

T^[h]urah (instruction) **Portion Haftarah and the Good News** מסעי (Masaiy/Masei) “Journey or Stage(s)”

T^[h]urah (Torah / Instruction)

Haftarah

Good-News

Bamidbar (Number) 33:1 - 36:13 Yermiyahu (Jeremiah) 2:4-28, 3:4 Mattithyahu (Matthew) 24:1 - 25:46

This is the last T^[h]urah Portion for Bamidbar. In this lesson we will focus on Inheritance. I have a lot to go over. This lesson I will be focusing on Inheritance and the stages of how this will take place in the end-time.

4550. מסע **masa**, *mas-sah'*; from 5265; a departure (from striking the tents), i.e. march (not necessarily a single day's travel); by implication, a station (or point of departure):—journey(-ing).

5265. נסע **nasa**, *naw-sah'*; a primitive root; properly, to pull up, especially the tent-pins, i.e. start on a journey:—cause to blow, bring, get, (make to) go (away, forth, forward, onward, out), (take) journey, march, remove, set aside (forward), x still, be on his (go their) way. [Journey through a set of Stages. Is the literal definition].

The Covenants of Promise were the several agreements made between Yahuah and the patriarch Abraham, and later reaffirmed and expanded upon with Yashkaq^(Isaac), Ya'aqub^(Jacob – [Yashra'al] Israel), and King Daud^(David). The promises made to Abraham were ratified by an oath, sworn to by Yahuah who in doing so invoked his sacred name. The conditions of these covenants will be fulfilled, not because of any righteousness found in man, but because of the honor of Yahuah's name attached to them.

- Gen. 13:15 For all the land which you sees, to you will I give it, and to your seed for ever.
Gen. 13:16 And I will make your seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall your seed also be numbered.
Gen. 13:17 Arise, walk through the land in the length of it and in the bread of it; for I will give it unto you.
- Gal. 3:16 Now to **Abraham and his seed were the promises made**. He says not, And to seeds, as of many; but as of one, And to your seed, which is Mashiyach^(Messiah).
Gal. 3:17 And this I say, *that* the covenant, that was confirmed before of Alahiym in Mashiyach^(Messiah), the law, which was **four hundred and thirty years** after, cannot disannul, that it should make the promise of none effect.
Gal. 3:18 For if the inheritance *be* of the law, *it is* no more of promise: but Alahiym gave *it* to Abraham by promise.
- Psa. 105:8 He has remembered his covenant for ever, the word *which* he commanded to a thousand generations.
Psa. 105:9 Which *covenant* he made with Abraham, and his oath unto Yashkaq^(Isaac).
Psa. 105:10 And confirmed the same unto Ya'aqub^(Jacob) for a law, *and* to Yashra'al^(Israel) *for* an everlasting covenant:
Psa. 105:11 Saying, Unto you will I give the land of Canaan, the lot of your

inheritance:

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; Ps., 18:50, 89:3–51, 105:8–11, 132:1–18; Ezek., 37:24–28.

Ezek., 36:22–23, “Therefore say to the house of Yashra’al ^(Israel), Thus says adanai Yahuah I do not do (this) for your sake, house of Yashra’al ^(Israel), but ONLY FOR MY SACRED NAME, which you profaned among the nations, there where you went. And I will set-apart my great name which was profaned among the nations, which you profaned amidst them.”

The Inheritance of Land

We are told in the book of Bereshiyth ^(Genesis) that Yahuah promised to Abraham and his seed ^(defined as the messiah) that they would “inherit” the “land of Kanaan,” a region defined as “from the river of Mitsraiym ^(Egypt) to the great river, the river Pereth ^(Euphrates),” as an “eternal possession.” Both Ps, 105:6–11, and 1 Chronicles, 16:14–18, tell us:

- Offspring of Abraham, his (Yahuah’s) servant, the sons of Ya’aqub ^(Jacob), his chosen ones. He is Yahuah our Alahiy; in all the land are his judgments. He has remembered to alam ^(olam – forever) his covenant, the word he commanded to a thousand generations, which he cut with Abraham, and his oath to Yashkaq ^(Isaac), and he confirmed to Ya’aqub ^(Jacob) for a statute, to Yashra’al ^(Israel) for an alam ^(olam – forever/eternal) covenant, saying, “To you I will give the land of Kanaan, the portion of your inheritance.”

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 alam ^(olam – forever/eternal) possession.”

Meanwhile, in Exod., 32:13, Mushah ^(Moses) begs Yahuah to remember Abraham, Yashkaq ^(Isaac), and Yashra’al ^(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 נחל (nachal) it to forever.”

- Nachal means “to inherit” and “to occupy”, that is, they shall occupy the land by means of receiving the inheritance to forever. [its original sense; a stream, especially a winter torrent; (by implication) a (narrow) valley (in which a brook runs); also a shaft (of a mine):—brook, flood, river, stream, valley].
- Pictographically: Life the is protected through teaching or leadership.

It is manifest by the death of Abraham and his descendants, Yashkaq ^(Isaac), Ya’aqub ^(Jacob), and the Yashra’aliy ^(Israelites), due to the present circumstances of the Promised Land, that neither Abraham nor anyone else for that matter, have obtained, as the book of Hebrews confirms, Heb., 11:1–40, and Acts, 7:2–5:

- Heb. 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

5287. ὑπόστασις hupostasis, *hoop-os'-tas-is*; from a compound of 5259 and 2476; a setting under (support), i.e. (figuratively) concretely, essence, or

abstractly, assurance (objectively or subjectively): — confidence, confident, person, substance.

1650. ἔλεγχος **elegchos**, *el'-eng-khos*; from 1651; proof, conviction: — evidence, reproof.

Heb. 11:2 For by it the elders obtained a good report.

Heb. 11:3 Through faith we understand that the worlds were framed by the word of Alahiym, so that things which are seen were not made of things which do appear.

Heb. 11:6 But without faith *it is impossible to please him*: for he that comes to Alahiym must believe that he is, and *that* he is a re-warder of them that diligently seek him.

Heb. 11:7 By faith Noah, being warned of Alahiym of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Heb. 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

Heb. 11:9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Yatsqak^(Isaac) and Ya'aqub^(Jacob), the heirs with him of the same promise:

Heb. 11:10 For he looked for a city which has foundations, whose builder and maker *is* Alahiym.

Heb. 11:11 Through faith also Sarah^(Sarah) herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Heb. 11:12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

Heb. 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

Heb. 11:14 For they that say such things declare plainly that they seek a country.

Heb. 11:15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

Heb. 11:16 But now they desire a better *country*, that is, an heavenly: wherefore Alahiym is not ashamed to be called their Alahiym: for he has prepared for them a city.

Heb. 11:17 By faith Abraham, when he was tried, offered up Yatsqak^(Isaac): and he that had received the promises offered up his only begotten *son*,

Heb. 11:18 Of whom it was said, That in Yatsqak^(Isaac) shall your seed be called:

Heb. 11:19 Accounting that Alahiym *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

Heb. 11:23 By faith Mushah ^(Moses), when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

Heb. 11:24 By faith Mushah ^(Moses), when he was come to years, refused to be called the son of Pharaoh's daughter;

Heb. 11:25 Choosing rather to suffer affliction with the people of Alahiym, than to enjoy the pleasures of sin for a season;

Heb. 11:39 And these all, having obtained a good report through faith, received **not the promise**:

Heb. 11:40 Alahiym having provided some better thing for us, that they without us should not be made perfect.

- Acts 7:2 And he said, Men, brethren, and fathers, hearken; The Alahiym of esteem appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,
Acts 7:3 And said unto him, Get you out of your country, and from your kindred, and come into the land which I shall show you.
Acts 7:4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from there, when his father was dead, he removed him into this land, wherein you now dwell.
Acts 7:5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

In order to fulfill his oath and thereby uphold the honor of his sacred name which is attached to the promise, Yahuah 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**.

And I am not making this covenant with you alone, but with him that stands here with us today before Yahuah our Alahiy, and also with him that is not here with us today.

(Dabariym ^(Deut.), 29:14–15)

We need to point to the numerous references that reveal that men will become “heirs” and “joint-heirs” with the Mashiyach ^(messiah), and the fact that they are to inherit this land because of these promises. In both the Tanak and Messianic writings we are informed that the “humble (meek),” i.e. those being saved, “shall inherit the ארץ (‘erets; land).”

Psalm 37:1-11 reports:

For evildoers shall be cut off; and the ones waiting on Yahuah, 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.

- Psa. 37:1 Fret not yourself because of evildoers, neither be you envious against the workers of iniquity.
Psa. 37:2 For they shall soon be cut down like the grass, and wither as the green herb.
Psa. 37:3 Trust in Yahuah, and do good; *so* shall you dwell in the land, and verily you shall be fed.
Psa. 37:4 Delight yourself also in Yahuah; and he shall give you the desires of your heart.
Psa. 37:5 Commit your way unto Yahuah; trust also in him; and he shall bring *it* to pass.
Psa. 37:6 And he shall bring forth your righteousness as the light, and your judgment as the noonday.
Psa. 37:7 Rest in Yahuah, and wait patiently for him: fret not yourself because of him who prospers in his way, because of the man who brings wicked devices to pass.
Psa. 37:8 Cease from anger, and forsake wrath: fret not yourself in any wise to do evil.
Psa. 37:9 For evildoers shall be cut off: but those that wait upon Yahuah, they shall inherit the earth.
Psa. 37:10 For yet a little while, and the wicked *shall not be*: yea, you shall diligently consider his place, and it *shall not be*.
Psa. 37:11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.
- Matt. 5:5 Blessed *are* the meek: for they shall inherit the earth.
- James 2:5 Hearken, my beloved brethren, Have not Alahiym chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him?

This Psalm continues later on by adding: Ps. 37:27-34

Depart from evil and do well, and live to forever. For Yahuah 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 dwell therein for ever. The mouth of the righteous speaks wisdom, and his tongue speaks judgment. The laws of his alahiy are in his heart, (*Yashayahu Is. 51:7 Hearken unto me, you that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their reviling.*) not do his steps slide. The wicked are spying on the righteous and seeking to kill him. Yahuah does not leave him in his hand, and does not find him guilty in his judgment. Wait on Yahuah 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)

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:

Psa. 69:28 Let them be blotted out of the book of the living ^(Life), and not be written with the righteous. And I am humble and in pain. Your salvation, Alahiym, shall set me on high. I will praise Alahiym's name in song; I will magnify him with thanks. And it shall be good to Yahuah, more than bulls or horned and hooved bulls. The humble have seen (and) are glad. You who seek Alahiym, let your hearts live. For Yahuah 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 Alahiym will save **Zion**, and he will build the cities of Yahudah, 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., 69:28–36)

In another Psalm we read:

You, Alahiym, have heard my vows, **YOU GAVE AN INHERITANCE TO THOSE RESPECTING YOUR NAME.** You will add days upon days (to) the king; his years as from generation and generation. He shall sit Alam ^(ofam - forever) before the face of Alahiym; 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)

Yahusha, likewise, attaches adherence to the doctrine of the sacred name Yahuah (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 hundredfold shall receive, **AND SHALL INHERIT ETERNAL LIFE.** (Matt., 19:29)

Not worthy: The Name Yahusha is a name that was shared by 2 to 3 other patriarchs. We have to look **in** what the name means to have a better appreciation for this name. It literally means Yahu Saves. This is why He keeps pointing back to the Father.

Matt. 7:21 **Not every one that say unto me, sovereign ^(Master), sovereign ^(Master), shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven.**

Matt. 7:22 **Many will say to me in that day, sovereign ^(Master), sovereign ^(Master), have we not prophesied **in** your name? and **in** your name have cast out devils? and **in** your name done many wonderful works?**

Matt. 7:23 **And then will I profess unto them, I never knew you: depart from me, you that work **iniquity**.**

(When we change His name we change what is defined inside the Name. His name tells you what He came to do. Also did He not say, I come in my Fathers Name"?)

John 12:47 **And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.**

John 12:48 **He that rejects me, and receives not my words, has one that judges him: the word that I have spoken, the same shall judge him in the last day.**

John 12:49 **For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.**

John 12:50 **And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.**

Matt. 25:31 When the Son of man shall come in his esteem, and all the set-apart messengers ^(angels) with him, then shall he sit upon the throne of his esteem:

Matt. 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divides *his* sheep from the goats:

Matt. 25:33 And he shall set the sheep on his right hand, but the goats on the left.

Matt. 25:34 Then shall the King say unto them on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Remember this t^hurah portion is about a journey but literally it means stages. I have not outlined the stages concerning how the return of the remnant of Yashra'al ^(Israel), will be gathered, as well as Yashra'al ^(Israel) and the Mix multitudes. That will be talked about when we go over end-time gatherings. This will also be done in **stages**.

Now we come to the heart of the matter. Yahuah 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 Yahuah's commandments, laws, teachings, and doctrines, they are by nature creatures that sin: i.e. transgress the Torah. ^(All have sinned and fell short) Both the promises made to Abraham and the Covenant of Law attached thereto at Mount Sinai require that we abide by the commandments of Yahuah, to obey his voice. Yet, except for the Mashiyach ^(messiah) himself, no man has lived up to this task. Man's sinful nature, therefore, prevents him from qualifying as an heir.

Man's sinful nature leaves Yahuah with a dilemma. Humans in their present condition are not capable of receiving the inheritance. **How then can Yahuah fulfill his oath and covenant?** Being in the form of Adam but of a higher nature than other humans, Yahuah the Messenger ^(Angel) (coming as the man named Yahusha) met the requirements and qualified to receive the eternal inheritance.

- Heb. 2:5 For unto the messengers ^(angels) has he not put in subjection the world to come, whereof we speak.
Heb. 2:6 But one in a certain place witnessed, saying, What is man, that you are mindful of him? or the son of man, that you visit him?
Heb. 2:7 You made him a little lower than the messengers ^(angels); you crowned him with esteem and honor, and did set him over the works of your hands:
Heb. 2:8 You have put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. **But now we see not yet all things put under him.**
 - *(All is not been complete or fulfilled. Remember what He said Matt. 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled).*

Heb. 2:9 But we see Yahusha, who was made a little lower than the messengers ^(angels) for the suffering of death, crowned with esteem and honor; that he by the favor of Alahiym should taste death for every man.

Heb. 2:10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto esteem, to make the captain of their salvation perfect through sufferings.

Heb. 2:11 For both he that sanctified and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

Heb. 2:12 Saying, I will declare your name unto my brethren, in the midst of the assembly will I sing praise unto you.

Heb. 2:13 And again, I will put my trust in him. And again, Behold I and the children which Alahiym has given me.

Heb. 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Heb. 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

Heb. 2:16 For verily he took not on *him the nature of messengers* ^(angels); but he took on *him the seed of Abraham*.

- (*Why? Because of the promise that was given to Abraham*)

Heb. 2:17 Wherefore in all things it behooved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to Alahiym, to make reconciliation for the sins of the people.

Heb. 2:18 For in that he himself has suffered being tempted, he is able to succor them that are tempted. (quote Ps., 8:5–7)

- Phil. 2:5 Let this mind be in you, which was also in Mashiyach ^(Messiah) Yahusha:
Phil. 2:6 Who, being in the **form** of Alahiym, thought it not robbery to be **equal** with Alahiym:
Phil. 2:7 But made himself of no reputation, and took upon him the **form** of a servant, and **was made in the likeness of men**:
Phil. 2:8 And being found in fashion as a man, he **humbled** himself, and became obedient unto death, even the death of the stake ^(cross).
Phil. 2:9 Wherefore Alahiym also has highly exalted him, and given him a name which is above every name:
Phil. 2:10 That at the name of Yahusha every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;
Phil. 2:11 And *that* every tongue should confess that Yahusha Mashiyach ^(Messiah) is Sovereign, **to the esteem of Alahiym the Father**.
 - This was a quote from Yashayahu 45:23
- Is. 45:22 Look unto me, and be you saved, all the ends of the earth: for **I am Al** ^(El/Mighty one), and *there is* none else.
Is. 45:23 I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

- Rom. 14:10 But why dost you judge your brother? or why do you set at nought your brother? for we shall all stand before the judgment seat of Mashiyach ^(Messiah).
Rom. 14:11 For it is written, As I live, say Yahuah, every knee shall bow to me, and every tongue shall confess to **AI** ^(El/Mighty one).

That the particular Yahuah who spoke to Mushah ^(Moses) and then the Yashra'aliy ^(Israelites) at Mount Sinai was the Messenger ^(Angel) Yahuah is confirmed in Acts, 7:35–

39, where Stephen reminds the Israelites:

This Mushah ^(Moses), whom they ^(Yashra'al) refused, saying, Who appointed you ruler and judge? It was him Yahuah sent as ruler and deliverer by THE HAND OF AN MESSENGER ^(ANGEL) who appeared to him in the bush. This one ^(Mushah OR Moses) led them out, having brought wonders and signs in the land of Mitsraiym ^(Egypt) and in the Sea of Reed ^(Red Sea), and in the wilderness forty years. This is the Mushah ^(Moses) who said to the sons of Yashra'al ^(Israel), “A prophet from among you, from your brothers, like me, Yahuah your alahiy 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 MESSENGER ^(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 Mitsraiym ^(Egypt) (See 1 Corinthians 10:1-4)
 The dilemma is then solved

when those seeking eternal life have their sins pardoned by the resurrected Yahuah. 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 Favor ^(grace).

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) and departed from his transgressions. He then pleads pardon on the basis that Yahuah will fulfill his promise to give the eternal inheritance to his people because he has sworn to do so **by his sacred name**.

Yahuah grants a pardon out of mercy, as a man who is owed money can forgive a debtor who pleads for relief. Those trusting in Yahuah are convinced he will keep his promise. They trust in Yahuah's words because they know he will protect the honor of his good name. As 1 Shamual ^(Samuel) 12:22 states:

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

The following are a few examples of this important doctrine of pardoning and saving people for the sake of the sacred name; Tahilliyim ^(Psalms) 25:7-13:

- The sins of my youth and my transgressions do not remember; according to your mercy will you remember me, for your goodness sake, Yahuah. Good and upright is Yahuah; 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 Yahuah are mercy and truth to the keepers of his covenant and his testimonies. FOR YOUR

NAME'S SAKE, Yahuah, EVEN PARDON MY INIQUITY, FOR GREAT IT IS. Who is this, the man who respects Yahuah? 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)

- Help us, Alahiy of our salvation, for the matter of the esteem of your name, and DELIVER US AND ATONE FOR OUR SINS FOR YOUR NAME'S SAKE. (Ps., 79:9)
- And you, Yahuah adanaiy, 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)

Yahuah has made it clear that he will save those who call on his name. If one trusts in Yahuah'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 Yahuah, and lean on his alahiy. (Isa., 50:10)

Now we must point out that this body has only one family name, "Yahuah." In Ephesians 3:13-15, for example, Saul states:

- Wherefore I beseech (you) not to faint at my tribulations for you, which is your esteem. For this cause I bow my knees to the father of our sovereign Yahusha the Mashiyach ^(messiah), from whom the whole family of heavens and earth is named. (Eph 3:13-15)
- Is. 43:6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;
- Is. 43:7 *Even* every one that is called by my name: for I have created him for my esteem, I have formed him; yea, I have made him.
- **7121.** קָרָא **qara**, *kaw-raw'*; a primitive root (rather identical with 7122 through the idea of accosting a person met); **to call out to (i.e. properly, address by name,** but used in a wide variety of applications):—bewray (self), that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), **pronounce, publish**, read, renowned, **say**.

In this present age, Yahuah's name is called on us: that is, his people are called "Yahuah's people." To demonstrate, the prophet Yermiyahu ^(Jeremiah) 14:9 states:

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

This high name is also to be called on those who join the elect of Yashra'al ^(Israel) from the nations. In a discussion with the assembly at Jerusalem, for example, Ya'aqub ^(Jacob) states:

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

prophets.

Ya'aqub ^(Jacob) then proceeds to quote Amos, 9:11–12

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 Yahuah who is doing this.

Ezek. 36:19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

Ezek. 36:20 And when they entered unto the heathen, whither they went, they profaned my set-apart name, when they said to them, These *are* the people of Yahuah, and are gone forth out of his land.

Ezek. 36:21 But I had pity for mine set-apart name, which the house of Yashra'al ^(Israel) had profaned among the heathen, whither they went.

Ezek. 36:22 Therefore say unto the house of Yashra'al ^(Israel), Thus says Yahuah Alahiyim; I do not *this* for your sakes, O house of Yashra'al ^(Israel), but for mine set-apart name's sake, which you have profaned among the heathen, whither you went.

Ezek. 36:23 And I will set-apart my great name, which was profaned among the heathen, which you have profaned in the midst of them; and the heathen shall know that I *am* Yahuah, says Adaniy Yahuah, when I shall be set-apart in you before their eyes.

Ezek. 36:24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Ezek. 36:25 Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Ezek. 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Ezek. 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do *them*.

Ezek. 36:28 And you shall dwell in the land that I gave to your fathers; and you shall be my people, and I will be your Alahiyim.

Mal. 1:11 For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, says Yahuah of hosts.

In Deuteronomy, 28:10, Mushah ^(Moses) informs the Yashra'aliy ^(Israelites) that “if” they keep all of Yahuah's commandments he would bless them in the land of promise and establish them as “a set-apart people” to Yahuah, as he had sworn to them:

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

As part of Yahuah's promises Mushah^(Moses) tells the Yashra'aliy^(Israelites) that they would become a peculiar treasure that would keep all of Yahuah's commandments. He adds that Yahuah would make them "high above all nations that he has made, in praise, AND IN NAME, and in esteem; and that you may be a sacred people to Yahuah your alahiy." Dabariym^(Deuteronomy) 26:18-19

In Isaiah, 56:1–7, we read:

This says Yahuah: 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 Shabbath, 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 Yahuah, saying, "Surely separates me Yahuah from his people," and do not let the eunuchs say, "Behold, I am a dried up tree." For this says Yahuah to the eunuchs who keep my Shabbaths 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 Yahuah to serve him, and TO LOVE HIS NAME YAHUAH, to become to him servants, everyone who keeps the Shabbath, 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.

What is the Name of the New City Yarushalaiym^(Jerusalem) going to be?

As shown in Psalm, 101:8, Isaiah, 60:14, and Ezekiel, 48:35,

- Ps. 101:8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of Yahuah.
- Ps. 60:14 The sons also of them that afflicted you shall come bending unto you; and all they that despised you shall bow themselves down at the soles of your feet; and they shall call you, The city of Yahuah, The Zion of the Set-apart One of Yashra'al^(Israel).
- Ezek. 48:35 *It was round about eighteen thousand measures: and the name of the city from that day shall be, Yahuah is there.*
- Dan. 9:19 O Adaniy, hear; O Adaniy, forgive; O Adaniy, hearken and do; defer not, for your own sake, O my Alahiy: for your city and your people are called by your name.

The New Jerusalem is the city called "Yahuah," named after the father. As Daniel proclaims, "For your שׁם (sham^(Shem); name) is called upon your city and upon your people." Therefore, the name "Yahuah"—the name of the al of Yahusha, and the name of the city of New Jerusalem—is written upon the elect.

That the name written upon the elect is the father's name is further confirmed when Revelation 14:1 speaks of the resurrected and quickened 144,000 from the tribes of Yashra'al^(Israel):

- Rev. 14:1 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.
Rev. 14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

Rev. 14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

Rev. 14:4 These are they which were not defiled with women; for they are **virgins** ^(Daughters). These are they which follow the Lamb whithersoever he goes. These were redeemed from among men, *being* the **firstfruits** unto Alahiym and to the Lamb.

Rev. 14:5 And in their mouth was found no guile: for they are without fault before the throne of Alahiym.

- Jer. 2:3 Yashra'al ^(Israel) *was* set-apartness unto Yahuah, *and* the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, says Yahuah.

Rev. 14:12 Here is the patience of the saints: here *are* they that keep the commandments of Alahiym, and the faith of Yahusha.

Neither is this name restricted to the “elect” of Yashra'al ^(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 (Yahuah’s) name upon their foreheads.”

- Rev. 7:1 And after these things I saw four messengers ^(angels) standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Rev. 7:2 And I saw another messenger ^(angel) ascending from the east, having the seal of the living Alahiym: and he cried with a loud voice to the four messengers ^(angels), to whom it was given to hurt the earth and the sea,

Rev. 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, **till we have sealed the servants of our Alahiym in their foreheads.**

Rev. 7:4 And I heard the number of them which were **sealed**: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Yashra'al ^(Israel).

Rev. 7:5 Of the tribe of Yahudah *were* **sealed** twelve thousand. Of the tribe of Reuben *were* **sealed** twelve thousand. Of the tribe of Gad *were* **sealed** twelve thousand.

Rev. 7:6 Of the tribe of Aser *were* **sealed** twelve thousand. Of the tribe of Nephtalim *were* **sealed** twelve thousand. Of the tribe of Manasses *were* **sealed** twelve thousand.

Rev. 7:7 Of the tribe of Simeon *were* **sealed** twelve thousand. Of the tribe of Levi *were* **sealed** twelve thousand. Of the tribe of Issachar *were* **sealed** twelve thousand.

Rev. 7:8 Of the tribe of Zabulon *were sealed* twelve thousand. Of the tribe of Joseph *were sealed* twelve thousand. Of the tribe of Benjamin *were sealed* twelve thousand.

Rev. 7:9 **After** this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindred's, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; (*Note: All of Yashra'al were not sealed, just like the these with the white robes*).

Rev. 7:10 And cried with a loud voice, saying, Salvation to our Alahiym which sits upon the throne, and unto the Lamb.

- Rev. 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
- Is. 66:20 And they shall bring all your brethren *for* an offering unto Yahuah out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my Set-apart mountain **Jerusalem**, says Yahuah, as the children of Yashra'al ^(Israel) bring an offering in a clean vessel into the house of Yahuah.
Is. 66:21 And I will also take of them for priests *and* for Levites, says Yahuah.
Is. 66:22 For as the new heavens and the new earth, which I will make, shall remain before me, says Yahuah, **so shall your seed and your name remain**.
Is. 66:23 And it shall come to pass, *that* from one new moon to another, and from one Shabbath to another, shall all flesh come to worship before me, says Yahuah.

Rev. 21:2 And I Yahuchanan ^(John) saw the set-apart city, **new Jerusalem**, coming down from Alahiym out of heaven, prepared as a bride adorned for her husband.

Rev. 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of Alahiym *is* with men, and he will dwell with them, and they shall be his people, and Alahiym himself shall be with them, *and be* their Alahiym.

Rev. 21:4 And Alahiym shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Rev. 21:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Rev. 21:6 And he said unto me, It is done. I am Alef and Tau, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Rev. 21:7 He that overcomes **shall inherit** all things; and I will be his Alahiym, and he shall be my son.

Rev. 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death.

Rev. 21:9 And there came unto me one of the seven messengers ^(angels) which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show you the bride, the Lamb's wife.

Rev. 21:10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the set-apart Jerusalem, descending out of heaven from Alahiym,

Rev. 21:11 Having the esteem of Alahiym: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

Rev. 21:12 And had a wall great and high, *and* had twelve gates, and at the gates twelve messengers ^(angels), and names written thereon, which are *the names* of the twelve tribes of the children of Yashra'al ^(Israel).

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 alahiy, but we will walk in the name of Yahuah our alahiy to forever and perpetually. (Micah, 4:5)
- And I will strengthen them in Yahuah ^(the father) and in his name they will walk, says Yahuah ^(the son). (Zech., 10:12)

Though the followers of Yahuah 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.

How will all nations know His name?

Fill their faces with shame, AND THEY WILL SEEK YOUR NAME, YAHUAH. Let them be ashamed and terrified as far as possible, and let them be pale and perish. And let them know that you, your name being Yahuah, you alone are the most high over all the earth. (Ps., 83:16–18)

ALL NATIONS whom you have made shall come and worship to your face, YAHUAH, AND SHALL ESTEEM YOUR NAME. (Ps., 86:9)

Matt. 21:5 Tell you the daughter of **Zion**, Behold, your King comes unto you, meek, and sitting upon an ass, and a colt the foal of an ass. (See

Luke 1:31 And, behold, you shall conceive in your womb, and bring forth a son, and shall call his name YAHUSHA.

Luke 1:32 He shall be great, and shall be called the Son of the Highest: and Yahuah Alahiym shall give unto him the throne of his father Daud ^(David).

Luke 1:33 And he shall reign over the house of Ya'aqub ^(Jacob) for ever; and of his kingdom there shall be no end.

Acts 1:6 When they therefore were come together, they asked of him, saying, Sovereign, will you at this time restore again the kingdom to Yashra'al ^(Israel)?

Acts 1:7 And he said unto them, **It is not for you to know the times or the seasons, which the Father has put in his own power.**

Acts 1:8 But you shall receive power, after that the Set-apart Ruach ^(Spirit) is come upon you: and you shall be witnesses unto me both in Jerusalem, and in all Yahudaea, and in Samaria, and unto the uttermost part of the earth.

Psa. 102:13 You shall arise, *and* have mercy upon **Zion**: for the time to favor her, yea, the set time, is come.

Psa. 102:14 For your servants take pleasure in her stones, and favor the dust thereof.

Psa. 102:15 So the heathen shall fear the name of Yahuah, and all the kings of the earth your esteem.

Psa. 102:16 When Yahuah shall build up Zion, he shall appear in his esteem.

Psa. 102:17 He will regard the prayer of the destitute, and not despise their prayer.

Psa. 102:18 This shall be written for the generation to come: and the people which shall be created shall praise Yahuah.

Psa. 102:19 For he has looked down from the height of his sanctuary; from heaven did Yahuah behold the earth;

Psa. 102:20 To hear the groaning of the prisoner; to loose those that are appointed to death;

Psa. 102:21 To declare the name of Yahuah in Zion, and his praise in Jerusalem;

Psa. 132:13 For Yahuah has chosen Zion; he has desired *it* for his habitation.

Psa. 132:14 This *is* my rest forever: here will I dwell; for I have desired it.

Psa. 132:15 I will abundantly bless her provision: I will satisfy her poor with bread.

Psa. 132:16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

Psa. 132:17 There will I make the horn of Daud ^(David) to bud: I have ordained a lamp for mine anointed.

Psa. 149:2 Let Yashra'al ^(Israel) rejoice in him that made him: let the children of Zion be joyful in their King.

Psa. 149:3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

Psa. 149:4 For Yahuah takes pleasure in his people: he will beautify the meek with salvation.

Is. 2:3 And many people shall go and say, Come you, and let us go up to the mountain of Yahuah, to the house of the Alahiym of Ya'aqub ^(Jacob); and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Yahuah from Jerusalem.

Is. 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Is. 2:5 O house of Ya'aqub ^(Jacob), come you, and let us walk in the light of Yahuah.

Is. 3:16 Moreover Yahuah says, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing *as* they go, and making a tinkling with their feet:

Is. 3:17 Therefore Yahuah will smite with a scab the crown of the head of the daughters of Zion, and Yahuah will discover their secret parts.

Is. 3:18 In that day Yahuah will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* caul, and *their* round tires like the moon,

Is. 3:19 The chains, and the bracelets, and the mufflers,

Is. 3:20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

Is. 3:21 The rings, and nose jewels,

Is. 3:22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

Is. 3:23 The glasses, and the fine linen, and the hoods, and the veils.

Is. 3:24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.

Is. 3:25 Your men shall fall by the sword, and your mighty in the war.

Is. 3:26 And her gates shall lament and mourn; and she *being* desolate shall sit upon the ground.

Is. 4:1 And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by your name, to take away our reproach.

Is. 4:2 In that day shall the branch of Yahuah be beautiful and esteemed, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Yashra'al ^(Israel).

Is. 4:3 And it shall come to pass, *that he that is* left in Zion, and *he that* remains in Jerusalem, shall be called set-apart, *even* every one that is written among the living in Jerusalem:

Is. 4:4 When Yahuah shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

Is. 4:5 And Yahuah will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the seteeem *shall be* a defense.

Is. 4:6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

Is. 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Ya'aqub ^(Jacob), says Yahuah.

Is. 59:21 As for me, this *is* my covenant with them, says Yahuah; My spirit that *is* upon you, and my words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, says Yahuah, from henceforth and for ever.

Is. 60:1 Arise, shine; for your light is come, and the esteem of Yahuah is risen upon you.

Is. 60:2 For, behold, the darkness shall cover the earth, and gross darkness the people: but Yahuah shall arise upon you, and his esteem shall be seen upon you.

Is. 60:3 And the Gentiles shall come to your light, and kings to the brightness of your rising.