup>95</sup>"δοκιμάζω," BAG, p. 201(1).

<sup>96</sup>11:27-33; 12:13-17; 18:27; 28-37; 14:43.

very group, the chief priests, scribes, and elders (11:27). Ἀποκτανθῆναι indicated a violent death but not the manner of it. The details of the humiliation will become more precise in succeeding prophecies.

Ἀναστῆναι and ἐγερθῆναι are used interchangeably in the passion predictions. Mark uses ἀναστῆναι except in 14:28 and in the announcement of the resurrection by the angel (16:6). There ἐγερθῆναι occurs. Luke uses ἀναστῆναι four times and ἐγερθῆναι three times, if the post-resurrection references are included. Matthew uses ἐγερθῆναι, except in 27:63, where the chief priests and Pharisees quote Jesus, using the middle ἐγείρομαι. Jeremias says that ἀναστῆναι is an Aramaic periphrasis for "God will raise Him up,"<sup>97</sup> as neither Hebrew nor Aramaic has a passive form to describe the resurrection from the dead. In the LXX of Is. 26:19, ἐγερθῆναι translates a Hebrew active verb, "The dead shall live, their bodies shall rise."<sup>98</sup> Jeremias accuses Tödt of "ignoring linguistic evidence" when he says that Mark does not say that "God raised the Son of Man but rather that the Son of Man rose himself." The use of ἀναστήσεται, the future middle, in John 11:23-24 in respect of the resurrection of Lazarus, appears to give support to Jeremias' claim that it is to be recognized as meaning "God will raise him up."<sup>99</sup> However, there may be an intended ambiguity in

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<sup>97</sup>Jeremias, Theology, p. 278.

<sup>98</sup>Ibid.

<sup>99</sup>God raised up Jesus (ἤγειρε) according to the apostolic kerygma (Acts 3:7,15; 4:10; 5:30; 10:40; 13:30,37),

the use of ἀναστῆναι in the Gospels. According to John 10:17-18, Jesus said, "I lay down my life that I may take it again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again; this charge I have received from my Father."<sup>100</sup> In the light of this announcement, there may be merit in the suggestion of Ferdinand Hahn to H. E. Tödt that in ἀναστῆναι at Mark 9:31 "a degree of sovereignty is preserved for the suffering and rising Son of Man." This may be Scripture's way of setting forth a fact concerning the Son of Man that could not be revealed by a passive alone: Jesus arose according to the authority given Him by the Father; this is not contradictory to the statement that God raised Him up.

"After three days" is generally recognized to be a Semitism for "a short time," "a few days."<sup>101</sup> Perhaps Hos. 6:2 (LXX), μετὰ δυο ἡμέρας, ἐν τῇ ἡμέρᾳ τῇ τρίτῃ

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as also in the Pauline Epistles (Gal. 1:1; 2 Thess. 2:8; 1 Cor. 6:14; 15:4, passim) and in Peter (1 Peter 1:21). Peter uses ἀνέστησε with God as subject in Acts 2:24,32; 3:26. Paul uses it in Acts 13:32,34; 17:31. It is used with Jesus as subject in Acts 10:41; 17:3; 1 Thess. 4:14; of men, in the middle voice, 1 Thess. 4:16.

<sup>100</sup>Cf. John 2:19-20.

<sup>101</sup>Jeremias, Theology, p. 285. Cf. "τρεῖς," BAG, p. 833. R. G. Bratcher and E. A. Nida, A Translator's Handbook on the Gospel of Mark (Leiden: For the United Bible Societies by E. J. Brill, 1961), p. 263, compare Mark 8:31 with 14:58; 15:29. Mark's τῇ τρίτῃ ἡμέρᾳ "on the third day." But see Cranfield, p. 278, n. 1.

ἀναστησόμεθα was the model for this prophetic phrase.<sup>102</sup>

Both Matthew and Luke use the more specific "on the third day" in each prediction. It also occurs in apostolic usage, as at Acts 10:40; 1 Cor. 15:3,4. If the Hosea passage was in the mind of Jesus in prophesying His resurrection, there is no need to explain the more specific phrase as "the subsequent sharpening of an originally less direct expression."<sup>103</sup>

If Hos. 6:2 is behind the expression, "after three days," it may also be the source of ἀναστῆναι which is predominant in Mark. The statement is very similar to Is. 26:19 where Jeremias noted the LXX use of the passive ἐγερθῆναι but failed to note ἀναστῆναι in the same passage or in Hosea. Hosea spoke, not about the Messiah, but about God's revival of His people.<sup>104</sup> Notice may also be taken of another passage in Hosea which is an historical reference to Israel that Matthew refers to Jesus, Hos. 11:1 (Matt. 2:15), "Out of Egypt have I called my son." Both

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<sup>102</sup>M. Black, "The 'Son of Man' Passion Sayings in the Gospel Tradition," Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der Alten Kirche, LX (1969), 4, says that Tödt is undoubtedly right in insisting that the Scriptural text which is fundamental for announcements of the resurrection is Hos. 6:2. Cf. Borsch, pp. 287-288, 351-353; Taylor, p. 378.

<sup>103</sup>Taylor, p. 378.

<sup>104</sup>Cf. Borsch, pp. 351-353, where he compares Hos. 6:1-2 with passages in the Psalms concerning the assurance of the Psalmist that God would raise him up after distress, death. See Lane's quotation from the Targum read on the Day of Atonement regarding Hos. 6:2, "On the day of the resurrection of the dead he will raise us up and we shall be revived before Him."



these passages lend corporate significance to the Messiah-Son of Man terminology. It was in identifying Himself with the oppressed son of God, Israel, in the Old Testament that Jesus saw much of the "must" of the Scriptures directing Him as the Son of Man to triumph through death. The resurrection anticipates the announcement that the Son of Man will come in glory, verse 38.

The openness (παρρησία) with which Jesus was speaking about the death and resurrection of the Son of Man made an impression on the disciples. Jesus was concealing nothing. This plain speaking with the disciples is in contrast to the parables (ἐν παραβολαῖς) with which He taught in public.<sup>105</sup> But Jesus' plainness of speech could not make what He was saying completely intelligible to the disciples. They could not imagine that the representative of Israel would reject and kill the Messiah for whom they were eagerly waiting. Nor could they understand how the glorious Son of Man could die.

Peter's rebuke, "God forbid, Lord. This shall never happen to you" (Matt. 16:22), was more than presumptuous. Jesus recognized it as a Satanic suggestion of disobedience to the call of God given to Him in the Scriptures. He responded at once and sharply, including the rest of the

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<sup>105</sup>Cf. the parable of the bridegroom being taken away (2:19-20) by which Jesus spoke publicly about His death; this must have escaped the understanding of the disciples at the time as did the temple saying (John 2:22). See H. Schlier, "παρρησία," TDNT, V, 881.

group in His glance. To His way of thinking they were on the side of men and opposed to God. This incident is a clear witness to the unity and genuineness of the account. It could not be a part of Bultmann's supposed ex eventu reinterpretation by the church of the Jewish Messiah-Son-of-Man concept presented here as the words of Jesus.<sup>106</sup>

Mark 8:34-9:1: demands and rewards of discipleship.--  
 Jesus addressed a new call to the disciples in light of their confession and His announcement that He must die and rise again. They were invited to fall in behind Him on the way to suffering and vindication. The crowd was invited to join the disciples.<sup>107</sup> The disciples, however, as the phrase "with the disciples" indicates, were still the primary object of Jesus' address. People in an audience are never uniform in their knowledge of the gospel. The invitation to discipleship, however, is not restricted.<sup>108</sup> It is addressed to anyone (τις) who is moved to follow. If the Son of Man is to be rejected and killed in His pursuit of God's imperative, anyone who accepts His call must follow with the same abandonment of life. Jesus made this plain to His disciples and the crowd, first as imperatives, which He explained by four statements introduced by γάρ.

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<sup>106</sup>Bultmann, Theology, I, 31.

<sup>107</sup>Cf. Luke's πρὸς πάντας (9:23) which is strange if only the disciples are in view.

<sup>108</sup>Contrast the teaching, 4:34; 6:32; 9:28; 13:3.

Jesus made three demands introduced by a conditional clause.  $\epsilon\acute{\iota}$  with the indicative denotes an assumption. In the case of the disciples, it pointed to the confession they had just made, and to the announcement that Jesus had just made.<sup>109</sup> "If you really desire to come after me now that you know who I am and what I face . . . ." For the crowd it would be quite different. The demands become relevant when there is a conscious desire for discipleship. Jesus specifically linked discipleship to Himself in His course as the Son of Man following the call of God.<sup>110</sup> He expressed His demands in two aorist imperatives that called for specific actions deliberately taken.<sup>111</sup> A third imperative followed. It was expressed in the present, indicating that there must be an unceasing continuation of the position taken in the first two imperatives.<sup>112</sup> The three imperatives are in order: response to the first precedes the second and leads naturally to it and from there to the third. Jesus then explained these demands in four statements made in climactic order.

Discipleship begins in a man's ego. The disciple cannot hold an understanding of being or goal of life that differs from that of his teacher. Discipleship of Jesus must begin

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<sup>109</sup>" $\epsilon\acute{\iota}$ ," BAG, pp. 217-218(1a); and BDF, p. 372(1).

<sup>110</sup>Best, XXIII, 328-329.

<sup>111</sup>BDF, p. 335, 337(1); cf. Rom. 6:4, a new degree of commitment based on a new understanding of the person and work of Jesus.

<sup>112</sup>BDF, pp. 335, 336(3).

with radical self-renunciation.<sup>113</sup> A confessed disciple of the Messiah cannot, like Peter (verse 33), hold his own concept of the Messiah's mission in opposition to the Messiah's declared mission. With Jesus, the disciple must submit to the imperatives in the Scriptures. Self-denial will manifest itself in unashamed identification with Jesus before the world by a life that conforms to His word (verse 38). It will appear in the assumption of the next two imperatives.

The second condition of discipleship called for the ultimate personal sacrifice, expressed in the words "Let him take up his cross."<sup>114</sup> According to Josephus, the cross was used as a means of execution in Palestine by Antiochus Epiphanes,<sup>115</sup> by the Maccabean king Alexander Jannaeus,<sup>116</sup> and by the Romans throughout their rule of that area.<sup>117</sup> One who had taken up his cross was on the way to execution, a sight not wholly unfamiliar to Jesus' hearers. It is not, therefore, necessary to assume that the command to take up one's cross was a formulation of

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<sup>113</sup>H. Schlier, "ἀρνέομαι," TDNT, I, 471.

<sup>114</sup>Cf. the negative form on another occasion to "great multitudes" "If anyone comes after me and does not hate . . . even his own life, he cannot be my disciple. Whoever does not take up his cross and come after me, he cannot be my disciple" (Luke 14:26-27).

<sup>115</sup>F. Josephus, Antiquities, XII.5.4.

<sup>116</sup>Ibid., XIII.14.2; Wars, I.4.6; 5.3.

<sup>117</sup>E.g. 2,000 insurgents were slain by General Varus in B.C. 4 (Josephus, Antiquities, XVII.10.10).

the church because of the crucifixion of Jesus, though that event certainly gave the expression a distinctive meaning for Christians.<sup>118</sup> His audience would recognize the definition of the command to take up one's cross in the words of the next verse about losing one's life for Jesus and His gospel. It was a call to obedience, like that of the Messiah. As He had accepted the course of rejection and death to gain the resurrection in obedience to the Scriptures, so too, the disciple was called to constant exposure to death in obedience to his Messiah. To take up one's cross means "accepting the consequences of obedience . . . to the last risk."<sup>119</sup>

The third condition of discipleship was stated in the words, "Let him follow me." It was given in the present imperative. That calls for persistent loyalty. Following involves the disciple in constant fellowship with Jesus. His primary engagement is with the person of Jesus in His life and suffering as the Messiah. A further step in commitment was required of those who had responded to an earlier call to follow, as in the case of the disciples. They were invited to respond to Jesus whom they had confessed as the Messiah, the Son of Man who must die. He had authority to command that the whole of their life be given up to Him.

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<sup>118</sup>Cf. Albright and Mann on Matt. 10:37-39 (pp. 132-133).

<sup>119</sup>Taylor, p. 381. Cf. G. Kittel, "ἀκολουθέω," *TDNT*, I, 214. Cf. Paul's desire to "share his sufferings, becoming like him in his death" (Phil. 3:10).

They were called to conscious, wilful (εἰ τις θέλει), continuous imitation of Jesus, conditioned by the decisive actions of self-denial and dedication of life even to the extent of death on a cross.

In verses 35-39 Jesus made four statements connected with the imperatives in verse 34 by the conjunction "for."<sup>120</sup> They give the reasons for those demands. The statements were eschatological and brought the disciples face to face with the ultimate issues of their life, as these issues would be revealed at the coming of the Son of Man in glory. Three of the four statements have to do with life (ψυχῆ). This is so bound up with Jesus that reality is determined by the relationship that a man has to Him. Verse 35 puts this truth in antithetical statements. To make life itself or the world one's goal is to lose all. But to risk life on behalf of Jesus is to gain life in its fullest significance both now and at the coming of the Son of Man. The reason why Jesus invited the crowd to join the disciples in hearing Him lies in this universal fact of man's life and his responsibility as God's creature.

Ψυχῆ represents man's total creaturely being. It refers to physical existence, which can be preserved or lost.<sup>121</sup> It also denotes "the seat and center of life that

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<sup>120</sup>Contra, Schmid, p. 166, "As often happens in Mark, the introductory 'for' is no more than a transitional particle." He does not consider this an historical unit, but a group of sayings on discipleship "that have a severe and earnest ring about them," but he gives no reason why Mark is responsible for the unit rather than Jesus.

<sup>121</sup>BAG, p. 901(1a).

transcends the earthly."<sup>122</sup> This, man cannot kill, but God can destroy it in hell, according to Matt. 10:28.<sup>123</sup> The Son of Man became Jesus in the flesh that He might give "Himself," His ψυχή, as a ransom for many.<sup>124</sup> The fullest significance of life in this world is to be found in the service of Jesus. To fail of that is to come to eternal destruction. Thus in verse 35 Jesus has set life in the sense of ordinary human existence over against life as the expression of eschatological salvation. The latter exists only in the context of devotion to Jesus and the gospel.

The clause, "whoever loses his life for my sake and the gospels," in verse 35b has a corresponding one, "whoever is ashamed of me and my words," in verse 38. There are textual variations, but the evidence favors retention of the parallel phrases "me and my gospel" and "me and my words."<sup>125</sup> These are significant phrases in this context. They describe the essential element of discipleship. A

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<sup>122</sup>Ibid., p. 902(1c).

<sup>123</sup>ἀπολέσαι ἐν γέεννῃ. Cf. 2 Thess. 1:9.

<sup>124</sup>Cf. John's τιθέναι τὴν ψυχὴν of Jesus: 10:11,15,17; of men: 13:37-38; 15:13.

<sup>125</sup>Ἐμοῦ καί are absent from verse 35 in p<sup>45</sup> D 28 it sy (Novum Testamentum Graece, cum apparatu critico curavit Eberhard Nestle, novis curis elabaverunt Erwin Nestle et Kurt Aland [editio vicessima quinta; Stuttgart: Wurttembergische Bibelanstalt, 1963], p. 108. Hereafter this will be referred to by NTG.), most probably by accident of the copyist (Metzger, p. 99). Λόγους is missing from v. 38 in p<sup>45</sup> W K cop Tertullian, leaving the adjective εμοῦς as a substantive; it is also absent from Luke 9:26 in D it syr Origen (UBSGNT, pp. 157, 245).

disciple is one who has become personally attached to Jesus, the Messiah. This fact was doubly emphasized in the call given in verse 34. "If any man would come after me . . . let him follow me." Twice, in explaining that call, Jesus emphasized it as readiness to lose one's life for His sake, and as not being ashamed of Him. Discipleship must be a decidedly personal relationship.<sup>126</sup> It is not, however, a mere matter of personal affection. The relationship of the disciple to Jesus is objectively defined by the gospel or by His word.<sup>127</sup> If a man would make certain of his life he must search out and be obedient to the word of Jesus found in the Scriptures. The Scriptures were directing Him to death, the loss of life as the way to triumph in the resurrection. So the man who would make sure of his life must find the mandate for it in the word of Jesus, the gospel. It will lead him to give up the whole of his life in the service of the Messiah. At the same time he will have eternal life guaranteed to him.<sup>128</sup>

In verses 36 and 37, by two rhetorical questions, Jesus further established the fact that life can be saved only by losing it for His sake and the gospel's. The first

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<sup>126</sup>Cf. the call of the twelve, 3:14, "He appointed twelve to be with Him."

<sup>127</sup>Cf. Mark's definition as Jesus preaching as "the Gospel," 1:14-15.

<sup>128</sup>The importance of this fact may be measured by the number of times and variety of ways Jesus said it. e.g. Matt. 10:32-33, 38-39, twice in the same context; Luke 17:33; John 12:25.



question makes it plain that a man will forfeit (ζημιωθῆναι) his life--that is the price he will pay--in his attempt to gain the world (κερδῆσαι τὸν κόσμον ὅλον).<sup>129</sup> The second question, in verse 37, implies that God will accept no price in exchange (ἀντάλλαγμα) for a man's life. God demands the life, undivided, in service and fellowship. A man cannot deny this to God and buy himself off by paying a price from that which he has gained in the world.

Jesus made His point very real by the use of concepts from everyday transactions--price, gain and loss. Jesus' questions were based on Psalm 49, which says that death is the end God has set for man's life. Death has no favorites. It brings down all, the innocent godly man and his boasting persecutors as well. "No man can buy himself off from death nor give a ransom to God" (verse 7).<sup>130</sup>

There is no redemption price<sup>131</sup>--from that which a man may gain from the world--which God will accept in exchange for a man's life. This fact reveals the value God placed upon man's life. When man refused to give himself to God, when he attempted to gain the whole world for himself, God

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<sup>129</sup>Cf. the devil's offer to Jesus of "all the kingdoms of the world and the glory of them" (Matt. 4:8-9).

<sup>130</sup>A. Weiser, The Psalms, translated by Herbert Hartwell (Philadelphia: Westminster Press, 1962), p. 384. Cf. M. Dahood, Psalms, The Anchor Bible, edited by W. F. Albright and D. N. Freedman (Garden City, New York: Doubleday and Co., 1965), I, 298, who gives the basis for translating πρ (usually "brother") as an interjection, "Alas!" Cf. "Truly," RSV, p. 445.

<sup>131</sup>Cf. LXX Ps. 48(49):9(7), τὴν τιμὴν τῆς λυτρώσεως τῆς ψυχῆς αὐτοῦ, and the corresponding idea in Mark 10:45.

passed the sentence of death upon him. That is the very reason that the Son of Man became Jesus in the flesh; that He might give His life as a ransom for many. God will have only life from man, not "all the world." The Son of Man went to His death, because that is the only road there is to life. By giving His life He gained life and glory for all who, like Him, give up their lives in obedience to God.

The disparity of values does not fully appear to the man taken up in gaining the world for himself. But at the coming of the Son of Man in glory (verse 38), when, as it is more directly said in Matt. 16:27, "He will reward every man according to his deed," the true standard of values will appear. Then the loss will appear as punishment, which is the legal sense of ζημιοῦσθαι.<sup>132</sup> This is the ultimate meaning of this eschatological warning, "For what will it profit a man to gain the whole world and to be punished for his life?" The loss is greater than the outcome of a bad investment; it is God's sentence of death upon man for the misuse of his life.

In the last of the explanatory statements introduced by γάρ in verse 38, Jesus declared: "Whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of Man be ashamed when He comes in the glory of His Father and of the holy angels." Here is the climax of Jesus' instruction: the attitude of a man toward

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<sup>132</sup>This word means "loss" in a commercial sense, and "punishment" in a legal sense. See A. Stumpff, "ζημία, ζημιόω," TDNT, II, 888, 891-892.

Jesus here and now has eternal consequences; for it determines the attitude of the Son of Man toward that man when He comes in glory. It stands in perturbing contrast to the positive form of appeal with which Jesus began at verse 35. The whole will be concluded in the promise that follows in 9:1.

"To be ashamed of" suggests unwillingness to become associated with. Or it implies a breach of loyalty, the infidelity of a professed disciple that comes about in and because of "this adulterous and sinful generation." "Whoever is ashamed of me and my words" is the antithesis of "whoever loses his life for my sake and the gospel's" (verse 35). By the phrase, "me and my words," Jesus called attention to His person as Messiah and Son of Man and to the authority He claimed in His teaching, as was noted above. "Me and my words" puts the issue of loyal discipleship in the sharpest, most concrete form possible.<sup>133</sup> It places the disciple in the situation of crisis. He must submit to Christ's authority in obedience and face the same opposition that Jesus faced from "this adulterous and sinful generation." Or he must face the disapproval of the Son of Man when He comes in glory.<sup>134</sup> The same emphasis between

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<sup>133</sup>Grant says that the form of the saying "'ashamed of me and my words'--rather than the cross, for example--suggests its antiquity and authenticity" (IB, VII, 773). This expression of Jesus became a distinguishing mark of discipleship in the apostolic church: "I am not ashamed of the gospel," Rom. 1:16; cf. 2 Tim. 1:8,11-12; 1 Peter 4:16.

<sup>134</sup>Cf. 1 John 2:28, "Abide in him, so that when he

the present and the future appears in Luke's parallel form (9:26), even though he omits the phrase, "this adulterous and sinful generation."

The latter phrase describes the world in which the disciple must demonstrate his loyalty to Jesus. In the word "adulterous," Jesus chose a term the prophets used to describe Israel's breaking covenant with God, especially in turning to other gods.<sup>135</sup> Jesus, no doubt, used this phrase as a condemnation of that generation of Israelites. It was already rejecting Him.<sup>136</sup> It is an appropriate phrase, also, to describe the relation of the whole world to God when the gospel went beyond Israel.<sup>137</sup> By calling the world "adulterous and sinful" He drew attention to the profligacy of life that characterizes the world and is a constant threat to the disciple.

The warning in verse 38 derives its strength from the Son of Man. The scene Jesus portrayed was drawn from that

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appears we may have confidence and not shrink from him in shame at his coming."

<sup>135</sup>E.g., Hosea 1-3; Jer. 13:27; Ezek. 23:43-45.

<sup>136</sup>They rejected His authority, charged Him with blasphemy and plotted to kill Him (Mark 12:7; 3:6-7). Barrett, p. 120, says Luke is not here thinking of one generation, but of conditions stretching into the future. Cf. Grant's suggestion that the crowd (Mark 8:34) is Mark's appeal to all Christians (IB, VII, 770). Jesus may be using  $\gamma\epsilon\nu\epsilon\acute{\alpha}$  here in the restricted sense of his contemporary generation of Israel as in Mark 8:12; 9:19 and possibly 13:30. However the universal significance of  $\gamma\epsilon\nu\epsilon\acute{\alpha}$  in Mark 8:38 is inescapable also, particularly once the generation of Jesus and the national limits of Israel have been passed by the church.

<sup>137</sup>For the appropriateness of "adulterous" to describe the world, see Rom. 1:21-25; Acts 17:26-31.

of the eschatological judgment in Daniel 7. Jesus said that the Son of Man would come "in the glory of His Father." In speaking of His Father's glory, Jesus was saying that the Son of Man was the Son of God. The Son of Man would come in the Father's glory because He was made ruler over the Father's kingdom. The Father called Jesus "My beloved Son" at His baptism. This is another confirmation of the identity of the Son of Man with Jesus already established at verses 31-33 in this conversation. Much of the discussion of the relation between Jesus and the Son of Man in this verse (verse 38), therefore, misses the point.<sup>138</sup> The position of the Son of Man is not specifically described. Moule<sup>139</sup> has suggested that the words "to be ashamed of" are a more appropriate description of the relationship of an advocate to his client than the judge to the defendant. In the parallel passage at Matt. 16:28, the picture of the Son of Man is clearly that of a judge. It may be well to recognize that the two passages allow for details of the breadth of the Son of Man's function that will appear later. One thing is certain: His coming will be a source of everlasting joy to those who unashamedly

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<sup>138</sup>See Higgins, p. 60. Taylor, pp. 382-383. Cranfield, pp. 284-285.

<sup>139</sup>Cf. C. F. D. Moule, "From Defendant to Judge--and deliverer: An Enquiry into the Use and Limitations of the Theme of Vindication in the New Testament," Bulletin of the Studiorum Novi Testamenti Societas, III (1952), 47, suggests that the standing posture of the Son of Man (Acts 7:56) is that of a witness, "as Stephen's witness confessed Christ before men, so Christ is standing to confess him before the angels of God."

and unreservedly are losing themselves in the service of Jesus in the midst of a hostile world.<sup>140</sup> This warning implies reward in the indefinite future. Jesus went on to assure His audience of triumph within their grasp.

This section of instruction about Messiah and His disciples concludes at 9:1 with a promise of a visible triumph within the life span of some of those present. Matthew and Luke, who have followed Mark throughout the section, conclude it with the parallel of 9:1. We have taken their interpretation of Mark to be correct. As already explained, καὶ ἔλεγεν is taken as an historical connection indicating that further discussion ensued, and this is summarized in the promise given at 9:1.<sup>141</sup>

Jesus' final word of encouragement to His disciples in respect of the mandate He had just placed upon them was a solemnly declared promise, "There are some of those standing here who certainly will not taste death until they see the kingdom of God after it has come in power."<sup>142</sup> This promise would sustain His disciples as they would be losing their lives for His sake in the hostile world.

Mark 9:1 and its parallels deal with the visible revelation of the kingdom of God. Luke has "until they see

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<sup>140</sup>Other forms of this warning given on other occasions witness its importance as an element of the gospel. E.g. Matt. 10:33; Luke 12:8,9.

<sup>141</sup>Supra, p. 93.

<sup>142</sup>Cf. the promise that the gates of Hades will not prevail over the church (Matt. 16:18).

(ἰδωσιν) the kingdom of God." Matthew has "until they see the Son of Man coming (ἐρχόμενον) in His kingdom." Mark has "until they see the kingdom of God having come (ἐληλυθυῖαν) in power." All indicate that the kingdom would be present in some degree of power in that generation. Only Matthew calls it the Son of Man's kingdom.<sup>143</sup> Mark gives two other statements of Jesus that are closely related to these. At 14:62 Jesus said to the high priest, "You will see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven." At Mark 13:30 Jesus promised, "This generation will not pass away till all these things have taken place." At verse 26 He had said, "Then they will see the Son of Man coming in clouds with great power and glory." Thus we have recorded in the gospels three statements made by Jesus to the effect that the generation then living would see what they would recognize as a fulfilment of Daniel's vision in Him. In view of the background in Dan. 7:13-14 that is already present in Mark 8:38 and Matt. 16:27, it is not strange that Matthew should use "the Son of Man coming in His kingdom" as his substantial report of Jesus' words recorded in Mark 9:1.<sup>144</sup> In view of his statement in verse 27 to the effect that the Son of Man will come in the glory of His father and of His angels as judge, Matthew's

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<sup>143</sup>T. W. Manson, The Teaching of Jesus (Cambridge: The University Press, 1939), p. 222, sees "Son of Man" in Matt. 16:28 as an "editorial insertion."

<sup>144</sup>Cf. Dan. 2:44. "The God of heaven will set up a kingdom which shall never be destroyed . . ." with Dan. 7:13-14.

reference to the Son of Man's kingdom in verse 28 is quite to be expected. From the great amount of speculation about its meaning this promise appears to be one of the most puzzling statements Jesus made.<sup>145</sup>

The question was, When would the kingdom of God come? For Mark, the kingdom of God had come near (ἤγγικεν) in the proclamation of Jesus (1:15). This means that in some sense "the kingdom, or reign of God confronted people in Jesus Himself: where He was, there already, in a sense, was the kingdom of God."<sup>146</sup> In the parables of the kingdom given by Mark, the kingdom, like seed, grows in a mysterious way through regular stages until it bears fruit and is harvested (4:26,29; see Joel 3:13 [LXX, 4:13]). It grows from a very small seed to the largest of herbs (4:30-32). One must enter it as a little child (10:14-15). Jesus told His disciples that it is very difficult for a rich man to enter the kingdom of God (10:23). These factors all point to the kingdom as the manifestation of the reign of God on earth. It was thrust into the world by God's sending of Jesus, His beloved Son, into the world and by His proclamation that men should repent and believe the gospel.

Jesus also spoke of entrance into the kingdom after the judgment.<sup>147</sup> This corresponds to what is said of the

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<sup>145</sup>See discussion in Cranfield, pp. 285-288.

<sup>146</sup>C. F. D. Moule, The Gospel According to Mark, The Cambridge Bible Commentary on the New English Bible, P. B. Ackroyd, A. R. C. Leaney, J. W. Packer, general editors (Cambridge: University Press, 1965), p. 68. Cf. Matt. 10:7; Luke 10:9-11.

<sup>147</sup>Mark 9:42-48. See Jeremias, Theology, p. 100. But



coming of the Son of Man as described in Mark 8:38 and 13:26,28. In the latter passage, it is not known when He will come. Men must watch for Him. In the parallel given at Matt. 24:45-51, He will seem to delay. In the parable of the nobleman who went to receive a kingdom and to return, Jesus spoke about the delay "because they supposed that the kingdom of God was to appear immediately" (Luke 19:11-27).

When Jesus said to the high priest, "You will see the Son of Man seated," He announced His enthronement. He said the high priest would see it as an accomplished fact. So also "coming with the clouds" must relate to Him on the throne. We see this especially in view of the temporal introduction to the statement given by both Matthew and Luke: "From now on you will see."<sup>148</sup> The apostles understood that this was accomplished at the ascension. They explained Pentecost as His royal act from the throne (Acts 2:32,33). In consequence, Messianic salvation was realized in a powerful way immediately. This was true to such an extent that their enemies said that the apostles were men who "turned the world upside down" (Acts 17:6), and Paul preached the kingdom of God on Rome (28:31). It

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Jeremias goes too far in saying that "the numerous sayings about entering the basileia . . . show that its coming will be introduced by the last judgment. Indeed, we might even say that when Jesus speaks of the Basileia, he almost always includes the notion of the last judgment that is to precede it."

<sup>148</sup>It may be proper to consider Mark 13:26-30 as a parallel. The "angels" in v. 27 may be translated "messengers" and refer to the apostles (Acts 1:6-8) sent to gather the elect through their preaching (cf. Acts 13:48b).

is important in a consideration of the phrase, "come in power" (9:1), that Jesus told the disciples they would receive power by which they would be His witnesses to the end of the earth. He said this in response to their question as to when the kingdom would be given to Israel.

The assurance with which Jesus filled the promise is noteworthy: "Truly I say to you (ἀμῆν λέγω ὑμῖν) that some of those standing here will certainly not (οὐ μὴ) taste death till they see (ἕως ἂν ἴδωσιν) . . . ." The solemn ἀμῆν on the lips of Jesus was an appeal to the truthfulness of what He was saying. He used a word of confirmation that was short of using the name of God since He, the Son of Man, would accomplish it.<sup>149</sup> The double negative, οὐ μὴ "is the most decisive way of negating something in the future."<sup>150</sup> The promise could not be more firmly asserted. It will not fail of fulfilment. It will not do, therefore, to say that Jesus was mistaken<sup>151</sup> because the parousia did not come in the generation that witnessed the words of Jesus. There is the fact that the language

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<sup>149</sup>Dalman, pp. 228-229.

<sup>150</sup>"μὴ," BAG, p. 519(D). With the aorist subjunctive, as here, it means "never, certainly not" (D1).

<sup>151</sup>As e.g. Jeremias, Theology, p. 139; Manson, p. 278; implied by Grant, VII, 774; Moule, Mark, p. 102, is cautious: "he was a real man; and his actual knowledge [his italics] was limited . . . . It may be, then, that he was actually mistaken . . . ." Taylor, p. 386, sees 9:1 out of place, belonging to the period between 1:15-6:13 when Jesus "still looked for the speedy inbreaking of the Divine Rule of God . . . ." (!).

of eschatology announcing the secret purpose of God<sup>152</sup> is necessarily mysterious and vague. Caution may be the better part of wisdom in interpreting it.<sup>153</sup>

Only some will live to see that the kingdom of God has come. Norval Geldenhuys reasons from this that Jesus did not mean His resurrection and ascension.<sup>154</sup> The temporal adverb may imply that they will die after seeing that the kingdom has come. This cannot happen after the parousia. There is a strong possibility, therefore, that Jesus did not mean the kingdom which is to be established after the final judgment (Mark 9:43), 47).<sup>155</sup> Geldenhuys sees the event which Jesus prophesied fulfilled in the destruction of Jerusalem by which

God revealed His kingly dominion over the unbelieving Jewish nation in that execution of judgment. . . . that event revealed the kingdom of God and His dominion in the history of man in an incomparable manner.<sup>156</sup>

John Calvin saw the coming of the kingdom of God

as the manifestation of the heavenly glory which Christ inaugurated at His resurrection and showed more fully by sending the Holy Spirit and by performing wonderful miracles. For in those beginnings

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<sup>152</sup>See Deut. 29:29.

<sup>153</sup>Cf. the Jewish interpretation of the O. T. Messianic promises in their expectation of a national political deliverance that the disciples would not give up until Pentecost. See Luke 19:11-27; 24:21; Acts 1:6.

<sup>154</sup>Norval Geldenhuys, Commentary on the Gospel of Luke. The New International Commentary on the New Testament, N. B. Stonehouse, general editor (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1951), p. 277.

<sup>155</sup>Ibid.

He gave His people a taste of the newness of the heavenly life, when by true and sure experiences they knew that He sat at the right hand of the Father.<sup>157</sup>

Calvin does not give sufficient weight to the fact that only some of that generation would see that the kingdom had come in power. Geldenhuys' interpretation is too narrow in finding the coming of the kingdom in power only in the negative action of judgment, which is, of course, a manifestation of dominion. In contrast, the predominant effect of the kingdom of God described in the Gospels is the salvation it brings to men. That seems to be the intent of this promise.

As has already been noted, the power that Jesus said would bring in the kingdom is the Holy Spirit; and He came at Pentecost. That the mighty acts of God in the crucifixion, resurrection, ascension and pentecost inaugurated the new age is the testimony of the author of the epistle to the Hebrews (1:1-4). That epistle will be under consideration in the next chapter of this study. From this beginning there followed the mighty acts of salvation of the apostolic age by which the gospel of the kingdom bore fruit in Rome and eventuated in the triumph over the unbelieving generation of Israel that had rejected and killed the Son of Man and persecuted to the death many of His

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<sup>156</sup>Ibid.

<sup>157</sup>Calvin, II, 196. So also Swete, p. 186; and N. B. Stonehouse in his comment on Matt. 16:28, in Matthew and Mark, p. 240.

disciples. The end of Israel as a political entity in Palestine and the destruction of the temple and city of Jerusalem unmistakably marked the end of the old dispensation with its temple and ceremonies. These had come to fulfilment in Christ. This signified that the new had come in Christ and in the new Israel, the church. By 70 A.D. along with Jewish Christians, there was a considerable Gentile element in the church. As one body, they enjoyed the blessings promised to Abraham (Gen. 22:17-18). Only the power of God could have accomplished that.

Thus the kingdom of God is realized in three stages: It was present in the person and preaching of Jesus and those who repented and believed the gospel. It came in power in the mighty saving acts of the death, resurrection, ascension and enthronement of the Son of Man, in His sending the Holy Spirit and in the sealing of the triumph of God by bringing the old dispensation to its end. It is yet to come in glory at the parousia of the Son of Man to reward each according to his deed.

Jesus stood at the center of this section of gospel material making Himself known as the Messiah, Son of Man and Son of God. Having announced His death and resurrection, He called men to find life through unashamed commitment to Him and assured them of participation in His glorious triumph. At the end of the first announcement of His death, Jesus announced His coming in glory. The framework

is soteriological.<sup>158</sup> The disciples learned the teaching of Christ as they learned the way of life. Jesus and His words can never be separated if men are to find life and glory. Here is the mystery of the kingdom of God which men cannot receive unless God gives it to them.

The transfiguration and the passion prediction: Mark 9:9-13; Matt. 17:8-13.--The transfiguration is structurally connected<sup>159</sup> with the preceding prediction of the death, resurrection and future glory of the Son of Man as a confirmation by foretaste of that glory.<sup>160</sup> The significant element in the scene for Mark is the divine acclamation concerning the person and authority of Jesus, "This is My Son, the Beloved, hear Him."<sup>161</sup> In almost identical words

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<sup>158</sup>B. B. Warfield, The Lord of Glory (Grand Rapids: Zondervan Publishing House, n.d.), p. 29. We appreciate Tödt's recognition of this fact (pp. 86-87), but we cannot agree with his conclusion that any statement about the person or work of Jesus must come from the church, not from Jesus (pp. 294-295).

<sup>159</sup>The time phrase, after six/about eight days, placed immediately after the announcement of the coming of the kingdom 9:1 provided an interpretative transition to what follows as well as the conclusion to what precedes.

<sup>160</sup>Taylor, p. 385; Wilson, p. 809(704e); and Cranfield, pp. 285-289, see the transfiguration as the fulfilment, at least in part, of 9:1. F. C. Grant, IB, VII, 744, says it cannot be the anticipation of the kingdom. Tödt, p. 197, in opposition to our view sees 9:1 with 9-13 an originally separate section into which the transfiguration was interpolated, 9:9 "serves to interpret the scene of the transfiguration as announcing the glory of the resurrection."

<sup>161</sup>Luke adds that Moses and Elijah spoke with Him about His exodus, i.e. death, resurrection and ascension, which He would accomplish at Jerusalem. This makes a strong thematic connection with the preceding section.

to those spoken at the baptism (1:11) a second attestation was given from heaven to the divine sonship of Jesus in the center of the Gospel. This attestation came almost immediately following Jesus' announcement of His death and resurrection, confirming the truth of Peter's confession. The Son of God must be heard and obeyed.

As they descended, Jesus commanded silence concerning what the three disciples had seen "until the Son of Man should have risen from the dead" (verse 9). At the resurrection, Messiah would be fully revealed. He would have accomplished His earthly mission in triumph over death. The necessity for silence would have ended. Then the mighty work of redemption, kept secret until achieved, would be revealed in the events of the cross and the resurrection. Then the good news should be proclaimed to the ends of the earth. The transfiguration looked to the triumph of Messiah and the proclamation of it.

Mark comments that the three disciples discussed among themselves what the resurrection from the dead might mean. They had no place in their Messianic expectation for a dying Messiah. Hence the resurrection was a puzzle.

In response to the disciples' question about the coming of Elijah (Mal. 4:5,6), Jesus replied that Elijah had indeed come in John Baptist. But He went right to the heart of the matter by means of a rhetorical question; "And how<sup>162</sup>

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<sup>162</sup>BDF, p. 442(8), "how is it that it is written (how is this to be reconciled with . . .)?"

is it written concerning the Son of Man that He must suffer many things and be treated with contempt? Elijah came; they did to him whatever they pleased, just as it is written." By a double reference to the Scriptures, Jesus emphasized the fact that by them He was directed to go to His death and resurrection. The Scriptures had been fulfilled in John the Baptist. He had prepared the way for the Messiah. They would also be fulfilled in Him, the Son of Man. This fact the disciples needed to grasp well for their own understanding and comfort when He would have completed His mission in triumph and gone from them. The disciples had a foretaste of the indescribable glory of the Son of Man.<sup>163</sup> Yet Jesus talked to them about His death and resurrection. The road to glory was the way of obedience to the Scriptures. As soon as they joined the other disciples, Jesus would obediently be on His way to Jerusalem and to His "exodus."<sup>164</sup>

The second instruction: Mark 9:30-37

The parallel passages are Matt. 17:22-18:4 and Luke 9:43b-48.--Leaving the area of Caesarea Philippi and Mount Hermon, Jesus and His disciples were on the way through Galilee.<sup>165</sup> Jesus desired to remain unnoticed because He

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<sup>163</sup>Cf. 2 Peter 1:16-18.

<sup>164</sup>Cf. Luke 9:51; 13:22; 17:11; 18:31.

<sup>165</sup>Παρεπορεύοντο διὰ τῆς Γαλιλαίας indicates a destination beyond. They were on the way to Jerusalem.



wanted to give His whole attention to teaching His disciples that the Son of Man would be killed and would rise again. Mark's imperfects παρεπορεύοντο, ἐδίδασκεν and ἔλεγεν suggest that the teaching was continuing throughout the journey.<sup>166</sup>

Luke, by a genitive absolute, places this passion instruction in contrast to the amazement "of all at all the things He was doing." The act that was last mentioned was the healing of the epileptic boy at the foot of Mount Hermon. While this was very fresh in their minds, Jesus again talked to the disciples about His death and resurrection.

William Manson's quotation from Th. Zahn interprets Luke correctly:

In the context, the prediction means that the glorious deeds of Jesus at which the people marvel, must not deceive the disciples as to the true course of Jesus' history.<sup>167</sup>

Luke also conveys Jesus' urgency in this instruction, "You put these words in your ears" (9:44). "You" is emphatic. The command to put His words in their ears is more specific and insistent than the statement with which He sometimes ended His parables. "He that has ears to hear, let him hear."<sup>168</sup>

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<sup>166</sup>Stonehouse, Matthew and Mark, p. 34, verses 30-32 are in the nature of a summary of instruction as they passed through Galilee.

<sup>167</sup>W. Manson, The Gospel of Luke, The Moffatt New Testament Commentary, edited by James Moffatt (London: Hodder & Soughton, 1930), p. 117.

<sup>168</sup>Mark 4:9 and parallels.

Against the background of the revelation of His power in healing the epileptic and His popularity with the crowd, it is more difficult than ever for the disciples to understand Jesus' prediction. Luke's partial statement that the Son of Man will be handed over into the hands of men "expresses comprehensively the passion as a whole."<sup>169</sup> But, by not mentioning the resurrection, Luke implies that the disciples were really not hearing that part of the prediction. It was utterly unintelligible to them that their Messiah should die. Both Mark and Luke record the fact that they were not understanding the prophecy.<sup>170</sup> Matthew says that they were sorrowful, a positive note on their attitude. Luke gives the reason for their ignorance. The passive, "it was hidden from them,"<sup>171</sup> often an avoidance of the name of God,<sup>172</sup> points to veiling their minds that they might not understand. After the revelation of Messiah had been completed at His resurrection, their minds would be opened to understand the mystery of His work, as Luke tells us later.<sup>173</sup>

The second prediction is the shortest and simplest of the three:

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<sup>169</sup>Tödt, p. 160.

<sup>170</sup>ἠγνόουν τὸ ῥῆμα τοῦτο Mark 9:32 and Luke 9:45.

<sup>171</sup>παρακαλύπτω. The opposite of ἀποκαλύπτω of divine revelation. Cf. Luke 18:34; 24:16.

<sup>172</sup>BDF, p. 130(1); Dalman, pp. 224-226. Cf. Mark 4:24, 25/10:40.

<sup>173</sup>Luke 24:45; cf. 24:31.

The Son of Man is delivered into the hands of men,  
and they will kill him;  
and when He has been killed He will rise (Mark 9:31)

The statements are all general. No expressions are used that could be explained as theological interpretation or ex eventu details. Higgins admits these facts, yet says that, because of its general resemblance to the other sayings, it, too, must be classed as a church formation.<sup>174</sup> For the same reason, Jeremias<sup>175</sup> sees the three main predictions as variations of this prediction. This one he considers to be the earliest because of its brevity, its indefiniteness and its terminology.<sup>176</sup> This matter will be examined in the discussion below.

The new element in this prediction is the sentence, "The Son of Man is delivered (παραδίδοται) into the hands of men." Jeremias sees in this clause the original core, coming from Jesus, of all the predictions of His suffering. The futuristic present, he says, indicates an Aramaic participial form that was common in Palestinian speech. It is in the passive voice, as in Rom. 4:25, expressing the fact that God delivered the Son of Man into the hands of men. "Son of Man," he says may be understood either as a title or generically, making the statement an apocalyptic riddle. The original mashal spoken by Jesus according to

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<sup>174</sup>Higgins, p. 34.

<sup>175</sup>J. Jeremias, The Central Message of the New Testament (New York: Charles Scribner's Sons, 1965), p. 42; and Jeremias, Theology, p. 281.

<sup>176</sup>Ibid. Cf. Hooker, p. 134.

Jeremias, would be "God will soon deliver up the man to men."<sup>177</sup> He assumes that Jesus used this form frequently. Luke used only this part of the prediction, changing the present passive to a periphrastic form (μέλλει παραδίδοται, 9:44). Colpe describes it as "perhaps an unabbreviated special tradition."<sup>178</sup> Matthew uses Luke's form as the first clause of Mark's complete statement. The same one-line statement with the present passive is found in Mark 14:41 and Matt. 26:45, with "men" changed to "sinners." In this way Jesus announced the arrival of Judas and the temple guard at Gethsemane. Luke, at 22:22, added a statement of woe. Matthew gives Jesus' announcement of the Passover, "The Son of Man is betrayed to be crucified." This so-called development Jeremias and Colpe find as supporting evidence for their mashal theory.

The question is, What does the riddle form of prophecy mean on Jesus' lips? Jeremias finds its merit in its indefiniteness.<sup>179</sup> In all the instances cited, Jesus was speaking in private to His disciples to reveal to them the "secret of the kingdom of God" (4:11), so that they would

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<sup>177</sup>Jeremias, Theology, pp. 281-282. See also Colpe, VIII, 443(b,a)-447. See Tödt's criticism, pp. 156(1a)-161.

<sup>178</sup>Colpe, VIII, 444; Jeremias assigns Luke 24:7, δεῖ παραδοθῆναι to the Lukan source. Colpe does not mention this reference. Black, LX, 3 sees it as more characteristic of Aramaic than Greek. He considers it therefore a non-Markan tradition from Aramaic-speaking milieu. Jeremias sees it as later from the Greek community because of δεῖ (Theology, p. 277). This demonstrates the contradiction and confusion displayed in such studies.

<sup>179</sup>Jeremias, Theology, p. 282.

be prepared to understand, believe and proclaim the meaning of the events that were soon to take place in Him. He had called them for this purpose in the beginning (3:14). It was of great importance in preparing them to proclaim Him, that they should know who He was, the Messiah, Son of Man, Son of God, and that, because He was this divine Person, He must be handed over to men, be killed and rise again. This teaching followed closely on the healing of the epileptic boy as Luke points out. That healing was six days after the first announcement that the Son of Man must die and rise again. Mark's tenses introducing this prediction indicate that it was repeated a number of times during this journey. It covered an extended period of time as Matthew's participle, "coming together," and Luke's long travel narrative (9:51-19:28) indicate.

All three gospel records show that Jesus was being very emphatic about who He was and what He was about to do. The disciples, too, are shown as understanding that He was emphatic; yet they could not grasp what He was saying. The Son-of-Man-Messiah character of Jesus was indeed veiled during His life by the fact of existence. Jesus was unveiling Himself to His disciples. The fact is clear, especially in Luke, that the disciples were being told things against their understanding. This might mean, against their willingness to consider what Jesus was saying.<sup>180</sup> In this

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<sup>180</sup> ἠγγύουσιν, the antithesis of νοέω, from "νοέω," BAG, p. 542(2) means "they were not considering, thinking over;"

connection we may cite their national hopes expressed to the Messiah just prior to His ascension, as recorded at Acts 1:6. It does not fit the disciples' need, nor does it fit Jesus' personal relationship to them, nor does it suit the importance of the subject matter to say that Jesus was speaking in riddles at this time. "Son of Man" may have had some value as a riddle when Jesus spoke to the crowds but not in teaching His disciples privately. The simplicity of the statement must not be allowed to conceal the importance of what is being announced. The simple expression of the essential facts is well suited to Jesus' urgent, yet patient instruction.

The present passive παραδίδοται is a vivid prophetic form.<sup>181</sup> The periphrastic form, μέλλει παραδίδοται, used by Matthew and Luke, carries a sense of obligation. It is frequently used in New Testament prophecies to give assurance that they will be accomplished.<sup>182</sup> The passive form has already been referred to as a common form used by New

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or (3) "thinking." Cf. 8:33, "You are not thinking the things of God but of Men" (οὐ φρονεῖς), BAG, p. 874. Note the command to deny self (8:34).

<sup>181</sup>E. D. Burton, Syntax of the Moods and Tenses in New Testament Greek (Chicago: The University of Chicago Press, 1906), pp. 9-10(15)

<sup>182</sup>Cf. 10:32; 13:4; Acts 11:28; Heb. 1:14; 2:5. Matthew uses this form in Son of Man sayings in 16:27; 17:12,22; 20:17; Luke at the transfiguration 9:31; in Son of Man sayings in 9:44; cf. 21:7,36; 24:21. Both forms are an exact representation of Jesus' meaning and no doubt within His usage since He stated this truth more than once as these references show. Historicity is accomplished in the Gospels in representation of meaning.

Testament writers to ascribe an action to God. Jesus had already declared that the Scriptures sent the Son of Man to death and to the resurrection. In this prediction Jesus made it known that God Himself was handing over the Son of Man to men that they should kill Him. This compound clause, "The Son of Man is being delivered up into the hands of men, and they will kill him," is a summary of the parable of the vineyard and the tenants. The Son had already been sent to the vineyard. The tenants had objected to His authority and plotted His destruction.

The emphasis in this prediction falls primarily on God's purpose to give up the Son of Man to death and then to vindicate Him by the resurrection. In the verb παραδίδοαι we have a reference to the Suffering Servant by way of Is. 53: 6,12 (LXX). In verse 6, Κύριος is the subject, "The Lord gave Him up for our sins," providing from the Scriptures an explicit basis for the passive form in Jesus' predictions.

"Into the hands of men" is indefinite. In due time it will be made definite in respect of Judas using the same verb in the active voice at Mark 14:10 and Luke 22:48. It is also made definite in respect of the Sanhedrin at Mark 15:1 and its parallels and in respect of Pilate at Mark 15:15 and parallels. "They will kill him" follows. Mark emphasizes the action of men in killing the Son of Man by using a conditional participle of time modifying the next verb, "When He is killed, after three days He will rise." Again Mark uses, "He will arise" and Matthew, "He will be raised." Mark uses "after three days" and Matthew, "on

the third day." These were taken up in the study of the first prediction and so will not be discussed here.

The second prediction, then, has been seen to emphasize God's initiative in handing over the Son of Man to men to kill Him, and in vindicating Him by the resurrection. Men will have their part in it. They will kill Him. Jesus, however, is not the victim of men, for God will bring it about. Thus, this prediction speaks to the mystery of the Messiah and His kingdom that was kept for the ears of the disciples alone.

Again the prediction prepared the way for instruction to the disciples. The ethical application came when Jesus and the disciples were "at home" in Capernaum. Mark appears to be relating Peter's reminiscence of an incident at his home.<sup>183</sup> The disciples had argued along the road about who was the greatest. Jesus, knowing it was a deep-seated problem among them,<sup>184</sup> called them, as "the Twelve," to Him and inquired into their quarrel. He instructed them, first, by precept, then by object lesson.

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<sup>183</sup>Cf. "in the house," Matthew's home, Matt. 9:10. Cf. Taylor, p. 403, possibly Petrine reminiscences; but section appears to be compiled by Mark from loosely connected fragments at 25,27. Cf. Schmid, p. 178, not an original unit; v. 35; 10:43 (Matt. 20:26-27; cf. Luke 22:26) and Matthew omits it from his parallel, 18:1-5. But it must be asked, Is omission evidence it was not said? Is repetition evidence of ingenuineness in either account?

<sup>184</sup>"When Jesus saw the reasoning of their hearts," Luke 9:47.



Any person who would be greatest must, out of love, assume the last place and make himself the willing servant of all <sup>185</sup> (verse 35). This is especially true of the disciples of the Son of Man.<sup>186</sup> For them, discipleship must now begin; for they had been taught in denying themselves and following Jesus. It was a violation of that first principle of discipleship for them to have conflicting ambitions.

Jesus then took a child into His arms and gave to the disciples the principle that should govern all their actions toward one another, "Whoever receives one such child in my name, receives me, and whoever receives me, receives not me, but him who sent me" (Mark 9:37). This statement contains two expressions giving the basis for all action, "the one who sent me," τὸν ἀποστείλαντά με; and "in my name," ἐπὶ τῷ ὀνόματί μου. Ἀποστέλλω in the New Testament draws its meaning from the Septuagint, where it is more frequently used for πλῶ, as in Is. 6:8. This verb indicated that the one who was sent was clothed with the authority and dignity of the sender. The last clause of the statement then means that Jesus bore the dignity and spoke and acted with the authority of God who had sent Him. "One of such children" in verse 37 may be intended to suggest or be equivalent to "one of these little ones who believe in me"

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<sup>185</sup>H. W. Beyer, "διακονέω, διακονία, διάκονος," TDNT, II, 81.

<sup>186</sup>Mark mentions "the twelve." Only Matthew mentions the kingdom.

in verse 42.<sup>187</sup> If so, the context of application is within the body of disciples, and this was the sphere of the problem that Jesus was addressing. To do something "in the name of Jesus" is to do so because one is His disciple and is acting in obedience to Him, or on His behalf, knowing that He would have it so.<sup>188</sup> Jesus represented the authority of God as the One He had sent. Therefore disciples were to be servants of one another because they were servants of God through Jesus, the Son of Man, whom God sent into the world. In serving one another in love because they were disciples of Jesus, they were loving and serving God. Conversely, the service they were performing in obedience to Jesus was the ministry of God's love to those whom they served. The act of the disciple bore the authority of God through Jesus. The greatness of the disciple, then, consisted in his loving service to His fellow disciples in the name of Jesus.

The chapter closes with a collection of sayings about discipleship that are generally considered to be associated by means of catch words. Their purpose appears to be to support the preceding section by showing that the greatest threat to discipleship is from within the believer. His ambitions, represented by the hand, foot, and eye, cause

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<sup>187</sup>Suggested by Taylor, p. 402.

<sup>188</sup>Cf. "because you are Christ's" (v. 41). "On commission of" Hans Bietenhard, "ὄνομα," TDNT, V, 262; cf. V, 277, n. 224. Cf. "ὄνομα," BAG, pp. 574(4), 576(e).

one to hurt a weak brother believer (verse 42). If not checked, they will bring the disciple to eternal condemnation (γεέννα, verses 43-48). The seriousness of the threat is seen in the preference for body dismemberment over being cast into unquenchable fire. These sayings provide examples of the warning previously given that the one who gains the world will forfeit his life.

Luke 17:25.--We have seen the difficulty the disciples had in accepting Jesus' prediction that the Son of Man must die and then rise and come to His glory. In this period Jesus was giving His whole attention to teaching them this truth, even trying to avoid the crowds in order to do it. Shortly after the second instruction, he had another occasion to teach the disciples that the Son of Man must die. This time it was in connection with the crowd. Luke tells us, at 17:20, that the Pharisees asked when the kingdom of God would come. After a short reply, Jesus turned immediately to the disciples to direct their attention from speculations about the parousia of the Son of Man to the necessity of His death. By the use of the adverb "first" and by omitting every reference to the resurrection, Jesus very pointedly said that they should give primary attention to the fact that the Son of Man must suffer. In the context, Jesus told them that they should continue to focus upon the suffering of the Son of Man more than upon His parousia, even after He had died and risen. He spoke of a future day when, because of their circumstances in the world, they would long

for the coming of the Son of Man.<sup>189</sup> But, He said, you will not see it.<sup>190</sup> Do not concentrate upon it. His coming is unpredictable; it is sudden, like lightning. The Son of Man will surely appear in His day. "But first He must suffer many things and be rejected by this generation." The coming of the Son of Man at the consummation gets its significance from His sufferings.<sup>191</sup>

The third instruction: Mark 10:32-45

The parallel passages are Matt. 20:17-28 and Luke 18:31-34.--The third announcement of the suffering and resurrection of the Son of Man is the longest, and in its details it corresponds most closely with the passion

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<sup>189</sup>"εἰς," BAG, p. 231(4), a Hebraism for "first," as in Matt. 28:1 and pars., i.e., the first day of the Son of Man is the day of His return. So A. Plummer, A Critical and Exegetical Commentary on the Gospel According to St. Luke, The International Critical Commentary on the Scriptures of the Old and New Testaments, edited by S. R. Driver, A. Plummer and C. A. Briggs (5th edition; Edinburgh: T. & T. Clark, 1922), p. 407. Also Geldenhuys, p. 444.

<sup>190</sup>Jesus clearly placed the parousia after the death of the apostles.

<sup>191</sup>This prediction is generally considered the only one in the immediate context of a parousia saying. Hence it is considered unauthentic by many, e.g. Beare, p. 187; Bultmann, Theology, I, 30; Higgins, pp. 88-89; Tödt, p. 107; R. Maddox, "Function of the Son of Man according to the Synoptic Gospels," New Testament Studies, XV (1968), 64, n. 2. We have already seen that Jesus connected a statement of the parousia with the first prediction to confirm His call upon the disciples. Borsch, p. 343, rightly objects to an absolute dichotomy of suffering and parousia sayings. Cf. Hooker, p. 194, n. 4; and T. W. Manson, The Sayings of Jesus as Recorded in the Gospels of St. Matthew and St. Luke Arranged with Introduction and Commentary (London: SCM Press, Ltd., 1949), p. 142. Cf. Hooker, p. 194, n. 4.

narrative. "In its present form it is regarded by almost all commentators as a prophecy after the event, especially as the vocabulary is characteristically Markan."<sup>192</sup> As Cranfield has seen, the more precise details in Mark 10:34 are paralleled in two Old Testament passages about suffering servants of God. Μάστιγες and ἑμπτύσματα are mentioned in Is. 50:6, and the idea of mocking is prominent in Psalm 22.<sup>193</sup> As we have seen, Jesus found the necessity for the death and resurrection of the Son of Man stated in the Scriptures. Since, then, these details are found in the Scriptures it should not seem strange that He included them in preparing His disciples for the very shocking and faith-shaking experience of His crucifixion. Borsch evaluates the prediction as follows:

We ourselves believe it is more probable that the church was supplied with the substance of (these) data. Not only do we think that this better explains the integral place in the passion story of a number of Old Testament allusions and quotations, the fundamental position of the primitive Son of Man designation in the predictions along with the mustness and the "as it is written" of his destiny, but we see it as a more satisfactory way of understanding the relationships between the passion predictions and the passion narrative.<sup>194</sup>

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<sup>192</sup>Nineham, Mark, p. 278; cf. Taylor, p. 377, who sees each prediction distinct in its setting, but, "In its precision the third is a vaticinium ex eventu" (p. 437); Albright and Mann, p. 239, "an editorial insertion."

<sup>193</sup>Cranfield, p. 305.

<sup>194</sup>Borsch, p. 338. Cf. Black's similar opinion, LX, 3.

In the last prediction before they reached Jerusalem Jesus gave details that the disciples would observe in the event predicted. He did this to confirm their faith in Him as they would reflect on the event after it had occurred.<sup>195</sup>

For the first time Mark mentions Jerusalem as the destination of this journey and the place where the Son of Man must suffer. His chief concern is with the events themselves and their effect on the disciples. He has recounted how Jesus related each prediction to the life of His disciples. He has made repeated reference to the inability of the disciples to comprehend Jesus and to their amazement and fear at His announcements and demeanor. The closing scene in Mark's short ending is that of the women leaving the tomb amazed and afraid, but with the message of the angel to the disciples that Jesus is risen, and the command, "Go tell His disciples and Peter that He is going before you to Galilee, as He told you" (16:7). He is the Son of Man triumphant over death, leading His disciples back to Galilee. Discipleship will continue, as the gospel goes to the end of the world, until the day of the Son of Man's coming with great power and glory.<sup>196</sup>

Jerusalem is important to Matthew and Luke as well. For Matthew, who writes the gospel of the kingdom,

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<sup>195</sup>Cf. J. Calvin, Commentary on a Harmony of the Evangelists, Matthew, Mark and Luke, translated from the original Latin and collated with the author's French version, by W. Pringle (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), II, 415.

<sup>196</sup>Cf. 13:10, 26, 32-37.

Jerusalem is the city of the great King where He must be acclaimed, then rejected, slain and raised again. The gospel does not end there, however. Instead it continues to Galilee where Jesus, the Son of Man, with all authority given to Him, commissioned His disciples to make disciples of all nations, assuring them that He would be with them to the end of the age. The climax is to be realized when the Son of Man, having come in glory, receives His people into eternal life and sends the wicked to eternal punishment (25:31-46).

Luke introduces Jerusalem in the account of the transfiguration. Moses and Elijah talked with Jesus about the "exodus" He would accomplish at Jerusalem (9:21), that is to say, His death, resurrection and ascension. Immediately Jesus is on the way to Jerusalem (9:51). Seven times he indicates that Jesus is going there.<sup>197</sup> Luke's account ends with the ascension of Jesus from Bethany and the disciples rejoicing in the temple as they await the promise of power to be given them in Jerusalem.

Following his reference to Jerusalem, Luke introduces Jesus' prediction of His death at 18:31 with the words, "All things that are written by the prophets will be accomplished τῶν υἱῶν τοῦ ἀνθρώπου." The dative may be taken as a dative of respect and translated, "written concerning

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<sup>197</sup>9:53; 13:22,33; 17:11; 18:31; 19:11,28.

the Son of Man."<sup>198</sup> The difficulty with this is that there are few prophecies that specifically say that the Son of Man must suffer. The vision of Daniel 7 may suggest this. It does so only indirectly, however, through the identification of the "one like a son of man" with the saints of the Most High as they suffer under the "little horn."<sup>199</sup> It is preferable to take τῷ υἱῷ τοῦ ἀνθρώπου as indirect object and translated, "shall be accomplished upon the Son of Man."<sup>200</sup>

With this construction Jesus' statement means that whatever is written in the Scriptures by the prophets will be accomplished upon the Son of Man. This is the way Jesus has used the Old Testament, as we have seen. By words He used in the predictions (for example, "rejected,") He drew attention to the Suffering Servant in Isaiah 53 and the rejected stone of Psalm 118. At Luke 22:30 He quoted from Is. 53:12, saying "This that is written must be accomplished in me." The antecedent of the pronoun "me" is the Son of Man from verse 22. It is used again in verse 48. So He said, "'He was numbered with the transgressors'

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<sup>198</sup>This construction, apparently, is back of περὶ τοῦ υἱοῦ τοῦ ἀνθρώπου in D al latt sy, as in NTG, p. 206. Plummer, p. 428. See his list of others. It is behind the Authorized Version (AV) and the RSV.

<sup>199</sup>Cf. Hooker, pp. 27-30. C. H. Dodd, According to the Scriptures (London: Collins Fontana Books, 1965), p. 117 and n. 2. C. F. D. Moule, Review of "The Son of Man in the Synoptic Tradition," by H. E. Tödt, Theology, LXIX (1966), 174. Contra, G. Vos, The Self-Disclosure of Jesus, edited and rewritten by Johannes G. Vos (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954), p. 236.

<sup>200</sup>Geldenhuis, p. 463.



will be accomplished in Me, the Son of Man." He substituted "the Son of Man" in the first prediction of His sufferings for "Messiah." Thus Jesus brought the richness of the whole Old Testament together as prophecy upon Himself. Geerhardus Vos expressed this view when he said,

For this "must" is simply the expression for the necessity of the fulfilment of Scripture. The Old Testament has foreannounced the passion, but this does not imply that it has done so specifically in the name of the "Son of man."<sup>201</sup>

The details of this prediction, as at Mark 10:33-34, will be examined in three sections as follows:

- (1) The Son of Man will be handed over to the chief priests and the scribes, and they will condemn him and hand him over to the Gentiles
- (2) And they will ridicule him and spit upon Him and kill him
- (3) And after three days He will rise.

This prediction makes definite the general terms used in the previous predictions. "Gentiles" replaces "men." "Rejected" in the earlier predictions becomes "condemn him and hand him over to the Gentiles." Further details regarding the trial and the execution appear under section two that were not given previously.

In section one, since no person is named, the passive form in the first clause is to be taken, as before, to indicate the gracious act of God in sending the Son of Man to His death and resurrection through the people of Israel and the Gentiles. The elders are omitted, but the chief

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<sup>201</sup>Vos, p. 266.

priests and scribes are named in the same order as at Mark 8:31. When the court of Israel has condemned Him, they will then hand Him over to the Gentiles. Luke varies the form. He omits the first two clauses of this section. He does not name the officials of Israel. He puts the third clause into the passive.

In the second group, Matthew omits "spit upon" and Luke adds "scoff." Mark and Luke have "they will kill Him." Only Matthew has "crucify."

The following details, given in the prediction, appear in the passion narrative: the Sanhedrin condemned Him to death, as at Mark 14:64b; they handed Him over to Pilate, as at Mark 15:2; Pilate ordered him flogged, according to John 19:1; Luke's ὑβρίζω does not appear in the passion narrative, though the fact of abuse is reported.

In reporting the prediction of the resurrection, Luke follows Mark in using ἀναστήσεται, the future middle, whereas in the two previous predictions Luke had used the passive. Matthew, as previously, uses ἐγερθήσεται. As in the earlier predictions, both Luke and Matthew use "on the third day" for Mark's more general "after three days."

Following the prediction, Luke reports that again the prediction was hidden, and the disciples comprehended nothing that was said. God was still withholding understanding from the disciples, as Luke's passive form indicates. At the same time they recognized in Jesus' manner an omen that amazed and frightened them. The days of fulfillment were drawing near.

Discipleship of the Son of Man.--Whenever Jesus mentioned the Son of Man, the thoughts of the disciples turned to visions of eschatological glory. They began to quarrel about status right after the second prediction of the death and resurrection of the Son of Man. Following the third prediction, at Mark 10:37, James and John asked Him for the first places in His "glory." Ambition had risen to request. The disciples were all involved, as their indignation at James and John reveals. Jesus' response probed their commitment. "Are you able to drink the cup I drink, and be baptized with my baptism?" The cup is a common Old Testament figure for the blessing of God or for His judgment.<sup>202</sup> Baptism is a figure of calamity.<sup>203</sup> Thus Jesus by a double metaphor pointed away from His glory to His suffering. For Him there was no way to glory but through death. The disciple who would share His glory must walk the same path.

In verses 42-45 Jesus called them all together. He continued the instruction. He contrasted the way disciples are to act toward their fellows to the way the rulers of this world act. Great men of this world make a show of their authority. It must not be so, He said, among disciples of the Son of Man. Greatness among disciples must be demonstrated by service as a *διάκονος* and a *δοῦλος*, as in verses 43 and 44. The former is one who willingly

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<sup>202</sup>E.g., Ps. 16:5,6; 23:5; 110:3; 11:6; 75:8; Is. 57:17,22; Jer. 25:15,17,28.

<sup>203</sup>Cf. Jesus' use of "baptized" at Luke 12:50.

gives himself in the service of another.<sup>204</sup> The latter is one in submission to another, one who has surrendered personal freedom.<sup>205</sup> "For the Son of Man came not to be served, but to serve and to give His life a ransom for many." The Son of Man, Himself, is the model servant.

For obvious reasons, this text is of primary importance for understanding the title "Son of Man." Here, for the first time, Jesus explicitly gave the reason for the death of the Son of Man. Previous predictions stated that He must suffer, and what He must suffer. This statement explains why He must suffer. It centers in the word λύτρον.

The Son of Man, to whom "was given dominion and glory and kingdom that all peoples and nations and languages should serve Him," became a servant. There is not a more exalted person in the universe. By the double statement, the Son of Man οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι, Jesus stated, in the most emphatic way possible, that He came voluntarily, giving Himself to serve others. In the gospels the verb "come" followed by an infinitive describes Jesus' entrance into the world in terms of purpose. For example, "I came to preach," as at Mark 1:38; or, "I came to call sinners," as at 2:17.<sup>206</sup> The aorist infinitives in Mark 10:45 describe His purpose, designating the whole life as

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<sup>204</sup>Beyer, II, 81.

<sup>205</sup>Ibid.

<sup>206</sup>BDF, p. 390(1); cf. Matt. 5:17.

one "definite act of self-surrender."<sup>207</sup> The καί following διακονῆσαι is taken as epexegetical,<sup>208</sup> making the phrase "to give His life" the explanation of "to serve"; it defines the way in which the service is performed. The service of the Son of Man consists in giving Himself as a ransom for many. "Life" (ψυχῆ) is a Semitic periphrasis for "one's self" (ἑαυτόν),<sup>209</sup> so that "to give His life" means "to give Himself."<sup>210</sup> According to Büchsel,<sup>211</sup> δίδωμι as used in the New Testament, frequently gives expression to the realistic character of love. Hence, "to give His life" describes Jesus' act of love in His death.<sup>212</sup>

We have arrived at the focal point of the statement, which is the reason for the suffering of the Son of Man. He came to die as a λύτρον ἀντὶ πολλῶν. This is also the focal point of this study, and, indeed, of the whole gospel. The principle of λύτρον in the Septuagint involved an exact substitution for release. That meant, where life was

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<sup>207</sup>W. Manson, Jesus The Messiah In The Synoptic Tradition of the Revelation of God in Christ: with Special Reference to Form Criticism (London: Hodder and Stoughton, 1943), p. 131. Swete, p. 240.

<sup>208</sup>BDF, p. 442(10).

<sup>209</sup>Moulton, p. 87, ψυχῆ has not been emptied of its meaning. Cf. BDF, p. 283(4). Cf. Luke 22:19. Note Mark 8:37/Matt. 10:26; Luke 9:25.

<sup>210</sup>Cf. Gal. 1:4; 1 Tim. 2:6; Titus 2:14.

<sup>211</sup>F. Büchsel, "δίδωμι," TDNT, II, 166.

<sup>212</sup>Ibid.

involved, a ransom required a life for a life. Since this is expressed as at Lev. 24:17,21, by ψυχῆν ἀντὶ ψυχῆς, the preposition in the text of Mark 10:45 should be taken with "ransom" in the sense "instead of"<sup>213</sup> rather than with the infinitive "to give." The phrase then reads, "to give His life a ransom instead of many."<sup>214</sup>

There is an allusion in the thought of this phrase to the Suffering Servant of the Lord in Isaiah 53, especially at verses 10-12. The word "ransom" does not appear in Isaiah 53, nor is the guilt offering (ἄσκα, verse 10) ever translated by λύτρον in the Septuagint. However the guilt offering approaches very closely the ransom concept. The guilt offering was to make atonement for dues withheld from God, as at Lev. 5:14-19, or from man, as at 6:1-7. Also restitution was to be made for what was due by giving the value plus one-fifth. In some cases, for example, the cleansing of a leper or of a Nazirite who had unavoidably become unclean, the offering, besides making atonement, also made compensation for the service that could not be given in the period, or for the restoration of privileges.

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<sup>213</sup>"ἀντί," BAG, p. 72, meaning under 3 rather than 2. Cf. J. H. Moulton and G. Milligan, The Vocabulary of the Greek Testament Illustrated from the Papyri and other non-Literary Sources (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960), p. 46, "By far the commonest meaning of ἀντί is the simple 'instead of.'"

<sup>214</sup>F. Büchsel, "ἀντί," TDNT, I, 373, quoted approvingly by Leon Morris, The Apostolic Preaching of the Cross (London: Tyndale Press, 1955), p. 32, n. 1. Cf. ὑπὲρ πολλῶν Mark 14:24 after ὁ υἱὸς τοῦ ἀνθρώπου in v. 21; and ὁ δοῦς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων in 1 Tim. 2:6.

The Suffering Servant offered Himself as the guilt offering, making atonement, and at the same time making compensation for the sins of many by interposing Himself as their substitute.<sup>215</sup>

The sacrifice is described in verse 12, "He poured out His life (  $\text{נפשו}$  [LXX] ἡ ψυχὴ αὐτοῦ) to death," and its effect as "He bore the sins of many" ( $\text{רבים}$  [LXX] πολλῶν). Thus in the word "many" there is a verbal correspondence with the passage in Isaiah 53. By this reference to the Suffering Servant Jesus explained that the Son of Man came into the world to give Himself as a vicarious sacrifice to effect the deliverance of many. This is the service the Son of Man most freely offered. What Jesus had previously described as a "must" from the Scriptures, and as the act of God, He now described as the willing personal service of the Son of Man offered in love.

The "many" in Is. 53:11,12 represents the people redeemed by the Servant of the Lord. According to Is. 42:6 and 49:6, the Servant was sent as a covenant to bring salvation to the end of the earth, to Gentiles as well as to the people of Israel. "Many," therefore, has universal significance.<sup>216</sup> Where it is used of Jesus it describes

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<sup>215</sup>A Hebrew and English Lexicon of the Old Testament with an Appendix Containing the Biblical Aramaic, based on the Lexicon of William Gesenius as translated by Edward Robinson, edited by Francis Brown, S. R. Driver and Charles A. Briggs (Oxford: Clarendon Press, 1959), p. 80; cf. Manson, Messiah, p. 131.

<sup>216</sup>J. Jeremias, "The Servant of God in the New Testament," W. Zimmerli and J. Jeremias, The Servant of God,

the universal significance of His death as the Son of Man. Πολλοί without the article, as used in Is. 53:11,12 and Mark 10:45, indicates an indefinite multitude, according to Büchsel.<sup>217</sup> Calvin says of the "many" in commenting on the latter passage,

Many is used not for a definite number, but for a large number, in that He sets Himself over against all others. And this is its meaning also in Rom. 5:15 where Paul is not talking of a part of mankind but of the whole human race.<sup>218</sup>

Albright and Mann translate πολλῶν by "the community" with evidence from Qumran literature where "many" was a common substitute for the covenant community.<sup>219</sup> They say,

In the NT, the Righteous One (the Servant the Messiah) will vindicate, redeem, Israel, i.e. the community. Herein lies the decisive importance of the interpretation of his death which Jesus offers here (20:28) and in the eucharistic words of 26:28 and Mark 14:24.<sup>220</sup>

The prophecy of Isaiah looks right back through the covenant with Abraham for the blessing of all the nations of the earth to the promise of victory given to the "woman and her seed."<sup>221</sup> The Son of Man fulfilled the promises

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Studies in Biblical Theology No. 20 (revised edition; London: SCM Press, 1965), p. 95, "Πολλοί is a veritable keyword in Isaiah 53." Cf. 1 Tim. 2:6, ὑπὲρ παντῶν; Heb. 2:9 ὑπὲρ παντός.

<sup>217</sup>F. Büchsel, "λύτρον," TDNT, IV, 342.

<sup>218</sup>Calvin, Harmony, Torrance edition, II, 277.

<sup>219</sup>Albright and Mann, pp. 243-247.

<sup>220</sup>Ibid., p. 244.

<sup>221</sup>Isaiah refers to Abraham 29:22-23; 41:8; 51:2; 63:16. His reference to the restoration of the wilderness that Zion will become by the captivity to a garden like Eden recalls the Covenant of Redemption, Gen. 3. Likewise the



concerning the Servant. Therefore, the Son of Man came to give His life a ransom for the whole human race to accomplish the covenant promises of redemption.

Jesus made the Son of Man the pattern for the disciples. His service is the expression of His unique being. As He gave His life in service for others, so they must give themselves in the service of one another. But there the pattern ends. As has been seen, the Son of Man was not a martyr.<sup>222</sup> He gave Himself as a guilt-offering in payment for the sins of many. His is a vicarious substitutionary death. The words of Jesus spoken earlier about the exchange price for life have significance here. "What will a man give in exchange for his life?" There is nothing a man can give. The whole world will not suffice to redeem a man from death. But, says the Psalmist, "God will redeem my life from Sheol." It is this hope that the Son of Man has fulfilled as a ransom for many.

There are no predictions of the passion and resurrection of the Son of Man during the week before the passover in Jerusalem. It was not until He came to keep the passover, at which He presented Himself as the lamb of God,

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promise of restored peace in the animal kingdom (11:6-9; 65:25) is the promise of the fulfilment of that Covenant, moving from creation innocence to consummation perfection as Gen. 2:4-3:25 anticipate.

<sup>222</sup>The idea of martyr redemption expressed in intertestamentary literature is foreign to Scripture: cf. 2 Macc. 7:37-41; 4 Macc. 6:29; 17:22. Contrast Ps. 49:7; Acts 4:12. See comment of Büchsel in *TDNT*, I, 252. See, however, Manson's idea of corporate Son of Man (*Sayings*, p. 142). He errs in failing to recognize the uniqueness of the Son of Man as vicarious Redeemer (pp. 231-232). Cf. Hooker, p. 194, n. 4.

that He again spoke of the Son of Man dying. That was in the narrow circle of His disciples.

The passover: Matt. 26:2; Mark 14:21.--Where Mark has a simple note of time indicating that the passover will take place in two days, Matthew has Jesus announce that the passover will take place after two days, "and the Son of Man is being delivered over to be crucified" (26:2).

Jeremias considers this an example of the process by which an evangelist formulated a passion prediction by himself on the basis of the tradition.<sup>223</sup> Jeremias gives no evidence for his assumption beyond the difference between the two records. Since Matthew was a disciple, this difference in the records should rather prompt the recognition that Matthew has recalled Jesus' announcement of the fact which Mark reports by way of a summary statement.

This prediction that the Son of Man is being handed over to be crucified in connection with the passover is an interpretative announcement similar to Mark 10:45, and its parallel, Matt. 20:28. Jesus thus related His death to that great redemptive act of God early in salvation history, the deliverance from Egypt. By this connection He described the Son of Man as the passover lamb by which men will be delivered from sin.<sup>224</sup> Again the passive of the verb "is

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<sup>223</sup>Jeremias, Theology, p. 278.

<sup>224</sup>Cf. John 1:29; 19:36.

being handed over" points to God's part in the death of Jesus. It is another allusion to Is. 53:6,12. For the first time Mark reports that Jesus spoke of crucifixion as the manner of His being killed.

The prediction at the passover had the effect of sending Judas out to arrange for the arrest. It is at this point that Judas was first named as the agent God would use to hand Jesus over to the rulers of Israel, so that His purpose will be accomplished. What is to take place is God's plan for the ransom of many. But the man who treacherously plotted the death of the Son of Man would bring down a terrible judgment upon himself, as Jesus said, at verse 21. It is not the plot, however, that would bring about such a death, except as the secondary cause. God had given up the Son of Man. "He is going, as it is written concerning Him." The events would take place in detail so that the disciples would be able to see Jesus' death as described in the Scriptures. Jesus had brought these things to their attention in His predictions.

According to Luke and John the disciples had a quarrel at the passover about who was greater.<sup>225</sup> According to Luke's account, Jesus met the situation with words similar to those He had used earlier with the disciples, as at Mark 10:42-45. There is, however, no Son of Man saying in Luke 22:24-27 that corresponds to Mark 10:45. Verse 27 is

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<sup>225</sup>Luke 22:24-35; John 13:12-20.

similar to Mark 10:45a, but, as would be expected, in language that reflects the setting of a meal. Jesus used the first person, but it must be noted that it is within the context of the use of "son of Man" at verses 22 and 48. In Luke 22:27 no mention is made of any ransoming intention or effect in the serving done by Jesus. The settings are very different. Jesus allowed the setting to color His treatment, although the problem is the same. The sayings are so different that they must be recognized as independent sayings.<sup>226</sup>

Luke 22:28-30 should not be separated from verses 24-27; for they report the conclusion to that conversation. Jesus had no intention of rejecting these disciples because of their inability to understand the predictions of His death and resurrection, nor for their very imperfect discipleship. They had, however, denied the world in order to follow Him in His trials (verse 28). He, therefore, promised that they would participate in His kingdom. They would sit at His table and on thrones with Him judging the new Israel.<sup>227</sup>

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<sup>226</sup>So Cranfield, pp. 343-344; Taylor, p. 446. However, Jeremias, Theology, p. 293, says, "We have two versions of one and the same group of logia, which in literary terms are independent of each other." He says it is wrong to ask whether the Markan version developed from the Lukan or vice versa. F. C. Grant considers Luke a reformulation of Mark.

<sup>227</sup>Cf. Ex. 24:9-11. After sealing the covenant, God admitted the leaders of Israel to eat and drink with Him. At the New Covenant meal Jesus conferred a kingdom on His disciples that they should eat and drink at His table and share His throne; they were thus admitted to the eschatological kingdom.

The death of Jesus as the Son of Man dominates the scene of the passover in the announcement of its approach, in the identification of the betrayer and in the announcement of his arrival to arrest Jesus in Gethsemane. Jesus, however, did not leave the disciples without hope. On the way to Gethsemane He spoke again of His death, "I will strike the shepherd, and the sheep of the flock will be scattered."<sup>228</sup> Then He reassured them, "After I am raised up, I will go before you to Galilee." It was this word that the angel at the tomb recalled to their minds by means of the message he sent by the women, "Go, tell his disciples and Peter that he is going before you to Galilee; there you will see him as he told you" (Mark 16:7).

In Gethsemane: Mark 14:41; Matt. 26:45b; Luke 22:48.--

In the accounts of Mark and Matthew, as Judas approached the garden, Jesus told the disciples, "The hour has come, and the Son of Man is handed over into the hands of sinners." In Luke, Jesus addressed Judas, "Are you betraying the Son of Man with a kiss?" In both, Jesus took the initiative. As the Son of Man who came to give Himself as a ransom for many, He presented Himself to His arresters. In the words given in Mark and Matthew He gave Himself over into "the hands of sinners." In the first place, "sinners" described Judas and the temple guard sent with him to arrest Jesus. It put them on the side of Satan, opposed to the purpose

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<sup>228</sup>Matt. 26:31; from Zech. 13:7.

of God. In the providence of God, they had become the instruments, for the accomplishment of His purpose. The prophecy of Jesus, "The Son of Man will be delivered into the hands of men . . ." (Mark 9:31) was beginning to be fulfilled.

At the tomb: Luke 24:6-9.--The "men" at the tomb recalled for the women who came on the morning of the resurrection, "Remember how he told you, while he was still in Galilee, that the Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise." Matthew Black points out that Luke's style and words reflect the Aramaic style in which Jesus spoke, and in which the angels spoke to the women so that they did remember Jesus' words.<sup>229</sup> Black argues persuasively that Luke reports an eye-witness account. The words they could not understand when Jesus spoke them were remembered in the empty tomb. We cannot locate the incident when Jesus taught in Galilee that He would "be crucified." Matthew used "crucified" in the third prediction. It was given in "the region of Judea and beyond the Jordan," according to Mark 10:1, after they had left Galilee on the way to Jerusalem. That is only an academic question, however, since the method is only incidental to the fact first announced at Caesarea Philippi. Jesus had taught them by way of preparation. He gave them details they would observe in the event.

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<sup>229</sup>Black, LX, 5-8.

He told them how to interpret what they would see. He did it especially for this very hour.

Now they could recall His words in the presence of the accomplished facts and know that He was, indeed, the Son of Man, and that He had died as a ransom for them. The reason for prophecy appears right here. God foretells events to confirm the faith of His people in Him after the events occur, as Jesus said to them not long afterwards, "These are the words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled" (Luke 24:44).

### Conclusions

1. Jesus used the title "Son of Man" of Himself to announce that in Him God was fulfilling the prophecy, given in Daniel 7, of the "one like a son of man" who would come in glory to rule over the eternal kingdom of God. By using this title He emphasized the universal, redemptive and heavenly character of the Messiah and His kingdom, as opposed to the national, immediate and earthly hopes of Israel.
2. Jesus used the title "Son of Man" in prophesying His death and resurrection to teach His disciples that, on the basis of the Old Testament, giving His life as a ransom for many was necessary as preliminary to His rule in glory. At the same time the use of the title preserved the secret of His Messiahship until it had been accomplished in His death and resurrection, and He had been revealed as the object of faith for all men.
3. Jesus used the predictions of His death as the Son of Man as a ransom for many to call disciples to the same kind of commitment of their lives to Him and the gospel, and to the same kind of self-sacrificing service to one another, assuring those who did so commit themselves that they would share His kingdom and glory.

4. Jesus used the title "Son of Man" in predicting His death and resurrection to assure His disciples of the final triumph of His kingdom. However, when, in their suffering for His sake and the gospel's, they would long for the coming of the Son of Man, they were to look, rather, to His death as the ransom and substance of their life.
5. Jesus said that some of His hearers would see recognizable evidences of His reign in glory. But He warned them not to look here and there for Him, for they would not see His coming. There is no basis, then, in the words of Jesus for the anticipation of the parousia in the apostolic age.
6. In the passages that have been examined in this chapter, Jesus mentioned the kingdom only twice. However, because of its source in Daniel's vision of the world kingdoms in opposition to the kingdom of God, whenever "Son of Man" is mentioned, the concept of the kingdom cannot be far away. The Son of Man's kingdom will receive further treatment in the next chapter.
7. From the Old Testament Jesus brought together the figures of the Suffering Servant from Isaiah, the rejected stone from Psalm 118, and Elijah with Daniel 7 to form the imperative that the Son of Man should die and rise. Through the parable of the tenants and the vineyard there is a probable indirect connection with the son of man as the oppressed king of Psalm 80. Jesus saw the Old Testament as one unified word of His Father who sent Him. Whatever, therefore, the Scriptures related of God's servants in their suffering for His sake must be fulfilled upon the Son of Man. This concept of Scripture constitutes its authority also in the kingdom of the Son of Man.
8. The Synoptics are consistent in using the title "Son of Man" only on the lips of Jesus. In this way they witness to the fact that this is His peculiar term for identifying Himself in His messianic role. In spite of much scholarly opinion to the contrary, none of the recorded uses by Jesus of "Son of Man" have been satisfactorily shown to be creations by the church that were put on His lips by the writers. The integrity of the evangelists in this matter is fully supported by the rest of the New Testament. With



one exception, Stephen, at Acts 7:56, no New Testament character or writer uses the title "Son of Man." If the church freely created Son-of-Man-sayings from her correct understanding of Jesus' I-sayings, why does this not appear in Acts along with her correct understanding of the predictions: "This Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of wicked men. But God raised Him up" (Acts 2:24-25)?

## CHAPTER IV

### JESUS, SON OF MAN: HEBREWS 2:5-9

The previous chapters have prepared the way for an examination of the final development of the Son of Man concept in the New Testament. In the Old Testament, we noted that the phrase "son of man," identifying a human being, took on the dimension of man's place in God's world. Then it became a phrase to identify the oppressed and suffering king and people of Israel, whom God made His strong arm to destroy His enemies in the world. By the phrase "son of man" God also addressed His prophets Ezekiel and Daniel as His spokesmen, giving universal significance to the office and to the message they bore. And, finally, in Daniel's vision, "son of man" signified the divine ruler of the eschatological kingdom of God who was identified with His suffering people.

Next, we saw, in the Gospels, that Jesus took the Old Testament phrase "son of man" and made of it a title to describe His own role as the Messiah. Recognizing the Scriptures as directing His mission, He announced that the Son of Man must be killed and rise again as a ransom for many. He called men to become His disciples by denying themselves and following Him in the same manner as He had given Himself for them. Because they had identified with Him in His sufferings, He promised them that they would also

enjoy His fellowship and share the throne of His kingdom. He told them that they would surely suffer for His sake and for the gospel. But He promised them that they would see Him reigning in power at the right hand of God. In their longing for His coming, however, they should keep their eye on His death as the basis and governing principle of their life.

We are now to see how this theme was developed by the author of Hebrews. He wrote a letter of encouragement (13:22) to brothers who were involved in sufferings and were exposed at times to public abuse and afflictions (10:32-33) for Jesus' sake (13:13). He based his exhortation on the finality of God's work in Christ in "these last days." Jesus "appeared at the end of the age to put away sin by the sacrifice of Himself" (9:26). He has, therefore, sat down at the right hand of God to have His enemies subdued (10:12-13). The author developed His exhortation in two directions. He urged men to endure, keeping their souls by faith (10:35-39), because they had a sure anchor at the throne of grace. By the powers of the age to come, which were already at work in those who believed, they already stood in God's presence. On the other hand, there was, he insisted, no deliverance from the wrath of God for one who had "profaned the blood of the covenant by which he was sanctified and outraged the Spirit of grace" (10:29). In this epistle, as in the Synoptic Gospels, discipleship is placed in the perspective of eschatological accomplishment, but the eyes of men are turned back to the cross as the source of life and the basis of judgment.

## Background: The Son Made Heir of All Things

The purpose of this chapter is to examine the significance of the reign of Jesus Christ at the right hand of God as it is described in Heb. 2:5-9. Here, by means of a peshet type of exegesis<sup>1</sup> of Psalm 8, the author of the epistle shows that, because He suffered death for everyone, Jesus has been given the universal dominion that God offered man at creation but misused in his rebellion. Jesus is declared to be "the son of man" to whom God has subjected "the world to come" (2:5). He will lead "many sons to glory" with Himself (2:10).

In his first sentence the author of the epistle informs his readers that they are living in times of fulfillment. "In our own time, the last days"<sup>2</sup> God has spoken to us in "one who is Son" (1:2).<sup>3</sup> God's word, formerly spoken by prophets, "comes to final and definitive expression in the Son."<sup>4</sup> The Word now spoken by the Son is bound up with

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<sup>1</sup>S. Kistemaker, The Psalm Citations in the Epistle to the Hebrews (Amsterdam: Wed. G. Van Soest, N.V., 1961), pp. 88-94; R. G. Hammerton-Kelly, Pre-existence, Wisdom and The Son of Man (Cambridge: The University Press, 1973), p. 244. F. F. Bruce, "'To the Hebrews' or 'To the Essenes'?", New Testament Studies, IX, 221. In Bruce's opinion, Kistemaker exaggerates the resemblances between Hebrews and Qumran in this respect.

<sup>2</sup>The New Testament of the Jerusalem Bible, Readers Edition, Alexander Jones, general editor (Garden City, New York: Doubleday & Co., Inc., 1969), p. 457.

<sup>3</sup>B. F. Westcott, The Epistle to the Hebrews (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1951), p. 7. Cf. 3:6; 5:8; especially υἱός is also used of Jesus without the article.

<sup>4</sup>Hammerton-Kelly, p. 243.

His deed: "When he had made purification for sins, he sat down at the right hand of the Majesty on high" (1:3).<sup>5</sup>

In this climactic first sentence of the epistle, the rule of the Son is announced. Three things are to be noted about it. First, He rules because God appointed Him heir of all things.<sup>6</sup> That appointment "belongs to the eternal order," as Westcott says.<sup>7</sup> As Son, He is "an exact representation"<sup>8</sup> of God's "real being"<sup>9</sup> and the radiance<sup>10</sup> of

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<sup>5</sup>The Holy Bible, Revised Standard Version, Holman Study Bible (Philadelphia: A. J. Holman Co., 1962), p. 1123. Hereafter this will be designated by RSV. Unless otherwise indicated English Bible quotations will be from this version.

<sup>6</sup>George Wesley Buchanan, To the Hebrews, Anchor Bible, edited by W. F. Albright and David N. Freeman (Garden City, New York: Doubleday & Co., 1972), pp. 4-5, has a helpful discussion of Son and heir in Scripture, coming to climax in Jesus.

<sup>7</sup>Westcott, p. 7. So also Henry Alford, The Greek Testament (4th edition; Boston: Lee and Shepard, 1874), IV, 5: ἔθηκεν "must be taken not as an appointment in prospect of the Incarnation, but as an absolute appointment . . . belonging to the eternal Sonship of the Lord, though wrought out in full by his mediatorial work." Geerhardus Vos, however, interprets "He made him redemptive heir of all, as he had also created all things through Him [*italics his*]. Without the fact of sin, therefore, there would have been no appointment to heirship." The Teaching of the Epistle to the Hebrews, edited and rewritten by J. G. Vos (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), p. 98.

<sup>8</sup>Walter Bauer, "χαρακτήρ," A Greek-English Lexicon of the New Testament and Other Early Christian Literature, translated by William F. Arndt and F. Wilbur Gingrich (4th revised edition; Cambridge: The University Press, 1957), p. 884, sec. 1, b. Hereafter this will be cited as BAG.

<sup>9</sup>"ὑπόστασις," BAG, p. 854, sec. 1.

<sup>10</sup>G. Kittel, "ἀγάζω, ἀπαύγασμα," Theological Dictionary of the New Testament, edited by G. Kittel and G. Friedrich and translated and edited by G. W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), I, 508. Hereafter this dictionary will be referred to as TDNT.

His glory. Through Him God created the worlds, and He upholds the universe "by the word of His power."<sup>11</sup> The author of the epistle proclaims Him to be the divine, pre-existent Son of God,<sup>12</sup> who stands by God's appointment as the sovereign Mediator<sup>13</sup> of creation, providence and redemption, toward whom all things move for their fulfilment.<sup>14</sup>

Second, it is to be noted that the Son did not assume the rule to which He was appointed until, as Jesus (2:9), He had been brought into the world (1:6), and, in obedience as the Son (5:8), had suffered death for everyone (2:9). Only then, when He had made purification for sin, was He exalted to sit at the right hand of God (1:3). There is an apparent lapse of time between the appointment in eternity and the inception of His rule. The reason for this will appear in the exposition of Psalm 8 as it relates to the death and exaltation of Jesus (2:5-9). That will be discussed below.

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<sup>11</sup>Hammerton-Kelly, pp. 243-244, says that though the attributes of Philo's Logos are similar to those of Christ in Heb. 1:1-3, "The phrase 'by his word of power' in Hebrews seems to be a reference to the creative activity of God as recorded in Gen. 1 rather than to the Philonic Logos."

<sup>12</sup>Hammerton-Kelly compares Wisdom 7:27, p. 243.

<sup>13</sup>John Murray, "Mediator," New Bible Dictionary, edited by J. D. Douglass, et al. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962), p. 803, "As the eternal and pre-existing Son he was Mediator in the creation . . ." Hereafter this dictionary will be referred to as NBD. Cf. also E. C. Blackman, "Mediator," The Interpreter's Dictionary of the Bible, edited by George Buttrick, et al. (New York: Abingdon Press, 1962), III, 328, col. 1, "Christ is the supreme agent, or mediator, of God in creation and redemption." Hereafter this dictionary will be referred to as IDB.

<sup>14</sup>Cf. Hammerton-Kelly, p. 243.

Third, the role of the Son is absolute. Seated "at the right hand of the Majesty on high," He exercises God's rule. His position appears in the name "Son," which He has inherited (1:4). Particular mention is made of His superiority over the angels; this is the subject of the section, 1:5-2:18. The author establishes the superiority of the Son over the angels by a chain of Old Testament texts<sup>15</sup> that address Jesus as God, acclaim Him as sovereign of David's line in the spheres of creation and providence and assure Him of victory over every enemy.<sup>16</sup> He is eternal Son. The angels are created spirit beings, His servants. They were commanded to worship Him when He was brought into the world (1:6),<sup>17</sup> even though for the time

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<sup>15</sup>"There is no need to assume the existence of an actual book of testimonies from which these seven quotations were drawn; all that is necessary is to recognize that certain 'blocks' of texts, which were fluid in extent existed, and were applied to certain fixed Christological themes." Hammerton-Kelly, p. 244. See Kistemaker's reasons against a Testimony Book, pp. 91-92 and n. 2 on F. C. Syngé, Hebrews and the Scriptures (London: SPCK, 1959), p. 54, who takes the opposite view.

<sup>16</sup>Psalm 2; 2 Sa. 7:14/1 Chr. 17:13; cf. Ps. 89:26-27; Deut. 32:43[LXX]/Ps. 97:7[LXX]; 104:4; 45:6-7; 102:25-27; 110:1.

<sup>17</sup>The reference is taken as to the incarnation with Buchanan, pp. 18-19. So also, J. Calvin, The Epistle of Paul the Apostle to the Hebrews and the First and Second Epistles of St. Peter, Calvin's Commentaries, edited by David W. Torrance and Thomas F. Torrance, translated by William B. Johnston (London: Oliver and Boyd, 1963), p. 12. Hugh Montefiore, The Epistle to the Hebrews, Harper's New Testament Commentaries, general editor, Henry Chadwick (New York: Harper and Row, Publisher, 1964), p. 45. So The Authorized Version, RSV and New English Bible. Hereafter these will be identified as AV and NEB respectively. Some translate "he brought in again" and take the reference to be to the second coming of Christ: Alford, p. 18; Westcott,

being He was made lower than they (2:9). It is in this context that the death and exaltation of Jesus is to be examined. The statement at the end of the first chapter gives us the structure of authority that prevails as man comes under consideration: "Are they (the angels) not all ministering servants sent forth to serve for the sake of those who are to obtain salvation?" (1:14).

Throughout the epistle the author is concerned that his readers understand how their hopes--based on the promises God gave to Abraham, guaranteed to them in the institutions of the old covenant, and enlarged by the word of the prophets--focuses upon and has its proper realization in Jesus and His kingdom in the world to come (2:5). Therefore, his word of exhortation is composed of a series of theological arguments that rise to their apex in the exhortations he presses upon the consciences of his readers.<sup>18</sup> The strength

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p. 22; the 1901 American Revised Version and the New American Standard Bible. Hereafter the latter will be referred to as NASB.

<sup>18</sup>O. Michel, Der Brief an de Hebräer, Kritisch-exegetischer Kommentar über das Neue Testament, Bègründet von H. A. W. Meyer (8 Auflage; Göttingen: Vandenhoeck & Ruprecht, 1949), p. 5, "Die Spitze des theologischen Gedankens liegt in den paränetischen Teilen, die den Hörer zum Gehorsam aufrufen und die Gemeinde zum Leiden bereit machen wollen." Cf. the article based on the work of Michel, and C. Spicq by W. Nauck, "Zum aufbau des Hebräerbriefes," Judentum Urchristentum Kirche, Walther Eltester, Hrsg., Zeitschrift für die Neutestamentliche Wissenschaft, Beihefte 26 (Berlin: Verlag Alfred Topelmann, 1960), pp. 199-206.



of the theological argument lies in its eschatological character.<sup>19</sup> The readers, living in the last days (1:2), are already exercising the powers of the coming age (6:5). At the same time, the consuming fire of God's judgment is drawing near (10:26-30). Revelation in the Son is final and of ultimate consequence for life or death. With every word of exposition the author appeals to the readers for obedience.<sup>20</sup>

The first section of the epistle sets forth the superiority of Jesus over the angels as eternal Son (1:1-14) and as man (2:5-15).<sup>21</sup> In the intervening verses (2:1-4) the author exhorts his readers to pay careful attention to the word the Lord spoke on earth. He strengthens the exhortation with a warning. Inescapable judgment awaits those who neglect the salvation the Lord offered. This is so because of the superiority of the Lord over the angels as God's spokesmen. They spoke the law. It came to Israel with

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<sup>19</sup>Cf. C. K. Barrett, "The Eschatology of the Epistle to the Hebrews," in The Background of the New Testament and its Eschatology, edited by W. D. Davies and D. Daube (Cambridge: University Press, 1964), p. 363.

<sup>20</sup>Michel, p. 5, divides the epistle into theological sections leading into hortatory sections as follows: "An 1:1-14 grenzt 2:1-4, an 2:5-18 und 3:1-6 schliesst sich 3:7-4:13 an, 4:14-5:10 wird von 5:11-6:20 aufgenommen, 7:1-10:18 führt zu 10:19-13:25."

<sup>21</sup>Michel, p. 60, "In 1:1-14 wird der Christus als υἱος in 2:5-18 als ἄνθρωπος den Engeln gegenübergestellt."

legal force (ἐγένετο βέβαιος),<sup>22</sup> so that every act of disobedience received its penalty. The message Jesus spoke was ratified to the writer and his readers by those who heard it, God Himself witnessing with them (συνεπιμαρτυροῦντος)<sup>23</sup> to its validity by powerful and wonderful works, and by gifts distributed by the Holy Spirit. Thus the message of salvation was confirmed by the simultaneous witness of the Triune God. How much greater, therefore, is the responsibility for earnest response by those who have heard this message!

#### The World Subjected to Man at Creation

In 2:5 the author resumes his discussion of the superiority of the Son to the angels where he had left it at 1:14, "For not to angels did He subject the world to come"<sup>24</sup> concerning which we are speaking." The angels are very emphatically excluded from authority over "the world to come." This section, 2:5-9, identifies Jesus as the one to whom "the world to come" has been subjected because He

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<sup>22</sup>H. Schlier, "βέβαιος, βεβαιόω, βεβαίωσις," *TDNT*, I, 602. These words developed in a legal sphere in both Greek and Jewish culture, signifying which is "legally guaranteed," "forceful."

<sup>23</sup>Also a legal term, often combined with an oath. Cf. 6:16-18, God added an oath to His word to give it validity (βεβαίωσις). Two "unchangeable things"--two witnesses according to the law.

<sup>24</sup>The *NEB* translates "the world he was about to create" which loses sight of the eschatological world that is in view here.

died for everyone. The section explains how the accomplishment of salvation affects that superiority of the Son over the angels which was established in the first chapter of the epistle.

Verse 5 is joined to what precedes it by a double connection. The conjunction γάρ, together with the same conjunction at verses 1 and 2, relates these verses to the proposition in the first chapter that the Son is superior to the angels. The conjunction at verse 5, taken in the general sense of "now, to explain further,"<sup>25</sup> relates specifically to the statement at 1:14<sup>26</sup> that the angels are servants of those who are to receive salvation. The explanation beginning at 2:5 relates the ruler and sphere of authority introduced there to the heirs of salvation mentioned at 1:14. He is their ruler in respect of salvation. The angels are their servants.

The relative clause "of which we are speaking," relates "the world to come" to the salvation that has been the subject of discussion from 1:14 through 2:4. The world to come is the sphere in which salvation is effected. The angels have no authority in that sphere. One as yet unnamed has been made ruler over "the world to come."

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<sup>25</sup>BAG, p. 151, sec. 4.

<sup>26</sup>James Moffatt, A Critical and Exegetical Commentary on the Epistle to the Hebrews, The International Critical Commentary, edited by A. Plummer (Edinburgh: T. & T. Clark, 1924), p. 21. F. W. Grosheide, Der Brief an de Hebreeen en de Brief van Jakobus, Commentaar op het Nieuwe Testament (Kampen: H. H. Kok, 1955), pp. 79-80.

## The world to come and salvation

"The world to come" translates τὴν οἰκουμένην τὴν μέλλουσαν (verse 5). In the Septuagint, οἰκουμένη is the whole inhabited and productive earth that is governed by man, as in the words, "the world and those who dwell therein" (Ps. 24[23]:1). Elsewhere it is the arable land of Canaan as contrasted to the wilderness where Israel had only manna to eat (Ex. 16:35). It also stands for the world under the reign of Yahweh, where He rules in justice and judges righteously (Ps. 96[95]:10,13). Isaiah prophesied that, when the Lord's salvation would shine forth in the restoration from captivity, the land of Israel would be called "Οἰκουμένη,"<sup>27</sup> This promise anticipated more than the resettlement of the land. It anticipated also that Israel would be restored to willing submission to her Lord. This is indicated by the fact that a new name, "My Desire," would be given to Israel, and the name "Inhabited" to the land. It is Messianic salvation that is anticipated. As Buchanan says, "The οἰκουμένη seems to have existed wherever the κόσμος was under God's rule or administration."<sup>28</sup> Thus the concept of οἰκουμένη, in the Septuagint, approximated the kingdom of God, understood as His rule of power.

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<sup>27</sup>Is. 62:4[LXX]. See vv. 1-5.

<sup>28</sup>Buchanan, p. 18. This idea goes back to Ex. 15:17,18.

In the Hellenistic Greek of the New Testament period οἰκουμένη was used in the classical sense to describe the Roman Empire as the universal religious, cultural, political and legal force unity society.<sup>29</sup> It was a man-made one-world order. Thus the New Testament writers had a word by which they could convey to the Greek-speaking world the Old Testament concept of God's reign. Luke very clearly implies that the church was God's counter "world" to the Roman Empire. The apostles were indeed "turning the world upside down," just as the jealous Jews charged before the authorities of the city of Thessalonica. This concept appears in Paul's proclamation of the gospel to the Athenians. He called them to repentance in the eschatological perspective of God's one-world and the day He has set "in which He will judge τὴν οἰκουμένην in righteousness by a man whom he appointed."<sup>30</sup>

Οἰκουμένη is used twice in the epistle to the Hebrews. At 1:6 it is the whole world inhabited by man, as in Ps. 24:1, into which God brought the Son to make "purification for sins" (1:3).<sup>31</sup> This event marks the beginning of "these last days" (1:2) and looks directly to "the world

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<sup>29</sup>See H. G. Liddell and Robert Scott, A Greek-English Lexicon (8th revised edition; Oxford: The Clarendon Press, 1897), p. 1031. Cf. O. Michel, "ἡ οἰκουμένη," TDNT, V, 151, n. 1.

<sup>30</sup>Acts 17:31 from Ps. 9:8; 96:13; 98:9.

<sup>31</sup>G. Johnston, "Οἰκουμένη and Κόσμος in the New Testament," New Testament Studies, X (1963-1964), 353-354, says 1:6 may refer "to the birth of Jesus, the Son of God, or to his enthronement, or to the parousia."

to come" at 2:5. "The world to come" is syntactically connected, as we have seen, with "salvation" at 1:14 and 2:3 so as to be identified with it, as "the new order in which salvation is realized"<sup>32</sup> eschatologically.<sup>33</sup> In the world, referred to at 1:6, the Lord began to speak salvation. Men believed and experienced the gifts of the Spirit, according to 2:4. The word and Spirit are described as the "powers of the μέλλοντος αἰῶνος" (6:4). Thus "the world to come" and the "age to come" are identified, the former being a space concept, and the latter one of time.<sup>34</sup> What the author says about them is that they have already burst into the present.

The participle μέλλων denotes what is future, what is about to take place.<sup>35</sup> It is also used to designate what is "destined, inevitable (according to the will of God)."<sup>36</sup> James Moffatt says that this verb describes what God has designed to be realized in progressive steps toward the final goal of His purpose in history.<sup>37</sup> In these first two

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<sup>32</sup>Moffatt, p. 21. So also Calvin, p. 22; Michel, Hebräer, pp. 69-70; C. Spicq, L'Épître aux Hébreux (2nd edition; Paris: Les Editions du Cerf, 1957), II, 31.

<sup>33</sup>Johnston, X, 354.

<sup>34</sup>Cf. also the city to come 13:14, a social concept.

<sup>35</sup>"μέλλω," BAG, p. 502, sec. 2.

<sup>36</sup>Ibid., p. 502, sec. 1, b. Cf. E. D. Burton, Syntax of the Moods and Tenses in the New Testament Greek (Chicago: The University of Chicago Press, 1906), sec. 72.

<sup>37</sup>Moffatt, p. 16, with reference to 1:14; 8:5; 11:8.

chapters of Hebrews we have seen that God destined man to obtain salvation. He took certain steps to accomplish it. He brought the Son into the world (1:6) to make cleansing for sin (1:3). God testified by gifts of the Holy Spirit to the word of salvation that the Son spoke. Through that word and Spirit, the writer and the readers of Hebrews had been brought, in these last days, into the world that is certain to come to consummation. In fact, says the author, Jesus' coming into the world to put away sin marked the end of the ages (ἐπὶ συντελείᾳ τῶν αἰώνων, 9:26). What is yet future has already begun. Its future aspect is only the progress to its final goal by powers already at work within it. In pursuing the meaning of the participle we are brought to the same factors that are related to the noun. This fact demonstrates how eschatologically determined the concept is. When the use of the participle in the epistle is examined, it is discovered that it is used seven times<sup>38</sup> to define aspects of God's purpose for His people. This demonstrates how fully eschatological the work of God is. These uses are all related to things that were affected by bringing the Son into the world at the end of the ages to put away sin by the sacrifice of Himself (9:26). The verb μέλλειν therefore stands at the heart of the epistle

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<sup>38</sup>Salvation, 1:14; world, 2:5; age, 6:5; good things, 10:1; city, 11:8 and 13:13; used as a substantive "future things" 11:20. At 10:27 it is used of the fire of judgment which is always the corollary to God's salvation when it is eschatologically considered.

and bears the central theme that the death of Jesus has eternal consequences for the salvation or for the judgment of all men. So it lies back of the exhortations and warnings that provide the framework and purpose of the epistle.

"The world to come" is neither wholly present nor only future. Believers are in tension: they are tempted to commit apostasy by neglect, unbelief, disobedience. However, they have in Jesus a permanent<sup>39</sup> anchor to the throne of God in heaven (6:19). John Calvin describes "the world to come" thus:

The world to come is described not only as that for which we hope after the resurrection, but as that which begins from the rise of the kingdom of Christ, and, it will find its fulfilment in the final redemption.<sup>40</sup>

Another aspect of the world to come, introduced at verse 5, is made evident from Psalm 8 in connection with the verb "subjected."

Thus the eschatology of the epistle to the Hebrews is that of the Old Testament prophets rather than that of the Jewish apocalypses of the inter-testamentary period and later. The latter posit a dualistic view of the world described in two ages.<sup>41</sup> The "present age" is under the

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<sup>39</sup>"βέβαιος," BAG, p. 137.

<sup>40</sup>Calvin, p. 22.

<sup>41</sup>D. S. Russell, The Method and Message of Jewish Apocalyptic (London: SCM Press Ltd., 1964), p. 266. Cf. L. Morris, Apocalyptic (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972), pp. 47-50. G. von Rad, Old Testament Theology, translated by D. M. G. Stalker (New York: Harper and Row, 1965), pp. 301-302. S. Mowinckel, He That Cometh, translated by G. W. Anderson (New York: Abingdon, 1954), pp. 263-266, 270-279.



control of Satan and his evil spirits.<sup>42</sup> "The age to come" is a supernatural order of righteousness, not of this world. It will be brought about by the Lord, the Creator, and no other.<sup>43</sup> Particularly noticeable is the fact that in Jewish apocalyptic there is no continuity between the present age and the age to come. In contrast, according to Hebrews, God sent His Son into this world to accomplish salvation. He then crowned Him Lord over the same world in order to bring it to consummation in the world to come. Furthermore, what has come to pass in Christ is the fulfilment of all that God spoke formerly by the prophets, and foreshadowed in the institutions of the priesthood, the sacrifices and of the tabernacle of the old covenant. God has been sovereignly directing all through the Son from before the creation of the world (1:1-3). Salvation and the accompanying powers of the Spirit place believers in the tension of the already received but not yet fully realized. At present, the "world to come" is the real society of believers with corporate and social dimensions such as brotherly love, hospitality, sexual purity, contentment, steadfastness in doctrine, sharing of goods, caring for and submitting to leaders (13:1-19). These are but a foretaste of that coming city (13:14). Therefore, says the author, "let us be grateful for

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<sup>42</sup>I Enoch 53:3; 54:6; 69:1-11.

<sup>43</sup>IV Ezra 7:31, 112-113; II Baruch 44:9-11; IV Ezra 6:1-6. See Russell, pp. 264-271, especially the summary, p. 269.

receiving a kingdom that cannot be shaken" (12:28). The sharp cutting edge of the "already" aspect of this theological explanation (2:5-9) is applied in the appeal for diligent use of opportunity and severe warning against neglect. In this case the warning and appeal have already been given in the hortatory section (2:1-4) that the author has used to introduce his final evidence to the effect that the Son is superior to the angels, 1:5-2:18.

The determinative word in 2:5-9 is ὑπέταξεν. In verse 5 it introduces the quotation from Psalm 8. In fact, the quotation was chosen largely for this word. It appears once in the quotation, at verse 8a, and three times, once with the negative, in the exposition at 8b,c. The aorist "subjected" points to a particular act of God in the past. The psalm was chosen to make known to whom God subjected the world, and when He did it. "Subjected," at 2:5, then, anticipates the exposition of Psalm 8 that the writer is to give in verses 8b-9.

#### The testimony of Psalm 8

By a vague, yet solemn expression, "someone somewhere testified," the author of Hebrews introduces a passage of Scripture. For him the human author is unimportant. His only concern is that God's voice be heard and obeyed.<sup>44</sup>

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<sup>44</sup>Marcus Barth, "The Old Testament in Hebrews," in Current Issues in New Testament Interpretation, edited by William Klassen and Graydon F. Snyder (New York: Harper & Brothers, 1962), pp. 59-60. Cf. F. Schröger, "Der

As Spicq has observed, the formula of citation presupposes a very strict concept of inspiration and authority of Scripture.<sup>45</sup> God gave His word with legal force, as it were, under oath.<sup>46</sup> It is an unchangeable announcement of the authority He has established in the world. By invoking the psalm as witness, the writer has made it his emphatic declaration of what will be in the purpose of God. As he expounds it, Psalm 8 testifies to the unity of God's purpose and the continuity of His work in history.<sup>47</sup>

Psalm 8 is a hymn of the congregation of Israel praising Yahweh for His greatness as creator and confessing Him as Lord. The author of Hebrews quotes from the Septuagint verses 5-7, the section that is a kind of poetic commentary on Genesis 1-2: the creation of man in God's image and his appointment to rule over the earth. His use of the Septuagint is particularly evident at verse 7 of the epistle, which reads, "You have made him a little lower than angels." The Hebrew has "than God." The LXX translator took אלהים to mean "divine beings" and translated

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Verfasser des Hebräerbriefs als Schriftausleger," in Biblische Untersuchungen, Bd. IV (Regensburg: F. Pustet, 1966), p. 80.

<sup>45</sup>Spicq, II, 31, "Ici, elle suppose une conception très stricte de l'inspiration et de l'autorité de l'Écriture. Peu importe l'auteur humain, c'est Dieu qui parle."

<sup>46</sup>H. Strathmann, "μαρτύρομαι," TDNT, IV, 511. Cf. God's oath to Abraham, Heb. 6:13-18.

<sup>47</sup>A. J. B. Higgins, The Christian Significance of the Old Testament (London: Independent Press, 1949), pp. 98-99.

it "angels."<sup>48</sup> This concurs with the Targum<sup>49</sup> on the Psalm. It also agrees with certain usages of אלהים in Scripture.<sup>50</sup> As Dean Alford has said, this translation "though not exhaustive of the original, is yet by no means an inaccurate translation."<sup>51</sup> "Angels" suits the theme of this section of Hebrews, namely, the superiority of the Son over the angels. It is especially fitting in view of the emphatic statement in verse 5 that God did not subject the world to come to angels.

The author has omitted the first half of verse 7 of the Psalm, "You established him over the works of your hands."<sup>52</sup> The word the author especially wanted, "subjected,"

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<sup>48</sup>J. Van der Ploeg, "L'Exegese de L'Ancien Testament dans L'Épître aux Hébreux," Revue Biblique, LIV (1947), 209, "Le fait que l'auteur du Psaume n'a pas employé le mot Jahvé, mais elōhîm, prouve qu'il a pensé à la sphère du divin comme distincte de celle des hommes et élevée au-dessus d'elle, plutôt pu'à la personne de Jahvé. La traduction 'anges' se rapproche donc plus du sens de l'hébreu que celle de 'Dieu.'" M. Dahood, Psalms, The Anchor Bible, edited by W. F. Albright and D. N. Freedman (Garden City, New York: Doubleday & Co., Inc., 1965), I, 51, translates "the gods, i.e., the members of the heavenly court of Yahweh."

<sup>49</sup>So Buchanan, p. 27. He notes from "the variants of the LXX, MT, and 4Q texts of Deut. 32:43 that 'gods,' 'sons of God,' and 'angels of God' were used interchangeably in some contexts, so that the variants 'gods' and angels introduces nothing startling in Ps. 8:5.

<sup>51</sup>Alford, p. 36.

<sup>52</sup>p<sup>46</sup>B Byz al omit at 7b the words "You caused him to rule over the works of your hands." The AV, RV, and NASB, Rignenbach, p. 38, retain this line. J. Van der Ploeg, p. 209, suggests that the author probably left the line to avoid the difficulty of contradicting his doctrine of creation by the Son (1:3,10) since the psalm attributes creation

is in the second half of the verse. The thought of the two lines is expressed in parallel statements. He hurried on to the second line and left the first.

Psalm 8 has already been examined in Chapter II.<sup>53</sup> Our discussion here will be limited to the elements of concern in the exposition by the author of Hebrews. It was important for him that man was crowned with glory and honor, the emblems of God's sovereign presence in His world.<sup>54</sup> As king over the earth, having all things subjected to him, he was but little less than God. The psalmist marvels that the Creator should visit man ( אָנוֹשׁ , ἄνθρωπος) and care for this בֶּן אָדָם , υἱὸς ἀνθρώπου.

The use of "angels" instead of "God" cannot be taken with Michel<sup>55</sup> and others, to mean that angels had dominion over man until the salvation proclaimed by the Lord. In 1:14 the angels are described as "servants for the sake of those who are to obtain salvation." That is the role they

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to the Father. Similarly, Schröger, IV, 82. Also, R. Reid, "The Use of the Old Testament in the Epistle to the Hebrews" (unpublished Doctor's Dissertation, Union Theological Seminary, New York, 1964), p. 59.

<sup>53</sup>Supra, pp. 11-12.

<sup>54</sup>At Sinai, Ex. 24:17; 33:22; filled tabernacle and temple, Ex. 40:34,35; 1 Kings 8:11; God as king, Ps. 96:6-7; 145:5; etc.

<sup>55</sup>Michel, Hebräer, p. 69, "Da es um das 'Heil' geht (2:3), geht die Engelherrschaft zu Ende; Engelherrschaft bedeutet Ordnung und Not zugleich, aber niemals 'Heil.'" So also Schröger, p. 84; H. Strathmann, Der Brief an die Hebräer, Das Neue Testament Deutsch, Bd. IX (8., durchgesehene Auflage; Göttingen: Vandenhoeck & Ruprecht, 1963), p. 83.

had in the Old Testament references to them.<sup>56</sup> That was their function as related at 2:2, in speaking the law at Sinai.<sup>57</sup> As created beings they would be part of "all things" that God subjected to man at creation, according to the exposition given at 8b. There is no indication they ever had authority in any sphere.

The author of Hebrews uses three phrases from the psalm in his exposition. A translation of the psalm is given with these particular phrases underlined.

What<sup>58</sup> is man that You remember him,  
 Or (the) son of man that You visit him?  
You made him a little lower than angels,  
With glory and honor You crowned him,  
You subjected all things under his feet.

The author takes up the phrases in the reverse order from their order sequence in the psalm.

With the conjunction γάρ at verse 8b the author begins to interpret the quotation from the psalm. His first concern is to examine the nature of God's decree subjecting all things to man and to point out that it has not been

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<sup>56</sup>Examples of angels serving men: Hagar, Gen. 16:7-14. Jacob, Gen. 28:12-17; 32:1,24-32; 48:16. Samson's parents, Judges 13:3-21. Dan. 6:22. Zecharias, Luke 1:11-20. Mary, Luke 1:26-28. Joseph, Matt. 1:20. Peter, Acts 12:7-10. Paul, Acts 27:23,24. Jesus, Matt. 4:11 and par. Note Jesus' saying about the guardian angels of children, Matt. 18:10, in comparison to the guardians of the nations, Dan. 10:13; 12:1.

<sup>57</sup>Cf. Gal. 3:19.

<sup>58</sup>τῆς is read in LXX A, p<sup>46</sup> C\* P al d, as given in Novum Testamentum Graece, cum apparatus critico curavit (Eberhard Nestle, novis curis elaboraverunt Erwin Nestle et Kurt Aland (editio vicesima quinta; New York: American Bible Society, 1963), p. 550. Hereafter referred to as NTG.

realized by man. So he takes up his favorite word "sub-  
 jected." He recognizes that the creation mandate was an  
 absolute one. The statement to this effect is most em-  
 phatic and all-inclusive. He takes πάντα from the psalm,  
 adds the article, and places it in an antithetical sentence  
 with "universe" and "subjected" in positions of emphasis:<sup>59</sup>  
 "In the act of subjecting to him τὰ πάντα nothing did He  
 leave to him unsubjected." The author stands in a good  
 literary tradition when using τὰ πάντα for the universe.<sup>60</sup>  
 More important for our purpose is its use in the Scrip-  
 tures themselves. The LXX uses τὰ πάντα in the account of  
 creation, at Gen. 1:31, and in the reaffirmation of Man's  
 authority over the universe after the flood, at Gen. 9:4.  
 There is also a significant apostolic tradition for this  
 usage: seven times in Paul's writings, two in Luke and  
 one in Matthew.<sup>61</sup> The author of Hebrews knew apostolic

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<sup>59</sup>Cf. D. E. Riggenbach, Der Brief an die Hebräer, Kom-  
 mentar zum Neuen Testament, edited by T. Zahn (Leipzig: A.  
 Deichert'sche Verlag, 1913), XIV, 39.

<sup>60</sup>It is found in Jewish Hellenistic writings, the  
 Apocrypha and Philo. Wisdom 1:7; Eccl. 43:26-28 (cf. Col.  
 1:17; Baruch 3:28,32). Philo, De mundi opificio, 87. It  
 also occurs in Greek philosophical writings. Liddell and  
 Scott, "πᾶς," p. 1160, sec. III(b). See examples in E.  
 Norden, Agnostos Theos, Untersuchungen zur Formen Geschichte  
 Religiöser Rede (Berlin: Verlag B. G. Teubner, 1913), pp.  
 164-165, 240-250. Bo Reiche, "πᾶς," TDNT, V, 894, comments  
 concerning the influence of profane literature on the N. T.  
 writers as follows: If formally such predictions (ἐξ  
 αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα, Rom. 11:36) may  
 perhaps be traced back to Greek traditions, in content they  
 are in harmony with the personal and ethical concepts of  
 God found in the OT, e.g., at Is. 44:24: "I am the Lord  
 who made all things."

<sup>61</sup>Rom. 11:38; 1 Cor. 8:6; Eph. 1:22-23; Col. 1:15-20;  
 Gal 3:22; Acts 17:25; Luke 10:22/Matt. 11:27.

teaching, according to 2:3-4. The author of the epistle made a significant change when he used τὴν οἰκουμένην τὴν μέλλουσαν in verse 5 instead of τὰ πάντα from Psalm 8. The two must be considered as correspondents, but as referring to different aspects of God's creation. God subjected the totality of His creation to man. Man's kingdom was the universe. When the universe is brought under the rule of God it is the οἰκουμένη of the Psalms. In Isaiah the οἰκουμένη is Messiah's kingdom. So then, the author of the epistle says, at 8b, that God subjected the universe to man.

He hastens to say, "But (οὐδὲ) <sup>62</sup> we do not yet see all things in subjection to man (ἀνθρώπου)" (8c). In the portion of the Psalm <sup>63</sup> the antecedent of ἀνθρώπου is "man." The point is that we do not yet see that everything has become

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<sup>62</sup>Used consistently in Hebrews at significant points of contrast: 8:6; 11:16; 12:26; 9:26 (οὐκί).

<sup>63</sup>NEB. Commentators who refer this clause to Jesus: Calvin, Hebrews, pp. 22-23; O. Kuss, Der Brief an die Hebräer Regensberger Neues Testament, Bd. VIII, herausgegeben von A. Wenkenhauser und O. Kuss, et al. (Zweite, durchgesehene Auf.; Regensburg: Verlag Friedrich Pustet, 1966), p. 41. Van der Ploeg, IV, 209-210; Reid, p. 105, n. 20. J. Hering, The Epistle to the Hebrews, translated by A. W. Heathcote and P. J. Allcock (London: Epworth Press, 1970), p. 16. Among those who refer ἀνθρώπου to man: Grosheide, p. 83; Kistemaker, p. 76; Moffatt, p. 23; Montefiore, p. 57; Riggerbach, XIV, 39; Westcott, p. 45; Hans Windisch, Der Hebräerbrief, Handbuch zum Neuen Testament, in Verbindung mit W. Bauer, M. Dibelius, et al. (Zweite Auflage; Tübingen: J. C. B. Mohr, 1931), p. 20. M. Luther considered the Psalm directly messianic, "David describes Christ's person and kingdom and teaches who Christ is . . . ." Selected Psalms, Luther's Works, XII, edited by J. Pelikan (St. Louis: Concordia Publishing House, 1955), I, 98.



subject to man. What God decreed is not a reality. Man is not exercising his rule as God's vicegerent over the universe.

The author goes no further. He does not explain why it is so. He only draws attention to the fact that man does not, indeed, have all things under subjection.

However, this condition is not permanent. It is an οὐπω, a "not yet" situation. The word that God spoke in the psalm by a prophet (1:1) under oath (2:6) is sure to come to fulfillment. That is what the epistle is all about. God, is, in these last days, accomplishing in His Son all that He spoke formerly by the prophets. With the words "not yet" the author turns from man's present plight to God's fulfillment. Israel's confession in Psalm 8 concerning God's established order is taken as a prophecy that man will yet rule the world, in fulfillment of the creation mandate. Universal dominion is man's future destiny.

#### Psalm 8 Fulfilled in Jesus

The author takes two phrases from the psalm and applies them to Jesus at verse 9. His sentence is carefully designed, and his language is both compact and comprehensive. Over against the previous statement, "We do not see all things subjected to man," the main assertion of this sentence is, "We see Jesus crowned with glory and honor." To explain who Jesus is and why He was crowned, the author adds two phrases which he puts into the assertion in inverted order: The one who was made a little lower than angels, namely, Jesus we see crowned with glory and honor, because of the suffering of death, so that for everyone He

might taste death. The structure is awkward in English. However it has the advantage of making "crowned" the central thought to correspond to "subjected" in the previous sentence and at verse 5. This order also puts "death" in emphatic position as the last word of the sentence. Death is the corollary of "crowned," providing the reason for it.

For the first time, the author uses the name Jesus which God gave to the Son when He brought Him into the world. The promise in the psalm has been fulfilled in Him. The phrase "made a little lower than angels," taken from the psalm, is made a descriptive substantive in apposition to "Jesus." Placed in inverted order in the sentence it emphatically states two things about Jesus. The phrase identifies Him with man. It also acknowledges His pre-existence as the Son of God and recalls His exalted position. The phrase that described man's glorious position as God's vicegerent now describes the humiliation of the Son of God as man. The Creator of the universe was made a little lower than the angels He created.

"Made lower" is limited by the adverbial phrase βαχύ τ1. This expression may be used of both time and degree.<sup>64</sup> As a temporal reference, it would span the time

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<sup>64</sup>Of degree: **טעב**, 2 Kings 10:18; Prov. 15:16; βαχύ τ1, John 6:7; Heb. 13:22. Of time: **טעב**, Ps. 37:10; Ruth 2:7; βαχύ τ1, Luke 22:58; Acts 5:24. F. Brown, S. R. Driver, and C. A. Briggs, A Hebrew and English Lexicon of the Old Testament based on the Lexicon of W. Gesenius as translated by E. Robinson (Oxford: At the Clarendon Press, 1907), pp. 590-591. BAG, p. 146, secs. 2, 3.

of His incarnation, from the time He was brought into the world until He was "crowned with glory and honor." It also describes the degree to which He was made lower than the angels, the suffering of death. Buchanan<sup>65</sup> translates ἡλαττωμένον as "reduced in rank." This cannot be the meaning, since angels are a part of the created universe which, according to Psalm 8, was subjected to man. The angels, therefore, remain in submission to Jesus in His incarnation.<sup>66</sup> He had their ministry.<sup>67</sup> Hence, even in His incarnation when He was made lower than angels in respect of His creaturely existence, in particular His death, the Son remained superior in authority to them. That is the particular point of this section, that the Son was above angels even in His incarnation. In this discussion we must not lose sight of the fact that the phrase, "made a little lower than angels," has the particular function in the exposition of saying that the Son, who is the exact image of God's being, became man.<sup>68</sup>

In the inverted order of the sentence the phrase διὰ τὸ πάθημα τοῦ θανάτου gives the reason for the coronation of Jesus. He was crowned because He died. Here is the heart of the exposition. The concern from the beginning

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<sup>65</sup>Buchanan, p. 27.

<sup>66</sup>Matt. 26:53.

<sup>67</sup>Mark 1:13.

<sup>68</sup>Contrast the first man, turned aside by the false promise "You will be like God," Gen. 3:5.

at verse 5 has been to explain the basis upon which God subjected "the world to come" to the Son. "The world to come" corresponds to the "universe" as its consummation. Man's assignment was to exercise God's rule over the universe to bring it to the consummation of God's purpose for it. Death marks the point of man's failure to bring the creation into submission to God. Death is God's sentence of judgment upon man for his rebellion against the rule of God. For the Son to enter upon man's realm He must identify with man and triumph at the point where man failed to rule. Therefore, the phrase "the suffering of death" has the function in the sentence of describing the reason for the incarnation<sup>69</sup> as well as the basis of the coronation. Both of these facts are important elements in Hebrews. There is repeated emphasis of the fact that the Son of God became man for the purpose of dying.<sup>70</sup> There is even more frequent mention of the fact that Jesus was crowned because He died.<sup>71</sup> Coronation is the outward evidence that subjection has been achieved.

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<sup>69</sup>C. F. C. Moule, An Idiom-Book of New Testament Greek (2nd edition; Cambridge: The University Press, 1960), pp. 54-55, gives examples of  $\delta\iota\acute{\alpha}$  with the accusative in the sense "with a view to," e.g., Rom. 4:25. So Kistemaker, p. 105; R. C. H. Lenski, The Interpretation of the Epistle to the Hebrews and the Epistle of James (Columbus, Ohio: The Wartburg Press, 1946), p. 76.

<sup>70</sup>2:10,11,14-18; 9:11-14,26; 10:5-10,20. Cf. Paul at 2:5-8.

<sup>71</sup>1:3; 4:14-16; 5:7-10; 7:27,28; 9:24-28; 10:11-13; 12:2. Cf. Phil. 2:8-11.

The wording and structure of this sentence emphasize the importance of the death of Jesus and focus attention upon it as the basis of His reign over the world to come. First, there is the phrase "the suffering of death." The verb "to suffer" in Hebrews always means to die.<sup>72</sup> The noun "suffering" is used here and in verse 10 of the suffering of Jesus.<sup>73</sup> The expression means, then, the suffering that consists in death as a comparison with the phrase "to taste death" in the last clause indicates. The phrase "the suffering of death" is therefore "tautology used by the author to give special stress to this first mention of the death of Jesus."<sup>74</sup> "Death" is repeated in the last clause, again in an inversion that puts it in the most emphatic position at the end of the sentence.

"To taste death" is a graphic expression for "the hard and painful reality of dying which is experienced by men and was suffered by Jesus."<sup>75</sup> It was a common expression, used by Jesus and the crowd.<sup>76</sup> For man the reality of dying is far more terrible than the return of his body to the earth (Gen. 3:19). Paul defines death as the "punishment" of eternal destruction and exclusion from the

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<sup>72</sup>2:18; 5:8; 9:26; 13:12.

<sup>73</sup>10:32 of the sufferings of the readers.

<sup>74</sup>Michaelis, "πάσχω," TDNT, V, 934.

<sup>75</sup>J. Behm, "γεύομαι," TDNT, I, 677.

<sup>76</sup>Mark 9:1; John 2:52.

presence of the Lord and from the glory of his might" (2 Thess. 1:9). This marks the point at which Jesus identified with man, and from which He was exalted to the throne.

In the ὅπως clause at the end of the sentence the reason for the death and exaltation of Jesus is given in the phrase ὑπὲρ παντός. The primary sense of ὑπὲρ with the genitive is "on behalf of, for the sake of."<sup>77</sup> Bauer's lexicon<sup>78</sup> places most of the uses of this preposition in connection with the death of Christ in this classification. In view of the imagery of sacrifice related to the death of Jesus in the epistle to the Hebrews, the substitutionary sense "in place of, instead of"<sup>79</sup> seems to be appropriate. This is especially true since Psalm 8 is used to identify Jesus in His death with man in order to secure for men the promise of universal dominion. Furthermore, this exposition leads into the introduction of Jesus as the high priest. Thus we are at the very heart of the epistle, Jesus, the high priest offering Himself as a sacrifice to put away sin, and being seated as priest on the throne that He may make intercession "on their behalf" (7:25). The ideas of atonement and substitution could not be more definitely present than they are in ὑπὲρ παντός at 2:9. Thus the real plight of man appears. It is not merely that he has not succeeded

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<sup>77</sup>BAG, p. 846(1a). BDF, 231.

<sup>78</sup>BAG, p. 846(1aE).

<sup>79</sup>Ibid., (1c).

in subjecting the universe to his rule. He is under sentence of death for disobedience to the conditions of the promise. His only escape is by a substitute.

The final clause attaches itself primarily to the main verb of the sentence and relates to all the parts through their relation to it. That will affect the conclusion concerning the meaning of ὑπέρ. We see Jesus crowned so that He might taste death "on behalf of" everyone or "instead of everyone." The reign of Jesus has to do, not with the accomplishing of death, but with the application of the benefits of His death. There are instances where the two meanings of the preposition merge.<sup>80</sup> The idea of substitution is very prominent in the sentence, as we have seen. The final clause in stating the purpose of the action cannot separate itself from the death of Jesus in the place of every sinner who receives the benefits of His death. However as it relates in the first instance to the verb "crowned," it seems best to take the preposition in its primary sense, "on behalf of, for the sake of," and to recognize a blending with the sense "instead of, in the place of." It cannot be overlooked that Jesus cannot die for the benefit of everyone if it were not that he had also died instead of everyone. We would then read with most versions, "so that He might taste death for every one."

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<sup>80</sup>Ibid., as in Rom. 9:3. So also H. Riesenfeld, "ὑπέρ," TDNT, VIII, 513. He suggests 2 Cor. 5:14,15 as an example of the writer's exploitation of the shifting sense of the preposition.

One thing further is noted in the final clause of verse 9 concerning the death of Jesus. It came about χάριτι θεοῦ. The textual problem here has occasioned much debate through the centuries. The reading χάριτι θεοῦ is "very strongly supported by good representatives of both the Alexandrian and Western types of text,"<sup>81</sup> a number of versions and a number of the Fathers.<sup>82</sup> χωρὶς θεοῦ is supported by M424<sup>z</sup> 1739<sup>mg</sup> sy<sup>pcodd</sup><sup>83</sup> vg<sup>mg</sup> and a number of Fathers, both eastern and western.<sup>84</sup> Metzger analyzes the evidence in this way:

The latter reading (χωρὶς θεοῦ) appears to have arisen either as a scribal lapse, mis-reading χάριτι as χωρὶς or, more probably as a marginal gloss (suggested by 1 Cor. 15:27) to explain that everything in ver. 8 does not include God; this gloss, being erroneously regarded by a later transcriber as a correction of χάριτι θεοῦ was introduced into the text of ver. 9.<sup>85</sup>

But James Moffatt appears to be correct in concluding that there is not sufficient evidence to determine how the variant

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<sup>81</sup>Bruce Metzger, A Textual Commentary on the Greek New Testament, a companion volume to the 3rd edition of the United Bible Societies' The Greek New Testament (New York: United Bible Societies, 1971), p. 664, p<sup>46</sup> s<sup>s</sup> A B C D 33 81 330 614.

<sup>82</sup>it vg cop<sup>sabofay</sup> syr<sup>cpo,h,pal</sup> arm eth Origen Eusebius Athanasius Faustinus Chrysostom Jerome Cyril Euthalius, The Greek New Testament, edited by K. Aland, M. Black, B. M. Metzger, A. Wikgren (New York: American Bible Society, 1966), p. 750. Hereafter referred to as UBSGNT.

<sup>83</sup>NTG, p. 550.

<sup>84</sup>Theodore Theodoret Vigilius Fulgentius Ambrose Anastasius Abbot Ps-Oecumenius Theophylact and Jerome and Origen in manuscript, Metzger, p. 664; UBSGNT, p. 750.

<sup>85</sup>Metzger, p. 664.



arose or which word gave rise to the other, so that "the final decision depends upon internal probabilities."<sup>86</sup>

In favor of reading  $\chi\acute{\alpha}\rho\iota\tau\iota$  θεοῦ rather than  $\chi\omega\rho\iota\varsigma$  θεοῦ is the fact that throughout the epistle the author reasons that God is acting in Jesus for men: God speaks by the Son (1:2) and confirms His word (2:3-4); God appointed the Son high priest (5:3-10; 7:20-28) and made Him perfect through sufferings (2:10; 5:8-9) to give eternal salvation to men (5:9; 7:25). God will make the blood of the Lord Jesus effective in the life of the readers (13:20-21). Thus the epistle declares that God is actively involved with Jesus in the work of redemption.

Grace is also a significant theme in the epistle. Six times the author appeals to his readers on the basis of grace.<sup>87</sup> "Let us draw near to the throne of grace," that is, where God is gracious through Jesus the high priest, "in order that we may receive mercy and find grace for timely help" (4:14-16). How terrible will be the punishment of one who spurns the Son of God, profanes the blood of the covenant by which he was sanctified and outrages "the Spirit of grace" (10:29), that is to say, "the Holy Spirit through whom God communicates grace."<sup>88</sup> Because of the prominence of grace in the epistle and the place given

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<sup>86</sup>Moffatt, p. 27.

<sup>87</sup>4:16 (twice); 10:29; 12:15; 13:9,25.

<sup>88</sup>Montefiore, p. 179.

to God in the whole history and process of redemption, the reading χάριτι θεοῦ is to be preferred.

Grace is the cause<sup>89</sup> of the incarnation and death of the Son of God to secure for man salvation in the world to come. Of grace Schlatter says "Die Gnade, die gebende Güte Gottes, hat dies so geordnet."<sup>90</sup> We may add, that it is the undeserved goodness of God toward man, given in face of man's rebellion.

It must be noted that this final clause attaches itself primarily to the main clause of the sentence: "We see Jesus crowned with glory and honor in order that He might taste death for everyone." It is by the reign of the exalted Jesus that the benefits of His death are applied to men. It is the "perfected" Son as "pioneer of their salvation" who leads many sons to share His glory, according to the next verse.<sup>91</sup> It is the royal priest on the throne who is able to save men and bring them near to God (7:24,25).

The phrase ὑπὲρ παντός indicates the objects of grace. Who are they? Since the exposition deals with Psalm 8, the antecedent of παντός is naturally to be found in "man" from the psalm. In the verse immediately following,

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<sup>89</sup>Χάριτι is taken as dative of cause, BDF, sec. 196, cf. 13:16; Rom. 11:20; 3:24. We may add Heb. 13:9; Gal. 3:12. "He refers to the cause and effect of the death of Christ," Calvin, p. 24.

<sup>90</sup>Adolf Schlatter, Die Briefe des Petrus, Judas, Jakobus, der Brief an die Hebräer. Erläuterungen Zum Neuen Testament (Stuttgart: Culver Verlag, 1964), IX, 249.

<sup>91</sup>Cf. Paul, Eph. 1:20-23. He also uses Psalm 110 followed by Psalm 8, to introduce the enthroned Jesus saving His body.

"everyone" is substituted by "many sons" whom God would lead to glory by the glorified Son. In verses 16 and 17 of the same chapter we are told that Jesus took hold of the "seed of Abraham, His brothers" in order to help them. Also at verse 17 the author says that Jesus made expiation for the sins of "the people." The recipients of the benefits of Jesus' death are first designated by the substantive πᾶς without the article. It is then more specifically defined as the discussion proceeds.<sup>92</sup> The defining words are all synonyms for the community of God's people in the inclusive, unrestricted sense.<sup>93</sup> As the letter progresses, however, the author repeatedly warns the readers that the benefits of the death of Jesus will not ultimately be realized by "everyone" or "the many" who hear the word of salvation (2:2,3) and, as a part of "the community," "partake of the powers of the age to come" (6:4-5). It is only as the members of the community hold on to their courage and hope firmly to the end that they will share in Christ (3:6,14). Those who "drift away (2:1) and "deliberately keep on sinning" (10:26) "profane the covenant blood by which they

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<sup>92</sup>"Πᾶς is slects het algemene, dat vooropgesteld wordt en dat later nader zal worden bepaald," Grosheide, p. 84.

<sup>93</sup>See J. Jeremias, "πολλοί," TDNT, VI, 536(a), 541(BI, 1) ref. to Heb. 12:15: G. Dellling, "πληθός," TDNT, VI, 278 (C); H. Strathmann, "λαός," TDNT, IV, 54-55(E,5), the Christian Community, sanctified by the blood of Jesus, Heb. 13:12. W. F. Albright and C. S. Mann, Matthew, Anchor Bible, W. F. Albright and D. N. Freedman, general editors (Garden City, New York: Doubleday & Co., Inc., 1971), pp. 243-244, says that "many" stands for "community" and is in some sense a synonym for "all."

were sanctified," and "insult the Spirit of grace" (10:29). They will be consumed as God's enemies in the raging fire of His judgment (10:27). For "the Lord will judge His people" (10:30). Thus "everyone" points to the confessing community of God's people. But the epistle warns that only those who "have faith and keep their souls" (10:39) will escape the fiery judgment of God through the benefits of the death of Jesus.

#### The Son of Man and His Kingdom in Hebrews

By the use of two phrases from Psalm 8, "made a little lower than angels" and "crowned with glory and honor," the author of the epistle to the Hebrews explains that in Jesus the Son of God was also man in His death and exaltation. The pre-existent Son of God shared man's life in order to deliver him from death and take him to glory. Jesus, then, was the son of man of Psalm 8 who performed man's task in submission to God. He therefore occupies the throne of man. He is the Son of God, Jesus glorified. We may identify Him with the exalted Son of God, Son of Man, Messiah seated at the right hand of Power, as announced by Jesus to the high priest at His trial.

As we have seen, the author of the epistle has not used either "son of man" from Psalm 8 or the title which Jesus used, "the Son of Man." His purpose was to unite creation through redemption with the consummation. The "world to come" is the realm of salvation. There is nothing on the way to consummation except through the power of the

Spirit and the word of salvation first spoken by Jesus. This very brief exposition based on Psalm 8 looks to the complete account in Genesis 1-3<sup>96</sup> of the creation covenant,<sup>97</sup> Adam's rebellion against God, the sentence of death, the promise of victory and the accompanying curse upon creation "for man's sake." The death of Jesus was God's reply to all this. Death would be significant only as the end of an obedient life. The epistle gives some emphasis to the fact that Jesus was made perfect through suffering, that His obedience was made complete in death, and that He is able to save absolutely those who approach God through Him.<sup>98</sup> It is a necessary corollary of the crown and application of the benefits of His death to all men that Jesus was made perfect. There must be perfected obedience to present

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<sup>96</sup>The composite theory of the text of these chapters is denied. In 1:1-2:4a the author gives a formalized statement of God's work of creation. In 2:5 he begins an account of the kingdom of God, i.e. man ruling over God's creation as commanded in 1:28. The difference in purpose, rather than multiple sources, accounts for the change in the name of God and the variation of the order in which the creative acts are referred to in chapter 2.

<sup>97</sup>"Creation Covenant" is used instead of the terms "Covenant of Works" and "Covenant of Life" in Reformed confessional standards, e.g. The Westminster Confession of Faith, VII, 1-3; Larger Catechism, No. 30; Shorter Catechism, No. 12. The creation Covenant carried with it an eschatological hope. Hence it was broader than a command, mandate, or even the "cultural mandate" so often used by Dooyeweerdians. Cf. B. Zylstra, "The Kingdom of God," mimeographed lecture, especially Part I, pp. 3-5. See Clark Copeland, "The Church a Covenant Community" (unpublished Master's Thesis, Concordia Seminary, St. Louis, 1967), pp. 62-63, n. 23.

<sup>98</sup>Heb. 2:10; 5:7-9. Cf. 10:7-10.

over against the disobedience of man. By His one sacrifice, Jesus has made perfect all who are being sanctified (10:14). The Son of God entered into history and accomplished in His flesh a work that has eternal consequences for the salvation of men. He triumphed over the disruption that came into the universe by sin. His triumph demonstrated the reality of the union of the Son of God and man in Jesus. He was no ideal man in the Philonic sense.<sup>99</sup> He was the God-man who, by His reign would give life to men through the powers of the age to come, and would lead them to glory with Himself.

The world to come that God subjected to the glorified Jesus has been identified as the sphere in which salvation is being accomplished and will be consummated in the kingdom that cannot be shaken. Redemption, in the context of Psalm 8, restores man so that He can and will serve God in obedience. Redeemed man is directed by the gospel how to fulfil his stewardship of the creation to bring it to consummation. He does not come to consummation by struggle, however. He already stands perfected in the completed work of Christ by that one sacrifice.

In naming the kingdom of Christ "the world to come," the author has again pointed to Genesis 1-3. We refer to the objects of the death of Jesus as signified by "for every one." "Many" relates to all who came under the

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<sup>99</sup>Cf. Moffatt, pp. 23-24. Ronald Williamson, Philo and the Epistle to the Hebrews (Leiden: E. J. Brill, 1970), pp. 146-147.

sentence of death through Adam. The death of Jesus delayed the execution of the sentence and removed the curse that God had placed upon creation "for man's sake" (Gen. 3:17). The death of Jesus secured for men a limited enjoyment of God's world and the opportunity to hear the salvation word. When man responds in faith and obedience creation begins to be relieved of its groaning and to move toward consummation. Hence even inanimate creation is benefited by the death of Jesus through the place God has given man in His world. The fullest significance of His death is, of course, received by those who pay close attention to the gospel, who enter the world to come by the powers of the coming age, and have been made perfect by Him so that they come finally to the city they seek (13:14).

Origen and Chrysostom struggled with this problem. They tried to solve it by considering παντός as neuter, a variant for τὰ πάντα the universe. Origen concluded that Jesus "restores all things to His Father's kingdom, ordering it so that what is lacking in any part is completed for the Father's glory."<sup>100</sup> Chrysostom said that "many" does not concern "believers only, but also the whole world (τῆς οἰκουμένης πάσης), for he himself died for all (ὁπὲρ πάντων)."<sup>101</sup> They were quite correct in seeing the benefits of the death of Jesus reaching the whole creation.

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<sup>100</sup>From his homily on Hebrews, quoted from translation in Moffatt, pp. 25-26.

<sup>101</sup>Hom. 4:2, quoted from Westcott, p. 46.

They were probably incorrect in considering "everyone" a neuter reference to τὰ πάντα. All references to the objects of salvation in the epistle are men. Through men the benefits of the death of Jesus reach the rest of creation and all human institutions, such as civil government. Thus the whole creation moves toward consummation in the world to come through redeemed man.

It was stated at the beginning of this chapter that the object was to trace the Son of Man concept to its conclusion in this pericope. We have noted how, through Psalm 8, the Son of God was declared to be the remover of the disruption that came into the movement of creation towards consummation.

The author of the epistle has used the son of man psalm. In his exposition, however, the writer has not used the phrase "son of man." He has identified Jesus as the only "son of man" who has accomplished the task God gave man at creation and has been crowned with the honor and glory intended for man. He has, without using either the phrase "son of man" or Jesus' title "the Son of Man,"<sup>102</sup> identified the Son of God as "son of man" in everything that was associated with the phrase in Psalm 8. Furthermore, he strengthened the association by naming His kingdom "the world to come."

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<sup>102</sup>Cf. G. Findlay, "Jesus Crowned for Death," The Expositor, Third series, IX (1899), 225. He says that "son of man" in Ps. 8:4 is "a phrase we have no business to turn into 'the Son of man' as though it were a designation of Christ alone. We rob ourselves of the precious impact of the Psalm when we force it, unwarrantably, into the Messianic groove." Cf. also Vos, p. 98; Moffatt, p. 23.



It is this present world in process of completion over which Jesus reigns. The rebellion of man and the process of futility in creation was broken when the Son of God entered history as Jesus of Nazareth and died in obedience to His Father. The triumphant Jesus on the throne wears the crown of the son of man in Psalm 8 in His reign to bring the whole of creation to the fulfilment of the ultimate purpose for which God made it.

Although the author makes no reference to clouds or other phenomena of Daniel's vision, there is one important similarity with "the one like a son of man." He was a divine being who looked like a man and was invested as the ruler of the universal, eternal kingdom of God. Jesus, in Hebrews, is the pre-existent, eternal Son of God made man and crowned King over the world to come. In both cases it is God who ultimately brings victory to man by His rule. In Hebrews, the mystery of the figure in Daniel is partially, at least, explained. God joins man to accomplish His will in the world.

As in Jesus' predictions of His death and resurrection as the Son of Man, the emphasis in Hebrews is upon the necessity of the death of Jesus as the basis of His coronation. In Hebrews, as in the gospels, the death and resurrection of Jesus are used as the basis of exhortation to faithful discipleship with the promise of sharing in the glory of the consummated kingdom. These events are used as the basis of warning lest professing disciples be excluded, because of neglect, when Jesus comes again.

The main emphasis in the gospels and in Hebrews is upon the kingdom and its glory beginning with the moment of the ascension. The coming of the Son of Man in glory at the end of the world is mentioned only three times in Mark. Only once does the writer of Hebrews speak of the coming again of Jesus "for salvation for those who eagerly await Him" (9:28). There is a strong sense of expectancy in Hebrews, an air of anticipation of the future world and for the city in which full salvation will be realized. But it will be realized through patient waiting and diligent use of the powers of the coming age. The warning of Jesus given in Luke is carried out. The writer of Hebrews and his readers do not run here and there looking for Jesus, who has returned, as, in their suffering of reproach for His sake, they long for "one of the days of the Son of Man." They know He is surely coming. Their attention is turned back to the events by which they are being carried to the consummation, back to His death and exaltation. There they see the basis of His reign and triumphant glory.

It is clear, then, that the author of the epistle is articulating the same teaching as Jesus in His use of the Son of Man in predicting His death.<sup>103</sup> However, he follows the precedent of Paul<sup>104</sup> in using Psalm 8, following Psalm

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<sup>103</sup>Cf. G. Sevenster, Die Christologie van het Nieuwe Testament (Amsterdam: Uitgeversmaatschappij te Amsterdam, 1946), p. 256.

<sup>104</sup>1 Cor. 15:25-27; Eph. 1:20-22. Paul uses Psalm 8 alone in Phil. 3:21. There is the possibility that Peter had this in mind in 1 Peter 3:22.

110, to describe the victory of the kingdom of Christ, without using the title Son of Man. The exposition here is very similar to Paul's Adam-Christ typology that Jeremias<sup>105</sup> suggests was created by Paul. It was more appropriate to address, and to speak of the exalted Jesus in a clear, meaningful term, such as Lord or Christ, especially in the Greek-speaking world. The exposition of the concept through Psalm 8 is more effective than the title alone. God is God in a covenant relation with His creation. There is no contesting deity who can divide His world and rule it, for the Creator enters into history and, in union with the creature, prevails over it.

Israel's hymn of praise to the Lord for His goodness to man in daily care and companionship and in making him ruler over the universe has become in Hebrews a psalm about the eschatological majesty of Jesus under whose dominion God has placed all things because He died for every one. The author of the epistle to the Hebrews exhorts his readers that the word He has spoken from the throne in heaven, the gospel, is of ultimate consequence for life or for death to the world.

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<sup>105</sup>Jeremias, VI, 265. He suggests that 1 Tim. 2:5 is a case of Paul's deliberately avoiding "the expression ὁ υἱὸς τοῦ ἀνθρώπου and instead (using) the correct rendering bar enasha, ὁ ἄνθρωπος." Cf. A Richardson, An Introduction to the Theology of the New Testament (New York: Harper and Row Publishers, 1958), p. 139, "Paul drops the Semitism 'Son of Man' but retains the idea."

## CHAPTER V

### THE SON OF MAN AND THE WORLD TO COME

It is time now to bring together the results of this study in a biblical theological review of the Son of Man and His kingdom and to derive from this material some implications for the life of the people of God today. First, we saw, in Psalm 8, the indefinite form "son of man" used of mankind created in the image of God and established in covenant fellowship with the Creator as His servant-lord over the earth. Then, in Psalm 80, we saw the indefinite form "son of man" used to designate the king whom God made strong to deliver His suffering people Israel. In this case, "son of man" was indirectly associated with "Messiah" by way of expressions used of the king and of Israel, similar to those used of David, as Messiah, and of Israel in Psalm 89. Also, we saw that God addressed His prophet Ezekiel--also Daniel, once--by the term "son of man." This placed the prophet, as God's spokesman, and his message within the perspective of mankind rather than within the narrow limits of Israel. The message of these prophets concerned universal Messianic salvation. Finally, in the apocalyptic vision of Daniel 7, there was the figure of "one like a son of man." He was a divine person who was made Ruler over the universal and eternal kingdom of God at the judgment of the beast and world kingdom that had

opposed Him. There are associations here with the situation of Israel in Psalm 80, where the enemies of God's people were also described as devouring beasts. The remarkable development in the son of man figure of Daniel's vision is that He was a divine being, not a man; yet He looked like a man. He was distinguished from His people as their Ruler. There are also corporate features of this "one like a son of man." His people are made His representatives to rule in His name. It was thereby implied that He suffered with them under persecution by the ruler of the kingdom of the world. We also noted the universal character of His people. They came not only from Israel but from every nation. They were distinguished in name by their character as holy, like God. Associated with the term "son of man," then, there are ideas of individual and corporate representatives of God's authority and deliverance in the world. This figure is often under oppression and suffering from the world opponent of God. There are strong universal elements throughout, looking back to man as the instrument and goal of God's rule in the world. There is no indication that "son of man" in the Old Testament derived from the common ideas of First Man or First King in the ancient east.

In the Synoptic Gospels, we saw that Jesus took the indefinite "son of man" from the Old Testament and applied it as a title for Himself. He combined with "son of man" other figures of rejection and suffering, such as the Servant of the Lord in Isaiah, and the rejected stone of Psalm 118. From these He derived the imperative that the

Son of Man must die as a ransom for many and rise again as preliminary to the glory of His kingdom and His return for judgment. We observed also that Jesus used the imperative as the basis for His demand from men of a like commitment of their lives to Him and the gospel. He held out to them the coming of the Son of Man in glory to encourage their loyalty. He especially emphasized for their encouragement the glory of the exaltation of the Son of Man to the throne and the victory of His kingdom within their life time. He warned them that they would not see "one of the days of the Son of Man," by which He indicated the time of His sure, but unpredictable, return. Rather than give themselves to speculations about the coming of the Son of Man, His followers are to focus on His death and resurrection as the basis of their life and hope. Thus Jesus made His death and resurrection the sure sign to His disciples of His complete triumph and glory, and of their participation in His victory. Thus we see that the substitutionary redemptive work of Jesus was made central in the gospel account by the predictions of the death and resurrection of the Son of Man. We discovered no evidence that Jesus depended on current apocalyptic ideas in Judaism for the understanding of His use of "the Son of Man." On the contrary, He stressed repeatedly that the Scriptures provided the imperative for His life in the sense that they must be fulfilled. Jesus' contribution to the concept is to be seen especially in His use of the title "the Son of Man" to focus attention on His death and resurrection as the primary purpose for

His coming into the world. We observed already in the Old Testament a drawing together of "son of man" and "Messiah" as designating the king to be the one whom God strengthened to deliver His suffering people since He is a sufferer with them. Jesus' emphasis on a suffering "son of man" taken from the Scriptures, and the merging of other figures of suffering and rejection, was a development in an understanding of the work of the Messiah that had been missed by Jesus' contemporaries, except, possibly, for a few "silent in the land."

We next observed that the writer of the epistle to the Hebrews did not use either the phrase "son of man" or the title "the Son of Man" in His exposition of Psalm 8 as a prophecy of the death and exaltation of Jesus. He used the psalm, rather, to identify the Son of God as being in union with man in Jesus of Nazareth, and then to focus upon the necessity of His death and exaltation in order to accomplish man's glorious task of being the servant-king of God for the purpose of bringing creation to the achievement of His purpose for it. The Son of God was seated on the throne as glorified "son of man" in all that was signified by that expression in Psalm 8. Psalm 8 was made a witness to the continuity of God's work in bringing the creation to its consummation through redemption by the death of Jesus and His exaltation to rule over "the world to come." We saw, finally, in the exposition of the author of the epistle, that, through the reign of the Son, the benefits of His death are applied in some degree to all men. As

redeemed men serve God under direction of the gospel, the whole creation moves again on its course to consummation.

The relation of Jesus' instruction on His Passion, as given in the Synoptics, to the exposition of His death and exaltation in Heb. 2:5-9 is that of prophecy to the exposition of its fulfilment. In applying the Old Testament phrase "son of man," both the prophecy in the gospels and the exposition in Hebrews relate His death and exaltation to the whole of world history and focus it on the consummation of God's purpose for the creation. We have seen clearly that the death and exaltation of Jesus the Son of God are the only means by which that consummation could and will be accomplished. Thus, by bringing together these passages, we have the most comprehensive portrayal possible of God's redemption. The glorified Son of Man reigning over the world to come reconciles man to God. In this way He restores man to his primordial position of being an obedient servant of the Lord God. Then, through man, He brings the whole creation to complete fruitfulness in the service of God. In this way man is reconstituted as both the object and the instrument of redemption. Through him the whole universe will be renewed in the world to come by the redemption Jesus secured in His death and resurrection. This concept of redemption is mind-stretching in terms of the task of the saints whom the Son of Man has made heirs and co-rulers with Him on His throne.

We have traced the origin of the Son of Man concept in the Old Testament to the image of God in man as it is



expressed in his servant-ruler office in the world. Wherever it appears, "Son of Man" always bears the connotation of mankind. However, it is not a synonym for the humanity of Jesus, and therefore a title of humility.<sup>1</sup> Quite the contrary, it is the most exalted title available. In the history of redemption it was the designation of the Lord's king over His kingdom. The first picture of the kingdom given in Scripture is of Adam ruling over the kingdom of God in Eden. In Daniel 7, the "one like a son of man" is divine. In the Synoptic Gospels "the Son of Man" is always the symbol of divine authority and glory. The lowly position of the Son of Man on earth, especially His rejection and death, are paradoxical. And in the epistle to the Hebrews, the "son of man" Psalm is used to identify in Jesus the union of the Son of God and man, like the divine Ruler in Daniel who looked like a man. God is the Father of the Son of Man as He is of the Son of God.

The author of the epistle to the Hebrews describes the eternal pre-existent Son of God as "the exact representation of His God's nature" (1:3). This, like Paul's "image of the invisible God," connotes the Father and the Son as equals.<sup>2</sup> It also magnifies the dignity that is given to

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<sup>1</sup>As it was by the Church Fathers, Justin Martyr and Ignatius. Cf. Geerhardus Vos, The Self Disclosure of Jesus, edited and rewritten by Johannes G. Vos (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954), p. 254, n. 11.

<sup>2</sup>See Ivan Engnell, "The Son of Man," A Rigid Scrutiny, Critical Essays on the Old Testament by Ivan Engnell, translated from the Swedish and edited by John T. Willis with the collaboration of Helmer Ringgren (Nashville: Vanderbilt University Press, 1969), p. 238.

man in describing him as created "in the image of God" and as renewed in redemption "after the image of his Creator."<sup>3</sup> In Heb. 2:9, the writer says that the Son of God was made lower than angels to become Jesus, son of man. He, who, in His pre-existence, was the exact representation of God's nature, became "the image of God" in the flesh. About this Oscar Cullmann has made the interesting assertion that it is an "essential idea that Christ was already the Son of Man in his pre-existence . . . . [I]n this sense the designation Son of Man means the same as the assertion that Jesus is the 'image of God.'"<sup>4</sup> He would see Jesus as the "original pattern of humanity."<sup>5</sup> Since Hebrews also speaks of Jesus as the one by whom God created the worlds, this provides an interesting cross-reference to Col. 3:10, referred to above, with its statement that the believer is renewed in the image of his Creator. There is also the interesting connection between the Son of God, the Creator, in chapter 1, with God in chapter 2, the Creator making man His vicegerent; then on the basis of His death, giving man's crown to the glorified Jesus, the Son of God. If Cullmann is correct, the Son of Man spoken of in Scripture originates in the eternal, pre-existent Son of Man, that

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<sup>3</sup>Col. 1:15; Gen. 1:27; Col. 3:10; cf. Eph. 4:24.

<sup>4</sup>Oscar Cullmann, The Christology of the New Testament, The New Testament Library, advisory editors, Alan Richardson, C. F. D. Moule, Floyd V. Filson, translated by Shirley Guthrie and Charles A. M. Hall (revised edition; Philadelphia: The Westminster Press, 1963), p. 192.

<sup>5</sup>Ibid.

is, divine Man. That does not seem to be what the psalm is saying. The psalmist is recognizing the dignity of the office God has given the creature, first in making him His vicegerent; and secondly, in Himself becoming man to redeem him.

The description of the kingdom of Christ as "the world to come" places eschatological significance upon the creation and all the activity of the people of God. Creation itself is given significance as contributing to the final purpose of God. Every human relation and every human being has significance before God in the light of the coming consummation. As we have noted, "the world to come" is the sphere in which salvation is effected; that is to say, the power that moves to consummation is the death of Christ and the Spirit of God moving men by it. There is, in the last analysis, no power that will produce a better society than the redemptive power of Christ. The kingdom of God is decidedly the kingdom of the redeemed. As the kingdom of the Son of Man it is not a power-structure, but a serving community. Outside that ransoming work of the Son of Man, all is bound to futility. On the other hand, the people of God have all the power of the coming age on the side of the gospel to break the counter-culture and to return to God and life. Further, the position of redeemed man is that he has been made perfect in the work of Christ. The consummation is sure to come, for it rests in the finished work of Christ on the cross, not on the struggles of zealous men of God. The Son of Man reigns, and His people reign with Him.

"Son of Man" is, then, seen to be the designation of the Creator when He entered the world as the Redeemer. The title represents the marvel of grace that, in history, the living God became the creature, without losing His essential being as God, in order to have the creature to share eternity with Him. It marks the dignity of the creature that the Son of God made him in the image of God. To redeem the sinful creature, the Son of God became son of man because there was no other way by which he could be saved. Even the Father of the Son of Man appeared in a vision as an Old Man for the comfort of His saints in the depths of suffering for His sake. For man's sake the Son of God took on Himself man's likeness in order that by His death He might destroy the one who had the power of death and give the condemned sinner eternal life. This life they possess on the earth and exercise His authority to accomplish His will in the earth through the gospel. The Son of God retains the mark of His grace in this title. For the Son of Man will come in the glory of His Father and of His holy angels to receive His saints. He will make them sons of God, heirs and joint heirs of His kingdom and glory in the world to come. There they will enjoy His presence, sit at His table and serve Him world without end.

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