

## Revealing the Kingdom of God The Life of the Son of Man

We ended last class, looking at Daniel 7:13-14 and the phrase “Son of David” in the NT, specifically in the Gospel of Matthew.

### THE PROPHECY OF A COMING KINGDOM:

Before we close our study of this question from the OT, it's time to look at two passages from the book of Daniel. Daniel was a contemporary with Jeremiah and Ezekiel, having been carried into exile by the Babylonians and he served the king himself, King Nebuchadnezzar. While God's people were in exile, God sent a series of visions to Daniel, as well as Nebuchadnezzar which would be interpreted by Daniel, to show God's people what was going to happen to Israel over the next several hundred years (400 to be more precise).

“David” is not mentioned in Daniel. The word “kingdom” is used 47 times in Daniel. “King” is used 187 times in 12 chapters!!! That illustrates that the question of royalty and the royal kingdom is very significant.

First, Daniel 2:44-45...

Secondly, let's look at Daniel 7:13-14 - “I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. “And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and *men of every* language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.”

Let's break this text down and look at the individual components:

- 1) One “like a Son of Man” was coming; He came to the “Ancient of Days” and was presented to Him.
- 2) There in the presence of the Ancient of Days, in heaven, He received “dominion, glory, and a kingdom.”
- 3) All peoples, nations, men of every language serve Him.
- 4) His dominion would be an everlasting dominion; it would not pass away. It will not be destroyed.

“Son of Man” is used in the Gospel accounts *84 times!* It is Jesus' preferred designation for Himself. Basically, it is an idiom to refer to a human being; someone who has the nature or quality of being “man” or “human.” But, as we will see when we study the Gospels of Matthew and Luke in particular, Jesus is setting Himself in the context of this prophecy of Daniel 7. He is going to receive God's kingdom and He will rule over God's kingdom and that kingdom will have no end.

That sets the stage for seeing how the kingdom is revealed in the person and work of Jesus Christ.

So, what we are looking for, at the point that the NT begins is:

- 1) A new descendant of David (a “son of David”) is supposed to begin / establish the Kingdom of God.
- 2) This descendant will establish a kingdom which will last forever.
- 3) This kingdom is supposed to be established during the days of the Roman Empire.

- 4) This kingdom will be universal; it will not be only for the Jews.
- 5) This king is to have all dominion, all authority, all power.
- 6) This king will also be identified as “Son of Man.”

#### MATTHEW INTRODUCES US TO THE “SON OF DAVID”:

Consider how Matthew introduces his Gospel account, 1:1: “The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham.”

The phrase “son of David” is used ten times in Matthew’s Gospel. Here are important verses from the gospel of Matthew:

Matthew 9:27 (cf. Isa. 35-56; Matt. 11:4-6 - The “Son of David,” otherwise known as the “Messiah / Christ” would perform miracles.)

Matthew 12:22-23, 12:28 - Jesus says that casting out demons is a sign that the kingdom of God was about to be established. That is very significant.

Matthew 15:22 - This passage is significant because now we have a *non-Jew* recognizing the identity of Jesus of Nazareth as the coming King, the “Son of David.”

Matthew 21:9 (in fulfillment of Zech. 9:9; the Israelites sing a Hallel psalm (118:26)); 21:15

Matthew 22:41-46. This makes Psalm 110 connect to the picture of the “Son of Man” from the prophecies of Daniel and Ezekiel. In the same psalm, 110:4, David mentions that God will swear that this same individual will be a “priest forever according to the order of Melchizedek.” This “Son of David” was going to be a priest *as well as* king (cf. Zechariah who pictures the “Branch,” the King serving as a priest (6:11-15).

Luke also uses the phrase three times. Only once is different than Matthew: 3:31.

John does not use the expression “Son of David” at all. In fact, the phrase is not used at all after the last passage in Luke (18:38-39).

#### JESUS CLAIMS TO BE THE “SON OF MAN” FROM DANIEL 7:13-14:

Let’s go back to Matthew now and look at the phrase “Son of Man.” That is the designation of the king in Daniel 7:13-14. Matthew uses the phrase 31 times.

For the first time, Jesus uses it to refer to Himself in 8:20, saying that He had no place to lay His head. That seems to use the phrase “son of Man” with its connotation of “human being.”

But notice in its next use, 9:6, it has to do with the forgiveness of sins: “But so that you may know that the Son of Man has authority on earth to forgive sins” —then He said to the paralytic, “Get up, pick up your bed and go home.” The fact that Jesus could forgive sins while on earth not only made Him equal with God, but it also identified Him as the fulfillment of such passages dealing with sin as Isaiah 53, Daniel 9, Jeremiah 31, and Zechariah 13:1. When the kingdom is established by the “Son of Man,” then salvation from sins will also be made available.

Let’s take a moment to look at these passages... in 9:6, Jesus claims “authority,” which is what would be given to the “Son of Man” in Daniel 7:13-14. Notice now these passages

which teach Jesus' "authority:" Matthew 7:29; 9:6, 8; 10:1; 21:23-27; 28:18. *Jesus has all authority to establish the Kingdom of God once He fulfills God's plans for His life.*

When Jesus sent out the apostles in Matthew 10, He told them to preach that the kingdom of heaven was "at hand" (10:7). We'll come back to the expression "kingdom of heaven" in a future lesson, since that's the whole focus of this study, but here, we point out that in 10:23, Jesus told His apostles they were to preach from city to city: "But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish *going through* the cities of Israel ***until the Son of Man comes***." This phrase will be significant when we study Matthew 24 and the destruction of Jerusalem.

In Matthew 11:19, Jesus identifies the Son of Man as one reaching out to the tax collectors and sinners, indicating His universal love: "The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds."

In Matthew 12:8, He says the Son of Man is "Lord of the Sabbath." That statement sets Jesus above, as the author of, the Law of Moses.

In 12:32, Jesus says that blasphemy against the "Son of Man" can be forgiven. In 12:40, He predicts that the "Son of Man" will be three days and three nights in the heart of the earth. Certainly this is an allusion to His resurrection, which would be a sign to the Pharisees that He was Who He claimed to be.

In 13:37, the "Son of Man" sows good seed, planting the seed of the kingdom which is the word of God. In 13:41, Jesus identifies the "Son of Man" as the judge: "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth" (13:41-42). This statement also identifies Jesus as being equal with God because, of course, only God can be the judge.

In 16:13, Jesus asked that famous question: "Who do people say that the Son of Man is?" And Peter famously responded: "You are the Christ, the Son of the living God." Peter and the apostles were beginning to understand that the "Son of Man" is the Messiah, the Christ, who is, in fact, the "Son of God, the Son of the Living God." The phrase "Sons of the Living God" is used in the NT only one other time, in Romans 9:26, where Paul quotes Hosea 1:10 and applies the expression to children of God, Christians.

The phrase "Son of God" is used 48 times in the NT, 17 of those times are in John's writings, the Gospel, 1 John, and once in Revelation. But, we're not studying the divine nature of Jesus in this study, so we go back to Matthew's use of the phrase "Son of Man"...

In Matthew 16:27-28, Jesus states that the Son of Man will come in His glory, with His angels, and He will repay everyone for their works. Additionally, in 16:28, Jesus says there are some in His audience who will not taste death until they see the Son of Man coming in His kingdom. This is an extremely important point to grasp.

In Matthew 17:9, 12, Jesus predicts the Son of Man's suffering, death, crucifixion, and resurrection. He repeats that same idea in 17:22-23.

Related to the salvation of sins, in Matthew 18:11, Jesus says the Son of Man came to save people from their sins.

In 19:28, Jesus also gives an important statement: “Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.” So, when we identify who the “tribes of Israel” are in the NT, then we’ll know when Jesus, the Son of Man, is reigning on His glorious throne. Incidentally, the word “regeneration” here is used only one other time in the NT: Titus 3:5 and from that passage, the word “washing” is used only one other time: Ephesians 5:26.

In Matthew 20:18-19, Jesus again predicts the death, burial, resurrection of the “Son of Man.” This is the first text Jesus predicts the way He would die: through crucifixion.

In Matthew 20:28, Jesus said “the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” “To give His life as a ransom” is to picture Jesus as fulfilling the imagery from Isaiah 53 where the “Servant of the Lord” is going to take our sins and transgressions upon Himself.

The phrase “Son of Man” is used several times, five times, in the sermon in Matthew 24. In verses 27, 30, 37, 39, 44. We are going to have a whole lesson on Matthew 24, but suffice it to say now that all those verses talk about the “sign” or the “coming” of the Son of Man. Again, we’ll return to that text in the near future.

The “Son of Man” is going to come in His glory, and all the angels with Him, then He will sit on His glorious throne” (Matt. 25:31).

In 26:2, Jesus predicts the Son of Man will be crucified during the Passover. In the same speech, in the upper room, Jesus predicts the Son of Man is going to be betrayed, and woe to that individual who would betray Him (26:24). In 26:45, Jesus is in the Garden of Eden and He states that the Son of Man is in the process of being betrayed. Finally, the last time the phrase “Son of Man” is used in Matthew is in 26:64 when Jesus tells the high priest and the Sanhedrin: “You have said it *yourself*; nevertheless I tell you, hereafter you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven.” We’ll talk more about that text when we discuss Matthew 24.

But clearly, we learn a few things from these passages:

- 1) Jesus is the Son of Man.
- 2) Jesus could forgive sins and would deal ultimately with the problem of sin.
- 3) Jesus would come in judgment.
- 4) Jesus would establish the Kingdom of God during the lifetime of His audience.
- 5) Jesus would reign over the kingdom which would reflect the twelve tribes of Israel.
- 6) Jesus’ reign would be associated with regeneration.