

## Mark 1 verses 1 through 11 teaching Part 1(Lk. 3:1-9)

Good morning everyone. This morning we are starting our “study” of the synoptic gospels. I say “study” in air quotes because what we’re doing is not exactly a study of the synoptic gospels. What we will be doing is examining every story in the gospel of Mark. What I mean by this is, for example, today’s study will be about when John the Baptist prepared the way for Jesus and Jesus’ baptism in Mk. 1:1-11. When that study is completed, we will then cover the temptation of Jesus(Mk. 1:12-13), then, when Jesus begins His ministry(Mk. 1:14-15) so on and so forth. That will be our method for the duration of the study.

Today’s teaching is part 1, next week will be part 2, the following week part 3, so on and so forth. We are covering this gospel story in multiple parts due to the density and theological significance of the material. The story of John the Baptist preparing the way for Jesus and Jesus’ baptism is recorded in Mt. 3:1-17, Mk. 1:1-11, Lk. 3:1-22, and John 1:1-34(Specifically vv. 6-8 & 15-34, but we’re going to cover vv. 1-34 in later episodes because of the nature of the content in vv. 1-34). We are not going to be reading the story in all of the gospels due to time, but we are going to read Mk.1:1-11 because those are the verses that we will be covering in this teaching.**TJ**

– **TELL THIS TO YOUR AUDIENCE NOW:** I would like to say one thing before we get started. Thank you all for coming on this journey with me to learn more about our Lord and Savior Jesus Christ. It is the greatest of honors to teach you all the scriptures. We will cover concepts that are new and difficult to understand, but stick with it and don’t get discouraged. Think of learning about the scriptures & Jesus like taking a new class in school. The teacher presents concepts and ideas: Some are familiar; some are brand new. Some are easy to understand; some require a little more patience to comprehend. But because of your dedication and persistent study of the material, one day it all just clicks and makes sense.

TJ – This is going to be the flow of this study: You will read Mark 1:1-11, then mention some Similarities & Differences, then transition to the Prelude to the Meat of the Study, then to the Introduction, then to the Meat of the Study.

## Similarities and Differences

### Similarities

1. All four stories quote the Old Testament.
2. The Holy Spirit descends upon Jesus like a dove in all four gospels. The “synoptic gospels” are Matthew, Mark, and Luke. They are referred to as “synoptic” because the content of each gospel is very similar to each other. The gospel of John is not part of the “synoptic gospels” because approx. 95% of the content found in John’s gospel is different than that of Matthew, Mark, and Luke.
3. All of the synoptic gospels record that a voice from heaven spoke(in regards to Jesus) saying, ‘This is my Son with whom I am well pleased.’

### Differences

1. All four stories quote from different places of the Old Testament; Some quote the same Old Testament passage, some quote different Old Testament passages:  
Matthew quotes from Isaiah 40:3.  
Mark quotes from Malachi 3:1 & Isaiah 40:3. <sup>AA</sup>Side note: Mk. 1:2 reads “As it is written in the prophets” in some manuscripts.  
Luke quotes from Isaiah 40:3-5; 49:11; 57:14, 42:16; 45:2 and (these next three will be important regarding the “stones” language in Lk. 3:8.) The three verses are Isa. 52:10; Ps. 98:2-3.

John quotes from Malachi 3:1.

2. The length of all four stories are different. Mk. = 8 verses, Mt. = 12 verses, Lk. = 22 verses, and Jn. = 23 verses(Jn. 1:6-8, 15-34).
3. The mention of John the Baptist wearing a garment of camel's hair & a leather belt around his waist is present in Mark & Matthew's gospel, but is absent in Luke & John's gospel.

### Prelude to the Meat of the Study

**APPLICATION:** TJ – First, cover the importance of reading a gospel story in all of the gospels of which it appears, then segway into the (so called) “synoptic problem.” Example: The eye witness accounts of the Ranger who fell out of the helicopter during an operation in Mogadishu, Somalia(It is the operation the movie “Black Hawk Down” was based off of). What happened was, at the beginning of the operation, a Ranger fell to the ground out of a helicopter and needed medevacked(this is the truth claim). Some soldiers who were there said that he *fell* out of the helicopter, other soldiers said he *missed the rope*(they were fast roping out of the helicopter). Soldiers who were there also said that he fell 90ft, 70ft, and 30ft. The difference in these details do not invalidate the truth claim: A soldier fell from the helicopter and needed medevacked. So the truth claim made by all three soldiers are not invalidated by the different details of their stories. We have the exact same thing going on with the gospel accounts of Jesus. Thus, the differences in the gospel accounts add to their validity & strengthen the truth claims that are made about Jesus.**APPLICATION** Title of this video that is going to go on the social media accounts = “The synoptic gospel “problem.””

Then, continue on with the rest of the study(digging into the content of the verses of the passage(located immediately below.))

## Introduction

oo The gospel writers present Jesus as the One who will deliver them from exile and they do so in a multitude of ways. Some of those ways being: the scenes that are part of Jesus' life, certain things that are said about those scenes, the dialogue that's recorded in the scripture text from those scenes, and how the scenes, as a whole, are recorded(theologized history – An accurate account of historical events told in a way to communicate a message.).

Mark starts out his gospel by quoting from Isaiah chapter 40. This is not by happenstance or coincidence because Isaiah chapter 40 is the fulcrum point/the tipping point/the point in the book of Isaiah where the message shifts from punishment & exile, to restoration.

(Regarding the utilization of Isa. 40:1-5 as it pertains to Mark's specific quotation of Isa. 40:3 in Mk. 1:3)Mark begins his gospel by quoting Isa. 40:3 in Mk. 1:3 = <sup>3</sup>the voice of one crying in the wilderness: 'Prepare the way of the Lord, make his paths straight.'" The part of this verse that reads, "Prepare the way of the Lord..." communicates that the Lord is coming back; i.e. = He is returning to Israel. Thus, Mark applying what is said in Isa. 40:3 to Jesus communicates that Jesus is the LORD who is returning. It also communicates that Israel has been forgiven(Deut. 27-32). Deut. 27-32 summed up = If you behave in a certain manner, I will kick you out of the promised land, but if you *repent*, then I will bring you back to the land and I will be your God and you will be my people. And I will dwell in the midst of my people(2 Cor. 6:16 is a partial fulfillment of Christ dwelling in the midst of His people; Jesus returning at His 2<sup>nd</sup> coming is the complete/total/100% fulfillment of Christ dwelling in the midst of His people). Deut. 27-32 is blessings & cursings and what happens with restoration. This is mimed here in Isaiah and quoted by Mark to inaugurate the ministry of Jesus. There's a reason why the gospel writers structure their gospels the way they do(specifically as it relates to our study today – the

stories of John the Baptist preparing the way & Jesus's baptism). They introduce the inauguration of Jesus' ministry by quoting Isa. 40:3, then, John the Baptist is identified as the one who is announcing the arrival of the Messiah, then, the Messiah is identified (Jesus). The sequence of events is not an accident, nor did it happen by chance.

### Meat of the Study

Lk. 3:2-3 & Mt. 3:4 = Lk. 3:2-3 = <sup>2</sup>during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness. <sup>3</sup>And he went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins. Mt. 3:4 = <sup>4</sup>Now John wore a garment of camel's hair and a leather belt around his waist, and his food was locusts and wild honey. The way John is described should catch your attention because it is seemingly out of place. What does it matter where John is located or what kind of clothes he is wearing? Isn't the point of the story to identify that Jesus is God's beloved son/the Son of God; i.e. = the Messiah? What do these details specific to John the Baptist have to do with Jesus being the Messiah? What do these details mean/communicate? Answer = The mentioning of these things regarding John the Baptist is to frame him as the new Elijah; the writer wants his readers/hearers to link John the Baptist & Elijah theologically. **APPLICATION:** Elijah is a "type"(typology) of John the Baptist. A <sup>BB</sup>"type"(typology) is a non-verbal prophesy that prefigures something that is to come later. "Types"(typologies) can be a person, event, or institution. An example of each type is: Ex. (Person)Moses is a type of Jesus(Moses gave the law to Israel which was given to him by God on a mountain; Jesus gives the "law"(Jesus's sermon on the mount(ain)) to His followers when He was up on a mountain in Matthew 5-7); (Event)Jonah being thrown overboard into the sea, consumed by the great fish, then brought back to life(regurgitated) onto the land(the death, burial, & resurrection of Jesus); (Institution)The

Passover lamb and Jesus as the Lamb of God(just as the high priest would sacrifice one lamb for the nation of Israel once a year, God sacrificed His Lamb-Jesus Christ; the Lamb of God who takes away the sins of the world- once to atone for the sins of all human beings past, present, and future.)**APPLICATION** Title of the video for the social media platforms: “What is a biblical “type”?”

So how is Elijah a type of John the Baptist? Answer = TJ – Right now read the chart below to the audience; i.e. = the chart below is the answer to this question.

<u>Elijah</u>	<u>John the Baptist</u>
<u>2 Kings 1:8</u> = Elijah is described as wearing a garment of hair and a leather belt around his waist.	<u>Mt. 3:4 &amp; Mk. 1:6</u> = John the Baptist is described as being clothed with a garment of camel’s hair and a leather belt around his waist.
2 Kings 2:6-7 place Elijah at the Jordan River.	Matthew 3:6, 13, Mark 1:5, and Luke 3:3, 7 informs us that John the Baptist is baptizing people in the Jordan River.
<sup>CC</sup> 1 Kings 17:3–7; 19:3–8 and 2 Kings 2:6–12 indicate that Elijah was a man of the wilderness.	Matthew 3:1, Mark 1:4, and Luke 3:2 all place John the Baptist in the wilderness.

Ok great – so these two are described in similar ways. Why is that important? Answer = Zechariah 13:4 is the starting point in answering that question. Zech. 13:4 = <sup>4</sup>“On that day every prophet will be ashamed of his vision when he prophesies. He will not put on a hairy cloak in order to deceive.” The part to focus on in this verse is “hairy cloak” because that is the garment of a prophet(think: clothing that distinguishes a person to be a prophet.). Elijah and John the Baptist are described in this manner, thus they are distinguished as prophets. Now, the additional mentioning of John the Baptist wearing a leather belt around his waist is important because that identifies him with a specific prophet; that prophet of course being Elijah. The additional descriptive similarities between Elijah and John the Baptist were designed to theologically link

them together with the goal of communicating that Elijah is a type of John the Baptist; i.e. = John the Baptist is Elijah(Mt. 11:14; 13:17, & Lk. 1:17).

So, Ok. Awesome. Elijah is a type of John the Baptist and they both are prophets. Why does that matter? Answer = It matters because Elijah(John the Baptist) is the figure who is going to be sent in the last days to announce(identify) the LORD in human form – i.e. = the Messiah(“Anointed”(Psalm 2:2 ESV)), the One who is going to fulfill the covenants and restore/deliver Israel. Malachi 3:1; 4:5-6, and Isaiah 40:3-5 is where we’ll go to next as we continue to answer the question of why this association between Elijah & John the Baptist matters. Malachi 3:1 = <sup>1</sup>“Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. Malachi 4:5-6 = <sup>5</sup>“Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. <sup>6</sup>And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.”(<sup>DD</sup>v.6 communicates repentance. <sup>NN</sup>The biblical concept of repentance, is deeply rooted in the wilderness tradition. In the earliest layers of OT prophecy, the command to “turn” communicates a return to the original relationship with the Lord. Mal.4:5-6 communicate that Elijah is going to preach repentance before the eschaton when *the LORD* returns.) Isaiah 40:3-5 = <sup>3</sup>A voice cries: “In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God. <sup>4</sup>Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain.(*language of judgment & restitution*) <sup>5</sup>And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken.” The word translated “Anointed”(ESV) in Psalm 2:2 is מָשִׁיחַ.(*TJ – right now tell the*

audience how “Anointed” is Masheach in Hebrew and how Masheach comes from the verb mashach which means to smear(like, smearing with oil). Psalm 2:2 links the LORD and the Messiah together & Psalm 2:2, 6-7 links the LORD’s Messiah and His Son together. This is important because in Luke 3:22, God, speaking from heaven, speaks Psalm 2:7 in regards to Jesus thus identifying Jesus as His Son – i.e. = the Messiah. <sup>EE</sup>We trace the word “messiah” back to Israelite kingship. How? Answer = Because Psalm 2:1-2, 6-7 is perceived to be a coronation of the king, and the messiah in these verses is the king of Israel. Psalm 2:1-2, 6-8 = ¶ Why do the nations rage and the peoples plot in vain? ¶ The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed. (TJ – right now mention to the audience the Two Powers in heaven theology and if that is something new to them, not to worry because in a few weeks we will be covering that topic.) ¶ “As for me, I have set my King on Zion, my holy hill.” ¶ I will tell of the decree: The LORD said to me, “You are my Son; today I have begotten you. ¶ Ask of me, and I will make the nations your heritage(inheritance), and the ends of the earth your possession. (Notice the gentile inclusion in verse 8; said differently: The king of Israel is also the king of the gentiles. This is one of many examples in the Old Testament of gentile inclusion into the people of God. Isaiah 19:23-25 is another example of gentile inclusion in the Old Testament. Gentile inclusion into the people of God(Israel) is not an innovation of Paul or any other New Testament writer. The concept/idea of gentile inclusion comes into play in Lk. 3:8 when John the Baptist tells the Pharisees and Sadducees that God is able to raise up children of Abraham from these stones.) All of this matters because it communicates that Jesus is the LORD in human form, the Son of God, the Messiah, and the King of Israel(gentile & Jewish believers).



Ok; wonderful. All that stuff who Jesus is is great in all, but what is the significance of it?

Answer = It's significant because He is going to reunite the people of God and the beginning of this reunification starts in the wilderness(Exodus imagery). <sup>LL</sup> Passages like Je. 2:2, Hosea 2:14–15, and Ezekiel 20:33-38 show the desert as a place of new beginnings.(like...a new covenant). And that new covenant includes gentiles as God's people Israel(i.e. = the one new man(Eph. 2)).

Jeremiah 2:2, Hosea 2:14-15, and Ezekiel 20:33-38 inform us of this intention using wilderness(Exodus imagery) and prophetic speech. Jeremiah 2:2 = <sup>2</sup>Go and proclaim in the hearing of Jerusalem, Thus says the LORD, "I remember the devotion of your youth, your love as a bride, how you followed me in the wilderness, in a land not sown.(Notice that it is YHWH who is leading Israel in the wilderness on the way to the promised land.) Hosea 2:14-15 = <sup>14</sup>Therefore, behold, I will allure her, and bring her into the wilderness, and speak tenderly to her. <sup>15</sup>And there I will give her her vineyards and make the Valley of Achor a door of hope. And there she shall answer as in the days of her youth, as at the time when she came out of the land of Egypt(Egypt is associated with bondage because of the 400 years of Israelite captivity(400 years = Gen. 15:13; 430 years = Exod. 12:40)). <sup>FF,GG</sup> The Hebrew word translated "allure" is פתה(pa-tah) and it means to entice; to provoke someone to do something through persuasion.(This is precisely what Jesus does during His ministry. He does so by way of telling people the truth in a loving, yet stern and serious manner. He does so by miracle healings. He does so by raising people from the dead. He does so by teaching and demonstrating to us how we are to live. He does so by forgiveness; He forgives people of their sins. Jesus displaying God's love by means of how He lived His life was YHWH persuading Israel in a loving, tender manner to return to belief in Him and to be a member of His kingdom by taking part in His new &

everlasting covenant.) <sup>HH</sup>Remember: The context of Isaiah 40 is a new beginning for Israel. God brought Judah & Benjamin out of exile and back to the land, but the 10 northern tribes of Israel were scattered to the wind among the nations- i.e. = they never returned to the land of Israel from exile. But the coming of the messiah will result in redemption for *all* the tribes. Yahweh will draw his children from every tribe and nation, whether Abraham's literal descendants(Jews) or not(gentiles). Thus what Ezekiel says in chapter 20:33-38 is important regarding the redemption/reunification of all 12 tribes of Israel. Ezekiel 20:33-38 =(These verses are in the context of YHWH restoring Israel)= <sup>33</sup>As I live, declares the Lord GOD, surely with a mighty hand and an outstretched arm and with wrath poured out I will be king over you.(The 'wrath of God' was poured out upon Jesus during His passion & crucifixion(2 Cor. 5:21, 1 Peter 2:24) and Jesus's passion narrative is told in a manner of a coronation event). <sup>34</sup>I will bring you out from the peoples and gather you out of the countries where you are scattered(gentile inclusion), with a mighty hand and an outstretched arm, and with wrath poured out. <sup>35</sup>And I will bring you into the wilderness(Exodus imagery) of the peoples, and there I will enter into judgment with you face to face. <sup>36</sup>As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you, declares the Lord GOD. <sup>37</sup>I will make you pass under the rod, and I will bring you into the bond of the covenant. <sup>38</sup>I will purge out the rebels from among you, and those who transgress against me. I will bring them out of the land where they sojourn, but they shall not enter the land of Israel(judgment against non-believers(this includes religious leaders who reject Jesus as the Messiah(Lk. 3:7-9))). Then you will know that I am the LORD.

<sup>II</sup>John's ministry is associated with the wilderness and the Jordan River. The desert/wilderness setting echoes the exodus and conquest themes rooted in the deliverance and the formation of Israel as a covenant people. <sup>JJ</sup>So as the prophets looked back to the comparative

purity of Israel's wilderness beginnings, the hope grew that in the wilderness God's people would again find their true destiny. The voice in the wilderness(Is. 40:3–5) which introduces Isaiah's great vision of restoration, is followed by the recurrent theme of a new Exodus, a new beginning in a wilderness transformed by the renewing power of Israel's God(Isaiah 41:18–19; 43:19–21; 44:3–4).

<sup>KK</sup>When the prophets talk about the exile, they use stuff from the book of Exodus because Israel, in the book of Exodus, when it starts, is in exile. They are in bondage; They are in a foreign land; They need to be delivered. The prophets frequently looked forward to a 'repetition of the acts of God.'[\[This is part of the reason why it is so important to notice/pick-up on pattern recognition in the scriptures.\]](#) The Exodus provided a model for prophetic predictions both of acts of deliverance within the national history of Israel, and of the more glorious eschatological work of God.

To understand this, we have to get the exile into our heads. More specifically, how a first century Jew viewed/thought of the exile. You may be thinking, "The exile ended when Israel returned from Babylonian captivity." That is incorrect because only two tribes returned – Judah & Benjamin-- not all 12. Ezekiel 37:15-28 tell us that the return from exile(i.e. = the end of the exile; the forgiveness of God for the national apostasy) results in a return of all 12 tribes. If you look at descriptions of the return/the solution to the exile(the end of the exile), the Day of the Lord doesn't happen in the first century & there's no New Jerusalem. This is the kind of stuff the prophets associated with the end of the exile. The first century Jews are still of the mindset that they're still unforgiven and in need of atonement because the Lord had not returned to dwell with his people. That thought comes from Leviticus 26, which describes why the exile would happen, and if there was repentance, what would happen in response. Leviticus 26 forecasts the exile due

to apostasy and then describes God's forgiveness and restoration, where God returns to dwell with his people. They haven't seen any of this. The gospel writers wanted their first century readers & hearers, who were still spiritually in exile, (here's the key point) to be expecting a new exodus from exile. The Messiah, son of David, the new Moses is going to be the One who forgives us and makes atonement for our sins. The thinking is that when the first century person hears this, they are to be thinking of/expecting a new Exodus. This is one of the reasons for the wilderness imagery that's mentioned at Jesus's baptism and why the story of Jesus' baptism is placed at the beginning of all of the gospels. The gospel writers are laying the groundwork to frame Jesus's baptism as a 2<sup>nd</sup> Exodus(via their usage of wilderness imagery) and that it is Israel's King who will be leading them into the promised land(the new heavens and earth; i.e. = the global Eden).

Thinking of Jesus's baptism as a 2<sup>nd</sup> Exodus in light of the metanarrative of scripture(the big picture story) may help in understanding the concept. Keep in mind the 'repetition of the acts of God' idea as well. Humanity as a whole started out in the Garden of Eden(the place where God & humanity(God's people) dwelt together). Humanity sinned and God expelled them(exiled them) out of the Garden. God's people then find themselves as slaves/citizens of an earthly world kingdom(Egypt). God then delivers His people from the earthly world kingdom(Egypt) via the Exodus and leads them into the promised land(geographic Israel – the place where God will set His name – i.e. dwells with His people). Notice now how this sequence of events repeats. Israel(God's chosen people) sins(idolatry and a plethora of other sins), they are expelled from the promised land(geographic Israel – the place where God set His name – i.e. dwells with His people), taken into Assyrian captivity(world kingdom of which the Assyrians scattered the 10 northern tribes to the wind – i.e. = they don't exist anymore), then the Babylonian

captivity(world kingdom), then only Judah & Benjamin return to the promised land because the 10 northern tribes don't exist anymore sooo...Israel is still in exile. Introduce Jesus into the story who's ministry is framed as the 2<sup>nd</sup> Exodus – i.e. = He is going to be the One who leads Israel(Jewish & gentile believers; the 2<sup>nd</sup> Exodus) into the promised land(the global Eden at His second coming. Eden will not be a plot of real-estate that's surrounded by the Tigris, Euphrates, Pishon, & Gihon Rivers; it will be worldwide, all evil -both earthly & supernatural- will be eradicated, heaven & earth will be reunited, and God will be dwelling on earth with His people(believers) for eternity).

Recognizing biblical themes, motifs, and patterns helps us discern theological points and ideas of central importance(i.e. = [what the writer is trying to communicate](#)). The patterns we see/find in scripture are intentional. The biblical writers were intentionally doing things in the text of Scripture to highlight and communicate certain ideas and themes for their audience(hearers/readers).

And that concludes Part 1 of Mk. 1:1-11. We will continue our study of Mk. 1:1-11 next week. Please like, subscribe, and follow us on YouTube([@MessiahMinistriesPodcast](#)), on Instagram([messiahministriespodcast](#)), on TikTok([messiahministriespodcast](#)), and on X(formerly Twitter)([@mmptimmcquillin](#)). If you feel led by the Lord to support this podcast, you can do so by clicking “Support Us” at the top right of the homepage of our website: [www.messiahministriespodcast.com](http://www.messiahministriespodcast.com). Check your spam and trash folders if the donation receipt doesn't appear in the “inbox” area of your emails. You can listen to the podcast ad-free, without interruption, by going to our website and clicking on “Episodes” at the top right of the screen. Once you do that, you will be taken to the webpage where all of the podcast episodes/teachings are located. That is also where you will find the Downloadable episode guide that I read from for

every podcast episode. All of the sources I use are cited in the Downloadable episode guide. To access the Downloadable Episode guide, go to the homepage of our website, click “Episodes” at the top right of the homepage, scroll down, find the teaching/podcast episode you’re looking for, and click on “Downloadable episode guide.” You can also send me your questions via email at [messiahministriespodcast@gmail.com](mailto:messiahministriespodcast@gmail.com) and be sure to tell me your name & where you’re from. I’m looking forward to the next time we study the scriptures together and remember: When you’re studying the scriptures, think: What is the writer trying to communicate?

### Sources

AA = The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016).(If you hover over the superscript number 2 immediately following the word “prophet” in Mk. 1:2 in Logos bible software, a note will appear that reads, “Some manuscripts [read] *in the prophets*.”)

BB = Dr. Michael Heiser’s Naked Bible Podcast episode #170 Melchizedek, Part 3. To access the information cited: Go to [www.nakedbiblepodcast.com/episodes/](http://www.nakedbiblepodcast.com/episodes/), scroll down and find Episode #170 Melchizedek, Part 3, and click on “Downloadable transcript” that is located immediately below the episode. The information cited is located on page 8 of the downloadable transcript.

CC = R. T. France, The Gospel of Matthew, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publication Co., 2007), 106.

DD = John D. Barry et al., Faithlife Study Bible (Bellingham, WA: Lexham Press, 2012, 2016), Mal 4:6.

EE = I wish I could be more precise with this citation, but it comes from a notecard I made from a class I took at AWKNG School of Theology.

FF = Ludwig Koehler et al., *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: E.J. Brill, 1994–2000), 984.

GG = Rick Brannan, ed., *Lexham Research Lexicon of the Hebrew Bible*, *Lexham Research Lexicons* (Bellingham, WA: Lexham Press, 2020).

HH = Michael S. Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible*, First Edition. (Bellingham, WA: Lexham Press, 2015), 272.

II = Joel B. Green, *The Gospel of Luke*, *The New International Commentary on the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1997), 163.

JJ = R. T. France, *The Gospel of Mark: A Commentary on the Greek Text*, *New International Greek Testament Commentary* (Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press, 2002), 57.

KK = Dr. Michael Heiser’s Naked Bible Podcast episode #339 “Exodus in the Gospel of Matthew” To access the transcript, go to <https://nakedbiblepodcast.com/episodes/>, scroll down to Episode #339 “Exodus in the Gospel of Matthew,” and click on “Download transcript.” The information cited is on p.5-6 of the episode transcript.

LL = Richard T. France, “Matthew,” in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 910.

MM = William L. Lane, *The Gospel of Mark*, *The New International Commentary on the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1974), 51.

NN = *Ibid.*, p.49

OO = The class offered at AWKNG School of Theology titled, “Unseen Realm 102.” The class is taught by Dr. Michael Heiser. The information is taken from Module 6 of Unseen Realm 102 timestamp 14:29min. – 18:31min. To access this course(as of today, 10-23-2024, the course is free), go to: [awkng.com](http://awkng.com). When you arrive at their homepage, click on “Online Courses,” then click on “Unseen Realm.”