

Session 4:
The Suffering Servant and the Son of Man
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I. The Suffering Servant

A. As the Genesis 3:15 “seed” prophecy indicated, before Satan would be crushed by the Promised One, he would manage to get off one “strike” at his victor’s heal.

1. Precisely what that meant however, was not made clear at the time.

a) By Isaiah’s day, although many details concerning the nature and mission of the Messiah had emerged with great clarity, other details remained somewhat mysterious.

b) Within the many prophecies that came after Genesis 3:15, the emphasis was overwhelmingly on the Messiah’s strengths, His might, His victory, His Kingdhip, His rule, etc..

c) Although Messiah is the King who will “strike the earth with the rod of His mouth,” He is would be “bruised.” This seems to be a tremendous paradox.

d) The details concerning His wounding would largely remain hidden, until the time of the prophet Isaiah.

B. The Servant Songs

1. Within the Prophecy of Isaiah are four prophetic songs which describe someone called, “The Servant.”

2. These prophecies contain profound new deposits of revelation concerning the suffering of the Promised One.

3. Each song contains increasing hints concerning the Messiah until we reach the crescendo in the fourth song (chs. 52-53).

4. Within the unfolding revelation of the Messiah, the Servant Songs are absolute game changers.

C. The First Servant Song (Isaiah 42)

1. In the first Servant Song found in Isaiah 42 the Lord begins:

*Behold, My Servant, whom I uphold;
My chosen one in whom My soul delights.
I have put My Spirit upon Him;
He will bring forth justice to the nations. (v. 1)*

a) Yahweh's Spirit will rest on the Servant.

(1) Isaiah 11 had declared of the Messiah:

"The Spirit of the Lord will rest on Him" (Is 11:2).

(2) In the closing sections of Isaiah's prophecy, the Davidic Messiah even declares of Himself:

"The Spirit of the Lord God is upon me, because the Lord has anointed me" (Is 61:1).

b) The Servant will also *"Bring forth justice to the nations."*

(1) This is clearly the Messiah, as He is the One who will rule:

"On the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness" (Is 9:7).

(2) The prophecy continues: Again, the Servant:

"will faithfully bring forth justice," both for Israel, and for the whole earth (vv. 3-4).

2. The Servant will be a covenant:

"I will appoint You as a covenant to the people, as a light to the nations," (v. 6).

a) Although the Abrahamic, Mosiac, and Davidic covenants were all given exclusively to Israel, they always had a view to bring the Gentiles into covenant with God as well.

- b) Thus, by being the One who brings the Gentiles into covenant, the Servant is the quintessential fulfillment and the very embodiment of the covenants.
 - (1) The Servant doesn't merely initiate a covenant, rather He Himself will be the covenant.
 - (2) Prophets proclaim the covenants, but only God can make and actually embody a covenant.

3. The Servant's ministry is to set prisoners and the blind free:

"open blind eyes, to bring out prisoners from the dungeon and those who dwell in darkness from the prison" (v. 7).

- a) During His public ministry, Jesus healed many who were sick.
- b) At His return, He will literally set prisoners free.

D. The Second Servant Song (Isaiah 49)

1. The Lord describes the Servant as, *"My Servant, Israel"* (v. 3).

- a) While the people of Israel are the promised seed-line of Genesis 3:15, Messiah is the ultimate promised "seed" from Israel.
- b) In the same way that Messiah is referred to as "David," (cf., Ez 34:23,24) so also is He here called, "Israel."
- c) He is the idealized and perfect representative of Israel who fulfills everything that the nation is called to fulfill, but apart from Him, never could.

2. Thus His ministry is to:

"raise up the tribes of Jacob and to restore the preserved ones of Israel" (v. 6a).

3. And again we're told that He will be:

"a light of the nations so that My salvation may reach to the end of the earth" (v. 6b).

4. All of these are things that only Messiah can do.
5. Then comes a sudden, shocking, and ominous turn. The Lord refers to the Servant as:

“the despised One... the One abhorred by the nation” (v. 7).

6. Here we have the first indicator that the ministry of Messiah will not come without significant detractors.

7. Despite being hated however, He will also be completely vindicated:

*To the Servant of rulers,
Kings will see and arise,
Princes will also bow down,
Because of the Lord who is faithful,
the Holy One of Israel who has chosen You. (v. 7)*

8. After His vindication, those who formerly despised the Servant will actually bow down before Him. Then the Lord again declares to the Servant:

“I will keep You and give You for a covenant of the people, to restore the land, to make them inherit the desolate heritages” (v. 8).

9. We must note that the purpose of the covenant that the Messiah will embody is to restore Israel’s permanent inheritance of the promised land.

10. Sadly, it is quite common among many Christian theologians today to ignore texts such as this one and to wrongly claim that the New Covenant has nothing to do with the promised land.

11. As a result of the Servant becoming a new covenant, the earth will:

“Break forth into joyful shouting ... For the Lord has comforted His people and will have compassion on His afflicted” (v. 13).

12. As Motyer summarizes, “as covenant man, he will bring a fourfold blessing of security, enjoyment, liberation, and transformation.”

13. Because all of these things are the specific result of the redemption brought forth by the Promised Messiah, the inevitable conclusion is that the Servant and the Messiah are one and the same.

E. The Third Servant Song (Isaiah 50)

1. The third Servant Song expands upon the theme of the Messiah being hated.
2. Despite being One who listens to and obeys Yahweh's voice (v. 5), He is nevertheless, greatly abused, even to the point of becoming a whipping post:

*I gave My back to those who strike Me,
And My cheeks to those who pluck out the beard;
I did not cover My face from humiliation and spitting.
For the Lord God helps Me,
Therefore, I am not disgraced;
Therefore, I have set My face like flint,
And I know that I will not be ashamed.
He who vindicates Me is near (vv. 6-8)*

3. Though it had been obscured, it is here that the nature of the serpent's blow to the Messiah's heel begins to become clear.
4. The passage ends by again declaring that as painful and deep as the rejection and abuse is, His vindication by God will be far greater.

F. The Fourth Servant Song (Isaiah 52-53)

1. With each new song comes a new deposit of understanding. Each one opens up slightly more than the last.
 - a) In the fourth and last of the songs, revelation pours forth, as we tread on holy ground.
 - b) Grogan comments that moving from the previous songs into the fourth, "feels somewhat as a godly high priest must have felt when he moved from the Holy Place into the Most Holy Place."
 - c) The fourth Song of the Servant is one of the most gripping and foundation messianic prophecies in the whole Old Testament.

2. The song begins with an uplifting note:

“Behold, My servant will prosper, He will be high and lifted up and greatly exalted” (52:13).

3. It may be easy to miss the importance of this phrase, but these are terms normally reserved for God. As The Lord previously spoke through Isaiah:

“‘Now I will arise,’ says the Lord, ‘Now I will exalt Myself, now raise Myself high’” (Is 33:10 JPS. cf., 2:11,17; 5:16).

4. Then, the prophecy abruptly shifts to a much darker note:

“His appearance was marred more than any man and His form more than the sons of men” (v. 14).

5. The Servant will sustain such severe physical abuse so as to be disfigured to the point of becoming unrecognizable as a man.

6. Then just as quickly as it shifted the first time, it shifts again, now back to His exaltation and vindication:

“Just so he shall startle many nations. Kings shall be silenced because of him” (v. 15 JPS).

7. The previous pattern is reiterated. Before the Servant will be publicly vindicated and greatly exalted, He must endure tremendous suffering.

8. Although this point has now been made three times, it is in chapter 53 that the full extent of His suffering emerges into broad daylight for all to behold.

9. “Who has believed our message?” (53:1)

10. The question is posed from the perspective of the faithful within Israel. They lament that the majority have not believed the message that they have come to embrace. They ask:

“And to whom has the arm of the Lord been revealed?”

11. This term is unmistakably rooted in the story the exodus. “The arm of the Lord,” “the hand of the Lord,” or “a mighty and outstretched arm” all carry the same connotations.
12. When the Lord led Israel out of Egypt, it is as though He reached down from heaven to accomplish His purposes and do mighty miracles on the earth below.
13. Any biblically literate Jew who hears this term would immediately think of the exodus and God’s most powerful acts in all of redemptive history (see Ex 6:6; Dt 5:15; 7:19).
14. To appeal to God to reveal His arm is to appeal to God to repeat what He did when He led Israel out of Egypt.
15. Thus, when Isaiah interceded for Israel’s deliverance from oppression in his day, he cried out:

“Awake, awake, put on strength, O arm of the Lord. Awake as in the days of old, the generations of long ago” (Is 51:9).
16. Thus when chapter 53 begins by mentioning the arm of the Lord, it comes with the full expectation that what comes next will be the destruction of Israel’s enemies.
17. That however, is not at all what we find. Quite to the contrary, the script is completely flipped.
18. Instead, Isaiah shocks his audience by elaborating on the suffering of the Servant with a depth that far surpasses any of the previous songs. It begins with His birth and childhood:

*For He grew up before Him like a tender shoot,
And like a root out of parched ground;
He has no stately form or majesty
That we should look upon Him,
Nor appearance that we should be attracted to Him. (v. 3)*
19. In previous prophecies, the Messiah was described as the branch of David and the shoot of Jesse which sprouted from what appeared to be a dead stump. The imagery is similar here.

20. The Servant surprises us all by growing out of dry and barren soil. As He matures, He does not become the tallest, most handsome, or attractive. He is common.
- a) This is not the image that comes to mind when we read prophecies of the mighty King who will come in the name of Yahweh to save His people, destroy His enemies, and rule the World.
 - b) If Hollywood were making a film about the Messiah, the Son of David, this is not at all how they would cast the star of the film. Thus to the question why so few have believed the message, the answer has been given.
 - c) The Servant's humanity serves to camouflage His true identity. Few are able to see the exalted King through the veil of His earthly form, and most particularly His wounds.
21. Despite the original prophecy wherein it was said that the Promised One would be struck by the serpent, most tend to focus only on the part of the story that they like and minimize or ignore the parts they don't.
22. As the line from Paul Simon's *The Boxer* so accurately says, "*still a man hears what he wants to hear and disregards the rest.*"
23. After this particular prophecy however, it is impossible to deny that suffering is a fundamental part of the Messiah's ordained mission.
24. He is repeatedly described as a man of both tremendous physical and emotional pain:
- He was despised and forsaken of men,
A man of sorrows and acquainted with grief;
And like one from whom men hide their face
He was despised, and we did not esteem Him. (v. 3)*
25. Apart from having their eyes opened through divine revelation, those who see Him are repulsed. They look away.
26. There is tremendous irony here however. He is appalling because He has taken on the suffering for humanity's sins. He has actually taken on the sins of the very ones who reject Him:

*Surely our griefs He Himself bore,
And our sorrows He carried;
Yet we ourselves esteemed Him stricken,
Smitten of God, and afflicted. (v. 4)*

27. Like a mule carrying burdens for others, He trudges forward faithfully.

- a) Then the narrator acknowledges that it was for “our sorrows” that He has suffered so greatly.
- b) The majority however are thankless, ascribing His agony only to the judgment and affliction of God.

28. The understanding voice of the narrator interjects:

*But He was pierced through for our transgressions,
He was crushed for our iniquities;
The chastening for our well-being fell upon Him,
And by His scourging we are healed. (v. 5)*

29. Earlier in 51:9, Isaiah referred to the drowning of Pharaoh as the time when God, “*pierced the dragon.*” This word “pierced” here usually means to do so fatally (Job 26:13; Ps 109:22).

- a) But here, using the same term, it is the Messiah who is pierced. Everything is flipped upside down. The next statement says that the Messiah would be “crushed.”
- b) Although we know that the Promised One will “crush” Satan, here, the Promised One is crushed, doubly driving home the fact that the Messiah will be killed.
- c) All of this is because of sins that were not His, rather they were entirely “ours.”

30. His torture and death is not in vain however, as it brings healing and peace to the faithful. What exactly are they being healed from? The next verse explains:

*All of us like sheep have gone astray,
Each of us has turned to his own way;
But the Lord has caused the iniquity of us all
To fall on Him. (v. 6)*

31. Because all of us have wandered from God's ways, the Lord made the sins of us all to fall on Him. He does not suffer because God failed to protect Him; it was entirely God's will that caused it to happen.

*He was oppressed and He was afflicted,
Yet He did not open His mouth;
Like a lamb that is led to slaughter,
And like a sheep that is silent before its shearers,
So He did not open His mouth. (v. 7)*

32. The Servant willingly submitted to and even embraced the suffering. In His abuse and mistreatment, He didn't so much as open His mouth in self-defense. Confident in God's coming vindication, He silently entrusted Himself to the Lord.

*By oppression and judgment He was taken away;
And as for His generation, who considered
That He was cut off out of the land of the living
For the transgression of my people, to whom the stroke was due?
(v. 8)*

33. Old Testament scholar Brevard S. Childs says the verb "taken away" points to "his violent and sudden death." The same is true of the verb "cut off" which Motyer says has "an almost unbroken record of violence." Like a tree that was violently chopped down.

- a) Thus, here we are told in absolutely crystal clear terms that the Messiah would die a violent death specifically for the sins of His own people.
- b) Although they are the deserving ones "to whom the stroke was due" instead the Messiah took their blows and suffered a violent death on their behalf. As commentator Simon Ulrich aptly states, "This new David... gives his life for the sheep who, strangely, are his murderers."

*His grave was assigned with wicked men,
Yet He was with a rich man in His death,
Because He had done no violence,
Nor was there any deceit in His mouth. (v. 9)*

34. This verse is so specific. Although the Servant was slated to be buried alongside wicked men, after His actual death, He was with a rich man instead.
- a) It is as though the Lord tailor made this portion of the prophecy to mock any critics who might claim that it could be self-fulfilled.
 - b) Not only would it make no sense for any Messiah claimant to plan their own death, but it would be impossible for such a one to conspire after his own death to specifically end up, “with a rich man.”
35. Thus far, the various prophecies about the Servant have repeatedly informed us that the Messiah would suffer, be tortured, and even die in a deeply unjust manner. Yet after His death, He would be vindicated.
36. For rather than being buried with the wicked, instead He is given a burial fit for a man of exalted status and great honor.
37. The prophecy then comes to it’s thundering conclusion:

*But the Lord was pleased
To crush Him, putting Him to grief;
If He would render Himself as a guilt offering,
He will see His offspring,
He will prolong His days,
And the good pleasure of the Lord will prosper in His hand.
As a result of the anguish of His soul,
He will see it and be satisfied;
By His knowledge the Righteous One,
My Servant, will justify the many,
As He will bear their iniquities.
Therefore, I will allot Him a portion with the great,
And He will divide the booty with the strong;
Because He poured out Himself to death,
And was numbered with the transgressors;
Yet He Himself bore the sin of many,
And interceded for the transgressors. (vv. 10-12)*

38. In the final three verses, all of the previous deposits of revelation come together and are replayed like the grand crescendo.

39. The ironic fact that the Promised One is crushed is repeated, as is the fact that it was done according to God's will.

40. It is undeniable that these verses contain the language of ritual sacrifice and atonement.

- a) The term "guilt offering" (Hebrew: *āsām*) is usually found in Leviticus and Numbers describing priestly atonement rituals (Lev. 5:6–25; 6:10; 7:1–2, 5–7, 37; 14:12ff.; 19:21–22; Num. 6:12; 18:9).
 - b) Taking the sin and guilt of "many" and placing it onto the innocent One was all part of God's plan. The Messiah would thus function as a substitute who took the penalty for our sins, resulting in the justification of "many."
 - c) As if the fact that the Messiah would die was not shocking enough, now we're told that despite His brutal mutilation, death, and burial, He will rise and live again. Again, this is only something that God could accomplish.
 - d) The Lord clearly built this fail-safe into the prophecies of Isaiah to guarantee that no false Messiah claimant could or would ever be taken seriously. Only the true Messiah will come back from the dead.
- G. Within the Servant Songs, the unfolding revelation of the Messiah's nature and mission takes a quantum leap forward. Here the full meaning of the Promised One being struck by the Serpent becomes clear. While He remains the coming warrior King, He will also be a common person, born into ignoble circumstances. He will be a man of unusual suffering and grief. He will be hated and rejected. He will be tortured, mutilated, and die a brutal death. God Himself will place the very sins of the world onto Him. His death will serve as a kind of atoning sacrifice, wherein many will be justified through His death. Although He will die the death of a criminal, He will be with a rich man in His death. Despite all of this, He will rise again. His death is by no means, is the end of the story.

II. The Son of Man

- A. About a hundred years after Isaiah poured out his soul warning the Kingdom of Judah, many of his prophecies came to pass. The Babylonians came, defeated Judah, and carried away most of its people into exile.

- B. There in Babylon, the prophet Daniel received profound revelations concerning the Messiah.
- C. One of his most important revelations is found in Daniel 7, where the prophet was shown the Messiah's victory over His enemies and His enthronement as King.
1. Daniel 7 contains a vision of four beasts that represent four great, historical gentile kingdoms or empires.
 2. All four of these empires were empowered by Satan and oppress God's people.
 3. The fourth beast represents the last satanically empowered empire, that will come to be led by the Antichrist, then will be destroyed when Jesus returns.
 4. The vision thus encompasses the transition from this age to the next.
 5. In describing the judgment that will come to the final beast kingdom, Daniel's vision takes us into the heavenly courtroom of God:

*I kept looking
Until thrones were set up,
And the Ancient of Days took His seat;
His vesture was like white snow
And the hair of His head like pure wool.
His throne was ablaze with flames,
Its wheels were a burning fire.
A river of fire was flowing
And coming out from before Him;
Thousands upon thousands were attending Him,
And myriads upon myriads were standing before Him;
The court sat,
And the books were opened.
Then I kept looking because of the sound of the boastful words
which the horn was speaking; I kept looking until the beast was
slain, and its body was destroyed and given to the burning fire.
(Daniel 7:9-11)*

- D. Daniel did not see one, but a plural number of thrones.

1. Sitting upon one throne was God Almighty, referred to as the “Ancient of Days.”
 2. He is described as having a human form, sitting down, with clothing and hair both brilliant white.
 3. The throne itself is ablaze with fire.
 4. The throne also has fiery chariot wheels, indicating that the throne of God is not stationary, but is also a chariot (Ezek 1:15–23; Exod 14:25; Nah 3:2).
 5. A river of fire pours forth from the throne as myriads of heavenly beings attend and stand before Him.
- E. Books are opened in preparation for divine judgment against the final gentile empire and its ruler.
- F. Then, another distinctly human figure appears:

*I kept looking in the night visions,
And behold, with the clouds of heaven
One like a Son of Man was coming,
And He came up to the Ancient of Days
And was presented before Him.
And to Him was given dominion,
Glory and a kingdom,
That all the peoples, nations and men of every language
Might serve Him.
His dominion is an everlasting dominion
Which will not pass away;
And His kingdom is one
Which will not be destroyed. (Daniel 7:12-14).*

- G. There are a few critical details here.
1. First, the figure is riding on the clouds of heaven.
 2. Second, this cloud-rider is called “One *like* a Son of Man.”
 3. Third, this individual is given dominion and will receive “His kingdom.”

4. Let's examine each of these matters in the order they're revealed within the vision.

H. The Cloud Rider

1. This figure appears riding upon "the clouds of heaven."
2. Anyone who is familiar with the larger Old Testament story will immediately connect this figure to Yahweh.
 - a) As we saw, it was during the exodus from Egypt that Yahweh first appeared before Israel, "in a pillar of cloud" (Ex 13:21).
 - b) Multiple times throughout the exodus, "the glory of the Lord appeared in the cloud" (Ex 16:10).
 - c) When God made a covenant with Israel, "The glory of the Lord rested on Mount Sinai, and the cloud covered it."
 - d) Yahweh "called to Moses from the midst of the cloud" (Ex 24:16).
 - e) The cloud is actually described as the place, "where God was" (Ex 20:21).
 - f) After the tent of meeting had been built, the Lord would descend in the cloud and speak to Moses at the door of the tent (Ex 33:9,10; 34:5; 40:34).
 - g) Throughout the entirety of Israel's 40 years in the wilderness, the presence of the cloud over the tabernacle was proof that Yahweh remained with them: "For throughout all their journeys, the cloud of the Lord was on the tabernacle by day" (Ex 40:38).
 - h) With all of this as the backdrop, at the end of his life, Moses would sing of God, "Who rides the heavens to your help, And through the skies in His majesty" (Deut 33:26).
 - i) At the dedication of the first temple, when Yahweh's presence filled the inner rooms, it was said, "the house of the Lord was filled with a cloud" (2 Ch 5:13).
 - j) This led Solomon to remark: "The Lord has said that He would dwell in the thick cloud" (1 Ki 8:10-13).

- k) Various psalmists would build upon this theme, calling the faithful to: “Sing to God ... To Him who rides upon the highest heavens” (Psalm 68:32–33).
- l) Yahweh is He who, “makes the clouds His chariot ... He walks upon the wings of the wind” (Ps 104:3; cf. Ps 18:9-11).
- m) In describing a vision of the Day of the Lord, Isaiah declared, “the Lord is riding on a swift cloud” (Is 19:1).
- n) All of this is intended to communicate the sovereignty of God over all creation.
- o) It is clear that by “coming with the clouds of heaven” this figure is doing what only Yahweh does and only Yahweh can do.
- p) As in other messianic prophecies that we’ve already examined, this figure is both identified with Yahweh Himself, and also mysteriously distinguished from Him.
- q) Like Yahweh, the God of the exodus and sovereign of the universe, so also is the Messiah revealed to be the One who rides upon the clouds.
- r) Its not surprising then that Jesus would later apply this passage to Himself:

“And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.” (Matthew 24:30, cf., 25:64; Mark 13:26; 14:62; Luke 21:27)

3. After Jesus was taken up into the clouds, the angels present said:

Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven. (Acts 1:11).

- a) This very important motif of the divine cloud-rider and the similar motif of God coming from heaven with vengeance would become so intertwined with other messianic prophecies that Jewish

expectation by the first century had thoroughly combined all of these themes (cf. Jude 14-15).

I. The Son of Man

1. This figure is also described as, “One like a Son of man.”
 - a) This simply means that the figure has a human form.
 - b) Similarly, the prophet Ezekiel referred to Yahweh as having the, “likeness as the appearance of a man” (1:26).
 - c) Yet, while Yahweh is much more than a mere human, so also is this “Son of Man.”
2. His kingdom and His throne will be “established forever.” This is a near direct quote from God’s promise in the Davidic Covenant (2 Sam. 7:13).
 - a) Again, in order to rule forever, the Messiah must live forever.
 - b) Further, He will enjoy “everlasting dominion” (v. 14).
 - c) Adam was given a divine mandate to exercise dominion over the earth, but through capitulating to the serpent in the garden, he failed.
 - d) The Son of Man will exercise perfect dominion forever.
 - e) The Son of man is thus a second or greater Adam, fulfilling what the imperfect first Adam could not.

J. Thrones

1. Commentators have wrestled with the meaning of the plurality of the thrones in Daniel 7.
2. The best view seems to be that Daniel saw the same thing David saw in Psalm 110:1 when Yahweh (the Ancient of Days) said to Adonai (the Son of Man): *“Sit at my right hand, until I make your enemies your footstool.”*
 - a) In fact, Jesus Himself connected both of these passages.

- b) In responding to the interrogation of the high priest, Jesus identified Himself by combining the Son of Man described in Daniel 7:3 with the One sitting at the right hand of God described in Psalm 110:1:

And the high priest said to Him, "I adjure You by the living God, that You tell us whether You are the Christ, the Son of God." Jesus said to him, "You have said it yourself; nevertheless I tell you, hereafter you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven." (Mt 26:63–64).

3. In order to avoid the obvious implications of a literal, future, restored throne of David (and thus a restored Kingdom of Israel), many amillennial theologians have sought to argue that most or all of this vision has already been fulfilled in history.
4. This is impossible. As Joseph Augustus Seiss, the 19th century commentator so correctly states:

The coming of this Son of man here spoken of was not His coming when he first appeared as the Babe of Bethlehem and the meek Man of Nazareth. Neither was it His investiture at His resurrection and ascension, as some have taught. For the ten horns of the fourth beast did not then exist, and the destruction of the blasphemous, persecuting horn that arises after the ten is still future, as the day of judgment is still future. And it is only when the judgment sits, and the fourth beast is finally slain and given to the eternal fires, that the Son of man obtains this kingdom and enters upon His reign with His saints. The great judgment sits first, and He gets His kingdom and takes this rule afterward ... Neither has the Son of man ever yet come in the clouds of heaven, as here beheld, and as everywhere foretold and promised by himself and by all the inspired apostles and evangelists. There is, then, to be a future coming of the Son of man ... Men may question and cavil and explain, and shrug their shoulders, and spit out ugly epithets, when we preach to them and forewarn them that this same Jesus who died on Calvary and ascended from Mount Olivet shall presently so come again in the clouds of heaven as the disciples saw Him go up into heaven. But it is the very heart and soul of Christian hope, the pole-star of our Christian faith, the great burden of the inspired messages of all God's holy prophets since the world began.

5. As Old Testament scholar J. Dwight Pentecost rightly states, the enthronement described in Daniel 7 is “in keeping with the Father’s promise to the Son in Psalm 2:6–9, and will be fulfilled at Christ’s Second Advent.”

K. The Most High

1. In the final several verses of the vision, somewhat shockingly, the Son of Man is actually referred to as, “the Most High” or “the Highest One” a title used exclusively for God.
 - a) This is seen when we compare verse 14 with verse 27. In verse 14, the Son of Man is given an everlasting dominion, an everlasting kingdom, and all peoples will serve and obey Him.
 - b) In verse 27, these things are all given to “the Most High.”
 - c) The “Son of Man” and the “Most High” are two different titles that Daniel uses for the Messiah.
 - d) In verse 25, the Ancient of Days is also referred to as, the “Most High” although Daniel uses a slightly different Aramaic term.
 - e) The Ancient of Days and the Son of Man are both identified as God, yet are distinct.
2. Further, both verses state that all peoples, nations, and men of every language will “serve and obey” Him.
 - a) The verb “serve” is used throughout Daniel to refer to service to God (cf., 3:12, 14, 17–18, 28; 6:17, 21).
 - b) In Psalm 2, Yahweh declares to His anointed King:

“I will surely give the nations as Your inheritance and the very ends of the earth as Your possession” (Ps 2:8).
 - c) Psalm 72 declares that the Messiah will, *“rule from sea to sea and from the River to the ends of the earth”* (v. 8). Here in Daniel 7, we learn that the Messiah will not only rule over the whole world, but all people and nations will serve and obey Him as God Most High.

L. Conclusion

1. Throughout the New Testament, more than any other name, term, or title, the “Son of Man” would be the primary way that Jesus would identify Himself.
2. In all four gospels, Jesus refers to Himself by this title over 80 times. Since Jesus so consistently identified Himself as the one spoken of in Daniel 7, it is essential that we understand exactly what this prophecy is communicating.
3. This messianic prophecy serves as a capstone to the many unfolding revelations concerning the Messiah throughout the Old Testament.
4. Daniel 7 teaches that the Son of Man will sit enthroned beside the Ancient of Days. He will come with the clouds exactly as Yahweh does, and only as Yahweh can do (e.g. Pss 18:10; 97:2; 104:3, etc.).
5. Like God, the Son of Man will receive service, obedience, worship, and an everlasting kingdom which shall not pass away. Finally, both the Ancient of Days and the Son of Man are identified as God Most High. All of these factors together lead us to conclude that the Son of Man in Daniel 7 is the divine Messiah of Christian theology.