

The Name 4 — Beyond the Borders of Israel

In Ex 19:5-6 it is very clear that our Father wanted to establish a kingdom of priests in the Old Covenant, but because of the people's hearts it was not possible. Only one tribe out of the twelve tribes responded to the call to repentance and took action to deal with rebellion in their midst. This was the tribe of Levi (Ex 32:25-29). They were ordained because of their obedience, even at the cost of family and friends. Our Father's heart was that the whole twelve tribes would be ordained; but the other eleven tribes were disqualified.

Now we are brought into the New Covenant, where it is now possible to have twelve complete tribes being a light to the world as a Royal Priesthood, which our Father wanted in the Old Covenant (1 Pet 2:5,9; Rev 1:6). Our Master established the New Covenant upon Ex 32:27-29.

The awesomeness of this New Covenant is seen in the fact that it includes every tribe and tongue and people and nation. That means from every nook and corner where Shem, Ham and Yapheth have settled. Yapheth and Ham will be priests alongside of Shem (Rev 5:9-10; Isa 61:5). This is what Malachi the prophet spoke of (Mal 1:5,11,14). Physical Israel has not made our Father's name great. Because of their disobedience they have brought shame to His name and disqualified themselves. Today in physical Israel, the land of Israel, there is no honor or glory brought to His name, because there is no demonstration of His power to save and unify those whom He saved.

So it must be through us, those who are beyond the borders of physical Israel, that the Father's name will be made great, and honored. All these tribes and tongues and peoples must know who the Father is, and what He has done in His Son. We must go to them to form the new Israel. Some of them would never leave their village during their entire life, yet they are ripe for the gospel. We are those beyond the borders of physical Israel, going to Japan, Korea, Africa, the Islands; to whichever countries will allow us to exist as a tribe in their midst. In this way the Royal Priesthood will be the fulfillment of Malachi's prophecy.

Our Father's name will be great beyond the borders of Israel, and it will come about only in the Son as we make the Son's name great beyond the borders of Israel. It is not possible to reverence the Father's name without reverencing the Son's name.

The Father expressed Himself in the Son (Heb 1:1-4; Jn 14:7, 8-11; 12:44-45; Col 1:15,19-20). If one sees the Son he sees the Father, yet both remain distinct personalities. It was the Father's pleasure that all the fullness of God would dwell in the Son. This fullness includes everything that pertains to deity. The name of the Father pertains to deity; it is part of that fullness that dwells in the Son.

Our Father gave His own name to the Son. Everything that the Father's name entails: authority, power, ... He gave it to the Son (Jn 5:26-27; 10:17-18; 17:2). It was the Father's name and all that it means that our Master manifested to His disciples (Jn 17:6). The Son's name incorporated the Father's name. Our Master kept His disciples in the Father's name; the name which the Father gave Him (Jn 17:11-12). The Father's name was made known to the disciples and will continually be made known in the Son (Jn 17:26).

Certain scholars of the Hebrew language have concluded that the Father's name is "YEH YEH" or "YehWEH." They have also concluded that the Son's name is "Yehshua" or "Yehoshua." This becomes extremely interesting in view of the fact that all of them without exception agree with and maintain in all translations of the Bible one particular word which expresses high praise and honor to our Father. The word is a Hebrew word, and remains the same in all languages and countries. Before revealing this word, a simple lesson in Hebrew will explain its exact meaning:

The word is meant to give direct praise. If one wishes to praise trees, one would say, "Praise to trees!"

If one wants to praise Robert, one would say, "Praise to Robert!"

In Hebrew it is, "Halel lu Robert!"

If one praises Bill, one says, "Praise to Bill!"

In Hebrew: "Halel lu Bill!"

"Praise" in Hebrew, is "halel."

"To" in Hebrew, is "L" or "Lu."

"To Grace" — "Halel lu Grace."

“To Tamar” — “Halel lu Tamar,” and on and on. By now a question must be arising in your minds: If the Father’s name is “YEHWEH” or “~~Y~~HWEH” or “Y’HWEH”, then who is the object of praise and worship in the word, “Halleluyah”? This is the “mystery” word — “Halleluyah.”

Was there confusion in heaven when John saw the twenty four elders and the four living creatures fall down and worship God who sits on the throne saying, “Amen. Halleluyah!” (Rev 19:4)?

A voice from the throne commanded that praise be given to God. He commanded all who fear God, both great and small, to give praise to Him. In response a great multitude, so many it sounded like thunder and many waters .. They opened their mouths to obey this command and gave praise to God. The first word that came out of their mouths was “Halleluyah!!!” Is there going to be confusion in heaven (Rev 19:5-6)? Of course not.

This leaves us with the obvious conclusion that the Father’s name is “*YAHweh*.” His name is incorporated in the Son’s name: “*YAHshua*.” That is why our Father exalted the Son’s name above all other names in heaven and on earth (Phil 2:9 11; Acts 4:12).

We must reverence the Son’s name as much as we reverence the Father’s name. It cannot be that we, out of reverence, hesitate to speak the Father’s name too much or to use His name too many times in a particular song; while, at the same time, we put our Master’s name in every “cute” song that we write or change. The Father’s name is in the Son’s name.