

IT IS ALL ABOUT HIS NAME!

Yehezqël/Ezekiel 36:16-38

8th of the 5th month 2021/2022

Shalom all,

Mishlë/Proverbs 22:1 tells us that a good name is preferable to great riches and what Shelomoh is referring to, is not only the name itself but the reputation that goes with the name.

We know that if a person has a bad reputation, then he tarnishes his name, and gives himself a bad name.

Now, we also know that there is a Name that is above all names!

That is יהוה our Elohim.

In this message, I want us to understand a little more about His Name and the reason He has called us by name and redeemed us to Himself, in a message called,

“It is all about His Name!”

A name not only determines one’s reputation but it also gives a clear identity and standing. For instance, we here in South Africa are known as South Africans, and as we would travel, we would be identifiable by our nationality, through our ways and our speech etc.

Well, the Name of יהוה is for one, a strong tower, as it says in Scripture, but it carries so much more, and the more that we learn about our Creator, the more we recognise and realise just how awesome and wonderful His Name is and by us carrying that Name, just how important and privileged we are.

In **Berëshith/Genesis 4:26** we see the first mention of the people beginning to call upon the Name of יהוה, just after Enosh was born and knowing that Enosh means ‘mortal’, it stands to reason that ‘mortal’ man began to call upon the Name of יהוה.

What is so important about His Name, besides that it is His Name?

Firstly, we see that somewhere along the line, this calling upon His Name was seemingly lost, as the descendants of Aḇraham were in Mitsrayim/Egypt, and when יהוה called them out of Mitsrayim, He told Mosheh who He was and the Name His people were to call Him.

When Mosheh asked what he would say when they asked him who had sent him, the Almighty said **‘I AM that which I AM’** and was then told to tell them that the I AM had sent Him, he was then further instructed to tell them that **‘יהוה** Elohim of your fathers, of Aḇraham, Yitshaq and Ya’aqob had sent him and that that would be His Name of remembrance to all generations.

What a powerful moment that was, as יהוה was indeed restoring His powerful Name among His chosen and called out ones!

This, I believe, is a foreshadow, if you will, of what He is doing once again – for He is restoring His Name!

What we must understand, is that for us to declare His Name, we recognise that it is also our acknowledgement of who He is.

The Hebrew wording for the phrase **I Am that which I Am** is written as:

אֶהְיֶה אֲשֶׁר אֶהְיֶה – Eh'yeh asher eh'yeh

This phrase literally means, “**I exist or I cause to be**”.

I AM the One who causes to be, I AM the One who brings into being.

I AM the life-giver, the giver of all existence.

I AM the ever living self-consistent and unchangeable One.

And from this, we get the Name that is given By Him for us to call upon, as:

יהוה (YAHWEH)

This literally means that, “**He is the One who causes me to be.**”

This is very powerful, for every time you call on the Name of יהוה, you are declaring who it is that causes you to be, and you are declaring from your lips that the One who gives you life and who made you, is He who gives you existence!

We are to declare His Name, giving praise to the ‘I AM’!

It is through the Aaronic blessing, that His Name is put upon us and that we can live and walk a life that carries His Name – but what happens when His Name is profaned?

Without wasting time, please read the passage from:

Yehezqël/Ezekiel 36:16-38

The predominant theme of this passage, is about a restoration and the major theme that is seen here, is יהוה's vindication of His Name.

The most defiling thing for Yehezqël to see was the pagan worship that Yisra'ël had become so corrupted by, and it is from this that Yisra'ël would be cleansed.

As we look at this chapter, we cannot help but notice the repetition of all that יהוה does, in restoring Yisra'ël, for it is to do with the restoring of the Truth about His Name!

Yisra'ël was a set-apart nation, we are clearly told in **Shemoth/Exodus 19:6**, where יהוה declared this.

They were given a Set-Apart Promised Land, made so by the very presence of Elohim who had a set-apart Name. Yet, they failed to acknowledge His Name and bring the proper esteem and honour to His Name – which was in direct contrast to **Shemoth/Exodus 20:7** – the 4th commandment – where we are commanded:

You shall not bring the Name of יהוה your Elohim to nought and was also in contrast to the instructions of how to pray, given to us by our Master יהושע Messiah, in: **Mattithyahu/Matthew 6:9: "This, then, is the way you should pray: 'Our Father who is in the heavens, let Your Name be set-apart.'"**

What Yisra'el did here, was tarnish the Name of יהוה!

But how?

By engaging in the pagan practices of the other nations, which they were clearly forbidden to do and, as a result of their disobedience, they chose to walk their own way and do their own deeds, as opposed to walking in obedience to the Torah. So, by this rebellion they defiled the land.

Defilement comes when you go off and walk in your own ways and do your own thing and do not follow the Torah of יהוה and walk in יהושע Messiah.

What we must always realise, is that any other way than His Way is unclean to Him. Any other path, other than His way of set-apartness, is filthy to Him and it is described as being like a woman during her monthly period.

This may be an often hard and disgusting picture I know, but this is just how serious this defilement is!

Yisra'el had defiled the land! Now to defile something, is to make it unclean or rather render or declare something unclean, and when something was declared unclean, it was considered to be unfit for any set-apart purposes.

We are told in **Wayyiqra/Leviticus 10:10**, that we are to make a distinction between the set-apart and the profane, between the clean and the unclean.

Sadly, what we see today is a total mixing between clean and unclean, so much so that it gets almost impossible for many to be able to make a distinction between the set-apart and the profane and, as a result, they are bringing defilement to wherever they are at and therefore, they are ultimately profaning the Name of יהוה.

So how did Yisra'el defile the land?

1 – Murder – they shed blood – how?

By sacrificing their children and offering them up to the Babelonian deity Molek, in abominable fertility rituals at the designated equinox and solstice feasts.

2 – Idolatry – offering their babies was not just murder, but was also idolatry, that was done in worship unto a fabricated deity of the Babelonians.

It was because of this that יהוה scattered them away among the nations, and when they were scattered, they continued in their sin, profaning His Name, to which one day they would mourn for their rebellion.

Sin always has a way of holding out the promise of satisfaction, without ever achieving it. It may look and seem good, to do what the others are doing, but if it is not according to the Torah of יהוה, it will be destructive.

יהוה scattered them and so, judged them according to their ways and deeds.

We see with this illustration and example of a women in her monthly cycle, that was to be separated from the congregation for being unclean and anyone who would touch her would become unclean and not allowed to come into the congregation.

And now, due to her uncleanness, Yisra'el had to be separated from the Set-Apart Land.

What is sad to see from the example of their profaning the Name of יהוה, is that instead of being a light to the nations, they had profaned His Name to the nations and, in effect, they brought the Name of יהוה to nought, as they continued to call upon false pagan deities and following the ways of the nations and their vain traditions.

What does it mean to profane?

The word **profane** means *'to treat something set-apart with abuse, irreverence or contempt'*.

The Hebrew word that is translated as **'profane'** comes from the root word חלל - ḥālāl - **Strong's H2490** (chalal – with a ch.. sound as in loch) and means, *'to bore or pierce through or kill or wound or defile'*.

What is very interesting to me, is that a root word for praise, in Hebrew, is חלל – halal - **Strong's H1984** (with a soft sound as in ha) and in essence, carries the meaning, *'to shine, be boastful, give praise'*.

These two words differ, with a slight difference of the stroke of the pen, by means of a little tiny gap!

In the Hebrew word for **'praise'**, the letter ח (hey) is used and in the Hebrew word for **'profane'**, the letter ח (het) is used.

At a glance, these may be similar looking letters and hence the words, even at a glance, may seem to be the same, while they are the total opposite of each other and the difference, in the written form, is but a tiny little gap on the top left corner of the first letter!

This may sound a little pedantic to some of you, but for me it makes me realise just how fine the line it is, between pure worship and profanity!

Let me tell you why I find this very interesting, in considering the closeness of these written words!

We see in the world today that there are many who claim to be 'born again believers' of the Almighty, yet, in their worship, they are offering profane worship and they cannot distinguish between the set-apart and the profane!

The 'church' of today is clearly profaning the Name of יהוה and have not only brought His Name to nought, but have profaned it by treating it with abuse, irreverence and contempt!

If we try to keep the Sabbath on a different day than what He has prescribed, He will not accept it, period!!!

Profane worship is happening, as we speak, in the world today!

Just think of all the Babelonian feasts of sun-worship that is being followed, as we know that Christmas is actually rooted in child sacrifice fertility rituals, as well as Easter, where infants were offered up on the altar of Tammuz and Semiramis.

Child sacrifice, through murder and idolatry in fire offerings unto Molek, are still being rehearsed, as it were, today, in the form of profane worship unto the Almighty.

These profanities and defilements, are what caused יהוה to scatter His people, yet for the sake of His Name and His compassion for His Name, He promises to take, gather and bring His people back to the Set-Apart Land!

In order to help visualise the difference between the two root words for 'praise' and 'profane', I have put these two words, side by side in the following chart:

PRAISE vs. PROFANE

PRAISE: 'HALAL'

STRONG'S H 1984: to shine, to be boastful, to praise, to give praise, to offer praise, sing praise

הלל

ה = HEY

ל = LAMED

ל = LAMED

PROFANE: ḤALAL (CHALAL)

STRONGS H 2490: to bore, pierce: to pollute, defile, profane: to desecrate, violate, to kill,

חלל

ח = ḤET

ל = LAMED

ל = LAMED

SMALL GAP → ח

NO GAP → ח

FINE LINE BETWEEN PRAISE AND PROFANE!!!!

In His wrath, יהוה dispersed Yisra'el and in a demonstration of His amazing favour and loving-commitment, He will vindicate His Name.

יהוה had compassion upon His Name – that is: He knows that His Name declares who He is – as He is the One who causes to be! He caused man to be and so, in His compassion for His Name, and what it means, He redeems His Covenant people!!!

It is all about His Name – it is all about worship.

In Yo'el we are told that 'all' who call upon the Name of יהוה will be saved!!!

That is 'all' and not just some or a select few, but ALL who call upon His Name.

In other words, all who recognise that He is the One who gives life and causes us to be, shall be saved.

It is a recognition and acknowledgement of who made you, who created you to be and to whom you give your worship.

Yes, we know that no one comes to יהושע except if the Father draws him, so yes, it is He who calls, but all who actually acknowledge the call and call upon His Name, declaring Him as the I AM, will be saved!

This is where the fine line of profanity comes in – we are told to praise His Name, not profane it. We profane it when we misrepresent Him, by following our own ways and deeds or rather, the ways of the nations.

Profane worship is happening, as we speak, in the world today – think of all the Babelonian feasts of sun-worship, such as Christmas, which is actually rooted in child sacrifice fertility rituals and Easter, where infants again were offered up on the altar of Tammuz and Semiramis.

Child sacrifices, through murder and idolatry in fire offerings unto Molek, are still being rehearsed today, as it were, in the form of profane worship unto the Almighty.

These profanities and defilements are what caused יהוה to scatter His people, but yet for the sake of His Name and His compassion for His Name, He promises to take, gather and bring His people back to the Set-Apart Land!

When He says that He will take you from among the nations – we must understand that at the time of Yehezqel, Yisra'el had not been fully scattered into all the earth and so, they could not yet be gathered from all nations.

Yet, in the years that have passed since then, the dispersion has literally been fulfilled and so here, this taking back, gathering and returning to the Land, is referring to what is still to come and these events will be fully realised, when the scattered members of the House of Yisra'el are taken out of the nations.

I believe that this process has begun in a great way – for many are being taken from among the nations! That is to say that as the proper response to the call to come out of Babelon is being done, many are coming out by the hand of יהוה and He is beginning to gather together His own, out of the nations, and He alone will bring us back to the Land.

This process has begun, as many are calling upon His Name, in acknowledgement of who He is, and may we realise afresh, that it is not about us or for our sake, but rather for His Name's sake!

He is calling people to be set-apart and He is gathering His Bride and when He comes for us, He will take us to the Promised Land!

We know that there will be attempts at a falsely orchestrated gathering to the Land of Israel, in order to usher in the false Messiah, and there will also be false 'gatherings' of groups of people, in an attempt at fulfilling this.

Let me remind you what is written here in this passage: **He will gather His people** – not any man or any organisation – **He will gather**.

Knowing this then, must cause us to be watchful, as children of light, so that we may walk steadfast in His commands and be equipped and able to discern the set-apart from the profane!

These events spoken of here, are of a national cleansing, that when He gathers His Bride, He will cleanse Her and then put a new heart and a new spirit within and He will cause us to walk in all His ways, to do them and once again, dwell in the Land and be His people.

This change is explained in a 4-fold way:

1 – Negatively – in that there is a removal – a removal of the old – praise Him for that!

2 – Positively – A renewal – a new heart and a new spirit – causing us to live a life of total obedience

3 – Causatively – the Torah is written upon the heart, causing us to live obediently

4 – Practically – by its manifestation - daily walking in His statutes and keeping His judgements

Although we go through a similar process, individually, when we accept **יְהוֹשֻׁעַ** Messiah as our Saviour and are immersed in His set-apart Name, we die to self and are raised anew in Him, what we do see being referred to here, in this passage, is a national redemption, which has not yet occurred.

What we have for now is a seal and a deposit of what is to come, and even the deposit we have now, is sufficient for us to walk accordingly!

Just as the faith of a mustard seed is sufficient for us to say to a mountain be removed, so is this wonderful deposit that we have in Him, sufficient for us to walk in total obedience, right here right now!

We must understand the wonder of His Name – and the wonder of His compassion for His Name – that while we were yet sinners, He died for us – for His Name's sake – His Name is upon us and He will never leave us nor forsake us, for His Name's sake!

We see the term '**I shall**' being used 18 times in this short section and the result of this, we see is that Yisra'el (which includes you and me who are in the Master), will have:

- 1 – Permanent occupation of the Land
- 2 – Covenant relationship with יהוה
- 3 – Protection against future lapsing into idolatry and immorality
- 4 – Abundant supply of food and all needs

At this point יהוה makes it very clear that He is doing, and will do, all of this for the sake of His set-apart Name and so, Yisra'el should therefore blush and be ashamed!

I wonder just how many of us have actually blushed and been ashamed of our wickedness, in our defilement of His Name, and in our profane worship?

I must admit, the more I realise and recognise just how profane and defiled my attempt at worship was, the more I was ashamed and yes, even blush in embarrassment before Him, for following the way of the nations – I repented for being what many would call a 'good Christian'! Good according to what standard? Being a 'good idolator' does not make you a good set-apart servant of יהוה!

What I love about this passage, is the promises that He gives – with the sure Promises of The Land that will become desolate, will become like Eden and the wasted, destroyed and deserted cities, will become walled and inhabited.

The Nations that are left – that 1/3 that makes it through the Tribulation – will know that He is יהוה!

They will know that He is The One who causes to be, and The One who gives existence – there is no other!

And so, just as Yerushalayim is filled with people at the appointed times, so shall all the wasted cities be filled with men – and all will know that He is יהוה.

I may have repeated myself a bit, but the essence of my message is simply this:

IT IS ALL ABOUT HIS NAME!

Oh, how I love Your Name יהוה!

By the blessing that Aharon was to speak to Yisra'el, found in **Bemidbar/Numbers 6:24-26**, we are clearly told that this is how the children of Yisra'el would be blessed and it is how His Name would be put upon on the children of Yisra'el, for He said that He shall Himself bless us.

As we, His children, have His Set-Apart Name upon us, may we not be found defiling the place He has given us and may we not be found profaning His Set-Apart Name among the nations but rather, let us make sure that we are shining His Truth and being a light to the nations, so that they may all know that He is the One who gives existence – for He is יהוה.

IT IS ALL ABOUT HIS NAME!

יהוה bless you and guard you; יהוה make His face shine upon you, and show favour to you; יהוה lift up His face upon you and give you peace.

Below is a picture that has the English and Hebrew wording, along with the transliteration, in order to help you verbalise this wonderful blessing:

YAHWEH bless you and guard you

יְבָרֵךְ יְהוָה וַיִּשְׁמְרֵךְ:

Yebarek'ka YAHWEH veyishmereka

YAHWEH make His face shine upon you, and show favour to you

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ:

Ya'er YAHWEH panav eyleyka viyhanne'ka

YAHWEH lift up His face upon you, and give you peace

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיַּשֵּׂם לְךָ שְׁלוֹם:

Yissa YAHWEH panav eyleyka veyasem leka shalom

Let us take a closer look at the words of this 'blessing' and get a further understanding to its powerful meaning:

- 1 – BLESS** – is the Hebrew word בָּרַךְ *barak* – Strong's H1288 and means, '*to abundantly bless*' and literally carries the meaning, '*to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect*'.
- 2 – GUARD/KEEP** – in the Hebrew is שָׁמַר *shamar* – Strong's H8104 – '*keep watch, preserve, guard, protect*'.
- 3 – FACE** - is from the root word - פָּנִים *paniyim* or פָּנֶה *paneh* – Strong's 6441 – '*face, faces, appearance, presence*' and can also carry the understanding of the presence or wholeness of being.
- 4 – SHINE** - אֹרֶךְ 'or' – Strong's H215 – '*light (noun) and give light or shine (verb) – bring illumination*'.

5 – FAVOUR - חָנַן ḥanan – Strong’s H2603 – ‘*merciful, favour*’ and also carries the meaning of providing protection.

6 – GIVE - שָׁם suwm - Strong’s H7760 – ‘*to put, to place, to set; set down in a fixed and arranged place*’

7 – PEACE - שָׁלוֹם shalom – Strong’s H7965 – ‘*wholeness, completeness, soundness, welfare, peace, health, prosperity, well-being, safety, protection*’, and is from the primitive root שָׁלַם shalem – Strong’s H7999 which means, ‘*to be complete or sound, rewarded, make full restitution*’.

7 powerful words that are contained in this blessing as commanded by יְהוָה that not only blesses us and puts His Name upon us, but also wonderfully expresses His marvellous love and compassion for us and what He does for us through His blessing us as He in a sense has ‘bowed down/ come down and given us the gift of life through His own as he promises to guard and protect us and keep us safe in Him.

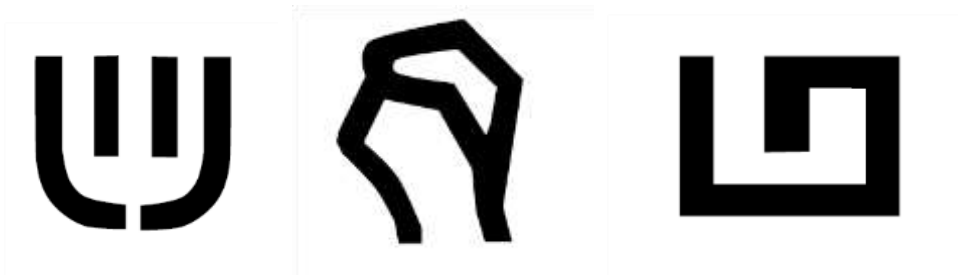
This blessing, in light of the understanding of the meaning of these 7 words, could be expressed in English as follows:

יְהוָה WILL KNEEL BEFORE YOU PRESENTING GIFTS AND WILL GUARD YOU WITH A HEDGE OF PROTECTION.

יְהוָה WILL ILLUMINATE THE WHOLENESS OF HIS BEING TOWARD YOU BRINGING ORDER AND HE WILL BEAUTIFY YOU.


יְהוָה WILL LIFT UP HIS WHOLENESS OF BEING AND LOOK UPON YOU AND HE WILL SET IN PLACE ALL YOU NEED TO BE WHOLE AND COMPLETE.

The ancient pictographic script has the Hebrew word for bless – בָּרַךְ barak – Strong’s H1288 pictured as follows:




Beyt – ב:



The ancient script has this letter as  , which pictures a tent floor plan and means, '**house**' or '**tent**'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.


Resh – ר:



The ancient pictographic script has this letter pictured as  , which is '**the head of a man**' and carries the meaning of '**top, beginning, first, chief**', as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Kaph – כ:



The ancient pictographic script has this letter pictured as –  – which is a picture of an **open palm of a hand** and can symbolise that to which submission is given – '**under the hand**'

From the pictographic rendering of this word, we are able to clearly see who it is who blesses us:

THE HOUSE/ASSEMBLY OF ELOHIM IS BLESSED AS THE HEAD/CHIEF, COMES DOWN AND EXTENDS HIS OPEN AND REVEALED HAND TO HIS OWN!

Our Master has blessed us and put His Name upon us, and we are to make sure that we do not profane His Set-Apart Name, as we make sure that we stand firm in Him and make our boast in His Wondrous Name!

THE NAME!!!

What The Almighty said to Moshe, in **Exodus/Shemoth 3:14**, as discussed, is:

“I AM that which I AM”

In Hebrew, it is written as follows:

אֶהְיֶה אֲשֶׁר אֶהְיֶה Eh'yeh asher eh'yeh

The above phrase is what Elohim declared to Mosheh.

The first אֶהְיֶה **eyeh** is written as a proper noun, singular, masculine, while the second אֶהְיֶה **eyeh** is written in the qal active verb tense and, in essence, we see Elohim making it clear here to Mosheh, that

“The One who exists is the One who causes to exist, or gives existence” or
“The All existing One is the One who gives existence”

Literally speaking, it can render,

“I AM the One who causes to be”, or

“I AM the One who brings into being”, as well as

“I AM the life-giver, the giver of all existence”, and

“I AM the ever living self-consistent and unchangeable One”.

This is a title of our Elohim, with a focus on presence, care, concern and relationship.

Literally, this phrase can mean **‘I AM that I AM’**, or rather **‘I exist’**, or **‘I cause to be’**.

The two root words that are used here, are:

1) הָיָה **hayah** – Strong’s H1961 which means, **‘to be, exist, become, happen’** and

2) אֲשֶׁר **asher** – Strong’s H834 which means, **‘who, which, that’**.

This however, is not The Name of Elohim, but was rather an explanation that would lead up to the revelation of His Name, which is clearly declared as: יְהוָה **YAHWEH** – Strong’s H3068, which is derived from the root word הָיָה **hayah** – Strong’s H1961.

The clear answer that יְהוָה gave to Mosheh was that **the causer of life – the all existent and unchangeable One** – had sent Him!!!

He was then to further say to the Yisra’ēlites that יְהוָה – **the Elohim of Abraham, the Elohim of Yitshaq and the Elohim of Ya’aqob**, had sent him to them!

He was also told that this would be the Name of the Almighty, self-existent and unchangeable One, forever – and this would be His remembrance throughout all generations!!!

What we must clearly understand here, is that the Name of יְהוָה is and will always be associated with Abraham, Yitshaq and Ya’aqob and this clearly points to the Covenants of Promise that He brings us near to, in the Blood of Messiah, our deliverer, who causes us to enter in and be grafted into the Covenants of Promise and become part of Yisra’ēl, His Bride!!!

This article will help the reader understand the correct transliteration and pronunciation of the Name of the Most-High!

יהוה (YAHWEH) is His Name forever, and it is the Name by which He is to be remembered from generation to generation!

That is very simple and easy enough for a child to understand, yet sadly, we recognise how it has been ‘forgotten’ or rather ‘hidden’ or ‘suppressed’, under the delusion of lawless traditions and dogmas of man?

יהוה is the Name of the Elohim of their fathers, which Mosheh was to tell the Yisra’ēlites.

יהוה means:

“He (The I AM) is the One who causes me to be”!

This is very powerful, for every time you call on the Name of יהוה, you are declaring who it is that causes you to be!!!

You are declaring from your lips the One who gives you life, and who made you, and who gives you your very existence!

And we are to declare His Name, giving praise to the Great I AM who causes us to be!

In the Ten Commandments as we know it, or rather better expressed as the Ten Words of יהוה, which were spoken to the Yisra’ēlites from Mount Sinai, and then written down by the Finger of Elohim on two tablets of stone, the 3rd Commandment is:


Exodus/Shemoth 20:7 “You do not bring the Name of יהוה your Elohim to naught, for יהוה does not leave the one unpunished who brings His Name to naught.”

His Name is mentioned a little under 7000 times in the Tanak (O.T.) – and yet they managed over the centuries to bring His Name to naught, by not speaking it and replacing it with foreign titles and references.

We are also given further insight into the revelation of the Great I AM, as we see being displayed or spoken through the ancient pictographic script, which renders the Name of יהוה as follows:




Yod – י

In the Ancient Script, this is the letter ‘yad or yod’ which is pictured as -  - which is the picture of **an arm and hand** and carries the meaning of ‘**work, make, throw**’ from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this. This also reveals to us a stretched-out arm and hand.


Hey - ה



The ancient script has this letter as  and is pictured as **a man standing with his arms raised up and out** as if pointing to something, and in essence carries the meaning of ‘**behold**’ as in when looking at something very great. It can also have the meaning to ‘**breath**’ or ‘**sigh**’ as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation** or to reveal something by pointing it out.

Waw - ו



The ancient pictographic form of this letter is , which is a **peg** or ‘**tent peg**’ or **nail**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is ‘**to add, secure or hook**’.

In the pictographic representation of the Name of Elohim we are able to clearly see how He, the All Existing One, revealed Himself to His Creation through His Outstretched Arm and Hand.

The two pictures of the man and the peg in between them also gives us insight as to how He would come and reveal Himself in the form of a man and secure the Covenants of promise, and in this we are able to see the two comings of Messiah.

**BEHOLD THE OUTSTRETCHED ARM OF THE ALL EXISTING ONE
SHALL COME AND SECURE HIS COVENANT AND REDEEM US IN
ORDER TO ESTABLISH HIS HOUSE FOR WHICH HE IS COMING
AGAIN!**

As we carry His Name, may we truly understand the joy of bearing the Name that saves and continue to put our trust in יהוה, to do that which we are incapable of doing ourselves and that is to cleanse us from sin, which is lawlessness and provide for us the power, by His Spirit, to live set-apart lives for His Name’s sake!

We have all heard the call to come out and be separate – may we truly live it, as we worship and praise His Name, being a light to many.

This is not a call to come out and hide, but a call to come out and be separate and SHINE!!!

Perhaps you have found at times that you have crossed that fine line or rather, closed that tiny gap that exists between praise and profanity.

Hear these words of the One who give us our existence, today – and may we all do our utmost to serve Him with our all, in Spirit and in Truth and let profanity or defilement never be found among us again.

We give Him praise, that by the Blood of יהושע we can be partakers of the covenants of Promise, as the One who causes us to be forever will cause us to be with Him – for it is all about His Name!

Can you boldly declare:

Oh, How I love Your Name, יהוה, You Are the All Existent One who causes me to be.

By declaring that, you are also declaring a commitment to living set-apart, as we should!

Tehillah/Psalm 44:8 “In Elohim we shall boast all day long, and praise Your Name forever. Selah.”

Tehillah/Psalm 105:3 “Make your boast in His set-apart Name; let the hearts rejoice of those seeking יהוה.”

The Hebrew word that is translated as ‘boast’ is הלל halal - Strong’s H1984, which we have discussed and understand that as we shine the light of His Truth and guard His commands, we are equipped to make our boast in His set-apart Name!

May this short message remind you of the magnitude of the importance of our Master’s Name!

Changing the Name of יהוה in to a generic term or title is also a transgression of the command given in **Debarim/Deuteronomy 4:2**, which is repeated in **Debarim/Deuteronomy 12:32** and **Mishlĕ/Proverbs 30:6**, as well as in **Hazon/Revelations 22:18-19**, and that is simply this:

We are not to add to the Word nor are we to take away from the Word!

Do not add and do not take away. It is very straightforward and clear, so much so that יהוה reminded us 4 times in Scripture, this very important instruction.

I found a very interesting text in Yirmeyahu/Jeremiah, which clearly shows that it is יהוה Himself who preserves His Name and will not allow His Name to be spoken from the lips of those who are in rebellion and walk in disobedience to His Word:

Yirmeyahu/Jeremiah 44: 26 “Therefore hear the word of יהוה, all Yehudah who are dwelling in the land of Mitsrayim, ‘See, I have sworn by My great Name,’ declares יהוה, ‘My Name shall no longer be called upon by the mouth of any man of Yehudah in all the land of Mitsrayim, saying, “As the Master יהוה lives...””

Here, Yehudah were in rebellion and the women had also told Yirmeyahu, while in Mitsrayim, that they would continue to make cakes to the Queen of Heaven, as it went well with them when they did so and went bad whenever they would follow יהוה.

They were worshipping the ‘gods’ of the pagan nations and יהוה then removed His Name from their lips!

Yirmeyahu/Jeremiah 12:16-17 " **And it shall be, if they learn well the ways of My people, to swear by My Name, ‘As יהוה lives,’ as they taught My people to swear by Ba’al, then they shall be established in the midst of My people. 17 “But if they do not obey, I shall pluck up, pluck up and destroy that nation,” declares יהוה.”**

From the above verse, it is clear that the priests had taught the people of Elohim to swear by Ba’al.

Ba’al means ‘lord’ and so, besides getting the people to call upon other gods, they had also taught them to call upon a title and not the Name of the Almighty!

The promise is very clear – if they would repent and learn again to speak and call upon the Name of יהוה, then they would be established – if not, they would be destroyed!

This is a clear message for us today – we need to stop calling upon a title and even titles that are given to false deities and call upon the true name of Our Maker, that is יהוה (YAHWEH)!

In **Yirmeyahu/Jeremiah 16:19-21** יהוה makes it clear, that in the last days the nations will come and acknowledge the lies they have been taught and turn back to Truth and it will be יהוה who will cause them to know **that His Name is יהוה**.

Praise יהוה that He is doing exactly just that – causing us to know that His Name is יהוה – may we never bring it to nought again!

Yo’el/Joel 2:32 “**And it shall be that everyone who calls on the Name of יהוה shall be delivered.**”

Yisra’el could now be delivered at the revelation of the Name that saves!

The Name of Messiah – יהושע – contains the first 3 letters of יהוה – and literally means, ‘יהוה is our Deliverer’ or ‘יהוה is our Salvation’!!!

So, when we call upon the Name of יהושע, we are in fact declaring the One who causes us to be (The Great I AM) is our Deliverer!!!

When we proclaim the Name of Yahushua, we are proclaiming The Name of YAHWEH who saves!

The Name יהושע (Yahushua) comes from two words:

- 1) The Name of יהוה – Strong's H3068 and
- 2) The root verb ישע yasha – Strong's H3467 which means, 'to deliver, save, salvation'.

The Name of יהושע (pronounced – Yahushua) was also brought to nought by the changing of His Name into a Greek hybrid that sadly pointed toward the Greek deity and was welcomed greatly by them.

This is how it happened:

The Greeks did not have a 'sh' sound and so, their original rendering of the Name of Yahushua or Yahshua was 'Yasua'.

We also must remember that there was no 'j' sound in any language until the 17th century, and the even the first translation of the KJV in 1611 did not have a 'j'. I want to show you some Scriptures in both the Hebrew and Greek texts that show how Yahushua was written.

Mattithyahu/Matthew 1:18:

“But the birth of יהושע Messiah was as follows: After His mother Miryam was engaged to Yosēph, before they came together, she was found to be pregnant from the Set-apart Spirit.”

(ISR Scriptures 1998 Edition)

18 του δε ιησου χριστου η γεννησις ουτως ην μνηστευθεισης γαρ της μητρος αυτου μαριας τω ιωσηφ πριν η συνελθειν αυτους ευρεθη εν γαστρι εχουσα εκ πνευματος αγιου

(Elzevir Textus Receptus (1624) : With morphology)

Above, we have a Greek text from **1624** that shows the Name of יהושע in the Greek text as **ιησου**:

Ιησου : made up of the letters: **Ι** = iota / **η** = eta / **σ** = sigma / **ο** = omicron / **υ** = upsilon
When expressed as a name, it could be transliterated as 'Yesoo' or 'Yasooa' – which would have made sense, as this rendered a close transliteration of 'Yahshua' in the Greek.

To further show that this name rendered this, we can see from the **LXX** (Septuagint – Greek translation of the Tanak (O.T.)) when we see the same Hebrew letters used for Yahushua being used for Yehoshua (bearing in mind that originally vowel pointings in the Hebrew were read in and only written in after the resurrection of Messiah):

Shemoth/Exodus 17:9:

English:

“And Mosheh said to Yehoshua, “Choose for us men and go out, fight with Amalëq. Tomorrow I am stationing myself on the top of the hill with the rod of Elohim in my hand.”

(ISR Scriptures 1998 Edition)

Hebrew:

וַיֹּאמֶר מֹשֶׁה אֶל-יְהוֹשֻׁעַ בְּחַר-לָנוּ אַנְשִׁים וְצֵא הִלָּחֶם בְּעַמּוֹלֵק מִחֵר אֲנֹכִי נֹצֵב עַל-רֹאשׁ
הַגְּבֻעָה וּמִטָּה הָאֵל הַיּוֹם בְּיָדִי:

(*Biblia Hebraica Stuttgartensia*)

Greek:

⁹ εἶπεν δὲ Μωϋσῆς τῷ Ἰησοῦ Ἐπίλεξον σεαυτῷ ἄνδρας δυνατοὺς καὶ ἐξελθὼν παράταξαι τῷ Ἀμαληκ αὐριον, καὶ ἴδου ἐγὼ ἔστηκα ἐπὶ τῆς κορυφῆς τοῦ βουνοῦ, καὶ ἡ ῥάβδος τοῦ θεοῦ ἐν τῇ χειρὶ μου.

(*Septuaginta : With morphology*) – LXX Septuagint

Here we can see another two examples from Hazon/Revelation:

Hazon/Revelation 22:20:

English:

“He that bears witness of these matters says, “Yes, I am coming speedily.” Amēn. Yes, come, Master יהושע!”

(ISR Scriptures 1998 Edition)

Greek:

20 λέγει ο μαρτυρων ταυτα ναι ερχομαι ταχυ αμην ναι ερχου κυριε ιησου

(*Elzevir Textus Receptus (1624): With morphology*)

20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. Ἀμήν, ἔρχου κύριε Ἰησοῦ.

(*The Greek New Testament, Fourth Revised Edition (with Morphology)*)

Hazon/Revelation 1:1:

English:

“Revelation of יהושע Messiah, which Elohim gave Him to show His servants what has to take place with speed. And He signified it by sending His messenger to His servant Yohanan”

(ISR Scriptures 1998 Edition)

Greek:

1 αποκαλυψις ιησου χριστου ην εδωκεν αυτω ο θεος δειξαι τοις δουλοις αυτου α δει γενεσθαι εν ταχει και εσημανεν αποστειλας δια του αγγελου αυτου τω δουλω αυτου ιωαννη

(*Elzevir Textus Receptus (1624): With morphology*)

Another example from the Tanak (O.T.) as a further witness to the Greek rendering of the Name of our Messiah:

Zekaryah/Zechariah 3:9

English:

“See the stone which I have put before **Yehoshua**: on one stone are seven eyes. See, I am engraving its inscription,’ declares יהוה of hosts, ‘and I shall remove the guilt of that land in one day.”

(ISR Scriptures 1998 Edition)

Hebrew:

כִּי־הִנֵּה הָאֶבֶן אֲשֶׁר נָתַתִּי לְפָנַי יְהוֹשֻׁעַ עַל־אֶבֶן אַחַת שִׁבְעָה עֵינַיִם הֵנּוּ
מִפְתַּח פְּתוּחָה נָאִם יְהוָה צְבָאוֹת וּמִשְׁתֵּי אֶת־עֵזֶן הָאֶרֶץ־הַזֹּאת בְּיוֹם אֶחָד:

(Biblia Hebraica Stuttgartensia)

Greek:

⁹ διότι ὁ λίθος, ὃν ἔδωκα πρὸ προσώπου Ἰησοῦ, ἐπὶ τὸν λίθον τὸν ἓνα ἑπτὰ ὀφθαλμοὶ εἰσιν, ἰδοὺ ἐγὼ ὀρύσσω βόθρον, λέγει κύριος παντοκράτωρ, καὶ ψηλαφήσω πᾶσαν τὴν ἀδικίαν τῆς γῆς ἐκείνης ἐν ἡμέρᾳ μιᾷ.

(Septuaginta: With morphology)

Why I am showing this, is to simply show you that even in the earliest Greek translations, the rendering into the Greek language of the Name of the Messiah was very clear.

There was a huge problem however for the Greeks, who worshipped a false deity called ‘Zeus’, who was believed to be the ‘father of gods and men’; as this ‘Redeemer and Saviour’ of mankind who had come in the flesh, had now, in the Greek, rendered a feminine name.

And this would not be accepted, at large, by the masses who would question the validity of this Saviour that was being proclaimed, and therefore, the scholars added another letter to this name, at the end of the name, in order to render it as a masculine form. This letter, is known in the Greek as a ‘final sigma’ which later became known as the Greek name rendered as Ἰησοῦς Iēsous – Strong’s G2424 and when transliterated, would be expressed as ‘yeaysoos’ or ‘ee-ay-sooce’ as the last letter ‘ς’ – the final sigma – would now, by Greek grammatical standards, render this as a masculine name and one that would be widely accepted.

Now, you have to think for a moment – when the Greeks heard this name, they would have been pleased, as they would have gladly accepted this hybrid name, for in its rendering they would understand it to be pointing to ‘zeus’ and so their worship of a false deity would be further established under a deformed hybrid name of our Saviour!

Later on, in the 17th century the ‘j’ sound was introduced and would replace the I = iota that had a ‘ya’ sound with a ‘j’ and therefore the hybrid name that is widely accepted by the masses today – ‘Jesus’ was formulated late in the 17th century.

This Name has no etymological meaning and certainly does not bear the Name of יהוה. In other words, the name ‘Jesus’ is less than 400 years old!

At this point, we need to ask ourselves the following,

“Who is the one who gets to decide the Saviour’s Name and what it can or cannot be changed to – man or יהוה?”

The answer is very obvious! יהושע is the SAME yesterday, today and forever.

I do hope that I am making this very clear, for who is man to change His Name?

It has become very evident to us that much has been done over many years to suppress the speaking of the set-apart Names of the Father and the Son, YAHWEH and YAHUSHUA. This has led to the erroneous transliterations of the True Names, which once again, by the Grace of יהוה our Elohim, is being restored to the lips of His Set Apart people.

It is time for His Bride to call upon the Name that Saves:

YAHWEH IS OUR SALVATION!!!

יהוה

יהושע

May you begin to call upon the True Names and discover how it is like honey on our lips! Another factor to consider, when rendering the correct transliteration of the Name of יהושע, is that it should be correctly transliterated as YAHUSHUA and NOT as Yahusha or yeshua, and here is why I say that.

The transliterated word ‘yeshua’, in the Hebrew text, is written as יֵשׁוּעַ Yeshua – Strong’s H3442 and H3443, which renders the meaning, ‘he is saved’, and we also have the word יְשׁוּעָה yeshuah – Strong’s H3444 which means, ‘*salvation, deeds of deliverance, victory*’ which comes from the root word יָשַׁע yasha – Strong’s H3467 which means, ‘*deliver, brought salvation, saviour, saves*’.

To put it simply, we take note that many people today will use the term ‘Yeshua’ as a reference to Messiah, and while we take note that our Messiah is the One who save us, we take note that His Name is not yeshua, but is more accurately proclaimed as

YAHUSHUA!

As mentioned, we know that vowels were originally read in, by the scribes, and these vowels were later written in to the text, which gave us a better ability to read the text and study the proper grammatical rules that are to be applied.

In writing the vowels in, we take note, as mentioned that a deliberate adjustment was done to the Name of YAHWEH, in order to cause readers, under a false tradition, to not speak the Set-Apart Name of the Most-High, and therefore the vowel pointings that were inserted to the Name of YAHWEH were the vowel pointings of either one of the two words: Adonai, which means 'my Master' and Elohim, which means 'mighty one'.

In this process of eliminating the pronunciation of the Name of YAHWEH, we also take note that the clear prophecy of YAHWEH coming to save, the name of Yehoshua, has the same lettering as the Name of YAHUSHUA Messiah.

The name of יהושע Yehoshua – Strong's H3091 means, 'יהודה is deliverance, יהוה is our deliverer'

This is the same Name used for יהושע, only with different vowel pointings that were not in the text at the time of these writings of Mosheh!

Now, the reason for me presenting this to you, is to highlight that the pronunciation of Yahusha is incorrect, as many have been erroneously taught that it should be so, under the misguided teaching of the incorrect pronunciation of YAHWEH being 'Yahuah', where they have adapted the rendering of Yahusha, as being that which is derived from 'Yahu' from their incorrect pronunciation of YHWH, and 'sha' from the root word 'yesha'.

In the article on the correct pronunciation of YAHWEH, I explain why it cannot be Yahuah, so for more on that, please see that article.

For the purposes of what I am highlighting here, I simply want to emphasise that our Saviour's Name is **YAHUSHUA** and not Yahusha.... With the correct 'shua' sound at the end and not the incorrect 'sha' sound.

We are able to come to this deduction, by looking at the Hebrew text of the name of יהושע Yehoshua – Strong's H3091

This name is used over 200 times in the Tanak (O.T.) and twice we see this name being written as follows:

יהושע

As you will notice, this name is written as יהושע and יהושוע – which gives us a clear indication that the correct pronunciation at the end of the name, cannot end with a ‘sha’ sound, but rather, it ends with a ‘shua’ sound, as we take note that the vowel that is used under the letter ‘shin’, in the most common rendering of this name: יהושע is the ‘qubbutts’ vowel which renders an ‘u’ sound, as in ‘tune’ (שִׁי) and is confirmed in the rendering of the prolonged form of the name יהושוע – where there is no vowel under the letter shin (שׁ), but is followed by the letter vav/waw, that has a dot in the middle, rendering it as a ‘shureq’ vowel (וִ) that has the sound of ‘u’ as in ‘tune’.

To further highlight this, we take note that the prolonged form of the name of Yehoshua (יהושוע) is used in the following verse, where we have his name being rendered in both forms:

Shophetim/Judges 2:7 “And the people served יהוה all the days of Yehoshua, and all the days of the elders who outlived Yehoshua, who had seen all the great works of יהוה which He had done for Yisra’el.”

In the Hebrew text this verse is written as follows:

וַיַּעֲבֹדוּ הָעָם אֶת־יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ וְכָל יְמֵי הַזְּקֵנִים אֲשֶׁר הָאָרִיכוּ יָמִים אַחֲרֵי יְהוֹשֻׁעַ אֲשֶׁר רָאוּ אֶת כָּל־מַעֲשֵׂה יְהוָה הַגְּדוֹל אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל:

As you will notice, this verse renders the name of Yehoshua, in both the shortened and prolonged forms, giving us a clear indication of the correct pronunciation.

The other verse, where we see the prolonged form of Yehoshua, is in:

Debarim/Deuteronomy 3:21 “And I commanded Yehoshua at that time, saying, ‘Your eyes have seen all that יהוה your Elohim has done to these two sovereigns. יהוה does the same to all the reigns which you are passing over.’”

In the Hebrew text this verse is written as follows:

וְאֶת־יְהוֹשֻׁעַ צִוִּיתִי בְּעֵת הַהוּא לֵאמֹר עֵינֶיךָ הֲרֵאת אֶת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְשְׁנֵי הַמְּלָכִים הָאֵלֶּה בְּנִי־יַעֲשֶׂה יְהוָה לְכָל־הַמְּמַלְכוֹת אֲשֶׁר אַתָּה עֹבֵר שָׁמָּה:

It is from these two clear witnesses of the Hebrew text that we are able to confirm that the pronunciation of the Name of our Saviour is YAHUSHUA and not just Yeshua or Yahusha, but YAHUSHUA, as we declare that when we call upon the Name of YAHUSHUA, we are declaring that THE I AM WHO CAUSES ME TO BE IS MY SAVIOUR!

In closing this message, which began with looking at the text in **Yehezq'el/Ezekiel 36:16-38**, and then expanded on the Names of YAHWEH and YAHUSHUA, I do hope that the clear importance of our Master's Name is understood clearly, as:

IT IS ALL ABOUT HIS NAME!

Now go and be bold in making a great boast of His Name, as you proclaim His Name with great rejoicing and make sure that all that you do, whether in word or deed, is done in the Name of **יהושע** Messiah!

Let me close with the blessing that puts His Name upon you, as a child of Elohim!

יהוה bless you and guard you; **יהוה** make His face shine upon you and show you favour; **יהוה** lift up His face upon you and give you Shalom!