

The name Jerusalem ירושלים is Strong's 3389 and Strong says it to mean: *'foundation of peace'*. This meaning is correct, though the true and deeper meaning of the word Jerusalem shows us her identity, which is the subject of this paper.

The first time the word Jerusalem, or *Yerushalayim* occurs in the scriptures is in Joshua 10:1, however the word Jerusalem does appear earlier in the Scriptures as two separate words, *Yireh* and *Shalem*. 2 verses containing these words are:

Genesis 22:14 "And Abraham called the name of that place YaHWaH *Yireh*..."

Genesis 14:18 "And Melchizedek king of *Salem* brought forth bread and wine..."

Jeru-Salem

The present Temple Mount, which is Mt. Moriah, is the very spot where Abraham was told to offer his son Isaac. His son was truly all he had. He had brought forth a son of flesh, but Father was bringing forth out of Abraham a son of Promise, not out of flesh, but out of faith. Therefore Abraham's trust in 'ability', or in 'self', had to die. When Abraham was about to kill his son he was stopped by an angel or a messenger.

YaHWaH called Abraham to the right spot as He had named this area: Mt. Moriah. The name 'Moriah', or in Hebrew מריה *Moriyah* means: 'YaH reveals (יה) the Chaos (מ) of man's Mind (ר)'. The *chaos of man's mind* is man's 'self will'. Moriah is the final stage of man's journey, there the purpose of his 'self will' will be revealed¹. This purpose of man's 'self will' is Life, but through the

¹ To get a better understanding of the word מריה *Moriyah* as: 'YaH reveals the Chaos of man's Mind' (in order to show forth Life), we want to look at another word which looks quite similar. This is the Hebrew word: מרה *marah* and has an opposite sense, which is: 'bitter', or 'to disobey'. The only difference, which causes this word to have an opposite sense, is that the word מרה *marah* misses the Yood (י) before the Hey (ה).

The pictographic meaning of the word מרה *marah* is: 'what comes from (ה) 'the chaos (מ) of man's head (ר)'. This indeed shows man's disobedience or bitterness. Disobedience is the epitome of 'self will', which rules man's intellect and is rebellion against Father. Therefore the word disobedience is the antagonist of the word Faith as Faith does not come from man's mind or intellect, but is given to him by his Father through his circumcised heart. A rebellious man has an uncircumcised heart which veils his mind causing him to be disobedient, to be מרה *marah*.

The Yood (י) is the 10th letter of the Hebrew alphabet, indicating 'perfection of divine order', and has the literal meaning of a 'closed hand' and a symbolic meaning of 'work, a deed, to make'. The Yood in particular implies 'a work done', hence the closed hand. Our Father is sovereign, He is the only One who 'makes', no one else can, and He 'makes all' through Himself, as He is the manifested Yahshua.

As the Yood is placed before the Hey (ה) in the word מריה *Moriyah*, it shows that He reveals Himself. He, who is our YaH in מריה (in Dutch and German: *Ja*, in English: *Yes*) lifts the veil of our mind so that we come to see Him in the Fullness, our mind expanded in His Glory. The limitation of our mind (ר) which caused chaos (מ) dies, by making the chaotic mind (מר) complete by 'YaH (יה), Ja or Yes, in order that He can take domicile in the Perfect Temple on Mt. Moriah in the Holy of Holies, in our head.

Then, when man's 'self' has died, he is lifted from disobedience into obedience, from מרה *marah* (disobey) into מריה *Moriyah* (YaH reveals the Chaos of man's Mind), to enter into Life.

death of 'self'. Abraham 'believed' the promises he had been given, he knew therefore by faith, that Life would even spring up from his dead son. Thus, as Abraham was about to kill his son, he showed by his action that he had completely lost his 'self will'. He knew then the purpose of the offering, which was: 'to exercise a kill of all he had, in order that he could see that his Father brought forth true Life'. There, 'on top of Mt Moriah, the present Temple Mount', he saw the face of YaHWaH in the offering. What was the true offering? The true offering was 'self'. Indeed Abraham did not kill his son, he killed his 'self will' and he saw The Life.

After the intervention of the angel Abraham named the place: יהוה היראה *YaHWaH Yireh*.

The word 'Yireh' is said to mean: 'Will See'. However the Hebrew word for 'Yireh' is יראה and shows the deeper meaning of: '*that which comes from (ה) fear (ירא)*'. When we overcome fear, we receive vision. So, when Abraham called the place יהוה היראה *YaHWaH Yireh*, we should read it as: 'YaHWaH gives Vision'. Abraham died to 'self', 'self' which was mastered by fear², and he saw thereupon Life through the death of 'self', he overcame fear and received vision. Yahshua, our manifested Father, is the Life (John 14:6) Abraham saw therefore in him 'self', not 'self', but the manifested Father.

So, properly understood יהוה היראה *YaHWaH Yireh* does not so much mean 'YaHWaH will see', but YaHWaH "**Manifests His Life**". Verse 14 of Genesis 22, quoted at the beginning of the article, closes correctly with the words: "*as it is said to this day in the mount of YaHWaH it shall be seen*".

Now we know the original meaning of the first half of the word Jerusalem, 'Jeru-' or the Hebrew word: '*Yireh*', which is: "**to Manifest His Life**".

Jeru-Salem

This place, which Abraham called 'Yireh', was first called: 'Shalem'. This is narrated a few chapters earlier in the Scriptures.

After rescuing his nephew Lot from captivity, Abraham was greeted by "Melchizedek the King of Shalem".

Genesis 14:18 "*And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high El*".

He received him with bread and wine. The book of Jasher shows us that Melchizedek is actually Shem, the son of Noah.

Jasher 16:11,12 "*And Adonizedek king of Jerusalem, the same was Shem, went out with his men to meet Abram and his people, with bread and wine, and they remained together in the valley of Melech. And Adonizedek blessed Abram, and Abram gave him a tenth from all that he had brought from the spoil of his enemies, for Adonizedek was a priest before YaHWaH.*"

² Man is by nature carnal and carnal man is a man who knows and exercises 'self preservation'. His 'self' is ruled and harnessed by fear, fear of losing security and progress. Spirit man knows his identity, he is ruled by faith and faith is perfect love bringing spirit and flesh together which produces true security and progress.

¹ John 4:18 "*There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.*"

Adonizedek³ was thus the same as Melchizedek, who was 'Shem', the son of Noah. The area wherein he ruled was named after him and called 'Shalem'. The 2 words *Shem* and *Shalem* are almost the same, though there is a markable difference.

The word *Shem* שם is Strong's 8035 and he gives the meaning: 'Name'. The word *Shalem* שלם is 8004 and has the meaning: 'Peace'. Some dictionaries give as meaning for *Shalem* also 'Perfection' Although these meanings: *Name*, *Peace*, or *Perfection* are correct, they do not reflect the true and deeper meaning of the word *Shem*.

The Hebrew word for 'Shem' is שם *Shem* and the word picture shows us: 'to consume (ש) the chaos (ם)'. Our names are given by our Father and, hidden within our names, are the expressions of His characteristics pointing to our true identity as His manifestation. As we are blind to our 'name' we are lost to our identity and, having no vision of Him in our name, we rely on 'self' which creates 'chaos' in our mind. When our veil is lifted, by the circumcision of our heart, we come to 'see' the identity of our Name, we come to 'see' Him who has 'consumed our chaos'.

Thus, the meaning of the word שם *Shem* as 'Name' is correct, though the deeper understanding is that שם *Shem* means: 'to Consume the Chaos'⁴.

The Hebrew word for 'Shalem' is: שלם *Shalem* and this word picture shows us the same meaning as *Shem*. However, in the word שלם *Shalem* the ל *lamed* is placed in the middle of the word שם *Shem*. As the ל *lamed* has the symbolic meaning of 'Authority', and by placing this letter in the middle of the word, it shows 'to consume the authority of chaos'. The authority of the chaos is 'self', so indeed, when 'self' is consumed, we see Him our Father, we see the fullness of His Name and there is Peace or Perfection.

Thus, the meaning of the meaning of the word שלם *Shalem* as 'Peace' or 'Perfection' is correct, though the deeper understanding of שלם *Shalem* is: 'to Consume the Authority of Chaos', which reveals His Name, YaHWaH.

Now we know the original meaning of the second half of the word Jerusalem, *Salem*, or the Hebrew word *Shalem*, which is: 'to Consume the Authority of Chaos'.

It is wonderful indeed that the area over which Melchizedek ruled as a priest of the Most High, the Temple Mount, was the area where YaHWaH was to be 'known'. Shem knew himself to be Shalem when he lost his 'self' and saw his true identity that he was "a Son of Elohim, without father, without mother, without descent, having neither beginnings of days nor end of life, but abides as a priest continually" (Hebr.7:1). It was him, the man *Shem* or *Shalem* who was revealed to be the manifested YaHWaH and so it is Him in who is the everlasting and manifested priesthood. In this 'Priesthood of Melchizedek' we, who are called by our Father, are made Priests in Yahshua.

³ This ancient book of Jasher quoted shows that Adonizedek is the same as Melchizedek. There are many ancient sources, other than the biblical records, which supports the fact that Melchizedek and Shem are the same e.g.
"Melchizedek was Shem the son of Noah, a priest most high." (*Pirke De Rabbi Eliezar* 9A.i)
"And Melchizedek is Shem, the son of Noah." (*Rashi, Commentaries, Genesis 14:18*)
"And Melchizedek is Shem, the son of Noah." (Talmud, Tr. *Nedarim* 32)

⁴ Just before His death Yahshua prayed to our Father requesting from Him to: "keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17:11). This tells us that His people, the people of Israel, are kept IN His Name, the name YaHWaH. In His 'Shem' their 'chaos is consumed' to find Life in YaHWaH (See Addendum). Yahshua ends this part of His prayer with: "that they may be One as we are".

Jerusalem

There is no scriptural record about who and exactly when the two words, *Yireh* and *Shalem* as 'Yirehshalem' or Jerusalem, have come together. However, the Jewish sages have written a legend about this fusion in their Midrash.

Gen. Rabbah 56:10. *Said the Holy One, blessed be He, "If I call the place Yireh like Abraham did, the righteous Shem will complain. However if I refer to it as Shalem, the righteous Abraham will complain. Rather, I will call it Yerushalayim, and that name will contain the way it was called by both of them: Yireh Shalem."*

I invite you now to think about the marvel of design which our Father did in bringing these two words *Yireh* and *Shalem* together. The place Abraham called: 'YaHWaH **Manifests His Life**' (*YaHWaH Yireh*) and the area of King Melchizedek which was called: '**Consume the Authority of Chaos**' (*Shalem*) show that both meanings indicate the loss of 'self' and have become 'The Life'.

Both meanings of these 'names' *Yireh* and *Shalem* together show us now a: 'Coming to Life' and together these words form the name Jerusalem. Jerusalem, which encompasses the Temple Mount⁵ identifies now, not a city of stone, not a spot on the map, but the perfected bodies of all Israelites, as the meaning of their 'Jerusalem' reveals to be:

“His Manifested Life Consumes the Authority of Chaos”

Or

“See His Name”

Or

“See YaHWaH”

Who IS YaHWaH? YaHWaH is our manifested Father who will reveal Himself to the Children of Israel, in Jerusalem, in their body and on top of the Temple Mount in their New Temple, which is

⁵ It is wonderful indeed that Jacob, after his stay in Succoth (Gen.33:17), moved to Salem (v.18) where he bought a piece of land for 100 pieces of money (v.19). There in Salem he told his household to give him all strange gods, or 'trusts in self' which bound them to 'self', and all their earrings, which enslaved them to 'self' and buried them under the oak (Gen.35:4) (and the oak is symbolic for our Father). In so doing he subjected all 'self' under our Father. He had seen the Face of Father in Peniel (Gen.32:30) and now here in Salem 'Father consumed the authority of chaos, which is 'self', from him and his household under the Oak'.

It is a marvellous thought that this area, where the oak was placed, must surely have been the same area where his grandfather Abraham had his encounter with an angel, on Mt Moriah, the Temple Mount.

This area was bought by Jacob for 100 pieces of ~~money~~ value, which is 10x10 and indicates *the duality (2x) has come into the perfection of divine order (10)*. The duality is 'spirit and flesh'. When spirit and flesh are united as a Oneness, true security and true progress, which is real value, has come forth.

And Jacob therefore erected an altar (Gen.33:20), and called it Elelohe-Israel, which means: 'El reveals that El rules'.

Note: Jacob must have received a title for the land he bought, which he surely buried under the Oak as well.

their Head, right there in His Holy of Holies, the Diencephalon where they become conscious of Him⁶.

When the children of Israel see their identity, they see the New Jerusalem from above (Gal.4:26), which has ‘come down’.

Revelation 3:12 *“Him that overcometh will I make a pillar in the temple of my Elohim, and he shall go no more out: and I will write upon him the name of my Elohim, and the name of the city of my Elohim, which is new Jerusalem, which cometh down out of heaven from my Elohim: and I will write upon him my new name”.*

They see their identity and are so, as the bride, married or unified with Yahshua, the manifested Father. This occurrence will take place on top of the Temple Mount, which is within their Head.

Revelation 21:9-10 *“And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from Elohim”.*

Addendum

The word יהוה *YaHWaH* is the most wonderful word you will ever hear. The more you hear this word the more intense the Love grows for your Father. It is a feminine word because the last letter is the letter ה ‘Hey’. Of course this puzzles the linguists, as this word is the only word in the Hebrew language which apparently denotes a ‘male’ Father while according to the rule of the Hebrew grammar this word should be feminine.

When Moses was introduced to our Father as: יהוה *YaHWaH*, he came to know Him through the meaning of His Name. Now, you will be introduced to Him with His Name and, Father willing, you may be revealed the meaning.

יהוה

- The י Yood, as the first letter, shows in the old Hebrew alphabet to be a closed Hand, it represents ‘Work’ as a ‘Deed done’. In the Tetragrammaton; יהוה *YaHWaH*, this letter shows to be His Manifested Power and so: **His Presence**. As this letter is also the 10th letter of the Hebrew Alphabet it signifies ‘Perfection of Divine order’.
- The second letter, the letter ה ‘Hey’, shows a man with his ‘hands up high’ as: ‘behold’. The letter means: ‘Breath’, as in ‘Breath of Life’. It is therefore the Life of our Father, **His Life**.
- The Hebrew letter ו ‘Vav’ is the picture of a Nail. The nail, or ו ‘Vav’, is in the middle of the two ה Hey’s (יהוה) and attaches the one ה ‘Hey’ indissolubly with the other. Furthermore the letter ו ‘Vav’ is the 6th letter of the Hebrew alphabet and indicates a ‘Union’, as the completeness of man’s labour (6) will be united with His Rest, so man will be made spiritual perfect (7). The ו ‘Vav’ is therefore a Covenant letter and illustrates here the ‘Breath Covenant’ wherein Father unifies Himself with the last letter.
- The ה ‘Hey’, as the last letter, signifies His Breath which came out of Him as His ‘given and revealed Life’. This last letter ה ‘Hey’ (יהוה) shows to be, not just ‘given Life’, but its source is from the origin of Life, as it is attached with the ו ‘Vav’ to the first ה ‘Hey’ (יהוה). It is the Life He breathed in us whereby He became Manifested as ‘Our Breath’ or ‘Your Breath’. The three letters יהוה together shows thus: ‘My Life in agreement and united with My Life which came out of Me’, they indicate to mean: ‘My Breath is Your Breath’ or, better still: ‘I am You’.

⁶ See the Addendum for an explanation of the word YaHWaH, which has been taken out of the paper: ‘The Lord’s Prayer’

Genesis 2:7 “And יהוה YaHWaH Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

His Name יהוה YaHWaH means:

- י His Presence
- ה His Breath, or His Life
- ו United with
- ה Your Breath, as His Breath Manifested

To describe His Name for you, who can hear Him:

He has made Himself divinely perfect in You, as your New Beginning, by making you aware (י) of His Life (ה) in You and You in Him (ו) Manifested (ה).