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### The Name Series

## Protection In His Name

by haRold Smith  
a citizen of the Commonwealth (Ephesians 2:19)

*"Because **he holds fast to Me in love**, I will deliver him; I will protect him, because he **knows My Name**. When he calls to Me, I will answer him; I will be with him in trouble; I will rescue him and honor him. With long life I will satisfy him and show him my salvation."*

Psalms 91:14-16

*"And those who **know Your Name** put their trust in You, for You, YHVH, have not forsaken those who seek You.."*

Psalms 9:10

*"**IF** you will diligently listen to and **obey the Voice of YHVH**, your Elohiem, and do that which is right in **HIS** eyes, and give ear to **HIS** commandments and keep all **HIS** statutes, **I will put none of the diseases on you** that I put on the Egyptians, for I am YHVH, your Healer."*

Exodus 15:26



It's what we all want - right? Most even expect it - the protection of "**God**" in their lives. However, few there are that realize it. That protection does not become a reality for most because, as we saw in the previous article, [What's In A Name?](#) ([click on highlighted words to view content](#)), they are calling out to the wrong deity. They are calling out to a "**God**" of worldliness. For most people, the God of the Bible is just a god. He is not first and foremost the *God of Israel*. Israel has been removed from the modifier of this god. His Last Name has been neutered so that that He doesn't exist anymore. Now the god of the Bible has become transformed into that singular divine being of *all* - no longer uniquely associated with a particular people. That is the religious world we have today - a world without *the God of Israel*. Instead, we have the *institutional* god of the late Holy Roman Empire. True. Throughout scripture, this God of the Bible is referred to and declares Himself to be YaHoVeH, *the Elohim of Israel*. And it is this same YHVH of Israel Who says He is our Healer in Exodus 15:26 above **IF** we obey His Voice and keep His Words.

The Hebrew word in [Psalm 91:14](#) translated as the English phrase "set him on high or protect" showing up in most of our modern bibles is *sagav* which actually means "to be (too) high (for capture)" - hence: "to be safe, to defend, *to protect*." So, if the way we become "protected" by YHVH is to "know Him" - how do we come *to know* this Elohim of Israel? How do we come to know *His Name*. We come to Him the same way [Abraham came to Him](#) 430 years before His Name was proclaimed at Sinai. The same way Moses [came to know Him before](#) going up on Mount Sinai - simply by desiring to know Him with *all of our heart* and start calling out for Truth to be revealed to us. In [Exodus 33:18](#) Moses asked YHVH to "show me your Glory" - *and He did!!* In v19 it says, "*I will make all My Goodness pass before you, and I will proclaim the **Name of YHVH** before you.*" Here, we see the **Name of YHVH** *IS* His **Glory** (v22), they are interchangeable - to speak of one is to speak of the other. His Glory is His Goodness. His Name is Goodness. It is said of Yeshua in [Acts 10:38](#) that He went about doing Good, *manifesting* YHVH's Glory. YHVH's Goodness is an indication that we are in His Presence, hence - *a cloud of Glory*. But a cloud is not something you can capture. It is only something, like the wind, that you can detect because of what its effects are. Scripture tells us that to be in *His Presence* with its untold blessings today "rests" *among His people* - among those who call upon *His Name*. To be in His Presence is to have rest and a *joy* that comes with that rest ([Exodus 33:14](#), [Psalm 16:11](#)). The verses in [Exodus 34:5-7](#) tell us what went before and was proclaimed to Moses, the Name of YHVH - "*goodness, mercy, grace, long-suffering, forgiveness*" and, most of all, "*Truth*". All of these attributes comprise His Name - all at the same time. This is His Glory - clearly defined. It is in the lifting up, the elevation of these attributes, the Essence of Who He Is that we call upon, or embrace in our life. This is how we manifest His Name and, thus, come into His Presence. It is *through* this embrace with our life of His Glory, His Name and all that it entails that His Presence envelopes us as a cloud - and gives us rest ([Matthew 11:29](#)).

From a moralistic viewpoint, hatred is identified primarily as an emotion - a blind rage, so to speak, where emotion overwhelms reason ultimately resulting in the taking of a human life and, thus, forming the basis for the necessity of imposed regulation. From the Hebrew perspective, however, hatred is not found to be an emotion. While there may be feelings associated with it, hatred like love, is primarily a choice of will (see what it means to be Gatekeepers). The hatred found in scripture, both in the Greek as well as the Hebrew is defined behaviorally through acts of hostility, disparagement and aversion. To despise something means having nothing to do with it - to separate from it. YHVH's view of hatred is expressed in the first of His Ten Words:

*"You shall not worship or serve any other gods, for I, YHVH, your Elohiem am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate Me, but showing steadfast love to thousands of those who love Me to keep My commandments."*  
Exodus 20:5-6

Love is shown toward YHVH by keeping His Words. Hatred is shown toward YHVH by not keeping His Words. Yeshua's Words support, reinforce and echo YHVH's Words:

*"If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love. Whoever does not love Me does not keep My words and the word that you hear is not Mine but the Fathers who sent Me." John 15:10, 14:24*

The place to begin in knowing YHVH is simply to start reading the words on the page just for what they say and mean apart from any traditional theology of men. Words Mean Things and the words of Psalm 91 opening this article plainly state that the one who, "holds fast to Me in love" will be the one who is protected and delivered by YHVH. And we have just seen that to "love Him" is to keep His Ten Words.

The English word "Glory" used in Exodus 33:18 is translated from the Hebrew word kavode which has its origination in a similar word, kavad, meaning to be heavy or weighty, to be honorable or glorious. Since the "weight" of this splendor comes from being in the Presence of His Glory - all anyone can do is to bow down, to bend the knee at the majesty of His Excellence and, thus, it becomes an acknowledgment of the nobility of His Essence. This is what immediately happened with Moses after YHVH passed before him - he bowed down and worshipped this Glory. He could not help himself, so weighty was the radiance, the brilliance of His Presence. The same thing happened when His Presence filled the tabernacle - the congregation had to bow down from the weight of the magnificence of what was before them. As seen in previous articles, Hebrew words sometimes carry a duality of meaning. Such is the case with this Hebrew word, kavad (2), which is also shown to mean "liver" - the heaviest organ in the body. The function of the liver in the body is to cleanse the blood of impurities. As we embrace His Name in receiving ruach hakodesh we are embracing the Essence of Truth. Here is a place where we need to embrace the Truth found in words. The Hebrew phrase ruach ha kodesh (reading right to left is Hebrew for "the holiness of spirit") has been used inadvertently as a substitute for the English "Holy Spirit" appearing in their bibles. This is incorrect as there is no capitalization in Hebrew; thus, there is no personification, no third person "Holy Spirit". What is the holiness of spirit? Holiness is the Nature abiding in Spirit, Who is YHVH. The holiness of spirit is something that is cultivated within an individual by that individual. Once we have seen that the term "Holy Spirit" is a convoluted translation of the Hebrew perspective of there being only One Spirit spoken of throughout scripture, then, simply put from a scriptural basis, His Essence comes to rest in, settles in, and revitalizes the liver. Through the embrace of the Life exemplified by Yeshua, the Essence of the Source of Life becomes a part of our body to cleanse our blood. The liver is also the only organ in the body with the power to regenerate itself.

Yeshua said that He had glorified His Father on the earth because He "manifested His Name" to the twelve men the Father had given Him (John 17:4-12) and He "kept" them in His Name in that He didn't lose one of them (v12). He manifested the Life of the Glory of the Father before them. He kept them in the Glory of His Name by manifesting the Nature, the Character and the Essence of the Father in the Life He led before them that they could see. To embrace the Life Yeshua exemplified is to manifest the attributes of the Father in the same manner as He manifested them by His Life. This is what He meant when He said when you see Him - you are seeing the Father (John 14:9). If we are to embrace Yeshua, it can only be in the Way He embraced the Father (John 12:26, see what it means To Believe). In our embrace of the Father, as Yeshua embraced the Father, we become as He is - He is "seen" in us the same way Yeshua said His Father was "seen" in Him (1John 4:17). The Life Yeshua led and entreated us to follow was not some esoteric, ethereal affair only realized after death - it is a down-to-earth, in this earth reality that, once attained, we carry with us (as He did) and our Purpose then becomes to bring that Life into this earthly realm (2Thessalonians 1:9-12). The Life of

the Flesh is in His Blood ([Leviticus 17:14](#), [John 6:53-54](#)). and the Virtue, the Glory of His Life, lived in the manner of the Flesh He lived, cleanses the Blood - it keeps it pure. As we embrace and appropriate **the Virtue** of His Life as our own, that Blood of His literally begins to course through our veins to make us clean and we are regenerated. ([John 15:3](#), [Romans 8:11](#)).



There was a difference between **the temple of YHWH** which was the structure itself and the sanctuary of YHWH which was the dwelling place of His Presence. When Yeshua was accusing the Pharisaical authorities He said, "You have made My Fathers house into a den of thieves." By saying "My Father" they knew He was claiming **Messianic authority** over the temple, and so they said, "What sign do you show us seeing that you do these things?" and notice what He said: "Yeshua answered and said to them, 'Destroy this temple, and in three days I will raise it up.' Then the Pharisees said, 'It has taken forty-six years to build this temple, and will You raise it up in three days?' But He was speaking of the temple of His body." ([John 2:13-21](#)). They were looking at the physical structure (Hebrew **miqdash** - from [Exodus 25:8](#)) of the temple; but when He said, "Destroy this temple" He used the Hebrew word **mishkan** which was the word used in [Exodus 40:34](#) to describe the place within the Holy of Holies where the Glory of YHWH's Presence would manifest like a cloud on the mercy seat between the cherubim after the blood was sprinkled - that was the **mishkan**. Yeshua was saying "I am

the temple (**mishkan**) of YHWH." That Presence was what Yeshua said dwelt within Him. And was the same thing Paul said about the Body of Yeshua, "Know you not that you are the temple (**mishkan**) of YHWH?" ([1Corinthians 3:16](#)). To become a member of the body of the Messiah means to have the same Presence dwelling within us as did Yeshua. YHWH doesn't dwell in buildings but **within His People**. When you believe on, rely upon, trust in, embrace the Life of YHWH to live as exemplified by the Life of Yeshua, you become the mishkan of YHWH. YHWH's ultimate goal has always been to dwell within His people ([Jeremiah 31:31-33](#)) and to put His Spirit within us. When you embrace the Life of Yeshua to live as your own, you become the mishkan of YHWH. "So important is this **mishkan** (Hebrew for "place of residence") that we must constantly be building it - preparing it and making it fit for His rest. Anything that soils it or makes it inappropriate for His Presence must be jettisoned from our lives and repudiated as unbecoming a child of YHWH whose primary goal in life is to have on-going communion and friendship with the Creator" (Tim Hegg, *Studies in Torah: Exodus*, p. 158).

*"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; **against such things there is no law.**" Galatians 5:22-23*

Just looking at the wording of [Exodus 34:5-7](#) used in describing YHWH's Name, His Glory, you find them listed again in Galatians 5:22-23 and described as the "fruit of the Spirit" - singular, meaning "one fruit" or **"One Name"**. They are called the "fruit", singular, of YHWH's Spirit because they are like a singular diamond which has many facets but remains a single entity. Too often these attributes tend to be confused with feelings. When you look at the fruit of the Spirit described in the simplicity they are presented, the first three do have some associative feeling most of us can relate to. But, if you look at the rest, there is no feeling or emotion that can be associated with them whatsoever. I have never "felt" longsuffering. Longsuffering (or patience) is not something you "feel", it is something you "do" - suffering, or enduring for a long while. Faithfulness is just that - **BEING** faithful whilst in the middle of adverse circumstances that would strain the credibility of His Goodness. Self-control is something you just "exercise." If we realize that love, joy and peace are just as much "do" actions as the rest, we see that these all are simply choices we make in the middle of whatever circumstances are presented us - and they are not called "fruit" of the Spirit by happenstance, either. YHWH once asked me had I ever seen fruit trees eat their own fruit? A fruit tree does not grow fruit for its own benefit or consumption. It grows fruit for the benefit of others passing by to partake of and be blessed by. The scriptural definition of "love" is found in [1John 3:16](#). Love is what is given to another of the brethren (not the world) at cost to myself. Love is a **choice** we make in the middle of circumstances that exude hate or loneliness or despair in a brother. We don't "do" love in those instances because we are motivated by a feeling - we "do" love because that is the expression, the manifestation of His Name, of Who He Is we have embraced and now abides within us as a part of us. If a feeling comes around, that's wonderful - but our initial motivation should be from a standpoint of believing that if we call upon His Name by exercising His Attributes in the midst of whatever circumstances we are in, regardless of what we feel, His Presence will manifest. Yeshua said if we ask anything in His Name, it



will be done for us. Too many times we ask because of our wants instead of **BEing IN His Name**, His Nature expressed by these attributes, and don't understand why it is not done as He promised (**James 4:3**. see **Prayer and Healing**).

The scripture from **Romans 5:1-5** illustrates how all this works. So, how do you DO joy in the middle of unjoyful circumstances - of tribulation? You REjoice as an exercise, a manifestation, of your belief, your faith, that the Goodness of Who YHVH says He Is will overcome the fear and trepidation the circumstance facing you would try to cause you to believe in. You will believe in one or the other because **Faith and Fear**, like Light and darkness, cannot abide in the same space at the same time. You DO joy as a proclamation of the Truth of His Presence in the midst of the circumstances surrounding you. As we exercise our faith by the choice of our actions in the middle of the circumstance, we DO Glory - because that is Who He Is. Perfect Love casts out fear and as He is, **so are we in this world**. As we abide in Him through the trust in our heart of His Goodness and the confession of our mouth which reminds us of His Glory, we overcome the assault of fear mounted on our faith (**Romans 10:8-10**).

*"Lift up your heads, O you gates! And be lifted up, you everlasting doors! And the King of Glory shall come in. Who is this King of Glory? **YHVH strong and mighty**. YHVH mighty in battle." Psalm 24:7-8*

How is YHVH mighty in battle? **2Chronicles 20** gives us a glimpse into the type of warfare He engages in. It provides us with a different perspective on what we would normally consider **Warfare** to be. Here, the battleground was in **Ziz**, which comes from the Hebrew root word **tsiyts** (pronounced tsets) and is also the same Hebrew word given to the shining plate of gold the high priests wear on **their foreheads**. It was these priests and singers that were the warriors sent out before the army in **verse 21**. The English word translated as "praise" in the Hebrew is **halal** and means to shine forth brilliantly. This is how we engage in warfare - to simply believe that He is Good; no matter what we see, no matter what we hear, no matter what we feel, no matter what we think and then to manifest His Name, becoming Light in the circumstance. This is how we enter into His Presence. This is how we bring the force of His Glory into this earthly realm for others to see. If we are **BEing** "In His Name" we can ask whatever we will and it will be done for us because we are not asking to **consume it upon ourselves**. Our weapons are not physical and the battleground is in our mind - the warfare is over when we manifest the Goodness of YHVH in whatever particular circumstance confronts us. (**2Corinthians 10:4-6**). The battle is over when we exercise His Goodness, Who His Name Is, in the middle of overwhelming circumstance (see **Authority**). Were that assembly of Israelites in Chronicles to have picked up a sword and gone swinging into the middle of the enemy confronting them, they would have been conquered because they were outnumbered. **Ephesians 5:8-10** tells us that the fruit of the Spirit is IN all goodness and righteousness and truth AND it is associated with being **"children of the Light"**.



So - Be Brilliant.

*"...the mystery which has been hidden from ages and from generations, but now has been revealed to His saints. To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: **which is Yeshua in you, the Hope of Glory**." Colossians 1:23-27*

#### **The Name Series**

- Part One: What's In A Name?**
- Part Two: Protection in His Name**
- Part Three: Abiding In His Name**
- Part Four: The Power In His Name**

#### **Protection In His Name, a discussion**



???Questions???

Please feel free to email me at [harold@hethathasanear.com](mailto:harold@hethathasanear.com). While not claiming to have all the answers, it would be an honor to partake with you of what Spirit is uncovering.

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