

## Jesus Has a Name

### Episode 20

#### Call Upon His Name

#### Yahweh Mekoddishkem – Part 4

We have been studying the name **Yahweh Mekoddishkem** and what it means to be called by God into His household and what happens next after we have entered. For within His household, within His kingdom, are slaves (in the likeness of Ishmael) and there are sons (in the likeness of Isaac) who are the inheritors of all the promises of God. All slaves will be cast out of the kingdom of God, as the scriptures say,

**CAST OUT THE BONDWOMAN AND HER SON,  
FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR  
WITH THE SON OF THE FREE WOMAN."**<sup>1</sup>

We have discovered that those who live according to the law (to any law, whether the law, your law, my law, or anyone else's law telling us what we as good Christians should or should not do) are slaves and not sons, and they abide in death and are cursed, condemned even.

We have also learned how subtle that law can be communicated as it is usually wrapped up in all manner of religious duty and service and a mad-dog fight against sin. But the irony of it all is that law always leads to sin and sin always leads to death.

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

#### *The Called and the Chosen*

Thus, we get to this separation between the called of God and the chosen of God. The called is a term that refers to all who are in the household of God. But the term chosen refers to the sons of God (those sons of promise in the manner of Isaac) and not to the slaves who live in His household (those sons of servitude in the manner of Ishmael).

Accordingly, a chosen one of God has been called by **Yahweh Mekoddishkem** (as they are both the called and the chosen), however, being one who is called into the household of God does not automatically make that person a chosen son of promise. In fact, far too many live as

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<sup>1</sup> *Galatians 4:30*

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slaves bound to the law and are ironically doing lawless deeds.<sup>2</sup> They will be cast out of the presence of **Yahweh**, He will claim to not know them, and they will be relegated to the furnace of fire where there will be wailing and gnashing of teeth.

In the last episode, I asked you to mark that phrase, “where there will be wailing and gnashing of teeth” because it is a particularly important phrase which helps us understand what happens within the household of God among those who have been called by **Yahweh Mekoddishkem** and then divided between those who are only called and those who are called and chosen.

In that regard, we are going to look at several parables that incorporate that harrowing phrasing. And as we address these parables, it is important to remember that we are dealing with those in God’s household, those who identify with Him, those who call Him Father, those who serve Him, and those who have been called by **Yahweh Mekoddishkem**. These parables are not aimed at the heathen and pagan unbelievers, but those within the household.

Moreover, being parables, they are examples, illustrations to make a point, and they are not intended to be understood as literal.

### *Wailing and Gnashing of Teeth*

Not every parable we are going to look at will incorporate this phrase, as some will instead use that harrowing statement which we have come to be familiar with, “depart from me, I do not know you” or “I never knew you.”<sup>3</sup> But either way, the endings to all these stories are terrible.

I have a theory as to why “wailing and gnashing of teeth” is utilized and it draws a shocking picture that communicates a terrifying truth. The imagery is of someone who is so disgusted, so upset, so furious, and so mad, that they are grinding their teeth and wailing in their fury. Even more disturbing, however, is that “wailing,” and “gnashing” are not verbs, but nouns. This is therefore a description of who they are or who they become and not so much what they do.

It is a picture of those who were so sure they were going to get the inheritance and spend their eternity with Jesus that they are in shock, dismay, and utter disgust. They find out that all their effort, suffering, obedience, service, giving, worship, and all their attempts to be good for

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<sup>2</sup> See **Matthew 7:21-23**

<sup>3</sup> **Matthew 7:23**

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God were more than meaningless. Accordingly, they likely feel tricked, deceived, manipulated, and they become eternally furious and eternally defined by wailing in anguish and gnashing of teeth in raw fury. The whole image is beyond disturbing, it is terrifying. Moreover, they are also described as being relegated either to the furnace of fire or to the outer darkness.

**There will be division in the household of God as He will divide the called from the chosen, the good fish from the bad, the good fruit from the bad fruit, the virgins with oil from those without oil, the servants from the sons, and the branches that bear fruit and those that are dry and dead (some even doubly dead<sup>4</sup>).**

### ***Matthew 22:2-14***

The kingdom of heaven may be compared to a king who gave a wedding feast for his son. "And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come. "Again he sent out other slaves saying, 'Tell those who have been invited, "Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast.'" "But they paid no attention and went their way, one to his own farm, another to his business, and the rest seized his slaves and mistreated them and killed them. "But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire. "Then he said to his slaves, 'The wedding is ready, but those who were invited were not worthy. 'Go therefore to the main highways, and as many as you find there, invite to the wedding feast.' "Those slaves went out into the streets and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests. "But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes, and he said to him, 'Friend, how did you come in here without wedding clothes?' And the man was speechless. "Then the king said to the servants, 'Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.' "**For many are called, but few are chosen.**"

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<sup>4</sup> *Jude 12*

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This first parable captures the reality that since Jesus died for the sins of the world, everyone has been invited into His marriage feast, but so few want to come. Thus, the unwilling will be destroyed as God will send His armies of angels to war against them. But then the story switches to address those who accepted the invitation to come to the wedding—those who were privileged to be at the ceremony behind closed doors. The king noticed that someone did not have on the appropriate wedding clothes, and this man was immediately bound and cast into the outer darkness, in that place there will be weeping and gnashing of teeth. And that is where we get the famous line: "**For many are called, but few are chosen.**"

According to **Revelation**, those who come to the marriage supper of the Lamb must be clothed in white, fine linen bright and clean washed in the blood of the Lamb. These white garments represent the righteous deeds of the saints, or said more accurately, all that Christ did in and through their lives.<sup>5</sup> It is another way of saying that those who belong in this wedding have put on **Yahweh Tsidkenu** and stand clean in His righteousness. However, those who attempt to stand in the righteousness of their own garments, of their own deeds, will be thrown out. For by the works of the law no *flesh* will glory in His presence, or be justified in His sight, ever.<sup>6</sup>

### **Matthew 7:15-20**

Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.

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<sup>5</sup> **Revelation 3:4-5, 4:4, 7:9-14, 19:7-9, 14**

<sup>6</sup> **Romans 3:20**

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Prophets are found in the center of the operations of the kingdom of God, in our churches and in our ministries. Some come looking like sheep with great messages supposedly from God, but having wicked hearts, they lead people astray. They will be cut down and thrown into the fire just like the branches that produce no fruit. “The axe is already laid at the root of the trees; therefore, every tree that does not bear good fruit is cut down and thrown into the fire.”<sup>7</sup> As Jesus said, “If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them and cast them into the fire and they are burned.”<sup>8</sup>

In ***Revelation***, we see a similar picture where Jesus speaks of a prophetess, in the church at Thyatira, who is leading people into apostasy.<sup>9</sup> He has given her time to repent, which lets us know that we are not just dealing with an outsider but someone who functions from within and should be expected to repent. But she did not want to repent. She was involved with what is called the “deep things of Satan” which, given the context is some sort of darkness posing as light, much like the way Satan presents himself as an angel of light.<sup>10</sup> This woman was judged with great tribulation as were her followers.

### ***Matthew 24:42, 45-51***

Therefore, be on the alert, for you do not know which day your Lord is coming...Who then is the faithful and sensible servant whom his master put in charge of his household to give them their food at the proper time? Blessed is that servant whom his master finds so doing when he comes. Truly I say to you that he will put him in charge of all his possessions. But if that evil servant says in his heart, 'My master is not coming for a long time,' and begins to beat his fellow servants and eat and drink with drunkards; the master of that servant will come on a day when he does not expect him and at an hour which he does not know, and will cut him in pieces and assign him a place with the hypocrites; in that place there will be weeping and gnashing of teeth.

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<sup>7</sup> ***Matthew 3:10***

<sup>8</sup> ***John 15:6***

<sup>9</sup> ***Revelation 2:18-29***

<sup>10</sup> ***2 Corinthians 11:14***

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Once again, we are talking about those in the household of God, but specifically those who are responsible to care for others. This would be a parable targeted at the ministers, pastors, teachers, and leaders in our churches and ministries. The specific issue is that they are beating their fellow servants, and they eat and drink with drunkards instead of giving their fellow servants food at the proper time. From an imagery perspective, they are beating down their fellow servants with the unbendable rod of the law, lording over them with great authority. And yet they are not keeping that same law, instead, they are off eating and drinking with those who love to indulge—with drunkards.

Once again, we can turn to **Revelation** where we are given an image of a woman who operates within the realm of Christianity. She has a cup full of abominations and wickedness, a cup from which so many leaders (kings even) love to drink and become drunk. And she is drunk with the blood of the saints and the blood of the witnesses of Jesus.<sup>11</sup>

Her cup is filled with all manner of legalism, blatant and subtle, that establish the rules by which a person can be judged worthy in the sight of man. It is a cup whose drink is a concoction of power, hierarchy, authority, control, and the requirement for submission, and it is all based on the lie that we can somehow be good.

This woman serves up a cup whose drink makes promises of wealth, success, blessing, health, and so many other so called “blessings,” that are passed off as being emblems of godliness. It is a cup whose drink promises access to God, to forgiveness, to eternity and so on if only you “do” as you are instructed. Or, if you cannot do that, and you want to continue to do as you please, then all you must do is “give” abundantly as you are instructed. It is a cup controlled by those who will do whatever it takes to maintain control, power, prominence, and influence; this includes whatever it takes to maintain the wealth and luxurious living of those who run the show.

It is a cup that is filled with idolatry, with mystery, with spiritualism, and with anything that will take one’s heart away from the One True Living God, who is the only one who is good. It is a

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<sup>11</sup> **Revelation 14:8, 17:1-7, 18:3-4**

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cup whose drink tastes so wonderful, but its concoction is fundamentally in opposition to the true gospel of Jesus Christ, which is based on grace and the truth that **Only God is Good**. But it is this cup from which so many spiritual leaders drink and from which they become drunk.

And those who eat and drink with the drunkards will be cut in pieces and assigned a place with the hypocrites; in that place there will be weeping and gnashing of teeth.

### ***Matthew 25:1-13***

Then the kingdom of heaven will be comparable to ten virgins, who took their lamps and went out to meet the bridegroom. Five of them were foolish, and five were prudent. For when the foolish took their lamps, they took no oil with them, but the prudent took oil in flasks along with their lamps. Now while the bridegroom was delaying, they all got drowsy and began to sleep. But at midnight there was a shout, 'Behold, the bridegroom! Come out to meet him.' Then all those virgins rose and trimmed their lamps. The foolish said to the prudent, 'Give us some of your oil, for our lamps are going out.' But the prudent answered, 'No, there will not be enough for us and you too; go instead to the dealers and buy some for yourselves.' And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. Later the other virgins also came, saying, 'Lord, lord, open up for us.' But he answered, **'Truly I say to you, I do not know you.'** Be on the alert then, for you do not know the day nor the hour.

The fact that both groups of women are virgins speaks of their religious purity and their commitment to Jesus. Virginity, sexuality, and immorality are biblical images associated with either the worship of God or idolatry and the worship of demons.<sup>12</sup> In this instance, both groups of women are committed to Jesus alone (who is the coming bridegroom). But half of them were prepared and waiting with their share of the Holy Spirit, symbolized in the oil in the lamps.<sup>13</sup>

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<sup>12</sup> See **Revelation 2:12-29**

<sup>13</sup> **Exodus 27:20, 29:7, 21, 30:25-33, Isaiah 61:3; Jeremiah 31:12; Hosea 2:8; Joel 1:10, 2:19, 14; Haggai 1:11; Zechariah 4:1-7, 11-14; Hebrews 1:9; Revelation 6:6**

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Whereas the other half used up all their oil and had none left. They once had the oil of the Spirit in their lives, it once burned as a lamp, but the implication is that they became no longer dependent upon the spirit for their worship, or their dedication, but they were dependent upon their own *flesh* and sincerity. They forgot that **the source matters, the source is everything!**

God does not recognize what we do in our *flesh*, no matter how sincere or dedicated we might be. What matters to God is what He does in and through our lives via the Spirit of God. And hanging around others who have oil will not help, each must have their own supply of oil and it must be burning bright. Therefore, those who forsake their source of light (the oil of the Spirit), He does not recognize, and He proclaims, **"Truly, Truly I say to you, I do not know you."**

The next parable is long so I will truncate it as our focus will be on the third servant who buried the money his master gave to him.

### ***Matthew 25:14-30***

For it is just like a man about to go on a journey, who called his own servants and entrusted his possessions to them. To one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. Immediately the one who had received the five talents went and traded with them and gained five more talents. In the same manner the one who had received the two talents gained two more. But he who received the one talent went away and dug a hole in the ground and hid his master's money.

Now after a long time the master of those servants came and settled accounts with them...And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed. 'And I was afraid and went away and hid your talent in the ground. See, you have what is yours.' But his master answered and said to him, 'You wicked, lazy servant, you knew that I reap where I did not sow and gather where I scattered no seed. 'Then you ought to have put my money in the bank, and on my arrival, I would have received my money back with interest.

'Therefore, take away the talent from him, and give it to the one who has the ten talents.' For

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to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away. Throw out the worthless servant into the outer darkness; in that place there will be weeping and gnashing of teeth.

Once again, we see the division in the household of God. I did not include the part about the first 2 servants, but they were rewarded double for what they had done with what God had given to them. The point being is that this servant, although called in to the household, did not know his master; he did not know Him by His name. Therefore, he assumed all sorts of terrible things about Him and judged Him based on the limited information he had about His ways. So even though God gave Him a gift, this man was afraid, and his fear drove him to bury what God had given him. (It would be like a virgin that had oil but did not light her lamp.) He is referred to as a worthless servant, good only to be cast into the outer darkness; in that place there will be weeping and gnashing of teeth.

By the way, this place of outer darkness where there will be weeping and gnashing of teeth is the same place the unbelieving Jews who rejected their Messiah will be located. In contrasting the faith of a gentile (a Roman soldier at that) with the unbelief of His very own people, Jesus said, "I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth."<sup>14</sup>

In both cases, the sons of the kingdom, those called into the household of God, those who should have known their master by His name, those who should have celebrated as a free-born son, will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth.

All these parables are terrifying in terms of their implication for our lives. The point of it all is that being called into the household of God is not the final determining factor of a believer's destiny. Being a prophet, performing miracles, healing, casting out of demons in Jesus' name will

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<sup>14</sup> **Matthew 8:11-13**

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**NOT** determine one's eternal destiny. Being a leader, a teacher, a pastor, a minister will **NOT** determine one's eternal destiny. Having said the sinner's prayer and accepting Jesus into one's heart and receiving an outpouring of the Holy Spirit will **NOT** determine one's eternal destiny.

The chosen of God are those who learn to live free as sons of God with the oil of the Spirit running through their veins. They learn, over time, how to live free from the law and free from slavery through the process of sanctification, through that narrow road of tribulation of which so few find, through the *Design Point*, though crucifixion.<sup>15</sup>

It is interesting, that there are only a few letters in the Bible which were written addressing the chosen,<sup>16</sup> whereas there were multiple letters addressing the called.<sup>17</sup> But of note where the Spirit mentions that those who come with Jesus during His Second Coming are those who are called, chosen, and faithful.<sup>18</sup> They were called, they chose (or were **willing**) to be chosen, and they endured until the end.

Being called by **Yahweh Mekoddishkem** is a good thing, it is a great thing. But once in the household, we must decide what we will do with our calling. Will we live as slaves or as sons? Will we come to know our Master by His name or will we let ourselves be ruled by fear? Will we love our religion and be found so busy for God doing all manner of works in His name that we never realize that He does not know us? Will we be those from within His household who will forever be defined as those who live in outer darkness, in the furnace of fire, where we are wailing and gnashing of teeth? Or will we be called, chosen, and faithful.

**In closing, 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

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<sup>15</sup> **2 Thessalonians 2:13-14; Matthew 7:13-14; Galatians 2:20**

<sup>16</sup> See **2 Thessalonians 2:13-14; Titus 1:1; 1 Peter 1:1; 2 John 1 13; Revelation 17:14**. See also **2 Timothy 2:10**

<sup>17</sup> **Romans 1:6-7; 1 Corinthians 1:9; Galatians 1:6; Ephesians 4:1; Colossians 3:15; 1 Thessalonians 4:7; 2 Thessalonians 2:14; 1 Timothy 6:12; 2 Timothy 1:9; James 2:7; 1 Peter 1:15; 2 Peter 1:3; Jude 1**

<sup>18</sup> **Revelation 17:14**

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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.