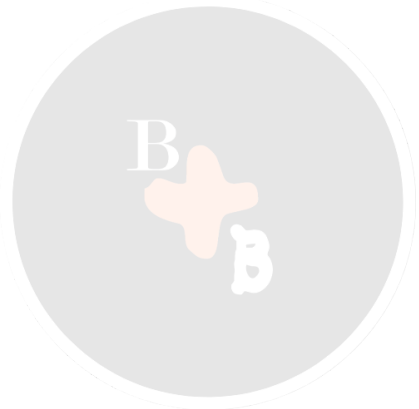


a. Abraham and 'The Word' - Yahweh as the Word

- i. Acts 7:2-4 - Stephen Says that Yahweh appeared to Abraham
- ii. Gen 12: 1-6 - Yahweh physically appears to Abraham
- iii. Genesis 15:1-6 - Yahweh as "the Word of the Lord"
 - 1. In John 8:56, Jesus, the incarnate Word, informs his Jewish antagonists that he appeared to Abraham prior to his incarnation: "Abraham your father rejoiced that he would see my day, and he saw it and was glad." The Jews object vehemently to this claim, whereupon Jesus utters his famous statement, "Before Abraham was, I am" (John 8:58). Only Genesis 12 and 15 provide the coherent backdrop to this claim
(Michael S. Heiser, The Unseen Realm: Recovering the Supernatural Worldview of the Bible, First Edition. (Bellingham, WA: Lexham Press, 2015), 129.)
- iv. Genesis 18:1-5| Yahweh embodied

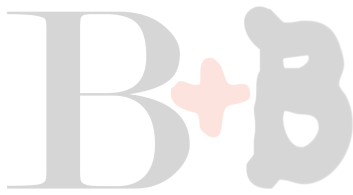
b. Angel of Yahweh - The Sword and the Lord

- i. Gen 31:11-13
- ii. Gen 32:28-29
 - 1. Hosea 12:3-4
- iii. Gen 48:14-16
- iv. Joshua 5
 - 1. Numbers 22:23
 - 2. 1 Chronicles 21:16



c. The Name - Ha Shem

- i. Exodus 23: 20-22
 - 1. What does this curious phrase mean? Moses knew instantly. Anyone thinking of the burning bush account does as well. When God told Moses that his name was in this angel, he was saying that he was in this angel—his very presence or essence. The I AM of the burning bush would accompany Moses and the Israelites to the promised land and fight for them. Only he could defeat the gods of the nations and the descendants of the Nephilim whom Moses and Joshua would find there
Michael S. Heiser, The Unseen Realm: Recovering the Supernatural Worldview of the Bible, First Edition. (Bellingham, WA: Lexham Press, 2015), 143.
- ii. The Name is a person
 - 1. Isaiah 30:27-28
 - 2. Psalm 20:1, 7



d. Titles: Son of Man & the Lord

1. 'Son of Man' is a frequently used title in the OT. Ezekiel is called a son of man to describe that he is human. But there is a shift that happens with this title that is significant to our faith in Christ.

1. Daniel 7:9-10, 13-14 - The most used title by Jesus of Himself was "Son of Man". This is not merely a description of His humanity but of His authority as revealed in Daniel 7. It is Jesus' use of this title for Himself and the riding on the clouds that gives this title a different meaning in context.

"Old Testament writers were quite familiar with Baal. Baal was the main source of consternation about Israel's propensity toward idolatry. In an effort to make the point that Yahweh, the God of Israel, deserved worship instead of Baal, the biblical writers occasionally pilfered this stock description of Baal as "cloud rider" and assigned it to Yahweh (emphasis in the following passages is added).

There is no one like God, O, Jeshurun, who rides through the heavens to your help, and with his majesty through the skies (Deut 33:26).

O kingdoms of the earth, sing to God; sing praise to the Lord, Selah, to the one who rides in the highest heavens of old. See, he gives forth his voice, a mighty voice (Psa 68:32-33).

Bless Yahweh, O my soul. O Yahweh my God, you are very great. You clothe yourself with splendor and majesty, you who cover yourself with light as with a garment, who stretch out the heavens like a tent curtain, the one who sets beams in the waters for his upper chambers, who makes clouds his chariot, who rides on the wings of the wind (Psa 104:1-4).

An oracle of Egypt: Look! Yahweh is riding on a swift cloud and is coming to Egypt. And the idols of Egypt will tremble in front of him, and the heart of Egypt melts in his inner parts (Isa 19:1)."



1. Jesus speaking as 'The Son of Man'

57 Now those who had arrested Jesus led him away to Caiaphas the high priest, where the scribes and the elders had gathered. 58 But Peter was following him from a distance, as far as the courtyard of the high priest. And he went inside and was sitting with the officers to see the outcome. 59 Now the chief priests and the whole Sanhedrin were looking for false testimony against Jesus in order that they could put him to death. 60 And they did not find it, although many false witnesses came forward. And finally two came forward 61 and said, "This man said, 'I am able to destroy the temple of God and rebuild it within three days.' " 62 And the high priest stood up and said to him, "Do you reply nothing? What are these people testifying against you?" 63 But Jesus was silent. And the high priest said to him, "I put you under oath by the living God, that you tell us if you are the Christ, the Son of God!" 64 Jesus said to him, "You have said it. But I tell you, from now on you will see the Son of Man sitting at the right hand of the Power and coming on the clouds of heaven." 65 Then the high priest tore his robes, saying, "He has blasphemed! What further need do we have of witnesses? Behold, you have just now heard the blasphemy! 66 What do you think?" And they answered and said, "He deserves death!" (Matt 26:57–66).

Michael S. Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible*, First Edition. (Bellingham, WA: Lexham Press, 2015), 253.

1. NT Writers attribute Yahweh's acts to Jesus

1. Jude

Jude 5 (ESV)

5 Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe.

1. Paul

Philippians 2:5–11 (ESV)

5 Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under



the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

1. Isaiah 45 -

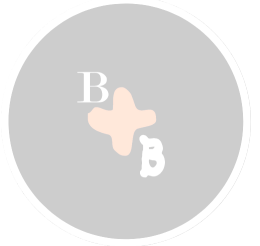
Isaiah 45:21–24 (ESV)

21 Declare and present your case;
let them take counsel together!
Who told this long ago?
Who declared it of old?
Was it not I, the LORD?
And there is no other god besides me,
a righteous God and a Savior;
there is none besides me.

22 “Turn to me and be saved,
all the ends of the earth!
For I am God, and there is no other.

23 By myself I have sworn;
from my mouth has gone out in righteousness
a word that shall not return:
‘To me every knee shall bow,
every tongue shall swear allegiance.’

24 “Only in the LORD, it shall be said of me,
are righteousness and strength;
to him shall come and be ashamed
all who were incensed against him.



Denying Jesus' Power is Blaspheming the Holy Spirit

Read Mark 3:28

The plain and wonderful truth of v. 28 must not be overlooked because of the difficulty of v. 29. With but one exception—blasphemy against the Holy Spirit—God will forgive all persons all sins! The importance of what Jesus said is underscored by Mark’s first use of the word amen, which along with the verb “to say” is translated “I tell you the truth” in the NIV and “I assure you” in the GNB. It is derived from a Hebrew word meaning to be reliable. It is used thirteen times in Mark



and sixty-two times in the other Gospels, always as Jesus' self-affirmation of what he said. Use as an introductory formula of self-affirmation was unknown among Jews, who used amen as a concluding formula to affirm the truthfulness of what another person had said. Just because the introductory "amen" was not used by Judaism or the early church (no examples in Acts or the Epistles), it is highly likely that all statements accompanied by it were in fact spoken by Jesus himself.

The word "blasphemy," which is simply a transliteration of the Greek, refers to slandering human beings or, as here, being irreverent or defiant toward God.

3:29 The sudden injection of the Holy Spirit into the discussion is surprising. It must imply that Jesus worked by the power of the Holy Spirit rather than that of an evil spirit (v. 30) as the scribes charged. Instead of "he is guilty of an eternal sin," i.e., one with infinite consequences, the medieval text has "is subject to eternal condemnation" (NKJV, similar KJV).

3:30 Here Mark defined the sin that "will never be forgiven." It is ascribing to Satan and his demons the works of the Holy Spirit manifested in the ministry of Jesus. It is not a single act but a habitual action and attitude. The imperfect tense could be translated, "They kept on saying." In this instance at least the sin was committed by scholars and religious authorities, not laypersons. Apparently the sin is quite rare. In addition to the parallel passages in Matthew and Luke, the only other instance of a similar sin in the New Testament is the sin that leads to death in 1 John 5:16–17. That sin probably is refusal to identify the divine Christ with the human Jesus. Thus in both Mark and 1 John the unforgivable sin is the stubborn refusal to acknowledge that God is working/ has worked in the man Jesus.

James A. Brooks, Mark, vol. 23, The New American Commentary (Nashville: Broadman & Holman Publishers, 1991), 75–76.

Their sin was eternal because they would not accept the only remedy for their sin. Instead, they attribute God's work to the devil

Rodney L. Cooper, Mark, vol. 2, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 54.