

# MIQDASH BETHEL COVENANT INSTITUTION

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## DOCUMENT 83

### A COVENANT WITNESS TO THE HOUSE OF YHWH ANCIENT ABRAHAMIC-ADAMIC HOLY ORDER OF MLKTZDK

*Placing the Claims of the A.H.R.O.M. Under the Authority of the Tanakh*

ISSUED BY ELDER KEPHA ARCEMONT, FOUNDER

Miqdash Bethel Covenant Institution | May 27, 2026

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**AUTHORITY NOTE:** This document operates under the sole authority of the *Tanakh* — the Written Word of **Yahweh** (יהוה). Scholars, commentators, historians, and religious traditions are cited as historical witnesses only — never as binding authorities. All final determinations are governed by the *Tanakh* text alone, verified under the evidentiary standard of **Devarim (Deuteronomy) 19:15** — two or three independent witnesses. Document 78 (*The Standard of Yahweh's Covenant Judgment: A Deep Study of the Two and Three Witness Law*) governs the research methodology of this institution and applies in full to this document.

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#### HOW TO READ THIS DOCUMENT — TANAKH BOOK NAMES

All *Tanakh* references in this document use the Hebrew book name followed by the English in parentheses. Books cited herein: **Bereshit** (Genesis) · **Shemot** (Exodus) · **Vayikra** (Leviticus) · **Bamidbar** (Numbers) · **Devarim** (Deuteronomy) · **Yehoshua** (Joshua) · **Tehillim** (Psalms) · **Mishlei**

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(Proverbs) · **Yeshayahu** (Isaiah) · **Yirmiyahu** (Jeremiah) · **Yechezkel** (Ezekiel) · **Amos** (Amos) ·  
**Zechariah** (Zechariah)

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## PREAMBLE — THE PURPOSE OF THIS WITNESS

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In the spring of 2026, Miqdash Bethel Covenant Institution received a formal broadcast letter and subsequently a signed Private Privy Session request from the House of YHWH Ancient Abrahamic-Adamic Holy Order of MLKTZDK — operating through the **United Kingdoms and Monarchs of Africa Federation** (monarchsofafrica.org) — under the authority of His High Holiness **Melekmusa Bynyhwh Mlktzdk**, self-titled Sovereign Sacrosanct Imperial Potentate King-High Priest of the A.H.R.O.M. The communication was warm, scripture-adjacent in its language, and expressed a sincere desire to build covenant unity among what they call the Ysrlt Assemblies. The proposal included twelve areas of potential collaboration ranging from ecclesiastical governance to agriculture and security forces.

Miqdash Bethel Covenant Institution has one standard that applies to every entity, organization, individual, or movement that seeks formal association with this ministry: **every claim must be examined under the authority of the Tanakh and the evidentiary standard of Devarim 19:15**. We extend this witness not in a spirit of hostility, rejection, or superiority — but in the spirit of *ahavat emet*, the love of truth. A covenant witness is the highest form of respect one assembly can offer another. It says: we take you seriously enough to examine your claims before we align our work with yours.

This document does not declare the A.H.R.O.M. condemned or unredeemable. It identifies, under Tanakh authority, the specific areas where their publicly stated positions and framework require examination and alignment with the Word of **Yahweh (יהוה)** before formal covenant association can be established. The door remains open. The standard is the Word.

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## WITNESS I — THE NAME OF YAHWEH (יהוה): COVENANT ENCOUNTER vs. CULTURAL IDENTITY

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### What the A.H.R.O.M. Presents

The A.H.R.O.M. uses the Name **YHWH** extensively in their correspondence, literature, and institutional identity. However, a careful examination of their website and founding documents reveals that their use of the Name is rooted primarily in **ethno-cultural identity** — specifically in the identity of Trans-Atlantic Slave Trade Diaspora descendants as the true nation of **Yahweh**. Their "Antiquities Imperial Kingdom of YHDHYCQN" frames YHWH as a tribal and national designation tied to the bloodline of enslaved Africans from the region historically called Negroland. While the Name is present, the foundation upon which it is employed demands examination.

### What the Tanakh Establishes

The Name **Yahweh** (יהוה) was not given by a nation. It was given by **Yahweh Himself**, in a moment of direct covenant encounter, to Mosheh on the mountain of Elohim. The Name was not inherited through blood, ethnicity, or tribal lineage. It was revealed through covenant relationship — and that relationship was commanded to be transmitted to *all generations* and *all peoples*.

#### Shemot (Exodus) 3:14-15

*"And Elohim said to Mosheh: I AM THAT I AM... Thus shall you say to the children of Yisrael: YAHWEH, the Elohim of your fathers — the Elohim of Avraham, the Elohim of Yitzhak, and the Elohim of Yaakov — has sent me to you. This is My Name forever, and this is My remembrance unto all generations."*

The phrase **le-olam** (לְעֹלָם — H5769), rendered *forever*, and **le-dor va-dor** (לְדֹר וָדֹר — H1755), rendered *unto all generations*, establish that the Name of **Yahweh** belongs to the covenant relationship — not to any ethnic, racial, or national group exclusively. The Name is **Yahweh's** alone to give, and He gives it through encounter and covenant obedience.

#### Yeshayahu (Isaiah) 45:21-22

*"Tell it forth and bring them near — let them even take counsel together. Who has declared this from ancient time? Who has told it of old? Have not I, YAHWEH? And there is no Elohim else beside Me; a just El and a Savior; there is none beside Me. Look unto Me and be saved, all the ends of the earth; for I am El, and there is none else."*

**Covenant witness:** The use of the Name **Yahweh** as a racial or tribal identity marker — rather than as a covenant name received through encounter with the Living Word — is a use the Tanakh does not

authorize. The Name carries covenant obligations that are universal in scope. Any assembly operating under the Name of **Yahweh** must anchor that Name in the Tanakh text, not in ethnic heritage, no matter how honorable that heritage may be.

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## WITNESS II — THE "GREAT SPIRIT": SYNCRETISM EXAMINED UNDER THE TANAKH

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### What the A.H.R.O.M. Presents

In their official A.H.R.O.M. Agency description on their website, the organization defines itself as "strictly adhering to the **Great Spirit**, the Laws, Statutes and Ordinances of the Ancient Holy Royal Order of MLKTZDK." The phrase **Great Spirit** is repeated in their institutional self-description. This is not a Tanakh term. It is a phrase rooted in pan-Indigenous North American and Native American spiritual traditions, used to describe the supreme spiritual force in those traditions. Its appearance alongside the Name of **Yahweh** requires direct covenant examination.

### What the Tanakh Establishes

The Tanakh is not ambiguous on the matter of blending the worship of **Yahweh** with other spiritual concepts, names, or frameworks. The command against syncretism is among the most repeated and most severely enforced in the entire Written Word.

#### **Devarim (Deuteronomy) 4:35**

*"Unto you it was shown, that you might know that YAHWEH is Elohim; there is none else besides Him."*

#### **Devarim (Deuteronomy) 6:4**

*"Hear, O Yisrael: YAHWEH our Elohim, YAHWEH is one."*

#### **Devarim (Deuteronomy) 12:30-31**

*"Take heed to yourself that you be not snared by following them, after they be destroyed from before you; and that you inquire not after their elohim, saying: How did these nations serve their elohim? Even so will I do likewise. You shall not do so unto YAHWEH your Elohim."*

The Shema — **Devarim 6:4** — is not merely a theological statement. It is a covenant *boundary marker*.

**Yahweh** is not to be described in the language of other spiritual traditions, even to build bridges. The

Hebrew *echad* (אֶחָד — H259) — *one* — does not allow **Yahweh** to be equated with, merged with, or translated into the vocabulary of any other spiritual framework.

**Covenant witness:** "The Great Spirit" is not **Yahweh**. Employing language from Indigenous spiritual traditions to describe the Creator of the Tanakh creates theological confusion and compromises the exclusivity of covenant loyalty. This is not a cultural sensitivity issue — it is a *Devarim 4:35* issue. Any assembly, people, or organization seeking covenant association with Miqdash Bethel must operate from the vocabulary and authority of the Tanakh alone, in the Name **Yahweh** alone, without importing terminology from other spiritual traditions.

## WITNESS III — THE MELCHIZEDEK ORDER: WHAT THE TANAKH ACTUALLY ESTABLISHES

### What the A.H.R.O.M. Presents

The organization's full title — **Ancient Abrahamic-Adamic Holy Order of MLKTZDK (Melchizedek)** — claims institutional identity within the Melchizedek order. Its leader, Melekmusa Bynyhwh Mlktzdk, titles himself **King-High Priest** and positions the entire organization as governing under this order. Their letter to this ministry quotes **Shemot (Exodus) 18:21** — the passage regarding rulers of thousands and hundreds — as the Tanakh basis for their priestly governance structure. This claim requires full covenant scrutiny.

### What the Tanakh Establishes

The historical figure **Malki-Tzedek** (מַלְכִי-צְדָקָה) appears in the Tanakh exactly **twice**:

PASSAGE	THE TANAKH TEXT
<b>Bereshit(Genesis)1 4:18-20</b>	<i>"And Malki-Tzedek king of Shalem brought forth bread and wine; and he was the priest of El Elyon. And he blessed him, and said: Blessed be Avram of El Elyon, Maker of heaven and earth; and blessed be El Elyon, who has delivered your enemies into your hand. And he gave him a tenth of all."</i>

<p><b>Tehillim(Psalms)11 0:4</b></p>	<p><i>"YAHWEH has sworn and will not repent: You are a priest forever, after the manner of Malki-Tzedek."</i></p>
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This is the complete Tanakh record. **Malki-Tzedek appears in exactly two places.** The Tanakh establishes no institutional "order" that human beings can form, join, claim membership in, or use as the basis of a governing authority. The name *Malki-Tzedek* itself is a descriptive title — from *melek* (מֶלֶךְ — H4428), *king*, and *tzedek* (צְדָקָה — H6664), *righteousness* — meaning "my king is righteousness" or "king of righteousness." **It describes a quality of relationship with Yahweh, not a lineage, not an office, not an organization.**

**Tehillim (Psalms) 110:4 — Covenant Context**

*"YAHWEH has sworn and will not repent: You are a priest forever, after the manner of Malki-Tzedek."*

The Rabbinical tradition (Babylonian Talmud, Nedarim 32b) and classical scholarship agree that **Tehillim 110** is a prophetic messianic psalm — addressing a future, singular, Yahweh-appointed priest-king. The Tanakh nowhere authorizes a human institution to form a governing "order" under this title, to appoint its own King-High Priest, or to claim that any existing assembly "grafts into" this order by human agreement.

**Covenant witness:** The precedent of unauthorized priestly appointment is addressed directly in the Tanakh through the account of **Korach in Bamidbar (Numbers) 16-17** — where self-appointed priestly claims resulted in the most severe covenant judgment in the wilderness narrative. **Yahweh appoints. Human institutions do not self-appoint to divine offices.** The A.H.R.O.M. must demonstrate — from the Tanakh text alone, by two or three witnesses — the scriptural basis by which any living human being holds the office of King-High Priest under the order of Malki-Tzedek.

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## WITNESS IV — RACIAL IDENTITY THEOLOGY: THE COVENANT IS NOT ETHNIC

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### What the A.H.R.O.M. Presents

The A.H.R.O.M. identifies its people as "the Antiquities Imperial Kingdom of YHDHYCQN" — specifically the **Native Slave Descendants of the Trans-Atlantic Slave Trade Diaspora Exile** from the former territory of "Negroland" (modern West Africa, Benin/Togo/Nigeria region). Their system is described as an **ethno-religion** — meaning that covenant identity is tied to racial and genealogical heritage. This places them within the broader framework of the Black Hebrew Israelite movement, which holds that enslaved Africans are the biological descendants of ancient Yisrael, and that this bloodline confers a special covenant standing before **Yahweh**.

### **What the Tanakh Establishes**

The suffering of African peoples through the Trans-Atlantic Slave Trade was a profound historical atrocity, and the Tanakh speaks powerfully about the liberation of the oppressed. **Yahweh** is explicitly identified as the Elohim who hears the cry of the afflicted. This covenant institution honors that truth. **However, the Tanakh does not establish a covenant standing on the basis of ethnicity or bloodline. The covenant of Yahweh has always been defined by obedience to the Word — not by genealogical lineage.**

#### **Bamidbar (Numbers) 15:15-16**

*"One statute for you of the congregation, and for the stranger that sojourns with you — a statute forever throughout your generations; as you are, so shall the stranger be before YAHWEH. One Torah and one ordinance shall be both for you, and for the stranger that sojourns with you."*

#### **Devarim (Deuteronomy) 10:17-19**

*"For YAHWEH your Elohim — He is Elohim of elohim and Adon of adonim, the great El, the mighty and the awesome, who favors no one and takes no bribe. He executes justice for the fatherless and the widow, and loves the stranger, giving him food and clothing. Love the stranger, therefore; for you were strangers in the land of Mitzrayim."*

#### **Yeshayahu (Isaiah) 56:6-7**

*"Also the sons of the foreigner, who join themselves to YAHWEH, to minister unto Him, and to love the Name of YAHWEH, to be His servants — everyone who keeps the Shabbat from polluting it, and takes hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer... For My house shall be called a house of prayer for all peoples."*

The Tanakh covenant reaches *kol ha-amim* (כָּל הָעַמִּים) — **all the peoples**. **Bereshit (Genesis) 12:3** established from the beginning that through Avraham **"all the families of the earth shall be blessed."**

The covenant was never intended to be the exclusive property of any bloodline — and the Tanakh's own record shows that Yisrael was always a mixed multitude (**Shemot 12:38**) that expanded through covenant faithfulness, not ethnic purity.

**Covenant witness:** Miqdash Bethel Covenant Institution reaches Judaism, Christianity, and Islam simultaneously — across all ethnic backgrounds — **because Yahweh's covenant is not ethnic.** A framework that positions one racial group as the biological Israelites — and by extension the primary or exclusive heirs of the covenant — does not align with the universal covenant scope the Tanakh itself establishes. This is offered in love, not condemnation. **The Trans-Atlantic Slave Trade was among the most devastating events in human history, and Yahweh's justice toward the oppressed is real. But justice under Yahweh is covenant justice — not racial covenant exclusivity.**

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## **WITNESS V — SELF-APPOINTED KING-HIGH PRIEST: THE TANAKH STANDARD FOR AUTHORITY**

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### **What the A.H.R.O.M. Presents**

His High Holiness Melekmusa Bynyhwh Mlktzdk holds the combined title of "**Holy Patriarch — Holy Father — Holy Sacrosanct — King-High Priest of Ancient Abrahamic Holy Order of the House of YHWH.**" This is a self-assumed title, combining the offices of king, high priest, patriarch, and holy father into a single human authority. Their letter to this ministry references **Shemot 18:21** as a Tanakh basis for their governance structure.

### **What the Tanakh Establishes**

The passage cited — **Shemot (Exodus) 18:21** — reads: *"Moreover you shall provide out of all the people able men — such as fear Elohim, men of truth, hating unjust gain — and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens."* This passage describes a **delegation of practical governance** in a specific historical moment — Yitro's counsel to Mosheh regarding the management of disputes. It does not establish a perpetual theocratic kingdom with a self-appointed King-High Priest. The context requires reading the full passage:

### **Shemot (Exodus) 18:13-26 — Context**

*"The structure Yitro proposed was a practical judicial delegation for the settlement of disputes among the people in the wilderness. Mosheh was the appointed leader — chosen directly by Yahweh (Shemot 3:10). The system Yitro proposed distributed Mosheh's Yahweh-given authority downward. It did not authorize any person to self-appoint as King-High Priest."*

The Tanakh establishes a consistent principle: **Yahweh appoints; men do not self-appoint.**

### **Bamidbar (Numbers) 16:1-3, 35 — Korach's Rebellion**

*"Now Korach... took men: and they rose up before Mosheh, with two hundred and fifty princes of the congregation, called to the assembly, men of renown. And they gathered themselves together against Mosheh and against Aharon, and said unto them: You take too much upon you, seeing all the congregation are holy, every one of them, and YAHWEH is among them... And there came out a fire from YAHWEH, and consumed the two hundred and fifty men that offered the incense."*

The account of Korach is the Tanakh's clearest covenant word on self-appointed priestly and leadership claims. **Korach and his company were *not wrong* that the congregation was holy — they were wrong to self-appoint to priestly office without Yahweh's sanction. The judgment was immediate and complete.**

**Covenant witness: The title King-High Priest has no Tanakh precedent as a human self-appointed office.** Malki-Tzedek was a historical figure whose priesthood is referenced prophetically in **Tehillim 110:4**. No Tanakh text authorizes any living person to assume this combined office by self-proclamation. The pattern of the Tanakh from **Shemot** to **Yirmiyahu** is consistent: leaders are called, tested, and confirmed through the Word of **Yahweh** — not through institutional self-designation.

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## **WITNESS VI — ECUMENICAL BREADTH AND COVENANT DISCERNMENT**

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### **What the A.H.R.O.M. Presents**

On April 26, 2025, the A.H.R.O.M. issued a formal public condolences letter to the Catholic Church upon the death of Pope Francis. The letter expressed deep institutional mourning and alignment with the Catholic Diocese and Christian communities throughout the world. This is consistent with the

organization's stated goal of reaching all assemblies — including those whose doctrinal foundations differ fundamentally from a Tanakh-only covenant framework.

### **What the Tanakh Establishes**

Miqdash Bethel Covenant Institution reaches Judaism, Christianity, and Islam simultaneously — but with a specific purpose: to call each tradition back to the authority of the Tanakh and to the covenant Name of **Yahweh**. This is not the same as institutional alignment with systems that have historically replaced, modified, or contradicted the authority of the Tanakh. The Tanakh speaks clearly on the matter of covenant association:

#### **Amos 3:3**

*"Can two walk together, except they be agreed?"*

#### **Devarim (Deuteronomy) 7:2-4**

*"And when YAHWEH your Elohim shall deliver them before you; you shall strike them, and utterly destroy them; you shall make no covenant with them, nor show mercy unto them... For they will turn away your son from following Me, that they may serve other elohim; so will the anger of YAHWEH be kindled against you, and destroy you quickly."*

The principle is not isolation — **Yahweh** consistently sent His servants to speak to kings, nations, and peoples outside the covenant. **But speaking to, is different from aligning with.** An organization that issues institutional condolences to a religious body whose theological structure includes the worship of saints, the Papacy as a supreme spiritual office, and doctrines absent from the Tanakh — and does so as an expression of solidarity — has not maintained the covenant boundary that **Devarim 7** and **Amos 3:3** establish.

**Covenant witness:** Covenant witness is offered to all peoples. **Covenant alignment** — meaning institutional fellowship, governance partnership, or treaty — is reserved for those who operate under the same Tanakh authority and the same covenant Name. The breadth of the A.H.R.O.M.'s institutional reach, while motivated by a sincere desire for unity, has not yet demonstrated the covenant boundary that the Tanakh requires.

## THE STANDARD OF COVENANT ALIGNMENT — WHAT YAHWEH REQUIRES

Miqdash Bethel Covenant Institution operates under the following covenant standard for any formal association, alignment, or joint ministry endeavor. These are not the conditions of this elder — they are the conditions of the Word of **Yahweh (יהוה)**. Any assembly — regardless of the beauty of their language, the sincerity of their intentions, or the breadth of their vision — must meet these standards before formal covenant association can be established:

#	CONDITION	TANAKH STANDARD
<b>I.</b>	<b>Sole Tanakh Authority</b>	The Written Tanakh — the Torah, Nevi'im, and Ketuvim — governs all doctrine, judgment, governance, and practice. No tradition, commentator, cultural heritage, or institutional history holds authority equal to or above the Tanakh text. (Devarim 4:2; Devarim 12:32)
<b>II.</b>	<b>The Covenant Name from the Text</b>	The Name Yahweh (יהוה) must be employed as a covenant name received from the Tanakh text — not as a cultural, ethnic, or tribal identity marker. Its use must carry the covenant obligations the Tanakh attaches to it. (Shemot 3:15; Vayikra 22:32)
<b>II I.</b>	<b>Universal Covenant Scope</b>	The covenant of Yahweh reaches all peoples, all nations, and all ethnic backgrounds. No framework that restricts the covenant to a racial group, genealogical heritage, or ethnic nation — to the exclusion of others — aligns with the Tanakh's universal covenant scope. (Bereshit 12:3; Bamidbar 15:15-16; Yeshayahu 56:6-7)
<b>I V.</b>	<b>Yahweh-Appointed Leadership Only</b>	Leaders are appointed through the Word of Yahweh and confirmed by covenant community witness — not self-designated by institutional title. All leadership authority claims must be submitted to Devarim 19:15 scrutiny. (Bamidbar 16-17; Devarim 17:15)

<p><b>V.</b></p>	<p><b>No Syncretism</b></p>	<p>The covenant vocabulary, identity, and practice of an aligned assembly must come from the Tanakh alone. The language of other spiritual traditions — including but not limited to 'Great Spirit,' Christological formulas, or Islamic theological frameworks not found in the Tanakh — cannot be used to describe Yahweh or to govern covenant practice. (Devarim 6:4; Devarim 12:30)</p>
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## CONCLUSION — AN OPEN DOOR UNDER COVENANT CONDITIONS

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This document is not a closing of the door. It is the opening of the only door that **Yahweh** has authorized: the door of the Word. Miqdash Bethel Covenant Institution received the outreach of the House of YHWH Ancient Abrahamic-Adamic Holy Order of MLKTZDK with the respect it deserved — and the highest form of respect is covenant scrutiny. The six witnesses presented in this document identify specific areas where the public doctrine and framework of the A.H.R.O.M. require examination and alignment with the Tanakh before formal covenant association can be established.

None of these witnesses are personal indictments. The desire for unity among Yisrael's assemblies — and among all people who seek **Yahweh** — is righteous. The suffering of the African Diaspora is real, and **Yahweh** is not indifferent to it. The passion for covenant governance, for agriculture that feeds the people, for liberation of the oppressed — these are covenant themes that run from **Shemot** to **Yeshayahu**. This ministry honors the heart behind those desires.

**But the Word of Yahweh is not flexible on its own authority. Devarim 4:2** is unambiguous: *"You shall not add unto the word which I command you, neither shall you diminish from it."* Any association, alignment, or partnership that requires Miqdash Bethel Covenant Institution to set aside any one of the five conditions above is an association that **Yahweh** has not authorized — and this institution will not pursue it.

The invitation extended by the A.H.R.O.M. for an introductory phone session stands as an opportunity to discuss these witnesses openly. Miqdash Bethel Covenant Institution remains open to that conversation — conducted in the spirit of **Yahweh's** truth, with the Written Word as the final authority at every point. If the A.H.R.O.M. can demonstrate, from the Tanakh text — by two or three witnesses — that their framework aligns with the five conditions set forth above, this institution will rejoice to walk with them.

**Let the Word of Yahweh judge between us. Let no other standard apply.**

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**ISSUED IN THE NAME OF YAHWEH (יהוה)**

**ELDER KEPHA ARCEMONT, FOUNDER**

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**LEXICAL APPENDIX — KEY HEBREW TERMS**

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TERM	HEBREW	STRONG'S	COVENANT MEANING
<i>Yahweh</i>	יהוה	<b>H3068</b>	The personal covenant Name of the Creator, revealed in Shemot 3:14-15. Not an ethnic designation — a covenant encounter.
<i>Malki-Tzedek</i>	מלְכִי-צְדֵק	<b>H4442</b>	Compound: melek (H4428, king) + tzedek (H6664, righteousness). Appears in Tanakh twice only: Bereshit 14:18-20 and Tehillim 110:4.

<i>Echad</i>	אֶחָד	<b>H259</b>	One — the Shema's declaration that Yahweh is absolutely singular and undivided. Excludes all equivocation with other spiritual frameworks.
<i>Le-olam</i>	לְעֹלָם	<b>H5769</b>	Forever / unto all ages. Applied to the Name Yahweh in Shemot 3:15 — the Name belongs to all generations, not to one ethnic group.
<i>Le-dor va-dor</i>	לְדֹר וָדֹר	<b>H1755</b>	Generation to generation. The covenant Name is perpetual across all peoples and all time.
<i>Tzedek</i>	צְדִיקָה	<b>H6664</b>	Righteousness — right relationship with Yahweh expressed through obedience to His covenant. Not a bloodline quality but a covenant quality.

*Lexical sources: BDB (Brown-Driver-Briggs), HALOT, Strong's Exhaustive Concordance, TWOT*

Doc 83 | Miqdash Bethel Covenant Institution | May 27, 2026

**AUTHORITY: THE TANAKH — THE WORD OF YAHWEH ALONE | STANDARD: DEVARIM 19:15**