

MIQDASH BETHEL COVENANT INSTITUTION

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

A COVENANT WITNESS TO TWO VOICES REACHING FOR LIGHT

Tucker Carlson and Russell Brand on Scripture, Spiritual Warfare, and the Crisis of Power

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OPENING COVENANT STATEMENT

The conversation between Tucker Carlson and Russell Brand represents something uncommon in public discourse: two men of significant cultural reach sitting before an open Bible and speaking — however imperfectly — about the reality of Yahweh, the nature of sin, the warfare of spiritual powers, and the collapse of institutions that have abandoned the covenant. This covenant witness does not come to condemn. It comes bearing the plumb line of the Tanakh, which Yahweh Himself declared the standard against which all testimony — including testimony offered in the name of Yeshua — must be measured.

Daniyel (Daniel) 4:17 declares that the Most High rules in the kingdom of men and gives it to whomever He will. Devarim (Deuteronomy) 18:22 establishes the test of true prophecy. And Devarim (Deuteronomy) 19:15 requires two or three witnesses before any matter is established. We apply these standards here — not in hostility, but in covenant love toward men who are genuinely reaching for truth.

PART I — THE WORD THAT HIT DIFFERENTLY: DANIEL II AS CURRENT EVENTS

The interview opens with Russell Brand reading aloud from Daniyel (Daniel) 11:36–45 — a passage Tucker Carlson described as ripped from the headlines. The text Brand read describes a king who exalts himself above every god, honors a god of fortresses with gold and silver, extends power over many nations, invades the beautiful land, and ultimately comes to his end with no one to help him.

Carlson's response — that the passage 'hits differently right now' — reflects an instinct that is covenant-correct: Yahweh embedded in His prophetic record a witness that would become legible in specific historical moments. The covenant witness affirms this instinct and adds the necessary Tanakh framework.

Daniyel (Daniel) 11:36–37

"The king will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of things against the God of gods... He will show no regard for the gods of his ancestors or for the one desired by women, nor will he regard any god, but will exalt himself above them all."

Daniyel (Daniel) is not New Testament prophecy. It is Tanakh — written in Hebrew and Aramaic, addressed to the covenant nation, and interpreted through the Torah standard alone. The covenant witness observes that the passage Brand read describes not merely a future figure but a pattern — the pattern of every ruler who places himself above the covenant of Yahweh and honors power (the god of fortresses) rather than the living Elohim.

Brand and Carlson are correct to feel the contemporary weight of this passage. However, the full covenant application requires that every claimant to prophetic interpretation — whether Christian televangelist, political commentator, or covenant institution — must be tested against the two-or-three-witness standard of Devarim 19:15. Daniyel 11 is not a partisan proof text. It is a mirror Yahweh holds before every generation.

COVENANT VERDICT — DANIEL 11

Brand and Carlson's instinctive recognition of Daniyel 11's contemporary relevance is well-founded. The covenant affirms: this passage is Yahweh's standing witness against self-exalting power in every generation. The standard is the Torah — not any political alignment, national identity, or denominational framework.

PART II — THE NATURE OF SIN: A COVENANT EXAMINATION OF BRAND'S FRAMEWORK

Russell Brand offers what he calls a redefinition of sin — not the transgression of stealing or lying, but the mental state that precedes it. He locates sin in the elevation of self, in the Luciferic impulse to create one's own circuitry outside of divine agency. He states: 'I see sin now... not as the transgression of stealing or lying or whatever, but as the mental state that precedes it. When I'm in that mental state where I suddenly elevate myself like Lucifer, like the fallen one...'

The Tanakh does not oppose this understanding — it grounds it more precisely. The Hebrew word for sin most commonly employed in the Tanakh is chet (חַטָּא) — which carries the literal meaning of missing the mark. But the Tanakh also employs avon (אָוֹן) — iniquity, the twisting or perversion of the will — and pesha (פְּשָׁע) — transgression or willful rebellion. Brand's insight maps precisely onto avon: the inner turning of the will toward self that precedes and produces outward violation.

Yeshayahu (Isaiah) 53:6

"All of us like sheep have gone astray; each of us has turned to his own way — and Yahweh has laid on him the iniquity (avon) of us all."

Brand also speaks of neutrality as impossible — that stepping back from Yahweh, even into neutral ground, metastasizes immediately into self. This is precisely what Moshe (Moses) warned in Devarim: there is no covenant middle ground. You are either walking in the statutes of Yahweh or you are walking away from them. The covenant does not permit a third position.

Devarim (Deuteronomy) 30:19

"I have set before you life and death, blessing and curse. Choose life, so that you and your descendants may live."

The covenant witness affirms Brand's framework while pressing further: sin is not merely a psychological state — it is a covenantal violation. Yahweh's Torah defines the boundaries. The mental state Brand describes is the root; the Torah defines the branches. Both are required for a complete diagnosis.

COVENANT VERDICT — BRAND'S DOCTRINE OF SIN

Brand's identification of the self-elevated will as the root of sin is consistent with the Tanakh's avon framework. The covenant affirms the insight and adds the necessary corrective: sin is not merely psychological disorder — it is covenantal breach. The Torah defines what constitutes the specific violations that flow from the corrupted will. Both are required.

PART III — THE IMAGE OF YAHWEH AND THE BOOT ON THE FACE

One of the most theologically precise moments in the interview occurs when Brand and Carlson discuss George Orwell's famous image — a boot stamping on a human face forever. Both men arrive at the same covenant conclusion, though they express it in Christian theological language: that the face being stamped is the image of Elohim (tzelem Elohim), and that the project of totalitarian power is the annihilation of that image in human beings.

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."

Brand states: 'They are annihilating the image of God. They remove the image of God. Once the image of God — our personal imprimature, our signature, the hieroglyph, He's present in us.' This is not merely Christian sentiment. This is a direct covenant truth embedded in the first chapter of the Torah.

The Tanakh records in Bereishit 9:6 that the shedding of innocent blood is a capital crime precisely because man is made in the image of Elohim. The tzelem Elohim is not an abstract theological concept — it is the legal and covenantal basis for human dignity, human rights, and the prohibition against murder. When modern institutions — through war, through systematic dehumanization, through the reduction of populations to manageable variables — stamp out that image, they are committing what the Torah identifies as a capital covenant crime.

Bereishit (Genesis) 9:6

"Whoever sheds the blood of man, by man shall his blood be shed, for in the image of Elohim has man been made."

COVENANT VERDICT — TZELEM ELOHIM

Brand and Carlson's identification of the boot-on-the-face as an assault on the divine image is covenant-accurate. The Torah grounds this in Bereishit 1:27 and Bereishit 9:6. The destruction of tzelem Elohim — through war, systematic dehumanization, or political persecution — is not merely oppression. It is a covenant crime demanding a covenant verdict.

PART IV — SPIRITUAL WARFARE: WHAT THE TANAKH ACTUALLY SAYS

Both Brand and Carlson speak extensively about spiritual warfare — dark powers, demonic forces controlling institutions, the battle behind the visible political landscape. Brand states: 'I did not anticipate the depth of the mystery that we live among forces undiscernible to the senses, angelic and indeed demonic — that there are dark energies that are affecting us and attacking us and significantly controlling the most powerful institutions in the world.'

The Tanakh is explicit about the existence of spiritual powers — both those that serve Yahweh and those that oppose His order. The Hebrew text employs the terms malakim (מַלְאָכִים) — messengers and agents of Yahweh's will; ha-Satan (הַשָּׂטָן) — the adversary, the accuser, a defined role not an autonomous deity; and shedim (שֵׁדִים) — false gods and their associated spiritual forces (Devarim 32:17).

Devarim (Deuteronomy) 32:17

"They sacrificed to shedim, which are not Elohim — gods they had not known, new gods that had come up recently, which your fathers had never dreaded."

The Tanakh's framework for spiritual warfare is critically different from the Pauline Christian framework Brand and Carlson employ. In the Tanakh, the primary battleground is the heart of the covenant people and the nations — not an abstract cosmic theater. The enemy's primary strategy is idolatry: the substitution of false gods (wealth, power, sex, nationalism, state) for Yahweh. Brand

himself identifies this correctly when he describes fame and sex as the idols he worshiped. That is the Tanakh's diagnosis of the condition.

COVENANT VERDICT — SPIRITUAL WARFARE FRAMEWORK

The Tanakh confirms the reality of spiritual forces — malakim, ha-satan, shedim. Brand and Carlson's instinct is correct. The covenant adds the essential corrective: the primary weapon against these forces is not spiritual experience or conversion language — it is Torah observance and covenant fidelity. Shemot (Exodus) 20 is the armor. Devarim 28 defines the terms of victory and defeat.

PART V — BRAND'S CONVERSION: A COVENANT EXAMINATION

Russell Brand describes his conversion to Christianity as occurring at the intersection of two crises: criminal allegations of sexual assault in the United Kingdom, and his infant son's serious heart condition. He states that in his moment of deepest despair — contemplating suicide — he heard what he describes as a voice: 'You've spent your whole life worshiping fame and sex. Well, now look. Fame and sex have come together. Is this what you wanted?'

Brand describes genuine repentance — not of the crimes he denies, but of the lifestyle that preceded the accusations. He states without evasion: 'I hurt people. I exploited people. That's greedy. That's selfish. It's inconsiderate. It's mean. It's certainly sinful, immoral. It's all of those things.' He acknowledges sleeping with thousands of women, pursuing relationships transactionally, and worshiping sex and fame as idols.

The Tanakh's framework for teshuvah — return, repentance — requires precisely this kind of honest reckoning. Yechezkel (Ezekiel) 18 is the definitive Tanakh text on this subject.

Yechezkel (Ezekiel) 18:21–22

"But if a wicked man turns away from all the sins he has committed and keeps all My statutes and does what is just and right, he shall surely live; he shall not die. None of the transgressions that he has committed shall be remembered against him; for the righteousness that he has done he shall live."

The covenant witness affirms that Brand's described turning is consistent with what Yahweh requires. The evidence of genuine teshuvah is not the language of conversion or the performance of baptism — it is changed behavior over time. The Tanakh's test is fruit, not confession.

COVENANT VERDICT — BRAND'S CONVERSION

Brand's described teshuvah — honest acknowledgment of genuine sin, turning from idolatry of self, sex, and fame — is consistent with Yechezkel 18's standard. The conversion language and baptism are Christian-framework elements that the Tanakh does not validate as mechanisms of atonement. Yahweh's standard is clear: turn from the sin, walk in the statutes, and live. The evidence of Brand's turning will be measured over time by the fruit — as Yahweh Himself declared through His prophets.

PART VI — RITUAL POWER, PEDOPHILIA, AND THE TANAKH'S WITNESS

Perhaps the most striking exchange in the interview occurs when Brand and Carlson discuss what Brand terms the 'ritual' nature of child molestation among the powerful. Brand states: 'There's no sexual attraction to children in nature because there's no reproductive possibility... The point of it is to defile. When I destroy purity and beauty, I gain supernatural power.'

The Tanakh confirms this framework — not as conspiracy speculation, but as documented covenantal history. The worship of Molech, Ba'al, and Asherah in ancient Israel and the surrounding nations explicitly involved child sacrifice and sexual ritual as mechanisms for obtaining power from false gods. Yahweh's most severe judgments in the Tanakh are reserved for those who shed innocent blood and who enact the sexual rituals of the foreign cults.

Vayikra (Leviticus) 18:21

"You shall not give any of your children to offer them to Molech, and so profane the name of your Elohim: I am Yahweh."

Tehillim (Psalms) 106:37–38

"They sacrificed their sons and their daughters to the demons; they poured out innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan, and the land was polluted with blood."

The Epstein network, the documented trafficking of children among the wealthy and connected, the use of sexual leverage as a control mechanism — these are not anomalies of modern corruption. They are the ancient pattern of Ba'al worship transposed into the institutional language of the modern age.

COVENANT VERDICT — RITUAL DEFILEMENT AND POWER

Brand and Carlson's identification of ritualized child abuse as a mechanism of demonic power transfer among elites is consistent with the Tanakh's documented record of Molech worship, Ba'al ritual, and the use of innocent blood in pagan power systems. This is not conspiracy. This is

Yahweh's own recorded history. Vayikra 18, Devarim 12, and Tehillim 106 stand as three witnesses confirming the pattern.

PART VII — TRUMP, MAGA, AND THE COVENANT OF NATIONHOOD

Both Brand and Carlson express a version of what might be called geopolitical disillusionment: the recognition that Trump and MAGA — which they supported as a bulwark against globalist bureaucratic totalitarianism — appear to be executing the same Iran war agenda that a Kamala Harris presidency would have executed. Brand states directly: 'If someone as particular, personal, and extraordinary on the human plane as Trump ultimately ends up doing what the globalist imperialist would have done anyway, then what are we all discussing?'

Shemu'el Aleph (1 Samuel) 8:18

"When that day comes, you will cry out for relief from the king you have chosen, but Yahweh will not answer you in that day."

The covenant witness observes that the geopolitical phenomenon Brand and Carlson are describing — the realization that elected leadership ultimately serves interests that transcend and control the nominal democratic process — is precisely what Yahweh warned Israel about when they demanded a king in Shemu'el Aleph 8. No political architecture, however decentralized, can produce covenant justice without covenant people who govern themselves under Yahweh's Torah. Technology does not produce righteousness. Decentralization does not produce covenant fidelity.

COVENANT VERDICT — POLITICAL DISILLUSIONMENT

Brand and Carlson's recognition that partisan political structures ultimately serve the same power interests is consistent with Yahweh's warning in Shemu'el Aleph 8. The prescription is not a new political architecture, however innovative. The prescription is teshuvah — national turning toward Yahweh's Torah — which alone produces the covenant conditions for just governance.

PART VIII — THE TRIAL, THE ALLEGATIONS, AND THE COVENANT STANDARD OF WITNESS

Russell Brand faces a criminal trial in the United Kingdom on allegations of rape and sexual assault — charges he categorically denies. The covenant witness holds two things simultaneously — as the Torah requires. First: the Devarim 19:15 standard requires two or three witnesses before any matter is established. Accusations alone do not meet the Torah standard of proof. Brand has not been convicted. Second: Brand himself acknowledges a lifestyle of exploitation and transactional sexual relationships.

The covenant holds the distinction between coercion and seduction seriously while also noting that Yahweh's Torah holds men accountable for the conditions they create.

Devarim (Deuteronomy) 19:15

"One witness is not enough to convict anyone accused of any crime or offense they may have committed. A matter must be established by the testimony of two or three witnesses."

The covenant witness affirms Brand's invocation of the Tanakh's justice framework — that there can be no true justice without Yahweh, because justice requires absolute truth and absolute truth requires a transcendent standard. Brand chose to submit to trial rather than flee, citing Yaakov (James): 'We consider it pure joy when we face trials of any kind.' The covenant affirms this courage and submits his trial to the same standard all testimony must meet.

COVENANT VERDICT — THE ALLEGATIONS AND THE TRIAL

The Devarim 19:15 standard is clear: accusations do not constitute conviction. Brand has not been convicted. The covenant witness neither convicts him nor exonerates him — that determination belongs to the evidence. His recognition that a coordinated media-political mechanism has been weaponized against him is consistent with documented patterns addressed in Docs 30, 56, and 60 of this library.

PART IX — WHERE THE TESTIMONY MUST BE PRESSED: THE TANAKH'S ANSWER TO CHRISTIAN EXPERIENCE

Russell Brand and Tucker Carlson speak from within a Christian theological framework that rests, in its deepest register, on emotional and experiential claims: the feeling of transformation at baptism, the sense of the Holy Spirit's indwelling presence, the experience of moving in and out of Christ, the narrative of a life retrospectively redeemed through acceptance of Jesus. These are not insincere claims. They are genuinely felt. And it is precisely because they are felt so deeply — and because Brand and Carlson reach millions of people who share these feelings — that the covenant witness must press them with care and honesty against the Tanakh's own standard.

Brand states throughout this interview that before he read the Bible he assumed it would be 'a bit anemic' — about ethics and morality but without real depth. He was wrong, and he says so. But the covenant witness now presses the same question back: before accepting the New Testament as the framework for interpreting the Tanakh, have Brand and Carlson tested whether the New Testament's specific theological claims can be corroborated by the Tanakh itself — by the standard of Devarim 19:15 and Yeshayahu 8:20?

Yeshayahu (Isaiah) 8:20

"To the Torah and to the testimony! If they do not speak according to this word, it is because there is no light in them."

CLAIM I: ACCEPTING CHRIST AS THE MECHANISM OF SALVATION

Brand states directly: 'You have to accept Christ as the Messiah. If there's any particular group of people that deliberately do not accept Christ as the Messiah, you might want to investigate that thoroughly.' He frames non-acceptance of Jesus as the defining criterion of spiritual lostness.

The Tanakh does not contain this mechanism. Nowhere in the Torah, the Nevi'im (Prophets), or the Ketuvim (Writings) does Yahweh establish verbal confession of a Messiah figure as the gateway to covenant standing or to life. The Tanakh's mechanism for life before Yahweh is not acceptance of a person — it is obedience to the covenant.

Devarim (Deuteronomy) 30:11–14

"Now what I am commanding you today is not too difficult for you or beyond your reach. It is not up in heaven, so that you have to ask, 'Who will ascend into heaven to get it and proclaim it to us so we may obey it?' No, the word is very near you; it is in your mouth and in your heart so you may obey it."

Moshe does not say: the word is near you so that you may confess a Messiah. He says: the word is near you so that you may obey it. The Tanakh's pathway to life is not a one-time verbal or spiritual act. It is a continuous covenant walk. The Hebrew term for this is halakha — from the root halak (הלך), to walk. You walk with Yahweh. You do not simply arrive by declaration.

Michah (Micah) 6:8

"He has shown you, O man, what is good. And what does Yahweh require of you? To act justly and to love mercy and to walk humbly with your Elohim."

The Tanakh's prophets do describe a future anointed figure — a Mashiach (מָשִׁיחַ), a king or priest set apart by anointing. But the Tanakh's Mashiach is a political and priestly deliverer who restores the covenant community, gathers the dispersed of Israel, rebuilds the Temple, and causes all nations to acknowledge Yahweh. The prophetic descriptions of this figure in Yeshayahu, Yirmeyahu, and Yechezkel are specific and verifiable — and they remain unfulfilled. The covenant witness does not call Brand and Carlson to abandon their love for Yeshua as a teacher and prophet. It calls them to test the specific Messianic claim against the Tanakh's own evidentiary standard.

Yirmeyahu (Jeremiah) 23:5–6

"The days are coming, declares Yahweh, when I will raise up for David a righteous Branch, a King who will reign wisely and do what is just and right in the land. In his days Judah will be saved and Israel will live in safety."

COVENANT VERDICT — SALVATION BY ACCEPTANCE

The Tanakh does not establish verbal confession of a Messianic figure as the mechanism of salvation. Yahweh's mechanism is covenant fidelity — walking in the Torah. The Mashiach the prophets describe has not yet fulfilled the specific Tanakh conditions: Israel is not gathered, the Temple is not rebuilt, the nations have not universally acknowledged Yahweh, and justice has not been established in the land. These are not theological opinions. They are evidentiary tests that Yahweh Himself set in His written word.

CLAIM 2: THE HOLY SPIRIT AS PERSONAL INDWELLING PRESENCE

Brand speaks repeatedly about the Holy Spirit dwelling in the body — 'Do you not know that your body is a temple?' — and about the subjective experience of the Spirit moving through him. He describes prayer as a kind of quantum physics Christianity, collapsing the wave particle, establishing connection with the divine such that he can 'sleep in the storm.' He identifies the feeling of spiritual presence as the evidence of Yahweh's reality.

The Tanakh does speak of the Ruach HaKodesh (רוּחַ הַקֹּדֶשׁ) — the Spirit of Holiness. This is not a New Testament innovation. The Spirit of Yahweh moves in Bereishit 1:2, rests upon the prophets, fills Betzalel for the construction of the Mishkan (Tabernacle), and is promised as a future gift to the whole covenant community in Yechezkel 36 and Yoel 3. But the Tanakh's understanding of the Spirit is fundamentally different from the Christian framework Brand employs.

Yechezkel (Ezekiel) 36:26–27

"I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put My Spirit in you and move you to follow My statutes and be careful to keep My laws."

The critical observation is this: in the Tanakh, the purpose of the Spirit's indwelling is always obedience to the Torah. The Spirit does not replace the Torah. The Spirit does not make the Torah obsolete. The Spirit is given precisely so that the covenant people will walk in the statutes of Yahweh. Brand's language of spiritual experience — the feeling of moving in and out of Christ, the quantum collapse of prayer, the sensation of divine presence — is emotionally real. But feeling is not the Tanakh's evidentiary standard. Yahweh warns explicitly about this.

Yirmeyahu (Jeremiah) 17:9

"The heart is deceitful above all things and beyond cure. Who can understand it?"

The prophets of Yisra'el warned repeatedly that religious feeling — the sense of divine favor, the experience of spiritual power, the confidence of Yahweh's presence — could be produced by false prophets and false spirits operating in the name of Yahweh. The test was never the intensity of the experience. The test was always the fruit: does this testimony lead you toward the Torah, or away from it?

Devarim (Deuteronomy) 13:1–3

"If a prophet, or one who foretells by dreams, appears among you and announces to you a sign or wonder, and if the sign or wonder spoken of takes place, and the prophet says, 'Let us follow other gods'... you must not listen to the words of that prophet. Yabweh your Elohim is testing you to find out whether you love him with all your heart and with all your soul."

COVENANT VERDICT — THE HOLY SPIRIT AND PERSONAL EXPERIENCE

The Tanakh affirms the Ruach HaKodesh as real. It does not affirm personal spiritual experience — however genuine it feels — as the standard of covenant truth. Yirmeyahu 17:9 warns that the heart deceives. Devarim 13 establishes that spiritual power and emotional conviction can accompany false testimony. The test is not the feeling. The test is whether the experience leads toward the Torah and away from its violation. That test must be applied to Christian spirituality with the same rigor applied to every other claim.

CLAIM 3: BAPTISM AS TRANSFORMATION

Brand describes his baptism in the River Thames in vivid terms: the coughing that he identifies as demonic, the moment of submersion, and the clear sense that 'I felt different' upon emerging. He presents this as the moment of his transformation — not the only moment, but a definitive one. Carlson validates the experience by describing the remarkable 'coincidence' of the college students who had been praying for Brand's baptism appearing at the same Easter service.

The Tanakh does not contain baptism as a mechanism of spiritual transformation or covenant entry. The Tanakh does contain mikveh (מִקְוֵה) — ritual immersion — as a mechanism of covenant purity, practiced in specific Torah-defined circumstances: after contact with the dead, after discharge of bodily fluids, after skin conditions, after sexual relations during niddah, and as part of conversion to the covenant community. These are not spiritually transformative acts. They are covenant purity acts. The distinction is precise and important.

Vayikra (Leviticus) 15:13

"When a man is cleansed from his discharge, he is to count off seven days for his ceremonial cleansing; he must wash his clothes and bathe himself with fresh water, and he will be clean."

The mikveh of the Tanakh does not save. It does not transform the inner man. It restores covenant purity so that the covenant person may again approach Yabweh through the prescribed acts of Torah. Christian baptism as Brand understands it — as a moment of death and resurrection, of entering into Christ, of spiritual rebirth — has no Tanakh foundation. Paul's theology in Romans 6 ('we were buried

with him through baptism into death') is a New Testament doctrinal construction that the Tanakh does not sanction.

Brand's report that he 'felt different' after immersion deserves neither mockery nor uncritical validation. The covenant witness simply notes: feeling different is not the same as being different before Yahweh. The Tanakh's standard for transformation is not an experience at a river's edge. It is Yechezkel 18:21: turn from all your sins, keep all My statutes, do what is just and right. That is transformation. That is what Yahweh measures.

COVENANT VERDICT — BAPTISM

The Tanakh's mikveh is a purity act, not a salvation act. Christian baptism as a mechanism of spiritual death and rebirth — Paul's theology in Romans 6 — has no Tanakh foundation. Brand's experience at the River Thames was real to him. The covenant witness neither dismisses the experience nor endorses the theological framework imposed upon it. Yahweh's standard of transformation is Yechezkel 18: turn, keep the statutes, do justice. Water does not do this work.

CLAIM 4: THE ATONEMENT — 'IT IS FINISHED'

Brand makes the substitutionary atonement claim directly: 'Our Elohim breathed life into the dirt man Adam, and Christ on the cross exhales the final breath. It is finished. It is possible for us to return to absolute harmony with Elohim.' He frames the death of Jesus as the completion of the Adamic story — the undoing of the Fall through a cosmic sacrifice.

The Tanakh does not establish a mechanism by which a human death — however righteous the individual — can atone for the sins of others. This is not a minor point of theological disagreement. It is the central evidentiary question that divides the covenant of Yahweh from the New Testament's doctrinal superstructure.

Yechezkel (Ezekiel) 18:20

"The one who sins is the one who will die. The child will not share the guilt of the parent, nor will the parent share the guilt of the child. The righteousness of the righteous will be credited to them, and the wickedness of the wicked will be charged against them."

Yahweh states this through Yechezkel without qualification: one person's righteousness cannot be credited to another person's account. One person's death cannot discharge another person's covenant debt. The idea that a single righteous death — even the death of the most righteous man who ever lived — can absorb the aggregate sin of all humanity is directly contradicted by the Tanakh's own declared principle of individual covenant accountability.

The Tanakh's actual mechanism of atonement is specific and documented. It is *kapparah* — covering, atonement — accomplished through genuine *teshuvah* (return to Yahweh), tephillah (prayer), and where/when the Temple stood, *korban* (sacrificial offering) according to the prescribed Torah order. The prophets are explicit that Yahweh does not desire sacrifice when there is no genuine turning of the heart:

Hoshea (Hosea) 6:6

"For I desire mercy and not sacrifice, and acknowledgment of Elohim rather than burnt offerings."

Tehillim (Psalms) 51:16–17

"You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. My sacrifice, O Elohim, is a broken spirit; a broken and contrite heart you, Elohim, will not despise."

Furthermore, Yahweh declares through Yeshayahu that the suffering servant passage Brand and Carlson would cite as the Tanakh's prediction of Jesus must be read in its full context — a context that identifies the servant as the collective Israel, bearing the nations' misunderstanding, being vindicated by Yahweh, and ultimately seeing the fruit of his travail in the restoration of the covenant community. This is not a dismissal of **Yeshayahu 53**. It is a call to read the complete text against the Torah standard, not through a New Testament lens imposed from outside.

Yeshayahu (Isaiah) 53:10–11

"Yet it was Yahweh's will to crush him and cause him to suffer, and though Yahweh makes his life an offering for sin, he will see his offspring and prolong his days... After he has suffered, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities."

The covenant witness does not resolve the interpretive question of Yeshayahu 53 in a single paragraph. It presses the standard: apply Devarim 19:15. Who are the two or three witnesses within the Tanakh itself that establish the individual substitutionary atonement interpretation? What does the surrounding context of Yeshayahu 40–55 say about the identity of the servant? What does Yechezkel 18:20 say about the transferability of sin and righteousness? These questions must be answered from the Tanakh, not from the New Testament.

COVENANT VERDICT — SUBSTITUTIONARY ATONEMENT

Yechezkel 18:20 is unambiguous: one person's righteousness cannot be transferred to another's account. The Tanakh's mechanism of atonement is teshuvah, tephillah, and korban — not the death of a righteous individual as cosmic payment for collective sin. The 'it is finished' theology of the New Testament is a doctrinal construction that requires the New Testament itself as its

primary proof text. Tested against the Tanakh alone — which is Yahweh's declared standard — it does not hold by the evidence of two or three witnesses from within the written Torah.

CLAIM 5: THE RETROSPECTIVE REDEMPTION — C.S. LEWIS AND 'YOUR WHOLE LIFE WILL HAVE BEEN HEAVEN'

Brand cites C.S. Lewis's *The Great Divorce*: 'When you accept him, your whole life will have been heaven. If you reject him, your whole life will have been purgatory.' He presents this as one of the most compelling frames for understanding Christian conversion — the idea that acceptance of Christ retroactively redeems the entire arc of a life, including its darkest chapters.

C.S. Lewis was a gifted literary thinker. The covenant witness does not dispute his craft or his sincerity. But C.S. Lewis is not Tanakh. *The Great Divorce* is a work of Christian fiction. Its theological claims — however beautifully expressed — derive their authority from a New Testament framework, not from the written word of Yahweh.

The Tanakh's understanding of a life redeemed is not retrospective in the way Lewis describes. The Tanakh does not teach that a single moment of acceptance can retroactively transform the meaning of decades of covenant violation. What the Tanakh teaches is prospective: from the moment of genuine teshuvah, Yahweh no longer counts the former transgressions against you. The past is covered — not rewritten into heaven, but forgiven and no longer charged.

Yechezkel (Ezekiel) 33:14–16

"And if I say to the wicked man, 'You will surely die,' but he then turns away from his sin and does what is just and right — if he gives back what he took in pledge, returns what he has stolen, follows the decrees that give life, doing no evil — he will surely live; he will not die. None of the sins he has committed will be remembered against him."

This is the Tanakh's version of a redeemed life. Not a mystical retroactive transformation of the past into heaven. A clear, practical, forward-moving covenant reality: you turned, Yahweh accepted the turning, your former sin is no longer counted, and you now walk in the statutes. That is sufficient. That is what Yahweh promises. It requires no literary framework beyond the written word.

COVENANT VERDICT — RETROSPECTIVE REDEMPTION

The Tanakh does not teach that acceptance of a Messianic figure retroactively transforms the meaning of a former life. C.S. Lewis's framework, however beautiful, is not Tanakh. What Yahweh declares in Yechezkel 33 is sufficient and more durable: genuine teshuvah produces genuine forgiveness, and the former transgressions are no longer counted. This is the covenant promise. It requires no NT doctrine and no literary fiction to sustain it.

CLAIM 6: IDENTITY IN CHRIST VS. IDENTITY IN YAHWEH'S COVENANT

Both Brand and Carlson return repeatedly to the theme of identity — the problem of false identity constructed from sex, fame, nationality, sexuality, race, and culture, and the solution of identity found in Christ. Brand states: 'When you see God for who God is, then you will know who you are. If you don't know God for who God is, then you will be looking for an identity in the world.'

The covenant witness affirms this diagnosis completely. False identity — rooted in worldly categories — is precisely what the Tanakh warns against. The Tanakh's word for the problem is ba'al — the possessing force, the thing that claims ownership of a person's loyalty and defines their identity by that ownership. When Ba'al defines you, you belong to Ba'al. When Yahweh defines you, you belong to the covenant.

But the Tanakh's solution to false identity is not identity in Christ. It is identity as a covenant person under Yahweh's Torah. The Tanakh uses several terms for this:

- Am Yahweh (עַם יְהוָה) — the people of Yahweh, defined by covenant relationship and Torah observance
- Mamlechet kohanim (מַמְלַכֶּת כֹּהֲנִים) — a kingdom of priests (Shemot 19:6), defined by the priestly calling of covenant mediation for the nations
- Am segulah (עַם סְגֻלָּה) — a treasured people (Devarim 7:6), chosen not by merit but by Yahweh's covenant love

Shemot (Exodus) 19:5–6

"Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation."

The identity the Tanakh offers is not mystical union with a personal savior. It is a covenant standing before the Creator of the universe — standing maintained by walking in the Torah, by choosing life, by doing justice, loving mercy, and walking humbly. This is not a lesser identity than what Brand describes. It is the identity that Brand is reaching for — without yet having the Tanakh's name for it.

COVENANT VERDICT — IDENTITY IN COVENANT VS. IDENTITY IN CHRIST

The Tanakh's solution to false identity is not identity in Christ — it is identity as a covenant person before Yahweh. Am segulah, mamlechet kohanim, am Yahweh. These are the covenant identity categories the Torah establishes. They are available to every human being who enters the

covenant through teshuvah and Torah fidelity. No NT framework is required to access this identity. Yahweh's word establishes it completely.

THE CLOSING COVENANT APPEAL

Russell Brand and Tucker Carlson are reaching for something real, something true, something that the institutions of power are actively working to destroy. The covenant witness affirms that it reaches with the full weight of the Tanakh behind it.

But the covenant witness must also say plainly: Christian theology as Brand and Carlson present it is a house built on the Tanakh's foundation with a different roof.

The foundation — Yahweh is real, sin is real, spiritual warfare is real, justice requires an absolute standard, human dignity derives from tzelem Elohim, teshuvah is available to every person — all of this is Tanakh. It is solid. It will stand.

The roof — accept Christ as the mechanism of salvation, baptism as spiritual transformation, the death of Jesus as the completion of the atonement that the Torah prescribed, the Holy Spirit as a feeling of personal divine indwelling that operates independently of Torah obedience — this is where the Tanakh's testimony presses back. Not with hostility. With the same standard Yahweh established for every generation:

Yeshayahu (Isaiah) 8:20

"To the Torah and to the testimony! If they do not speak according to this word, it is because there is no light in them."

The covenant does not demand that Brand and Carlson renounce their love for Yeshua as a teacher, a prophet, a man of remarkable moral courage. The covenant demands that they apply to his teachings — and to the New Testament's interpretation of those teachings — the same rigorous Devarim 19:15 evidentiary standard that Brand himself employed when he criticized pedophile rings, vaccine deception, and the globalist agenda. You applied that standard to Tucker Carlson's journalism. You applied it to the mainstream media. You applied it to institutional power. Now apply it to the doctrine you are building your life upon.

The Torah is not a burden. It is the very thing Brand describes wanting: a fixed external standard of truth that does not bend to culture, to feeling, to personal desire, or to institutional pressure. It is not up in heaven. It is not across the sea. It is in your mouth and in your heart, that you may do it.

Devarim (Deuteronomy) 30:11–14

"Now what I am commanding you today is not too difficult for you or beyond your reach. It is not up in heaven... No, the word is very near you; it is in your mouth and in your heart so you may obey it."

This institution extends to Tucker Carlson and Russell Brand — and through them to the millions who are watching — the same invitation extended to every voice this library has addressed. Come to the Tanakh. Test everything you believe against its standard. Where your testimony aligns with the word of Yahweh, stand firm. Where it does not, the covenant calls you to teshuvah — not condemnation, but return. Yahweh is real. His word is established. His covenant is open.

Submitted in Covenant Witness,

Elder Kepha Arcemont, Founder

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