

MIQDASH BETHEL COVENANT ASSEMBLY

Pearl River, Louisiana | miqdashbethel@gmail.com

TORAH LAW EDUCATIONAL COURSE

The 613 Mitzvot of Yahweh

Bereishit • Shemot • Vayikra • Bamidbar • Devarim | The Tanakh Writings

LESSON 3

Positive Law #158

Shemot (Exodus) 21:10

שְׂאֵרָהּ כְּסוּתָהּ וְעֹנֹתָהּ לֹא יִגְרַע

"Her food, her clothing, and her conjugal rights — he shall not diminish."*The Three Covenant Rights of Every Wife: She'er, Kesut, and Onah***Four Spheres: Individual • Community • Nation • World****Authority: The Tanakh — The Word of Yahweh Alone**

Standard: Devarim 19:15 — Two or Three Witnesses

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SECTION I — THE HEBREW TEXT

Shemot (Exodus) 21:10 — Full Verse:

אִם אַחֶרֶת יִקַּח לוֹ שְׂאֵרָה כְּסוּתָהּ וְעֹנֹתָהּ לֹא יִגְרַע

Im acheret yikach lo — she'erah kesutah ve'onatah lo yigra'

"If he takes another wife for himself — her food, her clothing, and her conjugal rights he shall not diminish."

The Covenant Context: This commandment is set within Shemot 21:7-11, the laws governing the Hebrew maidservant taken as a wife. The context is deliberate: **Yahweh** chose the most legally vulnerable woman in Israelite society — a bondservant-wife — to establish the three foundational rights of every wife. The theological principle is clear: if even she possesses these rights, then every wife in the covenant community possesses them absolutely. The Torah consistently protects the weakest to establish the standard for all.

Grammatical analysis of the three terms:

- **שְׂאֵרָה (she'erah)** — her food/flesh. Third person feminine singular suffix: *her own* food, belonging to her by covenant right.
- **כְּסוּתָהּ (kesutah)** — her clothing/covering. Same suffix: *her own* covering — belonging to her, not a conditional gift.
- **וְעֹנֹתָהּ (ve'onatah)** — and her conjugal rights. The conjunction וְ (and) links all three as an indivisible covenant package. Same suffix: *her own* right — she is the legal owner of this right.

The prohibition — לא יִגְרַע (lo yigra', H1639): "he shall not diminish, reduce, cut back." The Qal imperfect with the negative particle — ongoing, unconditional prohibition. He shall at no time, under no circumstance, reduce any one of the three. The verb **גָּרַע** means to shave, reduce, clip, take away from. Yahweh prohibits even partial reduction — not merely total withholding.

SECTION II — PRIMARY LEXICAL ANALYSIS

The Three Covenant Rights — Three Rare Hebrew Words

Each of the three words in this verse is lexically significant. Together they constitute one of the most concentrated statements of women's covenant rights in the ancient world.

Right 1 — שָׂאֵר (She'er, H7607) — "Food / Flesh / Near Kinship"

BDB: "flesh, meat; food as flesh-provision; near kinship (as flesh)." Appears in the Tanakh with dual meaning — the same root for physical flesh, food derived from flesh, and blood kinship (cf. Vayikra 18:6 — שָׂאֵר בְּשָׂרוֹ, "flesh of his flesh," referring to blood relatives).

HALOT: "flesh, food; (near) relation." The kinship meaning is primary — *she'er* designates one who shares flesh. Applied to food provision in marriage, the Torah communicates a covenant truth: the wife is flesh-kin to her husband (cf. Bereishit 2:23, Adam's declaration, "**bone of my bones and flesh of my flesh**"). To withhold food from her is to withhold from one's own body — a violation of the one-flesh covenant.

What this means in practice: The wife receives the same quality of sustenance as the rest of the covenant household — not leftovers, not inferior portions, not the minimum. *She'er* communicates full, dignified, equal provision. A husband who feeds himself well while allowing his wife to go without violates this commandment. A husband who provides abundantly for himself while relegating his wife to poverty of provision violates *she'er*.

Right 2 — כֶּסֶת (Kesut, H3682) — "Covering / Clothing / Shelter"

BDB: "a covering, garment" — from the root כָּסָה (*kasah*, H3680), "to cover, conceal, clothe." Appears only 8 times in the Tanakh.

HALOT: "covering, clothing." In the covenant world of ancient Yisra'el, the outer garment served simultaneously as clothing and sleeping covering — the Torah explicitly protects even a debtor's cloak as his sleeping covering (Shemot 22:25-26: "**if you take your neighbor's cloak as a pledge, you shall return it to him before the sun goes down, for that is his only covering**"). *Kesut* therefore encompasses both physical clothing and shelter — complete physical covering.

What this means in practice: A husband cannot provide clothing while denying adequate shelter. He cannot provide minimal covering while living in comfort himself. The covenant obligation is complete physical provision — clothing, housing, protection from exposure of any kind. In modern application: a husband who leaves his wife in inadequate housing, who allows her to be cold, exposed, or materially vulnerable while he is covered and comfortable, violates *kesut*.

Extended meaning — Covenant Covering: The term *kesut* in Yechezkel 16:8 is used in the context of Yahweh spreading His garment over Yisra'el as a covenant marriage act: **"I spread the corner of My garment over you and covered your nakedness."** The husband's *kesut* obligation is therefore also covenantal covering — protecting the dignity and honor of his wife before the community.

Right 3 — עֲנָה (Onah, H5772) — "Conjugal Rights / Cohabitation"

BDB: "cohabitation" — from an unused root apparently meaning "to dwell together." Suffix form עֲנָהּ — "her cohabitation, her conjugal right."

HALOT / Gesenius: "(sexual) cohabitation; duty of marriage." The ancient translations — the LXX (Septuagint), the Targums (Aramaic), and the Vulgate (Latin) — all confirm: *onah* refers to the wife's right to marital cohabitation with her husband.

The singular appearance: עֲנָה appears **exactly once in the entire Tanakh — this verse alone.** This singular appearance is itself a covenant statement. **Yahweh** created a specific Hebrew word for this right, used it once, and placed it at the foundation of marriage law in Shemot 21. Its uniqueness demands attention, not dismissal. If **Yahweh** intended this to be a minor or uncertain provision, He would not have created a unique term for it.

What the Torah is teaching: The wife has a legally enforceable covenant right to marital intimacy with her husband. This is not a matter of the husband's preference or mood — it is a covenant obligation. The implications are significant:

- A wife's need for intimacy is covenant-recognized and legally protected — not a request but a right.
- A husband who withdraws from marital intimacy — through emotional distance, willful absence, or deliberate neglect — is in violation of Written Torah.
- The *onah* right exists *for the wife* — it is her right that the husband must honor, not a provision for his benefit alone.
- Shemot 21:11 provides the enforcement mechanism: if the husband fails to provide *she'er, kesut, or onah*, the wife **"shall go out free, without payment."** The right has legal teeth — she is entitled to her freedom if he withholds any of the three.

The Torah is not ascetic: Mishlei 5:18-19 confirms that **Yahweh** designed the joy and physical delight of the marriage covenant as a covenant blessing: ***"Let your fountain be blessed, and rejoice in the wife of your youth... let her breasts fill you at all times with delight, be intoxicated always in her love."*** The **onah** right is not merely a legal obligation — it is the formal expression of a covenant blessing **Yahweh** designed and celebrates. Both husband and wife are to find their covenant joy within the marriage bond, and neither is to be deprived of it.

SECTION III — TWO/THREE WITNESS CORROBORATION

Per Devarim 19:15 — two or three independent Tanakh witnesses confirm every teaching.

Reference	Teaching / Witness
Shemot (Ex.) 21:11	"If he does not provide her with these three things, she shall go out free, without payment." The enforcement mechanism — the wife's right of freedom if the husband withholds she'er, kesut, or onah. First witness: the right is legally enforceable.
Devarim (Deut.) 21:15-17	When a man has two wives — one loved, one unloved — he may not disregard the firstborn rights of the unloved wife's son. The Torah systematically protects the covenant rights of the less-favored wife. Confirms: love or preference does not override covenant obligation.
Mishlei (Prov.) 5:15-19	"Rejoice in the wife of your youth... let her breasts fill you at all times with delight." Yahweh through Mishlei endorses the physical joy and intimacy of the marriage covenant — the onah right is a covenant blessing, not merely a legal obligation. Second witness.
Malakhi (Mal.) 2:14-15	"Yahweh has been witness between you and the wife of your youth, whom you have dealt treacherously with, though she is your companion and the wife of your covenant." Yahweh is witness to the marriage covenant. Failure to honor she'er, kesut, and onah is treachery against both wife and Yahweh. Third witness.
Bereishit (Gen.) 2:23-24	Adam: "Bone of my bones and flesh of my flesh." The one-flesh covenant is the foundation of she'er — the wife is ish-flesh (kinship-flesh). To withhold she'er is to withhold from one's own covenant body. Corroborating witness.
Mishlei (Prov.) 31:10-27	The Eshet Chayil — the wife of strength. The Torah's positive vision of a wife who is clothed, fed, and honored in her household. This is the covenant ideal that she'er, kesut, and onah are designed to produce and protect.

SECTION IV — WHAT THIS LAW IS TEACHING

A. The Covenant Foundation: Protection from the Margin Inward

Shemot 21:10 is set in the context of the Hebrew maidservant taken as a wife — the most legally and socially vulnerable woman in the covenant community. **Yahweh's** choice of this context is intentional: by establishing the three rights for her, He establishes them for every wife. The Torah protects from the weakest outward. If the least-protected woman has these rights, no woman may be denied them. The principle runs throughout the Torah: covenant law begins at the margin and works inward to establish the universal standard.

B. The Three Rights Are a Single Covenant Package

The conjunction **ו** (and) between each of the three terms makes them indivisible:

- **She'er**: the body must be fed — material life sustained.
- **Kesut**: the body must be covered — material life protected.
- **Onah**: the covenant must be honored — spiritual and physical union maintained.

A husband who provides two and withholds one is still in violation. The three form a complete covenant description of what it means for a husband to truly dwell with his wife — not merely to tolerate her presence or fulfill minimum requirements, but to honor her as a covenant person in body, covering, and union. The verb **לֹא יִגְרַע** (he shall not diminish) applies to each individually and to the whole collectively: he shall not diminish even partially in any one of them.

C. The Bilateral Covenant: Both Husband and Wife Answer to Yahweh

This law is addressed to the husband — his obligations are clearly defined. But the covenant marriage framework of the Torah is always bilateral. The same Tanakh that holds the husband accountable for **she'er, kesut, and onah** holds the wife accountable for her covenant role as **עֵזֶר כְּנֶגְדּוֹ** (*ezer kenegdo*). Both partners carry covenant responsibility. Both will answer to **Yahweh** for their faithfulness. The Torah does not excuse either party from covenant obligation because the other has failed.

The Husband's Covenant Failures That Lead to Breakdown

The same men who have testified about disrespect and conflict in marriage must hear the Torah's bilateral standard applied to themselves. A husband who:

- Withholds **she'er** — who does not provide adequately for his wife's material needs while providing for his own;
- Withholds **kesut** — who does not protect and cover his wife's dignity and honor in the community;

- Withholds **onah** — who withdraws from covenant intimacy, uses intimacy as punishment or leverage, or allows the marriage bed to become barren through neglect;

— is in violation of Written Torah. His violation of **she'er, kesut, or onah** does not justify the wife's violation of her covenant role — but neither can he claim covenant authority while in covenant violation. Malakhi 2:14 names this directly: **"you have dealt treacherously with her, though she is your companion and the wife of your covenant."**

The Wife's Covenant Role — The Ezer Kenegdo Standard

The wife is the **עֵזֶר כְּנֶגְדּוֹ** — a covenant partner of strength standing alongside her husband. This role carries its own obligations:

- **Build the household, not tear it down:** **"The wise woman builds her house, but the foolish tears it down with her own hands"** (Mishlei 14:1). Building the house is an active covenant commitment — honoring the covenant structure, investing in its strength, protecting its unity.
- **Be the crown, not the shame:** **"An excellent wife is the crown of her husband, but she who brings shame is like rotteness in his bones"** (Mishlei 12:4). A crown elevates its wearer. A wife who publicly dishonors her husband — before the children, before the community — does not crown him. She acts against her own covenant role.
- **Speak with Torah-wisdom:** **"She opens her mouth with wisdom, and the Torah of kindness is on her tongue"** (Mishlei 31:26). The **ezer kenegdo** is not silent — but her speech is guided by covenant wisdom, not contempt.
- **Guard the covenant household:** When a wife turns children against their father — using them as instruments of conflict, blocking the father's covenant authority in their lives — she violates Shemot 20:12 (honor your father and mother) by teaching the children to violate it. She will answer to **Yahweh** for this.

The Marriage Covenant Yahweh Designed

When both husband and wife honor their covenant roles — when he provides **she'er, kesut, and onah** and she builds, crowns, and sustains as **ezer kenegdo** — the covenant marriage reflects what **Yahweh** designed in Bereishit: one flesh, one covenant, one household of strength. This is not an impossible standard. It is the covenant standard **Yahweh** has provided the Torah to teach, and the assembly to embody before the world.

Mishlei (Proverbs) 18:22 — JPS 1985

"He who finds a wife finds a good thing and obtains favor from Yahweh."

Witness: The Torah's positive vision of marriage — a gift of Yahweh's favor. The covenant obligations of she'er, kesut, and onah are not burdens; they are the framework that protects and honors the gift.

SECTION V — FOUR-SPHERE APPLICATION

Level	Sphere	Application	Torah Witness
INDIVIDUAL	She'er — Food	Husband must provide full, dignified material sustenance equal to the household standard. No inferior portions, no material deprivation.	Shemot 21:10; Bereishit 2:23
INDIVIDUAL	Kesut — Covering	Husband must provide adequate clothing AND shelter — complete physical covering. She must not be exposed, cold, or unhoused.	Shemot 21:10; Shemot 22:25-26
INDIVIDUAL	Onah — Conjugal Rights	Husband must not diminish the covenant intimacy of the marriage. The wife's onah right is legally enforceable — not conditional on her behavior or his mood.	Shemot 21:10-11; Mishlei 5:18-19
INDIVIDUAL	Enforcement — Wife's Right	If the husband fails to provide any of the three, the wife is entitled to her freedom without payment (Shemot 21:11). The right has covenant teeth.	Shemot 21:11
INDIVIDUAL	Wife's Covenant Role	The ezer kenegdo builds the house (Mishlei 14:1), crowns her husband (Mishlei 12:4), and speaks Torah-wisdom (Mishlei 31:26). Both carry covenant responsibility.	Mishlei 12:4; 14:1; 31:26
COMMUNITY	Community Must Adjudicate	A wife denied she'er, kesut, or onah has Torah standing. The covenant community must	Devarim 19:15; Shemot 21:11

		recognize and adjudicate violations — not dismiss them as private matters.	
COMMUNITY	Bilateral Accountability	Community accountability must address both husband's provision failures and wife's covenant role failures — always with the goal of covenant restoration, not simply legal resolution.	Malakhi 2:14-16; Mishlei 14:1
COMMUNITY	Protect Children	Children caught between covenant-failing spouses must be protected. They are commanded to honor both parents (Shemot 20:12). The community must uphold their right to both covenant parents.	Shemot 20:12
NATION	Spousal Support Law	National law that enforces spousal maintenance, adequate housing, and protection from abandonment partially reflects the she'er and kesut standard of Yahweh's Torah.	Shemot 21:10
NATION	Domestic Neglect as Covenant Crime	A nation that permits husbands to legally abandon wives materially — through poverty, homelessness, or forced destitution — violates the national covenant standard Yahweh established.	Shemot 21:10-11; Malakhi 2:14
NATION	Marriage Education	Nations that invest in covenant marriage education — teaching both spouses their covenant roles and obligations — align with	Devarim 6:6-9

		Yahweh's design for national covenant stability.	
WORLD	Most Advanced Ancient Standard	No ancient legal code gave a wife the right to marital intimacy as a legally enforceable covenant right. Yahweh's Torah established this universal standard for all nations.	Shemot 21:10-11
WORLD	The Onah Standard in All Cultures	Every culture that denies wives the right to adequate food, shelter, or marital dignity stands in violation of Yahweh's covenant law — regardless of whether they have received the Torah.	Shemot 21:10; Bereishit 1:27
WORLD	Covenant Marriage as World Witness	When covenant assemblies practice bilateral, Torah-grounded marriage — she'er, kesut, onah upheld; ezer kenegdo honored — they become a testimony to the nations of Yahweh's design.	Shemot 19:5-6; Mishlei 31

SECTION VI — THREE-RELIGION AUDIT

Where Each Tradition Upholds Torah and Where Each Departs

Judaism

Upholds Torah: Classical Jewish law preserves all three provisions directly. The ketubah (marriage contract) explicitly encodes food, clothing, and onah as written, binding, enforceable obligations — translating Shemot 21:10 directly into covenant law. The wife's right to divorce if these are withheld (Shemot 21:11) is upheld in halachah. The Mishnah (Ketubot 5:6) addresses *onah* frequency by the husband's occupation — presented here as historical commentary flowing from the Written Torah's foundation, demonstrating that the *onah* right was treated as a concrete, enforceable covenant reality.

Departs from Torah: Where rabbinic additions have in practice diminished the wife's *onah* right through excessive restrictions on the timing and conditions of intimacy (niddah extensions beyond the Written Torah's Vayikra 15:19-28 framework), these additions are noted as commentary — not binding authority beyond the Written Torah standard. Where the get-refusal problem has trapped women in marriages from which they have Torah right to exit (Shemot 21:11), this represents a departure from the Written Torah's protection of the wife.

Christianity

Upholds Torah: The principle that a husband must love and provide for his wife — treating her as his own body (a concept directly reflecting *she'er*'s kinship-flesh meaning) — is present in Ephesians 5:28-29 (historical commentary): *"Husbands should love their wives as their own bodies... he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it."* This parallel to the Torah's *she'er* teaching demonstrates that Written Torah covenant principles are present in Christian teaching, even when disconnected from their Torah source.

Departs from Torah: The antinomian doctrine that Torah was abolished has prevented most Christian traditions from teaching Shemot 21:10 as a binding covenant law. Without the Written Torah framework, the wife's three rights — food, covering, and conjugal rights — are treated as emotional preferences rather than legally enforceable covenant obligations. The enforcement mechanism of Shemot 21:11 (the wife's right to freedom if deprived) is entirely absent from Christian teaching. This has historically left wives in Christian communities without covenant legal standing to address neglect and abandonment.

Islam

Upholds Torah: Islamic law's nafaqa (financial maintenance) obligation directly parallels *she'er* and *kesut* — a husband is legally obligated to provide food, clothing,

and shelter to his wife. This is a strong parallel to the Written Torah standard. The wife's right to these provisions is treated as legally enforceable, not merely ethical guidance. Where Islamic courts have enforced nafaqa obligations and provided women legal standing to claim maintenance, they have implemented something functionally aligned with the Torah's *she'er* and *kesut* requirements.

Departs from Torah: The *onah* right in Islamic fiqh is more heavily weighted toward the husband's right to intimacy than the wife's. While Islamic law does recognize the wife's right to intimacy, the enforcement mechanisms and cultural emphasis often favor the husband's initiative over the wife's right. This departs from the Written Torah standard where *onah* is specifically *the wife's* right — "her conjugal rights" (עֲנֻתָּהּ) — placed explicitly in her name. Where cultural practices permit a husband to take additional wives while diminishing the intimacy rights of existing wives (which Shemot 21:10 explicitly prohibits — "if he takes another wife, her... onah he shall not diminish"), this is a direct violation of the Written Torah.

STUDY REVIEW & DISCUSSION QUESTIONS

Questions follow the Four-Sphere framework. Both the husband's obligations and the wife's covenant role are addressed in every level.

Individual Level

1. The Hebrew word **שֶׁאֵר** (she'er) carries the double meaning of "food" and "near kinship/flesh." How does this double meaning teach the covenant theological basis for the husband's provision obligation? Reference Bereishit 2:23.
2. What is the significance of the word **עֹנָה** (onah) appearing only once in the entire Tanakh? What does its uniqueness communicate about **Yahweh's** design for the marriage covenant?
3. Shemot 21:11 states that if the husband withholds she'er, kesut, or onah, the wife goes out free. How does this enforcement mechanism establish that the wife's three rights are covenant law — not merely moral suggestion?
4. Mishlei 14:1 says "the wise woman builds her house, but the foolish tears it down with her own hands." Name three specific behaviors a wife might exhibit that constitute tearing down the covenant household. What does the Torah prescribe as the alternative?

Community Level

5. A wife approaches the covenant community leadership saying her husband has not provided adequate housing or food for three months while providing for himself. Using Shemot 21:10-11 and Devarim 19:15, what is the community's covenant responsibility?
6. A husband complains to community leadership that his wife consistently disrespects him before the children and contradicts his decisions publicly. Using Mishlei 12:4 and 14:1, what is the community's covenant responsibility toward the wife in this case? How does Malakhi 2:14-16 require the husband to also be examined?
7. How does the Torah's bilateral covenant framework prevent community leadership from becoming one-sided — either always blaming the husband or always blaming the wife? What is the standard that holds both accountable?

National Level

8. Modern national spousal support law partially reflects the Torah's she'er and kesut requirements. Name three ways in which current spousal support law aligns with the Torah standard — and two ways in which it falls short.
9. Shemot 21:10 specifically prohibits diminishing the first wife's onah rights when a second wife is taken. How does this Torah provision speak to the situation of men

who provide material support but withdraw emotionally and physically from a long-term marriage while pursuing new relationships?

World Level

10. Scholars have noted that Shemot 21:10's onah provision represents a singular recognition in the ancient world that a wife is legally entitled to conjugal rights. Name two ancient cultures or legal systems where this right was absent — and explain what this reveals about the covenant uniqueness of the Torah's marriage law.
11. How does the marriage covenant of Bereishit 2:24 (one flesh) connect to all three rights in Shemot 21:10 (she'er/flesh, kesut/covering, onah/dwelling together)? What does this tell us about **Yahweh's** design for marriage as a universal covenant structure for all nations?

SCRIPTURE INDEX — LESSON 03

Reference	Teaching / Witness
Bereishit (Gen.) 1:27	Humanity created in the image of Yahweh — the foundation of every wife's dignity and covenant rights.
Bereishit (Gen.) 2:18	Yahweh creates the ezer kenegdo — the covenant design of the wife as partner of strength alongside her husband.
Bereishit (Gen.) 2:23-24	One flesh covenant — the foundation of she'er (flesh/kinship) and the entire marriage covenant structure.
Shemot (Ex.) 20:12	Honor your father and your mother — violated when children are weaponized against a parent.
Shemot (Ex.) 21:10	Law #158 — She'er, kesut, onah — the three covenant rights of every wife. Primary text.
Shemot (Ex.) 21:11	Enforcement: if the husband withholds any of the three, the wife goes out free. The right is legally enforceable.
Shemot (Ex.) 22:25-26	Yahweh protects even a debtor's cloak as his sleeping covering — confirms the scope of kesut (covering/shelter).
Vayikra (Lev.) 15:19-28	The niddah laws — the Written Torah's framework for the onah right within the laws of purity.
Vayikra (Lev.) 18:6	She'er bisaro — flesh of his flesh. The kinship-flesh meaning of she'er establishing the one-flesh provision basis.
Devarim (Deut.) 19:15	Two or three witnesses — governs all research and all community adjudication of covenant disputes.
Devarim (Deut.) 21:15-17	Rights of the less-favored wife's firstborn — Torah protects covenant rights regardless of preference or affection.
Mishlei (Prov.) 5:15-19	Rejoice in the wife of your youth — Yahweh endorses and celebrates the physical joy of the marriage covenant.
Mishlei (Prov.) 12:4	An excellent wife is the crown of her husband; she who brings shame is rotteness in his bones.
Mishlei (Prov.) 14:1	The wise woman builds her house; the foolish tears it down with her own hands. The bilateral covenant standard.
Mishlei (Prov.) 18:22	He who finds a wife finds a good thing — marriage is Yahweh's gift and favor.
Mishlei (Prov.) 21:9	Better to live on a corner of the roof than share a house with a quarrelsome wife.

Mishlei (Prov.) 31:10-27	The Eshet Chayil — Woman of Valor. The Torah's positive vision of the ezer kenegdo covenant role fully realized.
Yechezkel (Ez.) 16:8	Yahweh spreads His garment over Yisra'el — kesut as covenant covering; the husband's covering of his wife mirrors Yahweh's covenant.
Malakhi (Mal.) 2:14-16	Yahweh witnesses the marriage covenant; names the husband's treachery; the wife is his companion and covenant partner.

"He who finds a wife finds a good thing and obtains favor from Yahweh."

Mishlei (Proverbs) 18:22

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Pearl River, Louisiana | miqdashbethel@gmail.com

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