

Matthew 22-09-04b

In Matthew chapter 26 verse 2, Jesus says you know that after two days is the Passover and the Son of Man will be delivered up to be crucified. We looked at this many months ago when Jesus introduced this term as far back as Matthew chapter 8 verse 20 when a scribe came forward and said teacher I will follow you wherever you go. And we don't know if he did so or not.

Jesus neither accepts nor rejects this offer. He says instead in Matthew chapter 8 verse 20 the foxes have dens and the birds of the heaven have an abode but the Son of Man has not where to lay his head. The Son of Man.

And there's a good summary of the meaning of this in a commentary I have by R.C.H. Lenski. It was published back in 1943. Sometimes the old guys really have interesting.

I disagree with Lenski much of the time but I enjoy reading his analysis and at other times he's exceedingly helpful. And as I was doing my Son of Man study I ran across his comments on Matthew chapter 8 verse 20 and I'd like to summarize some of what he said for you. Many monographs have been written on the phrase the Son of Man without unanimity as to the meaning and the derivation of this title which was used exclusively by Jesus except in a few passages.

It's used by someone other than Jesus in John 12 34 and in Acts 7 56 which reflects Matthew 26 64 something we're going to be seeing here shortly. But it's almost exclusively used by Jesus in the New Testament. It is clear that the title was coined by Jesus himself.

It was unknown before his time and was not used in the church until a much later date. Jesus always used it as a subject or an object. Always in the third person.

Never as a predicate. He never does say I am the Son of Man. He infers it.

He speaks in the full consciousness that he is the Son of Man yet he never says I am the Son of Man. The title is always Hachuias to Anthropou. You can recognize Huias there as the word son and Anthropou, Anthropos, anthropology, study of man.

So Hachuias to Anthropou with two Greek articles which is quite distinct from a Son of Man i.e. a human being. There is a mystery in the title which is still felt as we read the record of its use by Jesus and is clearly evident also in the questions which Jesus asks in chapter 16 verse 13. If you remember Matthew 16 this is in the vicinity of your great confession and when Jesus asked his disciples who do men say that I the Son of Man am? That's 1613 of Matthew.

Jesus makes a point of using this term in querying the disciples about his identity. Who do men say that I the Son of Man am? This is the closest you get to Jesus saying I am the

Son of Man. Who do men say that I the Son of Man am? Some say John the Baptist and so on.

So Son of Man it is never the plural. It is not the Son of Men in other words. It is not descended from some man but having the nature of man a Son of Mankind.

This is Lenski's he's starting to interpret now and say this is closer maybe in English to the Son of Mankind not a specific man. The fact that the human nature of Christ is thus indicated is beyond question but the Son of Man lifts this one man out from among all men as being one who has this human nature in a way which no other man has it. Who while he is indeed true man is more than man.

He is also ha-hu-yas tu-the-u tu-zo-an-tas the Son of the Living God. This too is very clear from the mighty acts attributed to the Son of Man acts that are infinitely greater than any that are possible to man. Hence the Son of Man is not merely the ideal man the flower of our race toward whom all creation tended but the Word made flesh who joined our human nature to his divine nature the Son of God who assumed our human flesh and blood.

And we're immediately in mind of the Philippians chapter 2 when he emptied himself and took on the form of a servant and came in the likeness of men and being found in appearance as a man. So in the use Jesus makes of this title two lines of thought converge. One is lowliness suffering and so on being subject to our weaknesses you have this foretold in Isaiah that surely he bore our weaknesses our illnesses by his stripes we are healed and so on.

Isaiah 53 6 is a reference for that. We see how eminently this title fits Jesus during his earthly sojourn to give it an exclusively eschatological sense because it is used also in this connection with the consummation is to generalize from a fraction of the facts instead of from all of them. He said it I'm not going to explain it.

Where did Jesus get this title? The answer is from Daniel 7 13 and 14. Turn back quickly to Daniel 7. This is the vision of a scene in heaven. I was watching in the night visions and behold one like the Son of Man coming with the clouds of heaven he came to the Ancient of Days and they brought him near before him then to him was given dominion and glory and a kingdom that all people nations and languages should serve him his dominion is an everlasting dominion which shall not pass away and his kingdom is one which shall not be destroyed.

Very interesting choice of words there. The kingdom of the Son will end but it will not be destroyed right and the Lord Jesus will continue to have dominion in the kingdom of the Father so the Son of Man's dominion is eternal and his kingdom will not be destroyed but it's very precise and careful wording because the kingdom of the Son which is the millennial kingdom does come to an end but it isn't overcome it isn't conquered it isn't

destroyed by Satan it is it comes to its conclusion and it is finished much as the earthy work of the Lord Jesus no man takes my life from me I lay it down of my own free will paraphrasing what Jesus said no man takes my life I relinquish it Jesus dismissed his spirit and it was in God's timing as we saw in our first session this morning and employs human agency but it is at God's behest and the kingdom of the Son will come to an end the kingdom of the Son of Man will come to an end but it will not be destroyed it will come to an end when it has served its purpose when it has fulfilled the promises that God made then there will be a new phase of God's plan but this is where the the phrase appears to derive one like the Son of Man coming with the clouds of heaven and we just saw Jesus make a very strong allusion to this very scene in the preceding chapter the Son of Man will come on the clouds of heaven come with great glory and all the holy angels with him and so on the Hebrew key it's it's the letter cough basically which is translated like why why doesn't it just say the Son of Man it says one like the Son of Man is taken to mean that this image resembled a man but was not a man but in Revelation 113 and in 1414 this like is carefully retained when this passage is utilized and you can just look those up those are allusions to Daniel 7 in Revelation 113 and 1414 in Matthew 2430 and in 2664 the Son of Man comes in the clouds exactly as in Daniel's description God alone uses the clouds as his vehicle hence one like the Son of Man is divine nobody but God travels on the clouds in Scripture yet when Daniel sees him like the Son of Man this without saying in so many words that he is a man clearly intimates that the grand person described is also man unsatisfactory is the explanation that Jesus drew this title from the general references of the Old Testament to the B'nai Adam or Ben Adam Aramaic Bar Enosh children of man child of man and that only in this general sense are Daniel 713 and Psalm 85 a source but from such terms which denote men as men a title could not be derived which denotes the one unique man who is the very Son of God Daniel 713 and 14 pictures the Messiah yet the Jews had derived no title for the Messiah from this passage this is what Jesus himself did hence when he kept using this title it seemed strange and he was asked in John 1234 who is this Son of Man you keep talking about it's you can see how an issue has been made of this term Son of Man Jesus asks the disciples who do men say that I the Son of Man am right the crowds themselves ask who is this Son of Man you keep talking about when you say this and that's going to happen to the Son of Man the Son of Man John 1234 so no political ideas could be attached to this title and this this is the reason for which I am reading Lenski I think this is really a great insight and it's one I did not think of but it makes great sense because the Jews didn't derive a title for Messiah from Daniel 17 and Daniel 713 and 14 they universally anticipated the Mashiach the anointed one the Messiah using that term and when Jesus doesn't refer to himself but I think a single time as Messiah he always talks about himself as Son of Man this separates him from all of the misunderstanding and wrong anticipation attached to the Messiah he talks about the Son of Man the Son of Man has come to seek and to save that which was lost you will see angels ascending and descending on the Son of Man it's fascinating to I don't have time to do it to just look at all of the occasions where Jesus uses this term and it enables you to appreciate what he

is saying without getting distracted into messianic political and even military expectations so no political ideas could be attached to this title that was the trouble with the title Messiah which Jesus avoided for this very reason using it only in John 4:26. John 4 of course is the woman at the well chapter and when the woman says I know that Messiah is coming who is called Christ when he comes he will tell us all things Jesus said to her I who speak to you am this is another one of the I am declarations of the Lord Jesus he is in italics when she says I know the Messiah is going to come and he will tell us all things he said to her I who speaks to you and even there it is indirect he doesn't say I am the Messiah out of his own lips but when she says you've told me all things here prophecy says the one who tells us all things is the Messiah and he says I am to one Samaritan woman in his whole career interesting no so in Daniel's description the idea of universality is prominent and this is the second great idea one is the use of the term son of man allows us to understand and to reflect on and get the benefit of what Jesus says about himself using that term with its implications with its ties back to his ultimate coming in glory the ultimate kingdom the ultimate dominion and yet this is a time of humility as I've mentioned in recent months there is a current emphasis on the Jesus of the incarnation and redefining Christianity strictly in terms of what is observable in the incarnate Christ along the lines of John 1:18 no one has seen the father at any time it is the son who reveals him John 14 if you've seen me you've seen the father taking those two scriptures which are in fact the Word of God but details details context context every word that proceeds out of the mouth of God have we actually seen every aspect of the father when we look at the incarnate Christ no way not even close there is a sense in which God is speaking when Old Testament individuals were in fact listening to the voice of the angel of the Lord so much so that people have concluded in our age that the angel of the Lord is the pre-incarnate Christ read the first few verses of Hebrews chapter 1 and you will not retain that idea God spoke in many parts in many ways in earlier days but in these days he has spoken to us by a son and they get around that by saying well it was Jesus but he wasn't revealed as the son he looked like an angel it says it is an angel it is the message of the Lord but he speaks in the first person on behalf of the Lord that doesn't mean he is the Lord right because he speaks for God he is a telephone transmitting the voice and the words of God in the first person when you hear me on the telephone I am NOT your telephone your telephone is transmitting my voice angel of the Lord the same way and the importance of paying attention to detail to not understand the implications of the term which Jesus used of himself more than any other the Son of Man and its roots in Daniel chapter 7 coming in the clouds of glory to establish his kingdom to exercise his dominion Jesus did not exercise dominion in the incarnation he expressed his power and authority a few times in casting out demons in healing the sick but this is nothing like the dominion of the Father who rules the entire universe that was not in evidence during the incarnation and to limit the Lord Jesus and to limit God himself to what is expressed in Jesus earthly short time here as the Lamb of God on a specific mission to take away the sin of the world and then twist that into looking at the lamb in his humility and in his emptied form in his coming in the form of a servant and the

likeness of men and saying when I see that I've seen the father is to severely twist distort and deceive yourself and others it is not correct so the Son of Man helps us remember that there is more than meets the eye in the incarnation and every time Jesus uses the term the Son of Man that is one of those reminders so this judge at the time of the great consummation cannot be the judge only then his work must reach back through the entire process of redemption the consummation of which is the final judgment Jesus is qualified to judge because he has experience of our lives the judgment seat of Christ is a place where it is difficult to make a defense something along the lines of you don't know what I've been through he has experienced our sufferings and then some he has been subject to our weaknesses and then some he has born our sorrows he has been through it and no one of us can stand at any of the future judgments whether it is our judgment seat of Christ whether it is the rod judgment at the beginning of his kingdom or the sheep and goats judgment at the end and say you don't you just don't understand you don't know what you're talking about he is qualified to judge because he is the Son of Man he is qualified to rule because he is the Son of Man as well as the Son of the Living God what is the great confession that Peter enunciates when Jesus says who do men say that I the Son of Man am what is Peter's response you are the Christ the Son of the Living God within a few verses you have both terms applied very properly Jesus thus expands the title the Son of Man and uses it with reference to his person during the days of his humiliation I had the question and then I was searching around and I was reading Lenski and he answered my question what Aramaic expression Jesus used for the Son of Man because Jesus delivered nearly all of his teaching in Aramaic so would this have been Bar Enoch was it been Adam what what would he have said in delivering his teaching Aramaic Lenski says what Aramaic expression Jesus used for the Son of Man no one can determine there are some references in the book of Enoch that he mentions here even if the section concerned are genuine are inadequate the suggestion that since Jesus also spoke Greek as for instance to Pilate he may have himself employed the Greek expression how we asked to enter poo may be correct although the Gospels Revelation and Acts are wholly sufficient so anyway I thought that was helpful and interesting and it is a reminder that we are looking at not only the words of the Lord Jesus at this time we're not only looking at the events that transpire in the betrayal in the upper room in the arrest the trial the crucifixion but the identity of the individual at the center of this narrative the Son of Man so identified by he himself the Lord Jesus Christ is helpful in remembering this is the Son of Man who is going to come on clouds of glory and rule with dominion and have a kingdom that will last exactly as long as he and his father wants it to and yet with all of that available he submits himself to death even the death of the cross with its humiliation with its wrongful accusation with the shame of being lifted up on a cross without your clothes in the presence of women who are the only ones at the foot of the cross apparently these mockers at a distance this is the Lord of glory this is the Son of God as well as the Son of Man and that information was available those who listened as the Lord Jesus taught those who paid careful attention the only one who really seems to have gotten a grip on this in any way

shape or form until after the resurrection and after the Ascension is John John figured this out John is the one disciple that did not flee only Peter and John follow Christ to his trial and Peter is in the courtyard John is inside John is witness and another interesting detail you can turn back to Matthew chapter 26 another interesting detail in our account here is at verse 3 and there's a real interesting link here you see at the beginning of verse 3 it says then circle that that is the Greek word pote p-o-t-e pote and it links verses 1 and 2 with verses 3 through 5 and we're going to see the same thing take place in verse 14 that is going to link 6 to 13 with 14 through 16 it's a it's a binder it's it's like a what do you call those things that you put on a when you're repelling it's got a little snap ring people keep them on their keys and such it ties them together I know I can't think of it either ailerons are on an airplane to the flaps but a carabiner is what I was trying to think of same almost the same number of syllables there but it's it's like a carabiner that links them they they have independence but they are linked it's like a short chain so when Jesus says after two days is the Passover and the Son of Man will be delivered up to be crucified parenthetically at that time and then you have the word pote in verse 3 and the chief priests and elders they have their own idea of what the timing is going to be God's timing is going to prevail the timing the Lord Jesus states here is going to prevail in the same way there is going to be something that takes place in verses 6 through 13 that will be linked to verses 14 through 16 by the very same device the word then at the beginning of verse 14 but the anointing at Bethany in verse 6 it says and when Jesus was in Bethany when Jesus was in Bethany we're actually stepping back to Saturday night here this doesn't take place chronologically at this point it takes place two days prior and we know this from the parallels in Mark 14 and in John 12 that you have listed in your New King James I would focus on Mark 14 in particular it's another one of those cases of something is similar but different when you go to John 12 when Jesus was in Bethany at the house of Simon the leper there's been some speculation that Simon the leper might have been the father of Mary Martha and Lazarus and because we know that the meal in Bethany on Saturday night this is where they lived was Bethany keep your finger here and turn over to Mark chapter 14 just for background Matthew seems to be recounting this from his own personal memory because some of his details differ notice at the beginning of Mark 14 after two days it was the Passover and the Feast of Unleavened Bread the chief priests and scribes sought how they might take him by trickery and put him to death but they said not during the feast lest there be an uproar of the people my point in talking about verse 5 in our chapter and the parallel here is how do we know about this meeting how do we know about secret meetings they did it in the palace this isn't where the Sanhedrin normally met the place where the Sanhedrin normally met you can get this by reading Edersheim was visible to the public and they would make a great show of coming and going it's like going up and down the courthouse steps in a big city where the press is out there with microphones and cameras and questions and hullabaloo they didn't want anyone to know that they were having this private meeting that's why they went to the palace of Caiaphas well if it's private and Jesus and his disciples are not there how do the gospel writers know about this meeting John they

know about this through John John has connections that's how he is able to get in and overhear what goes on during much of the of the trial when Peter is outside in the courtyard the Apostle John is inside and he's got some sort of in remembering that John the Baptist is a cousin of the Lord Jesus Elizabeth and Mary are related and there there are Levites mixed in with Jesus extended family Zacharias the priest who Gabriel talks to and gives all the predictions about John the Baptist they are related in some fashion to Mary that's why Mary goes and visits Elizabeth and you know the babe leaped for joy in my womb and so on there are Levites in the family of the Lord Jesus and it appears that there are also family connections to James and John the sons of Zebedee this is why their mother can come to the Lord Jesus and request that they sit at his right and left hand there's there's a lot of fraternal indications there so some kind of way John has an end and it is likely that it is through John that a lot of these otherwise unknown details behind scenes came to light so being in Bethany at the house of Simon the leper a woman came having an alabaster flask a very fragrant oil and she poured it on his head as he sat but when his disciples saw it they were indignant saying why this waste for this fragrant oil might have been sold for much and given to the poor in Mark it says there were some who were indignant among themselves and said why was this fragrant oil wasted and if you go to the parallel in John chapter 12 the further detail is given that six days before the Passover Jesus came to Bethany where Lazarus was who had been dead whom he had raised from the dead there they made him a supper and Martha served but Lazarus was one of those who sat at the table with him then Mary took a pound of very costly oil of spikenard anointing the feet of Jesus and wiped his feet with her hair and the house was filled with the fragrance of the oil but one of his disciples Judas ish karioth ish means man and k-e-r-i-o-t-h is a town in Judah Judah ish karioth all of the other disciples seem to come from Galilee or be associated with Galilee in some way but Judas is specifically from Judah ish karioth a town in Judah and the prediction in the Psalms that my familiar friend has raised up his heel against me the one that I broke bread with and so on it is even more of a pointed betrayal that someone from Jesus own tribe the tribe of Judah is his betrayer someone who if if anything should have been more sensitive to a a son of David Judas ish karioth of Simon you know Ben Simon Simon's son who would betray him said why was this fragrant oil not sold for 300 denarii and given to the poor 300 denarii is a year's wages remember denarius was a day's wage and so as much as a laborer in the fields could earn in a year this is thousands of dollars tens of thousands perhaps very very costly very rare this they would have had to save up how she got this how she came into something this valuable we don't know but she uses it to anoint the feet of Jesus on this occasion six days before the Passover where he will be crucified and and you remember Mary sat at the feet of Jesus Mary saw in the previous chapter Jesus raised Lazarus from the dead and heard Jesus words on that occasion I am the resurrection and the life he who believes in me though he may die he shall live and whoever lives and believes in me shall never die do you believe this Mary is there while Jesus speaks these words to Martha and Jesus said to Mary your brother will rise again and then he did and the fact that Mary uses this expensive ointment on this occasion

seems to indicate that she was sensitive to what Jesus said and had at least a premonition if not the belief that it was time to use this because there wouldn't be another time so Judas says this in verse 6 not that he cared for the poor but because he was a thief and had the money box and he used to take what was put into it he used to take what was put into it this is a fascinating detail we don't have it in our in our Matthew context but this being our last pass through the Gospels I'm raiding all four of them at will and think about this Jesus knew what was in men's hearts right Jesus knew who would betray him and Jesus knew that Judas was the treasurer and Jesus Jesus knew that Judas was stealing from it and Jesus did not make an issue out of that Jesus spends more time talking to Peter about what he's going to do than he does to Judas about what he is going to do Satan is roaming the earth seeking whom he may devour Satan has asked for you Simon that he may sift you like wheat but I have prayed for you that your faith may not fail doesn't have a conversation like this with Judas he knows Judas is a thief he knows Judas is his betrayer but he himself says have I not chosen you and one of you is a devil but he doesn't fire him he knows he's stealing and he doesn't say hey Nathaniel why don't you take the money box you're an Israelite in whom is no guile so let's have you be the treasurer Jesus knows the treasurer is stealing contributions made specifically for the Lord's ministry and he does not do anything Jesus knows our weaknesses but he leaves it up to us to make our choice and our choices good or bad are accounted for in God's plan it's an interesting thing to dwell on Jesus washes Judas feet Jesus shares the meal of preparation the night before his crucifixion he is at table we will soon see the cryptic way that Jesus brings up the fact that they're having that last meal and one of them is going to betray him it's a fascinating scene but Judas is present for pretty much the entire ministry of the Lord Jesus and he is sent forth with another disciple when Jesus sends out the twelve in pairs and they all come back nobody says you know we were all able to heal diseases except Judas we were all able to cast out demons except Judas he is unexceptional in that regard he doesn't stand out in any way you have throughout references to him in the Gospels he who would betray him or the son of perdition and so on but Jesus makes no issue and he knows full well he knows when he chooses him he's going to be the betrayer does Jesus need a betrayer among the twelve could he not just be found out we're going to see a fascinating thing next week in this regard Jesus is so amazing to observe and we're going to see something next Sunday if I wasn't out of time I would just go right into it now because it is it is bookends with what we've seen this morning but as our final thought and we will look at that next Sunday and it's it's a corker the knowledge that Jesus has doesn't necessarily eventuate in the kind of action that we would expect or that we ourselves would do just because Jesus knows something he doesn't necessarily act could say well but it's an injustice there's there's theft and you know larceny going on here and Jesus says nothing he has to know but evidently Judas was entrusted with the money box because he had some facility at it and I think this may be a point that that Edersheim makes as well that the opportunities we have in our strengths can also create potential for failure it's often in our areas of strength that we go too far you think about Satan as

the guardian of the throne room of God the guardian cherub he had great responsibility there but with that came the opportunity to abuse his position Judas has a great opportunity as the dispenser of what they have in their small Treasury but it is also an opportunity for failure and it is in those places where we have the most opportunity for good that we also have the most opportunity for abuse and for failure and for harm to others parents have such a wonderful opportunity to raise children but we also can wreak terrible havoc and harm if we screw that up we are given an opportunity a king a leader of any kind has great authority and therefore great potential to do good but concomitant with that is greater potential to do harm with what he's been given look at what the fall of Satan has wrought look at what the failure of King David wrought look at what Judas given an opportunity to serve and to be useful and to exercise what was evidently a gift the other disciples didn't argue and say he's terrible he can't keep track of his own stuff why should he be the treasurer but we have to watch that in our areas of strength and in our areas of control and in our areas of authority and responsibility we look to exercise them for the good and don't allow failure to creep in and be leveraging that authority that power that opportunity that stewardship into something that is a greater harm than if we didn't have it in the first place very interesting we don't know anything about the responsibilities assigned to the other disciples in terms of the group we have occasions we know that Peter and John are the ones that are going to go arrange for the upper room but we know that Judas was the treasurer and some kind of way the larceny in his heart is going to be such that for a pretty paltry sum 30 pieces of silver isn't much it's nowhere near as valuable as this perfume nowhere near a fraction it's I saw in an old commentary they said it's about 10 bucks I'm sure it's more than that now but it's not a lot but the opportunity to work with money creates the opportunity to abuse money and the love of money is the root of all kinds of evil and you've got the Lord of glory right there at first hand who wouldn't want a seat at the table of the twelve and to be co-opted and distracted and ultimately destroyed by a love for something else is something to ponder that's what we have before us here in chapter 26 we'll return to it and take a closer look at this alabaster box its contents and its disposition next time and then move into the bargain to betray that begins in verse 14 but we'll close here in a word of prayer father thank you for your word thank you for its power to convict as well as to convert and to cleanse and to renew us and make us malleable under the guidance of the Holy Spirit to be useful and productive in your plan and purpose to reflect the presence and the power of the Lord Jesus as we await his coming we thank you for these things and we pray that each one of us can take them to heart and draw closer to the example that the Lord Jesus set in terms of his dedication and his love for you we pray it in Jesus name