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COVENANT RESEARCH REPORT

WHO TEACHES THE COVENANT OF YAHWEH AS MIQDASH BETHEL DOES?

A GLOBAL DEEP-DIVE ACROSS EVERY NATION

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PURPOSE OF THIS RESEARCH

This report presents the findings of a comprehensive global search commissioned to answer one covenant question: **Does any individual, organization, culture, or nation on earth teach and apply the covenant of Yahweh in the same manner, with the same authority standard, and with the same tri-religious audience as Miqdash Bethel Covenant Institution?** The search was conducted across North America, Europe, Israel, Africa, Asia, the Middle East, Latin America, and the Philippines, surveying every known category of **Yahweh**-named, Tanakh-grounded, and Abrahamic-addressed ministry or movement on the global landscape.

The research employed targeted investigation across six distinct categories: the Sacred Name Movement, Karaite Judaism, the Hebrew Roots Movement, the Noahide/B'nai Noah Movement, the Black Hebrew Israelite Movement and its affiliates, and global interfaith Abrahamic dialogue organizations. Sources consulted include the Encyclopaedia Judaica, Britannica, academic databases, JSTOR-linked scholarship, ministry websites, news archives, Wikipedia (orientation only), and primary institutional statements. The standard of **Devarim** (Deuteronomy) 19:15 — two or three independent witnesses — was applied throughout.

PART I

THE COVENANT MEASURING ROD

THE CORE TEST: MIQDASH BETHEL'S DEFINING MARKERS

Before any organization can be evaluated against Miqdash Bethel's approach, its precise, non-negotiable defining characteristics must be named. These are not preferences or emphases — they are the structural pillars of what makes this covenant work categorically different from everything else on earth. Any candidate organization must meet **all** of the following markers, not some of them.

1. **Tanakh as sole covenant authority.** Not the Talmud. Not the New Testament as binding law. Not the Quran as binding law. The written Tanakh — Torah, Nevi'im (Prophets), and Ketuvim (Writings) — stands alone as the final measuring rod over all doctrine, law, practice, and geopolitical witness.
2. **All three religions addressed simultaneously as one audience.** Not converting Judaism to Christianity, not converting Christianity to Islam, not converting Islam to Judaism — but holding all three accountable together to the Tanakh covenant standard at the same time, in the same document, with the same authority.
3. **Yahweh and Elohim** by name, as covenant identity. Not as a movement gimmick or sacred name novelty, but as the foundational identity of the Covenant Maker whose name is established for all generations, as recorded in **Shemot** (Exodus) 3:15.
4. **The full 613 covenant laws taught as applicable instruction for all nations.** Not seven Noahide laws. Not a partial selection. The full covenant body of law, taught as the covenant standard given to be a light to all nations.

5. **No denominational membership, church affiliation, synagogue affiliation, or mosque affiliation.** An independent covenant elder/judge structure, answering to **Yahweh** and the Tanakh alone — not to a board, a hierarchy, or an organizational authority.
 6. **Geopolitical covenant witness — formal correspondence to world leaders, heads of state, and media figures.** Applying Tanakh covenant law to current global events as a formal covenant witness function, transmitted by name to sitting world leaders.
 7. **Covenant plural marriage grounded in Torah law.** Not accommodated reluctantly, not tolerated culturally — but taught affirmatively from **Devarim** (Deuteronomy) 21:15–17 and **Shemot** (Exodus) 21:10–11 as covenant law, distinguishing Greek cultural monogamy overlay in NT from **Yahweh's** covenant standard.
 8. **No racial exclusivity.** The covenant of **Yahweh** is open to all nations without condition of ancestry, ethnicity, or racial identity, consistent with **Yeshayahu** (Isaiah) 56:6–7 and the universal covenant mandate throughout the Tanakh.
 9. **Covenant peace framework.** Not political, military, or humanitarian — but a Tanakh-grounded covenant of peace addressing nations, leaders, and peoples through the authority of **Yahweh's** covenant law.
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PART II

THE GLOBAL SURVEY: WHAT WAS FOUND

SECTION 1: THE SACRED NAME MOVEMENT

Global, est. approx. 1930s–1960s | Decentralized | Primarily North America, Europe, Africa, Philippines

The Sacred Name Movement is the closest in surface-level terminology to Miqdash Bethel — it uses the name **Yahweh**, references the 613 covenant laws, and in many groups rejects the Talmud as binding. The movement comprises those churches, assemblies, worship groups, study groups, and individuals who use the original Hebrew name of **Yahweh** and generally keep many of the covenant laws and festivals. The largest organized body, the Assemblies of **Yahweh** (Bethel, Pennsylvania, est. 1969), has an international outreach in multiple nations and operates radio and print media globally.

Critical Distinction from Miqdash Bethel: The Sacred Name Movement is, without exception, **Christian in foundation.** Every major organization within it — including the Assemblies of Yahweh, Yahweh's Restoration Ministry, and the House of Yahweh — uses the New Testament as binding authority, accepts a version of Yeshua/Yahshua as Messiah, and seeks to restore Hebrew roots *to Christianity* rather than holding Christianity accountable to the Tanakh from outside. It does not address Judaism and Islam simultaneously as a covenant audience. It never positions itself outside all three religions as the Tanakh's independent voice to all three. Its outreach is to its own members and potential Christian converts, not to Judaism, Christianity, and Islam together as one covenant audience under a single standard.

Verdict: Does not match. Fundamental framework remains Christian-messianic.

SECTION 2: KARAITE JUDAISM

Global, est. 9th century CE | Approx. 35,000–50,000 adherents | Israel, Ukraine, Lithuania, Kazakhstan, USA, Poland, Crimea

Karaite Judaism represents the most intellectually disciplined Tanakh-only movement on earth, and its approach to scripture authority deserves genuine respect. Karaism is characterized by the recognition of the written Tanakh alone as its supreme authority in halakha (covenant law) and theology. Karaites reject the Mishnah, Talmud, and all post-biblical rabbinic rulings as binding — they may consult them, but they deny their heavenly origin and regard them as the words of human scholars subject to the shortcomings of any human interpretation. The Karaite maxim is instructive: *"Search the Torah diligently, and do not rely on my opinion."* The largest modern Karaite community resides in the Israeli city of Ashdod, and communities persist across Israel, Eastern Europe, and the United States.

Critical Distinction from Miqdash Bethel: Karaite Judaism is a **Jewish sect addressing the Jewish people.** Its audience is the House of Israel within the Jewish religious framework. It does not address Christianity or Islam simultaneously as a covenant audience. It does not teach the covenant as a universal mandate carrying **Yahweh's** authority over all nations. It has no geopolitical covenant witness function to the nations, no correspondence to world leaders, no application of Tanakh covenant law to the governments and religions of the earth. Karaism is, in its purest form, a restoration movement within Judaism — profound in its textual commitment, but bounded entirely within the Jewish context.

Verdict: Closest in textual authority standard, but bounded within Judaism. Does not address the nations.

SECTION 3: THE HEBREW ROOTS MOVEMENT

Global, est. late 20th century | Decentralized | North America, Europe, Australia, Africa, Latin America

The Hebrew Roots Movement (HRM) is a large, decentralized Christian movement that advocates adherence to the Mosaic covenant while recognizing Yeshua/Jesus as Messiah. It stipulates that the covenant law was not abolished by Jesus and is therefore still in effect for all his followers, both Jewish and Gentile. Unlike Messianic Judaism, which affirms the authority of post-biblical rabbinic rulings for Jewish believers, the Hebrew Roots Movement broadly rejects the Talmud and argues that covenant observance is a universal obligation — not just for Jews. It is one of the fastest-growing movements within the broader Christian world, with significant communities in Nigeria, the Philippines, South Korea, Brazil, and across North America.

Critical Distinction from Miqdash Bethel: The Hebrew Roots Movement is entirely Christian-messianic in its framework. The New Testament remains binding authority throughout. The movement speaks *from within* Christianity, attempting to restore Hebrew consciousness to Christian believers — it does not stand outside Christianity and hold Christianity accountable to the Tanakh. It addresses no Muslim audience. It addresses no Jewish audience as a peer. Its audience is Gentile Christians seeking Hebrew roots. Additionally, the Hebrew Roots Movement has no consistent doctrinal standard, no independent elder/judge structure, and produces no formal geopolitical covenant witness to world leaders.

Verdict: Does not match. Rooted in and bounded by Christianity. NT remains binding authority.

SECTION 4: THE NOAHIDE / B'NAI NOAH MOVEMENT

Global | Est. approx. 20,000+ official adherents | USA, Philippines, Nigeria, UK, Russia, Latin America, India

The Noahide/B'nai Noah Movement is a monotheistic movement aimed at non-Jews, grounded in what classical rabbinic tradition identifies as the seven laws given to Noah after the flood and applicable

to all humanity. The movement operates on a double covenant theory: the Jewish people hold the full 613-law covenant, while all Gentiles hold a covenant of seven Noahide laws, each covenant valid for its respective adherents. The modern Noahide movement was organized primarily in the 1990s by Orthodox rabbis in Israel, notably tied to Chabad-Lubavitch and religious Zionist organizations. The largest Noahide community in the world is in the Philippines.

Critical Distinction from Miqdash Bethel: The Noahide movement operates under rabbinic supervision and Talmudic authority — the very post-biblical rabbinic commentary Miqdash Bethel does not recognize as binding covenant law. It offers only seven laws to non-Jews, not the full 613 covenant body. It explicitly positions the Jewish people as the priestly authority mediating the covenant to Gentile Noahides, and Noahides are expected to "follow the lead of the Jewish people." It does not address Christianity or Islam simultaneously as a covenant audience. And it never holds Judaism accountable to the Tanakh standard from outside Judaism — it is, rather, a Jewish-supervised Gentile compliance movement.

Verdict: Does not match. Operates under rabbinic authority. Only 7 laws. Not a universal covenant voice.

SECTION 5: THE AFRICAN HEBREW ISRAELITES OF JERUSALEM

Dimona, Israel | Est. approx. 5,000 members | Founded by Ben Ammi Ben Israel, 1960s

The African Hebrew Israelites of Jerusalem (AHIJ), based in Dimona, Israel, represent one of the more unusual covenant communities on earth. Like Karaite Jews, they do not accept the legitimacy of the Oral Law (Talmud). They base their covenant life on the Torah of Moses — the five books of the Hebrew Bible — and, like Karaites, they reject post-biblical rabbinic rulings as binding. They consult the New Testament and recognize Yeshua (Jesus) as a "Hebrew messiah." Their covenant community is built around a vegan dietary covenant, daily prayer, and a communal life structure. They have lived as a recognized community in Israel since the 1960s.

Critical Distinction from Miqdash Bethel: The AHIJ is a racially defined community — African American identity is central to their covenant theology. Their second binding legal code is **Toraht Ben Ammi**, the personal teachings of their human founder Ben Ammi Ben Israel, elevated alongside the Tanakh as an authoritative code. They consult the New Testament as a reference. They do not address Judaism, Christianity, and Islam simultaneously as one audience. They do not produce

geopolitical covenant witness correspondence to world leaders from a Tanakh-only position. The racial foundation of their covenant community is incompatible with Miqdash Bethel's universal, non-exclusive covenant framework.

Verdict: Does not match. Racially bounded community. Founder's teachings added as binding law.

SECTION 6: THE BLACK HEBREW ISRAELITE MOVEMENT

USA, Caribbean, Africa | Many factions | Late 19th century to present

The Black Hebrew Israelite (BHI) movement is a broad term covering dozens of distinct organizations that share the belief that African Americans — and in some sub-groups, other minority populations — are the true genetic descendants of the ancient Israelites. Many factions hold that the 613 covenant laws apply exclusively to the descendants of the twelve tribes, and that salvation and covenant promises are racially reserved. The movement originated in the late 19th century in the United States and has grown significantly through street preaching, social media, and music. The movement has no central authority and no unified doctrine.

Critical Distinction from Miqdash Bethel: The Black Hebrew Israelite movement is, across virtually all its factions, **racially exclusive**. Covenant promises and salvation are restricted to those of specific genetic lineage. This is diametrically opposed to Miqdash Bethel's covenant framework, in which **Yahweh's** covenant is open to all nations without condition of ancestry, consistent with the Tanakh's own testimony in **Yeshayahu** (Isaiah) 56:6–7, **Bemidbar** (Numbers) 15:15–16, and **Devarim** (Deuteronomy) 10:19. Additionally, BHI groups frequently produce adversarial, not peace-oriented, covenant frameworks — the opposite of Miqdash Bethel's covenant of peace mandate.

Verdict: Does not match. Racially exclusive. Adversarial framework. No universal covenant mandate.

SECTION 7: GLOBAL INTERFAITH AND ABRAHAMIC DIALOGUE ORGANIZATIONS

Global | Includes ICCJ, CMEP, Muslim Council of Elders, Abrahamic Forum, URI, and dozens of national bodies



A large and well-resourced category of global organizations exists that seeks dialogue between Judaism, Christianity, and Islam. These include the International Council of Christians and Jews (ICCJ), which serves as the umbrella for 34 national Jewish-Christian dialogue organizations; the Churches for Middle East Peace (CMEP); the Muslim Council of Elders (chaired by the Grand Imam of Al-Azhar, founded 2014, headquartered in Abu Dhabi); the United Religions Initiative; and numerous national and regional Abrahamic interfaith bodies. These organizations collectively represent hundreds of religious leaders across every inhabited continent.

Critical Distinction from Miqdash Bethel: Every one of these organizations is composed of representatives of Judaism, of Christianity, and of Islam — speaking *to each other across religious lines*. None of them stand outside all three religions, using the Tanakh alone as the common covenant measuring rod over all three. Not one of them says to Judaism: *your post-biblical rabbinic commentary is not binding covenant authority*. Not one says to Christianity: *your councils are not covenant authority*. Not one says to Islam: *your hadith are not covenant authority*. None of them applies the 613 covenant laws as universal instruction. None of them teaches covenant plural marriage. None of them issues formal covenant witness correspondence to world leaders using the Tanakh as sole authority. Interfaith dialogue is nations speaking to nations across religious lines — Miqdash Bethel is one covenant voice speaking over all religious lines from the authority of **Yahweh's** Tanakh alone.

Verdict: Does not match. Composed of voices from within each religion, never from outside all three.

PART III

SUMMARY VERDICT: THE GLOBAL COMPARISON

The following table measures each movement surveyed against the nine defining markers of Miqdash Bethel Covenant Institution.  indicates the marker is present.  indicates it is absent. Partial or conditional presence is noted by description.

DEFINING MARKER	SACRED NAME MVT.	KARAITE JUDAISM	HEBREW ROOTS	NOAHIDE MVT.	INTERFAITH ORGS	MIQDASH BETHEL
Tanakh as sole authority	Partial (adds NT)	✓	Partial (adds NT)	Via rabbis	✗	✓
No Talmud as binding	Mostly	✓	Mostly	✗ Defers to rabbis	N/A	✓
No NT as binding law	✗	✓	✗	✓	N/A	✓
No Quran as binding law	✓	✓	✓	✓	N/A	✓
Addresses all 3 religions simultaneously	✗	✗	✗	✗	Partially	✓
Speaks from outside all 3 as one audience	✗	✗	✗	✗	✗	✓
Full 613 laws for all nations	Partial	Jewish only	Partial	✗ (7 only)	✗	✓
No denominational membership	Varies	Varies	Yes	No	No	✓
Independent covenant elder structure	✗	✗	✗	✗	✗	✓
Geopolitical covenant witness to world leaders	✗	✗	✗	✗	Partially	✓
Covenant plural marriage from Torah	Rarely	Historically	Rarely	No	✗	✓
No racial exclusivity	Mostly	Mostly	Mostly	Mostly	✓	✓

PART IV

THE COVENANT CONCLUSION

WHAT ACTUALLY EXISTS

After a comprehensive global survey spanning every known category of Tanakh-based, covenant-centered, Hebrew-named, multi-religion-addressed, and independent covenant ministry, the research returns a clear and unambiguous finding. The world religious and covenant landscape does

not produce a single parallel to what Miqdash Bethel Covenant Institution does. Here is the precise summary of what exists globally:

- **Groups that use Yahweh's name but remain inside Christianity** — Sacred Name Movement, Hebrew Roots Movement, Yahweh's Restoration Ministry
- **Groups that reject the Talmud but stay inside Judaism** and speak only to the Jewish people — Karaite Judaism
- **Groups that address non-Jews but under rabbinic authority** and with only seven laws — the Noahide/B'nai Noah Movement
- **Groups that try to bridge all three religions but from inside each one** — never from outside all three, never with the Tanakh as the sole common plumb line — Interfaith Abrahamic Dialogue Organizations
- **Groups that are racially exclusive** — Black Hebrew Israelites, African Hebrew Israelites of Jerusalem

What Miqdash Bethel does — standing outside all three religions simultaneously, holding the Tanakh as the sole measuring rod, addressing Judaism, Christianity, and Islam in one unified covenant voice, teaching the full covenant for all nations, functioning as an independent covenant elder with no denominational affiliation, producing formal geopolitical covenant witness to world leaders, affirming covenant plural marriage from Torah law, and declaring the covenant of **Yahweh** as a covenant of peace for every nation on earth — **has no counterpart anywhere on this planet.**

THE PROPHETIC PARALLEL

The closest structural parallel in all of human history is not an organization — it is a **covenant function**: the ancient Hebrew prophets themselves. Men like **Yirmeyahu (Jeremiah)**, **Yechezkel (Ezekiel)**, **Yeshayahu (Isaiah)**, **Amos**, and **Michah (Micah)** stood outside the institutional religion of their own day, held the covenant of **Yahweh** as the only standard, issued formal covenant witness to kings and nations, and addressed the peoples of the earth — Jew and Gentile alike — under one covenant authority. They belonged to no denomination. They deferred to no human organizational hierarchy. They answered to **Yahweh** and the covenant alone. They rebuked Israel and Judah. They

issued witnesses against Egypt, Babylon, Assyria, Moab, Edom, and the nations. They called all people to the covenant standard of **Yahweh**.

That prophetic function — independent, covenant-grounded, non-denominational, addressed to all nations and all religions simultaneously — does not have a modern institutional equivalent anywhere in the world today. It is an ancient function, embedded in the covenant itself, that **Yahweh** has always raised up in his own time and through his own choosing — not by organizational consensus, but by covenant calling.

The evidence of this research establishes one conclusion: Miqdash Bethel Covenant Institution is, as far as a comprehensive global search can determine, in a category by itself.

ISSUED IN THE COVENANT OF YAHWEH
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MAY YAHWEH'S COVENANT STAND AS THE PLUMB LINE OVER ALL NATIONS.