

**MIQDASH BETHEL COVENANT INSTITUTION**

*Pearl River, Louisiana*

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**THE GOVERNMENT  
OF THE HEBREW NATION**

*and its Covenant/Constitution*

*"A Guide for All Governments"*

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**VOLUME II**

*The Youth of a Nation and the Everlasting Covenant*

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## VOLUME II

### *The Youth of a Nation and the Everlasting Covenant*

Volume I established the foundational principles of the Hebrew constitutional government and examined the legal implications of State incorporation for the covenant assembly. Volume II turns to two questions equally essential to the survival of that government across time: *How does Yahweh's government form its next generation?* And: *On what everlasting foundation does that government rest?*

Chapters Three and Four address the covenant community's responsibility for the education and formation of its youth -- examining the modern invention of the "teenager," the research on media and adolescent development, the classical education of the American Founding Fathers, and the Tanakh's own constitutional standard for raising covenant-faithful young people. The crisis of 2026 is not a biological crisis -- it is a covenantal one.

Chapter Five turns to the bedrock question beneath every other: Is the Covenant of **Yahweh** truly everlasting? Can it be changed, abolished, or superseded? The Tanakh answers in language that admits no ambiguity -- from Devarim to Malakyah, from Yirmeyahu to Yechezkel to Dani'el. The Covenant stands. It governed in the beginning. It governs now. It will govern at the end.

The same doctrinal standards observed in Volume I apply throughout this volume: **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) are rendered in bold from the Hebrew. All scripture is cited with Hebrew book names first. NT passages retained for historical witness are labeled [NT Record]. The Tanakh alone holds doctrinal authority.

VOLUME II | CHAPTERS THREE & FOUR

# THE YOUTH OF A NATION

*Parts 3 & 4 -- The Covenant's Answer to the Youth Crisis*

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**In continuance of the subject of the Hebrew Covenant and its Constitution, Parts 3 and 4 address a subject that flows directly from the principles of self-government established in Part 1**

-- the education, formation, and preparation of the youth of the nation. No government can sustain itself beyond one generation if it fails to transfer its knowledge, wisdom, and covenantal values to the next. The Hebrew Covenant recognized this from its very foundation. **Yahweh's** government depends on an educated and covenant-faithful youth.

In our time, we are watching a generation being raised on commercial entertainment rather than covenant instruction -- on media-crafted identity rather than the *yod* of **Yahweh**. What the Covenant demands, and what our culture has abandoned, is the subject of this study.

## THE INVENTION OF THE TEENAGER

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**The term "teenager" did not exist before World War II.**

Those still living who raised children before the War will confirm this. Looking at publications from before the War, you will find not teenagers but youths -- young people who, however confused or wayward, wanted to become adults. They had a horizon. They understood that adult life was different from a child's life. They planned to grow up, leave childhood behind, and assume adult responsibility.

The term "teenager" as a noun does not appear in Webster's Second Edition (1934). It appears for the first time in the Third Edition (1961). **The status symbol of the teenager was created after World War II**, and it was a tragedy for every young person in America -- and ultimately for the world, since this American invention spread to every nation through commercial media.

Before the invention of the teenager, young people were addressed as "young man," "young woman," "son," "daughter." They were called youths. A youth wanted to be trusted, given responsibility, and given the opportunity to earn esteem. Youths made mistakes -- but they felt shame over them, because they respected the virtues they saw in adults. They had heroes worth emulating: statesmen, explorers, soldiers, teachers, fathers, mothers. Above all others they looked to the patriarchs of faith -- Abraham, **Mosheh**, Yehoshua (Joshua), **Dawid** (David), **Dani'el** (Daniel).

The teenager has no such heroes. His highest aspiration is to become a more perfect teenager -- a rock star, a social media personality, a celebrated athlete. Not a man. Not a woman. Not a servant of **Yahweh**. The teenager's world has no past worthy of respect and no future worth striving toward. It is an eternal present of sensation, entertainment, and peer approval.

As Dr. Michael Platt, author of *The Teenager and the West*, observed: "The day the teenager was created was a sad day for every youth in America." The parents of the post-War generation -- exhausted, guilt-ridden, prosperous -- handed their children to the entertainment industry, the pornography merchants, the rock music culture, and the television set. **They created teenagers because they gave up being parents.**

## ADOLESCENCE: WHAT THE RESEARCH SHOWS

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The term *adolescence* derives from the Latin *adolescere*, meaning "to grow up." It describes the transitional period of physical, cognitive, and social development generally occurring between puberty and legal adulthood. According to Erik Erikson's widely accepted stages of human development, adolescence spans roughly ages 13 to 19, with young adulthood beginning around age 20.

The Hebrew Covenant never established a status symbol called "teenager." It established a *son* and a *daughter* -- young persons being formed for covenant responsibility. When **Yeremyah** was called by **Yahweh** to be a prophet to the nations, he protested:

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*"Ah, Yahweh my Elohim! Behold, I do not know how to speak, for I am only a youth." -- Yirmeyahu (Jeremiah) 1:6*

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**Yahweh's** answer was not to validate his protest but to rebuke the limitation it placed on His purposes:

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*"Do not say, I am only a youth. For you shall go to all to whom I send you, and whatever I command you, you shall speak." -- Yirmeyahu (Jeremiah) 1:7*

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**Yahweh's concern was never the age of the young person -- only their willingness to obey the Covenant.**

The youth of the Creator's government were never assigned a status of rebellion, irresponsibility, or purposelessness. They were assigned the same Covenant responsibility as every adult -- with the instruction that this responsibility was to be taught from the womb.

## IDENTITY FORMATION AND THE COVENANT ANSWER

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Modern developmental psychology recognizes that the central task of adolescence is identity formation -- the process by which a young person develops a coherent sense of self, stable across circumstances, grounded in values and commitments. Research confirms that this process rarely achieves resolution before age 18, and in many cases is prolonged into the mid-twenties.

### **The Hebrew Covenant resolved this identity crisis at the root**

-- not by analysis but by declaration: *"You are the children of Yahweh your Elohim"* (Devarim/Deuteronomy 14:1). The covenant-raised child knows who they are, whose they are, and what they are called to do -- from infancy. Identity is not discovered through experimentation; it is formed through covenantal instruction, family modeling, and community accountability.

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*"Train up a child in the way he should go; even when he is old he will not depart from it." -- Mishlei (Proverbs) 22:6*

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## THE MEDIA'S WAR ON THE YOUTH

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### **The mass media has declared an unannounced war on the minds of the young,**

and the results are documented in the research literature. Sixty percent of television programs that children regularly view contain violence. The entertainment industry portrays parents as incompetent, authority as oppressive, and reckless behavior as entertaining. This is not incidental -- it is by design, because an adolescent consumer who is disconnected from parental authority and covenant values is far more profitable than one who is not.

The pattern of media-imitation among youth is well-documented. When a network airs a program that glorifies dangerous stunts, injuries across the country follow. When a film depicts a suicidal character as romantic, suicide rates among teenagers temporarily rise. When music glorifies gang violence, drug use, or sexual promiscuity, those behaviors increase in communities where that music dominates. **The media does not merely reflect adolescent culture -- it manufactures it**, and it manufactures it for profit.

Contrary to the media narrative, hormonal changes during adolescence have a very small impact on adolescent behavior. The psychological research is clear: when an adolescent experiences serious

behavioral problems, the cause is almost always rooted in childhood experience -- broken homes, absent fathers, untreated trauma, and absence of moral instruction -- not in the biology of puberty. **The media's insistence on blaming "teenagers" for their own moral formation protects the industry from accountability for the content it sells.**

### SCREEN TIME AND THE YOUTH -- 2026 UPDATE

Updated data from the American Psychological Association, Common Sense Media, and the CDC (2023-2025):

Indicator	2024-2025 Data
Average daily screen time, ages 8-18	Approximately 7-9 hours/day (Common Sense Media, 2024)
Teens with social media accounts	Approx. 95% of teens ages 13-17 use at least one platform (Pew, 2024)
"Almost constantly" on social media	46% of teens ages 13-17 (Pew, 2024)
Teen mental health crisis (anxiety/depression)	CDC: 40% of U.S. high school students reported persistent sadness/hopelessness (2023 YRBS)
Teen suicidal ideation	CDC: 20% of U.S. high school students seriously considered suicide in the past year (2023 YRBS)
Average U.S. adolescent homework time	Approx. 6 hrs/week vs. 5 hrs/day for Indian, Taiwanese, and Japanese peers

These figures describe a generation **submerged** in commercial media, chronically anxious, increasingly isolated from adult mentorship, and largely disconnected from covenant instruction. **This is not a biological crisis -- it is a covenantal one.** The Hebrew government of **Yahweh** demanded that parents, elders, Levites, and judges constantly be present in the lives of the young, teaching the statutes and judgments of the Covenant by word and by example.

### TEEN SEXUAL ACTIVITY AND PREGNANCY -- UPDATED STATISTICS 2026

The original study included a 2002 table comparing teen birth rates across nations. Those figures are nearly a quarter-century old. Below is the current picture based on CDC final birth data for 2024:

Country / Group	Teen Birth Rate (per 1,000 females ages 15-19)
United States (2024 CDC Final Data)	12.6 -- a record low (down from 43 in 2002)
United Kingdom	Approx. 9-10 (ONS 2023)
Canada	Approx. 7-8 (Statistics Canada 2023)
Germany	Approx. 6 (Eurostat 2023)

France	Approx. 6 (Eurostat 2023)
Netherlands	Approx. 3-4 (Eurostat 2023)
Japan	Approx. 2-3 (Japan Ministry of Health 2023)

The dramatic decline in the U.S. teen birth rate -- from 43 per 1,000 in 2002 to 12.6 per 1,000 in 2024, a decline of 71% -- is largely attributed by the CDC to increased contraceptive use and, to a lesser degree, decreased sexual activity among younger teens. **A decline in teen birth rates does not represent a moral improvement** -- it represents a technological management of the symptom while the root cause goes unaddressed. Oral sex, considered by many teens as a non-pregnancy alternative, has become widespread; STD transmission rates among teens remain a significant public health concern. The covenant standard is not the prevention of pregnancy -- it is the sanctification of the entire person.

**The Covenant of Yahweh addresses the root -- not the symptom.** Its instruction begins in infancy, not at the onset of puberty. Its sexual ethic is not imposed as a rule from outside, but formed as a character from within -- through years of covenant teaching, family accountability, and the reverence of **Yahweh** as the author of human life and its boundaries.

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*"You shall not commit adultery." -- Shemot (Exodus) 20:14*

*"He who commits adultery lacks sense; he who does it destroys himself. Wounds and dishonor will he get, and his disgrace will not be wiped away." -- Mishlei (Proverbs) 6:32-33*

*"None of you shall approach any one of his close relatives to uncover nakedness." -- Vayikra (Leviticus) 18:6*

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**[NT Record -- 1 Corinthians 6:18]** *The NT epistle of Shaul (Paul) exhorts: "Flee sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body." This NT teaching builds directly upon the Tanakh foundations cited above -- Mishlei 6:32-33 and Vayikra 18:6. The Tanakh is the doctrinal authority; the NT record affirms it.*

## YAHWEH'S GOVERNMENT DEMANDS THE EDUCATION OF ITS YOUTH

**The Covenant of Yahweh is not an optional curriculum for those who find it convenient.**

It is the constitutional law of the government of **Yahweh**, and it commands that the children of this government be educated in it from infancy, continuously, without interruption. The instruction was given to **Mosheh** directly:

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*"And you shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up." -- Devarim (Deuteronomy) 6:7*

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This instruction is not a religious suggestion. It is a constitutional directive. The word translated "teach diligently" in the Hebrew is *shanan* (שָׁנַן) -- meaning to sharpen, to incise, to engrave. The Covenant was to be *engraved* into the consciousness of the child -- not merely mentioned, not occasionally discussed, but driven in like a sharp instrument, leaving a permanent mark on the mind and character.

The elders of Israel -- the men who governed at the gates, who sat in judgment, who taught in the gates of the city -- were not simply the oldest men. The word *zaqen* (זָקֵן, H2205) means: elder, one having authority; chief men, rulers, magistrates, without reference merely to age. **They were men of wisdom, knowledge, and governmental understanding.** Mosheh assembled these men to lay before them the constitutional plan of **Yahweh**:

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*"And Mosheh came and called for the elders of the people, and laid before their faces all these words which Yahweh commanded him." -- Shemot (Exodus) 19:7*

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These elders were then responsible for teaching the entire nation -- including the youth. The Levites served as the educational corps of the Hebrew republic, going throughout the estates and teaching the statutes and judgments:

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*"They shall teach Yaaqov (Jacob) Your ordinances, and Israel Your law." -- Devarim (Deuteronomy) 33:10*

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## THE CALLING OF YEREMIAH -- A PATTERN FOR YOUTH MINISTRY IN 2026

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The account of **Yeremyah's** calling is one of the most direct statements in the Tanakh regarding the preparation of the young for governmental service. **Yahweh** declared to him before his birth:

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

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**Yeremyah** protested that he was too young -- a youth who did not know how to speak. **Yahweh's** response was immediate and absolute: "Do not say, I am only a youth." This rebuke applies directly to every generation of covenant-keeping parents and assemblies. We cannot tell our children that the work of **Yahweh** is for old age, that service is for adults, that youth is a time for entertainment and

self-discovery. The Covenant demands that our children be prepared from the womb to stand before kings, rulers, and legislators -- to speak the word of **Yahweh** to the governments of the nations.

In 2026 this is not a metaphor. The covenant assembly should be actively preparing young people to speak before city councils, state legislatures, and federal bodies on the righteous standard of covenantal governance. This is the function **Yeremyah** was called to perform. It is the function the sons and daughters of **Yahweh** are called to perform today.

## THE CLASSICAL EDUCATION OF THE FOUNDING FATHERS

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**The most striking evidence that an educated youth produces righteous governance comes from the founding of the United States of America.**

The men who framed the American republic were products of an education that would be considered extraordinary -- even impossible -- by today's standards. Their formation did not come from entertainment, commercial media, or state-managed curriculum. It came from two sources, as Traci Lee Simmons noted in *Climbing Parnassus*: "the pulpit and the schoolroom."

The typical education of a colonial American youth began at approximately age eight with the study of Latin and Greek grammar, the Latin historians Tacitus and Livy, the Greek historians Herodotus and Thucydides, and the Latin poetry of Virgil and Horace. The seven liberal arts -- Latin, logic, rhetoric (the *trivium*), and arithmetic, geometry, astronomy, and music (the *quadrivium*) -- formed the structural backbone of their learning.

When Alexander Hamilton entered King's College (now Columbia University) in 1773, he was expected to have mastery of Greek and Latin grammar, to read three orations of Cicero and the entire *Aeneid* in the original Latin, and to translate the first ten chapters of the Gospel of John from Greek into Latin. When James Madison applied to Princeton, he had already read Vergil, Horace, Justinian, Nepos, Caesar, Tacitus, Herodotus, Thucydides, and Plato -- *before* his college entrance.

The sole admission requirement for Harvard University in the 1640s:

*"When any scholar is able to read Tully [Cicero] or such like classical Latin author ex tempore and make and speak true Latin in verse and prose...and decline perfectly the paradigms of nouns and verbs in the Greek tongue, then may he be admitted."* -- **Harvard College Laws, 1640s**

Students were also required to translate both the Old and New Testaments from the original Greek and Hebrew into Latin. **The Hebrew scriptures -- the Tanakh -- were the foundation of their education.** Not an optional elective. The constitutional foundation.

Of the 55 delegates to the Constitutional Convention, 30 were college graduates -- an extraordinary proportion for the era. Their letters and debates were saturated with classical and scriptural references. **The founding fathers were trained in the government of the Covenant of Yahweh.** It was their wisdom, virtue, and knowledge of covenantal government -- learned primarily through the pulpit and the schoolroom -- that gave them the ability to form the best man-made government in modern history. **If we follow their standard of education -- and add to it the full instruction of the Hebrew Covenant -- our youth will do greater things than they did.**

## FUTURE GOVERNMENTS REST UPON THE EDUCATION OF THE YOUTH

**Yahweh's** government demands a fully educated citizenry -- beginning with the youngest members. The covenant assembly cannot afford to treat the education of children as secondary to the preferences of adults. Every Shabbat gathering, every feast of **Yahweh**, every assembly of covenant believers should include -- as a constitutional priority -- the direct instruction of the youth in the statutes, judgments, and history of the Covenant.

Mishlei (Proverbs), written by King Solomon -- a man who governed a kingdom by the laws of **Yahweh** -- makes the purpose of wisdom literature explicit:

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*"To know wisdom and instruction, to understand words of insight, to receive instruction in wise dealing, in righteousness, justice, and equity; to give prudence to the simple, knowledge and discretion to the youth." -- Mishlei (Proverbs) 1:2-4*

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Notice that Solomon wrote for two audiences simultaneously: *"the simple"* and *"the youth."* Both need prudence, knowledge, and discretion. The wise elder receives from the same text "sound guidance." This is the integrated, multigenerational model of covenantal education: the young and the experienced learning from the same source, in the same community, under the same covenant.

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*"The reverence of Yahweh is the beginning of wisdom; fools despise wisdom and instruction. My son, hear the instruction of your father, and do not forsake the covenant of your mother." -- Mishlei (Proverbs) 1:7-8*

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The word translated "covenant" in verse 8 is *torah* (H8451) -- law, instruction, direction. And the word "mother" (H517) means: *the one who binds the family together.* The mother's covenant instruction binds the family. The father's instruction leads it. Together they form the first and most powerful school of the Hebrew government.

## PRACTICAL APPLICATION FOR THE COVENANT ASSEMBLY -- 2026

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**The youth crisis in America in 2026 is not a crisis of biology or technology -- it is a crisis of covenantal abandonment.**

The assemblies of covenant believers must answer this crisis with direct action. The following principles, drawn from the Hebrew Covenant, provide the framework:

- **Teach from infancy.** The Covenant does not wait for a child to come of age before beginning instruction. "From the womb" is the standard of Yirmeyahu's calling. Parents are the first and primary teachers of the Covenant.
- **The elders must be present with the youth.** The pattern throughout the Tanakh is not age-segregated worship but intergenerational assembly. Elders teaching, youth listening, both serving. Age-segregated religion produces age-segregated faith -- which rarely survives adolescence.
- **Covenant service must be purposeful.** Young people who are given meaningful covenantal assignments -- teaching younger children, preparing the assembly, organizing the study of scripture -- engage at a completely different level than those assigned to passive attendance.
- **The assembly must address what the culture is teaching.** If the covenant assembly never addresses the commercial construction of the "teenager," the peer pressure environment, the sexual ethics of the culture, or the philosophical claims of secular media -- the youth will have no covenant framework for navigating those forces.
- **Classical education alongside covenant instruction.** The example of the Founding Fathers shows that rigorous instruction in history, language, logic, and governance -- combined with scriptural grounding -- produces the kind of character capable of transforming nations. This standard should be the goal of every covenant household.
- **Fathers must lead.** The Hebrew Covenant places the instruction of children first on the father. "My son, hear the instruction of your father" (Mishlei 1:8). The abdication of fatherhood in the post-War generation is the single greatest contributor to the invention of the teenager. Covenant fathers must reclaim this assignment.

## THE CONCEPT OF UNITY -- ALL NATIONS, ONE COVENANT

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**A vital principle of the Hebrew constitutional model, directly relevant to the formation of youth, is the concept of unity within covenant community.**

The strength of the Hebrew republic was not in military power or economic dominance -- it was in the unanimity of heart, opinion, and conduct that a shared covenant produced. Josephus noted that among the Hebrew people, this unanimity was so remarkable that "even the women and servants spoke the same things" regarding **Yahweh** and His laws.

This unity required the continual teaching of kindness not only toward fellow citizens but toward the stranger:

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*"You shall not oppress a sojourner. You know the heart of a sojourner, for you were sojourners in the land of Egypt." -- Shemot (Exodus) 23:9*

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The Covenant of **Yahweh** was designed for all who would enter it -- native-born and stranger alike. There was one law for all who dwelt within the estates of Israel (Bemidbar/Numbers 15:16). A stranger who acknowledged **Yahweh** and entered the Covenant became, by adoption, a son or daughter of Abraham. This principle is foundational to the universal reach of the Hebrew government. **It is a Covenant of Peace for every nation, every ethnicity, every generation.**

The youth of today -- of every nation -- are the covenant adults of tomorrow. The question before every covenant-keeping household and assembly is not whether the youth are interested in the Covenant right now. The question is whether we are faithful in teaching it. **Yahweh** will draw His own -- but He uses the faithful instruction of parents, elders, and teachers as His instrument.

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*"Therefore say, Behold, I give him My Covenant of Peace." -- Bemidbar (Numbers) 25:12*

*"For the mountains shall depart, and the hills be removed; but My kindness shall not depart from you, neither shall the Covenant of My Peace be removed, says Yahweh who has mercy on you." -- Yesayahu (Isaiah) 54:10*

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## CONCLUSION: THE OFFICES OF MELCHIZEDEK ARE WAITING

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The offices of the government of **Yahweh** are not filled. The Kingdom ruled by the Hebrew Covenant is waiting for the sons and daughters of **Yahweh** to be revealed. **Dani'el** foresaw the time when judgment would be given to the people of the Most High:

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*"Until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came when the saints possessed the kingdom." -- Dani'el (Daniel) 7:22*

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This kingdom will require judges, officers, counselors, investigators, teachers, peacemakers, and peacekeepers -- men and women formed in covenant character, educated in covenant law, and equipped to govern with righteousness and equity. These are not positions for the religiously entertained. **They are positions for the covenantally educated.**

The word *Melchizedek* (מֶלְכִי-צְדָק, H4442) means: *my king is righteousness*. The root words are: H4428 -- king, to become king, to reign; and H6664 -- straight paths, what is right and just, righteousness in government. **This is the order of governance that Yahweh established -- righteous governance -- and it is the standard to which every covenant-raised young person is being prepared.**

The land cries out for righteous government. The youth of today are the answer -- if we do our part in raising them.

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*"My covenant was with him of life and peace; and I gave them to him, the reverence with which he stood in awe of Me, and was humbled before My name." -- Malakyah (Malachi) 2:5*

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*Continued in Chapter Five: "The Everlasting Covenant"*

VOLUME II | CHAPTER FIVE

# THE EVERLASTING COVENANT

*Part 5 -- The Foundation That Cannot Be Moved*

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**The Covenant of Yahweh is the most important agreement ever made by the Creator for His creation.**

It consists of many parts which, taken together, constitute the whole. Since most people are familiar with the concept of a constitution, we can use that term -- calling this Covenant a Constitution -- to make it easier to understand what **Yahweh** was communicating through His servants **Mosheh** and **Yehoshua** (Joshua) ben Nun. The Constitution is the written body of this Covenant's laws. It carries with it a recorded history of those who followed it and those who broke it -- and that recorded history is there for our learning.

We find that Abraham was not the one who wrote the Covenant of **Yahweh**, but he believed **Yahweh** and did as he was instructed according to the agreement he made within this Covenant. The Tanakh records that this was accounted to him as righteousness:

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*"And he believed in Yahweh; and He counted it to him for righteousness." --  
Bereishit (Genesis) 15:6*

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## THE ATONEMENT OF YAHSHUA -- GROUNDED IN THE COVENANT

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Abraham was taught within the Covenant agreement that there would come from his lineage one who would bring forth the fullness of this Constitution -- the fulfillment of its obligations, not its abolition. The Tanakh establishes with precision what was required and how it would be fulfilled.

The Covenant assigns death as the consequence for transgression -- from Bereishit forward, the principle is established: "The soul that sins shall die" (Yechezkel/Ezekiel 18:4). The Day of Atonement -- the *Yom Kippur* (יום כִּפּוּר) -- was instituted in Vayikra 16 as the annual covenantal mechanism by which the sins of the people were covered through the offering of the High Priest. The entire sacrificial system pointed toward a greater fulfillment.

The Tanakh specifically addresses what would happen to one who bore the covenant consequence of death by hanging on a tree. The word of **Yahweh** through **Mosheh** declared:

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*"And if a man has committed a sin deserving of death, and he is put to death, and you hang him on a tree, his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which **Yahweh** your **Elohim** is giving you as an inheritance; for he who is hanged is accursed of **Elohim**." -- Devarim (Deuteronomy) 21:22-23*

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**Yahshua's** faithfulness to the Covenant -- his willing acceptance of the curse that the law assigns to those who hang on a tree -- fulfilled the requirement of Devarim 21:22-23 and the atonement pattern of Vayikra 16. This was not the abolition of the Covenant but its fulfillment in the most precise terms the Tanakh itself specified. The death that the Covenant prescribed for transgression was borne by the one **Yahweh** appointed -- so that those who enter the Covenant through repentance and obedience are not required to die condemned. **Yahweh** is the Father of the living, and we are saved while we are alive, even while we are dead in our sins. His mercy is our entrance.

The Covenant of the Hebrew people is a Constitution ratified and secured by a solemn oath -- through acknowledgment, through repentance of transgression, and through conversion by obedience to its laws. Once this Constitution was ratified before **Yahweh**, it cannot be changed unless **Yahweh** Himself changes it. And the scripture declares that **Yahweh** does not change -- and neither does His Covenant:

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*"For I, **Yahweh**, do not change; therefore you, O sons of **Yaaqov** (**Jacob**), are not consumed." -- Malakyah (Malachi) 3:6*

*"**Yahweh** is not a man, that He should lie, or a son of man, that He should repent. Has He said, and will He not do it? Or has He spoken, and will He not make it good?" -- Bemidbar (Numbers) 23:19*

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## THE FOUNDATION OF YAHWEH STANDS SURE

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The foundation of the Covenant is not built upon the faithfulness of men -- it is built upon the faithfulness of **Yahweh**. The Hebrew word for "foundation" is *yesod* (יֶסֶד, H3247), meaning: *that which is laid down as a foundation; the beginning and first principles of a system of truth; that which is established, fixed, and ordained.*

**The Covenant is the foundation. It is immovable. It is sealed within the books of the Torah and the Prophets -- the Tanakh -- as a testament to who Yahweh is and who we can become through covenant obedience.** It is authentic, and it belongs to **Yahweh**. He has authenticated and owns it:

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*"Seek you out of the Book of Yahweh, and read: no one of these shall fail, none shall want her mate; for My mouth it has commanded, and His spirit it has gathered them. He has cast the lot for them, and His hand has divided it to them by line; they shall possess it forever, from generation to generation shall they dwell therein." -- Yeshayahu (Isaiah) 34:16*

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The written Book carries within it the decrees of judgment and restoration for all who follow it. **Yahweh** has cast the lot for us -- His mercy is our calling to Him, and His spirit gathers us. Those who take hold of the Covenant and obey it shall possess it forever.

## **THE ONE SENT -- THE OFFICE OF YAHSHUA WITHIN THE GOVERNMENT**

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**The promises of this Covenant -- designed to fulfill its obligations -- were appointed by Yahweh to come through one man, and one man only.**

Men have never saved men. But the One Sent by **Yahweh** did offer salvation to mankind. He qualified for a specific office within the government of **Yahweh** -- an office carrying governmental authority -- and is, at this time, the only one who has died and been restored in **Yahweh's** creation who has obtained a permanent office within that government.

For any man on earth to claim that salvation can come only through him personally, or that he can offer a permanent governmental office to you by following him, is scripturally defined as bearing false witness -- a false prophet. The Tanakh is the standard of this judgment:

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*"But the prophet who presumes to speak a word in My name that I have not commanded him to speak, or who speaks in the name of other mighty ones, that prophet shall die." -- Devarim (Deuteronomy) 18:20*

*"If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, and the sign or the wonder comes true, of which he spoke to you, saying, Let us go after other mighty ones... you shall not listen to the words of that prophet." -- Devarim (Deuteronomy) 13:1-3*

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The government of **Yahweh** is necessary for truth, justice, and equity. The laws of **Yahweh** -- His Covenant -- govern us. Those who deny that Yahshua holds the appointed office of Anointed King and

Priest (Mashiach) within this government are denying the authority of **Yahweh** and the governmental order He established. The prophet **Zechariah** declared:

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*"Thus speaks Yahweh of Hosts, saying: Behold, the Man whose name is the Branch! He shall branch out from His place, and He shall build the temple of Yahweh... He shall bear the honor and shall sit and rule on His throne. He shall be a Priest on His throne, and the counsel of peace shall be between them both." -- Zechariah 6:12-13*

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**The Counsel of Peace** is the governmental body of the Covenant of **Yahweh** -- operating between the Kingly and Priestly offices in the government of **Yahweh**. This is not a future institution awaiting construction -- it is the operating governmental standard of the Covenant, now and always.

## THE DREAM OF YAAQOV -- THE GOVERNMENT OF YAHWEH REVEALED

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When Yaaqov (Jacob) lay at Beit-El and dreamed of the ladder reaching to heaven, he was shown the structure of the government of **Yahweh** and his own role within it. Each word of the account rewards careful study:

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*"And he dreamed, and behold, a ladder was set up on the earth, and the top of it reached to heaven. And behold, the angels of Elohim were ascending and descending on it." -- Bereishit (Genesis) 28:12*

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The Hebrew lexical analysis of this verse reveals the governmental structure:

**Chalam (חָלַם) (H2492):** *to dream; also, to be fat, to be strong and healthy -- speaking of one who has passed through a time of testing into a place of spiritual strength.*

**Sullam (סֻלָּם) (H5551):** *a ladder, from the root H5549 -- to lift up, to cast up, to exalt; that which elevates.*

**Mutsav (מֻצָּב) (H5324):** *set up, established, standing firm -- used of a covenant being confirmed or ratified.*

**Eretz (אֶרֶץ) (H776):** *earth, land -- the inhabitants of the earth; any land subject to anyone's authority.*

**Rosh (רֹאשׁ) (H7218):** *the top, the head -- used of the head of a man, a nation, a city; the highest and supreme authority; a prince of a people, the chief city, the summit.*

**Naga (נָגַע) (H5060):** *reached, touched -- to strike, to reach unto.*

**Shamayim (שָׁמַיִם) (H8064):** *heaven and earth -- the abode of Yahweh; a place in which one lives, the place where a person or organization can be found and communicated with.*

**Malak (מַלְאָךְ) (H4397):** *one sent; a messenger and representative; a prophet, a priest of Israel.*

**Oleh (עָלָה) (H5927):** *ascending -- those who go up to the sanctuary; going to a prince or judges; to increase, to grow strong, to be elevated, to be exalted.*

**Yored (יָרַד) (H3381):** *descending -- to go down; to be cast down; of those who from prosperity and affluence are cast into poverty.*

Yaaqov was shown the great government of **Yahweh** -- the House of **Yahweh** -- and the role he would play in its establishment. He saw the Chief and Head over the nation **Yahweh** was building, as well as those who would ascend and descend within the governmental ranks. He understood that those who hold fast to the Covenant of **Yahweh** would be part of this great promise given to Abraham.

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***"And he was afraid, and said, How awesome is this place! This is none other but the house of Elohim, and this is the gate of heaven." -- Bereishit (Genesis) 28:17***

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The word *makom* (מְקוֹם, H4725) -- translated "place" -- means: *standing place; a town or village; the abode or habitation of anyone; from H6965 -- to arise, to raise up, to confirm, to make a covenant.* The word *sha'ar* (שַׁעַר, H8179) -- "gate" -- means: *gate; the place at the gates of the city where trials were held and citizens assembled for business and judgment; the entrance into a city and the activities carried out there.*

Yaaqov stood in awe and reverence of **Yahweh** and the seat of His governing. He was shown the place of **Yahweh** -- where judgment is administered by His appointed judges and rulers. There he entered, by a solemn oath, into the Covenant of **Yahweh** -- just as his father Yitzhak (Isaac) had done, and just as his forefather Abraham had done before him.

## THE COVENANT CANNOT BE CHANGED

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**This is perhaps the most important single fact in this entire study:**

**Yahweh** has declared, in unambiguous language, that His Covenant is everlasting and that no one -- not any man, not any prophet, not any king, not any son -- holds the authority to change it.

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***"You shall not add to the word which I command you, neither shall you take from it, that you may keep the commandments of Yahweh your Elohim which I command you." -- Devarim (Deuteronomy) 4:2***

*"Whatever thing I command you, be careful to do it. You shall not add to it or take from it." -- Devarim (Deuteronomy) 12:32*

*"He declared to you His Covenant, which He commanded you to perform -- the Ten Commandments -- and He wrote them on two tablets of stone." -- Devarim (Deuteronomy) 4:13*

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The contract is straightforward: You follow it as written. You cannot add to it. You cannot take from it. You never authored it -- **Yahweh** did. We are simply agreeing to follow it. **Why would anyone believe that the Son of the Father who authored the Covenant would change something that the Father declared immutable? No provision exists within this Covenant granting any man -- including any son -- the authority to alter its terms. Yahweh** has promised He will not break His word.

The prophet **Yirmeyahu** confirms the everlasting nature of the Covenant:

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*"Thus says Yahweh: If you can break My covenant with the day, and My covenant with the night, so that day and night will not come at their appointed time, then My covenant with David My servant may also be broken..." -- Yirmeyahu (Jeremiah) 33:20-21*

*"Nevertheless I will remember My covenant with you in the days of your youth, and I will establish with you an everlasting covenant." -- Yechezkel (Ezekiel) 16:60*

*"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them and multiply them, and will set My sanctuary in the midst of them forevermore." -- Yechezkel (Ezekiel) 37:26*

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The Tanakh is unified on this point from Bereishit to Malakyah: the Covenant of **Yahweh** is everlasting, unchangeable, and sealed by His own word -- not by the agreement of men. Any theological system that teaches that the Covenant was changed, abolished, or superseded by a subsequent arrangement must answer these texts directly -- and there is no answer except one: either **Yahweh** lied, or the theological system is wrong. **Yahweh** did not lie.

## **THE COVENANT WAS NEVER KEPT IN ITS FULLNESS -- UNTIL YAHSHUA**

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The Pharisees who held authority in **Mosheh's** seat had the right and responsibility to administer the requirements of the Covenant, but they rejected it in its fullness because of their own lust for power and authority. In their rejection they turned away the One Sent to them -- the one who, had they

received him, could have established the Kingdom of **Yahweh** in full governmental power and glory during their generation.

But the timing was not yet complete. Had Yahshua established the kingdom then, the nations beyond Israel would not have been given the opportunity to enter this great and awesome government. The Covenant is **Yahweh's** plan -- a governing plan executed according to time, space, and divine purpose. From Bereishit forward, the Tanakh records that specific portions of this plan were fulfilled at their appointed times within the timeline **Yahweh** established within His own Covenant:

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*"These are the generations of the heavens and of the earth when they were created, in the day that Yahweh Elohim made the earth and the heavens." -- Bereishit (Genesis) 2:4*

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The Hebrew word *toledot* (תולדות, H8435) -- translated "generations" -- means: *descendants; results; proceedings; course of history; the bearing of children; an account of men and their descendants*. The plan of **Yahweh** is generational. It is not completed in one lifetime. It moves through the bearing of children, the raising of families, the passing of covenant instruction from generation to generation -- exactly as Chapters 3 and 4 of this study established.

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*"Behold, a king shall reign in righteousness, and princes shall rule in judgment." -- Yeshayahu (Isaiah) 32:1*

*"And I will restore your judges as at the first, and your counselors as at the beginning; afterward you shall be called the city of righteousness, the faithful city." -- Yeshayahu (Isaiah) 1:26*

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These prophecies of **Yeshayahu** speak of the full governmental restoration that is yet to come -- but is actively being prepared for. **Judgment must first begin with those who obey the Covenant of Yahweh.** The Tanakh standard is unambiguous:

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*"At My sanctuary you shall begin." -- Yechezkel (Ezekiel) 9:6*

*"I will draw near to you for judgment; I will be a swift witness against sorcerers, against adulterers, against those who swear falsely, against those who oppress the hired worker in his wages, the widow and the fatherless, against those who thrust aside the sojourner, and do not fear Me, says Yahweh of Hosts." -- Malakyah (Malachi) 3:5*

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[NT Record -- Kepha Aleph (1 Peter) 4:17] *The NT record states: "For the time has come for judgment to begin at the house of Yahweh; and if it begins with us first, what will be the end of those who do not obey the Covenant of Yahweh?" This*

*NT citation directly reflects the Tanakh standard of Yechezkel 9:6 and Malakyyah 3:5 cited above. The Tanakh is the doctrinal authority; the NT affirms it.*

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*"And I will give them one heart, and one way, that they may fear Me forever, for the good of them and of their children after them." -- Yirmeyahu (Jeremiah) 32:39*

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## ONE COVENANT, ONE WAY, ONE GOVERNMENT

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**There are not two Covenants and two ways into the Kingdom of Yahweh.**

There is not one set of laws for the Israelite and another for the Gentile. There is not an "old" covenant for one people and a "new" covenant for another. The Covenant of **Yahweh** is one everlasting constitutional law for all who enter it -- regardless of nation, ethnicity, generation, or time period. The prophet **Yeshayahu** addressed this unity of Covenant for all peoples:

*"Incline your ear, and come to Me; hear, that your soul may live; and I will make with you an everlasting covenant, the sure mercies of David." -- Yeshayahu (Isaiah) 55:3*

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The *sure mercies of David* -- the *chasdei David* (חַסְדֵי דָוִד) -- are the covenantal faithfulness and loyal-love extended through the line of David to all who enter the Covenant. The Hebrew word *chesed* (H2617) carries the meaning: *goodness, kindness, faithfulness -- the covenant loyalty of Yahweh toward His people, and the covenant loyalty expected of His people toward Him and one another.* It is the governing principle of the entire social and civil order of the Covenant.

*"Thus says Yahweh: If you can break My covenant of the day and My covenant of the night, so that day and night shall not come at their appointed time, then also My covenant with David My servant may be broken..." -- Yirmeyahu (Jeremiah) 33:20-21*

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The Covenant of David -- the covenantal promise of righteous governance through the messianic line -- is as permanent as the rotation of the earth. **Yahweh** uses the created order itself as a witness to the permanence of His Covenant. While governments rise and fall, while nations are born and dissolved, **the Covenant of Yahweh stands unchanged. It governed in the beginning. It governs now. It will govern at the end.**

## THE LEVITICAL PRIESTHOOD -- PERMANENT OFFICES OF THE COVENANT

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A critical component of the Hebrew constitutional government that is frequently misunderstood is the permanence of the Levitical Priesthood. Many teachers have argued that the Levitical order was abolished at the coming of Yahshua. The Tanakh itself refutes this argument categorically.

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*"And you shall know that I have sent this commandment to you, that My covenant with Levi may continue, says Yahweh of Hosts. My covenant was with him of life and peace, and I gave them to him as an object of reverence. He stood in reverence before Me and was in awe of My name." -- Malakiah (Malachi) 2:4-5*

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The Levitical Priesthood's primary function within **Yahweh's** government on earth was to teach the people. Some taught, some offered sacrifices, some counseled, some investigated matters of law. The Tanakh assigns to them these specific covenant functions:

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*"They shall teach Yaaqov (Jacob) Your ordinances, and Israel Your law; they shall put incense before You, and whole burnt offerings on Your altar." -- Devarim (Deuteronomy) 33:10*

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Now consider this prophecy from Yechezkel concerning the restored Temple and the future administering of the Levitical Priesthood:

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*"But the Levitical priests, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me -- they shall come near to Me to minister to Me, and they shall stand before Me to offer Me the fat and the blood, declares Yahweh Elohim." -- Yechezkel (Ezekiel) 44:15*

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**If the Levitical law were changed or abolished, this prophecy of Yechezkel would be false.** Why would there be a need for Levitical service after the coming of Yahshua -- unless **Yahweh's** governmental plan continued exactly as written? The answer is that **Yahweh** never changed the plan. Those Levites who fulfilled their office and qualified for their assignments will hold those offices forever, as the Covenant promised.

This is the governmental principle that most theological systems miss entirely: **Yahweh's government has permanent offices filled by those who qualify for them through covenant faithfulness.** The Covenant does not abolish offices -- it fills them. Some have already been filled. Others remain open. The qualification process is covenant faithfulness, exercised across the span of a lifetime.

## **NEBUCHADNEZZAR'S DECREE -- A PAGAN KING ACKNOWLEDGES THE EVERLASTING KINGDOM**

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**One of the most remarkable acknowledgments of the everlasting nature of Yahweh's Covenant in the entire Tanakh comes not from an Israelite, but from Nebuchadnezzar, King of Babylon.**

After enduring the judgment of **Yahweh** -- seven years of humiliation that brought him to his knees -- Nebuchadnezzar issued a decree to all people, nations, and languages on the earth:

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*"Nebuchadnezzar the king, to all peoples, nations, and languages that dwell in all the earth: Peace be multiplied to you. I thought it good to declare the signs and wonders that the Most High Elohim has done for me. How great are His signs! How mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation." -- Dani'el (Daniel) 4:1-3*

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**This is the testimony of the greatest pagan king of the ancient world -- a man whose empire stretched from Egypt to the Taurus Mountains**, whose capital city Babylon held a population estimated at over 200,000 in an age when most cities held far fewer, and whose conquests are confirmed by the Babylonian Chronicle 5 (known as the Jerusalem Chronicle, housed in the British Museum). After all his worldly power and glory, Nebuchadnezzar declared before the entire known world that the everlasting Kingdom belongs to **Yahweh** alone.

**Dani'el** records the continuation of this everlasting government through the prophecy of the Son of Man:

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*"And there was given Him dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom one that shall not be destroyed." -- Dani'el (Daniel) 7:14*

*"And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; His kingdom shall be an everlasting kingdom, and all dominions shall serve and obey Him." -- Dani'el (Daniel) 7:27*

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These are Tanakh prophecies -- not New Testament promises. They were written centuries before Yahshua walked the earth. They establish that the everlasting Kingdom of **Yahweh** has always been the destination of the Covenant -- from Bereishit to Malakyah, and forward into the fullness of time.

## **2026 NOTE: A WORD ON THE HISTORICITY OF DANIEL 4**

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Some modern scholars have questioned whether Daniel 4's account of Nebuchadnezzar's seven-year period of madness and restoration can be historically verified. This is a fair scholarly question and should be addressed honestly.

The Babylonian Chronicles (cuneiform clay tablets housed in the British Museum, including the Nebuchadnezzar Chronicle) confirm Nebuchadnezzar's reign of over 43 years (605-562 BCE), his military campaigns, and his vast building programs in Babylon. Historical records document a period of approximately seven years -- roughly 582-575 BCE -- during which Nebuchadnezzar engaged in no recorded military activity, which some scholars note as consistent with a period of incapacitation. The Babylonian court would not have publicly recorded the humiliation of its king, and the absence of such a record is itself historically expected.

Some scholars, citing the Dead Sea Scrolls fragment known as the *Prayer of Nabonidus* (4Q242), suggest the account may have been transferred from Nabonidus (the last Babylonian king, 556-539 BCE) to Nebuchadnezzar. The debate remains active in scholarly literature. **The theological and governmental point of Daniel 4 stands regardless of the scholarly debate:** the Most High **Yahweh** rules in the kingdoms of men and gives them to whomever He chooses. This principle is confirmed throughout the Tanakh by independent testimony, from Bereishit to Zechariah. It is not dependent on the resolution of one historical question.

## THE COVENANT OF PEACE -- NOW AND IN 2026

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**The Covenant of Peace is not a future concept waiting for institutional creation.**

It is the operational standard of the Covenant of **Yahweh** -- offered to every individual, every household, every assembly, and every nation that will receive it. The prophet **Yeshayahu** declared its permanence:

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*"For the mountains may depart and the hills be removed, but My steadfast love shall not depart from you, and My covenant of peace shall not be removed, says Yahweh, who has compassion on you." -- Yeshayahu (Isaiah) 54:10*

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This Covenant was designed so that all peoples could serve **Yahweh** and live in peace and harmony with one another. **Yahweh** is the everlasting King over His Kingdom -- a Kingdom that, when fully instituted, requires no change, because **Yahweh** makes no mistakes and His government is perfect:

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*"But Yahweh is the true Elohim; He is the living Elohim and the everlasting King. At His wrath the earth trembles, and the nations cannot endure His indignation." -- Yirmeyahu (Jeremiah) 10:10*

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*"For I, Yahweh, love justice; I hate robbery in the burnt offering. I will faithfully give them their recompense, and I will make an everlasting covenant with them." -- Yeshayahu (Isaiah) 61:8*

*"I will make an everlasting covenant with them, that I will not turn away from doing good to them. And I will put the reverence of Me in their hearts, that they may not turn from Me." -- Yirmeyahu (Jeremiah) 32:40*

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Notice that in Yirmeyahu 32:40, **Yahweh** promises to put the reverence of Himself within the hearts of His covenant people -- so that they will not depart from Him. This is the Covenant writing Himself upon the hearts and minds of His people, spoken of by **Yirmeyahu** in chapter 31:

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

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**This is not a new covenant -- it is the everlasting Covenant, internalized.**

The same Torah. The same laws. The same statutes and judgments -- written not on tablets of stone this time, but on the living hearts and minds of those who enter the Covenant with full commitment. The medium of delivery changes. The content of the Covenant does not.

## **THE COVENANT OF PEACE HAS BEEN ACKNOWLEDGED BY NATIONS**

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**The Covenant of Peace is being restored before the eyes of the nations.**

As documented in Part 1 of this study, the United States Congress passed Public Law 97-280 in 1982, declaring 1983 the national Year of the Bible -- formally acknowledging the Hebrew scriptures as the foundational influence on American civil government. This is on record in the Library of Congress. The Covenant of Peace has been acknowledged by the governments of men, even as most of those governments have not yet fully embraced it.

The Counsel of Peace -- the governmental body spoken of in Zechariah 6:13, which operates between the Kingly and Priestly offices of the Covenant government -- is an active principle in the earth. Its work is the restoration of the Covenant of Peace to the consciousness of nations and their leaders. The sons and daughters of **Yahweh** who stand upon this Covenant, who live by it and speak it before rulers and legislators, are the living instruments of this restoration. As **Yeshayahu** declared:

*"The Spirit of Yahweh Elohim is upon Me, because Yahweh has anointed Me to bring good news to the poor; He has sent Me to bind up the brokenhearted, to*

*proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of Yahweh's favor." -- Yeshayahu (Isaiah) 61:1-2*

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The year of **Yahweh's** favor -- the Jubilee year, the great reset of the Covenant -- is the governmental declaration that the Covenant is in force, that liberty is proclaimed, and that the righteous government of **Yahweh** is available to all who will enter it. **Conversion -- the change from covenant-breaker to covenant-keeper -- is the ongoing work of the Covenant in every generation.** The governments of men will adapt to the Covenant of Peace as they receive it and conform their laws to it. Or they will face the judgment that **Yahweh** brings upon every government that rejects His righteous standard.

## CONCLUSION: THE COVENANT STANDS -- FOREVER

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The Covenant of **Yahweh** has never been broken by **Yahweh**. It has been broken by men -- repeatedly, systematically, and tragically. But it has never been annulled, superseded, or rendered obsolete by its Author. **Yahweh** has promised in language that cannot be misunderstood:

*"I swore to your fathers; and I said, I WILL NEVER BREAK MY COVENANT WITH YOU." -- Shoftim (Judges) 2:1*

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The Hebrew word *olam* (אָלָם, H5769) -- translated "never," "forever," "everlasting" -- means: *beyond the field of vision of time and space; long duration, antiquity, futurity; continuous existence, perpetual; everlasting, indefinite or unending future, eternity.* **Yahweh** has placed His own name and character as the surety of this Covenant. If His Covenant could be broken by the failures of men, His name would be broken with it. He will not allow that.

In 2026, the Covenant of **Yahweh** is being proclaimed to governments in conflict, to nations in crisis, and to people in darkness -- exactly as it was proclaimed by **Mosheh** to Pharaoh, by **Yehoshua** to the nations of Canaan, by **Shmuel** to the people of Israel, by **Dani'el** to Nebuchadnezzar, and by **Yahshua** to the house of Israel. The Covenant has not aged. Its laws are not antiquated. Its government is not obsolete. **It is the only perfect government that has ever existed -- and it is the only government capable of bringing true and lasting peace to a broken world.**

*"For unto us a child is born, unto us a son is given, and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, Mighty El, Everlasting Father, Prince of Peace. Of the increase of His government and peace there shall be no end." -- Yeshayahu (Isaiah) 9:6-7*

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The increase of His government has no end. The Covenant of Peace is everlasting. **Yahweh** will remember His Covenant. He has already declared that He will. And those who enter it, keep it, and speak it to the nations are the living evidence that His word stands -- now and forever.

*Continued in Volume III -- Parts 6, 7, and 8*  
*"Republic vs. Democracy," "The Holy Scriptures," and "Echoes of Covenant Cutting"*

# GLOSSARY OF HEBREW AND COVENANT TERMS

*Key terms introduced or emphasized in Volume II.*

## SHANAN (שָׁנַן) -- TEACH DILIGENTLY

To sharpen, to incise, to engrave. The word used in Devarim 6:7 for the covenant instruction of children -- not occasional mention but continual engraving upon the mind and character. Strong's H8150.

## ZAQEN (זָקֵן) -- ELDER

Elder, one having authority; chief men, rulers, magistrates -- without reference merely to age. The primary governing office of the Hebrew covenant community, appointed based on ability, integrity, reverence for **Yahweh**, and hatred of dishonest gain. Strong's H2205.

## TOLEDOT (תּוֹלְדוֹת) -- GENERATIONS

Descendants; results; proceedings; course of history; the bearing of children; an account of men and their descendants. The generational plan of **Yahweh** -- executed across lifetimes and centuries, not completed in one generation. Strong's H8435.

## YESOD (יְסוּד) -- FOUNDATION

That which is laid down as a foundation; the beginning and first principles of a system of truth; that which is established, fixed, and ordained. The Covenant of **Yahweh** is the yesod of all righteous governance. Strong's H3247.

## OLAM (עוֹלָם) -- EVERLASTING / FOREVER

Beyond the field of vision of time and space; long duration, antiquity, futurity; continuous existence, perpetual; everlasting, indefinite or unending future, eternity. Used throughout the Tanakh to describe the permanent, unalterable nature of **Yahweh's** Covenant. Strong's H5769.

## CHESED (חֶסֶד) -- COVENANT LOYALTY

Goodness, kindness, faithfulness -- the covenant loyalty of **Yahweh** toward His people, and the covenant loyalty expected of His people toward Him and one another. The governing principle of the entire social and civil order of the Covenant. Strong's H2617.

## MASHIACH (מָשִׁיחַ) -- ANOINTED ONE

One anointed (set apart, consecrated) by **Yahweh** for a specific office in His government -- kingly or priestly. The term does not mean "savior" in isolation; it is a governmental appointment. The Mashiach holds a permanent office in the government of **Yahweh**. Strong's H4899.

## SULLAM (סֻלָּם) -- LADDER

A ladder, from the root H5549 -- to lift up, to cast up, to exalt; that which elevates. The ladder of Yaaqov's vision (Bereishit 28:12) represents the governmental structure of **Yahweh** -- the ascending and descending ranks of those who serve in His house. Strong's H5551.

## MELCHIZEDEK (מֶלְכִי-צֶדֶק) -- MY KING IS RIGHTEOUSNESS

From H4428 (king, to become king, to reign) and H6664 (straight paths, what is right and just, righteousness in government). The order of Melchizedek is the order of righteous governance -- the standard to which every covenant-raised person is being prepared. Strong's H4442.

## ABOUT MIQDASH BETHEL COVENANT INSTITUTION

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Miqdash Bethel Covenant Institution (formerly Miqdash Bethel Covenant Assembly, name changed April 16, 2026) is a covenant ministry and institution based in Pearl River, Louisiana, reaching Judaism, Christianity, and Islam simultaneously under the sole authority of the Tanakh -- the Hebrew scriptures.

The Institution operates under the evidentiary standard of Devarim (Deuteronomy) 19:15 -- all claims are corroborated by two to three independent authoritative sources. No post-biblical commentary (Talmud, Church council decrees, or hadith) carries doctrinal authority over the Covenant.

The Master Library of Miqdash Bethel Covenant Institution currently contains over 78 research documents spanning covenant theology, geopolitical covenant analysis, formal correspondence to world leaders and public figures, health and covenant living studies, and this fifteen-part Government of the Hebrew Nation series.

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*"For the mountains may depart and the hills be removed, but My steadfast love shall not depart from you, and My covenant of peace shall not be removed."*

*Yeshayahu (Isaiah) 54:10*