

directly parallels, in the earliest Christian literature, that of Jesus and the deity of Israel (Gieschen 1998).⁴

The two most salient parallels are their shared exercise of divine prerogatives and their shared possession of the divine name. As discussed above, the messenger of YHWH is said in Exod 23:21 to have the authority to not forgive Israel's sins, an allusion to Josh 24:19 and YHWH's prerogative to do the same (Johansson 2011). The story in Mark 2:1–12 of Jesus's healing of a paralyzed man and forgiving of his sins alludes to the same exclusive prerogative, which is put into the thoughts of the scholars, who incredulously wonder, "who can forgive sins except for the deity alone?" After discerning their thoughts, Jesus demonstrates that "the Son of Humanity [*ho huios tou anthrōpou*] has authority on earth to forgive sins" (v. 10) by healing the man's paralysis. There are many other ways that Jesus's exercise of divine prerogatives is demonstrated throughout the Christian scriptures, but this is the most closely related to the same assertion on the part of the messenger of YHWH. That the Christian scriptures are far more extensive, varied, and emphatic about that assertion should come as no surprise. The goal of Exod 23:21 (as described in chapter 6) seem simply to be to provide a rationalization for conflated identities arising from a set of textual interpolations. The rhetorical goal in the Christian scriptures appears to be not just to assert Jesus's possession of YHWH's divine agency, but also to link Jesus with the rich and complex messianic tradition that had been developing over the previous centuries and included elaboration and innovation on the significance of messenger's possession of the divine name.

This possession of the divine name as a vehicle for divine agency is central to both the messenger of YHWH as well as to the christological frameworks of the Christian scriptures (Gieschen 2003). Regarding the story above from Mark 2, the title "Son of Humanity" is linked with the messianic endowment with the divine name via 1 Enoch, which describes this "Son of Humanity" possessing the "hidden name" (1 En. 69.14) and being "named in the presence of the Lord of Spirits, the Before-Time" (1 En. 48.2).⁵ A more explicitly Christian articulation of Jesus's endowment with the divine name is found in the christological hymn of Phil 2:9: "Therefore the Deity has highly exalted him [*auton hyperypsōsen*] and has given him the name that is above every name [*to onoma to hyper pan onoma*], so that at the name of Jesus every knee may bend—in heaven and on earth and

⁴ While I am only addressing the divine name in this appendix, the Christian scriptures assert Jesus's possession and deployment of a number of the communicable vehicles for divine agency, such as the deity's spirit, glory, power, and so on (cf. Sommer 2009, 135–37; Wilson 2021, 121–45). The consolidation of these vehicles within the figure of Jesus no doubt amplified the power and salience of Jesus's claim to divine sonship and authority.

⁵ These translations are from Nickelsburg and VanderKam 2012.