

MIQDASH BETHEL COVENANT INSTITUTION

Pearl River, Louisiana

**THE GOVERNMENT
OF THE HEBREW NATION**

and its Covenant/Constitution

"A Guide for All Governments"

VOLUME III

Republic, Scripture, and Covenant Cutting

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VOLUME III

Republic, Scripture, and Covenant Cutting

Volume II established that **Yahweh's** government must be transmitted to each new generation -- and that the Covenant on which it rests is everlasting, incapable of alteration or abolition. Volume III examines three interconnected dimensions of how that Covenant actually functions as a governmental document.

Chapter Six confronts the foundational confusion of modern governance: the difference between a Republic and a Democracy. These are not synonyms. One vests sovereignty in the individual; the other in the collective majority. The Hebrew Covenant is -- in both its structure and its spirit -- a republican covenant. Understanding this distinction is essential for every covenant-keeper who seeks to engage civil government with wisdom.

Chapter Seven treats the Tanakh as what it actually is: a governing document. It traces the covenant-cutting form -- *karath berit* -- through its ancient Near Eastern context, examines extra-biblical treaty evidence from Mari, Alalakh, the Hittites, and the Assyrians, and establishes the foundational structure of the Hebrew Covenant as a vassal treaty between the Great King **Yahweh** and His people.

Chapter Eight follows those covenant echoes through the Tanakh: circumcision, Sinai, the renewal under Yehoshua, and **Yirmeyahu's** prophecy of the renewed Covenant. Each echo reinforces the same truth -- the Covenant of **Yahweh** is a binding constitutional compact requiring the full commitment of those who enter it, with blessings for faithfulness and consequences for violation that are as certain as the character of its Author.

The same doctrinal standards observed throughout this series apply here. The Tanakh alone holds doctrinal authority. All NT passages retained for historical witness are labeled [NT Record].

VOLUME III | CHAPTER SIX

REPUBLIC VS. DEMOCRACY

Part 6 -- The Government of Men and the Government of Yahweh

In Part 5 we established that the Covenant of **Yahweh** is an everlasting Covenant from generation to generation -- incapable of being annulled, altered, or superseded. In Part 6 we examine how mankind has broken down the governmental laws of **Yahweh** and replaced them with man-made constitutions that are in a perpetual state of change -- constitutions that will never fully unify people precisely because they are not in unity with the Creator who alone holds the complete understanding of what unifies human beings.

The prophet **Yeshayahu** identified this condition with surgical precision:

*"The earth is also defiled under its inhabitants, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." --
Yeshayahu (Isaiah) 24:5*

Every word in this verse carries governmental weight:

Eretz (אֶרֶץ) (H776): *earth, land, native country, district, region, territory; kingdoms and regions; divided fragments -- tribes or nations.*

Chaneph (חָנֵף) (H2610): *defiled, profaned, polluted, corrupt; to turn aside from the true religion; to be polluted in the sense of immorality.*

Yashav (יָשָׁב) (H3427): *inhabitants -- those who dwell, remain, abide; those seated, as judges sitting in judgment.*

Avar (עָבַר) (H5674): *transgressed -- to pass over or through; to alienate; to make invalid, to make obsolete; to cross to the other side.*

Torah (תּוֹרָה) (H8451): *laws -- law, direction, instruction; the body of legal directives.*

Chalaph (חָלַף) (H2498): *changed -- to pass from one thing to another; to overstep, to transgress.*

Choq (חֹק) (H2706): *ordinance -- statute, limit, something prescribed; that which is established or definite; civil enactments prescribed by Yahweh.*

Parar (פָּרַר) (H6565): broken -- to break, frustrate; violate; make ineffectual.

Olam (עוֹלָם) (H5769): everlasting -- long duration, antiquity, futurity; continuous existence; everlasting, indefinite or unending future; eternity; beyond the field of vision of time and space.

Berit (בְּרִית) (H1285): covenant -- covenant, alliance, pledge, constitution; a covenant is instituted through a sacrifice, with the parties passing through the pieces, binding themselves to its terms under penalty of death if violated. See Bereishit 15:10,17; Yirmeyahu 34:18-20.

From these definitions we see clearly that the nations -- beginning with the children of Israel to whom the Covenant was first given -- have been defiled by turning away from the true Covenant. This way of life, a governmental plan instituted by **Yahweh** through a constitutional agreement, was added to, subtracted from, and ultimately broken apart through the legislation of men. Today we live with the consequences.

When the Hebrew people rejected **Yahweh's** Covenant, He asked them a simple question:

"And you shall make no league with the inhabitants of this land; you shall throw down their altars. But you have not obeyed My voice. Why have you done this?" -- Sboftim (Judges) 2:2

That question could be addressed to any nation on earth today. The honest answer from virtually every government would be the same: *"We thought we had a better plan."* Yet all nations are still searching for answers to problems that the Covenant of **Yahweh** already resolved. One hears it repeated in America: *"We don't have a perfect government, but it is the best we have."* **The perfect government exists. It has always existed. The nations simply have not been willing to fully receive it.**

THE LAW OF THIS LAND

In the current era, when a new law is passed, the governing bodies do not uphold the organic foundational law -- they focus on interpretations called "precedents," create legal codes, and argue "the intent of the law."

Legislators and attorneys reason that organic laws were written for a different cultural period and must therefore be updated, amended, and reinterpreted to fit the culture of today. The result is that legal precedents and statutory codes now override, and in many cases nullify, the original foundational law. To understand the distinction clearly, we must define the terms:

Legal: Allowable or enforceable by being in conformity with the law of the land and public policy; not condemned as illegal.

Public Policy: Declared State objectives relating to the health, morals, and well-being of the citizenry. In the interest of public policy, legislatures and courts seek to nullify any action, contract, or trust that conflicts with these objectives, even without a statute expressly declaring it void.

Law: (1) A recognized causal principle whose violation must result in a penalty. (2) The binding rules of conduct meant to enforce justice and prescribe duty or obligation, derived from custom or formal enactment by a ruler or legislature, carrying the power and authority of the enactor, with associated penalties for failure to obey.

Law of the Land: The aggregate of all custom, statute, usage, and other types of laws of a country applicable to everyone within the jurisdiction of its courts.

Legal System: The legal regimen of a country consisting of: (1) a written or oral constitution; (2) primary legislation enacted by the legislative body; (3) subsidiary legislation made by bodies authorized by primary legislation; (4) customs applied by courts on the basis of traditional practice; and (5) principles of civil, common, or other codes of law.

Lawful: Allowable or permissible by being in conformity with laws, principles, regulations, and statutes meant to govern or regulate a particular activity or conduct.

Legitimate: Acceptable or recognized as genuine, valid, or conforming to established codes, customs, rules, or standards of conduct.

Notice what these definitions reveal: **legal** enforces **public policy** -- which may or may not align with the foundational **law**. A statute can be *legal* without being *lawful* -- that is, it can be enforced without being in true conformity with the foundational law. **This is the crisis of modern governance: the legal has displaced the lawful, and the lawful has been forgotten.**

The Hebrew Covenant had no such ambiguity. **Yahweh's** laws were clear, written, and public. They were not subject to interpretation by rabbinical precedent or judicial opinion. They were the standard against which all conduct was measured -- and the standard never changed, because the Author never changed:

"You shall do no injustice in judgment. You shall not be partial to the poor nor defer to the great, but you shall judge your neighbor fairly." -- Vayikra (Leviticus) 19:15

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

REPUBLIC VS. DEMOCRACY

*I pledge allegiance to the flag of the United States of America,
and to the Republic for which it stands,
one Nation under God, indivisible, with liberty and justice for all.*

In the Pledge of Allegiance, American schoolchildren have pledged allegiance to a **Republic** -- not to a democracy. Yet in virtually every political speech, every international policy address, and every civics class in the country today, the word "democracy" is used as if it were synonymous with freedom. **It is not. A republic and a democracy are fundamentally different -- and the difference matters enormously to every citizen.**

"Republic" is the proper constitutional description of the government of the united States of America. The word "democracy" does not appear anywhere in the Constitution of the United States, nor in any of the state constitutions at the time of ratification. The Founders were deeply aware of the danger of pure democracy and explicitly rejected it in framing the republic.

DEFINITIONS -- FROM BLACK'S LAW DICTIONARY, 5TH EDITION

Republic (Republican Government): That form of government in which the powers of sovereignty are vested in the people and are exercised by the people, either directly, or through representatives chosen by the people, to whom those powers are specially delegated. In a republic the sovereignty resides in each individual person. The group has advisory powers only; the sovereign individual is free to reject majority group-think. -- Black's Law Dictionary, 5th Ed., p. 626; *In re Duncan*, 139 U.S. 449; *Minor v. Happersett*, 88 U.S. 162.

Democracy: That form of government in which the sovereign power resides in and is exercised by the whole body of free citizens, directly or indirectly through a system of representation. In a pure democracy, 51% beats 49%. The minority has no rights except privileges granted by the majority. -- Black's Law Dictionary, 5th Ed., pp. 388-389.

The critical distinction is this: in a Republic, **sovereignty resides in each individual person.** In a Democracy, **sovereignty resides in the collective whole.** This is not an abstract legal technicality -- it is the foundational principle that determines whether a citizen has rights that cannot be taken from him, or merely privileges that the majority has condescended to grant.

SIDE-BY-SIDE COMPARISON

Category	Republic	Democracy
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Sovereignty	In each individual person	In the whole body of free citizens
Majority power	Advisory only -- the individual may reject it	Mandatory -- 51% rules absolutely
Minority rights	Protected by the Bill of Rights; one juror can stop the majority	No minority rights except those granted by the majority
Individual rights	Natural, God-given rights that precede the government	Civil rights (privileges) granted by the government
Government role	Agent hired by the people to perform listed functions	Authorized representative of the sovereign collective
Character of law	Liberty and justice for all	Dictatorship of the majority
Historical example	United States under Common Law	Athens -- Socrates was executed by a democratic majority vote

Socrates was executed by a democracy. Though he harmed no one and merely asked difficult questions of those in power, the majority found him intolerable. Under a republic, a single juror could have prevented his execution. Under a pure democracy, no such protection existed. **The minority has no rights in a democracy -- only the privileges the majority chooses to extend.**

THE THREE-TIERED STRUCTURE OF THE AMERICAN REPUBLIC

James Madison, Alexander Hamilton, and the other Founders understood this distinction clearly. The United States, as originally framed, operates on a three-tiered structure: The People (sovereign, possessing God-given natural rights) stand at the top. Below them are Government Agencies (servants of the People). Below those are Citizens (subjects of government agencies).

U.S. citizenship did not exist until July 28, 1868, with the ratification of the 14th Amendment. Prior to that date, there were only nationals and sovereign People of the republic. The 14th Amendment created a new legal class -- "citizens of the United States" -- who are wholly subject to the laws and statutes of the United States. The People of the Republic, operating under Common Law, retain natural rights. Citizens, operating under statutory democracy, enjoy only the privileges the government grants.

This is why the preamble of the Constitution begins: "*We the People*" -- do ordain and establish this Constitution for the United States of America -- not "*We the Citizens.*" The People established the Constitution for the government to serve. **The people own the government. The government owns the citizens. This distinction, known to every Founder, has been almost entirely lost from public discourse in 2026.**

HOBBS VS. LOCKE -- THE PHILOSOPHICAL BATTLE FOR AMERICAN GOVERNMENT

The political philosophy underlying the Republic vs. Democracy debate traces directly to two seventeenth-century English philosophers: Thomas Hobbes and John Locke.

Thomas Hobbes (1588-1679)	John Locke (1632-1704)
Sovereignty vested in the State	Sovereignty vested in the People
Government as master; the people as subjects	Government as servant; the people as principals
Authority flows downward from the ruler	Authority flows upward from the governed
Preferred by statists and centralized power advocates	Preferred by populists and liberty advocates
Model: collective sovereignty; democracy	Model: individual sovereignty; republic
The California Government Code explicitly rejects Hobbes -- Secs. 11120 and 54950: "The people of this State do not yield their sovereignty to the agencies which serve them."	The Preamble of the U.S. Constitution and all state preambles affirm Locke's position.

Locke won in 1776. Hobbes is winning in 2026. The steady erosion of the Republic under the weight of statutory democracy -- the replacement of natural rights with government-granted privileges, the replacement of Common Law with statutory codes, the replacement of individual sovereignty with collective mandates -- is the political story of the past 150 years of American governance.

"If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be." -- Thomas Jefferson, 1816

The covenant-keeping people of **Yahweh** must understand the distinction between Republic and Democracy -- because the Hebrew Covenant is itself a republican covenant. It vests sovereignty in the individual covenant-keeper, accountable to **Yahweh** directly. No collective majority can vote away the rights of the individual under the Hebrew Covenant. No court of men can nullify what **Yahweh** has established. **The Hebrew Covenant is the ultimate republic -- individual sovereignty under the perfect law of the everlasting King.**

A WORKED EXAMPLE: DEMOCRACY VS. REPUBLIC IN PRACTICE

To illustrate the practical difference, consider a hypothetical environmental ballot measure requiring every household to reduce water usage by 25%, with penalties ranging from a \$500 fine to imprisonment, enforced by government monitoring of every household. The proposal passes by 51%.

Under a Democracy: What Happens to the 49%	Under a Republic: What Happens to the 49%
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The majority has mandatory powers. Every household must comply.	The majority has advisory powers only. No individual is compelled to comply.
The minority has no rights to refuse. Their dissent is irrelevant under law.	Each individual is equally sovereign. He may choose to follow the majority or reject it.
Government monitoring of household water use is legally enforceable against all.	Government monitoring of a non-consenting sovereign individual requires separate due process.
The minority faces criminal penalties for refusing a policy they voted against.	The minority retains their natural right to manage their own property as they see fit.
Result: Dictatorship of the majority. Mandatory compliance. Loss of liberty.	Result: Individual liberty preserved. Advisory compliance. Peaceful coexistence.

This is not merely theoretical. In 2014, during a severe drought, California imposed mandatory water restrictions on residents under exactly this kind of democratic majority authority. Homeowners in some counties were fined for watering their lawns even while government-connected agriculture operations were exempted. **The 49% had no rights. The majority had absolute power. That is democracy in operation.**

THE TEXAS CONSTITUTION -- 150 YEARS OF PERPETUAL CHANGE

The Texas Constitution stands as one of the most instructive living examples of the instability of man-made constitutional governance. Originally adopted on February 15, 1876, it has been amended so many times that it has become one of the longest and most complex constitutional documents in the world. As of November 2025 -- after voters approved all 17 proposed amendments on the November 4, 2025 ballot:

Texas Constitutional Amendments -- Updated 2025	Data
Total amendments proposed since 1876	714 (through the 89th Legislature, 2025)
Total amendments adopted by voters	547 (including all 17 from November 2025)
Total amendments defeated by voters	181
Amendments passed in November 2025 alone	17 -- the most in a single election since 2003
2025 statewide voter turnout	Approximately 2.9 million voters -- under 16% of registered voters
Number of Texas constitutions since 1827	7 separate constitutions
Average length of U.S. state constitution	Approx. 36,000 words -- four times the length of the U.S. Constitution

Compare this to the Covenant of **Yahweh**: zero amendments in over 3,500 years of recorded history. Not because it has been ignored -- but because it was perfect when given, and its Author does not make mistakes. **The Texas Constitution has been amended 547 times. Yahweh's Constitution has been amended zero times. This is the difference between the government of men and the government of the Creator.**

"You shall not add to the word which I command you, neither shall you diminish from it, that you may keep the commandments of Yabweh your Elohim which I command you." -- Devarim (Deuteronomy) 4:2

STATE CONSTITUTIONS IN 2026 -- THE PATTERN OF PERPETUAL AMENDMENT

U.S. State Constitutional Data	Current Figures (2025-2026)
Average number of constitutions per state	3 (some states have had as many as 11)
States operating under pre-1850 constitutions	Only 6
State constitutions adopted after World War II	Approximately one-quarter of all current state constitutions
Average length of state constitution	Approx. 36,000 words -- vs. approx. 7,400 for the U.S. Constitution with all amendments
Average number of amendments per state constitution	Approximately 100
States with fewer than 27 amendments (same as U.S. Constitution)	Only 6 of 50
State with most amendments (Alabama)	Over 977 amendments as of 2025, many applicable only to specific localities

Louisiana -- where Miqdash Bethel Covenant Institution is located -- has had **11 constitutions** since statehood. Georgia has had 10. **The inability of man-made constitutional systems to achieve stability is not a political problem -- it is a spiritual one.** It is the direct consequence of the earth's inhabitants transgressing the laws, changing the ordinances, and breaking the everlasting Covenant of **Yabweh** -- exactly as **Yeshayahu** prophesied.

THE COVENANT OF YAHWEH AS THE MORE PERFECT LAW

The Covenant of **Yabweh** is not silent on the subject of constitutional law for nations. It is the most comprehensive constitutional framework ever given to human beings. Its laws address:

- **Criminal law** -- homicide, assault, theft, perjury, fraud, all defined and judged with clear standards and penalties.
- **Civil law** -- property rights, contracts, inheritance, land tenure, debt, marriage, and divorce.
- **Commercial law** -- weights and measures, market ethics, labor standards, and the Jubilee economic reset.
- **Environmental law** -- care of the land, the Sabbatical year of rest for the soil, the prohibition against destroying fruit trees in warfare.

- **Immigration law** -- one standard for the native-born and the stranger alike, with defined conditions of covenant entry.
- **Judicial procedure** -- two or three witnesses required for any capital charge; the right of appeal to higher courts; strict accountability for false witnesses.
- **Governance structure** -- the separation of civil and priestly authority; elected judges; accountability of public officials; the prohibition against covetousness for anyone holding office.

As the American republic continues to demonstrate the limits of man-made constitutional governance -- with its 27 federal amendments, its perpetually amended state constitutions, and its ever-expanding body of statutory codes displacing foundational law -- **the case for the Hebrew Covenant as the governing standard becomes stronger with every passing year, not weaker.**

The question before every generation is the same one **Mosheh** placed before the people:

"I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, loving Yahweh your Elohim, obeying His voice, and holding fast to Him." -- Devarim (Deuteronomy) 30:19-20

It is time for all nations -- and in particular for the united States, which was founded on the principles of the Hebrew Covenant -- to make a change for the better and utilize a time-proven form of government. **Instead of having some of the Hebrew Covenant, it is time to have all of it.**

Continued in Chapter Seven: "The Holy Scriptures -- Authority in Hebrew Government"

VOLUME III | CHAPTER SEVEN

THE HOLY SCRIPTURES AND THEIR INFLUENCE IN THE CONSTITUTION

CUTTING COVENANTS

Part 7 -- The Tanakh as Constitutional Government

THE HOLY SCRIPTURES AS A BOOK OF GOVERNMENT

Most people today regard the Holy Scriptures as a religious text -- a book of worship, devotion, and personal faith.

What they have not been taught is that the Tanakh is, in its fundamental nature, the constitutional framework of a perfect government -- a government instituted by the Creator of mankind for the governing of a people and, through that people, the governing of all nations who would receive its principles.

The Tanakh contains all the vital principles of faith, worship, and covenant relationship with **Yahweh**. But it is routinely overlooked as a governing document -- one that teaches the righteous administration of people, the ordering of civil society, and the standard of self-governance for individuals and communities. Some find it illogical to speak of "perfect laws." But to deny that the Covenant contains perfect laws is to deny that **Yahweh** Himself is perfect. And that the Tanakh teaches He is:

"As for Elohim, His way is perfect; the word of Yahweh is proven; He is a shield to all who take refuge in Him." -- Tehillim (Psalms) 18:30

For thousands of years, the religious interpretations of men -- divorced from the Covenant's full constitutional character -- have been the cause of countless wars, persecutions, and divisions. This is not the fault of the Covenant. It is the consequence of stripping it of its governmental nature and

reducing it to mere ceremonial religion. **The Covenant of Yahweh was never meant to be merely a religion. It was meant to be a government.**

We have already established in previous parts of this study that the constitutions of men are in a perpetual state of revision -- because they cannot achieve the perfection that only **Yahweh's** Covenant possesses. Abraham, who was not only a man of faith but also a governmental leader of the first order, understood this. He believed the Covenant terms and conditions and enacted them as the law of his household and all under his authority. He is the first recorded signatory to the Covenant -- through faith, not through birth.

COVENANT -- DEFINITION AND FOUNDATION

The Hebrew word for covenant is *berit* (בְּרִית, H1285), meaning: *covenant, alliance, pledge, constitution*. It derives from a root associated with cutting -- because a covenant in the ancient world was not merely an agreement signed on paper. It was ratified through the slaughter and cutting of animals, with the covenant parties passing between the divided pieces -- binding themselves to the terms of the agreement under penalty of death if violated.

The procedure is plainly demonstrated in two passages of the Tanakh:

"And he took him all these, and divided them in the midst, and laid each piece one against another... In the same day Yahweh cut a covenant with Abram, saying, Unto your seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." -- Bereishit (Genesis) 15:10, 18

"And the men who transgressed My covenant, who have not performed the words of the covenant which they cut before Me -- I will make like the calf which they cut in two and passed between its parts: the princes of Yahdah, and the princes of Yerushalayim, the eunuchs, the priests, and all the people of the land who passed between the parts of the calf." -- Yirmeyahu (Jeremiah) 34:18-19

These two passages establish the foundational principle of the Hebrew covenant: **to enter the covenant is to accept its terms under oath, with the divided animal as a living declaration -- "if I break this covenant, let what was done to this animal be done to me."**

CUTTING COVENANTS -- THE HEBREW IDIOM

In the Hebrew Bible, the English phrase "make a covenant" almost always translates the Hebrew *karath berit* (כָּרַת בְּרִית) -- which literally means "cut a covenant." The verb *karath* (H3772) means: *to cut off, cut*

down, cut in pieces; to destroy; to make a covenant, league, alliance -- with the animal as a sacrifice. The noun berit (H1285) means: covenant, alliance, pledge -- similar in meaning to pact, compact, treaty, and league.

While other Hebrew verbs appear alongside *berit* -- such as *qum* (H6965, "establish" or "confirm") and *natan* (H5414, "give") -- *karath* appears ninety times in the Hebrew Bible in the context of making covenants. The cutting idiom reflects the actual practice of ancient covenant-making: an animal was killed and divided, and the parties passed between the pieces to ratify the agreement.

The English expressions "cut a deal" and "strike a bargain" both appear to derive from this same ancient practice -- the language of commercial contract law carries the echo of the ancient covenant-cutting ceremony, though most people using those phrases today have no idea of their origin.

ANIMAL SLAUGHTER IN ANCIENT COVENANT RITUALS

Over the past 150 years, archaeologists and scholars have recovered a substantial body of ancient Near Eastern treaty texts that illuminate the covenant-cutting practices of the Tanakh's world.

These extra-biblical sources confirm that covenant-making through animal slaughter was a widespread and consistent practice across multiple cultures and centuries. Understanding these documents gives the student of the Tanakh's Covenant a far richer understanding of what Abraham, Zedekyah, and the people of Israel were doing -- and what it cost them when they broke it.

SECOND MILLENNIUM BCE -- COVENANT EVIDENCE

Two of the earliest extra-biblical texts describing animal slaughter in covenant ratification come from the eighteenth century BCE. **The Mari Letters** -- ancient documents discovered at the city of Mari in modern Syria -- contain a letter from Ibal-Il to King Zimri-Lim:

"I went to Aslakka to kill an ass between the Hanu and Idamaras... I caused the foal of an ass to be slaughtered. I established peace between the Hanu and Idamaras." -- Mari Letters

The expression "kill an ass" is a diplomatic idiom for "make a treaty." The ritual slaughter of the animal *was* the treaty ratification. From the ancient city of **Alalakh** in modern Turkey, a text records that King Abban "placed himself under oath" to give Alalakh to Iarimlim "and had cut the neck of a sheep, saying: If I take back that which I gave you!" -- the implication being that Abban's life would be forfeited if he broke the agreement.

The majority of other known second-millennium covenant texts are **Hittite treaties** from the fourteenth to twelfth centuries BCE, most involving a Great King and a vassal. The ratification

ceremony frequently involved animal sacrifice, with the understanding that the vassal "could expect the same fate" as the slaughtered animal if he violated the treaty terms.

FIRST MILLENNIUM BCE -- COVENANT EVIDENCE

Several first-millennium BCE texts describe covenants in which the slaughter of an animal explicitly represents the fate of the covenant-breaker. From the eighth century BCE **Sefire Inscription** -- a treaty between King Barga'yah and Matti'el:

"As this calf is cut up, thus Matti'el and his nobles shall be cut up." -- **Sefire Inscription, 8th century BCE**

From an eighth century BCE treaty between **King Ashurnirari V of Assyria** and Mati'ilu:

"This spring lamb has been brought from its fold not for sacrifice, not for a banquet, not for a purchase... it has been brought to sanction the treaty between Ashurnirari and Mati'ilu. If Mati'ilu sins against this treaty... just as this spring lamb will not return to its fold, Mati'ilu together with his sons, daughters, officials, and the people of his land will not return to his country... This head is not the head of a lamb -- it is the head of Mati'ilu, it is the head of his sons, his officials, and the people of his land." -- **King Ashurnirari V, Assyria**

These ancient texts confirm that when **Yahweh** passed between the divided animals in Bereishit 15, and when Zedekyah's people passed between the divided calf in Yirmeyahu 34, every person present understood exactly what those rituals meant. **It was the common currency of governmental diplomacy throughout the ancient world.**

COVENANTS BETWEEN KINGS -- UNDERSTANDING THEIR IMPORTANCE TODAY

The ancient world operated on the framework of covenants in a way that modern Western society has largely abandoned. The scriptures emerged from this world and must be read within it. **Yahweh** used the covenant form -- well-understood by the peoples of the ancient Near East -- as the structure of His relationship with mankind. He did not invent an alien form. He took the highest form of human agreement known to the ancient world and elevated it to its perfect expression.

Several types of ancient covenants existed, each serving a different governmental purpose. **Vassal Treaty:** A treaty made between a superior and a subordinate -- one party dictates the terms; the other must accept them. **Parity Treaty:** A treaty made between equals -- both parties negotiate and agree to the terms.

The treaty between **Yahweh** and Abraham -- and subsequently with all Israel -- is a vassal treaty. **Yahweh** is the Great King. He dictates the terms of the Covenant. We are the vassal -- the subordinate party. We did not negotiate the terms. We can only accept or reject them. And as with every ancient

vassal treaty, acceptance brings the Great King's protection; rejection invites the curses written into the covenant.

The ancient vassal treaty typically included the following elements, each of which is found in the Hebrew Covenant:

- **Historical prologue.** A recounting of what the Great King had already done for the vassal. In the Hebrew Covenant: "I am **Yahweh** your **Elohim**, who brought you out of the land of Egypt, out of the house of bondage." -- Shemot 20:2
- **Stipulations.** The required behavior of the vassal. In the Hebrew Covenant: the Ten Commandments and all the statutes and judgments of the Torah.
- **Blessings and curses.** In the Hebrew Covenant: Devarim 28 -- the full chapter of blessings for obedience and curses for disobedience.
- **Witnesses.** In the Hebrew Covenant: "I call heaven and earth to witness against you today." -- Devarim 30:19
- **Oath of allegiance.** In the Hebrew Covenant: "You shall have no other mighty ones before Me." -- Shemot 20:3
- **Mutual protection.** In the Hebrew Covenant: "**Yahweh** will fight for you." -- Shemot 14:14

Scholars have noted that in Hittite treaties, the Great King was also bound by the treaty. **Yahweh** is bound by His own Covenant -- not because He is under compulsion, but because He cannot lie and His faithfulness is the character of His name. This is the great assurance of the Hebrew Covenant: the Great King keeps His word absolutely.

"Yahweh is not a man, that He should lie, or a son of man, that He should repent. Has He said, and will He not do it? Or has He spoken, and will He not make it good?" -- Bemidbar (Numbers) 23:19

YAHWEH AND ABRAHAM -- THE FIRST GREAT COVENANT CUTTING

The first extended example of covenant-cutting in the Tanakh takes place in the middle portion of Abram's life (approximately 1900 BCE). **Yahweh** had already promised to give Abram the land, make his posterity innumerable, and cause the priestly-governmental Covenant to continue through his family to bless all nations. But Abram had no children and was troubled about his inheritance. When he expressed this, **Yahweh** reaffirmed the promise. Abram believed:

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

Yahweh responded by instructing him to prepare the animals:

"And He said to him, Yahweh Elohim, how shall I know that I shall inherit it? Take Me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon." -- Bereishit (Genesis) 15:8-9

Abram brought the animals, slaughtered them, divided them in half, and laid each piece opposite its counterpart. After a deep sleep and a vision of his people's future in Egypt, the climactic event occurred:

"And it came to pass, that, when the sun went down and it was dark -- behold, a smoking furnace and a burning lamp that passed between those pieces. In that same day Yahweh cut a covenant with Abram, saying, Unto your seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." -- Bereishit (Genesis) 15:17-18

The smoking furnace and burning lamp represented the presence of **Yahweh** -- analogous to the pillar of cloud and fire that accompanied Israel through the wilderness. **Yahweh passed between the divided animals alone.** Abram did not pass between the pieces. **Yahweh was taking upon Himself the full weight of the covenant oath** -- swearing, in effect: "If I do not keep this promise to Abram and his seed, let Me be treated as these animals." This is the magnitude of what **Yahweh** committed Himself to at Bereishit 15.

"Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands, and I will establish the oath that I swore to Abraham your father." -- Bereishit (Genesis) 26:3

Yahweh swore an oath. That oath is the surety of the Abrahamic Covenant. Since He swore by Himself -- there being nothing greater by which He could swear -- the covenant is as certain as the existence of **Yahweh**. This is exactly what the prophet **Yeshayahu** declared when he said the mountains would depart and the hills be removed before the Covenant of Peace would be removed (Yeshayahu 54:10). **It is unthinkable to the Hebrew mind -- and to the Tanakh text -- that Yahweh would send His Son to annul or supersede a covenant He swore upon His own existence to maintain forever.**

THE THREE PROMISES OF THE ABRAHAMIC COVENANT

- **The inheritance of the land.** Abram and his seed would inherit the land from the river of Egypt to the river Euphrates -- a geographic covenant with specific boundaries recorded in the Tanakh.

- **An innumerable posterity.** "Look toward heaven, and number the stars if you are able to number them... So shall your offspring be." -- Bereishit (Genesis) 15:5
- **A blessing to all nations.** "In you all the families of the earth shall be blessed." -- Bereishit (Genesis) 12:3. This is the universal reach of the Hebrew Covenant -- it was never intended only for ethnic Israel. It was designed from the beginning to reach every people who would enter its terms.

These three promises are the constitutional preamble of the Hebrew Covenant. Everything that follows in the Torah -- all the statutes, judgments, and ordinances given through **Mosheh** -- flows from the ratification of these three foundational promises to Abraham. **The covenant that Abraham believed and was accounted righteous for believing is the same covenant to which every person on earth is invited today.**

THE STRANGERS WHO ENTERED THE COVENANT

A foundational misunderstanding about the Covenant of Yahweh is that it was exclusively for the physical descendants of Abraham.

The Tanakh repeatedly and explicitly contradicts this. The Covenant was and is open to any who would enter it -- regardless of birth, ethnicity, or national origin. In the Exodus itself, a mixed multitude accompanied Israel out of Egypt:

"A mixed multitude also went up with them, and very much livestock, both flocks and herds." -- Shemot (Exodus) 12:38

Rahab the Canaanite. Ruth the Moabite. The Gibeonites who made a covenant with **Yehoshua**. **Yahweh's** covenant was never racially exclusive. It was *covenantally* selective -- open to all who would enter its terms:

"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: I am Yahweh your Elohim." -- Vayikra (Leviticus) 19:34

The question before every person today who has heard the Covenant is the same question it has always been:

"Choose for yourselves today whom you will serve... but as for me and my house, we will serve Yahweh." -- Yehoshua (Joshua) 24:15

The faith of Abraham -- belief in **Yahweh** and covenant faithfulness to His terms -- is the entry point. Not ethnicity. Not bloodline. Not religion. **Covenant faith and covenant obedience.** Those who walk in this faith, regardless of their national origin, are the true children of Abraham in the covenantal sense. The Tanakh establishes this plainly:

"For through Isaac shall your offspring be named." -- Bereishit (Genesis) 21:12

"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

[NT Record -- Galatians 3:29] *The NT epistle of Shaul (Paul) declares: "And if you are Christ's, then you are Abraham's offspring, heirs according to promise." This NT teaching directly reflects the Tanakh principle established in Bereishit 21:12 and Shemot 19:5-6 above -- covenant entry through faith and obedience, not ethnicity. The Tanakh is the doctrinal authority; the NT record affirms it.*

Covenant membership requires three things, plainly established throughout the Tanakh:

- **Prohibition of serving any other mighty one.** "You shall have no other mighty ones before Me." -- Shemot 20:3
- **Acceptance of the Covenant terms as binding.** "All that **Yahweh** has spoken we will do, and we will be obedient." -- Shemot 24:7
- **Relationship resting on trust and obedience rather than ritual manipulation.** "To obey is better than sacrifice, and to listen than the fat of rams." -- Shmuel Aleph (1 Samuel) 15:22

ZEDEKYAH AND THE PEOPLE OF YAHDAH -- A COVENANT BROKEN

The second major example of covenant-cutting in the Tanakh involves **King Zedekyah of Yahdah and his people, approximately 590 BCE** -- shortly before the Babylonian destruction of Yerushalayim. The city was under siege. Zedekyah sought **Yahweh's** help and led his people in cutting a covenant in the Temple: they would fulfill the Torah requirement to release their Hebrew servants in the seventh year.

"And you were now turned, and had done right in My sight, in proclaiming liberty every man to his neighbor; and you had cut a covenant before Me in the house which is called by My name." -- Yirmeyahu (Jeremiah) 34:15

When the Babylonian threat appeared to temporarily recede, the people violated the covenant they had just cut -- they re-enslaved their servants. The response from **Yahweh** was swift and devastating:

"Therefore thus says Yahweh: You have not obeyed Me in proclaiming liberty, every one to his brother and to his neighbor; behold, I proclaim to you liberty -- to the sword, to pestilence, and to famine, and I will make you a horror to all the kingdoms of the earth." -- Yirmeyahu (Jeremiah) 34:17

"And the men who transgressed My covenant, who have not performed the words of the covenant which they cut before Me -- I will make like the calf which they cut in two and passed between its parts: the princes of Yahdah, the princes of Yerushalayim, the eunuchs, the priests, and all the people of the land who passed between the parts of the calf." -- Yirmeyahu (Jeremiah) 34:18-19

From these texts a governmental principle emerges: by breaking the Covenant, the Hebrew people would lose the covenantal strength that gave them their perfect government. Their rejection caused them to be consumed by those who governed by money and power rather than by righteousness. The Babylonian government was the antithesis of the Hebrew government -- and because Israel chose to reject its own government, it was handed over to Babylon's.

"Behold, I will command, says Yahweh, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Yahdah a desolation without an inhabitant." -- Yirmeyahu (Jeremiah) 34:22

THE OATH OF THE COVENANT -- RAISED HANDS AND DANIEL'S VISION

Based on the ancient treaty evidence and the Tanakh texts, scholars have reconstructed the likely form of a Hebrew covenant ratification ceremony. Two elements are particularly significant:

The raising of the hand. In biblical Hebrew, *nasa yad* (נָסָא יָד) -- "to raise the hand" -- is a technical expression for oath-taking. The raising of the hand accompanied the oath and is so strongly associated with it that in some texts the phrase means simply "to swear an oath."

The self-curse formula. The individual taking the oath likely repeated a phrase such as "*Yahweh so do to me, and more also*" -- signifying that the person accepted divine punishment if they broke the covenant. This formula appears in the mouths of Eli, Shaul, Yehonatan, Abner, **Dawid**, and Shlomo among Israelites, and Ruth, Jezebel, and Ben-hadad among non-Israelites.

The most dramatic example of this oath-gesture in the Tanakh appears in the prophecy of **Dani'el**:

"And I heard the man clothed in linen, who was above the waters of the river, when he raised up his right hand and his left hand toward heaven and swore by Him who lives forever, that it would be for a time, times, and half a time; and when the shattering of the power of the holy people comes to an end, all these things would be finished." -- Dani'el (Daniel) 12:7

This figure -- standing in the river, raising both hands to heaven, swearing by the living and eternal **Yahweh** -- embodies the full covenant oath form. Both hands raised: total commitment, total submission, no reservation. Swearing by the One who lives forever: placing the oath under the authority of the eternal King. **This is the covenant oath of the government of Yahweh -- sworn not by political allegiance, not by citizenship, but by the living name of the Creator.**

2026 APPLICATION -- ARE WE RELYING ON THE GOVERNMENT OF MEN?

The question the Covenant places before every generation is not academic -- it is governmental and personal. The ancient covenant standard asked the vassal directly: Are you relying on other kings for protection rather than on the Great King? Are you serving other lords? Are you living in fear of earthly powers when you serve the sovereign of heaven and earth?

Today many people say they have constitutional rights. They are proud of their citizenship. They rely on the government of men to protect them. But the Tanakh is clear on what that reliance produces when it displaces covenant faithfulness -- it produces exactly what it produced for Israel: oppression, poverty, confusion, and ultimately captivity to a government that does not know **Yahweh** and does not govern by His Covenant.

As the patriarchs and prophets demonstrated, covenant faithfulness does not produce withdrawal from the world -- it produces **the transformation of it**. Abraham governed a household of hundreds. **Yehoshua** governed a nation. **Dani'el** governed in the court of Babylon. **Mosheh** governed an entire people in the wilderness. They governed well because they knew whose government they were serving. **The Covenant of Yahweh is not a private religious preference -- it is the only governmental framework capable of delivering justice, liberty, and lasting peace to any people that will receive it in its fullness.**

"Thus says Yahweh: Stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls. But they said, We will not walk in it." -- Yirmeyahu (Jeremiah) 6:16

The ancient paths are still there. The Covenant has not moved. The Great King has not abdicated. **The invitation remains open to every nation, every government, and every individual who will receive it.**

Continued in Chapter Eight: "Echoes of Covenant Cutting"

VOLUME III | CHAPTER EIGHT

ECHOES OF COVENANT CUTTING

Part 8 -- Circumcision, Sinai, Yehoshua, and Yirmeyahu's Prophecy

In Chapter Seven we analyzed the two most prominent instances of covenant cutting in the ancient world -- the covenant with Abraham in Bereishit 15 and the broken covenant of Zedekyah in Yirmeyahu 34. In Chapter Eight we trace the echoes of those practices throughout the Tanakh, examining how covenant cutting continued to appear as a recurring pattern in Israel's history. Each echo reinforces the same foundational truth: **the Covenant of Yahweh is not merely a religious agreement -- it is a binding constitutional compact requiring the full commitment of those who enter it.**

ECHO ONE: CIRCUMCISION -- THE COVENANT SIGN CUT INTO THE BODY

Some years after the events of Bereishit 15, **Yahweh** appeared to Abram again, reaffirmed all His promises, and changed his name from Abram to Abraham -- meaning "father of a multitude." Then He gave a new covenant sign:

"And Yahweh said to Abraham, As for you, you shall keep My covenant, you and your offspring after you throughout their generations. This is My covenant, which you shall keep, between Me and you and your offspring after you: Every male among you shall be circumcised... and it shall be a sign of the covenant between Me and you." -- Bereishit (Genesis) 17:9-11

Circumcision became the token of the Abrahamic Covenant. Those who were circumcised entered into the privileges and responsibilities of the Covenant. The institution of circumcision has been understood by scholars as a ratification of the Bereishit 15 covenant -- the cutting of the foreskin echoing the cutting of the covenant animals, and the flesh itself bearing witness to the agreement.

The penalty for failing to receive this covenant sign was stated with unmistakable clarity:

"Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken My covenant." -- Bereishit (Genesis) 17:14

The Hebrew verb for "cut off" is *karath* (H3772) -- the same verb used to describe cutting a covenant. **The one who refused the covenant sign would be cut off, just as the animals were cut in the ratification ceremony.** Today circumcision of the heart -- full covenant commitment -- is the standard that supersedes the physical sign:

"And Yahweh your Elohim will circumcise your heart and the heart of your offspring, so that you will love Yahweh your Elohim with all your heart and with all your soul, that you may live." -- Devarim (Deuteronomy) 30:6

"Circumcise yourselves to Yahweh; remove the foreskin of your hearts, O men of Yahdah and inhabitants of Yerushalayim; lest My wrath go forth like fire, and burn with none to quench it." -- Yirmeyahu (Jeremiah) 4:4

ECHO TWO: THE SINAI COVENANT -- BLOOD DIVIDED AND SPRINKLED

The ratification of the Sinai Covenant in Shemot 24 is one of the most dramatic covenant-cutting ceremonies in the entire Tanakh.

Mosheh wrote down all the words of **Yahweh**, built an altar at the foot of Mount Sinai, and had young men offer burnt offerings and peace offerings of oxen before **Yahweh**. Then:

"And Mosheh took half of the blood and put it in basins, and half of the blood he threw against the altar. Then he took the Book of the Covenant and read it in the hearing of the people. And they said, All that Yahweh has spoken we will do, and we will be obedient. And Mosheh took the blood and threw it on the people and said, Behold the blood of the covenant that Yahweh has cut with you in accordance with all these words." -- Shemot (Exodus) 24:6-8

The structural parallels with Bereishit 15 are unmistakable. At Sinai, the blood was divided in half -- half on the altar (the side of **Yahweh**) and half thrown on the people (their side). **The people were identified with the blood of the covenant animal. If they violated the covenant, they could expect the fate of the animal whose blood now covered them.**

The intensive Hebrew root *kaphar* (כָּפַר) -- often translated "make atonement" -- means "to cover over." The sprinkling of the people with sacrificial blood covered them with the protection of the covenant.

But it also sealed them to its terms. **To be covered by the blood of the covenant was to be both protected and obligated.** One of the curses written into the Covenant for disobedience directly echoed the animal sacrifice at Sinai:

"And your dead body shall be food for all birds of the air and for the beasts of the earth, and there shall be no one to frighten them away." -- Devarim (Deuteronomy) 28:26

The generation of Israelites who came out of Egypt did not ultimately honor this covenant. After repeated provocations, **Yahweh** enforced the covenant's curses:

"Your dead bodies shall fall in this wilderness... not one shall come into the land where I swore that I would make you dwell, except Caleb the son of Jephunneh and Joshua the son of Nun... And your children shall be shepherds in the wilderness forty years and shall suffer for your faithlessness, until the last of your dead bodies lies in the wilderness." -- Bemidbar (Numbers) 14:29-30, 33

The curse of the covenant fell upon them precisely as the ratification ceremony had declared it would. **Yahweh** did exactly what He said He would do. That is the character of the covenant God -- He keeps His word completely, in both blessing and in judgment.

ECHO THREE: THE RENEWAL UNDER YEHOSHUA BEN NUN

Because the first generation of Israelites violated the Sinai covenant and died in the wilderness, it was necessary for the generation that would actually enter the land to renew the covenant. When Israel finally crossed the Yarden (Jordan) under **Yehoshua** ben Nun, **Mosheh's** earlier command was fulfilled with a ceremony that carried the full echoes of Sinai:

"Then Yehoshua built an altar to Yahweh, the Elohim of Israel, on Mount Ebal... and he offered on it burnt offerings to Yahweh and sacrificed peace offerings. And there, in the presence of the people of Israel, he wrote on the stones a copy of the law of Mosheh, which he had written." -- Yehoshua (Joshua) 8:30-32

"And all Israel, elders and officers and their judges, stood on both sides of the ark before the Levitical priests... half of them in front of Mount Gerizim and half of them in front of Mount Ebal... And afterward he read all the words of the law, the blessing and the curse, according to all that is written in the Book of the Law." -- Yehoshua (Joshua) 8:33-34

The division of the people into two halves on opposing mountains directly echoed the divided animals of Bereishit 15 and the divided blood of Shemot 24. The ark of the covenant stood in the valley between them -- just as **Yahweh** had passed between the divided pieces of the animals before Abraham. Gerizim proclaimed the blessings of obedience. Ebal proclaimed the curses of disobedience.

The Hebrew word for "rightly dividing" in the sense of teaching is *yashar* (יָשָׁר, H3474) -- meaning: *to be straight, upright, right; to go straight forward*. To "rightly divide" the Word of Truth is to walk the straight path between the blessings and the curses -- not adding to it and not taking from it, but following it exactly as written. **The Covenant of Yahweh is itself the dividing standard -- it reveals who is walking in covenant faithfulness and who has departed from it.**

The prophet **Yeshayahu** described the word of **Yahweh** with the precision of a polished arrow and a sharp sword -- imagery entirely native to the Tanakh:

"He made my mouth like a sharp sword; in the shadow of His hand He hid me; He made me a polished arrow; in His quiver He hid me away." -- Yeshayahu (Isaiah) 49:2

"Your word is a lamp to my feet and a light to my path." -- Tehillim (Psalms) 119:105

"So shall My word be that goes out from My mouth; it shall not return to Me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it." -- Yeshayahu (Isaiah) 55:11

[NT Record -- Hebrews 4:12] *The NT epistle to the Hebrews declares: "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart." This NT teaching draws directly from the Tanakh imagery of Yeshayahu 49:2 (sharp sword, polished arrow) and Yeshayahu 55:11 (the word that accomplishes its purpose), cited above. The Tanakh is the doctrinal authority; the NT record affirms it.*

ECHO FOUR: THE RENEWED COVENANT -- YIRMEYAHU'S PROPHECY

The final and most far-reaching echo of covenant cutting in the Tanakh is the prophecy of **Yirmeyahu** -- the same prophet who witnessed Zedekyah's people cut and then break the calf covenant. **Yahweh** declared through him a covenant that would address the root failure of all previous covenant-keeping:

"Behold, the days are coming, declares Yahweh, when I will cut a new covenant with the house of Israel and the house of Yahdah -- not like the covenant that I cut with their fathers on the day when I took them by the hand to bring them

out of the land of Egypt, My covenant that they broke, though I was their husband, declares Yahweh. For this is the covenant that I will cut with the house of Israel after those days, declares Yahweh: I will put My Torah within them, and I will write it on their hearts. And I will be their Elohim, and they shall be My people." -- Yirmeyahu (Jeremiah) 31:31-33

This is not a new Covenant in the sense of different terms. It is the same Covenant -- the same Torah -- now internalized rather than externally inscribed. The failure of Israel was not that the Covenant was too demanding. The failure was that their hearts were not in it. **The renewed Covenant is Yahweh's answer to that failure: He will write His Torah on the hearts of His people so that obedience flows from within rather than being imposed from without.**

This is the covenant standard to which the prophet **Zechariah** also points, describing the time when the Hebrew people will finally and fully acknowledge Yahshua as the Anointed One appointed by **Yahweh**:

"And His feet shall stand in that day on the Mount of Olives that lies before Yerushalayim on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward." -- Zechariah 14:4

The division of the Mount of Olives into two halves carries the full weight of the covenant-cutting imagery throughout the Tanakh: Bereishit 15 (divided animals), Shemot 24 (divided blood), Yehoshua 8 (divided people on two mountains). **Yahweh** passes through the divided covenant -- just as He passed through the divided animals before Abraham -- and His appearing brings the full ratification of the renewed covenant:

"And I will pour out on the house of David and the inhabitants of Yerushalayim a spirit of grace and pleas for mercy, so that, when they look on Me, on Him whom they have pierced, they shall mourn for Him." -- Zechariah 12:10

This is the moment of full covenant recognition -- when the physical descendants of Israel look upon Yahshua and acknowledge the One who was sent. The mourning is the mourning of covenant-breaking recognized at last. And the grace poured out is the renewed covenant mercy of **Yahweh** -- extended to all who will receive it.

THE TREE THAT WAS CUT DOWN -- HOPE IN THE COVENANT

One of the most hopeful images in all the Tanakh is the cut-down tree that produces new growth. **Yahweh** uses it as a picture of His covenant faithfulness:

"For there is hope for a tree, if it be cut down, that it will sprout again, and that its shoots will not cease." -- Iyov (Job) 14:7

Even when an assembly or a congregation is cut down because of the corruption of its leadership, if its foundation rests on the Torah and the Prophets, **Yahweh** will bring forth new growth from the roots. This is His covenantal promise. The Tanakh describes **Yahweh** Himself as the Great Shepherd and Keeper of His vineyard:

"You brought a vine out of Egypt; You drove out the nations and planted it. You cleared the ground for it; it took deep root and filled the land." -- Tehillim (Psalms) 80:8-9

"Let me sing for my beloved my love song concerning his vineyard: My beloved had a vineyard on a very fertile hill. He dug it and cleared it of stones, and planted it with choice vines... For the vineyard of Yahweh of Hosts is the house of Israel." -- Yeshayahu (Isaiah) 5:1-2, 7

[NT Record -- Yochanan (John) 15:2] *Yahshua declared: "Every branch in Me that does not bear fruit He takes away, and every branch that does bear fruit He prunes, that it may bear more fruit." This NT teaching draws directly from the Tanakh vine and vineyard imagery of Tehillim 80:8-9 and Yeshayahu 5:1-7, cited above. Yahweh as Keeper of the vine is a foundational Tanakh image; the NT record affirms it.*

"Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?" -- Yechezkel (Ezekiel) 34:2

Yahweh is clear: false shepherds who devour the flock rather than feeding it will be removed. But the flock -- the covenant people -- will be gathered and cared for by **Yahweh** Himself:

"I Myself will search for My sheep and will seek them out... I will feed them with good pasture... I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak." -- Yechezkel (Ezekiel) 34:11-16

THE EVERLASTING COVENANT -- CONFIRMED THROUGHOUT THE TANAKH

Every echo of covenant cutting in the Tanakh points to the same foundational truth: **the Covenant of Yahweh is everlasting**. Not contingent. Not subject to revision. Not superseded. Not abolished by the failures of any generation. Confirmed from the beginning to the end of the Tanakh's witness:

"I will establish My covenant between Me and you and your offspring after you throughout their generations for an everlasting covenant, to be Elohim to you and to your offspring after you." -- Bereishit (Genesis) 17:7

"And He confirmed the same to Yaaqov as a statute, to Israel as an everlasting covenant." -- Divrei HaYamim Aleph (1 Chronicles) 16:17

"The earth also is defiled under its inhabitants, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." -- Yeshayahu (Isaiah) 24:5

The Covenant is everlasting -- and the violation of it is the root cause of the defilement of the earth. **This is the Tanakh's diagnosis of every political, social, economic, and moral crisis in human history**. Not ideology. Not economics. Not race. Not environment. The root is always the same: the everlasting Covenant of **Yahweh** has been transgressed, its ordinances have been changed, and it has been broken by those who should have kept it.

The answer is always the same too: return to the Covenant. Keep it. Teach it. Build communities upon it. Proclaim it to the governments of the earth. That is the assignment of the covenant people. That is the work of this study and of Miqdash Bethel Covenant Institution.

THE FOURTH GENERATION OF AMERICAN GOVERNMENT -- AN UPDATED RECKONING

The Covenant contains a foundational governmental principle, stated plainly in the bill of rights of the Covenant:

"You shall not bow down to them or serve them, for I Yahweh your Elohim am 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

This is not a statement of unfairness. It is a statement of the generational consequence of covenant rejection. In the original study written in 2012, a remarkable example of generational span was cited: both grandsons of President John Tyler (1790-1862) were still alive. That example is now closed -- and even more powerful for it. Lyon Gardiner Tyler Jr. died on September 26, 2020, at the age of 95. His

brother Harrison Ruffin Tyler -- the last living grandchild of President Tyler -- died on May 25, 2025, at the age of 96.

The Tyler Generational Span	Dates
President John Tyler born	1790
President Tyler's son Lyon Gardiner Tyler Sr. born	1853 (Tyler age 63)
Lyon Gardiner Tyler Jr. born	1925 (Lyon Sr. age 72)
Harrison Ruffin Tyler born	1928 (Lyon Sr. age 75)
Lyon Gardiner Tyler Jr. died	September 26, 2020 (age 95)
Harrison Ruffin Tyler died -- last grandchild	May 25, 2025 (age 96)
Total span: President Tyler's birth to last grandchild's death	235 years -- 3 generations

Three generations. 235 years. The entire history of the United States of America from its founding to the present -- contained within three generations of one American family. The founding of the United States in 1776 was not a covenant with **Yahweh**. It was a covenant of men -- partially grounded in biblical principles but never fully submitted to the authority of the Hebrew Covenant. The moral and governmental breakdown visible in America in 2026 -- the collapse of the family, the abandonment of covenant ethics, the replacement of justice with ideology, the corruption of public servants, the defilement of children, the multiplication of war -- is not a political failure. **It is the covenant consequence of a fourth generation that has rejected the government of Yahweh in favor of its own.**

"We acknowledge, O Yahweh, our wickedness, and the iniquity of our fathers: for we have sinned against You." -- Yirmeyahu (Jeremiah) 14:20

AMERICA'S MORAL DECLINE -- UPDATED STATISTICS 2026

The moral collapse documented in the original study has continued and deepened. The statistics that follow are drawn from the CDC, Pew Research Center, the U.S. Census Bureau, and peer-reviewed sociological studies published through 2024-2025:

Moral/Social Indicator	2024-2026 Data
Americans who say moral values are getting worse	50%+ consistently since 2002 (Gallup 2024)
Americans who identify as religious but report declining church attendance	Approx. 62% identify Christian; only 20-22% attend weekly (Pew 2024)
U.S. divorce rate (first marriages)	Approx. 40-50% end in divorce (CDC/ACS 2023)
Children born outside of marriage	40.5% of all U.S. births in 2022 (CDC)

Teen suicidal ideation (high school students)	20% seriously considered suicide in past year (CDC YRBS 2023)
Americans who believe pornography is morally acceptable	43% (Gallup 2023)
U.S. adults who report being "very happy"	23% -- a historic low (Univ. of Chicago GSS 2024)
Americans living alone (increase since 1960)	From 7% to 28% of all households (Census 2023)

These figures do not describe a nation in moral health. They describe a nation living out the covenant consequences described in Devarim 28 -- confusion, family breakdown, fear, social dissolution, and the loss of joy. **The Covenant of Yahweh is not silent on any of these conditions. It prescribes the remedy for each one. But the remedy requires the full Covenant -- not selective adoption of a few principles while rejecting the governing authority of Yahweh as the constitutional King.**

THE COVENANT OF PEACE -- THE ANSWER IN PLAIN SIGHT

The Counsel of Peace has been carrying the message of the Covenant of Peace for years.

The Covenant of Peace is not a religious program. It is the governmental restoration of the righteous, self-governing order of **Yahweh** -- available to every person, every household, every assembly, and every nation that will receive it.

"Behold, I give him My covenant of peace." -- Bemidbar (Numbers) 25:12

"Even He shall build the temple of Yahweh; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both." -- Zechariah 6:13

"I will make with them a covenant of peace, and cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods." -- Yechezkel (Ezekiel) 34:25

"For the mountains shall depart, and the hills be removed; but My kindness shall not depart from you, neither shall the covenant of My peace be removed, says Yahweh that has mercy on you." -- Yeshayahu (Isaiah) 54:10

The knowledge of Yahweh's government is the answer to moral decay. Taught to every generation, in every household, by parents who understand the Covenant as a constitutional document -- not merely as a religious text -- it would transform communities within a single generation. This is the evidence of history: wherever the Tanakh's principles of governance have been applied rigorously -- personal accountability, family integrity, community responsibility, judicial impartiality, economic justice -- society improves. **Yahweh designed it to work. It works when it is applied.**

*"Great peace have those who love Your law; nothing can make them stumble."
-- Tehillim (Psalms) 119:165*

*"Fear Elohim and keep His commandments, for this is the whole duty of man.
For Elohim will bring every deed into judgment, with every secret thing,
whether good or evil." -- Kobolet (Ecclesiastes) 12:13-14*

The whole duty of man. Not a portion of it. Not the parts that are convenient. The whole. The everlasting Covenant of **Yahweh** -- in its fullness, as a government of righteous laws, mercy, and judgment -- applied to individuals, households, assemblies, and nations. That is the message of this study. That is the commission of Miqdash Bethel Covenant Institution. That is the Covenant of Peace.

Continued in Volume IV -- Parts 9, 10, and 11

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

GLOSSARY OF HEBREW AND COVENANT TERMS

Key terms introduced or emphasized in Volume III.

BERIT (בְּרִית) -- COVENANT

Covenant, alliance, pledge, constitution. Derives from a root associated with cutting -- a covenant was ratified through the slaughter and cutting of animals, with the parties passing between the divided pieces, binding themselves to its terms under penalty of death if violated. Strong's H1285.

KARATH (כָּרַת) -- CUT

To cut off, cut down, cut in pieces; to destroy; to make a covenant, league, alliance -- with the animal as a sacrifice. The verb used 90+ times in the Tanakh for covenant-making: karath berit -- "cut a covenant." The same verb used for being "cut off" from the covenant community. Strong's H3772.

KAPHAR (כָּפַר) -- COVER / ATONE

To cover over; to make atonement; to placate, appease. The root of Yom Kippur (Day of Atonement). The sprinkling of the covenant blood at Sinai "covered" the people -- both protecting and obligating them. Strong's H3722.

KARATH BERIT (כָּרַת בְּרִית)

Literally "cut a covenant." The standard Hebrew idiom for covenant-making, reflecting the ancient Near Eastern practice of animal sacrifice and division as covenant ratification. Appears over 80 times in the Tanakh. The English "cut a deal" and "strike a bargain" likely derive from this same ancient practice.

YASHAR (יָשַׁר) -- STRAIGHT / UPRIGHT

To be straight, upright, right; to go straight forward. Used of the standard of Torah teaching -- "rightly dividing" the word of truth means walking the straight path between the covenant blessings and curses, without addition or subtraction. Strong's H3474.

NASA YAD (נָשָׂא יָד) -- RAISE THE HAND

To raise the hand; a technical expression for oath-taking in biblical Hebrew. The raising of the hand accompanied the oath and in some texts means simply "to swear an oath." Seen most dramatically in Dani'el 12:7, where the heavenly figure raises both hands to heaven and swears by the living **Yahweh**.

REPUBLIC (LATIN: RES PUBLICA)

From Latin: "thing of the people." A form of government in which sovereignty resides in each individual person; the group has advisory powers only; the sovereign individual is free to reject majority group-think. Natural rights precede the government. The Hebrew Covenant is republican in structure -- individual covenant-keepers, each accountable directly to **Yahweh**.

DEMOCRACY (GREEK: DEMOS + KRATOS)

From Greek: "power of the people" as a collective. In a pure democracy, 51% beats 49%; the minority has no rights except privileges granted by the majority. The United States was founded as a Republic, not a democracy. The word "democracy" appears nowhere in the U.S. Constitution.

CHOQ (חֹק) -- ORDINANCE / STATUTE

Statute, limit, something prescribed; that which is established or definite; civil enactments prescribed by **Yahweh**. Used in Yeshayahu 24:5 as one of the three things the nations have broken: the laws (Torah), the ordinances (Choq), and the everlasting Covenant (Berit Olam). Strong's H2706.

ABOUT MIQDASH BETHEL COVENANT INSTITUTION

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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*"Thus says Yahweh: Stand by the roads, and look, and ask for the ancient paths,
where the good way is; and walk in it, and find rest for your souls."*

Yirmeyahu (Jeremiah) 6:16