

# Jesus Has a Name

## Episode 19

### Call Upon His Name

#### Yahweh Mekoddishkem – Part 3

Let us pick up where we left off. **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 thereby 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 said in our last episode. Saying the “sinner’s prayer,” going to church and serving and witnessing and giving, and even doing ministry does not cause one to be found “in Christ” nor to be established in grace. Those wonderful epithets, and all the promises associated with them (like there is no condemnation for those who are “in Christ” Jesus), are reserved for those who rest, for those who have embraced the Sabbath life.

In this episode we are going to do a deep dive in to what it means to reject the Sabbath life and how scary that is for those who still love to live like a slave in the household of God.

#### *Rejecting the Sabbath Life*

According to **Exodus 31** and **Leviticus 20** if those who were called by **Yahweh Mekoddishkem** (made holy) rejected the Sabbath life, they would 1) get cut off from the people of God, and 2) be subject to the death penalty. And these same two consequences are applicable to our lives when we reject the Sabbath life.

#### *To Be Cut Off*

When we try to validate the reasons why God should love us and are doing all we can to serve

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Him, to obey Him, to please Him, and to be good for Him, in hope that He will honor, lift us up, and bless us in this life, and in the life to come, then the reality is that **we have already been cut off from Christ**. We may not know it because we keep ourselves so busy for Christ, but we have been cut off. In effect, we have created our own standard of righteousness, our own law, and our own measurements of complying with that law (usually founded upon our “good intentions”), and we want Him to see how hard we are working at trying to keep it.

This way of living is a rejection of **Yahweh Tsidkenu—Yahweh** our righteousness and a rejection of the life to which **Yahweh Mekoddishkem** called us. The result being that we have been cut off from Christ and have fallen from grace.

### ***Galatians 5:4-5***

For if you are trying to make yourselves right with God by keeping the law, you have been cut off from Christ! You have fallen away from God's grace. For we through the Spirit, by faith, are waiting for [*or literally, expect fully*] the hope of righteousness.

Unbeknownst to the populous within the religion of Christianity, this is the form of living that has swallowed up so many. They have fallen from grace and live like slaves in the household of God (like Ishmael) and not as chosen sons of God (like Isaac). Yet this notion has no place to fit in the mind of most Christians who are not living the Sabbath life.

Literally the Greek says that Christ has become entirely useless to them, hence, they cut Him off from themselves. And being rendered in the *aorist passive indicative*, this is not only a statement of fact, but it also defines what they have allowed to happen to them.

They have fallen and that is a statement of fact as “fallen” is rendered in the *aorist active indicative*. It is interesting that the Spirit states that this fallen state is because they are now and continually trying to be holy, innocent, or righteous by keeping the law.<sup>1</sup> In other words, they do

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<sup>1</sup> The Greek word “*dikaioo*” translated as “keeping” comes from a root word “*diakios*” which means holy or innocent.

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not accept that **Yahweh Mekoddishkem** has made them holy and that **Yahweh Tsidkenu** is their righteousness. They are **NOT** now believing in His name; rather, they are rejecting the name of Jesus.

That is why Paul asked the foolish Galatians, who had bewitched them. He said, “Did you receive the Spirit by the works of the Law, or by hearing with faith? Are you so foolish? Having begun by the Spirit, are you now being perfected (or choosing to now be perfected) by the *flesh*?<sup>2</sup> Did you suffer so many things in vain — if indeed it was in vain? So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?<sup>3</sup>

Paul also states that this form of thinking does not come from Him who now and continually calls us, for a little leaven now leavens the whole loaf.<sup>4</sup> In other words, it is an absolute fiction to think that there can be grace and some works, grace and some guilt, grace and some duty, or grace and some law, grace and some shame, grace and some penance, as these relationships do not coexist in the realm of sonship, only in the realm of slavery.

“For as many as are of the works of the Law are **NOW** under a curse {and that is a statement of fact}; for it is written, “CURSED IS EVERYONE WHO DOES NOT **NOW** ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM.”<sup>5</sup>

**Those who are bound in any way to law live under a curse and are condemned.** This is the very reason why I said that to be “in Christ” requires us to accept the Sabbath life. To live without condemnation, without the curse, means that a person must believe (truly believe) that Jesus fulfilled the law in its entirety; therefore, there is no more law that is left to rule or in any way govern our lives.<sup>6</sup>

### A PERSON WHO ACCEPTS THE SABBATH LIFE

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<sup>2</sup> In **Galatians 3:3**, being made perfect is a parsed verb rendered in both the *present passive indicative* and the *present middle indicative*.

<sup>3</sup> **Galatians 3:2-5**

<sup>4</sup> **Galatians 5:7-9**

<sup>5</sup> **Galatians 3:10**. Note, “are under a curse” and “abide” are both rendered in the *present active indicative*.

<sup>6</sup> **Romans 8:1-4**

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### LIVES IN UNRESTRAINED FREEDOM.

#### ***Galatians 3:11-14***

Now that no one is **NOW** justified by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL {**dig down deep in their soul and ultimately choose to**} LIVE BY FAITH."<sup>7</sup> However, the Law is not of faith; on the contrary, "HE WHO PRACTICES THEM SHALL LIVE BY THEM." Christ redeemed us from the curse of the Law, having become a curse for us — for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE" — in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

If the righteous man lives by faith, and in contrast the one who is practicing law must live by those rules, then they are doomed, cursed, and condemned, for the law leads to sin and sin leads to death. More on that later. And it is all unnecessary since Christ became the curse in order that we might receive the promise of righteousness by faith, by believing in **Yahweh Tsikdenu**. But with this understanding of the law, slavery and the curse, let us jump back to that harrowing passage in **Hebrews**.

#### ***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

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<sup>7</sup> "justified" is rendered in the *present passive indicative* and "live" is rendered in the *future middle indicative*.

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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.**

To abide in grace—to be in Christ—is to live with the understanding that 100% of everything in our relationship with God comes from Him, and all He is looking for us to do is to be **willing** to let Him cause us to believe and receive all that He is: our righteousness and the one who makes us holy. Therefore, any attempt on our behalf to do it right for God to get something from Him is apostasy, a form of relational manipulation, and a literal rejection of His grace and a denial of His name.<sup>8</sup> It is a return to slavery. And those who love the law are cut off from Christ and they have fallen from grace.

Once again (it is worth repeating over and over-and-over again), any attempt to keep any form of law to find favor with and blessing from God, whether it is His law, our own law, the law of Christianity, or the law of others, is slavery and indicates that one is a child of Hagar the bondwoman and not a child of Sarah the freewoman.

And it is important for us to consider how subtle and nuanced the law which we create for ourselves and which others create for us tends to be. We can be consumed by law (by what good Christians should do and must do) and not even be aware of it as the law (and slavery to it) seems so natural, comfortable, and right. In contrast, **unrestrained freedom** is completely unknown and quite frankly sounds dangerous and sinful even.

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<sup>8</sup> See also *John 15:6; Romans 11:17-22*

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Let me state it this way, anything we have been taught and which we believe that is not directly tied to Christ living in us via the *Design Point* (the pathway of death) and Christ doing His work in and through our lives, is a product of the law and our foolish attempts to be justified by the works of our *flesh*. And those who live in such foolishness are cursed, condemned even.

The chosen sons of God are those who learn to live no longer bound to the worthless elemental principles of this world. It is a process for sure, where freedom is the goal and not “not sinning.” The chosen sons of God have received their adoption and it is proven out by the fact that they live a Sabbath life of rest doing only what the Father tells them to do when He tells them to do it. **All else have been cut off from Christ and have fallen!**

This same idea is communicated by the Spirit when He says that if you stop trusting—stop betting your life on the name—like a branch you will be cut off.<sup>9</sup> Jesus affirms this when He says that every branch that does not bear fruit He takes away...is thrown away like a branch and dries up; and they (the angels) gather them and cast them into the fire and they are burned.<sup>10</sup> It is the same outcome as with the “bad fish” where the angles separate the good from the bad and throw the bad into the furnace of fire; **in that place there will be weeping and gnashing of teeth**. I want you to mark that phrase, because it ties together many parables that reiterate this point, and we will get to them in our next episode.

**For the one who has entered His rest has himself also rested from his works, as God did from His.** In other words, we no longer need to try and be obedient and be good for God by following the law, any law. That was His work to fulfill and not our work. **Therefore, let us be diligent to enter that rest, so that no one will fall, through following the same example of unbelief.**

### Law and Death

The relationship between law and death is relatively familiar though often completely ignored when it comes to the law, my law, your law, and the law that others try and impose on us in our respective religious circles. Simply said, the law leads to sin, it provokes it even. And Sin literally

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<sup>9</sup> See *Romans 11:22*

<sup>10</sup> See *John 15:1, 6*

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takes advantage of the opportunity and leads us to wrath and to death.<sup>11</sup>

Whereas, apart from the law, sin is dead because it is through the law that we even have the knowledge of sin, for the commandment (law) exposes sin as being utterly sinful.<sup>12</sup>

But where there is no law, there is no violation, and therefore there is no sin.<sup>13</sup> In other words, one cannot break the law if there is no law. And since Jesus fulfilled the law on behalf of His chosen ones,<sup>14</sup> they can never be found guilty of sin. It is an impossibility.

That is why we are told Jesus' death on the cross disarmed the spiritual rulers and authorities in the unseen realm, for they can no longer make any accusations against a true child of God, for every hostile accusation that they could make has been cancelled out and nailed to the cross.<sup>15</sup> Hence, Jesus made a public display of them, having triumphed over them through Him.

Accordingly, the Spirit tells us, "See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete."<sup>16</sup>

Yet far too many believers are consumed by their violations of the law, by their sin, and they live ransacked with guilt and shame. They become the living dead, for the wages of sin is death in the now.<sup>17</sup>

### **THE POWER OF SIN IS THE LAW AND THE STING OF DEATH IS SIN.**

This is the reason why Jesus said to the Pharisees, "If you were blind, you wouldn't be guilty...But you remain guilty because you claim you can see."<sup>18</sup> It would be far better to be blind, to have no sight into the law, than to claim you can see and not follow the law in its entirety. By the way, the easiest way to summarize the law is with this one staggering phrase:

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<sup>11</sup> *Romans 4:15, 6:16-23, 7:7-13*

<sup>12</sup> *Romans 3:20, 7:7, 13*

<sup>13</sup> *Romans 4:13-16, 5:13*

<sup>14</sup> *Romans 8:3-4*

<sup>15</sup> *See Revelation 12:10; Colossians 2:13-15*

<sup>16</sup> *Colossians 2:8-10*

<sup>17</sup> *Romans 4:13-16; 1 Corinthians 15:56; Romans 6:23*

<sup>18</sup> *John 9:41*

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**YOU ARE TO BE PERFECT AS YOUR HEAVENLY FATHER IS PERFECT.<sup>19</sup>**

The point being is that if we hold to the law (any law, from wherever it comes from excepting the law of love<sup>20</sup>), we are provoked into sin, as the law shrouds our minds and our souls with what we should or should not be doing. And this sin leads to death in our now—it literally leads us to abide in a state or condition of death.

The mind set on the flesh is death and that does not mean something that will happen in the future, but “death” is their reality all the time. For if after the flesh you live you shall die (all rendered in the *present* and not the *future* tense).<sup>21</sup>

Now, we are all familiar with the obvious sins that tend to control us and with which we have battled most of our lives, but what about the more religious sins that stem from the law of the religion of Christianity? For instance, when the preacher tells you that you need to stop sinning. Take note, every attempt to stop sinning is sin! What if the preacher tells you to serve in the church? If you react to what this preacher said by choosing to get busy serving in the church, it is sin unless the Father specifically told you to serve and told you to serve now.

Likewise, when someone tells you that you have a gift, and you need to be using it to edify others and build up the church, that you need to witness to your neighbors or workmates, that God is calling you to give and you must make a commitment, a covenant of sorts, to give to this or that effort, or that you must practice certain holy habits to be able to grow in Christ and be holy, they have strapped you with law that will lead to sin and death if followed.

I am sure we could come up with many more examples of the law of the religion of Christianity that has been imposed on us by others, and we know we have plenty of law we have imposed upon ourselves. Regardless, it all provokes sin and sin leads to death and not life. For in response to such demands, we set our minds on the *flesh* (albeit the religious part of our *flesh*), and the mind set on the *flesh* is death, because the mind set on the *flesh* is hostile toward God, for it does not subject itself to the law of God, for it is not even able. And those who are in the *flesh* cannot

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<sup>19</sup> **Matthew 5:48**

<sup>20</sup> **John 13:34**

<sup>21</sup> **Romans 8:6**



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please God.<sup>22</sup> In fact, if you are living according to the *flesh*, you must now die.

With that said, reaching back to the idea of being cut off, once we live according to the law (any law), we are cut off from grace. We are cut off from the vine of life, which is Jesus Christ and our standard to which the Father holds us is perfection. Unable to live up to that standard, our branches dry up and wither away. This is what the law does to our heart, mind, soul, and our bodies. And we die and never come to know the rest which Yahweh promised.

**Unbeknownst to many, they are the walking dead, even though they continue to say Praise Jesus and do all manner of work in His name. Simply said, He does not know them.<sup>23</sup>**

This has been a lot and it will take some time for it to soak in (and probably a few repetitions of this podcast). So, we will stop here and pick up in our next episode as we continue to dissect the difference between the called and the chosen, for many are called, but few chosen.

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<sup>22</sup> ***Romans 8:5-8***

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