

saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

"THE SON OF MAN."

In the promise and prediction made by Christ to Nathanael, we find the significant title—The Son of Man—appearing for the first time, chronologically speaking, in the New Testament. It recurs, however, about forty times, excluding repetitions in parallel accounts in the several Gospels. In each of these passages it is used by the Savior distinctively to designate Himself. In three other instances the title appears in the New Testament, outside the Gospels; and in each case it is applied to the Christ with specific reference to His exalted attributes as Lord and God."

In the Old Testament, the phrase "son of man" occurs in ordinary usage, denoting any human son;^o and it appears over ninety times as an appellation by which Jehovah addressed Ezekiel, though it is never applied by the prophet to himself.^p The context of the passages in which Ezekiel is addressed as "son of man" indicates the divine intention of emphasizing the human status of the prophet as contrasted with the divinity of Jehovah.

The title is used in connection with the record of Daniel's vision,^q in which was revealed the consummation, yet future, when Adam—the Ancient of Days—shall sit to judge his posterity;^r on which great occasion, the Son of Man is to appear and receive a dominion that shall be everlasting, transcendently superior to that of the Ancient of Days, and embracing every people and nation, all of whom shall serve the Lord, Jesus Christ, the Son of Man.^s

ⁿ Acts 7:56; Rev. 1:13; 14:14.

^o Job 25:6; Psalms 144:3; 146:3; see also 8:4 and compare Heb. 2:6-9.

^p Ezek. 2:1, 3, 6, 8; 3:1, 3, 4; 4:1; etc.

^q Dan. 7:13.

^r Doc. and Cov. 27:11; 78:15, 16; 107:54-57; 116.

^s Doc. and Cov. 49:6; 58:65; 65:5; 122:8. Observe that in modern revelation the title is used only as applying to the Christ in His resurrected and glorified state.

In applying the designation to Himself, the Lord invariably uses the definite article. "*The Son of Man*" was and is, specifically and exclusively, Jesus Christ. While as a matter of solemn certainty He was the only male human being from Adam down who was not the son of a mortal man, He used the title in a way to conclusively demonstrate that it was peculiarly and solely His own. It is plainly evident that the expression is fraught with a meaning beyond that conveyed by the words in common usage. The distinguishing appellation has been construed by many to indicate our Lord's humble station as a mortal, and to connote that He stood as the type of humanity, holding a particular and unique relationship to the entire human family. There is, however, a more profound significance attaching to the Lord's use of the title "*The Son of Man*"; and this lies in the fact that He knew His Father to be the one and only supremely exalted Man,ⁱ whose Son Jesus was both in spirit and in body—the Firstborn among all the spirit-children of the Father, the Only Begotten in the flesh—and therefore, in a sense applicable to Himself alone, He was and is the Son of the "*Man of Holiness*," Elohim,^u the Eternal Father. In His distinctive titles of Sonship, Jesus expressed His spiritual and bodily descent from, and His filial submission to, that exalted Father.

As revealed to Enoch the Seer, "*Man of Holiness*" is one of the names by which God the Eternal Father is known; "and the name of his Only Begotten is the Son of Man, even Jesus Christ." We learn further that the Father of Jesus Christ thus proclaimed Himself to Enoch: "Behold, I am God; *Man of Holiness* is my name; *Man of Counsel* is my name; and *Endless and Eternal* is my name, also."^v "The

ⁱ Note 5, end of chapter.

^u Page 38.

^v P. of G. P., Moses 6:57; 7:35; see also 7:24, 47, 54, 56, 59, 65. Observe that Satan addressed Moses as "son of man" in a blasphemous attempt to coerce Moses into worshipping him by emphasizing the mortal weakness and inferiority of the man in contrast with his own false pretension of godship. (Moses 1:12.)

Son of Man" is in great measure synonymous with "The Son of God," as a title denoting divinity, glory, and exaltation; for the "Man of Holiness," whose Son Jesus Christ reverently acknowledges Himself to be, is God the Eternal Father.

THE MIRACLE AT CANA IN GALILEE.

Soon after the arrival of Jesus in Galilee we find Him and His little company of disciples at a marriage party in Cana, a neighboring town to Nazareth. The mother of Jesus was at the feast; and for some reason not explained in John's narrative,^w she manifested concern and personal responsibility in the matter of providing for the guests. Evidently her position was different from that of one present by ordinary invitation. Whether this circumstance indicates the marriage to have been that of one of her own immediate family, or some more distant relative, we are not informed.

It was customary to provide at wedding feasts a sufficiency of wine, the pure though weak product of the local vineyards, which was the ordinary table beverage of the time. On this occasion the supply of wine was exhausted, and Mary told Jesus of the deficiency. Said He: "Woman, what have I to do with thee? mine hour is not yet come." The noun of address, "Woman," as applied by a son to his mother may sound to our ears somewhat harsh, if not disrespectful; but its use was really an expression of opposite import.^x To every son, the mother ought to be preeminently the woman of women; she is the one woman in the world to whom the son owes his earthly existence; and though the title "Mother" belongs to every woman who has earned the honors of maternity, yet to no child is there more than one woman whom by natural right he can address by that title of respectful acknowledgment. When, in the last dread

^w John 2:1-11.

^x "The address 'Woman' was so respectful that it might be and was, addressed to the queenliest."—(Farrar, "The Life of Christ," p. 134.)