

Bible Doctrines (The True-Good-Beautiful)

T/G/B

- Eschatology
- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law
- Anthropology
- Angelology
- Pneumatology
- Christology
- Paterology
- Trinitarianism
- Cosmology
- Theology Proper
- Bibliology

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The single greatest issue in life is virtue love for God (Matt. 22:37-40). Christ says the entire law and prophets, meaning the Word of God, hangs on this virtue love. "Hangs" is (**κρεμάννυμι, kremannumi**). This means if you take out virtue love the meaning of the whole Bible is lost. Everything in the Bible, the prophecies and promises, the testimonies and types, invitations and warnings, blessings and denunciations are all there to create virtue love in the believer (Hab. 3:17-19; 1 Pet. 1:6-9). This is Palm Sunday, which stands as a powerful example for the need of virtue love (Matt. 21:8-11; 27:20-26).

Given that we have been created to love God, and the Bible was given to develop the necessary virtue for that love, we can see how very important it is to be meticulously accurate in our understanding of the Bible's teachings.

The direction of our lives is far more important than where we start. Better to be wrong about details and possess right philosophy than to be right about details with bad philosophy. What you identify your 2nd order volition with will determine the direction of your life.

Stage 3

Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God.
- Virtuous love for God: Intellective, volitional, emotional love of God. Enduring fellowship.
- Life of "above all you could ever ask or imagine"

Holy Spirit



Bible Doctrine

Stage 2

Stage 2 – Christian doctrinal believer = life of doctrine!

- Nominal understanding of God.
- Through BD this believer has gained a great deal of perinoetic truth about God & the spiritual life.
- However, he continues to have some pagan views about God's *nature* due to lack of metaphysics.
- He has become more stable, but still very dependent on others for confidence in absolute truths.

Holy Spirit



Bible Doctrine

Stage 1

Stage 1 – Christian baby = life of ups and downs.

- Utilitarian understanding of God.
- All baby believers have a great deal of pagan views of God due to pagan horizon of meaning. All baby believers are tossed here and there by kosmos diabolicus, Eph. 4:14.
- For baby believers it is primarily about pragmatism. In other words, if it works or feels good, they think it must be true.

EPISTEMOLOGY: #9, Grasp of Existence-36

Jesus's Revelation of the Most Proper Name of God, 'Ehyeh/Existence, in John

1. Exodus 3:14 is the greatest passage in the entire Word of God as it reveals the most proper name of God describing His essence. It is also the greatest passage regarding Christian ontology, epistemology, and theistic philosophy in general.

(NAS) Exodus 3:14 And God said to Moses, **"I AM WHO I AM"** (אֲהִיֶּה אֲשֶׁר אֲהִיֶּה); and He said, "Thus you shall say to the sons of Israel, **'I AM** (אֲהִיֶּה) has sent me to you.'"

(JPS Tanakh) Exodus 3:14 And God said to Moses, "**Ehyeh-Asher-Ehyeh.**" He continued, "Thus shall you say to the Israelites, **'Ehyeh** sent me to you.'"

(LXX) Exodus 3:14 καὶ εἶπεν ὁ θεὸς πρὸς Μωυσῆν **ἐγὼ εἰμι ὁ ὢν** καὶ εἶπεν οὕτως ἔρεῖς τοῖς υἱοῖς Ἰσραὴλ **ὁ ὢν** ἀπέσταλκέν με πρὸς ὑμᾶς.

- Overview of some Bible teachers regarding Exodus 3:14 who reject the existential view in favor of God being evasive and dismissive.
- The crucial need for philosophical insights into the Word of God.

EPISTEMOLOGY: #9, Grasp of Existence-36

Jesus's Recovery of the Most Proper Name of God: 'Ehyeh, BE, Existence

2. Exodus 3:15 provides the transition from **1st person 'Ehyeh** to the **3rd person Yahweh, He is**. This transition would have been readily understood by the ancient Jew.

Exodus 3:15 And God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, '**Yahweh (יהוה)** the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is **My name forever**, and this is **My memorial-name to all generations**."

EPISTEMOLOGY: #9, Grasp of Existence-36

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3. Jewish commentators never attributed disproportionate importance to Exodus 3:14 until the Middle Ages. There is no evidence that 'Ehyeh was understood as a divine name as such.
4. However, 'Ehyeh of Exodus 3:14 commanded the attention of Christian exegetes from the outset. In fact, Exodus 3:14 lays down the principle from which the whole of Christian philosophy, ontology, and epistemology is suspended.

EPISTEMOLOGY: #9, Grasp of Existence-36

Jesus's Recovery of the Most Proper Name of God: 'Ehyeh, BE, Existence

5. The Church Fathers and Medieval Scholastics identified the '*ehyeh* of Exodus 3:14 as the divine name that expresses the most fundamental essence of God, which essence they identified as "subsistent being itself," the "most appropriate" of all divine names. Throughout church history '*ehyeh* was understood as the divine name bearing the meaning: I AM HE whose essence is expressed in the words "I AM." That God is therefore purely and simply being. His essence is being. This has been all but lost in much of contemporary Bible and evangelical circles due to emphasis on devotionism (man-centeredness, problem centeredness).

EPISTEMOLOGY: #9, Grasp of Existence-36

Jesus's Recovery of the Most Proper Name of God: 'Ehyeh, BE, Existence

6. There is universal agreement among Christian scholars that the words "I AM" in John 8:58 (ἐγώ εἰμι) are a statement of both the eternal existence of Jesus and of His deity.

John 8:58 Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am (ἐγώ εἰμι)."

7. However, there is a surprising lack of recognition of the link with the LXX's ἐγώ εἰμι (ehyeh asher ehyeh) of Exodus 3:14. Part of the hesitation is problems with seeing Jesus as making a *total* identification with God the Father. Both the Father and the Son are 'Ehyeh, and it is very easy to move into heresy by making them the same person (modalism) with the concept of name.

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Jesus's Recovery of the Most Proper Name of God: 'Ehyeh, BE, Existence

8. Note the *close* identification of Jesus with God throughout John's Gospel. The concern is making it a total identification, which would rule out the Trinity.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 10:30 "I and the Father are one."

John 14:9 Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father '?"

John 16:15 "All things that the Father has are Mine; therefore I said, that He takes of Mine, and will disclose it to you.

John 17:10 and all things that are Mine are Thine, and Thine are Mine; and I have been glorified in them.

John 20:28 Thomas answered and said to Him, "My Lord and my God!"
(Yahweh and Elohim)

EPISTEMOLOGY: #9, Grasp of Existence-36

Jesus's Recovery of the Most Proper Name of God: 'Ehyeh, BE, Existence

9. Note Christ's definitive response to the Jews' questions about His identity.

John 8:25 And so they were saying to Him, "**Who are You?**" Jesus said to them, "What have I been saying to you from the beginning? 53, "Surely You are not greater than our father Abraham, who died? The prophets died too; **whom do You make Yourself out to be?**"

John 8:58 Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am (ἐγώ εἰμι)."

- Jesus uses the same words as the LXX translation of the absolute-and-eternal meaning of the self-identified 'Ehyeh of Exodus 3:14.

EPISTEMOLOGY: #9, Grasp of Existence-36

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10. Note the reaction of the Jews when Jesus said "I AM" (Ἐγώ εἰμι). They understood the connection between 'Ehyeh and Yahweh—which I think He made known to them. While they understood the implications, there is no evidence of 'Ehyeh being understood by the Jews, or anyone else, as the name of God until the Gospel of John.

John 8:59 Therefore they picked up stones to throw at Him;

11. Note Jesus' revelation of 'Ehyeh right after His high priestly prayer and just prior to His arrest and the reaction.

John 18:5 He said to them, "I am He (Ἐγώ εἰμι)." And Judas also who was betraying Him, was standing with them. 6 When therefore He said to them, "I am He (Ἐγώ εἰμι)," they drew back, and fell to the ground.

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12. Jesus revelation of 'Ehyeh as a *name*. In John 17:26 Jesus said, "*I have made Thy name known to them, and will make it known.*"
- Jesus is saying He has made the name of God known to disciples. It could not have been Yahweh, because that name would already have been well known to His disciples.
 - Christ never uses the name Yahweh anywhere in the Gospel of John. So what name did He reveal? 'Ehyeh (ego eimi)!
 - Christ revealed *ego eimi* some twenty-six times throughout John, which means that 'Ehyeh was the name He made known.

EPISTEMOLOGY: #9, Grasp of Existence-36

Jesus's Recovery of the Most Proper Name of God: 'Ehyeh, BE, Existence

- Jesus was the first 'Ehyeh metaphysician. He was the first one to reveal the true name of God, 'Ehyeh, and thus laying the foundation for understanding the nature of God as well as ontology, epistemology, science, and Christian philosophy and theology!
- While Christian philosophers through most of church history have recognized the implications of Ehyeh from Exodus 3:14, there is been some reluctance to identify this *new* name revealed by Jesus as '*Ehyeh* due to perceived theological problems with **total** identification of Jesus's person with God the Father.
- Contemporary Christianity suffers greatly from ignorance and rejection of Christ's revelation of 'Ehyeh, most notably in the areas of epistemology, ontology, theology, and the Christian way of life.

Before we move to Mary, Judas, and Palm Sunday, consider the response to the Sermon on the Mount then and now. Why are they such a hard sell today—especially since they are Christian virtues.

- #1, Matt. 5:3: Blessed (Μακάριοι) are the **poor in spirit** for theirs is the kingdom of heaven
- #2, Blessed are those who **mourn** (πενθοῦντες) for they shall be comforted
- #3, Blessed are the **gentle** (πραεῖς) for they shall inherit the earth.
- #4, Blessed are those **who hunger and thirst for righteousness** (δικαιοσύνην) for they shall be satisfied.
- #5, Blessed are the **merciful** for they shall receive mercy
- #6, Blessed are the **pure in heart** (καθαροὶ τῆ καρδία) for they shall see God
- #7, Blessed are the **peacemakers** (εἰρηνοποιοί) for they shall be called the sons of God
- #8, Blessed are **those who have been persecuted** for righteousness and because of Jesus Christ. Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. 12 "Rejoice, and be glad, for your **reward (ὁ μισθός) in heaven** great, for so they persecuted the prophets who were before you.

Palm Sunday Special—John 12: Mary, Judas, and Palm Sunday

JOHN 12:1-19

1. Mary, John 12:1-3
 - Luke 7:36; 10:38-42
 - John 11:1-6; 20-33; 12:1-6.

2. Judas, John 12:4-6
 - Matthew 26:24, 50
 - Matthew 27:3-8.
 - Acts 1:16-19.

3. Palm Sunday, John 12:12-19
 - Matthew 21:1-11; 27:11-16
 - Mark 15:11-15
 - Luke 23:20-21

4. Christ's invitations and warnings to everyone, John 12:20-50.