

establish righteousness and destroy all that is evil He will come "with the clouds, and every eye will see him, even those who pierced him" (Rev. 1:7).

The description of the ascension in the first chapter of Acts is also relevant. The angelic messengers told the disciples that "this same Jesus" whom they saw going (not coming) into heaven would "come back in the same way you have seen him go into heaven."

Clearly this is not a picture of the ascension but of the "Parousia" (Christ's Second Coming)!

A Survey of Recent Critical Views

The many occurrences of the term "Son of Man" in the gospels have been the subject of numerous lengthy and involved discussions by critical New Testament scholars, many of which refer to Daniel 7:13. None, so far as I have noticed, give consideration to the other occurrence in Daniel (8:17) and few of the more recent discussions even mention the more than 90 occurrences in the book of Ezekiel. Certain facts about the use of this title in the New Testament are very remarkable. Although it occurs more than 80 times in the four gospels it is extremely rare in the rest of the New Testament. It never appears in the epistles that are commonly believed to have been written by Paul, Peter, James, John, or Jude, and only once in the Acts of the Apostles (Acts 7:56 -- the words of Stephen shortly before his death). Each of the gospel verses in which it occurs is a statement by Christ in which He uses the term to refer to Himself (including John 12:34, where His words are quoted by others). Most of the critical scholars claim that a great many of the verses in which "son of man" occurs really originated in the early church and were never spoken by Jesus, but such claims do not rest on any solid evidence, and the non-use of the term in the speeches in Acts and in the various New Testament epistles speaks strongly against it. It should also be mentioned that its use in the gospels is very different