

What Does The Hebrew Word אִישׁ Mean?

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Introduction

The Hebrew word אִישׁ--commonly translated "man"--is of interest because it can sometimes refer to a supernatural being, i.e., to one who is obviously more than a man.¹

In Gen 32:24, for example, we read: "So Jacob was left alone, and a man [אִישׁ] wrestled with him till daybreak." Who was this "man" that wrestled with Jacob? According to Hosea,

- (4) He struggled with the angel and overcame him;
he wept and begged for his favor.
He found him at Bethel
and talked with him there--
- (5) the Lord God Almighty,
the Lord is his name of renown! (Hos 12:4-5)

As Jacob's encounter with the "man" (or the "angel," or "the Lord") comes to an end,

- (27) The man asked him, "What is your name?"
"Jacob," he answered.
- (28) Then the man said, "Your name will no longer be Jacob, but Israel, because you have struggled with God and with men and have overcome."
- (29) Then "Jacob said, 'Please tell me your name.'
But he replied, 'Why do you ask my name?'" (Gen 32:27-29)²

We find this same response in the story about the birth of Samson: "'Why do you ask my name? It is beyond understanding [פֶּלְאִי]" (Judg 13:18). KJV reads, "Why askest thou thus after my name, seeing it is secret?" The word translated "secret" (KJV) or "'beyond understanding'" (NIV) more literally means "wonderful," "full of wonder," as in the following well-known passage:

- For to us a child is born,
to us a son is given,
and the government will be on his shoulders.
And he will be called
Wonderful Counselor [פֶּלֶא' יוֹעֵץ], mighty God,
Everlasting Father, Prince of Peace. (Isa 9:6)

When this Being whose Name is full of wonder or beyond understanding left, Manoah said, "'We are doomed to die! . . . We have seen God!'" (Judg 13:22). Manoah was wrong in that he was not doomed to die, but in one respect he was right. He had seen the preexistent Christ.

Range of Uses of אִישׁ in Genesis

The Hebrew word אִישׁ is used in a variety of ways and it is used often. It occurs some 2190 times in the Old Testament according to the standard lexicon of Koehler and Baumgartner.⁴ This is much too large a corpus to deal with here. In Genesis there are only 105 examples, which is a more manageable number. For purposes of illustration I therefore draw the following examples from Genesis only. See table 1.

Table 1
Distribution of Uses of אִישׁ
in Genesis

Number	Category
54	Male person
30	Enumerative uses
9	Marriage partner
5	Male (among humans)
2	Male (among animals)
2	In capacity as servant
2	In capacity as warrior
1	Supernatural being

In table 1 just over half of the cases documented (54 of 105 or 51.4%) are general references with the sense of "adult male person."⁵ The next largest category consists of enumerative uses ("each one," "each other," "all"/"every," "none," "any")⁶ See table 2.

Table 2
Enumerative Uses of אִישׁ
in Genesis

Number	Category
13	Each one
9	Each other
4	All, every
3	None
1	Any

The remaining uses of אִישׁ documented in Genesis are marriage partner,⁷ male (among humans),⁸ male (among animals),⁹ man in the capacity of a servant,¹⁰ and man in the capacity of a warrior.¹¹ See table 1 above. In addition there is the usage of Gen 32:24 to account for, which does not fit any of the above categories. This much may serve to illustrate something of the range of uses available with the word אִישׁ. The word does not always mean "man" in the same way that its English counterpart does. But this should not be surprising. The biblical thoughtworld is that of a language family entirely distinct from ours. If any two words in any two languages ever have entirely the same distribution of meanings, that is what would require

explanation--not when they differ in some way. So if the range of meanings is different, that is the expected state of affairs.

Old Testament Examples of אֱלֹהִים Referring to a Supernatural Being

Going beyond Genesis now, though not excluding it, there are ten examples in four passages where אֱלֹהִים refers to supernatural beings (Gen 32:25; Josh 5:13; Judg 13:6, 10, 11, 11; Dan 9:21; 10:5; 12:6, 7). Each is quoted and discussed below.

Genesis 32

(22) That night Jacob got up and took his two wives, his two maidservants and his eleven sons and crossed the ford of the Jabbok. (23) After he had sent them across the stream, he sent over all his possessions. (24) So Jacob was left alone, and **a man** [אֱלֹהִים] wrestled with him till daybreak. (25) When the man saw that he could not overpower him, he touched the socket of Jacob's hip so that his hip was wrenched as he wrestled with the man. (26) Then the man said, "Let me go, for it is daybreak." But Jacob replied, "I will not let you go unless you bless me."

(27) The man asked him, "What is your name?" "Jacob," he answered.

(28) Then the man said, "Your name will no longer be Jacob, but Israel, because you have struggled with God and with men and have overcome."

(29) Jacob said, "Please tell me your name." But he replied, "Why do you ask my name?" Then he blessed him there.

(30) So Jacob called the place Peniel, saying, "It is because I saw God face to face, and yet my life was spared. (Gen 32:22-30)

Both Gen 32:24 ("So Jacob was left alone, and a man [אֱלֹהִים] wrestled with him till daybreak") and Hosea's comment on Gen 32:24 (quoted above) speak of a supernatural Being and use the word אֱלֹהִים to describe Him. In the above passages three important terms are brought together: "man" (Gen 32:24), "angel" (Hos 12:4), and "the Lord God Almighty" (vs. 5a), or simply "the Lord" (vs. 5b). Here we have what in English would be classified as (1) man, (2) something that is more than man but less than God, and (3) God. So we have a full range of possibilities. Clearly one being cannot satisfy all three criteria as we understand them. But we should not be too quick to assume that the writers used their words incorrectly. Perhaps we do not yet fully understand the Hebrew terms translated "man" and "angel."¹² Data such as these are the only way we will ever learn more. Let us examine another passage.

Joshua 5

(13) Now when Joshua was near Jericho, he looked up and saw **a man** [אֱלֹהִים] standing in front of him with sword in his hand. Joshua went up to him and asked, "Are you for us or for our enemies?"

(14) "Neither," he replied, "but as commander of the army of the Lord I have now come." Then Joshua fell facedown to the ground in reverence, and asked him, "What message does my Lord have for his servant?"

(15) The commander of the Lord's army replied, "Take off your sandals, for the place where you are standing is holy." And Joshua did so. (Josh 5:13-15)

In Josh 5 the word אִשׁ (vs. 13) is used to describe the "commander of the army of the Lord" (vs. 14).¹³ The Hebrew here says *śar-š^ebā²-YHWH*, lit. "prince of [the] host of Yahweh." The same words, without the second hyphen or *maqṣep*, appear again in vs. 15: *śar-š^ebā²-YHWH* ("The commander of the Lord's army" [NIV]). This expression (*śar haššābā²*) is the Old Testament's nearest equivalent to the New Testament term *archaggelos* ("archangel").¹⁴ The archangel is not an angel Himself but Commander (*archon*) over the angels. If the Lord's army is made up of angels, the Commander Joshua saw was the Archangel. Otherwise, what is "the Lord's army"?

The Archangel (i.e., the Commander of the army or Prince of the host) commands the angels because He created them. He can tell them to do because He told them to be. Confirming evidence that this interpretation is correct comes from Exod 3. In Josh 5:15 the Commander asks Joshua to remove his sandals. In Exod 3:2 "the angel of the Lord," appears to Moses in the burning bush and makes the same request: "'Do not come any closer,' God said. 'Take off your sandals, for the place where you are standing is holy ground'" (Exod 3:5).¹⁵ This is no angel in the English or Greek sense of the word. When John sees an angel and starts to worship him he is told not to do it (see Rev 19:10). When Joshua sees the Commander of the Lord's army he is told to remove his sandals because that Being makes the very ground He is standing on holy. There is no possibility of mistaking the one response for the other. They are diametrically opposite. I conclude that the Being Joshua saw was the same One Moses had seen some years earlier. He identifies Himself (to Moses) as the great I AM, the self-existent Lord of creation, Jehovah. "God said to Moses, 'I am who I am. This is what you are to say to the Israelites: 'I AM has sent me to you'" (Exod 3:14). Jesus uses the same words in John 8:58. Should it surprise us that the Lord Himself, in the person of His Son, is portrayed as the supreme Commander of all the angels He has made? In this context see also Matt 26:52-54.

Judges 13

(2) A certain man of Zorah, named Manoah, from the clan of the Danites, had a wife who was sterile and remained childless. (3) **The angel of the Lord** [*malʾak-YHWH*] appeared to her and said, "You are sterile and childless, but you are going to conceive and have a son. . . ."

(6) Then the woman went to her husband and told him, "**A man of God** [*אִשׁ hā²lōhîm*] came to me. He looked like **an angel of God** [*malʾak hā²lōhîm*], very awesome. I didn't ask him where he came from, and he didn't tell me his name. . . ."

(8) Then Manoah prayed to the Lord: "O Lord, I beg you, let **the man of God** [*אִשׁ hā²lōhîm*] you sent to us come again to teach us how to bring up the boy who is to be born."

(9) God heard Manoah, and **the angel of God** [*malʾak hā²lōhîm*] came again to the woman while she was out in the field; but her husband Manoah was not with her. (10) The woman hurried to tell her husband, "He's here! **The man** [*hā²אִשׁ*] who appeared to me the other day!"

(11) Manoah got up and followed his wife. When he came to **the man** [*hā²אִשׁ*], he said, "Are you **the one** [*hā²אִשׁ*] who talked to my wife?" "I am," he said.

(12) So Manoah asked him, "When your words are fulfilled, what is to be the rule for the boy's life and work?"

(13) **The angel of the Lord** [*malʾak YHWH*] answered, "Your wife must do all that I have told her. (14) She must not eat anything that comes the grapevine, nor drink any wine or other

fermented drink nor eat anything unclean. She must do everything I have commanded her." (15) Manoah said to **the angel of the Lord** [*malʾak YHWH*], "We would like you to stay until we prepare a young goat for you."

(16) **The angel of the Lord** [*malʾak YHWH*] replied, "Even though you detain me, I will not eat any of your food. But if you prepare a burnt offering, offer it to the Lord." (Manoah did not realize that it was **the angel of the Lord** [*malʾak YHWH*].)

(17) Then Manoah inquired of **the angel of the Lord** [*malʾak YHWH*], "What is your name, so that we may honor you when your word comes true?"

(18) He replied, "Why do you ask my name? It is beyond understanding." (19) Then Manoah took a young goat, together with the grain offering, and sacrificed it on a rock to the Lord. And the Lord did an amazing thing while Manoah and his wife watched: (20) As the flame blazed up from the altar toward heaven, **the angel of the Lord** [*malʾak YHWH*] ascended in the flame. Seeing this, Manoah and his wife fell with their faces to the ground. (21) When **the angel of the Lord** [*malʾak YHWH*] did not show himself again to Manoah and his wife, Manoah realized that it was **the angel of the Lord** [*malʾak YHWH*].

(22) "We are doomed to die!" he said to his wife. "We have seen **God** [*ʾlōhîm*]!"

(23) But his wife answered, "If **the Lord** [*YHWH*] had meant to kill us, he would not have accepted a burnt offering and grain offering from our hands, nor shown us all these things or now told us this." (Judg 13:2-23)

Terms from Judg 13 that are of interest here lie scattered throughout the chapter, making it hard to stop quoting. Six different terms occur. Three of them are used more than once. Only relevant examples are given glosses. See table 3.

Table 3
Terms of Special Interest
in Judg 13

Hebrew term	English gloss	Verses
<i>malʾak YHWH</i>	Angel of the Lord	3, 13, 15, 16, 16, 17, 20, 21, 21
<i>malʾak hāʾlōhîm</i>	Angel of God	6, 9
<i>hāʾîš</i>	The man	10, 11, 11
<i>ʾîš hāʾlōhîm</i>	Man of God	6, 8
<i>ʾlōhîm</i>	God	22
<i>YHWH</i>	The Lord	23

In Judg 13, as earlier in Gen 32 and Hos 12, we are confronted with a range of possible meanings for the word אִישׁ --from mankind (*hāʾîš*, *ʾîš hāʾlōhîm*), to angels (*malʾak YHWH*, *malʾak hāʾlōhîm*), to God (*ʾlōhîm*). Is it the case that these Hebrew terms can simply mean anything? Or could there be some organizing principle we have missed so far which could help us understand them? We return to this question below.

Daniel 9, 10, and 12

The word אִישׁ is used in both Dan 8-9 (9:21) and 10-12 (10:5; 12:6, 7) with reference to a supernatural Being. A second supernatural being is mentioned using a different word for "man"

in 10:16 and 18. These are not only distinct as individuals but also in the larger sense of representing different orders of existence. The author's choice of words does not make them different but he does use two words and they are different kinds of beings.

Chap. 9. In Dan 9 the word אִשְׁ describes Gabriel, whom we know from other passages in both the Old and New Testaments is an angel (see Dan 8:16; Luke 1:19, 26).

(20) While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the Lord my God for his holy hill--(21) while I was still in prayer, Gabriel, **the man** [w^hnā^h אִשְׁ] I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice. (Dan 9:20-21)

The "earlier vision" referred to here in chap. 9 is that of chap. 8 (see 8:16). This is just one of many links connecting the prophecies of Dan 8 and 9.¹⁶ So Gabriel is the first being called אִשְׁ in the last chapters of Daniel.

Chaps. 10 and 12. In Dan 10 the word אִשְׁ occurs in the expressions "a man dressed in linen" (10:5) and, equivalently, "the man clothed in linen" (12:6, 7). This is not the same as the "one who looked like a man" (10:16, 18).¹⁷ The "man dressed in linen" is not close enough to touch Daniel, as the "one who looked like a man" does in 10:16, but stands "above the waters of the river." So we are talking about two different individuals here. The latter is probably Michael (see Dan 10:13, 21; 12:1), referred to three times by name (10:13, 21; 12:1), who appears in dazzling glory (10:4-6), comes to Gabriel's assistance (10:21), and towers above the river while Gabriel speaks to Daniel (12:6). The other is Gabriel.

(4) On the twenty-fourth day of the first month, as I was standing on the bank of the great river, the Tigris, (5) I looked up and there before me was **a man dressed in linen** [אִשְׁ eḥād lābûš baddîm], with a belt of the finest gold around his waist. (6) His body was like chrysolite, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and his voice like the sound of a multitude. (Dan 10:4-6)

(15) While he was saying this to me, I bowed with my face toward the ground and was speechless. (16) Then **one who looked like a man** [kid^emût b^enê ādām] touched my lips, and I opened my mouth and began to speak. . . .

(18) Again **the one who looked like a man** [k^emar^heh ādām] touched me and gave me strength. (19) "Do not be afraid, O man highly esteemed," he said. "Peace! Be strong now; be strong." (Dan 10:15-16, 18-19)

(5) Then I, Daniel, looked, and there before me stood two others, one on this bank of the river and one on the opposite bank. (6) One of them said **to the man clothed in linen** [lā^h אִשְׁ l^ebûš habbaddîm], who was above the waters of the river, "How long will it be before these astonishing things are fulfilled?"

(7) **The man clothed in linen** [lā^h אִשְׁ l^ebûš habbaddîm], who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, "It will be for a time, times and half a time. When the power of the holy people has been finally broken, all these things will be completed." (Dan 12:5-7)

Daniel's description of the "man" in 10:4-6 is reminiscent of John's description of the glorified Christ in Rev 1:12-16. John says:

(12) I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands, (13) and among the lampstands was someone 'like a son of man,' dressed in a robe reaching down to his feet and with a golden sash around his chest. (14) His head and hair were white like wool, as white as snow, and his eyes were like blazing fire. (15) His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing water. (16) In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance. (Rev 1:12-16)

Another set of passages that should be studied along with these is the account of Paul's conversion experience in Acts 26:13-14:

"About noon, O king, as I was on the road, I saw a light from heaven, brighter than the sun, blazing around me and my companions. We all fell to the ground, and I heard a voice saying to me in Aramaic, 'Saul, Saul, why do you persecute me? It is hard for you to kick against the goads.'" (Acts 26:13-14; see also 9:3-4; 22:6-7)

According to John, who saw this same Being some years later, "His face was like the sun shining in all its brilliance" (Rev 1:16). The only difference between the experience of Paul and John on the one hand and that of Daniel on the other is that Paul and John saw the glorified Christ, while Daniel saw the preexistent Christ. What Daniel saw in 10:4-6 was no angel and it was certainly not a man as we would use the term today.¹⁸ Gabriel is referred to as "one who looked like a man" (10:16) and again "the one who looked like a man" (10:18), using *ādām*. Michael, or Christ, is referred to as "a man dressed in linen" (10:5) or "the man clothed in linen" (12:6, 7), using אִישׁ.

Just here let me add that if Dan 10-12 were ever worked up as a dramatic presentation we would come away with a far better understanding of chap. 11. Throughout the narrative Daniel can see over and beyond the narrating angel the towering figure of Michael—the Commander of all the angels, the divine Logos (see John 1:1-3). His presence throughout the narration corresponds to His presence throughout the narrative. We must sense His presence or miss the full impact of what Gabriel was saying. The task is made easier by a series of three overt references to Christ, which will inform our understanding of all the material in between if we allow them to.¹⁹ If we do not, then we will never understand the chapter correctly and will be carried about by every conceivable wind of scholarly doctrine. The result will be obscurity and confusion. But all of this is unnecessary. It is possible to gather up the instruction God has left for us and to see Christ where before we had seen nothing but waves on a very stormy sea of words (see Matt 14:22-27).

The Expression "Son of Man" Does Mean "Human"

Hebrew אִישׁ, as we have seen in the ten examples above, does not always mean "man." It is sometimes used to describe supernatural beings who have the appearance of men. But the same word also describes human males who are not yet adult (see Gen 4:1) and also male

animals (see Gen 7:2, 2). Each category of usage has been discussed above. It should be clear from the examples we have seen that the term in question makes no claim as to the inherent quality of humanness.

There is a way, however, to say "human" that is unambiguous and excludes all other possibilities. This is the expression "son of man" (Hebrew *ben ʾādām*), used in Ezekiel ninety-three times²⁰ and another eighty-two times in the New Testament (Greek *huios tou anthrōpou*).²¹ While the word "man" makes no philosophical claim about the inherent nature of the one to whom it is directed, the expression "son of man" does. This latter expression denotes one possessing all the attributes of a man, having human nature, being human.²² That is precisely why Jesus uses the term so often in reference to Himself. In doing so He makes the same point that Ellen White would later state as follows: "Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature."²³ And in another place:

It was not a make-believe humanity that Christ took upon Himself. He took human nature and lived human nature. Christ worked no miracles in His own behalf. He was compassed with infirmities, but His divine nature knew what was in man. He needed not that any should testify to Him of this. The Spirit was given Him without measure; for His mission on earth demanded this.²⁴

Similar statements could be multiplied.²⁵ Notice that the expression *ben ʾādām* does not occur in Dan 10:15 or 18. The word *ʾādām* ("man") appears, but *bēn* ("son") does not.

Conclusion

The Hebrew word אִישׁ ("man") primarily denotes maleness.²⁶ As applied to supernatural beings which are more than men it refers to the fact that in outward appearance they have the form of a man. They do not look like anything other than a man. But there is no implication that the appearance corresponds to some philosophical reality. Thus, when either Gabriel (Dan 9) or Christ (Gen 32; Josh 5; Judg 13; Dan 10, 12) are called אִישׁ, that is not the same as claiming they are adult human males--the claim that would have been made by saying *ben ʾādām* instead of אִישׁ. It merely means that to those who saw them they looked like men.

Note: All Scripture quotations in this paper, except when noted otherwise, are from the Holy Bible, New International Version. Copyright (c) 1973, 1978, 1984 International Bible Society.

¹See Hardy, "What Does the Hebrew Word *malʾāk* Mean?" *Historicism* No. 5/Jan 86, pp. 2-25; "What Does the Hebrew Word *bēn* Mean?" *Historicism* No. 18/Apr 86, pp. 59-70.

²In vss. 27 and 28 the word "man" is supplied.

³A similar distribution of terms is found in Exod 3:2, 3, 5, 14, 15. See Hardy, "Michael," *Historicism* No. 6/Apr 86, p. 41.

⁴Ludwig Koehler and Walter Baumgartner, eds., *Lexicon in Veteris Testamenti libros* (Leiden: E. J. Brill, 1958). My own count, based on Solomon Mandelkern's *Veteris testamenti concordantiae Hebraicae atque Chaldaicae* (Leipzig: Veit et Comp., 1896), is 2143 or 47 less than Koehler-Baumgartner. This discrepancy is the equivalent of almost an entire column of small print in Mandelkern. There is a possible explanation. A plural form אִשִּׁים "men" occurs

(three times: Isa 53:3; Ps 141:4; Prov 8:4), but by far the more common form (used approximately 523 times in the Old Testament) is formed irregularly by retaining an original *n*: ^א*nāšîm* "men" (construct ^א*anšê* "men of"). The corresponding singular ^א*nōš* "man" is listed separately, giving the appearance of a mixed paradigm where one form (יִשׁ) supplies the singular and another (^א*nōš* [sg], ^א*nāšîm* [pl]) supplies the plural. Both Koehler-Baumgartner and Mandelkern list יִשׁ, יִשׁîm (an artificially regular plural), and ^א*nāšîm* (the plural actually used) together in one place and ^א*nōš* separately in another. But having counted slowly through Mandelkern's listings, column for column, in groups of twenty, taking into account multiple verses per entry and multiple entries per verse, I suspect that ^א*nōš* might have crept into Koehler-Baumgartner's count. The latter word occurs 42 times, which would reduce the discrepancy to five items. This would be entirely possible, even with a flawless count, because what I am counting is verses and lines, whereas occasionally a line does occur with two nonidentical examples of the target word (see Mandelkern's third entry for יִשׁ under Exod 30:38). With multiple occurrences where the forms are identical he indicates that fact with the Latin word *bis* "twice."

⁵Male person: Gen 2:23; 4:23; 6:9; 9:2; 13:11; 19:9; 20:7; 24:21, 26, 29, 30, 30, 32, 58, 61, 65; 25:27; 26:11, 13; 27:11, 11; 29:19; 30:43; 31:50; 34:14; 37:15, 15, 17; 38:1, 2, 25; 39:1, 2; 41:33, 38; 42:11, 13, 30, 33; 43:3, 5, 6, 7, 11, 13, 14, 17, 24, 33; 44:1, 15, 17, 26; 49:6.

⁶Enumerative uses: (each one) Gen 9:5; 10:5; 40:5, 5; 41:11, 12; 42:25, 35; 43:21; 44:1, 11; 45:22; 49:28; (each other) 11:3, 7; 15:10; 26:31; 31:49; 37:19; 42:21, 28; 43:33; (none) 23:6; 39:11; 41:44; (all, every) 44:13; 45:1, 1; 47:20; (any) 13:16.

⁷Marriage partner: Gen 2:24; 3:6, 16; 16:3; 29:32, 34; 30:5, 18, 20.

⁸Male (among humans): Gen 4:1; 19:8, 31; 24:16; 34:25.

⁹Male (among animals): Gen 7:2, 2.

¹⁰As servant: Gen 39:14; 43:19.

¹¹As warrior: Gen 32:6(7); 33:1.

¹²Neither term is used in a manner that is consistently obvious to speakers of English.

See papers in n. 1 above.

¹³See Hardy, "Michael," p. 40.

¹⁴See *ibid.*, pp. 39-40.

¹⁵See *ibid.*, pp. 41-43.

¹⁶See Hardy, "Some Relationships Among Dan 8, 9, and 10-12," *Historicism* No. 7/Jul 86, pp. 52-67.

¹⁷See Hardy, "Who Did Daniel See and Speak With in Dan 10?" *Historicism* No. 10/Apr 87, pp. 2-17.

¹⁸See Hardy, "Hebrew Word *malʾāk*," pp. 2-25. An angel in the sense of Hebrew *malʾāk* is one who bears a message--one sent. Understood in this neutral manner there is nothing contradictory in applying the same term *malʾāk* to men (see 2 Chr 18:12; 35:21), angels (see 1 Kgs 13:18), and God's preexistent Son (see Exod 23:20-21; 33:2). In English of course rigorous distinctions must be maintained dividing these different orders of being into separate categories. Similar distinctions were available to Jewish writers using Hebrew as well, but *malʾāk* was not a word that would emphasize them.

¹⁹See Hardy, "'North' and 'South' in Dan 11: A Prolegomenon to the Final Verses," *Historicism* No. 21/Jan 90, pp. 41-42; "Toward a Typological Interpretation of Dan 11:40-45," *Historicism* No. 22/Apr 90, pp. 2.

²⁰See Ezek 2:1, 3, 6, 8; 3:1, 3, 4, 10, 17, 25; 4:1, 16; 5:1; 6:2; 7:2; 8:5, 6, 8, 12, 15, 17; 11:2, 4, 15; 12:2, 3, 9, 18, 22, 27; 13:2, 17; 14:3, 13; 15:2; 16:2; 17:2; 20:3, 4, 27, 46; 21:2, 6, 9, 12, 14, 19, 28; 22:2, 18, 24; 23:2, 36; 24:2, 16, 25; 25:2; 26:2; 27:2; 28:2, 12, 21; 29:2, 18; 30:2,

21; 31:2; 32:2, 18; 33:2, 7, 10, 12, 24, 30; 34:2; 35:2; 36:1, 17; 37:3, 9, 11, 16; 38:2, 14; 39:1, 17; 40:4; 43:7, 10, 18; 44:5; 47:6.

²¹See Matt 8:20; 9:6; 10:23; 11:19; 12:8, 32, 40; 13:37, 41; 16:13, 27, 28; 17:9, 12, 22; 19:28; 20:18, 28; 24:27, 30, 30, 37, 39, 44; 25:31; 26:2, 24, 24, 45, 64; Mark 2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21, 21, 62; Luke 5:24; 6:5, 22; 7:34; 9:22, 26; 9:44, 58; 11:30; 12:8, 10, 40; 17:22, 24, 26, 30; 18:8, 31; 19:10; 21:27, 36; 22:22, 48, 69; 24:7; John 1:51; 3:13, 14; 5:27; 6:27, 53, 62; 8:28; 12:23, 34; 13:31; Acts 7:56; Rev 1:13; 14:14. If we include the textually questionable examples of this term in Matt 18:11; 25:13; Luke 9:56, the number would be eighty-five, only slightly less than the number of occurrences in Ezekiel (see previous note).

²²See Hardy, "Hebrew Word *bēn*," pp. 59-70. In the above paper my focus was on the expression "Son of God"; here it is on the expression "son of man." But the same principles apply. In the Hebrew concept of sonship a son has the attributes of his father. Thus, when New Testament writers call Jesus the "Son of God," they are not saying that He is somehow less than or inferior to the Father but just the opposite, that He shares with His Father all the same attributes and characteristics. We have turned the meaning around exactly backwards. The term "Son of God" is an assertion of full and complete equality with God. In the same way, the term "Son of man" is an assertion of full and complete equality with man. Christ is not a demigod with some divinity and some humanity. He is fully God and fully man.

²³*Review and Herald*, April 5, 1906. The above article was later reprinted as a chapter in *Selected Messages* (Washington, DC: Review and Herald, 1958) 1:246-51; see especially p. 247.

²⁴Letter 106, 1896; *The Seventh-day Adventist Bible Commentary*, 7 vols. (Washington, D.C.: Review and Herald, 1953-57), 5:1124.

²⁵See Ralph Larson, *The Word Was Made Flesh: One Hundred Years of Seventh-day Adventist Christology, 1852-1952* (Cherry Valley, CA: Cherrystone Press, 1986). If Larson's book seems strident, it is only because he makes an unwelcome point so thoroughly. But where would the church be if he were wrong--if Christ did not share our nature, or if, while sharing it, He had sinned? What Larson says is that Christ did share our nature and did not sin. So why should anyone criticize him for saying these things? Which part would we want him to abandon?

²⁶In Mic 6:8 אָדָם is used in general reference to mankind, with the emphasis not upon maleness but upon humanness. Notice that the feminine of אִשׁ ("man") is אִשָּׁה and means "woman," while the feminine of אָדָם ("man," "mankind") is אִמָּה and means "land." When the ruler of Tyre is told, "But you are a man and not a god" (Ezek 28:2), the word is אָדָם (see also Mal 3:8). (To contrast man with woman would have required אִשָּׁה.) When the contrast is between "man" and "beast" (see Jonah 3:7; Zeph 1:3; Hag 1:11; Zech 2:4[8]) the word used is אָדָם.