

the lawless one "with the breath of his mouth and destroy" him "by the splendor of his coming" (2 Thes. 2:8). Jesus indicated that He will associate some of His people with Him in His rule (Matt. 19:28; Lk. 22:30; 1 Cor. 6:2; 2 Tim. 2:12; Rev. 5:10) but that the power and the final authority will remain in His hands (Lk. 1:33; 1 Cor. 15:24-25; Rev. 11:15).

- 4) Another objection to considering that "one like a son of man" is a symbol for the people of God may perhaps be drawn from the NIV translation of *p^elah* in verses 14 and 27 as indicating that all peoples will worship Him.³ The Bible strongly condemns giving worship to anyone but God. Daniel 3 tells how Shadrach, Meshach and Abednego risked their lives because of their refusal to obey the king's command to worship his golden image. If the "one like a son of man" represents Jesus Christ, the second person of the Trinity, it is only right that He should be worshiped, but if the words should be taken to represent the saints the passage would seem to say that a time will come when it will be proper for human beings to worship other human beings.
- 5) If the interpretation of these three verses equates the "one like a son of man" with "the saints" as clearly as many recent writers suggest, it is indeed strange that during past centuries so many brilliant students, both Jewish and Christian, have interpreted it as a prediction of the coming Messiah. Strack and Billerbeck's great compendium of Jewish teaching in relation to the New Testament says: "Daniel 7:13f was never considered by the ancient Synagogue to be a collective symbol of 'the holy people.' . . . It was consistently applied to the individual Messiah."⁴ In his great commentary on Matthew, J. P. Lange said that the idea "that the Son of Man, seen by Daniel in the clouds, was not the Messiah but the whole people of Israel" was "an absurd hypothesis," and declared that it had been refuted by Ewald in his *Jahrbucher* for 1850.⁵