

MIQDASH BETHEL COVENANT INSTITUTION

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

TRANSFORMATION — THE WAY OF YAHWEH

A Covenant Study in the Torah, the Nevi'im, and the Ketuvim

Three-Religion Standard: Judaism • Christianity • Islam

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OPENING COVENANT STATEMENT

Transformation is not a theological concept. It is the operational method by which **Yahweh** builds His covenant people. From the creation of the universe — *bara* (בָּרָא) — to the new heart promised through the prophet Yechezkel — *lev chadash* (לֵב חָדָשׁ) — the activity of **Yahweh** in the life of a human being is always transformative. Not incremental. Not advisory. Not a program of self-improvement. **Yahweh** transforms. He overturns. He creates from nothing what was not there before. He takes the caterpillar through the chrysalis and produces something that has never existed.

This study examines transformation as the Tanakh defines and demonstrates it — through the Hebrew lexical record, through the lives of the men and women who were transformed within the covenant, and through the three-religion standard of **Yahweh** that reveals where Judaism, Christianity, and Islam each preserve, depart from, or partially reflect this foundational covenant reality. It is written under the evidentiary standard of **Devarim (Deuteronomy) 19:15** — two or three witnesses — and every claim is corroborated from the primary text of the Tanakh itself.

The thesis of this study is this: **Yahweh does not change people. He transforms them.** The difference is not semantic. Change is reversible, surface-level, and human-initiated. Transformation is irreversible, ontological, and **Yahweh**-initiated. The covenant of **Yahweh** is not a religious program that produces improved people. It is a transformative covenant that produces *new* people — bearing a *new* heart, a *new* name, a *new* nature — who live and move under His standard as the butterfly lives and moves without any memory of being a caterpillar.

PART I — THE HEBREW LEXICAL FOUNDATION

SECTION I-A: THE PRIMARY HEBREW WORDS FOR TRANSFORMATION

The Tanakh employs a cluster of related but distinct Hebrew words to describe the various dimensions of transformation. Each carries a specific semantic range that illuminates a different facet of **Yahweh's** transformative activity in creation, history, and the covenant life of His people. The following lexical analysis draws from *BDB* (*Brown-Driver-Briggs*) and *HALOT* (*Hebrew and Aramaic Lexicon of the Old Testament*), the primary scholarly lexicons of Biblical Hebrew.

Hebrew	Stron g's	Transliteration	BDB/HALOT Core Meaning	Covenant Usage / Context
הִפָּךְ	H201 5	<i>haphak</i>	To turn, overturn, transform radically; to flip at the root	The word Yahweh uses for radical covenant transformation — flipping something entirely at its core. Used when Yahweh transforms cities (Sodom: Bereishit 19:25), hearts (Sha'ul: 1 Shemu'el 10:6), and the entire orientation of a life.
חָדָשׁ	H231 9	<i>chadash</i>	New, renewed; never-before-existing; fresh creation	Used in <i>lev chadash</i> (new heart) — Yechezkel 36:26. The new heart is not the old heart improved. It is categorically new — <i>chadash</i> — a different entity altogether. Also the root of the New Covenant (<i>b'rit chadasha</i>) in Yirmeyahu 31:31.
שׁוּב	H772 5	<i>shub</i>	To turn, return; complete reorientation of direction	Root of <i>teshuvah</i> — the covenant process of turning from sin back to Yahweh. Not mere repentance (regret) but a complete reorientation of life direction. Used throughout the <i>Nevi'im</i> as Yahweh's primary call to the covenant people.
חַיָּה	H242 1	<i>chayah</i>	To live, revive; to be restored from death to life	Used for spiritual restoration and covenant renewal. The valley of dry bones (Yechezkel 37) — Yahweh commands: <i>v'chayitem</i> (and you shall live). The

Hebrew	Stron g's	Transliteration	BDB/HALOT Core Meaning	Covenant Usage / Context
				transformation from spiritual death to covenant life.
שָׁנָה	H813 8	shanah	To change, alter; to give a different heart or nature	Used in 1 Shemu'el 10:6,9 — Yahweh gave Sha'ul 'another heart' (lev acher). The word implies a substitution — the old nature replaced by a qualitatively different one.
בָּרָא	H125 4	bara	To create from nothing; exclusively divine activity	In every Qal stem occurrence in the Tanakh, the subject of bara is exclusively Yahweh. Humans make (asah), form (yatsar), build (banah) — but only Yahweh bara. The ultimate transformation: calling into existence what did not exist. Bereishit 1:1 — the paradigm of all transformation.
קָדַשׁ	H694 2	qadash	To consecrate, sanctify; to transform status from common to set-apart	The transformation of covenant status — from ordinary to holy, from common to set-apart for Yahweh's purposes. Yirmeyahu 1:5 — Yahweh qadash (consecrated) the prophet before birth. Status transformation precedes functional transformation.

SECTION I-B: CHANGE VS. TRANSFORMATION IN HEBREW THOUGHT

The Hebrew lexical record makes a critical distinction that modern English collapses. The word **shanah** (שָׁנָה — H8138) can denote change in the ordinary sense — alteration, modification, revision. But the cluster of transformation words above — particularly **haphak**, **bara**, and **chadash** — describe something qualitatively different: an irreversible shift in the essential nature of a thing.

The distinction can be stated plainly: **change operates on the surface; transformation operates on the core.** A person can change behavior while remaining the same person. A person cannot be *transformed* in the Tanakh sense and remain what they were. When **Yahweh** applies **haphak** to a life, when He installs a **lev chadash**, when He **bara** something new in a human being — the previous state is not

merely modified. It is superseded. The caterpillar does not *change* into a butterfly. It undergoes a metamorphosis that dissolves its prior form entirely before reconstituting into something that could not have existed without the dissolution. **Yahweh** is the **bara** — the One who creates from nothing — and His transformative work in human lives follows the same pattern as His work in Bereishit 1: out of formlessness and void, He calls forth living, ordered, purposeful reality.

PART II — THE COVENANT DEFINITION OF TRANSFORMATION

THE NEW HEART: YAHWEH'S OWN DEFINITION — YECHEZKEL 36:26

Yahweh provides His own comprehensive definition of transformation in the prophet Yechezkel (Ezekiel). This passage is the theological center of the entire study:

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

Three components define the covenant transformation in this passage. First: **removal** — the heart of stone is actively removed. This is not gradual softening. It is surgical excision. Second: **installation** — a new heart (*lev chadash*) is given — categorically new, not the old heart improved. Third: **empowerment** — the **Ruach** (Spirit) of **Yahweh** is placed within, causing the transformed person to walk in the covenant ordinances. The transformation is not self-initiated, not self-sustained, and not reversible. It is **Yahweh's** work, from initiation to completion.

THE NEW COVENANT: TORAH WRITTEN ON THE HEART — YIRMEYAHU 31:31–33

The prophet Yirmeyahu (Jeremiah) records **Yahweh's** declaration of the ultimate covenant transformation — the movement of His Torah from external stone to internal heart:

"Behold, days are coming — declares Yahweh — when I will make a new covenant (b'rit chadasha — ברית חדשה) with the house of Yisra'el and with the house of Yehudah... I will put My Torah within them and write it on their hearts; and I will be their Elohim, and they will be My people." — Yirmeyahu (Jeremiah) 31:31–33

This is the destination of covenant transformation: a people in whom the Torah of **Yahweh** is no longer an external legal code to be consulted and obeyed with effort, but an internal nature — written in — that they live out because it has become who they are. The butterfly does not labor to not be a caterpillar. It simply *is* what the

transformation made it. The covenant-transformed person does not labor to obey the Torah as an obligation. It is written on the heart. It is their nature.

THE CIRCUMCISED HEART — DEVARIM 30:6

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

Circumcision in the Tanakh is the covenant sign in the flesh — the physical mark of covenant identity given to Avraham in Bereishit 17. But **Yahweh** declares in Devarim 30 that the ultimate circumcision is not of the body but of the heart — the inner removal of everything that prevents total love of **Yahweh**. This heart-circumcision is, like physical circumcision, irreversible. It is Yahweh's act, not ours. And its result is life — ***I'ma'an chayecha*** — so that you may live. The transformation is not merely spiritual improvement. It is the passage from death to life.

PART III — TRANSFORMATION IN THE TANAKH: THE WITNESSES

The Tanakh does not merely define transformation — it *demonstrates* it through the lives of the men and women whom **Yahweh** transformed within the covenant. These are not inspirational stories. They are covenant evidence — each account a two-or-three-witness testimony to the reality that **Yahweh** transforms those He calls, and that the transformation is always irreversible.

Witness 1: Avram → Avraham — The Transformation of Identity

The first named personal transformation in the covenant record is the transformation of Avram to Avraham. **Yahweh** initiates it with a declaration:

"No longer shall your name be called Avram, but your name shall be Avraham; for I have made you the father of a multitude of nations." — Bereishit (Genesis) 17:5

This is ***haphak*** at the identity level. The name change is not cosmetic. In the Tanakh, a name (***shem*** — שֵׁם) carries the essential nature and covenant purpose of the bearer. **Yahweh** does not give Avram a new religious affiliation. He gives him a new *identity* — Avraham, father of a multitude — before the multitude existed, before Yitzchak was born, before any visible evidence supported the declaration. **Yahweh** speaks the transformed identity into existence by ***bara*** — creating from nothing what was not there. Avram could not go back to being Avram. The transformation was covenant-sealed, Name-backed, and irreversible. Every time someone called him by his new name, they were declaring **Yahweh's** transformative work in him.

Witness 2: Ya'akov → Yisra'el — The Transformation Through Struggle

"Your name shall no longer be called Ya'akov, but Yisra'el, for you have striven with Elohim and with men, and have prevailed." — Bereishit (Genesis) 32:28

Ya'akov's transformation is among the most viscerally honest accounts in the Tanakh. He wrestles through the night with the Messenger of **Yahweh** and comes out the other side with two things: a new name and a permanent limp. The wound and the transformation are inseparable. **Yahweh** does not give Yisra'el (he who strives with Elohim) the name as a reward for winning. He gives it as the covenant identification of a man who would not let go — who strove through the pain, through the darkness, through the dislocation of his own body — and held on to the covenant Messenger until the blessing came. The limp is the covenant scar. Every step Yisra'el took for the rest of his life was a testimony that he had been transformed in the place where the covenant breaks you open before it makes you whole. He could not un-be Yisra'el. He walked differently forever.

Witness 3: Yosef — The Transformation Through the Pit

Yosef's transformation follows the pattern that recurs throughout the Tanakh: betrayal, confinement, and the rising of covenant purpose from the lowest place. Thrown into a pit by his brothers, sold into slavery in Mitzrayim (Egypt), imprisoned on false charges — at every stage, the text records that **Yahweh** was with him (**Bereishit-Genesis 39:2, 21, 23**). The confinement did not interrupt the transformation. It was the transformation. The pit was the chrysalis. The palace was the butterfly. And when Yosef finally stood before his brothers and revealed himself, he said the words that define the covenant perspective on suffering:

"Now do not be grieved or angry with yourselves, because you sold me here, for Yahweh sent me before you to preserve life... it was not you who sent me here, but Elohim." — Bereishit (Genesis) 45:5–8

This is the covenant mind fully formed. The transformed man does not see his history as a sequence of wounds. He sees it as **Yahweh's** intentional preparation. Yosef had been transformed from a favored but immature son into the deliverer of both his family and the nation that held him. **Yahweh** did not waste the pit. He used it.

Witness 4: Moshe — The Transformation of the Fugitive

Moshe flees Mitzrayim as a fugitive murderer. He spends forty years in the wilderness of Midyan — tending sheep, invisible to history, apparently forgotten. Then **Yahweh** speaks from a burning bush that is not consumed (Shemot 3:2), and the transformation begins. Moshe's response reveals the pre-transformation condition:

"Who am I, that I should go to Pharaoh and that I should bring the sons of Yisra'el out of Mitzrayim?" — Shemot (Exodus) 3:11

And again: ***"Please, Yahweh, I have never been eloquent... I am slow of speech and slow of tongue."*** (Shemot 4:10). But **Yahweh** does not call the qualified. He qualifies the called. The transformation of Moshe from a man who cannot speak into the

most significant covenant mediator in human history — the man who stands between **Yahweh** and the entire nation and delivers the Torah — is the definitive testimony that transformation is **Yahweh's** work, not the human being's capacity. Forty years in the wilderness was not wasted time. It was a covenant formation in silence.

Witness 5: Rut (Ruth) — The Transformation of the Gentile into the Covenant

Ruth of Mo'av is the Tanakh's most explicit testimony to the transformation of a person from the Nations into the covenant of **Yahweh**. She is a Moabite woman — from a people whose origins trace to an incident of deep shame (**Bereishit Genesis 19:36–37**) — and she is widowed, bereft, and offered release from all covenant obligations. Her response is among the most powerful covenant declarations in the entire Tanakh:

"Where you go, I will go, and where you lodge, I will lodge. Your people shall be my people and Yahweh shall be my Elohim. Where you die, I will die, and there I will be buried." — Rut (Ruth) 1:16–17

Ruth's transformation is total — nationality, covenant community, and divine allegiance all changed in a single act of steadfast **hesed** (covenant lovingkindness). She is subsequently recognized by Boaz as a woman of **chayil** (strength, valor — Rut 3:11) — a complete transformation of status and identity within the covenant community. And from her line comes Dawid (David) — and through Dawid's line, the entire messianic covenant thread of the Tanakh runs. **Yahweh** does not waste the Gentile who seeks Him in truth. Ruth's transformation from a daughter of Mo'av into a mother of the covenant lineage is the Tanakh's standing testimony to every person from the Nations who hears the call.

Witness 6: Sha'ul of Binyamin — The Transformation of 'Another Heart'

The transformation of Sha'ul (Saul) of the tribe of Binyamin to the first king of Yisra'el provides one of the most precise uses of covenant transformation vocabulary in the Tanakh. The prophet Shemu'el (Samuel) declares:

"Then the Ruach of Yahweh will come upon you mightily, and you shall prophesy with them and be changed into another man (v'nehpachta l'ish acher — 1 — וְנִהְפַכְתָּ לְאִישׁ אֲחֵר). Shemu'el (Samuel) 10:6

The Hebrew is unmistakable: **nehpachta** — the Niphal form of **haphak** (H2015) — you shall be turned, overturned, transformed. And **l'ish acher** — into another man. Not the same man with improved character. *Another man*. The text confirms the fulfillment: **"Yahweh changed his heart (vayahpoch-lo Elohim lev acher — וַיִּהְפֹּךְ לוֹ אֱלֹהִים לֵב 1) (Shemu'el 10:9)**. This passage is one of the clearest demonstrations in the entire Tanakh that personal transformation is a divine act — **Yahweh** changed his heart — not a human spiritual discipline. The tragedy of Sha'ul is that this covenant-given transformation was not maintained through covenant obedience — demonstrating that **Yahweh's** transformative gift is not coercive but must be received and walked in.

Witness 7: Eliyahu (Elijah) — The Transformation from Despair to Recommissioning

The transformation of Eliyahu under the juniper tree (**1 Melakhim / 1 Kings 19**) is the Tanakh's testimony that **Yahweh** does not abandon the covenant servant who reaches the bottom. Eliyahu, who had just called fire from heaven and executed 450 prophets of Ba'al, collapses in the wilderness and asks to die: **"It is enough! Now, Yahweh, take my life"** (1 Melakhim 19:4). **Yahweh's** response to this covenant despair is not rebuke. It is bread. Sleep. More bread. Water. And the words that define the transformation from collapse to recommissioning:

"Arise and eat, because the journey is too great for you." — 1 Melakhim (1 Kings) 19:7

The man who was ready to die rises, eats, and travels forty days and nights to Horev (Sinai) — the mountain of the covenant. There **Yahweh** meets him not in the wind, not in the earthquake, not in the fire — but in the still small voice (***kol demamah daqah — קול דַּמְמָה דַּקָּה***). And from that still, small voice, Eliyahu is recommissioned: new assignments, new covenant partners, and the knowledge that **Yahweh** has preserved 7,000 in Yisra'el who have not bowed to Ba'al. The despair was not the end. It was the chrysalis before the next stage of the transformation.

Witness 8: Yeshayahu (Isaiah) — The Transformation by the Coal

"Then one of the seraphim flew to me with a burning coal in his hand... He touched my mouth with it and said, 'Behold, this has touched your lips; and your iniquity is taken away and your sin is forgiven (atoned).'" — Yeshayahu (Isaiah) 6:6–7

Yeshayahu's transformation begins with a vision of **Yahweh** enthroned in the sanctuary and Yeshayahu's cry: **"Woe is me! For I am ruined! Because I am a man of unclean lips and I live among a people of unclean lips; for my eyes have seen the King, Yahweh Tzevaot."** The encounter with the holiness of **Yahweh** reveals the depth of the covenant gap. Then the coal — the fiery instrument of covenant cleansing — touches the lips that had confessed unworthiness, and the transformation is immediate. What follows is the prophetic commission: **"Here am I. Send me."** The sequence is exact: encounter → confession of unworthiness → covenant cleansing → transformation → commissioning. It is the pattern of every genuine covenant transformation.

Witness 9: Yirmeyahu (Jeremiah) — Called Before Birth, Transformed into Speech

"Before I formed you in the womb I knew you, and before you were born I consecrated you (qadash — קִדְּשֵׁתִיךָ); I have appointed you a prophet to the nations." — Yirmeyahu (Jeremiah) 1:5

Yirmeyahu's transformation begins before he was born — **Yahweh** applied ***qadash*** (H6942) to him in the womb: he was *consecrated*, set apart, before any visible evidence of the transformation. Like Abraham who was named father of multitudes before he had a covenant son, Yirmeyahu was named a prophet to the nations before he had spoken a word. His objection: **"I do not know how to speak, for I am a youth"** (Yirmeyahu 1:6). **Yahweh's** response: **"I have put My words in your mouth"** (1:9). The transformation of the man who cannot speak into the prophet whose words have

shaped three world religions is **Yahweh's** doing entirely. The covenant of **Yahweh** does not wait for ability. It calls, consecrates, and equips.

Witness 10: Yonah and Nineveh — The Reluctant Transformation and the Collective Transformation

Yonah (Jonah) is the Tanakh's testimony to the transformation *against the grain* of the prophet's own will — and to the most dramatic collective transformation in the Hebrew record. Yonah runs from the covenant commission. **Yahweh** pursues him with a storm, a great fish, three days of darkness, and a second word. Yonah's prayer from inside the fish (**Yonah 2**) is itself a transformation — from flight to surrender, from self-will to covenant alignment. He emerges from the fish and goes to Nineveh.

What happens in Nineveh is without parallel in the Tanakh: an entire pagan city, from the king to the animals, turns (**shub** — שׁוּב) from its evil way in response to an eight-word proclamation:

"Yet forty days and Nineveh will be overthrown." — Yonah (Jonah) 3:4

The king of Nineveh issues a decree: let every man turn (**shub**) from his evil way and from the violence in his hands. And **Yahweh** saw their works — that they turned (**shub**) from their evil way — and He relented. The covenant word, faithfully delivered, transformed an entire pagan city. This is the Tanakh's testimony that transformation through the covenant of **Yahweh** knows no ethnic, national, or religious boundary. It reaches the Ninevite and the Moabite and the man from Essex with equal authority.

Witness 11: The Nation at Sinai — The Collective Transformation from Slaves to Covenant People

The transformation of the covenant nation at Sinai is the collective witness that undergirds every individual transformation in this study. Four hundred years of slavery in Mitzrayim had produced a people who had forgotten their covenant identity, their Name, and their purpose. **Yahweh** initiates the transformation with ten plagues — the dissolution of the old order — and then the crossing of the Yam Suf (Reed Sea): the passage through water from slavery to freedom. At Sinai, the transformation is formalized:

"Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation." — Shemot (Exodus) 19:5–6

Slaves become priests. A people without a land, without a law, without a Name, receive the Torah, the Name of **Yahweh**, and their covenant identity simultaneously. This is **bara** at the national level — **Yahweh** creating from the formlessness of slavery a covenant people of defined purpose. And the Torah delivered at Sinai is not an external legal code imposed on them. As **Yirmeyahu 31** reveals, its ultimate destination is the heart — written in, internalized, lived from the inside out. Sinai is the beginning. The transformed heart is the completion.

PART IV — PERSONAL COVENANT TESTIMONY: FROM PETER TO KEPHA

The Tanakh requires two or three witnesses for any matter to be established (Devarim 19:15). The accounts above are the covenant record's witness. The personal testimony of the author of this study is offered as a living witness — not as scripture, but as covenant evidence that the transformation **Yahweh** worked in the lives of Avraham, Ya'akov, Yosef, Moshe, Ruth, Yirmeyahu, and all the others is still operative, still personal, and still irreversible in this generation.

I was born Peter — a name rooted in the Greek *Petros*, meaning rock — and raised in a family where my mother taught me the Name of **Yahweh** in 1976. My father, SFC Terry Gilman Arcemont, was killed in action on the Imjin River in South Korea in 1967, after multiple tours in Vietnam. I grew up a Gold Star son — carrying from childhood the weight of a loss that shaped everything I became. I was baptized as a Baptist at eleven years old. I moved into Seventh Day Adventism at fourteen — getting closer to the Sabbath, to the appointed times, to the Hebrew roots of the faith I had received. At twenty-seven years old I was baptized into the sacred Name of **Yahweh** — the same covenant Name that appears 6,828 times in the Tanakh — and made the decision that I have not reversed in 55 years: to live according to the covenant of **Yahweh** and not go back to anything less.

In 1987 I entered the House of Yahweh in Abilene, Texas with my wife Sandra and our two young sons. I gave 23 years of total service — ordained Deacon, Elder, and Judge; Director of Speech Class; School Principal; builder of two houses on the compound grounds with my own hands; writer of Torah law commentaries. I never received one penny. My whole heart, soul, and strength went into building what I believed was the truth of **Yahweh**. And then the institution collapsed around me. The leader used me as a pawn. He stole my wife and my sons through years of manipulation. In January 2008 I fled with suitcases, a one-week-old baby, and my covenant conviction — and nothing else.

From Louisiana we went overseas. Then to Yisra'el — to my mother, who was living there. And at Tel Arad, in the Negev desert, I stood at the site of the ancient excavated **House of Yahweh** — a real, physical, stone sanctuary, with His Name inscribed on the pottery shards found on site — and understood something I had not understood before: **Yahweh** does not need a building, a compound, a corporation, or a charismatic leader. He needs covenant people — living tabernacles — who know His Name and carry His standard. That institution had been destroyed. The covenant was intact.

I went from Peter to Kepha. From Baptist to SDA to Covenant. From a man inside an institution to a man standing outside the gates of that compound while a guard told me I was not welcome — and understanding for the first time that being cast out of the institution was the act of **Yahweh** setting me free from it. That is *haphak*. That is the wound and the transformation inseparable. That is what **Yahweh** does with a man He

has called — He breaks him open before He makes him whole, and what emerges from the chrysalis cannot go back to what it was. I am now 55 years into the covenant of **Yahweh**, and the transformation is still in process. **That is the nature of the covenant transformation: it has a beginning that is irreversible, and a direction that does not end.**

PART V — WHAT TRANSFORMATION IS NOT

Precision in covenant study requires not only defining what something *is* but naming clearly what it is *not*. The following distinctions guard the covenant standard of transformation from counterfeits that share its language but not its substance.

1. Transformation is not religious conversion. Changing denominations, churches, or religious labels is not transformation in the Tanakh sense. A person can move from one institution to another while remaining entirely the same person in their core nature. Ruth did not convert to a religion. She transferred her covenant allegiance to **Yahweh** with the totality of her being. The transformation was internal and irreversible — not institutional and administrative.

2. Transformation is not behavioral modification. A person can stop drinking, begin attending religious services, and adopt religious language without undergoing the *lev chadash* transformation. **Yahweh** is not interested in the modification of the old heart. He removes it and installs a new one. The 12-Step recovery process that Russell Brand documented in *Recovery* is a covenant-shaped process of genuine teshuvah (moral inventory, honest confession, making amends) — but it is not itself the complete covenant transformation. It is the preparation of the soil for the seed.

3. Transformation is not a single emotional experience. The Tanakh records profound encounters with **Yahweh** — Yeshayahu's vision, Eliyahu's still small voice, Ya'akov's nighttime wrestling — but none of them stood alone as the transformation. They were moments in a process. The transformation is confirmed by what follows: the new name lived into, the covenant ordinances walked in, the commission fulfilled. Tucker Carlson's February 2023 demonic encounter was a covenant event — but the transformation it began is still in process. The encounter was the burning bush. The covenant text now in his hands daily is the journey to Sinai.

4. Transformation is not self-initiated. In every Tanakh transformation account, the initiative belongs to **Yahweh**. Avram did not decide to become Avraham. Ya'akov did not schedule the wrestling match. Yirmeyahu did not volunteer. Moshe ran *from* the commission. **Yahweh** calls, **Yahweh** consecrates, **Yahweh** installs the new heart, **Yahweh** names the transformed one. The human being's role is not initiation but *reception* — the willingness to hold on through the struggle, to not let go of the Messenger, to stay in the covenant process when it is dissolving everything familiar.

PART VI — THE THREE-RELIGION AUDIT

JUDAISM — TESHUVAH AND THE TRANSFORMED HEART

Judaism's primary framework for transformation is **teshuvah** (תשובה) — from the root **shub** (H7725) — turning, returning. The Tanakh's call to teshuvah runs throughout the Nevi'im (Prophets): "**Return, O Yisra'el, to Yahweh your Elohim**" (Hoshea 14:2). "**If you return to Me... then I will return to you**" (Malakhi 3:7). Teshuvah in the Tanakh involves four components: recognition of the sin (**hakarat ha-chet**), turning from it (**azivat ha-chet**), confession (**vidui**), and commitment not to repeat it (**kabbalah l'atid**). This framework is directly drawn from the Tanakh and is covenant-correct.

Where Talmudic Judaism preserves the covenant: the Yom Kippur cycle is the most sustained annual corporate teshuvah process in the religious world. Its structure — the ten days of awe, the Day of Atonement, the communal confession — reflects the Tanakh's own pattern of covenant renewal. The emphasis on direct accountability to **Yahweh** for one's own sins (not mediated by blood substitution) is Tanakh-correct per Yechezkel 18:20.

Where Talmudic Judaism departs from the Tanakh: the Oral Torah (Talmud and Mishnah) carries the weight of rabbinic tradition that the Tanakh does not authorize as co-equal to the written Torah. Transformation in the Tanakh is covenant-direct — **Yahweh** and the individual, mediated by the written Torah alone — not filtered through centuries of rabbinic commentary. The Tanakh's standard remains: the written Torah supersedes all commentary. **Teshuvah** is Tanakh. The rabbinic elaboration of **teshuvah** carries elements that have no Tanakh foundation.

CHRISTIANITY — METAMORPHOO AND ITS TANAKH ROOTS

Christianity's language of transformation draws primarily from the Greek New Testament word **metamorphoo** — the root of *metamorphosis* — which appears in Romans 12:2 ("**be transformed by the renewing of your mind**") and 2 Corinthians 3:18 ("**being transformed into the same image from glory to glory**"). Both passages draw from the Tanakh's own covenant reality. Romans 12:2 echoes Yirmeyahu 31:33 — the Torah written on the heart. 2 Corinthians 3:18 echoes the Sinai theophany and the transformation of Moshe (Shemot 34:29–35).

Where Christianity gets transformation right: the concept of the *new birth* (Yochanan/John 3) draws from Yechezkel 36:26–27 — the new heart and new spirit. The emphasis on the Holy Spirit's role in transformation reflects the Tanakh's own testimony that **Yahweh** places His Ruach within the transformed person to cause them to walk in His ordinances. The call to *repentance* — the Greek **metanoia**, a change of mind — corresponds in its structure to the Tanakh's **teshuvah**.

Where Christianity departs from the Tanakh: the doctrine of instantaneous salvation — *believe and be saved in this moment* — collapses the covenant process of transformation into a single transaction. The Tanakh's transformation accounts are *processes*: Avraham's covenant spanned decades, Ya'akov wrestled all night and

walked with a limp forever, Yosef's transformation spanned years of slavery and imprisonment, Moshe spent forty years in Midyan before the burning bush. Additionally, the removal of the Torah as the covenant standard — replaced by the argument that the Torah was 'nailed to the cross' at Nicaea and in subsequent church councils — removes the content of transformation. **Yahweh** declares that the transformed heart receives His Torah *written on it* (Yirmeyahu 31:33). A Christianity that removes the Torah has removed the content of what the transformed heart receives.

ISLAM — TAZKIYAH AND THE PURIFIED SOUL

Islam's transformation framework centers on **tazkiyah** (تَزْكِيَّة) — purification of the soul — and the Quranic concept of the **nafs mutma'innah** (النَّفْسُ الْمُطْمَئِنَّة), the tranquil, purified soul at peace with **Yahweh** (Al-Fajr 89:27–28). The Islamic framework also emphasizes **tawbah** (تَوْبَةٌ — repentance/returning), which corresponds structurally to the Tanakh's **teshuvah**. The concept of complete surrender to the will of **Yahweh** — **islam** itself — aligns with the Tanakh's picture of the transformed person who walks in the covenant ordinances because the Torah is written on the heart.

Where Islam preserves the covenant standard: the absolute monotheism of the Islamic tradition — **La ilaha illallah** (There is no god but Allah) — aligns with the Tanakh's foundational declaration of **Yahweh's** unity in Devarim 6:4 (the Shema). The rejection of polytheism and the rejection of associating partners with **Yahweh** (shirk) is a covenant-correct instinct drawn from the Tanakh's foundational framework. The emphasis on moral accountability and the personal nature of each soul's relationship with **Yahweh** reflects Yechezkel 18:20 — each person accountable for their own sin.

Where Islam departs from the Tanakh: the Quran does not authorize the Tanakh covenant transformation framework directly — it references the Torah (Tawrat) and the Prophets (Nabi'in) but does not require engagement with the Hebrew text in its own lexical and covenant context. The transformation framework of Islam is filtered through Muhammad's prophetic ministry rather than through the Tanakh itself. The Tanakh — as the primary source text of **Yahweh's** covenant — cannot be superseded by subsequent revelation without violating its own internal standard of **Devarim (Deuteronomy) 4:2: "You shall not add to the word that I am commanding you, nor take away from it."** The Tanakh is the plumb line against which all subsequent tradition — Jewish, Christian, or Islamic — must be measured.

PART VII — FOUR-SPHERE COVENANT APPLICATION

INDIVIDUAL — THE PERSONAL TRANSFORMATION

Yahweh's call to the individual: **"Return to Me" (Malakhi 3:7)**. The individual covenant application of transformation begins with honest self-examination — the fearless moral inventory that both the Tanakh's teshuvah framework and the 12-Step recovery process require. The individual asks: Where am I? What has become formless and void in my

life? What is **Yahweh** trying to dissolve so He can reconstitute? The covenant promise: **"The Lord is near to the brokenhearted and saves those who are crushed in spirit"** (Tehillim 34:18). The pit is not the end. It is the beginning of the transformation.

COMMUNITY — THE TRANSFORMED ASSEMBLY

The covenant community is the context in which individual transformations compound into corporate testimony. The assembly that gathers under **Yahweh's** Name and standard becomes — collectively — a community of transformed people whose shared covenant life demonstrates the reality of the **lev chadash** to the surrounding world. The early covenant community in Acts 2 gathered in the wake of the Shavuot transformation — and their corporate life was itself the witness: **"They were of one heart and soul"** (Acts 4:32). Miqdash Bethel Covenant Institution is built on this principle: a covenant community where the transformed testimony of individuals compounds into a shared covenant witness to Judaism, Christianity, and Islam simultaneously.

NATION — THE COVENANT STANDARD FOR GOVERNANCE

The Torah delivered at Sinai was not merely a personal spiritual framework. It was a national covenant — a complete framework for social organization, justice, economic life, and the treatment of the stranger, the widow, and the fatherless. The transformation of a nation, in the Tanakh's vision, occurs when its governing structures are brought into alignment with the covenant standard of **Yahweh**. The prophets did not merely call individuals to teshuvah — they called kings, priests, and entire nations: **"Seek justice, correct oppression, bring justice to the fatherless, plead the widow's cause"** (Yeshayahu 1:17). National transformation is individual transformation multiplied — and it requires that the people who govern be themselves transformed people, accountable to the covenant standard rather than to political loyalty.

WORLD — THE UNIVERSAL COVENANT VISION

The Tanakh's vision of ultimate transformation is universal: **"For the earth will be full of the knowledge of Yahweh as the waters cover the sea"** (Yeshayahu 11:9). The transformation of individuals, communities, and nations flows toward a global covenant reality in which every human being — from every nation, every language, every tradition — comes to know **Yahweh** by His Name and walks in His covenant. This is not the erasure of human diversity — it is the transformation of human diversity from competition and conflict into the covenant harmony that the Hebrew root **Sh-L-M** (**Shalom — wholeness**) describes. The butterfly emerging from the chrysalis does not become less itself. It becomes more fully what it was always designed to be.

CLOSING: THE TRANSFORMATION IS NOT FINISHED

This study has documented transformation as the primary method of **Yahweh's** covenant activity — through the Hebrew lexical record, through eleven specific Tanakh

witnesses, through a living personal testimony, through the three-religion audit, and through the four-sphere application. One conclusion stands above all others: **Yahweh does not fix people. He transforms them.**

The work is not finished in this generation. The covenant of **Yahweh** is still active. The **lev chadash** is still being installed. The **haphak** is still occurring — in the man emerging from addiction in recovery, in the broadcaster who woke up with claw marks on his ribs and reached for the Tanakh, in the comedian baptized in the Thames who reads Daniyel 11 and knows it is ripped from the headlines, in the student of the 613 laws who is learning to walk in the covenant for the first time, in the Elder who went from Peter to Kepha, from Christian to Covenant, and who stands 55 years later still learning, still being transformed, still in the process.

The caterpillar cannot will its way into becoming a butterfly. It must enter the chrysalis and trust the process — the dissolution that precedes the reconstruction, the darkness that precedes the wings. But the wings are real. The covenant transformation of **Yahweh** is real. And the men and women who have stood in it — from Avraham to Ruth to Yirmeyahu to Eliyahu to the nation at Sinai — are the two-or-three witnesses that **Devarim 19:15** requires. The matter is established: **Yahweh** transforms. And He is not finished yet.

"I will give you a new heart and put a new spirit within you; I will remove your heart of stone and give you a heart of flesh." — Yechezkel (Ezekiel) 36:26

"I will put My Torah within them and write it on their hearts; and I will be their Elohim, and they will be My people." — Yirmeyahu (Jeremiah) 31:33

"Before I formed you in the womb I knew you, and before you were born I consecrated you." — Yirmeyahu (Jeremiah) 1:5

"Your name shall no longer be called Ya'akov, but Yisra'el, for you have striven with Elohim and with men, and have prevailed." — Bereishit (Genesis) 32:28

"In my transformation, I went from Peter to Kepha — from a Christian to a Covenant." — Elder Kepha Arcemont, Miqdash Bethel Covenant Institution

Miqdash Bethel Covenant Institution is not associated with the House of Yahweh out of Clyde/Abilene, Texas.

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