

Appendix C

Why Yahu Yahweh Became Flesh

It was Yahu Yahweh who came out of the third heavens where father Yahweh dwells and became the flesh and blood man known as Yahushua the messiah.¹ Two questions arise, “Why did Yahu become flesh?” and, “Why specifically did he have to become the fleshly descendant of Abraham?” There are four reasons:

- (1) Yahu was the testator of a will given to Abraham, which gave eternal life and great possessions. The will had no value unless the testator died.
- (2) After his death and resurrection, in order to receive back his power and possessions, which were left to Abraham and his seed as an inheritance, Yahu needed to be an heir in his own will. He could only qualify as an heir if he was the fleshly seed of Abraham.
- (3) The kingly line promised in the inheritance passed through King David, the descendant of Abraham. Therefore, Yahushua also had to be the descendant of King David.
- (4) Yahu needed to suffer unto death while continuing not to sin in order to attain perfection and to be capable of assisting us in our own temptations.

Testator of the Will

The legal reason for Yahu Yahweh to become a fleshly man was the requirement for one of the *eloahi* to die. As demonstrated in our main study, mankind receives eternal life from Yahu Yahweh by means of an inheritance left in a will. Yet nothing from this inheritance can be received unless there is the death of the testator.

For where there is a διαθήκη (*diatheke*; covenant will)² it is necessary for the death of the testator to come about. For a covenant will is affirmed upon death, since in no way is it of force when the testator is living.³

¹ John, 3:13, 6:46; 1 Cor., 15:45–49. Also see App. A and B.

² The word διαθήκη (*diatheke*) is “prop. a *disposition*, i.e. (spec.) a *contract* (espec. a *devisory will*:—covenant, testament” (SEC, Gk. #1242); “a *disposition* of property by will, a *will*, *testament* . . . an *arrangement between two parties*, *covenant*” (GEL, p. 187).

³ Heb., 9:16f.

Father Yahweh cannot die for he alone possesses immortality and life within himself from eternity.⁴ Therefore, in order to pass on the eternal inheritance, Yahu Yahweh, the author of the “covenant will” with Abraham, was the *eloah* being that had to die. Since Yahu could not die as a sinless *ruach* (spirit) being,⁵ he had to become mortal. Mortality required that Yahu take on a form that could die. Therefore, by the *eloah* Yahu Yahweh becoming a fleshly descendant of Adam, he brought upon himself the ability to die, though he had never himself sinned, for the entire family of Adam had been cursed with death in the flesh.

To demonstrate, in scriptural thought, all of a man’s descendants, before they are born, are counted as participating in the actions of their parent or ancestor.⁶ As a result, by one man, Adam, “sin entered into the world, and by sin death, and thus TO ALL MEN DEATH PASSED, for that all sinned.”⁷ Therefore, “it is apportioned to men once to die.”⁸ Because Yahu had joined himself with the flesh of the descendants of Adam, Yahushua is called the son of man, a description which is often used in close association with the discussions of his sufferings and death.⁹ Accordingly, due to the requirement of his death as the testator of the covenant will, the *eloah* Yahu became the fleshly man Yahushua the messiah. Saul writes:

For let this mind be in you which is also in the messiah Yahushua; who, in the form of *eloahi* (θεοῦ; *theou*) subsisting, esteemed it not a thing to be grasped to be like *eloah* (θεῶ; *theo* = father Yahweh); but emptied himself, a bondman’s form having taken, in the likeness of men having become; and in figure having been found as a man, he humbled himself, HAVING BECOME OBEDIENT UNTO DEATH, even death of the (torture-)stake.¹⁰

By saying that Yahushua had emptied himself and had taken on a form in the likeness of man, we have here a clear statement that Yahushua preexisted and then was altered into the form of a fleshly man.¹¹ The apostle John also tells us that the preexistent *eloah*, whom he calls the *λόγος* (*logos*; innermost thought, word), was manifested in a fleshly form. He writes:

⁴ 1 Tim., 6:16; John, 5:26.

⁵ Compare Rev., 12:7–12, with Luke, 20:35f, which show that only the angels of heaven cannot die. The wicked and sinning angels, on the other hand, are cast out of heaven and do eventually die (cf., 2 Pet., 2:4; Matt., 25:41).

⁶ Heb., 7:4–10; Deut., 29:14.

⁷ Rom., 5:12.

⁸ Heb., 9:27.

⁹ E.g., Mark, 8:31–38, 9:30–32, 10:33f, 14:21, 41; Luke, 18:31–34; Matt., 20:18f, 26:45; etc. Also see Mark, 13:26, 14:62; Luke, 17:24, 21:27, and so forth, for the son of man in glory. The son of man came to save (Luke, 19:10) and to give life (Matt., 20:28).

¹⁰ Phil., 2:5f.

¹¹ Cf., 1 John, 4:2f, “by this you know the *ruach* of Yahweh: every *ruach* which confesses Yahushua the messiah (i.e., Yahweh the angel) came in the flesh, is out of Yahweh; and any *ruach* which does not confess Yahushua the messiah (i.e., Yahweh the angel) came in the flesh, is not out of Yahweh; and this is the power of the anti-messiah.” Everyone will admit that Yahushua was a fleshly man, even those Jews who do not believe he was the messiah. Accordingly, this passage

(Yahushua) who was from the beginning, who we have heard, who we have seen with our eyes, upon whom we have gazed and our hands have handled, concerning the *logos* of life—and the life was manifested, and we have seen, and bear witness, and report to you the eternal life, who was with the father, and was manifested to us.¹²

Speaking of this *logos*, John elsewhere reports:

In the beginning was the *logos*, and the *logos* was with *eloah* (father Yahweh), and the *logos* was an *eloah*. He was in the beginning with *eloah* (father Yahweh). All things through him came into being, and without him came into being not one thing which has come into being. In him was the life, and the life was the light of men.¹³

Then, after making this statement of preexistence, John adds:

And the *logos* BECAME FLESH, and tabernacled among us, and we discerned his glory, a glory as a *μονογενοῦς* (*monogenous*; only born heir)¹⁴ with the father, full of grace and truth. John (the baptist) witnesses concerning him, and cried, saying, This was he of whom I said, He who after me comes has precedence of me, for he was before me.¹⁵

The fact that Yahu Yahweh (the *logos* and son of the deity) was to suffer and die in order to fulfill the Yahu Covenant and pass on the inheritance was known from the foundation of the world.¹⁶ The book of Hebrews, for example, informs us that, “it was necessary, from the foundation of the world, for him (Yahushua) to have suffered often”;¹⁷ and the book of Revelation calls Yahushua, “the lamb slain from the foundation of the world.”¹⁸

Heir

The problem with leaving all one’s right, title, and interest in a will and then dying and passing on that inheritance is that, upon the subsequent resurrection

only makes sense if we understand that by coming in the flesh it means that Yahu Yahweh, the testator of the covenant will, came in the flesh as Yahushua the messiah. Those claiming that Yahu did not come in the flesh are of the anti-messiah, that is, they are followers of the messiah who is *anti* (the one standing “opposite” to) the true messiah (GEL, 1996, p. 153).

¹² 1 John, 1:1f.

¹³ John, 1:1–4. That life was in the *logos* and the *logos* was with the father deity in the *eloahim*; cf., Gen., 1:26–27.

¹⁴ For the Greek word *μονογενοῦς* (*monogenous*), meaning “only born heir” or “favourite son,” see above App. A, p. 395, n. 87.

¹⁵ John, 1:14–18.

¹⁶ For the Yahu Covenant see App. B. That Yahu Yahweh is the *logos* and the son of *eloahim* (the deity) see above App. A, pp. 386–395.

¹⁷ Heb., 9:26.

¹⁸ Rev., 13:8.

of the testator, he no longer has any claim to that which is being inherited. The dead neither own nor inherit anything. If a man declared legally dead, for example, suddenly reappears years later and finds his former wife remarried, he no longer has any rights as her husband. She now legally belongs to another man.¹⁹ Herein lies an elementary point. Since the messiah left all things to the heirs of the covenant will, upon his resurrection back to life he would own nothing. In order to solve this dilemma, Yahu had to become his own heir. As a result, the Scriptures specifically designated the messiah as an heir in his own will.²⁰ For example, in reference to the promises given in Genesis, 13:15, and 17:7, Saul tells us:

But to Abraham were spoken the promises, and to his seed. He does not say, And to seeds, as of many, but as of one, and to your seed, which is the messiah.²¹

Another point is that Yahu had to become a lower form of being in order to attain a higher position. To demonstrate, we read in Psalm 8:

What is a male that you remember him, and the son of Adam that you visit him? AND YOU MADE HIM LACK A LITTLE FROM *ELOAHIM*; and glory and honor have crowned him. You made him rule over the works of your hands; you have put all under his feet.²²

This passage refers to the messiah, the son of man, who was made a little lacking from or less than *eloahim*. He was then raised to a higher position over the works of Yahweh.²³ Three phases are included:

- The first phase is when the messiah (Yahu Yahweh) was part of the *eloahim*. In this form he gave the promises to Adam and Abraham.
- In the second phase Yahu Yahweh became a fleshly human, i.e., one who is lacking a little from *eloahim*.
- Third, he was crowned with glory—i.e., per the Yahu Covenant,²⁴ he was resurrected and quickened into a higher form of *ruach* being, and then was returned to his position next to father Yahweh.

We find the passage from Psalm 8 further explained in the book of Hebrews.

Not for angels did he (father Yahweh) subject the habitable world which is to come, of which we speak; but one fully testified somewhere saying, “What is man, that you are mindful of him, or the son of man,

¹⁹ In Scriptures the husband has authority over the body of his wife and the wife has authority over the body of her husband (1 Cor., 7:4f). The wife is to submit herself to her husband in all things, for he is the head of the wife (1 Cor., 11:3; Eph., 5:22–24).

²⁰ Heb., 1:1f; Rom., 8:16f.

²¹ Gal., 3:16.

²² Ps., 8:4–6.

²³ Cf., Heb., 2:5–9; 1 Cor., 15:24–28; Eph., 1:20–23.

²⁴ See App. B.

that you visit him? You did make him a little lower than angels (*eloahim*); with glory and honor you did crown him, and did set him over the works of your hands; all things you did subject under his feet.” For in subjecting to him (Yahushua) all things, nothing he (father Yahweh) left unsubjected to him. But now, not yet do we see all things subjected to him; but we see Yahushua the messiah, who was made a little lower than the angels ON ACCOUNT OF THE SUFFERING OF DEATH, crowned with glory and honor; so that by the grace of Yahweh for every one HE MIGHT TASTE DEATH.²⁵

These passages prove that Yahu Yahweh was made lower than an angel’s form (for the angels will not subject the world to come), but instead he laid hold of the form of a man (for men shall subject the world to come).²⁶ From that stage, having not sinned, he was quickened back again into a *ruach* being, but of a higher form than that of an angel (who can sin),²⁷ for he now became like the father and is incapable of sin.

The evidence cited above demonstrates that, even though Yahu Yahweh changed his substance (i.e., being transformed from a *ruach* being to a composite *ruach* and flesh form), his mental life or “self” continued. That is, he never died during this process in order to become a man, he only was transformed into a man. Yahu was still the personality he had previously been, though his power and position had been reduced.

That Yahushua retained his previous knowledge as an *eloah* being is demonstrated by an event which occurred at the Temple when Yahushua was only twelve years old. He amazed the rabbis with his knowledge of Scriptures, though Yahushua had never been trained in Scriptures by any of the rabbinical schools.²⁸ Afterward, Yahushua told his parents, Joseph and Mariam, “Did you not know that it behooves me to be in the affairs of my father (Yahweh)?”²⁹ Yahushua merely restrained himself in his abilities until after his symbolic baptism in the Jordan river by John the baptist, at which time Yahushua received the sacred *ruach*, began his ministry, and began making preparations for his impending death.

The Seed of Abraham Through David

In order to receive the eternal inheritance from the will, Yahu had to become a fleshly descendant (seed) of Abraham, through whom the promises came, and, with the advent of the handwritten Torah, come under the conditions of that Torah. For this reason Saul writes:

²⁵ Heb., 2:5–9.

²⁶ 1 Cor., 6:3, “Do you not know that we shall judge angels?”

²⁷ That angels can sin see 2 Pet., 2:4. Satan is also accused of sinning from the beginning, see 1 John, 3:8.

²⁸ Luke, 2:41–47.

²⁹ Luke, 2:48–51.

But when came the fullness of the time, Yahweh sent forth his son, γενόμενον (*genomenon*; came into being)³⁰ OUT OF A WOMAN, γενόμενον (*genomenon*; came into being) UNDER THE TORAH.³¹

These conditions had set the stage for Yahu to become Yahushua the messiah. Further, the מָשִׁיחַ (*meshiakh*; messiah, the anointed one) and the kingship were promised to the tribe of Judah and specifically through the line of King David.³² Therefore, in order to inherit the kingship and to fulfill the word that the messiah must come out from Judah, Yahu not only had to become the physical seed of Abraham but the descendant of King David. Therefore, it comes as no surprise that Yahushua was recognized as a descendant of King David by both Judahites and foreigners alike. He is called such by the blind men who lined the road, by a Kanaanite woman, and even by the Pharisees.³³ Upon his triumphant entry into the city of Jerusalem just prior to his death, the people leading the procession also declared him to be the son of David.³⁴

Yahushua's status as the descendant of King David was not just by poetic license. He was considered the fleshly descendant of both Abraham and David. Keep in mind that all the fleshly descendants of a man are in Scriptures counted as part of their progenitor before their birth.³⁵ David was by genealogy the son of Abraham,³⁶ while Joseph, the father of Mariam (the mother of Yahushua), is traced back to David.³⁷ Yahushua was by flesh—i.e., that part of him provided by the seed (egg)³⁸ of his mother—a descendant of King David of Judah, a descendant of Abraham, with whom Yahu Yahweh made the covenant of the eternal inheritance.

³⁰ The Greek word γενόμενον (*genomenon*), a form of γίνομαι, "to cause to be ("gen"-erate), i.e. (reflex.) to become (come into being)" (SEC, Gk. #1096), "to come into being . . . to be produced" (GEL, p. 164).

³¹ Gal., 4:4.

³² The kingship is promised to Abraham in Gen., 17:6. This kingship is made to come from his grandson, Jacob Israel, in Gen., 35:11, and specified through the line of Judah in Gen., 50:8–12, and 1 Chron., 5:1f. David was anointed (i.e., became the messiah) as king at a very young age (1 Sam., 16:1–13) and he was promised that the line of kings were to come from him in 2 Sam., 7:4–29, and 1 Chron., 17:3–27.

³³ Matt., 9:27, two blind men called Yahushua the son of David; Matt., 15:21f, a Kanaanite woman called Yahushua the son of David; Matt., 20:29–31; Mark, 10:47–52; Luke, 18:36–42, two other blind men call Yahushua the son of David; and Matt., 22:41–46; Mark, 12:35–37; Luke, 20:41–44, where the Pharisees identified the messiah with the son of David.

³⁴ Matt., 21:6–17.

³⁵ See above n. 6.

³⁶ Matt., 1:1–6.

³⁷ Luke, 3:23–34. Mariam's genealogy must not be confused with that of her husband, who was also named Joseph. As reported in Matt., 1:1–16, Joseph, the husband of Mariam, came from a different line of David. The reason that both genealogies were listed is due to the fact that Mariam is not reported to have had any brothers. The family's rights of inheritance in such cases would pass to the daughter, and then on to her first-born son (Num., 27:1–11, "If a man die, and have no son or brother, you shall assign his inheritance to his daughter"). Yet for her first-born son to receive his inheritance, she must be married to someone from her own tribe, i.e., in this case from the tribe of Judah (Num., 36:1–13). For this reason, the genealogy of Mariam's husband (Joseph) was provided as proof of Yahushua's right to inherit.

³⁸ Scriptures often speak of the seed of a woman, i.e., her egg (e.g., Gen., 3:15, 16:10; Isa., 57:3; Rev., 12:17).

Yahushua's fleshly descent on his mother's side is basic scriptural doctrine and required if Yahushua was to inherit as the seed of Abraham. For example, the book of Hebrews notes:

For indeed not of angels (form) did he (the messiah) take hold, but of the σπέρματος (*spermatos*, plural seed)³⁹ of Abraham HE TAKES HOLD.⁴⁰

In this passage the messiah takes hold of the plural seed of Abraham, meaning that he joins himself to them (i.e., the plural seed represents the generations descended from Abraham). This act of taking hold was accomplished at Mariam's conception, when the messiah united with the seed in her womb. Mariam was told, "You shall conceive in your womb,"⁴¹ i.e., her seed (egg) would become fertile. Therefore, when Mariam conceived Yahushua (i.e., when her egg became fertile), she did so without her egg joining with the seed of a man, thereby fulfilling the prophecy that she would conceive as a maiden (virgin).⁴² This feat was accomplished by the sacred *ruach*, being "the power of the most high."⁴³ Nevertheless, this was no mere act of self-fertilization. What the sacred *ruach* did was to combine the angel Yahweh, who had poured himself out, with Mariam's fleshly egg, altering the angel's form so that he was merged with flesh and blood.

The following scriptural passages firmly establish the point that Yahushua was the fleshly descendant, and therefore the seed, of the tribe of Judah and King David:

For it is manifest that OUT OF JUDAH HAS SPRUNG OUR SOVEREIGN, as to which tribe Moses spoke nothing concerning the priesthood.⁴⁴

Of this man's (David's) σπέρματος (*spermatos*; PLURAL SEED) *eloah* raised up to Israel, according to the promise, a saviour, Yahushua.⁴⁵

Does not the scripture say that OUT OF THE σπέρματος (*spermatos*; PLURAL SEED) OF DAVID, and from Bethlehem the village where David was, the messiah comes?⁴⁶

Remember Yahushua the messiah, raised from out of the dead, OUT OF THE σπέρματος (*spermatos*; PLURAL SEED) OF DAVID, according to the good news.⁴⁷

³⁹ That σπέρματος is plural, cf., LXX at Gen., 17:7, 10

⁴⁰ Heb., 2:16.

⁴¹ Luke, 1:31.

⁴² Isa., 7:14; Matt., 1:23.

⁴³ Luke, 1:35.

⁴⁴ Heb., 7:14.

⁴⁵ Acts, 13:23.

⁴⁶ John, 7:42.

⁴⁷ 2 Tim., 2:8.

If any question yet remains, the apostle Saul adds clarification by plainly stating that Yahushua was “of the seed of David ACCORDING TO FLESH.”⁴⁸ The messiah’s fleshly descent from Abraham and David was even admitted by the ante-Nicene fathers.⁴⁹

Finally, Yahushua was both the ancestor and the descendant of King David. In Luke the genealogy of Yahushua goes back through David and Abraham to Adam, the son of the deity (*eloahi*).⁵⁰ In Revelation Yahushua is called “the lion which is of the tribe of Judah, the root of David,”⁵¹ and later is quoted as making the claim, “I am the root AND the offspring of David.”⁵² Likewise, the passage from Psalm, 110:1, was used by Yahushua to pose the enigma to the Jewish religious leaders, asking them how the messiah could be both the foundation and the offspring of King David.⁵³ Therefore, Yahu Yahweh was both the ancestor of David (because Adam, the ancestor of David, was the son of Yahweh)⁵⁴ and the descendant of David.⁵⁵ This circumstance is only possible if Yahushua was the creator being named Yahu Yahweh who later merged with the seed (egg) of Mariam, the descendant of David, thereby becoming the composite man and *ruach* being known as Yahushua.

Perfection

The final reasons that Yahu was required to become flesh were so that he could attain perfection and could help other humans who are being tempted.

⁴⁸ Rom., 1:3.

⁴⁹ E.g., Ignatius (about 105 C.E.) writes, “He (the messiah) who forms all men in the womb, was himself really in the womb, and made for himself A BODY OF THE SEED OF THE VIRGIN, but without any intercourse of man” (Ignatius, *Tral.*, 10). Irenaeus (about 188 C.E.), writes, “Therefore there is one and the same deity, who was proclaimed by the prophets and announced by the glad tidings; and his son, who was THE FRUIT OF DAVID’S BODY, THAT IS, OF THE VIRGIN OF DAVID” (Irenaeus, *Ag. Her.*, 3:9:2), and again, “who FROM THE FRUIT OF DAVID’S BODY was Emmanuel, the messenger of great counsel of the father” (Irenaeus, *Ag. Her.*, 3:9:2). He also notes that the *monogenes logos*, “who is always present with the human family, united to and mingled with his own creation, according to the father’s pleasure, and who became flesh, is himself Yahushua the messiah, our sovereign” (Irenaeus, *Ag. Her.*, 3:16:6). In still another place Irenaeus adds, “He performed the part of one indicating that he whom the deity promised David that he would raise up FROM THE FRUIT OF HIS BELLY an eternal king, is the same who was born of the virgin, herself of the lineage of David” (Irenaeus, *Ag. Her.*, 3:21:5, also see *Ag. Her.*, 3:21:9–3:22:4). Irenaeus likewise says the following, “. . . the *logos* of the father and the *ruach* of the deity, having become united WITH THE ANCIENT SUBSTANCE OF ADAM’S FORMATION . . .” (Irenaeus, *Ag. Her.*, 5:1:3), and, “Now this blood (of the messiah’s) could not be required unless it also had the capability of being saved; nor would the sovereign have summed up these things in himself, UNLESS HE HAD HIMSELF BEEN MADE FLESH AND BLOOD AFTER THE WAY OF THE ORIGINAL FORMATION (of man), saving in his own person the end that which had in the beginning perished in Adam” (Irenaeus, *Ag. Her.*, 5:14:1f). Hippolytus (early third century C.E.) writes, “the *logos* deity came down from heaven (and entered) into the sacred virgin Mary, in that, TAKING THE FLESH FROM HER, and assuming also a human (form), by which I mean a rational life, and becoming thus all that man is with the exception of sin” (Hippolytus, *Noetus*, 17). He adds, “for in that he (Yahushua) had the heavenly (form and nature) of the father (Yahweh), as the *logos* and the earthly (form and nature), AS TAKING TO HIMSELF THE FLESH FROM THE OLD ADAM BY THE MEDIUM OF THE VIRGIN, he now, coming forth into the world was manifested as a deity in a body, coming forth too as a perfect man” (Hippolytus, *Noetus*, 17).

⁵⁰ Luke, 3:23–38.

⁵¹ Rev., 5:5.

⁵² Rev., 22:16.

⁵³ Matt., 22:41–46; Mark, 12:35–37; Luke, 20:41–44; and see App. H.

⁵⁴ Luke, 3:31–38.

⁵⁵ Luke, 3:23–31.

Only by suffering while continuing not to sin could the angel Yahu Yahweh reach this higher level. The book of Hebrews states, “it was necessary, from the foundation of the world, for him (Yahushua) to have suffered often.”⁵⁶ This text also states:

For in subjecting to him (Yahushua) all things, nothing he (father Yahweh) left unsubject to him. But now, not yet do we see all things subjected to him; but we see Yahushua the messiah, who was made a little lower than the angels on account of the suffering of death, crowned with glory and honor; so that by the grace of Yahweh for every one he might taste death. For it was becoming to him, through whom are all things, and by means of whom are all things, bringing many sons to glory, the leader of their salvation TO MAKE PERFECT THROUGH SUFFERING.⁵⁷

Yahushua’s suffering also gave him insight into helping those of mankind who are being tempted. The book of Hebrews continues:

For not indeed of angels (form) does he take hold, but of the seed of Abraham he takes hold. Wherefore it behoved him in all things to his brethren to be made like, that he might be a merciful and faithful high priest in things relating to Yahweh, for to make propitiation for the sins of the people; for in that he has himself suffered, having been tempted, he is able to help those being tempted.⁵⁸

Keph (Peter) argues that we too must suffer before we can be made perfect. He writes:

But the *eloah* of all grace, who called us to his eternal glory in Yahushua the messiah, after (you) have suffered a little while, may he perfect you, may he establish, may he strengthen, may he give (you) foundation.⁵⁹

How by suffering can anyone reach perfection? The apostle Keph begins to answer this question when he writes:

For this is acceptable if, by being *συνείδησις* (*suneidesin*; conscious, aware)⁶⁰ of Yahweh, anyone endures griefs, suffering unjustly. For what glory is it

⁵⁶ Heb., 9:26.

⁵⁷ Heb., 2:8–10.

⁵⁸ Heb., 2:16–18.

⁵⁹ 1 Pet., 5:10.

⁶⁰ The Greek term means, “*co-perception*, i.e. moral *consciousness*” (SEC, Gk. #4893); “*to be conscious or aware of, to understand . . . to be conscious to one’s self*” (ILT, *Lex.*, p. 96). The NJB translates this verse to read, “in awareness of God,” and NTB gives, “when from a sense of God.”

if sinning and being buffeted you endure? But if you endure doing good and suffering, this is acceptable with Yahweh. For this you were called; because also the messiah suffered for us, leaving us a model that you should follow after in his steps; who did not sin, neither was guile found in his mouth; who, being railed at, railed not in return; (while) suffering, threatened not; but gave himself over to him who judges righteously; who our sins he bore in his body on the tree, that, to sins being dead, to righteousness we may live; by whose wounds you were healed.⁶¹

Therefore, merely enduring various griefs and suffering unjustly is not in itself acceptable to Yahweh. The key is “being συνειδησιν (*suneidesin*; conscious, aware) of Yahweh” when you are suffering for doing Yahweh’s will. To this point Keph adds:

Finally, all be of one mind, sympathizing, loving the brethren, tender hearted, friendly, not rendering evil for evil, nor railing for railing; but on the contrary, blessing, knowing that to this you were called, that a blessing you should inherit. . . . But the face of Yahweh is against those doing evil. And who is he that shall injure you, if imitators you should be of that which is good. But IF ALSO YOU SHOULD SUFFER ON ACCOUNT OF RIGHTEOUSNESS (JUSTIFICATION), YOU ARE BLESSED; but with their fear you should not be afraid, neither should you be troubled; but sanctify the sovereign Yahweh in your innermost selves, and always be ready for a defence to everyone that asks you an account concerning the hope in you, with meekness and respect; a good conscience having, that whereas they may speak against you as evil doers, they may be ashamed who calumniate your good manner of life in the messiah. For it is better that you do good, if the will of Yahweh wills, and to suffer than doing evil; because the messiah indeed once for sins suffered, the just for the unjust, that he might bring us to Yahweh; having been put to death, indeed, in the flesh, but quickened by the *ruach*.⁶²

Suffering, while having awareness of Yahweh, because you are doing Yahweh’s will, therefore, creates a higher nature in a person. The book of Hebrews tells us that, because Yahushua had suffered in the flesh while continuing not to sin, he was brought to ultimate perfection by learning obedience. It reports:

⁶¹ 1 Pet., 2:19–24.

⁶² 1 Pet., 3:8–18.

(Yahushua) who in the days of his flesh having offered up both supplications and entreaties to him (father Yahweh) who was able to save him from death, with strong crying and tears, and having been heard in that he feared; though being a son HE LEARNED OBEDIENCE FROM THE THINGS WHICH HE SUFFERED, and having been perfected because to all those who obey him, the author of eternal salvation, having been saluted by Yahweh as high priest according to the order of Melchizedek.⁶³

Yahweh's reward for those learning this type of obedience is to make them perfect. We are to be perfect as father Yahweh is perfect.⁶⁴ This perfection includes being sinless and having total control over oneself.⁶⁵ As a result of Yahushua suffering unto death while not sinning in his lower human form, father Yahweh not only resurrected him back to life but gave Yahushua life within himself, as father Yahweh has life within himself (perfection).⁶⁶ Yahushua now has eternal life and, as a result of having life within himself, has the power to give eternal life,⁶⁷ that we might have life within ourselves.⁶⁸

Conclusion

These points demonstrate that there were important reasons for Yahu Yahweh to become a fleshly descendant of Abraham. If Yahu, the testator of the "covenant will," did not die, how could the eternal inheritance be passed on to his heirs (followers)? Further, since he existed as a sinless *eloah* being, he was not capable of experiencing death. This circumstance required that he change his form into one that gave him the ability to die. Further, if he was to receive the eternal inheritance and the kingship back to himself he had to be the fleshly seed of Abraham and King David.

There was also a deeper reason that father Yahweh planned the death of the messiah before the foundation of the world. Only by suffering while being conscious of father Yahweh and continuing not to sin can anyone truly learn obedience to father Yahweh. Once Yahu learned this obedience, father Yahweh honored the Yahu Covenant by resurrecting Yahushua back to life, quickening him into immortality with the divine nature, and perfecting him in the ultimate form (life within himself). In this perfected form he is able to assist us while we are being tempted. For us to attain to the divine nature and perfection, we too must learn obedience by continuing to obey Yahweh; and, while being conscious of Yahweh, we must endure suffering without committing sin.

⁶³ Heb., 5:7–10.

⁶⁴ Matt., 5:43–48.

⁶⁵ James, 3:1–12. And see, for example, Rom., 6:15, 23, 14:23; 1 Cor., 15:34; Eph., 4:26; Heb., 4:15.

⁶⁶ John, 5:26. By definition you cannot have life within yourself if you are capable of dying. Therefore, Yahushua could not receive life within himself like father Yahweh until after he was resurrected.

⁶⁷ John, 3:15, 5:39f, 6:54, 10:27f, 17:1f; cf., Rom., 6:23.

⁶⁸ John, 6:53.