

I press on toward the finish line, where the prize waiting for me is the upward call of God IN KING JESUS. (Philippians 3:14)

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Proclaim the Name

Lately, have you noticed an increase in articles published on the internet dealing with the state of affairs of “Christianity” and the “church”? Perhaps it’s just my perception, but I have. Apart from the polls alleging a falling away from the institutional church (see my last posting: [Loyalty to the Lord](#)), the articles generally fall within one of five categories.

Those that ...

- Highlight the divisions among “Christians” based on labels (e.g., left, right, liberal, conservative, fundamental, denominational, etc.).
- Attack specific moral standards or special interests (i.e., home schooling) held by many “Christians”.
- Base social issues/agendas in answer to “what would Jesus do?”.
- Project the world’s view or opinion of “Christianity”.
- Appeal for “let’s all love and be tolerant of one another”.

To be sure, this is not inclusive of what is out there and not the only way to categorize them. In reality, the categories truly don’t matter. What does matter is what is impressed on the mind of the reader through these articles and, most importantly, what these publications are not saying. Looking across the landscape of what I have read, in my opinion, the impression one is left with is that the realm of “Christianity” is divided, intolerant, judgmental, and, frankly, quite messed up, and needs to be silenced. Overall, it’s not a pretty picture, as they say, and the impression *Christianity* (however one defines it) is leaving on the world, especially in America, is not very positive. Mind you; this is an observation only, not a judgment on my part, and this does not address the outright attacks on the fundamentals of true Christianity.

However, here is my opinion: there is some truth or justification to how we are viewed in the world, and the reason is that we have strayed off point and into the world’s ideologies. We have left our foundation and the single, unique message we possess as believers. I’ll get to this in a moment, but first let me offer an example of how we have strayed. Consider this as a commentary within the main commentary. There are many examples of how distracted and off-message some “Christians” have gotten; I offer one that is in the forefront at the moment.

Case in point: pastors have become embroiled in whether people should or should not be “jabbed” with an experimental therapy called a *covid vaccine* (which, by definition, is not a vaccine since it does not offer a cure). To counter so-called *vaccine hesitancy*, pastors are being recruited to convince believers to be vaccinated. One well-known evangelist has cited the parable of the **Good Samaritan** as proof we should take the jab. Others have said it is a gift from God, even as, apparently, the number of adverse reactions and deaths are mounting among the jabbed.

As an aside, a so-called “Christian pastor” was recently quoted as saying *abortions* are a *God-given right*. Just another absurd example of why what is called *Christianity* is so messed up! By the way, this is more than a distraction; it goes to the very heart of God that is all about creatively bringing forth life, not snuffing it out.

Obviously, I have a view of these **experimental gene therapies** (not vaccines) that I have expressed elsewhere that is based on a rational assessment of risk in taking these shots, especially since they have not been tested for long-term effects on our health. Given the apparently growing number of adverse reactions and deaths associated with the shots and the dire warnings coming from highly qualified doctors, including virologists, and other scientists, that the controlling powers are doing everything they can to censor and stop their voices, each of us must assess the risk to our own health rather than submitting ourselves like sheep to the greatest experiment ever to be conducted on the entire world population, without knowing if there are unintended and extremely dangerous consequences to this experiment. I cannot stress enough the seriousness of this matter, and I must encourage you to do your own research rather than listen to all the coercive propaganda that is being pushed by the mainstream media and censor-driven social media and now supported from some pulpits. Even in the midst of censorship, there are a growing number of voices and sites offering *science-based assessments of risk*. Seek them out.

By the way, there is no vaccine hesitancy if you have made a risk-assessed decision not to go along with this experiment. It’s called *rational, critical thinking*. Hesitancy means one can’t make up their mind, as if torn between two decisions. Reminds me of Elijah.

Elijah came near to all the people and said, **“How long will you hesitate between two opinions? If the LORD is God, follow Him; but if Baal, follow him.”** But the people did not answer him a word. (1 Kings 18:21 NASB)

In these days of rough water with more to come, we need **spiritual intelligence** to discern what is of the Lord and what is of Baal! There is no room for hesitancy on the part of anyone who is in Christ.

Now, this leads to my point. We have left our foundation and the singular and unique

message we possess as believers that is anchored in one name only. The name is JESUS!

An example of leaving one's foundation is on display with a good number of American corporations—producers or marketers of very successful brands—that have become platforms for social, ideological agendas. Rather than sticking entirely with their brands, they have veered into ideologies that tarnish their brands. As Christians, we have the greatest brand in all the universe. We must not veer away from this brand whose name is *Jesus*. (Of course, Jesus is so much more than a brand; but I think you get the point.)

This is not to imply we should not keep up with trends and the issues of our day, for I believe we must. However, when it comes to presenting ourselves as Christians in the world, we must be clear about our message and not drag it down into the muck of the latest and popular ideologies. The truth we hold to is the one who is *the Truth*. Jesus stands apart from and above all truths held by man, and He does not change as man does.

It is high time for us to be proclaiming the one name that is ***far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come*** (Ephesians 1:21).

We all know the verse, but have we become so distracted with the issues of **this day of obfuscation** that we have neglected the name of the one who saves us and the entire world from harmful, self-destructive behavior? Out of fear, complacency, or lack of revelation are we shying away from proclaiming the one name that can and will rescue this fallen world whose fallenness is on full display today? Do we even believe that the name really matters and has a power unto itself, even the power to bring people to their knees in worship? Paul thought so, and he wasn't alone, for he quoted from Isaiah (see 45:20-25).

Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. For this reason, also, **God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus EVERY KNEE WILL BOW**, of those who are in heaven and on earth and under the earth, and that every tongue will confess that **Jesus Christ is Lord**, to the glory of God the Father. (Philippians 2:8-11 NASB [bold added])

Now, in scripture, especially in respect to God, a name is not simply letters strung together; a name has meaning that generally speaks to the character or mission of the one holding the name. Thus, the names associated with the Father and His Son are extremely important and not something to ignore or push to the side.

When the angel of the Lord appeared to Joseph in a dream, Joseph was instructed as to the name to be given to the child born of the virgin Mary.

Moreover she shall bring forth a son, and ***thou shalt call his name Jesus,—for, he, will save his people from their sins.*** But, all this, hath come to pass, that it might be fulfilled which was spoken by the Lord, through the prophet, saying: Lo! a Virgin, shall be with child, and shall bring forth a son,—and ***they shall call his name Emmanuel; which is, being translated, God with us.*** And Joseph, awaking, from his sleep, did as the messenger of the Lord directed him,—and took unto him his wife; and knew her not, until she had brought forth a son,—and ***he called his name Jesus.*** (Matthew 1:21-25 Rotherham [bold italic added])

Notice that he was given only one name, and this name has meaning—the name is ***Jesus***. The people would call Him ***Emmanuel***, meaning ***God with us***—an essential representation of who Jesus was in their midst—but this was not the name given to God's Son by the angel of the Lord. ***Jesus was His name.***

For clarity; the name ***Jesus*** is an English transliteration of the Greek ***Iesous***, which is a transliteration of the Hebrew word ***Yeshua***, which, in turn, is a contraction of the Hebrew word ***Yehoshua*** (Joshua) meaning ***the Lord saves***. ***Yeshua*** has a similar root to ***Yoshia***, meaning ***He will save***.

In the article [***Yahweh Has Become My Yeshua—Soteria!***](#), I quote from an article titled *The Messiah's Hebrew Name: "Yeshua" or "Yahshua"?* Dr. Daniel Botkin wrote:

"The English form *Jesus* is derived from the New Testament Greek name *Ihsouß*, pronounced "Yesous." According to Strong's, *Yesous* (Strong's #2424) is "of Hebrew origin" and can be traced back to Joshua's Hebrew name, *Yehoshua* (#3091, [wvwhy]). But how do we get the Greek *Yesous* from the Hebrew *Yehoshua*? Someone armed with nothing more than a Strong's Concordance may have difficulty answering that question. Someone who reads the Bible in Hebrew, though, knows that the name *Joshua* sometimes appears in its shortened form, *Yeshua* (wvy). In Neh. 8:17 it is apparent even in English: "Jeshua the son of Nun." (The letter *J* was pronounced like a *Y* in Old English.) Strong does not tell the reader that the Greek *Yesous* is actually transliterated from this shortened Hebrew form, *Yeshua*, and not directly from the longer form *Yehoshua*. The process from "Yehoshua" to "Jesus" looks like this:

Hebrew *Yehoshua* à Hebrew *Yeshua*

Hebrew *Yeshua* à Greek *Yesous*

Greek *Yesous* à English *Jesus*

There is no "sh" sound in Greek, which accounts for the middle "s" sound in *Yesous*. The "s" at the end of the Greek name is a grammatical necessity, to make the word declinable.

Proclaim the Name

In Neh. 8:17, Joshua's name is 100% identical to the name which today's Messianic Jews use for the Messiah, *Yeshua* (wvy). Strong's confirms this pronunciation, and tells us that there were ten Israelites in the Bible who bore this name (#3442). Therefore, the shortening of *Yehoshua* to *Yeshua* predates the Christian era by at least 500 years. ... The form *Yeshua* existed for several hundred years before the Messiah was even born. Even in the pre-Christian Septuagint, we see the Greek form IHSOUS (*Yesous*) in the title of the Book of Joshua. (This is also proof that *Yesous* has no connection to the pagan god Zeus.)"

There is much more to this topic, but this is enough to hold the point I am making. For more, please read my article.

To sort of round this out, the name *Jesus* is also associated with the title (not a proper name) *Christ*, appearing as *Jesus Christ* or *Christ Jesus* in the Greek. Others have posited the reason for the order of the words, but that is an entirely different subject. However, *Christ* is from the Greek ***Christos***, which comes from the root ***chrío***, meaning ***anointed***. This, in turn, is connected to the Hebrew word ***Mashiach*** (English ***Messiah***), which also means ***anointed***.

Thus, Jesus appeared as the ***Anointed One***, the one who was ***God's prophet, priest, and king***. In ancient days, all three offices were anointed with oil. The anointing meant that the person was anointed (set apart; equipped) to do God's work. For example, in the book of Isaiah, Cyrus was called God's *messiah* because he was anointed to do God's work in bringing down Babylon and to issue the decree to rebuild the house of God.

The lesson is that, to God, names have meaning, especially when it comes to His work on earth to achieve His ultimate purpose through His well-laid-out plan of the ages.

Now, with this background information, we turn to Jesus' own words regarding the name of God, as recorded by John. Notice how important the name was to Jesus.

I have come in ***my Father's name***, and you do not receive me. If another comes in his own name, you will receive him. (John 5:43 ESV [bold italic added])

Jesus answered them, I told you, and you did not believe. The works which I do ***in the name of My Father***, these bear witness about Me. (John 10:25 LITV [bold italic added])

"Father, ***glorify Your name***." Then a voice came out of heaven: "I have both glorified it, and will glorify it again." (John 12:28 NASB)

"I have ***manifested [revealed, made apparent] your name*** to the men whom you gave

Me out of the world. They belonged to you and you gave them to Me; and they have kept your word. (John 17:6 [several translations])

Holy Father, ***keep them in your name, the name you've given to me***, so that they may be one, just as we are one. When I was with them, ***I kept them in your name, the name you've given to me***. (John 17:11b-12a Kingdom NT [bold italic added])

And ***I have made known [intimately, declared] Your name to them***, and will make it known [experientially]; so that the love with which You have loved Me may be in them, and I in them." (John 17:26 several translations)

Five years ago, I wrote an *Upward Call* titled [**Father - the Name of the One True God**](#). At the time, I thought the name of God that Jesus was presenting to the Jews of that day was Father, but I have since come to realize that, although there is truth in this, it is not quite the whole truth. There is a name of God that was given to the Son, and this name is also the Father's name. The evidence of this is discovered in the above verses from John 17:11-12, specifically in the expressions ***keep them in your name, the name you've given to me*** and ***I kept them in your name, the name you've given to me***. Notice how Jesus placed emphasis on *your* name, that is, the Father's name.

Looking over many translations, it is clear that some interpret the Lord's words so that the expression *given to me* does not refer to the name but to *the ones given to Him*. Obviously, this would negate what I am about to share, but I'm going with the majority of translations on this one, for most connect *the name* to *the given to me*.

What name did the Father give to His Son? As we have seen, the angel of the Lord said His name would be *Jesus* or *Yeshua*. Notice that Jesus said the Father gave Him *His* name, so what is the Father's name? There is only one name in view, and that is the name *Jesus* or *Yeshua*. Jesus did not say that the Father gave Him a name; He said He was given the Father's name—***your name, the name you've given Me***. This should not seem strange to us, for even among humans it's not unusual for the firstborn son to be named after the father.

Some might say that this simply means that the Father chose the name based on the work His Son was sent to fulfill, that is, to save. After all, His Son is the Savior of the world. But could it also be the Father's name? After all, God so loves the world, He sent His only begotten Son. If He had not sent His Son to earth, being in the likeness of men, the world would not have been saved. Doesn't this make the Father a savior, as well? We must keep in mind that a name has meaning, and it appears that the Father manifested His name in His Son who was given the name *Jesus*. **God saves is the best way to look at it, pure and simple**. This is the very character of **God is love**. Someone has suggested that *Jesus* could be likened to a family name. The very mission of God is one of rescuing His creation, the

very reason for sending the Son and giving Him the name *Jesus*—the one who saves. This is God’s name, for it expresses His heart as the *Creator* and *Rescuer* of creation.

Now, let’s return to the Hebrew word for Jesus—*Yeshua*. Hebrew is a fascinating language, for its alphabet is expressed as pictograms with meaning and numeric values. When the letters form words, these meanings are built into the words, offering a richness of meaning.

In Hebrew, this is what *Yeshua* looks like.



From right to left, it reads *yod shin vav ayin*.

Hebrew = YESHUA — “Salvation” / Greek = JESUS

Ayin	Vav	Shin	Yod
Spring, Fountain, Water Eye, See, Know, Experience	Nail Secure “and”	Fire (consuming) Teeth Consume, Destroy	Hand Deed, Work “to make”
70 (Universality)	6 (Man)	300 (Authority)	10 (Completion)

For those who know scripture, the meaning of these Hebrew letters clearly points to Jesus as *Yeshua*. Here are four verses (from among many) that make the connection.

“I glorified You on the earth, having accomplished **the work** which You have given Me to do. (John 17:4) ... And he that sat upon the throne said, **Behold, I make all things new.** (Revelation 21:5)

For our **God is a consuming fire.** (Hebrews 12:29)

JESUS ... you **nailed to a cross** ... and put Him to death. (Acts 2:23)

“He who believes in Me, as the Scripture said, **‘From his innermost being will flow rivers of living water.’**” (John 7:38)

However, there is more to the name *Yeshua*, for it connects to the name of the God of Israel—*Yahweh*. The account of Thomas and his need to see the Lord for himself offers the perfect segue to this word, as well as a complement to the above verses.

... “We have seen the Lord!” But he said to them, **“Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.”** ... Then He said to Thomas, **“Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing.”** Thomas answered and said to Him, **“My Lord and my God!”** (John 20:25, 27-28 [bold italic added])

Seeing Jesus’ nail-scarred hands clearly speaks to the Hebrew letters *yod* and *vav*. By the way, *shin*, as the concept of fire, is seen in Revelation 1:14-15, and *ayin*, as the concept of spring or fountain of water, is seen in John 7:38, both of which point to Jesus—the universal (70) Savior who has all authority (300) in heaven and on earth (Matthew 28:18).

It is Thomas’ proclamation **my Lord and my God** that is a good segue to the Hebrew name of *God* considered by some as too sacred to even speak aloud. In Hebrew, it appears as...

יְהוָה

From right to left, it reads *yod hey vav hey*. As gleaned from several sources, this is how Hebrew presents the meaning of these four letters, which are called the **tetragrammaton**.

Hey	Vav	Hey	Yod
Mouth, Breath “Spirit, Revelation” See, Behold Window, Fence	Nail Secure “and”	Mouth, Breath “Spirit, Revelation” See, Behold Window, Fence	Hand Deed, Work “to make”
5 (Grace)	6 (Man)	5 (Grace)	10 (Completion)

Take note that both **יְהוָה** and **שׁוּעַ** contain the *yod* and the *vav* in the first and third positions, respectively. This alone ties the two words together. Putting these meanings together, is there any doubt as to the one who owns this name? There are many verses to support this, but here are three.

“I glorified You on the earth, having accomplished **the work** which You have given Me to do. (John 17:4)

Jesus ... **nailed to a cross** ... and put Him to death. (Acts 2:23)

In the beginning was **the Word**, and the Word was with God, and the Word was God. (John 1:1)

Jesus is the Word (Mouth, Breath, Revelation) of God!

Even the numeric values point to Jesus, the one full of grace (John 1:14) who now saves by grace, the man whose hands were nailed to a cross, and the Son who came to do the work of His Father and completed it on the cross.

To be abundantly clear, the one known as Jesus (*Yeshua*) is the יהוה of Hebrew scripture. Is it any wonder that some Jews, even today, will not utter this sacred name? Although this is not cited as their reason, it's as if they cannot say it because they reject the very one who holds this name—JESUS. Some refer to the tetragrammaton as ***Hashem***, meaning ***“the name”***.

Now, there is one more thing to consider. What is the translation of this tetragrammaton into English? The answer is a bit confusing, for there are differences of opinion. Hebrew does not contain vowels, per se, so they must be inserted. Also, there is a question over whether to use the letter J or Y. Then, there is the matter of not translating at all, but rather of substituting another word for the name. Whether through translation or substitution, we discover that translators have used the words *Yahweh*, *Jehovah*, and, most commonly, *Lord (Adonai)*. It seems the least desirable name is *Jehovah*.

For example, when we read *unless the LORD builds the house* in Psalm 127:1, the word *LORD* is the tetragrammaton. Other translations state *unless Yahweh* or *Jehovah builds*. Some claim *Yahweh* and *Jehovah* are made-up words (by adding vowels that don't exist in the original) and should not be used. I'll leave this for them to debate and go with *Yahweh*.

The *Encyclopedia Britannica* offers some insight into *Yahweh*.

Yahweh, the God of the Israelites, his name being revealed to Moses as four Hebrew CONSONANTS (YHWH) CALLED THE TETRAGRAMMATON. AFTER THE EXILE (6TH CENTURY BC), and especially from the 3rd century BC on, Jews ceased to use the name *Yahweh* for two reasons. As Judaism became a universal religion through its proselytizing in the Greco-Roman world, the more common noun *elohim*, meaning "god," tended to replace *Yahweh* to demonstrate the universal sovereignty of Israel's God over all others. At the same time, the divine name was increasingly regarded as too sacred to be uttered; it was thus replaced vocally in the synagogue ritual by the Hebrew word *Adonai* ("My Lord"), which was translated as *Kyrios* ("Lord") in the *Septuagint*, the Greek version of the Old Testament.

So, we see that *Yahweh (hashem, the name)* was substituted with the word *Lord* (Hebrew *Adonai* and Greek *Kyrios*).

The point in all this is that the so-called *unspoken name of the God of Israel* points to the

one Lord of scripture, from Genesis to Revelation. This clearly opens the door for identifying the one who holds this name, for as Paul tells us: There is only **one Lord!** (Ephesians 4:5). Early on, Peter announced **peace through Jesus Christ—He is Lord of all!** (Acts 10:36). John declared that Jesus is **King of kings and Lord of lords** (Revelation 19:16).

Jesus Himself declared: **I will build My church; and the gates of hades will not overpower it** (Matthew 16:18), and this harkens back to Psalm 127:1, which according to the *Concordant Literal Version* declares: **If Yahweh Himself is not building a house, Its builders toil futilely in it. If Yahweh Himself is not guarding a city, the sentinel is alert futilely.** Hebrews 3:4 adds to this: **For every house is built by someone, but the builder of all things is God.**

Without any doubt, the Lord and God whose name is *Yahweh* is clearly the builder. Just in case there is any doubt, here is one more example from Paul.

Consequently, then, no longer are you guests and sojourners, but are fellow-citizens of the saints and belong to God's family, being built on the foundation of the apostles and prophets, the capstone of the corner being **Christ Jesus Himself, in Whom the entire building, being connected together, is growing into a holy temple in the Lord:** in Whom you, also, are **being built together for God's dwelling place, in spirit.** (Ephesians 2:19-22 CLV)

Not only is Jesus the builder, but just as profoundly, He is the building itself. It is all of *Yeshua*, the one who holds the *hashem*, who is known as *Lord* or *Yahweh*. Thomas clearly made the connection: *"My Lord and My God!"* Thus, the Lord of Hebrew scripture is the same Lord of Greek scripture. *Jesus-Yeshua-Yahweh* (in two languages) is His name. This is the name of God and the very name that the Son of God revealed to the world—the name of His Father given to His only begotten Son—the firstborn (son) of creation.

Thus, the *hashem* (LORD, *Yahweh*) of the old covenant is the Lord (Jesus, *Yeshua*) of the new covenant. They are one and the same. This is the name given to the Son. In agreement with Thomas, **we proclaim is our Lord and our God.**

Dear saints, this is the only name that matters. The one with this name is the only one who can and will shatter the darkness that has enveloped the world of our day. It is time for us to proclaim the only name that saves or rescues humanity from its destructive nature. This age is rapidly coming to an end. A new age is coming in which the King of all kings will openly and manifestly reign over this earth as the inheritor of the nations and the possessor of the earth. Let's get back on point and shun all distractions.

There is only one name of God (for us who speak English)—**His name is JESUS.**

Proclaim the Name

There is no other name by which we must be saved (Acts 4:12).

Let us proclaim His name.

JESUS

Yeshua

Yahweh

Lord and God

יהוה

ישוע

See: [*The Moment Has Come*](#)