

# Jesus Has a Name

## Episode 18

### Call Upon His Name

#### Yahweh Mekoddishkem – Part 2

We closed our last episode on somewhat of a cliff hanger, as we begin to address this issue of the “called” of God and the “chosen” of God, **for many are called and few chosen**.<sup>1</sup>

#### *The Called and the Chosen*

To quickly review, **Yahweh Mekoddishkem** has selected people out from amongst the great sea of humanity to be His own—to be holy—much like He did with the nation of Israel. Why? Because that is what He does. No one earns it, no one deserves it; rather, like a dragnet that pulls in all manner of fish, **Yahweh Mekoddishkem** pulls in all manner of people into His household from all the nations, peoples, tongues, and tribes of this world declaring that they are holy, set apart unto Him.

The name **Yahweh Mekoddishkem** encapsulates the fundamental principle of grace: it is all about what He has done (100%) and nothing (0%) about what we have done or can do for Him. He does the work of making us holy; we simply must be willing to let Him. Remember, He will not violate our personal sovereignty, we must choose to allow Him access to our lives.

Accordingly, this name is intimately tied to the glorious truth that **Only God is Good!** For our calling into the household of God was not about anything we did right or wrong or anything that we would do right or wrong. It was always about the separation made in the desire and the wisdom of **Yahweh Mekoddishkem**.

**THOSE WHO ARE “HOLY” ARE “HOLY” SIMPLY BECAUSE HE SAID SO.**

By the way, this word “holy” is not addressing our behaviors or deeds that are deemed to be fitting of a Christian. Rather, it speaks of relationship, position, determination, or a declaration. To be “holy” means that a person or thing has been set apart by God for God’s purposes, regardless of whether that person or thing even realizes what that means. Hence, anyone who has been called into the household of God is, by definition, holy by means of their inclusion in His

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<sup>1</sup> **Matthew 22:14**

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household. He makes them holy.

But as with Israel who was made holy and set apart from all the other nations in the world, this position (this calling) does nothing, in-and-of-itself, to change a persons' heart or their obsession with their *flesh*—their Old Sinful Nature. In the same manner, it does nothing, in-and-of-itself, to alter a person's behavior to be less sinful and more "holy" (as we commonly understand that phrase).

But being **called** into His household, being set apart as holy, is not the endgame, it is the start or the beginning of the journey. His endgame is that we become like Him, that we are transformed into the image of the Son so we can be called sons of God. In fact, being brought into His household is what gives us the opportunity or the right to **become** (not to be, but to become) children of God.

### ***John 1:12-13***

But as many as received Him, to them **He gave the right {literally the power} to become children of God**, even to those who **believe in His name**, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

With "become" being rendered in the *aorist* tense and *middle* voice, we know that a person must dig down deep in their soul and choose, as a matter of lifestyle, to become a child of God. And He gave them the right or the power to do it, and with "right" being rendered in the *indicative*, we know that is a statement of fact. And with "believe" being rendered in the *present active participle*, this right or power is given to those who now and continually believe in His name—to those **are now believing** that He is **Yahweh**, their **I AM**. This indicates that just being in the household of God does not guarantee sonship with God.

Said another way, there is a second step that must occur after we have been born again, converted, or brought into the household of God. A person must choose to dig down deep in

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their soul and become a little child who is dependent upon **Yahweh** for everything all the time.<sup>2</sup> A person must choose to enter the **Sabbath Rest**, leaving everything else in their lives up to the will of **Yahweh**.

Hence, as with Israel and the separation He made between the priests and Levites and the people at large, or the separation He made between Israel and Judah, **Yahweh Mekoddishkem** makes a further separation, between those who have been called into His household and choose to exercise that right to become sons and those who do not. **For many are called and few chosen.**<sup>3</sup>

For instance, one way to look at it is that there were somewhere between 2.5-6 million Jews who left Egypt to travel to the Promised Land. But of those numbers, only 2, Joshua and Caleb, were permitted by God to enter. This amount amounts to approximately 0.00008% to 0.00003% of those that were called. Then take this number and compare it to the population of the world at that time and you get a mind-blowing extremely small percentage.

Only Joshua and Caleb entered the Promised Land. The rest of that generation languished in unbelief and were killed in the wilderness, as **Yahweh** swore in His wrath that they would not enter His rest.<sup>4</sup> Although 30% of the modern world claim to be Christian, these percentages is likely why Jesus wondered whether He will even find faith on the earth when He returns.<sup>5</sup>

### *The Sabbath Rest*

In the book of **Hebrews**, there is a huge warning to those who identify as believers (those who have been called into the household by **Yahweh Mekoddishkem**). It speaks of dire consequences for those who fail to enter this Sabbath rest—who fail to live according to grace where a person's holiness is not earned, not deserved, but granted by God—the only one who is good. Where any work that is done is what He does in and through our lives and not what we do for Him.

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<sup>2</sup> **Matthew 18:3**

<sup>3</sup> **Matthew 22:14**

<sup>4</sup> **Deuteronomy 1:34-40; Numbers 14:20-24; Psalm 95:8-11; Hebrews 3:11, 18-19, 4:3, 5**

<sup>5</sup> **Luke 18:8**

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### *Hebrews 4:1-11*

Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it. For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. For we who have believed enter that rest, just as He has said, "AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST," although His works were finished from the foundation of the world. For He has said somewhere concerning the seventh day: "AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS"; and again, in this passage, "THEY SHALL NOT ENTER MY REST."

Therefore, since it remains for **some to enter it**, and those who formerly had good news preached to them failed to enter because of disobedience, He again fixes a certain day, "Today," saying through David after so long a time just as has been said before, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS."

For if Joshua had given them rest, He would not have spoken of another day after that. So there remains a Sabbath rest for the people of God. **For the one who has entered His rest has himself also rested from his works, as God did from His. Therefore, let us be diligent to enter that rest, so that no one will fall, through following the same example of unbelief.**

This is a sobering warning. We are to live in rest and not come short of it following the example of unbelief set for us by the Israelites who wondered in the wilderness and died never entering. A Sabbath life of rest speaks of a life without burdens, without weight, without striving, without work. This speaks of those who learn to only do **what** the Father tells them to do **when** He tells them to do it, and no more. It is how Jesus lived and related to His Father.<sup>6</sup> And it is how those who live in rest relate to the Father, for it is only those who do the will of the Father who will enter the Kingdom of Heaven.<sup>7</sup> This excludes all those who do for the Father as they will in a good-hearted attempt to be good, do good, and to please and honor Him. As we have learned,

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<sup>6</sup> *John 5:19-20, 8:28-29, 10:18, 12:49-50, 14:10*

<sup>7</sup> *Matthew 7:21; John 9:4, 14:12-14, 23,*

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such things are meaningless to God. **The source matters, the source is everything!**

This distinction will become extremely important as we understand this difference between the called and the chosen.

We will find that those who live the Sabbath life learn to live in **unrestrained freedom**. They are those who dig down deep in their soul and are now believing in His name—believing that He is their **I AM**, their sufficiency for all things. They believe that He has done the work and that He will always do the work, so they can rest doing only what He specifically asks them to do when He asks. These are those who believe in the *Design Point* and are convinced that unless Christ is the one who lives in them, doing the work of the Father in them, they are just doing deeds of the *flesh*, no matter how religious those deeds might be. become the chosen sons of God.

Using another metaphor to explain a metaphor, as is typical of the Holy Spirit, we can consider the household of Abraham to comprehend this separation between the called and the chosen.<sup>8</sup> In Abraham's household, he had two biological sons from different mothers. The eldest, Ishmael, was the son of Sarah's servant, Hagar, whereas the youngest, Isaac, was the son of Abraham's wife Sarah. Ishmael was a result of Abraham and Sarah's attempt to do for God what He had promised—to give Abraham a son, an heir.

The apparent problem was that **Yahweh** did not specify that the heir would be from his wife Sarah who has been barren practically all her life (for 90 years). He just told Abraham, "one will come from your own body, he shall be your heir." And it was this "obvious" confusion given Sarah's barrenness, that led from one thing to the next, and before you know it, Hagar was in Abraham's tent and Ismael was soon on the scene as the eldest son.

Apparently, after many attempts, and the passing of time, Sarah was still not pregnant. So, she planted a seed of thought into Abraham that maybe God did not mean that Abraham's heir would come directly from Sarah, but indirectly from Sarah through her maid, Hagar, who would function as a surrogate. Abraham was convinced (probably did not take much convincing), and, needless to say, Hagar had a son.<sup>9</sup>

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<sup>8</sup> See **Genesis 16, 17:15-22, 18, 21:1-20**

<sup>9</sup> See **Genesis 15-18**

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Sarah and Hagar both function as allegories, one being a free woman and one being a bondwoman, or a slave. We are told in **Galatians** that these 2-women are symbolic of 2-covenants, which are pictured by 2-mountains. I know, pictures to explain pictures—it is the way of the Spirit. Ugh. But hang in there with me. There are 2 women, 2 covenants, 2 mountains.

- By the way 2 is the Biblical number of division (as in the separation between the called and the chosen).
- There are also 3 sets of 2, which makes for a perfect explanation of division (3 is the Biblical number of perfection).
- And there are a total of 6 descriptors, which is the Biblical number of man.

Therefore, this description of 2 women, 2 covenants, and 2 mountains provides us the perfect picture or explanation of how **Yahweh** divides those who live in His household, those who have been brought in via the dragnet.

Hagar represents Mount Sinai (the covenant of the Law whose standard is perfection), bearing children who are destined to be slaves. Whereas Sarah represents Mount Zion (Jerusalem above, and the covenant of promise) bearing children who are free, for they are sons according to the promise. They are not slaves or children of law.<sup>10</sup>

**Hagar = Mount Sinai = Law**

**Sarah = Mount Zion = Promise of Sonship**

The point is that both children dwelled together in Abraham's tents and called Abraham their "Abba"—their father. However, one child was an offspring of the law, of slavery, and would not inherit along with the son who was the offspring of freedom—the child of promise.<sup>11</sup>

Now, let us move this allegory forward and apply it to our lives. Many are called by **Yahweh Mekoddishkem** into His household and set apart as holy unto Him. Some, however, choose to live as slaves, bound by the law (whether that is the law, their law, or the law of others) doing their best to be good obedient Christians, whereas others choose to embrace their sonship and

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<sup>10</sup> See **Galatians 4**

<sup>11</sup> **Galatians 4:30; Genesis 21:10**. See also **John 8:35**

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live free. While in the household, both call Yahweh Father and Jesus their savior, but they are divided. Those who love their sonship inherit along with the Son;<sup>12</sup> but those who love their indentured servitude are like the bad fish that get tossed out at the end of the age.

### ***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**.

What does the scripture say, “Cast out the bondwoman **and her son**, for the son of the bondwoman shall not be an heir with the son of the freewoman.”<sup>13</sup> The implication of it all is that God will cast out those slaves in His household who live by the law. This takes us back to some of that language of *Exodus* and *Leviticus* in terms of the consequences of choosing to reject the Sabbath life: being cut off from the community and death.

Whether we fully realize it or not in our practical day-in-and-and-day-out lives, sons born of the freewoman Sarah live under the freedom of God’s grace where all things are lawful.<sup>14</sup> Can you imagine, all things are lawful? That is a mind-bender. Sons of the bondwoman Hagar, however, continue to live according to the worthless elemental principles of this world comprised of what to do and what not to do, and all the myriads of ways to try and find the favor of God, the blessing of God, and the presence of God.

### *Short Summary*

Let us take a quick breather and summarize where we are before we move on to the

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<sup>12</sup> *Romans 8:17*

<sup>13</sup> See *Galatians 4:1-31*

<sup>14</sup> *Romans 6:14; 1 Corinthians 6:12, 10:23*

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consequences of rejecting our freedom (rejecting our Sabbath life) by choosing to live under the bondage of the law as a slave.

**To call upon Yahweh Mekoddishkem, in faith, means that:**

- 1) We understand that **Yahweh Mekoddishkem** has set us apart exclusively for Himself—hence, by definition, we are holy simply because of this wonderful relational position in which He has placed us. He has called us to be holy.
- 2) In response to our calling, and by the power of the Holy Spirit, we choose to live in the unrestrained freedom He has purchased for us refusing to live another day like a slave bound to the elemental principles of this world—to the Law, my law, your law, to anyone's law.

To live this way is to celebrate a Sabbath life of rest. It is the only way to be found “in Christ” or established in grace. It is how one who is called becomes one who is chosen. Please do not miss what I just said. Saying the “sinner’s prayer” and going to church and serving and witnessing and giving and even doing ministry does not cause one to be found “in Christ” nor established in grace. Those wonderful epithets, and all the promises associated with them like there being no condemnation for those who are “in Christ” Jesus, are reserved for those who are sons, for those who rest, for those who have embraced the Sabbath life.

### *Rejecting the Sabbath Life*

According to **Exodus 31** and **Leviticus 20** if a person rejected the Sabbath life, they would 1) get cut off from the people of God, and 2) be subject to the death penalty. These same two consequences are applicable to our lives as believers, and this truth is all wrapped up in the name **Yahweh Tsidkenu—Yahweh** our righteous.

Let us stop here and we will pick up in our next episode as we explore the dynamic and the consequences of rejecting the Sabbath life.