

**MIQDASH BETHEL COVENANT INSTITUTION**

*Pearl River, Louisiana*

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**THE GOVERNMENT  
OF THE HEBREW NATION**

*and its Covenant/Constitution*

*"A Guide for All Governments"*

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**VOLUME IV**

*The Order of Melchizedek, Covenant by Promise, and Marriage*

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## VOLUME IV

### *The Order of Melchizedek, Covenant by Promise, and Marriage*

Volume III established the Republic as the correct governmental model, traced the covenant-cutting form through the ancient Near East, and followed those covenant echoes through circumcision, Sinai, Yehoshua's renewal, and **Yirmeyahu's** prophecy. Volume IV ascends to the highest offices of the Covenant government -- and then descends to its most foundational institution.

Chapter Nine addresses the Order of Melchizedek -- the Tanakh's governmental order of righteous kingship and priesthood combined. It traces the office from its first appearance in Bereishit, through **Yahweh's** irrevocable oath in Tehillim 110, through **Yeshayahu's** governmental prophecy of the Messiah, and into the present work of the Counsel of Peace. This is the most NT-intensive chapter in this study. In keeping with the doctrinal standards of this series, all NT passages have been retained as [NT Record] -- historical witnesses to the fulfillment of Tanakh prophecy -- and each has been grounded in its Tanakh foundation.

Chapter Ten asks the governing question of covenant membership: Is the Covenant inherited biologically or entered by promise and faith? Standing at a border crossing on the US-Mexico bridge, the author examines **Yahweh's** own setting of national boundaries, the model of the Levites whose inheritance is **Yahweh** Himself, and the meaning of covenant citizenship for those who dwell within the nations of men.

Chapter Eleven brings the study to the most foundational covenant institution in human history: the covenant of marriage. Established before Sinai, before the Abrahamic Covenant, before the nation of Israel -- marriage is the first government **Yahweh** ordained. Its governing principles, its connection to the larger Covenant, and its crisis in 2026 America are examined with the same constitutional seriousness as every other dimension of Hebrew governance.

The same doctrinal standards apply throughout. All NT passages are labeled [NT Record]. The Tanakh alone holds doctrinal authority.

VOLUME IV | CHAPTER NINE

# THE ORDER OF MELCHIZEDEK

*A Covenant With Yahweh*

*Part 9 -- The Highest Office in the Government of Yahweh*

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## THE ORDER OF MELCHIZEDEK -- ESTABLISHED IN THE TANAKH

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Approximately two thousand years ago, a man named Yahshua -- called by many nations "Jesus Christ" through translation and transliteration -- was sent by **Yahweh** to qualify for and fill the highest office within the governmental order of the Hebrew Covenant: the office of High Priest and High King in the Order of Melchizedek. This office was not invented in his generation. It was established in the Tanakh from the beginning, first seen in Bereishit with the appearance of Melchizedek himself, confirmed in Tehillim (Psalms) by the oath of **Yahweh**, and prophesied as the governing order of the Messianic Kingdom by the prophets **Yeshayahu**, Zechariah, and **Yirmeyahu**.

**Melchizedek** (מֶלְכִי-צֶדֶק, H4442) means: "*my king is righteousness.*" The compound name comes from *melek* (H4428) -- king, sovereign, ruler -- and *tsedeq* (H6664) -- righteous, that which is straight, just, and right in governance. This is not merely a title. It is a governmental definition: the Order of Melchizedek is the order of righteous kingship -- governance conducted in perfect alignment with the Covenant of **Yahweh**.

The first appearance of Melchizedek in the Tanakh follows Abraham's victory over the four kings who had taken Lot captive:

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*"And Melchizedek king of Salem brought out bread and wine. He was priest of El Elyon. And he blessed him and said, Blessed be Abram by El Elyon, Possessor of heaven and earth; and blessed be El Elyon, who has delivered your enemies into your hand. And Abram gave him a tenth of everything." -- Bereishit (Genesis) 14:18-20*

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Melchizedek appears without genealogy, without priestly lineage, without Levitical credential -- holding simultaneously the offices of King and Priest. He is king of Salem (שֶׁלֶם) -- a city whose name is the root of the Hebrew word for peace, *shalom* (שְׁלוֹם). **He is, by name and by title, the king of righteousness and the king of peace.** Abraham -- the father of the covenant nation -- submitted to him, received his blessing, and paid him a tithe. This act of submission establishes the order of authority: **Melchizedek's order stands above the Levitical priesthood that would come later through Abraham's descendants.**

The Tanakh confirms this order through a direct oath from **Yahweh** Himself:

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*"Yahweh has sworn and will not repent: You are a priest forever after the order of Melchizedek." -- Tehillim (Psalms) 110:4*

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This oath from **Yahweh** -- irrevocable and permanent -- establishes the Order of Melchizedek as a priestly-kingly order that stands forever in the government of **Yahweh**, independent of the Levitical succession and superior to it. It is the governmental order into which Yahshua qualified through his full obedience to the Covenant -- and it is the order into which covenant-faithful servants of **Yahweh** are invited, according to their qualification and calling.

## THE GOVERNMENT SHALL BE UPON HIS SHOULDER -- YESHAYAHU'S PROPHECY

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The Tanakh prophesied the governmental character of the Messiah with precision centuries before his birth. Yeshayahu declared:

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*"For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, Mighty El, Everlasting Father, Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of Yahweh of Hosts will perform this." -- Yeshayahu (Isaiah) 9:6-7*

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**This prophecy is governmental from beginning to end.** Notice the specific governmental titles: Counselor, Mighty El, Everlasting Father, Prince of Peace. A counselor is an officer of government. A prince is a ruling governmental authority. Peace -- *shalom* (שְׁלוֹם, H7965) -- in the Tanakh is not merely the absence of war. It means: *completeness, wholeness, welfare, safety, soundness, prosperity, health, well-being, friendly relations.* The Prince of Peace is the governmental officer whose reign produces wholeness in every dimension of human life. His government increases without end:

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*"For the earth shall be filled with the knowledge of the glory of Yahweh, as the waters cover the sea." -- Chavakuk (Habakkuk) 2:14*

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The Tanakh also announced the governmental nature of the Messiah's entry:

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*"Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Yerushalayim! Behold, your king is coming to you; righteous and having salvation is He, humble and mounted on a donkey, on a colt, the foal of a donkey." -- Zechariah 9:9*

*"The Lord says to my Lord: Sit at My right hand, until I make your enemies your footstool." -- Tehillim (Psalms) 110:1*

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## YAHSHUA BEFORE THE GOVERNMENT OF MEN -- KING ACKNOWLEDGED

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The governmental nature of Yahshua's mission was recognized -- and feared -- by the civil and religious authorities of his day. He was brought before the Roman governor Pontius Pilate and questioned directly about his kingship. The exchange is preserved in the NT record as a fulfillment of Tanakh prophecy concerning the Messiah's identification before the nations:

**[NT Record -- Yochanan (John) 18:37-38]** *The NT record states that when Pilate asked "Are you a king then?", Yahshua answered: "You say that I am a king. For this purpose I was born and for this purpose I have come into the world -- to bear witness to the truth." Pilate then declared: "I find no guilt in him" -- a formal legal finding of innocence. This NT account documents the fulfillment of Tanakh prophecies concerning the Messiah's confrontation with civil authority: Yeshayahu 9:6-7 (the governmental character of the Messianic office), Tehillim 2:2-6 (the rulers conspiring against Yahweh's Anointed), and Zechariah 9:9 (the righteous king who comes in humility). The Tanakh is the doctrinal authority; the NT record is historical witness to its fulfillment.*

The Temple authorities -- the Chief Priests and Elders -- were not confused about the governmental implications of Yahshua's claim. They understood clearly that to acknowledge him as Messiah was to acknowledge the Order of Melchizedek as the supreme governmental authority over Israel -- displacing their own. **They did not reject him because they misunderstood. They rejected him because they understood perfectly, and chose their own power over the Covenant of Yahweh.**

The inscription placed over his head on the execution stake -- *"This is Yahshua, the King of the Jews"* -- was ordered by Pilate and written in Hebrew, Greek, and Latin: the three governing languages of the known world. The Chief Priests demanded it be changed -- but Pilate refused. **The government of men, at the moment it thought it was destroying the Order of Melchizedek, was actually proclaiming it to the entire world.**

## THE GOVERNMENT OF YAHWEH -- OPEN TO ALL WHO QUALIFY

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**One of the most critically misunderstood truths of the Tanakh is that the governmental offices of Yahweh's Kingdom are not reserved for a racial or hereditary elite.**

They are open to every person -- native-born or stranger -- who will obey the Covenant of **Yahweh**. This principle is established explicitly at the very foundation of the Sinai Covenant:

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*"Now therefore, if you will indeed obey My voice and keep My covenant, you shall be My treasured possession among all peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation." -- Shemot (Exodus) 19:5-6*

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The word *ben* (בן, H1121) -- translated "children" in "children of Israel" -- carries the meaning: *a member of a guild, order, or class; a rebuilt or established house; offspring, progeny*. The children of Israel, assembled before **Mosheh** at Sinai, were the members of the Melchizedek Order representing their respective tribes at the covenant congress. **The Order was never defined by bloodline. It was defined by covenant faithfulness.**

The stranger who sojourned among them had the same opportunity:

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*"One law shall be for the native and for the stranger who sojourns among you." -- Shemot (Exodus) 12:49*

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When the people ratified the Covenant at Sinai with one voice --

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*"All that Yahweh has spoken we will do, and we will be obedient." -- Shemot (Exodus) 24:7*

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-- that ratification was the covenant congress of the Order of Melchizedek. **Mosheh** was the mediator. Aharon was the High Priest. The elders were the delegates of the tribes. The people were the covenant body politic called Israel. And **Yahweh** was the Great King whose terms governed the entire assembly. This is the governmental structure of the Hebrew Constitutional government in operation -- the Order of Melchizedek in its foundational form.

## THE KINGDOM OF YAHWEH -- PRESENT AND COMING

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**The Kingdom of Yahweh -- also spoken of as the Kingdom of Heaven -- is the governing order that Yahweh established through His Covenant.** The term "Kingdom of Heaven" was the Jewish idiom for "Kingdom of **Yahweh**" -- used because the reverence for the divine name led many Jews to substitute "heaven" for **Yahweh**. Both terms refer to the same governmental reality: the righteous

government of **Yahweh** instituted through the Covenant and extended through His appointed rulers. The Tanakh's testimony to this Kingdom is abundant:

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*"Yahweh shall reign forever and ever." -- Shemot (Exodus) 15:18*

*"For Yahweh is our judge; Yahweh is our lawgiver; Yahweh is our king; He will save us." -- Yeshayahu (Isaiah) 33:22*

*"And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; His kingdom shall be an everlasting kingdom, and all dominions shall serve and obey Him." -- Dani'el (Daniel) 7:27*

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The Kingdom of **Yahweh** is both present and coming. It is present in every household, every assembly, every judge, and every community that governs itself according to the Covenant of **Yahweh** right now. It is coming in its full consummated form -- when all nations will serve and obey the everlasting King:

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*"And in the days of those kings the Elohim of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever." -- Dani'el (Daniel) 2:44*

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**This kingdom was not destroyed by the death of Yahshua.** The government of **Yahweh** -- the Order of Melchizedek -- continued through the disciples who learned from Yahshua and went forth proclaiming the Covenant of Peace. The offices were passed on. The work continued. **The Kingdom of Yahweh does not depend on a physical throne in Jerusalem to be operational. It operates wherever covenant-faithful rulers govern their households, their assemblies, and their communities according to the Torah and the Prophets.**

## **THE COUNSEL OF PEACE -- YAHWEH'S GOVERNMENTAL BODY**

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**The Counsel of Peace is the governmental body described in the Tanakh as the administrative council of the Order of Melchizedek.**

It is spoken of most directly in the prophecy of Zechariah:

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*"Thus speaks Yahweh of Hosts, saying: Behold, the Man whose name is the Branch! From His place He shall branch out, and He shall build the temple of Yahweh. Yes, He shall build the temple of Yahweh. He shall bear the glory, and shall sit and rule on His throne; so He shall be a priest on His throne, and the counsel of peace shall be between them both." -- Zechariah 6:12-13*

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The Counsel of Peace operates *"between them both"* -- between the Kingly office and the Priestly office. **The Counsel of Peace is not a religious organization. It is a governmental body.** Its function is to counsel, govern, and administer the Covenant of **Yahweh** to the nations -- seeking peace before war, proclaiming the Covenant before judgment, calling governments to righteous accountability before condemnation. This is exactly the pattern established in Devarim 20:10:

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*"When you draw near to a city to fight against it, offer terms of peace to it." --  
Devarim (Deuteronomy) 20:10*

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The Order of Melchizedek proclaims peace unto a city before entering it. This is the governmental standard of the Covenant. The Counsel of Peace carries this standard into the governments of the nations in 2026 -- not with weapons of war, but with the terms of the Covenant of **Yahweh**, offered in peace, knowing that those who receive it will be blessed and those who reject it will face the covenant's natural consequences.

The sons of **Yahweh** -- the covenant-faithful members of His governmental order -- are the living instruments of this restoration. The Tanakh frames this in governmental terms, not merely prophetic ones:

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*"The Spirit of Yahweh Elohim is upon me, because Yahweh has anointed me to bring good news to the poor; He has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of Yahweh's favor." -- Yeshayahu (Isaiah) 61:1-2*

*"Until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came when the saints possessed the kingdom." --  
Dani'el (Daniel) 7:22*

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[NT Record -- Romans 8:19] *The NT epistle of Shaul (Paul) declares: "For the creation waits with eager longing for the revealing of the sons of God." This NT teaching reflects the same Tanakh framework expressed in Dani'el 7:22 and Yeshayahu 61:1-2, cited above -- the governmental revelation of the covenant-faithful sons of Yahweh who will receive and administer His Kingdom. The Tanakh is the doctrinal authority; the NT record affirms it.*

## COVENANTS WITHIN THE COVENANT -- THE EXAMPLE OF PHINEHAS

**Yahweh has a pattern throughout the Tanakh of establishing specific covenant appointments with men of particular zeal**

-- not because the Covenant itself changes, but because specific offices within the Covenant's government are confirmed to specific individuals by divine appointment. The clearest example is Phinehas, son of Eleazar, son of Aharon the High Priest:

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*"Phinehas the son of Eleazar, son of Aharon the priest, has turned back My wrath from the people of Israel, in that he was jealous with My jealousy among them, so that I did not consume the people of Israel in My jealousy. Therefore say, Behold, I give to him My covenant of peace, and it shall be to him and to his descendants after him the covenant of a perpetual priesthood, because he was jealous for his Elohim and made atonement for the people of Israel." -- Bemidbar (Numbers) 25:11-13*

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**Phinehas was zealous for Yahweh in a moment when the entire nation was compromising the Covenant.** His zealousness turned back **Yahweh's** judgment from Israel. And **Yahweh** responded by giving him a personal covenant within the Covenant: the covenant of peace, the covenant of a perpetual priesthood. **This is the governmental principle of covenant appointment: those who are zealous for the Covenant of Yahweh, who guard its terms and defend its honor, receive specific governmental assignments within it.**

Yahshua exemplified this same zealousness. His disciples recognized, in his actions at the Temple, the fulfillment of the psalmist's declaration:

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*"For zeal for Your house has consumed me, and the reproaches of those who reproach You have fallen on me." -- Tehillim (Psalms) 69:9*

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The zeal of **Yahweh's** house consumed Yahshua -- the same zeal that consumed Phinehas. This was not emotional fervor. It was governmental conviction: **the House of Yahweh was being defiled, and the appointed guardian of that House was required to act.** The qualification for the highest office in **Yahweh's** government required this kind of total, unwavering covenant zeal.

**Yahweh** issued the same covenant of peace that He gave to Phinehas -- to Yahshua, whose zealousness for the Covenant qualified him for the permanent office of High Priest and High King in the Order of Melchizedek. And **Yahweh** makes the same offer to every covenant-keeper today:

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*"Now therefore, if you will indeed obey My voice and keep My covenant, you shall be My treasured possession among all peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation." -- Shemot (Exodus) 19:5-6*

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## THE KINGDOM CARRIED ON -- THE DISCIPLES AS GOVERNMENTAL OFFICERS

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After Yahshua's death and resurrection, his disciples understood -- through the years of instruction they had received directly -- that the governmental work of the Order of Melchizedek was not dependent on one man's physical presence. When the traitor Yahdah (Judas) vacated his office, the disciples met in governmental assembly and appointed a replacement, restoring the council to its full number.

This appointment followed the exact governmental precedent established in the Tanakh: **Mosheh's** appointment of the seventy elders (Bemidbar/Numbers 11:16-17), the appointment of judges in every city (Devarim/Deuteronomy 16:18), the selection of qualified men -- able, God-fearing, truthful, hating dishonest gain (Shemot 18:21). **Offices in the government of Yahweh are filled by qualified, covenant-faithful individuals appointed through prayer and communal confirmation, not through heredity or political ambition.**

**[NT Record -- Acts 1:24-26]** *The NT record documents that after Yahdah's departure, the apostles prayed and cast lots to appoint Mattithyah to restore the council of twelve. This NT account directly follows the Tanakh governmental pattern of Bemidbar 11:16-17 (Yahweh's appointment of the seventy elders), Devarim 16:18 (appointment of judges in every city), and Shemot 18:21 (qualifications for office). The Tanakh is the doctrinal authority; the NT record shows those patterns continuing in the first-century covenant community.*

From this core council, others entered the Order of Melchizedek as they were called by **Yahweh** and qualified through covenant faithfulness. The pattern of their work followed the Covenant standard:

- **Proclaiming peace first** -- offering the terms of the Covenant before entering a place (Devarim 20:10)
- **Teaching the statutes and judgments** -- educating communities in the full body of the Covenant, not a selected portion (Devarim 4:5)
- **Appointing elders** -- establishing local governance according to the Covenant standard in every place (Shemot 18:21)
- **Maintaining covenant accountability** -- addressing violations within the community according to the two-witness standard (Devarim 19:15)

This governmental work has never ended. **The Covenant is never advanced by violence, manipulation, or the force of men.** It is advanced by the proclamation of peace, the teaching of righteousness, the appointment of qualified leaders, and the patient, covenant-faithful governance of households and communities that become the living evidence of **Yahweh's** governmental order.

## THE SECOND RESTORATION -- ZECHARIAH'S PROPHECY

The Tanakh prophecy of Zechariah 6:13 contains a phrase that has been largely overlooked: *"the counsel of peace shall be between them both."* This is a governmental declaration that the Counsel of Peace --

which operated through Yahshua's first coming -- would be restored in the latter days. Its work in 2026 is the second coming of the governmental structure that Yahshua established: proclaiming the Covenant of Peace to the rulers and governments of the nations, calling them to acknowledge the righteous government of **Yahweh**, and offering the terms of the everlasting Covenant as the only lasting solution to war, injustice, and moral decay.

**Yahweh** declared through **Dani'el** that this Kingdom would not be left to other people -- it would be given to the people of the saints of the Most High, and it would stand forever. The covenant-keeping people of **Yahweh** in 2026 are the people being entrusted with this Kingdom -- not because of nationality, religious affiliation, or bloodline, but because of their covenant faithfulness.

## THE QUESTION BEFORE EVERY PERSON IN 2026

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**The Tanakh asks the same question through every prophet, every judge, and every covenant ceremony from Bereishit to Malakyah:** Do you believe all that the Law and the Prophets have spoken? Will you obey the voice of **Yahweh** and keep His Covenant?

The Pharisees and the Roman authorities in Yahshua's day could not suppress the Covenant of **Yahweh**. The medieval church's violence could not extinguish it. Centuries of tradition, human commentary, and institutional religion have not replaced it. In 2026, the Covenant of **Yahweh** stands exactly as it was given. The Order of Melchizedek is operational. The Counsel of Peace is active. The Kingdom of **Yahweh** is both present -- in every covenant-keeping household and assembly -- and coming, in its full governmental consummation.

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*"And the kingdom and dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them." -- Dani'el (Daniel) 7:27*

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This is the promise of **Yahweh** -- confirmed by His own oath, sworn by His own name, sealed by the covenant blood He commanded at Sinai (Shemot 24:8), and ratified by the faithfulness of every covenant-keeping man, woman, and household that has ever stood on His Covenant since Abraham. **It will not fail. The government of Yahweh increases without end. The Counsel of Peace will stand.**

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*"Blessed is the man who trusts in Yahweh, whose trust is Yahweh. He is like a tree planted by water, that sends out its roots by the stream, and does not fear when heat comes, for its leaves remain green, and is not anxious in the year of drought, for it does not cease to bear fruit." -- Yirmeyahu (Jeremiah) 17:7-8*

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*Continued in Chapter Ten: "Covenant by Promise -- Not Where You Are Born"*

VOLUME IV | CHAPTER TEN

# THE COVENANT IS ACCORDING TO THE PROMISE

*Part 10 -- Not Where You Are Born*

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## A LINE IN THE EARTH -- THE SONG OF MOSHEH

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Since the beginning of recorded history, mankind has endeavored to bring government and order to its peoples. Every nation and community has been separated by borders, languages, and culture. I crossed the Rio Grande some years ago and as I walked across the international bridge, I stopped at the midpoint where a plaque marks a line in the pavement. To the right side: *United States of America*. To the left: *Republic of Mexico*. Standing on that invisible line, I was immediately reminded of the song of **Mosheh** in Devarim (Deuteronomy) 32, where **Yahweh** declares that He set the boundaries of the peoples:

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*"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." -- Devarim (Deuteronomy) 32:8*

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That imaginary line between two nations -- drawn on a bridge over a river -- is a living witness to the truth of the scriptures written thousands of years ago within the Covenant of **Yahweh**. What **Yahweh** has determined, no man can permanently change. The boundary markers of the earth were set by the Most High. **The point is that two nations separated by a river cannot agree on how their people should be governed -- because neither nation has submitted to the Covenant of Yahweh as its constitutional standard.** They remain separated by **Yahweh's** own determination -- because nations that reject His Covenant must be kept at a distance from one another, lest their compounded disobedience produce greater destruction.

## 2026 UPDATE: THE US-MEXICO BORDER IN CRISIS

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US-Mexico Border -- Key Facts 2024-2026	Data
Total illegal crossings recorded FY2024 (CBP)	Approx. 2.1 million encounters -- down from 2.5M in FY2023
Countries of origin represented	Over 160 nationalities encountered at the southern border (CBP 2024)
Unaccompanied minors encountered FY2024	Approx. 99,000 (CBP 2024)
Border wall miles in place (2025)	Approx. 738 miles of primary barrier -- new construction resumed 2025
US homicides attributed to cartel-related violence	Leading cause of death for Americans in Mexico (State Dept. 2024)
Mexico firearm homicide rate vs. US	Mexico: approx. 17.6/100,000; US: approx. 6.0/100,000 (2023 data)

Two nations separated by a river. One allows civilian firearm ownership; the other largely forbids it. Yet Mexico's firearm homicide rate is nearly three times that of the United States. **The restriction of firearms does not produce safety. And the permissive possession of firearms does not produce righteousness.** Both conclusions are the natural outcome of governance without the Covenant of **Yahweh**. **Yahweh's laws -- not the laws of men -- are the only constitutional framework capable of producing a just and safe society.**

## YAHWEH SETS THE BOUNDARIES OF NATIONS

The Tanakh is explicit that the boundaries of the nations were established by **Yahweh** according to a governmental design. The word *gvul* (גְּבוּל, H1366) -- translated "bounds" -- means: *border, boundary, territory; the marked limits of a country, tribe, or estate; that which is fixed and established.* **Yahweh** fixed these limits. He separated the sons of Adam according to their relationship -- or lack of relationship -- to the children of Israel and the Covenant.

But the inheritance of the Covenant people is of a completely different order:

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*"Therefore shall they have no inheritance among their brethren: Yahweh is their inheritance, as He has said to them." -- Devarim (Deuteronomy) 18:2*

*"But unto the tribe of Levi, Mosheh gave not any inheritance: Yahweh, the Elohim of Israel, was their inheritance, as He said to them." -- Yehoshua (Joshua) 13:33*

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The tribe of Levi received no parcel of land among the twelve estates of Israel. **Yahweh** Himself was their inheritance -- a living governmental appointment, not a geographic allotment. They were to be distributed throughout the estates of Israel as teachers and servants of the Covenant, dependent

entirely on **Yahweh** and on the tithes and offerings of the covenant people. This is the model for the covenant-keeper who dwells among any nation: **his inheritance is not the constitution of any earthly nation, but the Covenant of Yahweh.**

## THE COVENANT IS ACCORDING TO PROMISE -- NOT BLOODLINE

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**The most important governmental principle of this chapter is this: the Covenant of Yahweh is not inherited biologically.**

It is entered through faith and covenant faithfulness -- regardless of national origin, ethnicity, or language. This truth was established from the very beginning of the Covenant at Sinai:

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*"Now therefore, if you will indeed obey My voice and keep My covenant, you shall be My treasured possession among all peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation." -- Shemot (Exodus) 19:5-6*

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Note the scope: *"for all the earth is Mine."* **Yahweh** is not the **Elohim** of one ethnic group. He is the **Elohim** of the entire earth -- all of which He created and over all of which He governs. The covenant offer is extended to *"all peoples"* who will obey His voice and keep His Covenant. The historical evidence of this principle is woven throughout the Tanakh. The mixed multitude came out of Egypt with Israel (Shemot 12:38). Rahab the Canaanite was incorporated into Israel through covenant faithfulness (Yehoshua 2:9-11). Ruth the Moabite is perhaps the most celebrated example:

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*"Your people shall be my people, and your Elohim my Elohim." -- Rut (Ruth) 1:16*

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Ruth did not become a covenant member through marriage alone. She became a covenant member through her declaration of covenant allegiance. **The Covenant is according to the promise -- the oath of faithfulness -- not where you were born or who your parents were.** This is why the Tanakh declares:

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*"You shall have one law for the sojourner and for the native, for I am Yahweh your Elohim." -- Vayikra (Leviticus) 24:22*

*"The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt." -- Vayikra (Leviticus) 19:34*

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## THE FIRSTBORN OF YAHWEH -- THE COVENANT REMNANT AMONG ALL NATIONS

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Among every nation on earth today, there are those who are called by **Yahweh** -- the firstborn sons and daughters of the Covenant -- scattered among peoples who do not know the full Covenant.

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*"And you shall say to Pharaoh, Thus says Yahweh, Israel is My son, My firstborn." -- Shemot (Exodus) 4:22*

*"Sanctify to Me all the firstborn, the first to open every womb among the people of Israel, both of man and of beast: it is Mine." -- Shemot (Exodus) 13:2*

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The firstborn belongs to **Yahweh**. In the Covenant's economic and governmental framework, the firstborn was redeemed -- bought back from the claim of **Yahweh** through a specific offering -- and returned to serve in the household with a double portion. The firstborn sons of **Yahweh** in every nation are those who have been called, who have heard the Covenant, who have entered into it through covenant oath -- and who have been redeemed from the slavery of the constitutions of men. Their inheritance is **Yahweh** Himself.

They are scattered across the earth -- dwelling in every nation under every earthly constitution -- yet their loyalty is not to any national government. Their constitution is the Torah and the Prophets:

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*"To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them." -- Yeshayahu (Isaiah) 8:20*

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## THE INHERITANCE -- LAND AND BEYOND

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The Tanakh is clear that the children of Israel -- the covenant people -- did receive the physical land of Canaan as part of the Abrahamic covenant promise, when they came out of Egypt under **Yehoshua**. But because of their repeated transgression of the Covenant, they were scattered to the four winds:

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*"And you I will scatter among the nations, and I will unsheathe the sword after you, and your land shall be a desolation, and your cities shall be a waste." -- Vayikra (Leviticus) 26:33*

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This scattering was a covenant curse -- not a cancellation of the covenant promise. **Yahweh** promised, in the same passage, that He would remember the covenant even in the time of the scattering:

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*"But I will for their sake remember the covenant with their forefathers, whom I brought out of the land of Egypt in the sight of the nations, that I might be their Elohim: I am Yahweh." -- Vayikra (Leviticus) 26:45*

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The promise of the land inheritance has not been cancelled. But the full covenantal restoration of the land will occur when the government of **Yahweh** is established in its fullness under the Order of Melchizedek. Until then, the covenant people in every nation hold their inheritance in **Yahweh** Himself -- not in geography. **Yahweh is the inheritance. This is not consolation -- it is the highest governmental appointment available to a covenant people.**

## TWO CONSTITUTIONS -- YOU CANNOT SERVE BOTH

**The most direct governmental tension for the covenant-keeping people living within the nations in 2026 is the conflict of constitutional loyalty.**

Every covenant-keeper of **Yahweh** has been asked, by virtue of their entrance into the Covenant, to give their primary loyalty to the Torah and the Prophets -- the Constitution of **Yahweh**. These two loyalties are not always compatible. Where the Covenant of **Yahweh** and the constitution of men agree -- in prohibiting murder, theft, perjury, and fraud -- the covenant-keeper can live within both without conflict. But where the constitution of men contradicts the Covenant of **Yahweh**, the covenant-keeper must choose. The Tanakh's governing principle is unambiguous:

*"Seek the welfare of the city where I have sent you into exile, and pray to Yahweh on its behalf, for in its welfare you will find your welfare." -- Yirmeyahu (Jeremiah) 29:7*

[NT Record -- **Yahchanan Markos (Mark) 12:17**] *The NT record states that when the Pharisees attempted to trap Yabshua with the question of Roman taxation, he replied: "Render to Caesar the things that are Caesar's, and to Yahweh the things that are Yahweh's." This NT teaching reflects the same Tanakh two-sphere principle of Yirmeyahu 29:7 cited above -- the covenant-keeper engages and serves civil authority where it does not require covenant violation, while holding primary loyalty to the Covenant of Yahweh. The Tanakh is the doctrinal authority; the NT record affirms it.*

**Mosheh** demonstrated this principle before Pharaoh. **Dani'el** demonstrated it before the courts of Babylon and Persia. **Yirmeyahu** demonstrated it before the kings of Yahdah. Mordecai demonstrated it before Haman. The pattern is consistent throughout the Tanakh:

- **Respect the civil authority where it does not contradict the Covenant.** The Tanakh foundation: "Seek the welfare of the city where I have sent you into exile." -- Yirmeyahu 29:7

[NT Record -- **Kepha Aleph (1 Peter) 2:13**] *The NT epistle of Kepha (Peter) exhorts: "Submit to every human institution for the sake of Yahweh." This NT teaching reflects the Tanakh principle of Yirmeyahu 29:7 above. The Tanakh is the doctrinal authority; the NT record affirms it.*

- **Stand firm on the Covenant when the civil authority demands covenant violation.** The Tanakh pattern: Dani'el 1:8 (Daniel's refusal of the king's food); Dani'el 6:10 (Daniel's refusal to stop praying); Shemot 1:17 (the Hebrew midwives who feared **Elohim** rather than Pharaoh's decree).

- **Proclaim the Covenant to civil authorities as a witness.** Dani'el before Nebuchadnezzar; **Mosheh** before Pharaoh; **Yirmeyahu** before the kings of Yahdah; the Counsel of Peace before the governments of the nations today.

Every contract, application, and form filled out in the civil government is designed to establish loyalty to the sovereign state. The covenant-keeper fills these out as a sojourner -- acknowledging civil reality without surrendering covenant allegiance. **Like Dani'el in Babylon, we are present in the civil system, we serve it where we can serve righteously, and we refuse to bow to its false gods when it requires it.**

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## A SPIRITUAL EGYPT -- THE CALL TO COME OUT

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**We are presently living in what the prophetic framework of the Tanakh calls a spiritual Egypt -- a time of bondage to the constitutions of men, awaiting the full restoration of the government of Yahweh.**

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*"And you shall say to Pharaoh, Thus says Yahweh, Israel is My son, My firstborn. And I say to you, Let My son go that he may serve Me." -- Shemot (Exodus) 4:22-23*

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The call to come out of Egypt was never a call to anarchy or revolution against civil government. **Yahweh** did not instruct the children of Israel to overthrow Pharaoh's government. He instructed **Mosheh** to *proclaim* the terms of **Yahweh's** covenant to Pharaoh and to demand that **Yahweh's** people be free to serve Him. The answer to civil bondage is not revolution -- it is proclamation. The Covenant of Peace is offered to the governments of the nations. Those who receive it are blessed. Those who reject it face the covenant's natural consequences.

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## THE COVENANT PEOPLE AMONG ALL NATIONS -- A SUMMARY

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The covenant-keeping people of **Yahweh** in 2026 are defined by the following:

- **Their constitution is the Torah and the Prophets** -- "To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them." -- Yeshayahu 8:20
- **Their citizenship is in the government of Yahweh** -- not in any nation-state, though they dwell within and serve within those nations as sojourners
- **Their inheritance is Yahweh Himself** -- not geography, not political power, not national privilege -- but the full governmental provision of the Creator of all the earth
- **Their covenant entry is through promise and faithfulness** -- through obedience to the Covenant: "If you will indeed obey My voice and keep My covenant" -- Shemot 19:5

- **Their assignment is to proclaim the Covenant of Peace to the nations** -- not to conquer, not to impose, not to force -- but to offer the terms of the everlasting Covenant to every government and people that will receive them
- **Their boundary marker is the word of Yahweh** -- "You shall not remove your neighbor's landmark, which those of old time have set in your inheritance." -- Devarim 19:14

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*"For Yahweh your Elohim is Elohim of mighty ones and Master of masters, the great, the mighty, and the awesome Elohim, who is not partial and takes no bribe. He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner, therefore, for you were sojourners in the land of Egypt." -- Devarim (Deuteronomy) 10:17-19*

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**This is the governmental standard of the Hebrew Covenant -- justice for every person, love for every sojourner, impartiality before the law.** It applies to every nation. It transcends every border. And it is available to every person who will receive it -- wherever they were born, wherever they now dwell, and whatever constitution currently governs the land beneath their feet.

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*Continued in Chapter Eleven: "The Covenant of Marriage"*

VOLUME IV | CHAPTER ELEVEN

# THE COVENANT OF MARRIAGE

*Part 11 -- The First Government Yahweh Ordained*

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## MARRIAGE AS COVENANT -- THE FOUNDATION

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In the previous parts of this study we have examined the Hebrew government -- what it means to truly be Hebrew within the government of **Yahweh**. The essence of the word Hebrew is this -- *one who crosses over from darkness to light; one who crosses the river from the worship of false gods to the worship of Yahweh*. Those who understand this know that they are bound to **Yahweh** in a covenant relationship. And the covenant relationship between **Yahweh** and His people is -- throughout the entire Tanakh -- described in the language of marriage.

**Marriage is the oldest covenant institution in the Tanakh.** It predates the Sinai Covenant, predates the Abrahamic Covenant, predates the nation of Israel. It was established at the foundation of creation itself:

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*"Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh." -- Bereishit (Genesis) 2:24*

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One flesh. Not one religion. Not one political affiliation. One flesh -- a governmental union in which two independent individuals become a single covenantal body. **The marriage covenant is the most foundational institution of human governance, because it is the first government Yahweh established.** Before nations, before tribes, before priesthoods -- there was the household of man and woman, governed by the Covenant of **Yahweh**. The prophet **Malakyah** names marriage for what it is in the governmental framework of the Covenant:

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*"Yet she is your companion and your wife by covenant." -- Malakyah (Malachi) 2:14*

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The word *berit* -- covenant -- is applied directly to the marriage relationship. **A marriage is a covenant.** It carries all the weight, all the obligations, and all the consequences of every other covenant

established within the framework of **Yahweh's** governmental law. To break a marriage covenant is to break a covenant before **Yahweh** -- not merely to dissolve a civil contract.

## YAHWEH AS HUSBAND -- THE MARRIAGE METAPHOR IN THE TANAKH

The Tanakh uses the marriage covenant as the primary metaphor for the relationship between **Yahweh and His people Israel**. This metaphor is not incidental or decorative -- it is the governing theological and governmental framework through which **Yahweh** describes His Covenant relationship with His covenant community. The prophet **Yirmeyahu** records **Yahweh** speaking directly in this language:

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*"...My covenant that they broke, although I was a husband to them, declares Yahweh." -- Yirmeyahu (Jeremiah) 31:32*

*"I remember the devotion of your youth, your love as a bride, how you followed Me in the wilderness, in a land not sown. Israel was holy to Yahweh, the firstfruits of His harvest." -- Yirmeyahu (Jeremiah) 2:2-3*

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The whole of Yirmeyahu 3 uses the metaphor of a faithless wife to describe Israel's covenantal betrayal. And the conclusion of that betrayal -- divorce -- is stated plainly:

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*"And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Yabdah feared not, but went and played the harlot also." -- Yirmeyahu (Jeremiah) 3:8*

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The prophet **Yirmeyahu** wrote this passage during the Babylonian overthrow of the nation of Israel -- approximately late 7th or early 6th century BCE. **Yahweh** gave Israel several hundred years -- from the time of **Mosheh** until the Babylonian exile -- to repent and return before He finally gave them a bill of divorce. He exhausted every means of reconciliation first. The divorce was His final, grievous option -- not His preference. And through **Malakyah** He declared plainly:

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*"For I hate divorce, says Yahweh the Elohim of Israel, and the one who covers his garment with cruelty, says Yahweh of Hosts. So guard your spirit, and do not act treacherously." -- Malakyah (Malachi) 2:16*

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Divorce is a judgment -- not a right. **Yahweh** allowed it in the Covenant only because of the hardness of human hearts -- as **Mosheh** taught in Devarim 24, and as Yahshua later confirmed from that same Tanakh standard. **This is the character of Yahweh as husband: patient beyond measure, merciful beyond reckoning, but faithful to the covenant even in judgment.**

## THE LAW OF MARRIAGE AND DIVORCE -- DEVARIM 24

**The governing law of marriage and divorce within the Hebrew Covenant is found in Devarim (Deuteronomy) 24:1-4.**

It is essential to understand this law precisely -- because misapplication of it has caused tremendous damage in covenant communities.

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*"When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out of his house... her former husband, who sent her away, is not allowed to take her back to be his wife, after she has been defiled, for that is an abomination before Yahweh." --  
Devarim (Deuteronomy) 24:1-4*

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The critical Hebrew term in verse 1 is *ervat davar* -- often translated "some indecency" or "matter of uncleanness." The word *ervah* (עֲרָוָה, H6172) means: *nakedness, shame, filthiness; exposed and undefended; to pour oneself out, to make oneself naked, to expose one's nakedness before another.*

**The exposure of a wife's nakedness to any man who is not her husband is the foundational definition of the uncleanness that makes divorce permissible under the Covenant. Yahweh kept His own law: when Israel exposed herself to the idols of the nations -- committing spiritual adultery -- He eventually gave the bill of divorce. He did not do so on the first offense, the fifth, or the fiftieth.**

Yahshua addressed this law directly, teaching from Devarim 24 and extending its principle inward -- applying the Tanakh's standard at the level of the heart, which is precisely where the Covenant always governed:

**[NT Record -- Mattithyah (Matthew) 5:28, 31-32]** *The NT record states that Yahshua taught: "Everyone who looks at a woman with lustful intent has already committed adultery with her in his heart... everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery." This NT teaching is a direct exposition of Devarim 24:1-4 and Malakyah 2:14-16 -- grounding the Covenant's marriage law in the internal standard of the heart, consistent with the Tanakh's own demand that the Covenant be written on the heart (Yirmeyahu 31:33). The Tanakh is the doctrinal authority; the NT record applies it.*

The account of **Dawid** (David) and Bathsheba illuminates this principle with devastating clarity. Bathsheba exposed her nakedness by bathing where she could be seen. **Dawid** looked, and chose to continue looking rather than turning away. **The act of adultery had already been committed in the heart.** What followed -- the physical union, the murder of Uriah, the deception -- was the fruit of

that moment of unchecked lust. **Yahweh** assigned the consequences of full covenant violation to both parties. The household of **Dawid** suffered for generations as a result.

## A WARNING ABOUT FALSE TEACHING ON DIVORCE

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**The assembly of covenant believers has a serious responsibility to teach the law of marriage and divorce accurately.**

In recent years, across numerous sacred name and covenant-keeping congregations, a particularly dangerous teaching has gained ground: that if a spouse leaves their congregation -- regardless of whether that spouse is still a covenant-keeper of **Yahweh** -- the remaining spouse is free to divorce them and consider the marriage covenant dissolved.

**This teaching is not found in the law of Yahweh. It is a manipulation of covenantal language in service of institutional control.** The law of divorce requires *ervah* -- the exposure of nakedness, the act of sexual betrayal. Disagreeing with the doctrinal positions or institutional structures of a particular congregation is not *ervah*. It is not sexual immorality. It does not qualify under the law of Devarim 24.

The minister who promotes divorce among covenant believers on this basis -- that leaving a particular assembly constitutes a "falling away" that dissolves the marriage -- is either ignorant of the law of **Yahweh** or is operating with an ulterior motive. **Neither is acceptable from one who claims to be a teacher of the Covenant.** The assembly's role in the marriages of its members is to **encourage unity, teach covenant faithfulness, and counsel toward reconciliation** -- never to encourage or facilitate divorce. **Yahweh** does not divorce His people easily or quickly -- He pursues them for generations before rendering that judgment. His ministers must operate by the same standard of patience, mercy, and truth.

## MARRIAGE AS COVENANT -- THE SEVEN PRINCIPLES

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The law of marriage within the Hebrew Covenant establishes the following governing principles:

- **Marriage is a covenant before Yahweh** -- not merely a civil contract. "She is your companion and your wife by covenant." -- Malakyah 2:14. The covenant was entered before witnesses, confirmed by a written document (in ancient Israel the *Ketubah*), and is binding before **Yahweh** regardless of what any civil authority declares.
- **Divorce is permitted only on the ground of sexual uncleanness** -- the exposure of the wife's nakedness to another man (*ervah*, Devarim 24:1). No other ground -- religious

disagreement, congregational affiliation, lifestyle preference, or institutional ruling -- qualifies under the Covenant.

- **Yahweh hates divorce** -- "For I hate divorce, says **Yahweh** the **Elohim** of Israel." -- Malakyah 2:16. The fact that **Yahweh** Himself applied the divorce law to Israel demonstrates His complete covenant faithfulness -- not His preference. He hated doing it.
- **A divorced woman is not free to remarry while her husband lives** -- the Tanakh standard is clear that remarriage while the former husband lives constitutes adultery (Devarim 24:4).
- **The believing spouse is to seek reconciliation, not separation** -- just as **Yahweh** pursued Israel through the prophets for centuries before rendering the divorce judgment, so the covenant-keeping spouse is to pursue reconciliation with all the patience, mercy, and covenantal faithfulness that **Yahweh** models.
- **The household is governed by the husband as head** -- **Yahweh** is the head of the covenant family, the husband is the head of the household. The Tanakh establishes this governing chain from Bereishit onward:

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*"Your desire shall be contrary to your husband, but he shall rule over you." --  
Bereishit (Genesis) 3:16*

*"For Yahweh your Elohim is a jealous Elohim, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate Me." -- Devarim (Deuteronomy) 5:9 [The governing chain of accountability flows from Yahweh through the covenant household]*

*"Yahweh has sworn and will not repent: You are a priest forever after the order of Melchizedek." -- Tehillim (Psalms) 110:4 [Messiah's headship within the Order is established by Yahweh's own oath]*

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[NT Record -- 1 Corinthians 11:3] *The NT epistle of Shaul (Paul) states: "The head of the woman is the man, and the head of the man is Christ, and the head of Christ is God." This NT teaching reflects the governing chain of covenant authority established in the Tanakh texts cited above: Bereishit 3:16 (the husband's authority over the wife), Tehillim 110:4 (Yahweh's appointment of the Messiah to the Order of Melchizedek), and Devarim 5:9 (Yahweh's ultimate governing authority over all). The Tanakh is the doctrinal authority; the NT record reflects it.*

- **Faith is demonstrated through covenant works** -- believing the Covenant is not enough without living it. The Tanakh establishes this standard plainly:

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*"And he believed in Yahweh; and He counted it to him for righteousness." --  
Bereishit (Genesis) 15:6*

*"And she said to him, I know that Yahweh has given you the land, and that the fear of you has fallen upon us... for Yahweh your Elohim, He is Elohim in the heavens above and on the earth beneath." -- Yehoshua (Joshua) 2:9-11*

[NT Record -- Yaaqov (James) 2:18] *The NT epistle of Yaaqov (James) states: "Show me your faith without your works, and I will show you my faith by my works." This NT teaching reflects the Tanakh standard of Bereishit 15:6 (Abraham's faith enacted through obedience) and Yehoshua 2:9-11 (Rahab's faith enacted through her covenant action), cited above. The Tanakh is the doctrinal authority; the NT record affirms it.*

## THE COVENANT OF MARRIAGE AND THE COVENANT OF YAHWEH -- ONE PATTERN

The Covenant of Marriage	The Covenant of Yahweh
Initiated by the husband	Initiated by <b>Yahweh</b>
Accepted by the wife through a vow	Accepted by Israel through an oath at Sinai
Sealed before witnesses	Sealed before heaven and earth as witnesses (Devarim 30:19)
Contains mutual obligations	Contains statutes, judgments, and commandments for both parties
Includes blessings for faithfulness	Blessings of Devarim 28:1-14 for obedience
Includes consequences for unfaithfulness	Curses of Devarim 28:15-68 for disobedience
Divorce only as final judgment after mercy exhausted	<b>Yahweh</b> divorced Israel only after centuries of pursuit and warning
Wife bound to husband while he lives	Covenant keepers bound to <b>Yahweh</b> through the everlasting Covenant

The *Ketubah* -- the Jewish marriage contract -- is historically understood as a symbol of the Covenant of **Yahweh** with Israel. In the traditional ceremony, the husband accepts specific responsibilities for the provision, shelter, clothing, and emotional care of his wife. The contract is signed by two witnesses and presented to the bride. No couple may live together without this document. The covenant is serious, public, and accountable.

The renewed Covenant -- written on the hearts and minds of the covenant people through the process described in Yirmeyahu 31:31-33 -- is also a marriage covenant. **Yahweh** chose a faithful covenant-keeper -- Yahshua -- to be the representative Head of a new covenant community. The terms of this marriage are the same terms of the original Sinai Covenant: obey My voice, keep My Covenant. The only difference is the medium -- not stone tablets, but living hearts.

## THE CRISIS OF MARRIAGE IN AMERICA -- 2026 UPDATE

Marriage and Divorce in America -- 2024-2026 Data	Statistics
U.S. divorce rate (first marriages)	Approx. 40-50% end in divorce (CDC/ACS 2023)
Median length of first marriages that end in divorce	Approx. 8 years (CDC 2023)
Americans who are currently married	Approx. 48% of adults -- lowest in modern recorded history (Census 2023)
Adults who have never been married	38% of adults ages 25-54, up from 29% in 1990 (Pew 2023)
Children born outside of marriage	40.5% of all U.S. births (CDC 2022)
Adults who say marriage is becoming obsolete	39% (Pew Research)
Americans who cohabit before or instead of marriage	Approx. 69% of first marriages now begin with cohabitation (CDC)

**These statistics describe a society that has systematically dismantled the covenant institution of marriage.** When 40.5% of children are born outside of a covenant household -- without a father who has made a covenant vow before **Yahweh** and before witnesses -- those children are born into a government of one. No covenant. No double portion. No generational inheritance of covenant faithfulness. **This is one of the most consequential departures from the Covenant of Yahweh in American history.**

The solution is not civic activism or political lobbying. The solution is what the Tanakh has always declared: **teach the Covenant of marriage to every household, from the earliest age, and govern it according to the standards of Yahweh rather than according to the changing preferences of men.** The Covenant of Marriage -- faithfully taught and faithfully kept -- is the single most powerful instrument of social transformation available to the covenant assembly. Strong covenant households build strong covenant communities. Strong covenant communities build strong nations. **This is Yahweh's design. It has always worked when it has been applied.**

## GUARDING THE SPIRIT -- MALAKYAH'S FINAL WORD ON MARRIAGE

The prophetic closing of the Tanakh's teaching on marriage comes from **Malakyah** -- the last of the Hebrew prophets before the prophetic voice was silenced for four hundred years:

*"And did He not make them one, with a portion of the Spirit in their union?  
And what was the one Yahweh seeking? Righteous offspring. So guard yourselves in your spirit, and let none of you be faithless to the wife of your youth." -- Malakyah (Malachi) 2:15*

*"For I hate divorce, says Yahweh the Elohim of Israel, and covering one's garment with violence, says Yahweh of Hosts. So guard yourselves in your spirit, and do not be faithless." -- Malakyah (Malachi) 2:16*

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Three things stand out in this conclusion. **First: the purpose of the covenant of marriage is righteous offspring.** Yahweh seeks a righteous seed from the covenant household -- children raised in the Covenant, trained in the Torah, formed in the fear of Yahweh. **Second: the command to guard your spirit.** In the Hebrew governmental framework, the spirit (*ruach*, H7307) is the animating principle of a person -- the seat of will, intention, and governmental direction. To guard your spirit is to guard your covenant commitment. **Third: the specific command -- do not be faithless to the wife of your youth.**

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*"Get wisdom; get insight; do not forget, and do not turn away from the words of my mouth. Do not forsake her, and she will keep you; love her, and she will guard you. The beginning of wisdom is this: Get wisdom, and whatever you get, get insight. Prize her highly, and she will exalt you; she will honor you if you embrace her. She will place on your head a graceful garland; she will bestow on you a beautiful crown." -- Mishlei (Proverbs) 4:5-9*

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[NT Record -- Hazom (Revelation) 3:11] *The NT record states: "Let no man take your crown." This NT exhortation reflects the Tanakh principle of Mishlei 4:5-9 cited above -- that wisdom and covenant faithfulness are a crown bestowed by Yahweh, and that covenant-keepers must guard what has been given to them. The Tanakh is the doctrinal authority; the NT record affirms it.*

**Guard the covenant of marriage as you guard the Covenant of Yahweh -- because they are the same covenant, expressed at different scales.** Honor your wife. Honor your husband. Honor Yahweh by keeping every covenant you have made before Him. And teach your children the same.

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*"Train up a child in the way he should go; even when he is old he will not depart from it." -- Mishlei (Proverbs) 22:6*

*"Houses and wealth are inherited from fathers, but a prudent wife is from Yahweh." -- Mishlei (Proverbs) 19:14*

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*Continued in Volume V -- Parts 12, 13, 14, and 15*

*"Representatives, Allegiance, The Jesuit Order, and Daniel's Prayer"*

# GLOSSARY OF HEBREW AND COVENANT TERMS

*Key terms introduced or emphasized in Volume IV.*

## MELCHIZEDEK (מֶלֶךְ-צֶדֶק) -- MY KING IS RIGHTEOUSNESS

Compound name from melek (H4428, king/ruler) and tsedek (H6664, righteous/straight/just). The Order of Melchizedek is the Tanakh's highest governmental order -- righteous kingship and priesthood combined, standing above the Levitical succession and superior to it. First appearing in Bereishit 14:18-20; confirmed forever by **Yahweh's** oath in Tehillim 110:4. Strong's H4442.

## SALEM (שָׁלֵם) -- PEACE / WHOLENESS

The city of which Melchizedek was king (Bereishit 14:18). Its name is the root of shalom (H7965) -- completeness, wholeness, welfare, safety, soundness, prosperity, health, well-being. Melchizedek is therefore not only king of righteousness (melek-tsedek) but also king of peace (melek-shalom). The Order of Melchizedek governs in righteousness and produces peace. Strong's H8004.

## TSEDEQ (צֶדֶק) -- RIGHTEOUSNESS

Righteous, that which is straight, just, and right in governance; uprightness; justice administered impartially. The root of Melchizedek's governmental title. **Yahweh's** government is defined by tsedek -- not by power, tradition, or popular vote. The Covenant's judicial standard is tsedek applied equally to all. Strong's H6664.

## ERVAH (עֲרוּהָ) -- NAKEDNESS / INDECENCY

Nakedness, shame, filthiness; exposed and undefended; to pour oneself out, to make oneself naked. The term used in Devarim 24:1 (ervat davar) for the "matter of indecency" that makes divorce permissible under the Covenant. The exposure of the wife's nakedness to another man is the foundational definition of the uncleanness that permits -- but does not require -- divorce. Strong's H6172.

## RUACH (רוּחַ) -- SPIRIT / WIND / BREATH

Wind, breath, spirit; the animating principle of a person -- the seat of will, intention, and governmental direction. To "guard your spirit" (Malakiah 2:15-16) is to guard your covenant commitment at the level of will and intention. The government of **Yahweh** ultimately governs from the inside out -- He writes His Torah on the heart (Yirmeyahu 31:33). Strong's H7307.

## BEN (בֶּן) -- SON / MEMBER OF AN ORDER

Son, child; but also: a member of a guild, order, or class; a rebuilt or established house; offspring, progeny. The "children of Israel" (bnei Yisra'el) are not simply Abraham's biological descendants -- they are the members of the Covenant order represented at Sinai. The Order of Melchizedek is defined by covenant membership, not by bloodline. Strong's H1121.

## GVUL (גְּבוּל) -- BORDER / BOUNDARY

Border, boundary, territory; the marked limits of a country, tribe, or estate; that which is fixed and established by **Yahweh**. The boundaries of the nations were set by the Most High (Devarim 32:8). The covenant-keeper's boundary marker is the word of **Yahweh** -- which no government of men can permanently move. Strong's H1366.

## KETUBAH (כְּתוּבָה) -- MARRIAGE CONTRACT

The traditional Hebrew marriage contract (from *katav*, H3789, "to write"). The written covenant document of marriage, signed before witnesses and presented to the bride. The *ketubah* establishes the husband's specific obligations and the wife's specific rights. No couple in traditional Hebrew law could live together without this document. The *ketubah* is understood as a symbol of **Yahweh's** Covenant with Israel -- a written, witnessed, binding constitutional agreement.

### SHALOM (שָׁלוֹם) -- PEACE

Completeness, wholeness, welfare, safety, soundness, prosperity, health, well-being, friendly relations. The Tanakh's word for peace is not merely the absence of war -- it is the positive, comprehensive flourishing of a person, household, or nation living in full covenant alignment with **Yahweh**. The Prince of Peace (Sar Shalom) in Yeshayahu 9:6 is the governmental officer whose reign produces this comprehensive wholeness. Strong's H7965.

## ABOUT MIQDASH BETHEL COVENANT INSTITUTION

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Miqdash Bethel Covenant Institution (formerly Miqdash Bethel Covenant Assembly, name changed April 16, 2026) is a covenant ministry and institution based in Pearl River, Louisiana, reaching Judaism, Christianity, and Islam simultaneously under the sole authority of the Tanakh -- the Hebrew scriptures.

The Institution operates under the evidentiary standard of Devarim (Deuteronomy) 19:15 -- all claims are corroborated by two to three independent authoritative sources. No post-biblical commentary (Talmud, Church council decrees, or hadith) carries doctrinal authority over the Covenant.

The Master Library of Miqdash Bethel Covenant Institution currently contains over 78 research documents spanning covenant theology, geopolitical covenant analysis, formal correspondence to world leaders and public figures, health and covenant living studies, and this fifteen-part Government of the Hebrew Nation series.

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### CONTACT INFORMATION

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*"Yahweh has sworn and will not repent: You are a priest forever after the order of Melchizedek."*

*Tebillim (Psalms) 110:4*