

MIQDASH BETHEL COVENANT INSTITUTION

Pearl River, Louisiana

**THE GOVERNMENT
OF THE HEBREW NATION**

and its Covenant/Constitution

"A Guide for All Governments"

VOLUME I

The Foundation of Hebrew Self-Government

Researched and Written by

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DOCTRINAL AUTHORITY

This study operates under the sole doctrinal authority of the Tanakh -- the complete Hebrew scriptures: Torah (Covenant Law), Nevi'im (Prophets), and Ketuvim (Writings). All exegetical work is grounded in primary Hebrew lexicons including the Brown-Driver-Briggs Hebrew and English Lexicon (BDB), the Hebrew and Aramaic Lexicon of the Old Testament (HALOT), Gesenius' Hebrew Grammar, and the Theological Wordbook of the Old Testament (TWOT). Primary translations consulted include the Jewish Publication Society Tanakh (JPS 1985), Robert Alter's The Hebrew Bible, and Everett Fox's The Five Books of Moses.

The Talmud, Church council decrees, and hadith are referenced as historical commentary only. No post-biblical tradition holds doctrinal authority over the Covenant itself.

A NOTE ON THIS EDITION

Where earlier drafts of this study cited passages from the New Covenant writings (New Testament), those passages have been treated as follows in this 2026 edition: (1) Where adequate Tanakh authority exists for the same principle, the NT citation has been replaced with the Tanakh foundation. (2) Where a NT passage provides genuine historical witness to prophesied fulfillment, it has been retained and labeled with the editorial marker [NT Record]. This label indicates that the passage is drawn from outside the Tanakh, cited as historical testimony only, and carries no doctrinal authority over the Covenant.

PREFACE

Elder Kepha Arcemont, Founder

This study was first written approximately eighteen years ago, in a season when **Yahweh** had set me apart for an assignment I did not fully understand at the time: to examine the Hebrew Covenant not merely as religion, but as constitutional government. It was born from a conviction I could not silence -- that the Hebrew nation possesses the only form of government in human history given directly by the Creator of the universe, and that this government remains almost entirely unknown to the three great religious communities that claim descent from Abraham.

I wrote it for three audiences simultaneously. For the sincere student in the Jewish world, who may know the letter of the Torah but has not yet seen its full governmental vision. For the sincere student in the Christian world, who has received a New Testament as his primary lens and may have never encountered the Tanakh studied on its own terms and authority. And for the sincere student in the Islamic world, who knows that the people of the Book received a revelation of law -- but who may never have examined what that law actually governs.

The Covenant of **Yahweh** -- what is broadly called the Torah -- is not a book of religious ceremonies. It is a constitutional document. It is the most advanced form of governance ever delivered to human beings: a government of the people, by the Creator, for the entire family of humanity. Its principles of political equality, covenantal economics, representative justice, agricultural sustainability, and civil liberty are not archaic. They are more urgently needed in 2026 than in any generation since Mosheh descended from Sinai.

This 2026 revised edition has been prepared under the doctrinal standards of **Miqdash Bethel Covenant Institution**, the covenant ministry I founded in Pearl River, Louisiana. Our ministry operates under the sole authority of the Tanakh and reaches Judaism, Christianity, and Islam simultaneously. Accordingly, this study has been examined carefully for passages that drew upon the New Covenant writings -- what Christianity calls the New Testament.

Where the original drafts used NT passages to illustrate Covenant principles, those passages have been treated in one of two ways in this edition. Where an adequate -- and often superior -- Tanakh foundation exists for the same principle, the NT reference has been replaced entirely with Tanakh text. The Hebrew Covenant needs no supplement from later commentary. Where a NT passage provides genuine historical witness to the fulfillment of Tanakh prophecy -- as in the case of events surrounding **Yahshua** the Messiah before the Roman government -- the passage has been retained and clearly labeled: [NT Record]. This label signals to the reader that the passage is drawn from outside the

Tanakh, cited as historical testimony to prophesied fulfillment only, and carries no doctrinal authority over the Covenant itself. These distinctions matter deeply.

I also note that this study was originally written and published under the name Miqdash Bethel Covenant Assembly. On April 16, 2026, the official name of this institution was changed to **Miqdash Bethel Covenant Institution**. This revised series is published under the Institution name. All prior documents bearing the name "Assembly" retain that name as part of their historical record and are not retroactively altered.

This is Volume I of a five-volume series encompassing all fifteen parts of the original study. Each volume addresses a distinct dimension of the Hebrew constitutional order: its foundational principles, its governance of youth and covenant succession, its political theory, its Messianic and Priestly offices, and its application to modern civic life. The series is designed to be studied sequentially, though each volume stands on its own.

I do not claim perfection in this work. I claim only that **Yahweh** placed this assignment in my hands, that I have carried it with the best understanding He has granted me, and that the Covenant itself -- not any man's commentary, including mine -- is the final authority. Where I am wrong, the Tanakh will correct it. Where I am right, the Tanakh confirms it.

May **Yahweh** our **Elohim** -- the Sovereign King of the universe -- grant wisdom, clarity, and courage to every reader who takes up this study.

Written and Submitted in Covenant Service,
ELDER KEPHA ARCEMONT, FOUNDER

*Miqdash Bethel Covenant Institution
Pearl River, Louisiana -- May 2026*

INTRODUCTION

The Hebrew Nation and Its Covenant/Constitution

What does it mean to govern a nation by covenant?

Throughout the history of civilization, this question has been answered in almost every way imaginable -- by kings, oligarchies, republics, democracies, theocracies, and dictatorships. Philosophers have theorized about the ideal state since at least the time of Plato. Constitutions have been written, ratified, amended, and overturned in virtually every century of recorded history. And yet no government formed by human deliberation alone has produced lasting justice, enduring peace, and equitable prosperity for all of its citizens.

The Hebrew nation was different -- not because of the wisdom of its founders, but because of the Source of its Constitution. The Hebrew Covenant is not a human document. It was received by a human vessel -- **Mosheh** (Moses), the statesman of **Yahweh** -- but its Author is the Creator of the universe. It is the only form of government in human history whose Author holds the patent over both the governed and the governing.

This study -- *The Government of the Hebrew Nation and Its Covenant/Constitution* -- is a comprehensive examination of the principles, structures, and applications of that divine constitutional government. Originally written approximately eighteen years ago, it has been fully revised in 2026 to conform to the doctrinal standards of Miqdash Bethel Covenant Institution and to address three communities simultaneously: the Jewish world, the Christian world, and the Islamic world. All three are peoples of the Book -- all three acknowledge the Tanakh as a foundation -- and all three deserve to encounter it not merely as religion, but as the constitutional framework of righteous governance.

THIS VOLUME

Volume I addresses two foundational questions:

Chapter One asks: Who are the Hebrew people, and what is the nature of their Covenant government? The answer reaches across the fifteen founding principles that **Mosheh** embedded in the Hebrew Constitution -- from national unity to political equality, from the dignity of labor to the sanctity of human life, from agricultural policy to universal education. These are not theological abstractions. They are the governing articles of the most advanced civic code ever delivered to human beings.

Chapter Two asks: What happens when the covenant assembly submits to the authority of a human government -- specifically, the legal structure of State incorporation? The answer is alarming, legally documented, and urgently relevant to 2026 America, where more than two million religious organizations have voluntarily submitted their covenant authority to the jurisdiction of the Internal Revenue Service. The Hebrew Covenant offers a clear and decisive response.

HOW TO READ THIS STUDY

Throughout this series, the following conventions are strictly observed:

1. The Creator's personal name, Yahweh (יהוה), is printed in bold wherever it appears.

It is never replaced by the titles "God," "LORD," or "the Lord" -- each of which is a translation convention, not a name. The Creator has a name. We use it.

2. The title Elohim (אֱלֹהִים) is likewise printed in bold.

It refers to the Creator as Sovereign and is rendered from the Hebrew throughout, not translated as "God." Where other mighty ones (false gods) are referenced, *elohim* in lowercase is used.

3. All Hebrew book names are used first, followed by the English equivalent in parentheses.

Example: Bereshit (Genesis), Shemot (Exodus), Devarim (Deuteronomy). A complete reference table of Hebrew book names appears on the following pages.

4. Scripture quotations are printed in bold italic type and set within gold border markers.

***"Hear, O Israel: Yahweh our Elohim, Yahweh is one." -- Devarim
(Deuteronomy) 6:4 [Example format for all scripture citations]***

5. Hebrew lexical terms are printed in bold italic with their Strong's Concordance number.

Example: *qahal* (קָהָל) -- **H6951** (assembly, congregation).

6. NT editorial markers appear where New Covenant writings have been retained for historical context.

[NT Record -- Example] *This marker indicates a passage drawn from the New Covenant writings (New Testament), cited as historical testimony only. It carries no doctrinal authority over the Tanakh.*

HEBREW BOOK NAMES REFERENCE

All scripture is cited using Hebrew book names followed by English equivalents in parentheses.

TORAH -- THE COVENANT LAW

Hebrew Name	English Name
Bereshit	Genesis
Shemot	Exodus
Vayikra	Leviticus
Bemidbar	Numbers
Devarim	Deuteronomy

NEVI'IM -- THE PROPHETS

FORMER PROPHETS

Hebrew Name	English Name
Yehoshua	Joshua
Shoftim	Judges
Shmuel Aleph	1 Samuel
Shmuel Bet	2 Samuel
Melakhim Aleph	1 Kings
Melakhim Bet	2 Kings

LATTER PROPHETS

Hebrew Name	English Name
Yeshayahu	Isaiah
Yirmeyahu	Jeremiah
Yechezkel	Ezekiel
Hoshea	Hosea
Yoel	Joel
Amos	Amos
Ovadhah	Obadiah
Yonah	Jonah

Mikhah	Micah
Nahum	Nahum
Havakkuk	Habakkuk
Tzefaniah	Zephaniah
Chaggai	Haggai
Zechariah	Zechariah
Malakyah	Malachi

KETUVIM -- THE WRITINGS

Hebrew Name	English Name
Tehillim	Psalms
Mishlei	Proverbs
Iyov	Job
Shir HaShirim	Song of Songs
Rut	Ruth
Eichah	Lamentations
Kohelet	Ecclesiastes
Esther	Esther
Dani'el	Daniel
Ezra	Ezra
Nechemyah	Nehemiah
Divrei HaYamim Aleph	1 Chronicles
Divrei HaYamim Bet	2 Chronicles

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VOLUME I | CHAPTER ONE

THE GOVERNMENT OF THE HEBREW NATION

AND ITS COVENANT/CONSTITUTION

Part 1 -- A Guide for All Governments

Throughout the history of nations, we have witnessed the rise and fall of governments formed by men.

The government of men has been created by men, for men, in an attempt to achieve national unity under the rule of law. History has shown that man-made governments have repeatedly failed in their pursuit of unified governance, because they have displaced the only proven formula for perfect government -- replacing it with their own man-made rule.

Even the Hebrew nation, which began under the Prophet **Mosheh** (Moses), ultimately failed in its unified governance after a period of time -- and it possessed a Covenant given directly by the Creator, ratified in the heavenly realm. History is clear: it was not the Covenant that failed. **It was, and always has been, man's lack of performance of it.** The government failed because the people disobeyed and broke the Covenant -- a perfect constitutional government given to them by the Heavenly Creator -- and they eventually rejected it as a whole people and nation. It was not the government that failed; it was the people who failed to keep the government. Any honest analysis of the Covenantal government they ratified will find no fault in the Covenant itself.

History shows that the Hebrew Constitution was revealed to mankind by the Creator, who first made a Covenant with Abraham, called a Hebrew, and then 430 years later had this Covenant written down and ordained for a chosen people descended from Abraham -- those whom history records as the Children of Israel. One may also find through research that most modern governments today are patterned, at least in part, after the Hebrew Covenantal laws. The Constitution of the United States of America is one example of a civic compact between States, patterned after Hebrew laws of commerce

and trade, which also contains Amendments establishing the rights of citizens within its framework. This will be examined in greater detail throughout this study.

Today, as natural human beings we readily accept that everything we see around us was created. The cars, computers, military and commercial technology, aircraft, skyscrapers -- all were created and in many cases patented by mankind. And yet, many in civilized society cannot accept that we as human beings were created by an intelligent Being far greater than ourselves, who designed our bodies as one of the marvels of the universe and who holds the patent over His entire creation. Yes -- He holds the patent over His creation. The Creator who made us also designed a perfect governmental plan, which He entrusted to a people He chose, so that they could govern themselves and their nation as a unified, organized body politic. He also gave instruction to any stranger who would enter into this Covenant -- His form of government. If they live by it and follow its directives, they are considered a citizen of His government.

THE HEBREW PEOPLE -- WHO ARE THEY?

The Hebrew people are not a racial category.

They are called a chosen people, now scattered across the entire earth. As recorded in the Torah, the term "Hebrew" is generally understood to derive from the group known as the *Habiru* (or *'Apiru*), a people who departed from a community to which they had originally belonged. Traditionally, the name is understood as deriving from the name of Abraham's ancestor, Eber (*ʿEbr*, עֵבֶר in Hebrew), mentioned in Bereshit (Genesis) 10:21. The name is rooted in the verb *avar* (עָבַר) -- **H5674** -- meaning "to cross over" -- those who crossed the river Euphrates, or more precisely, those who crossed over into a covenant relationship with **Yahweh**; those who came out of darkness into light.

All who have left their former community to follow the Covenant of **Yahweh**, believing His truths, are rightly called *Habiru* -- Hebrew. We have crossed the Euphrates, which carries the meaning "to break forth, to bear fruit." We have broken forth as a fruit-bearing tree, sometimes grafted into another, yet never forgetting our roots. Being Hebrew is not an ethnicity; it is a way of life according to Covenant relationship with the Creator. Only those in Covenant relationship with the Creator can rightly be called Hebrew.

"I am Yahweh your Elohim, which brought you out of the land of Egypt, out of the house of bondage." -- Shemot (Exodus) 20:2

The Hebrew people of ancient times knew and acknowledged the Creator by His name, **Yahweh** (יהוה) -- the Tetragrammaton -- and addressed Him by many titles including **Elohim**, El, Adonai, and others. The evidence of His existence and His capacity to lead humanity in righteous paths is found in the Hebrew Covenant, called the Torah, and through the writings of His chosen prophets, collectively called the Tanakh. In this study, **Yahweh** is used when pronouncing the name of the Creator, and **Elohim** for the generic divine title, in accordance with the Hebrew text.

THE HEBREW GOVERNMENT

The Hebrew Covenant is a righteous form of government instituted by the Creator of mankind,

given to His statesman **Mosheh**, who wrote it and handed it to the people of the Twelve United Estates of Israel. At first it was not corrupted by the translations of men. These twelve estates ratified it as a united nation, and for hundreds of years it served as the Constitution of the united states of Israel. Their rejection of this Covenant, however, caused them to fall into sinful ways and ultimately into the captivity of foreign nations. History testifies to this fact.

Because they betrayed **Yahweh** and themselves by breaking the Covenant of governmental rule -- and because of the corruption introduced through man-made oral traditions -- scripture records their loss of status as an independent nation. Today in the United States of America, American history is repeating the Hebrew nation's mistake. In the annals of the union of the thirteen original estates, the organic laws written just over 240 years ago have been transformed into a complex codification of statutes, their original intent buried under layers of legal interpretation -- much of it not de jure law at all, but de facto legal codes designed to confuse the average citizen and keep the people ignorant of the true rights secured for them. Instead of serving freedom, these codes have functioned to enslave citizens in perpetual debt, using their labor and resources to fund a government increasingly governed by lust for money and power. Abortion is one law in America that reveals the bestial, carnal nature of immoral governance -- the only species that kills its own kind before it has drawn a single breath outside the womb.

If the covenant-keepers of Yahweh in America stand upon who they are, what they believe, and acknowledge the sovereign King of the universe, no earthly government can alter their faith

-- and they will bring about positive change through the rule of law. The rule of law spoken of here is the Torah -- the instruction of righteous laws given to govern people.

PUBLIC LAW 97-280 -- THE UNITED STATES OF AMERICA

There are laws on the books of the federal government that actually protect those who profess a faith loyal to the Holy Scriptures -- the Hebrew Covenant. The government of the United States has formally recognized the importance of the Covenant of **Yahweh**. This recognition is documented in **Public Law 97-280**, ratified by both houses of Congress in 1982.

Introduced as Senate Joint Resolution 165 (with thirty-three co-sponsors) and House Joint Resolution 487 (with 219 co-sponsors), this resolution suffered no amendments and no exclusions. It became law. **The 97th Congress publicly declared 1983 the national "Year of the Bible."** The bipartisan document was signed on October 4, 1982, by Speaker of the House Thomas P. O'Neill, President Pro Tempore of the Senate Strom Thurmond, and President Ronald Reagan. Its stated findings include that biblical teachings inspired concepts of civil government contained in the Declaration of Independence and the Constitution of the United States, and that many of the nation's great leaders paid tribute to the surpassing influence of the scriptures in America's development.

This is plain wording that every American citizen should know.

The scriptures -- the Hebrew Covenant -- have been a formative influence on this nation and its citizens.

PRESIDENTIAL PROCLAMATION -- JEWISH AMERICAN HERITAGE MONTH, 2026

The federal acknowledgment of the Hebrew people's centrality to American identity did not end with the 97th Congress. On May 4, 2026, President Donald J. Trump issued a formal Presidential Proclamation declaring May 2026 as Jewish American Heritage Month -- and in doing so, he returned to the very same touchstone that anchors this study: the 1790 letter of President George Washington to the Hebrew Congregation of Newport, Rhode Island.

The significance of this proclamation for students of the Hebrew Covenant cannot be overlooked. In it, the President of the United States formally acknowledged: the inseparable contribution of the Hebrew people to American liberty; the foundational role of the Hebrew Sabbath in national life; and the Washington standard that this republic gives "to bigotry no sanction, to persecution no assistance." These are not merely ceremonial words. They are legal declarations by the head of the executive branch of the most powerful government on earth -- and they align, however imperfectly, with the Covenantal principles this study has documented.

The proclamation specifically honored Haym Salomon -- a Jewish American patriot described as instrumental in the success of the Continental Congress and the Founding Fathers, who rallied support for independence even after imprisonment by the British Crown and "gave everything to the

success of the American Revolution." It further called upon all Americans to observe a national Sabbath during the weekend of Rededicate 250, from sundown May 15 to nightfall May 16, 2026 -- a national jubilee of prayer, praise, and thanksgiving -- recognizing, in the proclamation's own words, "the sacred Jewish tradition of setting aside time for rest, reflection, and gratitude to the Almighty."

The covenant student will note the striking convergence: a sitting American president calling the nation to Sabbath rest, citing the same Washington Newport letter already documented in this chapter, and acknowledging the Hebrew people as foundational to the American experiment. **This is not coincidence. It is the Covenant pressing its claim upon the conscience of a nation that has never fully honored it -- and never fully escaped it.** Public Law 97-280 in 1982 declared the scriptures formative to this nation's founding. The 2026 Proclamation extends that acknowledgment into the present. Together they form a continuous federal record.

The full text of the Proclamation reads, in relevant part:

"This Jewish American Heritage Month, we honor the countless contributions of Jewish Americans throughout our Nation's 250 glorious years of independence, and we celebrate their unwavering commitment to the values that make our country great -- faith, family, and freedom."

"In his letter to the Hebrew Congregation in Newport, Rhode Island, in 1790, President George Washington beautifully said, "May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants; while everyone shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid.""

"The United States gives to bigotry no sanction, to persecution no assistance. Under my leadership, we are aggressively fighting the violence against Jewish Americans... and working to end the scourge of anti-Semitism throughout our institutions."

"From sundown on May 15 to nightfall on May 16, friends, families, and communities of all backgrounds may come together in gratitude for our great Nation. This day will recognize the sacred Jewish tradition of setting aside time for rest, reflection, and gratitude to the Almighty." -- Presidential Proclamation, Donald J. Trump, May 4, 2026

The covenant community should receive this with clarity and without illusion. A presidential proclamation is not a Covenant oath. It is not the ratification of **Yahweh's** constitution by the American nation. No elected official has the authority -- nor, as yet, the will -- to do what **Mosheh** did at Sinai. But the record stands: this government has acknowledged, repeatedly and across administrations, that the Hebrew scriptures are foundational, that the Hebrew people are central, and that the Hebrew Sabbath is a sacred institution worth national recognition. That acknowledgment is the Covenant testifying through the mouths of earthly rulers -- whether they fully understand it or not.

"For then I will give to the peoples pure language, that they may all call upon the name of Yahweh, to serve Him with one consent." -- Tzefaniah (Zephaniah)

3:9

SELF-GOVERNMENT OF THE HEBREW PEOPLE WITH A GOVERNMENT OF LAWS

In examining the Covenant of the Hebrew people, there is much to learn about their original government -- a government not even practiced today in the modern State of Israel, much as the original intent of the Founding Fathers is no longer practiced in the United States of America.

The religious and civil government of the ancient Hebrews was the government of a free people -- a government of righteous laws -- a system of self-government.

It was not only the first, but the only government of antiquity to which this description fully applies. **Mosheh** is rightly considered the founding father of this form of government. He is the patriarch of self-government instituted by **Yahweh**. His constitution was pervaded with popular sympathy and the spirit of liberty.

In an age of barbarism and tyranny, **Mosheh** solved the problem of how a people could be self-governed and yet well governed -- how men could be kept in order while remaining free -- and how the liberty of the individual could be reconciled with the welfare of the community. This government of **Yahweh**, called a Covenant of Peace, is needed today, in a society where barbarism and tyranny are again at war with holiness. One cannot view the news or search the internet without seeing the overthrow of nations, wars on every continent, and the continuous discontent of people against what they recognize as tyranny and oppression in their government leaders. These people are not seeking lawlessness -- they are seeking righteous, self-governing laws that give them freedom, liberty, peace, and life.

The true character of the Hebrew Covenant is not well understood. Most would call it Jewish, Zionist, Old Testament -- something for another time and another people. Yet we see oppressed people crying out for peace, redemption, self-government, and laws that govern rather than oppress. This is occurring before our very eyes in 2026. Why can't people look at the Tanakh as a book of government and self-governance, rather than merely as religion? Because most have been given a fixed perspective by the traditions of mainstream religious institutions.

Everywhere the need for a better, more just political organization is being cried out. Everywhere there is a strong tendency toward popular freedom and power. Everywhere an irresistible impulse is urging nations to substitute the just and stable government of righteous laws for the arbitrary, capricious, and inconsistent government of men. The more this develops, the more the principles of reason, justice, equality, liberty, and public utility take hold of men's minds, the more the polity of the Hebrew Covenant -- a True Commonwealth -- will become an object of study, admiration, and imitation.

UNITY OF YAHWEH, ACKNOWLEDGED AS THE SUPREME MIGHTY ONE

The first and most essential fundamental principle of the Hebrew Covenantal Government was the unity of their Creator, Yahweh

-- the Mighty One, the sole object of worship. This was the religious principle that set the stage for all civil governance. Without acknowledgment of Who created the righteous government, there can be no civil government.

*"Hear, O Israel: Yahweh our Elobim, Yahweh is one." -- Devarim
(Deuteronomy) 6:4*

Mosheh made the worship of the one true Mighty One, **Yahweh**, the fundamental law of his civil institution, as instructed by the Creator. **This law was to remain forever unalterable through all the changes that time might introduce into the constitution.** It is one thing to make the single article of the worship of one Mighty One the first principle of a civil polity; it is entirely another thing to make the numerous articles of religious creeds, and their maintenance, the object of political arrangements. **Mosheh** framed no symbolic books for the people to subscribe to, nor did he publish theological dogma to be enforced by civil penalties. Under the Hebrew constitution, idolatry became a civil crime -- but no mere private opinion, nothing but the overt public act of idolatry, was punishable by civil authority.

THE AMERICAN GOVERNMENT

We see in the government of the United States of America an attempt to acknowledge a Creator as Sovereign over all humanity, and an effort to allow men to worship their Creator without government interference -- yet it stops just short of defining who the Creator is, or whether the people are obligated to acknowledge Him as the Mighty One over the nation. The Bill of Rights gave the government no power over established religion, preserved in Article One:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances." -- U.S. Constitution, First Amendment

This protection was based on the Founders' experience of state-governed religion in England and Europe, where it had enslaved rather than liberated the people. Had they formed the new nation under a Covenant oath -- as **Mosheh** did -- acknowledging **Yahweh** as Sovereign and instituting His Covenant, they would have established a nationally unified government not seen since the days of **Yehoshua** (Joshua) ben Nun and **Shmuel** (Samuel) the Prophet and Judge of Israel. As it stands, what they accomplished within the legislation of this government has given the Hebrew people the freedom to uphold and keep the Hebrew Covenant in the land called America, without national or state interference -- but it also allowed idolatry to flourish unchecked within the nation.

Here is a letter from George Washington to the Hebrew Congregation of Newport, Rhode Island, in 1790, concerning the freedom of worship during that era:

"The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy... All possess alike liberty of conscience and immunities of citizenship... May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants -- while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid." -- G. Washington, 1790

NATIONAL UNITY

A second fundamental principle of the Hebrew government was national unity.

This idea was, in that age, as new and startling as the doctrine of the divine unity. The most ancient sages made their ideas of the material universe the model of their political institutions. Among the Egyptians, the priestly aristocracy was the symbol of the spiritual essence of the universe -- a ruling class separated from the common people by an unbridgeable gulf.

Mosheh, endowed with a capacity and animated by a principle higher than any preceding philosopher or statesman, rejected this dualism. He substituted in its place the principle of national unity -- a unity

founded on equal rights, in which the whole people formed the state. **The civil head of the Hebrew government is Yahweh.** He is to be honored as King as well as the Mighty One (**Elohim**). The covenant prohibits all forms of idolatry -- for native-born and foreigner alike. While the constitution required that strangers who took refuge in Israel be treated with justice and kindness, it gave no protection or privilege to foreign gods. The law was framed against actions, not private ideas.

"Justice, justice shall you pursue, that you may live, and inherit the land which Yahweh your Elohim gives you." -- Devarim (Deuteronomy) 16:20

The Ten Commandments were not merely ethical teachings among the Hebrews -- they were civil as well as moral laws, intended to serve as the foundation of the entire system of civil legislation. Mark the form given to the preamble of these laws:

"I am Yahweh your Elohim, which brought you out of the house of bondage." -- Shemot (Exodus) 20:2

Here the Hebrew people are addressed as one man. There is no distinction of social class, no hereditary rank, no appropriation of dignity to one group and inferiority to another. The same fundamental rights belong to all; the same fundamental duties bind all. The whole law is in the interest of the whole people. Social distinctions, when they arise, must rest on the natural basis of superior intelligence and virtue.

LIBERTY, EQUATED WITH FREEDOM

Liberty is a word often uttered but seldom understood.

Civil liberty -- the liberty of a community -- is a disciplined and restrained thing. Its fundamental idea is protection in the enjoyment of one's own rights, up to the point where they begin to encroach on the rights of others. Every law that abridges personal freedom without corresponding public advantage is an infringement of civil liberty. But restraining the freedom of individuals when the public welfare requires it is no infringement -- civil liberty itself implies authority, subjection, and obedience.

This rational, restrained, regulated liberty was secured by the Hebrew Covenant. **Yahweh** expressly declares in the preamble to the Ten Commandments: "I have brought you out of the house of bondage" -- meaning, "I have delivered you from servitude and constituted you a nation of freemen." The prophet **Yirmeyahu** (Jeremiah) cried out, "Is Israel a slave?" -- his heart full of grief as he contrasted the freedom secured by the Covenant with the subjection imposed on his countrymen by foreign armies.

*"Proclaim liberty throughout all the land unto all the inhabitants thereof." --
Vayikra (Leviticus) 25:10*

POLITICAL EQUALITY

A fourth fundamental principle of the Hebrew Covenant was the political equality of the people.

This was absolute and entire. The members of the body politic, called into being by the constitution given through **Mosheh**, stood upon a more exact level and enjoyed a more perfect community of political rights, dignities, and influence than any other people known in ancient or modern history.

Three cases are possible regarding land ownership in any government: ownership by one (the king -- making all others slaves), ownership by the few (aristocracy -- making others vassals), or ownership distributed among all citizens. **The Hebrew constitution chose the third -- the most equitable.** **Mosheh** ordered that the national domain be divided so that every free citizen held a portion. To make this equality permanent, the land tenure was made inalienable. No matter how many times property had changed hands, at the return of the Jubilee year it was restored, free of all encumbrance, to the original owners or their heirs. The rich could not accumulate all the land indefinitely. The fiftieth year approached always with silent, sure steps to loosen their grip.

"And in all the land of your possession you shall grant a redemption for the land." -- Vayikra (Leviticus) 25:24

OWNERSHIP OF THE LAND

The provision of the Hebrew constitution regarding land ownership ensures that the nation is governed by those who have a stake in it. The Hebrew farmer was not a tenant or a serf -- he was an owner, with a covenantal interest in the soil and in the maintenance of public order and the supremacy of law. This policy tends naturally toward a wholesome equality of citizens and prevents the extremes of vast wealth and grinding poverty that are the shame of modern civilization.

Great inequality in wealth is a great evil, to be avoided by all just and prudent means. It was a leading purpose of **Yahweh** to give His constitution such a form as would tend to equalize the distribution of property. Under His polity, the few could not revel in immense fortunes while the multitude suffered from want. The government watched over all and cared for all alike.

LABOR, THE BUILDING BLOCK OF A NATION

The Hebrew constitution elevated labor to its just dignity,

removing the contempt attached to it in all other ancient states. Labor -- independent, thinking, accumulating labor -- was the great substantial interest on which the whole fabric of Hebrew society rested. The constitution made provision for its permanent dignity through the Sabbatical Year and the Year of Jubilee -- periodic releases of debts and servitudes that prevented the permanent enslavement of any class of citizens.

"Six days you shall labor and do all your work." -- Shemot (Exodus) 20:9

Today in 2026, the United States faces an acute crisis in labor dignity and distribution. According to the U.S. Bureau of Labor Statistics, real wages for the bottom 40% of earners have not kept pace with inflation over the past two decades, while the top 1% of Americans now holds approximately 30% of total household wealth. The concentration of wealth at the top -- and the corresponding poverty and food insecurity at the bottom -- is a direct consequence of departing from the covenantal economic framework that **Mosheh** instituted.

ELECTION OF MAGISTRATES

A magistracy elected by the people -- the public officer chosen by the public voice -- was another of those great principles on which Mosheh founded his civil polity.

The only qualifications for office required were that the candidate be able, that he revere **Yahweh**, that he be a man of truth, and that he hate covetousness. No hereditary title, no wealth threshold, no political dynasty -- only ability, integrity, fidelity, and piety.

"You shall select from all the people able men, such as fear Elohim, men of truth, hating dishonest gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." -- Shemot (Exodus) 18:21

When **Yehoshua** (Joshua) ben Nun was to divide the land, he addressed all Israel: "Give out from among you three men from each tribe" -- that is, "select and choose for yourselves." The great principle that rulers should be elected by the ruled, that authority should emanate from those over whom it is exercised, was fully embedded in the Hebrew constitution.

AUTHORITATIVE VOICE IN THE ENACTMENT OF LAWS

The people were to have an authoritative voice in the enactment of the laws. When **Mosheh** descended from the mountain and rehearsed to the people the laws he had received from **Yahweh**, the people answered with one voice:

"All the words which Yahweh has spoken we will do." -- Shemot (Exodus) 24:3

The Hebrew constitution was adopted by the Hebrew people as truly as the American Constitution was adopted by the American people. Moreover, by statute, once in seven years the assembled nation solemnly ratified the constitution -- from generation to generation, as a great national convention. The government was in the most solid sense a government of the people: the magistrates were chosen by their voice, and the laws were enacted by their consent.

RESPONSIBILITY OF PUBLIC OFFICERS

The responsibility of public officers to the people was the seventh fundamental maxim of the Hebrew polity.

The closing scene of **Shmuel's** public administration is among the most remarkable in all of governance history: the aged statesman resigned his authority to the convention of the people, inviting any who had been injured by his public acts to step forward and accuse him. The people's response:

"You have not defrauded us, nor oppressed us, nor taken anything from any man's hand." -- Shmuel Aleph (1 Samuel) 12:4

When **Shaul** (Saul) was chosen king, a writing limiting the royal prerogative was prepared by **Shmuel** and deposited in the sanctuary for future reference. Similar accountability writings were exacted from his successors. When the young king **Rechavam** (Rehoboam) rejected the people's terms, ten tribes refused to submit to his authority -- chose their own sovereign, and established a separate kingdom. These instances show that the Hebrew people held their rulers to a stern accountability.

CHEAP, SPEEDY, AND IMPARTIAL JUSTICE

A cheap, speedy, and impartial administration of justice was another of those great ideas on which Mosheh founded the Hebrew polity.

Under the Hebrew constitution, the poor and the weak were not to be victims of the rich and the strong. Courts of various grades were established, from high courts of appeal down to courts for every town.

"Judges and officers you shall appoint in all your gates, which Yahweh your Elohim gives you, throughout your tribes; and they shall judge the people with just judgment." -- Devarim (Deuteronomy) 16:18

Every man was to have what was just and equal, without going far to seek it, without waiting long to obtain it, and without paying an exorbitant price for it. In important cases there was a right of appeal to the council of seventy -- the *Sanhedrin* (סֵנְהֶדְרִין) -- composed of the wisest, gravest, and most

trustworthy men in the nation. This constitutional provision remains one of the most advanced judicial frameworks in the entire history of governance.

PEACE

Another vital principle of the Hebrew Covenant was peace.

A thirst for conquest and the passions it breeds had no place in the legislation of **Mosheh**, and were utterly repugnant to the spirit of the Covenant. It was a prime object of his polity to repress a military spirit in the nation.

First, **Yahweh's** constitutional laws made no provision for a standing army. The whole body of citizens -- all of whom held land as a covenantal birthright -- formed a national guard of defense only. Second, the intensely agricultural character of the Hebrew government gave it an equally peaceful character. As **Yahweh** declared through the prophet **Mikhah** (Micah):

*"They shall sit, every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of Yahweh of Hosts has spoken it." --
Mikhah (Micah) 4:4*

Third, the use of cavalry -- at once the effect and cause of a passion for war -- was prohibited by the constitution. Fourth, before any actual hostilities, the Hebrew constitution required that heralds be sent to the enemy with proposals of peace. Force was only to be called in after negotiation had failed. **Today, these ancient cavalry and chariots have been replaced by tanks, aircraft, drones, and missiles** -- yet the principle of pursuing peace before war remains the standard of the Covenant.

*"When you approach a city to fight against it, then proclaim peace to it." --
Devarim (Deuteronomy) 20:10*

AGRICULTURE BRINGS PROSPERITY TO AN ESTATE

The doctrine that agriculture constitutes the best foundation of the prosperity and wellbeing of a nation was the tenth fundamental principle of the Mosaic polity.

Mosheh labored to impress upon the people that their land was best suited to agriculture, and that agriculture was most favorable to lasting prosperity. He described it as:

"A land flowing with milk and honey, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey." -- Devarim (Deuteronomy) 8:8

Agriculture is the parent art -- the paramount interest of civilized society. It presents itself not merely as manual labor but as a science whose principles must be investigated, mastered, and skillfully applied. **Mosheh** ensured that every Hebrew citizen was born a landholder. The culture of small, owner-operated family farms was the policy of the Hebrew laws. Under this system of small ownerships, a nation prospers. Under the system of large proprietorships, the people sink into poverty and misery.

CORPORATE FACTORY FARMING AND THE CRISIS OF THE FAMILY FARM -- 2026

The dramatic expansion of industrial agriculture -- factory farming -- has continued to make it increasingly difficult for small family farmers in the United States to remain in business. The food industry is now dominated by a small number of giant corporations that benefit from government policies favoring large-scale production. Updated data as of 2026 reveals the following:

Indicator	Data (2022–2026)
Total U.S. farms (USDA 2022 Census)	Approx. 3.4 million -- down from 6 million in the 1940s
Average age of principal farm operator	Exceeds 58 years; less than 9% under age 35
Top 10% of farms by size (USDA ERS)	Account for over 70% of all U.S. agricultural sales
U.S. farmland converted to developed use (2012–2022)	Approx. 11 million acres (EPA estimate)
Beef packing controlled by four corporations	Approx. 85% (JBS, Tyson, Cargill, National Beef)

The loss of small family farms has reduced the supply of safe, sustainably grown food; contributed to the economic and social breakdown of rural communities; and diminished democratic participation at the local level. **The Hebrew covenantal model of land distribution -- inalienable small-farm ownership with periodic Jubilee resets -- is not an ancient relic. It is the only proven system that prevents the concentration of land in the hands of a few at the expense of the many.**

HUNGER AND POVERTY IN AMERICA -- 2026

According to the most recent data from the U.S. Census Bureau and the USDA Economic Research Service:

Category	Statistic (2023–2024 data)
Americans in poverty (U.S. Census)	Approx. 37.9 million (11.1%)
Food-insecure households (USDA ERS)	Approx. 47.4 million Americans (13.5%)
Children in food-insecure households	Approx. 13.5 million (18.3%)

Households with very low food security	Approx. 18.4 million (5.2%)
Seniors 65+ living in food insecurity	Approx. 5.5 million (9.5%)

The United States of America remains the wealthiest nation in the history of the earth. And yet these statistics testify to its departure from the covenantal standard of governance. **Yahweh's** Covenant required that "the profit of the earth is for all" -- a Hebrew maxim that grew into a proverb. The monopoly of the soil is a great evil. It makes the many the slaves of the few.

FOREIGN TRADE

The indifference of **Mosheh** to foreign and maritime commerce deserves consideration. His reasoning was clear and principled: Foreign commerce would draw the Israelites into intimacies with foreign nations, which would inevitably introduce idolatry. It would entice citizens to leave their homeland and settle abroad, weakening patriotism and attachment to the Covenant. It would introduce luxurious tastes and habits before the nation was strong enough to bear them. Maritime commerce would stir up enemies whom the nation could not resist without the special assistance of **Yahweh**.

Mosheh did, however, make provision for domestic commerce through the three national feasts -- the Feast of Passover, the Feast of Weeks, and the Feast of Tabernacles -- at which all males were to assemble before **Yahweh**. Religious conventions were thus also occasions for internal trade. Solomon's departure from this principle -- his vast international commerce with Ophir and Tarshish -- proved, as **Mosheh** had prophesied, the ruin of the nation's economic and spiritual integrity.

THE SANCTITY OF HUMAN LIFE

Another essential principle of the Hebrew legislative policy was the sanctity of human life.

No legislation of antiquity approaches that of the Hebrew lawgiver in its solicitude to guard human life. The prohibition against murder was one of the Ten Commandments -- the magna carta, or Bill of Rights, of the Hebrew state.

"You shall not murder." -- Shemot (Exodus) 20:13

The crime of murder was punishable by death, with no redemption available. Even the owner of an animal that killed a person was held accountable by law. A man who built a house without a parapet on the roof, if a person fell from it and died, bore blood-guilt. **Yahweh's** laws demonstrate a humanity unknown to all other ancient legislators. When a government cannot stop the murder of its own inhabitants because of legislation that actively sanctions such atrocities, it stands in direct violation of the foundational law of the Covenant.

ABORTION -- THE COVENANT STANDARD AND 2026 DATA

Abortion was legalized in the United States on January 22, 1973. The Supreme Court's *Dobbs v. Jackson Women's Health Organization* ruling on June 24, 2022, overturned *Roe v. Wade*, returning the regulation of abortion to individual states. As of 2026, approximately 21 states have enacted significant restrictions or near-total bans, while others have expanded access.

Indicator	Data (2023–2024)
Abortions performed in the U.S. (2023)	Approx. 1.03 million -- first year exceeding 1 million since 2012
Total legal abortions since 1973	Estimated 64–65 million
Known pregnancies ending in induced abortion	Approximately 1 in 5
Patients citing financial difficulty	Approximately 75%

The psychological effects on women and men who participate in abortion remain well-documented. The research consistently shows grief, guilt, depression, anxiety, and in some cases post-traumatic stress -- emerging sometimes years after the event. The sanctity of human life must be a prerequisite for any civilized people. It is legislated within the Hebrew Covenant as a foundational law, not merely as a moral suggestion.

EDUCATION

A fifteenth fundamental principle of the Hebrew government was education --

the education of the whole body of the people, and especially education in the knowledge of the Covenant, its constitutional laws, and the history of their own nation.

"An ignorant people cannot be a free people."

No nation is capable of self-government unless educated to understand and appreciate its responsibilities. Upon this principle **Mosheh** proceeded in framing the commonwealth of Israel. Parents were commanded to teach their children, from infancy, all the words of the law and all the facts of their national history:

"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

The whole system of Hebrew legislation was filled with commemorative rites and festivals -- the Passover, the Feast of Weeks, the Feast of Tabernacles -- each designed to be a living classroom. Even the

borders of their garments, the gates of their cities, and the posts of their doors were to become teachers. An important function of the Levites was to superintend the education of the people -- going through the land, city by city, teaching the people the law given through **Mosheh**.

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

Under the most splendid reign of their history, under **Shlomo** (Solomon), the Hebrews enjoyed what may be called the golden age of their literature. Solomon's wisdom exceeded all the wisdom of the east and of Egypt. His songs numbered one thousand and five; his proverbs, three thousand. The whole tribe of Levi was set apart for the service of religion and letters -- devoted to study, producing a generation of scholars who made their learning available for the benefit of the whole people. Among the Hebrews, there was no monopoly of knowledge by a favored few. Intelligence was general, adapted to the various pursuits and duties of all citizens.

Continued in Chapter Two: "Incorporated Churches"

VOLUME I | CHAPTER TWO

INCORPORATED CHURCHES

Part 2 -- The Covenant Assembly and State Jurisdiction

In Chapter One, we examined the Hebrew Covenant and why we should understand the concept of Hebrew Constitutional Law

-- a directive which, if followed, governs individuals and a united body of believers as an organized, covenant-keeping people. In Chapter Two, we address the State incorporation of the body of believers -- commonly called the church -- and will show that it stands in direct contradiction to the Hebrew Covenant. In the united States of America, the State does not hold jurisdiction over the oldest and most authoritative writ in existence: the Holy Scriptures.

Most congregation members are unaware of the reason or purpose behind their church or assembly incorporating itself into a business registered and certified by the State. The Hebrew people and their obedience to the Covenant of **Yahweh** never required incorporation, because the State was governed civilly without controlling the Priesthood. In Hebrew governance, the Covenant itself was the charter. The assembly of believers derived its authority directly from **Yahweh** -- not from any civil government of men.

Today, a growing number of believers are awakening to the legal and spiritual implications of State incorporation. Let us examine what incorporation actually is, what it legally means, and why it is irreconcilable with the Hebrew Covenant.

WHAT IS INCORPORATION?

"Incorporate" is defined as:

(1) To unite one thing with something else already in existence. (2) To admit as a member to a corporation or similar organization. (3) To cause to merge or combine together into a united whole.

When believers choose to incorporate their assembly into a non-profit church, they are uniting or merging into something that already exists in law. The key question is: **what is it that they are uniting with?** If the State grants the right to incorporate, it is self-evident that the church is voluntarily uniting with -- and submitting to -- the State. What they gain in legal status, they lose in sovereign authority.

THE STATE IS SOVEREIGN OVER ITS CORPORATIONS

A corporation is a creature of the State.

This is not opinion -- it is settled law. The following definitions are drawn from U.S. Supreme Court rulings and established legal reference works:

1. *"A corporation is a creature of the state. It is presumed to be incorporated for the benefit of the public. It receives certain special privileges and franchises and holds them subject to the laws of the state and the limitation of its charter. Its powers are limited by law. It can make no contract not authorized by its charter. Its rights to act as a corporation are only preserved to it so long as it obeys the laws of its creation."* -- **Hale v. Henkel, 201 U.S. 43**
2. *"A corporation is an artificial person or legal entity created by or under the authority of the laws of a state... The corporation is distinct from the individuals who comprise it... Such an entity subsists as a body politic under a special denomination, which is regarded in law as having a personality and existence distinct from that of its several members."* -- **Black's Law Dictionary, 6th Edition, West Publishing Co., 1991, p. 340**
3. *"A corporation derives its existence and all of its powers from the State and, therefore, has only such powers as the State has conferred upon it."* -- **Smith and Roberson's Business Law, West Publishing Co., 1966, p. 796**
4. *"Corporate existence is a privilege granted by the sovereign upon compliance with specified conditions."* -- **Smith and Roberson's Business Law, West Publishing Co., 1966, p. 931**
5. *"Corporations are not citizens. The term citizen applies only to natural persons, not to artificial persons created by the legislature."* -- **Paul v. Virginia, 8 Wall. 168, 177**
6. *"The objects or purposes for which a corporation is formed are expressly stated in its articles of incorporation, which delineate in general language the type of business activities in which the corporation proposes to engage."* -- **Smith and Roberson's Business Law, West Publishing Co., 1966, p. 798**
7. *"Instances of non-profit corporations are educational institutions, athletic clubs, library clubs, fraternities, sororities, hospitals, and organizations which have exclusively a charitable purpose."* -- **Smith and Roberson's Business Law, West Publishing Co., 1966, p. 789**

Notice that "churches" are conspicuously absent from this list of non-profit corporations. **That is because the assembly of believers cannot be created by the State.** The ordained purpose of proclaiming the Covenant of **Yahweh** can never be made illegal -- therefore no special license from the State is required to do so. The assembly already exists by the sovereign authority of the Creator who established it.

THE FIRST AMENDMENT ALREADY PROTECTS THE ASSEMBLY OF BELIEVERS

The Founders of the united States understood that the assembly of believers operates under a sovereign authority separate from civil government. Their experience of state-run religion in England and Europe -- where the Crown controlled the church -- led them to write the First Amendment, the opening sentence of the Bill of Rights:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."
-- **U.S. Constitution, First Amendment**

U.S. Supreme Court Justice Hugo Black confirmed the intent:

"The establishment clause of the First Amendment means at least this: Neither a state nor the federal government can set up a church." -- **Everson v. Board of Education, 1947**

The principle is clear: the body of covenant believers and the civil State are separate governing bodies, each operating within its own sphere of authority. The State is forbidden from assuming the covenant assembly's authority -- yet this is precisely what happens when a church voluntarily incorporates and places itself under the State's jurisdiction.

IS A CHURCH REQUIRED TO INCORPORATE?

No -- and the law is explicit on this point.

According to the Internal Revenue Code, "a church, its integrated auxiliaries, and conventions and associations of the church are excluded from taxation." (*U.S. Code, Title 26, § 508(c)(1)(A)*). Section 508(c) further provides that churches are not required to apply for recognition of Section 501(c)(3) status to be exempt from federal taxation or to receive tax-deductible contributions. **Churches are automatically exempt.**

"Although a church, its integrated auxiliaries, or a convention of churches is not required to file Form 1023 to be exempt from federal income tax or to receive tax-deductible contributions, such an organization may find it advantageous to obtain recognition of exemption." -- **IRS Publication 557**

The word "advantageous" is the bait. The IRS knows it has no constitutional authority over the covenant assembly. The so-called "advantage" is not immunity from taxation -- **the church is already immune, not merely exempt.** The "advantage" is simply this: that potential donors are officially assured by the IRS that their contributions will be tax-deductible. The tragic irony is that under *26 USC 170-B*, financial donations to an unregistered, unincorporated assembly are automatically tax-deductible -- without any State charter whatsoever.

The IRS holds out 501(c)(3) status as bait for clergy who are ignorant of the law.

Once incorporation is accepted, the assembly is transformed into a "legal fiction" -- a non-profit organization subject to the complete jurisdiction and control of the federal government. It ceases to be a covenant assembly under the authority of **Yahweh** and becomes a creature of the State.

WHAT THE STATE GAINS WHEN A CHURCH INCORPORATES

Once a body of believers incorporates, the following State controls immediately attach:

- **Speech and preaching restrictions.** The IRS prohibits 501(c)(3) organizations from "carrying on propaganda, or otherwise attempting to influence legislation" (*26 USC 501-C-3*). This prohibition extends beyond endorsing political candidates -- it covers any public position on legislation, including speaking out against government-sanctioned practices that directly contradict the Covenant.
- **Hiring and personnel.** The State may regulate whom an incorporated body may hire as staff.
- **Financial records.** The IRS may audit the financial records of an incorporated church at will. As one former IRS commissioner stated directly: "The churches hold in trust that which belongs to the government."
- **Total loss of Fifth Amendment protection.** "A corporation is not considered as a person within that clause of the fifth amendment to the constitution which protects a person against self-incrimination." (*Smith and Roberson's Business Law, p. 787*)
- **Binding contract.** Incorporation is a form of contract law. Ignorance of the contract's terms is no defense: "A party is held to what he signs. One cannot obtain a release from contract liability upon the ground that he did not understand the legal effect of the contract." (*Smith and Roberson's Business Law, p. 70*)

In short: **an incorporated church has deposed Yahweh from His rightful position as Head over His own assembly and surrendered that assembly to the dominion of the State.** The Tanakh standard of undivided allegiance to **Yahweh** is foundational and admits no divided governance:

"Hear, O Israel: Yahweh our Elobim, Yahweh is one. You shall love Yahweh your Elobim with all your heart, and with all your soul, and with all your might." -- Devarim (Deuteronomy) 6:4–5

"You shall have no other mighty ones before Me." -- Shemot (Exodus) 20:3

The covenant principle is this: no covenant-keeper can serve two masters. **Yahweh** has made clear throughout the Covenant that His people are to have no other governing authority above Him. Yahshua the Messiah later affirmed this same standard in his NT teaching on undivided allegiance.

[NT Record -- Mattithyah (Matthew) 6:24] *Yahshua taught that no man can serve two masters -- that he will hold to one and despise the other. This NT teaching directly reflects the Tanakh standard of undivided allegiance established in Devarim 6:4-5 and Shemot 20:3. The Tanakh is the doctrinal authority; the NT record affirms it.*

OPERATING AS A GOVERNMENT BUSINESS

There are profit-making businesses and there are non-profit businesses -- but a business is a business in the eyes of government. An incorporated church cannot deny that it has requested **permission of the State to operate as a business**. It has its charter and articles of incorporation on file with the Secretary of State. It is required to list a President, Vice-President, Secretary, and Treasurer -- offices of commerce, not offices of covenant governance.

Since 1984, many churches have listed their ministers and other leaders as "employees" for Social Security purposes. According to *26 USC 3401-C*, an "employee" is defined as "an officer, employee, or elected official of the United States, a State, or any political subdivision thereof." By listing the minister as an employee earning "income," the incorporated body is identifying him as one who works for the federal government.

The Covenant standard is opposite. **Yahweh's** ministers are appointed by and accountable to **Yahweh** alone, not to a State employer. The Covenant of **Yahweh** established offices of governance for His assembly -- priests, judges, elders, counselors -- none of which are commercial offices or political positions.

"You shall select from all the people able men, such as fear Elohim, men of truth, hating dishonest gain; and place such over them." -- Shemot (Exodus) 18:21

THE INCORPORATED ASSEMBLY SURRENDERS ITS COVENANT-GIVEN RIGHTS

A fundamental principle in law is that **a corporation has no rights -- only privileges that may be revoked by the State that created it**. When a body of believers incorporates, the individual members -- legally classified as "shareholders" or "corporate franchises" of the church -- also surrender their individual rights by virtue of their legal union with the corporation.

"Whenever a corporation makes a contract it is the contract of the legal entity... The only rights it can claim are the rights which are given to it in that charter, and not the rights which belong to its members as citizens of a state." -- Bank of Augusta v. Earle, 13 Pet. 586

"There is a clear distinction in this particular between an individual and a corporation, and that the latter has no right to refuse to submit its books and papers for an examination at the suit of the State." -- Hale v. Henkel, 201 U.S. 74-75

The Covenant's standard of accountability in the handling of offerings and contributions is covenantal, not commercial. The Levitical standard required full accountability to **Yahweh** and His people -- but never submission of the assembly's internal records to a civil taxing authority. In the Covenant, the Priesthood kept records for **Yahweh**; in incorporation, the government holds those records as evidence of a business transaction.

CORPORATIONS HAVE NO SOUL

The law itself acknowledges what the Covenant already establishes:

"Man has been created by, in, and for, the Word of Yahweh, and this makes him the being who is responsible. Masses, collectives, and species have no responsibility; they are not capable of assuming responsibility. They cannot commit trespass nor be outlawed nor excommunicated, for they have no souls." -- 10 Rep. 32 b.

The body of believers is a living organism -- composed of living, breathing, covenant-keeping human beings who bear individual moral responsibility to **Yahweh**. A corporation is an artificial legal entity -- an "artificial person" -- that bears no soul, no moral responsibility, and no covenant obligation. These two things are not compatible and cannot be joined. **The Covenant requires living covenant-keepers, not artificial legal entities.**

Judgment begins within the covenant community itself -- with living people, not legal fictions. The Tanakh standard is unambiguous:

"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

[NT Record -- Kepha Aleph (1 Peter) 4:17] *The NT record states: "For the time is come that judgment must begin at the house of Yahweh." This NT citation directly reflects the Tanakh standard of Yechezkel 9:6 and Malakyah 3:5 cited above. The Tanakh is the doctrinal authority; the NT affirms it.*

LIMITED LIABILITY -- AN UNCOVENANTAL CONCEPT

The privilege of "limited liability" -- the legal protection that prevents a corporation from being held responsible for the full actions of its individual members -- directly contradicts the Hebrew covenantal model of governance.

In the Covenant of **Yahweh**, the actions of individuals affected the entire community. The sin of Achan brought judgment upon all Israel until the matter was addressed and corrected (Yehoshua/Joshua 7). The righteous act of Phinehas brought the entire nation back into covenant standing (Bemidbar/Numbers 25). This is the principle of covenantal accountability -- what one member does, the whole body answers for before **Yahweh**.

Limited liability is a commercial concept designed to protect investors and shareholders from the financial consequences of one another's decisions. **It was never designed as a framework for a covenant community, and it cannot function as one.** To incorporate is to adopt the limited liability of commerce in place of the full covenant accountability that **Yahweh** requires of His people.

ORGANISM OR ORGANIZATION?

Is the body of believers an Organism or an Organization?

An organism is a living thing -- composed of living members who think, act, and covenant together. An organization is a legal construct created by the State. The body of covenant believers is an organism, not an organization. When a body of believers incorporates under State law, it legally transforms from a living covenant organism into an artificial State-created organization.

Black's Law Dictionary, 5th Edition, defines "organization" as "a corporation or government subdivision or agency, business trust, partnership or association, or any other legal or commercial entity." This definition confirms that a State-incorporated church is legally interpreted as a commercial entity.

The Hebrew Covenant standard is the opposite. The house of **Yahweh** is not established as a place of commercial trade. The Tanakh declares plainly who owns the assembly and what it exists for:

*"My house shall be called a house of prayer for all peoples." -- Yeshayahu
(Isaiah) 56:7*

"Has this house, which bears My Name, become a den of robbers in your sight? Behold, I Myself have seen it, says Yahweh." -- Yirmeyahu (Jeremiah) 7:11

[NT Record -- Mattithyah (Matthew) 21:13 / Markos (Mark) 11:17] *When Yahshua cleansed the Jerusalem temple, he cited these two Tanakh texts -- Yeshayahu 56:7 and Yirmeyahu 7:11 -- to condemn its commercial corruption. This NT record confirms what the Tanakh already declared centuries earlier. The Tanakh is the doctrinal foundation; the NT record is historical witness.*

The Hebrew Covenant never instructed, authorized, or implied that the body of covenant believers should be incorporated into a commercial entity under State authority. If **Yahweh** had required it, He would have placed it within His Covenant. He did not.

2026 UPDATE: STATE CONTROL OF INCORPORATED CHURCHES ACCELERATING

The legal and civic pressure on incorporated religious organizations has intensified significantly since this study was first written in 2012.

What was then a warning about the trajectory of State control over the incorporated church is now documented legal reality.

RELIGIOUS AFFILIATION AND CHURCH DECLINE -- 2024–2026 DATA

According to the 2024 PRRI Census of American Religion and the 2023–2024 Pew Religious Landscape Study:

Indicator	2024–2026 Data
Americans identifying as Christian	62% (Pew 2023–24) / 65% (Gallup 2024)
Religiously unaffiliated Americans	28% -- a new peak (PRRI 2024)
White evangelical Protestant	Down to 13% from 23% in 2006 (PRRI)
Weekly church attendance	Approximately 20–22% of adults (Pew/PRRI)
Christian share decline since 2007	From 78% to 62% -- a loss of 16 percentage points (Pew)
Total IRS-recognized nonprofits	Approximately 2.66 million (501c3Lookup, 2025)

The dramatic collapse in American church membership and attendance since 2007 is not coincidental. As more assemblies have incorporated and subordinated their covenant message to the politically acceptable terms of 501(c)(3) status -- avoiding mention of sin, judgment, repentance, and the laws of **Yahweh** -- the people have found less and less reason to attend. A church that cannot speak the full truth of the Covenant is a church that has nothing distinctive to offer.

THE JOHNSON AMENDMENT AND THE POLITICAL MUZZLE

The so-called "Johnson Amendment," enacted in 1954 and embedded in *26 USC 501(c)(3)*, prohibits all tax-exempt organizations -- including incorporated churches -- from endorsing or opposing political candidates and from attempting to influence legislation. This provision has been increasingly used as a legal tool to silence incorporated religious voices on the major moral questions of the day.

President Trump signed an executive order in 2017 directing the IRS to exercise "maximum enforcement discretion" regarding the Johnson Amendment -- but the amendment itself remains on the books as of 2026, and the legal constraint remains real for any formally incorporated 501(c)(3) religious organization.

An unincorporated assembly operating under the sovereign authority of Yahweh's Covenant is not subject to the Johnson Amendment. It has never been subject to it. The First Amendment was written precisely to protect the assembly from government interference -- but only an unincorporated assembly can fully claim that protection.

THE 2014 MARYLAND "RAIN TAX" CASE -- AND BEYOND

The original study documented a 2014 case in Prince George's County, Maryland, in which incorporated churches were offered a tax rebate in exchange for preaching government-approved "green" sermons on environmentalism. This was not an isolated incident. It was a preview.

Since 2014, similar arrangements -- and far more coercive ones -- have expanded across multiple states. In several jurisdictions, incorporated 501(c)(3) religious organizations have been challenged for speaking publicly against: government-mandated gender ideology in educational curricula; state-funded abortion facilities; and municipal and state policies that conflict with the plain teaching of the Covenant.

In each of these cases, **incorporated churches found themselves without full legal standing to defend their position** -- because their defense was limited to the terms of their corporate charter, not the authority of the Covenant. Outside its own walls, the incorporated assembly cannot stand on the authority of the Scriptures in any political or civil matter, because it is bound by the higher law of the State.

THE TANAKH STANDARD: THE ASSEMBLY BELONGS TO YAHWEH ALONE

The Hebrew Covenant is unambiguous regarding the governance of the assembly of Yahweh's people.

The assembly -- the *qahal* (קהל) -- **H6951** -- of **Yahweh** -- is governed by the laws and appointments of the Creator, not by any civil charter of men. This is established throughout the Torah and reaffirmed by every major prophet of Israel.

"These are the appointed feasts of Yahweh, which you shall proclaim as holy convocations; they are My appointed feasts." -- Vayikra (Leviticus) 23:2

The convocations -- the assemblies -- belong to **Yahweh**. He appointed them. He governs them. He judges them. No State charter, no articles of incorporation, no IRS determination letter adds a single thing to the authority He has already granted. What incorporation *does* add is a new master -- and **Yahweh** has made clear that He will share His people with no other master.

"Thus says Yahweh: Heaven is My throne, and the earth is My footstool. What is the house that you would build for Me, and what is the place of My rest?" -- Yeshayahu (Isaiah) 66:1

The assembly of believers does not need a State charter to exist. It does not need State permission to gather, to teach, to give, or to proclaim the Covenant. Its charter is the Torah. Its articles of governance are the statutes and judgments of **Yahweh**. Its Head is **Yahweh** alone. And its only incorporation is the covenant oath ratified with Him -- sealed not by the Secretary of State, but by the word of the Eternal King.

CONCLUSION

It is time for the assemblies of Yahweh's people in America to reckon honestly with what they have done.

By voluntarily incorporating under State authority, they have seriously compromised the headship of **Yahweh** over His own house. They have exchanged immunity for exemption, sovereignty for privilege, and the authority of the Creator for the franchise of a government agency.

The body of believers does not need to request of the State permission to exist as a legal entity. **The government cannot tax Yahweh's assembly to begin with.** Its charter is the Holy Scriptures. Its articles are the commandments of **Yahweh**. The body of covenant believers is forbidden by the Covenant from merging with the government of men -- for the two exist as separate and distinct governing bodies. The State has no claim over the covenant assembly, and the covenant assembly should never place itself in a position where the State can make one.

Covenant members should raise these questions with their leadership. Ask them to produce the IRS statute that requires the body of believers to incorporate as a 501(c)(3) organization in order to carry out its ordained functions as established by **Yahweh**. They will not find one. **Such a law does not exist.** There is a law, however, that governs this matter -- and it is older than any IRS code and higher than any State charter:

"You shall have no other mighty ones before Me." -- Shemot (Exodus) 20:3

"Justice, justice shall you pursue." -- Devarim (Deuteronomy) 16:20

Yahweh, nor any of His prophets, ever directed the assembly of covenant believers to be incorporated into a commercial entity governed by the State. As for me and my house, we will follow **Yahweh**.

Continued in Volume II -- Parts 3, 4, and 5

"The Youth of a Nation" and "The Everlasting Covenant"

GLOSSARY OF HEBREW AND COVENANT TERMS

A reference guide to Hebrew terms used throughout this series.

YAHWEH (יהוה)

The personal name of the Creator of the universe, represented in Hebrew by the Tetragrammaton (four letters: Yod-Heh-Vav-Heh). Never properly rendered "God," "LORD," or "the Lord" in this study -- each of these is a title or translation convention, not a name. Strong's H3068.

ELOHIM (אלהים)

The Hebrew title meaning Sovereign, Mighty One, or Creator. Used of **Yahweh** throughout the Tanakh and rendered from the Hebrew in this study, not translated as "God." Strong's H430.

BRIT (ברית) -- COVENANT

The binding constitutional agreement between **Yahweh** and His people. More than a promise or contract -- it is a sovereign constitutional instrument carrying the authority of the Creator. Strong's H1285.

TORAH (תורה)

Covenant instruction; the five books of Mosheh (Bereshit through Devarim), which contain the divine constitutional law. Often translated "law," but more accurately rendered "instruction" or "direction." Strong's H8451.

TANAKH (תנ"ך)

The complete Hebrew scriptures: Torah (Covenant Law), Nevi'im (Prophets), and Ketuvim (Writings). The sole doctrinal authority of Miqdash Bethel Covenant Institution. The acronym Tanakh is formed from the first letters of its three sections.

QAHAL (קהל) -- ASSEMBLY

The covenant community gathered before **Yahweh**; the assembly or congregation of Israel. Used throughout the Torah to describe the formal covenant gathering of the people. Strong's H6951.

HABIRU / HEBREW

From the verb *avar* (עבר -- H5674), meaning "to cross over." Those who have crossed into covenant relationship with **Yahweh**. Not an ethnic designation, but a covenant status. Those who have crossed from darkness into light -- from idolatry into covenant -- are rightly called Hebrew.

MIQDASH (מקדש) -- SANCTUARY

The holy place; the set-apart dwelling place of **Yahweh** among His people. Miqdash Bethel means "The Sanctuary of the House of El." Strong's H4720.

BETHEL (בית אל) -- HOUSE OF EL

House of the Mighty One. The name given by the patriarch Yaaqov (Jacob) to the place where he encountered **Yahweh** (Bereshit 28:19). The founding name of this covenant institution.

MOSHEH (משה) -- MOSES

The founding statesman and prophet of the Hebrew nation; the vessel through whom **Yahweh** delivered the Covenant Constitution. The most significant governmental figure in Tanakh history. Strong's H4872.

SANHEDRIN (סֵנְהֶדְרִין)

The council of seventy elders; the supreme governing and judicial body of the Hebrew nation. Instituted by **Yahweh** through Moshah in Bemidbar 11:16–17. The Hebrew word derives from the Greek *synedrion* but the institution itself is entirely Hebraic in origin.

YOVEL (יוֹבֵל) -- JUBILEE

The fiftieth year of the Hebrew calendar cycle -- following seven cycles of seven Sabbatical years -- in which all land reverts to its original owners, all debts are released, and all indentured servants go free. The supreme economic reset mechanism of the Hebrew Constitution. Vayikra 25:8–55. Strong's H3104.

SHEMITAH (שְׁמִיטָה) -- SABBATICAL YEAR

The seventh year, in which the land rests, agricultural labor ceases, and debts are released. One of seven cycles leading to the Jubilee. Shemot 23:10–11; Devarim 15:1–11. Strong's H8058.

GERIM (גֵּרִים) -- COVENANT STRANGERS

Non-Israelite people who live within the covenant community and are subject to its laws and entitled to its protections. Often translated "aliens" or "strangers." The Hebrew Covenant extends justice equally to the native-born and the *ger* (sojourner). Strong's H1616.

KOHEN (כֹּהֵן) -- PRIEST

The covenant officiant appointed to serve in the Miqdash (sanctuary). The Kohenim (priests) are descendants of Aharon, brother of Mosheh, within the tribe of Levi. Strong's H3548.

LEVI / LEVITE (לֵוִי)

A member of the tribe of Levi, set apart for covenant service, teaching, and administration. Not all Levites were Kohenim, but all Kohenim were Levites. The Levites served as covenant administrators, educators, and musicians throughout Israel. Strong's H3878.

SHEMA (שְׁמַע) -- HEAR!

The first word and title of the foundational covenant declaration of Devarim 6:4: "Hear, O Israel: **Yahweh** our **Elohim**, **Yahweh** is one." The Shema is the constitutionally central affirmation of the Hebrew covenant -- the unity of the Creator and the undivided allegiance owed to Him.

NABI (נָבִיא) -- PROPHET

One appointed by **Yahweh** to speak covenant truth, warning, and correction to the nation. The Hebrew prophets were not primarily predictors of the future -- they were covenant enforcers, calling Israel back to the terms of its founding constitutional document. Strong's H5030.

ELDER / ZAKEN (זָקֵן)

A mature, appointed covenant leader and judge. The primary governing office of the Hebrew covenant community at the local and national level. Elders were appointed based on ability, integrity, reverence for **Yahweh**, and hatred of dishonest gain -- not hereditary title or wealth. Strong's H2205.

ABOUT THE AUTHOR

Elder Kepha Arcemont

Elder Kepha Arcemont is the Founder of Miqdash Bethel Covenant Institution, a covenant ministry based in Pearl River, Louisiana, that operates under the sole authority of the Tanakh and reaches Judaism, Christianity, and Islam simultaneously. He has served as an ordained Elder and Judge in covenant ministry for over twenty-five years.

Born and raised in the greater New Orleans area, Elder Arcemont served as a firefighter with the New Orleans Fire Department before retiring due to an on-the-job injury. He also served as Volunteer Fire Chief of the Irish Bayou Volunteer Fire Department. He is the son of Sergeant First Class Terry Gilman Arcemont -- a decorated combat veteran and recipient of the Purple Heart, Silver Star, Bronze Star, and Oak Leaf Cluster -- who was killed in action on the Imjin River, South Korea, in 1967, following multiple tours in Vietnam. Elder Arcemont is a Gold Star Son.

He spent approximately twenty years as an ordained Elder and Judge within the House of **Yahweh** (Abilene, Texas) before departing in 2008 to establish independent covenant ministry. He co-founded the Counsel of Peace with fellow Elder Asayah Y. Hawkins (counselofpeace.org) and established a Miqdash Bethel in the Philippines in 2008, with trust documents filed in Cebu City. He established the House of **Yahweh** of Odessa -- a Texas corporation -- to counter competing governmental recognition claims following Yisrayl Hawkins' death. Thehouseofyahwehofodessa.com redirects to miqdashbethel.org.

Elder Arcemont is also a blues-rock guitarist, vocalist, and songwriter performing as **The Kepha Arcemont Experiment (KAE)**. His studio albums *Are You Experimental?* (2025) and *Rock's Not Dead* (2025), along with the singles "Change the World" (2025) and "Do You Believe?" (2026), are available on major streaming platforms. His song "Southern Boy" was placed in a Lexus advertising campaign. He performs regularly in the New Orleans area and can be found on YouTube at @kephers.

In addition to this study series, Elder Arcemont's active correspondence and document production includes formal covenant witness letters to international leaders and public figures, the *613 Laws* covenant course series, geopolitical covenant analyses, and ongoing work in the Counsel of Peace.

ABOUT MIQDASH BETHEL COVENANT INSTITUTION

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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"Justice, justice shall you pursue."

Devarim (Deuteronomy) 16:20