

Jesus said to his disciples, “Pay attention to what I am telling you. The Son of Man is to be handed over to men” (Lk 9:44). “In Luke, Jesus refers to himself as “the Son of Man” twenty-five times... These fall roughly into three categories, referring to his public ministry, his suffering, and his glorification and future coming.”<sup>i</sup>

Jesus’ speaking in this way also highlights his human nature. A Son of Man is “a human being.” Rejected by the elders, the chief priests, and the scribes, we know that Jesus will suffer death on the cross. As Jesus makes this second prediction of his passion, his disciples do not yet understand. Only after his resurrection, will they better understand the predictions of his humiliation and death that are necessary for his “exaltation and enthronement in heaven.”<sup>ii</sup>

In the Old Testament Book of Daniel, we are also introduced to the title the Son of Man: “I saw coming with the clouds of heaven One like a son of man. When he reached the Ancient of Days and was presented before him, He received dominion, splendor, and kingship”<sup>iii</sup> (Dan 7:13–14). The Book of Daniel’s Son of Man is a “Messianic figure who reveals the Lord’s wisdom and whose power will signify the inevitable defeat of the Lord’s enemies.”<sup>iv</sup> Jesus has divine authority to forgive sins. He will conquer sin and death.

In the Book of Revelation, John tells us: “I turned to see whose voice it was that spoke to me, and when I turned, I saw seven gold lampstands and in the midst of the lampstands one like a son of man, wearing an ankle-length robe, with a gold sash around his chest” (1:13). John speaks of Christ who is eternal, clothed with the dignity that belonged to the “Ancient of Days” (Note to 1:14).

Now, the Son of Man sits in heaven as the just judge, interceding for us with the Father, and actively involved in guiding the church. Jesus has two natures, human and divine. The title Son of Man which can refer to his humanity, also refers to his divinity.

It might sound odd if we spoke like Jesus and referred to ourselves as son of man. But in a certain sense, thanks to Jesus we may. Like Adam, we are mere mortals, human in every way. As baptized members of the church, we have been given the promise of eternal life. We are called to live our life as Jesus did, loving God and our neighbor; willing to carry our cross and suffer rejection; and as witnesses to the faith, willing to lay down our lives for the good of others. God’s deepest desire is to share his divine nature with us. This is the promise of eternal life when we may receive a share in the divinity of Christ.

During the Eucharistic Prayer, the priest prays a silent prayer as he mixes water with the wine. “By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.” Jesus, the Son of Man who is both human and divine, wants our humanity, finite on this earth, to be united to his divine and eternal nature in the kingdom to come. “Then young women shall make merry and dance, young men and old as well. I will turn their mourning into joy, I will show them compassion and have them rejoice after their sorrows” (Jer 31:13).

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<sup>i</sup> Gadenz, Pablo T. *The Gospel of Luke*, p. 181.

<sup>ii</sup> Hahn, Scott. *Catholic bible Dictionary*, p. 866.

<sup>iii</sup> Gadenz, 181.

<sup>iv</sup> Hahn, p. 866.