

Revealing the Kingdom of God
The King and the Kingdom in NT Teachings

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

DANIEL 7:13-14 IS FULFILLED IN THE MINISTRY AND TEACHINGS OF JESUS:

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.

So, when we examine the prophecies of the coming of the Messiah / Son of David / Son of Man, 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.”

JESUS IS THE “SON OF MAN” OF DANIEL 7:13-14:

We have already looked at “Son of Man” in Matthews’ gospel.

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.

Mark uses the expression “Son of Man” only 14 times. In Mark 8:38, Jesus says “whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.” The rest of Mark’s uses are paralleled in Matthew.

Luke uses the phrase 26 times. In Luke 6:22, Jesus says, “Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man.”

In Luke 9:56, Jesus said, “the Son of Man did not come to destroy men’s lives, but to save them.” In 12:8, Jesus says, “And I say to you, everyone who confesses Me before men, the Son of Man will confess him also before the angels of God.”

In 12:40, Jesus says, ““You too, be ready; for the Son of Man is coming at an hour that you do not expect.”

Luke 17 is paralleled in Matthew 24, which we will devote one or two studies to. Jesus uses the phrase “Son of Man” four times in that text. In Luke 18:8, Jesus said, “I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?” Luke 21:36-37 are in a context that is parallel with Matthew 24.

Judas betrayed the Son of Man with a kiss, Luke 22:48. In the conversation with the high priest, Jesus said, “But from now on the Son of Man will be seated at the right hand of the power of God” (22:69).

John uses the phrase “Son of Man” 13 times in his gospel. These passages, as is the nature of John’s gospel, are mostly different from the passages in the other three gospels. Here, Jesus tells Nathaniel, in words reminiscent of Jacob’s vision from Genesis 28: “Truly, truly, I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man” (1:51). This imagery shows the approval and support God would be giving His Son during His ministry.

The “Son of Man” will be “lifted up” (John 3:13-14); this is a prediction of the crucifixion. God has given the “Son of Man” authority to execute judgment: John 5:27. In John 6:27, the “Son of Man” gives food which endures to eternal life. In 6:53, we are to eat the flesh of the Son of Man and drink His blood; otherwise we have no life in ourselves. Same context, 6:62, Jesus wondered aloud how some of His disciples would react if they saw Jesus ascending to where He was before; there’s an implication of His incarnation.

In 8:28, “Jesus said, “When you lift up the Son of Man, then you will know that I am *He*, and I do nothing on My own initiative, but I speak these things as the Father taught Me.” In 9:35, He asked the man born blind if he believed in the Son of Man. In 12:23, Jesus said that the hour has come for the Son of Man to be glorified. The Jews, in that context, wondered aloud how the “Son of Man” could be “lifted up” if the Law said He was to remain forever. “Who is this Son of Man?” They asked (12:34).

Finally, in 13:31, right after Judas Iscariot had left the upper room, Jesus said, “Now is the Son of Man glorified, and God is glorified in Him.”

After the gospel accounts, “Son of Man” is used only four times: Acts 7:56 (as Stephan is being stoned, he sees the “Son of Man” standing at the right hand of God; a passage significant in light of our study of Psalm 110:1, 4); Heb. 2:6 (a quotation of Psalm 8 and its application to Jesus); Rev. 1:13 (a reference to Daniel 7 with a combination of the “Ancient of Days” applied to Jesus); 14:14 (a picture of the “Son of Man” coming in judgment; we will have a lesson or two specifically dealing with Revelation).

JESUS IS ALSO KING:

“King” is used 22 times in Matthew; 119 times in the NT.

Many of those references are to King David or King Herod or generic kings

Of Jesus, the title is used at 2:2 (Jesus is born “King of the Jews”); 21:5 (the Jews recognize Jesus as the “Son of David,” the “King of the Jews,” in fulfillment of Zech. 9:9); 25:34 (the King will sit on His throne in judgment), 40 (all nations will be gathered before the King for judgment); 27:11, 29, 37, 42 (Jesus was ostensibly crucified for claiming to be the King of the Jews)

“King of the Jews” (4 times in Matt. 5 in Mark; 3 in Luke; 5 in John);
“King of Israel” (4 times); we’ll look at the phrase in John shortly

After Matthew, “King” is used of Jesus significantly in John (the uses in Mark and Luke are parallels to Matthew’s use):

John 1:49 (Nathaniel recognized Jesus as “Son of God” and “King of Israel”); 6:15 (the Jews wanted to take Jesus by force and make Him king); 12:13 (at the entry into Jerusalem, the Jews claim Jesus is the “King of Israel”); 18:37 (Jesus was born to be King)

Acts 17:7 - there is another king, namely Jesus

1 Timothy 1:17 (Jesus is “King, eternal, immortal, invisible, the only God”); 6:15 (Jesus is sovereign, King of kings and Lord of lords)

“King” is used in Revelation 21 times; significantly in 15:3 (Jesus is the “King of the nations”); 17:14 (Jesus is Lord of lords and King of kings); 19:16 (Jesus is Lord of lords and King of kings)