

Who Do Men Say I Am? Part 1

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In the New Testament there is a great significance to the various names or titles used to address Jesus. These titles have been collected and studied by New Testament scholars under the heading of *christological or messianic titles*. The study of ancient titles has been very useful in helping scholars understand the identity, roles and functions of various personalities of the ancient world. The titles given a certain individual can tell us a great deal about him. These titles are often honorific designations given to someone of importance; but, more often, they serve as descriptive designations that inform us concerning the identity, role and function, relationships, etc. of a given historical figure.

This type of study is commonly associated with ancient monarchs, deity figures, and especially the hero figures of ancient mythology. The greatest value of this area of research is in the study of titles used in confessional statements. By means of the names and titles found within the confession one can determine what is believed about the one to whom the title is given. Here is the greatest contribution of the study of names and titles in our present study. There are over two-dozen titles used in confessional statements with reference to beliefs of the early Christians concerning Jesus of Nazareth. These titles give us great insight into the nature of the messianic expectation of the Jew during the first century AD and significantly inform us as to who the earliest followers of Jesus believed him to be.

Throughout the New Testament, these various christological titles are used to express who the people of the first century believed Jesus to be. In fact, every confession of faith in the New Testament

draws upon one or more of these titles to express faith in Jesus. For our purposes in this study, these titles may be grouped into two categories: (1) those titles which describe a messianic figure who is human, and (2) those titles which ascribe to him characteristics of a deity figure. The fact that both sets of titles are used to confess belief in Jesus gives us great insight into who he was believed to be by the earliest Christians as reflected by the inspired writers who preserved these confessions in the documents we call the New Testament Scriptures.

Human Titles of Jesus

There are numerous designations by which Jesus was identified as a human being, one who was truly a son of Adam, a man born of woman. He was truly one of us and following are selection of the names by which he was so designated.

Jesus of Nazareth

The central figure of our religion is one who we believe to be the Messiah. The historical name by which he was called throughout his earthly sojourn was Jesus of Nazareth.

*And the crowds said, "This is the prophet **Jesus from Nazareth of Galilee**," (Matt 21:11).*

*In those days **Jesus came from Nazareth of Galilee** and was baptized by John in the Jordan (Mark 1:9).*

*Philip found Nathan'a-el, and said to him, "We have found him of whom Moses in the law and also the prophets wrote, **Jesus of Nazareth, the son of Joseph**," (John 1:45).*

Even after his resurrection the angelic messengers referred to him as Jesus of Nazareth; this was the name by which he was identified as a historical figure in the earliest apostolic preaching, and the name by which he identified himself in his resurrected state.

*And he said to them, "Do not be amazed; you seek **Jesus of Nazareth**, who was crucified. He has risen, he is not here; see the place where they laid him (Mark 16:6).*

*Men of Israel, hear these words: **Jesus of Nazareth**, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know - (Acts 2:22).*

*And I fell to the ground and heard a voice saying to me, "Saul, Saul, why do you persecute me?" And I answered, "Who are you, Lord?" And he said to them, "**I am Jesus of Nazareth** whom you are persecuting," (Act 22:7-8).*

What is so significant about this name is that it is the historical designation of a historical figure who actually walked the stage of human history over 2,000 years ago, who was believed in as the very incarnation of God. Many mythological deity figures existed in the belief/disbelief systems of the ancient Mediterranean world, but they were all just that, "mythological deity figures." None of the redeemer figures of ancient Hellenistic myth actually experienced human existence or existed as historical personalities. This is what is so distinctive about the claims of the first century Christians' claims about Jesus of Nazareth. The central figure of this religion actually existed in human history.

Of further significance concerning the name Jesus is the meaning of this name, in Hebrew and in Greek. The English name Jesus is simply a transliteration of the Greek *Iesous* or *Ἰησοῦς* (*I* = *J*, *ε* = *e*, *σ* = *s*, *ου* = *u*, *ς* = *s*). *Iesous* is the Greek translation for the Hebrew *Yeshua*, which we pronounce "Joshua." In the early church the significance of the personal name of the Messiah (*Iesous*/ *Yeshua*) centered in the fact that in Hebrew his name means "God's salvation." This is the significance of the conversation between Joseph and the angel in Matt 1:21-25, where the angel tells Joseph:

*Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall **call his name Jesus**, for he will save his people from*

their sins."

The point of significance is that "God's salvation" was the very meaning of his name!

The Teacher or Rabbi

The portrayal of the Messiah as a teacher come from God was very common in the first century. This is clear from the words of the woman at the well in John 4:25." . . . I know that Messiah is coming (he who is called Christ); when he comes, he will show us all things." Add to this the words of Nicodemus of the Sanhedrin council, "Rabbi, we know that you are a teacher come from God" (John 3:2), and it becomes clear that one of the major messianic roles of Jesus of Nazareth was that of a teacher.

Jesus is addressed as "Teacher" in over twenty-four occurrences in the Gospels. Aside from the designation "Lord," the title "teacher" is the title most often used to designate or address Jesus. In fact, the earliest title by which he is designated in the Gospels is that of "Teacher/Rabbi."

*Jesus turned, and saw them following, and said to them, "What do you seek?" And they said to him, "**Rabbi**" (which means Teacher), "where are you staying?" (John 1:38)*

*Nathanael answered him, "**Rabbi**, you are the Son of God! You are the King of Israel!" (John 1:49)*

*This man came to Jesus by night and said to him, "**Rabbi**, we know that you are **a teacher come from God**; for no one can do these signs that you do, unless God is with him," (John 3:2).*

Throughout his ministry in Palestine he was addressed as "Rabbi" by his disciples and the crowds alike (cf., Mark 9:5; 10:51; 11:21; John 4:31; 6:25; 9:2; 11:8). In fact, Jesus speaks of this title as a prized designation by the religious teacher of his time and goes so far as to say that only the one called "the Messiah" was truly worthy of

the title:

This was, however, a title he freely received. In fact, the first designation he received when seen by one of his disciples after his resurrection was *Rabboni*, ". . . Jesus said to her, Mary." She turned toward him and cried out in Aramaic, 'Rabboni!' (which means Teacher)." (John 20:16) It was, no doubt, a title of great significance to him.

The Messiah / Christ

The Hebrew title, *Messiah* and the Greek equivalent *Christ*, were terms used among the Jews to describe an expected deliverer or savior sent from God. The term originally meant "anointed one" and was used of those special representatives or agents of God appointed by God and set in his office by an anointing (e.g., kings, priests, prophets).

Over the centuries this title became the designation of a special redeemer figure who would be sent from God to deliver Israel from her oppressors (e.g., Babylonians, Persians, Syrians, Greeks, and Romans). The expression "The One Coming" (*ho erchomenos*) is found in the New Testament for this same figure (Matt 11:3; 23:39; Mark 11:9; John 1:15, 27; 11:27 and Heb 10:37 [from Hab 2:3]). The title is filled with mystery, expectation, and special meaning, especially as applied to Jesus of Nazareth by the early Christians.

*He first found his brother Simon, and said to him, "We have found **the Messiah**" (which means **Christ**), (John 1:41).*

*The woman said to him, "I know that **Messiah** is coming (he who is called **Christ**); when he comes, he will show us all things," (John 4:25).*

*He said to them, "But who do you say that I am?" Simon Peter replied, "You are **the Christ**, the Son of the living God," (Matt 16:15-16).*

*Let all the house of Israel therefore know assuredly that God has made him both Lord and **Christ**, this Jesus whom you crucified," (Acts 2:36).*

From the time of the first century to the present, the titles Messiah and Christ have become almost exclusive titles for Jesus of Nazareth. To the Christians of the first century the title Christ was the designation for the one who came from God in fulfillment of all the messianic prophecies of the old Hebrew Scriptures. He revealed himself as the very presence of God, died to become man's savior, and was resurrected to become man's Lord. This title is found in the New Testament approximately 530 times in this sense. The one to whom this title belonged was Jesus of Nazareth. He, and he alone, to most of the world of the past 2,000 years was and is "the Christ."

Savior or Deliverer

The title savior is found in the New Testament twenty-four times where it is applied to God the Father and Jesus the Son interchangeably. The Greek title is *soter*, which may be translated as either savior or deliverer. The term is not found in the New Testament as often as one would expect. This is due, in all probability, to the fact that the title "Messiah/Christ" means essentially the same thing as the title "savior." It is as a savior that Jesus is announced at this birth:

*. . . for to you is born this day in the city of David a **Savior**, who is Christ the Lord (Luke 2:11).*

The people of Samaria who believed Jesus to be the Messiah confessed him as "the Savior":

*They said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed **the Savior of the world**," (John 4:42).*

Perhaps the most significant usage of this title is found in the writings of Paul where the title "savior" is repeatedly used of God the

Father and Jesus in an almost indiscriminate and in interchangeable way:

*This is good, and it is acceptable in the sight of **God our Savior**, (1 Tim 2:3)*

*For to this end we toil and strive, because we have our hope set on **the living God, who is the Savior of all men**, especially of those who believe (1 Tim 4:10).*

*. . . and now has manifested through **the appearing of our Savior Christ Jesus**, who abolished death and brought life and immortality to light through the gospel (2 Tim 1:10).*

*. . . and at the proper time manifested in his word through the preaching with which I have been entrusted by command of **God our Savior**; to Titus, my true child in a common faith: Grace and peace from God the Father and **Christ Jesus our Savior** (Titus 1:3-4).*

*. . . awaiting our blessed hope, the appearing of the glory of **our great God and Savior Jesus Christ**, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds(Titus 2:13-14).*

*. . . but when the goodness and loving kindness of **God our Savior** appeared, **he saved us**, not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit, which he poured out upon us richly through Jesus Christ our Savior (Titus 3:4-6).*

The Son of David

This designation was one of the most popular within first century Judaism. This title describes a human figure, a national deliverer, who would lead Israel to a great military victory over Rome and all other enemies of Israel throughout the Mediterranean world. This titles is used of Jesus in several New Testament references:

And as Jesus passed on from there, two blind men followed him, crying aloud, "Have mercy on us, Son of David," (Matt 9:27).

*And all the people were amazed, and said, "Can this be **the Son of David?**" (Matt 12:23)*

*And behold, a Canaanite woman from that region came out and cried, "Have mercy on me, O Lord, **Son of David**; my daughter is severely possessed by a demon," (Matt 15:22).*

*And the crowds that went before him and that followed him shouted, "Hosanna to **the Son of David!** Blessed is he who comes in the name of the Lord! Hosanna in the highest!" (Matt 21:9)*

*But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, "Hosanna to **the Son of David!**" they were indignant; (Matt 21:15).*

Curiously, the only time Jesus appears to give recognition to this messianic designation is in Matt 22:41-46.

*Now while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think of the Christ? Whose son is he?" They said to him, "**The son of David.**" He said to them, "How is it then that David, inspired by the Spirit, calls him Lord, saying, 'The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet'? If David thus calls him Lord, how is he his son?" And no one was able to answer him a word, nor from that day did any one dare to ask him any more questions.*

The key to Jesus' understanding of the son of David title is found in verse 45. In this culture a human father does not address his human son as "Lord." If David, in his inspired writings, addresses this son of David figure as Lord, this one must be more than a human descendant of David. His point here is that the Messiah God had sent into the world was far more than some military figure who was a descendant of David. He was the very one whom David, by inspiration, addresses as "Lord!"

The King of Kings

The term "king" is an English term and lacks something of the meaning the equivalent Hebrew and Greek terms would have possessed. The Hebrew term here is *melek* which means "one who reigns, and the reign of a *melek* is a *malkuth* (reign/kingdom). The Greek term for a king is *basileus* which literally means "one who reigns; here also, the reign of a *basileus* is a *basileia* (kingdom). A king is one having and exercising authority over a realm consisting of those subject to his authority. The title by which such a one was addressed in the first century Mediterranean world was "Lord" not "king!" This is why the title "king" is not a dominant title for Jesus in the New Testament. The primary title for Jesus in the New Testament writings is *kurios* (Lord), which is ascribed to him in over 130 occurrences. The title "king," however is found a number of New Testament passages and in places Jesus clearly affirms that he is a king.

Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" (John 1:49)

"Fear not, daughter of Zion; behold, your king is coming, sitting on an ass's colt!" (John 12:15, quoting Zech 9:9)

Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." (37) Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice," (John 18:36-37).

Jesus was declared to be a king in the announcement of his birth to his mother Mary.

And he came to her and said, "Hail, O favored one, the Lord is with you!" But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. And the angel said to

*her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to him **the throne of his father David**, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end," (Luke 1:28-33).*

He was proclaimed as a king in the earliest apostolic preaching, and is also a major title ascribed to Christ in the book of Revelation.

*. . . and Jason has received them; and they are all acting against the decrees of Caesar, saying that **there is another king, Jesus**," (Acts 17:7).*

*. . . they will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and **King of kings**, and those with him are called and chosen and faithful," (Rev 17:14).*

*And the armies of heaven, arrayed in fine linen, white and pure, followed him on white horses. From his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty. On his robe and on his thigh he has a name inscribed, **King of kings** and Lord of lords (Rev 19:14-16).*

The High Priest and/or Mediator

The role of the Messiah as a high priest with a mediator function is not explicitly presented in the New Testament Gospels. It is, however, the dominant role of the Messiah in the book of Hebrews where Christ is identified as **a priest (5:6), a priest after the order of Melchizedek (5:6), a great priest over the house of God (10:21), and a high priest** no less than ten times (2:17; 3:1; 4:14, 15; 5:5, 10; 6:20; 7:26; 8:1; and 9:11). To understand Christ's function in this regard one must understand the representative or mediator function of the high priest in the ancient religion of Judaism.

The messianic function of Christ as a high priest is based upon

the priestly function of Aaron in Lev 16. On the Day of Atonement (*Yom Kippur*), the high priest would enter into the presence of God in the Holy of Holies of the Tabernacle or Temple as **a representative of his people** Israel (the representative role). He would bring with him a bowl of blood taken from a goat upon which the sins of the whole nation had been transferred. This blood was "guilty blood," representing the sinful life of Israel (cf. Lev 17:11, "the life is in the blood"). The high priest would then confess the sins of Israel, ask for forgiveness, and sprinkle the blood upon the mercy seat of the Ark of the Covenant. The guilt/sin of Israel (in the form of the blood) was brought into contact with the holiness of God and was thus made clean. The high priest then returned to the presence of the people and sprinkled the cleansed blood upon them, symbolically rendering them cleansed.

The high priest functioned as **the representative of man** (corporate man / the corporate body of Israel) coming into the presence of God in order to receive forgiveness. He acted on behalf of Israel as "one of Israel."

After this model, Jesus, as high priest, functioned as the mediator between man and God. He, as one of us, **represented man** (corporate man) as a race condemned by sin and under the curse of death. It is in the representative role of the high priest who appears before God on behalf of his fellow man that Jesus' role as high priest is to be understood.

*Therefore he had to be made like his brethren in every respect, so that he might become **a merciful and faithful high priest** in the service of God, to make expiation for the sins of the people (Heb 2:17).*

*Since then we have **a great high priest** who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not **a high priest** who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin (Heb 4:14-15).*

It is also of significance that in the opening visions of John's

Revelation Jesus is there portrayed in the imagery of the high priest:

Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, (13) and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden girdle round his breast; (Rev 1:12-13).

A question of major significance here concerns why Jesus is so strongly portrayed as a high priest in the book of Hebrews while this imagery is not so prevalent in the other New Testament writings. Perhaps, the answer lies in the likelihood that the book of Hebrews was written in the days just preceding or immediately following the destruction of the Jewish temple in Jerusalem. This would have been a matter of great concern of the Jewish Christians who had always placed great significance on the role of the high priest as intercessor representing man before the presence of God. With the destruction of the temple the function of the high priest would have also ceased. Who would now perform this function? To a first century Jew, it would have been of great importance to understand that Jesus is the one who now functions as the mediator between man and God; and, according to Paul, he is the exclusive mediator: "For there is one God, and there is one mediator between God and men, the man Christ Jesus," (1 Tim 2:5).

The Second Adam

This title is found exclusively in the writings of Paul (1 Cor 15 and Rom 5), although the connection between the first Adam and the incarnation of God in Christ may be seen throughout the New Testament. The key Pauline passage is 1 Cor 15:45-49.

*Thus it is written, "**The first man Adam** became a living being"; **the last Adam** became a life-giving spirit. But it is not the spiritual which is first but the physical, and then the spiritual. **The first man** was from the earth, a man of dust; **the second man** is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of **the man of dust**, we shall also bear the image of **the***

man of heaven (1 Cor 15:45-49).

As the ancient Adam represents fallen humanity, the new Adam (Christ) represents redeemed humanity. The first Adam stands as representative head of the whole human race (corporate man, i.e., man "in Adam" or "Adamic man"), a race condemned by sin and under the curse of death. Through the sacrifice of his own life, Christ fulfilled the curse of Adam (i.e., the curse of death [cf Gen 2:7-9, 16-17; 3:1-5, 17-19]), and brought about the death of death for all those who experience new creation "in Christ" (2 Cor 5:17; Rom 5:6-19; 1 Cor 15:44-49). Then, by means of his resurrection, he became the firstfruits of a new creation - a new spiritual existence "in Christ" free from the curse of death associated with existence "in Adam":

*But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, **by a man has come also the resurrection** of the dead. For as **in Adam** all die, so also **in Christ** shall all be made alive* (1 Cor 15:20-22).

In his death, Christ, as a representative of all those "in Adam," experienced death for every man (Rom 5:6-19); and he, as a new/second Adam (1 Cor 15:22, 44-49), became a representative of all those "in Christ" (those of the second Adam). What Paul clearly appears to be saying here is that all those "in Adam" are under the curse of Adam (Gen 2:7-9), but all those "in Christ" are recipients of the promise of the new life (2 Cor 5:17). It is in this sense that Christ, as the new Adam, is a life-giving spirit (1 Cor 15:45).

The Image of God

This title is closely associated with the second Adam title. According to Gen 1:26, God created the original man (Adam) in his own image:

Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God created man in his

own image, in the image of God he created him; male and female he created them (Gen 1:26-27).

As Adam was a being created in the image of God, so was Christ, the second Adam, a being who bore the image of God. This is a point of no little significance to Paul:

In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the likeness of God (2 Cor 4:4).

He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the first-born of all creation; (Col 1:13-15).

The significance of this expression to Paul is to be seen in his doctrine of conversion to Christ. According to Rom 6:1ff, one's conversion to Christ is a death to one existence (i.e., existence in Adam), a burial of that existence in the waters of baptism, which is followed by a resurrection out of the old existence "in Adam" into new spiritual existence "in Christ" (cf. 1 Cor 15:22; Rom 5:6-19; Rom 6). In the teaching of Paul, the Christian is a new creation (2 Cor 5:17), a new being/ man:

Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator (Col 3:5-10).

The Son of Man

In the Hebrew Scriptures this title is *Ben-Adam* (son of Adam), and is a way of describing someone as a human being or offspring of

Adam. It is found throughout the Old Testament as a designation for man (cf. Psalms 8:4), and is found especially in Ezekiel as a designation for the prophet Ezekiel (cf. Ezek 2:1ff). Its most significant occurrence, however, is in the night vision of Daniel:

*I saw in the night visions, and behold, with the clouds of heaven there came **one like a son of man**, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed (Dan 7:13-14).*

Here the term is used to describe a human figure who rides on the clouds of heaven and is brought before the Ancient of Day (i.e., God) and receives an eternal kingdom. Jesus applies this very imagery to himself in Matt 24:30 and 26:64:

*. . . then will appear **the sign of the Son of man in heaven**, and then all the tribes of the earth will mourn, and they will see the Son of man coming on the clouds of heaven with power and great glory; (Matt 24:30).*

*Jesus said to him, "You have said so. But I tell you, hereafter you will see **the Son of man seated at the right hand of Power, and coming on the clouds of heaven**," (Matt 26:64).*

The most significant fact concerning this title is that it is the title by which Jesus most frequently identifies himself. It is found in the Gospels 82 times on the lips of Jesus as a designation. The question which intrigues New Testament scholars is whether Jesus, in his use of this title, was identifying himself with man (i.e., a son of Adam, a fellow human being) or was he attempting to identify himself with the son of man figure of Daniel 7:13 (i.e., one who appears in the heavenly realm to receive an eternal kingdom).

Perhaps it isn't "either/or," but rather, "both/and." From the Gospel portrayal of Jesus it appears that he clearly identified himself with us (as one of us) by means of this title and that he intended, by

his use of the Daniel 7 imagery, to give his disciples a glimpse of his appearance before God in his resurrection to receive an eternal reign over heaven and earth (cf. Matt 28:18).

MWLIII

Questions for Discussion

1. What is the significance of the various titles found in the confessions of belief in Jesus in the New Testament?
2. What is the meaning and significance of Jesus' name in Hebrew and Greek?
3. Why is significant about the fact that the people of Palestine referred to Jesus as "Rabbi/Teacher"?
4. What is the essential meaning (common connotation) of the title "Messiah/Christ" within first century Judaism?
5. What is significant about the fact that the title "Savior" is used in the New Testament interchangeably for both the Father and the Son?
6. Why do you think Jesus didn't use nor encourage the use of the title "Son of David" as a designation for himself?
7. What is the essential meaning of the title "king" as used in the ancient world? Why do you think that this title is used so sparingly of Jesus?
8. In what sense is Jesus our high priest? What is the essential function of a high priest (i.e., to serve as the mediator between man and God, or to offer sacrifice)?
9. In what sense is Jesus to be understood as a second Adam? What is the meaning of Paul's play on the expressions "in Adam" and "in Christ" in 1 Cor 15:22?

10. What is the significance of the fact that Jesus is referred to as one who bore the image of God. What is the meaning of this for us?

11. What is the meaning of the designation "son of man" as used in the Old Testament and why do you think Jesus chose this title as his self-designation?

12. What does the "son of man" figure of Daniel 7:13-14 have to do with Jesus (cf. Matt 24:30; 26:64)?