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The Son of Man in the Gospel of Luke

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Abstract: This study examines the titles that the author of Luke's gospel uses to describe Jesus' character in relation to scriptural citations and allusions/echoes. It also thoroughly explores Luke's use and understanding of the Greek expression, ὁ υἱὸς τοῦ ἀνθρώπου (Son of Man), its relationship to Fulfillment passages and its earthly and cosmological connotations. This study briefly addresses the five most commonly used names of Jesus in Luke (Lord, Teacher, Messiah, Master and Son of Man) and examines their meanings in the Old Testament. Son of Man is the most important Christological title according to Luke because, in contrast to the other titles, it is associated most often with earthly and cosmological connotations. This combination is central to Luke's Christology. In using the Son of Man in this way Luke is following its meaning in both the Old Testament scripture and in the Jewish Pseudepigrapha.

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Introduction

Then he [Jesus] took the twelve aside and said to them, 'See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished' (Lk 18:31).

The Son of Man (SM) title is prevalent throughout the synoptic gospels. Some SM passages are paralleled among all three synoptics. One of the most important verses in all three gospels is the Passion prediction in Luke 18:31, as Jesus' death is the climax of the whole story. Both Matthew and Mark (Mt 20:18; Mk 10:33) portray Jesus saying, "See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death." In all three gospels, Jesus prophesies his own imminent death in a statement that uses the SM title to refer to himself. Only in Luke, however, is the Passion prediction portrayed explicitly as the fulfillment of scripture. This observation implies the importance of scripture for Luke's Christology and specifically for his understanding of the Son of Man title.

Hypothesis

The hypothesis to be tested in this thesis is as follows: The most important Christological title in Luke is Son of Man because, in contrast to the other titles, the SM is associated most often and most consistently with earthly and cosmological connotations. This combination of the earthly and cosmological is central to Luke's Christology. In assigning this meaning to SM, Luke is following its usage in both the Old Testament (OT) scripture and the Jewish Pseudepigrapha. For this reason, SM expresses Luke's understanding of the "coming one" perfectly. Luke 18:31 connects SM and the necessity of the Passion in what he believed to be the divine will of God as revealed through the OT.

Line of Argumentation

In order to demonstrate that SM is the most important Christological title for Luke, I will first discuss the criteria for determining its importance. To this end, I will ask the following questions: What is Luke's main message? Does the Lukan Jesus use SM more often than another title to describe himself? In what type of passages does this occur? Second, I must compare Jesus' other titles with SM to show that this name, when compared with Jesus' other names, is most commonly associated with Fulfillment. Thus, I will examine the five most commonly used titles in Luke (Lord, Teacher, Messiah, Master and Son of Man), and determine to what extent they are used in passages of Fulfillment.

Third, in order to demonstrate that Luke's SM, in contrast to the other titles, is most commonly and consistently associated with the earthly and cosmological, I will analyse Jesus' other names and their connotations. Fourth, it is necessary to ascertain whether the SM has an earthly and cosmological nature in the OT and Jewish Pseudepigrapha in order to show that Luke follows such usage. The Pseudepigrapha are being examined since they show that the definition of the earthly and cosmological SM was developed in literature from the same period or earlier than Luke. Lastly, in order to demonstrate that the OT and Pseudepigrapha solely portray the SM as having earthly and cosmological connotations, I must also examine Jesus' other titles in the OT.

Method of Study

In this study I am making two assumptions: a) The OT was important for Luke; and b) the Gospel of Luke is dependent on or made use of Mark and Q as sources. I will also briefly discuss my use of secondary sources.

a). Importance of the OT for Luke

Composed of writings discussing creation, law, history, poetry and prophecy, Hebrew Scripture was the primary text for the Jewish people in Second Temple Judaism. In order to bolster an argument or reiterate the authority of Scripture, most New Testament (NT) authors explicitly and implicitly referred to this sacred literature. The gospel writers were familiar with the OT rituals, customs and people, including priests, prophets and kings. For example, Matthew begins his gospel with Jesus' genealogy, referencing numerous figures from the OT. Both Mark and Matthew claim that Isaiah prophesied rightly about the hypocrites (Mk 7:6; Mt 15:7-8). All the synoptics reiterate what the prophet Isaiah said regarding the one who will "prepare the way of the Lord" (Mt 3:3; Mk 1:1-3; Lk 3:4-6). They also address King David's actions on the Sabbath (Mt 12:1-8; Mk 2:23-28; Lk 6:1-5), quote the book of Psalms (Mk 12:36; Mt 22:44; Lk 20:42), and refer to Elijah and the other "prophets of old" (Mk 6:15; Mt 16:14; Lk 6:49; 9:18). Matthew and Luke refer to the prophet Jonah (Mt 12:40; Lk 11:30) as well as to Abel and Zechariah (Mt 23:35; Lk 11:51).

In addition to the passages that are paralleled in Mark and/or Matthew, Luke also has unique passages, such as Lk 4:17, 26-27. He also alters verses from Mark to emphasize the OT, such as in Lk 20:42.¹ It is apparent that the OT was of particular importance for Luke, for he records the names Isaiah, David, the book of Psalms and uses such phrases as, "it is written," "it has been written," and "the scripture has been fulfilled in your hearing." Thus, OT scripture was undoubtedly important to the evangelists and extremely significant for Luke.

¹ For parallel passages, see Mt 22:44 and Mk 12:36.

b). The Gospel of Luke is Dependent on Mark and Q

All four canonical gospels reveal a portrait of Jesus. Matthew, Mark and Luke, however, bear a greater similarity to one another in comparison to John and are therefore considered the synoptics. Most scholars accept that Mark is the earliest of the gospels and was used in the composition of Matthew and Luke.² Since Luke and Matthew share material not found in Mark, the majority of scholars also believe that they both relied on a hypothetical source of Jesus' sayings, referred to as "Quelle" (Q). The Q source is mainly comprised of Jesus' sayings, while the remaining material contains sayings from John the Baptist and at least one miracle story.³ Thus, for the purposes of this study, I will rely on the aforementioned source theory; Luke used both Mark and Q to compose his version of Jesus' life story. In other words, I will employ the standard "Two Source theory."⁴

Secondary Sources

There is no doubt that Luke uses OT scripture. However, how does one determine whether Luke is actually citing the OT? One of the many problems is determining the criteria for identifying an OT reference, or knowing how many words or phrases must be the same before it can be identified as an OT quotation. Richard Hays is a prominent scholar who discusses the criteria for identifying OT scripture in the NT. He claims that NT writers quote, allude to, or echo the OT. He also provides their definitions; however, according to some

² Richard A. Horsley, "The Gospel According to Mark." *The New Oxford Annotated Bible*, 3rd Ed. New Revised Standard Version with Apocrypha. An Ecumenical Study Bible. Michael D. Coogan, ed (New York: Oxford University Press, 2001), p. 57 [New Testament].

³ John S. Kloppenborg, *Q, the Earliest Gospel: An Introduction to the Original Stories and Sayings of Jesus* (Louisville, Kentucky: John Knox Press, 2008), pp. 1-61. See pp. 123-44 for a copy of the Sayings Gospel Q.

⁴ See also Christopher Tuckett, *Q and the History of Early Christianity* (Edinburgh: T&T Clark, 1996), ch. 1.

scholars, even these are problematic. This will be discussed more thoroughly in the section entitled “Terminology.”

In determining which Lukan passages reflect the OT I consult Hays’s criteria and his definitions of quotation, allusion and echo. I also consult Joseph A. Fitzmyer’s commentaries on Luke’s gospel and an electronic source known as Bible Works 8 because they are considered credible. Fitzmyer’s analyses in *The Anchor Bible* series are considered to be detailed and scholarly.⁵ Bible Works 8 is the most recent or updated Bible software program for Biblical exegesis and research. Designed specifically for scholarly analysis of the Bible, it includes the Septuagint, Jewish Pseudepigrapha, translations, cross references, commentaries, and so forth.

Although I consult these secondary sources, I do not always agree with every allusion they identify. For example, Bible Works identifies Lk 22:61 as alluding to Ezk 36:31: “Then you shall remember your evil ways, and your dealings that were not good; and you shall loathe yourselves for your iniquities and your abominable deeds.” I believe this allusion to be too implicit, as Lk 22:61 says, “The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, ‘Before the cock crows today, you will deny me three times.’” The wording and the contexts bear minimal or no resemblance.

Bible Works also records Lk 11:30 as using similar language to 1 Kings 22:8, while Lk 20:21 draws parallels with Jer 42:3. In both cases, the allusions are too implicit; neither Lukan passage is considered to contain an OT association.

⁵ William Foxwell Albright and David Noel Freedman, the general editors of *The Anchor Bible* series, consider this series to be “written with the most exacting standards of scholarship, reflecting the highest technical accomplishment.” Joseph A. Fitzmyer, *The Gospel According to Luke I-IX. The Anchor Bible*, vol. 28 (New York: Doubleday, 1981), p. iii.

Lk 7:19 is an example where a claim made by Fitzmyer is too distant. Lk 7:19 states, “and sent them to the Lord to ask, ‘Are you the one who is to come, or are we to wait for another?’” Fitzmyer says that this passage is an allusion to Ps 118:26; Zec 14:5; 9:9:

Blessed is the one who comes in the name of the LORD. We bless you from the house of the LORD...And you shall flee by the valley of the LORD's mountain, for the valley between the mountains shall reach to Azal; and you shall flee as you fled from the earthquake in the days of King Uzziah of Judah. Then the LORD my God will come, and all the holy ones with him... Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey.

The word they all have in common is “come,” which is not a convincing allusion.

I also disagree with Fitzmyer’s comment on Lk 13:23: “Someone asked him, ‘Lord, will only a few be saved?’ He said to them.” Fitzmyer claims that this has similar wording to Isaiah 60:21: “Your people shall all be righteous; they shall possess the land forever. They are the shoot that I planted, the work of my hands, so that I might be glorified.” I believe that the wording is too distant and the allusion is too implicit. Moreover, Fitzmyer claims that Lk 17:22 alludes to Amos 4:2 and the phrase, “the days of the SM,” parallels “the days from Noah” in Isa 54:9. After examining the texts more closely, however, Fitzmyer’s assessment is a bit of a stretch.

Summarizing, I will consult Fitzmyer and Bible Works 8 in identifying a quotation and allusion because they are credible and scholarly; however, I will not always agree with their identifications.

Terminology

The NT makes extensive use of OT scripture. Many passages contain a direct quotation from one OT book or another; many others contain allusions; still others may have just an echo

that calls to mind an OT saying or story. The use of the OT in the NT is a major topic in New Testament scholarship. One of the works that has set the agenda of the discussion is Richard Hays's *Echoes of Scripture in the Letters of Paul*. As the foundation for his own work in this area, Hays has used John Hollander's *The Figure of Echo: A Mode of Allusion in Milton and After*, which analyses how poets use quotation, allusion and echo when referring to preceding poetry.⁶

In this section I will a) briefly discuss Hays's definitions of quotations, allusions and echoes; b) provide an overview of the scholarly discussion of each of these categories; and c) discuss the definitions that I will use in this study.

a). Hays

Hays defines a quotation as an explicit, overt, direct citation that is marked by a citation formula.⁷ Allusions are less explicit than quotations, nevertheless recognizable to most readers who share the author's "portable library." In most cases allusions are intended by the author. Echoes, however, are allusions to or use of scripture that are less explicit than an allusion. They are used to make subtler intertextual references and suggest to the reader that "text B should be understood in light of a broad interplay with text A, encompassing aspects of A beyond those explicitly echoed."⁸ Echoes may even be subliminal, and not necessarily intended or recognized even by the author. An echo can be a whispered or unstated correspondence or internal resonance of the OT in the NT, and a cadence that may be subliminally recalled by the NT

⁶ Hays adopts Hollander's definition of quotation, allusion and echo. However, Hollander is not interested in discussing intentionality or the lack thereof, but rather is interested in the effect of an echo. For example, "Whether these figurative echoes constitute a kind of underground cipher-message for the attentive poetic ear, or perhaps a private melody or undersong hummed during composition by the poet as a spell or charm, matters less to me than the revisionary power of allusive echo generates new figuration." John Hollander, *The Figure of Echo: A Mode of Allusion in Milton and After* (Berkeley: University of California, 1981), p. ix.

⁷ Richard Hays, *Echoes of Scripture in the Letters of Paul* (London: Yale University Press, 1989), pp. 14-23.

⁸ Hays, p. 20.

writer's evocation of an OT story, but creating no conscious link between the earlier and later text.⁹

Whereas there is little controversy on the identification of quotations and allusions, echoes are much more controversial. Hays suggests seven criteria for testing whether or not there is an echo:¹⁰

1). Availability: Was the proposed source of the echo available to the author or original readers?

2). Volume: What is the degree to which explicit repetition of words or syntactical patterns occur? Moreover, how distinctive or prominent is the precursor text within Scripture, and how much rhetorical weight does the echo receive in the discourse?

3). Recurrence: How often does the NT writer elsewhere cite or allude to the same Scriptural passage?

4). Thematic Coherence: How well does the echo fit into the line of argument developing in the NT book? Does it illuminate or clarify the author's discussion?

5). Historical Plausibility: Could the NT author have intended the suggested meaning? Could his readers have understood it? This criterion usually requires hypothetical constructs of what might have been intended.

6). History of Interpretation: Have other readers (both critical and pre-critical) heard the same echoes?

7). Satisfaction: "With or without clear confirmation from the above criteria", does the proposed reading make sense? Does it illuminate the surrounding discourse? This is the most important test.

⁹ Ibid, pp. 21-29.

¹⁰ Ibid, pp. 29-32.

b). State of the question

i. Quotation

When examining the definition of quotation, there is at least some consensus among scholars. The majority agree that a quotation is an explicit citation, usually identified by a citation formula.¹¹ For example, Sylvia Keesmaat agrees with Hays's definition of quotation, saying that quotation is an explicit systematic retelling of the biblical story or a systematic exegesis of a given text. She does not, however, address the question of whether quotation encompasses a citation formula. For Young Chae, however, an explicit citation formula is required in order to define a passage or phrase as an OT quotation. In his view, a quotation is an explicit citation directly from the OT whereby the NT writer's intention is indubitable.¹² Stanley Porter also agrees, stating that quotation encompasses "formal correspondence with actual words found in antecedent texts."¹³ The point of disagreement, however, lies in the citation formula and with Hays's concise definition of quotation. Porter states that a quotation should not be restricted to passages solely using a citation formula, but should require a "large definition."¹⁴ Because Porter disagrees with Hays's discussion of citation formula, a problem occurs: How many words would qualify or quantify as a quotation?

¹¹ Porter says that there is a lack of clarity regarding the definitions of quotation; however, scholars commonly define an explicit quotation as that which is marked by a citation formula. Stanley Porter, "The Use of the Old Testament in the New Testament: A Brief Comment on Method and Terminology," in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, Craig Evans and James A. Sanders, eds (England: Sheffield Academic Press, 1997), pp. 80-88. See also, Dennis L. Stamps, "The Use of the Old Testament in the New Testament as a Rhetorical Device: A Methodological Proposal," in *Hearing the Old Testament in the New Testament*, Stanley E. Porter, ed (Grand Rapids, UK.: William B Eerdmans, 2006), p. 12. Hays mentions that direct citation can dismiss an introductory formula; however, he does not seem to adopt this definition. Hays, pp. 14-23.

¹² Young S. Chae, *Jesus as the Eschatological Davidic Shepherd: Studies in the Old Testament, Second Temple Judaism and in the Gospel of Matthew* (Tubingen, Germany: Mohr Siebeck, 2006), p. 13. Dennis L. Stamps' definition of quotation also resembles that of Hays. For example, a quotation is also known as a citation, is explicit, has persuasive effects, and transfers the meaning of specific texts from the OT to the NT. Stamps, pp. 11-37.

¹³ Porter, p. 95.

¹⁴ Ibid.

ii. Allusion

Like Hays, Keesmaat and Chae note that allusion is more implicit than quotation. Allusion also represents a more limited and isolated, but “textual”, interaction with the tradition.¹⁵ The point of disagreement, however, lies in the distinction between allusion and echo, as well as the reference to intentionality, which will be addressed in the sections below.

iii. Echo

Like Hays, Keesmaat notes that an echo is even more implicit than quotation and allusion, and is unintentional as well as hidden.¹⁶ This concept of something hidden seems to parallel Hays’s idea of subliminal wherein the author makes a subconscious link between the OT and NT. Chae also addresses the notion of intentionality, saying that the intentionality of the author might be clearer with an allusion than with an echo.¹⁷ Stanley Porter and Dennis L. Stamps, however, do not distinguish rigidly between allusion and echo. Porter suggests that allusion and echo could refer to “the non-formal invocation by an author of a text (or person, event etc.) that the author could reasonably have been expected to know (for example, the OT in the case of Paul).”¹⁸ Stamps, in turn, claims that both allusion and echo are implicit, indirect and informal citations.¹⁹ Thus, scholars tend to agree that an echo is implicit, indirect or hidden, while their disagreements lie in whether or not the two terms (allusion and echo) constitute two different categories or are merely variations of one category.

¹⁵ Chae, pp. 13-15.

¹⁶ Sylvia Keesmaat, “Exodus and the Intertextual Transformation of Tradition in Romans 8:14-30.” *Journal for the Study of the New Testament*, no. 54 (1994): p. 32.

¹⁷ Chae, pp. 13-15.

¹⁸ Porter, p. 95.

¹⁹ Stamps, p. 13.

Hays's Criteria for an Echo

Like Hays, Sylvia Keesmaat lists seven criteria for discerning what is or is not an echo.²⁰ Dennis L. Stamps does not explicitly reiterate or address Hays's criteria, but rather discusses the methods behind studying the use of the OT in the NT. Some of his methods, however, seem to overlap with Hays's criteria. For example, Stamps claims that in determining the relationship between the Old and New Testaments one should attempt to understand the relationship of the NT writers to the first-century Jewish context and the NT author's use or interpretation of the OT.²¹ This is not very different from Hays's first criterion, which mentions that one should determine whether or not the OT was available to and used by the NT author; in order to answer Hays's first criterion it is critical to examine the NT writer and the Jewish context in which he is found. Stamps also claims that determining the author's interpretation of the OT is a "slippery interpretative task", but it is a legitimate question especially when the focus of the study is historical.²² This notion is similar to Hays's fifth criterion regarding historical plausibility; it is important, but difficult, to determine whether or not the NT author intended the alleged meaning effect.

Like many other scholars, there are some disagreements on key points. The most significant is the question of intentionality as a criterion that distinguishes an allusion from an echo. Keesmaat suggests that this criterion is irrelevant; it may be more meaningful, she proposes, to ask whether or not the suggested meaning of the NT text is plausible in light of "the

²⁰ She lists Hays's seven criteria with minor alterations. Keesmaat, pp. 34-35.

²¹ Stamps, p. 23. For another method, see Stamps, p. 14.

²² Ibid, p. 17.

plots which the intertext of the culture allows.”²³ Chae also questions Hays’s fifth criterion, saying that it may be helpful to consider intentionality but is not critical.²⁴

Stanley Porter critiques all of Hays’s criteria. In his view, Hays’s first criterion is problematic. For example, “if one is writing to an uninformed audience, one that does not know the source text, does that mean that the echoes are no longer present? If they are clear to another audience, does that mean that the text itself is now different, or only the audience? Apart from audience perception, what means are available to recognize an author’s echo? Clearly this criterion is inadequate.”²⁵ Regarding the concept of “volume”, Porter says that defining a metaphor with another metaphor is often dangerous. Moreover, Hays’s definition of volume in terms of explicit repetition “appears to be a separate issue related to verbal coherence, unmentioned by Hays.”²⁶ Concerning the term “recurrence”, Porter claims that the statistical test may work to determine frequent echoes but does not seem to be able to determine a singular echo. Porter does not explicitly critique criteria four, five, six and seven, but rather uses Hays’s own statement against himself: “Hays admits, these last four are less criteria for determining echoes than they are attempts to establish the interpretation of these echoes. In other words, Hays has offered only three criteria for determining echoes, all problematic.”²⁷

Finally, it may be instructive to see whether other literary works of the time make a similar use of earlier authoritative sources. Stamps suggests that it is important to explore the Hellenistic rhetoric in order to better understand the historical context that shaped the practice of

²³ Keesmaat, p. 35. Keesmaat provides this addition to the fifth criterion with the help of Boyarin 1990:86. See Keesmaat, p. 35 for more information.

²⁴ Chae, pp. 14-15.

²⁵ Porter, p. 83.

²⁶ Ibid.

²⁷ Ibid.

quoting authoritative tradition by the original author and how this persuasive device impacts the modern reader or listener.²⁸

c). Definitions and Criteria to be used in this study

Stanley Porter, among many others, claims that due to this lack of consensus or to this confusion regarding terminology, scholars should be more careful in defining their terms.²⁹ As a result of this observation, my own understanding of quotation, allusion and echo relies upon but modifies Hays's seven criteria.

i. Quotation

I believe that Hays's definition of a direct quotation, as requiring a citation formula, is simple and concrete. If one defines quotation in this straightforward manner, it becomes easy to distinguish a quotation from an allusion without, for example, entering into the fruitless discussion of how many words must be exact or in the same sequence in order to say that it is a quotation or allusion.³⁰ Thus, in order to distinguish between quotation and allusion, it is essential to define quotation as an explicit, overt, direct citation of OT scripture, confined to texts explicitly marked by a citation formula.

ii. Allusion and Echo

Since the main difference between allusion and echo lies in intentionality and it is virtually impossible to determine the author's intention, allusion and echo will be placed in the same category. I believe Hays would agree, to an extent, with my assessment, for he even says

²⁸ Stamps, pp. 11-37.

²⁹ Porter, pp. 92, 94.

³⁰ Stamps, pp. 12-13. See also Porter, p. 95.

that he “makes no systematic distinction between the terms.”³¹ Not only will these two terms be interchangeable, but they will embody everything that is not located within the definition of a quotation. Similar to Porter’s assessment, allusion and echo are not overly complex. Allusion and echo, therefore, are not introduced with a citation formula and are not explicit, but implicit. Moreover, they may bear some resemblance to a person, event or quotation from the OT.

iii. Criteria

I have used Hays’s criteria for determining or identifying an echo since I agree that in studying the use of the OT in the NT one should determine whether or not the texts were available to the NT author, analyze the volume, recurrence, thematic coherence, determine whether other readers have heard the same echoes and allusions, and whether the proposed reading makes sense. I have, however, modified his first and fifth criteria. Hays’s first criterion asks whether the OT texts were available to the NT author and or readers. Like Porter, I believe that Hays’s suggestion of the audience or original “readers” sounds problematic, for it begs two questions: “if one is writing to an uninformed audience who does not know the source text, does that mean that the echoes are no longer present? If they are clear to another audience, does that mean that the text itself is now different, or only the audience?”³² As a result of this problem, I will dismiss the reference to the audience or original readers and ask the question: Was the proposed source of the echo available to the author?

I also disagree with Hays’s fifth criterion regarding whether the NT author intended the suggested meaning, because as I noted in the above section on allusion and echo, it is virtually

³¹ Hays, p. 29.

³² Porter, p. 83.

impossible to determine the intentionality of the NT author. As a result, I will not consider this criterion in this study.

Moreover, I disagree with Hays's statement that the last criterion is the "most important test." Why would it be the most important test? It is, as Hays admits, less a criterion for determining echoes than it is an attempt to establish the interpretation of these echoes, which does not bring the reader further along in determining an echo.³³ I believe that the most important test may be the first criterion. If it turns out that the Jewish scriptures were not available to the NT author, then one's analysis of an echo would be incorrect.

Summarizing, I will use six of Hays's seven criteria to identify allusions/echoes. Since Hays's first criterion regarding the audience is problematic, I will only consider whether or not the texts were available to the NT author. I will also dismiss Hays's fifth criterion regarding intentionality, and proceed with analyzing the volume, recurrence, thematic coherence, whether other readers have heard the same echoes and allusions, and whether the proposed reading makes sense.

How is the Son of Man Important for Luke?

The Gospel of Luke uses quotations from and allusions to the Hebrew Bible to demonstrate that Jesus is the Jewish Messiah, also known as the "coming one."³⁴ In so doing, the gospel refers to Jesus in sixteen different ways (Christ or Messiah, Lord, Master, Teacher, Son of the Most High, Son of God, Saviour, Beloved, Prophet, Son, the Most High, the Holy One of God, King, Son of David, Chosen one, and Son of Man). From Jesus' sixteen titles, Son of Man best captures the central point of Lukan Christology: For Luke, Jesus is both an earthly

³³ Hays, p. 83.

³⁴ Lk 7:18-23; 24:44.

human being and the cosmological being who was sent by God to save the world. The SM's significance also lies in the fact that, for Luke, Jesus employs the title and no one else does. Given SM's importance for Luke, it is interesting to note that SM is also the title that Luke associates most often with the consummation of OT prophecies regarding the "coming one." This observation is perhaps symptomatic of the title's importance.

In this section I will a) demonstrate that Lukan Christology addresses the earthly and cosmological; b) provide examples showing the SM as the only title that no one apart from Jesus uses; and c) demonstrate that the SM is most commonly used in passages of Fulfillment. Before analysing Lukan Christology, it is necessary to define our terms, "earthly" and "cosmological."

What is meant by Earthly and Cosmological?

Earthly refers to human nature, human qualities; anything that is in this world, on the earth. For example, an earthly passage may portray Jesus "bringing the good news of the kingdom of God" or "proclaiming release to the captives" (Lk 4:18; 7:22; 8:1): "The Son of Man has come eating and drinking, and you say, 'Look a glutton and a drunkard, a friend of tax collectors and sinners!' Nevertheless, wisdom is vindicated by all her children" (Lk 7:34-35). An earthly passage may also depict a miracle or the power to heal: "Then Jesus called the twelve together and gave them power and authority over all demons and to cure diseases" (Lk 9:1). In theory healings do testify to Jesus' superhuman abilities, but since there was a widespread belief in the notion that some people, other than Jesus, had healing powers, passages recording a miracle or healing without reference to God granting these powers are considered earthly.

Cosmological is a term used to describe anything in the cosmos. Thus it can refer to something divine, angelic, heavenly, or eschatological. For example, Lk 9:26 says that the SM

will come in “his glory and the glory of the Father and of the holy angels.” Since “glory” may refer to the SM’s role as heavenly judge, this verse portrays Jesus’ heavenly, divine, angelic and eschatological qualities. His role as heavenly judge is also described in Lk 17:24 with the imagery of the cosmos (the heavens or sky): “For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day.” The SM’s “day” refers to his time of divine judgment and as such is cosmological.

Passages portraying Jesus’ superhuman abilities may only be considered cosmological if there is some comment in the verse or context regarding his powers coming from God. For example, Lk 5:24 describes the healing of a paralytic; however, because vs. 21 says, “Who can forgive sins but God alone?” and vs. 24 states that the SM was given or has authority to forgive sins, I consider Lk 5:24 as cosmological.

a). Lukan Christology = Earthly and Cosmological

The author of Luke’s gospel argues that Jesus is the “coming one” who was prophesied by OT prophets. In so doing, Luke emphasizes Jesus’ earthly and cosmological nature by recording his earthly ministry, the predictions of Jesus’ betrayal, suffering, death, resurrection and his role as heavenly judge. In order to demonstrate that Lukan Christology addresses both the earthly and cosmological, I will i) examine verses portraying Jesus’ earthly ministry; ii) analyse passages depicting his betrayal, suffering, death and resurrection; and iii) examine verses discussing his pre-existence and his role as heavenly judge.

i. Earthly Ministry = Earthly Passages

Lk 4:18-19 portrays Jesus as a human being who has come to “bring good news to the poor,” “proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free” and “to proclaim the year of the Lord’s favour.”³⁵ This good news is what Jesus teaches in Lk 19:10: “For the Son of Man came to seek out and to save the lost.” It is also news concerning the kingdom of God in Lk 5:32 and Lk 6:20: “I have come to call not the righteous but sinners to repentance...Blessed are you who are poor, for yours is the kingdom of God.”³⁶ Furthermore, his earthly teachings are presented in Lk 6:27-38; Lk 7:34-35; Lk 10:41-42. The first in this list addresses principles of conduct: to love, bless and provide for the poor. Lk 7:34-35 portrays Jesus saying, “Nevertheless, wisdom is vindicated by all her children.” Lk 10:41-42, in turn, addresses how one should not be distracted by worldly matters.³⁷

Jesus’ earthly ministry also entails miracles. Since there are so many I will only provide a few examples. Lk 4:35 portrays Jesus rebuking a demon: “But Jesus rebuked him [a demon], saying, ‘Be silent, and come out of him [the host]!’ When the demon had thrown him down...he came out of him.” Lk 8:24 records Jesus calming a storm: Jesus “woke up and rebuked the wind and the raging waves; they ceased, and there was a calm.” Lk 18:40-43, in turn, portrays Jesus healing a blind man: “Jesus stood still and ordered the man to be brought to him; and when he came near, he asked him, ‘What do you want me to do for you?’ He said, ‘Lord, let me see again.’ Jesus said to him, ‘Receive your sight; your faith has saved you.’ Immediately he regained his sight.”³⁸ Although these verses portray Jesus’ superhuman abilities, they do not directly suggest that these powers came from God. As a result, I consider them earthly.

³⁵ See also Lk 7:22-23.

³⁶ See also Lk 12:32-34; 13:3.

³⁷ Jesus also teaches using many parables. See Lk 8:1-9; 13:6; 14:8ff; 15:3ff; 18:1-6, 10-14; 19:11-27; 20:9-15.

³⁸ Other examples of Jesus’ miracles lie in Lk 4:38, 40; 5:5-6, 12; 6:9-10; 7:3-10, 14-15; 8:28-29, 45-55; 13:12-13

ii. Betrayal, Suffering, Death and Resurrection = Earthly Passages

Jesus first predicts his own death and resurrection in Lk 9:22: “The Son of Man must undergo great suffering, and be rejected by the elders, chief priests, and scribes, and be killed and on the third day be raised.” Lk 9:44 and 17:25 state, “The Son of Man is going to be betrayed into human hands...he must endure much suffering and be rejected by this generation.” Lk 22:37, in turn, claims, “He was counted among the lawless,” which was fulfilled in Lk 23:32: “Two others also, who were criminals, were led away to be put to death with him.” Jesus also says that he must be handed over to the Gentiles, be mocked and insulted and spat upon, flogged and killed.³⁹ This prediction became a reality in Lk 22:63; 23:35: “Now the men who were holding Jesus began to mock him and beat him...And the people stood by, watching; but the leaders scoffed at him.” The prediction of Jesus’ death came to pass in Lk 23:46: “Having said this, he breathed his last.”

The Lukan verses portraying Jesus’ ministry, betrayal, suffering and death are considered earthly because they demonstrate that Jesus is a human being who will experience death, the fate of every mortal. The passages portraying Jesus’ resurrection are also considered earthly because they imply that he dies and then is resurrected, as is expected of all human beings. Resurrection in itself is not cosmological.

iii. Preexistence and Heavenly Judge = Cosmological Passages

Jesus quotes the book of Psalms in Lk 20:42-43 to argue his pre-existence: “For David himself says in the book of Psalms, ‘The Lord said to my Lord, Sit at my right hand, until I make your enemies your footstool.’” Jesus also teaches about his relationship with heavenly and

³⁹ Lk 18:31-32.

divine beings in Lk 9:26: “Those who are ashamed of me and of my words, of them the Son of Man will be ashamed when he comes in his glory and the glory of the Father and of the holy angels.” Lk 12:8 portrays the SM as a being who will be in the presence of God’s angels: “Everyone who acknowledges me before others, the Son of Man also will acknowledge before the angels of God.” Moreover, there is reference to Jesus as coming in a time of destruction (Lk 17:26ff) and arriving “in a cloud with power and great glory.”⁴⁰ The SM arrives in order to judge the people. Lk 21:36 and 22:69 portray Jesus as a heavenly judge: “Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man...But from now on the Son of Man will be seated at the right hand of the power of God.”

These examples associate Jesus with heavenly beings. They also demonstrate that Jesus will be a judge at the right hand of God. Overall, passages portraying Jesus’ earthly ministry, suffering, betrayal, death and resurrection are earthly, whereas verses depicting Jesus’ pre-existence and role as heavenly judge are cosmological.

b). Who pronounces the SM title?

Throughout Luke’s gospel there are five known speakers or categories of speakers: Jesus, the narrator, Jesus’ followers, opponents, and any divine or angelic beings. The followers consist of Jesus’ apostles and those who have faith, or believe that Jesus is the Messiah. Thus, followers may be those who wish to be healed. Opponents are the Pharisees, Sadducees and people who condemn Jesus, or do not follow him or believe that he is the Messiah. Therefore, lawyers, a “certain ruler,” Pilate, as well as demons and Satan, are considered Jesus’ opponents.

⁴⁰ Lk 21:27.

The Divine/Angelic category consists of an angel of the Lord, the angel Gabriel and God the Father.⁴¹

When the SM is compared to the other Christological titles in Luke it is apparent that the SM is most commonly used by Jesus and is the only title that people other than Jesus do not pronounce. To demonstrate this, I will provide a detailed analysis of the Christological titles, beginning with the one most frequently used in Luke's gospel, Lord.

Lord

i). Lord is used forty-two times in Luke's gospel. From these forty-two, twenty-one passages are spoken by Jesus' followers; these include Jesus' disciples, people who request healing and those who wish to follow. They are people who are not considered Jesus' enemies. For example, Elizabeth in Lk 1:43 says to Mary, "And why has this happened to me, that the mother of my Lord comes to me?" Zechariah says to John the Baptist in Lk 1:76, "And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways."

Simon Peter in Lk 5:8 cries out to Jesus, "Go away from me Lord, for I am a sinful man!" In turn, a centurion sent friends to Jesus, saying, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof." Since a village of Samaritans did not receive Jesus, James and John say in Lk 9:54: "Lord, do you want us to command fire to come down from heaven and consume them?" Preceding Jesus' statement, "follow me," a man responds in Lk 9:59, "Lord, first let me go and bury my father." Another man responds in Lk 9:61: "I will follow you, Lord; but let me first say farewell to those at my home." Lk 10:40 portrays Martha's

⁴¹ If the "Divine/Angelic" category was entitled "non-human" then demons and Satan would be included in this division. This alteration would not have been unreasonable; however, there seems to be more of a pattern when Satan and demons are categorized as Jesus' opponents.

enquiry: “Lord, do you not care that my sister has left me to do all the work by myself?” In Lk 11:1 Jesus’ disciples enquire how to pray: “Lord, teach us to pray, as John taught his disciples.” Peter in Lk 12:41 asks Jesus, “Lord, are you telling this parable for us or for everyone?” Following a discussion of God’s kingdom, a man asks Jesus in Lk 13:23, “Lord, will only a few be saved?” Lk 17:37 portrays Jesus’ disciples enquiring regarding the coming judgment day: “Then they asked him, ‘Where, Lord?’ He said to them, ‘Where the corpse is, there the vultures will gather.’”

Lk 10:17 portrays the seventy appointed by Jesus, saying, “Lord, in your name even the demons submit to us!” Since Zacchaeus, a tax collector, wishes to follow Jesus, he says in Lk 19:8, “Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.” In Lk 19:34 Jesus’ disciples claim that their Lord requires a colt. Lk 22:33, in turn, portrays Peter’s confidence: “And he [Peter] said to him, ‘Lord, I am ready to go with you to prison and to death!’” To prevent Jesus from being counted among the lawless, his disciples in Lk 22:38 say, “Lord, look, here are two swords.” They, and perhaps others, also claim in Lk 22:49, “Lord, should we strike with the sword?” In Lk 24:34 Cleopas and his companion say to the eleven and their companions, “The Lord has risen indeed, and he has appeared to Simon!”

Jesus’ followers also consist of those who wish to be healed. For example, Lk 5:12 portrays a leper saying, “Lord, if you choose, you can make me clean.” In turn, a blind man says in Lk 18:41, “Lord, let me see again.” Thus, not only is Lord used by a leper and a blind man, but also by John’s mother, Zachariah, Jesus’ disciples and others who wish to follow his teachings.

ii). The title Lord is second most commonly used (thirteen times) by the narrator. In Lk 3:4 the narrator states, “as it is written in the book of the words of the prophet Isaiah, ‘The voice of one crying out in the wilderness: Prepare the way of the Lord, make his paths straight.’” In the context of healing a mother’s dead son, Lk 7:13 states, “When the Lord saw her [the mother], he had compassion for her.” The author also says in Lk 22:61: “The Lord turned and looked at Peter. Then Peter remembered the word of the Lord.” Lk 10:1 portrays the narrator describing Jesus’ actions: “After this the Lord appointed seventy others and sent them on ahead of him in pairs.” In Lk 10:39, 41 the narrator uses the title Lord when describing the situation with Martha and Mary: “She [Martha] had a sister named Mary, who sat at the Lord’s feet and listened to what he was saying...But the Lord answered her.”

Lord is used in a prefacing manner in Lk 7:19; 11:39; 12:42; 13:15; 17:5, 6; 18:6. The author addresses Jesus as Lord when discussing his interaction with a Pharisee: “Then the Lord said to him, ‘Now you Pharisees clean the outside of the cup.’”⁴² When Jesus responds to Peter in Lk 12:42, the narrator also records the title, saying, “And the Lord said.” Like Lk 11:39 and 12:42 the author records in Lk 13:15; 17:6; 18:6: “But the Lord answered him and said...The Lord replied...And the Lord said.” In Lk 7:18-19 the narrator records: “So John summoned two of his disciples and sent them to the Lord to ask, ‘Are you the one who is to come?’” In Lk 17:5 the author records, “The apostles said to the Lord.”

iii). Jesus uses the title six times, while the angel of the Lord uses it twice. Jesus says in Lk 6:46, “Why do you call me ‘Lord, Lord,’ and do not do what I tell you?” He also claims in 10:2, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest.” As Jesus teaches about the heavenly kingdom he says in Lk 13:25, “When once the owner of the house has got up and shut the door, saying, ‘Lord, open to

⁴² Lk 11:39.

us,' then in reply he will say to you, 'I do not know where you come from.'" In Lk 19:31 Jesus says to two of his disciples: "If anyone asks you, 'Why are you untying it [the colt]? just say this, 'The Lord needs it.'" In Lk 20:42 Jesus quotes a Psalm, saying, "For David himself says in the book of Psalms, 'The Lord said to my Lord, Sit at my right hand.'" Jesus then continues his statement, adding in Lk 20:44, "David thus calls him Lord; so how can he be his son?"

An angel of the Lord uses this title twice, once in Lk 1:17 and in 2:11. The angel says to Zechariah in Lk 1:17, "With the spirit and power of Elijah he will go before him, to turn the hearts of parents to their children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord." In Lk 2:11 an angel of the Lord provides Jesus with this title when announcing his birth place: "To you is born this day in the city of David a Savior, who is the Messiah, the Lord."

Teacher

i). Teacher is used thirteen times and from these thirteen, eight passages are spoken by Jesus' opponents. A Pharisee named Simon says to Jesus in Lk 7:40, "Teacher...speak." A few Pharisees in Lk 19:39 demand that Jesus order his disciples to stop praising God: "Teacher, order your disciples to stop." In Lk 10:25 a lawyer tests Jesus, asking, "Teacher...what must I do to inherit eternal life?" Another lawyer in Lk 11:45 answers Jesus: "Teacher, when you say these things, you insult us too." A "certain ruler" who does not wish to sell all he possesses, distribute money to the poor and then follow Jesus, says in Lk 18:18, "Good Teacher, what must I do to inherit eternal life?" The scribes and chief priests send spies to Jesus, saying, "Teacher, we know that you are right in what you say and teach, and you show deference to no one, but teach

the way of God in accordance with truth.”⁴³ Even a few Sadducees who deny the resurrection ask Jesus a question in Lk 20:28: “Teacher, Moses wrote for us that if a man’s brother dies, leaving a wife but no children, the man shall marry the widow and raise up children for his brother.” In Lk 20:39 some scribes are astonished with Jesus’ responses and say, “Teacher, you have spoken well.”

ii). Jesus’ followers use this title four times while Jesus uses it once. Lk 8:49 portrays a person coming from “a leader’s” house saying, “Your daughter is dead; do not trouble the teacher any longer.” A man in Lk 9:38 says to Jesus, “Teacher, I beg you to look at my son; he is my only child.” Lk 12:13 portrays a man, a “friend” of Jesus, saying, “Teacher, tell my brother to divide the family inheritance with me.”⁴⁴ Lastly, when Jesus describes the destruction of the temple some people in Lk 21:7 ask, “Teacher, when will this be, and what will be the sign that this is about to take place?”

Messiah

i). Messiah is recorded eleven times in Luke’s gospel. From these eleven, four are spoken by Jesus’ opponents. For example, in Lk 22:67 the elders, chief priests and the council say to Jesus, “If you are the Messiah, tell us.” The assembly rose and brought Jesus to Pilate in Lk 23:2 claiming, “We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.” Lk 23:35, in turn, states, “And the people stood by, watching; but the leaders scoffed at him, saying, ‘He saved others; let him save himself if he is the Messiah of God, his chosen one!’” Lastly, Lk 23:39 portrays a criminal asking, “Are you not the Messiah? Save yourself and us!”

⁴³ Lk 20:21.

⁴⁴ The man in Lk 12:13 is considered a friend of Jesus since Jesus says in Lk 12:14: “Friend, who set me to be a judge or arbitrator over you?”

ii). This title is also spoken by Jesus three times, twice by the narrator and once by the angel of the Lord and by Peter, one of Jesus' followers. In Lk 24:26 Jesus asks his disciples, "Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Lk 24:46 portrays Jesus referring once again to the Messiah's sufferings: "And he [Jesus] said to them, 'Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day.'" Jesus says in Lk 20:41-42, "How can they say that the Messiah is David's son? For David himself says in the book of Psalms, 'The Lord said to my Lord, Sit at my right hand.'" Jesus argues that he possesses a relationship and connection with David, but is not subservient to him like a son would be to a father.

The narrator claims in Lk 2:26 that Simeon "would not see death before he had seen the Lord's Messiah." In Lk 4:41 the narrator claims that Jesus rebuked the demons and "would not allow them to speak, because they knew that he was the Messiah." In turn, an angel of the Lord says in Lk 2:11, "To you is born this day in the city of David a Savior, who is the Messiah, the Lord." Subsequent to Jesus' question, "Who do you say that I am?" Peter in Lk 9:20 responds, "The Messiah of God."

Master

i). Master is recorded six times, all of which are spoken by Jesus' followers. While Simon was fishing he said to Jesus, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets."⁴⁵ Simon Peter also says to Jesus in Lk 8:45 and 9:33, "Master, the crowds surround you and press in on you...Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah." In Lk 8:24 Jesus' disciples shout, "Master, Master, we are perishing!" As a result, Jesus rebukes the wind

⁴⁵ Lk 5:5.

and waves surrounding the boat. Lk 9:49 portrays John saying, “Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us.” Lastly, in Lk 17:13 ten lepers cry out, “Jesus, Master, have mercy on us!”

Son of God

i). Son of God is used five times, four are spoken by Jesus’ opponents, while the remaining one is spoken by the angel Gabriel. As Jesus was being tempted in the wilderness, Satan says in Lk 4:3 and 4:9, “If you are the Son of God, command this stone to become a loaf of bread...If you are the Son of God, throw yourself down from here.” In Lk 4:41 demons cry out to Jesus, “You are the Son of God!” Lk 22:70, in turn, portrays the chief priests, scribes and their council, asking, “Are you, then, the Son of God?” Lastly, the angel Gabriel says to Mary in Lk 1:35, “...therefore the child to be born will be holy; he will be called Son of God.”

King

i). King is another Christological title and is recorded four times in Luke’s gospel. Three passages are spoken by Jesus’ opponents, while the remaining one is used by Jesus’ disciples. The assembly rose and accuse Jesus in Lk 23:2: “We found this man perverting our nation...and saying that he himself is...a king.” Pilate then asks Jesus in Lk 23:3, “Are you the king of the Jews?” Lk 23:37 employs King in the context of Jesus’ rejection: “The soldiers also mocked him, coming up and offering him sour wine, and saying, ‘If you are the King of the Jews, save yourself!’” In Lk 19:38 Jesus’ disciples shout, “Blessed is the king who comes in the name of the Lord!”

Prophet

i). Prophet is also recorded four times; however, Jesus and his followers use it two times each. Jesus says to the people in the Nazareth synagogue: “Truly I tell you, no prophet is accepted in the prophet’s hometown.”⁴⁶ In Lk 13:33 Jesus responds to the Pharisees, “Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem.” Jesus’ followers, a crowd who witnesses the raising of a dead man, say in Lk 7:16, “A great prophet has risen among us!” Lastly, Lk 24:19 portrays one of Jesus’ followers, Cleopas, saying, “Jesus of Nazareth...was a prophet mighty in deed and word before God and all the people.”

Son of David

i). Son of David is recorded three times: two are spoken by one of Jesus’ followers and one is spoken by Jesus himself. A blind man shouts in Lk 18:38, 39: “Jesus, Son of David, have mercy on me!...Son of David, have mercy on me!” Jesus says in Lk 20:41, “How can they say that the Messiah is David’s son? For David himself says in the book of Psalms, ‘The Lord said to my Lord, Sit at my right hand.’”⁴⁷ Jesus argues that the Messiah as Lord existed before King David since David wrote in his Psalms, “The Lord said to my Lord.”

Son

Son is recorded in three verses; however, Jesus uses the title three times in one passage. Jesus says in Lk 10:22: “...no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him.” God the Father says in Lk

⁴⁶ Lk 4:24.

⁴⁷ Lk 20:41-42.

3:22 and 9:35: “You are my Son, the Beloved; with you I am well pleased...This is my Son, my Chosen.” The Greek translation is as follows: σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα....οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος, αὐτοῦ ἀκούετε.⁴⁸

Son of the Most High

i). This title is only recorded twice, spoken by the angel Gabriel and by Jesus’ opponent. The angel says in Lk 1:32, “He [Jesus] will be great, and will be called the Son of the Most High, and the Lord God will give him the throne of his ancestor David.” One of Jesus’ opponents, a demon, cries out, “What have you to do with me, Jesus, Son of the Most High God?”

Saviour

i). Saviour is recorded twice, spoken by the angel of the Lord and by one of Jesus’ followers, Zechariah. In Lk 2:11 the angel of the Lord says to the shepherds, “To you is born this day in the city of David a Savior.” Zechariah speaks a prophecy in Lk 1:69 saying, “He [God] has raised up a mighty savior for us in the house of his servant David.”

Most High, Beloved, Holy One of God, Chosen One

i). There are four titles that are used once each: Most High, Beloved, Holy One of God and Chosen One. The Most High is spoken by Jesus’ follower, Zechariah, the Beloved and Chosen One are spoken by God the Father, whereas the Holy One of God is used by Jesus’ opponent. Lk 1:76 portrays Zechariah proclaiming his son’s relationship to Jesus: “And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways.” God the Father says in Lk 3:22 and 9:35: “You are my Son, the Beloved; with you I am

⁴⁸ Lk 3:22; 9:35.

well pleased...This is my Son, my Chosen.” Lk 4:34 portrays a demon using the title the Holy One of God: “Let us alone! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.”

Son of Man

From the twenty-five times SM is recorded, all of them are spoken by Jesus. Jesus uses the SM title when proclaiming his earthly ministry and duties, betrayal, suffering, death, resurrection and his role as heavenly judge. To begin, I will analyze the passages depicting Jesus’ earthly ministry.

i). In Lk 19:10 Jesus proclaims one of his duties: “the Son of Man came to seek out and to save the lost.” Lk 6:3-5, in turn, portrays Jesus saying to the Pharisees: “‘Have you not read what David did when he and his companions were hungry? He entered the house of God and took and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and gave some to his companions?’ Then he said to them, ‘The Son of Man is lord of the sabbath.’” Jesus preaches to his disciples in Lk 6:22: “Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man.”

In answer to a scribe’s statement to Jesus, “I will follow you wherever you go,” Jesus responds in Lk 9:58, “Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.” Lk 7:34 portrays Jesus as eating and drinking with tax collectors as well as sinners: “The Son of Man has come eating and drinking, and you say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ Nevertheless, wisdom is vindicated by all her children.” Jesus says in Lk 12:10, “And everyone who speaks a word against the Son of Man will be forgiven; but whoever blasphemes against the Holy Spirit will not be forgiven.” He also

states in Lk 11:30: “For just as Jonah became a sign to the people of Nineveh, so the Son of Man will be to this generation.” In other words, just as Jonah revealed God’s message to people, so too will the SM. In Lk 5:24 Jesus says to the scribes and Pharisees, ““But so that you may know that the Son of Man has authority on earth to forgive sins’ – he said to the one who was paralyzed – ‘I say to you, stand up and take your bed and go to your home.’”

ii). Jesus also is the speaker of the SM title when referencing his betrayal, suffering, death and resurrection. In Lk 9:22 Jesus states, “The Son of Man must undergo great suffering, and be rejected by the elders, chief priests, and scribes, and be killed, and on the third day be raised.” This verse is then reiterated by two angels in Lk 24:6-7: “Remember how he [Jesus] told you, while he was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again.” Since the angels claim that Jesus was the initial provider of this information, he will be considered the speaker in Lk 24:7. Jesus also alludes to his suffering in Lk 18:31; 22:22: “See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished...For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!” Jesus addresses his disciples in Lk 9:44, “Let these words sink into your ears: The Son of Man is going to be betrayed into human hands.” This betrayal is also depicted in Lk 22:48 when Jesus says, “Judas, is it with a kiss that you are betraying the Son of Man?”

iii). Jesus speaks of his role as heavenly judge and his position with God. For example, in Lk 17:22 Jesus says to his disciples, “The days are coming when you will long to see one of the days of the Son of Man, and you will not see it.” Jesus also claims in Lk 17:24, “For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day.” Lk 21:27 refers to this judgment day when Jesus says, “Then they will see ‘the Son of

Man coming in a cloud' with power and great glory." Jesus also says in Lk 12:40 that people must be prepared when he comes: "You also must be ready, for the Son of Man is coming at an unexpected hour." In Lk 17:26 Jesus states, "Just as it was in the days of Noah, so too it will be in the days of the Son of Man." Jesus in vs. 30 then says, "it will be like that on the day that the Son of Man is revealed." Lk 18:8 similarly addresses a time of judgment, for Jesus says, "I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?" Jesus in Lk 21:36 also claims, "Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man."

The SM's relationship with heavenly beings is further depicted in Lk 9:26 when Jesus says: "Those who are ashamed of me and my words, of them the Son of Man will be ashamed when he comes in his glory and the glory of the Father and of the holy angels." In Lk 12:8 Jesus says, "And I tell you, everyone who acknowledges me before others, the Son of Man also will acknowledge before the angels of God." Lk 22:69 also refers to Jesus' position as the SM, for he states, "the Son of Man will be seated at the right hand of the power of God."

In conclusion, no one but Jesus speaks the SM title. This was demonstrated in the twenty-five SM passages depicting his earthly ministry, betrayal, suffering, death, resurrection, and his role as heavenly judge. It is apparent that the SM title was reiterated by two angels in Lk 24:7; however, it seems more appropriate to attribute this passage to Jesus rather than to the angels since Jesus in Lk 9:22 prophesied the SM's death, burial and resurrection.

When examining the other titles, such as Lord, it is noticeable that Jesus, the narrator and Jesus' followers are the speakers. Jesus, his followers and his opponents use the title Teacher, while Jesus, the narrator, Jesus' followers, opponents and an angel of the Lord use Messiah. The title Master and the Most High are solely spoken by Jesus' followers, while Son of God is

spoken by the angel Gabriel and Jesus' opponents. Jesus' followers and opponents use the title King, while Jesus and his followers use Prophet and Son of David. The title Son is spoken by God the Father and Jesus, while Son of the Most High is spoken by one of Jesus' opponents and the angel Gabriel. An angel of the Lord and one of Jesus' followers use the title Saviour, while the Holy One of God is only spoken by Jesus' opponent. Beloved and Chosen are both spoken by God the Father. Thus, the SM is the only title that no one but Jesus himself speaks.

c). SM in Fulfillment Passages

Before demonstrating how SM is the title that Luke associates most often with the consummation of OT prophecies regarding the "coming one," I must first provide the definition of a Fulfillment Passage.

Types of Associations

Luke's gospel associates its story of Jesus with the OT through the extensive use of the Hebrew Bible via direct quotation and allusion. These quotations and allusions may be implicit or explicit and used to recall an OT character, event or action. For the purpose of this study we are only examining explicit OT associations, which may be classified into three main categories: Fulfillment, Legal, and Comparison/Analogy. I will first provide the definitions of all three aforementioned categories; second, I will discuss their relationship to one another.

Definition of a Fulfillment passage

The Fulfillment category includes the Lukan passages that emphasize consummation of OT prophecies or predictions regarding the "coming one," also known as the Messiah or Jesus.

These passages may be in the form of a quotation, identified by a formula, or in the form of an allusion, having explicit consummative language.

i. Fulfillment in the form of a quotation

Luke's gospel contains only a handful of passages in which the OT is quoted. These verses contain a formula: "It has been written"; "The prophets have said"; "It has been fulfilled, accomplished, or determined." For example, Lk 18:31 states, "Then he [Jesus] took the twelve aside and said to them, 'See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished.'" In this case, the fulfillment formula is, "everything that is written...by the prophets will be accomplished." By using this formula, Luke emphasizes that Jesus is the "coming one" sent by God, for his suffering and death were predicted by OT prophets.

ii. Fulfillment in the form of an allusion

Within Luke's gospel, there are passages alluding to the OT that contain explicit fulfillment language. For example, Lk 9:44 states, "Let these words sink into your ears: The Son of Man is going to be betrayed into human hands." This has explicit fulfillment language because it was believed that the "coming one" or "anointed one" would be betrayed and would suffer for the sins of the people, both of which are depicted in Lk 22:22 and Lk 24:7. The former passage discusses how the SM's betrayal has been "determined" by the OT prophets, while the latter claims that the SM "must be handed over to sinners." By using the word "must," the author implies that the SM's betrayal and suffering have to be accomplished because the OT prophets mentioned the like; in Dan 9:26, Zec 19:7 and Isa 53:5 the prophets state: "After the

sixty-two weeks, an anointed one shall be cut off and shall have nothing... 'Awake, O sword, against my shepherd, against the man who is my associate,' says the LORD of hosts. Strike the shepherd, that the sheep may be scattered; I will turn my hand against the little ones... But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed." There are, however, passages containing subtle, or implicit traces of fulfillment language that will be categorized as biblical analogies that imply a fulfillment context.

Definition of a Legal passage

The Gospel of Luke also contains passages referring to OT or Jewish Law; these verses comprise the Legal category. For example, Lk 20:28 alludes to Moses and his writings of Torah, since some Sadducees ask Jesus, "Teacher, Moses wrote for us that if a man's brother dies, leaving a wife but no children, the man shall marry the widow and raise up children for his brother." This Lukan passage is an allusion to Deut 25:5 and Gen 38:8:

When brothers reside together, and one of them dies and has no son, the wife of the deceased shall not be married outside the family to a stranger. Her husband's brother shall go in to her, taking her in marriage, and performing the duty of a husband's brother to her (Deut 25:5). Then Judah said to Onan, 'Go in to your brother's wife and perform the duty of a brother-in-law to her; raise up offspring for your brother.' (Gen 38:8).

Luke uses this "Legal" passage to demonstrate Jesus' understanding of the Jewish Law and his teaching of the new Law since the Teacher claims in Lk 20:34-35: "Those who belong to this age marry and are given in marriage; but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage."

Definition of a Comparison/Analogy passage

The last category, entitled Comparison and Analogy, contains passages where a) a comparison is made between an OT and NT figure, and b) where NT actions, events and language are analogous to their counterparts in the Hebrew Bible. Because a comparison and an analogy are very similar in nature they comprise one category.

a). Comparison

Luke's gospel occasionally uses the Hebrew Bible for the purpose of comparing an OT figure with one in the NT. John the Baptist and Elijah are such examples in Lk 1:17 where the angel tells Zechariah, "With the spirit and power of Elijah he [John the Baptist] will go before him [Jesus], to turn the hearts of parents to their children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord." By invoking Elijah's name in this Lukan passage, the author attempts to recall Old Testament passages depicting Elijah's spirit and power, such as 1 Kings 17:1; 18:18; 21:20 and 2 Kings 1:4-6, 16.⁴⁹ In so doing, Luke draws a parallel between Elijah and John the Baptist, thus comparing the two figures.

b). Analogy

Some passages contained in the Comparison/Analogy category have features, such as words, phrases, language, or events that are similar to those of an OT passage. For example, Lk 22:67 states, "They [the council] said, 'If you are the Messiah, tell us.' He [Jesus] replied, 'If I tell you, you will not believe.'" The action of calling attention to the pointlessness of the answer is depicted in Jer 38:15. The prophet Jeremiah says to the king of Judah, Zedekiah, "If I tell you,

⁴⁹ Other examples of comparing an Old Testament figure with a New Testament one are as follows: Lk 6:5; 11:30; 17:26 and Lk 9:33.

you will put me to death, will you not? And if I give you advice, you will not listen to me.”

Luke most likely implements this analogy so as to demonstrate that Jeremiah is a type of Messiah. Moreover, the analogy lends credibility and authority to Jesus being the “coming one.”

Passages in Multiple Categories

Although these three categories, Fulfillment, Legal, and Comparison/Analogy, all seem distinct, a relationship exists among them. For example, a Fulfillment passage may encompass one or both of the other categories. This type of relationship is depicted in Lk 19:10: “For the Son of Man came to seek out and save the lost.” This passage is in the Fulfillment category since it portrays Jesus’ anointing as an act to “bring good news to the poor...proclaim release to the captives...to let the oppressed go free.”⁵⁰ By proclaiming release to the captives, Jesus seeks (proclaims) to save (release) the lost (the captives). Although this is a Fulfillment passage, it also contains analogies. For example, “seeking the lost,” is similarly depicted in Ezk 34:16: “I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice.”

It is also possible that a Lukan passage categorized as Comparison/Analogy, may also be a fulfillment from a conceptual perspective. For example, Lk 22:48 depicts Judas betraying the Son of Man with a kiss, which alludes to Ps 41:9: “Even my bosom friend in whom I trusted, who ate of my bread, has lifted the heel against me.” However, this Lukan passage is also fulfillment from a conceptual perspective, for the author believes that betrayal and rejection were what the “coming one” had to endure (see Lk 9:22, 44). Thus, it is possible that a relationship exists between two or more categories.

⁵⁰ Lk 4:18.

Conclusion

A Fulfillment passage emphasizes consummation of OT prophecies regarding the “coming one,” Jesus. These passages may be in the form of a quotation, identified by a formula, or in the form of an allusion, having explicit consummative language. A Legal passage in the NT quotes or alludes to OT or Jewish Law, while a Comparison/Analogy passage has analogies to or comparisons with the OT. For example, the NT verse may have similar characters, phrases, language, or events to that in an Old Testament. It has also been demonstrated that a Fulfillment passage may have analogies to or comparisons with the OT, while a passage of Comparison/Analogy may be a fulfillment from a conceptual perspective. By quoting or alluding to the OT – either to demonstrate that a fulfillment has taken place, or that Jesus has an understanding of the Jewish Law and has authority as well as power – the Gospel of Luke attempts to prove that Jesus is the “coming” messiah, or SM.

Now that we have clarified and defined the three types of passages (Fulfillment, Legal and Comparison/Analogy), it is pertinent to identify these categories and the five most commonly used titles in Luke’s gospel, in order to determine that the SM is the most frequently used title in Fulfillment passages.

The Five Most Commonly Used Titles in Luke

The Gospel of Luke contains numerous quotations from and allusions to the Hebrew Bible which may be used to recall an OT character, event or action. These OT references may be classified into three main categories: Fulfillment, Legal and Comparison/Analogy. In order to demonstrate that the Christological title, SM, is most commonly recorded in Fulfillment

passages, Jesus' five most frequently used names must be explored. In this section I will begin by examining Lord (*kyrios*) since it is the most commonly recorded title in Luke's gospel.

Lord: Types of Associations

Lord appears forty-two times and is frequently used by the story's narrator and Jesus' followers. I will examine every excerpt containing this expression that has an OT association, either in the form of a) Comparison/Analogy, b) Legal or, c) Fulfillment. To begin with, let us determine the number of passages containing Lord that have an OT association.

Joseph A. Fitzmyer examines Luke's gospel, stating that Lord is not always used as a Christological title. At times, Lord is used as a formal address, meaning Sir, which is a title of respect, not one of divinity.⁵¹ For example, Lk 5:12 is a doubtful passage: "Once, when he [Jesus] was in one of the cities, there was a man covered with leprosy. When he saw Jesus, he bowed with his face to the ground and begged him, 'Lord, if you choose, you can make me clean.'" The rest of these equivocal passages are as follows: 7:6; 9:61; 10:40; 11:1; 13:23, 25; 17:37; 18:41; 22:33, 49. Lk 3:4, in turn, is not considered doubtful according to Fitzmyer: "as it is written in the book of the words of the prophet Isaiah, 'The voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight.'" If we exclude the equivocal passages when examining OT associations, there remain thirteen verses associated with the OT. Seven of these are in the Comparison/Analogy category, two are categorized as Legal, and four are of Fulfillment. If we include the doubtful passages, however, seventeen of them are associated with the OT. Rather than having seven verses in the category of Comparison/Analogy, there are eleven, while the number of passages in the categories, Legal

⁵¹ Fitzmyer, "The Gospel According to Luke I-IX," p. 203.

and Fulfillment, remain the same. Since the connotation of Lord is ambiguous and relative we are going to analyze all verses addressing Jesus as *kyrios* that have an OT association.

a). Lord in Comparison/Analogy passages

The verses containing Lord that have analogies to or make comparisons with the OT include, Lk 1:43; 2:11; 5:8, 12; 7:6; 9:54, 61; 10:1; 17:37; 19:31, 34. Elizabeth asks in Lk 1:43: “And why has this happened to me, that the mother of my Lord comes to me?” This questioning is similarly depicted in Ruth 2:10 and 1 Sam 25:41: “Then she fell prostrate, with her face to the ground, and said to him, ‘Why have I found favor in your sight, that you should take notice of me, when I am a foreigner?...She [Abigail] rose and bowed down, with her face to the ground, and said, ‘Your servant is a slave to wash the feet of the servants of my lord.’” Thus, it is very possible that the NT author wishes for the audience to recall Ruth’s and Abigail’s reactions when reading or listening to Elizabeth’s question.

Lk 2:11 describes Jesus’ birth in the city of David. For example, “To you is born this day in the city of David a Savior, who is the Messiah, the Lord.” Although this is fulfillment from a conceptual perspective, it is not classified as a Fulfillment passage because it does not contain explicit consummative language or a set formula.⁵² Thus, Lk 2:11 is included in the Comparison/Analogy category since it is analogous to the prophets’ statements in Mic 5:2 and Isa 9:6: “But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days...For a child has been born for us, a son given to us; authority rests upon his shoulders; and

⁵² Unlike Luke, Mt 2:5-6 depicts Jesus’ birth as a Fulfillment because it has a set formula: “They [chief priests and scribes] told him [Herod], “In Bethlehem of Judea; for it has been written by the prophet: ‘And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel.’”

he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.” Micah predicts that the “coming one” will be born in Bethlehem, also known as the City of David. Moreover, the wording and the naming of the babe in Isaiah closely resembles the naming of Jesus in 2:11. The Lukan passage states that the infant is “a Savior, who is the Messiah, the Lord.” The Isaian verse, in turn, claims that the child born “is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.”

Simon’s reaction in Lk. 5:8 is similar to that of Isaiah 6:5.⁵³ Luke records, “But when Simon Peter saw it, he fell down at Jesus’ knees, saying, ‘Go away from me, Lord, for I am a sinful man,’” Isa 6:5, however, states, “And I said: ‘Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!’” The expression “unclean lips” refers to sin, immorality and wickedness; its use in this case is a sign of humility.⁵⁴ Thus, both the Lukan and Isaian verses portray an act of humility.

The action and reaction in Lk 5:12 and Gen 17:3, 17; Jos 5:14 are very similar and could be analogous.⁵⁵ The Lukan passage describes how a follower “bowed with his face to the ground” requesting to be cleansed of leprosy. The action of bowing, face first to the ground is depicted in Gen 17:3 and Jos 5:14: “Then Abraham fell on his face; and God said to him...And Joshua fell on his face to the earth and worshiped.” The portrayal of requesting, or enquiring of the Lord, is depicted in the rest of Jos 5:14: “And Joshua fell on his face to the earth and worshiped and he said to him, ‘What do you command your servant, my lord?’”

⁵³ So also Fitzmyer, *The Gospel According to Luke I-IX*, p. 567. See also Bible Works 8.

⁵⁴ Edwin Yamauchi, “Unclean.” *Theological Wordbook of the Old Testament*, vol. 1, R. Laird Harris, ed (Chicago: Moody Press, 1980), pp. 349-51.

⁵⁵ See also Fitzmyer, *The Gospel According to Luke I-IX*, p. 574.

Another comparison can be made between Lk 7:6 and Gen 32:10, since the acknowledgment of unworthiness is portrayed in both books. Lk 7:6 states, “And Jesus went with them, but when he was not far from the house, the centurion sent friends to say to him, ‘Lord, do not trouble yourself, for I am not worthy to have you come under my roof.’” Similarly, in Gen 32:10 Jacob says to God: “I am not worthy of the least of all the steadfast love and all the faithfulness that you have shown to your servant...” Both verses depict a man acknowledging his unworthiness – by the phrase, “I am not worthy” – and portray a man speaking to a divine being, since Jesus is considered God’s son.

There is an even more explicit analogy between Lk 9:54 and 2 Kings 1:10, 12. The former states, “When his disciples James and John saw it, they said, ‘Lord, do you want us to command fire to come down from heaven and consume them?’” 2 Kings 1:10, 12, in turn, says, “But Elijah answered the captain of fifty, ‘If I am a man of God, let fire come down from heaven and consume you and your fifty.’ Then fire came down from heaven, and consumed him and his fifty...But Elijah answered them, ‘If I am a man of God, let fire come down from heaven and consume you and your fifty.’ Then the fire of God came down from heaven and consumed him and his fifty.” Because the passages from Luke and 2 Kings contain similar phrasing – command or let fire to come down from heaven and consume – it is most likely that Luke was trying to recall 2 Kings in Lk 9:54.

Lk 9:61 and 1 Kings 19:19-20 also have similar wording, events and reactions. Luke records: “Another said, ‘I will follow you, Lord; but let me first say farewell to those at my home.’” 1 Kings 19:19-20, however, states, “So he set out from there, and found Elisha son of Shaphat, who was plowing...Elijah passed by him and threw his mantle over him. He left the oxen, ran after Elijah, and said, ‘Let me kiss my father and my mother, and then I will follow

you.’ Then Elijah said to him, ‘Go back again; for what have I done to you?’” Thus, both passages contain an event whereby a man wishes to follow, but also wishes to see his family before following. Moreover, these two verses share such words as, “I will follow you” and “let me.”

The similarity between Lk 10:1 and Num 11:16, 24:26, lies in the use of the number seventy. The Lukan author claims, “After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go.” Num 11:24, in turn, states, “So Moses went out and told the people the words of the LORD; and he gathered seventy elders of the people, and placed them all around the tent.” Even when examining the Greek and LXX, both passages implement the same Greek word, *ἑβδομήκοντα*, which translates as seventy.⁵⁶

The words “vultures,” “eagles,” “corpse” and “slain,” are depicted in Lk 17:37 and Job 39:27, 30. After Jesus provides his disciples with details concerning divine judgment, how a person will be taken and the other left, his followers ask, “Where, Lord?” Jesus then responds, “Where the corpse is, there the vultures will gather.” The imagery of a vulture or eagle preying on dead bodies is also in Job 39:27, 30: “Is it at your command that the eagle mounts up and makes its nest on high?...Its young ones suck up blood; and where the slain are, there it is.” Lk 17:37 says “καὶ ἀποκριθέντες λέγουσιν αὐτῷ· ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς· ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.” The LXX of Job 39:27, 30, in turn, states, “ἐπὶ δὲ σῶμα προστάγματι ὑψοῦται ἀετός γὺψ δὲ ἐπὶ νοσσιᾶς αὐτοῦ καθεσθεῖς ἀλίζεται...νεοσσοὶ δὲ αὐτοῦ φύρονται ἐν αἵματι οὗ δ’ ἂν ὄσι τεθνεῶτες παραχρῆμα εὐρίσκονται. In the Lukan passage, the Greek word *aetoi* means “eagles,” while in Job *aetos gups* is, literally, “eagle vulture.”

⁵⁶ It is interesting to note that this passage (Lk 10:1) also demonstrates that Jesus is a Moses-like figure.

Lk 19:31, 34 are in the context of an allusion to Zec 9:9. In the Lukan passage Jesus tells his disciples: “If anyone asks you, ‘Why are you untying it [the colt]?’ just say this, ‘The Lord needs it’...They [the disciples] said, ‘The Lord needs it.’” This Lukan event precedes Jesus riding a colt. In Zec 9:9, God speaks through Zechariah, saying, “Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey.” Although this may seem like a fulfillment from a conceptual perspective, the Lukan passages are considered to be analogous to Zec 9:9 and not fulfillments of Zechariah, because Lk 19:31, 34 neglect a fulfillment formula and explicit consummative language.⁵⁷

b). Lord in Legal passages

Two passages (Lk 13:15; 19:8) comprise the Legal category. Lk 13:15 addresses what one must do on the Sabbath with an ox and donkey: “But the Lord answered him and said, ‘You hypocrites! Does not each of you on the Sabbath untie his ox or donkey from the manger, and lead it away to give it water?’” This is analogous to Deut 5:14, since the OT text describes the regulations concerning an ox and donkey on the Sabbath: “But the seventh day is a sabbath to the LORD your God; you shall not do any work – you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you.”

Lk 19:8 alludes to the Jewish Law concerning deception or theft: “Zacchaeus stood there and said to the Lord, ‘Look, half of my possessions, Lord, I will give to the poor; and if I have

⁵⁷ See chapter, “Types of Associations” for fulfillment formula. Moreover, Ferdinand Hahn claims that the context surrounding Zec 9:9 demonstrates that riding on the ass is a token of humility, not the ruler’s dignity. Ferdinand Hahn, *The Titles of Jesus in Christology: Their History in Early Christianity* (New York: The World Publishing Company, 1969), p. 139.

defrauded anyone of anything, I will pay back four times as much.” The act and regulation of restoring an item fourfold is depicted in Ex 22:1 and 2 Sam 12:6: “When someone steals an ox or a sheep, and slaughters it or sells it, the thief shall pay five oxen for an ox, and four sheep for a sheep. The thief shall make restitution, but if unable to do so, shall be sold for the theft...he shall restore the lamb fourfold, because he did this thing, and because he had no pity.”

c). Lord in Fulfillment passages

The category of Fulfillment has fewer passages than the one of Comparison/Analogy. Four verses comprise the Fulfillment category: Lk 1:17, 76; 3:4; 20:42. Lk 1:17, 76 describe how John the Baptist, with the power of Elijah, will “go before him [Jesus], to turn the hearts of the parents to their children...make ready a people prepared for the Lord” and “go before the Lord to prepare his [Jesus’] ways.” This contains explicit consummative language, for it has similar phrasing to the Fulfillment quotation in Lk 3:4: “as it is written in the book of the words of the prophet Isaiah, ‘...Prepare the way of the Lord, make his paths straight.’” This Lukan passage is a quotation from Isa 40:3 and an allusion to Isa 57:14; 62:10 and Mal. 4:6:

A voice cries out: ‘In the wilderness prepare the way of the LORD, make straight in the desert a highway for our God’ (Isa 40:3). It shall be said, ‘Build up, build up, prepare the way, remove every obstruction from my people's way’ (Isa 57:14). Go through, go through the gates, prepare the way for the people; build up, build up the highway, clear it of stones, lift up an ensign over the peoples (Isa 62:10). He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse (Mal 4:6).

Moreover, Lk. 1:17, 76 allude to Mal 3:1; 4:5: “See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight – indeed, he is coming, says the LORD of hosts...Lo, I will send you the prophet Elijah before the great and terrible day of the LORD comes.” The

similarities between these OT and NT verses lie in the use of the words “prepare,” “before,” “hearts,” and “Lord.” Elijah’s power, however, is depicted in 1 Kings 17:1; 18:18; 21:20 and 2 Kings 1:4-6, 16. The passages from 1 Kings are as follows,

Now Elijah the Tishbite, of Tishbe in Gilead, said to Ahab, ‘As the LORD the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word’ (1 Kings 17:1). He answered, ‘I have not troubled Israel; but you have, and your father’s house, because you have forsaken the commandments of the LORD and followed the Baals (1 Kings 18:18). Ahab said to Elijah, ‘Have you found me, O my enemy?’ He answered, ‘I have found you. Because you have sold yourself to do what is evil in the sight of the LORD’ (1 Kings 21:20).

Lastly, Lk 20:42 is a Fulfillment passage since the fulfillment formula is “David himself says.” It is implied that Jesus is referring to his messiahship by demonstrating his relationship to King David. In Lk 20:42 the author records: “For David himself says in the book of Psalms, ‘The Lord said to my Lord, Sit at my right hand.’” This is a quotation from Ps 110:1 and an allusion to 2 Sam 23:1 and 1 Chr 16:7. Ps 110:1 states, “The LORD says to my lord, ‘Sit at my right hand until I make your enemies your footstool.’” 2 Sam 23:1 and 1 Chr 16:7, however, state, “Now these are the last words of David: The oracle of David, son of Jesse, the oracle of the man whom God exalted, the anointed of the God of Jacob, the favorite of the Strong One of Israel:...Then on that day David first appointed the singing of praises to the LORD by Asaph and his kindred.”

Although there are three distinct OT association categories, there are biblical analogies that imply a fulfillment context. It has already been mentioned that Lk 2:11 comprises the category Comparison/Analogy since the “city of David” is alluded to in Mic 5:2. Mic 5:2 and Isa 9:6, however, depict a fulfillment from a conceptual perspective. It was predicted that the “anointed one” would be born in the city of David, or Bethlehem. Mic 5:2 states, “But you, O

Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days.” Lk 19:31, 34 also have biblical analogies that imply a fulfillment context, for Jesus tells his disciples: “If anyone asks you, ‘Why are you untying it [the colt]?’ just say this, ‘The Lord needs it’... They [the disciples] said, ‘The Lord needs it.’” This Lukan event precedes Jesus riding a colt. In Zec 9:9, God speaks through Zechariah, saying, “Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey.” The New Testament author clearly believed that the prophecy by Zechariah was fulfilled through Jesus.

Although numerous passages comprise the Comparison/Analogy category, it has been determined that Lk 2:11; 19:31, 34 have biblical analogies that imply a fulfillment context; it is fulfillment from a conceptual perspective. Moreover, from the seventeen passages having an OT association, eleven of these are in the Comparison/Analogy category, two are categorized as Legal, and only four are of Fulfillment.

Teacher: Types of Associations

Teacher is the third most commonly used title in Luke’s gospel. From the thirteen times Teacher is implemented, five of these verses have OT associations. In order to demonstrate that the SM is most frequently used in Fulfillment passages, we must first explore every excerpt containing Teacher that has an OT association. Thus, we will examine the title in passages that are categorized as a) Comparison/Analogy, and b) Legal. It must be noted, however, that this title is not contained in Fulfillment passages.

a). Teacher in Comparison/Analogy passages

From the five passages having OT associations, three comprise the category Comparison/Analogy.

The first OT association is depicted in Lk 10:25: “Just then a lawyer stood up to test Jesus. ‘Teacher,’ he said, ‘what must I do to inherit eternal life?’” The phrase, “eternal life”, or ζωὴν αἰώνιον is also recorded in the LXX of Dan 12:2. Yahweh, through Daniel, says, “Many of those who sleep in the dust of the earth shall awake, some to everlasting life [ζωὴν αἰώνιον], and some to shame and everlasting contempt.” When examining the LXX and the Gospel of Luke, everlasting and eternal are translated from the same Greek word. For example, Lk 10:25 states, “Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων· διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω.” Dan 12:2, in turn, says, “καὶ πολλοὶ τῶν καθευδόντων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται οἱ μὲν εἰς ζωὴν αἰώνιον οἱ δὲ εἰς ὄνειδισμόν οἱ δὲ εἰς διασπορὰν καὶ αἰσχύνην αἰώνιον.” Moreover, Daniel 12, as well as chapters 7-11, contains apocalyptic material regarding the “coming one,” the messiah. This messiah is portrayed as Jesus in Lk 10:25. The apocalyptic material may also be an allusion to 1 Enoch 37:5, 40:9 and 58:3. Thus, Lk 10:25 may be compared to Dan 12:2 and passages in 1 Enoch, for these verses contain similar wording and contexts.

Like Lk 10:25, Lk 18:18 portrays “a certain ruler” asking Jesus, “Good Teacher, what must I do to inherit eternal life?” The concept of eternal or everlasting life may have derived from Dan 12:2: “Many of those who sleep in the dust of the earth shall awake, some to everlasting life [ζωὴν αἰώνιον], and some to shame and everlasting contempt.” Although the book of Daniel and Luke share a similar phrase, Bible Works 8 suggests that the concept or context of the Lukan verse is similar to Ezk 33:31. Yahweh says to Ezekiel, “They come to you

as people come, and they sit before you as my people, and they hear your words, but they will not obey them. For flattery is on their lips, but their heart is set on their gain.” Since the surrounding context of Lk 18:18 is of a ruler who wishes to know how to inherit eternal life, but is unwilling to abandon his wealth to follow Jesus, it is very possible that the author of Luke was attempting to recall both the wording in Dan 12:2 and the disobedience in Ezk 33:31.

The last verse comprising the Comparison/Analogy category is Lk 21:7: “They [Jesus’ followers] asked him, ‘Teacher, when will this be, and what will be the sign that this is about to take place?’” This is analogous to Dan 12:6, 8, since a similar question is being asked: “One of them said to the man clothed in linen, who was upstream, ‘How long shall it be until the end of these wonders?’ ...I heard but could not understand; so I [Daniel] said, ‘My lord, what shall be the outcome of these things?’” Although Luke uses different words, the concept is the same. Thus, the enquiry as to the duration and the “outcome” or “sign” of “these things” is similar in both books.

b). Teacher in Legal passages

The Legal category contains two passages, Lk 12:13; 20:28. Both these verses discuss an OT regulation; however, the former addresses the notion of inheritance, whereas the latter discusses marriage and inheritance. Lk 12:13 states, “Someone in the crowd said to him, ‘Teacher, tell my brother to divide the family inheritance with me.’” This may be analogous to the OT passages discussing inheritance, such as Deut 21:15-17 and Num 36:7-9:

If a man has two wives, one of them loved and the other disliked, and if both the loved and the disliked have borne him sons, the firstborn being the son of the one who is disliked, then on the day when he wills his possessions to his sons, he is not permitted to treat the son of the loved as the firstborn in preference to the son of the disliked, who is the firstborn. He must acknowledge as firstborn the son of the one who is disliked, giving him a double portion of all that he has; since he is

the first issue of his virility, the right of the firstborn is his” (Deut 21:15-17). So that no inheritance of the Israelites shall be transferred from one tribe to another; for all Israelites shall retain the inheritance of their ancestral tribes. Every daughter who possesses an inheritance in any tribe of the Israelites shall marry one from the clan of her father’s tribe, so that all Israelites may continue to possess their ancestral inheritance. No inheritance shall be transferred from one tribe to another; for each of the tribes of the Israelites shall retain its own inheritance (Num 36:7-9).

The notion of family duty is also depicted in Lk 20:28, which is similar to the concepts in Deut 25:5.⁵⁸ The Lukan verse records an opponent stating, “Teacher, Moses wrote for us that if a man’s brother dies, leaving a wife but no children, the man shall marry the widow and raise up children for his brother.” Deut 25:5, in turn, says, “When brothers reside together, and one of them dies and has no son, the wife of the deceased shall not be married outside the family to a stranger. Her husband’s brother shall go in to her, taking her in marriage, and performing the duty of a husband’s brother to her.” Fitzmyer, however, adds Gen 38:8 to the mix of allusions: “Then Judah said to Onan, ‘Go in to your brother's wife and perform the duty of a brother-in-law to her; raise up offspring for your brother.’” Thus, both Lk 12:13 and Lk 20:28 address OT Law.

Summarizing, there are no Fulfillment passages containing the title, Teacher. Moreover, from the five times Teacher is used in verses containing OT associations, three comprise the category Comparison/Analogy, and two comprise the Legal category. It is therefore noticeable that there is not much of a relationship between OT associations and the title, Teacher, and more importantly, there is no relationship between this title and Fulfillment.

Messiah: Types of Associations

Messiah is the fourth most frequently used title in Luke’s gospel and is spoken by Jesus’ followers, opponents, the angel of the Lord, the narrator and Jesus. From the eleven times this

⁵⁸ So also Joseph A. Fitzmyer, *The Gospel According to Luke X-XXIV. The Anchor Bible*, vol. 28A, (New York: Doubleday, 1985), p. 1304. So also Bible Works 8.

title is recorded, eight of them have an OT association. In order to demonstrate that the SM is most commonly used in Fulfillment passages, I will explore every verse containing Messiah that has an OT association, beginning first with the passages of a) Comparison/Analogy. Since there are no verses addressing Jewish Law, we will end our discussion with b) passages of Fulfillment and with those that have biblical analogies implying a fulfillment context.

a). Messiah in Comparison/Analogy passages

From the eight passages containing OT associations, five are in the category Comparison/Analogy: Lk 2:11; 2:26; 20:41; 22:67; 23:35.

Lk 2:11 describes Jesus' birth in the city of David: "To you is born this day in the city of David a Savior, who is the Messiah, the Lord." Even though this is fulfillment from a conceptual perspective, it is not classified as a Fulfillment because there is no set formula or explicit consummative language. Thus, Lk 2:11 comprises the Comparison/Analogy category since it is analogous to Mic 5:2 and Isa 9:6: "But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days...For a child has been born for us, a son given to us; authority rests upon his shoulders; and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

Lk 2:26 is another passage comprising the Comparison/Analogy category since it shares similar expressions to Ps 89:48, 1 Sam 26:9, 11, 16, 23. Lk 2:26 states, "It had been revealed to him [Simeon] by the Holy Spirit that he would not see death before he had seen the Lord's Messiah." The expression, "seeing death", is also recorded in Ps 89:48: "Who can live and never see death? Who can escape the power of Sheol? Selah." The LXX of Ps 89:48 says, "τίς ἐστιν

ἄνθρωπος ὃς ζήσεται καὶ οὐκ ὄψεται θάνατον ῥύσεται τὴν ψυχὴν αὐτοῦ ἐκ χειρὸς ἄδου
διάμαλμα,” wherein the Greek for “see death” is “ὄψεται θάνατον.”⁵⁹ Lk 2:26, however, says
“ἰδεῖν θάνατον”: “καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον
πρὶν [ἢ] ἂν ἴδῃ τὸν χριστὸν κυρίου.” Lk 2:26 also shares the expression “Lord’s Messiah”
(χριστὸν κυρίου) with 1 Sam 26:9, 11, 16, 23:

But David said to Abishai, ‘Do not destroy him; for who can raise his hand against the LORD’s anointed, and be guiltless? (1 Sam 26:9). The LORD forbid that I should raise my hand against the LORD’s anointed; but now take the spear that is at his head, and the water jar, and let us go (1 Sam 26:11). This thing that you have done is not good. As the LORD lives, you deserve to die, because you have not kept watch over your lord, the LORD’s anointed. See now, where is the king’s spear, or the water jar that was at his head? (1 Sam 26:16). The LORD rewards everyone for his righteousness and his faithfulness; for the LORD gave you into my hand today, but I would not raise my hand against the LORD’s anointed (1 Sam 26:23).

Not only do Lk 2:26 and 1 Sam 26:9, 11, 16, 23, share the same English expression, but the same Greek phrasing. For example, 1 Sam 26:9 says, “καὶ εἶπεν Δαυὶδ πρὸς Αβεσσα μὴ ταπεινώσῃς αὐτόν ὅτι τίς ἐποίσει χεῖρα αὐτοῦ ἐπὶ χριστὸν κυρίου καὶ ἀθωωθήσεται,” wherein χριστὸν κυρίου is translated as “Lord’s Messiah.”

Another comparison can be deduced from the context surrounding Lk 20:41 and the kingly references in Jer 23:5 and Isa 9:6-7. Within the context of Jesus alluding to his relationship with King David, Lk 20:41 states, “Then he [Jesus] said to them, ‘How can they say that the Messiah is David’s son?’” Because Jesus is comparing himself to King David and his lineage, there are allusions to a descendent of David, who will have authority and deal wisely as king:

The days are surely coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute

⁵⁹ Fitzmyer actually says that the expression is located in Ps 89:49; however, when examining the text, the expression is not located in vs. 49, but in vs. 48. Fitzmyer, *The Gospel According to Luke I-IX*, p. 427.

justice and righteousness in the land (Jer 23:5). For a child has been born for us, a son given to us; authority rests upon his shoulders; and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. His authority shall grow continually, and there shall be endless peace for the throne of David and his kingdom. He will establish and uphold it with justice and with righteousness from this time onward and forevermore. The zeal of the LORD of hosts will do this (Isa 9:6-7).

Even though there seems to be fulfillment from a conceptual perspective, Lk 20:41 is not classified as a Fulfillment passage, for it does not have the set fulfillment formula or explicit consummative language.

Jesus calls attention to the pointlessness of the answer in Lk 22:67: “They [the council] said, ‘If you are the Messiah, tell us.’ He [Jesus] replied, ‘If I tell you, you will not believe.’” This type of response is also depicted in Jer. 38:15: “Jeremiah said to Zedekiah, ‘If I tell you, you will put me to death, will you not? And if I give you advice, you will not listen to me.’” Thus, Lk 22:67 should be placed in the Comparison/Analogy category.

Lastly, the notion of scoffing, mocking, insult and scorn in Lk 23:35 may be compared to the betrayal and scoffing depicted in Isa 53:3, Isa 50:5-6, Zec 13:7, Lam 3:14 and Ps 22:6-8. Lk 23:35 says, “And the people stood by, watching; but the leaders scoffed at him, saying, ‘He saved others; let him save himself if he is the Messiah of God, his chosen one!’” The aforementioned Isaian passages, as well as Zec 13:7, Lam 3:14 and Ps 22:6-8 all state,

He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account (Isa 53:3). The Lord GOD has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting (Isa 50:5-6). ‘Awake, O sword, against my shepherd, against the man who is my associate,’ says the LORD of hosts. Strike the shepherd, that the sheep may be scattered; I will turn my hand against the little ones (Zec 13:7). I have become the laughingstock of all my people, the object of their taunt-songs all day long (Lam 3:14). But I am a worm, and not human; scorned by others, and despised by the people. All who see me mock at me; they make mouths at me, they shake their heads; ‘Commit your cause to

the LORD; let him deliver-- let him rescue the one in whom he delights!
(Ps 22:6-8).

All these OT passages mention a despised, rejected, insulted, mocked and spat at figure; however, from these excerpts, only one uses the Greek word “scoff.” Just as Lk 23:35 records the word “scoff” (ἐξεμυκτήριζον)⁶⁰, Ps 22:7 uses the like; however, it is translated as “mock”: “πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με ἐλάλησαν ἐν χεῖλεσιν ἐκίνησαν κεφαλὴν.” Since Lk 23:35 uses the same Greek word in LXX Ps 22:7 and Isa 53:3, Isa 50:5-6, Zec 13:7 as well as Lam 3:14 all depict a suffering servant; Lk 23:35 is properly placed in the category Comparison/Analogy.

b). Messiah in Fulfillment passages

The Fulfillment category only contains Lk 24:26 and 46. The former states, “Was it not necessary that the Messiah should suffer these things and then enter into his glory?” The fulfillment formula in this case is marked by the phrase, “Was it not necessary” because the Messiah’s suffering and glorification was predicted by OT prophets. The suffering in vs. 26 is depicted in Isa 50:6; 52:13; 53:12; Zec 13:7 and Ps 22:6-8. Isa 50:6 states, “I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting.” The character in Isa 52:13 is the Messiah: “See, my servant [the Messiah] shall prosper; he shall be exalted and lifted up, and shall be very high.”⁶¹

Isa 53:12 describes more of the messiah’s suffering: “Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.” The passages in Zechariah and Psalms use words, such as

⁶⁰ This Greek word also means “sneer,” “to ridicule.” See Bible Works 8.

⁶¹ Fitzmyer, *The Gospel According to Luke X-XXIV*, p. 1566.

“scorned”, “mock”, “despised” and “strike” in order to portray a suffering servant: “‘Awake, O sword, against my shepherd, against the man who is my associate,’ says the LORD of hosts. ‘Strike the shepherd, that the sheep may be scattered; I will turn my hand against the little ones’... ‘But I am a worm, and not human; scorned by others, and despised by the people. All who see me mock at me; they make mouths at me, they shake their heads; Commit your cause to the LORD; let him deliver – let him rescue the one in whom he delights!’”

The suffering in Ps 22:6-8 and Isa 50:6; 53:12 can also be compared to Lk 24:46: “and he [Jesus] said to them, ‘Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day.’” The reference to rising “from the dead on the third day” has been argued to allude to Hos 6:2: “After two days he will revive us; on the third day he will raise us up, that we may live before him.” Since the common words are “third day” and “raise”, it is possible that this is an allusion.

Although six passages comprise the Comparison/Analogy category, three verses have biblical analogies that imply a fulfillment context: Lk 2:11; 20:41 and Lk 23:35. From a conceptual perspective, Lk 2:11 is a fulfillment of the biblical prophecies concerning the Messiah’s birth location. It was predicted that the “anointed one” would be born in the city of David, or Bethlehem. Mic 5:2 states, “But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days.” Lk 20:41 does not have a fulfillment formula, but implicitly addresses the relationship between Jesus and King David. Jesus asks the question, “How can they say that the Messiah is David’s son?” This is supposed to recall David’s royal lineage and the promises therein. These promises are recounted in Jer 23:5 and Isa 9:6-7. Lastly, Lk 23:35 does not have a fulfillment formula, but mentions the suffering servant. From a conceptual

perspective, the suffering servant is prophesied through OT figures. This suffering servant is portrayed in Isa 50:6; 53:3; Zec 13:7; Lam 3:14 and Ps 22:6-8.

Summarizing, six passages recording the title Messiah are in the category Comparison/Analogy. These sayings are as follows: Lk 2:11; 2:26; 9:20; 20:41; 22:67; 23:35. When examining the Fulfillment category, only two verses (Lk 24:26, 46) are identified. Although this is the case, three passages from the Comparison/Analogy section (Lk 2:11; 20:41; 23:35) are considered as having biblical analogies that imply a fulfillment context. Thus, the title Messiah is most commonly used in the Comparison/Analogy category, and has a significant yet subtle relationship with Fulfillment.

Master: Types of Associations

Master is the fifth most frequently used title in Luke's gospel and is only spoken by Jesus' followers. From the six verses containing this title, three have an OT association. In order to demonstrate that the SM is most commonly used in Fulfillment passages, I will explore these three verses (Lk 8:24; 9:33; 9:49) which are solely located in the Comparison/Analogy category.

a). Master in Comparison/Analogy passages

The rebuking and calming of the wind and waters in Lk 8:24 is analogous to Ps 104:6-7; Nah 1:4; Ps 69:1-2 and Isa 50:2. Lk 8:24 says, "They went to him and woke him up, shouting, 'Master, Master, we are perishing!' And he woke up and rebuked the wind and the raging waves; they ceased, and there was a calm." The word, "rebuke", and the imagery of the waves and water are in Ps 104:6-7; Nah 1:4 and Isa 50:2: "You cover it with the deep as with a garment; the

waters stood above the mountains. At your rebuke they flee; at the sound of your thunder they take to flight...He rebukes the sea and makes it dry, and he dries up all the rivers; Bashan and Carmel wither, and the bloom of Lebanon fades...By my rebuke I dry up the sea, I make the rivers a desert; their fish stink for lack of water, and die of thirst.” Rather than addressing the imagery of rebuking the waters, Ps 69:1-2 portrays a man asking God to save him from the “deep waters”: “Save me, O God, for the waters have come up to my neck. I sink in deep mire, where there is no foothold; I have come into deep waters, and the flood sweeps over me.” This cry for help is analogous to the cry in the Lukan passage, for the disciples exclaim, “Master, Master, we are perishing!”

Lk 9:33 is analogous to the OT books depicting Moses and Elijah, since the Lukan passage states, “Just as they were leaving him, Peter said to Jesus, ‘Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah’ – not knowing what he said.” Thus, Luke may be attempting to recall the books of Exodus, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra and Malachi, since these texts portray either Moses or Elijah.

Lastly, a similar event in Lk 9:49 is portrayed in Num 11:27-29. Lk 9:49 states, “John answered, ‘Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us.’” Num 11:27-29 also uses the word “stop” and depicts a man attempting to prevent someone from performing a miraculous act: “And a young man ran and told Moses, ‘Eldad and Medad are prophesying in the camp.’ And Joshua son of Nun, the assistant of Moses, one of his chosen men, said, ‘My lord Moses, stop them!’ But Moses said to him, ‘Are you jealous for my sake? Would that all the LORD’s people were prophets, and that the LORD would put his spirit on them!’” Even Moses’ response in Num 11:27-29 resembles

Jesus' in Lk 9:50: "But Jesus said to him, 'Do not stop him; for whoever is not against you is for you.'" Both Moses and Jesus allow others to exercise miraculous gifts.

The title "Master" does not appear in any Fulfillment or Legal passages, but only in three verses that fall into the Comparison/Analogy category. Moreover, even when examining the three sayings that are analogous to the OT, these Lukan sayings do not have biblical associations that are in a fulfillment context, or are a fulfillment from a conceptual perspective. Thus, the title Master does not possess any relationship with Fulfillment passages.

Son of Man: Types of Associations

Son of Man is the second most commonly used title in Luke's gospel and it is found only in dialogue attributed to Jesus himself. Of the twenty-five SM sayings, nineteen have an Old Testament association. In order to demonstrate that this title is most commonly used in Fulfillment passages, I will begin by examining this expression in verses of a) Comparison/Analogy. Since SM is not in contexts discussing Jewish Law, this section will end with b) an examination of Fulfillment passages.

a). Son of Man in Comparison/Analogy passages

Of the nineteen passages with an OT association, twelve are from the category Comparison/Analogy: Lk 5:24; 6:5, 22; 7:34; 12:8; 12:10; 17:24, 26; 21:27, 36; 22:48, 69.

Lk 5:24 states, "But so that you may know that the Son of Man has authority on earth to forgive sins"—he [Jesus] said to the one who was paralyzed—"I say to you, stand up and take your bed and go to your home." The concept of having the authority and power to forgive sins is an allusion to Jer 33:8; 36:3. In the Jeremiah verses, God announces: "I will cleanse them

from all the guilt of their sin against me, and I will forgive all the guilt of their sin and rebellion against me... It may be that when the house of Judah hears of all the disasters that I intend to do to them, all of them may turn from their evil ways, so that I may forgive their iniquity and their sin.” Like God, Jesus has the power to forgive sins.

In Lk 6:5 Jesus says to the Pharisees: “The Son of Man is lord of the sabbath.” Although there does not seem to be an explicit OT allusion in this particular verse, the context surrounding this Lukan passage makes a comparison between Jesus and David:

One sabbath while Jesus was going through the grainfields, his disciples plucked some heads of grain, rubbed them in their hands, and ate them. But some of the Pharisees said, ‘Why are you doing what is not lawful on the sabbath?’ Jesus answered, ‘Have you not read what David did when he and his companions were hungry? He entered the house of God and took and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and gave some to his companions?’ Then he said to them, ‘The Son of Man is lord of the sabbath’ (Lk 6:1-5).

The reference to David is an allusion to 1 Sam 21:3-4, 6; David tells the priest Ahimelech: “‘Give me five loaves of bread, or whatever is here.’ The priest answered David, ‘I have no ordinary bread at hand, only holy bread – provided that the young men have kept themselves from women.’... So the priest gave him [David] the holy bread; for there was no bread there except the bread of the Presence, which is removed from before the LORD, to be replaced by hot bread on the day it is taken away.”⁶² Both OT and NT verses portray David taking the holy bread from the priests.

Lk 6:22 utilizes the same words as Isa 66:5. Jesus says in Lk 6:22, “Blessed are you when people hate you, and when they exclude you, revile you and defame you on account of the Son of Man.” God, in the Isaian passage, claims, “Your own people who hate you and reject you for my name’s sake have said...” Both verses share the word “hate,” have a divine or semi-

⁶² Although Lk 6:5 is categorized as Comparison/Analogy, it still contains hints of Jewish Law.

divine being as the speaker, and discuss how people will “reject”, “revile” and “defame” “you” “on the account of” God or the “Son of Man.”

The words and word order of “glutton” and “drunkard” are analogous in both Lk 7:34 and Deut 21:20. The former says, “the Son of Man has come eating and drinking, and you say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’” The latter, in turn, says, “They shall say to the elders of his town, ‘This son of ours is stubborn and rebellious. He will not obey us. He is a glutton and a drunkard.’”

Jesus says in Lk 12:8, 10: “And I tell you, everyone who acknowledges me before others, the Son of Man also will acknowledge before the angels of God... And everyone who speaks a word against the Son of Man will be forgiven; but whoever blasphemes against the Holy Spirit will not be forgiven.” The Lukan verses are most likely allusions to 1 Sam 2:30 and Isa 63:9-10, since they all share a similar word pattern. For example, in 1 Sam 2:30 God claims: “Far be it from me; for those who honor me I will honor, and those who despise me shall be treated with contempt.” Corresponding with Lk 12:10, Isa 63:9-10 states: “It was no messenger or angel but his presence that saved them; in his love and in his pity he redeemed them; he lifted them up and carried them all the days of old. But they rebelled and grieved his holy spirit; therefore he became their enemy; he himself fought against them.” In other words, the presence of God redeemed or forgave the people, while those who rebelled or blasphemed the holy spirit were enemies and would not be forgiven. The only difference between these Lukan and OT verses is that Isa 63:9-10 does not use the word “forgive.” Lk 12:10 says ἀφεθήσεται which translates as “forgive”, “permit”, “to let go.” Isa 63:9-10, in turn, says ἔσωσεν (to save) and ἐλυτρώσατο (redeem).

Lk 17:24, 26 is in the Comparison/Analogy category, as vs. 24 has similar imagery of “lightning” and “brightness” in the “sky” to Dan 12:3; Job 37:3; Zec 9:14. Lk 17:24 states, “For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day.” Dan 12:3 records, “Those who are wise shall shine like the brightness of the sky,” while Job and Zechariah claim, “Under the whole heaven he lets it loose, and his lightning to the corners of the earth... Then the LORD will appear over them, and his arrow go forth like lightning; the Lord GOD will sound the trumpet and march forth in the whirlwinds of the south.” Lk 17:26 also has clear allusions to the events that occurred in Noah’s life in Gen 6:5-8; 7:7-10. The Lukan passage states, “Just as it was in the days of Noah, so too it will be in the days of the Son of Man.”

Numerous comparisons can also be made when examining Lk 21:27, 36: “Then they will see ‘the Son of Man coming in a cloud’ with power and great glory... Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man.” The “coming in a cloud” alludes to Dan 7:13, for it says, “As I watched in the night visions, I saw one like a human being coming with the clouds of heaven.” The concept of “things that will take place” and “standing” before an eschatological being in Lk 21:36 alludes to Mal 3:2: “But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner’s fire and like fullers’ soap.” Although the English translation is “stand” and the Hebrew עמד means “to stand,” it must be noted that the Greek word in Luke and the Greek in the LXX are different; in Luke’s gospel σταθῆναι translates as “stand”, whereas the LXX of Mal 3:2 records ὑποστήσεται.

Lk 22:48 also shares similar language and words (“kiss” and “betrayal”) with that of Prov 27:6; 2 Sam 20:9 and Ps 41:9. The Lukan passage states, “but Jesus said to him, ‘Judas, is it

with a kiss that you are betraying the Son of Man?”” Prov 27:6 records, “Well meant are the wounds a friend inflicts, but profuse are the kisses of an enemy.” 2 Sam 20:9, in turn, says, “Joab said to Amasa, ‘Is it well with you, my brother?’ And Joab took Amasa by the beard with his right hand to kiss him.” Ps 41:9 addresses the element of betrayal: “Even my bosom friend in whom I trusted, who ate of my bread, has lifted the heel against me.”

Lastly, Lk 22:69 combines phrases from Dan 7:13 and Ps 110:1. The Lukan verse says, “But from now on the Son of Man will be seated at the right hand of the power of God,” which is similar to, “As I watched in the night visions, I saw one like a human being coming with the clouds of heaven. And he came to the Ancient One and was presented before him (Dan 7:13)... The LORD says to my lord, ‘Sit at my right hand until I make your enemies your footstool’” (Ps 110:1).

b). Son of Man in Fulfillment passages

The Fulfillment passages using the SM title are, Lk 9:22, 44; 11:30; 18:31; 19:10; 22:22 and Lk 24:7. The majority of these Fulfillment passages, however, depict a suffering servant like the one in Isa 53:5, Dan 9:26 and Zec 13:7: “But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed...After the sixty-two weeks, an anointed one shall be cut off and shall have nothing... ‘Awake, O sword, against my shepherd, against the man who is my associate,’ says the LORD of hosts. Strike the shepherd, that the sheep may be scattered; I will turn my hand against the little ones...” Lk 9:22, 44; 18:31; 22:22; 24:7 all claim that the SM will suffer and be betrayed and rejected:⁶³

⁶³ Lk 18:31 most likely depicts the SM’s suffering and death, and not the “good news” Jesus preaches, because vss. 32-33 state, “For he will be handed over to the Gentiles; and he will be mocked and insulted and spat upon. After

‘The Son of Man must undergo great suffering, and be rejected by the elders, chief priests, and scribes, and be killed, and on the third day be raised’ (Lk 9:22). ‘Let these words sink into your ears: The Son of Man is going to be betrayed into human hands’ (Lk 9:44). Then he took the twelve aside and said to them, ‘See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished’ (Lk 18:31). For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!’ (Lk 22:22). The Son of Man must be handed over to sinners, and be crucified, and on the third day rise again’ (Lk 24:7).

Lk 11:30 contains explicit fulfillment language, for it alludes to the book of Jonah and Ezekiel in describing how the SM will be a sign.⁶⁴ This sign is the preaching of Yahweh’s message to the Jews and Gentiles, which is accomplished throughout Luke’s gospel.⁶⁵ Lk 19:10 is another SM verse containing explicit fulfillment language, for it shares similar phrasing to the Fulfillment quotation in Lk 4:18-19. Before examining Lk 19:10, however, we must first determine how Lk 4:18-19 is a Fulfillment passage. As a result, I will provide quotations from vss. 17-19, 21:

And the scroll of the prophet Isaiah was given him [Jesus]. He unrolled the scroll and found the place where it was written: ‘The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor’...Then he began to say to them, ‘Today this scripture has been fulfilled in your hearing.’

Following Jesus’ reading of the Isaiah scroll, described in vss. 18-19, Jesus says in vs. 21, “Today this scripture has been fulfilled in your hearing.” Thus, Lk 4:18-19 is a Fulfillment passage. Since it has been determined that Lk 4:18-19 has consummative language, we can now

they have flogged him, they will kill him, and on the third day he will rise again.” See Lk 4:18 for the passage on the “good news.”

⁶⁴ Jonah 1:1 and Ezk 2:3, 5, 7 demonstrate that the sign is the preaching of Yahweh’s message to a group of people. Jonah preaches to the Ninevites, whereas Ezekiel speaks to the Israelites. This sign may also be Jesus’ resurrection since Mt 12:39-40 states, “An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth.”

⁶⁵ See Lk 4:18 since it demonstrates how Jesus is supposed to fulfill the scripture concerning God’s preaching. Jesus has come “to bring good news to the poor” and “proclaim the year of the Lord’s favor.”

proceed with analyzing how Lk 19:10 is also a Fulfillment verse. Lk 19:10 states, “For the Son of Man came to seek out and save the lost,” which is similar to Jesus being anointed to “bring good news to the poor...proclaim release to the captives...to let the oppressed go free.” In proclaiming release to the captives, Jesus seeks (proclaims) to save (release) the lost (the captives). Lk 19:10 is also an allusion to Isa 53:6 and Ezk 34:16. The former says, “All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. Ezk 34:16, in turn, states, “I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice.” Thus, there are only seven SM verses that explicitly depict a Fulfillment passage, whereas twelve constitute the category of Comparison/Analogy.⁶⁶

Although seven SM passages explicitly reveal Fulfillment of the OT, four verses within the Comparison/Analogy category imply a fulfillment context: Lk 5:24; 6:5; 22:48, 69.

Lk 5:24 states that the “Son of Man has authority on earth to forgive sins.” The concept of power and forgiving sin not only is analogous to Jer 33:8, but is fulfillment from a conceptual perspective. It is an analogy that makes a Christological point, for just as God says in Jer 33:8; 36:3 that he cleanses people of sin, Jesus claims that, as the SM, he can do the same. Lk 6:5 is also a fulfillment from a conceptual perspective, for it not only compares Jesus to David through the analogy of the grain and showbread, but demonstrates an existent relationship between the two figures. Luke could have made a comparison in this Lukan passage between Jesus and Moses; however, by using King David, there seems to be an underlying messianic message; just as King David had authority over the Sabbath, the kingly descendent of David, Jesus, also has

⁶⁶ See the chapter entitled “Types of Associations” for how to detect a Fulfillment passage.

authority on the Sabbath.⁶⁷ Thus, Lk 6:5 depicts a story of David and alludes to Jesus' royal lineage, which suggests that Jesus is the messiah.

Another example of biblical analogies implying a fulfillment context lies in Lk 22:48. This Lukan passage depicts Judas betraying the Son of Man with a kiss, which alludes to Ps 41:9 and is fulfillment from a conceptual perspective. Ps 41:9 states, "Even my bosom friend in whom I trusted, who ate of my bread, has lifted the heel against me." Lastly, Lk 22:69 has biblical analogies that imply a fulfillment context, for the descendent of David, the savior of Israel, is supposed to "sit at the right hand of the power of God." This alludes to Dan 7:13 and Ps 110:1. The latter states, "The Lord says to my lord, 'Sit at my right hand until I make your enemies your footstool.'"

Summarizing, the SM is most commonly used (twelve times) in the passages of Comparison/Analogy. Although this is the case, the title is used seven times in verses having explicit consummative language and four times in passages containing an underlying message of fulfillment. Thus, SM is closely associated with consummation too.

This title's close association with fulfillment, however, does not end here. It is only once we compare this expression with Jesus' other titles (Lord, Teacher, Messiah and Master), that its relationship with consummation shines that much more brightly. Thus, I shall summarize my findings beginning with the title Lord.

From the forty-two times Lord is used in Luke's gospel, seventeen passages have an OT association. From these seventeen, four (24%) are of Fulfillment and only three passages have biblical analogies that imply a fulfillment context. Because the SM title is in nineteen verses that

⁶⁷ Isa 9:7 and Jer 23:5 describe how a descendent of David will act righteously according to God: "His authority shall grow continually, and there shall be endless peace for the throne of David and his kingdom. He will establish and uphold it with justice and with righteousness from this time onward and forevermore. The zeal of the LORD of hosts will do this" (Isa 9:7). "The days are surely coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land" (Jer 23:5).

have an OT association and from these nineteen, seven (35%) passages are of Fulfillment, it is apparent that the SM is used more often in Fulfillment contexts. Even when examining the verses that have biblical analogies implying a fulfillment context, Lord is used three times, whereas SM is used four times.

From the thirteen times Teacher is implemented in Luke's gospel, five of these verses have OT associations. From these five, there are no Fulfillment passages and no biblical analogies that imply a fulfillment context. Thus, when Teacher is compared to SM, the latter is most commonly associated with Fulfillment.

From the eleven times Messiah is used in Luke's gospel, eight have an OT association. From these eight, only two (25%) comprise the Fulfillment category, which is fewer than the seven SM Fulfillment passages. Even when examining the biblical analogies that imply a fulfillment context, Messiah is in three of these verses, whereas SM is in four.

Lastly, from the six passages implementing the title Master, three have an OT association. From these three, there are no Fulfillment passages. Thus, it is noticeable that when compared with the SM title, SM is most commonly associated with fulfillment of OT prophecies. Can the SM's significance, however, also lie in its connotations?

Jesus' Titles in Luke's Gospel: Their Connotations

The SM is the most important Christological title in Luke because it best captures the central point of Lukan Christology. This was partially observed through the analysis of Fulfillment passages. By using the SM in Fulfillment passages, Luke argues that Jesus is the coming one, the messiah. The SM's significance also lies in its connotations; it is the most important Christological title because it signifies a being who is both earthly and cosmological.

In order to demonstrate how Luke's SM, in contrast to the other titles, is most often and most consistently associated with earthly and cosmological, I must compare and contrast Jesus' other titles in the Gospel of Luke with the SM. Thus, I will examine Lord, Teacher, Messiah and Master.

Lord

Most passages implementing Lord do not emphasize Jesus' cosmological qualities. They describe his earthly or human nature. For example, from the forty-two passages using Lord, forty portray Jesus' earthly nature while the remaining two describe his cosmological qualities. There are no passages portraying both natures. In this section I will first examine all the earthly passages, beginning with those describing Jesus' relationship with John the Baptist.

Earthly

i). Jesus is referred to as Lord in passages describing his relationship to John the Baptist. Lk 1:17, 76 and 3:4 all portray John as preparing people for Jesus. Lk 1:43 portrays John's mother, Elizabeth, speaking with Jesus' mother Mary: "And why has this happened to me that the mother of my Lord comes to me?" In Lk 7:19 John the Baptist sends his disciples "to the Lord to ask, 'Are you the one who is to come, or are we to wait for another?'"

ii). Lord is also used in the infancy narrative, in verses portraying Pharisees and Jesus' followers, as well as in passages recording Jesus as the speaker. In Lk 2:11 the angel of the Lord speaks to the shepherds providing the location of Jesus' birth: "To you is born this day in the city of David a Savior, who is the Messiah, the Lord." In order to portray Jesus' disapproval of the Pharisees, the narrator in Lk 11:39 says, "Then the Lord said to him [a Pharisee], 'Now you

Pharisees clean the outside of the cup and of the dish, but inside you are all full of greed and wickedness.” Peter, in Lk 22:33, states, “Lord, I am ready to go with you to prison and to death!” The narrator in Lk 22:61 claims, “The Lord turned and looked at Peter. Then Peter remembered the word of the Lord.” Even when the disciples realise that Jesus will be counted among the lawless they say in Lk 22:38, 49, “Lord, look, here are two swords...Lord should we strike with the sword?” Lk 19:31, however, portrays Jesus as addressing himself as Lord: “If anyone asks you, ‘Why are you untying it [a colt]?’ just say this, ‘The Lord needs it.’” In Lk 19:34 two of Jesus’ disciples claim that “the Lord” requires the colt.

iii). Lord is also used in many verses portraying Jesus’ earthly ministry. For example, in Lk 6:46 Jesus begins a sermon saying, “Why do you call me Lord, Lord, and do not do what I tell you?” In Lk 10:1 the narrator states that “the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go.” Jesus says to his disciples in Lk 10:2, “The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest.” Jesus sends disciples into towns in order that his message of good news and redemption spreads among the people. In Lk 10:39, 40, 41, Jesus preaches that it is better to follow him than to be distracted by worldly matters: “She [Martha] had a sister names Mary, who sat at the Lord’s feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, ‘Lord, do you not care that my sister has left me to do all the work by myself? Tell her to help me.’ But the Lord answered her, ‘Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part.’” Jesus’ lesson on following is also depicted in Lk 9:59, 61. Subsequent to Jesus’ statement, “Follow me,” a man in Lk 9:59 says, “Lord, first

let me go and bury my father.” In Lk 9:61 another man says, “I will follow you, Lord; but let me first say farewell to those at my home.”

Preceding Jesus’ teachings on how to pray, one of his followers in Lk 11:1 says, “Lord, teach us to pray, as John taught his disciples.” Lk 12:41-42 is in the context of Jesus teaching about judgment day. Peter says to Jesus, ““Lord are you telling this parable for us or for everyone?” And the Lord said, ‘Who then is the faithful and prudent manager whom his master will put in charge of his slaves.’” In order to preach that work of compassion can be done on the Sabbath the narrator writes in Lk 13:15, “But the Lord answered him and said, ‘You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger, and lead it away to give it water?’” In Lk 13:23, 25 Jesus performs his earthly ministry. He is portrayed as teaching in towns and villages when a man approaches him, asking, “Lord, will only a few be saved?” He responds in vs. 25, “When once the owner of the house has got up and shut the door, and you begin to stand outside and to knock at the door, saying, ‘Lord open to us,’ then in reply he will say to you, ‘I do not know where you come from.’”

When Jesus teaches about faith in Lk 17:5-6, the narrator uses the title Lord: “The apostles said to the Lord, ‘Increase our faith!’ The Lord replied, ‘If you have faith the size of a mustard seed, you could say to this mulberry tree, Be uprooted and planted in the sea, and it would obey you.’” In Lk 17:26-37 when Jesus preaches to his followers of the coming judgment day and how some will be left and others taken, Jesus’ disciples ask, “Where Lord?” The title Lord is also used when Jesus teaches his disciples to constantly pray: “And the Lord said, ‘Listen to what the unjust judge says. And will not God grant justice to his chosen ones who cry to him day and night?’”⁶⁸ In the context of Jesus having come to seek and save the lost, Lord is used by the narrator and a chief tax collector, Zacchaeus. For example, Lk 19:8 says, “Zacchaeus stood

⁶⁸ Lk 18:6-7.

there and said to the Lord, 'Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.'"

Jesus as Lord is also an earthly being since he, in Lk 24:34, is resurrected; two men say to Jesus' companions, "The Lord has risen indeed, and he has appeared to Simon!" The notion of resurrection seems cosmological since it is supernatural; however, it is an earthly example because it implies that he dies and then is resurrected, as is expected of all human beings.

iv). Five passages portray Jesus' superhuman abilities; however, because these verses do not directly suggest that these powers came from God, they are considered earthly. Lk 5:8 is in the context of Jesus controlling the behaviour of fish. As a result of this miracle, Simon Peter falls at Jesus' feet saying, "Go away from me Lord, for I am a sinful man!" There are also numerous verses, implementing Lord, that portray Jesus' healing powers. The leper in Lk 5:12 says to Jesus, "Lord, if you choose, you can make me clean." In Lk 7:6, 8 the centurion sent Jesus a message saying, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof...let my servant be healed." In the context of Jesus healing the dead man, the narrator in Lk 7:13 states, "When the Lord saw her, he had compassion for her and said to her, 'Do not weep.'" In Lk 18:41 a blind man was brought to Jesus saying, "Lord, let me see again."

Rather than directly portraying Jesus' divine abilities, Lk 9:54 and 10:17 describe the superhuman powers of Jesus' followers. Both James and John in Lk 9:54 ask, "Lord, do you want us to command fire to come down from heaven and consume them?" In Lk 10:17 the group of seventy that Jesus appoints says, "Lord, in your name even the demons submit to us!" Although Jesus' followers have certain abilities to control the cosmos or cast out demons, the aforementioned passages do not explicitly mention that these abilities come from God. Thus, these verses are not considered cosmological.

Cosmological

Only two verses (Lk 20:42, 44) implement the title Lord and portray its cosmological qualities. In Lk 20:41-44 Jesus refers to himself as a preexistent being, not human: “Then he [Jesus] said to them, ‘How can they say that the Messiah is David’s son? For David himself says in the book of Psalms, ‘The Lord said to my Lord, Sit at my right hand, until I make your enemies your footstool.’ David thus calls him Lord; so how can he be his son?’” Jesus as Lord existed before King David since David wrote in his Psalms, “The Lord said to my Lord.”

Concluding, very few passages associate cosmology with the title Lord. It is, however, most commonly used in passages portraying Jesus’ earthly nature. Lord is used in i) passages describing Jesus’ relation to John the Baptist; ii) verses portraying Jesus’ birth, the Pharisees, Jesus’ followers, and him as the speaker; iii) passages depicting Jesus’ earthly ministry and resurrection; and iv) verses portraying Jesus’ and his followers’ superhuman abilities.

Teacher

The title Teacher is solely in passages describing Jesus’ earthly nature. To begin, I will explore the earthly verses spoken by Jesus’ opponents.

Earthly

i). Preceding Jesus’ lesson of forgiveness, a Pharisee in Lk 7:40 says to Jesus, “Teacher,...speak.” In Lk 19:39 some Pharisees in a crowd demand that Jesus restrains his disciples from praising God joyfully: “Teacher, order your disciples to stop.” A lawyer in Lk 10:25 asks, “Teacher...what must I do to inherit eternal life?” Another lawyer in Lk 11:45 is

insulted by Jesus' words and remarks, "Teacher, when you say these things, you insult us too." Lk 18:18 depicts a man addressing Jesus as good Teacher although he is unwilling to sell everything he has, give to the poor and follow Jesus: "Good Teacher, what must I do to inherit eternal life?" In Lk 20:21-22 the scribes and chief priests send spies to trap Jesus by asking, "Teacher, we know that you are right in what you say and teach, and you show deference to no one, but teach the way of God in accordance with truth. Is it lawful for us to pay taxes to the emperor, or not?" Lk 20:39 portrays scribes claiming, "Teacher, you have spoken well." In Lk 20:28 some Sadducees, who claim there is no resurrection, say to Jesus, "Teacher, Moses wrote for us that if a man's brother dies, leaving a wife but no children, the man shall marry the widow and raise up children for his brother."

ii). In Lk 12:13 a man from a crowd says to Jesus, "Teacher, tell my brother to divide the family inheritance with me." Jesus responds by warning him about greed. People who are speaking about the temple's adornments ask Jesus in Lk 21:7, "Teacher, when will this [the destruction of the temple] be, and what will be the sign that this is about to take place?"

iii). The only verse implementing Teacher where Jesus is the speaker is in Lk 22:11. Jesus informs Peter and John to follow a man with a pitcher of water and say, "The teacher asks you, 'Where is the guest room, where I may eat the Passover with my disciples?'"

iv). Lk 8:49 and 9:38 are in contexts describing Jesus' superhuman powers. The former portrays a man coming from a leader's house saying, "Your daughter is dead; do not trouble the teacher any longer." Jesus responds by raising her to life. Prior to Jesus rebuking an unclean spirit, a man shouts in Lk 9:38, "Teacher, I beg you to look at my son; he is my only child." Both passages, Lk 8:49 and 9:38, portray men, followers of Jesus, as the speakers. Both verses are also in contexts testifying to his superhuman abilities. Since, however, there was widespread

belief that some people, other than Jesus, had these abilities and there is no explicit reference to God providing these special powers within these passages, Lk 8:49 and 9:38 are not considered cosmological.

Summarizing, Teacher is not used in passages depicting Jesus' cosmological qualities. Thus, the thirteen verses recording Teacher portray Jesus' earthly nature.

Messiah

Of the eleven times Messiah is used, nine passages solely depict Jesus' earthly qualities, one portrays both his earthly and divine nature since it mentions Jesus' suffering and his role in heaven, while one solely depicts his cosmological quality. I will begin by examining the verses portraying Jesus' earthly nature.

Earthly

i). The angel of the Lord in Lk 2:11 uses the title Messiah when announcing Jesus' birth: "To you is born this day in the city of David a Savior, who is the Messiah, the Lord." In Lk 22:67 as the elders, chief priests and scribes gather together to interrogate Jesus, they say, "If you are the Messiah, tell us." Once again the assembly accuses Jesus of blasphemy, saying in Lk 23:2, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king." Even a criminal says to Jesus in Lk 23:39, "Are you not the Messiah? Save yourself and us!" Although the title Messiah seems to be associated with the power to save, this passage does not mention that Jesus received this superhuman ability to save from God. In regards to all the aforementioned verses, the passages use this title in an

earthly context since they do not mention that the messiah will rule or judge in heaven, is preexistent, or is with God in heaven. There is no reference to cosmology.

In Lk 24:46 Jesus says to his disciples, “Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day.” Since death and resurrection were believed by the Pharisees and Jesus’ followers to be the fate of every human being, both these events are considered earthly.

ii). Four verses seem to emphasize the Messiah’s divine qualities; however, since there is no explicit reference that Jesus was anointed by God in heaven or in the company of the angels, or that Jesus’ superhuman abilities come from God, these four passages are not considered cosmological. For example, Lk 2:26; 9:20; 23:35 say, “It had been revealed to him [Simeon] by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah...He [Jesus] said to them, ‘But who do you say that I am?’ Peter answered, ‘The Messiah of God’...And the people stood by, watching; but the leaders scoffed at him, saying, ‘He saved others; let him save himself if he is the Messiah of God, his chosen one!’” Although all these verses claim that Jesus is God’s anointed and Lk 23:35 seems to associate the ability to save with the title Messiah, these passages are not cosmological, for there is no explicit indication that Jesus’ superhuman powers come from God and there is no reference to Jesus being anointed by God in heaven or in the company of heavenly angels. Moreover, there was widespread belief that the messiah descended from an earthly kingdom and was earthly or human himself. The other verse testifying to Jesus’ superhuman abilities is Lk 4:41. Jesus rebukes the demons “and would not allow them to speak, because they knew that he was the Messiah.” In theory this healing testifies to Jesus’ superhuman abilities, but as there was widespread belief in the idea that some people, other than

Jesus, had these powers and this passage does not mention that these powers come from God, it is not cosmological.

Earthly and Cosmological

i). Lk 24:26 portrays Jesus' earthly and cosmological qualities, for it records that Jesus must suffer and "enter into his glory": "Was it not necessary that the Messiah should suffer these things and then enter into his glory?" The earthly connotation derives from the word "suffer"; as a fleshly being, Jesus will be betrayed and die. The divine connotation derives from the phrase, "the Messiah should...then enter into his glory." This "glory" most likely refers to Jesus' post-resurrection position in the heavenly realm.⁶⁹

Cosmological

i). The only verse implementing Messiah that solely portrays Jesus' divine qualities is Lk 20:41. This passage depicts Jesus' pre-existence as the messiah: "Then he [Jesus] said to them, 'How can they say that the Messiah is David's son? For David himself says in the book of Psalms, 'The Lord said to my Lord, Sit at my right hand.'"⁷⁰ Jesus is attempting to argue that the Messiah cannot be David's biological son because David's Lord, the Messiah, existed while David was living. Thus, the Messiah is preexistent.

Concluding, nine passages solely portray Jesus' earthly qualities. These verses address Jesus' birth, his interrogation, his death and resurrection, his superhuman abilities, and the phrase, "God's anointed." Although Jesus' ability to save people and rebuke demons testifies to his superhuman abilities, the passages describing these events do not mention that these powers

⁶⁹ The term "glory" is used elsewhere in Luke's gospel (Lk 9:26) and is often associated with God and his holy angels.

⁷⁰ Lk 20:41-42.

come from God and are thus considered earthly. It has also been demonstrated that one verse portrays both Jesus' earthly and divine nature since it depicts his pre-existence.

Master

When examining the title Master there are six earthly passages. It is important to note that there are no verses portraying Jesus' cosmological qualities.

Earthly

i). The Master's human or earthly connotation is in passages depicting Jesus' disciples. In Lk 8:45 Peter says to Jesus, "Master, the crowds surround you and press in on you." Peter also addresses Jesus as Master in Lk 9:33: "Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses and one for Elijah' – not knowing what he said."

ii). Although Lk 5:5; 8:24; 17:13 and 9:49 testify to Jesus' superhuman powers they count as earthly because they are not explicitly attributed to God. For example, in the context of Jesus causing the fish to swim in the fishermen's nets, Simon says to Jesus, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets." Prior to Jesus rebuking the winds and waves, the disciples in Lk 8:24 shout, "Master, Master, we are perishing!" Lk 17:13 portrays ten lepers calling, "Jesus, Master, have mercy on us!" As a result, Jesus heals them of their leprosy. In Lk 9:49 John addresses Jesus as Master: "Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow us." This passage suggests that Jesus has the ability to rebuke demons. Although these four verses testify to Jesus' miraculous powers, they are not considered cosmological because they do not mention the abilities as coming from God.

Summarizing, six passages contain the title Master and portray Jesus' earthly qualities.

Son of Man

Luke's gospel records SM twenty-five times. Of these twenty-five, however, thirteen have solely an earthly connotation, one is in a passage portraying both the SM's earthly and divine qualities, while the remaining eleven are in verses solely describing the SM's cosmological nature. I will begin by examining Jesus' earthly ministry.

Earthly

i). Jesus' earthly or human connotation is expressed in passages describing Jesus' earthly ministry. In Lk 6:3-5: "Jesus answered, 'Have you not read what David did when he and his companions were hungry? He entered the house of God and took and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and gave some to his companions?' Then he said to them, 'The Son of Man is lord of the sabbath.'" Jesus believes that just as David broke the Sabbath laws, he can too.

Lk 6:22 does not express anything divine or heavenly, only that people are blessed when they follow or believe in the SM: Jesus says, "Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man." Lk 7:33-34 uses the SM in an earthly context, for it addresses Jesus' earthly ministry to tax collectors and sinners. Jesus states, "For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon'; the Son of Man has come eating and drinking, and you say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!'" The SM's earthly ministry is also alluded to in Lk 11:30: "For just as Jonah became a sign to the people of Nineveh, so the Son of Man will be to this generation." In other words, just as Jonah was instructed to preach God's

message to the Ninevites, the SM is likewise instructed to preach God's message to the Jews.⁷¹ The SM's earthly connotation is also depicted in Lk 19:10: "For the Son of Man came to seek out and to save the lost." According to Christopher F. Evans, this passage is another example where "the Son of Man is Jesus in his human activity."⁷²

In answer to a scribe's statement to Jesus, "I will follow you wherever you go," Jesus says in Lk 9:58, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." Either Jesus is saying that men or a man, such as this scribe, has nowhere to lay his head, or that the man, Jesus, has nowhere to rest. It is more plausible that the author of Luke uses the SM as a "representative figure of Jesus' ministry," and refers to Jesus as not having a place to lie down.⁷³ In any case, it seems that Jesus is referring to human(s) and his or their earthly dwellings. To support the notion of the SM's earthly connotation, scholars have even classified the Lukan passage as an "earthly saying."⁷⁴ Thus, the SM expression is used in an earthly context and has an earthly connotation.

Lk 12:10 describes how those who blaspheme Jesus as the SM will be forgiven, while those who blaspheme against a divine entity, the Holy Spirit, will not be forgiven: "And everyone who speaks a word against the Son of Man will be forgiven; but whoever blasphemes against the Holy Spirit will not be forgiven." This passage portrays the SM as not yet having entered upon his reign.⁷⁵ In other words, because the SM is on earth and not in heaven – ruling – people will not be harmed if they blaspheme him. However, by blaspheming the Spirit, in this

⁷¹ See Lk 4:43. The SM's action is a sign of proclamation. Fitzmyer, *The Gospel According to Luke X-XXIV*, p. 936. According to David Aune, this passage is classified as a "suffering saying." See David E. Aune, "Son of Man." *The International Standard Bible Encyclopaedia*, vol. 4, Geoffrey W. Bromiley, general ed (Grand Rapids, Michigan: Eerdmans, 1988), p. 577.

⁷² Christopher F. Evans, *Saint Luke*, 2nd ed. (London: SCM press, 2008), p. 82.

⁷³ W. F. Albright and C. S. Mann, *Matthew. The Anchor Bible* (New York: Doubleday, 1971), p. 95.

⁷⁴ Aune, p. 577.

⁷⁵ Albright and Mann, p. 156.

age of proclamation or in the age to come, one commits the ultimate sin.⁷⁶ Thus, a human figure may be criticized, but a cosmological being may not.⁷⁷

ii). Lk 9:44; 22:22, 48 discuss the SM's betrayal and suffering. Jesus says in Lk 9:44, "Let these words sink into your ears: The Son of Man is going to be betrayed into human hands." Lk 22:22, 48, in turn, says, "For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!"...but Jesus said to him, 'Judas, is it with a kiss that you are betraying the Son of Man?'"

iii). Lk 9:22; 18:31 and 24:7 not only describe Jesus' betrayal and suffering, but his death and resurrection. Since the Pharisees and Jesus' followers believed that human beings would be resurrected, resurrection in itself is not cosmological. Lk 9:22 and 24:7 say, "The Son of Man must undergo great suffering, and be rejected by the elders, chief priests, and scribes, and be killed, and on the third day be raised...that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again." According to Mann, "the seriousness of the passion prediction is underlined by the assertion that the future Man-in-glory must suffer."⁷⁸ Lk 18:31 differs slightly from Lk 9:22 and 24:7 since it alludes to everything that was prophesied regarding Jesus, such as his ministry, suffering, death, burial and resurrection: "Then he took the twelve aside and said to them, 'See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished.'" The SM's earthly qualities are depicted in Jesus' ministry, betrayal, suffering, death and resurrection.

⁷⁶ Fitzmyer, *The Gospel According to Luke X-XXIV*, p. 966. Fitzmyer claims that the Holy Spirit seems to represent the finger of God, as a way of asserting God's "salvific intervention in human activity; if this is rejected or abused, so is God himself." Ibid.

⁷⁷ Aune classifies this as an "earthly saying." Aune, p. 577.

⁷⁸ C. S. Mann, *Mark. The Anchor Bible*, vol. 27 (New York: Doubleday, 1986), p. 346.

Earthly and Cosmological

i). One passage addresses the SM's earthly and cosmological connotations. Lk 5:24 explicitly portrays Jesus as the SM, for prior to healing the paralytic Jesus states, "But so that you may know that the Son of Man has authority on earth to forgive sins – he said to the one who was paralyzed – 'I say to you, stand up and take your bed and go to your home.'" Jesus as the SM has the power to treat infirmities and forgive sins; this notion of a Jewish healer forgiving sins had occurred in previous instances.⁷⁹ This ability to cure people is a divine quality, since Lk 5:21 depicts God as having given the SM authority and power to heal: "The scribes and the Pharisees began to question... 'Who can forgive sins but God alone.'"⁸⁰ His earthly quality, however, derives from Jesus' statement, "the Son of Man has authority on earth;" there is no mention of possessing authority "in heaven," or "with God," and therefore should be noted as revealing the SM as an earthly being. Furthermore, God has delegated his power to the SM who "carries out his gracious will in the earthly sphere."⁸¹ If the passage mentioned "in heaven" rather than "on earth" then the SM might solely have a cosmological connotation. Since this figure is depicted on earth, given the authority by God to heal and forgive sins, then it is reasonable to conclude that he is this earthly being with divine qualities.

Cosmological

i). Eleven passages solely depict the SM's cosmological qualities. For example, Lk 9:26; 12:8 and 22:69 address the SM's relationship with divine and heavenly beings. Lk 9:26

⁷⁹ For more information on Jewish healers who have forgiven sins, see Joel Marcus, *Mark 1-8. The Anchor Bible*, vol. 27 (New York: Doubleday, 2000), p. 222. Another action which is not totally unprecedented is a Jewish person's ability to cure diseases.

⁸⁰ The Hebrew Bible also depicts numerous prophets performing miracles and healing many infirmities. For example, Elijah raised the widow's son from the dead in 1 Kings 17:18-24 and Elisha cleansed Naaman of his leprosy. See 2 Kings 5. These examples also explain how God gave the power and authority to heal.

⁸¹ Marcus, p. 223.

mentions the SM coming in “his glory and the glory of the Father and of the holy angels.” It seems that from Jesus’ glorification onwards he becomes the heavenly Son of Man.⁸² Lk 12:8 claims that “everyone who acknowledges me [Jesus] before others, the Son of Man also will acknowledge before the angels of God.” Lk 22:69 demonstrates the SM’s relationship to God and position in the heavenly realm: “But from now on the Son of Man will be seated at the right hand of the power of God.” According to Fletcher-Louis, “the picture of the Son of Man seated at God’s right hand is a claim to a highly exalted status, even a sharing in God’s being and authority.”⁸³

ii). The SM has also “taken over the role of God in his acts of judgment.”⁸⁴ This role of divine judgment (“coming”) is depicted in Lk 12:40; 17:22, 24, 26, 30; 18:8; 21:27, 36. Lk 12:40 states that the SM will arrive some day to play the role of a divine judge: “You also must be ready, for the Son of Man is coming at an unexpected hour.” This passage also refers to a final judgment when the Messiah is finally declared and can reign in heaven.⁸⁵ By using the SM title, Luke depicts Jesus as judge of human life.⁸⁶ Thus, this being has a cosmological connotation, for he will come at an unexpected hour in his glory, with his angels, to sit on his throne and judge the world. Jesus says in Lk 17:22, “The days are coming when you will long to see one of the days of the Son of Man, and you will not see it.” The “day” seems to refer to the parousia of Jesus in Acts 1:11. It also seems as though Luke wishes to parallel the phrase, “the days of Noah” or “the days of Lot.”⁸⁷ Summarizing, however, the present context suggests that this revelation will be for judgment.

⁸²Crispin H.T. Fletcher-Louis, *Luke-Acts: Angels, Christology and Soteriology* (Tubingen: Mohr Siebeck, 1997), p. 235.

⁸³Fletcher-Louis, p. 227.

⁸⁴Fletcher-Louis, p. 229.

⁸⁵Albright and Mann, p. 299.

⁸⁶Fitzmyer, *The Gospel According to Luke X-XXIV*, p. 986.

⁸⁷*Ibid.*, pp. 1168-1169.

Lk 17:26, 30 claim that just as God judged the people in Noah's time, the SM will judge on the day he arrives or is revealed: "Just as it was in the days of Noah, so too it will be in the days of the Son of Man...it will be like that on the day that the Son of Man is revealed." Since Jesus has already alluded to the fact that he is the SM and is presently on earth, either the SM figure in the Lukan passage is another figure, or is Jesus after he dies. The context of Matthew's gospel suggests that it is the latter speculation, for Mt 16:28 claims that this heavenly being will arrive in his kingdom: "Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom." This kingdom is a heavenly kingdom, for Mt 25:31 claims that the SM will come "in his glory, and all the angels with him" and "sit on the throne of his glory;" a throne to a kingdom.

Lk 18:8 also addresses a time of judgment, for it says, "I tell you, he [God] will quickly grant justice to them [his chosen ones]. And yet, when the Son of Man comes, will he find faith on earth?" In turn, Lk 21:36 states, "Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man." Thus, the SM is a cosmological judge, to judge those who are God's "chosen ones" and those who do not abide by him.

Lk 21:27 and 17:24 not only allude to judgment, but contain imagery of the cosmos. The former says, "Then they will see 'the Son of Man coming in a cloud' with power and great glory." The latter, in turn, states, "For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day." The reference to lightning demonstrates that there will be universal visibility, implying that many will know when this heavenly being comes.⁸⁸ The lightning imagery, however, not only depicts the activity in the cosmos, but highlights the SM's divinity, for the OT usually portrays lightning as accompanying Yahweh and

⁸⁸ Albright and Mann, p. 296.

occasionally associated with the angels.⁸⁹ Thus, the SM is a cosmological judge, who has a relationship with God and the heavenly angels.

Summarizing, the Gospel of Luke contains twenty-five SM sayings. Thirteen passages (Lk 6:5, 22; 7:34; 9:22, 44, 58; 11:30; 12:10; 18:31; 19:10; 22:22, 48; 24:7) portray the SM as having solely an earthly connotation. These verses depict the SM's earthly ministry, betrayal, suffering, death and resurrection. Only Lk 5:24 portrays the SM's earthly and cosmological qualities since it testifies to the superhuman abilities that God has given Jesus and mentions that the SM is on earth.

The remaining eleven are in passages solely portraying the SM's cosmological connotation by describing his role as heavenly judge as well as his relationship with God and the angels. These passages may also be known as "future sayings" as the majority use the future tense "will." For example, the SM "will be ashamed when he comes in his glory and the glory of the Father and of the holy angels...the Son of Man also will acknowledge before the angels of God...so will the Son of Man be in his day...it will be like that on the day that the Son of Man is revealed..." Thus, as Christopher Evans has observed: "the specific value of this title may, then, have been for Luke, that, more than any other, it had the capacity to span heaven and earth, and to encompass the whole career of Jesus as a man."⁹⁰

Conclusion

It has been demonstrated that Teacher and Master are solely in passages depicting Jesus' human nature. The titles Lord, Messiah and SM, however, are in verses portraying his earthly and cosmological qualities. Lord is used in forty passages portraying Jesus' earthly nature and only two times in verses depicting cosmology. Messiah is in nine passages solely depicting

⁸⁹ Fletcher-Louis, p. 229.

⁹⁰ Evans, p. 82.

Jesus' earthly nature, while one portrays his earthly and divine qualities, and one solely portrays his cosmological nature. Unlike these other titles, the SM is the only one that is most commonly and consistently associated with the earthly and cosmological. From the twenty-five passages implementing SM, thirteen have solely an earthly connotation, one is in a passage portraying both his earthly and divine qualities, while the remaining eleven are in verses describing solely the SM's cosmological nature. It is apparent that in comparison with the other titles, the SM is the only one that expresses a Christology that combines the earthly and the cosmological in equal measure.

In light of the fact that the SM title is the one most frequently used in Fulfillment passages and is associated most often and most consistently with the earthly and cosmological Jesus, what does this tell us about Luke's perception of the SM expression and its relationship to Scripture? Is there something significant about this title that lent itself in particular to scriptural association?

Son of Man in the Hebrew Bible: Earthly and/or Cosmological?

When examining the SM (בן־אָדָם) in the Hebrew Bible, numerous debates surround the question of whether or not it was considered a title. Hanz Lietzmann, Bruce Chilton and Martin Hengel deny that the SM expression ever possessed a titular nature in the sphere of Aramaic speech. Ferdinand Hahn and Felix Just, however, argue that it may have been considered a title. What is not highly debated is its connotation in the OT. The SM has both an earthly and cosmological connotation because it has a divine, eschatological, angelic, heavenly connotation. In order to demonstrate that the SM is a title derived from Hebrew Scripture that has earthly and

cosmological qualities, I must a) briefly discuss the debates surrounding its titular or non-titular use; and b) examine the OT books containing this SM expression.

a). Son of Man: titular or not?

Many scholars have translated ܡܢ ܗܘܢܐ as “man,” “individual man,” “human being,” or “anyone.”⁹¹ Bruce Chilton argues that the SM in the book of Daniel is not a title, but a “descriptive designation of a human angel.”⁹² Martin Hengel agrees, saying that the word SM is more a “veiled code word than an actual title.”⁹³ Hanz Lietzmann also denies its titular use in the sphere of Aramaic speech.⁹⁴ The solution that has been widely accepted is that no special significance is assigned to an Aramaic expression.⁹⁵

According to Ferdinand Hahn, if “no specially coined and emphatic mode of expression may be assumed in Aramaic...this by no means precludes the possibility that the Aramaic expression may be linked to a very firmly fixed conception, and in certain contexts even used technically, in some contexts in fact receiving a titular character.”⁹⁶ In Daniel a specific heavenly being is described and it is not provable, but most likely probable, that in pre-Christian Judaism SM was considered a title which was then adopted by Jesus and the Christian communities.⁹⁷ According to Felix Just, this *title* emphasizes humanity and was later used for a

⁹¹ Martin Hengel, “Christological Titles in Early Christianity,” in *The Messiah: Developments in Earliest Judaism and Christianity*, James H. Charlesworth, ed (Minneapolis: Fortress Press, 1992), p. 446.

⁹² Bruce D. Chilton, “The Son of Man: Human and Heavenly,” in *The Four Gospels 1992: Festschriften Frans Neiryneck*, vol. 1, F. Van Segbroeck, C. M. Tuckett, G. Van Belle and J. Verheyden, eds (Leuven: Leuven Univ. Pr., 1992), p. 216.

⁹³ Hengel, p. 446.

⁹⁴ Hanz Lietzmann, *Der Menschensohn, Ein Beitrag zur neutesta-mentlichen Theologie* (Tuebingen, Germany: Mohr Siebeck, 1896), pp. 51ff., *Geschichte der alten Kirche* i, 1953, pp. 46f.

⁹⁵ Hahn, *The Titles of Jesus*, 1969, p. 16.

⁹⁶ *Ibid*, p. 17.

⁹⁷ *Ibid*, p. 20.

powerful heavenly figure nearly equivalent to God in authority.⁹⁸ Although Hahn presents a reasonable argument, I still agree with Chilton, Hengel and Lietzmann that the Hebrew Bible most likely uses the SM as an expression and not a title since בן־אדם denotes a member of the category of “humanity.” In subsequent chapters, however, it will become evident that this expression is more titular in the Jewish Pseudepigrapha and gospels.

b). Son of Man in OT books

In the Hebrew Bible, the SM title has both an earthly and cosmological connotation. The earthly sense not only derives from the meaning of the Hebrew idiom בן־אדם *ben adam*, or the LXX υἱὸς ἀνθρώπου (“son of man,”)⁹⁹ but also from the context of the expression within the book of Psalms, Jeremiah, Isaiah, Numbers and Job.

i. Psalms, Jeremiah, Isaiah, Numbers and Job

Written in Hebrew, the book of Psalms contains poetic language regarding divine worship in Israel. This collection of prayers was most likely composed over five centuries, adapting language from early Canaanite worship and the postexilic period.¹⁰⁰ Although the psalms were composed over a long period of time, four passages, not all belonging to the same genre, use the expression בן־אדם . The surrounding context of Ps 8:4 addresses human beings, or people, and the passage itself seems to discuss humans and their royal status. The author is

⁹⁸ Felix Just, “Christological Titles in the New Testament,” 2009, http://catholic-resources.org/Bible/Christological_Titles.htm#Son-of-Man (accessed December 12, 2009).

⁹⁹ Delbert Burkett says that the Semitic *ben adam* translates literally as “son of man.” Moreover, he claims that “in this idiom, ‘son of’ designates an individual member of a group, and ‘man’ specifies the group to which he belongs. The idiom therefore simply means ‘man,’ which refers to humanity and is an expression of human nature. Delbert Burkett, *The Son of Man Debate: A History and Evaluation* (Cambridge: Cambridge University Press, 1999), p. 13. Bruce Chilton also claims that the idiom refers to “mortal humanity.” Chilton, p. 203.

¹⁰⁰ John S. Ksleman, “Psalms.” *The New Oxford Annotated Bible*, p. 775 [Hebrew Bible].

asking Yahweh, “What are human beings that you are mindful of them, mortals [son(s) of man] that you care for them?” The Greek for “mortal” is υἱὸς ἀνθρώπου (which also translates as “son of man”), while the Hebrew word is בֶּן־אָדָם (*ben adam*) meaning “son” or “descendent” and “man” or “mankind,” which literally translates as “son of man.” The same SM expression is also depicted in Ps 80:17, Ps 146:3 and Ps 144:3.¹⁰¹ The latter, however, has the Aramaic idiom *ben enosh* which is equivalent to the Hebrew *ben adam*.¹⁰²

The books of Jeremiah (Jer 49:18, 33; 50:40; 51:43), Isaiah (Isa 51:12; 56:2), Numbers (Num 23:19) and Job (Job 16:21; 25:6; 35:8) all contain the expression *ben adam*.¹⁰³ The contexts of the Jeremiah passages are of an earthly or humanly nature, as Jer 49:18 describes how Edom will become desolation and no person or human will be able to inhabit there. Jer 49:33, 50:40 and 51:43 all describe a similar situation in which humans will not be able to inhabit a certain city once it is destroyed. Isa 51:12 portrays a human being, υἱοῦ ἀνθρώπου (son of man) dying or fading like grass. The context of Isa 56:2 portrays how “happy” a בֶּן־אָדָם (son of man) will be if he observes the Sabbath and “refrains from doing any evil.” It is interesting to note that the Hebrew expression is literally “son of man,” while the LXX simply records ἄνθρωπος (man).

¹⁰¹ According to Mitchell Dahood, the SM in Ps 80:17 refers to the king which is indicated by the parallelism. Mitchell Dahood, S. J., *Psalms II: 51-100. The Anchor Bible* (New York: Doubleday, 1968), p. 260. Regarding Ps 146:3, Dahood claims that “son of man” is “taken as a meristic expression designating all men.” Mitchell Dahood, *Psalms III: 101-150. The Anchor Bible* (New York: Doubleday, 1970), p. 341.

¹⁰² Dahood, *Psalms III*, p. 330.

¹⁰³ See *The Anchor Bible* series: *Jeremiah 37-52, Isaiah 40-55, Isaiah 56-66, Numbers 21-36, and Job*. Written in Hebrew, Jeremiah was composed between 627 BCE and 586 BCE. Mark E. Biddle, “Jeremiah.” *The Oxford Annotated Bible*, p. 1073 [Hebrew Bible]. Composition of Isaiah began in the eighth century BCE and ended by the second century BCE. The book is also written in Hebrew. Joseph Blenkinsopp, “Isaiah.” *The Oxford Annotated Bible*, pp. 974-977 [Hebrew Bible]. The date of the non-Priestly material in Numbers is debated by scholars; however, David P. Wright says that this type of material predates the Priestly Torah. The original language of the book is Hebrew. David P. Wright, “Numbers.” *The Oxford Annotated Bible*, pp. 184-185 [Hebrew Bible]. The majority of scholars date the book of Job between the seventh and fourth centuries BCE, while recognizing that the original language is Hebrew. Leong Seow, “Job.” *The Oxford Annotated Bible*, pp. 726-727 [Hebrew Bible].

Num 23:19 contrasts God with the weak or sinful human being: “God is not a human being, that he should lie, or a mortal, that he should change his mind. Has he promised, and will he not do it? Has he spoken, and will he not fulfill it?” The Greek is: οὐχ ὡς ἄνθρωπος ὁ θεὸς διαρτηθῆναι οὐδὲ ὡς υἱὸς ἀνθρώπου ἀπειληθῆναι αὐτὸς εἶπας οὐχὶ ποιήσει λαλήσει καὶ οὐχὶ ἐμμενεῖ, wherein υἱὸς ἀνθρώπου literally translates as “son of man,” not “mortal.” The Hebrew בֶּן־אָדָם, translates also as “son of man,” *ben adam*. Job 16:21 describes how a mortal, Job, wishes to have the right to be with God in order to plead his case. The surrounding context of Job 25:6 depicts a mortal who is born of a woman, wherein Job says: “how much less a mortal, who is a maggot, and a human being, who is a worm!” The Hebrew word in place of “human being” is בֶּן־אָדָם “son of man.” Lastly, Job 35:8 describes that sinning and righteousness affects other human beings (*ben adam*).

According to Sabino Chialà, almost all of these passages containing the expression are composed of two parts: “in the first part the subject is ‘man,’ or a similar noun, and in the second part the subject is ‘son of man.’ ‘Man’ and ‘son of man’ are meant to be synonyms, and when placed in sequence, the second embellishes and accentuates the first.”¹⁰⁴ This particular style is typical of Semitic languages.¹⁰⁵ When examining the Psalms, and the books of Jeremiah, Isaiah, Numbers as well as Job, more often than not the texts emphasize the ‘fragile nature’ of humanity. Thus, the passages listed above seem to portray the “son of man” or “sons of men” as earthly beings.¹⁰⁶

¹⁰⁴ Sabino Chialà, “The Son of Man: The Evolution of an Expression,” in *Enoch and the Messiah Son of Man: Revisiting the Book of Parables*, Gabriele Boccaccini, ed (Grand Rapids; Cambridge: Eerdmans, 2007), p. 155.

¹⁰⁵ Ibid.

¹⁰⁶ Ibid. Chialà also mentions that in many languages, the meaning of “son of man” gradually replaced the noun “man” and took on its meaning. For example, the Syriac *bar nasha* became a way of saying “man.” This early use of the expression is located in the Book of Dream Visions, the Book of the Watchers, the book of Jubilees, the

ii. The book of Ezekiel

Originally written in Hebrew, the book of Ezekiel contains numerous “son of man” expressions that seem to have earthly connotations.¹⁰⁷ God addresses Ezekiel ninety-three times as the SM wherein each time the phrase obviously means ‘human’ or ‘mortal.’¹⁰⁸ Moreover, the Greek and Hebrew words for “son of man” or “mortal” are the same as in Ps 8:4. Such an example lies in Ezk 2:1; the appearance of the likeness of the glory of God says to Ezekiel: “O mortal [son of man], stand up on your feet, and I will speak with you.” Since the expression *υἱὸς ἀνθρώπου*, and the Hebrew *בֶּן־אָדָם* *ben ’adam*, is applied to the human prophet Ezekiel, the “son of man” expression possesses a very earthly connotation.¹⁰⁹ Most scholars agree that this expression is earthly since they claim that the book of Ezekiel contains a generic use of the term, meaning only “human being.” According to Moshe Greenberg, *ben ’adam* (*ben* + a generic noun) “is a common manner of expressing a male member of a class...*ben ’adam* is almost entirely limited to poetic or prophetic literature; Ezekiel is called this in order to single him out from the divine beings that fill this scene.”¹¹⁰ In other words, this title underlies Ezekiel’s mortal nature among the divine beings he sees. Thus, this book presents the SM as an earthly human figure who is to preach Yahweh’s message of a physical kingdom.¹¹¹

Epistle of Enoch, the Testament of the Twelve Patriarchs, the Psalms of Solomon, the Testament of Solomon, the Testament of Abraham and Pseudo-Philo. Ibid.

¹⁰⁷ The book of Ezekiel was most likely composed in the sixth century BCE. Stephen L. Cook, “Ezekiel.” *The Oxford Annotated Bible*, p. 1180 [Hebrew Bible].

¹⁰⁸ So also J. Harold Ellens, “Exegesis of Second Temple Texts in a Fourth Gospel Son of Man Logion,” in *Biblical Interpretation in Judaism and Christianity*, Isaac Kalimi and Peter J. Haas, eds (New York; London: T & T Clark, 2006), p. 32.

¹⁰⁹ Ellens says that the book of Ezekiel presents the SM as a prophetic human figure “whose agenda is to proclaim the advent of the kingdom of God.” Ibid.

¹¹⁰ Moshe Greenberg, *Ezekiel 1-20. The Anchor Bible* (New York: Doubleday, 1983), p. 61.

¹¹¹ Walter Wink is a scholar who describes the humanly or earthly attributes of the SM in Ezekiel; however, rather than addressing priestly aristocracy, he discusses Ezekiel’s prophetic nature and visions. Walter Wink, *The Human Being: Jesus and the Enigma of the Son of the Man* (Minneapolis: Fortress Press, 2001), pp. 22-25.

The book of Ezekiel also uses the SM expression differently from the other OT books we have examined thus far since the term in Ezekiel “is no longer a simple linguistic device used to emphasize the fragility of human nature.”¹¹² Rather, it is addressed solely to Ezekiel and only God or his messengers use it. Although this is the case, the SM expression continues to have an earthly connotation since it exclusively addresses a human being, Ezekiel.

iii. The book of Daniel¹¹³

Originally written in Hebrew and Aramaic, the book of Daniel addresses the prophet Daniel as the “son of man.”¹¹⁴ Dan 8:17 states, “So he came near where I stood; and when he came, I became frightened and fell prostrate. But he said to me, ‘Understand, O mortal [son of man], that the vision is for the time of the end.’” The Greek is as follows: καὶ ἦλθε καὶ ἔστη ἐχόμενός μου τῆς στάσεως καὶ ἐν τῷ ἔρχεσθαι αὐτὸν ἐθορυβήθην καὶ ἔπεσα ἐπὶ πρόσωπόν μου καὶ εἶπέν μοι διανοήθητι υἱὲ ἀνθρώπου ἔτι γὰρ εἰς ὥραν καιροῦ τοῦτο τὸ ὄραμα, wherein υἱὲ ἀνθρώπου translates as “son of man.” The Hebrew word בן אדם translates as *ben ’adam*. According to Hartman, “this form of address ben-’adam, has been borrowed from Ezekiel, where it is extremely common in passages in which God addresses the prophet as a mere ‘mortal.’”¹¹⁵ Because a human such as Daniel is named the “son of man,” it seems as though the expression possesses an earthly connotation.

The only cosmological quality that the SM seems to possess is in Dan 7:13. This passage describes how a being, similar to the son of man, arrives on the clouds of heaven and is brought

¹¹² Chialà, p. 155.

¹¹³ The book’s composition is highly debated. It has been argued that the apocalyptic sections were written on the eve of the Maccabean revolt against certain policies of Antiochus. Amy-Jill Levine, “Daniel.” *The Oxford Annotated Bible*, p. 1253 [Hebrew Bible].

¹¹⁴ Chialà says that the book of Daniel uses the SM expression in a variety of ways. The Aramaic plural *bene ’adam* appears in Dan 2:38; 5:21 while the Hebrew *bene ’adam* appears in Dan 10:26. Chialà, p. 156. Because these expressions are only simple synonyms for “men,” these passages will not be thoroughly addressed.

¹¹⁵ Louis F. Hartman, *Daniel 1-9. The Anchor Bible* (New York: Doubleday, 1978), p. 227.

before Yahweh: “As I watched in the night visions, I saw one like a human being [son of man] coming with the clouds of heaven. And he came to the Ancient One and was presented before him.” The Greek says, ἐθεώρουν ἐν ὄραματι τῆς νυκτὸς καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο καὶ ὡς παλαιὸς ἡμερῶν παρῆν καὶ οἱ παρεστηκότες παρῆσαν αὐτῷ, wherein υἱὸς ἀνθρώπου translates as “son of man.” Although the Greek υἱὸς ἀνθρώπου is identical to the Greek expression in Ps 8:4, Ezk 2:1 and Dan 8:17, Dan 7:13 is slightly different from these other texts. For example, Dan 7:13 contains an Aramaic idiom, not a Hebrew word: קִוּוּ הַבְּרִיתָ לְיַלְלֵי אֲרָרֵי עַם-עֲנָנֵי שְׁמַיָא כְּבָר אֲנִי שְׂאֵת הַבְּרִיתָ וְעַד-עֵת יִקְוִמְיָא מְטָה וְקָדַם וְהָיָה קִוּוּ הַבְּרִיתָ לְיַלְלֵי אֲרָרֵי עַם-עֲנָנֵי שְׁמַיָא כְּבָר אֲנִי שְׂאֵת הַבְּרִיתָ וְעַד-עֵת יִקְוִמְיָא מְטָה וְקָדַם וְהָיָה: The Aramaic idiom שְׂאֵת (bar 'enas), which translates as “man,” “mankind,” or “son of man,” however, is actually equivalent to the Hebrew *ben 'adam*. The Aramaic idiom thus addresses an individual (*bar*) of the human race (*'enas*).¹¹⁶ This expression seems earthly because of the literal meaning of the phrase “son of man.” It has also been argued that “the ‘one like the son of man’ of Dan 7 somehow ‘represents’ the saints of the most high, who are the persecuted Jews.”¹¹⁷ Since the SM represents the Jews, he represents earthly people, earthly Israel.

The notion of a figure arriving on the clouds of heaven and being presented to Yahweh, however, provides the “son of man” expression with a cosmological connotation. The SM is a cosmological being since he is given power and authority over the people of the Holy Ones of the Most High, which is depicted in Dan 7:14.¹¹⁸ The SM figure is also in an apocalyptic vision who enters into “divine things of cosmic import for heaven and earth” and is an “exalted figure

¹¹⁶Hartman, p. 206.

¹¹⁷Christopher M. Tuckett, “The Present Son of Man.” *Journal for the Study of the New Testament*, no. 14 (February 1982): p. 60. Matthias Albani shares Tuckett’s view, as he says that the “one like the son of man” in Dan 7:13-14 “represents in some way the ‘people of the holy ones of the Most High.’” Matthias Albani, “The ‘One Like a Son of Man’ (Dan 7:13) and the Royal Ideology,” in *Enoch and Qumran Origins: New Light on a Forgotten Connection*, Gabriele Boccaccini, ed (Grand Rapids, Mich.; Cambridge, U.K.: William B. Eerdmans, 2005), p. 47.

¹¹⁸ Ellens, p. 147.

who can be seen in heaven” as well as functions “as the mode of accessibility of earth to heaven and of heaven to earth.”¹¹⁹ Dan 7:10 records that the one like the SM arrives in a time of judgment. Thus, Dan 7:13 emphasizes the SM’s cosmological role as an eschatological or heavenly figure who also has some relation to the earth. This relation to the earth provokes such scholarly comments as, the “one like a son of man” in the Book of Daniel has “both a quasi-human and superhuman dimension.”¹²⁰

According to Robert D. Rowe, the “one like the son of man” possesses a heavenly origin, divine power and is thus “represented as a heavenly being, angelic or divine.”¹²¹ This figure should be identified with the angel Michael whose realm is solely in heaven. Although Rowe says that the “one like the son of man” is a heavenly being, Michael Shepherd claims that this figure is not heavenly or angelic because “Daniel is also called a ‘son of man’ (Dan 8:17), and the Aramaic phrase ‘like a son of man’ ...is never used of anyone except the figure in Dan 7:13.”¹²² Moreover, Shepherd says, “the great weakness of the angelic interpretation is that nowhere in the Hebrew canon do angels receive dominion and worship.”¹²³

I agree with Shepherd’s analysis that angels do not receive dominion and worship; however, I disagree with his notion that the “one like the son of man” is not angelic.¹²⁴ It may be that this figure is not an angel, but the one like the SM is angelic, heavenly and divine since he is in heaven, just as angels are, and is presented before a divine being. Dan 7:9-10; 8:10f supports

¹¹⁹ Ibid.

¹²⁰ Matthew Black, “The Messianism of the Parables of Enoch: Their Date and Contributions to Christological Origins,” in *The Messiah: Developments in Earliest Judaism and Christianity*, James H. Charlesworth, ed (Minneapolis: Fortress Press, 1992), p. 147.

¹²¹ Robert D. Rowe, “Is Daniel’s ‘son of man’ Messianic?” in *Christ the Lord: Studies Presented to Donald Guthrie*, H. H. Rowdon, ed (Leicester, England: Inter Varsity Pr., 1982), pp. 91-92.

¹²² Michael B. Shepherd, “Daniel 7:13 and the New Testament Son of Man.” *Westminster Theological Journal* 68, no. 1 (Spring 2006): p. 103.

¹²³ Ibid.

¹²⁴ It is also quite possible that Shepherd does not intend to say that the SM in Dan 7:13 is not angelic, but rather that the SM is not angelic in the sense that he is not an angel, such as Michael or Gabriel.

the angelic nature of the “one like the son of man” since these verses claim that the throne of the Most High is generally surrounded by heavenly beings.¹²⁵ Furthermore, the natural understanding of Dan 10, 16:18 would link the figure in Dan 7:13 with the angelic interpreter of Dan 10. According to Bruce Chilton the SM figure is a “descriptive designation” of a human angel and “is essentially an agent of redemption and disclosure within the heavenly court.”¹²⁶ Although the figures¹²⁷ are in human form, Chialà says, “both expressions designate real beings who belong to a higher order than that of the prophet [Daniel].”¹²⁸ Even the Old Greek of Dan 7:13 presents the SM figure with heavenly and messianic qualities since he is similar to the Ancient of Days, God; the SM figure arrives like the Ancient of Days, has people stand before him and receives kingly authority with an eternal kingdom.¹²⁹ Thus, the SM figure possesses angelic, heavenly, eschatological and divine qualities in the Hebrew Bible, as well as in the Old Greek.

Conclusion

SM was most likely used as an expression and not as a title in the Hebrew Bible. Moreover, it has been demonstrated that Psalms, Jeremiah, Isaiah, Numbers, Job and Ezekiel, solely portray the SM as an earthly figure. The book of Daniel, in turn, presents both his earthly and cosmological qualities. Thus, it is certain that the SM’s earthly and cosmological connotations may have originated from Hebrew Scripture; however, its titular use may not have.

¹²⁵ Albani, p. 47.

¹²⁶ Chilton, pp. 215-216.

¹²⁷ Chialà pluralizes figure because he is addressing the “son of man” and the other figure, “one like a son of man.” Chialà, p. 158.

¹²⁸ Ibid.

¹²⁹ Benjamin E. Reynolds, “The ‘one like a son of man’ according to the Old Greek of Daniel 7,13-14.” *Biblica* 89, no. 1 (2008): p. 74.

Since Luke used OT scripture in his gospel, it is also possible that he consulted other early writings, known today as the Jewish Pseudepigrapha. As a result, we will examine the Pseudepigraphal texts containing the SM to see whether it continues to have earthly and heavenly, divine, angelic and eschatological qualities.

Son of Man in the Jewish Pseudepigrapha: Earthly and Cosmological?

In order to demonstrate that the SM is a title derived from Hebrew Scripture that has both an earthly and cosmological connotation, I must examine this title in the Jewish Pseudepigrapha. When exploring the SM in the Pseudepigrapha, very few texts are identified as recording this expression: 1 Enoch, 4 Ezra, TAb A, and the Apocalypse of Elijah; however, even this is argued.¹³⁰ There is no doubt, however, that the book of 1 Enoch contains this title. As a result, I will a) discuss the SM in 1 Enoch; b) examine 4 Ezra, the Testament of Abraham (TAb A) and the Apocalypse of Elijah; and c) provide a brief discussion of the SM's titular use.

a). 1 Enoch

The concentration of the SM expression lies in 1 Enoch – the Book of the Parables (Chaps. 37-71) – and is first depicted in ch. 46 and last seen in ch. 71.¹³¹ The majority of the

¹³⁰4 Ezra has been argued to contain the SM expression, although the Latin translation does not contain this title. See Chialà, pp. 172-173. See also Adela Yarbro Collins and John J. Collins, *King and Messiah as Son of God: Divine, Human, and Angelic Messianic Figures in Biblical and Related Literature* (Grand Rapids, Michigan; Cambridge, U.K.: Eerdmans, 2008), p. 95. According to Martin Hengel, TAb A 12:5, also contains the SM expression. See Hengel, p. 446.

¹³¹1 Enoch was composed between the late fourth century BCE and the turn of the era. The Parables can be dated around the turn of the era. VanderKam says, “the reference to the Parthians and the Medes in 56:5 may refer to the invasion in 40 BCE.” George W. E. Nickelsburg and James C. VanderKam, *1 Enoch: A New Translation: Based on the Hermeneia Commentary* (Minneapolis: Fortress Press, 2004), pp. vii, 6. The sections of 1 Enoch were originally written in Aramaic and then translated into Greek and ancient Ethiopic. The entire collection only exists in manuscripts of the Ethiopic. Roughly twenty-five percent of 1 Enoch has survived in two Greek manuscripts which date from the fourth, fifth and six centuries. Nickelsburg and VanderKam, p. 13.

passages containing the SM in 1 Enoch have a cosmological connotation, whereas the remaining three portray both his earthly and divine, heavenly, angelic and eschatological qualities.

i. Cosmological Qualities

1 En 48:2-3; 62:5,7,9,14; 63:11; 69:26-27,29 and 70:1-2, all contain the SM expression and portray his cosmological features. 1 En 48:2-3 states, “And in that hour that son of man was named in the presence of the Lord of Spirits, and his name, before the Head of Days. Even before the sun and the constellations were created, before the stars of heaven were made, his name was named before the Lord of Spirits.”¹³² The cosmological connotation derives from the SM being in a heavenly realm, presented “before the Head of Days.” Moreover, the SM name is preexistent and a pre-earthly creation, for it says, “Before the stars of heaven were made, his name was named before the Lord of Spirits.” The phrase, “in that hour,” also portrays him as being present in the time before creation.¹³³ In regards to the “naming” of the SM, Matthew Black says, “the Son of Man was called or designated...for his high destiny before the creation.”¹³⁴

The notion of pre-existence and possessing a relationship with a heavenly being lies in 1 En 62:7, for it says, “For from the beginning the son of man was hidden, and the Most High preserved him in the presence of his might, and he revealed him to the chosen.” Thus, due to the SM’s pre-existence and relationship with the Head of Days, this figure has a cosmological connotation.

¹³² It must be noted that all the 1 Enoch translations are by Nickelsburg and VanderKam. The former translates chapters 37-71, while the latter translates chapters 72-82.

¹³³ So also Matthew Black, *The Book of Enoch or 1 Enoch: A New English Edition With Commentary and Textual Notes* (Leiden: Brill, 1985), p. 210.

¹³⁴ *Ibid.*

1 En 62:5 portrays the SM sitting on a cosmological throne: “And one group of them will look at the other; and they will be terrified and will cast down their faces, and pain will seize them when they see that son of man [child of woman] sitting on the throne of glory.” Like VanderKam, E. Isaac translates 1 En 62:5-6, implementing “Son of Man.”¹³⁵ Matthew Black, however, dismisses their translation and records, “child of woman,” for he uses a different manuscript (Eth II) from VanderKam and Isaac. He uses Eth II because he believes that the original manuscript was in Hebrew.¹³⁶

The SM’s relation to the throne is also depicted in 1 En 69:26-27, 29:

And they had great joy, and they blessed and glorified and exalted, because the name of that son of man had been revealed to them. And he sat on the throne of his glory, and the whole judgement was given to the son of man, and he will make sinners vanish and perish from the face of the earth (1 En 69:26-27). And from then on there will be nothing that is corruptible; for that son of man has appeared. And he has sat down on the throne of his glory, and all evil will vanish from his presence. And the word of that son of man will go forth and will prevail in the presence of the Lord of Spirits (1 En 69:29).

This heavenly being not only is placed on the throne by the Lord of the Spirits, but executes judgment, for he has authority over earthly beings.¹³⁷ The SM presides over judgment and is the

¹³⁵ *1 Enoch*, trans. E. Isaac in *The Old Testament Pseudepigrapha*, vol. 1, James. H. Charlesworth, ed (New York: Doubleday, 1983), p. 43. Robert Henry Charles also translates the expression as “Son of Man.” See Robert Henry Charles, *The Apocrypha and Pseudepigrapha of the Old Testament in English* (Oxford: Clarendon Press, 1913).

¹³⁶ Black says that he has “opted for the more difficult reading of Eth II against Eth I, which reads ‘Son of Man’ (walda be’ si)... Whereas the formal ‘child of the offspring of the mother of the living’ of the Ethiopic Bible appears in the next vs. 7 and 9, the form here in Eth II ‘child of woman’ is, in my opinion, a survival from an original Heb. alternative to the earlier walda be’ si = בן־האָרָם, in this case walda be’ sit = יְלִיד אִשָּׁה, an expression found at Job. 15.14, 25.4 (cf. 14.1), i.e. ‘child of woman’ and particularly appropriate in this context. In both expressions the writer is drawing attention to the humanity of his Elect One, but in this case deliberately pointing a contrast between the mighty potentates who are confronted and put to shame by this ‘child of woman.’” Black, *The Book of Enoch*, p. 236. E. Isaac records “Son of Man” because the Ethiopic expression in 1 En 62:5-6 reads walda sab’e which designates “man”/ “a human being”/ “a living person”/ “a mortal being.” This term has a collective and more universalistic connotation. It is, however, in the context (1 En 62:7) where the expression has a more individualistic, naturalistic and particularistic aspect of man. It literally means “Son of Eve’s Offspring”/ “Son of Man.” Therefore, in order to coincide with 1 En 62:7, the expression in 1 En 62:5-6 should read “Son of Man.” *1 Enoch*, p. 43. VanderKam and Nickelsburg use the Ethiopic I as well as the Greek and the fragmentary Coptic, Latin and Syriac. Nickelsburg and VanderKam, pp. 13-14.

¹³⁷ Black, *The Book of Enoch*, p. 205.

“vice-regent of God, whose description is a composite of features drawn from Daniel 7 and from biblical texts about the Davidic king and the Servant of the Lord.”¹³⁸

The SM’s power and authority is portrayed in 1 En 62:9, 14; 63:11 and 70:1-2. 1 En 62:9 depicts earthly kings and those who are exalted, bowing before him: “And all the kings and the mighty and the exalted and those who rule the earth will fall on their faces in his presence; and they will worship and set their hope on that son of man, and they will supplicate and petition for mercy from him.” The kings are in submission to the SM.

This heavenly being also possesses a relationship with the righteous, for 1 En 62:14 says, “And the Lord of Spirits will abide over them, and with that son of man they [the righteous] will eat, and they will lie down and rise up forever and ever.”¹³⁹ Like VanderKam, Isaac records, “the Lord of spirits will abide over them.” Black, however, says “by,” rather than “over.” Although this scholar uses a different word from Nickelsburg, VanderKam and Isaac, this one word alters the meaning of the text. When examining Black’s translation, the text reduces the Lord of the Spirits’ power. Although this is the case, the alteration from “over” to “by” does not change the SM’s power or authority. It is with the SM that the righteous may “eat, and...lie down and rise up forever and ever.”

The SM’s authority is also depicted in 1 En 63:11: “And after that their faces will be filled with darkness and shame in the presence of that son of man; and from his presence they will be driven, and a sword will abide before him in their midst.” The SM is a symbol of a sword that cuts those who are earthly sinners. Moreover, 1 En 70:1-2 explicitly states that this figure is raised above those who dwell on the earth: “And after this, while he was living, his

¹³⁸ George W. E. Nickelsburg, *1 Enoch: a commentary on the Book of 1 Enoch* (Minneapolis: Fortress Press, 2001), p. 7.

¹³⁹ According to Black, the “parallelism supports the meaning of ‘abide, reside’, and cf. the use of שָׁכַן and שָׁבַח of the Lord ‘abiding’ with his people.” Black, *The Book of Enoch*, p. 236.

name was raised into the presence of that son of man [Enoch] and into the presence of the Lord of Spirits from among those who dwell on the earth. He was raised on the chariots of the wind, and his name departed <from among them>.” Like Nickelsburg and VanderKam, E. Isaac writes: “And it happened after this that his living name was raised up before that Son of Man and to the Lord from among those who dwell upon the earth.” The SM is therefore an exalted figure who judges sinners. According to Matthew Black, 1 Enoch presents the Son of Man as “a quasi-human transcendental figure...who was to act as the Viceregent of God at the Last Judgment.”¹⁴⁰ Black also adds that the Parables are quite messianic.¹⁴¹ Thus, the SM is presented as having power and authority over earthly beings since he is a cosmological judge.

ii. Earthly and Cosmological Qualities

The SM’s earthly and cosmological qualities are further depicted in 1 En 46:1-6; 60:10 and 1 En 71:14. 1 En 46:1 claims that the son of man had “the appearance of a man; and his face...like one of the holy angels.” Thus, the SM has the appearance of an earthly human body and simultaneously has the face of an angelic being. The rest of 1 En 46:1-6, however, depicts the SM’s cosmological nature, as it describes the SM’s relationship with the “Head of Days” and “the Lord of Spirits,” his divine power – revealing that which is hidden – and describes the authority he has over earthly beings:

And I asked the angel of peace, who went with me and showed me all the hidden things, about that son of man, who he was and whence he was, (and) why he went with the Head of Days. And he answered me and said to me, ‘This is the son of man who has righteousness, and righteousness dwells with him. And all the treasures of what is hidden he will reveal; for the Lord of Spirits has chosen him, and his lot has prevailed through truth in the presence of the Lord of Spirits forever. And this son of man whom you have seen – He will raise the kings and the mighty from their couches, and the strong from their thrones. He will loosen

¹⁴⁰ Black, “The Messianism of the Parables,” p. 145.

¹⁴¹ Ibid, pp. 145-146.

the reins of the strong, and he will crush the teeth of sinners. He will overturn the kings from their thrones and their kingdoms, because they do not exalt him or praise him, or humbly acknowledge whence the kingdom was given to them. The face of the strong he will turn aside, and shame will fill them...'

The SM “went with the Head of Days,” was chosen by the “Lord of Spirits” and has the power and authority to judge kings and sinners. The notion of revealing that which is hidden, presents the SM as a messianic figure; the notion of the Son of Man possessing righteousness derives from the OT passages portraying the ‘Anointed One’ of David as the possessor of righteousness.¹⁴² 1 En 46:2-3 is an example of “messianic expressions,” for it says that the SM is human and chosen by God (Lord of Spirits).¹⁴³ Moreover, this example portrays a “high messianic eschatology” since the SM is described as a coming eschatological savior.¹⁴⁴ This notion of the “coming one” derives from Ps 110, Proverbs 8 and 1 En 45. Thus, Enoch, when taken to heaven, is called SM and is a manifestation of the preexistent wisdom of God.¹⁴⁵

Since Enoch is human, 1 En 60:10 depicts his earthly qualities: “And he said to me, ‘Here, son of man, you wish to know what is hidden.’” E. Isaac translates the passage as, “You, son of man, according (to the degree) to which it will be permitted, you will know the hidden things.”¹⁴⁶ The verse explicitly identifies a human, Enoch, as the son of man; however, it also demonstrates the son of man’s cosmological qualities, as Enoch is surrounded by angels and is permitted to know the things which are hidden from man.¹⁴⁷ The surrounding context also

¹⁴² For the Scriptural messianic passages, see Isa 9:6-11, 11:3f; Jer 23:5; and Zec 9:9. So also Black, *The Book of Enoch*, pp. 207-208.

¹⁴³ Helge S. Kvanvig, “The Son of Man in the Parables of Enoch,” in *Enoch and the Messiah Son of Man: Revisiting the Book of Parables*, Gabriele Boccaccini, ed (Grand Rapids; Cambridge: Eerdmans, 2007), p. 195.

¹⁴⁴ Ibid.

¹⁴⁵ Ibid.

¹⁴⁶ *I Enoch*, p. 41. Black also claims that this type of address is peculiar to Ezekiel. Thus, it seems as though this address is of an earthly nature. Black, *The Book of Enoch*, p. 227.

¹⁴⁷ “Angels” literally translates as “messengers” and a messenger could be either a human or a cosmological being. Robert Henry Charles considers the context of this passage, claiming that these “angels” are equivalent to “Spirits,” which are not human. See Robert Henry Charles, *The Book of Enoch*, 2nd ed. (Jerusalem, Israel: Makor Pub., 1979), p. 117. Black does not specifically address the identity of this angel; however, he does mention that there are certain

depicts a second angel showing him “what is hidden” regarding heaven and earth.¹⁴⁸ How can a human messenger reveal that which is hidden from man? Would it not make more sense if an angelic, heavenly, divine figure was able to reveal to Enoch the knowledge of heaven and earth? 1 En 60:10, therefore, seems to apply an earthly and cosmological connotation to the son of man, for Enoch, a human, is addressed as such and is surrounded by cosmic messengers.

1 En 71:14 identifies Enoch as a human being who becomes glorified.¹⁴⁹ Because Enoch is exalted to a chief angel and has a relationship with the Head of Days, this passage portrays the SM as a cosmological figure: “And that angel¹⁵⁰ came to me and greeted me with his voice and said to me, ‘You are that son of man who was born for righteousness, and righteousness dwells on you, and the righteousness of the Head of Days will not forsake you.’” The majority of scholars in the twentieth century agree that 1 Enoch depicts an apocalyptic SM who is “superhuman.”¹⁵¹ Kvanvig, for example, says that Enoch is a scribe and priest whose role is parallel to that of the archangels – he is sent in the same manner to carry out a mission between the Most High and the divine Watchers. Moreover, the SM has a mission of judgment and Enoch pronounces judgment. Thus, 1 En 71:14 portrays the angelic guardian and human being as intertwined; it depicts how close this human being is with the heavenly figure, for Enoch is a human who “was in pre-existence, who is, and then fully realises his identity as the

angels within 1 Enoch that are heavenly, angelic or cosmological, not human. For example, regarding 1 En 60:19, Black claims that this angel “is an agent that brings the Glory into the storm-cloud.” The angels also “do the work of the Almighty.” Black, *The Book of Enoch*, pp. 229-230.

¹⁴⁸ See 1 En 60:11-24.

¹⁴⁹ Black, “The Messianism of the Parables,” p. 145. Black also claims that “Enoch himself, the ‘heavenly scribe’, is the keeper of this record of mankind’s good or evil deeds.” Black, *The Book of Enoch*, p. 209.

¹⁵⁰ Black claims that this angel is the holy angel Michael, who is above the heavens (not human), for vs. 13 says, “And the Chief of Days came with Michael and Gabriel, Raphael and Phanuel, and thousands and myriads of angels without number.” Black, *The Book of Enoch*, p. 68.

¹⁵¹ Burkett, p. 29.

heavenly Son of Man.”¹⁵² Enoch’s heavenly counterpart is the SM, but this heavenly counterpart is not distinct from Enoch himself.

1 Enoch 71 also portrays the SM as the “heavenly angelic host, and the human access to or connection with the heavenly realm.”¹⁵³ This passage even contains the notion of the open heaven and describes the heavenly sphere as the abode of God and angels.¹⁵⁴ More poignantly, 1 Enoch describes the SM in a more cosmological fashion than the book of Daniel since ch. 71 has an “element of the prominence of the angelic host in rather elaborate descriptions.”¹⁵⁵ The SM is thus an eschatological, heavenly judge who has numerous cosmological qualities.

b). 4 Ezra, TAb A and the Apocalypse of Elijah

4 Ezra 13:1-3 is another passage that has been argued to include the Son of Man expression.¹⁵⁶ Originally written in the Semitic language (Hebrew or Aramaic) the text presently survives in other translations, such as the Latin and Syriac.¹⁵⁷ Although the Latin translation does not include the statement, “this wind made something like the figure of a man come up out of the heart of the sea,” Michael Stone translates this passage as follows: “And I looked, and behold, this wind made something like the figure of a man come up out of the heart of the sea. And I looked and behold, that man flew with the clouds of heaven.”¹⁵⁸ Most scholars usually assume that the missing Latin passage read *homo* for man because the Latin adaptation

¹⁵²Fletcher-Louis, p. 236.

¹⁵³Ellens, p. 148.

¹⁵⁴ Ibid.

¹⁵⁵ Ibid.

¹⁵⁶ 4 Ezra, also known as 2 Esdras, was written at the end of the first century CE. Collins and Collins, pp. 94-95. For more information on dates, see Jacob M. Myers, *I and II Esdras. The Anchor Bible* (New York: Doubleday, 1974), pp. 129-131. All translations from 4 Ezra are by Michael Edward Stone, *A Commentary on the Book of Fourth Ezra* (Minneapolis: Fortress Press, 1990), p. 381.

¹⁵⁷There is also an Ethiopic version. See Collins and Collins, pp. 95. For more information on the original language, see Myers, pp. 115-119.

¹⁵⁸ Myers records, “resembling a man,” or “according to the likeness of the sons of man.” Myers, p. 307.

commonly uses the word *homo* throughout the composition. When examining the Syriac translation, the ‘son of man’ expression becomes more apparent. The Syriac says, ‏אִיךְ דְּמוּתָא דְּבְרִנְשָׂא, suggesting that the original may have read “Son of Man.”¹⁵⁹ Moreover, even if the Semitic of 4 Ezra never used the SM expression or title, the author was evidently aware of Daniel’s visions.¹⁶⁰ Like the book of Daniel, 4 Ezra contains the imagery of “flying” with the clouds of heaven: “As I watched in the night visions, I saw one like a human being [son of man] coming with the clouds of heaven.” Because of the similarities between the book of Daniel and 4 Ezra, it is possible that the author of the latter originally used the longer phrase, ‏דְּמוּתָא דְּבְרִנְשָׂא אִיךְ (Son of Man).¹⁶¹

i. Cosmological Qualities

If 4 Ezra originally included the SM expression, then this Pseudepigraphal text can be categorized as portraying a cosmological SM, for this figure seems to be preexistent. 4 Ezra 13:25-26 describes how “he” (the son of man) has been kept by God over a long period of time: “The Most High said, ‘As for your seeing a man come up from the heart of the sea, this is he whom the Most High has been keeping for many ages, who will himself deliver his creation; and he will direct those who are left.’” According to Simon J. Gathercole, “the one like a man is a figure whom ‘the Most High has been keeping for many ages’” which suggests that the one like a man, the son of man, is preexistent. Moreover, he claims that “the implication of the Latin is that creation belongs to him: ‘he will by himself set free his creation (*per semetipsum liberabit creaturam suam*).’ Hence, although this has not been recognized by scholars to my knowledge, it

¹⁵⁹ Collins and Collins, p. 95.

¹⁶⁰ Ibid. So also Stone, p. 381.

¹⁶¹ For more similarities between the book of Daniel and 4 Ezra, see Collins and Collins, pp. 95-100.

is probable here that there is an allusion to the figure as a co-agent of creation.”¹⁶² I agree that it is probable and it is this probability that provides the “son of man” figure with a cosmological connotation.

The Testament of Abraham has also been argued to portray the SM figure.¹⁶³ For example, TAb A 12:5 states, “And upon it [a throne with the appearance of terrifying crystal, flashing like fire] sat a wondrous man, bright as the sun...”¹⁶⁴ Although Sanders does not translate the text to read “son of man,” the imagery of a throne – where a son of man is identified – is similarly depicted in 1 En 62:5; 69:26-27, 29. Moreover, TAb A 12:11 depicts the “wondrous man” as judging the righteous and sinners, which is also portrayed in 1 En 46:1-6 and 1 En 69:26-27.¹⁶⁵ Furthermore, the “wondrous man” is explained as the “son of Adam” and the “first-formed” who is known as Abel: “And Abraham said, ‘My lord Commander-in-chief, who is this all-wondrous judge?’ ...The Commander-in-chief said, Do you see, all pious Abraham, the frightful man who is seated on the throne? This is the son of Adam, the first-formed, who is called Abel.”¹⁶⁶ This “son of Adam” – in Hebrew *ben 'adam* – is the same expression that

¹⁶²Simon J. Gathercole, *The Preexistent Son: Recovering the Christologies of Matthew, Mark, and Luke* (Grand Rapids, Mich; Cambridge, U.K.: William B. Eerdmans, 2006), p. 269. Gathercole also says, “the fact that the figure comes out of the sea is not really a divergence from the traditional picture of the Son of Man who comes from heaven. The ‘heart of the sea,’ recalling the place of origin of the beasts in Daniel 7, is a symbol of unexplored, inscrutable mystery. So the origins of the Son of Man and his identity of his people must remain a mystery until his ‘day.’” Gathercole, p. 269.

¹⁶³Evidence suggests that a Greek version of the Testament must have been circulating prior to the fifth century CE. Some external evidence suggests that a Coptic form of the Testament of Abraham was circulating around the third century CE. It exists in two different Greek recensions, several Arabic manuscripts and two Ethiopian versions. Dale C. Allison, *Testament of Abraham: Commentaries on Early Jewish Literature* (New York; Berlin: Walter de Gruyter, 2003), pp. 4, 8-9, 34, 38. According to Philip B. Manoa, the original language of the TA was Greek. He also states that the dates for the TA range from the third century BCE to the third century CE. Philip B. Manoa, *Four Powers in Heaven: The Interpretation of Daniel 7 in the Testament of Abraham* (England: Sheffield Academic Press, 1998), pp. 16-17.

¹⁶⁴*Testament of Abraham*, trans. E. P. Sanders in *The Old Testament Pseudepigrapha*, vol.1, James H. Charlesworth, ed (New York: Doubleday, 1983), p. 889.

¹⁶⁵According to Martin Hengel, “the ἀνὴρ θαυμαστός ἠλιόφατος ὁμοίως υἱῷ θεοῦ [resides] on a throne as judge of the souls of the dead.” Hengel, p. 446. See also TAb A 13:3.

¹⁶⁶TAb A 13:1-3.

yields “Son of Man.” According to Chialà, the Testament has typical features of a judgment scene, which are depicted in TAb A 12-14.¹⁶⁷

ii. Earthly Qualities

The Apocalypse of Elijah¹⁶⁸ also contains the SM expression; however, it solely portrays his earthly connotation. Apocalypse of Elijah 1:1 states, “The word of the Lord came to me, saying, Son of man, say to this people, ‘Why do you add sin to your sins and anger the Lord God who created you?’”¹⁶⁹ Yahweh addresses the prophet Elijah as the “son of man.” This address was already discussed when we examined the book of Ezekiel and Daniel. Just as these prophets were named “son of man” and delivered a message from Yahweh, so too does Elijah.

c). Son of Man: titular or not?

It has already been determined that the SM’s cosmological qualities are emphasized in the Jewish Pseudepigrapha, while his earthly aspects are minimized. When examining the verses in 1 Enoch, 4 Ezra, TAb A and the Apocalypse of Elijah, the SM as a title also becomes evident. For example, the “naming” of the SM in 1 En 48:2-3 infers that this figure is significant, individual and not generic: “And in that hour that son of man was named in the presence of the Lord of Spirits, and his name, before the Head of Days...” It seems to demonstrate that the name is used as a title since he, sits on a cosmological throne (1 En 62:5; 69:26-27, 29; TAb A 12:5);

¹⁶⁷ Chialà, p. 174.

¹⁶⁸ The Apocalypse of Elijah was most likely written either at the end of the fourth or the beginning of the fifth century CE. *The Apocalypse of Elijah*, trans. Albert Pietersma, Susan Turner Comstock and Harold W. Attridge, Harold W. Attridge, ed (California: Scholar Press, 1981), p. 6. According to David Frankfurter, the original Apocalypse of Elijah was most likely written in Greek during the latter half of the third century CE. Today, most scholars use the Coptic version. David Frankfurter, *Elijah in Upper Egypt: The Apocalypse of Elijah and Early Egyptian Christianity* (Minneapolis: Fortress Press, 1993), pp. 2, 18.

¹⁶⁹ *The Apocalypse of Elijah*, trans. O. S. Wintermute in *The Old Testament Pseudepigrapha*, vol. 1, J. H. Charlesworth, ed (New York: Doubleday, 1983), p. 735.

has kings bow before him (1 En 62:9); is an exalted figure who judges sinners (1 En 70:1-2); and is described as a single being having a relationship with the “Head of Days” and “the Lord of Spirits” (1 En 46:1-6).

Conclusion

The SM seems to be used as a title in the Jewish Pseudepigrapha to denote an earthly and cosmological being that judges from his heavenly throne. The SM’s earthly connotations are not very apparent in the Pseudepigraphal texts, except perhaps in the Apocalypse of Elijah. Since 1 Enoch was circulating before or during the composition of Luke’s gospel, it is possible that Luke was aware of this text and consulted it in his writings. However, did Luke use the SM title because it was the only one in the OT and Pseudepigrapha to have an earthly and cosmological connotation?

Jesus’ Other Titles: Significance in Hebrew Scripture

In order to demonstrate that the OT and Jewish Pseudepigrapha solely portray the SM as having earthly and cosmological connotations, I must also examine Jesus’ other titles in the OT. In order to determine the reasons for the SM’s significance in Luke’s gospel, I will compare the use of this expression in Hebrew Scripture with that of the other titles (Lord, Teacher, Messiah and Master). I will then explore whether these expressions derived from Hebrew Scripture and if so, what type of relationship they have.

In this section I will a) discuss the use of Lord in the Hebrew Scripture; b) analyze the significance of Teacher and Master in the OT; and c) discuss the use of Messiah in the OT.

a). Is “Lord” in Hebrew Scriptures?

“Lord” has three different connotations throughout the Hebrew Bible. For example, *adon* is used as a polite form of address, meaning “Sir,” and also used to depict a subordinate addressing a person of superiority, such as a king, master, father, husband or even God. The tetragrammaton יהוה (YHWH or Yahweh) which is translated as LORD, however, is solely used for God.¹⁷⁰ There are over 300 usages of the Hebrew word, אדון (*adon*); an example of the form “Sir” is in 2 Sam 1:10: “So I stood over him, and killed him, for I knew that he could not live after he had fallen. I took the crown that was on his head and the armlet that was on his arm, and I have brought them here to my lord [Sir].”¹⁷¹

There are also numerous passages implementing אדון when a subordinate is speaking to a superior. According to Ferdinand Hahn, “characteristic to the word Lord is the relationship of the master to slave, absolute bondage. The concept may be used both in a religious or profane sense.”¹⁷² For example, Ps 97:5 and Isa 1:24 use “lord” in a religious sense: “The mountains melt like wax before the LORD, before the Lord of all the earth... Therefore says the Sovereign [lord], the LORD of hosts, the Mighty One of Israel: Ah, I will pour out my wrath on my enemies, and avenge myself on my foes!” The Hebrew word אדון, in Isa 1:24, translates here as “Sovereign,” but refers to God as Lord.

Isa 26:13 addresses the profane sense of the Hebrew word אדון: “O LORD our God, other lords besides you have ruled over us, but we acknowledge your name alone.” The word “lords” seems to refer to kings or other men of authority. Gen 24:18 is another passage using *adonai*; however, it is used to denote a master: “‘Drink, my lord,’ she said, and quickly lowered her jar

¹⁷⁰ Murray J. Harris, “Lord.” *The International Standard Bible Encyclopedia*, vol. 3, Geoffrey W. Bromiley, general ed (Grand Rapids, Michigan: Eerdmans, 1986), p. 157.

¹⁷¹ Ibid.

¹⁷² Ferdinand Hahn, *The Titles of Jesus in Christology: Their History in Early Christianity* (England: James Clarke Co., Ltd, 1963, reprinted 2002), p. 70.

upon her hand and gave him a drink.” Gen 31:35 denotes a father: “And she said to her father, ‘Let not my lord be angry that I cannot rise before you, for the way of women is upon me.’ So he searched, but did not find the household gods.” Gen 18:12, in turn, addresses a husband as אֲדֹנָי: “So Sarah laughed to herself, saying, ‘After I have grown old, and my husband [lord] is old, shall I have pleasure?’” The Hebrew word אֲדֹנָי setalsnart as “husband”:

וּמִצְטַח שָׂרָה בְּקִרְבָּהּ לֵאמֹר אַתְּרִי בְלִתִּי הֲיִתְמָה לִּי עַדְנָה וְאֲדֹנָי זָקֵן:

The form *adoni*, meaning “my lord,” must be distinguished from the divine title *adonay*.¹⁷³ The latter is used over 130 times to denote God, which is especially evident in Isaiah and Psalms. Moreover, “the form highlights the power and sovereignty of Yahweh as ‘Lord.’”¹⁷⁴ The tetragrammaton YHWH is also very often written in the Bible. For example, Isa 26:13 says, יְהוָה אֱלֹהֵינוּ בָּעֵלְנוּ וְנֹו אֲדֹנָיִם, which translates as, “O LORD our God, other lords besides you have ruled over us...” The tetragrammaton (יְהוָה) is the first word in the sentence. Other examples where יְהוָה is used lie in Num 36:2, 1 Sam 25:28, and Ps 110:1. Although it is written in the Bible, it was rarely pronounced by Jews after the Babylonian exile and the Jewish people substituted the title *Adonai*.¹⁷⁵ The tetragrammaton was most likely rarely pronounced either because the postexilic Jews believed that reciting God’s name was a capital offence or that pronouncing the divine name would reduce God’s status and authority.¹⁷⁶ Whatever the case may be, it is noticeable that “Lord” is used throughout the Hebrew Bible. Does this usage, however, demonstrate that Lord is a title?

¹⁷³ Harris, p. 157.

¹⁷⁴ Ibid.

¹⁷⁵ Just. 2009.

¹⁷⁶ Harris, p. 157.

According to Felix Just, “Originally Lord was a *title* of respect used for people superior to yourself, so it simply meant ‘Sir’ or ‘Master.’”¹⁷⁷ Later it is often also used for various gods or for the God of Israel. The Hebrew *title ADONAI* simply means ‘lord’ or ‘master,’ and is often used for humans and God.” Oscar Cullmann claims that the Hebrew word for lord is both a profane and religious title, whereas the Aramaic term is not used as a divine title. *Adonai-kyrios* “was a liturgical designation for God in...Diaspora Judaism of the New Testament period.”¹⁷⁸ The Aramaic term for Lord, *Mar*, however, “does not occur as a divine title in this absolute sense,” the absolute sense being for God.¹⁷⁹ Thus, the Hebrew words for lord, *Adonai* and *Yahweh*, seem to be titular, whereas the Aramaic, *Mar*, does not address God.

Summarizing, “Lord” is a title that derived from Hebrew Scripture and is used to address both God and men. However, just as Harris has mentioned, a royal title *Adoni* (“my lord”) or *Adonai* (“my lords”), which can also mean “Sir,” must be distinguished from the divine title *Adonay* “my Lord,” “Lord,” or “O Lord.” It is important to make this distinction because people are called “Sir,” whereas God is not; God is only referred to as *Adonai* when reference is being made to *Yahweh*. Thus, the title Lord seems to have a divine and an earthly connotation. Can the same, however, be said of Teacher and Master?

b). Are “Teacher” and “Master” in Hebrew Scriptures?

i. Teacher

The English translation, Teacher, is recorded thirteen times in twelve OT passages. It is most common in Ecclesiastes, wherein the Hebrew word *קֹהֵלֶת* (*Qoheleth*) is used. Ecc 1:1-2, 12; 7:27; 12:8-10 all describe the “son of David” as the Teacher:

¹⁷⁷ In order to emphasize its titular use, I have italicized “title” in this sentence.

¹⁷⁸ Oscar Cullmann, *The Christology of the New Testament*, trans. Shirley C. Guthrie and Charles A. M. Hall (Philadelphia: The Westminster Press, 1963), p. 200.

¹⁷⁹ *Ibid*, p. 201-202.

The words of the Teacher, the son of David, king in Jerusalem. Vanity of vanities, says the Teacher, vanity of vanities! All is vanity (Ecc 1:1-2). I, the Teacher, when king over Israel in Jerusalem (Ecc 1:12). See, this is what I found, says the Teacher, adding one thing to another to find the sum (Ecc 7:27). Vanity of vanities, says the Teacher; all is vanity. Besides being wise, the Teacher also taught the people knowledge, weighing and studying and arranging many proverbs. The Teacher sought to find pleasing words, and he wrote words of truth plainly (Ecc 12:8-10).

Since the teacher is a king on earth, a king in Jerusalem, the expression “teacher” is used in an earthly context.

The Hebrew מִן מַלְאָכָיו is recorded in 1 Chronicles 25:8, while Job 36:22 implements מוֹדֵרָה.

The former says: “And they cast lots for their duties, small and great, teacher and pupil alike.”

In turn, the latter states, “See, God is exalted in his power; who is a teacher like him?” 1 Ch 25:8 uses “teacher” in a generic or earthly sense while Job does not; Job addresses God as a teacher.

Similar to the Book of Job, Isa 30:20 records מוֹדֵרָה; however, the identity of the Teacher or “teachers” is unclear. Isa 30:20 states: “Though the Lord may give you the bread of adversity and the water of affliction, yet your Teacher will not hide himself any more, but your eyes shall see your Teacher.” The teacher’s identity is not stated and the language is indirect as well as obscure. The explicit reference to God immediately preceding strongly supports the notion that God is not this particular teacher.¹⁸⁰ According to Blenkinsopp, “the devout, those who wait for the divine favour to be revealed, are promised guidance from a human teacher, one now hidden, perhaps imprisoned, perhaps deceased.”¹⁸¹ Thus, Isa 30:20 most likely refers to a human teacher, not a divine being.

Isa 50:4 implements the Hebrew word לְמִדְרָה, literally meaning “those who are taught”:

“The Lord GOD has given me the tongue of a teacher, that I may know how to sustain the weary

¹⁸⁰ So also Joseph Blenkinsopp, *Isaiah 1-39. The Anchor Bible*, vol 19 (New York: Doubleday, 2000), pp. 420-21.

¹⁸¹ Blenkinsopp, *Isaiah 1-39*, p. 421.

with a word. Morning by morning he wakens--wakens my ear to listen as those who are taught.”

It is clear that Isaiah refers to himself as a teacher. Hab 2:18 states, “What use is an idol once its maker has shaped it – a cast image, a teacher of lies? For its maker trusts in what has been made, though the product is only an idol that cannot speak!” The Hebrew is as follows:

מִה־הַזֶּה יֵלֵךְ פֶּסֶל כִּי יִפְסְלוּ יֹצְרֵי מַסְכָּה וּמְוֹרְהֵי שֵׁקֶר כִּי בִטָּח יֵצְרֵר יֹצְרוֹ עַל יוֹלְעֵשׁוֹת אֱלִילִים אֱלֹהִים: ס

The Hebrew word for “teacher” is מְוֹרֵה. Thus, like Isa 50:4, “teacher” is used to address a human or earthly being.

It has been determined that only one OT passage (Job 36:22) addresses God as a teacher, while the remaining eleven relate the expression “teacher” to an earthly being. The OT therefore demonstrates how generic and human this expression really is. Not only does it have an earthly connotation, but it is not even considered a title in the OT. Felix Just says that the “Hebrew and Aramaic words meaning ‘my master’ in general, or ‘my teacher’ in particular...were not used as titles in OT times, but were common titles of respect by the time of Jesus, especially but not only for teachers.” Thus, Teacher was not considered a title, but did derive from Hebrew Scripture having a dominant earthly connotation.

ii. Master

Master is used more often than Teacher. For example, approximately one hundred OT passages implement the English translation, Master. This expression is most commonly recorded in Genesis and 2 Kings, while the remaining are strewn throughout Exodus, Judges, 1 Samuel, 1 Kings, 1 and 2 Chronicles, Esther, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah,

Jeremiah, Daniel and Malachi. Since there are so many passages using this expression, I will only provide a few examples. For instance, Gen 24:9 uses the term “master” to address a servant’s superior: “So the servant put his hand under the thigh of Abraham his master and swore to him concerning this matter.” 1 Kings 11:23 depicts a King as “master”: “God raised up another adversary against Solomon, Rezon son of Eliada, who had fled from his master, King Hadadezer of Zobah.” Similarly, 2 Kings 18:27 depicts a subordinate addressing his superior as “master”: “But the Rabshakeh said to them, ‘Has my master sent me to speak these words to your master and to you, and not to the people sitting on the wall, who are doomed with you to eat their own dung and to drink their own urine?’” Genesis as well as 1 and 2 Kings, all implement the Hebrew word אֲדֹנָי which has been translated as “master.” When literally translated, however, the Hebrew means “lord.” Unlike the aforementioned verses, Dan 1:9 uses the Hebrew word אֲדֹנָי which has been translated as “master”: “Now God allowed Daniel to receive favor and compassion from the palace master.” Literally translated, אֲדֹנָי is “chief,” “ruler,” “official,” or “prince.” Although these passages use different Hebrew words, these words, more or less, have the same connotation; they are used in a context when a subordinate addresses a superior.

One of the few passages containing the English translation “master” in addressing God, is Mal 1:6: “‘A son honors his father, and servants their master. If then I am a father, where is the honor due me? And if I am a master, where is the respect due me? says the LORD of hosts to you, O priests, who despise my name. You say, ‘How have we despised your name?’” Like the passages in Genesis, 1 Kings, and 2 Kings, the Hebrew אֲדֹנָי is used, which literally translates as “lord.” As a result, Mal 1:6 should not be classified as containing the word Master.

The OT, therefore, uses the expression Master in a generic, earthly sense. Moreover, the word is most commonly used by a subordinate to address his superior. Regarding the nature of

the expression, Felix Just says that Master was not considered a title in the OT, but has derived from the Hebrew Bible.¹⁸²

c). Is “Messiah” in Hebrew Scriptures?

Messiah, “anointed one” or “anointed” (מָשִׁיחַ / מְשִׁיחַ / מְשִׁיחָ / מְשִׁיחָ) is recorded over one hundred times in the OT. The LXX presents the expression as follows: χρισθῆναι / χριστὸς / ἡλειψάς. According to O. A. Piper, the Hebrew *masi(a)h* or מָשִׁיחַ “is an honorific title given particularly to the high priest and the king.”¹⁸³ Such examples depicting the “anointing” of the high priest are in the book of Exodus. Ex 28:41; 29:7, 29; 30:30; 40:13, 15 all describe the anointing of Aaron as high priest:

You shall put them on your brother Aaron, and on his sons with him, and shall anoint them and ordain them and consecrate them, so that they may serve me as priests (Ex 28:41). You shall take the anointing oil, and pour it on his head and anoint him (Ex 29:7). The sacred vestments of Aaron shall be passed on to his sons after him; they shall be anointed in them and ordained in them (Ex 29:29). You shall anoint Aaron and his sons, and consecrate them, in order that they may serve me as priests (Ex 30:30). Put on Aaron the sacred vestments, and you shall anoint him and consecrate him, so that he may serve me as priest (Ex 40:13). Anoint them, as you anointed their father, that they may serve me as priests: and their anointing shall admit them to a perpetual priesthood throughout all generations to come (Ex 40:15).

Other such examples of “anointing” a priest lie in Leviticus 4:3, 5, 16, 20, 22; 7:36; 8:12; 16:32; Num 3:3; 35:25; etc.

Regarding the expression’s association with kings, Messiah and anointed are used interchangeably to primarily describe the “rite of initiation into kingship.”¹⁸⁴ A few examples where *masi(a)h* refers to currently reigning or past kings are in 1 and 2 Samuel as well as 1 and 2

¹⁸² See above quotation from Felix Just in the “Teacher” section on pg. 110 of this paper.

¹⁸³ O. A. Piper, “Messiah.” *The International Standard Bible Encyclopedia*, vol. 3, Geoffrey W. Bromiley, general ed (Grand Rapids, Michigan: Eerdmans, 1986), p. 330.

¹⁸⁴ Gerard Sloyen, *Jesus: Word Made Flesh* (Collegeville, Minnesota: Liturgical Press, 2008), p. 32.

Chronicles; Saul and David are addressed as “the Anointed One of the LORD.” 1 Sam 16:6 says, “When they came, he looked on Eliab and thought, ‘Surely the LORD’s anointed [Saul] is now before the LORD.’” 2 Sam 19:21, in turn, claims, “Abishai son of Zeruiah answered, ‘Shall not Shimei be put to death for this, because he cursed the LORD’s anointed [David]?’” 2 Ch 6:42 also depicts David as God’s anointed one: “...O LORD God, do not reject your anointed one. Remember your steadfast love for your servant David.” Other examples portraying this anointing are in 1 Sam 24:6; 26:9-23; 2 Sam 1:14-16; 12:7; 23:1; and so forth.

There are passages, however, where prophets, patriarchs and servants are “anointed.” Ps 105:15 implements the Hebrew מָשִׁיחַ (LXX: χριστῶν) to depict the prophets and patriarchs: “saying, ‘Do not touch my anointed ones; do my prophets no harm.’” 1 Kings 19:15 records Elisha being ‘anointed’ to the prophetic office: “Then the LORD said to him, ‘Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram.” Isa 61:1, in turn, depicts the prophet saying, “The spirit of the Lord GOD is upon me, because the LORD has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners.”

Psalms is another book frequently referring to God’s anointed one. For example, Ps 2:2 says, “The kings of the earth set themselves, and the rulers take counsel together, against the LORD and his anointed, saying.” Ps 45:7, in turn, claims, “you love righteousness and hate wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions.” The Hebrew is מָשִׁיחַ, while the LXX records Ἐχριστέν. Numerous other examples of God’s “anointed” are in Ps 18:50; 20:6; 28:8; 84:9; 105:15.

It seems as though some of the “anointed” passages use “anointing” as an expression or activity and not a title. For example, Gen 31:13 says, “I am the God of Bethel, where you

anointed a pillar and made a vow to me. Now leave this land at once and return to the land of your birth.” The Hebrew is מָנַחַּ וְשָׁנָה and the LXX records ἡλειψάς. Num 7:1, 10, 84, 88 also seem to use the Hebrew מָנַחַּ וְשָׁנָה as an expression and not a title:

On the day when Moses had finished setting up the tabernacle, and had anointed and consecrated it with all its furnishings, and had anointed and consecrated the altar with all its utensils, (Num 7:1). The leaders also presented offerings for the dedication of the altar at the time when it was anointed (Num 7:10). This was the dedication offering for the altar, at the time when it was anointed (Num 7:84). This was the dedication offering for the altar, after it was anointed (Num 7:88).

These passages only describe the anointing of an object, such as a pillar and altar, not a human being. Perhaps “anointed” is a title in the OT when it is solely applied to human beings?

It has already been noted that מָנַחַּ וְשָׁנָה is an honorific title usually given to the king and high priest. Moreover, O. A. Piper emphasizes the titular nature of the “anointed one,” when he says, “Psalms...show that the *title* went back to the days of the monarchy and cannot be considered a late Jewish reinterpretation of the royal office.”¹⁸⁵ It must also be emphasized that Messiah, (Christos) anointed One, is a title in the five Mosaic books to describe the descendants of Aaron as priests.¹⁸⁶ According to Felix Just, “The *title* is applied to an expected future ‘anointed’ leader only in Dan 9:25 and in non-biblical writings from Qumran.”¹⁸⁷ The *title* is not only reserved for the king of Israel, but for anyone to whom God appoints a mission.¹⁸⁸ It must also be noted that in almost all its occurrences, the noun *masiah* is a royal *title*.¹⁸⁹

In conclusion, when “anointed” is applied to humans and not objects, it appears to be a title. Moreover, “anointed one” or “messiah” seems to be a title derived from Hebrew Scripture

¹⁸⁵ Piper, p. 330. I have also italicized “title” in this sentence in order to emphasize its usage.

¹⁸⁶ Sloyan, p. 32.

¹⁸⁷ Just. 2009.

¹⁸⁸ Cullmann says, “even a foreign heathen king can bear the *title* when God commissions him with a special task, when he is the organ for executing the divine plan of salvation.” Cullmann, p. 114.

¹⁸⁹ S. Talmon, “The Concept of *Masiah* and Messianism in Early Judaism,” in *The Messiah: Developments in Earliest Judaism and Christianity*, James H. Charlesworth, ed (Minneapolis: Fortress Press, 1992), pp. 79-115.

that solely has an earthly connotation, since it is only associated with humans. John J. Collins recognizes the title's earthly nature, for he says that Messiah does not have an eschatological or future connotation in the Hebrew Bible.¹⁹⁰

Conclusion

Lord, Teacher, Master and Messiah all seem to be derived from Hebrew Scripture. The first two, however, have both an earthly and divine connotation, for both humans and God are addressed as Lord and Teacher. In turn, certain people, such as prophets, priests and kings, are addressed as “anointed ones.” In the OT, Lord and Messiah are titular, whereas Teacher and Master are not. When comparing these titles in the Hebrew Bible with the SM, it is noticeable that Lord, Teacher and SM have earthly and divine qualities. What separates SM from the other two titles is the fact that it possesses more than a divine connotation; it also has angelic, heavenly and eschatological qualities. It is possible that Luke used the SM title in his gospel because it is the only one to have an earthly as well as a divine, angelic, eschatological and heavenly connotation – that which expresses Luke's understanding of the “coming one,” perfectly.

Conclusion

After examining Fulfillment passages in the Gospel of Luke, the speakers and origin of the SM title, it is apparent that it is the most important Christological title in Luke. In contrast to the other titles, the SM is associated most often and most consistently with both earthly and cosmological connotations. For Luke, this combination of the earthly and cosmological is central to his Christology. In assigning this meaning to SM, Luke is following its usage in both

¹⁹⁰John J. Collins, “Pre-Christian Jewish Messianism: An Overview,” in *The Messiah: In Early Judaism and Christianity*, Magnus Zetterholm, ed (Minneapolis: Fortress Press, 2007), p. 1. See also Cullmann, p. 114.

the OT scripture and in the Pseudepigrapha. For this reason, SM expresses Luke's understanding of the "coming one," perfectly. Luke 18:31 is an example connecting SM and the necessity of the Passion in what he believed to be the divine will of God as revealed through the OT, as it says:

Then he [Jesus] took the twelve aside and said to them, 'See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished.'

The analysis of the SM's connotations and its relation to fulfillment demonstrates that this figure circulated within a certain Christian exegetical tradition. It also suggests that Luke's audience most likely understood or was aware of the SM tradition – what "the son of the man" meant and its significance as a title. The method of using quotations and allusions to recall an image or idea – such as Jesus as the Jewish messiah and Son of Man – is not uncommon. Presently, scholars, poets, authors and politicians use this method of recollection to convey a particular message.

This study will contribute to the understanding of an early form of Christology and how this Christology was indebted to Jewish tradition. This insight will hopefully shed light on the SM tradition (from where the SM expression derived and how Luke perceived this title). Perhaps it will help to convince scholars who argue that the SM expression in Enoch is not titular or that the SM in Luke's gospel only refers to the "human" or "earthly" aspect of Jesus; one such scholar is Maurice Casey.¹⁹¹

Casey's *The Solution to the 'Son of Man' Problem* is the most detailed discussion of the Son of man debate. The Son of man debate concerns a range of issues, including the early Jewish understanding of the name "son of man", the influence of the book of Daniel on New

¹⁹¹ See Maurice Casey, "The Jackals and the Son of Man (Matt 8:20-Luke 9:58)." *Journal for the Study of the New Testament*, no. 23 (1985): p. 15.

Testament texts, and the nature of the SM figure. Casey's main question, however, is whether or not Jesus thought of himself as the SM figure and used the title for himself. He argues that the SM problem is difficult to resolve, first, due to "the influence of existing traditions,"¹⁹² second, to the absence of satisfactory discussion of the Aramaic idiom בר(א)נש(א), and third, to scholarly ignorance of the Aramaic, bilingualism and translation studies.¹⁹³

Casey explores the SM discussion by the church fathers and scholars, addressing the significant mistakes that have been made concerning the Son of man concept. Rather than being an individual figure, Casey concludes that the 'one like the son of man' in Daniel 7:13, is a symbol of the Saints of the Most High, the Jewish people.¹⁹⁴ He then examines the meaning of the Aramaic idiom and its use by the historical Jesus.¹⁹⁵ He concludes that the Aramaic term has both a generic and specific level of meaning. Moreover, the Aramaic expression was used in the original text of Enoch as a normal term for "man" and was not used in the original text of 4 Ezra 13.¹⁹⁶ Regarding the historical Jesus, Casey argues that Jesus most likely spoke Aramaic and was aware of its earthly generic connotation; Jesus understood בר(א)נש(א) as a term for humankind.¹⁹⁷ This must be considered when attempting to discover Jesus' genuine SM sayings. He concludes that all of Jesus' authentic SM sayings have a general level of meaning and when the Aramaic original of each passage is considered, the SM verses fit perfectly into their contexts.¹⁹⁸ This is Casey's part of a solution to the SM problem.

In Chapter 10 he discusses the non-authentic SM sayings, concluding that Jesus did not consider the Aramaic expression a title, whereas the evangelists regarded the Greek expression $\acute{\omicron}$

¹⁹² Maurice Casey, *The Solution to the 'Son of Man' Problem* (London: T&T Clark, 2007), pp. 54, 314.

¹⁹³ *Ibid.*, pp. 1, 54-55.

¹⁹⁴ *Ibid.*, pp. 82, 114, 315.

¹⁹⁵ *Ibid.*, p. 314.

¹⁹⁶ *Ibid.*, p. 114.

¹⁹⁷ *Ibid.*, pp. 56, 61.

¹⁹⁸ *Ibid.*, pp. 119, 144, 178, 199, 316-317.

υἱὸς τοῦ ἀνθρώπου as an important title. In Chapter 11 Casey examines the transition from (א)נש(א)בר to ὁ υἱὸς τοῦ ἀνθρώπου, arguing that the Greek title emerged from the translation of genuine sayings of Jesus from Aramaic into Greek, but all these genuine sayings used the idiom to include a more general level of meaning.¹⁹⁹

According to Casey, “we are now in a position to see the overall shape of the solution to the Son of man problem. The first sayings were the authentic sayings of Jesus studied in Chs 4-8. A second group resulted from the development of one or more predictions of Jesus’ death and resurrection, studied in Ch. 9. A third group began from the use of Dan. 7:13...and was subsequently expanded into the eschatological sayings of Matthew and Luke.”²⁰⁰

How do my Methods and Conclusions Compare with Casey’s?

The Expression and the Reasons for Exploration:

Like Casey, I argue that it is important and necessary to study the Aramaic idiom (א)נש(א), view the expression as a general term for humankind or man that has both a generic and specific level of meaning,²⁰¹ and describe how this term in the OT either makes reference to the speaker (such as Ezekiel or Daniel), or a group of people including the speaker or someone else.²⁰² In contrast to Casey, however, my interest is not in the historical Jesus and his authentic SM sayings, but in the author of Luke’s gospel and his perception of the Greek SM expression. As a result, our main conclusions are different. Casey claims that he has a solution to the SM problem in terms of the historical Jesus, whereas I claim that the SM expression best captures the central point of Lukan Christology.

¹⁹⁹ Ibid, p. 246.

²⁰⁰ Ibid, p. 245.

²⁰¹ Ibid, pp. 80, 314-315.

²⁰² Ibid, p. 80.

Both Casey and I examine the transition from בר(א)נש(א) to ὁ υἱὸς τοῦ ἀνθρώπου and agree that, “ὁ υἱὸς τοῦ ἀνθρώπου was an important Christological title in Greek, and the evangelists produced sayings which conspicuously satisfied the current needs of the church.”²⁰³ Casey argues that the Greek expression emerged from the translation of genuine sayings of Jesus from Aramaic into Greek. Casey does, however, neglect to mention 1 Enoch in his discussion.²⁰⁴ I examine the transition process but from the Aramaic term in the OT to the Pseudepigrapha and then to the Gospel of Luke. I conclude that 1 Enoch played an important role in the transition process.

Mark and Q

We both rely on the same “Two Source Theory”: Luke used both Mark and Q to compose his version of Jesus’ life story. Since Casey’s interest lies in the historical Jesus he focuses on Mark and makes a few references to Matthew and Luke. He even has a chapter on the Johannine community, arguing that John believed ὁ υἱὸς τοῦ ἀνθρώπου to be a major Christological title.²⁰⁵ The bulk of my work, however, addresses the Gospel of Luke and I very seldom reflect on Mark, Matthew or John.

Jewish Pseudepigrapha

In order to discuss this idiom in great detail, we both examine the Pseudepigraphical texts, such as 1 Enoch and 4 Ezra 13. Casey claims that the Similitudes of Enoch did not contribute to the SM Concept in 2nd Temple Judaism and the Aramaic idiom was used in the

²⁰³ Ibid, p. 119.

²⁰⁴ Ibid, p. 246.

²⁰⁵ Ibid, p. 273.

original text of Enoch as a normal term for “man.”²⁰⁶ My work, however, claims that 1 Enoch is extremely important when studying the SM expression because it is likely that Luke was aware of this text and used it in his development of the SM title. I expand on Casey’s idea that the SM’s earthly concept derives from the literal meaning of the Aramaic idiom and the fact that Enoch is a man; however, unlike Casey, I argue that Enoch as the SM is also a cosmological being and it is this dual nature (the earthly and cosmological) that Luke may have followed when implementing the SM title in his gospel. In and of itself, the SM expression in Enoch may mean “man”; however, the context in which it is used provides the SM expression with an angelic, heavenly, eschatological and divine connotation. The SM expression even seems to be used as a title, which Casey denies. Perhaps when the Book of Enoch was composed, the “Son of man Concept” had not already been established, but because of the use of the expression in Enoch, it is very possible that this text contributed to the SM “Concept” we see in Luke’s gospel.

Casey also claims that the term “son of man” was not used in the original text of 4 Ezra 13. He says that the Latin translation has *homo* and in subsequent descriptions of this human-like figure, the Latin constantly uses the term *homo*.²⁰⁷ I, however, argue that it is very possible that the SM expression was used since Adela Yarbro Collins and John J. Collins claim that the Syriac reads אִיךְ דְּמוֹתָא דְּבְרִנְשָׁא suggesting that the original may have read “son of man” and not just “man.” Moreover, the imagery in 4 Ezra 13 is very similar to that in Daniel 7:13, which implements the SM expression. Thus, it is very likely that 4 Ezra originally included the “son of man.”

Does my work modify his solution?

²⁰⁶ Ibid, pp. 91-111, 114.

²⁰⁷ Ibid, p. 112.

My work modifies or expands upon his solution in so far as I argue that the Aramaic idiom has more than an earthly or human connotation. Preceding Casey's discussion of the term in Daniel 7:13 he says, "כְּבָרִים (א)נִשְׂאֵם (א) is a general term for human beings as a whole."²⁰⁸ Following his discussion of Daniel, Casey claims that "the one like a son of man" addresses the humanity of Israel; this is a symbol of the Saints of the Most High, the Jewish people.²⁰⁹ I have noted that "the one like a son of man" may or may not represent a collective of humans. I have also mentioned that this figure or symbol is not on earth, but is used in an eschatological context. This "human-like" figure is presented before the Ancient of Days and is given kingship, dominion and glory. Thus, in and of itself the Aramaic idiom is earthly, but because this term is used in an eschatological context, it also has a cosmological connotation.

My work also illuminates the meaning and use of the Greek expression by Luke. Casey says that the evangelists used the Greek expression because it addressed Jesus' human nature perfectly: "It selected in the target language the most important reference of the original idiom, the reference to Jesus himself."²¹⁰ I, in turn, demonstrate that the evangelists, especially Luke, used the Greek expression not only for its earthly connotation, but for its heavenly, angelic, divine and eschatological one. Luke followed the use of the SM expression in both the OT and Jewish Pseudepigrapha.

It has therefore been determined that the SM expression was used in Luke's gospel for more than its earthly connotation and used in 1 Enoch as a title. Moreover, when examining the Aramaic idiom in Dan 7:13, the "one like a son of man" not only has an earthly connotation, but a cosmological one. Perhaps these conclusions will help Maurice Casey come to a broader

²⁰⁸ Ibid, p. 80.

²⁰⁹ Ibid, pp. 82-91.

²¹⁰ Ibid, pp. 246, 272.

understanding of the Aramaic and Greek SM expression, contribute to solving the SM problem and shed light on Luke's understanding of ὁ υἱὸς τοῦ ἀνθρώπου.

Since the SM as an earthly and cosmological being is central to Luke's Christology, what does this tell us about the other gospel writers? Did these first century authors use the same techniques as Luke? Is the SM most commonly associated with Fulfillment in Matthew, Mark and John, or do these authors prefer to use the title 'Messiah' in Fulfillment passages?

Appendices

Appendix I

The Speakers

TITLES	JESUS	NARRATOR	OTHERS FOLLOWERS/OPPONENTS		DIVINE/ANGELIC
Lord	6:46, 10:2, 13:25, 19:31, 20:42, 20:44	3:4, 3:4, 7:13, 7:19, 10:1, 10:39, 10:41, 11:39, 12:42, 13:15, 17:5, 17:6, 18:6, 22:61	1:43, 1:76, 5:8, 5:12, 7:6, 9:54, 9:59, 9:61, 10:17, 10:40, 11:1, 12:41, 13:23, 17:37, 18:41, 19:8, 19:34, 22:33, 22:38, 22:49, 24:34		1:17 (Angel of Lord); 2:11 (Angel of Lord)
Teacher	22:11		8:49, 9:38, 12:13, 21:7	7:40, 10:25, 11:45, 18:18, 19:39, 20:21, 20:28, 20:39	
Messiah	20:41, 24:26, 24:46	2:26, 4:41	9:20	22:67, 23:2, 23:35, 23:39	2:11 (Angel of Lord)
Master			5:5, 8:24, 8:45, 9:33, 9:49, 17:13		
Son of God				4:3, 4:9, 4:41, 22:70	1:35 (Angel Gabriel)
King			19:38	23:2, 23:3, 23:37	
Prophet	4:24, 13:33		7:16, 24:19		
Son of	20:41				

David			18:38, 18:39		
Son of the Most High				8:28	1:32 (Angel Gabriel)
Savior			1:69		2:11 (Angel of Lord)
The Most High			1:76		
Beloved					3:22 (God the Father)
				4:34	
Holy One of God					
Son	10:22				3:22, 9:35 (God the Father)
Chosen One					9:35 (God the Father)
Son of Man	5:24, 6:5, 6:22, 7:34, 9:22, 9:26, 9:44, 9:58, 11:30, 12:8, 12:10, 12:40, 17:22, 17:24, 17:26, 17:30, 18:8, 18:31, 19:10, 21:27, 21:36, 22:22, 22:48, 22:69 24:7(Angel reiterating what Jesus had already said)				

Appendix II

Lord: Types of Associations

TITLE	VERSES IN GOSPEL OF LUKE	VERSES IN HEBREW BIBLE	TYPE OF ASSOCIATION
Lord	<p>1:17(Angel of the Lord): With the spirit and power of Elijah he will go before him, to turn the hearts of parents to their children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord." (Luk 1:17 NRS)</p>	<p>1:17; Allusion to Mal 4:6; Elijah's power is depicted in 1 Kings 17:1; 18:18; 21:20 and 2 Kings 1:4-6; 2 Kings 1:16: He [Elijah] will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse. (Mal 4:6 NRS) Now Elijah the Tishbite, of Tishbe in Gilead, said to Ahab, "As the LORD the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word." (1Ki 17:1 NRS) He answered, "I have not troubled Israel; but you have, and your father's house, because you have forsaken the commandments of the LORD and followed the Baals. (1Ki 18:18 NRS) Ahab said to Elijah, "Have you found me, O my enemy?" He answered, "I have found you. Because you have sold yourself to do what is evil in the sight of the LORD, (1Ki 21:20 NRS) Now therefore thus says the LORD, 'You shall not leave the bed to which you have gone, but you shall surely die.'" So Elijah went. ⁵ The messengers returned to the king, who said to them, "Why have you returned?" ⁶ They answered him, "There came a man to meet us, who said to us, 'Go back to the king who sent you, and say to him: Thus says the LORD: Is it because there is no God in Israel that you are sending to inquire of Baal-zebub, the god of Ekron? Therefore you shall not leave the bed to which you have gone, but shall surely die.'" (2Ki 1:4 NRS) Now therefore thus says the LORD, 'You shall not leave the bed to which you have gone, but you shall surely die.'" So Elijah went. ⁵ The messengers returned to the king, who said</p>	Fulfillment

	<p>to them, "Why have you returned?"⁶ They answered him, "There came a man to meet us, who said to us, 'Go back to the king who sent you, and say to him: Thus says the LORD: Is it because there is no God in Israel that you are sending to inquire of Baal-zebub, the god of Ekron? Therefore you shall not leave the bed to which you have gone, but shall surely die.'" (2Ki 1:4 NRS) and said to him, "Thus says the LORD: Because you have sent messengers to inquire of Baal-zebub, the god of Ekron,-- is it because there is no God in Israel to inquire of his word?-- therefore you shall not leave the bed to which you have gone, but you shall surely die." (2Ki 1:16 NRS)</p>	
<p>1:43(follower: Elizabeth): And why has this happened to me, that the mother of my Lord comes to me? (Luk 1:43 NRS)</p>	<p>1:43; Has similar language to Ruth 2:10; 1Sam 25:41: Then she fell prostrate, with her face to the ground, and said to him, "Why have I found favor in your sight, that you should take notice of me, when I am a foreigner?" (Rut 2:10 NRS); She rose and bowed down, with her face to the ground, and said, "Your servant is a slave to wash the feet of the servants of my lord." (1Sa 25:41 NRS)</p>	<p>Comparison/ Analogy</p>
<p>1:76(follower: Zacharias): And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways, (Luk 1:76 NRS)</p>	<p>1:76; Allusion to Isa 40:3; Mal 3:1; 4:5: A voice cries out: "In the wilderness prepare the way of the LORD, make straight in the desert a highway for our God. (Isa 40:3 NRS) See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight-- indeed, he is coming, says the LORD of hosts. (Mal 3:1 NRS) Lo, I will send you the prophet Elijah before the great and terrible day of the LORD comes. (Mal 4:5 NRS)</p>	<p>Fulfillment</p>
<p>2:11(follower: Angel of the Lord): to you is born this day in the city of David a Savior, who is the</p>	<p>2:11; Allusion to Mic 5:2; Isa 9:6: But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from</p>	<p>Comparison/ Analogy (has biblical analogies implying a fulfillment)</p>

	<p>Messiah, the Lord. (Luk 2:11 NRS)</p>	<p>ancient days. (Mic 5:2 NRS) For a child has been born for us, a son given to us; authority rests upon his shoulders; and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. (Isa 9:6 NRS)</p>	
	<p>3:4(narrator): as it is written in the book of the words of the prophet Isaiah, "The voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight." (Luk 3:4 NRS)</p>	<p>3:4; Allusion to Isa 40:3; Isa 57:14, 62:10; Mal 4:6: A voice cries out: "In the wilderness prepare the way of the LORD, make straight in the desert a highway for our God. (Isa 40:3 NRS) It shall be said, "Build up, build up, prepare the way, remove every obstruction from my people's way." (Isa 57:14 NRS) Go through, go through the gates, prepare the way for the people; build up, build up the highway, clear it of stones, lift up an ensign over the peoples. (Isa 62:10 NRS) He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse. (Mal 4:6 NRS)</p>	<p>Fulfillment</p>
	<p>5:8(follower: Simon Peter): But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man!" (Luk 5:8 NRS)</p>	<p>5:8; Simon's reaction is similar to that of Isa. 6:5; The biblical figure, Isaiah, says this: And I said: "Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!" (Isa 6:5 NRS)</p>	<p>Comparison/ Analogy</p>
	<p>5:12(follower): Once, when he was in one of the cities, there was a man covered with leprosy. When he saw Jesus, he bowed with his face to the ground and begged him, "Lord, if you choose, you can make me clean." (Luk 5:12 NRS)</p>	<p>5:12; Leper falling upon his face is similar to what we see in Gen 17:3,17, Jos 5:14; 2 Kings 5:3 LXX: Then Abram fell on his face; and God said to him, (Gen 17:3 NRS) Then Abraham fell on his face and laughed, and said to himself, "Can a child be born to a man who is a hundred years old? Can Sarah, who is ninety years old, bear a child?" (Gen 17:17 NRS) He replied, "Neither; but as commander of the army of the LORD I have now come." And Joshua fell on his face to the earth and worshiped, and he said to him, "What do you command your servant, my lord?" (Jos 5:14 NRS) She said to her mistress, "If only my lord</p>	<p>Comparison/ Analogy</p>

		were with the prophet who is in Samaria! He would cure him of his leprosy." (2Ki 5:3 NRS)	
6:46(Jesus): "Why do you call me 'Lord, Lord,' and do not do what I tell you? (Luk 6:46 NRS)	6:46; Mal 1:6, but the language is different: A son honors his father, and servants their master. If then I am a father, where is the honor due me? And if I am a master, where is the respect due me? says the LORD of hosts to you, O priests, who despise my name. You say, "How have we despised your name?" (Mal 1:6 NRS)		
7:6(follower): And Jesus went with them, but when he was not far from the house, the centurion sent friends to say to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof; (Luk 7:6 NRS)	7:6; Allusion to Gen 32:10: I am not worthy of the least of all the steadfast love and all the faithfulness that you have shown to your servant, for with only my staff I crossed this Jordan; and now I have become two companies. (Gen 32:10 NRS)		Comparison/ Analogy
7:13(narrator): When the Lord saw her, he had compassion for her and said to her, "Do not weep." (Luk 7:13 NRS)			
7:19(narrator): and sent them to the Lord to ask, "Are you the one who is to come, or are we to wait for another?" (Luk 7:19 NRS)			
9:54(follower: James/John): When his disciples James and John saw it, they said, "Lord, do you want us to command fire to come down from heaven and consume them?" (Luk 9:54 NRS)	9:54; Alludes to 2 Kings 1:10, 12: But Elijah answered the captain of fifty, "If I am a man of God, let fire come down from heaven and consume you and your fifty." Then fire came down from heaven, and consumed him and his fifty. (2Ki 1:10 NRS) But Elijah answered them, "If I am a man of God, let fire come down from heaven and consume you and your fifty." Then the fire of God came down from heaven and consumed him and		Comparison/ Analogy

	his fifty. (2Ki 1:12 NRS)	
9:59(follower): To another he said, 'Follow me.' But he said, 'Lord, first let me go and bury my father.'		
9:61(follower) Another said, "I will follow you, Lord; but let me first say farewell to those at my home." (Luk 9:61 NRS)	9:61; This passage may be influenced by 1 Kings 19:19-20: So he set out from there, and found Elisha son of Shaphat, who was plowing. There were twelve yoke of oxen ahead of him, and he was with the twelfth. Elijah passed by him and threw his mantle over him. ²⁰ He left the oxen, ran after Elijah, and said, "Let me kiss my father and my mother, and then I will follow you." Then Elijah said to him, "Go back again; for what have I done to you?" (1Ki 19:19-20 NRS)	Comparison/ Analogy
10:1(narrator): After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. (Luk 10:1 NRS)	10:1; Allusion to Num 11:16, 24-26: So the LORD said to Moses, "Gather for me seventy of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tent of meeting, and have them take their place there with you. (Num 11:16 NRS) So Moses went out and told the people the words of the LORD; and he gathered seventy elders of the people, and placed them all around the tent. ²⁵ Then the LORD came down in the cloud and spoke to him, and took some of the spirit that was on him and put it on the seventy elders; and when the spirit rested upon them, they prophesied. But they did not do so again. ²⁶ Two men remained in the camp, one named Eldad, and the other named Medad, and the spirit rested on them; they were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. (Num 11:24-26 NRS)	Comparison/ Analogy
10:2(Jesus): He said to them, 'The harvest is plentiful, but the labourers are few;		

	<p>therefore ask the Lord of the harvest to send out labourers into his harvest.</p>		
	<p>10:17(follower): The seventy returned with joy, saying, "Lord, in your name even the demons submit to us!" (Luk 10:17 NRS)</p>		
	<p>10:39(narrator): She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. (Luk 10:39 NRS)</p>		
	<p>10:40(follower: Martha): But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." (Luk 10:40 NRS)</p>		
	<p>10:41(narrator): But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; (Luk 10:41 NRS)</p>		
	<p>11:1(follower): He was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." (Luk 11:1 NRS)</p>		

<p>11:39(narrator): Then the Lord said to him, "Now you Pharisees clean the outside of the cup and of the dish, but inside you are full of greed and wickedness." (Luk 11:39 NRS)</p>		
<p>12:41(follower: Peter): Peter said, "Lord, are you telling this parable for us or for everyone?" (Luk 12:41 NRS)</p>		
<p>12:42(narrator): And the Lord said, "Who then is the faithful and prudent manager whom his master will put in charge of his slaves, to give them their allowance of food at the proper time?" (Luk 12:42 NRS)</p>		
<p>13:15(narrator): But the Lord answered him and said, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water?" (Luk 13:15 NRS)</p>	<p>13:15; Allusion to Deut 5:14: But the seventh day is a sabbath to the LORD your God; you shall not do any work-- you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. (Deu 5:14 NRS)</p>	<p>Legal</p>
<p>13:23(follower): Someone asked him, "Lord, will only a few be saved?" He said to them, (Luk 13:23 NRS)</p>		
<p>13:25(Jesus): When once the owner of the house has got up and shut the door, and you</p>		

<p>begin to stand outside and to knock at the door, saying, 'Lord, open to us,' then in reply he will say to you, 'I do not know where you come from.' (Luk 13:25 NRS)</p>		
<p>17:5(narrator): The apostles said to the Lord, "Increase our faith!" (Luk 17:5 NRS)</p>		
<p>17:6(narrator): The Lord replied, "If you had faith the size of a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you. (Luk 17:6 NRS)</p>		
<p>17:37(follower): Then they asked him, "Where, Lord?" He said to them, "Where the corpse is, there the vultures will gather." (Luk 17:37 NRS)</p>	<p>17:37; Allusion to Job 39:27, 30 (speaks of the eagle preying on dead bodies): Is it at your command that the eagle mounts up and makes its nest on high? (Job 39:27 NRS) Its young ones suck up blood; and where the slain are, there it is." (Job 39:30 NRS)</p>	<p>Comparison/ Analogy</p>
<p>18:6(narrator): And the Lord said, "Listen to what the unjust judge says. (Luk 18:6 NRS)</p>		
<p>18:41(follower): "What do you want me to do for you?" He said, "Lord, let me see again." (Luk 18:41 NRS)</p>		
<p>19:8(follower: Zaccheus): Zacchaeus stood there and said to the Lord, "Look, half</p>	<p>19:8; The act of giving back is referred to in Ex 22:1; 2 Sam 12:6: When someone steals an ox or a sheep, and slaughters it or sells it, the thief shall pay five oxen for an</p>	<p>Legal</p>

<p>of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much." (Luk 19:8 NRS)</p>	<p>ox, and four sheep for a sheep. The thief shall make restitution, but if unable to do so, shall be sold for the theft. (Exo 22:1 NRS) he shall restore the lamb fourfold, because he did this thing, and because he had no pity." (2Sa 12:6 NRS)</p>	
<p>19:31(Jesus): If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" (Luk 19:31 NRS)</p>	<p>19:31; In the context of an allusion to Zec 9:9: Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey. (Zec 9:9 NRS)</p>	<p>Comparison/ Analogy (biblical analogies implying a fulfillment)</p>
<p>19:34(followers: disciples): They said, "The Lord needs it." (Luk 19:34 NRS)</p>	<p>19:34; In the context of an allusion to Zec 9:9; God says this: Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey. (Zec 9:9 NRS)</p>	<p>Comparison/ Analogy (biblical analogies implying fulfillment)</p>
<p>20:42(Jesus): For David himself says in the book of Psalms, 'The Lord said to my Lord, "Sit at my right hand, (Luk 20:42 NRS)</p>	<p>20:42; In quotation from Ps 110:1; allusion to 2 Sam 23:1; 1Chr 16:7: <Of David. A Psalm.> The LORD says to my lord, "Sit at my right hand until I make your enemies your footstool." (Ps 110:1 NRS) Now these are the last words of David: The oracle of David, son of Jesse, the oracle of the man whom God exalted, the anointed of the God of Jacob, the favorite of the Strong One of Israel: (2Sa 23:1 NRS) Then on that day David first appointed the singing of praises to the LORD by Asaph and his kindred (1Ch 16:7 NRS).</p>	<p>Fulfillment</p>
<p>20:44(opponent): David thus calls him Lord; so how can he be his son?" (Luk 20:44 NRS)</p>		
<p>22:33(follower: Peter): And he said to him, "Lord, I am ready to go with you to prison and to</p>		

	<p>death!" (Luk 22:33 NRS)</p>		
	<p>22:38(follower): They said, "Lord, look, here are two swords." He replied, "It is enough." (Luk 22:38 NRS)</p>		
	<p>22:49(follower): When those who were around him saw what was coming, they asked, "Lord, should we strike with the sword?" (Luk 22:49 NRS)</p>		
	<p>22:61(narrator): The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." (Luk 22:61 NRS)</p>		
	<p>24:34(follower): They were saying, "The Lord has risen indeed, and he has appeared to Simon!" (Luk 24:34 NRS)</p>		

Appendix III

Teacher: Types of Associations

TITLE	VERSES IN GOSPEL OF LUKE	VERSES IN HEBREW BIBLE	TYPE OF ASSOCIATION
Teacher	7:40(opponent: Pharisee); Jesus spoke up and said to him, "Simon, I have something to say to you." "Teacher," he replied, "Speak." (Luk 7:40 NRS)		
	8:49(follower); While he was still speaking, someone came from the leader's house to say, "Your daughter is dead; do not trouble the teacher any longer." (Luk 8:49 NRS)		
	9:38(follower); Just then a man from the crowd shouted, "Teacher, I beg you to look at my son; he is my only child." (Luk 9:38 NRS)		
	10:25(opponent); Just then a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" (Luk 10:25 NRS)	10:25; Allusion to Dan 12:2: God says: Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt (Dan 12:2 NRS).	Comparison/ Analogy
	11:45(opponent); One of the lawyers answered him, "Teacher, when you say these things, you insult us too." (Luk 11:45 NRS)		
	12:13(follower); Someone in the crowd	12:13; The treatment of inheritance is in Deut 21:15-17; Num 36:7-9: If a man has	Legal

	<p>said to him, "Teacher, tell my brother to divide the family inheritance with me" (Luk 12:13 NRS).</p>	<p>two wives, one of them loved and the other disliked, and if both the loved and the disliked have borne him sons, the firstborn being the son of the one who is disliked,¹⁶ then on the day when he wills his possessions to his sons, he is not permitted to treat the son of the loved as the firstborn in preference to the son of the disliked, who is the firstborn.¹⁷ He must acknowledge as firstborn the son of the one who is disliked, giving him a double portion of all that he has; since he is the first issue of his virility, the right of the firstborn is his.</p> <p>(Deu 21:15 NRS); so that no inheritance of the Israelites shall be transferred from one tribe to another; for all Israelites shall retain the inheritance of their ancestral tribes.⁸ Every daughter who possesses an inheritance in any tribe of the Israelites shall marry one from the clan of her father's tribe, so that all Israelites may continue to possess their ancestral inheritance.⁹ No inheritance shall be transferred from one tribe to another; for each of the tribes of the Israelites shall retain its own inheritance"</p> <p>(Num 36:9 NRS).</p>	
	<p>18:18(opponent); A certain ruler asked him, "Good Teacher, what must I do to inherit eternal life?" (Luk 18:18 NRS)</p>	<p>18:18; The background to inheriting eternal life is in Dan 12:2; the concept or context of the verse is similar to Ezk 33:31: God says, "Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan 12:2 NRS). God talking to Ezekiel: "They come to you as people come, and they sit before you as my people, and they hear your words, but they will not obey them. For flattery is on their lips, but their heart is set on their gain" (Eze 33:31 NRS).</p>	<p>Comparison/ Analogy</p>
	<p>19:39(opponent); Some of the Pharisees in the crowd said to him, "Teacher, order</p>		

	your disciples to stop." (Luk 19:39 NRS)		
	20:21(opponent); So they asked him, "Teacher, we know that you are right in what you say and teach, and you show deference to no one, but teach the way of God in accordance with truth." (Luk 20:21 NRS)		
	20:28(opponent); and asked him a question, "Teacher, Moses wrote for us that if a man's brother dies, leaving a wife but no children, the man shall marry the widow and raise up children for his brother" (Luk 20:28 NRS).	20:28; Allusion to Deut 25:5 and Gen 38:8: When brothers reside together, and one of them dies and has no son, the wife of the deceased shall not be married outside the family to a stranger. Her husband's brother shall go in to her, taking her in marriage, and performing the duty of a husband's brother to her, (Deu 25:5 NRS). Then Judah said to Onan, "Go in to your brother's wife and perform the duty of a brother-in-law to her; raise up offspring for your brother" (Gen 38:8 NRS).	Legal
	20:39(opponent); Then some of the scribes answered, "Teacher, you have spoken well." (Luk 20:39 NRS)		
	21:7(follower); They asked him, "Teacher, when will this be, and what will be the sign that this is about to take place?" (Luk 21:7 NRS)	21:7; Allusion to Dan 12:6, 8: One of them said to the man clothed in linen, who was upstream, "How long shall it be until the end of these wonders?" ⁸ I heard but could not understand; so I [Daniel] said, "My lord, what shall be the outcome of these things?" (Dan 12:6, 8 NRS)	Comparison/ Analogy
	22:11(Jesus); and say to the owner of the house, "The teacher asks you, "Where is the guest room, where I may eat the Passover with my disciples?"" (Luk 22:11 NRS)		

Appendix IV

Messiah: Types of Associations

TITLE	VERSES IN GOSPEL OF LUKE	VERSES IN HEBREW BIBLE	TYPE OF ASSOCIATION
Messiah	2:11(follower: angel of the Lord); to you is born this day in the city of David a Savior, who is the Messiah, the Lord (Luk 2:11 NRS).	2:11; Allusion to Isa 9:6 and Mic 5:2: For a child has been born for us, a son given to us; authority rests upon his shoulders; and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace (Isa 9:6 NRS); But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days. (Mic 5:2 NRS)	Comparison/ Analogy (has biblical analogies implying a fulfillment)
	2:26(narrator); It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah (Luk 2:26 NRS).	2:26; "Seeing death" is an OT expression in Ps 89:48 (Fitzmyer says it is 89:49). The "Lord's Messiah" is a similar expression to "the anointed of Yahweh" in 1 Sam 26:9, 11, 16, 23: Who can live and never see death? Who can escape the power of Sheol? Selah (Ps 89:48 NRS); So David scolded his men severely and did not permit them to attack Saul. Then Saul got up and left the cave, and went on his way. (1Sa 24:7 NRS); See, my father, see the corner of your cloak in my hand; for by the fact that I cut off the corner of your cloak, and did not kill you, you may know for certain that there is no wrong or treason in my hands. I have not sinned against you, though you are hunting me to take my life. (1Sa 24:11 NRS); But David said to Abishai, "Do not destroy him; for who can raise his hand against the LORD's anointed, and be guiltless?" (1Sa 26:9 NRS); The LORD forbid that I should raise my hand against the LORD's anointed; but now take the spear that is at his head, and the water jar, and let us go." (1Sa 26:11 NRS); This thing that you have done is not good. As the LORD lives, you deserve to die, because you have not kept watch over your lord, the	Comparison/ Analogy

		LORD's anointed. See now, where is the king's spear, or the water jar that was at his head?" (1Sa 26:16 NRS); The LORD rewards everyone for his righteousness and his faithfulness; for the LORD gave you into my hand today, but I would not raise my hand against the LORD's anointed (1Sa 26:23 NRS).	
	4:41(narrator); Demons also came out of many, shouting, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew that he was the Messiah (Luk 4:41 NRS).		
	9:20(follower: Peter); He said to them, "But who do you say that I am?" Peter answered, "The Messiah of God" (Luk 9:20 NRS).		
	20:41(Jesus); Then he said to them, "How can they say that the Messiah is David's son? (Luk 20:41 NRS)	20:41; The context alludes to Jer 23:5; Isa 9:6,7: The days are surely coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. (Jer 23:5 NRS) For a child has been born for us, a son given to us; authority rests upon his shoulders; and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷ His authority shall grow continually, and there shall be endless peace for the throne of David and his kingdom. He will establish and uphold it with justice and with righteousness from this time onward and forevermore. The zeal of the LORD of hosts will do this (Isa 9:6-7 NRS).	Comparison/ Analogies (has biblical analogies implying a fulfillment)
	22:67(opponent); They said, "If you are the Messiah, tell us." He replied, "If I tell you,	22:67; Jesus calls attention to the pointlessness of the answer, which is depicted in Jer 38:15: Jeremiah said to Zedekiah, "If I tell you, you will put me	Comparison/ Analogy

	you will not believe; (Luk 22:67 NRS)	to death, will you not? And if I give you advice, you will not listen to me" (Jer 38:15 NRS).	
	23:2(opponent); They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king" (Luk 23:2 NRS).		
	23:35(opponent); And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" (Luk 23:35 NRS)	23:35; The notion of scoffing is in Isa 53:3. It is an allusion to Isa 50:5-6; Zec 13:7; Lam 3:14 and Ps 22:6-8: He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. (Isa 53:3 NRS); The Lord GOD has opened my ear, and I was not rebellious, I did not turn backward. ⁶ I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. (Isa 50:5-6 NRS); "Awake, O sword, against my shepherd, against the man who is my associate," says the LORD of hosts. Strike the shepherd, that the sheep may be scattered; I will turn my hand against the little ones. (Zec 13:7 NRS); I have become the laughingstock of all my people, the object of their taunt-songs all day long. (Lam 3:14 NRS); But I am a worm, and not human; scorned by others, and despised by the people. ⁷ All who see me mock at me; they make mouths at me, they shake their heads; ⁸ "Commit your cause to the LORD; let him deliver-- let him rescue the one in whom he delights!" (Ps 22:6-8 NRS).	Comparison/ Analogies (has biblical analogies implying a fulfillment)
	23:39(opponent); One of the criminals who were hanged there kept		

	<p>deriding him and saying, "Are you not the Messiah? Save yourself and us!" (Luk 23:39 NRS)</p>		
	<p>24:26(Jesus); Was it not necessary that the Messiah should suffer these things and then enter into his glory?" (Luk 24:26 NRS)</p>	<p>24:26; Allusion to Isa 50:6; Isa 52:13(Fitzmyer says that this character is identified as the Messiah in Isaiah 52:13); it also alludes to Isa 53:12; Zec 13:7; and Ps 22:6-8: I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting; See, my servant [the Messiah, according to Fitzmyer] shall prosper; he shall be exalted and lifted up, and shall be very high. (Isa 52:13 NRS); Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors. (Isa 53:12 NRS); "Awake, O sword, against my shepherd, against the man who is my associate," says the LORD of hosts. Strike the shepherd, that the sheep may be scattered; I will turn my hand against the little ones. (Zec 13:7 NRS); But I am a worm, and not human; scorned by others, and despised by the people. ⁷ All who see me mock at me; they make mouths at me, they shake their heads; ⁸ "Commit your cause to the LORD; let him deliver-- let him rescue the one in whom he delights!" (Ps 22:6-8 NRS)</p>	<p>Fulfillment</p>
	<p>24:46(Jesus); and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, (Luk 24:46 NRS).</p>	<p>24:46; The suffering and dying are allusions to Isa 53:12; Hos 6:2; Ps 22:6-8; Isa 50:6: Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors. (Isa 53:12 NRS); After two days he will</p>	<p>Fulfillment</p>

		<p>revive us; on the third day he will raise us up, that we may live before him. (Hos 6:2 NRS); But I am a worm, and not human; scorned by others, and despised by the people. ⁷ All who see me mock at me; they make mouths at me, they shake their heads; ⁸ "Commit your cause to the LORD; let him deliver-- let him rescue the one in whom he delights!" (Ps 22:6-8 NRS); I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting (Isa 50:6 NRS).</p>	
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Appendix V

Master: Types of Associations

TITLE	VERSES IN GOSPEL OF LUKE	VERSES IN HEBREW BIBLE	TYPE OF ASSOCIATION
Master	5:5(follower: Simon); Simon answered, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets" (Luk 5:5 NRS).		
	8:24(follower: disciples); They went to him and woke him up, shouting, "Master, Master, we are perishing!" And he woke up and rebuked the wind and the raging waves; they ceased, and there was a calm (Luk 8:24 NRS).	8:24; A similar calming of waters is depicted in Ps 104:6-7. It also alludes to Nah 1:4; Ps 69:1,2; and Isa 50:2 "rebuke": You cover it with the deep as with a garment; the waters stood above the mountains. ⁷ At your rebuke they flee; at the sound of your thunder they take to flight. (Ps 104:6-7 NRS); He rebukes the sea and makes it dry, and he dries up all the rivers; Bashan and Carmel wither, and the bloom of Lebanon fades. (Nah 1:4 NRS); Save me, O God, for the waters have come up to my neck. ² I sink in deep mire, where there is no foothold; I have come into deep waters, and the flood sweeps over me. (Ps 69:1 NRS); Why was no one there when I came? Why did no one answer when I called? Is my hand shortened, that it cannot redeem? Or have I no power to deliver? By my rebuke I dry up the sea, I make the rivers a desert; their fish stink for lack of water, and die of thirst (Isa 50:2 NRS).	Comparison/ Analogy
	8:45(follower: Peter); Then Jesus asked, "Who touched me?" When all denied it, Peter said, "Master, the crowds surround you and press in on you" (Luk 8:45 NRS).		
	9:33(follower: Peter);	9:33; Moses and Elijah are OT figures,	Comparison/

	<p>Just as they were leaving him, Peter said to Jesus, "Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah"-- not knowing what he said (Luk 9:33 NRS).</p>	<p>presented in the book of Exodus, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra and Malachi.</p>	<p>Analogy</p>
	<p>9:49(follower: John); John answered, "Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us" (Luk 9:49 NRS).</p>	<p>9:49; A similar event occurred in Num 11:27-29: And a young man ran and told Moses, "Eldad and Medad are prophesying in the camp." ²⁸ And Joshua son of Nun, the assistant of Moses, one of his chosen men, said, "My lord Moses, stop them!" ²⁹ But Moses said to him, "Are you jealous for my sake? Would that all the LORD's people were prophets, and that the LORD would put his spirit on them!" (Num 11:27 NRS).</p>	<p>Comparison/ Analogy</p>
	<p>17:13(follower); they called out, saying, "Jesus, Master, have mercy on us!" (Luk 17:13 NRS)</p>		

Appendix VI

Son of Man: Types of Associations

TITLE	VERSES IN GOSPEL OF LUKE	VERSES IN HEBREW BIBLE	TYPE OF ASSOCIATION
Son of Man	<p>5:24(Jesus); But so that you may know that the Son of Man has authority on earth to forgive sins"-- he said to the one who was paralyzed-- "I say to you, stand up and take your bed and go to your home." (Luk 5:24 NRS)</p>	<p>5:24; Alludes to Jer 33:8; 36:3; Ps 32:5. Isa 53:11 is concerned with the concept of power: God says this: "I will cleanse them from all the guilt of their sin against me, and I will forgive all the guilt of their sin and rebellion against me." (Jer 33:8 NRS) It may be that when the house of Judah hears of all the disasters that I intend to do to them, all of them may turn from their evil ways, so that I may forgive their iniquity and their sin. (Jer 36:3 NRS) Then I acknowledged my sin to you, and I did not hide my iniquity; I said, "I will confess my transgressions to the LORD," and you forgave the guilt of my sin. Selah (Ps 32:5 NRS) Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities (Isa 53:11 NRS).</p>	<p>Comparison/ Analogy (has biblical analogies implying a fulfillment)</p>
	<p>6:5(Jesus); Then he said to them, "The Son of Man is lord of the sabbath." (Luk 6:5 NRS)</p>	<p>6:5; It is in the context that alludes to Isa. 9:7; Jer 23:5; Marion Lloyd Soards says it is an allusion to 1 Sam 21:2-6; Lev 24:5-9: His authority shall grow continually, and there shall be endless peace for the throne of David and his kingdom. He will establish and uphold it with justice and with righteousness from this time onward and forevermore. The zeal of the LORD of hosts will do this.(Isa 9:7 NRS) God says this: "The days are surely coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land." (Jer 23:5 NRS); David said to the priest Ahimelech, "The king has charged me with a matter, and said to me, 'No one must know anything of the matter about which I</p>	<p>Comparison/ Analogy (underlying messianic message)</p>

		<p>send you, and with which I have charged you.' I have made an appointment with the young men for such and such a place. ³ Now then, what have you at hand? Give me five loaves of bread, or whatever is here." ⁴ The priest answered David, "I have no ordinary bread at hand, only holy bread - provided that the young men have kept themselves from women." ⁵ David answered the priest, "Indeed women have been kept from us as always when I go on an expedition; the vessels of the young men are holy even when it is a common journey; how much more today will their vessels be holy?" ⁶ So the priest gave him the holy bread; for there was no bread there except the bread of the Presence, which is removed from before the LORD, to be replaced by hot bread on the day it is taken away. (1Sa 21:1-6 NRS)</p>	
	<p>6:22(Jesus); "Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man (Luk 6:22 NRS).</p>	<p>6:22; Alludes to Isa 66:5: God says, "Hear the word of the LORD, you who tremble at his word: Your own people who hate you and reject you for my name's sake have said, 'Let the LORD be glorified, so that we may see your joy'; but it is they who shall be put to shame." (Isa 66:5 NRS)</p>	<p>Comparison/ Analogy</p>
	<p>7:34(Jesus); the Son of Man has come eating and drinking, and you say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' (Luk 7:34 NRS)</p>	<p>7:34; Alludes to Deut 21:20: The law states: They shall say to the elders of his town, "This son of ours is stubborn and rebellious. He will not obey us. He is a glutton and a drunkard." (Deut 21:20 NRS). Fitzmyer has it as a parallel, and the words are different in Bible Works and note the different words, list the words.</p>	<p>Comparison/ Analogy</p>
	<p>9:22(Jesus); saying, "The Son of Man must undergo great suffering, and be rejected by the elders, chief priests, and scribes, and be killed, and on the third day be raised."</p>	<p>9:22; Alludes to Hos 6:2; Ps 118:22; Isa 50:5-6; Zec 11:7. Possible reference to Isa 53:4-5. It parallels Dan 9:26; Zec 13:7: After two days he will revive us; on the third day he will raise us up, that we may live before him. (Hos 6:2 NRS) The stone that the builders rejected has become the chief cornerstone. (Ps 118:22 NRS) The Lord GOD has opened my ear, and I was</p>	<p>Fulfillment</p>

	(Luk 9:22 NRS)	<p>not rebellious, I did not turn backward. ⁶ I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. (Isa 50:5-6 NRS) So, on behalf of the sheep merchants, I became the shepherd of the flock doomed to slaughter. I took two staffs; one I named Favor, the other I named Unity, and I tended the sheep. (Zec 11:7 NRS); Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. ⁵ But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. (Isa 53:4 NRS) After the sixty-two weeks, an anointed one shall be cut off and shall have nothing, and the troops of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. (Dan 9:26 NRS) "Awake, O sword, against my shepherd, against the man who is my associate," says the LORD of hosts. Strike the shepherd, that the sheep may be scattered; I will turn my hand against the little ones. (Zec 13:7 NRS)</p>	
	<p>9:26(Jesus); Those who are ashamed of me and of my words, of them the Son of Man will be ashamed when he comes in his glory and the glory of the Father and of the holy angels. (Luk 9:26 NRS)</p>		
	<p>9:44(Jesus); "Let these words sink into your ears: The Son of Man is going to be betrayed into human hands." (Luk 9:44 NRS)</p>	<p>9:44; Allusion to Ps 22:6-7; Ps 118:22; Isa 50:5-6; Zec 13:7. The Lucan formula may be from Ex 17:14. The language of "human hands" derives from 2 Sam 24:14: But I am a worm, and not human; scorned by others, and despised by the people. ⁷ All who see me mock at me; they make</p>	Fulfillment

		<p>mouths at me, they shake their heads; (Ps 22:6 NRS) The stone that the builders rejected has become the chief cornerstone. (Ps 118:22 NRS) The Lord GOD has opened my ear, and I was not rebellious, I did not turn backward. ⁶ I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. (Isa 50:5-6 NRS) Then the LORD said to Moses, "Write this as a reminder in a book and recite it in the hearing of Joshua: I will utterly blot out the remembrance of Amalek from under heaven." (Exo 17:14 NRS) Then David said to Gad, "I am in great distress; let us fall into the hand of the LORD, for his mercy is great; but let me not fall into human hands." (2Sa 24:14 NRS)</p>	
	<p>9:58(Jesus); And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." (Luk 9:58 NRS)</p>		
	<p>11:30(Jesus); For just as Jonah became a sign to the people of Nineveh, so the Son of Man will be to this generation. (Luk 11:30 NRS)</p>	<p>11:30; Alludes to Jonah 1 and Ezk 2:3, 5, 7: Now the word of the LORD came to Jonah son of Amittai, saying, ² "Go at once to Nineveh, that great city, and cry out against it; for their wickedness has come up before me." (Jon 1:1 NRS) He said to me, Mortal [a.k.a. son of man], I am sending you to the people of Israel, to a nation of rebels who have rebelled against me; they and their ancestors have transgressed against me to this very day (Eze 2:3 NRS). Whether they hear or refuse to hear (for they are a rebellious house), they shall know that there has been a prophet among them (Eze 2:5 NRS). You shall speak my words to them, whether they hear or refuse to hear; for they are a rebellious house (Eze 2:7 NRS). Also see Ezk. 24:24 "Thus, Ezekiel is a sign to</p>	Fulfillment

		you.” God says to Ezk. In 24:27: “...Thus you will be a sign to them...”	
	12:8(Jesus); "And I tell you, everyone who acknowledges me before others, the Son of Man also will acknowledge before the angels of God; (Luk 12:8 NRS)	12:8; Alludes to 1 Sam 2:30: Therefore the LORD the God of Israel declares: 'I promised that your family and the family of your ancestor should go in and out before me forever'; but now the LORD declares: 'Far be it from me; for those who honor me I will honor, and those who despise me shall be treated with contempt. (1Sa 2:30 NRS)	Comparison/ Analogy
	12:10(Jesus); And everyone who speaks a word against the Son of Man will be forgiven; but whoever blasphemes against the Holy Spirit will not be forgiven. (Luk 12:10 NRS)	12:10; Allusion to Isa 63:9-10: It was no messenger or angel but his presence that saved them; in his love and in his pity he redeemed them; he lifted them up and carried them all the days of old. ¹⁰ But they rebelled and grieved his holy spirit; therefore he became their enemy; he himself fought against them. (Isa 63:9 NRS)	Comparison/ Analogy
	12:40(Jesus); You also must be ready, for the Son of Man is coming at an unexpected hour." (Luk 12:40 NRS)		
	17:22(Jesus); Then he said to the disciples, "The days are coming when you will long to see one of the days of the Son of Man, and you will not see it (Luk 17:22 NRS).		
	17:24(Jesus); For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day. (Luk 17:24 NRS)	17:24; Alludes to Dan 12:3; Job 37:3; and Zec 9:14: God says this: Those who are wise shall shine like the brightness of the sky, and those who lead many to righteousness, like the stars forever and ever. (Dan 12:3 NRS). Biblical figure says this: Under the whole heaven he lets it loose, and his lightning to the corners of the earth. (Job 37:3 NRS) Discussing God's actions: Then the LORD will appear over them, and his arrow go forth like lightning; the Lord GOD will sound the	Comparison/ Analogy

		trumpet and march forth in the whirlwinds of the south (Zec 9:14 NRS).	
	17:26(Jesus); Just as it was in the days of Noah, so too it will be in the days of the Son of Man. (Luk 17:26 NRS)	17:26; Alludes to the book of Genesis. Gen 6:5-8; 7:7-10: The LORD saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually. ⁶ And the LORD was sorry that he had made humankind on the earth, and it grieved him to his heart. ⁷ So the LORD said, "I will blot out from the earth the human beings I have created-- people together with animals and creeping things and birds of the air, for I am sorry that I have made them." ⁸ But Noah found favor in the sight of the LORD. (Gen 6:5-8 NRS). And Noah with his sons and his wife and his sons' wives went into the ark to escape the waters of the flood. ⁸ Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, ⁹ two and two, male and female, went into the ark with Noah, as God had commanded Noah. ¹⁰ And after seven days the waters of the flood came on the earth (Gen 7:7-10NRS).	Comparison/ Analogy
	17:30(Jesus); it will be like that on the day that the Son of Man is revealed (Luk 17:30 NRS).		
	18:8(Jesus); I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?" (Luk 18:8 NRS)		
	18:31(Jesus); Then he took the twelve aside and said to them, 'See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets	18:31; Alludes to Isa 53:4-5; Dan 9:26; Zec 13:7: Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. ⁵ But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we	Fulfillment

	will be accomplished.' (Luk 18:31 NRS)	are healed. (Isa 53:4 NRS) After the sixty-two weeks, an anointed one shall be cut off and shall have nothing, and the troops of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. (Dan 9:26 NRS) "Awake, O sword, against my shepherd, against the man who is my associate," says the LORD of hosts. Strike the shepherd, that the sheep may be scattered; I will turn my hand against the little ones (Zec 13:7 NRS).	
	19:10(Jesus); For the Son of Man came to seek out and to save the lost." (Luk 19:10 NRS)	19:10; Clear allusion to Isa 53:6 and Ezk 34:16: All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. (Isa 53:6 NRS). I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice (Eze 34:16 NRS).	Fulfillment
	21:27(Jesus); Then they will see 'the Son of Man coming in a cloud' with power and great glory. (Luk 21:27 NRS)	21:27; Clear allusion to Dan 7:13: As I watched in the night visions, I saw one like a human being coming with the clouds of heaven. And he came to the Ancient One and was presented before him (Dan 7:13 NRS).	Comparison/ Analogy
	21:36(Jesus); Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man." (Luk 21:36 NRS)	21:36; The concept of praying is alluded to in Job 27:10 and allusion to Ps 1:5; Mal. 3:2: Will they take delight in the Almighty? Will they call upon God at all times? (Job 27:10 NRS) Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; (Psa 1:5 NRS) But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap; (Mal 3:2 NRS).	Comparison/ Analogy
	22:22(Jesus); For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!"	22:22; Alludes to Dan 9:26; Zec 13:7: After the sixty-two weeks, an anointed one shall be cut off and shall have nothing, and the troops of the prince who is to come shall destroy the city and the sanctuary. Its	Fulfillment

	(Luk 22:22 NRS)	end shall come with a flood, and to the end there shall be war. Desolations are decreed. (Dan 9:24 NRS). "Awake, O sword, against my shepherd, against the man who is my associate," says the LORD of hosts. Strike the shepherd, that the sheep may be scattered; I will turn my hand against the little ones (Zec 13:7 NRS).	
	22:48(Jesus); but Jesus said to him, "Judas, is it with a kiss that you are betraying the Son of Man?" (Luk 22:48 NRS)	22:48; Most likely alludes to Prov 27:6 and perhaps 2 Sam 20:9 and Ps 41:9: Well meant are the wounds a friend inflicts, but profuse are the kisses of an enemy. (Pro 27:6 NRS). Joab said to Amasa, "Is it well with you, my brother?" And Joab took Amasa by the beard with his right hand to kiss him. (2Sa 20:9 NRS). Even my bosom friend in whom I trusted, who ate of my bread, has lifted the heel against me (Psa 41:9 NRS).	Comparison/ Analogy (has biblical analogies implying a fulfillment)
	22:69(Jesus); But from now on the Son of Man will be seated at the right hand of the power of God." (Luk 22:69 NRS)	22:69; It combines phrases from Dan 7:13 and Ps 110:1: As I watched in the night visions, I saw one like a human being coming with the clouds of heaven. And he came to the Ancient One and was presented before him. (Dan 7:13 NRS) <Of David. A Psalm.> The LORD says to my lord, "Sit at my right hand until I make your enemies your footstool" (Psa 110:1 NRS).	Comparison/ Analogy (has biblical analogies implying a fulfillment)
	24:7(Angels reiterating what Jesus had already said in Lk. 9:22); that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again." (Luk 24:7 NRS)	24:7; It has been argued to allude to Hos 6:2. There are explicit parallels to Ps 118:22; Isa 50:5-6; Zec 11:7. There is a possible reference to Isa 53:4-5 and may parallel Dan 9:26; Zec 13:7: After two days he will revive us; on the third day he will raise us up, that we may live before him. (Hos 6:2 NRS) The stone that the builders rejected has become the chief cornerstone. (Ps 118:22 NRS) The Lord GOD has opened my ear, and I was not rebellious, I did not turn backward. ⁶ I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. (Isa 50:5-6 NRS) So, on behalf of the sheep merchants, I became the	Fulfillment

		<p>shepherd of the flock doomed to slaughter. I took two staffs; one I named Favor, the other I named Unity, and I tended the sheep. (Zec 11:7 NRS); Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. ⁵ But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. (Isa 53:4-5NRS) After the sixty-two weeks, an anointed one shall be cut off and shall have nothing, and the troops of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. (Dan 9:26 NRS) "Awake, O sword, against my shepherd, against the man who is my associate," says the LORD of hosts. Strike the shepherd, that the sheep may be scattered; I will turn my hand against the little ones. (Zec 13:7 NRS)</p>	
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Appendix VII

Son of Man in the Hebrew Bible

EARTHLY	COSMOLOGICAL
<p>Ps 8:4; what are human beings that you are mindful of them, mortals that you care for them</p> <p>-The Greek is υἱὸς ἀνθρώπου which is “son of man”</p> <p>-The Hebrew word for “mortal” or “son of man” is בְּנֵי-אָדָם (Ps 8:5 WTT) (ben adam). This also means “son” or “descendent” and “Adam,” “man” or “mankind”</p>	
<p>Ps 80:17; But let your hand be upon the one at your right hand, the one [son of man] whom you made strong for yourself.</p>	
<p>Ps 146:3; Do not put your trust in princes, in mortals, in whom there is no help.</p>	
<p>Ps 144:3; This passages has the Aramaic idiom ben enosh which is equivalent to the Hebrew ben adam.</p>	
<p>Ezk 2:1; He said to me: O mortal, stand up on your feet, and I will speak with you. The Greek here for mortal or son of man is υἱὲ ἀνθρώπου. The Hebrew is <i>ben adam</i> בְּנֵי-אָדָם which is “son” or “descendent” and “Adam,” “man,” “mankind.” (The same Greek and Hebrew are depicted throughout the book when Ezekiel is addressed. 70X “son of man” and 23X “you son of man.”</p>	
<p>Dan 8:17; So he came near where I stood; and when he came, I became frightened and fell prostrate. But he said to me, “Understand, O mortal [aka son of man], that the vision is for the time of the end.” The Greek is καὶ ἦλθε καὶ ἔστη ἐχόμενός μου τῆς στάσεως καὶ ἐν τῷ ἔρχεσθαι αὐτὸν ἐθροβήθην καὶ ἔπεσα ἐπὶ πρόσωπόν μου καὶ εἶπέν μοι διανοήθητι υἱὲ ἀνθρώπου ἔτι γὰρ εἰς ὥραν καιροῦ τοῦτο τὸ ὄραμα (Dan 8:17 BGT) wherein υἱὲ ἀνθρώπου translates as “son of man.” The Hebrew word in this passage is בְּנֵי-אָדָם which translates as <i>ben adam</i> or son of man.</p>	

	<p>Dan 7:13; As I watched in the night visions, I saw one like a human being coming with the clouds of heaven. And he came to the Ancient One and was presented before him. (Dan 7:13 NRS). The Greek says, ἐθεώρου ἐν ὀράματι τῆς νυκτὸς καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο καὶ ὡς παλαιὸς ἡμερῶν παρήν καὶ οἱ παρεστηκότες παρήσαν αὐτῷ wherein υἱὸς ἀνθρώπου translates “son of man.” The Hebrew: תָּזַה הַיִּתְּ בְּחֻזִי לִילְיָא וְאַרְלֵי עַם־עַנְנֵי שְׁמַיָּא כְּבַר אֲנָשׁ אַתְהָה הִנֵּה וְעַד־עֲתִיק יוֹמֵיָא מְטָה וְקִדְמוּהֵי הַקְּרָבִיּוּהֵי - The Aramaic idiom שְׁמַיָּא translates as “man, or mankind” The Anchor Bible says that the Aramaic <i>bar 'enas</i> is equivalent to the Hebrew <i>ben 'adam</i>.</p>
<p>Jer 49:18; As when Sodom and Gomorrah and their neighbors were overthrown, says the LORD, no one shall live there, nor shall anyone [son of man] settle in it.</p>	
<p>Jer 49:33; Hazor shall become a lair of jackals, an everlasting waste; no one shall live there, nor shall anyone [son of man] settle in it.</p>	
<p>Jer 50:40; As when God overthrew Sodom and Gomorrah and their neighbors, says the LORD, so no one shall live there, nor shall anyone [son of man] settle in her.</p>	
<p>Jer 51:43; Her cities have become an object of horror, a land of drought and a desert, a land in which no one lives, and through which no mortal [son of man] passes.</p>	
<p>Isa 51:12; I, I am he who comforts you; why then are you afraid of a mere mortal [son of man] who must die, a human being who fades like grass?</p>	
<p>Isa 56:2; Happy is the mortal [son of man] who does this, the one who holds it fast, who keeps the sabbath, not profaning it, and refrains from doing any evil.</p>	
<p>Num 23:19; God is not a human being, that he should lie, or a mortal [son of man], that he should change his mind. Has he promised, and will he not do it? Has he spoken, and will he not fulfill it?</p>	

Job 16:21; that he would maintain the right of a mortal [son of man] with God, as one does for a neighbor.	
Job 25:6; how much less a mortal, who is a maggot, and a human being [son of man], who is a worm!"	
Job 35:8; Your wickedness affects others like you, and your righteousness, other human beings [son of man].	

Appendix VIII

Son of Man in the Jewish Pseudepigrapha

EARTHLY	COSMOLOGICAL
<p>1 Enoch 46:1-6; There I saw one who had a head of days, and his head was white like wool, And with him was another, whose face was like the appearance of a man; and his face was full of graciousness like one of the holy angels.</p>	<p>1 Enoch 46:1-6; There I saw one who had a head of days, and his head was white like wool, And with him was another, whose face was like the appearance of a man; and his face was full of graciousness like one of the holy angels. And I asked the angel of peace, who went with me and showed me all the hidden things, about that son of man, who he was and whence he was, (and) why he went with the Head of Days. And he answered me and said to me, 'This is the son of man who has righteousness, and righteousness dwells with him. And all the treasures of what is hidden he will reveal; for the Lord of Spirits has chosen him, and his lot has prevailed through truth in the presence of the Lord of Spirits forever. And this son of man whom you have seen – He will raise the kings and the mighty from their couches, and the strong from their thrones. He will loosen the reins of the strong, and he will crush the teeth of sinners. He will overturn the kings from their thrones and their kingdoms, because they do not exalt him or praise him, or humbly acknowledge whence the kingdom was given to them. The face of the strong he will turn aside, and shame will fill them...'</p>
	<p>1 Enoch 48:2-3; And in that hour that son of man was named in the presence of the Lord of Spirits, and his name, before the Head of Days. Even before the sun and the constellations were created, before the stars of heaven were made, his name was named before the Lord of Spirits.</p>
<p>1 Enoch 60:10; And he said to me, 'Here, son</p>	<p>1 Enoch 60:10; And he said to me, 'Here, son</p>

of man, you wish to know what is hidden.’	of man, you wish to know what is hidden.’
	1 Enoch 62:5; And one group of them will look at the other; and they will be terrified and will cast down their faces, and pain will seize them when they see that son of man sitting on the throne of glory.
	1 Enoch 62:7; For from the beginning the son of man was hidden, and the Most High preserved him in the presence of his might, and he revealed him to the chosen.
	1 Enoch 62:9; And all the kings and the mighty and the exalted and those who rule the earth will fall on their faces in his presence; and they will worship and set their hope on that son of man, and they will supplicate and petition for mercy from him.
	1 Enoch 62:14; And the Lord of Spirits will abide over them, And with that son of man they will eat, and they will lie down and rise up forever and ever.
	1 Enoch 63:11; And after that their faces will be filled with darkness and shame in the presence of that son of man; and from his presence they will be driven, and a sword will abide before him in their midst.
	1 Enoch 69:26-27; And they had great joy, and they blessed and glorified and exalted, because the name of that son of man had been revealed to them. And he sat on the throne of his glory, and the whole judgement was given to the son of man, and he will make sinners vanish and perish from the face of the earth.
	1 Enoch 69:29; And from then on there will be nothing that is corruptible; for that son of man has appeared. And he has sat down on the throne of his glory, and all evil will vanish from his presence. And the word of that son of man will go forth and will prevail in the presence of the Lord of

	<p>Spirits.</p> <p>1 Enoch 70:1-2; And after this, while he was living, his name was raised into the presence of that son of man and into the presence of the Lord of Spirits from among those who dwell on the earth. He was raised on the chariots of the wind, and his name departed <from among them>.</p> <p>-Matthew Black writes; And it came to pass thereafter that the name <i>of a son of man</i> (i.e. Enoch) <i>was raised up to the Lord of spirits</i> from those who dwell on the earth. And he was raised aloft on a chariot of the spirit, and his name was bruited abroad among them.</p> <p>-E. Isaac writes: And it happened after this that his living name was raised up before that Son of Man and to the Lord from among those who dwell upon the earth.</p>
<p>1 Enoch 71:14; And that angel came to me and greeted me with his voice and said to me, 'You are that son of man who was born for righteousness, and righteousness dwells on you, and the righteousness of the Head of Days will not forsake you.'</p>	<p>1 Enoch 71:14 Apparently there is a lost passage wherein the Son of Man was described as accompanying the Head of Days, and Enoch asked one of the angels as to the identity of the SM. Then the passage continues: And that angel came to me and greeted me with his voice and said to me, 'You are that son of man who was born for righteousness, and righteousness dwells on you, and the righteousness of the Head of Days will not forsake you.'</p>
	<p>4 Ezra 13:1-3; After seven days I dreamed a dream in the night; and behold, a great wind arose from the sea so that it stirred up all its waves. And I looked, and behold, this wind made something like the figure of a man come up out of the heart of the sea. And I looked and behold, that man flew with the clouds of heaven...</p>
	<p>TAb A 12:5; And upon it [a throne with the appearance of terrifying crystal, flashing like fire] sat a wondrous man, bright as the sun...</p>
<p>The Apocalypse of Elijah 1:1; The word of the Lord came to me, saying, Son of man, say to this people, 'Why do you add sin to your sins and anger the Lord God who created you?</p>	

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