

**Vicarious Sacrifice: The Terms YHWH & “I AM” Are the Same Hebrew Word & Indicate Deity, Ex 3:13–14 cf. John 8:58; Virgin Conception Created the Biological Life of Jesus; Selection at Virgin Birth Resulted in Human Life plus Union with Undiminished Deity; Theotokos is a False Doctrine; The “Door” Metaphor Refers to Virgin Birth of Messiah; Seven Miracles in the Gospel of John**

Thus the Lord’s use of the clause “I am” introduces a clue about who He is. In fact, the word Jehovah is closely associated with the word *Hayah*:

The most distinctive name by which God was known in Israel is Yahweh (Jehovah [יהוה (YHWH)]),<sup>1</sup> which comes from the same root as “I am: (הָיִיתִי) but is the third person instead of the first person, future, and whose meaning throughout the Old Testament is that God has made a covenant with the children of Israel to which God will ever remain faithful and will never break.

The meaning of this “I am” reappears in the claim of Jesus in the New Testament. The Jews of the New Testament resisted the summons of Jesus to lead them out of the slavery of sin into a future of freedom by appealing to the past, asserting that they were the children of Abraham—an assertion which Jesus countered, in the interest of His present and future liberating achievements, by declaring “before Abraham was, I am” (John 8:58).<sup>2</sup>

9. In His statement, “I am Who I am,” the verb *hayah* is the Qal active imperfect: He produces the action of always and continuously being.
10. This same idea is found in the phrase “I am the door” in John 10:7. The clause, “I am” is *ἐγὼ εἰμί (egó eimí)*, the latter word being the present active indicative of the verb.
11. The present tense is static, representing a condition which is assumed as perpetually existing: Jesus is, has always been, and will always be the Door.
12. The door is the system by which the Second Person of the Trinity entered into human history by taking on the essence of true humanity: the virgin conception, the virgin pregnancy, and the virgin birth.
13. It must be emphasized that the virgin conception was accomplished by a miracle of the Holy Spirit which created and then united 23 male chromosomes with the 23 female chromosomes of Mary’s ovum creating the zygote of what would become the true humanity of Christ at the virgin birth.
14. This started the process of gestation that led to the birth of the true humanity of Jesus. His human life did not occur at the moment of the virgin conception but rather at the virgin birth.
15. If the former were true, then the false doctrine of Theotókos would have some validity. This term is a compound noun created by two Greek words: (1) *Theós*: God, and (2) *tókos*: parturition or childbirth. Together they literally mean, “God-bearer” or the “Mother of God.”
16. This false doctrine was confirmed by two church councils:

<sup>1</sup> “The divine name has traditionally not been pronounced, primarily out of respect for its sacredness. Until the Renaissance, it was written without vowels in the Hebrew text of the Old Testament, being rendered as YHWH. However, since that time, the vowels of another word, *adonay* [אֲדֹנָי (Lord)], have been supplied in hopes of reconstructing the pronunciation” (Warren Baker and Eugene Carpenter, *The Complete Word Study Dictionary: Old Testament* [Chattanooga: AMG Publishers, 2003], 426).

<sup>2</sup> James Daane, “I AM,” in *The Zondervan Pictorial Encyclopedia of the Bible*, gen. ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1976), 3:238.

The Council of Ephesus (431), basing its arguments on the unity of the person of Christ, anathematized all who denied that Christ was truly divine, and asserted that Mary was truly the mother of God. The Council of Chalcedon (451) used the term in formulating the definition of the hypostatic union (of Christ's human and divine natures).<sup>3</sup>

17. However, it is blasphemous to assign such a title to Mary. Although she is to be revered, she was still imputed Adam's sin to her sin nature at her physical birth thus disqualifying her to produce deity.
18. She was qualified to gestate the biological life of Jesus which at physical birth was selected by God through the imputation of soul life and the human spirit creating the Lord's trichotomous human life.
19. Simultaneous with selection, the deity of Christ was inseparably united with the human life of Jesus creating the hypostatic union of undiminished deity and true humanity on one Person.
20. It was Jesus Christ in a theophany Who conversed with Moses on Sinai and proclaimed Himself "I AM WHO I AM," that is, "I am the perpetually existing One."
21. In John 10:7, He proclaims that, in hypostatic union, He is the threshold through which all mankind must enter in order to acquire eternal salvation.
22. His proclamation that He is the door is one of several signs that He produced during His public ministry that identified Him as the Messiah. Seven of these are recorded by John in his Gospel:
  - (1) At Cana, turning water into wine: John 2:1-11.
  - (2) At Cana, healing the royal official's son: John 4:46-54.
  - (3) At the Sheep Gate's pool of Bethesda, Jerusalem, healing the invalid man: John 5:1-9.
  - (4) By the Sea of Galilee, the feeding of the five thousand: John 6:1-14.
  - (5) On the Sea of Galilee: Walking on the water: John 6: 15-21.
  - (6) At Jerusalem: Providing sight to the man born blind: John 9:1-41.
  - (7) At Bethany: Resuscitating Lazarus from the dead: John 11:1-46.

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<sup>3</sup> *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. (2010), s.v. "Theotokos."