

Blessings, being Blessed

In our society today there is a connection of "blessings" to wealth and success taught by the charismatic "pastors" who spread their "name it and claim it" (prosperity theology), which teaches that "God wants to bless you!" But you will find that they are the only ones "prospering" from their theologies! How do you think their "blessings" are derived? Their "blessings" come from the hard-earned money of their clueless followers who blindly fall for their "name it and claim it" doctrine.

Often you hear statements such as, "I am so blessed to have three healthy children!" or "I received the promotion that I've been waiting for...I feel so blessed!" or "We just bought the home of our dreams. We are incredibly blessed!

But what happens when you don't feel so "blessed" in your current circumstances? For example, one of your children has several disorders that have often you devastated, broken, and uncertain about the future. Would you no longer be considered blessed?

Your husband lost half of his salary, forcing you to lose your home and all you had worked for. Are you no longer considered blessed?

Why do we most often associate being blessed with positive circumstances, wealth, comfort, and the absence of problems? This begs the question – what does it mean to be blessed?

Barak- Strong's # 1288: Phonetic Spelling: (baw-rak') Bless to kneel or bow, to give reverence to **יְהוָה** (Yahuah) as an act of adoration, implies a continual conscious giving place to Yahuah, to be atuned to him and his presence. The Hebrew word most often translated "bless" is barak, which can mean to praise, congratulate, or salute. Bless can even be used to mean a curse, thus we use the Hebrew word Barak to be most clear and accurate of our intentions through our statements.

When we Barak (bless) **יְהוָה** (Yahuah), however, the meaning can obviously not be us supplying strength where **יְהוָה** (Yahuah) is weak... so there must be another use as well. When we pronounce Barakah (blessings) on **יְהוָה** (Yahuah), we are describing His attributes – most often his covenant loyalty (**דִּבְרֵי**) and truthfulness (**אֱמֻנָה**); . **Deut. 15:14; 1 Sam 23:21; 1 Kgs 10:9; Ps 31:21; 106:48**. When **יְהוָה** (Yahuah) Baruks (blesses) us, it is these (2) two qualities that are being manifested to us. It is because **יְהוָה** (Yahuah) has these attributes that He chooses to bestow His Barakah (blessings) upon us.

Genesis 1:22 And I will Barak (bless) them that Barak (bless).

Genesis 12:3 I will Barak (bless) them who Barak (bless) you and curse him who curses you, and in you all families of the earth will be Baruk (blessed)."

Genesis 22:17 I will indeed Barak (bless) you and I will indeed multiply your descendants as the stars of the Shamyim (heavens) and as the sand that is on the seashore. Your descendants will possess the gate of their enemies.

Psalms 34:1 I will Barak (bless) **יְהוָה** (Yahuah) at all times; His Halal (praise) shall continually be in my mouth.

Psalms 100:4 Enter into his gates with thanksgiving, and into his courts with Halal (praise). Be thankful to him, and Barak (bless) his name.

Psalms 95:6 Oh come, let us worship and bow down; Let us kneel before **יְהוָה** (Yahuah) our maker.

Baruk- Strong's # 1263, Phonetic Spelling: (bar-uk') blessed (4), kneeling (1) "To be Baruk (blessed)" means 'to be favored by אַיָּאֵל (Yahuah)'s. Barakah (Blessings) therefore are directly associated with אַיָּאֵל (Yahuah) and come from אַיָּאֵל (Yahuah).

The Hebrew word בָּרַךְ (blessed) conveys the idea of being strengthened, of our weakness being compensated for with אַיָּאֵל (Yahuah)'s strength. The field of meaning of its root (רָכַב) is "to kneel, bless, praise, salute."

One of the nouns which derives from this root is the Hebrew word for "knee" (רִכְלָא), which is one of the weakest parts of the body; i.e. the English idiom for fear-stricken "weak in the knees." You can see even in English the relationship between the two words "knee" and "kneel." In our weakness, we kneel before אַיָּאֵל (Yahuah) and He provides His strength (blessing). Thus a Barakah (blessing) from אַיָּאֵל (Yahuah) is empowerment to be able to do what is not within our natural capabilities.

Genesis 9:1 And אַיָּאֵל (Yahuah) Baruk (blessed) Noah and his sons.

Daniel 2:19 Then Daniel Baruk (blessed) the Alahym of Shamyim (heavens)

Daniel 4:34 unto me, and I Baruk (blessed) the most High, And אַיָּאֵל (Yahuah) Baruk (blessed) them

Deuteronomy 28:1-12 Now it shall come to pass, if you diligently obey the voice of אַיָּאֵל (Yahuah) your Aluah (God), to observe carefully all His commandments which I command you today, that אַיָּאֵל (Yahuah) your Aluah (God) will set you high above all nations of the earth. **2** And all these **Barakah** (blessings) shall come upon you and overtake you, because you obey the voice of אַיָּאֵל (Yahuah) your Aluah (God): **3 Baruk** (Blessed) shall you be in the city, and **Baruk** (blessed) shall you be in the country. **4 Baruk** (Blessed) shall be the fruit of your body, the produce of your ground and the increase of your herds, the increase of your cattle and the offspring of your flocks. **5 Baruk** (Blessed) shall be your basket and your kneading bowl. **6 Baruk** (Blessed) shall you be when you come in, and **Baruk** (blessed) shall you be when you go out. **7** "אַיָּאֵל (Yahuah) will cause your enemies who rise against you to be defeated before your face; they shall come out against you one way and flee before you (7) seven ways. **8** אַיָּאֵל (Yahuah) will command the **Barakah** (blessing) on you in your storehouses and in all to which you set your hand, and He will **Barak** (bless) you in the land which אַיָּאֵל (Yahuah) your Aluah (God) is giving you. **9** אַיָּאֵל (Yahuah) will establish you as a Kadosh (holy) people to Himself, just as He has sworn to you, if you keep the commandments of אַיָּאֵל (Yahuah) your Aluah (God) and walk in His ways. **10** Then all peoples of the earth shall see that you are called by the name of אַיָּאֵל (Yahuah), and they shall be afraid of you. **11** And אַיָּאֵל (Yahuah) will grant you plenty of goods, in the fruit of your body, in the increase of your livestock, and in the produce of your ground, in the land of which אַיָּאֵל (Yahuah) swore to your fathers to give you. **12** אַיָּאֵל (Yahuah) will open to you His good treasure, the Shamyim (heavens), to give the rain to your land in its season, and to **Barak** (bless) all the work of your hand. You shall lend to many nations, but you shall not borrow. **13** And אַיָּאֵל (Yahuah) will make you the head and not the tail; you shall be above only, and not be beneath, if you heed the commandments of אַיָּאֵל (Yahuah) your Aluah (God), which I command you today, and are careful to observe them. **14** So you shall not turn aside from any of the words which I command you this day, to the right or the left, to go after other Alahym (gods) to serve them.

Genesis 1:22 Then אַיָּאֵל (Yahuah) Baruk (blessed) them, saying, "Be fruitful and multiply and fill the waters in the seas, and let the birds multiply on the earth."

Genesis 1:28 אַיָּאֵל (Yahuah) Baruk (blessed) them and said to them, "Be fruitful and multiply, and replenish the earth and subdue it. Rule over the fish of the sea and over the birds of the air and over every living thing that moves on the earth."

Genesis 2:3 Then אַיָּאֵל (Yahuah) Baruk (blessed) the (7th) seventh day and made it Kadosh (holy), because on it He had rested from all His work which He had created and made.

Genesis 5:2 He created them male and female. He Baruk (blessed) them and called them Mankind in the day when they were created.

Genesis 9:1 Then אַיָּאֵל (Yahuah) Baruk (blessed) Noah and his sons and said to them, “Be fruitful and multiply and fill the earth.

Genesis 14:19 And he Baruk (blessed) him and said, “Baruk (Blessed) be Abram by אַיָּאֵל (Yahuah) Most High, Creator of Shamyim (heavens) and earth;

Genesis 14:20 and Baruk (blessed) be אַיָּאֵל (Yahuah) Most High, who has delivered your enemies into your hand.” Then Abram gave him a (10th) tenth of everything.

Genesis 18:18 since Abraham will surely become a great and mighty nation, and all the nations of the earth will be Baruk (blessed) in him?

Genesis 22:18 Through your offspring all the nations of the earth will be Baruk (blessed), because you have obeyed My voice.”

Genesis 24:1 Now Abraham was old, well advanced in age; and אַיָּאֵל (Yahuah) had Baruk (blessed) Abraham in all things.

Genesis 24:27 And he said, “Baruk (Blessed) be אַיָּאֵל (Yahuah) Aluah (God) of my master Abraham, who has not forsaken His mercy and His truth toward my master. As for me, אַיָּאֵל (Yahuah) led me to the house of my master’s relatives.”

Genesis 24:35 אַיָּאֵל (Yahuah) has greatly Baruk (blessed) my master, and he has become wealthy. He has given him flocks and herds, and silver and gold, and male and female servants, and camels and donkeys.

Genesis 24:48 And I bowed down my head and worshipped אַיָּאֵל (Yahuah), and Baruk (blessed) אַיָּאֵל (Yahuah) Aluah (God) of my master Abraham, who had led me in the right way to take the daughter of my master’s brother for his son.

Genesis 24:60 They Baruk (blessed) Rebekah and said to her, “May you, our sister, become the mother of thousands of ten thousands; and may your descendants possess the gate of those who hate them.”

Genesis 25:11 After the death of Abraham, אַיָּאֵל (Yahuah) Baruk (blessed) his son Isaac.

Psalms 118:26 Baruk (Blessed) is he who comes in the name of אַיָּאֵל (Yahuah)! We Barak (bless) you from the house of אַיָּאֵל (Yahuah).

Matthew 23:39 For I tell you, you will not see me again, until you say, ‘Baruk (Blessed) is he who comes in the name of אַיָּאֵל (Yahuah).’”

English Meaning of Blessed has several definitions in the English language, according to the Oxford Advanced Learner’s Dictionary:

•“Made holy; consecrated”

•“Endowed, with divine favor and protection”

•“Bringing pleasure or relief as a welcome contrast to what one has previously experienced”

The Greek definition of the word “blessed” comes from makários. This describes a believer as being in an enviable position for receiving אַיָּאֵל (Yahuah)’s provisions (favor) – as being an extension of his Chen (grace). This happens with receiving אַיָּאֵל (Yahuah)’s inbirthings of Amanah (faith).

Most commonly you hear the phrase “I am blessed” in reference to good fortune, a desired outcome, or comfort. In fact, I myself have often used it in this way.

It's certainly true that the earthly gifts we receive, such as comforts, desired outcomes, success, and the friendships we enjoy, are all Barakah (blessings) from אַיָּאָל (Yahuah). These undeserved Barakah (blessings), which אַיָּאָל (Yahuah) pours out on all people through his chen (unmerited favor), ought to be received with Yahad (thanksgiving) and Halal (praise), leading us to find joy as we esteem אַיָּאָל (Yahuah) through them. In our flesh, however, we are often prone to attitudes of entitlement, pride, and seeking happiness in worldly circumstances.

The English dictionary lists the primary definition of the term blessing not wealth or comfort, but rather "being made Kadosh (holy)." Since we are made Kadosh (holy) through salvation in Oװַיָּאָל (Yahusha) HaMashiach, in essence, the truest form of being Baruk (blessed) is to be made aware of our wretched state, led to repentance, sanctified for Righteousness, and to one day receive the crown of righteousness. All other earthly Barakah (blessings) should greatly pale in comparison to this!

I know your works: you are neither cold nor hot. that you were neither cold or hot! So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and sanoint your eyes with ointment, so that you may see. Those whom I love, I reprove and discipline, so be zealous and repent. **(Revelation 3:15-19)**

Much like Laodicea, many cultures today, including our own, have adopted a watered down and skewed perception of being Barauk (blessed). Unfortunately, even many believers who have been raised in these wealthy cultures, have fallen victim to this wrong perception as well. Many have seen Barakah (blessing) as being fortunate, comfortable, and happy.

This, of course, presents a problem for a believer when they suddenly find themselves in circumstances that fall short of the Baruk (blessed) life they expected. They struggle to understand why, when they have chosen to obey and follow Messiah, they see non-believers all around them earning job promotions, succeeding in their efforts (even at the expense of others), buying the big houses, and seeming to flourish in all they do.

Because of this, we must anchor ourselves in what is true, rather than what we see. For while it can be tempting to look at the surface level of peoples' lives and struggle to understand why they seem to be flourishing, we must remember that those very Barakah (blessings) may be blinding them from their need for a Savior and leaving them unfulfilled and empty.

Before we allow ourselves to become prideful, however, we need to remind ourselves that each of us was once in that same blind state and, apart from the gracious and merciful work of Oװַיָּאָל (Yahusha) HaMashiach, we would still be just as blind and needy. May that truth drive us to share the life-giving truth to all who are lost and blinded by their own false sense of comfort and security!

Scripture declares that this life will be filled with suffering, hardships, and dying to ourselves and our earthly desires. If we do not reframe our thinking to view our circumstances through the eyes of the incredible Barakah (blessings) and assurances we have in Oװַיָּאָל (Yahusha), we will quickly question אַיָּאָל (Yahuah)'s goodness and love when earthly "Barakah (blessings)" seem to fall on everyone but us.

Believers today are accustomed to comfort and wealth that they have an incredibly low tolerance for pain and inconvenience. That means we must work extra hard at keeping the truth of who we are, what we deserve, and the true Barakah (blessings) that we have in Oװַיָּאָל (Yahusha) before us at all time. Oװַיָּאָל (Yahusha) can reshape our entitled perspectives through the power of his Word and the Ruach HaKodesh. This will also prepare and equip us for the trials, disappointments, and overwhelming

circumstances that we are guaranteed to face as we travel the road set apart for אַיָּאֵל (Yahuah).

So let's freshly remind ourselves of how Baruk (blessed) we are because of the truth of אַיָּאֵל (Yahuah)'s Word.

In **OWYָּאֵל** (Yahusha), we are loved, chosen, redeemed, forgiven, freed, sanctified, and promised an eternal inheritance with all the riches, esteem, and character of our Savior. For the esteem of אַיָּאֵל (Yahuah), we are Baruk (blessed). May we all proclaim how truly Baruk (blessed) we are as we see him more deeply in us, even through circumstances that seem far from being Barakah (blessings).

For it is better to be desperately poor and weak in the eyes of the world and eternally Baruk (blessed) in the esteem of **OWYָּאֵל** (Yahusha), than to be abundantly Baruk (blessed) in earthly measures and found naked and poor before the judgement seat of **OWYָּאֵל** (Yahusha).

“Baruch dayan emet,” “Blessed is the True Judge. Baruk (Blessed) are You, אַיָּאֵל (Yahuah) our Aluah (God), King of the universe, the True Judge.

Barakah (Berakah) - Strong's # 1293, Phonetic Spelling: (bar-aw-kaw') Blessing From barak; by implication prosperity -- blessing, liberal, pool, present.

Another Hebrew word for blessed is strong's # 835- esher, which is also translated as happiness. **Job 5:17** declares “Baruck (Blessed) is the man whom אַיָּאֵל (Yahuah) corrects; so do not despise the discipline of the Almighty.” This Barakah (blessing) is connected to the knowledge that אַיָּאֵל (Yahuah) is at work to direct us in the right path. אַיָּאֵל (Yahuah)'s chastisement is actually a display of His love for us, like a parent who disciplines a child who plays in the middle of the street. **Psalms 1:1-3** carries that theme further when it states, “Baruk (Blessed) is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of אַיָּאֵל (Yahuah), and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.” The book of Psalms is full of references to this kind of happy Barakah (blessing) for those who love and fear אַיָּאֵל (Yahuah) Aluah (God).

In the New Covenant (Testament), there are (2) two primary Greek words translated as “blessing.” *Makarios* carries the meaning of happiness that we just looked at. The Beatitudes of **Matthew 5** and **Luke 6** describe the happy state of those who find their purpose and fulfillment in אַיָּאֵל (Yahuah). As in the Psalms, the best life is available for those who love and fear אַיָּאֵל (Yahuah) and order their lives according to His Word.

Romans 4:6-8 ties this happy Barakah (blessing) to those whose sins are forgiven, for they know the relationship to אַיָּאֵל (Yahuah) has been restored. Eulogeo, Strong's # 2127: eulogeo (pronounced yoo-log-eh'-o) from a compound of 2095 and 3056; to speak well of, to Barak (bless), Halal (praise). focuses more on good words or the good report that others give of someone and also describes the Barakah (blessing) that we say over our food (**Matthew 26:26**). This word is where we get our English word “eulogy,” in which we speak well of one who has passed away. **Ephesians 1:3** Baruk (Blessed) be the Aluah (God) and Father of our Adon (Master) **OWYָּאֵל** (Yahusha) HaMashiach, who has Baruk (blessed) us in Messiah with every spiritual Barakah (blessing) in the heavenly places, Barak (bless) אַיָּאֵל (Yahuah) for all the Barakah (blessings) that He gives us in **OWYָּאֵל** (Yahusha), and **1 Peter 3:9** Do not repay evil for evil or reviling for reviling, but on the contrary, Barak (bless), for to this you were called, that you may obtain a Barakah (blessing). Instructs us to Barak (bless) those who mistreat us, because we were called to receive a Barakah (blessing) from אַיָּאֵל (Yahuah).

Bringing these together, we see that a Barakah (blessing) is a statement of good will and happiness that is said about another, as well as the condition that fulfills those good words. Statements of Barakah (blessings) are a wish for אַיָּהּ (Yahuah) to restore His favor on others or a declaration of His inherent goodness. The ultimate Barakah (blessing) that אַיָּהּ (Yahuah) has given is the new life and forgiveness that comes through Amanah (faith) in His Son, וְיָהוּשָׁע (Yahusha) HaMashiach. The material Barakah (blessings) we enjoy from day to day are temporary, but the spiritual Barakah (blessings) available to us in וְיָהוּשָׁע (Yahusha) encompass time and eternity, as well as material and immaterial things. As the Psalmist said, "Baruk (Blessed) is he whose help is the Aluah (God) of Jacob, whose hope is in אַיָּהּ (Yahuah) his Aluah (God)" **Psalm 146:5**.

Genesis 27:35 and has taken away your Barakah (blessing).

Genesis 27:41 because of the Barakah (blessing) wherewith

Real Barakah (blessings) are obtainable only through obedience to אַיָּהּ (Yahuah), as He petitions all who choose to follow Him!

Barakel - Strong's # 1292, Phonetic Spelling: (baw-rak-ale') El does Barak (bless)

Matthew 5:2-12: "And he opened his mouth and was teaching them and said, Baruk (Blessed) are they who are poor in ruach (spirit), because theirs is the Kingdom of Shamyim (Heaven). Baruk (Blessed) are they who are mourning, because they will be comforted. Baruk (Blessed) are they who are meek because they will inherit the earth. Baruk (Blessed) are they who hunger and thirst for righteousness because they will be satisfied. Baruk (Blessed) are they who are merciful because mercies will be upon them. Baruk (Blessed) are they who are pure in their hearts because they will see Alahym. Baruk (Blessed) are they who make shalom (peace) because they will be called the sons of Alahym. Baruk (Blessed) are they who are persecuted because of righteousness because theirs is the Kingdom of Shamyim (Heaven). Baruk (Blessed) are you whenever they curse you and they persecute you and they say every evil word about you falsely because of me. Then rejoice and be glad because your reward in Shamyim (heaven) is great for likewise they persecuted the prophets who were before you."

Does this sound like וְיָהוּשָׁע (Yahusha) was providing anything new that was not taught from the Tanakh (Old Testament) to those who came before Him? Who hunger for righteousness? Who are the pure in heart? Who will see אַיָּהּ (Yahuah)? The disobedient? No the obedient!

The first step to understanding "Barakah (blessings)" is to read scripture for yourself. You will find as the story unfolds that there is an ending. The ending does not include any part of your earthly stature or your personal holdings measured as "wealth". None of this goes with you. But the ending is exactly what is important. So if you want to be part of those survivors who are "inside the gates" (**Revelation 22:14**), a part of the Kingdom of אַיָּהּ (Yahuah) (**Luke 4:43**), AND enjoying Barakah (blessings) during your earthly existence (**Luke 11:28**), start dedicating your heart to the pure and honest willful obedience אַיָּהּ (Yahuah) asks of you.

Barakah (blessings) are tied to obedience from the beginning to the end of scripture - Genesis to Revelation.

Abraham is told in **Genesis 12:2-3** "I will make of you a great nation, I will Barak (bless) you, and I will make your name great; and you are to be a Barakah (blessing). I will Barak (bless) those who Barak (bless) you, but I will curse anyone who curses you; and by you all the families of the earth will be Baruk (blessed)."

Revelation 1:3 "Baruk (Blessed) is he that reads, and they who hear the words of this prophecy, and keep the things that are written in it; for the time is near."

If you want to start experiencing real Barakah (blessings), commit yourself to simple obedience to **אֲדֹנָי** (Yahuah).

Luke 6:28 Barak (bless) those who curse you, and pray for those who spitefully use you.

James 1:25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be Baruk (blessed) in what he does.

Genesis 17:16 I will Barak (bless) her and also give you a son by her. I will Barak (bless) her, and she will be the mother of nations. Kings of peoples will come from her.”

We know Ya’aqob (Jacob) wrestled with Alahym, and so Alahym said, “Let Me go, for the day breaks.” But he [Ya’aqob] said, “I am not letting You go Until You Barak (Bless) me!” So I believe Alahym gave Ya’aqob a hint as to what needed to be asked in order to be Baruk (blessed) by setting an example “So He asked him, “What is YOUR NAME” and he said, “Ya’aqob (Jacob).” “And He said, “Your name is no longer called Ya’aqob, but Yisrael (Israel) because you have strived with Alahym and men, and have overcome.” So notice what happens in the following verse (29), “And Ya’aqob asked Him ...” A very important question! Hardly anyone ask of Alahym..., he asked Him:

“Please“Let me know your Name”!!!

Alahym ask “Why do you ask about My Name”, I believe he asked this question because Alahym wanted to know if Ya’aqob understood the importance of what’s in a name! “and He Baruk (Blessed) him there”! This is why He later states, “Thus they shall PUT MY NAME on the children of Yisrael, and I myself shall Barak (Bless) them.”

The Barakah (blessing) is connected to His Name and not to a title!

אֲדֹנָי (Yahuah) does not command the kohanim (priests) to Barak (bless) the people using their own words, but rather provides the exact formulation for the Barakah (blessing), prefacing the instructions with the words: “This is how you Barak (bless) the children of Yisrael.” “Speak to Aaron and his sons, saying, 'This is the way you shall Barak (bless) the children of Yisrael. Say to them: **24 "אֲדֹנָי** (Yahuah) Barak (bless) you and keep you; **25 אֲדֹנָי** (Yahuah) make His face shine upon you, And be gracious to you; **26 אֲדֹנָי** (Yahuah) lift up His countenance upon you, And give you Shalom (peace).” ' **27 "So they shall put My name on the children of Yisrael, and I will Barak (bless) them." (Numbers 6:23-27)**

This reveals that the Barakah (blessing) comes from **אֲדֹנָי** (Yahuah) Himself, and We are but the means of transmitting His gracious will.

If you want a Barakah (blessing), start acknowledging His Name! Start reinstating the key of knowledge – His Name, just as the Messiah **וְיָהוּשָׁע** (Yahusha) (**Luke 11:52/ John 17:6**)

When Mosheh (Moses) saw the burning bush and heard the voice of **אֲדֹנָי** (Yahuah), one of the first things he did was ask a very important question. Probably the most important yet hardly any one today would ask that very same question. He asked **אֲדֹנָי** (Yahuah), “What is Your Name?” **אֲדֹנָי** (Yahuah) answered and said, “אֲהִיָּהוּ אֲשֶׁר אֲהִיָּהוּ” (“aHaYaH Asher aHaYaH”) this phrase is commonly translated as “I am who I am” and so a lot of people regards it as His Name, but the term is a first person future tense conjugation of the verb “to be”. Therefore “aHaYaH Asher aHaYaH” more literally means something like, “I will be, who I will be” or “I will be, who you will come to know me to be”, i.e. the one to lead you out of Mitsrayim (Egypt) as an explanation or meaning of His name (**אֲדֹנָי**) which were only given in the following verse (verse 15) where He states “this is My Name forever, and this is My remembrance to ALL generations” It would also be good to look at Berashith (**Genesis 4:26**) in regards to Shamoth (**Exodus 3:15**)

Many people do regard the phrase “אהיה” (“aHaYaH”) to be that Name due to the phrase, “I am (“aHaYaH”) has sent me to you.” But Carefully note that He said, “(((THUS))) YOU SHALL SAY” (verse 14) and “(((THUS))) YOU ARE TO SAY” (verse 15) so in context Mosheh (Moses) had to go to the Yisraelites and say (i.e. Thus you shall say”) “I am [who?] אַיָּהּ (Yahuah) Aluah (God) of your fathers... has sent me to you.” “aHaYaH”, or can mean “I am”. The Question must be, “who?” and he gives the answer in verse 15: “אַיָּהּ (Yahuah)” i.e. stating “I am אַיָּהּ (Yahuah)” – Aluah (God) of your Fathers”

Time after time we talk about receiving a Barakah (blessing). Believers and non-believers alike desire to be Baruk (blessed). And why not? A Barakah (Blessing) by definition implies some measure of prosperity as received from the Almighty. Prosperity by definition implies a successful, flourishing, or thriving condition. In today’s climate, many people assess a person's Barakah (blessings) in light of their material possessions. However, the Barakah (blessing) that אַיָּהּ (Yahuah) bestows upon His people has little if anything to do with material prosperity. אַיָּהּ (Yahuah)'s Barakah (blessing) is one that allows the recipient to have success, flourish, and thrive in the spiritual sphere of their existence.

It is אַיָּהּ (Yahuah)'s desire to bestow a Barakah (blessing) upon all of His creation. However, the receipt of this Barakah (blessing) is contingent upon the recipient meeting certain requirements. In the book of Tehillim (**Psalms 24:3-5**), the psalmist asks a question - “Who does go up into the mountain of אַיָּהּ (Yahuah)? And who does stand in His set-apart place? He who has innocent hands and a clean heart, who did not bring his life to naught, and did not swear deceivably. He receives a Barakah (blessing) from אַיָּהּ (Yahuah) and righteousness from the Alahym of his deliverance.”

The question insinuates the inherent set-apart nature of אַיָּהּ (Yahuah) and His dwelling place. It also insinuates the necessity of the individual desiring to enter אַיָּהּ (Yahuah)'s presence to meet that same standard of set-apartness that emanates from אַיָּהּ (Yahuah).

The psalmist does not leave us without the answer to the question. We are explicitly told who will be able to enter into the dwelling place of אַיָּהּ (Yahuah), and stand in His presence. The broader requirements are innocent hands and a clean heart. The more specific requirements are a life that has not been brought to naught and not swearing deceivably. The innocent hands simply represent actions that are free from unrighteousness. Hands that are not innocent indicate the external acts of sin. These external acts of sin include the obvious unrighteous acts such as murder, covetousness, lying, fornication, stealing, etc,... However, there are some not so obvious acts of unrighteousness that our hands can be guilty of committing. Acts of unrighteousness that can make for hands that are not innocent; and, thus prevent us from standing in אַיָּהּ (Yahuah)'s presence and ultimately receiving a Barakah (blessing) from Him (**Tehillim - Psalm 15**). In the book of Yeshayahu (**Isaiah 1:15-17**, אַיָּהּ (Yahuah) declares “And when you spread out your hands, I hide My eyes from you; even though you make many prayers, I do not hear. Your hands have become filled with blood. Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Stop doing evil. Learn to be Kadosh!”

Our actions and our interactions must be righteous in every aspect. Our daily interactions with others must also be without anger and without contention. Shaul (Paul) states in the book of Timotiyos Aleph (**I Timothy 2:8**), “So I resolve that the men pray everywhere, lifting up hands that are set-apart, without wrath and disputing.” When we lift up our hands in prayer and in worship, we should be able to lift them unashamed. Committing external acts of unrighteousness prevents our prayers from being answered, hinders any hope of spiritual success in our lives, and ultimately condemns us to eternal separation from אַיָּהּ (Yahuah). “Change my heart, O אַיָּהּ (Yahuah). Make it ever true. Change my heart, O אַיָּהּ (Yahuah). Make it more like you.” This little should be the sentiment of the heart of every believer.

The heart is the entity in which rests our desires, motives, and thoughts. Inward set-apartness or the lack thereof, is predicated upon the condition of our heart. The innocence of our hands affirms the cleanness of our hearts. So without a clean heart you cannot expect to have innocent hands. The psalmist prays to אֱלֹהִים (Yahuah) for a clean heart. “Create in me a clean heart, O Aluah (God).” (**Tehillim - Psalm 51:10**) We must recognize that the a clean heart is not an inherent feature of mankind. Scripture emphatically lets us know that the heart is “desperately wicked.” We must look to אֱלֹהִים (Yahuah) for the renovation that must be done on our heart. אֱלֹהִים (Yahuah) will take out the heart of stone and give us a heart of flesh - a heart that can be easily entreated by His Ruach (Spirit).

He will give us a heart to know His instruction - a heart that is new. However, once אֱלֹהִים (Yahuah) has given us a clean heart, it is our responsibility to keep it clean. We do that by filling our heart with the things that will make for righteous execution. The Torah of אֱלֹהִים (Yahuah) must be in our hearts to execute His righteousness. “The Torah of אֱלֹהִים (Yahuah) is in his (the righteous person) heart; his steps do not slide.” (**Tehillim - Psalm 37:31**)

So for all those individuals who think that the Torah is not applicable today, you have no hope of executing righteousness without it. Consistent study of the word is also imperative if an individual desires to walk in righteousness. The psalmist said, “I have treasured up Your word in my heart, that I might not sin against You.” (**Tehillim - Psalm 119:11**)

We are the responsible party for the condition of our heart. “Watch over your heart with all diligence, for out of it are the sources of life.” (Mishle **Proverbs 4:23**) The lack of a clean heart in the life of the believer will ultimately result in אֱלֹהִים (Yahuah) withdrawing Himself from that individual and/or casting that individual off from His presence. **OWYAH** (Yahusha) said, “The clean in heart shall see Aluah.” (**Matthiyahu – Matthew 5:8**) A life brought to naught is a life that is lived without recognizing the importance of reconciliation with אֱלֹהִים (Yahuah).

It is the life that places the earthly elements of life above the spiritual elements. It is the life lived as Esaw versus the life lived as Ya‘aqob (Jacob). Yitshaq (Issac) entreated אֱלֹהִים (Yahuah) on the behalf of Ribqah (Ribecca) because she was barren. Ribqah eventually conceived twins. “And אֱלֹהִים (Yahuah) said to her, “(2) Two nations are in your womb, and (2) two peoples shall be separated from your body. And one people shall be stronger than the other, and the older serve the younger.” (**Bereshith – Genesis 25: 23**)

Esaw represents the carnal man and Ya‘aqob (Jacob) the spiritual man. Esaw did not value his birthright. He did not recognize its importance. He placed his human desire for food over the birthright. Esaw’s desire for food was a temporal desire. I’m sure that Esaw would have survived beyond his encounter with Ya‘aqob and been able to obtain nourishment. His birthright would benefit him beyond the moment, but Esaw despised the birthright. How many of us are living as Esaw, despising the birthright? How many of us are catering to the fleshly man instead of building up the spiritual man. If we are living as Esaw, אֱלֹהִים (Yahuah) will not welcome us into His presence.

אֱלֹהִים (Yahuah) has declared, “And I have loved Ya‘aqob (Jacob), but I have hated Esaw...” If we desire the Barakah (blessing) of a spiritual life that is flourishing then we must live as Ya‘aqob (Jacob). We must be Yisrael in that we overcome our flesh, and live as the successful spiritual entity אֱלֹהִים (Yahuah) requires us to be.

If we truly desire the Barakah (blessing) of spiritual success we must daily meet the requirements. We cannot ascend into the mountain of אֱלֹהִים (Yahuah) with unclean hands and an unclean heart. We cannot dwell in His set-apart place if we live our lives to satisfy our flesh or if we are not honest in our communication and actions. It is up to us to make sure we have prepared ourselves for entrance into אֱלֹהִים (Yahuah)'s presence. That is where the Barakah (blessing) is - in His presence. For in His presence is where we receive His righteousness. This is the ultimate Barakah (blessing) for the children

of **אֵלֹהִים** (Yahuah).

MattitYahu (Matthew 21:9) "Baruk (Blessed) is he that comes in the Name of **אֵלֹהִים** (Yahuah);" Hosanna in the highest, the word hosanna should not be there for it simply means a good omen, a phenomenon. The correct word is yasha' which would read He that saves, for it is **אֵלֹהִים** (Yahuah) that saves. Before Messiah ascended He descended and **אֵלֹהִים** (Yahuah) gave gifts unto men after his ascension into the Shamyim (Heavens). He imparted unto men the profound gifts of anointing that would bring forth the excellence of His truth through his imparting of his Ruach HaKosesh. The excellence of **אֵלֹהִים** (Yahuah)'s truth liberates us and it separates us from the power of the world that our dependency is not on anything but the truth of **אֵלֹהִים** (Yahuah).

John 17:11 **וְיָהוּשָׁע** (Yahusha) prayed unto Abba **אֵלֹהִים** (Yahuah), as His time in the world was expiring and He knew that He must suffer a tremendous death on the stake, He said these are left in the world to combat the forces of darkness and Sheol, to withstand everything vile and evil to make sure that this truth that I have presented unto them is established and it must begin in their own hearts.

There in the hearts is where the truth is established. **וְיָהוּשָׁע** (Yahusha) said I am coming unto you Abba **אֵלֹהִים** (Yahuah) that YOU would keep them in your own Name, that they may be one as we are. That they may walk in the one Ruach, one mind, one heart and one desire that is the kingdom of **אֵלֹהִים** (Yahuah).

אֵלֹהִים (Yahuah) kept every last one of them in His Name. He did not save you in the name of Jesus or the name of the lord, god. HE saved you in His Name. If you reject the simplicity of **אֵלֹהִים** (Yahuah)'s truth there is something terribly wrong in your soul. The world rejects that to hold fast to its pagan entities, which do not reveal any power in their lives.

וְיָהוּשָׁע (Yahusha) said that You keep them that are left in the world in Your OWN Name. The word "own" is a possession. So Abba must possess a Name.

וְיָהוּשָׁע (Yahusha) did not come in any other Name except **אֵלֹהִים** (Yahuah) and that is why the Yahudim reject that. They will not see the power of **אֵלֹהִים** (Yahuah) until they declare that, Baruk (Blessed) is he that comes in the Name of **אֵלֹהִים** (Yahuah). He did not come in the name of the lord or god, for they are pagan. When you understand the etymology and the purpose of those pagan expressions you will not call your ABBA those names any longer. You cannot know anyone but by a name. You cannot have an identity without a name. Scripture says a name, a precious name, a name of honour is rather to be chosen than silver and gold.

For I say unto you, You shall not see Me henceforth, till you shall say, Baruk (Blessed) is he that comes in the Name of **אֵלֹהִים** (Yahuah).