

## Who Will Use the Sacred Name?

Although the numerous facts already presented in our study explain why Yahweh's prophets, as well as Yahushua the messiah and his disciples, made such an important issue out of the sacred name  $\text{יהוה}$ , its use is still challenged. Critics argue that using the sacred name does not in itself separate the wicked from the innocent. If one needs only to call upon the sacred name to be saved then, at the last moment, anyone, regardless of what he has done in this present life, can attain salvation by merely requesting it with the sacred name. Many good men, on the other hand, who simply were never able to attain this knowledge would unjustly be condemned to eternal "damnation." This result, they conclude, would not be allowed by a merciful creator. Therefore, he would not require the sacred name for salvation.

The only point of argument that maintains any semblance of accuracy is the conclusion that a merciful creator would not allow evil men to merely utter the sacred name at the last moment and be saved while innocent and good men who never knew this truth would be doomed to damnation. The problem with this critique of the sacred name doctrine is that its basic premise is wrong. It shows that popular religious traditions have blinded people to fundamental scriptural principles and tenets.

Their criticism is based upon the idea that mankind will not be given a "chance" to know the truth. This doctrine demonstrates an ignorance of Scriptures. Even more importantly, the elect—being those who rise in the First Resurrection at Yahushua's return—pay a high price for using the name: persecution and death. The wicked will be persecutors of the elect and will see no benefit in using the name. By the time they realize their error it will be too late, the first chance for salvation will have passed them by.

### Another Opportunity

All of mankind who ever lived (except for the elect who will have already been resurrected in the First Resurrection when the messiah returns) will be brought back to life with the Second Resurrection during the Judgment period. These masses will experience the great "White Throne Judgment," which will last a thousand years.<sup>1</sup> During this period, and without Satan's interference, the entirety of mankind will be taught the truth. Yahweh's name shall be great

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<sup>1</sup> For the great white throne Judgment see Rev., 20:11–15. That the Judgment Day is a period of approximately 1,000 years see 2 Pet., 3:7–10.

“among the nations” and the “nations will respect the name יהוה.”<sup>2</sup> Unlike now, all nations “will seek your name, יהוה.”<sup>3</sup> The book of Jeremiah notes:<sup>4</sup>

After those days, says יהוה, I will pour out my laws in their (the elect of Israel’s) inwards parts, and upon their (the elect’s) heart I will write them, and I will be to them for an *eloahim*, and they will be to me for a people; and not will they again teach each man his neighbor and each man his brother, saying “know יהוה,” FOR ALL OF THEM (i.e. all nations) shall know me, from their least and as far as their greatest, says יהוה; for I will forgive their iniquity, and I will remember their sins no more.

These facts, and many others like them which are found written throughout the Scriptures, show that in this coming age of Judgment all of those who have been innocent, as well as those who have been wicked, shall come to know the sacred name. All, from whatever historical time and from whatever national family, shall be given an opportunity to find salvation. Therefore, they shall have the “key” to salvation when their turn arrives. No one inculpable shall be lost, for the guiltless will obey the father and his commandments and will both use and cherish the sacred name.

Those who choose to remain rebellious until the end, on the other hand, will not trust in Yahweh or his sacred name. These will speak against Yahweh’s sacred name and spirit, which has the power to change them into *eloahim* beings.<sup>5</sup> Rejecting the sacred *ruach* (spirit), which is sent in the sacred name,<sup>6</sup> the wicked will find themselves unable to repent, thereby committing the unpardonable sin.<sup>7</sup> Neither will the wicked consider that the father has placed a time limit upon all mankind to come to the truth. If by the arrival of this time limit—and having all knowledge and with forethought—the wicked still find themselves unable to repent, efforts to help them change will cease, for it will have become obvious that they are intransigent and intractable.

<sup>2</sup> Ps., 102:12–16; and also see various quotes above on pp. 89–97.

<sup>3</sup> Ps., 83:16–18.

<sup>4</sup> Jer., 31:33–34.

<sup>5</sup> 1 Pet., 1:3–4, notifies us that we are to receive “great and precious promises” that “through these (promises) you may become partakers of θείας (form of an *eloahim*) nature, having escaped the corruption in the world in lust.” Θείας means to be “godlike [*eloahim* like]” or “divine” as a being (SEC, Gk. #2304; GEL, p. 360). Rom., 8:11, states, “But if the *ruach* (spirit) of him (i.e. Yahweh the father) who raised up Yahushua from out of the dead dwells in you, he who raised up the messiah from out of the dead will also quicken (give life to) your mortal bodies through his spirit that dwells in you.” John, 6:63, reports, “It is the *ruach* (spirit) which quickens; the flesh profits nothing; the words which I speak to you are spirit and are life.” This subject will be thoroughly examined in our forthcoming book entitled *The Afterlife*.

<sup>6</sup> John, 14:26.

<sup>7</sup> As Matt., 12:30–32, points out, the only sin that is unpardonable is blasphemy of the sacred spirit, “it shall not be forgiven him, neither in this age nor in the coming one.” To reject the sacred spirit is to reject repentance, and repentance must be accomplished before one can accept the sacred *ruach* (spirit) and the life it offers. Punishment is the “second death” (Rev., 20:11–15).

As Isaiah warns, “a full end is decreed upon the earth” (Isa., 28:22). For the wicked, who will either disbelieve or fail to care that there is an end, the end will arrive suddenly and without warning. It will be too late for repentance and using the sacred name. The permanently wicked, being incapable of repentance, will not even consider using the sacred name. Their fate will be to perish in the great Gahee Hinnom (Gehenna) fire that envelopes the entire earth just as our heavenly father arrives and joins himself to his newborn family.<sup>8</sup> The innocent, who have received salvation and have been changed into spirit-like beings, will be unaffected by these flames. They will have gained eternal life.<sup>9</sup>

It is nevertheless important that the Judgment period be understood separately from our present age. During our time only a few, the so-called “chosen” or “elect,” per the Covenants of Promise, will attain salvation with

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<sup>8</sup> As Keph writes, “But the day of Yahweh shall come as a thief in the night, in which the heavens with a rushing noise shall pass away and the works in it shall be burnt up” (2 Pet., 3:10). Cf., Rev., 20:11–21:1, which tells of the coming Judgment which ends in the “second death,” at which point death itself ends. Whoever was not found written in the book of life was “cast into the lake of fire.” After this there will be “a new heaven and a new earth, for the first heaven and the first earth were passed away, and the sea is no longer.” Rev., 21:2–22:15, goes on to speak of the arrival of New Jerusalem and our heavenly father—who no flesh and blood man is able to see until they have become *eloahim* or a spirit-like being as the angels: except in the case of Yahushua, who was an *eloah* being prior to his becoming a man and did see the father (see John, 6:46, 1:18, 3:13, 5:37; Matt., 18:10).

<sup>9</sup> The prophecy and analogy of this ability not to suffer harm in the Gahee Hinnom fire is demonstrated by the story of Lot when the cities of Sodom and Gomorrah were destroyed by fire from Yahweh. Lot, with the guiding hand of Yahweh, found safety in Zoar (a little place), though the fires of destruction surrounded him (Gen., 19:1–30). Jude, 7, states that Sodom and Gomorrah were “set forth as an example, undergoing the penalty of eternal fire.” Keph reports, “and the cities of Sodom and Gomorrah having been reduced to ashes condemned with an overthrow, being set as an example to those who afterwards would live wickedly; and righteous Lot, oppressed by the conduct in licentiousness of the lawless he (Yahweh) delivered, for through seeing and hearing the righteous man (Lot) dwelling among them, day by day tried his righteous life with their lawless works, 𐤀𐤓𐤀𐤓 knows how to deliver the pious out of temptation, and to keep the unrighteous to be punished to a day of judgment; and specially those who after the flesh in lust of pollution walk, and the sovereignty despise” (2 Pet., 2:6–10).

Another example comes with the story of the refusal of Shadrach, Meshach, and Abednego to bow down before the great image made by the Babylonian king Nebuchadnezzar. For this refusal these three good men were thrown into a fire made seven times hotter than normal. The servants of the king near the fire were burnt up, while the bodies of the three men were unaffected by the flames. The angel of Yahweh was seen in the fire with them (Dan., 3:1–30). That those saved will not be affected by the great fire is also shown in Mal., 4:1–3, which reports:

For, behold, the day is coming, burning like an oven; and all the arrogant and all the doers of wickedness shall be chaff. And the coming day will set them ablaze, says 𐤀𐤓𐤀𐤓 of hosts, which will not leave to them root or branches. And there shall arise for you respecting my name the sun of righteousness and healing on its wings. And you shall go out and frisk like calves of the stall. And you shall trample the wicked, for they shall be ashes under the soles of your feet in the day which I am preparing, says 𐤀𐤓𐤀𐤓 of hosts.

This prophecy clearly shows that those respecting Yahweh’s name will find salvation while the wicked (i.e. those not respecting his name) will become ashes trampled upon by the feet of the saved.

the First Resurrection.<sup>10</sup> These people consist of two types: the first being Abraham and the other patriarchs, the prophets, the apostles, and other men of Yahweh who are deceased prior to the Great Tribulation. The second type are the so-called 144,000 from the tribes of Israel who will suffer through the Great Tribulation that is to afflict the earth just prior to the messiah's return.<sup>11</sup> Both types shall be raised simultaneously from the dead at the end of the Great Tribulation period just as the messiah arrives.<sup>12</sup> These men will rule with messiah during the great millennium sabbath following his return and will judge with the messiah during the Judgment period that follows.<sup>13</sup>

### **Persecution**

There is an excellent reason why the wicked will NOT be found calling upon the sacred name to save themselves when those of the elect (those of the First Resurrection) receive salvation: namely, the persecution and resulting murder of the elect! The wicked do not trust that Yahweh will fulfill his Covenants of Promise. As a result, they have no concern to keep all of Yahweh's commandments. Nor will there be any justifiable reason in their minds to suffer persecution and death for a name for which they hold no value. By the time they realize they were wrong, they will have been a party, either directly or indirectly, to the murder of the elect, Yahweh the messiah will have suddenly returned, and the elect will have been resurrected. Since the "chosen" are all raised at the same moment, it will be too late for the wicked or for the great number of others not part of the elect—but who out of fear, nontrust, jealousy, ignorance, or whatever reason chose not to join—to utilize the sacred name. All of these must repent and await their salvation, along with all of the rest of mankind who ever lived, at the end of the Judgment period. They must endure in the trust of Yahweh until their last opportunity for change comes.

The willingness of the elect to sacrifice their lives for Yahweh and his sacred name shall be the factor that distinguishes them from the rest of mankind: a doctrine well-expressed in both the Old and New Testaments. Their ability to endure persecution for the sake of Yahweh, his doctrines, and his sacred name during the Great Tribulation is the reason Yahushua made the comment: "Thus shall the last be first, and the first last: for many are invited but few are favored."<sup>14</sup> At another time Yahushua told his disciples, "The harvest indeed is great, but the workmen are few."<sup>15</sup> The few workmen (the elect) are selected for their endurance in Yahweh's doctrines, an endurance that depends upon the strength of their trust in Yahweh, a trust fully tested

<sup>10</sup> That few will attain to the First Resurrection see e.g. Matt., 7:13f, 9:37f, 20:16; Luke, 10:2f, 13:22–30; 1 Cor., 1:26f.

<sup>11</sup> See Rev., 7:1–8, which shows that the 144,000 are all men from the tribes of Israel; and 14:1–20, which shows that these 144,000 will suffer persecution during the Great Tribulation period and will assist in the harvest of mankind during the Judgment period.

<sup>12</sup> That these men will rise when the messiah returns see Matt., 24:21–31; Mark, 13:18–27; Luke, 21:20–28; 1 Thess., 4:13–18.

<sup>13</sup> Rev., 5:9–10, 19:11–20:15.

<sup>14</sup> Matt., 20:16, 22:14.

<sup>15</sup> Matt., 9:37; Luke, 10:2.

out by persecution. Those who achieve this status will aid Yahushua in bringing in the great harvest of mankind during the Judgment.

### Old Testament: The Persecution of the Elect

The future persecution of the elect is well-documented in the Old Testament. To demonstrate, large portions of the Psalms go to great lengths to discuss the persecution of the elect by the wicked, a persecution that ends with death.<sup>16</sup> Some examples of these are as follows: Psalm 44 expresses the attitude of the elect in this matter when they call to Yahweh, “For your sake we are slain all the days; we are counted as sheep of the slaughter.”<sup>17</sup> Another Psalm describes the expectation of death by the elect (those willing to die for the sacred name  $\text{אֱלֹהִים}$ ) in this way:<sup>18</sup>

The cords of death encompassed me; and the straits of *sheol* (the state of death) found me; distress and sorrow I find; then on the name of  $\text{אֱלֹהִים}$  I will call: “ $\text{אֱלֹהִים}$ , I pray to you, deliver my *nephesh* (life).”

This same Psalm goes on to tell us:<sup>19</sup>

Precious in the eyes of  $\text{אֱלֹהִים}$  is the death of his pious ones.

The 37th Psalm states, “The wicked are spying on the righteous and are seeking to kill them.”<sup>20</sup> Similarly, the 71st Psalm states:<sup>21</sup>

For my enemies speak against me, and those watching my *nephesh* plot together, saying, “*Eloahim* has forsaken him; pursue (him) and take him, for there is no deliverer.”

In the 109th Psalm the  $\text{עָנִי}$  (humble, meek, poor),  $\text{דָּבָר}$  (needy) and brokenhearted—descriptions both in this Psalm and in numerous other scriptures for the elect<sup>22</sup>—are attacked by the wicked who “persecuted the humble and needy and brokenhearted man, TO KILL (HIM).”<sup>23</sup>

<sup>16</sup> Most of the Psalms prophesy about the persecution of the messiah and his elect and their final victory over the wicked, the latter who perish at the end of Judgment. Indeed, Yahushua’s last words before his death were from the first line of Ps., 22 (cf. Matt., 27:45–50; Mark, 13:33–37), pointing to his own persecution, death and resurrection and prophesying of the resurrection of the elect. Nevertheless, the prophecy of persecution of the elect is not merely contained in Psalms and the books of the prophets. It is also clearly expressed in the books of Moses (see for example Deut., 4:25–31).

<sup>17</sup> Ps., 44:22.

<sup>18</sup> Ps., 116:3–4.

<sup>19</sup> Ps., 116:15.

<sup>20</sup> Ps., 37:32.

<sup>21</sup> Ps., 71:10–11.

<sup>22</sup> Cf. Ps., 109:16, with 109:22, “For I am humble and needy, and my heart is pierced within me”; and with Pss., 9:12,18, 10:2,8,10,17, 12:5, 14:6, 18:27, 22:24, 25:9,16, 34:2, 34:18; 35:10, 40:17; 51:17, 69:17–20, 147:3; Isa., 66:2, and so forth.

<sup>23</sup> Ps., 109:16. Also see Ps., 37:14, “The wicked have drawn the sword and bent the bow, to make to fall the humble and the needy, to slaughter those of upright way.”

The humbled condition of the elect during the tribulation period is fully expressed in the 69th Psalm:<sup>24</sup>

More than the hairs of my head are my haters without cause; my destroyers are mighty, my enemies lying. What I have not stole, then I must restore. *Eloahim*, you know my foolishness; and my sins from you are not hidden. Do not let the waiters on you, יהוה of hosts, be ashamed for my sake. Let not the seekers for you be ashamed, *eloahi* of Israel. Because for your sake I bore reproach; shame has covered my face. A stranger I have become to my brothers, and a foreigner to my mother's sons. For the zeal of your house has consumed me, and the reproachers of the ones reproaching you have fallen on me. And I made my clothing sackcloth, and I became to them a proverb. They who sit at the gate meditate on me, and I am the song of the drinkers of strong drink. But for me, my prayer is to you, יהוה, at the time of favor, *eloahim*, in the plenty of your mercy, answer me in the truth of your salvation. Deliver me out of the mire that I might not sink; let me be delivered from my haters, and out of the deep waters; let not the flood waters overflow me and let not the deep swallow me up; and let not the grave shut its mouth on me. Answer me יהוה, for your mercy is good. In the plenty of your mercies face towards me, and hide not your face from your servant, for trouble is to me, answer me quickly. Draw near to my *nephesh* (life), redeem it, because of my enemies, ransom me.

This Psalm is clearly talking about the elect because the speaker points out that *eloahim* knows of his foolishness and his sin (Yahushua the messiah, on the other hand, was never foolish and did not sin). The Psalms also tell us that, though the elect have sinned, they will repent and remain faithful to Yahweh in the affliction of the tribulation.<sup>25</sup>

In the 119th Psalm we read the prophetic words that are to be spoken by members of the elect during this persecution:

For your salvation my נפש (*nephesh*; life) perishes. To your word I hope. My eyes fail for your sayings, asking, "When will you comfort me?" For I am like a wineskin in the smoke; I do not forget your statutes. As what are the days of your servant? When will you

<sup>24</sup> Ps., 69:4–18.

<sup>25</sup> See for example, Pss., 107:17–20, 119:67, 115, 153, 157, 160, 176.

pass judgment on my persecutors? The proud have dug pits for me, which are not according to your laws. All your commandments are trustworthy. (With) lying they persecute me. Help me! They have almost finished me on the land but I have not forsaken your precepts. By your mercy give me life and I will keep the witness of your mouth. (Psalm, 119:81–88)

Again, in the 142nd Psalm, the elect will say:

(With) my voice to אָנָה I cry; (with) my voice to אָנָה I pray. I pour out my contemplation to his face; I declare my trouble to his face. Faints within me my רוּחַ (*ruach*; spirit), and you know my path; in the path which I walk. They have hidden a trap for me. Look to the right and see, and none recognizes me; escape has perished from me; no one cares for my נַפְשׁ (*nephesh*; life). I cry to you, אָנָה, I say, “You are my refuge, my portion in the land of the living. Give heed to my cry, for I am brought very low. Deliver me from those pursuing me, for they are stronger than I. Bring out from the prison my נַפְשׁ (*nephesh*; life) to give thanks to your name. The righteous shall surround me, for you shall reward me.” (Psalm, 142:1–7)

Scriptures also tell us that this affliction of the elect is from Yahweh, and for this reason the elect are willing to suffer it. Psalm 39, for instance, states:<sup>26</sup>

And now, what do I await, אָנָה? My hope, it is in you. Deliver me from all my transgressions; do not make me the reproach of the fool. I was dumb, I did not open my mouth, because you (Yahweh) had done (it). Remove your stroke from me; I am consumed by the blow of your hand. You correct a man with rebukes upon iniquity, and you consume what he desires as a moth. Surely, all men are worthless.

Another Psalm describes the attitude of the elect in that time, reporting their words as follows:<sup>27</sup>

I will say to my *el*, my rock, “Why have you forgotten me?” Why do I go mourning when the enemy oppresses? With shattering of my bones my enemies reproach me, when they say to me every day, “Where is your *eloahi*?” Why, my *nephesh* (life), are you bowed

<sup>26</sup> Ps., 39:7–11.

<sup>27</sup> Ps., 42:9.

down? And why do you moan within me? Hope in *eloahim*, for still I thank him for the salvation of my face, and my *eloah*.

As a father corrects his son so Yahweh will correct his people.<sup>28</sup> In Zechariah we read that the called out ones will be brought “through the fire,” by Yahweh, who “will refine them as silver, and test them as is tested gold. They will call on my name and I (Yahweh) will answer them; I will say, My people it is, and they shall say, יהוה, my *eloah*.”<sup>29</sup>

For their endurance of persecution and their suffering of death for Yahweh and his sacred name, the elect fully expect to be resurrected and receive the promised inheritance of eternal life.<sup>30</sup> For example, one Psalm states:<sup>31</sup>

*Eloahim*, who is like you who has shown me great troubles and evil? You will revive me, you will make me live; and from the depths of the earth you will revive me and bring me up (i.e. resurrect me). You will multiply my greatness and surround me (and) comfort me.

### New Testament: The Persecution of the Elect

The future persecution of the elect is also well-pronounced in the New Testament. For example, the fourteenth chapter of Revelation makes a special reference to the 144,000 elect of Israel, the “firstfruits of יהוה (the father)<sup>32</sup> and the lamb (messiah),” as being those who go through the Great Tribulation. Faced with persecution from the great beast or anti-messiah empire, they will not submit. For their resistance to the anti-messiah (i.e. substitute messiah) they will be murdered:<sup>33</sup>

Here is the endurance of the sacred ones; here are they who keep the commandments of יהוה<sup>34</sup> and the trust of Yahushua. And I (John) heard a voice out of the heaven, saying to me, “Write, Blessed are the dead who die in יהוה<sup>35</sup> from henceforth. Yes, said the spirit, that they may rest from their labours; and their works will follow after them.”

<sup>28</sup> Prov., 3:11–12, “My son, do not despise the chastening of יהוה; and do not loathe his correction; for whom יהוה loves he corrects, even as a father the son he loves”; Heb., 12:9, “More-over the fathers of our flesh we have had (as) those who discipline (us), and we respected (them); shall not we much rather be in subjection to the father of spirits, and shall live?”

<sup>29</sup> Zech., 13:9.

<sup>30</sup> See above pp. 201–207.

<sup>31</sup> Ps., 71:19–21.

<sup>32</sup> ROSNB and BE correctly restore the name Yahweh to Rev., 14:4.

<sup>33</sup> Rev., 14:12–13.

<sup>34</sup> ROSNB and BE correctly restore the name Yahweh at this point.

<sup>35</sup> ROSNB and BE correctly restore the name Yahweh at this point, κριθ being a common substitute used by the scribes for the sacred name.

The expression, “Blessed are the dead who die in Yahweh from henceforth,” is made in direct reference to the tribulation period and the persecution of the 144,000 elect by the anti-messiah empire. It is made with the understanding that the elect will die during this momentous period in man’s history. Their models are Yahushua the messiah, the ancient patriarchs, prophets, and apostles of Yahweh. In the sixth chapter of Revelation, John records the prophecy of having seen all those who had been “slain because of the word of אֵלֶּיךָ, <sup>36</sup> and because of the testimony which they held.” He goes on to say:<sup>37</sup>

And they were crying with a loud voice, saying, Until when, Oh ruler, the sacred and the true, do you not judge and avenge our blood on those who dwell on the earth? And were given to each white robes, and it was said to them that they should rest (i.e. in death) yet a little time, until shall be fulfilled (the course) of their fellow-bondmen and their brothers, THOSE ABOUT TO BE KILLED, AS ALSO THEY WERE.

The elect must all die—none will escape. This fact is in accordance with the scriptural principle that all men must suffer death at least once (just as the messiah had to suffer once). For example, Yahushua (called Joshua) the son of Nun and King David both stated just before they died, “And behold, I am today going the road of ALL THE EARTH.”<sup>38</sup> Hebrews also supports this view when it notes:<sup>39</sup>

And for as much as IT IS APPORTIONED TO MEN ONCE TO DIE, and after this Judgment, thus the messiah, once having been offered to bear the sins of many, shall appear a second time to those apart from sin awaiting him for salvation.

All must die once before Judgment, and the 144,000 elect are no exception (as neither were the patriarchs, prophets, and apostles). The difference between the elect and those outside is that the elect will choose the reason why they will be murdered, just as Yahushua had chosen. Indeed, by definition one cannot be part of a resurrection unless first he dies. Nevertheless, they are blessed because, being part of the First Resurrection, the second death (i.e. the Gehenna fire) will have no authority over them.<sup>40</sup> With this fact in mind, the elect place their trust in Yahweh and his promise that he will grant them the eternal inheritance of the land of Kanaan, which necessitates their being resurrected, a promise sworn to by the sacred name.<sup>41</sup>

As Saul remarks, “But if there is not a resurrection of the dead, neither has messiah been raised: but if messiah has not been raised, then useless is our

<sup>36</sup> ROSNB and BE correctly restore the name Yahweh to Rev., 6:9.

<sup>37</sup> Rev., 6:9–11.

<sup>38</sup> Josh., 23:14; 1 Kings, 2:2.

<sup>39</sup> Heb., 9:27–28.

<sup>40</sup> Rev., 20:6.

proclamation, and useless is your trust. And we are found also false witnesses of יהוה;<sup>42</sup> for we witnessed concerning יהוה<sup>43</sup> that he raised up the messiah, whom he raised not if then the dead are not raised. For if the dead are not raised, neither has been raised the messiah: but if messiah has not been raised, useless is your trust; still you are in your sins. And then those that fall asleep (die) in messiah perish."<sup>44</sup> Simply put, if there is no resurrection of the dead, then those who trust will not be resurrected and they have no hope. Yahushua, himself, notes:<sup>45</sup>

I am the resurrection and the life: he that trusts in me, **THOUGH HE DIE**, he shall live; and everyone who lives and trusts in me, **IN NO WISE SHALL DIE TO FOREVER**.

Yahushua's comment is based upon the premise that all must die once, though for those who trust in him this death does not last "to forever." That the elect are resurrected, and therefore must first die, is also stated in Revelation:<sup>46</sup>

And I saw thrones; and they sat upon them, and judgment was given to them; and the lives of those be-headed on account of the testimony of Yahushua, and on account of the word of יהוה,<sup>47</sup> and those who did not do homage to the beast (the anti-messiah empire), nor his image, and did not receive the mark upon their forehead, and upon their hand. And they lived and reigned with the messiah the thousand years: **BUT THE REST OF THE DEAD** lived not again until had been completed the thousand years. This is the First Resurrection. Blessed and sacred is he who has part in the First Resurrection: over these the second death has no authority; but they shall be priests of יהוה<sup>48</sup> and of the messiah, and shall reign with him (the messiah) a thousand years.

In another place this text refers to these chosen as "kings and priests" who "shall reign over the earth."<sup>49</sup> Notice that those who rule a thousand years with messiah, defined in Revelation as the period just prior to the Judgment,<sup>50</sup> are classed as part of the dead, the rest of the dead not living

<sup>41</sup> See above pp. 29–32, 205–208.

<sup>42</sup> The ROSNB and BE correctly restore the name Yahweh at this point.

<sup>43</sup> Ibid.

<sup>44</sup> 1 Cor., 15:13–18.

<sup>45</sup> John, 11:25–26.

<sup>46</sup> Rev., 20:4–6.

<sup>47</sup> The ROSNB and BE correctly restore the name Yahweh at this point.

<sup>48</sup> Ibid.

<sup>49</sup> Rev., 5:9–10.

<sup>50</sup> Rev., 20:4–6, deals with the thousand-year reign of the messiah with the elect before Judgment. In Hebrews, 4:1–13, this thousand-year period of the rule of the messiah and his elect

again until the Second Resurrection at the end of the thousand years. On those of the First Resurrection “the second death,” being the death in the Gahee Hinnom (Gehenna) fire, “has no authority.” Nevertheless, they must suffer the first death.

According to 1 Thessalonians, “those who are falling asleep through Yahushua”—that is, those who have died for Yahushua (i.e. the elect)—“shall rise first.”<sup>51</sup> Later, after the Second Resurrection and at the end of Judgment, those called “the living who remain” shall be quickened (changed into *eloahim* beings) “in an instant, in the twinkling of an eye,”<sup>52</sup> for these had

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is referred to as the “sabbath.” Rev., 20:7–15, deals with the subsequent loosening of Satan and the revolt of Gog and Magog, all of which takes place after the thousand-year reign of the messiah and his elect, and just before the establishment of the approximate thousand years of Judgment.

<sup>51</sup> 1 Thess., 4:13–18, which should properly be translated and understood to read:

But, I do not wish you to be ignorant, brothers, concerning those who have fallen asleep (died in the messiah; the elect), that you are not grieved even as also the rest (of mankind) who have no hope. For if we trust that Yahushua died and rose again, and likewise, those who have fallen asleep by means of Yahushua, אֱלֹהִים will gather together with him (Yahushua). For this we say to you in the *logos* of אֱלֹהִים, that we the living who remain unto the coming of אֱלֹהִים will in no way precede in time those who have fallen asleep; because the sovereign himself (Yahushua) with a shout of command, with an archangel’s voice, and with a trumpet of אֱלֹהִים, will descend from the heavens and the dead in the messiah will rise first. After that (ἐπειτα), WE the living who remain (at Judgment’s end), together with them (the dead in messiah; the elect), shall be brought up in clouds into the air, into the meeting of אֱלֹהִים (the father), and thus (with eternal life), always together with אֱלֹהִים (the father) we shall be (in new Jerusalem on the earth). So encourage one another with these innermost thoughts.

That ἐπειτα “marks sequence” and means “thereafter:—after that,” see GEL, p. 283; SEC, Gk. #1899. Also see below, n. 52.

<sup>52</sup> 1 Cor., 15:51–55, reads:

Lo, a mystery I tell you: All (the saved) shall not fall asleep (die in messiah), but all shall be transformed (at the end of Judgment) in an instant, in the twinkling of an eye, at the last trumpet. For a trumpet shall sound. And the dead will be raised incorruptible, AND WE (those remaining alive who shall be saved) ἀλλαγισόμεθα (*allagesometha*; SHALL BE TRANSFORMED). For it behooves this corruption to put on incorruptibility AND this mortal to put on immortality (i.e., to be quickened). Yet when this corruptible shall have put on incorruptibility AND this mortal shall have put on immortality, τότε (*tote*; AT THAT TIME) shall come to pass the word that has been written: Death was swallowed up in victory. Where is your sting, Death? Where is your victory, *sheol*?

This passage must be placed in context with Heb., 9:27, which unequivocally states, “it is apportioned to men once to die, and after this judgment.” 1 Thess., 4:4, (see above n. 52), and 1 Cor. 15:18–24, meanwhile, demonstrate that those “fallen asleep” refers to the elect or first fruit of the First Resurrection. When we combine this evidence, it demonstrates that the “WE” mentioned in 1 Cor., 15:51–52, refers only to the true followers of Yahweh, not the totality of mankind. As 1 Thess., 4:13–18, notes, both those who had “fallen asleep (the elect of the First Resurrection)” and “WE, the living who remain (at Judgment’s end)” shall meet with father Yahweh. The wicked,

already died previous to Judgment and need not die again. Together, with those previously quickened after the First Resurrection, they will meet our heavenly father who is coming to dwell with the messiah and his newly born children on the earth.<sup>53</sup>

The impending persecution of the elect is also foretold in the sermon on the mount, where it is expressed that the elect would suffer the same fate as the prophets of Yahweh. Yahushua states:<sup>54</sup>

Blessed are they who have been persecuted on account of righteousness; for theirs is the government of the heavens. Blessed are you when they shall reproach you, and shall persecute, and shall say every wicked word against you, lying, on account of me. Rejoice and exult, for your reward is great in the heavens; for thus they persecuted the prophets who were before you.

Similarly, the first martyr after the messiah's death, Stephen, tells the Jewish crowds that supported the persecution and murder of the messiah and were now fervently seeking the life of his disciples:<sup>55</sup>

Which of the prophets did not your fathers persecute? and they killed those who before announced concerning the coming of the Just One, of whom now you betrayers and murderers have become! who received the Torah by the disposition of angels, and kept it not.

The book of Hebrews also speaks of the persecution of those who previously stood up for the doctrines of Yahweh (a type for the elect), doing so to receive the promises granted in the covenant to Abraham. The different ways of these sufferings are recorded in Hebrews:<sup>56</sup>

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on the other hand, will perish in the Gehenna fire.

That a trumpet shall sound at the first resurrection (which is not the last trumpet) see Matt., 24:31. That there are various trumpets sounded at different times see for example Rev., 8:2–10:7. According to 1 Cor., 15:35–50, when people come back in the resurrection they will be raised in "incorruptibility" (i.e., having non-decaying bodies). Yet, since at the end of Judgment the wicked suffer death, it is clear that these incorruptible bodies are mortal. Therefore, Saul adds the further clarification that "this mortal" must also "put on immortality." In another place Saul writes, "But if the spirit of him (the father) raised up Yahushua from among the dead dwells in you, he who raised up the messiah from among the dead will quicken (change into a spirit-like being) your mortal bodies on account of his spirit that dwells in you" (Rom., 8:11). At the end of Judgment, when people gain immortality in a "twinkling of an eye," and after the wicked perish in the great Gahee Hinnom fire, it will become applicable to say that "death is swallowed up in victory." For an in-depth study on this subject see our forthcoming book entitled, *The Afterlife*.

<sup>53</sup> Rev., 20:11–22:6.

<sup>54</sup> Matt., 5:10–12.

<sup>55</sup> Acts, 7:52–53.

<sup>56</sup> Heb., 11:35–40.

And others were tortured, not having accepted redemption, that a better resurrection they might obtain; and others trial of mockings and of scourgings received, yes, moreover, bonds and imprisonment. They were stoned, were sawn asunder, were tempted, by slaughter of the sword they died; they wandered in sheep-skins, in goats' skin, being destitute, being oppressed, being treated evil—of whom the world was not worthy—wandering in deserts and in mountains and in caves and in the holes of the earth. And these all, having been borne witness through the trust, did not receive the promise, having foreseen that אֵלֵינוּ<sup>57</sup> has something better for us, that not apart from us they should be made perfect.

Revelation also speaks of the two great prophets during the tribulation period. These two are murdered just three and one-half days before the First Resurrection, and their murderers “will not suffer their dead bodies to be put in tombs.” People on the earth will “rejoice” over their death and “will make merry, and will send gifts to one another, because these, the two prophets, tried them that dwell upon the earth.”<sup>58</sup> As those who murdered the ancient prophets rejoiced over their death, as the religious leaders of Judaea who murdered Yahushua rejoiced over his death, so will those on the earth rejoice at the death of the elect, of which the two above mentioned prophets will be a part.

Saul advises the followers of the messiah among the Thessalonians that they should not be moved by the tribulations that have come upon them, “for yourselves know that WE ARE SET FOR THIS. FOR ALSO, WHEN WE WERE WITH YOU WE TOLD YOU BEFOREHAND WE ARE ABOUT TO SUFFER TRIBULATION, EVEN AS ALSO IT CAME TO PASS AND YOU KNOW.”<sup>59</sup> In 2 Timothy, Saul plainly tells us:<sup>60</sup>

And ALL indeed who wish to live piously in messiah Yahushua WILL BE PERSECUTED. But the wicked men and impostors shall advance to worse, misleading and being misled.

### Yahushua's Example

Yahushua informed his followers that they should not expect peace during this age because of their trust in Yahweh. To become worthy of being part of messiah's resurrected body, a member of the elect, they must first suffer persecution and death after his example.<sup>61</sup>

<sup>57</sup> The ROSNB and BE correctly restore the name Yahweh at this point.

<sup>58</sup> Rev., 11:1–13.

<sup>59</sup> 1 Thess., 3:1–4.

<sup>60</sup> 2 Tim., 3:12–13.

<sup>61</sup> Matt., 10:34–39.

Think not that I came to place peace on the earth: I came not to place peace, but a sword. For I came to set at variance a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And enemies of a man shall be his household. He that loves father or mother above me is not worthy of me; and he that loves son or daughter above me is not worthy of me. And he that does not take his stake (a pole one is killed on) and follow after me is not worthy of me. He that has found life shall lose it; and HE THAT HAS LOST HIS LIFE ON ACCOUNT OF ME SHALL FIND IT.

The analogy of a man taking up “his stake” and following after Yahushua is insightful. We are commanded to follow in the steps of Yahushua, who himself was murdered for using the sacred name. Keph writes:<sup>62</sup>

For what glory (is it), if sinning you endure being buffeted? But if doing good and suffering you endure, this is acceptable with יהוה.<sup>63</sup> For to this you were called; because also messiah suffered for us, leaving us a model that you should follow in his steps; who did no sin, neither was guile found in his mouth; who, being railed at, railed not in return; (when) suffering, threatened not; but gave (himself) over to him who judges righteously; who bore our sins himself in his body on the tree, that, being dead in our sins, to righteousness we may live; by whose bruise you were healed.

Yahushua also refers to the death of his followers by the analogy of drinking from the Passover cup. Yahushua, described as the Passover lamb, was killed on Passover day.<sup>64</sup> He was betrayed and seized at night, shortly after he and his apostles partook of the Passover meal (often referred to as the Last Supper by many Christian groups).<sup>65</sup> At this meal Yahushua raised the Passover wine cup and said, “This cup is the new covenant in my blood, which for you is poured out.”<sup>66</sup> In Leviticus we are told that “the *nephesh* (life) of all flesh

<sup>62</sup> 1 Pet., 2:19–24.

<sup>63</sup> ROSNB and BE correctly restore the name Yahweh at this point.

<sup>64</sup> That Yahushua is symbolized by the Passover lamb see 1 Cor., 5:7–8. Because a lamb was sacrificed at Passover (Exod., 12:1–28), Yahushua is called “the lamb of Yahweh” (John, 1:29, 39; 1 Pet., 1:19; Rev., 5:6,8,12,13, etc.). That Yahushua was murdered on the 14th of Abib, Passover day (not to be confused with the Jewish Passover of the first century, which was celebrated on the 15th of Abib), see above Chap. XIII, n. 42. The destiny of the elect to be sacrificed as lambs is also a theme of Scriptures (e.g. Ps., 44:22).

<sup>65</sup> See above Chap. XIII, n. 42.

<sup>66</sup> Luke, 22:20.

is in its blood."<sup>67</sup> Yahushua also added that as often as his disciples eat the Passover bread and drink from the cup of Passover "the death of the sovereign you announce."<sup>68</sup> This theme was followed up in Yahushua's prayer to the father given at Gethsemane shortly following this Passover meal. Deeply depressed about his impending death, Yahushua prayed:<sup>69</sup>

My father, if it is possible let pass from me this cup;  
nevertheless, not as I will, but as you (will).

Again he prayed:<sup>70</sup>

My father, if this cup cannot pass from me unless I  
drink it, your will be done.

When Yahushua was being taken by the Jewish priests, Keph drew out his sword and cut off the ear of the high priest's servant. In response, Yahushua told Keph to put his sword back into its sheath, expressing in a rhetorical question, "the cup which my father has given me, shall I not drink it?"<sup>71</sup>

The above comments must now be compared with those directed at Yahushua's followers. In these we find that the followers of Yahushua are expected to partake of the same cup. To demonstrate, not long before Yahushua was delivered up, the two sons of Zebedee (the apostles Jacob and John) and their mother made a request to the messiah, asking if these two apostles could sit at the right and left hand of Yahushua when he attained the government. Yahushua's response is revealing. He told them:<sup>72</sup>

You know not what you are asking for. Are you  
able to drink the cup which I am about to drink, and  
to be baptized (with) the baptism that I am to be bap-  
tized with?

They answered him that they were. So he said to them:<sup>73</sup>

INDEED MY CUP YOU SHALL DRINK AND THE  
BAPTISM WHICH I AM BAPTIZED YOU SHALL BE  
BAPTIZED; but to sit on my right hand and on my  
left is not mine to give, but (to those) for whom it has  
been prepared by my father.

The message of this analogy is easily understood: if the apostles or anyone else were to be in the government of Yahweh they would first drink the cup of death; the same cup allotted to Yahushua, who was brutally persecuted and then murdered.

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<sup>67</sup> Lev., 17:11-14.

<sup>68</sup> 1 Cor., 11:25-26.

<sup>69</sup> Matt., 26:36-42; Mark, 14:32-36; Luke, 22:42-46.

<sup>70</sup> Ibid.

<sup>71</sup> John, 18:11.

<sup>72</sup> Matt., 20:20-23; Mark, 10:35-40.

<sup>73</sup> Ibid.

## The Chief Justification for Persecution

What then is the chief justification for this persecution of the elect? One thing is for sure, the wicked who press the persecution are not avowed atheists. We are told by Yahushua:<sup>74</sup>

Out of the synagogues (assemblies)<sup>75</sup> they will put you; but is coming an hour that everyone who kills you will think he renders a service to יהוה;<sup>76</sup> and these things they will do to you because they know not the father and me.

Persecution of the true followers of Yahweh by those who would cast them out of the assemblies (churches, synagogues, mosques, etc.), believing they are rendering a service to Yahweh, is the act of those claiming to follow the Scriptures, not the unreligious. In the past, the Israelite religious leaders were the men who believed they had justly killed the ancient prophets of Yahweh and Yahushua the messiah, thinking they had rendered a service to יהוה. Their real motive was jealousy, hatred, and a desire to retain their political power base. Their justification for murder was condemnation of those who “came in” and used the name of יהוה! As the prophet Isaiah warned us, the same will be true for the people of Yahweh during the time of the tribulation:

Hear the word of יהוה, those who tremble at his word. Your brothers are saying—those hating you, driving you out FOR MY NAME’S SAKE—“יהוה is glorified.” But he (Yahweh) shall appear in your joy and they (your brothers) shall be ashamed. A sound of roaring from the city, a sound from the Temple, the sound of יהוה repaying recompense to his enemies. (Isa., 66:5–6)

The fact that the prophets “came in” and used Yahweh’s name became the justification offered by ancient religious leaders for their killing and persecution of the prophets of Yahweh. Jacob (James) explains that these prophets are our example:<sup>77</sup>

As an example, my brothers, take the suffering of evils and the patience of the prophets who SPOKE

<sup>74</sup> John, 16:2. Yahushua also noted that “many will come in my name saying I (i.e. Yahushua) am the messiah, and many shall be led astray” (Matt., 24:5). That is, these men will acknowledge that Yahushua was the messiah (not that they themselves are the messiah). Nevertheless, these men shall mislead many because they will give great signs and teach a false doctrine. Indeed, the deception of Satan and his followers will be so great that if it were possible they would even mislead the elect (Matt., 24:24).

<sup>75</sup> That the word συναγωγή (*synagogues*) means “assemblies” (not a building), i.e. groups of people assembled in worship, such as “a Jewish ‘synagogue,’” “a Christian church,” or a “congregation” see SEC, Gk. #4864; GEL, p. 766.

<sup>76</sup> ROSNB correctly restores the name Yahweh at this point. This conclusion is supported by the fact that John, 16:2, is a reference to Isa., 66:5–6, where the name Yahweh is used.

<sup>77</sup> James, 5:10–11. ROSNB and BE correctly restore the name Yahweh at this point.

IN THE NAME OF יהוה. Lo, we call blessed those who endure.

Using the sacred name יהוה was also the reason that Yahushua, who stands as a type for us, was placed on a stake and murdered. Yahushua not only taught and did great works in his father's sacred name—the name he shares with the father—but deliberately uttered the sacred name at his trial, providing the Jewish religious leaders with a rationale (however unscriptural it was) for executing him.<sup>78</sup> It is also important to notice that those claiming to follow Scriptures, yet are found persecuting the elect, do not themselves deny that the name of our *eloah* is Yahweh—neither did the Israelites who killed the prophets or the Jewish leaders who killed Yahushua. They nevertheless denied these men of Yahweh the right to use the sacred name and found cause to persecute those who came in Yahweh's name.

These facts provide us with the “key” that explains why the elect, who are followers of Yahushua, will be persecuted even by members of their own household, even by religious leaders claiming to follow Scriptures (whether they be Jews, Christians, Moslems or whatever), as well as by the wicked in general. Like the messiah, the prophets, and the apostles, the elect will be persecuted and killed because they will use the sacred name, and the world hates the sacred name because it hates the father, and it hates the son who represents the father. What the world does love is itself. Its deity is a “Lord” who caters to the imaginations of man's own mind, a flexible entity who adapts to each group's own way of thinking. He is a deity of many names who tells men and women what they want to hear.<sup>79</sup> He is “the *eloah* of this age” and the “ruler of this world,” a being who disguises himself as “a messenger of light (truth and life).” He is *ha-Baal* (the Lord), i.e. Satan (the accuser),<sup>80</sup> who “deceives THE ENTIRE world.”<sup>81</sup>

With this knowledge a great many of the things said by Yahushua (Yahweh the son) take on greater clarity. For example, Yahushua warned his disciples that he was sending them forth “as sheep in the midst of wolves,” who would “deliver” them up to persecution.<sup>82</sup> He went on to say:<sup>83</sup>

But brother will deliver up brother to death; and father (his) child: and children against parents, AND WILL PUT THEM TO DEATH. AND YOU WILL BE HATED ON ACCOUNT OF MY NAME, BUT HE WHO ENDURES UNTIL THE END SHALL BE SAVED.

The day before his execution, Yahushua told his disciples:

<sup>78</sup> See above pp. 156–162.

<sup>79</sup> That Satan is a deity of many names see Vol. II, Chap. XIII entitled, *The Many Names of Baal*.

<sup>80</sup> That Satan is the deity called *ha-Baal* and Baal in Scriptures see Vol. II, Chaps. XII and XIII.

<sup>81</sup> John, 12:31; 2 Cor., 4:4, 11:14–15; Rev., 12:9.

<sup>82</sup> Matt., 10:16–20.

<sup>83</sup> Matt., 10:21–22.

Remember the word which I said to you, "The servant is not greater than the master." If they persecuted me, also you they will persecute; if my word they kept, also your word they will keep. But all these things they will do to you ON ACCOUNT OF MY NAME, BECAUSE THEY KNOW NOT HIM WHO SENT ME. (John, 15:21–22)

The full meaning of this passage from John becomes apparent once we understand the connection between "my name" and who it was that "sent me." The messiah was sent by his father in his father's name. Accordingly, those who follow Yahushua's example will likewise be sent in the father's name. As Yahushua was persecuted and murdered for using the sacred name, so his followers will be. Shortly before his death, Yahushua forewarned his disciples that one of the signs to appear before his future return would be the persecution of the elect due to their use of the sacred name:

But before all these things they will lay their hands upon you, and will persecute you, and delivering you up to synagogues (assemblies) and prisons, bringing you before kings and governors, ON ACCOUNT OF MY NAME; but it shall turn out to you for a testimony. Settle therefore in your hearts not to premeditate to make a defence; for I will give you a mouth and wisdom, which all those opposing you shall not be able to reply nor to resist. But you will be delivered up even by parents and brothers and relations and friends, and THEY WILL PUT YOU TO DEATH (THOSE) AMONG YOU; AND YOU WILL BE HATED BECAUSE OF MY NAME. (Luke, 21:12–16)

Then they will deliver you up to tribulation, AND WILL KILL YOU; AND YOU WILL BE HATED BY ALL NATIONS ON ACCOUNT OF MY NAME. (Matt., 24:9)

Luke reports that, as part of the sermon on the mountain, Yahushua said to his disciples:<sup>84</sup>

Blessed are the humble, for yours is the government of יהוה.<sup>85</sup> Blessed are you who hunger now, for you shall be filled. Blessed are you when men shall hate you, and when they shall cut you off, and shall reproach you, and cast out YOUR NAME as wicked, on account of the son of man (i.e. the messiah): rejoice in

<sup>84</sup> Luke, 6:20–23.

<sup>85</sup> ROSNB and BE correctly restore the name Yahweh at this point.

that day and leap for joy; for lo, your reward is great in the heaven, for according to these things their (the wicked's) fathers did to the prophets.

In this important statement the messiah points out that the humble (the elect) would be cast out because their name is considered wicked "on account of the son of man (the messiah)." As previously shown, Yahweh informs us that his name is called upon the elect.<sup>86</sup> Therefore, those known as Yahweh's people are to be cast out. At that time the humble should rejoice, for they know that their reward for suffering from such persecution is great.

## **Conclusion**

The persecution and murder of the elect because they use the sacred name is testified to throughout the Scriptures. As a prophetic type, for example, the prophet Elijah was hunted because the prophets of Baal (Lord), who dominated the nation of ancient Israel at the time, wished to suppress this last great voice proclaiming Yahweh.<sup>87</sup> Jeremiah was persecuted by the priests and other so-called prophets of Judah because he preached in the name of Yahweh that the city of Jerusalem would fall.<sup>88</sup>

A prophecy of this coming persecution is also provided to us by the persecution of the early assembly. Yahushua was murdered for uttering the sacred name, as was Stephen, the first martyr, his follower.<sup>89</sup> When the apostles were brought before the religious leaders of Jerusalem for healing a man in the sacred name, they were beaten and enjoined "not to speak in the name of Yahushua" and then released.<sup>90</sup>

They therefore departed rejoicing from the presence of the sanhedrin that for his name they were accounted worthy to be dishonored.

The rest of the early assembly, likewise, was persecuted and put to death by the Jewish clergy for using the sacred name, as Saul has so poignantly testified.<sup>91</sup> When Ananias was told by Yahushua in a vision to accept Saul into his house, Ananias at first resisted, arguing that Saul had done many evils against the pious ones at Jerusalem and had "authority from the chief priests to bind all who call on your name." But Yahushua responded that Saul was to "bear my name before the nations and kings, and the sons of Israel, for I will show to him how much it behooves him for my name to suffer."<sup>92</sup> In accordance with this prediction, we read that after Saul's conversion attempts were made upon his life for using the sacred name.<sup>93</sup>

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<sup>86</sup> See above pp. 208–213.

<sup>87</sup> 1 Kings, 16:23–19:21.

<sup>88</sup> Jer., 26:8–24.

<sup>89</sup> See above pp. 156–162, 176f.

<sup>90</sup> Acts, 5:40–42.

<sup>91</sup> See above pp. 177–181.

<sup>92</sup> Acts, 9:10–16.

<sup>93</sup> See above pp. 180–184.

In one of his letters the apostle John writes that the brothers in the assembly went forth “worthily of Yahweh,” for “on behalf of his name they went out, taking nothing from the nations.”<sup>94</sup> For their effort, the early assemblies suffered persecution, or as Saul told the assembly at Thessalonica, “accepted the word in tribulation.”<sup>95</sup> In Revelation, the assembly at Philadelphia was commended because they kept the messiah’s word, “and did not deny my name.”<sup>96</sup>

Indeed, there would be no need for a resurrection of the elect if they remained alive (or were “raptured away” as some contend) at the end of the Great Tribulation; and it is clear from the evidence that they will be murdered for proclaiming the sacred name. Persecution is the reason the wicked will not be found uttering the sacred name when salvation arrives. Those using the sacred name will trust in Yahweh. Therefore, they will endure and will be found keeping his commandments, laws, teachings, and doctrines. They will persist until the end because they are convinced of gaining salvation. Their commitment to the commandments and laws of ייִי and to his sacred name, to the point of possessing a complete willingness to die for both, will determine who the elect are. The wicked, on the other hand, will see no valid reason to follow such things. As the Jewish clergy and their close adherents were jealous of Yahushua,<sup>97</sup> and as the wicked of the ancient Israelites were jealous of Moses,<sup>98</sup> so the wicked will be jealous of the elect.

Yahushua informs his disciples that, “The world is unable to hate you, but me it hates, because I bear witness concerning it, that the works of it are evil.”<sup>99</sup> The wicked do not like to be told that they are wrong. Therefore, it will be the wicked who will be persecuting the elect—for the elect are on the side of Yahweh, whom the wicked hate and whose name they despise. As Yahushua commented with regard to his own day:

But from the days of John the Baptist until now, the government of the heavens is taken by violence, and the violent seize it. (Matt., 11:12)

By the time that the wicked recognize that they could have been saved by using the sacred name, it will have been too late. Salvation will have passed them by.

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<sup>94</sup> 3 John, 5–7.

<sup>95</sup> 1 Thess., 1:6.

<sup>96</sup> Rev., 3:8.

<sup>97</sup> See above pp. 151–156.

<sup>98</sup> Ps., 106:16

<sup>99</sup> John, 7:7.