

The Coming of the Son of Man

Dan. 7:13-14

Introduction:

1. The Book of Matthew repeatedly refers to “the coming of the Son of Man.”
2. Already in a previous study we have given consideration to the phrase “Son of Man.” In that lesson we observed that that phrase is based on a passage in Dan. 7.
3. Matthew has a great interest in founding his gospel in the O.T. Sometimes he has specific texts in mind and often quotes from them and that is the case with “the coming of the Son of Man.”
4. Seven times Matthew uses language that comes from the Dan. 7:13-14 text.
5. What we are going to do in this study is consider what the Dan. 7 text says and observe how Matthew uses it in these seven texts.

Discussion:

- I. Daniel’s vision during the first year of Belshazzar king of Babylon (Dan. 7).
 - A. Daniel saw four great beasts (1-8).
 1. A lion.
 2. A bear.
 3. A leopard.
 4. A beast with large iron teeth.
 - B. The four beasts represented four kings (17).
 1. Daniel was particularly concerned to know about the fourth beast that was different than the others (19, 23).
 2. Previously in the book of Daniel King Nebuchadnezzar of Babylon had seen a dream about four kingdoms (Dan. 2).
 3. In both the images, the one that King Nebuchadnezzar had seen and the one that Daniel had seen there was a kingdom that God raised up. It was more powerful than all the others. It destroyed all the other kingdoms and is described as an everlasting kingdom.
 - C. In Daniel’s vision he described what he saw related to the kingdom that God would set up (Dan. 7:9-14).
 1. Note that verses 13 and 14 are the ones that Matthew references.
 - a. In these verses Daniel saw “one like a Son of Man coming.”
 - b. Pay particular attention to the fact that He came up to the Ancient of Days. The Ancient of Days is generally associated with God, the Father. He did not “come” to the earth, but to the Ancient of Days. In other words his coming involved coming to God, not coming to the earth. (This will take on significance in our understanding when Matthew refers to “the Son of man coming.”)
 2. Matthew’s understanding is that God is setting up the kingdom of Daniel’s vision. And that Jesus is “the Son of Man” who is being giving authority as God’s king.
- II. Understanding the seven passages Matthew that use the language of Dan. 7:13-14.

A. 10:23.

1. This is in the context of Jesus' instruction to the 12 as He sends them out to the lost sheep of the house of Israel.
2. He says, "You will not finish going through the cities of Israel until **the Son of Man comes.**" (**Bold** represents connecting language with Dan. 7:13-14.)
3. If we try to interpret this as a reference to His second coming we ignore the Dan. 7:13-14 context. We think of Him coming to the earth, when Dan. 7 refers to Him "coming up to the Ancient of Days."
4. If we interpret Matt. 10:23 to refer to Jesus' coming to God to be given His kingdom then our understanding is that the disciples will continue preaching and they will not finish until He receives His kingdom. Indeed their preaching was "the kingdom is at hand." Their preaching was in anticipation of what Daniel saw in his vision.

B. 16:27-28.

1. This passage is set in a context reflecting on the cost of discipleship.
2. The great cost is justified because of the greatness of participation in the kingdom of God.
3. Nothing is of greater value. It is worth even the forfeiture of life.
4. Verse 28 says, "There are some who are standing here who will not taste death until they see **the Son of Man coming in His kingdom.**"
5. Now if this is a reference to the second coming it creates problems because all know that those standing there at that time are not still alive today, and the second coming has not yet been realized.
6. But if this coming is a reference to His coming to God to receive His kingdom then the text makes sense. When Jesus ascended into heaven after His resurrection He took His seat at the right hand of God (Acts 2:34). He was given dominion and authority by the Ancient of Days (cf. 1 Tim. 6:15).

C. 19:28.

1. Again this is a text dealing with the significance of having sacrificed everything to follow Jesus.
2. The value of this sacrifice is highlighted by the fact that "in the regeneration when **the Son of Man will sit on His glorious throne**" there will be magnificent blessing for those that have left everything to follow Him.
3. From Dan. 7 the Son of Man was given dominion, glory and a kingdom. This is equivalent to sitting on His glorious throne.
4. So Matthew sees Jesus as the fulfillment of Daniel's vision. You may recall that the Son of Man phrase identifies Jesus with us, but also connects with His exaltation by God in the kingdom. Thus the blessing comes to those who follow Him who is the King.

D. 24:30.

1. Matthew chapters 24-25 have given interpreters great difficulty.
2. 24:30 quotes from Dan. 7:13.
3. "**The Son of Man** will appear in the sky. They will see **the Son of Man coming** on the clouds of the sky."
 - a. Many assume that this involves a coming to the earth, but Dan. 7 does not mention a coming to the earth, but a coming to the Ancient of Days.

- b. Most see in Matthew 24 Jesus' thoughts about the coming destruction of Jerusalem and the destruction of the temple. Note the disciples' question: "Tell us when these things will happen." What things? See verses 1-2.
- c. He gives description of what will happen (4-34).
- d. Note what is said in verse 34: "This generation will not pass away until all these things take place." If we are talking about His second coming this statement gives us a problem. However, if this section is talking about things that will happen as He takes possession of His kingdom beginning with His coming to the Ancient of Days then the problem evaporates. And we have interpreted His coming in a way consistent with Daniel 7. Cf. also 24:15 and Dan. 9:27.
- e. There is now a gathering of the elect (v. 31) as the good news of the kingdom is preached.
- f. The second part of the disciples' question is answered in verses 36ff.
 - 1) The first part of their question: When will these things be? I.e., the stones of the temple being torn down? See 24:2.
 - 2) The second part of their question: What will be the sign of your *parousia* (v. 3, 27, 36, 39) translated "coming" in most English versions, without distinguishing from the common word (*erXomenos*, v. 30) used in reference to Dan. 7 of His "coming" to the Ancient of Days.
 - 3) *Parousia* refers to the second coming.
 - 4) The language is somewhat confusing because the "coming of the Son of Man" is used now to refer to this second coming (v. 39, 44). Cf. also v. 27 (*Parousia* is used there).
- g. Perhaps this will be clearer if we think in terms of Jewish wedding traditions (cf. 25:1ff).
 - 1. The bridegroom is present, then comes to His father, then returns (coming for the bride).
 - 2. Consistent with 25:1ff and with other marriage images used in Scripture. Cf. Jn. 14:1ff.
- E. 25:31.
 - 1. It is after this return that this judgment occurs. **The Son of Man comes in His glory.**
 - 2. 2 Thess. 1:7-9.
- F. 26:64.
 - 1. The high priest will see **the Son of Man sitting at the right hand of Power and coming on the clouds of heaven.** Not a reference to the second coming.
 - 2. Another reference to His coming to the Ancient of Days to receive His kingdom (Dan. 7:13; Psa. 110:1).
- G. 28:18.
 - 1. **All authority** has been given to Him in heaven and on earth.
 - 2. His commandment—Go and make followers of all the nations.

III. What does it all mean?

- A. It means that Jesus has now come before the Ancient of Days and been given dominion, glory and a kingdom. He now reigns as King. Cf. Acts 2:36; 7:56. This is a

- devastating blow to the Premillennial Theories of the past.
- B. It means that now is the time of preparation for His return.
 - C. It means that Matthew saw the fulfillment of Dan. 7 in Jesus.
 - D. It means that we can now be citizens in His kingdom, IF we are willing to submit to His rule.
 - E. It means that having submitted to that rule we should make disciples of all the nations. It not only defines who we are, but it defines our mission under the new rule.
 - F. It means it is justifiable to give up everything for this kingdom.

Conclusion:

1. Will you give yourself up to the new King?
2. He has come to the Ancient of Days and received dominion, glory and a kingdom.
2. Will you give yourself up to the new King? This is what is required in order to be prepared when He returns.