

I Have Called The By Thy Name

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Introduction

Isa 43:1 – I have called the by thy name

But now thus saith YHVH that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee (גְּאֻלְתִּיִּךָ ^{ge·'al·Ti·cha}), I have called ¹ *thee* by thy name; (בְּשִׁמִּי ^{ve·shim·Cha}) thou *art* mine.

Some Introductory Questions.

Why does YHVH specifically say that he called Israel by name.² Why does YHVH particularly go out of his way to say this in this manner i.e. what’s so important about the name? Why doesn’t he say I recognize Jacob / Israel by the way he looks or maybe by the way he carries himself?

¹ I have called קָרָאתִי ^{H7121} *qara* see Word-Study-H4744-Mikra-where-we-get-Karaite-also-H4745, article #???

My answers the question of “Why by the name?”

- 1) Spiritually speaking Israel is the bride and one of the things that a bride does is take on the name of the husband. From a property perspective the rights transfer from her father to the son / bride groom. That’s why YHVH says “thou art mine.”
- 2) In a similar way when we, as bond servants of YHVH, we are his agent and what we bind on earth will be bond in heaven. Our power, capacity and authority to do so is because we have his name.
- 3) Ultimately this is all about contract. I would even go so far as to say that you don’t have a right to contract unless you have previously contracted with YHVH at least not to the fullest capacity. I would argue this because I have no assurance with someone who is not a signature to the Mt. Sinai covenant.

The problem that YHVH has is that he needs to be very careful who he contracts with. This is not because He is selfish but because if you draw near him without respect and / or in an unclean way, you will die. Therefore what needs to happen is you need to be tested. This is what I will explain next.

Being Tested in the Public Courts

One of the teachings by Jack Smith is what I call Biblical Commercial Redemption (BCR) he talks about the Name. I remember him talking about this when for instance a judge asks you for your name. Let’s say you’ve done the typical three part administrative process and now you’re in court and your seeking public recognition of your private process in the public court (an administrative thing not a judicial thing). Let’s further say that the judge isn’t convinced you know what you’re doing and decides he needs to test you and see if he can get you to give up your remedy.

One of the tests the judge might try do is to ask you for your name while you’re in the court. How you respond to the inquiry will determine if you pass the test.

From the perspective of an Israelite, a citizen of the ancient Kingdom of Israel, which is a Kingdom of priests, It’s important to understand that there are two basic type of courts, one in the Heavenly realm and one in the earthly realm.

Other biblical references

Gen 32:24-30 ³

²⁴ And Jacob was left alone; and there wrestled a man with him until the breaking of the day.⁴ ²⁵ And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. ²⁶ And he said, ...

² Strong’s H8034 (*shem*).

³ This was copied from Gen-32-22-to-32-Who-is-Jacobs-Wrestling-Partner, article #[635](#). Note, two verse before this (i.e. Gen 32:22) there is a standalone Aleph Tav.

⁴ Could this be “seize the day” *carpe diem*? Is it important that the God’s business with Jacob be resolved now so that Jacob can “seize the day” when he finally, after 20 years, resolves his issue with Esau.

The Man: “Let me go, for the day breaketh.”

Jacob: And he said, “I will not let thee go, except thou bless me.”

The Man: ²⁷ And he said unto him, “What is thy name?”

Jacob: And he said, “Jacob”.

The Man: ²⁸ And he said, “Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.”

Jacob: ²⁹ And Jacob asked him, and said, “Tell me, I pray thee, thy name.”

The Man: And he said, “Wherefore is it that thou dost ask after my name?”

...And he blessed him there. ³⁰ And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

What’s good for the goose is good for the gander?

Q. Why is it ok for the man / angel to ask Jacob for his name but not the other way around?

A. Is it not Jacob who is seeking a blessing from this man / angel? Like the bride who receives her bridegrooms name, the giving of his name is a serious thing that requires a lot of thought and soul searching. The text says nothing about what the man/angel wants from him, so why does Jacob assume he can casually ask him for his name? by doing this is Jacob showing disrespect because he’s challenging the authority that the man / angel has. Is Jacob assuming parity between the two parties, when there is none because of the simple fact that Jacob sought a blessing from him. He also accepts, without complaint, the name that he was given. The parent has authority over the child and this authority is expressed by giving the child a name.⁵ It would be silly and disrespectful for the child to suggest that he has the authority to change the name of his or her father.

Having said all that, consider this verse...

Exo 3:13

And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

Something to contemplate. ToDo: expand on this.

Exo 33:17

And YHVH said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

⁵ Adam shows authority delegated to him by YHVH when he let him name the animals (Gen 2:19-20) It’s interesting that in Isa 43:1, the introductory verse I used for this article, it says “YHVH that created thee, O Jacob”, in Gen 2:7 it states that “YHVH formed man out of the dust”

Isa 44:5-6

⁵ One shall say, I *am* YHVH'S; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto YHVH, and surname ^{H3655} *himself* by the name of Israel. ⁶ Thus saith YHVH the King of Israel,⁶ and his redeemer YHVH of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.

Isa 45:4

For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed ^{H3655} thee, though thou hast not known me.

Isa 49:1

Listen, O isles, unto me; and hearken, ye people, from far; YHVH hath called me from the womb; from the bowels of my mother hath he made mention of my name.

H3655 *kaw-naw* Surname

כנה

Strong's

A primitive root; to address by an additional name; hence, to eulogize: - give flattering titles, surname (himself).

LXX related word(s) [G994](#) boao, [G1788](#) en trepo, [G2296](#) thaumazo

WordStudy

A verb meaning to give a surname, a title of flattery or honor. It depicts the assigning of an honorary name to someone ([Job 32:21-22](#)); or persons calling themselves by names, e.g., Jacob ([Isa 44:5](#)). It means to show intimate knowledge and supervision over people by calling them by name ([Isa 45:4](#)).

KJC

flattering, 2 [Job 32:21-22](#) (2)

surname, 1 [Isa 44:5](#)

surnamed, 1 [Isa 45:4](#)

Appendix

ToDo: Some crazy thoughts I had written down and need to clean them up, or delete them.

This violates RoCP-10C #1

One might respond in this scenario “As a watchman on the wall your honor I’m concerned that you may be practicing law from the bench”.

The relevant 10RoCP

⁶ See King-of-Israel, article #[429](#).

RoCP-10C: Rules of Court Procedures 10 Commandments (2012-01-09)

28 U.S.C. 454

10RoCP: Rules of Court Procedures 10 Commandments (2012-01-09)