

## Episode 17

### Call Upon His Name

**Yahweh Mekoddishkem – Part 1** In learning what it means to call upon His name, I acknowledge that we have covered some intense truths, and at the same time we have dug up a whole mess of lies which myself, and I am guessing many others, have swallowed. Hopefully, we are coming to acknowledge the lies and begin to ask God to make the truth our truth, down into the depth of our being (scary as that request may be).

I have come to believe that there is nothing else in this life that matters more than coming to know His name. But this knowledge is not for the faint of heart, this kind of knowledge is for the resolute, the adventurous, and the intrepid. It is for those who know they must journey through the valley of the shadow of death and systematically die to their *flesh* to live in the Spirit, and that they must live in the Spirit to ever love with God's *agape* love. After all, it is only His *agape* love expressed through our lives that proves we have passed out of death into life and now abide in Him.<sup>1</sup>

With that said, this leads us to our next name, **Yahweh Mekoddishkem**. This is a name which seems very straight forward, but I must warn you, it is an exceedingly difficult name to embrace because of the implications. This is one of those names that just might shock our sensibilities.

**Yahweh Mekoddishkem—Yahweh** who sanctifies, sets us apart, or declares us to be holy.<sup>2</sup> This name declares a spiritual fact: those who bet their lives upon His name have been set apart from everything and everyone as belonging exclusively to God. They have become His personal possession.<sup>3</sup> This is what it means to be made holy. To be holy does not mean to be without sin, or to behave in a certain prescribed way, it means to be set apart from all else for a special purpose—God's purpose.

In fact, if you want an explanation as to why terrible things in your life happen, this name provides an explanation. They had to happen. **Yahweh Mekoddishkem** set you apart from all

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<sup>1</sup> **1 John 3:15, 23-24, 4:7-8, 12**

<sup>2</sup> **Exodus 31:12-17; Leviticus 20:2-8**

<sup>3</sup> **1 Peter 2:9**

else, and so He had to separate you, circumcise you, so-to-speak, from this world and from your *flesh*, such that you will find your way to Him. And it goes further, not only does **Yahweh Mekoddishkem** want you to find your way to Him, but He also wants you to choose to become like Him (more accurately, choose to let Him make you like Him) such that you will live as one who has been separated unto God.<sup>4</sup>

This name, **Yahweh Mekoddishkem**, comes from a couple of passages in the Old Testament.

#### ***Exodus 31:12-17***

The Lord spoke to Moses, saying, "But as for you, speak to the sons of Israel, saying, 'You shall surely observe My Sabbaths; for this is a sign between Me and you throughout your generations, that you may know that *I am Yahweh who sanctifies you*. Therefore, you are to observe the Sabbath, for it is holy to you. Everyone who profanes it shall surely be **put to death**; for whoever does any work on it, that person **shall be cut off** from among his people. For six days work may be done, but on the seventh day there is a Sabbath of complete rest, holy to the Lord; whoever does any work on the Sabbath day shall surely be put to death. *So, the sons of Israel shall observe the Sabbath, to celebrate the Sabbath throughout their generations as a perpetual covenant.*' It is a sign between Me and the sons of Israel forever; for in six days **Yahweh** made heaven and earth, but on the seventh day He ceased from labor, and was refreshed.

#### ***Leviticus 20:2-8***

Any man from the sons of Israel or from the aliens sojourning in Israel who gives any of his offspring to Molech, shall surely be put to death; the people of the land shall stone him with stones. I will also set My face against that man and will cut him off from among his people, because he has given some of his offspring to Molech, so as to defile My sanctuary **and to profane My holy name**.

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<sup>4</sup> *John 12:25-26*

If the people of the land, however, should ever disregard that man when he gives any of his offspring to Molech, so as not to put him to death, then I Myself will set My face against that man and against his family, and I will cut off from among their people both him and all those who play the harlot after him, by playing the harlot after Molech. As for the person who turns to mediums and to spiritists to play the harlot after them, I will also set My face against that person and will cut him off from among his people. You shall consecrate yourselves therefore and be holy, for I am **Yahweh** your God. You shall keep My statutes and practice them; *I am Yahweh who sanctifies you.*

This notion of being sanctified or being “holy” can be confusing as this word within Christianity has been used to communicate a set of behaviors as opposed to a position, or relationship status. But being sanctified is simply a declaration of a spiritual fact. He has sanctified His people, set them apart from all others as belonging exclusively to Him. It is a statement about possession.

Hence, from God’s perspective there are two types of people in this world, those whom He declares are holy, or set apart for Him, and those who do not have this designation spoken over their lives. It is like the way the Old Testament classifies people in two groups, the Jews and the Gentiles. This serves as a model for our understanding this notion of being separated unto God.

Why did God separate the Jews out from all the other nations as His own inheritance? First, we are told that when He separated the peoples into nations and gave them their boundaries, He chose Jacob to be His allotment or His portion amongst the tribes of men.<sup>5</sup> Oddly enough, this separation and election occurred **long before** Abraham, Isaac, or Jacob ever existed. Second, we are told that Jacob, or Israel, did nothing to deserve it; rather, **Yahweh** loved them and was committed to fulfill the oath which He swore to their forefathers.<sup>6</sup>

Again, there are those who are sanctified and those who are not! Why? Because **Yahweh Mekoddishkem** set apart some people unto Himself and not others, just like He chose the Levites

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<sup>5</sup> *Deuteronomy 32:8-9, 14:1*

<sup>6</sup> *Deuteronomy 7:7-8*

out from the population of Israelites to be His priests and His representatives.<sup>7</sup> It seems that **Yahweh Mekoddishkem** is constantly making division and finer dissections among humanity.

This “separation” by **Yahweh Mekoddishkem** was imaged for us through various other means in order that we might come to understand the uniqueness of being declared holy unto **Yahweh**.

For instance, in the Old Testament system of sacrifice, there were animals that were “clean” and acceptable to God for the purpose of sacrifice and those that were “unclean” and unacceptable for offering. Certain animals were “set apart” for this purpose and others were not. And why was this so? Why was the cow considered to be clean, but the pig was not? Why was the dirty bottom dwelling catfish considered to be clean, but the Lobster was not? Because God declared it to be so.<sup>8</sup>

There have been all sorts of analysis done as to why certain animals were likely considered to be clean and others not, and they usually address issues of health and safety. But that is silly since all those health issues could have been dealt with through specific cooking instructions. Boil the lobster (add a little butter and lemon), roast the pig leaving no pink. But the reality is that God determined and choose what was clean and what was not because that was His determination; and it was not really about the quality or character of the meat.

The same goes for the temple vessels that were set apart and holy and were to be used only in the temple as part of the sacrificial system. If they were ever used for anything “common” (non-temple related), they would have to be put through the fire or destroyed.<sup>9</sup> Even Aaron, the high priest, wore a medallion on his turban that declared that he was set apart holy until **Yahweh**.<sup>10</sup> This medallion indicated Arron’s unique relationship to God amongst all the priests and Levites, and amongst all the people of Israel. Arron alone held this position.

As we read in those passages in **Exodus** and **Leviticus**, the notion of certain people being “separated” from others is also imaged for us in the context of the Sabbath and spiritual harlotry. In the passage we read in **Exodus**, **Yahweh** explained that He has chosen one day—the Sabbath—

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<sup>7</sup> See **Numbers 3, 4, 8**

<sup>8</sup> See **Leviticus 11, 14**

<sup>9</sup> See **Numbers 16:36-40**

<sup>10</sup> **Exodus 28:36-38**

and set it apart from all others. And this day acts as a symbol of the covenant **Yahweh** made with His people, Israel, to set them apart from all others on the earth. The point is that His people were not like all the others—they were holy—therefore, their lives were not to be like all others. Celebrating this one day served as a constant and ready reminder that they were sanctified or set apart as unto **Yahweh**.

The general tendency of mankind is to always want to be like everyone else, as social acceptance is high on our priority list. But **Yahweh** called His people out from the masses to be distinct and separate. He wanted to make this point so badly that He placed into effect two consequences for those who would profane the Sabbath day: 1) they would get **cut off** from the people of God. It is as if **Yahweh** was saying, “If you want to be part of the world and live like the world, I will respect your wishes.” 2) The **death** penalty was applied to those who ignored the Sabbath. They would not know life, but death.

The Sabbath day was to be observed as a personal proclamation of the spiritual reality which that day represented. This paints a picture for us and serves as a **type** for us to understand. The calling by God of a person’s life is something to be observed and appropriately honored in order that it might be appropriately celebrated. After all, with **Yahweh** everything is personal!

Applying this to our lives, believers have been **called** by God and separated from the world to live a Sabbath life of rest—such that they might understand, appreciate, and celebrate the separation which **Yahweh** has given them. This separation is intended to be glorious and not a burden and it is to be restful and not filled with striving. The only reason the Sabbath ultimately became a burden to the people of Israel is because they did not understand the power of their calling, for they did not receive it by faith.<sup>11</sup> Rather, they allowed themselves to be ruled by fear.

Those who profaned the Sabbath were symbolically choosing to profane their own calling and God’s personal choosing of their life (it was much like what Esau did in despising His birthright; he profaned it and so he lost it).<sup>12</sup> Those who despised the Sabbath were declaring to all the hosts of heaven that they did not want to be set apart unto **Yahweh Mekoddishkem**, and they

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<sup>11</sup> See **Romans 9:30-33**

<sup>12</sup> See **Genesis 25:31-34; Hebrews 12:16**

preferred to be like everyone else in the world. This was a declaration that He would honor to their own personal detriment. The Spirit addressed this in **Hebrews 4:1-7**.

### **Hebrews 4:1-7**

God's promise of entering his rest still stands, **so we ought to tremble with fear that some of you might fail to experience it**. For this good news—that God has prepared this rest—has been announced to us just as it was to them. **But it did them no good because they didn't share the faith of those who listened to God. For only we who believe can enter his rest. As for the others, God said, "In my anger I took an oath: 'They will never enter my place of rest,'" even though this rest has been ready since he made the world. We know it is ready because of the place in the Scriptures where it mentions the seventh day: "On the seventh day God rested from all his work." But in the other passage God said, "They will never enter my place of rest."** So, God's rest is there for people to enter, **but those who first heard this good news failed to enter because they disobeyed God**. So, God set another time for entering his rest, and that time is today. God announced this through David much later in the words already quoted: "Today when you hear his voice, don't harden your hearts."

These are harrowing words. "God's promise of entering his rest still stands, **so we ought to tremble with fear that some of you might fail to experience it**. For this good news—that God has prepared this rest—has been announced to us just as it was to them." As we read in **Leviticus**, from among those He had called, there were those who played the harlot and choose to give themselves to other so-called gods and follow the ways of spiritists and mediums. These people faced the same two consequences. They were cut off from the people, and they were subject to the death penalty.

It is easy to think that **Yahweh** overreacted a bit and His consequences were a little extreme. But consider the fact that **Yahweh Mekoddishkem**, God Almighty, the One and only, the Creator of all things seen and unseen, personally **called** them to be set-apart and dedicated to His purposes only. That is a magnificent reality for those who will accept it and one filled with

extreme consequences for those who reject it.

“**Yahweh Mekoddishkem**” is rendered in the Hebrew *Piel*, which for the longest time was understood to intensify a statement, but it has come to be understood primarily as causative (much like the *passive* voice in the Greek). This means that **Yahweh Mekoddishkem** is the one who causes a person to be sanctified. A person does not, on their own, choose to be set apart for **Yahweh**; in fact, left to ourselves we all go our own way.<sup>13</sup> Remember, our *flesh* is an enemy of God, and opposes Him in all things, hence, we could not obey Him even if we tried our darndest.<sup>14</sup>

Again, the Hebrew *Piel* declares that it is **Yahweh Mekoddishkem** who causes a person to be set apart unto Him. And since it is also a *participle*, it is an ongoing work. Therefore, the sanctification, or holiness, of one who is separated for God is not something that is dependent upon their behaving holy, but on Him who has set them apart from all others. Yet, it is something they can reject (which we will get to a bit later) and there are real consequences of such a decision (separation and death).

In the New Testament, this notion of **Yahweh** who sanctifies us is picked up in the idea that **Yahweh Mekoddishkem** called many people into His household and separated them from the world. And this is where things tend to get a bit messy and confusing even, especially given the consequences of rejecting this calling. But the pattern was set for us in the imagery of the nation of Israel, the priesthood, the animal sacrifices, and the Sabbath Day, we just need to follow the imagery, the picture, and it all becomes clear.

**WARNING:** what we are going to address next is exceedingly difficult and not something that is heard very often in our modern evangelical world that has morphed the concepts of salvation and even the basic idea of what it means to be a Christian. It will likely shock your sensibilities and go against so much that has been programmed into your mind. Personally, it was very difficult for me to get my head around. Ok you have been **warned**, now let us get to it.

The Called and the Chosen

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<sup>13</sup> See **Isaiah 53:6**

<sup>14</sup> See **Romans 8:5-8; Galatians 5:17**

**Matthew 13:47-50**

Again, the kingdom of heaven is like a dragnet cast into the sea and gathering fish of every kind; and when it was filled, they drew it up on the beach; and they sat down and gathered the good fish into containers, but the bad they threw away. **So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.**

The Spirit has sent the message out into the world that there is life in Jesus Christ and rest for the chosen of God. This message has gone out far and wide to all the nations, and like a big dragnet that pulls in all manner of fish, so does this dragnet of the gospel of Jesus Christ, for it pulls in people from all the nations, peoples, tongues, and tribes of this world. It does not discriminate, it simply gathers. Yes, many are brought (or called) into the Kingdom of God, but Jesus made it clear that even from amongst those that have been separated unto Him (these fish that are gathered in the dragnet), He will make a further separation, **for many are called and few chosen.**<sup>15</sup>

The idea here is that not every person that has been called by **Yahweh Mekoddishkem** and gathered in from the sea of humanity into the Kingdom of God will remain. Many have prayed the “sinners” prayer, many have identified themselves with Christianity, many have spent their lives serving God and worshiping Him, but the wicked, those who have not honored their Sabbath life, those who have not entered into His rest, those who are performing lawless deeds (all manner of religious acts which were not authorized by the Father) will be thrown out, no matter what they have done “for God in His name.”<sup>16</sup> There will be real consequences: separation (being cut off) and death, **for many are called and few chosen.**

Given the imagery of the dragnet, we know this separation comes from within those who have been called into the household of God, those who have been separated from those in the world to live a Sabbath life. I just want to be clear, as we move forward with this issue of the **called and**

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<sup>15</sup> **Matthew 22:14**

<sup>16</sup> **See Matthew 7:21-23**

**the chosen**, we are not dealing with unbelieving heathens and pagans—those in the world who worship false gods; rather, we are dealing with those within the Household of God, those whom He calls His own, those who would identify themselves as “believers”.

In ancient Israel, although they were set apart, they did not really want to be ruled by God and they did not want to trust that God’s ways were far better than their own. So, they profaned the Sabbath, they rejected their rest, and they turned to other gods, spiritists and mediums. The result was separation, being cut off from **Yahweh**, and death (literal and spiritual) as He judged those who, like Esau, disrespected their birthright and their calling.

And we must remember that Jesus Christ, **Yahweh**, is the same yesterday, today, and forever, for He does not change.<sup>17</sup> Therefore, why do so many within the religion of Christianity believe that just because **Yahweh Mekoddishkem** called them out of this world and into His household, that they will remain? This has been rooted in a wrong belief that has permeated the religion of Christianity and has been supported by our own religious delusion of personal goodness and all our wrong doctrine about what it means to say the “sinner’s prayer” and our getting that ticket to heaven simply by saying we believe that Jesus is Lord.

In addressing this issue between the called and the chosen within the household of God, we will cover some familiar territory, but it will be worth it and hopefully we will all begin to see how the entire picture, the beautiful narrative comes together.

But given the depth, magnitude, and intensity of the issue, let us stop here and pick up in our next episode where we will attempt to understand how even though **Yahweh Mekoddishkem** declares us to be holy—or separated for His purposes only—we can reject those purposes and reject His calling on our lives.

Remember, our only job is to be **willing** to be holy; and if we are **willing**, the rest will be up to Him. He will not violate our personal sovereignty and force us to be willing; the choice is always ours. In fact, the distinction between the called and the chosen comes down to this issue of choice. The choice to live a Sabbath life in rest as a son of God, or to reject it and live as a slave

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<sup>17</sup> *Hebrews 13:8, 1:12; James 1:17; Malachi 3:6; Psalm 102:27*

in the household of God busy about the duties of the household.

Choice, personal sovereignty—it always comes down to choice!

**Jesus Has a Name**