

## Appendix B

# The Yahu Covenant

There exists a special eternal covenant between father Yahweh and the archangel Yahu Yahweh (who later became the man Yahushua the messiah). Yahu always obeyed father Yahweh and has never sinned—whether under the Yahu Covenant, or any angelic covenant (for angels can sin),<sup>1</sup> or, after becoming a man, under the Adamic Covenant and its extensions, the Abrahamic Covenants of Promise and the Torah made at Mount Sinai.<sup>2</sup> Yahushua notes, “I have kept my father’s commandments, and abide in his love.”<sup>3</sup> For this reason, Yahu has received the promises contained within all of these covenant agreements.

### An *Akhad* Covenant

The Yahu Covenant agreement with father Yahweh is much like that of a senior and junior partner in a company or husband and wife in a marriage covenant. Father Yahweh is the head of the messiah, as the husband is the head of the wife in a human marriage, or as the messiah is the head of the Assembly.<sup>4</sup> Yahweh *eloahi* is אֶחָד (*akhad*; unified as one)<sup>5</sup> in the *ruach*,<sup>6</sup> just as Adam and Eve were *akhad* in the flesh.<sup>7</sup> For this reason Yahushua and father Yahweh are said to be *akhad*—and we shall one day be *akhad* with them.<sup>8</sup>

In this covenant partnership, as with a marriage covenant, both parties share as joint owners of all the assets, but the junior partner is subject to the senior partner (as the wife is subject to her husband). The junior partner continues in this arrangement only as long as he does not transgress the agreement. At the same time, both partners are allowed to leave their right, title, and interest as an inheritance. Yet those receiving this inheritance must themselves live by the conditions of the original covenant (the Yahu Covenant). The agreement to leave an inheritance to their children, whether Adam, Abraham, the Israelites at Mount Sinai, or anyone else, can be made by either

<sup>1</sup> E.g., 2 Pet., 2:4; Jude, 1:6.

<sup>2</sup> 1 Pet., 2:21f; 2 Cor., 5:21; Heb., 4:14f; 1 John, 3:5.

<sup>3</sup> John, 15:10.

<sup>4</sup> 1 Cor., 11:3–12; Eph., 1:19–23, 4:15f, 5:22–27; Col., 1:18, 2:16–19.

<sup>5</sup> The Hebrew word אֶחָד (*akhad*) means much more than the cardinal number “one,” as it is so often translated. Its primary meaning is to be “united, i.e. one,” “to unify” (HEL, p. 10; SEC, Heb. #258, 259; CHAL, p. 9). The same word is used when a husband and wife are united in a marriage (Gen., 2:24; cf., Eph., 5:33–32; 1 Cor., 6:15–17). The Hebrew אֶחָד (*akhad*) is translated into the Greek of the LXX as εἷς (*eis*), by its neut. form ἓν (*hen*), and by its fem. form μία (*mia*), gen. ἐνός, μιᾶς, etc. (e.g., Deut., 6:4; Zech., 14:9; Gen., 2:24). These forms all mean “one” as in an individual or one unified group (GEL, 1968, pp. 491ff; GEL, pp. 231, 257, 512; SEC, Gk. #1520, 3391).

<sup>6</sup> Deut., 6:4; Zech., 14:9; 1 Cor., 6:16f.

<sup>7</sup> Gen., 2:24; Matt., 19:4–6.

<sup>8</sup> John, 10:30, 17:11, 20–23; 1 Cor., 16:16f; Eph., 5:28–32; 1 Cor., 15:8; etc.

eloahi. Nevertheless, only one of the eloahi in the original agreement is required to die in order to pass on their interest in the inheritance. Further, only the interest of the eloah being who dies is being transferred. The father, who cannot die, never loses any share in the ownership of all things because Yahushua's share is always subject to that of father Yahweh's.

Yahu was given authority over all things, except father Yahweh.<sup>9</sup> This authority included the power to create,<sup>10</sup> and even the use of the sacred name.<sup>11</sup> The conditions of the Yahu Covenant for retaining this authority included the agreement that Yahu Yahweh would leave an inheritance by making the Adamic Covenant with Adam, by making the Covenants of Promise with Abraham, and by ordaining the marriage agreement (the Torah of Moses) with the Israelites. One of the major agreements in the Yahu Covenant was Yahu's promise to become a fleshly man, to be born under the conditions of the handwritten Torah of Moses, and to qualify as an heir under all of the covenants made with mankind. He then had to subject his sinless life to death in order to pass on the inheritance contained in those agreements. In return for Yahu not sinning against the Yahu Covenant, father Yahweh promised to resurrect Yahu from the dead, quicken him into a higher form, and return him to his former glory. He also promised, among other things, to perfect him into a higher sinless form, give him life within himself, and to subject all things under him, except for father Yahweh.

### **From the Foundation**

The messiah's death was "foreknown before the foundation of the world."<sup>12</sup> This detail reveals that Yahushua had agreed to become a fleshly man and to leave an inheritance to the family of Adam before Adam was ever created. For this reason, in Revelation, Yahushua is called "the Lamb slain from the founding of the world."<sup>13</sup> Further, Yahushua will not enter into his rest until the seventh day (millennium),<sup>14</sup> "though verily the works from the foundation of the world were done."<sup>15</sup> In fact, father Yahweh "appointed him heir of all things, through whom also he made the world-ages,"<sup>16</sup> thereby indicating Yahu's appointment as his own heir prior to our present world-age. In the same manner, the plan involving the messiah and the salvation of human kind was also known from the foundation of the world:

Blessed be the *eloah* and father of our sovereign Yahushua the messiah, who blessed us with every *ruach* (spiritual) blessing in the heavenlies with messiah; according as he chose us in him (the messiah) before the foundation of the world, for us to be sacred and

<sup>9</sup> 1 Cor., 15:24–28.

<sup>10</sup> John, 1:3f, 10; Col., 1:15–18; Heb., 1:1f; Eph., 3:8f.

<sup>11</sup> E.g., Exod., 23:20–23; and see App. A.

<sup>12</sup> 1 Pet., 1:17–21.

<sup>13</sup> Rev., 13:8.

<sup>14</sup> Heb., 3:7–4:13; cf., Rev., 20:4–8; 2 Pet., 3:3–13; Ps., 84:10, 90:4.

<sup>15</sup> Heb., 4:3.

<sup>16</sup> Heb., 1:1f.

blameless before him in love; having predetermined us for adoption through Yahushua the messiah unto himself, according to the good pleasure of his will.<sup>17</sup>

Yahushua informs us that those blessed of father Yahweh shall “inherit the kingdom prepared for you from the foundation of the world.”<sup>18</sup> Saul told Titus of “the hope of eternal life, which Yahweh, who cannot lie, promised before the ages of time.”<sup>19</sup> A promise indicates an agreement. There are also those whose “names are not written in the book of life from the foundation of the world.”<sup>20</sup> Saul informed Timothy that Yahweh “shall save and call us with a sacred calling, not according to our works, but according to his own purpose and grace, which was given us in messiah Yahushua before the ages of time.”<sup>21</sup> The “mystery” of this plan for eternal salvation to all nations, as he writes elsewhere, “has been hidden from ages and from generations, but now was made manifest to his sacred ones.”<sup>22</sup>

These statements demonstrate that the inheritance granting eternal life by means of grace can only come about through the death and resurrection of the messiah. At the same time, for those who do not qualify, the end result is eternal death. Accordingly, eternal death for the wicked was also part of the agreement that existed prior to the creation of Adam and our world. Yahu was required by his agreement with father Yahweh to make a covenant will with Adam and, later, with a descendant (Abraham). The fact that Yahushua is heir to all things defines the agreement as a will;<sup>23</sup> and, as such, this will demands the death of the testator of the will in order for the inheritance to pass on.<sup>24</sup> Yahu must himself come under the Adamic and Abrahamic agreements, as well as the Torah of Moses which was attached thereto, in order to receive back his authority over all things after his death and resurrection.

### Yahu Subject to Yahweh

To be heir of all things means that under their covenant, father Yahweh gave Yahu all things in order that he could leave them as an inheritance. Since the inheritance contains eternal life, the contract is an eternal covenant. But an inheritance to all things is allowed only when the recipient does not sin. This heirship of the messiah likewise defines his role in the Adamic Covenant as the tree of life,<sup>25</sup> and his subsequent obedience unto death. It also reveals that Yahu entered into this agreement with father Yahweh before any man walked upon the face of the earth. In speaking of his impending death, the messiah remarks, “I have authority to lay it down, and I have authority to receive it once more. THIS COMMANDMENT I RECEIVED FROM MY FATHER.”<sup>26</sup>

<sup>17</sup> Eph., 1:3–5.

<sup>18</sup> Matt., 25:31–34.

<sup>19</sup> Titus, 1:2.

<sup>20</sup> Rev., 17:8.

<sup>21</sup> 2 Tim., 1:9.

<sup>22</sup> Col., 1:26.

<sup>23</sup> Heb., 1:2.

<sup>24</sup> Heb., 9:13–18.

<sup>25</sup> See App. E.

<sup>26</sup> John, 10:18.

As a result of Yahu keeping his part of the agreement, father Yahweh raised the messiah and quickened him into eternal life,<sup>27</sup> gave him immortal life within himself,<sup>28</sup> and returned him to the right hand side of the heavenly throne.<sup>29</sup> It was also by means of his covenant with father Yahweh, which was made before the foundation of the world, that Yahu (Yahushua) was resurrected and quickened into immortality before any other human. That Yahu was not raised from the dead in accordance with the Abrahamic Covenants is made manifest by the fact that not one of the promises provided in that inheritance has yet been granted.<sup>30</sup> As we demonstrate in Chapter II, not one of the Abrahamic promises has yet been given. Yet Yahushua was already under the Yahu Covenant, which allowed him to receive certain rewards prior to the resurrection of Abraham and the elect and the rest of the world under the Adamic Covenant and later Abrahamic Covenants of Promise.

Father Yahweh's separate contract with Yahushua explains why the Scriptures only number two great resurrections for all mankind:<sup>31</sup>

- The First Resurrection. It consists of the justified elders (Abraham, Isaak, etc.), the apostles, and the elect of Israel. These will be raised when the messiah returns at the beginning of the great Sabbath millennium (the seventh day) and shall reign with him as priests and kings during 1,000-year period before the Judgment Day.<sup>32</sup>
- The Second Resurrection (i.e., the general resurrection). It consists of the vast majority of mankind (both justified and unjustified) who did not qualify for the First Resurrection. These will be raised in the early part of the 1,000-year Judgment Day (the eighth day).<sup>33</sup>

The messiah's resurrection, quickening into eternal life, and perfection cannot be counted among the resurrections of mankind because it came by means of the much earlier contract with father Yahweh and not via the Adamic or Abrahamic covenants. Per their agreement, it was father Yahweh who raised the messiah and gave him eternal life.<sup>34</sup>

On the other hand, to receive eternal salvation, we must obey the messiah,<sup>35</sup> he is our eloah (deity).<sup>36</sup> It is by means of Yahu Yahweh (Yahushua the messiah) and the covenants he made with mankind that the rest of mankind receive their resurrection from the dead,<sup>37</sup> as well as their reception of eternal life,<sup>38</sup> and their baptism by ruach and fire.<sup>39</sup> We receive these things directly

<sup>27</sup> E.g., 1 Pet., 1:21; Acts, 2:32, 4:10, 13:32–34, 17:31; Rom., 10:9; 1 Cor., 6:14.

<sup>28</sup> John, 5:26.

<sup>29</sup> E.g., Ps., 110:1; Matt., 22:41–44, 26:64; Mark, 14:62, 16:19; Luke, 20:42, 22:69; Acts, 2:34, 7:54–56; Rom., 8:34; Eph., 1:20; Col., 3:1; Heb., 1:3, 13, 8:1, 10:12, 12:2; 1 Pet., 3:21f.

<sup>30</sup> See above Chap. III, pp. 47–51.

<sup>31</sup> Rev., 20:4–15.

<sup>32</sup> Heb., 3:7–4:13; cf., Rev., 20:4–8; 2 Pet., 3:3–13; Pss., 84:10, 90:4.

<sup>33</sup> 2 Pet., 3:3–13; cf., Rev., 20:11–21:8, in contrast with Rev., 20:4–8. Also cf., Pss., 84:10, 90:4.

<sup>34</sup> E.g., 1 Pet., 1:21; Acts, 2:32, 4:10, 13:32–34, 17:31; Rom., 10:9; 1 Cor., 6:14.

<sup>35</sup> Heb., 5:9.

<sup>36</sup> E.g., Titus, 1:3f, 2:11–13; John, 20:28.

<sup>37</sup> John, 11:24f; Acts, 4:1f; 2 Cor., 4:14; cf., Rom., 8:11; 1 Cor., 6:14; John, 2:19–21.

<sup>38</sup> John, 3:15, 5:39f, 6:54, 10:27f, 17:1f; cf., Rom., 6:23.

<sup>39</sup> Matt., 3:11f; Luke, 3:16f.

from the messiah because our contract is with him. The messiah received certain things from father Yahweh because his contract was with the father. At the same time, both the messiah and all of mankind are subject to father Yahweh, because our covenant agreement with Yahushua is itself subject to Yahushua's covenant agreement with father Yahweh.

This information reflects the fact that it was the son, Yahu Yahweh, who made the Adamic Covenant with mankind and the Abrahamic Covenants with Abraham. Yahu Yahweh, after becoming Yahushua the messiah, a descendant of Abraham, also came under the same covenants made with Adam and Abraham. The Old Covenant Torah made with the entire family of the Israelites after the Exodus was binding upon Yahushua as well, for during his life he was under the handwritten Torah.<sup>40</sup> The order of the covenants made so far, each attached as part of the previous ones, are as follows (Chart M):

- The Yahu Covenant
- The Adamic Covenant (Torah of Trust)<sup>41</sup>
- The Noachic Covenant<sup>42</sup>
- The Abrahamic Covenants (Torah of Trust)<sup>43</sup>

Two covenants are independently attached to the Abrahamic Covenants:

- The Torah at Mount Sinai and its augmentations (the works of the Torah)<sup>44</sup>
- The Davidic Covenant<sup>45</sup>

In the future there shall be further covenants made, including the New Covenant that is promised to the House of Israel and the House of Judah within the Covenants of Promise made with Abraham.<sup>46</sup>

### Why Do It This Way?

Why did Yahu Yahweh have to die at all in the Yahu Covenant? Instead of a will, why not merely grant eternal life as a gift? The necessity of Yahu going through this process is revealed in Hebrews, 2:5–18. This passage notes that the world to come is not subject to angels (for men will judge angels).<sup>47</sup> Messiah was made lower than *eloahim* (i.e., angels)<sup>48</sup> when he became a fleshly man, but by dying and then obtaining the inheritance, all the works of father Yahweh become subject to him. But not all at once. The passage in Hebrews continues:

<sup>40</sup> Gal., 4:4f, cf., 3:23.

<sup>41</sup> Gen., 1:26–30 (cf., 5:2), 2:8f, 3:1–3, 17–19, 22–24; Isa., 24:4f; Hos., 6:6f; and see our discussion above in Chap. VI, pp. 87–91.

<sup>42</sup> Gen., 8:22, 9:1–17.

<sup>43</sup> Gen., 12:1–3, 7, 13:14–17, 15:1–12, 17–21, 17:1–14, 18:16–19, 21:9–13.

<sup>44</sup> The original content of the Torah covenant is found in Exod., 20:1–24:8; and the numerous augmentations are located in the subsequent chapters of Exodus and on through until the end of Deuteronomy.

<sup>45</sup> Ps., 89:1–4, 34–37; 2 Sam., 7:4–29; 1 Chron., 17:3–27. Cf. Isa., 9:6f; Luke, 1:31–33.

<sup>46</sup> Jer., 31:31–34; Heb., 8:3–13.

<sup>47</sup> 1 Cor., 6:2f.

<sup>48</sup> Ps., 8:4–7; cf., Heb., 2:5–9.

But now we do not yet see all things subjected to him; but we see Yahushua, who was made a little lower than angels, ON ACCOUNT OF THE SUFFERING OF DEATH, with glory and with honor crowned; SO THAT BY THE GRACE OF *ELOAH* HE MIGHT TASTE DEATH. For it was becoming to him, through whom came all things and through whom are all things, many sons to bring to glory, THE LEADER OF THEIR SALVATION, THROUGH SUFFERINGS TO BE MADE PERFECT. For both he who sanctifies and those being sanctified are all out of one; for which cause he is not ashamed to call them brethren, saying, I will declare your name to my brethren; in the midst of the assembly I will sing praises to you. And again, I will be trusting in him. And again, Behold, I and the children which Yahweh gave me. Since therefore the children have partaken of flesh and blood, also he in like manner took part in the same, that THROUGH DEATH HE MIGHT ANNUL HIM WHO HAS THE DOMINION OF DEATH, THAT IS, THE DEVIL; and he might set free those whosoever by fear of death through all their lifetime were subject to bondage. For not indeed of angels does he take hold, but of the seed of Abraham he takes hold. Wherefore it behooved him in all things to be made like his brethren, that a merciful and trustful high priest he might be in things relating to *eloah*, for to make propitiation for the sons of the people; FOR IN THAT HE HAS SUFFERED HIMSELF BY HAVING BEEN TEMPTED, HE IS ABLE TO HELP THOSE BEING ENTICED.<sup>49</sup>

Several important points are established:

- Yahushua had to experience different sufferings, including the suffering and tasting of death, in order for him to be made perfect, as father Yahweh is perfect.<sup>50</sup> He could not experience these things as an *eloah* being. Neither could he reach this higher perfection himself without suffering even unto death.
- By dying Yahushua was able to open a pathway to freedom for mankind, who at present are under the bondage of death and the authority of Satan, the one who has the dominion of death.
- Yahushua declared the sacred name to his disciples.<sup>51</sup>

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<sup>49</sup> Heb., 2:8–18.

<sup>50</sup> Matt., 5:48.

<sup>51</sup> Cf., John, 17:6, 26.

- By dying Yahushua was able to annul Satan. That is, by dying and passing on the inheritance to himself, he has opened a path for us to escape the rulership of Satan in this world-age. We also are able to circumvent the need to come under the handwritten Torah. With the inheritance in his hands, grace appears, giving us another way to eternal life, one within our realm of possibility.
- Having been tempted himself and knowing our experience in being enticed, Yahushua is now able to assist us. It is for this reason that Yahushua did not judge anyone in our present condition, for that would be unfair. Yet, having experienced what it is to be a man and suffering death, he has now qualified to judge men during the great Judgment Day.<sup>52</sup> His sacred ones (the elect of Israel), having also suffered unto death in this world, shall be raised up in the First Resurrection. Under the leadership of the messiah, they shall also judge men and angels.<sup>53</sup>

The evidence proves that Yahu had to be raised to a higher level of perfection himself. Indeed, he even obtained life within himself from father Yahweh.<sup>54</sup> Yet to gain those things, Yahushua had to experience temptations, sufferings, and even suffer death. At the present time, while in a state of perfection, he can plead for us, and assist us toward our own perfection. Yahu's experience as a human being and his present quickened condition qualify him as the "ἀρχηγόν (*archegon*; chief leader)" of our salvation.<sup>55</sup> Yahu Yahweh (Yahushua the messiah) will deliver us from the curse of death because he was faithful to the Yahu Covenant.

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<sup>52</sup> John, 12:47f; 2 Tim., 4:1, 8; Acts, 10:40-43; 2 Cor., 5:10.

<sup>53</sup> 1 Cor., 6:2f; Rev., 20:4-6.

<sup>54</sup> John, 5:26.

<sup>55</sup> Heb., 2:10.