

A COVENANT LETTER TO THE CHURCHES OF AMERICA

Return to Yahweh Before the Appointed Time

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To the Pastors, Elders, Bishops, Deacons, Evangelists, Worship Leaders, Sunday School Teachers, and every man, woman, and young person who has ever walked through the doors of a Christian church and genuinely sought the living Creator:

We write this letter in love — not the soft, non-committal love that avoids hard truth — but the covenant love (*chesed*) that **Yahweh (יהוה)** Himself describes: faithful, persistent, and utterly incapable of leaving you in a breach that will cost you everything. We write as covenant witnesses who have walked many of the same roads you have walked — Baptist, Seventh-day Adventist, and deeper still. We write not to condemn but to call. Not to divide but to gather. Not because we stand above you but because the watchman who sees the sword and says nothing bears the blood on his own hands.

Yechezkel (Ezekiel) 33:7–9 — "So you, son of man — I have made you a watchman for the house of Israel; whenever you hear a word from My mouth, you shall give them warning from Me. When I say to the wicked, 'O wicked man, you will surely die,' and you do not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood I will require from your hand. But if you warn the wicked of his way to turn from it, and he does not turn from his way, he will die in his iniquity; but you will have delivered your life."

This is our commission. This is why we write.

PART ONE: THE HOUR OF RECKONING — WHY THIS LETTER CANNOT WAIT

You believe you are living in the last days. You have heard the sermons, sung the hymns, and watched the prophecy conferences. Something in your spirit agrees: the world is accelerating toward a reckoning. Wars. Moral collapse. The rise of global power systems that answer to no constitution, no covenant, and no conscience. The pressure on families, the fracturing of communities, the escalating darkness in the public square — your instinct that something is deeply wrong is not a product of fear. It is a product of covenant perception.

But here is what the Tanakh says to a people who believe they stand on the edge of judgment: **the first place judgment begins is with those who carry the Name.**

***Amos 3:2** — "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities."*

This is not a threat against unbelievers. This is **Yahweh** speaking directly to His own covenant people — and the message is unmistakable: **intimacy with Yahweh does not insulate from judgment. It intensifies the standard.** You cannot claim the blessing of covenant relationship while walking in covenant breach.

The prophet **Yeshayahu (Isaiah)** received one of the most urgent commissions in the entire Tanakh:

***Yeshayahu (Isaiah) 58:1** — "Cry aloud, spare not; lift up your voice like a trumpet, and tell My people their transgression, and the house of Ya'akov their sins."*

This is not a message for the pagans. This is a message for **Yahweh's** own people — people who were fasting, praying, and performing religious observance (Yeshayahu 58:2–4) — and **Yahweh** called it transgression. Why? Because religious activity without covenant alignment is not worship. It is performance. And **Yahweh (יהוה)** will not be performed for. He will be obeyed.

The word for "return" in the Tanakh is **shub** (H7725) — a complete turning, a reversal of direction, a walk toward **Yahweh** rather than away from Him. **Malachi (Malakhi)**, the last of the writing prophets, records this invitation as the closing word before four centuries of prophetic silence:

***Malakhi (Malachi) 3:7** — "From the days of your fathers you have turned aside from My statutes and have not kept them. Return to Me, and I will return to you, says Yahweh of hosts."*

That invitation still stands. But it comes with a prerequisite that the American church has not yet heard clearly: **you must know what you have turned from before you can turn back.** This letter names it — not to wound, but to heal.

PART TWO: WHAT YOU GOT RIGHT — THE FOUNDATION WE HONOR

Before we speak to the breaches, we want to acknowledge what is true and genuine in you. We do not serve a **Yahweh** who destroys what is good to eliminate what is wrong. The covenant standard is not annihilation — it is correction.

You believe in the Creator. In a world rapidly accelerating toward the worship of man, technology, and state — your insistence that a higher Power exists, that human beings carry inherent dignity, and that there is a moral order written into the universe, is covenant perception. **Yahweh (יהוה)** wrote it on your heart (Yirmeyahu 31:33), and that inscription did not disappear when the institutions around you corrupted the message.

You care about the poor, the orphan, and the stranger. Soup kitchens, disaster relief, adoption ministries, counseling centers — wherever genuine covenant love has expressed itself in service to the vulnerable, that is **Yahweh's** own heart made visible. Devarim

(Deuteronomy) 10:18 records: *"He executes justice for the fatherless and the widow, and loves the stranger, giving him food and clothing."*

You preserved the Hebrew scriptures. Despite centuries of pressure to marginalize the Old Testament, the overwhelming majority of Christian congregations still carry the Tanakh in their hands every week. You quote Tehillim (Psalms). You teach Bereishit (Genesis). You weep over Yeshayahu (Isaiah). The foundation was never entirely lost — it was buried, but not destroyed.

You sought transformation. The longing in the human heart to be made new, to shed the weight of failure, to become something better — that longing is not a product of Christian theology. It is written into the covenant itself. **Yahweh** promised it through **Yechezkel (Ezekiel)**:

***Yechezkel (Ezekiel) 36:26–27** — "I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances."*

Notice what the promise includes: the new heart does not replace the statutes — it enables obedience to them. The transformation you have been seeking is real. The path you have been walking to get there contains breaches that must be addressed. That is what follows.

PART THREE: THE SEVEN COVENANT BREACHES

What follows is not a list of minor theological preferences. These are documented covenant departures — each one verifiable against the Tanakh, against history, and against the standard of Devarim 19:15 (two or three independent witnesses). We address them not as enemies but as those who have been given the same document you carry, and who have examined it more carefully than most.

Covenant Breach #1 — The Name of Yahweh: Abandoned, Suppressed, and Replaced

Every major translation of the Hebrew scriptures used in American churches — the King James Version, the New International Version, the English Standard Version, the New Living Translation — commits the same act: it removes the Name of **Yahweh (יהוה)** from the text and replaces it with either "LORD" (in capital letters) or "God." This is not a minor translation choice. It is a covenant erasure.

Yahweh identified Himself to **Moshe (Moses)** with the explicit instruction that this Name is to be used — not replaced, not paraphrased, not suppressed:

***Shemot (Exodus) 3:15** — "Yahweh, the Elohim of your fathers, the Elohim of Avraham, the Elohim of Yitzchak, and the Elohim of Ya'akov, has sent me to you. This is My name forever, and this is My memorial name for all generations."*

***Tehillim (Psalms) 83:18** — "That they may know that You alone, whose name is Yahweh, are the Most High over all the earth."*

The word "God" is Proto-Germanic in origin — derived from the Proto-Germanic root **gudą* — carrying etymological associations with libation offerings and pagan invocation. It has no

Semitic root. It has no covenant identity. It is a generic term for any deity in any tradition. When you call **Yahweh** "God," you are calling the Creator of the universe by the same generic word used for Baal, Zeus, and Thor.

Restoring the Name is not a linguistic exercise. It is a covenant act. **Yahweh** said through the prophet **Yechezkel (Ezekiel)**:

***Yechezkel (Ezekiel) 39:7** — "My holy Name I will make known in the midst of My people Israel; and I will not let My holy Name be profaned anymore. And the nations will know that I am Yahweh, the Holy One in Israel."*

The call to every church in America: learn the Name. Speak the Name. Teach the Name to your children. Begin here. Nothing else in this letter can be properly addressed without first restoring the covenant identity of the One you are serving.

Covenant Breach #2 — The Seventh-Day Sabbath: Exchanged for the Day of the Sun

This is not a matter of opinion. It is a matter of documented history. **Yahweh** inscribed the Sabbath into creation itself (Bereishit 2:2-3) and then codified it as the fourth commandment at Sinai:

***Shemot (Exodus) 20:8–11** — "Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to Yahweh your Elohim; in it you shall not do any work... For in six days Yahweh made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore Yahweh blessed the Sabbath day and made it holy."*

The seventh day is Saturday — Shabbat — as every calendar and every Jewish community in the world has kept for three thousand years. Sunday worship as a corporate religious institution was formalized not by the Tanakh, not by Yeshua of Nazareth, but by the Emperor Constantine and the Council of Laodicea (363 CE), which decreed that Christians were to rest on Sunday and work on Saturday. This is not disputed. It is in the historical record.

The Sabbath is called a **sign** — an identifying covenant marker between **Yahweh** and His people:

***Shemot (Exodus) 31:13, 17** — "You shall keep My Sabbaths, for this is a sign between Me and you throughout your generations, that you may know that I, Yahweh, sanctify you... It is a sign between Me and the sons of Israel forever."*

And the Sabbath blessing was never exclusively for Israel. **Yeshayahu (Isaiah)** records one of the most expansive covenant promises in the Tanakh — directed specifically to those outside the lineage of Avraham:

***Yeshayahu (Isaiah) 56:6–7** — "Also the foreigners who join themselves to Yahweh, to minister to Him, and to love the Name of Yahweh, to be His servants, everyone who keeps from profaning the Sabbath and holds fast My covenant; even those I will bring to My holy mountain and make them joyful in My house of prayer."*

The Sabbath is not "the Jewish Sabbath." It is **Yahweh's** Sabbath (Shemot 20:10). And every person who calls themselves a follower of the Creator of the universe is called to honor it. **The call: return to the seventh day.**

Covenant Breach #3 — The Appointed Times: Replaced by the Calendar of Rome

Yahweh established His own sacred calendar in Vayikra (Leviticus) 23 — seven appointed times (*mo'edim*, H4150) called

Vayikra (Leviticus) 23:2 — "Speak to the sons of Israel and say to them, 'Yahweh's appointed times which you shall proclaim as holy convocations — My appointed times are these...'"

The seven appointed times are: Pesach (Passover), Chag HaMatzot (Unleavened Bread), Yom HaBikkurim (Firstfruits), Shavuot (Weeks/Pentecost), Yom Teruah (Day of Shouting), Yom Kippur (Day of Atonement), and Sukkot (Tabernacles). These are **Yahweh's** annual covenant appointments — His calendar, His design, His invitation.

In their place, American Christianity observes: Christmas (December 25 — the ancient Roman Saturnalia/Sol Invictus winter solstice festival, adopted by the Roman church in the 4th century), Easter (derived from the spring fertility tradition associated with the Germanic goddess Eostre, incorporating eggs, sunrise services, and rabbits), Halloween (the night of the dead), and Valentine's Day. None of these appear in the Tanakh. All of them appear in the archaeological and historical record of pagan Rome.

The Tanakh does not leave this ambiguous:

Yirmeyahu (Jeremiah) 10:2–4 — "Thus says Yahweh: 'Do not learn the way of the nations, and do not be terrified by the signs of the heavens, although the nations are terrified by them; for the customs of the peoples are vanity; it is a tree from the forest that someone cuts down with an axe — they adorn it with silver and gold, they fasten it with nails and hammers so that it will not totter.'"

Devarim (Deuteronomy) 12:30–32 — "Beware that you are not ensnared to follow them, after they are destroyed before you, and that you do not inquire after their gods, saying, 'How do these nations serve their gods, that I also may do likewise?' You shall not do so toward Yahweh your Elohim, for every abominable act which Yahweh hates they have done for their gods... Whatever I command you, you shall be careful to do; you shall not add to nor take away from it."

The call is clear: **put down the decorated tree, the Easter eggs, and the pagan-named holidays, and take up Yahweh's appointed times.** They are not burdensome — they are invitations into relationship with the One who made the universe.

Covenant Breach #4 — The Blood Doctrine: A Substitution Yahweh Never Required

The cornerstone of most Protestant Christianity is the doctrine of substitutionary atonement — the belief that **Yahweh** required an innocent blood substitute to satisfy His justice and forgive human sin. This doctrine, formalized in its current form by Anselm of Canterbury in the 11th century CE, does not appear in the Tanakh as stated. What the Tanakh teaches is fundamentally different — and the difference matters more than almost any other point in this letter.

The Tanakh is unambiguous on the matter of moral accountability:

Yechezkel (Ezekiel) 18:20 — *"The soul that sins, it shall die. The son shall not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself."*

Devarim (Deuteronomy) 24:16 — *"Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin."*

These are not peripheral verses. They are foundational covenant law. They establish that no innocent party — not an animal, not a human being — bears the legal penalty for another person's moral choices. The path back to **Yahweh** has always been the same — it is called **teshuvah** (H8666) — repentance, turning, personal accountability before **Yahweh**. The prophet records it:

Hoshea (Hosea) 6:6 — *"For I delight in chesed (covenant loyalty) and not sacrifice, and in the knowledge of Elohim rather than burnt offerings."*

Michah (Micah) 6:6–8 — *"With what shall I come to Yahweh and bow myself before Elohim on high? Shall I come to Him with burnt offerings, with yearling calves? Does Yahweh take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my firstborn for my rebellious acts, the fruit of my body for the sin of my soul? He has told you, O man, what is good; and what does Yahweh require of you but to do justice, to love kindness (chesed), and to walk humbly with your Elohim?"*

The sacrificial system of the Tanakh was never about innocent blood paying for guilt. It was a covenant ceremony of **teshuvah** — of drawing near to **Yahweh** after a breach. The Temple sacrifices required repentance first. **Yeshayahu (Isaiah)** records **Yahweh's** explicit rejection of sacrifice offered without a changed heart (Yeshayahu 1:11-17). **The call: repent personally, turn from specific covenant violations, and walk humbly. No substitute was ever on offer in the Tanakh.**

Covenant Breach #5 — The Unity of Yahweh: The Shema vs. the Nicene Trinity

The most fundamental statement in all of the Tanakh is not a prophecy or a narrative. It is a declaration, given directly by **Yahweh** to the assembled people of Israel, spoken in the covenant language of the Hebrews, and preserved without amendment for three thousand years:

Devarim (Deuteronomy) 6:4 — *"Hear, O Israel: Yahweh is our Elohim, Yahweh is One (echad)."*

The Hebrew word **echad** (H259) means one — a singular, undivided unity. There is no grammatical, lexical, or theological basis in the Hebrew text for reading three co-equal persons into this declaration. The Trinitarian doctrine was formalized at the Council of Nicaea in 325 CE under the Roman Emperor Constantine — a man who worshipped Sol Invictus and continued to mint coins with the sun-god's image until his death. It was debated, voted upon, and enforced by imperial decree — not revealed by **Yahweh** through His prophets.

Yeshayahu (Isaiah) 43:10–11 — *"You are My witnesses, declares Yahweh, and My servant whom I have chosen, so that you may know and believe Me and understand*

that I am He. Before Me no god was formed, and there will be none after Me. I, even I, am Yahweh, and there is no savior besides Me."

Yeshayahu (Isaiah) 44:6 — *"Thus says Yahweh, the King of Israel and his Redeemer, Yahweh of hosts: I am the first and I am the last, and besides Me there is no God."*

The Tanakh speaks with one voice on this matter from **Bereishit (Genesis)** to **Malakhi (Malachi): Yahweh is One**. Not three-in-one, not a tri-unity, not a divine community. One. The calling for every congregation in America: return to the Shema. Teach it to your children. Speak it aloud. Let it be the beginning of every gathering. And measure everything else against it.

Covenant Breach #6 — Christian Zionism: Supporting Innocent Bloodshed in Yahweh's Name

This is perhaps the most urgently dangerous covenant breach in the American church today — because it is being committed in **Yahweh's** name, with public prayers, financial support, and political lobbying. Christian Zionism — the doctrine that the modern State of Israel is the fulfillment of biblical prophecy requiring unconditional support regardless of its conduct — is built on a theological framework called Dispensationalism, invented by John Nelson Darby in Plymouth, England, in 1830 CE. The "rapture," the seven-year tribulation, the two dispensations of law and grace, and the prophetic role of the modern political state of Israel as "fulfillment" — none of these appear in the Tanakh as stated. All of them are 19th-century constructions.

More critically: the land promise that Dispensationalism claims is yet to be fulfilled was declared **fully fulfilled** by the Tanakh itself:

Yehoshua (Joshua) 21:43–45 — *"So Yahweh gave Israel all the land which He had sworn to give to their fathers, and they possessed it and lived in it. And Yahweh gave them rest on every side, according to all that He had sworn to their fathers, and no one of all their enemies stood before them; Yahweh gave all their enemies into their hand. Not one of the good promises which Yahweh had made to the house of Israel failed; all came to pass."*

This is not ambiguous. The land promise was fulfilled. Completely. **Yahweh** Himself declared it through His servant **Yehoshua (Joshua)**. No verse in the Tanakh later reverses this declaration.

Furthermore, **Yahweh's** standard for the land explicitly includes the foreigner — Arab, Palestinian, Gentile — as a full covenant participant with equal legal standing:

Yechezkel (Ezekiel) 47:22–23 — *"You shall divide it by lot for an inheritance among yourselves and among the aliens who stay in your midst, who bring forth sons in your midst. And they shall be to you as the native-born among the sons of Israel; they shall be allotted an inheritance with you among the tribes of Israel. And in the tribe with which the alien stays, there you shall give him his inheritance, declares Yahweh Elohim."*

The Tanakh is also unequivocal on the matter of innocent blood. Regardless of what flag flies over the weapons or what theological justification is offered, **Yahweh** does not

sanction the killing of civilians, the destruction of places of worship, the displacement of entire populations, or the cutting off of food, water, and medicine from non-combatants:

Bamidbar (Numbers) 35:33 — "You shall not pollute the land in which you live, for blood pollutes the land; and no expiation can be made for the land for the blood that is shed on it, except by the blood of him who shed it."

The call to every Christian Zionist church, ministry, and pastor: stop lending the Name of Yahweh to political violence. Study the Tanakh on the land. Study the historical record on Dispensationalism. And apply the standard of **Shemot (Exodus) 23:7** — "Keep far from a false matter, and do not kill the innocent and those in the right."

Covenant Breach #7 — The Body as Covenant Vessel: Dietary Law and Holiness of Form

The Tanakh does not treat the human body as a disposable container for the soul. It treats the body as a covenant vessel — a structure created by **Yahweh (יהוה)** for a specific purpose, with specific maintenance instructions. Vayikra (Leviticus) 11 contains the dietary covenant — not as an ethnic boundary marker but as a holiness instruction:

Vayikra (Leviticus) 11:44–45 — "For I am Yahweh your Elohim. Consecrate yourselves therefore, and be holy, for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth. For I am Yahweh who brought you up from the land of Egypt to be your Elohim; thus you shall be holy, for I am holy."

The instruction to avoid unclean foods is not a ceremonial law that passed away with a temple. It is connected directly to the holiness of **Yahweh** Himself — "be holy as I am holy." The same Vayikra 19:28 prohibits permanent markings on the body (tattoos), and the entire framework of **Yahweh's** dietary covenant is confirmed by independent pharmacological science (Dr. David Macht, 1952, Johns Hopkins) and biophoton research, which found that clean foods emit measurably higher light energy than unclean ones.

The call is not to shame but to stewardship. **What enters the body, what is inscribed on the body, and how the body is presented before Yahweh — all of this is covenant territory.**

Covenant Breach #8 — Killing in the Name of Jesus Christ: The Church's Unreckoned Bloodguilt

This breach is the one the American church most needs to hear and least wants to speak. We do not raise it to destroy you. We raise it because the Tanakh's standard for the covenant community is not that you carry a clean reputation before the nations — it is that you carry a clean accounting before **Yahweh (יהוה)**. And no honest accounting of Christianity's history in the world can avoid the documented record of what has been done in the name of Jesus Christ to millions of human beings made in the image of **Elohim (אֱלֹהִים)**.

The sixth commandment of **Yahweh** is unambiguous. The word chosen in Shemot (Exodus) 20:13 is **lo tirtzach (לא תרצח)** — from the root **ratzach (רצח)** (H7523) — meaning the intentional, unauthorized, premeditated killing of innocent human life. The BDB and HALOT

lexicons confirm it is not the general word for killing in warfare. It is the specific word for murder — the killing of innocent life outside any covenant-authorized framework. And the Tanakh's standard for innocent blood applies without alteration to any hand that sheds it, under any banner, in the name of any institution, including the church.

Bamidbar (Numbers) 35:33 — *"You shall not pollute the land in which you live, for blood pollutes the land; and no expiation can be made for the land for the blood that is shed on it, except by the blood of him who shed it."*

The ground cannot be cleansed by theological argument. It cannot be cleansed by the passage of time, by subsequent good works, or by calling the victims "necessary casualties of history." The blood of the innocent cries from the ground (Bereishit 4:10) — and **Yahweh** hears it regardless of what name was invoked by those who shed it.

I. The Crusades — Nine Wars Sanctified by the Church (1096–1272 CE)

Beginning in 1096 CE, the Roman Catholic Church launched a series of military campaigns under the explicit sanction of the Pope and the cross of Jesus Christ, with the stated goal of recovering Jerusalem and the Holy Land from Muslim rule. Pope Urban II launched the First Crusade in 1095 at the Council of Clermont, promising spiritual absolution — the forgiveness of all sins — to every Christian knight who took up the sword. The rallying cry was *Deus vult* — "God wills it."

What followed, across nine major campaigns spanning nearly two centuries, was a documented record of mass killing. Scholarly estimates place the total death toll of the Crusades at **1 to 3 million people** — combatants and civilians alike, including Muslims, Jews, Eastern Christians, and even Western Christians caught in the conflict's path.

The First Crusade alone culminated in the capture of Jerusalem in July 1099. Contemporary accounts — including those written by Crusaders themselves — describe the slaughter as total: men, women, and children killed in the streets and in the mosques where they had fled for sanctuary. One Crusader chronicler recorded that the horses of the knights waded in blood up to their knees in the Temple Mount area. This was done with the cross of Jesus Christ on the tunics of the men who did it.

The Rhineland Massacres of 1096, carried out by Crusading forces before they even reached the Holy Land, killed thousands of Jewish men, women, and children in the cities of Mainz, Cologne, Worms, and Speyer — because they were Jews in a Christian land, and the same religious zeal that drove men to the Holy War drove them to murder their neighbors. Jewish communities that had lived in peace in these cities for generations were annihilated. This was done in the name of Jesus Christ.

The Albigensian Crusade (1209–1229), launched by Pope Innocent III against the Cathar Christians of southern France, resulted in an estimated **200,000 to 1,000,000 deaths** — not against Muslims, not against pagans, but against fellow Christians whose theology differed from Rome's. The papal legate Arnaud Amalric, when asked how soldiers could distinguish Cathars from Catholic Christians in the town of Béziers, reportedly replied: **"Kill them all. God will know his own."** Twenty thousand people were slaughtered. This was done in the name of Jesus Christ.

II. The Inquisitions — Torture and Execution in Christ's Name (1184–1834 CE)

In 1184, Pope Lucius III authorized the first formal Inquisition to root out heresy in southern France. In 1252, Pope Innocent IV officially authorized the use of torture in Inquisitorial

proceedings. What followed was six centuries of an institutional church apparatus that interrogated, tortured, and executed human beings for theological non-conformity — conducted under ecclesiastical authority, in the name of Jesus Christ, with the explicit goal of defending the faith.

The Spanish Inquisition — established in 1478 under Queen Isabella I and operating continuously until 1834, a span of 356 years — resulted in an estimated **32,000 executions** by burning, hanging, and other means, with hundreds of thousands more subjected to torture, property confiscation, forced conversion, and public humiliation. The primary targets were Jews who had converted to Christianity under duress (conversos), Muslims who had converted (moriscos), Protestants, and those accused of witchcraft or blasphemy. An estimated **40,000 to 100,000 Jews** were expelled from Spain in 1492 alone — told to convert, leave, or die.

The Inquisition expanded to the Americas through Spain's colonial apparatus. In Mexico, beginning in 1570, indigenous people and conversos were tortured and burned alive. In Peru, Protestants were similarly burned at the stake. Across the Spanish colonial world, the institutional church brought the machinery of inquisition to subjugated peoples who had no means of legal recourse against it. This was done in the name of Jesus Christ.

The European witch trials — active from approximately 1400 to 1775 CE — resulted in the prosecution of an estimated **100,000 people**, predominantly women, and the execution of **40,000 to 60,000 of them** (National Geographic; Peabody Essex Museum historical record). The trials were conducted by both Catholic and Protestant church authorities. The theological framework was Christian — the belief that the devil could empower human beings in exchange for their souls. Most of those hanged, burned, or drowned were innocent people, destroyed by fear, superstition, and the institutional power of a church that had substituted tradition and fear for the covenant standard of Devarim 19:15 — two or three witnesses — and due process before judgment.

III. The Wars of Religion — Christian Killing Christian (16th–17th Centuries)

The Protestant Reformation, beginning in 1517, did not end Christian violence. It redirected it. Catholic and Protestant powers across Europe spent the next 130 years killing each other in the name of Jesus Christ, disputing which interpretation of Christian doctrine was the correct one.

The St. Bartholomew's Day Massacre (August 24, 1572) — the Catholic French monarchy's slaughter of Protestant Huguenot leadership in Paris — triggered a wave of mob killing throughout France lasting two months. Historians estimate between **5,000 and 25,000 people killed**. The victims were French Christians killed by French Christians, with Catholic clergy blessing the violence as a purification. When news reached Rome, Pope Gregory XIII ordered celebratory cannon fire and had a commemorative medal struck.

The Thirty Years' War (1618–1648) — fought primarily on German soil between Catholic and Protestant powers, with the explicit theological framing of defending the true faith — resulted in the deaths of an estimated **8 million people**: a combination of direct combat, the deliberate massacre of civilian populations, famine caused by the destruction of agriculture, and disease in the war's wake. In some regions of Germany, the population declined by 25 to 40 percent. This was done in the name of Jesus Christ — on both sides.

IV. Colonial Genocide — The Doctrine of Discovery and the Cross

Beginning with Columbus in 1492 and continuing for four centuries of European colonial expansion, the cross of Jesus Christ was the explicit ideological foundation of the subjugation, enslavement, and mass killing of Indigenous peoples across the Americas, Africa, Asia, and the Pacific.

The Doctrine of Discovery — a series of Papal Bulls beginning with *Dum Diversas* (1452) and *Romanus Pontifex* (1455) — explicitly authorized Catholic monarchs to "invade, search out, capture, vanquish, and subdue" non-Christian peoples and to take possession of their lands and properties "forever." These were official Roman Catholic Church documents, carrying the full authority of the Papacy, issued in the name of Jesus Christ. They became the legal foundation for five centuries of colonial conquest.

What followed in the Americas alone is among the largest demographic catastrophes in recorded human history. Pre-contact Indigenous population estimates for the Western Hemisphere range from 50 to 100 million people. By 1600 — within a century of European arrival — that population had declined by an estimated 90 percent, through a combination of introduced disease, direct military slaughter, enslavement, forced labor, and deliberate destruction of food supplies. Spanish Conquistadors operated with the blessing and in many cases the active participation of the Catholic Church. The cross was planted in the soil of every conquered territory. Baptism was offered at sword point — convert or die.

Protestant colonialism carried the same pattern into North America. The forced removal of Native American peoples from their ancestral lands — carried out by a government whose founding documents referenced "the Christian people" and whose leaders regularly invoked the name of Jesus Christ — resulted in the deaths of hundreds of thousands of Indigenous people across three centuries. The Trail of Tears alone, ordered by President Andrew Jackson and carried out in 1838–1839, resulted in approximately **4,000 to 8,000 Cherokee deaths** from exposure, disease, and starvation during the forced march. The residential school system — a joint enterprise of Protestant and Catholic churches and the U.S. and Canadian governments — removed Indigenous children from their families, forbade their languages and cultures, and subjected thousands to documented abuse. This was done in the name of Jesus Christ.

V. The Tanakh's Mirror — What Yahweh Says to a People Carrying This Record

We do not raise this history to shame you into silence or to suggest that Christianity has no redemptive heritage worth preserving. We raise it because the Tanakh is a document of covenant accountability — and it addresses exactly the situation of a community that has sinned grievously in the name of its covenant relationship with the Creator.

Yahweh (יהוה) does not allow His Name to be used as a weapon without consequence. Shemot 20:7 is the third commandment: "*You shall not take the Name of Yahweh your Elohim in vain, for Yahweh will not leave him unpunished who takes His Name in vain.*" The Hebrew word translated "in vain" is **shav** (שׁוּן) — H7723 — meaning emptiness, falsehood, worthlessness, deception. Invoking the Name of **Yahweh** — or the name of His anointed — to justify the murder of innocent human beings is precisely the act this commandment prohibits. It is taking the Name and using it as a cover for what the Name explicitly forbids.

The prophet **Yirmeyahu (Jeremiah)** was sent to the Temple — the holiest building in the covenant world — to deliver a message to the people who worshipped there and believed that their temple attendance made them safe from judgment:

Yirmeyahu (Jeremiah) 7:9–11 — *"Will you steal, murder, and commit adultery and swear falsely, and offer sacrifices to Baal and walk after other gods that you have not known, then come and stand before Me in this house, which is called by My name, and say, 'We are delivered!' — that you may do all these abominations? Has this house, which is called by My name, become a den of robbers in your sight? Behold, I, even I, have seen it, declares Yahweh."*

Yahweh is saying to the most religious people of His day: the fact that you come to My house does not protect you from the judgment your actions have earned. The building called by My Name is not a shield. It is a witness. And right now it is witnessing your sin. That is the word for the American church today. The building called by the name of Jesus Christ is not a shield against the accounting. It is a witness.

VI. The True Love of Yahweh — What Was Always on Offer

Here is what makes the history above so devastating: none of it was necessary. **Yahweh's** covenant has never required the sword to spread it. The Torah was never a military campaign. The prophets carried words — not weapons. The entire Tanakh's missionary framework is one of witness, invitation, and the magnetic drawing power of a community that lives the covenant so beautifully that the nations come to it on their own:

Yeshayahu (Isaiah) 2:3 — *"And many peoples will come and say, 'Come, let us go up to the mountain of Yahweh, to the house of the Elohim of Ya'akov; that He may teach us concerning His ways and that we may walk in His paths.' For the Torah will go forth from Tzion and the word of Yahweh from Yerushalayim."*

The nations come because they want to come — because they see the covenant lived beautifully, honestly, and with the kind of love that the Tanakh calls **chesed (חֶסֶד)** — covenant loyalty that persists through everything, that does not dominate or destroy but draws. The sword has never produced lasting covenant faithfulness in any people. What the sword produces is resentment, trauma, and the appearance of conversion without the substance. **Yahweh** knows this. That is why He never commanded it as the method of covenant expansion.

The portrait of **Yahweh** that the institutional church replaced with a sword-wielding Christ is this:

Shemot (Exodus) 34:6–7 — *"Yahweh, Yahweh Elohim, compassionate and gracious, slow to anger, and abounding in lovingkindness (chesed) and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin..."*

Michah (Micah) 6:8 — *"He has told you, O man, what is good; and what does Yahweh require of you but to do justice, to love kindness (chesed), and to walk humbly with your Elohim?"*

Justice. Covenant love. Humility. These are the three instruments of covenant expansion that **Yahweh** prescribed. Not the Crusaders' sword. Not the Inquisitor's rack. Not the colonial governor's decree. Not the residential school's iron discipline. **Justice, chesed, and humility.** The entire violent history of the institutional church is a record of what happens when these three are replaced by political power, institutional self-preservation, and the assumption that **Yahweh** endorses whatever the church does in His name.

VII. The Covenant Call: Acknowledge, Confess, Repair

We are not calling the American church to flagellate itself endlessly over what its predecessors did. We are calling it to do what the Tanakh calls **teshuvah** — genuine turning. And teshuvah on this scale requires three things:

1. Acknowledge the record honestly. Stop defending or contextualizing the Crusades, the Inquisition, the colonial genocide, and the religious wars as inevitable historical byproducts of "a different era." Every era had the sixth commandment. Every era had Shemot 34:6-7. Every era had Michah 6:8. The people who carried out these acts had access to the same standard you have access to now, and they chose institutional power over covenant faithfulness. Name it as what the Tanakh names it: the shedding of innocent blood in the name of **Yahweh**.

2. Confess it before Yahweh. Not as a political statement. Not as a public relations exercise. As genuine covenant acknowledgment before the Creator that the blood shed in the name of His anointed has polluted the ground (Bamidbar 35:33) and that your community bears responsibility for the legacy of that pollution. **Daniyel (Daniel) 9** is the model: the prophet confessed sins he personally did not commit, because he identified with the covenant community and understood that community-level sin requires community-level confession.

3. Repair what can be repaired. The Indigenous communities whose land was taken and whose children were taken in the name of Christ are still here. The Jewish communities whose ancestors were slaughtered in the Rhineland and in the ghettos of Catholic Europe are still here. The descendants of enslaved Africans who were kept in chains by a Christianity that cited the "Curse of Ham" to justify their bondage are still here. Repair is not guilt. Repair is covenant. It is what **Yahweh** called **tzedek** — justice — and it flows from the same covenant standard as everything else in this letter.

The promise has not changed. **Yahweh** recorded it through **Yirmeyahu (Jeremiah)**:

***Yirmeyahu (Jeremiah) 31:34** — "For I will forgive their iniquity, and their sin I will remember no more, declares Yahweh."*

The forgiveness is available. But forgiveness follows honest confession — not before it, and not in place of it. **Yahweh** has never forgiven what His people refused to acknowledge. And He has never withheld forgiveness from what they honestly brought before Him. That is the covenant. That is the invitation. That is the true love of **Yahweh** (יהוה) — the love that holds you fully accountable precisely because it has full capacity to fully restore.

PART FOUR: A DIRECT WORD TO EACH BRANCH

We recognize that the name "Christian" covers an enormous range of belief, practice, tradition, and sincerity. The following addresses each major branch specifically — not to condemn any branch above another, but because each has particular strengths and particular points of departure from the Tanakh that must be named directly.

To the Christian Zionists — CUFI, Hagee, Copeland, and All Who Bless Unconditionally

Brothers and sisters: your love for the Hebrew heritage is genuine. Your recognition that the Bible is rooted in a specific people, a specific land, and a specific covenant with the Creator

is correct. But you have taken a 19th-century doctrinal invention and placed it over the Tanakh — and the result is that you are praying for, financially funding, and politically lobbying on behalf of policies that the Tanakh explicitly condemns.

John Nelson Darby was not a prophet. He was a Plymouth Brethren minister who in 1830 developed a framework that had never existed in 1,800 years of church history. The "secret rapture," the parenthetical church age, the unconditional land promise awaiting its end-times fulfillment — none of these appear in the Tanakh or in any Tanakh commentator before 1830. They are new. The Tanakh is ancient. When the two conflict, the Tanakh wins. You cite Bereishit (Genesis) 12:3 — "I will bless those who bless you and curse those who curse you." This is a covenant promise to **Avraham** personally. It is not a blank endorsement of every action ever taken by any political entity bearing the name "Israel." **Yahweh** rebuked His own covenant people through His prophets for over 800 years. The standard of the Tanakh does not suspend for political calculation.

The call: read Yehoshua 21:43-45. Read Yechezkel 47:22-23. Read Bamidbar 35:33.

Then ask yourself: does the **Yahweh** of the Tanakh endorse the documented killing of civilians, the destruction of houses of worship, the expulsion of indigenous populations, and the cutting off of food and water to non-combatants — simply because those actions are performed by a state with a Hebrew name? Your answer to that question will tell you whether you are following the Tanakh or a political platform.

To the Pentecostals — Assemblies of God, Church of God, IPHC, and All Who Seek the Spirit's Power

Brothers and sisters: the hunger in your tradition for a living, present, active covenant relationship with the Creator — not just doctrine, not just theology, but actual encounter — is covenant perception. **Yahweh** is not a historical figure. He is present, He speaks, He acts, and He anoints. Your instinct that this relationship should be experiential is correct.

But two covenant issues demand your attention:

First: the Name. The anointing you have experienced — the genuine moments of encounter, the healings, the transformations — comes from **Yahweh** (יהוה). Not from a Greek-derived name transliterated through Latin, invented as a spelling in English in the 16th century. When the disciples at Shavuot (Pentecost) were anointed with power, the Name they carried was not "Jesus." The Name was **Yahweh** and the designation of His anointed servant in Hebrew was **Yeshua** — **יֵשׁוּעַ** — meaning "Yahweh saves." The Name carries the power. Return to the Name.

Second: tongues. Every instance in the Tanakh of divine speech, angelic communication, and prophetic utterance occurs in known human language. At Sinai, **Yahweh** spoke the ten commandments in Hebrew — a known language with known content (Shemot 20). The prophets spoke in Hebrew. The covenant was written in Hebrew and Aramaic. The Tanakh contains no example of unintelligible ecstatic speech being presented as **Yahweh's** communication. Examine this. The spirit of discernment — rooted in **Yahweh's** Word — must test every spiritual experience against the Tanakh. Not vice versa.

To the Churches of Christ — Stone-Campbell Tradition

Brothers and sisters: your restoration impulse — your conviction that the first-century pattern of covenant faith must be recovered rather than supplemented — is exactly right.

You were correct that something was added to the original. The tragedy is that your restoration stopped too soon.

You restored immersion for covenant entry — and that is correct. **Tevilah** (ritual immersion) appears throughout the Tanakh as a covenant purification act. You correctly rejected infant sprinkling. You correctly emphasized the importance of a conscious, willing covenant decision.

But your restoration was built on the New Testament alone — a Greek text compiled by councils that met after 300 CE — rather than returning to the Tanakh itself. The "plan of salvation" in five steps reduces the covenant of **Yahweh** — which spans 3,500 years of law, history, prophecy, and relationship — to a formula. The Tanakh's call is not a five-step plan. It is a lifetime of covenant walking.

The next step in your restoration: **go all the way back. Past the New Testament. Past Nicaea. Past Paul's letters. To Bereishit, to Sinai, to the prophets, to Yahweh Himself.** The Greek scriptures, whatever their value, were built on a Tanakh foundation. You cannot properly understand the house if you have only ever read the addition and never seen the foundation it stands on.

To the Baptists — SBC, ABC, Independent, and All Who Hold the Waters of Immersion

Brothers and sisters: you preserved one of the most important covenant acts — adult, conscious immersion as a marker of covenant entry. The Tanakh basis for this is well-established, and your rejection of the mechanical infant sacrament tradition was a genuine step toward the covenant standard.

But three issues require direct address:

Sunday worship: The shift from the seventh day to the first day was not a covenant act. It was a Roman imperial decree. If you believe the Tanakh is **Yahweh's** word, then Shemot 20:8-11 stands unchanged. The seventh day is the Sabbath. No council, no tradition, and no church authority has the power to amend **Yahweh's** creation ordinance.

Christmas and Easter: The historical origins of both observances are documented. The December 25 date for the birth celebration corresponds to the Roman Saturnalia and the solar festival of Sol Invictus. Easter's spring timing, the eggs, and the name itself trace to pre-Christian spring fertility traditions. These were accommodations made by the Roman church to absorb surrounding populations. They are not covenant appointments. Vayikra 23 gives you **Yahweh's** appointments. Return to those.

The blood doctrine: The Baptist confession of faith rests heavily on substitutionary atonement. But Yechezkel 18:20 and Devarim 24:16 establish personal moral accountability as the cornerstone of **Yahweh's** covenant justice. **Teshuvah** — genuine repentance, turning from the specific breach, and walking in the covenant — is the path **Yahweh** has always honored. Michah 6:8. Hoshea 6:6. These do not change.

To the Methodists — UMC, Free Methodist, Wesleyan, and All Who Carry Wesley's Legacy

Brothers and sisters: John Wesley's passion for the poor, the imprisoned, the outcast, and the overlooked was a genuine expression of the covenant heart of **Yahweh** (יהוה). The Tanakh is filled with the same passion:

Devarim (Deuteronomy) 10:18 — *"He executes justice for the fatherless and the widow, and loves the stranger, giving him food and clothing."*

Vayikra (Leviticus) 19:34 — *"The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself, for you were aliens in the land of Egypt; I am Yahweh your Elohim."*

Wesley saw something real in the covenant's social dimension. But his framework — built on "grace alone" without covenant obedience — creates a theological structure where **Yahweh's** instructions become optional. The very verse that promises the new heart in Yechezkel 36:27 specifies the purpose: *"I will put My Spirit within you and cause you to walk in My statutes."* The Spirit enables obedience. The Spirit does not eliminate the statutes.

The call to the Wesleyan tradition: let the social conscience that Wesley recovered remain, and let it now be grounded in the Tanakh's full covenant instruction — including the Name, the Sabbath, the appointed times, and the dietary covenant. **A covenant heart without covenant instruction is a fire without a hearth.**

To All Branches — The Shared Call

Whether you are Catholic or charismatic, Orthodox or evangelical, mainline or independent — the Tanakh is the shared foundation. The Nicene Creed, the Apostles' Creed, the Westminster Confession, the Baptist Faith and Message, the Book of Discipline, the 39 Articles — all of these are human documents, produced by councils of men, subject to the political and cultural pressures of their time. Not one of them has the authority of **Yahweh's** spoken Word.

The call to every denomination, every congregation, every pastor, every elder: measure your doctrine, your calendar, your financial practices, your political affiliations, and your worship forms against the Tanakh — and be willing to put down whatever the Tanakh does not support, and take up whatever the Tanakh commands.

PART FIVE: THE COVENANT PATH FORWARD — SEVEN STEPS OF RETURN

This is not a call to leave your congregation, destroy your hymnals, or abandon every person you have loved in your community of faith. It is a call to begin a journey — a **shub** — a turning. Here is where that turning begins:

- 1. Learn and speak the Name:** Begin calling **Yahweh** (יהוה) by His covenant name in your prayers, your teaching, and your daily speech. Replace "God" and "LORD" with His actual Name. Study Doc 62 of the Miqdash Bethel research series on the lexical and historical basis for this restoration.
- 2. Return to the Seventh-Day Sabbath.** This does not require leaving your church immediately. Begin by honoring the seventh day personally. Refrain from commerce, labor, and distraction from sundown Friday to sundown Saturday. Let it become the sign **Yahweh** called it in Shemot 31:13.
- 3. Study and observe Yahweh's appointed times.** Begin with Vayikra 23. Learn Pesach. Learn Shavuot. Learn Sukkot. These are **Yahweh's** annual covenant calendar — the

meetings He set. Attend them. Let the pagan-derived observances fall away naturally as you fill the space with what **Yahweh** gave.

4. Engage in genuine teshuvah — personal repentance. Not a formula prayer. Not a theological transaction. A genuine, specific accounting before **Yahweh** of the covenant breaches in your own life. Name them. Turn from them. Ask **Yahweh** to write His covenant on your heart as He promised in Yirmeyahu 31:33.

5. Make the Tanakh your primary authority. Before you reach for a commentary, a devotional, a church tradition, or a denominational confession — reach for the Tanakh. Use the Hebrew names of the books. Study the Hebrew language when possible. Use lexical tools (BDB, HALOT, Gesenius) to reach the covenant's original meaning.

6. Examine your political and financial affiliations. Wherever **Yahweh's** name has been attached to political violence, to the endorsement of innocent bloodshed, to the prosperity gospel's distortion of covenant provision — examine it against the Tanakh and be willing to withdraw your endorsement. Bamidbar 35:33. Shemot 23:7. Yirmeyahu 22:13-17.

7. Honor your body as Yahweh's covenant vessel. Begin with the dietary covenant of Vayikra 11. Clean and unclean foods are not a Jewish ethnic custom — they are a holiness instruction from **Yahweh** Himself. "Be holy as I am holy" is the standard, and holiness includes what you allow into the vessel He made.

These seven steps are not a checklist for earning **Yahweh's** favor. They are the response of a heart that has heard the watchman's call and taken it seriously. **Yahweh** promised through **Malakhi**:

***Malakhi (Malachi) 3:7** — "Return to Me, and I will return to you, says Yahweh of hosts."*

And through **Devarim (Deuteronomy) 30:2–3**:

***Devarim (Deuteronomy) 30:2–3** — "...and you return to Yahweh your Elohim and obey Him with all your heart and soul according to all that I command you today, then Yahweh your Elohim will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where Yahweh your Elohim has scattered you."*

PART SIX: A PERSONAL WORD FROM KEPHA ARCEMONT

My name is Kepha Arcemont — born Peter Paul Arcemont in New Orleans, Louisiana. I have walked the same road you are walking. I sat in Baptist pews as a child. I heard the call to deeper covenant at fourteen and walked into the Seventh-day Adventist tradition. At twenty-seven, I took my first serious look at the Tanakh itself — not through the lens of any denomination, not filtered through any commentary — and I have never recovered from what I found.

I spent twenty-three years inside the House of Yahweh in Abilene, Texas — not as an observer, not as a critic — but as a builder, a covenant brother, and a believer. I built two homes on that compound with my own hands. I raised my family inside its gates. I was ordained by the laying on of hands and anointing by Elders, and I carried that ordination faithfully.

And I watched what happens when any institution — however sincerely it begins — is allowed to place itself above **Yahweh's** Word. The corruption is slow, then total. The leaders become untouchable. The doctrine bends to protect the institution. The people are no longer fed — they are exploited. I departed in 2008. My ordinations were never revoked. They remain in standing. And everything I have built since — every document, every study, every letter, every covenant witness — has been built on the foundation I should have stood on from the beginning: **the Tanakh alone.**

In 2008, I stood at Tel Arad — the ancient Israelite citadel in the Negev — and I looked at the covenant altar inside the Most Holy Place. There was a standing stone (a *matzevah*) representing the presence of **Yahweh**, and two smaller stones flanking it. Three thousand years of history, standing in silence. No denomination built it. No council voted on it. **Yahweh** was there before any of our traditions arrived, and He will be there after all of them have passed.

This letter is not the product of bitterness. I have been a New Orleans firefighter. I have buried my father's memory — SFC Terry Gilman Arcemont, killed in action on the Imjin River in 1967, Purple Heart, Silver Star, Bronze Star, Oak Leaf Cluster — knowing that the greatest honor I can pay to his sacrifice is to live without cowardice. That means speaking when I see the sword. It means calling my brothers and sisters in faith to account — not because I am above them, but because I love them too much to stay silent.

You are not too far gone. No congregation is. No denomination is. **Yahweh's** invitation has not expired. He said it through **Yeshayahu (Isaiah) 55:6–7**:

***Yeshayahu (Isaiah) 55:6–7** — "Seek Yahweh while He may be found; call upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts; and let him return to Yahweh, and He will have compassion on him, and to our Elohim, for He will abundantly pardon."*

The new heart **Yahweh** promised in Yechezkel 36:26 is not a future event waiting on a political calendar. It is available right now — today — to every person willing to stop performing religion and start walking in the covenant. The transformation you were promised is real. The path to it has always been the same:

***Yirmeyahu (Jeremiah) 31:33** — "But this is the covenant which I will make with the house of Israel after those days, declares Yahweh: I will put My law within them and on their heart I will write it; and I will be their Elohim, and they shall be My people."*

His law written on the heart. Not eliminated. Not replaced. **Written on the heart.** That is the covenant. That is the promise. That is what we are calling you back to.

In the Name and Authority of Yahweh (יהוה),

Kepha Arcemont

Elder and Founder

Miqdash Bethel Covenant Institution

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