

# Communion Special

**Esse, Transcendence, Christ, and the Cross**

**1 CORINTHIANS 11:17-32**

# COMMUNION SPECIAL

## Esse, Transcendence, Christ, and the Cross

**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.'" (Tanakh)

1. Esse (Ehyeh, אֶהְיֶה, Being, Is, Pure Act ) is the most proper name of God, that is, the name that most perfectly and unambiguously signifies God's unique and matchless reality. On a personal level, grasping *Esse* is my fourth Gestalt experience. This would not have been possible apart from philosophy and logic working in tandem with fellowship with God and BD.

2. Esse signifies that God does not change. Since God is not determined by any forces outside of Himself, He does not change. God's very existence is Pure Act whereas our *esse* is acted upon by Esse.
- **Malachi 3:6** "For I, the LORD, **do not change**; therefore you, O sons of Jacob, are not consumed.
  - **Psalm 102:27** "But **Thou art the same**, And Thy years will not come to an end.
  - **James 1:17** Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is **no variation, or shifting shadow**.

3. Esse signifies that God is an inexhaustible source of energy.
- **Deuteronomy 33:27** "The eternal God is a dwelling place, And underneath are the everlasting arms;
  - **Isaiah 40:28** Do you not know? Have you not heard? The Everlasting God, the LORD, the Creator of the ends of the earth Does not become weary or tired. His understanding is inscrutable.
  - **Colossians 1:16** For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him. <sup>17</sup> And He is before all things, and in Him all things hold together (τὰ πάντα ἐν αὐτῷ συνέστηκεν).

4. Esse points to God's aseity. God's *aseity* (*a se*, "from or by Himself;" *aseite*, "of oneself) is God's most fundamental attribute from which all other attributes are derived.
5. Esse points to God as the Transcendent One. The One who transcends all things. He is the ultimate ground and Esse behind all existence.

6. It is impossible overstate the implications of Esse in regard to such things as the “problem” of evil, the providence of God, the essence of God, the attributes of God (especially the simplicity and impassibility of God), and God as the Transcendent One.
7. Esse is the Transcendent One of the Universe that continuously gives existence (esse) to all things. Apart from grasping Esse, the believer cannot understand the true nature of God.
8. There is nothing more authentically Transcendent than Esse. He is what it is all about. He is the greatest Good: the only One who can fulfill our real transcendent needs.

9. When Esse/God becomes the Transcendent One in the believer's life, the believer enjoys two levels of transcendent experiences.
10. These experiences should never be confused with emotional experiences (emotions are always tied to physiological changes). God has no emotions—except the second member of the Trinity through His human nature made possible by the incarnation. The Father and the Holy Spirit cannot empathize like the Son in His hypostatic union.

11. Emotions are physiological . God has no emotions (impassibility). There is nothing wrong with emotions, but God does *not* have them. Animals have emotions. However, they do not have emotions that are open to reason. An animal cannot reason about anger, e.g., “I should not be angry.” Our emotions are open to reason. With our intellect our emotions can follow judgments.
  
12. A transcendent experience is a conscious awareness, or experience that transcends everything else in your life.

13. Experiences come in two categories. General experience is the totality of consciousness like that of being alive. Specific experience focuses on a given aspect or a moment within the whole of one's consciousness. The difference respectively would be like the experience of being married versus event of getting married.
  
14. Technically, a transcendent experience is an experience, awareness, or orientation to the Transcendent. It really does not make any difference if the object excludes God as the center (Zen Buddhism, Confucianism) or some ideal (humanism) for it to be labeled a "religious" experience.

15. Every person lives for some Transcendence. Every person seeks to overcome the conditions of his finitude and frustrations. Everyone seeks self-transcendence for meaning and purpose. Everyone seeks to live above the narrow and limited human realm.
16. Only God is able to provide Blessed Transcendence and provide capacity for us to enjoy other transcendentals in life.

17. There is absolutely nothing else like Esse—ontologically or transcendentally.

- Isaiah 43:13 Even from eternity I am He; And there is none who can deliver out of My hand; I act and who can reverse it?"
- Isaiah 44:6, "Thus says the LORD, the King of Israel And his Redeemer, the LORD of hosts: 'I am the first and I am the last, And there is no God besides Me.
- Isaiah 45:6, That men may know from the rising to the setting of the sun That there is no one besides Me. I am the LORD, and there is no other,
- Isaiah 45:21, "Declare and set forth *your case*; Indeed, let them consult together. Who has announced this from of old? Who has long since declared it? Is it not I, the LORD? And there is no other God besides Me, A righteous God and a Savior; There is none except Me.

18. Grasping and understanding God's true Being leads to admiration, adoration, worship, and glorification of Him for who and what He is. To grow mentally and spiritually is to move to totally new levels of transcendent experiences with respect to God.

**Romans 11:33** Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

**Romans 11:36** For from Him and through Him and to Him are all things. To Him *be* the glory forever. Amen.

19. God only provides for true, blessed, and objective transcendence in two ways: fellowship with Him and growth in Bible doctrine. Both are required. There must be a sharing in the nature of God (fellowship) with increasing doctrinal apprehension. They work in tandem for authentic spiritual transcendence.
  
20. It is critical for the believer to develop his metaphysical capacities to really grow in true knowledge of God. No knowledge of God can be grasped through empiricism. All empirical illustrations of God end up corrupting one's view of God. Metaphysics is crucial and effects us in all of our views of God. I appreciate your patience and desire in grasping these "dots"—they will connect if you stick with it.

21. When the believer moves into awareness of the transcendence of God's omnipresence and omniscience, he moves into great stability and blessedness in all that he does.

**Matt. 6:25-34.**

**Psalm 46:1** God is our refuge and strength, A very present help in trouble.

**Psalm 145:18** The LORD is near to all who call upon Him, To all who call upon Him in truth.

**Matthew 28:20** teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

22. Because God is immutable, He is impassible. This means that God does not have passions. God does not suffer. If God cannot change, then He cannot suffer change.
  
23. Because God is incorporeal, He is impassible. Emotion is a change due in the body. You are never angry about nothing, that would be pathological. Emotion is the capacity to allow other agents to act on you.

24. God is immutable and impassible because He is absolutely perfect!!! He cannot be acted up to suffer emotional change. Pure Act does not change or need creation. He is the unmoved Mover.
  
25. Contemporary Christianity is contaminated with anthropopathisms due to lack of philosophical/logical development. Christianity has not only become anthropocentric, anti-intellectual, anti-metaphysical, and basically anti-truth (correspondence), it has turned God into a wimpy, emotional, mutable, needy god who has to give an account of evil in the world—and answer as to why He is not giving man more blessings. Is it any wonder that God is not relevant and not authentically Transcendent?

26. Before a believer can move into personal awareness of the Transcendent God, he must know God (Bible doctrine, logic, philosophy) and live under the illuminating ministry of the Holy Spirit.
  
27. When a believer moves into personal awareness of the Transcendent God he “gets it.” To get it means that God becomes more than just a part of your life, like some hobby or Rabbit’s foot or means of blessing on a frantic search for happiness--transcendence. He becomes your whole life!

28. When the believer moves into the personal awareness of the Transcendent One, God becomes the object of ultimate commitment—that for which one makes the supreme sacrifice. The believer has a total commitment to Truth.
  
29. When the believer moves into personal awareness of the Transcendent One, God becomes the object of ultimate or final concern.

30. When the believer moves into personal awareness of the Transcendent One, God becomes the More of which one sees no need to search for more. God becomes the fulfillment of all.
  
31. When the believer moves into personal awareness of the Transcendent One, God becomes the Beyond which one seeks no more beyonds. God becomes the Being beyond being. He is the All of the universe.

32. Anything less than a total commitment to God as the Transcendent One is less than a true living relationship with Him.
33. The believer who does not live in the transcendence of God, either does not truly know God (correctly or deeply) or is unwilling to submit to Him (carnality).
34. To be human is to live for some Transcendence—man is wired to live for transcendence. Every person will find Transcendence in God or in other ideals for which they live (looks, work, money, approbation, life, self, patriotism).
35. To truly know God is to love God and to be drawn of necessity to the goodness that God is and make Him the Ultimate of life.

## Esse and the Incarnation

1. The 'Ehyeh or Esse of Exodus 3:14 is none other than the "I AM" of the New Testament, the incarnated Lord Jesus Christ. His Esse is somewhat veiled in "I am (Ἐγώ εἰμι) the good Shepherd; I am (ἐγώ εἰμι) the door; I am (Ἐγώ εἰμι) the way, the truth and the life; I am (ἐγώ εἰμι) the resurrection and the life; I am (Ἐγώ εἰμι) the vine."

**Hebrews 1:3** And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power.

**Hebrews 13:8** Jesus Christ *is* the same yesterday and today, *yes* and forever.

2. Esse takes the first step in overcoming alienation of man, by becoming incarnate, by giving people a human face of God (so to speak) and by paying for sins and giving man the righteousness of God.

**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 '? <sup>10</sup> "Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.

3. Jesus Christ unmistakably identifies Himself with 'Ehyeh, Pure Actuality in John 8:58.

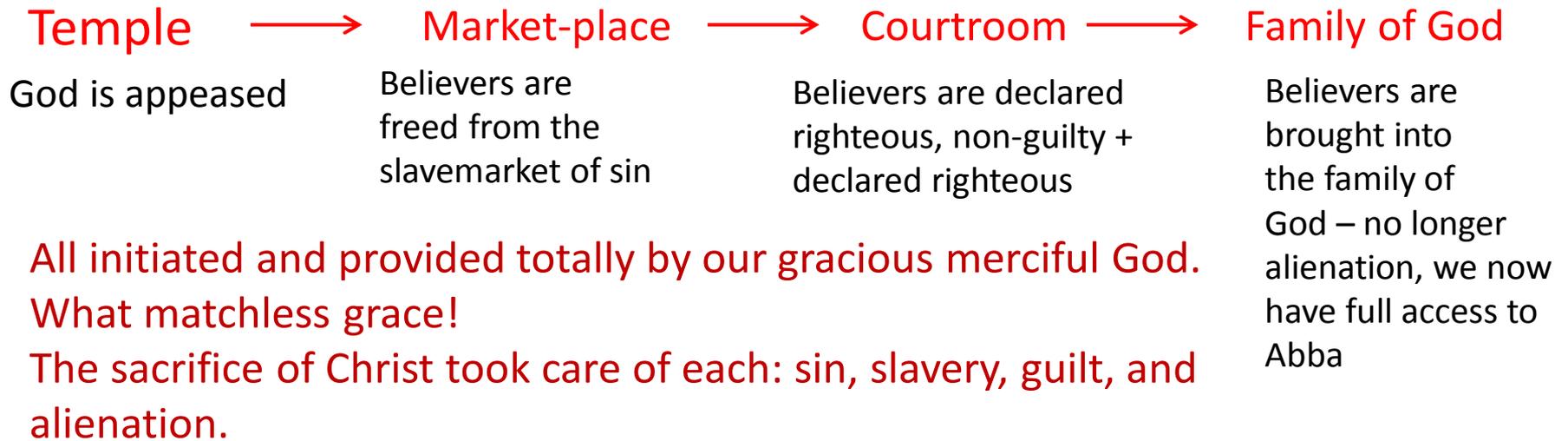
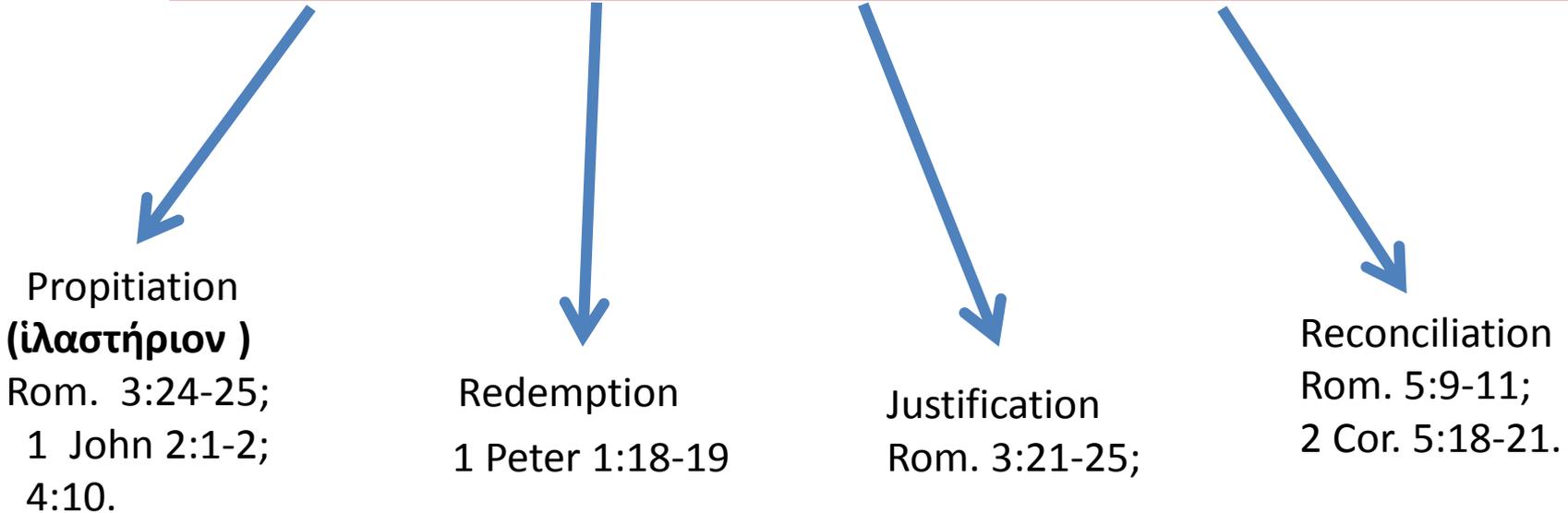
John 8:58, Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am (ἐγώ εἰμι)."

- ✓ Jesus' "I am" here is timeless. The words mean that He has always lived—long before Abraham. The most profound words spoken by Jesus Christ.
- ✓ There is no middle course here. One either accepts Jesus as God or rejects Him as God. No middle ground! The Jews understood this and tried to stone Him.

4. Through the incarnation Esse has quite literally thrown in His lot with us , so to speak, personally invited man to friendship with Him. It is the goodness in God that motivated Him to want to communicate the highest good to creatures in the highest way, Heb. 2:9-18.
  
5. Esse, the Incomprehensible God, entered into our world in the incarnation as one who literally identified with us to befriend us. God desires all to be saved:

**1 Timothy 2:3** This is good and acceptable in the sight of God our Savior,  
<sup>4</sup> who desires all men to be saved and to come to the knowledge of the truth.

# God's Fourfold Work of Salvation through Christ



# The Work and Wishes of Jesus Christ

**John 19:30** He said, "It is finished!" And He bowed His head, and gave up His spirit.

**Hebrews 2:14** Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil; <sup>15</sup> and might deliver those who through fear of death were subject to slavery all their lives

**1 Corinthians 1:9** God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

**Luke 22:15** And He said to them, "I have earnestly desired to eat this Passover with you before I suffer;