

Chapter XVI

The Inheritance and the Sacred Name

The evidence from Scriptures has shown that the sacred name is not only used by those who are saved but is the “key” that helps them enter into salvation. These facts bring to the surface yet two other important questions, “Why does Yahweh insist on men using his sacred name before he grants them salvation?” and, “What is it about the sacred name that makes it possible for us to receive eternal life?” To understand the underlying principle we must step back to the covenant agreements which contain the provisions for mankind to gain eternal life: the Covenants of Promise.

The Covenants of Promise were the several agreements made between Yahweh and the patriarch Abraham, and later reaffirmed and expanded upon with Isaak, Jacob (Israel), and King David.¹ The promises made to Abraham were ratified by an oath, sworn to by Yahweh who in doing so invoked his sacred name.² The conditions of these covenants will be fulfilled, not because of any righteousness found in man, but because of the honor of Yahweh’s name attached to them.³

The Inheritance of Land

We are told in the book of Genesis that Yahweh promised to Abraham and his seed (defined as the messiah)⁴ that they would “inherit” the “land of Kanaan,”⁵ a region defined as “from the river of Mizraim (Egypt) to the great

¹ For examples of these promises see Gen., 12:1–3, 7, 13:14–17, 15:1–11, 17–21, 17:1–10, 18:16–19, 21:9–13, 22:15–18, 25:5, 26:1–5, 27:28–29, 28:1–4, 13–15, 32:25–32, 35:9–12, 48:1–22; Pss., 18:50, 89:3–51, 105:8–11, 132:1–18; Ezek., 37:24–28. For a greater in-depth study of this subject see our forthcoming book entitled, *The Afterlife*.

² See above pp. 29–32.

³ As Ps., 115:1, states, “Not to us, אֱלֹהֵינוּ, not to us, rather to your name give glory”; and Ezek., 20:44, “And you shall know that I am אֱלֹהֵינוּ, when I have worked with you for my name’s sake; (and) not by your evil ways, nor by your corrupt deeds, house of Israel, declares adonai אֱלֹהֵינוּ”; and Ezek., 36:22–23, “Therefore say to the house of Israel, Thus says adonai אֱלֹהֵינוּ: I do not do (this) for your sake, house of Israel, but ONLY FOR MY SACRED NAME, which you profaned among the nations, there where you went. And I will sanctify my great name which was profaned among the nations, which you profaned amidst them.”

⁴ Gal., 3:15–20.

⁵ Gen., 15:7. The term used in this passage is רִשְׁתָּהּ (rushath), a form of יְרוּשָׁתָּהּ (yerushshah), meaning, “something occupied; a conquest, also a patrimony:—heritage, inheritance, possession”; from שָׁרַשׁ (yarash), “to occupy (by driving out previous tenants, and possessing their place); by impl. to seize, to rob, to inherit” (SEC, Heb. #3425, 3423). The LXX renders this term as κληρονομῆσω (kleronomeso), meaning “one who receives a portion of an inheritance, an inheritor, heir” (GEL, p. 436; SEC, Gk., #2816). Also defining the Hebrew term in Gen., 15:7, specifically as an inheritance is the fact that it was part of a διαθήκη (diatheke; i.e. a devisory will; SEC, Gk. #1242) given by Yahweh to Abraham (Heb., 9:6–28, spec. vs. 9:15–16).

In Gen., 17:8, Abraham is promised that both he and his seed (singular, i.e. the messiah) will be given the land of Kanaan “for an olam (eternal) possession.” Meanwhile, in Exod., 32:13,

river, the river Pereth (Euphrates),” as an “eternal possession.”⁶ Both Psalm, 105:6–11, and 1 Chronicles, 16:14–18, tell us:

Offspring of Abraham, his (Yahweh’s) servant, the sons of Jacob, his chosen ones. He is אֱלֹהֵינוּ our eloahi; in all the land are his judgments. He has remembered to olam (forever) his covenant, the word he commanded to a thousand generations, which he cut with Abraham, and his oath to Isaak, and he confirmed to Jacob for a statute, to Israel for an olam (eternal) covenant, saying, “To you I will give the land of Kanaan, the portion of your inheritance.”

It is manifest by the death of Abraham and his descendants, Isaak, Jacob, and the Israelites, due to the present circumstances of the Promised Land, that neither Abraham nor anyone else for that matter, as the book of Hebrews confirms,⁷ has yet received any of the eternal promises. Since the dead possess and inherit nothing, a burden now falls upon Yahweh. In order to fulfill his oath and thereby uphold the honor of his sacred name which is attached to the promise, Yahweh must bring Abraham and his seed back to life and give them the land as an eternal possession. Herein lie the promises of the resurrection and eternal life, for to inherit a land eternally, one who is dead must first return to the living (i.e. be resurrected) and then must live forever (i.e. gain eternal life) in order to possess the land forever.

Additionally, under scriptural definition, the acts and agreements of the father are also binding on his descendants born thereafter, the offspring being considered alive in the loins of their father during the original acts and event.⁸ As a result, the promises made to Abraham, Isaak, and Jacob (Israel)

Moses begs Yahweh to remember Abraham, Isaak, and Israel, “to whom you swore by yourself, and you spoke to them, I will multiply your seed (plural) like the stars of the heavens; and all this land which I have spoken of I will give to your seed (plural); and they shall נָחַל (nachal) it to forever.” Nachal means “to inherit” and “to occupy” (SEC, Heb. 5157), that is, they shall occupy the land by means of receiving the inheritance to forever.

⁶ Gen., 12:7, 13:14–17, 15:1–11, 15:17–21, 17:1–10; Deut., 1:7–8.

⁷ Heb., 11:1–40, especially noting verse 13, “In trust all these died, not having received the promises, but from afar having seen them, and having been persuaded, and having embraced (them), and having confessed that strangers and sojourners they are on the earth”; and verse 39f, “And these also, having been borne witness to through trust, did not receive the promise, Yahweh having foreseen something better, that not apart from us they should be made perfect (i.e. resurrected and quickened into eloahim beings).” Besides these verses we also have Acts, 7:2–5, where Stephen reminds the Jews that Yahweh had brought Abraham out of Harran in Mesopotamia to the land in which they were presently living but “he did not (then) give him an inheritance in it, not even a foot’s tread; but promised to give it to him for a possession and to his seed (the messiah) after him, there not being to him a child.”

⁸ To demonstrate this principle see Heb., 7:1–15, where Levi, the son of Jacob, the grandson of Abraham, is said to have paid tithes to Melchizedek the priest of Yahweh because “he was yet in the loins of his father (ancestor), when Melchizedek met him” (v. 10). On the same principle, Moses made an oath with the Israelites while they were positioned on the east side of the Jordan, saying:

And I am not making this covenant with you alone, but with him that stands here with us today before אֱלֹהֵינוּ our eloahi, and also with him that is not here with us today. (Deut., 29:14–15)

were also established with the Israelites, their descendants. To fully explain how the rest of the descendants of Adam are to be included as recipients of the promise of eternal life with them, we will have to defer to our forthcoming book entitled, *The Afterlife*.⁹ For now we merely need to point to the numerous references that reveal that men will become “heirs” and “joint-heirs” with the messiah, and the fact that they are to inherit this land because of these promises.¹⁰

In both the Old and New Testaments we are informed that the “humble (meek),”¹¹ i.e. those being saved, “shall inherit the ארץ (‘erets; land).”¹² One Psalm reports:

For evil doers shall be cut off; and the ones waiting
on אַנְיָנִים, they shall inherit the land. Yet a little
while and the wicked are not. Yes, you shall look on
his place and he is not. And the humble shall inherit
the land and shall delight in abundant peace.
(Psalm, 37:9–11)

Also see Deut., 5:1–5, where it is stated that Yahweh talked face to face at Mount Sinai (Horeb), and cut a covenant with all the Israelites who were standing across from the Jordan river, including their little ones, who were presently alive. All of the adult generation who had agreed to the covenant forty years previous (except for righteous Yahushua, the son of Nun, Caleb, and Moses) had died prior to their arrival across from the Jordan (Num., 32:11–13; Deut., 2:9–18). Yet Deut., 5:1–5, states that Yahweh did not cut the covenant with their parents who 40 years earlier had actually stood at the mountain, even though these parents were the ones who agreed with the Covenant of Law (cf. Exod., 23:1–8). Therefore, Yahweh had cut a covenant with the descendants of those who had stood at Mount Sinai, at a time when the descendants were yet inside their parents loins.

⁹ In our forthcoming text entitled *The Afterlife* we shall give an in-depth discussion about where the promises of the resurrection and eternal life are found in the Scriptures and the scriptural concepts of death and life after death. It will demonstrate the sequence of events surrounding the two resurrections, the throne Judgment, and the destruction of the wicked in the great Gahee Hinnom (Gehenna) fire that envelops the earth just prior to the arrival of our heavenly father. Also in this book is the scriptural definition of “born again” and “baptism,” which are directly tied to the events of resurrection and quickening. *The Afterlife* will reveal man’s purpose for existence and, for those who overcome this world, his ultimate destiny.

¹⁰ Rom., 8:16–17, “The spirit itself bears witness with our spirit, that we are children of Yahweh. And if children, also heirs: heirs indeed of Yahweh, and joint-heirs of messiah; if indeed we suffer together that we may be glorified together”; Eph., 3:5–6, “as now it was revealed to his sacred apostles and prophets in (the) spirit, the nations are to be joint-heirs and a joint-body and joint-partakers of his promise in the messiah, through the glad tidings.” Also see as examples Rom. 4:14; Gal., 3:29; Tit., 3:7; Heb., 1:14, 6:17, 11:9; James, 2:5; 1 Pet., 3:7. For a greater list of verses in both the OT and NT see SEC, pp. 515f, s.v. “Inherit,” “Inheritance,” and “Inherited.”

¹¹ For examples see Psalm, 37:1–36 (esp. v. 11) and Matt., 5:5. אַנְיָנִים (anuim), meaning “humble, lowly, meek, poor,” from the idea of being “depressed” (SEC, Heb., #6035), is translated by the LXX Greek text of Psalm 37:11, as πραεῖς (praeis), meaning, “mild, i.e. (by impl.) humble” (SEC, Gk. #4239), often translated “meek” in many English versions. The same word used in the LXX for Psalm, 37:11, is used in Matt., 5:5. Matt., 5:5, reads, “Blessed are the humble (meek), for they shall inherit the γῆν (gehen; land).” Also see below n.12.

¹² In Psalm, 37:11, it states, “And the humble shall inherit the ארץ (‘erets),” meaning “the land” (SEC, Heb. #776). The LXX translates this word as γῆν, the same word found in Matt., 5:5. That Matt., 5:5 is quoting Ps., 37:11, see AB, NT, p. 5; NJB, p. 1616, and p. 1617, n. e; REB, NT, p. 3, n. f. Therefore, we should understand Matt., 5:5, as, “they shall inherit the land,” i.e. the promised land. The term “earth,” which is found in numerous English translations, gives a false impression of what is inherited. It is not the entire globe (though ultimately this will be true, since the elect will inherit all things) but the land of promise which is specifically meant here.

This Psalm continues later on by adding:

Depart from evil and do good, and live to forever. For אֵלֹהִים is loving judgment and does not forsake his pious ones; to forever they are guarded; but the wicked's seed is cut off. The righteous shall inherit the land and live to perpetuity on it. The mouth of the righteous speaks wisdom, and his tongue speaks judgment. The laws of his eloahi are in his heart, not do his steps slide. The wicked are spying on the righteous and seeking to kill him. אֵלֹהִים does not leave him in his hand, and does not find him guilty in his judgment. Wait on אֵלֹהִים and keep his way, that he may exalt you to inherit the land; in the cutting off of the wicked you shall see (it). (Ps., 37:27-34)

That salvation is linked to this inheritance of land is demonstrated in such passages as Isaiah, 49:8-10:

This says אֵלֹהִים, In a favorable time I will answer you, and in a day of salvation I will help you, and I will keep you and give you for a covenant of the people, to establish the land, to cause to inherit the desolate inheritances; to say to the prisoners, Go out! (Saying) to those in darkness, Show yourselves! Upon the roads they shall feed, and in all the high places shall be their pastures. They shall not hunger nor thirst; and the heat and sun shall not strike them.

Deliverance, the covenant, and the sacred name are associated together in the 111th Psalm:

He (Yahweh) sent deliverance to his people; he commanded to forever his covenant; sacred and awesome is his name. (Ps., 111:9)

More to the point, those adhering to and loving the sacred name are identified as those taking possession of this inheritance. For example, in the 69th Psalm, after condemning the wicked and requesting that they be blotted out of the Book of Life, the elect go on to say:

And I am humble and in pain. Your salvation, eloahim, shall set me on high. I will praise eloahim's name in song; I will magnify him with thanks. And it shall be good to אֵלֹהִים, more than bulls or horned and hoofed bulls. The humble have seen (and) are glad. You who seek eloahim, let your hearts live. For

אֵלֹהִים hears the needy and his prisoners he does not despise. Let the heavens and earth, the seas, and all moving things in them praise him. For eloahim will save Zion, and he will build the cities of Judah, and they shall live there and possess it. AND HIS SERVANTS' OFFSPRING SHALL INHERIT IT; AND THEY WHO LOVE HIS NAME SHALL DWELL IN IT. (Ps., 69:29–36)

In another Psalm we read:

You, eloahim, have heard my vows, YOU GAVE AN INHERITANCE TO THOSE RESPECTING YOUR NAME. You will add days upon days (to) the king (the messiah); his years as from generation and generation. He shall sit olam (forever) before the face of eloahim; appoint mercy and truth, they will keep him. So let me praise your name to perpetuity, that I may pay my vows day (by) day. (Ps., 61:5–8)

Yahushua, likewise, attaches adherence to the doctrine of the sacred name אֵלֹהִים (a name by which he was also known) with receiving the inheritance of eternal life:

And all who have left (their) houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, FOR THE SAKE OF MY NAME, a hundred-fold shall receive, AND SHALL INHERIT ETERNAL LIFE. (Matt., 19:29)

Now we come to the heart of the matter. Yahweh has attached his name by an oath to the promises of an eternal inheritance of land, thereby providing those who receive this inheritance a passage way to eternal life. Nevertheless, humans are faced with a difficult problem: although those desiring to attain this inheritance do their utmost to keep Yahweh's commandments, laws, teachings, and doctrines, they are by nature creatures that sin: i.e. transgress the Torah.¹³ Both the promises made to Abraham and the Covenant of Law attached thereto at Mount Sinai require that we abide by the commandments of Yahweh, to obey his voice.¹⁴ Yet, except for the messiah himself, no

¹³ 1John, 3:4; Rom., 4:15. Rom., 3:23, notes, "for all have sinned and come short of the glory of Yahweh; being justified gratuitously by his grace, through the redemption which is in the messiah Yahushua."

¹⁴ After Abraham died Isaak was told that the promises given to Abraham would be granted "because Abraham listened to my (Yahweh's) voice and obeyed my charge, my commandments, and my laws." The Covenant of Law made at Mount Sinai required that the Israelites "completely listen" to the voice of the angel Yahweh (Exod., 23:20–27) and keep all the commandments, statutes, and judgments made in the agreement before they could receive the inheritance of the land of Kanaan. For the Covenant of Law see Exod., 20:1–23:33; for the agreement to abide by the Law see Exod., 24:1–8.

man has lived up to this task. Man's sinful nature, therefore, prevents him from qualifying as an heir.

Man's sinful nature leaves Yahweh with a dilemma. Humans in their present condition are not capable of receiving the inheritance. How then can Yahweh fulfill his oath and covenant? The resolution was to have the immortal angel named Yahweh become a mortal man (specifically the seed of Abraham).¹⁵ This feat was accomplished when the angel Yahweh changed his form, united with the human seed in Mariam, a daughter of the tribe of David (a descendant of Abraham), and was born as a human.¹⁶ Being in the form of adam but of a higher nature than other humans, Yahweh the angel (coming as the man named Yahushua) met the requirements and qualified to receive the eternal inheritance.¹⁷ The dilemma is then solved when those

¹⁵ For example see Gal., 3:15–20, which shows that Yahushua the messiah was the promised seed of Gen., 12:7, 13:14–17, 15:17–21, 17:15–22. According to Heb., 2:5–10, (cf. Ps., 8:5–7), Yahushua was made a little lower than eloahim. Philip., 2:6–7, notes that Yahushua had been subsisting in the form of eloahim and had “emptied himself” and took on the form like a man, which made him subject to death. Also see below n. 17.

¹⁶ That Mariam (Mary), the mother of Yahushua, was the descendant of David, the descendant of Abraham, see Luke, 1:26–38, 2:8–21, 3:23–37. The genealogy of Luke, 3:23–37, must not be confused with the genealogy of Matt., 1:1–25, which provides the line of Joseph the husband of Mariam and stepfather of Yahushua.

¹⁷ That the particular Yahweh who spoke to Moses and then the Israelites at Mount Sinai was the angel Yahweh is confirmed in Acts, 7:35–39, where Stephen reminds the Israelites:

This Moses, whom they (the Israelites) refused, saying, Who appointed you ruler and judge? It was him Yahweh sent as ruler and deliverer by THE HAND OF AN ANGEL who appeared to him in the bush. This one (Moses) led them out, having wrought wonders and signs in the land of Egypt and in the Red Sea, and in the wilderness forty years. This is the Moses who said to the sons of Israel, “A prophet from among you, from your brothers, like me, יהוה your eloahi shall raise up to you, to him you shall listen” (Deut., 18:15). This is he who was in the assembly in the wilderness WITH THE ANGEL WHO SPOKE TO HIM ON MOUNT SINAI AND WITH OUR FATHERS, who received living oracles to give to us: to whom our fathers would not be subject, but thrust away and turned their hearts back to Egypt.

That an angel named Yahweh, identifying himself as the eloahi of the patriarchs, spoke to Moses from the burning bush at Mount Sinai is directly stated in Exod., 3:1–14. It was the angel Yahweh who gave Moses and the other Israelites the living oracles at Mount Sinai.

Heb., 2:6–9, quotes Ps., 8:5–7, which among other things states that the messiah had been made “a little less from eloahim (angels).” Phil., 2:6, reports that Yahushua had been “in the form of theos (eloahim) subsisting,” and therefore he “esteemed it not a thing to be grasped to be ἴσα (yesa) theos (יהוה).” Yesa, a form of ἴσος (yesos), means “similar (in amount of kind),” “equal to, the same as,” “equal, like” (SEC, Gk. #2470; GEL, p. 384). Yahushua, therefore, even though he was in the form of father Yahweh, did not make an attempt to grasp the power of father Yahweh. Phil., 2:7–8, continues by noting that, instead, Yahushua “emptied himself, having taken the form of a servant, in the likeness of men having become; and having been found in the form of a man, he humbled himself, having become obedient unto death, even the death of a stake.”

John defines Yahushua as the λόγος (logos; i.e. spokesman) who was with eloahim at the beginning of man's creation, himself also being a theos (el), and that he “became flesh” (John, 1:1–2, 14). He was the creator being (John, 1:3; Col., 1:15–18). He not only existed before Abraham existed (John, 8:56–58) but before the world came into being (Prov., 8:22–36; John, 17:5; Col., 1:15–18). That he was not the father is evident by the fact that Yahushua refers to the father as being greater than he (John, 14:28) and that no man has ever seen the father or heard the father's voice (except for Yahushua himself while he was part of the eloahim), see John, 1:18, 5:37, 6:46, cf. Matt.,

seeking eternal life have their sins pardoned by the resurrected Yahweh. This pardon allows one to receive a portion or a joint-share of the inheritance as a favor and a gift. Herein lies the concept of grace.¹⁸

Forgiveness for his Name’s Sake

The grounds for granting forgiveness rest with the fact that the person making the request has repented (felt sorry and turned the other way)¹⁹ and departed from his transgressions. He then pleads pardon on the basis that Yahweh will fulfill his promise to give the eternal inheritance to his people because he has sworn to do so by his sacred name. Yahweh grants a pardon out of mercy, as a man who is owed money can forgive a debtor who pleads for relief. Those trusting in Yahweh are convinced he will keep his promise. They trust in Yahweh’s words because they know he will protect the honor of his good name. As 1 Samuel states:²⁰

For יהוה יהוה will not abandon his people because of his great name; for יהוה יהוה resolves to make you a people for himself.

The following are a few examples of this important doctrine of pardoning and saving people for the sake of the sacred name:

The sins of my youth and my transgressions do not remember; according to your mercy will you remember me, for your goodness sake, יהוה יהוה. Good and upright is יהוה יהוה; therefore he will teach sinners in the way. He will guide the humble in justice, and he will teach the humble his way. All the paths of יהוה יהוה are mercy and truth to the keepers of his covenant and his testimonies. FOR YOUR NAME’S SAKE, יהוה יהוה, EVEN PARDON MY INIQUITY, FOR GREAT IT IS. Who is this, the man who respects יהוה יהוה? He teaches him the way he should choose. His nephesh (life) shall dwell in good and his seed SHALL INHERIT THE LAND. (Ps., 25:7–13)

In you, יהוה יהוה, I sought refuge; let me not be ashamed to forever. In your righteousness deliver me, incline

18:10, John, 3:13. That Yahushua was a higher form of man is testified to by the fact that he was a spirit being reformed into a man (Phil., 2:1-8), as a man possessed a ruach (spirit) enhanced body (1 Cor., 15:45-49), never sinned (1 Pet., 2:21f; 2 Cor., 5:20f), and demonstrated powers and knowledge far above any man. For a complete discussion of Yahushua as the angel Yahweh see Vol. III.

¹⁸ The Greek terms for grace found in the NT, χάρις (charis) or χάριτιν (charin), meaning “graciousness (as gratifying, of manner or act),” something done “through favor of, i.e. on account of,” “a favour,” “loveliness,” “kindness” (SEC, Gk. #5484–5485), are used by the LXX to translate the Hebrew term כֶּן (ken), meaning “graciousness, i.e. subj. (kindness, favor) or objective (beauty)” (SEC, Heb. #2580). Therefore, the doctrine of grace simply means that Yahweh will grant the inheritance as “a favour” or “lovely and kind act.”

¹⁹ נָחַם (nacham), SEC, Heb. #5162–5164; and see Gk. #3338–3341.

²⁰ 1 Sam., 12:22.

to me your ear; quickly rescue me; be to me a strong rock, for a house of fortresses to save me. For my rock and my fortress you are; and FOR YOUR NAME'S SAKE lead me and guide me. (Psalm, 31:1-3)

Help us, eloahi of our salvation, for the matter of the glory of your name, and DELIVER US AND ATONE FOR OUR SINS FOR YOUR NAME'S SAKE. (Ps., 79:9)

And you, יהוה adonai, WORK WITH ME FOR YOUR NAME'S SAKE; because good is your mercy, rescue me, for humble and needy I am, and my heart is pierced within me. (Ps., 109:21-22)

BECAUSE OF YOUR NAME, יהוה, MAKE ME LIVE; in your righteousness bring my nephesh (life) out of trouble. And in your mercy cut off my enemies; and destroy all those who afflict my nephesh, for I am your servant. (Ps., 143:11-12).

Though our iniquities testify against us, יהוה, ACT FOR YOUR NAME'S SAKE, for many are our apostasies; against you we have sinned. (Jer., 14:7)

Yet to expect a pardon for one's sins on the basis that Yahweh has attached his name to a covenant agreement demands that the one making the appeal knows that name! Further, it is manifest that when the one seeking pardon and a share in the inheritance makes his request he must call upon the one whose name is attached. He must ask him personally. The request, therefore, can only be properly made by using the sacred personal name of our heavenly father. Yahweh has made it clear that he will save those who call on his name.²¹ If one trusts in Yahweh's promise that he will give an eternal inheritance, then one trusts in his name, or as Isaiah states:

Let him trust in the name יהוה, and lean on his eloahi. (Isa., 50:10)

The Inherited Name

There is yet another circumstance that makes calling on the name Yahweh an integral part of the inheritance. What seems to have gone almost totally unnoticed by the various religious organizations is the fact that the name Yahweh will be the family name of all who seek and attain salvation. The scriptural concept of the eloahim family and the role that the sacred name plays in it will be dealt with in-depth in our Volume III, the chapter entitled

²¹ For examples see Pss., 18:1-6, 80:18, 91:14-16, 99:6, 105:1-3, 116:4, 13, 17; Isa., 12:3-5; Jer., 33:2-3; Zeph., 3:8-13; Joel, 2:32.

Oneness. Now we must point out that this body has only one family name, “Yahweh.” In Ephesians, for example, Saul states:²²

Wherefore I beseech (you) not to faint at my tribulations for you, which is your glory. For this cause I bow my knees to the father of our sovereign Yahushua the messiah, from whom the whole family of heavens and earth is named.

This family is comprised not only of our heavenly father and his chief son (who is also called Yahweh and whose earthly name was Yahushua),²³ but includes the faithful angels of the heavens, and those declared to be “children of Yahweh” among mankind, whom Yahushua called his brothers.²⁴ All will receive their family name from the father, and the father’s name is Yahweh. In this present age, Yahweh’s name is called on us: that is, his people are called “Yahweh’s people.” To demonstrate, the prophet Jeremiah states:²⁵

Yet you are in our midst יְהוָה יְהוָה, and your name is called upon us. Do not leave us.

Similarly, Jacob (James) reminds the assembly of “the good name which is called upon you.”²⁶ Isaiah, meanwhile, in a discussion about the “enemies” of the elect, people not ruled by and who are disobedient to Yahweh, reminds Yahweh, “Your name was never called upon them.”²⁷ This high name is also to be called on those who join the elect of Israel from the nations. In a discussion with the assembly at Jerusalem, for example, Jacob states:²⁸

Men, brothers, hear me. Simeon related to you how first יְהוָה יְהוָה²⁹ visited to take out of the nations a people for his name. And with this agrees the words of the prophets.

Jacob then proceeds to quote Amos, 9:11–12, speaking of the time when the messiah returns and the first resurrection (the resurrection of the elect of Israel) occurs:³⁰

²² Eph., 3:13–15. In Isa., 43:6f, Yahweh notes that everyone called by his name is his son or daughter.

²³ See Vol. III, *The Two Yahwehs*.

²⁴ That we are the children of Yahweh (el, eloahim) see Ps., 127:3; Hos., 1:10; Matt., 5:9; Luke, 6:35, 20:34–36; John, 1:11–13, 11:51–52; Rom., 8:12–19, 9:6–8, 25–26; Gal., 3:25–26; Eph., 5:1; Phil., 2:14–15; Heb., 2:10–15, 12:7; 1 John, 3:1–2, 10, 4:4, 5:1–2. That Yahushua considered himself a brother of those in the assembly see Heb., 2:11–12 (cf. Ps., 22:22); Matt., 12:46–50; Mark, 3:31–35; Luke, 8:19–21.

²⁵ Jer., 14:9.

²⁶ James, 2:7.

²⁷ Isa., 63:19.

²⁸ Acts, 15:13–15.

²⁹ Both the ROSNB and the BE correctly restore the name Yahweh at this point.

³⁰ Acts, 15:15–17. That this quote is from Amos, 9:11–12, using the name Yahweh, see S.R.B., p. 1170, n. c; AB, NT, p. 199; NJB, p. 1824.

In that day I will raise up the booth of David that has fallen and wall up its breaches; and its ruins I will raise up, and I will rebuild it as in the days of old; so that they (the elect) may possess the remnant of Edom and ALL THE NATIONS, UPON THEM WHOM MY NAME IS CALLED, declares יהוה who is doing this.

After the resurrection and the quickening into spirit beings, the father's name will be given as an inheritance to all those becoming his children. This fact is first implied in the Covenants of Promise given to Abraham, which declare that Yahweh would make him "a great nation; and I will bless you and make your name גדל (gadal; great)."³¹ This promised great name is eternal, for it is part of an eternal inheritance. At the time this promise was made, Abraham's name was "Abram," a name even today of no great renown.³² Indeed, Yahweh later changed that name to Abraham.³³ But neither is "Abraham" the "great name" promised, for the book of Hebrews points out that none of the promises have yet been received by Abraham.³⁴ At this point only the resurrected messiah, the "seed" of Abraham,³⁵ has actually obtained rights to the inheritance. After the messiah's resurrection we are told that he had become "better than the angels, as much as A MORE EXCELLENT NAME HE HAS INHERITED THAN THEY."³⁶

This great "name," therefore, is part of the inheritance yet to be received by Abraham and the elect. At the same time, we find that Scriptures, on numerous occasions, define only the sacred name יהוה as eternally גדל (gadal; great).³⁷ Indeed, David tells Yahweh, "Your name shall be great as far as olam

³¹ Gen., 12:1-3; cf. 2 Sam., 7:9. For "gadal" or "gadol" (great) see SEC, Heb. #1419, 1431.

³² Gen., 12:1-4, where it is said that Abram was 75 years old at the time. Abraham did not receive the name Abraham until he was 99 years old (Gen., 17:1-5). At no time is the name "Abram" or his later name "Abraham" ever defined as the "great name" promised to him. Indeed, the very fact that the "great name" that was to belong to Abraham was part of the promises indicates that it was a name that would not be great until the promises were actually inherited by Abraham (i.e. after Abraham was resurrected and quickened into one of the elohim). Abraham has, as of this date, inherited none of the promises (see above n. 7). This fact points to the sacred name Yahweh, the only truly great name and the name that will be great in that future period.

³³ Gen., 17:1-10.

³⁴ See above n. 7.

³⁵ See above n. 15.

³⁶ Heb., 1:4. Philp., 2:5-10, proves that Yahushua was given his "name which is above every name" after his resurrection and exaltation. Also cf. Isa., 45:22f, and Rom., 14:10f.

³⁷ The sacred name Yahweh is a גדל (gadol, gadal), or "great" name. For examples see Josh., 7:8-9; 1 Sam., 12:22; 2 Sam., 7:9; 1 Kings, 8:41-42; 2 Chron., 6:32; Pss., 76:1, 99:2-3; Jer., 10:6, 44:26; Ezek., 36:22-23. Mal., 1:11, points out that after Yahweh returns it is his name that will be great: "For from the east to the west, my name shall be great among the nations, and everywhere incense shall be offered to my name; and a pure food offering. For my name shall be great among the nations, says יהוה of hosts." These statements, when joined with the fact that we are to inherit the sacred name as our own, reveal why the great name promised to Abram (Abraham) is the sacred name Yahweh. That the sacred name is the only name said to be eternal see above pp. 42-44. It is true that in 2 Sam., 7:9, David was told by Yahweh that he had made David "a great name like the name of the great men who are on the earth." Yet this statement restricts the class of David's name to that of other men. Yahweh's name, on the other hand, is unrestricted. Whereas the great men of this world will find their names worthless in the age to come, Yahweh's name is eternally great. In this regard, the name promised to Abraham is for the age to come and part of an eternal inheritance. He will possess it forever. It is not of the class of names of the great men of this world, which will disappear into oblivion. Also cf. Isa., 56:3-7, where the promised name is said to be an olam shem (everlasting name).

(forever).”³⁸ That this great name of the inheritance is אֱלֹהִים is demonstrated by the following scriptures. In Deuteronomy, 28:10, Moses informs the Israelites that “if” they keep all of Yahweh’s commandments (a thing which to this day they have not yet accomplished) he would bless them in the land of promise and establish them as “a sacred people” to Yahweh, as he had sworn to them:

And all the people of the earth shall see that you are called BY THE NAME אֱלֹהִים, and they shall fear you.

As part of Yahweh’s promises Moses tells the Israelites that they would become a peculiar treasure that would keep all of Yahweh’s commandments. He adds that Yahweh would make them “high above all nations that he has made, in praise, AND IN NAME, and in glory; and that you may be a sacred people to אֱלֹהִים your eloahi.”³⁹

In Isaiah, 56:1–7, we read:

This says אֱלֹהִים: Keep justice and do righteousness, for near is my salvation to come, and my righteousness to be revealed. Blessed is the man who does this, and the son of Adam who holds on it; keeping the sabbath, from defiling it, and keeping his hand from doing every evil. And do not let speak the son of a foreigner who joins himself to אֱלֹהִים, saying, “Surely separates me אֱלֹהִים from his people,” and do not let the eunuchs say, “Behold, I am a dried up tree.” For this says אֱלֹהִים to the eunuchs who keep my sabbaths and choose things which I am pleased, and takes hold of my covenant: “And I will give to them a hand in my house and in my walls AND A NAME BETTER THAN SONS AND DAUGHTERS, AN ETERNAL NAME I WILL GIVE THEM, WHICH SHALL NOT BE CUT OFF. And the sons of foreigners who join themselves upon אֱלֹהִים to serve him, and TO LOVE HIS NAME אֱלֹהִים, to become to him servants, everyone who keeps the sabbath, from defiling it, and takes hold of my covenant.” And I will bring them (the foreigners and the eunuchs) to my sacred mountain and make them joyful in the house of my prayer.

There, of course, is only one “great” and “eternal name,” the name Yahweh.⁴⁰ That they receive the father’s sacred name is confirmed in the book of Revelation.

³⁸ 2 Sam., 7:26.

³⁹ Deut., 26:18–19.

⁴⁰ See above n. 37.

Here we are told that to him who overcomes, “I (Yahushua) will give to him a white pebble, and on the pebble a new name written, which no one knows except (he) who receives.”⁴¹It then adds:⁴²

He that overcomes, I will make him a pillar in the temple of my el, and he shall not go out anymore; and I will write upon him THE NAME OF MY EL, and the name of the city of my el, the new Jerusalem, which comes down out of heaven from my el, and my new name. He that has an ear, let him hear what the spirit says to the assemblies.

As shown in Psalm, 101:8, Isaiah, 60:14, and Ezekiel, 48:34, the name of New Jerusalem is the city called “יִיִיִי,” named after the father. As Daniel proclaims, “For your שֵׁם (shem; name) is called upon your city and upon your people.”⁴³ Therefore, the name “Yahweh”—the name of the el of Yahushua, and the name of the city of New Jerusalem—is written upon the elect.

When Yahushua states that this is “my new name,” it is understood that upon his resurrection he inherited the eternal “great name” promised as part of the inheritance. As we shall demonstrate in Volume III, when Yahushua was an angel he actually possessed another name, the name Michael.⁴⁴ The name Yahweh was only temporarily loaned to him because he was the spokesman for the father. But by becoming a man he also became mortal. Legal rights exist only for the living, not for the dead.⁴⁵ Therefore all his legal rights, including rights to his names, ceased at his death. By “new name,” or “fresh name,” it is meant that upon Yahushua’s resurrection and quickening he obtained by inheritance the sacred name as a permanent and eternal personal name, one which superseded his heavenly given name of “Michael” and the earthly names “Yahushua” and “Immanuel.”⁴⁶

That the name written upon the elect is the father’s name is further confirmed when Revelation speaks of the resurrected and quickened 144,000 from the tribes of Israel:⁴⁷

And I saw, and behold, the lamb (messiah) standing upon mount Zion, and with him 144,000, having the name of his father written upon their foreheads.⁴⁸

⁴¹ Rev., 2:17.

⁴² Rev., 3:12–13.

⁴³ Dan., 9:19.

⁴⁴ For example, see and cf. Jude, 9; Deut., 34:5–7; Zech., 3:1–3; Dan., 10:13, 21, 12:1; Rev., 12:7.

⁴⁵ This principle is demonstrated in Matt., 22:23–33, where the laws or covenants of marriage are explained as ending at death, for Yahweh is an eloahim of the living, not of the dead. Therefore, his laws and legal covenants are only binding upon the living.

⁴⁶ That Yahushua was also called Immanuel see Isa., 7:14, 8:8; Matt., 1:23.

⁴⁷ Rev., 14:1.

⁴⁸ Also see comments above Chap. XIV, n. 48.

Neither is this name restricted to the “elect” of Israel. Later on in Revelation we are directly told that after the Judgment, and after the father arrives on earth to live with the lamb (messiah), “his servants,” which includes anyone from any nation that attains salvation, are found with “his (Yahweh’s) name upon their foreheads.”⁴⁹ The fact that the sacred name is written upon their foreheads shows that these people are identified by that name. That men who attain eternal life shall possess the father’s name explains these following important comments made by Micah and Zechariah:

For all the peoples walk, (each) man in the name of his own eloahi, but we will walk in the name of אֱלֹהֵינוּ our eloahi to forever and perpetually. (Micah, 4:5)

And I will strengthen them in אֱלֹהֵינוּ (the father) and in his name they will walk, says אֱלֹהֵינוּ (the son). (Zech., 10:12)

The angel Yahweh came in the father’s name both as an angel and as the man Yahushua. But upon his resurrection he obtained the sacred name as his permanent inheritance. It became his “new name,”⁵⁰ “a more excellent name,”⁵¹ because it was no longer temporary. He is now able to come in his own name as “Yahweh” rather than just “in the father’s name.” Further it is apportioned to all men (including the messiah) to die once,⁵² after we live again and receive the gift of being joint-heirs in the inheritance we shall also obtain the sacred name as a permanent name. Therefore, though the followers of Yahweh are known by his name now, they shall later—after their resurrection and upon their quickening into eternal life—inherit the sacred name as their own. They will stand in unity having one family name.

Conclusion

The sacred name אֱלֹהֵינוּ is not an incantation, talisman, or magical word; but it is a key that unlocks. In the great plan for salvation, Yahweh has attached his name to the Covenants of Promise, guaranteeing that he will give as an inheritance the land of Kanaan and his “great name” for an eternal possession to those who obey his voice and keep his commandments. He has told the children that if they repent and call to him using his sacred name he will pardon their iniquities and sins and grant them a portion of the inheritance (and thereby give them eternal life). He offers this option for his name’s sake, because he will fulfill his promises and not break his word. To attain salvation is to become part of the eloahim family, thereby gaining the eternal

⁴⁹ Rev., 22:1–5. Cf. 20:11–22:5, which shows that after the great White Throne Judgment, and after the arrival of a “new heaven and new earth,” the tabernacle of theos (Yahweh) is with men and both theos (Yahweh) and the Lamb (the messiah) will dwell together and live on earth with those who have attained salvation.

⁵⁰ Rev., 3:12.

⁵¹ Heb., 1:4.

⁵² Heb., 9:26–28.

inheritance of the sacred name as one's own family and personal name. If the children obey, will not Yahweh respond as he has promised?

Of course, as with most things, what may seem a simple conclusion is not so simply carried out. As we shall shortly see in our chapter entitled, *Who Will Use the Sacred Name*, there are potent reasons why in this age the overwhelming majority of people will not use this key when the time is appropriate. But before we can address that issue, we must first examine the Christian argument that one need not use the sacred name because, as Christians, they can be saved by calling on the name of "Jesus Christ."