

PINO DI LUCCIO\*

## **THE BLESSED AND THE SON OF MAN IN LUKE 6:20-23 AND IN JOHN 6\*\***

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**RESUMEN:** El discurso de Jesús en la Sinagoga de Cafarnaún (Jn 6,26-59), presenta un tema similar al ofrecido en las Bienaventuranzas de Lucas y Mateo. El discurso del «pan de vida» de Cafarnaún pudiera desarrollar el sentido de la segunda bienaventuranza del Evangelio de Lucas, es decir, la equivalencia bíblica entre el alimento y la Palabra de Dios. Ese largo discurso declara que Jesús es el «pan de vida» que satisface el hambre y la sed por la Palabra de Dios. En un desarrollo ulterior de las tradiciones de Jn 6, y probablemente después de que una cuarta bienaventuranza hubiera sido añadida a la lista de Lucas, el «Hijo del Hombre» fue interpretado en las tradiciones de Jn 6 como referencia a Dn 7,13 para así explicar los aspectos futuros de la Palabra de Dios. Mediante la referencia a esta figura bíblica, el texto de Jn 6 y las Bienaventuranzas de Lucas explican los aspectos futuros de la Palabra de Dios y la relación de Jesús con esa Palabra de Dios. El «Hijo del Hombre» en Jn 6 y en las Bienaventuranzas lucanas

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se remitían, en un momento, al mismo personaje bíblico, que es diferente de otras formas de presentar al Hijo del Hombre a lo largo del siglo I d.C. y que es diferente de otra representación y de una tardía representación del «Hijo del Hombre» en el Evangelio de Juan.

Una tradición temprana del Evangelio de Juan había identificado las características del «Hijo del Hombre» y su relación con el «pan del cielo» y con la Sabiduría con la relación única de Jesús con la Palabra de Dios: su identificación. Antes de que la expresión «vida eterna» se orientara hacia el futuro al interpretar la figura del «Hijo del Hombre» en relación con Dn 7,13, Jesús en el Cuarto Evangelio se había identificado a sí mismo con la Palabra de Dios. Afirmando su ser el «pan de vida», presentándose a sí mismo como «pan vivo», y ofreciendo «vida eterna» mediante el pan que es su carne y su sangre, Jesús en Jn 6 promete que los creyentes participarán en su relación única con la Palabra de Dios y con el Padre. Este es también el significado de la recompensa prometida a los bendecidos por las Bienaventuranzas evangélicas, con una referencia a los aspectos futuros de la Palabra de Dios, después de que una cuarta bienaventuranza hubiera sido añadida a la lista original, y que el Hijo del Hombre fuera introducido en esta bienaventuranza.

**PALABRAS CLAVE:** Hijo del Hombre, Palabra de Dios, Sabiduría, bienaventurados, pobreza, pan del cielo, vida eterna.

**ABSTRACT:** Jesus' speech in the Synagogue of Capernaum (John 6:26-59), presents a similar topic to the one conveyed by Luke's and Matthew's Beatitudes. The speech on the «bread of life» in Capernaum may develop the meaning of the second beatitude of Luke's Gospel – namely the biblical equivalence between food and the Word of God. The long speech specifies that Jesus is the «bread of life», which satisfies hunger and thirst for the Word of God. In a further stage of John 6 traditions, and possibly after a fourth beatitude had been added to the list of Luke, the «Son of Man» has been interpreted in the traditions of John 6 with a reference to Dan 7:13 in order to explain the future aspects of the Word of God. By referring to this biblical figure, the Beatitudes of Luke and John 6 explain the future aspects of the Word of God and of Jesus' relationship to the Word of God. The «Son of Man» in John 6 and in Luke's Beatitudes referred, at one point, to the same biblical character, who is different from other presentations of the Son of Man during the first century C.E. and who is different from another presentation and from a later presentation of the «Son of Man» in John's Gospel.

An early tradition of the Gospel of John had identified the characteristics of the «Son of Man» and his relationship to the «heavenly bread» and to Wisdom, with Jesus' unique relationship and identification with the Word of God. Before orienting «eternal life» to the future, with the interpretation of the «Son of Man» in relationship to Dan 7:13, Jesus in the fourth Gospel had identified himself with the Word of God. Declaring his identification with the «bread of life», presenting himself as «living bread», and offering «eternal life» with his flesh and blood that are this bread, Jesus in John 6 promises to the believers the sharing of his unique

relationship with the Word of God and with the Father. Also, this is the meaning of the rewards promised to the blessed of the Gospel Beatitudes, with a reference to future aspects of the Word of God, after a fourth beatitude had been added to the original list, and the «Son of Man» had been introduced in this beatitude.

KEY WORDS: Son of Man, Word of God, Wisdom, Blessed, Poverty, Heavenly Bread, Eternal Life

The expression «Son of Man» occurs in biblical Hebrew (בן אדם and בן אנוש, cf. Ezek 2:1.3; Ps 144:3) and in ancient Aramaic literature ([א] בר [א]נש and בר אנוש, cf. Dan 7:13 = בר אנוש; 1QapGen 21:13; 11QtgJob 26:2-3). In the Greek text of the Gospel, only Jesus uses the expression «Son of Man». This is usually done in a definite form (ὁ υἱὸς τοῦ ἀνθρώπου), always in direct speech, and referring to the present or the future, to his Passion or his glory<sup>1</sup>. In Luke's Beatitudes (6:20-23) the «Son of Man» is linked to the rewards promised to the blessed, as the blessed to whom is promised a great reward in heaven are proclaimed those who are hated and excluded «because of the Son of Man» (ἐνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου, Luke 6:22-23). However, the parallel passage in Matthew has a blessing of the persecuted «because of me» (ἐνεκα ἐμοῦ, Matt 5:11). The lack of the «Son of Man» from Matthew's Beatitudes may confirm the thesis of Geza Vermes, who maintained that the Canonical Gospels had originally used the expression «Son of Man» as a «circumlocution for T'», like בר נש and בר נשא in rabbinical literature (cf. Gen R 7,2; 38,13; j Ber 5b)<sup>2</sup>. This lack, however, may be due to the difficulty created by the interpretations given to the «Son of Man» during the composition of these Gospel traditions<sup>3</sup>. In this paper, I will suggest that the meaning

<sup>1</sup> The widespread definite occurrence of the «Son of Man» in the Gospel (ὁ υἱὸς τοῦ ἀνθρώπου) has led New Testament scholars to suggest that this expression refers to a specific, known, individual. R. BULTMANN, *Theology of the New Testament*, 2 vols. (New York 1951-1955) vol. I, 30, has discerned three categories in the Gospel: when the «Son of Man» refers 1) to his exalted state of eschatological judge, 2) to his earthly activity, and 3) to his suffering and death.

<sup>2</sup> G. VERMES, *The Use of bar nash/bar nasha in Jewish Aramaic*, in M. BLACK, *An Aramaic Approach to the Gospels and Acts* (Oxford 1967) 310-328. For a caveat, cf. J.A. FITZMYER, *Another View of the 'Son of Man' Debate*: JSNT 1 (1978) 19-32; B.D. CHILTON, *The Son of Man: Human and Heavenly*, in F. VAN SEGBROECK – C.M. TUCKETT – G. VAN BELLE – J. VERHEYDEN (eds.), *The Four Gospel 1992* (Leuven 1992) 203-218.

<sup>3</sup> For recent studies on the identity and background of the «Son of Man», cf. G. BOCCACCINI (ed.), *Enoch and the Messiah Son of Man. Revisiting the Book of Parables*

of the «Son of Man» in Luke's Beatitudes and in the traditions of John chapter 6 may result from a debate on the interpretation of biblical texts and biblical characters, who could be identified with the «Son of Man» and who, in biblical texts and their interpretations, have a singular relationship with the Word of God and its meanings. The mention of the «Son of Man» during the formation of Luke's Beatitudes and of the traditions of John 6 may have included a debate on Jesus' interpretation of the Scriptures, and a debate on the identity of the «Son of Man». Some Jewish communities of Jesus' disciples and some of their Jewish coreligionist may have been engaged in such a debate, as witnessed in intertestamental literature and in traditions that may go back to the time of the composition of the Gospel.

## 1. THE BLESSING OF THE POOR

The poverty of the Blessed in the Gospels is motivated by their relationship to the Word of God, as it is shown by a contextual reading of the formulation of the first beatitude of the list of Luke and Matthew. The first beatitude in Luke's Gospel proclaims Blessed the poor because to them belongs the Kingdom of God (Luke 6:20). In the parallel text of Matthew, on the other hand, Jesus proclaims blessed the poor «of spirit» (μακάριοι οἱ πτωχοὶ τῷ πνεύματι)<sup>4</sup>, because to them belongs «the Kingdom of Heavens» (ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν, Matthew 5:3)<sup>5</sup>. In a document from the Dead Sea, the «poor of spirit» are «refined by poverty» (עניי עניי, 1QH 6:3-4). If the «poor of spirit» of Matt 5:3

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(Grand Rapids 2007); G. VERMES, *The Son of Man Debate Revisited (1960-2010)*: JJS, 61/2 (2010) 193-206.

<sup>4</sup> The dative of respect in Matthew's list occurs in Mt 5:8 too (μακάριοι οἱ καθαροὶ τῇ καρδίᾳ). Cf. M. ZERWICK, *Biblical Greek*. English Edition Adapted from the Fourth Latin Edition by J. SMITH (Rome 1990) 19 § 53.

<sup>5</sup> The differences of formulation, order and length of the Gospel Beatitudes are explained on the basis of Q, a hypothetical Source of Sayings that would have contained an early form of the Beatitudes similar to the one preserved in the Gospel of Luke. Q is maintained to have been common, though in an independent way, to the responsible for the composition of the Gospel of Luke and Matthew. For attempts to reconstruct the original text of the Beatitudes, cf. S. SCHULZ, *Q – Die Spruchquelle der Evangelisten* (Zurich 1972) 76-78, 452-454; J.M. ROBINSON – P. HOFFMANN – J.S. KLOPPENBORG, *The Critical Edition of Q*, Hermeneia Supplements (Minneapolis-Leuven

belongs to this category, then their poverty does not differ from that one of the poor of Luke 6:20. Apart the condition of poverty, and poverty «of spirit», both Gospels do not furnish other motivations for this beatitude, that is the possession of the Kingdom of God. A contextual reading of this beatitude clarifies the meanings of poverty to which the Gospel refers.

The identification of the poor in Matthew's Beatitudes is mirrored in the documents from the Dead Sea. The «poor of spirit» (עוני רוח) in 1QH 6:1-7 are the members of the Essene community (cf. 1QH 23:9-15; GG 2,122-123) who seek Wisdom (מבקשי בינה, 1QH 6:3), and whose ascetic way of life is motivated by eschatological expectations and characterized by studying diligently the Scriptures (cf. 1QS 8:12-16)<sup>6</sup>. In order to acquire Wisdom, as the literature close to the beginning of the Christian era characterizes the Word of God (Sir 24:23; Philo, *De Fuga et Inventione* 137), one renounces his own goods (Prov 4:1-9; cf. 16:16; 17.16; 23,23; Sir 51:28)<sup>7</sup>. Renouncing one's own goods in the *Targum Neophiti* to Deut 6:5 is an expression of the love for the instruction of the Law of the Lord (יתררחמון ית אולפן אורייתה דיי בכל לבבכון ובכל נפשיכון ובכל ממוניכון, N Deut 6:5)<sup>8</sup>. Poverty thus may be required in order to obtain Wisdom, and may express the love for the Word of God.

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2000); A. LINDEMANN (ed.), *The Saying Source Q and the Historical Jesus*, BETL 158 (Leuven 2001) 93-147.

<sup>6</sup> For E. LOHMEYER, *Das Evangelium des Matthäus* (Göttingen 1956) 82-83, and for U. LUZ, *Das Evangelium nach Matthäus*, vol. I, EKK I/1 (Neukirchen-Vluyn 1985) 207 note 60, the «poor in spirit» of Matt 5:3 are those who have become voluntarily poor.

<sup>7</sup> A. GIAMBRONE, «'Friends in Heavenly Habitations' (Luke 16:9): Charity, Repentance, and Luke's Resurrection Reversal», *RB* 120/4 (2013) 529-552, understands the theme of poverty and almsgiving in Luke as constituting «[...] a key component in Luke's language of eschatological repentance» (p. 530). «In the vision of Jesus represented by Luke, the point of intersection between time and eternity, the locus of *reversal* is precisely the moment of festal hospitality, charity in its joyous communion» (p. 547). For a story similar to the one found in Luke 16:19-31, cf. j Sanh 6,23c; Chag 2,77d, where the poor is one person who studies the *Torah*. For a similar story in the Egyptian literature of the first century C.E., cf. J.A. FITZMYER, *The Gospel According to Luke (X-XXIV)*. Introduction, Translation and Notes. The Anchor Bible 28A (Garden City, New York 1985) 1126.

<sup>8</sup> «And you shall love the teaching of the Law of the Lord with all your heart, and all your lives, and all your money». This translation is mine. The Aramaic *Targums* are quoted according to the following abbreviations. N: A. DíEZ MACHO (ed.), *Neophyti I*, *Targum Palestine Ms de la Biblioteca Vaticana* (Madrid-Barcellona, 1968-1978).

A reference to the same kind of poverty is contained in 4Q525 frg. 2 iii, where it is stated that Wisdom cannot be obtained with gold neither with any precious stone ([...] לוא תלקח בזהב [...] עם כול אבני חפצ[...] cf. Prov 3:14-15). A further reference to poverty in this document may be contained where are declared blessed those who follow Wisdom and her paths.

[...] Blessed are those who adhere to her laws, and do not adhere 2 to perverted paths [...] Bles<sed> are those who rejoice in her, and do not burst out in paths of folly [...] Blessed are those who search for her 3 with pure hands, and do not pursue her with a treacherous <heart> [...] Blessed is the man who attains Wisdom (... חוכמה השיג) [...] and walks 4 in the law of the Most High (ויטהלך בתורת עליון) [...], and directs his heart to her ways (... לודרכיה לבו...) [...] and is constrained by her discipline (ויתאפק ביסוריה) and alwa<ys> takes pleasure in her punishments (ובנגועיה ירצה תמ[י]ד) 5 and does not forsake her in the hardship of <his> wrong<s> and in the time of anguish does not abandon her, and does not forget her <in the days of> terror, 6 and in the distress of his soul does not loathe <her ...> (4Q525 frag. 2 col. ii + 3)<sup>9</sup>.

4Q525 is not preserved in its entirety. A number of New Testament scholars consider it as non-sectarian and as a relevant parallel to the Gospel Beatitudes<sup>10</sup>. Poverty may be alluded here in the blessing of the «man» who is constrained by the «discipline» of Wisdom which is

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TJII (mp = manuscript of Paris): M.L. KLEIN, *The Fragment-Targums of the Pentateuch According to their Extant Sources*, 2 vols. (Rome 1980). TJI: E.G. CLARKE (ed.), *Targum Pseudo-Jonathan of the Pentateuch: Text and Concordance* (Hoboken, New Jersey 1984). CG: M.C. KLEIN (ed.), *Genizah Manuscripts of Palestinian Targum to the Pentateuch*, 2 vols. (Cincinnati 1986).

<sup>9</sup> For the texts and the translation, cf. F. GARCÍA MARTÍNEZ – E.J.C. TIGCHELAAR (edd.), *The Dead Sea Scrolls: Study Edition*, 2 vols. (Leiden 1997), vol. II, 1053-1054. For J.A. FITZMYER, *The Dead Sea Scrolls and Christian Origins* (Grand Rapids–Cambridge UK 2000) 115-116; J.H. CHARLESWORTH, *The Qumran Beatitudes (4Q525) and the New Testament (Mt 5:3-11, Lk 6:20-26)*, RHPR 80 (2000) 13-35, the Qumran list of Beatitudes belongs to Wisdom literature.

<sup>10</sup> Cf. B.T. VIVIANO, «Beatitudes Found Among Dead Sea Scrolls», BAR 18 (1992) 53-55, 66; H. LICHTENBERGER, *Makarisms in Matthew 5,3ff. in their Jewish Context*, in H.-J. BECKER - S. RUZER (eds.), *The Sermon on the Mount and Its Jewish Setting*, Cahiers RB 60 (Paris 2005) 40-56; E. UUSIMÄKI, *Use of Scriptures in 4QBeatitudes: A Torah-Adjustment to Proverbs 1-9: Dead Sea Discoveries* 20 (2013) 71-97, who considers 4Q525 a case of rewriting, as a «process» and with «allusions», especially of Prov 1-9.

identified in 4Q525 2 ii 3-4 with the *Torah*. In the blessing of the man who «dedicates his heart» to the ways of Wisdom, 4Q525 could have referred to the meaning of «strength» as «riches», which may explain the «heart» of Deut 6:5. In IQS 1:11-13, as in Rabbinic literature<sup>11</sup>, the understanding of «strength» (מֵאֲדָר) of Deut 6:5 is riches (cf. TO N TJI Deut 6:5; m Ber 9,5; Deut R to Deut 6:5)<sup>12</sup>, and could exemplify the meaning of the love to the Lord with all the heart (בְּכָל-לֵבָבךָ). To love the Lord with all the heart, for the Essenes (as well as for other Jewish groups of Jesus' times) entailed poverty. Josephus Flavius saw the poor dress and deportment of the Essenes as «children under rigorous discipline» (καταστολή δὲ καὶ σχῆμα σώματος ὄντοιον τοῖς μετὰ φόβου παιδαγωγουμένοις πασιίν, GG 2,127)<sup>13</sup>. The Essenes conveyed their riches to the community in order to refine their knowledge in God's truth, and understood the «love of God with all the heart, the life and the strengths» (Deut 6:4-5) as implying the sharing of knowledge, energies and riches (IQS 1:11-13)<sup>14</sup>. If the discipline mentioned in 4Q525 is explained by the phrase that declares blessed the man who «dedicates his heart to her ways» (יִכְן

<sup>11</sup> The Essenes were convinced that the attainment of Wisdom by the study and the investigation of Scriptures was the right way to be prepared for the accomplishment of the eschatological events foretold by the Prophets (cf. IQS 8:15-16; cf. Isa 40:1-3; Matt 3:3 par). J.J. COLLINS, *Apocalypticism and Jewish Identity in the Dead Sea Scrolls*: RB 62/3 (2014) 303-322, has suggested that «covenantal ideology» and «covenantal nomism» among the Essenes were characterized by 1) a belief in a higher revelation offered by the tradition of the Teacher of the Law and by heavenly and angelic figures, 2) «limiting» salvation to a group among the children of Israel who accepted the interpretation of the Law of the sect, 3) the expectation of the end, when the true understanding of the covenant would have been finally verified.

<sup>12</sup> For Deut R to Deut 6:5, cf. S. LIEBERMANN (ed.), *Midrash Debarim Rabbah* (Jerusalem 21992) 70.

<sup>13</sup> «In their dress and deportment they resemble children under rigorous discipline. They do not change their garments or shoes until they are torn to shreds or worn threadbare with age» (GG 2,127).

<sup>14</sup> «... 11 All those who submit freely to his truth will convey all their knowledge, their energies, 12 and their riches to the community of God in order to refine their knowledge in the truth of God's decrees and marshal their energies 13 in accordance with his perfect paths and all their riches in accordance with his just counsel [...]» (IQS 1:11-13; cf. 4:2-7). A *rescriptor* of the Codex Vaticanus (B) LXX Deut 6:5 instead of לב reads διάνοια (intelligence, disposition, thought) showing a similar understating of Deut 6:5 as the one found in IQS 1:11-15. The *Mishnah* gives two interpretations of «With all your heart» (Deut 6:5). One is: «With your whole property»; and the other is: «For whatever measure he measures to you, you shall bring to him an overflowing

...לדרכיה לבו), and if the mention of the heart here includes a reference to the interpretations of Deut 6:5, then poverty is an integral part of the Wisdom mentioned in this document from the Dead Sea, as it is the case with other documents from the Dead Sea like 1QS 1:11-13 and with the rabbinic interpretation of Deut 6:5<sup>15</sup>.

The beatitude of the poor and of the «poor of spirit», in Luke and Matthew presupposes an ideology and a theology similar to the one expressed in the above-mentioned texts. The poor and the «poor of spirit» to whom belongs the Kingdom of God, are a social category in the Gospels. In itself, however, the social condition of poverty is not a blessing. Jesus proclaims that those who are socially poor are blessed, because to them, whom only riches is the Word of God and its Wisdom, belongs only the Kingdom of God, namely the communion with God which is attained by observing his Word (Matt 19:16-22 par)<sup>16</sup>.

## 2. THE BEATITUDES AND THE WORD OF GOD

In the Beatitudes of the Gospels, poverty is a blessing in relationship to the Kingdom of God. The Kingdom that is a possession of the poor comes by devoting oneself to the Word of God with all of one's heart, and by giving up personal riches (cf. Deut 6:4-9)<sup>17</sup>. The beatitude of the

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thanksgiving» (m Ber 9,5). An exegesis of Deut 6:4-5 is found in Matt 22:34-40; Mk 12:28-31; Luke 10:25-28.

<sup>15</sup> 1QS 4:2-7 specifies that the ways of the members of the Community in the world are «to enlighten the heart of man [...] to establish in his heart respect for the precepts of God, (and) a spirit of meekness, of patience, generous compassion, eternal goodness, intelligence, understanding, potent Wisdom».

<sup>16</sup> On the basis of parallel terms in Matt 5:3-5; Isa 61:1.2; 66,2 and 1QH 23:14-15, D. FLUSSER, *Judaism and the Origins of Christianity* (Jerusalem 1988) 102-114, concluded that the «poor of spirit» of Matthew's Beatitudes and of the Qumran documents refer to the same social framework.

<sup>17</sup> For J. NEYREY, *Loss of Wealth, Loss of Family and Loss of Honour*, in Ph.F. ESLER (ed.), *Modelling Early Christianity* (New York 1995) 145, the poor in Luke's Beatitudes are proclaimed «honourable». They are ostracized as rebellious sons (cf. Deut 21:18-21) and are «shameful» in the eyes of their families and village because of their loyalty to Jesus. «This ostracism entails total loss of all economic support from the family (food, clothing, shelter), as well as total loss of honour and status in the eyes of the village (a good name, marriage prospects, etc.)». For R.F. TALBOTT, *Nazareth's Rebellious Son: Deviance and Downward Mobility in the Galilean Jesus Movement:*

hungry too, which in Luke's Gospel follows the beatitude of the poor, may also relate to the meaning of Deut 6:5 and to the Word of God. The trope of identifying food and drink with the Word of the Lord is common in the Pentateuch, Proverbs, and the Prophets, where one is invited to search in the Word of God the sustenance for the existence (cf. Ex 16:4; Deut 8:1-5; Isa 55:1-11; Prov 9:1-5; Sir 24:19-21; Matt 4:1-11; Luke 4:1-13). Those who hunger, in the Gospel Beatitudes, are blessed because they will be satisfied (μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε, Luke 6:21) by the Word of God which is as necessary for living as food (cf. Deut 8:1-5; Matt 4:1-11 par).

Mek Ex 16:14 links the *manna* to the words of the Law: When dew appeared, the wind blew over it and made them become «like a kind of golden tables over which descended the *manna* and from which (from the tables) the Israelites took and eat» (ממין שלחנות של זהב והמן יורד עליהם ומהן) (היו ישראל נותלין ואוכלין) <sup>18</sup>. In the *Mekhilta*, the prophet Jeremiah explains the meaning of the *manna* in relationship to the *Torah*, by recalling the close biblical association and identification between food and the word of the Lord <sup>19</sup>:

Because when the prophet Jeremiah told to the Israelites: Why you do not occupy yourself with *Torah*? They told him: If we would be occupied with the words of the *Torah*, how could we obtain our sustenance? Then Jeremiah brought the bottle which contained *manna*, and told to them, Oh, generation, look at the things of the Lord [Jer 2:31]. Look with what were provided your ancestors who kept themselves occupied with the words of the *Torah* (אבותיכם שהיו)

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BibThBul 38 (2008) 99-113, the Kingdom of God is experienced materially by these honorable poor, by the benefit they enjoy in their new fictive-kin group.

<sup>18</sup> J.Z. LAUTERBACH (ed.), *Mekilta de-Rabbi Ishmael*, II (Philadelphia 1933) 111. Cf. Midrash Ps 78:4; TJI Ex 16:14.

<sup>19</sup> Ex 16:4 connects the *manna* to the *Torah*: «See I am about to make bread to rain from heaven for you: the people will go out to gather every day the portion of a day, in order that I may test them, (to see if) they walk or not according to my law?». Cf. also Ex 16:32-34; Deut 8:3. PHILO (De Fuga et Inventione 137-139) identifies explicitly the bread from heaven with the command of the Lord. «When they sought what it is that nourished the soul (for, as Moses says, 'they knew not what it was') (Ex 16:15), they became learners, and found it to be a saying of God, that is the Divine Word, from which all kinds of instruction and wisdom flow in perpetual stream» (137). The Greek texts and the English translations of Philo's works are quoted according to: F.H. COLSON – G.H. WHITAKER (eds.), *Philo The Loeb Classical Library*, 10 vols. (Cambridge, Mass.-London, England 1929-1962).

(עוסקין בדברי תורה ראו ממה נתפרנסו). You too, if you will be occupied of the words of the *Torah*, the Lord will provide to you a sustenance of this kind (אתם עוסקין בדברי תורה המקום יפרנס אתכם מזה), Mek Ex 16:33)<sup>20</sup>.

The text of the *Mekhilta* together with the biblical passages that compare the Word of God to food indicate that the beatitude of the hungry in Luke's Gospel may refer to the «life» (נפש) of Deut 6:5 as a clarification of the meaning of the beatitude of the poor (Isa 55; Prov 9:5; cf. Sir 24:19-21).

In Sir 24:21, those who hunger for Wisdom, that is filled with the *Torah* like the waters of rivers when overflow (... βίβλος διαθήκης θεοῦ ὑψίστου νόμον ὃν ἐνετείλατο ἡμῖν Μωσῆς ... ὁ πῖμπλῶν ὡς Φισων σοφίαν, LXX Sir 24:23.25), will be satisfied (καὶ ἀπὸ τῶν γεννημάτων μου ἐμπλήσθητε, LXX Sir 24:19). Nevertheless, they will continue to hunger and thirst for more (οἱ ἐσθλιόντες με ἔτι πεινάσουσιν καὶ οἱ πίνοντές με ἔτι διψήσουσιν, LXX Sir 24:21). For this reason, the satisfaction of the hungry in the Luke's Greek Beatitudes may have originally been formulated in the future tense and not in the present, as it is instead the case with the blessing of the poor<sup>21</sup>. In Luke 6:21a, the biblical meaning of the beatitude of the hungry requires the future tense in framing the time of the reward<sup>22</sup>. Also, the future will witness the reward for those who weep, in the third beatitude of Luke's Gospel (μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε, Luke 6:21b) and the reward for those who mourn in Matthew's Beatitudes (μακάριοι οἱ

<sup>20</sup> For the text of Mek Ex, cf. J.Z. LAUTERBACH (ed.), *Mekhila de-Rabbi Ishmael*, 3 vols. (Philadelphia 1933) vol. II, 125-126. The translation is mine.

<sup>21</sup> In the list of Beatitudes of Matthew's Gospel the reward for those who hunger – to whom are added those who thirst for «justice» – is specified as «satisfaction», in the future (μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται, Matt 5:6). Justice in the Sermon on the Mount (Matt 5-7) is a term that designate Jesus' explanation of the Scriptures. Cf. P. DI LUCCIO, *Il pane 'quotidiano' e l'escatologia del Regno. Le parole del 'Padre Nostro' come interpretazione dello Shemà*: Gregorianum 93/2 (2012) 261-291.

<sup>22</sup> In the Gospel Beatitudes, the Kingdom is proclaimed as already having begun. Cf. A. VAN AARDE, «On Earth as it is in Heaven». *Matthew's Eschatology as the Kingdom of the Heaven that has Come*, in J.G. VAN DER WATT (ed.), *Eschatology of the New Testament and Some Related Documents*, WUNT 2. Reihe 315 (Tübingen 2011) 36 and cf. pp. 35-63.

πειθοῦντες· ὅτι αὐτοὶ παρακληθήσονται, Matt 5:4)<sup>23</sup>. This beatitude too can be understood as related to the meaning of Deut 6:5 and to the Word of God. In light of the previous beatitudes, the reason for weeping in Luke's Beatitudes, and for mourning in Matthew's, is due to the fidelity to the Word of God and, in a certain sense, to the nature of the Word of God which requires fidelity in adverse and difficult circumstances (cf. Ezek 2:8-10; 2 Macc 7; Rev 10:10-11)<sup>24</sup>. The third beatitude of Luke's Gospel mentions those who weep, in-effect explaining and summarizing the two previous beatitudes. Those who have become poor because of the Word of God and those who hunger for it will continue to experience the joy of the Kingdom they already possess, though they have reasons to weep because of their faithfulness and attachment to the Word of God. The reward in the second and third beatitude of Luke's Gospel is set in the future, because the observance of the Word of God will include satisfaction while implying hunger, and will imply joy and consolation while including weeping too.

The fourth and last beatitude of the Gospel of Luke specifies the future of the reward promised to the blessed as belonging to «another world». In this beatitude, which in the opinion of some NT critics has been added later to the original list<sup>25</sup>, the future reward will be in heaven (χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ, Luke 6:23). The «Son of Man», which occurs in this beatitude as cause of hate and exclusion (cf. Luke 6:22) and as reason of joy in view of the future reward, is a further addition in the list of

<sup>23</sup> In Luke's Gospel, those who now weep (οἱ πεινῶντες νῦν) will be glad (γελάσετε, Luke 6:21). For the Gospel of Matthew the afflicted (οἱ πειθοῦντες) will be consoled (παρακληθήσονται, Matt 5:4).

<sup>24</sup> In Second-Temple thought, the persecuted faced martyrdom because of their fidelity and observance of the *Torah* (2 Macc 7:9.11.14.23) and awaited a reward in a future era. The source of this belief, like the belief expressed in Dan 12:1-3, could be the second part of the book of Isaiah. Cf. G.W.E. NICKELSBURG, *Judgment, Life-After-Death, and Resurrection in the Apocrypha, and the Non-Apocalyptic Pseudepigrapha*, in A.J. AVERY-PECK - J. NEUSNER (eds.), *Judaism in Late Antiquity*, Part Four (Boston-Leiden 2001) 141-162, especially p. 149.

<sup>25</sup> Cf. R. BULTMANN, *History of the Synoptic Tradition* (Oxford 1963) 110 and p. 127; S. SCHULZ, *Q – Die Spruchquelle der Evangelisten* (Zurich 1972) 454f; J.A. FITZMYER, *The Gospel According to Luke (I-IX)*. Introduction, Translation and Notes. The Anchor Bible 28A (Garden City-New York 1981) 631; N. MCELENEY, *The Beatitudes of the Sermon on the Mount/Plain*, *Catholic Biblical Quarterly* 43 (1981) 1-13; A.D. JACOBSON, *The Literary Unity of Q*: JBL 101 (1982) 365-389 and pp. 373-374.

Luke's Beatitudes<sup>26</sup>. After introducing the blessing of the persecuted and orienting the reward of the blessed to a future space, the «Son of Man» may have been inserted at a later stage in order to specify the future time of the reward, with reference to Dan 7:13<sup>27</sup>. The Son of Man of Dan 7:13, and similar figures associated to him, are awaited at the time of the judgment and at the resurrection. They will reward the elected who have remained faithful to the Word of God, and put an end to persecutions and tribulations (cf. Dan 12:1-3; 1QH; 4Q171; 11QMelch; 1 En 46,2-4; 65,5-14; 69,27-29; 4 Esd 13)<sup>28</sup>. In Luke's Beatitudes, the Son of Man may have been added to the original list and to the additional fourth beatitude in order to differentiate the eschatology of the Gospel Beatitudes from the eschatology of other biblical «Sons of Man», like for example Abel, the son of Adam which in Hebrew means Man. Also, the eschatology of Abel in traditions as those which will be presented below may differ from the eschatology of the Son of Man mentioned in John 6.

### 3. TRUE BREAD AND THE «SONS OF MAN»

The blessed of the Gospels' Beatitudes will be consoled by the Word of God, which is their only possession. They will be satisfied by observing the Word of God, which makes the Kingdom present. The Son of Man

<sup>26</sup> For J.A. FITZMYER, *The Gospel According to Luke (I-X)*, cit., 635, «The title 'Son of Man' has been secondarily introduced here by Luke». J. JEREMIAS, *Die älteste Schicht der Menschensohn-Logien: Zeitschrift für die neutestamentliche Wissenschaft* 58 (1967) 159-172, noticed a tendency to add the title «Son of Man» to sayings that originally did not contain it.

<sup>27</sup> The «Son of Man» in the Gospel refers to Dan 7:13, for example for J.D.G. DUNN, *Christology in the Making. An Inquiry into the Origins of the Doctrine of the Incarnation* (London 1980) 74; J. JEREMIAS, *New Testament Theology*, 2 vols. (London 1971) vol. I, 276; R. BAUCKHAM, *The Son of Man: 'A Man in my Position' or 'Someone'?: JSNT* 23 (1985) 23-33; I.H. MARSHALL, *The Synoptic 'Son of Man' Sayings in the Light of Linguistic Study*, in T.E. SCHMIDT - M. SILVA (eds.), *To Tell the Mystery. Essays on New Testament Eschatology in Honor of R.H. GUNDRY* (Sheffield 1994) 93; B. CHILTON, «(The) Son of (The) Man, and Jesus», in B. CHILTON - C.A. EVANS (eds.), *Authenticating the Words of Jesus* (Leiden-Boston-Köln 1999) 259-287.

<sup>28</sup> Cf. P. DI LUCCIO, *The «Son of Man» and the Eschatology of the Q Beatitudes: The Case of Lk 6,22c: Estudios Eclesiásticos* 82 (2007) 553-570; ID., *Son of Man, Sons of the Woman, and Teachers of the Law. Eschatological Features of the Gospel Beatitudes, With a Selected Bibliography on the «Son of Man»*: EE 84 (2009) 337-353.

mentioned in the fourth beatitude of Luke's Gospel orientates the reward promised to the blessed to a future time identifying the future Danielic «Son of Man» with Jesus. Before a future reward, the observance of the Word of God presupposes persecutions and suffering (Luke 6:22-23). A similar topic is presented in the Gospel of John, in a long speech pronounced by Jesus in the Synagogue of Capernaum (John 6:26-59). There, Jesus, after identifying himself with the «bread of life», declares that whoever comes to him will never be hungry, and whoever believes in him will never thirst (John 6:35). In John 6 too, then, Jesus may link the Son of Man with the future eternal life he promises to those who eat his flesh and drink his blood (cf. John 6:53-58), which are identified with the «bread from heaven».

In the Synagogue of Capernaum Jesus speaks of the true «bread from heaven» that gives life to the world (John 6:30-33) in a clear allusion to the *manna* given to the people of Israel in the wilderness (v. 31)<sup>29</sup>. This bread has satisfied those who were present at the multiplication of the loaves (John 6:1-15). The Father will give (δίδωσιν: v. 32) this bread<sup>30</sup>, and this bread gives life now to the world (καὶ ζῶην διδοῦς τῷ κόσμῳ: v. 33)<sup>31</sup>. Jesus explicitly identifies himself with the «bread of life» (ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς, v. 35) declaring that whoever goes to him and believes, will neither hunger nor thirst (v. 35; cf. Ne 9:15). The expression «bread of life» in John 6:35.48 (ὁ ἄρτος τῆς ζωῆς, Pesh Old Syr John 6:35.48: ܦܫܘܬܐ ܕܚܝܐ, Vulg John 6:35.48: *panis vitae*, Copt sah John 6:35.48: ΠΟΕΙΚ

<sup>29</sup> In John 6:32 Jesus does not say that Moses did not give the true bread, but that the Father has given this bread. The adjective «true» should be understood according to the meaning of this terminology in the Fourth Gospel. «Truth» in the Fourth Gospel is Jesus (John 14:6) who completely conforms to the Will of the Father.

<sup>30</sup> For the present meaning of the future tense in the Greek of the NT as result of Semitic influence, cf. M. ZERWICK, *Biblical Greek*. English Edition Adapted from the Fourth Latin Edition by J. SMITH (Rome 1990) § 281.

<sup>31</sup> According to Midraš Qo 1,9, the second redeemer will make the *manna* descend from heaven, like Moses, the first redeemer, had done. Cf. P. BILLERBECK - L. STRACK, *Kommentar zum Neuen Testament aus Talmud und Midrash*, 4 voll. (Munich 1922-1969) vol. II, 481. Apoc Bar syr 29:3.8 speaks of the *manna*, from above, in the days of the Messiah: «In those times the manna kept will fall again and they will eat from it for years, because they have reached the end of days» (2 Bar 29:8). «[...] 2 Baruch 29.8, which is more or less contemporary with John, tells that the manna will come again at the dawning of the new age». J. PAINTER, *Tradition and Interpretation in Jn 6*, *New Testament Studies* 35 (1989) 428. Cf. also, PHILO, *De Mutatione Nominum* 44-45.

Μ̄ΠΟΝ̄) with which Jesus identifies himself could be understood as a genitive objective meaning «the bread for the life», «the bread which gives life». In addition, the «bread of life» can be understood as a genitive subjective, meaning «the bread which is the life». The «bread of life», finally, may be considered as a Hebrew construct equivalent to the meaning of «living bread» in John 6:51 (ὁ ἄρτος ὁ ζῶν)<sup>32</sup>. The «bread from heaven», the living bread, the bread that is life and the bread that gives eternal life with which Jesus identifies himself, his flesh and his blood, is the Word of God. The *manna*, in fact, is identified in Rabbinical literature (cf. Mek Ex 16:14.33), as well as in Second-Temple Jewish Writings, with the Word of God<sup>33</sup>.

Thus Philo of Alexandria identifies the *manna* with the Word of God (μάννα... τῶν ὄντων λόγον θεῖον, *Quod Deterius Potiori insidiari solet* = *Quod Det* 118; cf. *Legum Allegoriae* 3,169-176; *Quis Rerum Divinarum Heres* 79) and with Wisdom (οὐράνιον σοφίαν, *De Mutatione Nominum* 259-260; cf. *De Fuga et Inventione* 137-138; *Quis Rerum Divinarum Heres* 191). Commenting on the biblical story of Gen 4, Philo explains the rock of Deut 32:13 as «the solid and indestructible wisdom of God, which feeds and nurses and rears to sturdiness all who yearn after imperishable sustenance» (*Quod Det* 115). Then Philo compares Wisdom to a river saying that, «The fountain of the divine wisdom runs sometimes with a gentler and more quiet stream, at other times more swiftly and with a fuller and strong current» (*Quod Det* 117; cf. *Sir* 24:25-27.30-31). Finally, Philo identifies Wisdom with the *manna*, and with the «Divine Word», referring again to the equivalence between the meaning of the rock of Deut 32:13 and Wisdom:

In another place, he [the Author of the Sacred text] uses a synonym for this rock and calls it *manna*. *Manna* is the divine Word, eldest of all existences, which bears, the most comprehensive name of Somewhat

<sup>32</sup> Pesh Old Syr John 6:51: ܐܪܬܘܬܐ ܕܗܝܘܐ, Vulg John 6:51: *panis vivus*, Copt sah John 6:51: ΠΟΕΙΚ ΕΤΟΝ̄.

<sup>33</sup> Cf. S. PETERSEN, *Brot, Licht und Weinstock. Intertextuelle Analysen johannischer Ich-bin-Worte*, SuppNT 127 (Leiden-Boston 2008) 220-221; E. KOBEL, *Dining with John. Community Meals and Identity Formation in the Fourth Gospel and Its Historical and Cultural Context* (Leiden 2011).

(μάινα τὸν πρεσβύτατον τῶν ὄντων λόγον θεῖον ὃς ὀνομάζεται τὸ γενικώτατον τί, Quod Det 118)<sup>34</sup>.

Wisdom, in Philo's reasoning, is the mother of all living things, and offers to all her children the nourishment they require. Only those who «are found worthy of their parents», however, obtain divine food (cf. Luke 7:35)<sup>35</sup>. Cain, who was son of Adam, had been a man without love of knowledge, «always eating and drinking without being filled», because he lacked virtue (Quod Det 112; cf. Wisdom 10:1-4)<sup>36</sup>. While «Cain», which means «acquisition» and he is a self-loving creed, referred all to himself Abel referred all things to God (Quod Det 32). These convictions, according to Philo, had been the subject of a dispute between the two sons of Adam/Man when they had gone forth to the plain (cf. Gen 4:8). For it is «sufficiently clear that the plain on to which Cain challenges Abel to come is a figure of a contest to be fought out» (Quod Det 32).

Philo's interpretation is supported by the «shared aggadic targumic tradition» (Satt) of the Palestinian *Targums* to Gen 4, which some

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<sup>34</sup> Professor Carlos Levy in a private conversation has suggested the following translation of μάινα τὸν πρεσβύτατον τῶν ὄντων λόγον θεῖον ὃς ὀνομάζεται τὸ γενικώτατον τί: «The *manna*, which is the most ancient divine *logos* of all things (or, of all *logoi*) that exist, called the most general *ti*». For the stoic ontology, *ti* is the supreme category: all things that exist or do not exist. Probably Philo knew the traditions which speak of the *manna* as existing at the beginning of Creation, and for this reason he can speak of the *manna* as «most ancient» *logos* (cf. N; TJI Gen 2,2; TJI Num 22:28; Mek Ex 16:32; m Avot 5,6). Cf. note 60.

<sup>35</sup> «For this divine Wisdom has appeared as mother of all that are in the world, affording to her offspring, as soon as they are born, the nourishment which they require from her own breasts. But not all her offspring are deemed meet for divine food (ἀλλ' οὐχ ἅπαντα τροφῆς θείας ἡξιώθη), but such are found worthy of their parents; for many of them fall victims to the famine of virtue, a famine more cruel than that of eatables and drinkables» (PHILO, Quod Det 116).

<sup>36</sup> «His plight is that to which a man would come, if he were always eating and drinking, and never being filled, or indulging perpetually in sexual pleasure with his cravings after sexual intercourse continuing in full force. For weakness is brought about by emptiness, and strength by fullness; and insatiability is the hunger that is experienced when an abundant supply of food is combined with dire intemperance: and those are in wretched case whose carcasses are full, while their appetites are empty and still athirst». PHILO, *Quod Deterius Potiori insidiari solet* 112. Abel, the other son of Adam/Man, on the other hand, had a special understanding and relationship with God's Word, like the «Son of Man» in Luke's Beatitudes and in John 6 traditions.

scholars have dated before 70 BCE<sup>37</sup>. Here too, the plain, on to which Cain took his brother in order to challenge him, had been the place of a dispute (cf. Gen 4:8)<sup>38</sup>. In the course of a «theological» dispute on the understanding of God's Word, Cain in the *Targums* maintains that there is no other world; there is no Judge, no judgment, neither reward for the works accomplished in the present life<sup>39</sup>. Abel, on the contrary, maintains that there is another world (עלם אחרון), a Judge and a judgment of the good works accomplished in the present world and in this life.

Abel began by saying to Cain: there is judgment and there is a judge and there is a world to come (אית דין ואית דיין ואית עלם אחרון). There is good reward for the righteous, and the exacting of retribution from the wicked. And the world was created with mercy, and with mercy it is conducted. Because the fruits of [my] deeds were better than yours, my offering was favorably accepted from me, whereas [yours] was not favorably accepted from you; and they were both quarrelling in the

<sup>37</sup> Cf. S. ISENBERG, *An Anti-Sadducee Polemic in the Palestinian Targum Tradition*, HTR 63 (1970) 433-444. Cf. also, L. FINKELSTEIN, *The Pharisees* (New York 1962) 769; G. VERMES, *The Targumic Versions of Genesis 4,3-16: The Annual of Leeds University Oriental Society* 3 (1961-1962) 81-114. The expression «shared aggadic targumic tradition» (Satt) has been coined by A. SHINAN, *The Embroidered Targum*. The Aggadah in Targum Pseudo-Jonathan of the Pentateuch (Jerusalem 1992) 24-34.

<sup>38</sup> «What Cain is aiming at is by means of a challenge to draw Abel into a dispute, and to gain the mastery over him by plausible sophistries that have the appearance of truth». PHILO, *Quod Deterius Potiori insidari solet* 1. The Masoretic text does not specify what Cain says to Abel (cf. Gen 4:8). In LXX Gen 4:8, as in Satt Gen 4:8 the invitation to the field is what Cain says to Abel: καὶ εἶπεν Καὶν πρὸς Ἀβελ τὸν ἀδελφὸν αὐτοῦ διέλθωμεν εἰς τὸ πεδῖον καὶ ἐγένετο ἐν τῷ εἶναι αὐτοὺς ἐν τῷ πεδίῳ καὶ ἀνέστη Καὶν ἐπὶ Ἀβελ τὸν ἀδελφὸν αὐτοῦ καὶ ἀπέκτεινεν αὐτόν. This text is attested by the version of the Samaritan and by the Peshitta (ܟܝܢ ܠܥܒܝܠ). For S. ISENBERG, «An Anti-Sadducee Polemic in the Palestinian Targum Tradition», cit., the tradition witnessed by the LXX and Satt follows a Hebrew text of a non-Masoretic type which should be dated between the fifth century BCE and the middle of the first century C.E.

<sup>39</sup> «[...] And when they had both gone out to the open field, Cain began by saying to Abel: Neither is there judgment, nor is there a judge, nor is there a world to come. And there is no giving of good reward to the righteous nor is retribution exacted from the wicked. The world was not created with mercy nor is it conducted with mercy; for what reason was your offering favorably accepted from you, whereas [mine] was not favorably accepted from me». TJII mp Gen 4:8. The English translations of TJII mp are from: M.L. KLEIN, *The Fragment-Targums of the Pentateuch According to their Extant Sources*, vol. II, cit.

open field, when Cain rose up against Abel his brother and killed him (TJII mp Gen 4:8)<sup>40</sup>.

In the course of a debate and of a dispute on the understanding of God's Will and Word, which took place in the open field (ואמר קין להבל אחיו) איתא ונפק תרינן לאפי ברא, TJII mp Gen 4:8; cf. HT Gen 4:8; Luke 6:17), Cain raised up and killed his brother. While the Hebrew text neither explains the reason for the fratricide committed by Cain, nor the reason of the favor of the Lord for Abel and for his offering, the *Targums* state that the Lord had pleased the offering of Abel for it was better than the offering of Cain. The better offering of Abel, in the Palestinian *Targums*, in my opinion presupposes his right understanding of the Will and Word of God, according to a theology which includes the existence of another world (עלם אוחורן), of a Judge, of judgment and of a reward for good deeds<sup>41</sup>.

The *Testament of Abraham* (Test Abr 12-13) not only presents Abel as a defender of the existence of a judge and of a judgment, but identifies him as the judge, and the «Son of Man», namely the son of Adam/Man who, on the other hand, had been he himself previously identified with the wondrous man seated on a golden throne and adorned in glory (Test Abr 11:4-8; cf. Dan 7:13-14)<sup>42</sup>. Luca Arcari in this regard has remarked

<sup>40</sup> 1 En 85:3-7 presents an allegory of Cain's killing of Abel.

<sup>41</sup> According to the ancient Aramaic translations of the Hebrew Bible, Abel's right understanding of God's Word had been the reason for the favor shown by the Lord to his offering, before the favor shown by the Lord to him became the reason of his death. Cain wrong knowledge and defective understanding of the Will of God and of God's Word, on the other hand, was the reason why his offering had not been accepted; the reason of his lack of virtue and Wisdom shown by the homicide he committed.

<sup>42</sup> Michael, in Test Abr, explains to Abraham with the following words the identity of the wondrous man, seated to judge on the throne, «bright as the sun, like unto a Son of God (Test Abr RA 12:5; cf. Dan 7:13-14): «This is the son of Adam [Man], the first formed, who is called Abel, whom Cain the wicked killed. And he sits here to judge the entire creation, examining both righteous and sinners. For God said, I do not judge you, but every man is judged by man. On account of this he gave him judgment, to judge the world until his great and glorious Parousia. And then, righteous Abraham, there will be perfect judgment and recompense, eternal and unalterable, which no one can question. For every person has sprung from the first-formed, and on account of this they are first judged here by his son» (Test Abr RA 13:2-5). «God appointed Abel to be the eschatological judge, because he desired that every man would be judged by his peer». D. FLUSSER, *Jesus* (Jerusalem 21998)

that, the «Testament of Abraham 12:1-13:3 [B] features an eschatological scene in which Abel, defined as ‘son of Adam, the first creature’, is credited with eschatological functions of judgment in a context that is reminiscent of the judgment of the Messiah Son of Man of the Book of the Parables of Enoch [cf. En 46:1 with Test Abr 12:3]»<sup>43</sup>.

The «Sons of Adam/Man», namely the two sons of Adam, which occur in Test Abr 12-13, Satt Gen 4 and in Philo’s Quod Det share similarities with the «Son of Man» of Luke’s Beatitudes and of John 6. In all the cases, the «Sons of Man» are characterized by a special relationship to God’s Word. Moreover, in the Gospels’ Beatitudes, the «Son of Man» explains the future related to the meaning of the Word of God, as does Abel in Satt Gen 4. The «Son of Man» in the Beatitudes of Luke’s Gospel orientates to a future time the meaning of God’s Word, and the meaning of the reward promised to the blessed who have become poor for the sake of the Word of God. According to Satt Gen 4, the meaning given by the son of Adam/Man (Abel) to God’s Word and Will is oriented to the future and to another world. While, however, the son of Adam/Man is killed because of his knowledge of the Word of God concerning another world (עלם אחרון), in the Gospel Beatitudes the «Son of Man» is the cause of persecution in this world, and the reason for the reward in the future.

Luke’s Beatitudes may avoid the identification of the Son of Man with the son of Adam/Man who is Abel<sup>44</sup>. The Son of Man of Luke’s Beatitudes may point out, instead, to the figure of Dan 7:13 and to his knowledge of «what is inscribed in the book of truth» (Dan 10:21; cf. Dan 10:16f) regarding the time of the events awaited in the future and with the

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130. The recensions (A and B) of the Testament of Abraham are dated to the first and second century CE. For the text and an introduction to Test Abr: E.P. SANDERS, in J.H. CHARLESWORTH (ed.), *The Old Testament Pseudepigrapha*, 2 vols. (Yale 1983) vol. I, 871-902.

<sup>43</sup> L. ARCARI, «2 Enoch and the Messianic Son of Man. A Triangular Reading between the Book of the Parables of Enoch, the Testament of Abraham, and 2 Enoch», *Hen* 33/1 (2011) 88 and cf. pp. 88-95. Cf. also, S. CHIALÀ, *Libro delle Parabole di Enoc*. Testo e commento, *StBi* 117 (Brescia 1997) 335-336.

<sup>44</sup> At an early stage, the traditions of the Gospel Beatitudes may have influenced the formation of Satt Gen 4. The debate on the interpretation of this biblical text may have been a further reason why the «Son of Man», with reference to Dan 7:13, has been added in the list of Beatitudes of Luke’s Gospel. Cf. P. DI LUCCIO, *The Quelle and the Targums*. Righteousness in the Sermon on the Mount/Plain, *AnBib* 175 (Rome 2009) 57-100.

resurrection (cf. Dan 11-12)<sup>45</sup>. In John's Gospel too, the Son of Man may refer, at least at one point, to the figure of the book of Daniel. As in the Beatitudes of Luke's Gospel, in Jesus' speech at Capernaum the mention of the Son of Man may relate to a future time and to the resurrection the meaning of «eternal life» (cf. John 6:53-54). Otherwise, Jesus could have spoken about himself being present, with no explicit reference to the Danielic motif<sup>46</sup>.

#### 4. THE «SON OF MAN» IN JOHN 6 TRADITIONS

In the fourth Gospel Jesus declares that those who attended the multiplication of loaves (cf. John 6:1-15) searched for him around the lake of Tiberias (cf. John 6:22-25) for they had been satisfied – and not because they saw a sign (v. 26)<sup>47</sup>. Jesus then calls to seek and work not for the food that passes away, but for the food that remains for eternal life. The Son of Man «will give» the food that remains for eternal life, and with it he will give eternal life which is the nature and the gift of this food (τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει, v. 27)<sup>48</sup>. The future tense in John 6:27 may have undergone a Semitic influence<sup>49</sup>, but it still shows a revision that the meaning of the «Son of Man» may have undergone during the formation of the tradition of John 6. The food that remains for «eternal life», is in fact the Word of God. This is the «bread of life» with which Jesus is identified (cf. John

<sup>45</sup> The «Son of Man» of Dan 7 has a special understanding of things written in the «book of truth». These things are related to future events and to future princes with whom only Michael together with the Lord is able to contend (Dan 10:21; cf. Dan 11:1f).

<sup>46</sup> Cf. G. VERMES, «The Use of bar nash/bar nasha in Jewish Aramaic», cit.

<sup>47</sup> In order to explain the meaning of the multiplication of the loaves, Jesus invites his audience to consider the satisfaction of the hunger, not the miracle.

<sup>48</sup> Pesh John 6:27: ܠܥܠ ܕܒܘ ܩܘܪܝܢ ܡܘܝܢ ܩܘܪܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ. Copt sah John 6:27 translates the Greek verb literally: ΕΤΕΡΕ ΝΤΟϚ ΕΤΝΑΜΟΥΝ ΕΒΟΛ ΕΥΩΝΩΨΑ ΕΝΕΖ ΤΑΙ ΕΤΕΡΕ ΠΩΗΡΕ ΜΠΡΩΜΕ ΝΑΤΑΑϚ ΝΗΤἺ.

<sup>49</sup> «Occasionally in a 'Semitizing' text, a future which it is difficult to account for may be simply neglected and rendered by a present or an imperfect, on the supposition that the future is a servile rendering of a Hebrew imperfect, for this latter is often used with future sense, but is of itself atemporal, expressing only an 'aspect' similar to that of the Greek 'present' [...]». M. ZERWICK, *Biblical Greek*, cit., § 281.



Rom 5:14; Eph 4:13), giving an eschatological picture of human destiny restored as it was intended by God at the beginning of Creation<sup>52</sup>. In the *Life* and in the *Apocalypse of Adam and Eve*, the first Man is identified with the eschatological Adam/Man. In John 6:27, however, the «Son of Man» is identified with the meaning of the *manna* that Philo in *Quod Deterius Potiori insidiari solet* identifies with Wisdom and calls «Somewhat» (τί, cf. Quod Det 116)<sup>53</sup>. In John 6:27, the Son of Man may have been originally identified with Wisdom, and with the unspecified individual who in Sir 24:30-34 shares the features of Wisdom<sup>54</sup>. P. Maurice Casey, a

<sup>52</sup> Cf. J. MARCUS, *Son of Man as Son Adam. Part II: Exegesis*, cit., 370-386. «The Sabbath was created for Adam's sake and that of the humanity he represents, not the other way around [...] Therefore Adam's eschatological Son, who has recovered the dominion that his great forefather had forfeited, is the Lord not only of the world in general but also of the Sabbath in particular» (p. 376). IRENAEUS, (*Adversus Haereses* iii 16,6), who understood in the same way the «recapitulation of Adam in Christ» speaks of «Our Lord Jesus Christ who in the last times has become man among the men in order to attach the end to the beginning, that is the man to God». «La récapitulation est le rattachement de la fin au commencement, c'est-à-dire d'Adam au Christ, de l'homme à Dieu et de l'histoire des hommes dans le Christ [...] le premier Adam est récapitulé dans le second Adam». Y. DE ANDIA, *Irénée dans l'Introduction à la théologie des IIe et IIIe siècles d'A. Orbe* : Gregorianum 94/2 (2013) 349, and pp. 346-362.

<sup>53</sup> In *De Mutatione Nominum* Philo identifies the food «that is rained from heaven» with Wisdom. «The earthly food is produced with the co-operation of husbandman, but the heavenly is sent like the snow by God the solely self-acting, with none to share his work. And indeed it says 'Behold I rain upon you bread from heaven (Ex. xvi. 4). Of what food can he rightly say that it is rained from heaven, save of heavenly wisdom (οὐράνιον σοφίαν) which is sent from above on souls which yearn for virtue by Him who sheds the gift of prudence in rich abundance, whose grace waters the universe, and chiefly so in the holy seventh (year) which he calls Sabbath?». (PHILO, *De Mutatione Nominum* 259-260).

<sup>54</sup> After the declaration that the «first man» did not know fully Wisdom, nor will «the last one» fathom her (οὐ συνετέλεσεν ὁ πρῶτος γινῶναι αὐτήν καὶ οὕτως ὁ ἔσχατος οὐκ ἐξιχνίασεν αὐτήν, v. 28), the unspecified individual of Sir 24:30-34 declares: «30 As for me, I was like a canal from a river, like a water channel into a garden (Κἀγὼ ὡς διῶρυξ ἀπὸ ποταμοῦ καὶ ὡς ὑδραγωγὸς ἐξήλθον εἰς παράδεισον). 31 I said, I will water my garden and drench my flower-beds. And lo, my canal became a river, and my river a sea. 32 I will again make instruction shine forth like the dawn, and I will make it clear from far away. 33 I will again pour out teaching like prophecy, and leave it to all future generations (ἔτι διδασκαλίαν ὡς προφητείαν ἔκχεω καὶ καταλείψω αὐτήν εἰς γενεάς αἰώνων). 34 Observe that I have not labored for myself alone, but for all who seek wisdom» (Sir 24:30-34; cf. John 6:35; 7:37). For the English translation: *New Revised Standard*

leading student of the enigmatic «Son of Man» of the Gospel, has shown that in the Palestinian *Targums* (א)נש(א) בר, the Aramaic «Son of Man», is the translation of Biblical Hebrew אדם or האדם (cf. N Gen 1:26.27; 2:18; 8:21; 9:5; TJI Gen 9:5; Deut 5:21; 20:19), איש (cf. CG mf Ex 19:13; Deut 34:6) and הנפש ההוא (cf. TJI Num 9:13)<sup>55</sup>. In all these cases (א) בר (א)נש refers to an unspecified individual, or to a «man» in general. In Sir 24:30-34 the features that belong to Wisdom characterize an unspecified individual and fit the characteristic of the Son of Man of John 6:27 (Sir 24:30-34; cf. John 6:35; 7:37)<sup>56</sup>. These features include aspects of eternity (cf. Sir 24:9.30-34). Wisdom is the Word of God (Sir 24:23), «from ever», «before the ages» and «for all the ages» (πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς... καὶ ἕως αἰῶνος, LXX Sir 24:9; cf. Prov 8:22-31)<sup>57</sup>. The teaching of the unspecified individual mentioned in Sir 24:30-34, on the other hand, is «for all future generations», «forever» (v. 31)<sup>58</sup>. The unspecified individual of Sir 24 is «like a canal from a river; like a water channel into a garden» (παράδεισος, LXX Sir 24:30). He resembles Wisdom (cf. Isa 58:11; ARN 14,3; m Avot 6,1) which from the beginning «came forth from the mouth of the Most High, dwelt in the highest heavens» (vv. 3-4), and is filled by the book of the covenant of the Most High God like the rivers that overflow (vv. 23-27;

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*Version.* The New Oxford Annotated Bible, with the Apocrypha. An Ecumenical Study Bible Completely Revised and Enlarged (New York-Oxford 1991).

<sup>55</sup> P.M. CASEY, *The use of the term* (א)נש(א) בר *in the Aramaic Translations of the Hebrew Bible*: JSNT 54 (1994) 87–118. אדם בן אדם is translated by the plural בני אנושא in N and TJII Num 23:19.

<sup>56</sup> «In 6:30-50, Jesus, the living bread, is compared with the manna (that Moses gave); and, in 7:37-39, the living waters that will come forth from the side of Jesus are compared with the water that Moses brought forth from the rock in the desert». U.C. VON WAHLDE, *The Gospel and Letters of John* (Grand Rapids Mi-Cambridge UK 2010) vol. II, 305. Cf. Qo R 1,9 § 1,10.

<sup>57</sup> The late Greek manuscripts (70 e 248) of Sir 24 (v.18) too, affirm the eternal character of Wisdom: «I am the mother of beautiful love, of fear, of knowledge, and of holy hope; being eternal, I am given to all my children, to those who are named by him» (ἐγὼ μητὴρ τῆς ἀγαπῆσεως τῆς καλῆς καὶ φόβου καὶ γνῶσεως καὶ τῆς οἰσίας ἐλπίδος διδομαι οὖν πᾶσι τοῖς τέκνοις μου ἀειγίνης τοῖς λεγομένοις υἱ αὐτοῦ). For the English translation: *New Revised Standard Version*, cit., 119 AP, note q.

<sup>58</sup> M.Z. SEGAL, *Sefer Ben Sira haShalem* (Jerusalem 1953) 151, paraphrases Sir 24:31 in the following way: «My first thought was to learn Wisdom only for myself, and for my students. But my Wisdom has grown up so much that I can make benefit of it those who search for Wisdom in all the generations». The translation from the Hebrew of M.Z. Segal is mine.

cf. Quod Det 117)<sup>59</sup>. Also, the declaration that the unspecified individual has not labored for himself alone, but for all those who seek Wisdom (LXX Sir 24:34), makes him resemble Wisdom, sharing, personalizing and incarnating the universal features that characterize the Wisdom of Sir 24 (cf. v. 6)<sup>60</sup>. The unspecified individual who is a «Son of Man» in Sir 24 is identified with the Wisdom which is the Word of God, as it is the case with the Son of Man of John 6:27.

The Son of Man of John 6:27, and the Son of Man mentioned by Jesus in John 6:62 as ascending to where he was before are identified with the meaning of the «bread from heaven», like the unspecified individual of Sir 24:30-34 is identified with Wisdom, and like Wisdom is identified with the *Torah* (LXX Sir 24:23). The Son of Man of John 6:27.62 may thus be a «man» in which is fully incarnated the heavenly Wisdom which came forth from the mouth of the Most High (Sir 24:3), as foretold in the wording of the «prophecy» of Sir 24:30-34<sup>61</sup>. This may have been the original meaning of the Son of Man in the traditions of John 6, before

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<sup>59</sup> Cf. M.Z. SEGAL, *Sefer Ben Sira haShalem*, cit., 151. Wisdom in Sir 24 was from above and from the beginning (Sir 24:9), like the *manna* according to PHILO (Quod Deterius Potiori insidiari solet 116), according to Satt (N; TJI Gen 2,2; TJI Nm 22,28) and according to the rabbinic traditions (Mek Ex 16:32; m Avot 5,6). The *manna* was kept at the beginning of Creation (cf. N; TJI Gen 2,2; TJI Nm 22,28). It had been created the evening of the *Shabbat*, together with the rainbow, the staff, the writing, the diamant (רִמְשָׁה), the tables of stone, the mouth of the earth which opened to swallow the evildoers, the mouth of the donkey of Balaam, the tomb of Moses, and the grotto where stayed Moses and Elijah (Mek Ex 16:32). Cf. J.Z. LAUTERBACH (ed.), *Mekilta de-Rabbi Ishmael*, vol. II, cit., 124-125; m Avot 5,6; G.J. BROOKE – H. NAJMAN – L.T. STUCKENBRUCK (eds.), *The Significance of Sinai: Traditions about Divine Revelation in Judaism and Christianity*. Themes in Biblical Narrative. Jewish and Christian Traditions 12 (Leiden-Boston 2008); S. PETERSEN, *Brot, Licht und Weinstock*. Intertextuelle Analysen johannischer Ich-bin-Worte, SuppNT 127 (Leiden-Boston 2008) 220-221.

<sup>60</sup> Also, the unspecified individual of Sir 24:30-34 shares some similarities with the יְלוֹד אִשָּׁה of 1QH (cf. 21:1.8-9; 23:12-13), who is the «Instructor» (1QH 20:4.11) which has received the knowledge of the mysteries of God's Wisdom and calls himself a «servant» (1QH 23:10) and a «herald» (1QH 23:14).

<sup>61</sup> D. BURKETT, *The Son of Man in the Gospel of John*, JSNT SuppS 56 (Sheffield 1991) 51-75; 93-111, has referred the «Son of Man» of John 3:13, and 3:2.11; 8:16.28-29; 16:32 etc. to Prov 30:1-4 proposing a new translation of MT, where אָגַד is «store up», גִּבּוֹר (Man-*Gibbor*) is God, and אִתִּי אֵל («God is with me») is the «Son of Man/God». In John 6:27, «Jesus identifies the Father, 'the Man', as God, thus explaining 'the Man's Son' as 'God's Son'» (p. 98).

this expression was referred to Dan 7:13 in order to explain the future aspects of «eternal life» (cf. John 6:39.40.44.54)<sup>62</sup>. With the mention of the Son of Man ascended where he was before (John 6:62), the redactor of the John 6 traditions may have actualized the traditional Son of Man. In John 6:62, namely, the Son of Man could actualize the promises of the Word of God expressed with the traditional Son of Man and later oriented to the future, in John 6:53 and probably at one point in John 6:27 too, with reference to the unspecified individual of Dan 7:13<sup>63</sup>.

Before referring to Dan 7:13 and its emphasis on the future aspects of eternal life, the Son of Man in John 6 had the meaning of «that Man» (of Sir 24:30-34)<sup>64</sup>, and «Someone»<sup>65</sup>. Among other possible references, the «Son of Man» of the early traditions of John 6 referred to the identification of the unspecified individual of Sir 24 with Wisdom, and to the equivalence between Wisdom and the *manna* called by Philo 'Somewhat' (cf. *Quod Deterius Potiori insidiari solet* 116). In the redaction of John 6, as it is witnessed by John 6:62, the presentation of the traditional, non Danielic, Son of Man may have been aimed at distinguishing that Man from Adam, and from the «Son of Man» who is Abel, both identified with the figure of Dan 7:13 in traditions like the one preserved in Test Abr 11-13<sup>66</sup>. Moreover, the redaction of John 6 may have been aimed at avoiding that the Son of Man be identified with Cain,

<sup>62</sup> This use of «Son of Man», referred to texts like Sir 24, may have been found in the early stages of the Q Sayings too. For example, in Luke 9:58. For the characterization of Jesus in the Fourth Gospel as Wisdom incarnate, cf. E. SCHÜSSLER FIORENZA, *Jesus: Miriam's Child, Sophia's Prophet*. Critical Issues in Feminist Christology, New York, 1994, 152. Cf. also, D. BOYARIN, *The Gospel of the Memra: Jewish Binitarianism and the Prologue to John*, HTR 94/3 (2001) 243-284.

<sup>63</sup> In the «actualization» of the traditional «Son of Man» the «last day» of John 6:44.54 is the day before the beginning.

<sup>64</sup> The Rabbinic tradition refers sometimes to Jesus as to «that man» (אִתּוֹ הָאִישׁ). Cf. Yilkût Shim'onî leSēfer baMidbār, Midrash yelamdēnu; A. SHINAN, *Jesus through Jewish Eyes* (Tel Aviv 1999) 42-43, and pp. 39-46 (Heb.).

<sup>65</sup> For U.C. VON WAHLDE, *The Gospel and Letters of John*, vol. II, cit., 289-315, the declarations of John 6:35.48 belong to the second edition of John 6, characterized by discourses which reflect the model of exegetical homilies. The first edition of John 6 is characterized by the narrative gender (cf. vv. 6,1-21), and the third (cf. vv. 26-29.46.51-58) by the apocalyptic Christology of the «Son of Man» as judge which implies the idea of the preexistence of Jesus.

<sup>66</sup> Luke too in the genealogy expresses the idea that Jesus is not only «the Son of Adam», but «the Son of God». Cf. Luke 3:38.

the other son of Adam/Man, as it is the case with CG Gen 4:17 where Cain is called ברנש<sup>67</sup>.

## 5. SUMMARY AND PROPOSALS

The identity of the «poor of spirit» in the documents from the Dead Sea, and the similarities between the formulation of this expression and the characterization of the poor in the Beatitudes of Matthew indicates that the meaning of the blessing of the poor in the Gospel is related to the Word of God. For the Essenes, the love of the Lord with all the heart included poverty. The members of the Essene community renounced their own properties in order to refine their knowledge of God's decrees (1QS 1:11-13; cf. Deut 6:5). Likewise, in the Gospel Beatitudes Jesus proclaims blessed those people who have as only wealth the Word of God, whose practice is aimed at making present the Kingdom (cf. Deut 6:4-9). The short list of Luke's Beatitudes could have been more ancient than Matthew's list. Also, the two lists may have been composed contemporaneously, and the differences of formulation, order and length in Matthew's list may follow the history of formation of the list of Luke. The beatitude of the hungry in Matthew too, at any rate, may clarify the meaning of the beatitude of the poor, with a reference to the biblical terminology and to biblical texts that compare the Word of God to food. The third Beatitude in Luke is a summary of the previous two beatitudes. To «acquire» the Word of God presupposes poverty and

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<sup>67</sup> In 1 John too Jesus is presented as antitype of Cain. Cf. J. ONISZCZUK, *Caino come tipo antitetico di Cristo nella Prima Lettera di Giovanni*: Gregorianum 95/3 (2014) 453-468. In 1 John 3:11-12 Cain was from the Devil, and therefore killed Abel. Cf. John 8:44 and R. BROWN, *The Gospel according to John*, 2 vols., The Anchor Bible (Garden City, NY 1966-1970) vol. I, 358; J. BLENKINSOPP, *Creation, Un-Creation, Re-Creation. A Discursive Commentary on Genesis 1-11* (London UK 2011) 189. The identification of the «Son of Man» with Cain in the Gospel traditions could have been possible because of the similarities between the theology of Cain in Satt Gen 4 and the eschatology oriented to the present in the early traditions of John 6. The theology of Cain in Satt Gen 4, shares similarities with the belief of the Sadducees and of those priests who were close to the Sadducees. Cf. L. FINKELSTEIN, *The Pharisees*, cit.; G. VERMES, *The Targumic Versions of Genesis 4,3-16*, cit., 107-111; S. ISENBERG, *An Anti-Sadducee Polemic in the Palestinian Targum Tradition*, cit.; P. DI LUCCIO, *Priestly Traditions in the Gospel*: RB 122/1 (2015) 84-103.

hunger, and sufferance and weeping, together with the experience of the joy of the Kingdom. The fourth of Luke's beatitudes introduces an eschatology oriented to another future. The mention of the «Son of Man» in this beatitude (Luke 6:20-23) is related to the future reward promised to the Blessed, and to future aspects of the Word of God. God's favor on behalf of Abel, the son of Adam/Man, is explained similarly by the *Targums*, in light of Abel's familiarity and understanding of God's Will as including a future world and future rewards. With the debate on the existence of the world to come, the Palestinian *Targums* explain the biblical story of Gen 4 as referring to the favor of the Lord for Abel as a blessing of those persecuted because of the Word of God. This targumic tradition constitute a meaningful backdrop allowing to clarify that in some instances the Son of Man of the Gospel might have originally meant Jesus himself without link to Dan 7. The Son of Man inserted in the Luke's Beatitudes could have been referred to Dan 7:13 and identified with Jesus in order to indicate the differences between the eschatology of this tradition of the Gospel and the eschatology of other traditions, like the one witnessed by the *Targums*. The death the Son of Adam/Man who is Abel, in the *Targums*, is related to the meaning of the Word of God as implying another world, with a judge and a judgment, with rewards for the uprights and punishments for the wicked. In Luke's Beatitudes, on the other hand, the Son of Man is referred to Dan 7 and is identified with Jesus. Those for whom the Word of God is the only possession in this world, and those who are hated, excluded and defamed, because of the Word of God as taught by the Son of Man who is Jesus, will receive a great reward in heaven, and at a future time, with the coming of the heavenly Son of Man (cf. Dan 7:13).

Jesus' speech in the Synagogue of Capernaum (John 6:26-59), presents a similar topic to the one conveyed by Luke's and Matthew's Beatitudes. The speech on the «bread of life» in Capernaum may develop the meaning of the second beatitude of Luke's Gospel – and the meaning of «justice» in the list of Beatitudes of Matthew's Gospel – namely the biblical equivalence between food and the Word of God. The long speech specifies that Jesus is the «bread of life», which satisfies hunger and thirst for the Word of God (cf. John 6:35). The first identification with the «bread of life» (v. 35), is aimed at linking Jesus with the Word of God, and with the Will of the Father (v. 38). The original identification of Jesus with the «the bread of life» as the

Word of God in John 6, explains the feeding of the five thousand (John 6:1-15.35). In this way, one tradition of the Gospel of John clarifies the meaning of the blessings in the first three beatitudes of Luke's Gospel, referring to Jesus' words and to his unique relationship with the Word of God, the reward promised to the poor and to the hungry (John 6:35.51). Jesus himself, in this case, would be presented as the reason of poverty hunger and weeping. In a further stage of John 6 traditions, and possibly after a fourth beatitude had been added to the list of Luke, the «Son of Man» has been interpreted in the traditions of John 6 with a reference to Dan 7:13 in order to explain the future aspects of the Word of God. In this stage in the formation of the Gospels' traditions, a reference may have been made to the interpretation of the Son of Adam/Man as Abel, as attested in intertestamental literature. If those responsible for the development of Luke's Beatitudes are closely related, or even the same group responsible for the development of the traditions in John 6, the «Son of Man» at one point in both cases pointed out to the same Biblical figure, namely to Dan 7:13. By referring to this biblical figure, the Beatitudes of Luke and John 6 explain the future aspects of the Word of God and of Jesus' relationship to the Word of God. The reference to Dan 7:13 in the Luke's Beatitudes and in one tradition of John 6 may have been aimed at distinguishing the «Son of Man» from Abel and from the interpretation of the role of Abel in relationship to the Word of God during the first Century C.E.

The «Son of Man» in John 6 and in Luke's Beatitudes referred, at one point, to the same biblical character, who is different from other presentations of the Son of Man during the first century C.E. and who is different from another presentation and from a later presentation of the «Son of Man» in John's Gospel. An early tradition of the Gospel of John had identified the characteristics of the «Son of Man» and his relationship to the «heavenly bread» and to Wisdom, with Jesus' unique relationship and identification with the Word of God. Before orienting «eternal life» to the future, with the interpretation of the «Son of Man» in relationship to Dan 7:13, Jesus in the fourth Gospel had identified himself with the Word of God (cf. John 6:35.48). Because of a possible identification of Jesus with Adam and with the other son of Adam/Man who is Cain, and possibly with the features of the «Son of Man» who in Test Abr 12-13 is Abel, the «Son of Man» in the redaction of John 6 has been referred again to the unspecified individual of texts like Sir 24.

Declaring his identification with the «bread of life» (John 6:35.48), presenting himself as «living bread» (John 6:51), and offering «eternal life» with his flesh and blood that are this bread (John 6:47.51.54), Jesus in John 6 promises to the believers the sharing of his unique relationship with the Word of God and with the Father. Also, this is the meaning of the rewards promised to the blessed of the Gospel Beatitudes, with a reference to future aspects of the Word of God, after a fourth beatitude had been added to the original list, and the «Son of Man» had been introduced in this beatitude.