

# MIQDASH BETHEL COVENANT INSTITUTION

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## A COVENANT WITNESS TO THE NATIONS

### THE LIMITS OF EMPIRE AND THE STANDARD OF THE COVENANT:

*A Covenant Response to Tucker Carlson and Professor John Mearsheimer*

*The Tucker Carlson Show — June 10, 2026*

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#### DOCTRINAL AUTHORITY NOTE

The sole authority of Miqdash Bethel Covenant Institution is the Written Tanakh — the Word of **Yahweh** as deposited in the Hebrew scriptures. The Talmud, Church councils, hadith, and all post-biblical commentary are treated as historical reference only — never as binding authority. Where tradition departs from the Written Text, the Written Text governs. Evidentiary standard: Devarim (Deuteronomy) 19:15 — two or three witnesses.

#### HOW TO READ THIS DOCUMENT

**This document is written in covenant format. **Yahweh** and **Elohim** appear in bold at every occurrence** — these are the covenant names restored from the Hebrew. Every Hebrew term is followed by its English meaning in parentheses on every occurrence. Hebrew book names are followed by their English equivalents in bold parentheses. This document reaches Judaism, Christianity, and Islam simultaneously. It is not political commentary — it is a Tanakh-grounded covenant witness to what **Yahweh** requires of nations and rulers in the hour in which we live.

#### TANAKH BOOKS CITED IN THIS DOCUMENT

HEBREW NAME	ENGLISH NAME
Bereishit	<b>Genesis</b>
Devarim	<b>Deuteronomy</b>
Shemot	<b>Exodus</b>
Vayikra	<b>Leviticus</b>
Bemidbar	<b>Numbers</b>
Yeshayahu	<b>Isaiah</b>
Yirmeyahu	<b>Jeremiah</b>

Yechezkel	<b>Ezekiel</b>
Hoshea	<b>Hosea</b>
Amos	<b>Amos</b>
Michah	<b>Micah</b>
Mishlei	<b>Proverbs</b>
Tehillim	<b>Psalms</b>
Ovadyah	<b>Obadiah</b>
Melachim Aleph	<b>1 Kings</b>
Shemuel Aleph	<b>1 Samuel</b>

## **PREAMBLE: WHAT THIS BROADCAST SAID AND WHY THE COVENANT MUST RESPOND**

On June 10, 2026, Tucker Carlson interviewed Professor John Mearsheimer of the University of Chicago in what may be the most significant geopolitical broadcast of this decade. In two hours of conversation, Mearsheimer — the most vindicated international relations scholar in the world — documented in systematic detail the collapse of American power in the Middle East, the looming catastrophe in Ukraine, the danger of nuclear weapons being used in Europe, the genocide in Gaza, and the mechanism by which a foreign state has captured the sovereignty of the United States government. Tucker Carlson received every one of these conclusions and named them plainly, without apology.

This is covenant territory. The Tanakh named every one of these realities — the pride before the fall, the futility of imperial overreach, the weight of innocent blood, the measure-for-measure harvest of injustice — before either man was born. The Covenant Institution of Miqdash Bethel receives this broadcast as an opening and answers it with the one thing missing from the studio: **the word of Yahweh.**

**Yirmeyahu (Jeremiah) 6:16**

*"Stand in the ways and ask for the ancient paths, where the good way is; walk in it, and find rest for your souls."*

## **PART ONE: WHAT MEARSHEIMER AND CARLSON GOT RIGHT — A COVENANT AUDIT**

### **I. THE LIMITS OF MILITARY POWER — GA'AVAH (PRIDE) BEFORE THE FALL**

Professor Mearsheimer's central argument is that the United States initiated a war against Iran on February 28, 2026 — at the direction of Prime Minister Benjamin Netanyahu — without adequate calculation of consequences, and that this war has produced the precise opposite of its stated objectives. Iran's Navy and Air Force have been degraded. Iran now controls the Strait of Hormuz. Iran's international standing has risen. American credibility has collapsed. The six Gulf states that housed American bases have sustained severe damage. The alliance structure that served American interests for decades has been fractured.

Tanakh names this pattern precisely. It is not a modern political phenomenon — it is the architectural pattern of empire that the prophets documented across centuries:

**Mishlei (Proverbs) 16:18**

*"Pride goes before destruction, and a haughty spirit before a fall."*

**Yeshayahu (Isaiah) 10:12–13**

*"When the Lord has finished all His work on Mount Zion and on Jerusalem, He will punish the speech of the arrogant heart of the king of Assyria and the boastful look in his eyes. For he says: 'By the strength of my hand I have done this, and by my wisdom, for I have understanding.'"*

The *ga'avah* (pride, arrogance) of Assyria — the military superpower of its age — was precisely the certainty that raw military force could compel any outcome. That certainty produced the same result

then that it is producing now: the humiliation of the aggressor, the survival and strengthening of the target, and the destabilization of the regional order the aggressor believed it was protecting. Tucker Carlson named this as the lesson of the war: the limits of American military power. **Yahweh** named it first, in the same words, three thousand years ago.

## **II. SOVEREIGN CAPTURE — THE KING WHO CANNOT SAY NO**

Tucker Carlson and Mearsheimer documented what may be the most explosive admission in the history of American foreign policy: that the president of the United States did not decide the time and place of the Iran war. Prime Minister Benjamin Netanyahu did. This was not alleged — it was admitted by the administration itself. Carlson noted the cascading consequences: if the people you elect are not actually in charge, the democratic pressure valve fails, and the conditions for political violence emerge.

The Tanakh's covenant law of governance addresses this with precision. The standard for any ruling authority — the leader of any nation — is established in **Devarim (Deuteronomy) 17:14–17, the law of the king**. The central prohibition: the king must not multiply *susim* (horses — instruments of military alliance and dependency) or multiply *keseph v'zahav* (silver and gold — financial entanglement) to himself — because both produce a dependency that corrupts impartial governance. A governing authority whose military and financial entanglement with a foreign state gives that state de facto veto power over American decisions has violated the most elementary standard of covenant governance.

### **Devarim (Deuteronomy) 1:17**

***"You shall not be partial in judgment. You shall hear the small and the great alike. You shall not be intimidated by anyone, for the judgment is Elohim's."***

Mearsheimer was explicit: the Israel lobby — AIPAC and its constellation of non-profit infrastructure — has for decades redirected American foreign policy from the protection of American interests

toward the advancement of Israeli objectives. He was called a Nazi for saying this in 2007. The events of 2026 have made his analysis the consensus of anyone willing to read the record. The covenant named the danger of this structure of influence not as antisemitism but as governance failure — as a violation of the *mishpat (justice)* and *tzedek (righteousness)* required of any governing authority by **Yahweh**.

### **III. THE GENOCIDE IN GAZA — DAM NAKI (INNOCENT BLOOD) AND THE COVENANT RECORD**

Mearsheimer stated plainly what no major American institution will say: what is happening in Gaza is genocide. He defined it precisely: a state policy to eliminate a people and transfer them from a land. He noted that this will be the defining event about which the most will be written going forward — and that the United States is the only country on the planet other than Israel to approve of it. Tucker Carlson agreed.

The Tanakh's covenant standard for the destruction of the innocent admits no exception, no political qualification, and no military justification:

**Shemot (Exodus) 20:13**

*"Lo Tirtzach — You shall not murder."*

**Bemidbar (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 in it, except by the blood of the one who shed it."*

**Yirmeyahu (Jeremiah) 22:3**

*"Do no wrong or violence to the stranger, the fatherless, or the widow, nor shed innocent blood in this place."*

The Hebrew word *ratzach (murder, unjust killing)* — the word of the sixth commandment — is distinguished by BDB, HALOT, and Gesenius from *harag (to kill)* by its specificity: it carries the weight of premeditated, unjust killing of the defenseless. The systematic destruction of the population

of Gaza — civilian infrastructure, medical systems, food supply, shelter, civilian leadership — satisfies every criterion of *ratzach* by the covenant standard. The American government has armed, funded, diplomatically shielded, and in the words of Mearsheimer, been complicit in this destruction. **Bemidbar (Numbers) 35:33** is not rhetoric: the land is being polluted by innocent blood, and **Yahweh** has named what that produces.

Mearsheimer also raised the bitter irony: the Jewish people — victims of one of the greatest genocides in recorded history — are now the governing authority overseeing a genocide. He did not say this as an antisemite. He said it as a man of intellectual integrity who understands that covenant standards apply universally and without partiality. Tanakh agrees. The prophets of Israel applied covenant standards to Israel without mercy:

**Amos 5:21–24**

*"I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer Me your burnt offerings and grain offerings, I will not accept them... But let justice roll down like waters, and righteousness like an ever-flowing stream."*

#### **IV. MIDAH K'NEGED MIDAH — MEASURE FOR MEASURE AND THE HARVEST OF EMPIRE**

Tucker Carlson asked the question that most American commentators avoid: how is Iran — sanctioned, isolated, labeled a medieval theocracy — still winning this war? The answer both he and Mearsheimer gave is strategic: Iran spent twenty years preparing precisely because it watched what happened to Iraq. It decentralized. It buried its military assets. It built missile cities. It developed drone capability. It established economic leverage through Hormuz. The United States, which spent those same twenty years in the strategic arrogance of the unipolar moment, did not prepare for an adversary that would not simply break under pressure.

The covenant principle the Tanakh names for this dynamic is *midab k'neged midab* (**measure for measure**) — not revenge, but the moral architecture of creation itself. What is planted is harvested. The United States and Britain overthrew Iran's democratically elected Prime Minister Mosaddegh in 1953. That act planted the conditions for the 1979 Revolution. The 1979 Revolution planted decades of hostility. The hostility planted Iran's military buildup. The buildup produced the conditions Mearsheimer documented in June 2026: an adversary the United States cannot defeat.

**Ovadyah (Obadiah) 1:15**

*"As you have done, it shall be done to you; your deed shall return upon your own head."*

**Hoshea (Hosea) 8:7**

*"They sow the wind, and they shall reap the whirlwind."*

Tucker Carlson noted something even more striking: Iran, by tying the opening of the Strait of Hormuz to a ceasefire in Lebanon, has become the only actor in the region actually doing something about the killing of Palestinian and Lebanese civilians. He said, with evident discomfort: "Hate to say that. I wish that wasn't true." The covenant does not share his discomfort — it requires observation. **Yahweh** raised up nations outside the covenant to execute judgment throughout the Tanakh. The fact that an imperfect nation-state sometimes acts closer to covenant standards than the nation that claims to be the beacon of freedom is not a paradox — it is a prophetic pattern.

## **PART TWO: UKRAINE, NUCLEAR DANGER, AND THE PATTERN OF CORNERED POWERS**

### **V. UKRAINE AND THE LOGIC OF THE CORNERED GREAT POWER**

Mearsheimer's analysis of the Ukraine war is one of the most important geopolitical frameworks of our time, and it has proven accurate at every stage. He concluded: Russia will win in Ukraine. NATO has been severely damaged. Ukraine will become a dysfunctional rump state that never joins NATO. The

frozen conflict will produce poisonous relations between Russia, Ukraine, and Europe for the foreseeable future.

More alarming: Mearsheimer warned that Russian military thinkers — specifically Sergei Karaganov — are now arguing openly that Russia must attack into Eastern Europe with conventional weapons to send a clear signal to the West, and if that does not work, use limited nuclear weapons against NATO countries. Mearsheimer stated this is not the position of a fringe outlier anymore — it is becoming mainstream within the Russian elite.

The covenant principle that governs this situation is found in Mearsheimer's own framing: never underestimate what a great power will do when it believes it has been backed into a corner and its survival is threatened. The Tanakh has named this dynamic across every empire it records. When Pharaoh was cornered — his economy destroyed, his military degraded, his authority mocked by successive plagues — he did not relent. He hardened. The Tanakh calls this *chazaq lev* (a **hardened heart**) — and it produced the catastrophe of the sea.

#### **Mishlei (Proverbs) 30:33**

*"As the churning of milk produces butter, and as the wringing of the nose produces blood, so the forcing of wrath produces strife."*

The United States, through continuous provocation — NATO expansion to Russia's border, Ukrainian forces invading Russian territory in August 2024, attacks on Russia's strategic nuclear triad in February 2025 — has produced exactly the dynamic Mearsheimer warned about in 2008. The covenant standard for this: nations that corner great powers do not get the submission they seek. They get the escalation they deserve.

## **VI. THE NUCLEAR THREAT — WHAT THE COVENANT SAYS ABOUT THREATENING CIVILIZATIONS**

Tucker Carlson documented — and Mearsheimer confirmed — that the United States government publicly threatened nuclear strikes against Iran and against "civilizations." This is not an abstraction. The use of nuclear weapons against civilian populations — even as a threat designed to coerce — represents what the Tanakh calls the absolute height of covenant violation: the premeditated destruction of entire communities of *tzelem Elohim* (image-bearers of Elohim).

**Bereishit (Genesis) 1:27**

***"So Elohim created man in His own image; in the image of Elohim He created him; male and female He created them."***

Every human being — Iranian, Ukrainian, Russian, American, Israeli, Palestinian — is a bearer of the image of **Elohim**. A weapon designed to incinerate cities full of *tzelem Elohim* in a single act is not a military instrument — it is a covenant abomination. A government that threatens to use such a weapon to coerce another nation's submission has placed itself outside the boundaries of covenant governance entirely.

Tucker Carlson made the point practically: "What you do will be done to you. That's almost a physics principle. That's just a fact." The Tanakh calls this *midah k'neged midah*. The nation that establishes the precedent of targeting civilian infrastructure and threatening nuclear annihilation has made that precedent available to every adversary it will face in the future.

## **PART THREE: WHERE THE BROADCAST STOPPED SHORT — WHAT THE COVENANT ADDS**

### **VII. THE QUESTION MEARSHEIMER COULD NOT FULLY ANSWER**

Mearsheimer was asked directly: why do rational, non-stupid people pursue obviously self-destructive policies? Why have the architects of every failed war continued to hold positions of power and influence? He said, with evident frustration: "I don't know."

The covenant has an answer. Tanakh's analysis of why governing authorities consistently choose destruction over wisdom is not primarily political — it is moral. The prophets named it uniformly as *shochad* (bribery — the corruption of judgment through financial interest) and *ga'avah* (pride — the refusal to be instructed by evidence). These are not personality flaws. They are the systemic moral failures of governing authorities that have built their power on extraction and preserved it through the suppression of truth.

**Yeshayahu (Isaiah) 1:23**

*"Your princes are rebels and companions of thieves. Everyone loves a bribe and runs after gifts. They do not bring justice to the fatherless, and the widow's cause does not come to them."*

**Devarim (Deuteronomy) 18:22**

*"When a prophet speaks in the name of Yahweh, if the word does not come to pass or come true, that is a word that Yahweh has not spoken; the prophet has spoken it presumptuously."*

The outcome test for prophetic claims applies to foreign policy experts who have been wrong about every major prediction for forty years and who nevertheless continue to occupy the highest positions in think tanks, media, and government. The covenant's explanation is not that these people are stupid — Mearsheimer himself acknowledged they are not low IQ. The covenant's explanation is that **Yahweh** has named a condition in which judgment is blinded by financial entanglement and pride — and that when a governing class reaches this condition collectively, there is no internal corrective. Only external consequences will break the pattern. The Iran war is that consequence.

## **VIII. THE ISRAEL LOBBY — A COVENANT FRAMEWORK FOR WHAT MEARSHEIMER DESCRIBED**

Mearsheimer and Walt's 2007 book on the Israel lobby described a system of organized political influence designed to redirect American foreign policy from American interests to Israeli interests. Mearsheimer was canceled, blacklisted, and called a Nazi. He is now completely vindicated — by the admission of the administration itself that Netanyahu chose the time and place of the Iran war.

The covenant framework for this is not ethnic — it is governance. The Tanakh requires no dual loyalty test based on ancestry. It requires *mishpat (impartial justice)* and *tzedek (righteousness)* from all who govern. A governing authority that serves a foreign state's military objectives at the expense of the people it was elected to protect has violated covenant governance — not because of ethnicity, but because of demonstrated partiality in judgment.

Mearsheimer made a crucial point that the covenant affirms: the lobby is doing damage to Israel, not protecting it. The people who believe they are Israel's greatest defenders — Bill Ackman, Jeffrey Goldberg, the institutional AIPAC infrastructure — are producing the conditions for Israel's destruction by removing every check on Israeli behavior, backstopping every failure, and making it impossible for any American president to give Israel the honest counsel it needs.

**Mishlei (Proverbs) 27:6**

*"Faithful are the wounds of a friend; profuse are the kisses of an enemy."*

This is the covenant standard for what Israel actually needs: a true friend who tells the truth and applies the standard impartially — not enablers who excuse every transgression and attack anyone who names the problem. Mearsheimer is telling the truth about Israel in the way that Amos, Yirmeyahu (Jeremiah), and Yechezkel (Ezekiel) told the truth about Israel — with no pleasure in doing so, and with a genuine concern for the outcome.

## PART FOUR: THE THREE-FAITH COVENANT WITNESS

This covenant witness reaches Judaism, Christianity, and Islam simultaneously, because the covenant of **Yahweh** addresses all three communities — and because every faith community represented in this geopolitical crisis bears covenant responsibility for what happens next.

### TO THE JEWISH COMMUNITY

The Tanakh is your document. Its standards — *lo tirtzach* (you shall not murder), *dam naki* (innocent blood), *tzelem Elohim* (image of Elohim) — apply without partiality to every nation, including Israel. A Jewish theology that blesses the bombing of civilians, the starving of children, and the destruction of civilian infrastructure has not upheld Torah — it has abandoned it. Yirmeyahu (Jeremiah), Amos, and Yechezkel (Ezekiel) were not destroyed by Israel's enemies. They were rejected by Israel's religious establishment. The covenant call remains the same:

#### Hoshea (Hosea) 14:1

*"Return, O Israel, to Yahweh your Elohim, for you have stumbled because of your iniquity."*

### TO THE CHRISTIAN COMMUNITY

A Christianity that cheers the bombing of the only country in the Middle East with a Christian president, that supports the ethnic cleansing of the Palestinian Christian community in the West Bank and Gaza, and that calls the systematic destruction of civilian infrastructure "self-defense" has abandoned the standard of its own Scriptures. Tucker Carlson — not a theologian — named this more clearly than most pulpits in America. The covenant standard is unchanging:

#### Michah (Micah) 4:3–4

*"They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. But they shall sit every man under his vine and under his fig tree, and no one shall make them afraid."*

## TO THE MUSLIM COMMUNITY

The Arabic *salaam* (peace) shares its Semitic root with the Hebrew *shalom* — both derive from the root Sh-L-M, meaning wholeness, completion, and covenant peace. Iran's stated position — that security for all or security for none, prosperity for all or prosperity for no one — approaches the covenant framework. But the covenant requires that this standard extend to every *tzelem Elohim* in the region — including Israeli civilians who bear the image of **Elohim** as surely as Iranian, Palestinian, and Lebanese civilians do. The covenant standard cannot be selectively applied. **Yahweh's** justice is not a geopolitical instrument. It is an absolute.

## PART FIVE: WHAT THE COVENANT REQUIRES NOW

### THE COVENANT STANDARD FOR RESOLUTION

Mearsheimer concluded that Trump will likely have to accept a deal that effectively acknowledges Iran as the winner of the war — because there is no other option. The Strait of Hormuz is under Iranian influence. No military option remains to change that. The economic consequences of the closed strait are unsustainable. The covenant framework evaluates any resolution not by who won or lost, but by whether it meets the standard of *mishpat* and *tzedek*: **does it protect the innocent, restore those who have been dispossessed, and establish accountability for those who shed innocent blood?**

The covenant requires, at minimum:

1. **Immediate cessation of all bombardment of civilian infrastructure — in Iran, Lebanon, Gaza, and the West Bank. Devarim (Deuteronomy) 20:19–20 prohibits the destruction of the land itself in warfare.**
2. **Covenant accountability for the killing of the innocent — on all sides. Bemidbar (Numbers) 35:33 is absolute: the land is polluted by innocent blood and Yahweh requires accounting.**
3. **The restoration of genuine American sovereignty — a government that governs for its own people, not as the instrument of a foreign state. Devarim (Deuteronomy) 17:14–17 is the covenant standard: no entanglement of financial or military dependency that corrupts impartial governance.**
4. **An economic framework built on covenant justice, not financialized extraction. Shemot (Exodus) 22:25–27 prohibits the economic conditions that burden the poor for the profit of the powerful. Any lasting order must replace the extraction model with a framework that serves the populations of the region.**

## **CLOSING COVENANT WITNESS — TO TUCKER CARLSON AND PROFESSOR MEARSHEIMER**

Tucker Carlson, you said at the close of this broadcast: "I think this is a pivot point in history." You said: "The whole world is changing." You have been telling the truth about this war, about this lobby, about this sovereignty collapse, from the beginning — and paying a steep personal price for doing so.

Professor Mearsheimer, you have been saying the truth about this lobby, this foreign policy establishment, and these wars for twenty years — at professional and personal cost — and you have been vindicated at every stage. Both of you said in this broadcast: "The only sin is lying." The covenant agrees completely.

But there is one thing this broadcast did not name — the one thing that all the accurate geopolitical analysis in the world cannot supply: the standard by which this hour is judged, the source from which the ancient paths run, and the anchor on which any lasting resolution must rest.

The covenant of **Yahweh** — deposited in the Written Tanakh before any of these nations existed — named the pride of empire, the weight of innocent blood, the measure-for-measure harvest of injustice, and the path back from the edge of the abyss, in language that has outlasted every empire and will outlast all of those currently in conflict. Every nation Mearsheimer analyzed — Assyria, Babylon, Persia, Greece, Rome, Britain, the United States — has passed through the same arc. The covenant named the arc before any of them rose.

**Tehillim (Psalms) 2:1–4**

*"Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against Yahweh and against His anointed... He who sits in the heavens laughs; Yahweh holds them in derision."*

**Michah (Micah) 6:8**

*"He has told you, O man, what is good; and what does Yahweh require of you but to do justice, and to love kindness, and to walk humbly with your Elohim?"*

**Yirmeyahu (Jeremiah) 6:16**

*"Stand in the ways and ask for the ancient paths, where the good way is; walk in it, and find rest for your souls."*

The ancient paths are not religious nostalgia. They are the only framework in human history that has ever successfully addressed the questions this broadcast raised: how do nations stop killing each other, how do governments serve their people, how do economies produce life rather than extract it, how does a civilization find its way back from the edge it has walked itself to. Here is the Covenant Response to those questions!

## HOW DO NATIONS STOP KILLING EACH OTHER?

Tanakh's answer is not a peace treaty mechanism — it is a prior condition. Nations stop killing each other when they accept a standard of judgment that is above all of them. Every war documented in the Tanakh that produces lasting peace does so through one structural reality: **the parties submit to a covenant authority that neither of them controls. The moment any party believes it is the final arbiter of what constitutes justice for itself, war becomes structurally inevitable — because there is no limiting principle on what a sovereign nation will do in its own interest.**

The covenant term is *mishpat* (justice) grounded in *Torah* (instruction) from *Yahweh* — not a negotiated framework between equals, but a standard deposited in writing, available to all, partial to none. This is why *Yeshayahu (Isaiah) 2:4* does not say "nations will negotiate their way to peace." It says *Yahweh* will *judge between the nations* — arbitrate their disputes according to a standard none of them invented. The result: "they shall beat their swords into plowshares."

The sword does not become a plowshare through diplomacy. It becomes a plowshare when the parties to the dispute accept that they are both subject to something higher than their national interest. Every peace framework in history that has lasted more than a generation has rested on this structure — a shared moral authority that could hold both parties accountable. Remove the moral authority, retain only the treaty mechanics, and the treaty becomes a pause between wars. That is what every ceasefire in this conflict has been: a pause. The ancient path is the only one that ends the cycle.

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## HOW DO GOVERNMENTS SERVE THEIR PEOPLE?

Mearsheimer documented the precise mechanism of governance failure: a governing class whose financial and political entanglement with external interests has displaced its obligation to the people it was elected to represent. He could not fully explain why this happens repeatedly or how to stop it. The covenant has both answers.

**It happens because the Tanakh names a condition it calls *shochad* (bribery)** — not merely the envelope of cash, but the systemic corruption of judgment that occurs when the one who is supposed to render impartial *mishpat* (justice) has a material interest in the outcome. **Devarim (Deuteronomy) 16:19** states: "You shall not pervert justice. You shall show no partiality, and you shall accept no *shochad*, for a bribe blinds the eyes of the wise and subverts the cause of the righteous." This is not a warning against obvious corruption. It is a warning against the subtler form — the *shochad* of institutional alignment, of career dependency, of social networks that make it professionally catastrophic to reach conclusions that threaten the consensus. The foreign policy establishment Mearsheimer described is not primarily corrupt in the envelope-of-cash sense. It is corrupt in the *shochad* sense: **its members cannot see clearly because their entire professional existence depends on not seeing clearly.**

**The covenant's structural answer is Devarim (Deuteronomy) 17's law of the king:** the governing authority must write out the Torah with his own hand, read it all the days of his life, and be governed by it — so that "his heart may not be lifted above his brothers." The restraint is not institutional in the bureaucratic sense. It is moral and personal. **A governing authority accountable to a written standard it did not author, that applies equally to it and to the least of its citizens, and that it cannot amend for its own convenience — this is the covenant's answer to how governments serve rather than exploit.** Every governing structure that has moved toward this

principle has produced more justice than those that have moved away from it. Every governing structure that has abandoned it has eventually consumed the people it was supposed to protect.

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## HOW DO ECONOMIES PRODUCE LIFE RATHER THAN EXTRACT IT?

Tucker Carlson raised the economic dimension of this war repeatedly: gas prices in American towns moved because Iran controls a waterway seven thousand miles away. The United States believed it had energy independence and discovered it had none, because its economy is entangled in a globalized system it promoted but no longer controls. Mearsheimer framed this as a loss of American economic sovereignty. The covenant frames it more precisely: it is the harvest of an economic model built on extraction rather than production.

The Hebrew word for this extractive pattern is *nesbech* — **literally "a bite,"** the covenant term for usury and predatory economic relationships. **Shemot (Exodus) 22:25** prohibits it. **Vayikra (Leviticus) 25** establishes the *yovel (Jubilee)* — the periodic reset of land, debt, and labor relationships specifically to prevent the permanent concentration of economic power in the hands of those who extract from those who produce. The *yovel* is not socialism. It is the covenant's structural recognition that economic systems drift toward extraction without a corrective mechanism — and that drift, left unchecked, produces the precise conditions that generate political instability, war, and civilizational collapse.

The American economy Tucker Carlson described — where the price of goods in your town is set by financial instruments traded in markets no citizen voted for, where pharmaceutical supply chains can be severed by a conflict in a waterway most citizens cannot locate on a map, where the wealth generated by labor is systematically transferred upward while the costs of war are distributed downward — is a mature extraction economy. The covenant identified this pattern in its earliest codification and built structural restraints against it. An economy that produces life rather than extracts it is one in which land produces food, labor is compensated, debt does not permanently enslave, and the *ger* (stranger/sojourner) — the most economically vulnerable member of the community — has access to sustenance. These are not aspirational principles. They are the architectural features of an economy designed by **Yahweh** to sustain community life across generations, not to produce maximum extraction across a single generation.

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## HOW DOES A CIVILIZATION FIND ITS WAY BACK FROM THE EDGE?

This is the question the entire broadcast was building toward without knowing how to ask it directly. Mearsheimer said at the end: "We are all in a very important way flying blind." Tucker said: "This is a pivot point in history." Both of them sensed the weight of the moment without having a framework for what the moment required.

The Tanakh has a word for the act of finding the way back: *teshuvah* — **most often translated "repentance," but the root is *shuv* (to turn, to return).** It is not primarily an emotional experience. It is a directional act. You are going one way. You turn. You go the other way. The turning requires three prior recognitions that no civilization in history has found comfortable:

**First, *bakarab* (recognition)** — acknowledging that the direction being traveled is the wrong one. This is what Mearsheimer and Carlson did in two hours of broadcast: they named, with evidence, that the direction is wrong. The civilization at large has not yet reached this recognition collectively, but the conversation is moving.

**Second, *charatab* (remorse)** — not performative apology, but genuine reckoning with what the wrong direction has cost. This means counting the dead — in Gaza, in Lebanon, in Iran, in Ukraine, in every theater where the failed policies of the last thirty years have produced their harvest. The Tanakh requires that innocent blood be named and counted. A civilization that does not count its dead cannot turn.

**Third, *kabbalah l'atid* (acceptance for the future)** — the commitment to a different path going forward. This is where **Yirmeyahu (Jeremiah) 6:16** becomes the operational text: "**Ask for the ancient paths, where the good way is; walk in it, and find rest for your souls.**" The ancient paths are not a set of ritual observances. They are the structural principles — covenant governance, impartial justice, protection of the innocent, restraint of power, care for the most vulnerable, accountability for the shedding of blood — that **Yahweh** deposited in the Written Tanakh before any of these nations rose.

**The edge this civilization is standing on is not unprecedented. Assyria stood on it. Babylon stood on it. Rome stood on it. The British Empire stood on it. Every one of them fell. But the Tanakh also records nations that turned — Nineveh in the account of Yonah (Jonah), the remnant of Israel in the post-exilic period — and found that the standard they had abandoned was still standing, waiting, with the same requirements it had always had.**

**Yahweh does not retire. The covenant does not expire. The ancient paths do not erode. They are waiting for the civilization that is finally ready to ask where they are.**

**The covenant is standing. Miqdash Bethel Covenant Institution is a witness to that covenant — to Judaism, Christianity, and Islam simultaneously — from Pearl River, Louisiana, reaching the world.**

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*Authority: The Tanakh — The Word of Yahweh Alone | Standard: Devarim 19:15 — Two or Three Witnesses*