

## MIQDASH BETHEL COVENANT INSTITUTION

*Covenant Research Study — Deep Dive Series*

# THE COMMANDER OF YAHWEH'S ARMY

SAR TZVA YAHWEH — שַׂר־צְבָא יְהוָה

*A Covenant Deep Dive Study*

Miqdash Bethel Covenant Institution | June 2026

*Reaching Judaism, Christianity, and Islam Simultaneously*

### HOW TO READ THIS DOCUMENT — TANAKH BOOK NAMES

All Tanakh books are cited by their Hebrew names with English equivalents in parentheses. This document cites the following books:

*Bereshit (Genesis) | Shemot (Exodus) | Bamidbar (Numbers) | Devarim (Deuteronomy) | Yehoshua (Joshua) | Shoftim (Judges) | Shemu'el (Samuel) | Melakhim (Kings) | Divrei HaYamim (Chronicles) | Tehillim (Psalms) | Mishlei (Proverbs) | Yeshayahu (Isaiah) | Yirmeyahu (Jeremiah) | Yechezk'el (Ezekiel) | Zekhariah | Dani'el (Daniel) | Zekharyah (Zechariah) | Malakhi (Malachi)*

### DOCTRINAL AUTHORITY — STANDING RULE

This study cites rabbinical sources, ancient historians, lexicographers, and commentators as historical witnesses only — never as binding doctrinal authorities. When a scholar's identification or opinion conflicts with the plain text of the Tanakh, the Tanakh governs. The two-witness standard of Devarim (Deuteronomy) 19:15 is applied throughout.

## PART I — THE ENCOUNTER: YEHOSHUA 5:13–15

### 1.A THE HEBREW TEXT AND FULL TRANSLATION

The foundational passage for this entire study is found at **Yehoshua (Joshua) 5:13–15**. This is the only place in the entire Tanakh where the title *Sar Tzva Yahweh* — Commander of the Army of Yahweh — appears as a direct self-identification by a divine figure speaking to a human being. Every thread of covenant investigation in this document returns to these three verses.

**Yehoshua 5:13** — *And it came to pass, when Yehoshua was by Yericho (Jericho), that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Yehoshua went unto him, and said unto him, Art thou for us, or for our adversaries?*

**Yehoshua 5:14** — *And he said, Nay; but as Prince of the host of Yahweh am I now come. And Yehoshua fell on his face to the earth, and did worship, and said unto him, What saith my master unto his servant?*

**Yehoshua 5:15** — *And the Prince of the host of Yahweh said unto Yehoshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Yehoshua did so.*

### I.B HEBREW LEXICAL ANALYSIS — KEY TERMS

Five Hebrew terms in these verses carry the entire theological weight of the encounter and must be examined with precision:

HEBREW TERM	TRANSLITERATION	STRONG'S	LEXICAL MEANING & SIGNIFICANCE
שָׂר	<i>Sar</i>	<b>H8269</b>	Prince, Commander, Captain, Chief. BDB: 'one who rules, commands, leads.' Applied to military commanders (Sar Tzva = army commander), heavenly princes (Dani'el 10:13,20,21; 12:1), and royal officials throughout the Tanakh.
צְבָא	<i>Tzva</i>	<b>H6635</b>	Army, host, military force. BDB: 'that which goes forth to war.' Used for both earthly armies and the heavenly host (Tzva HaShamayim). The divine armies of Yahweh are called Tzvaot — the plural — found hundreds of times in the title Yahweh Tzvaot (LORD of Hosts/Armies).
חֶרֶב	<i>Cherev</i>	<b>H2719</b>	Sword. The drawn sword (שְׁלִיפָה / shelufah) signals readiness for combat. This same image appears at Bamidbar (Numbers) 22:23 (the Mal'akh before Bil'am) and at Divrei HaYamim Alef (1 Chronicles) 21:16 (the Mal'akh with a drawn sword over Yerushalayim).
וַיִּשְׁתַּחֲוֶה	<i>Vayishtachu</i>	<b>H7812</b>	He bowed/worshipped. Root Shachah — to bow low, to prostrate in reverence. Yehoshua's response is the same used for worship of Yahweh Himself throughout the Tanakh. This is not a military salute or greeting — it is an act of reverence.

HEBREW TERM	TRANSLITERATION	STRONG'S	LEXICAL MEANING & SIGNIFICANCE
קדוש	<i>Kadosh</i>	H694 2	Holy, set apart. The declaration 'the place where you stand is holy ground' is the same language used at the burning bush when Yahweh spoke to Moshe (Shemot 3:5). This is not coincidence — it is the Tanakh's own interpretive fingerprint.

## PART II — THE IDENTITY QUESTION

Who is the *Sar Tzva Yahweh*? Three primary positions exist across the three-religion landscape of Torah scholarship and theology. The covenant researcher must apply **Devarim (Deuteronomy) 19:15** — the two-and-three witness standard — to each position. We do not settle identity questions by majority vote, tradition, or institutional authority. We settle them by the weight of Tanakh evidence.

### II.A POSITION 1 — A CREATED ANGELIC BEING (MAL'AKH)

The dominant position in traditional Rabbinic Judaism identifies the *Sar Tzva Yahweh* as a high-ranking created angel — a *Mal'akh* (Messenger/Angel) in the service of Yahweh. Proponents cite: (1) the Tanakh's standard framework in which Yahweh dispatches angelic messengers; (2) the fact that the figure is described as a 'man' (*ish*, H376); and (3) Rabbinic caution against any reading that would imply a second divine being.

Specific angelic candidates have been proposed in various Midrashic sources. *Midrash Rabbah* and several Talmudic discussions associate the Commander's role with the archangel Mikha'el (**Dani'el 10:13, 12:1**), who is explicitly named as the 'great prince who stands for the sons of your people.' Mikha'el's title as *Sar HaGadol* (the Great Prince) resonates with the Sar in Yehoshua 5.

However, this position faces a significant problem the Devarim 19:15 standard exposes immediately: **Yehoshua worships (Shachah) the figure** and is not corrected. In every Tanakh and Brit Chadasha text where a human worships an angel or angel-like being, the angel rebukes the worshipper and redirects the worship to Yahweh alone (see: the angel in Zekhariah's visions, the Mal'akh in Shoftim 13:16-17). The absence of such a rebuke here is a first-order textual witness.

### II.B POSITION 2 — A THEOPHANY OF YAHWEH HIMSELF

A second position — held by significant voices in both classical Jewish scholarship and Karaite interpretation — is that the *Sar Tzva Yahweh* is Yahweh Himself appearing in a visible,

anthropomorphic form. This reading is supported by the burning-bush parallel in verse 15, by Yehoshua's uncorrected prostration, and by the figure's authority to declare ground holy without reference to any higher authority.

Under this reading, the encounter follows the pattern of other Tanakh theophanies (divine appearances): Yahweh appearing to Avraham at Mamre (Bereshit 18), Yahweh appearing to Ya'akov at Peniel (Bereshit 32:24-30, where Ya'akov says 'I have seen Elohim face to face'), and Yahweh appearing in the pillar of cloud and fire throughout the wilderness.

The strongest Tanakh witness in support of this position is the **Yehoshua 5:15 / Shemot 3:5 parallel**. At the burning bush, Yahweh Himself — speaking in the first person — commands Moshe to remove his sandals because 'the place where you are standing is holy ground.' In Yehoshua 5:15, the *Sar Tzva Yahweh* uses nearly identical language to Yehoshua. The Tanakh is its own interpreter: identical divine speech formulas point to the same divine source.

### II.C POSITION 3 — THE MAL'AKH YAHWEH (ANGEL OF YAHWEH)

A third — and from a covenant two-witness perspective the most textually defensible — position is that the *Sar Tzva Yahweh* is the same figure the Tanakh elsewhere calls *Mal'akh Yahweh* (the Angel/Messenger of Yahweh) — a being who is simultaneously a messenger and identified with Yahweh Himself in the text, not merely speaking on His behalf.

This is not a contradiction. The *Mal'akh Yahweh* occupies a unique literary and theological category in the Tanakh: a being who speaks in the first person as Yahweh, who receives worship without rebuke, who declares places holy on his own authority, and who is simultaneously described as distinct from the Yahweh who 'sent' him. This is the covenant mystery — not confusion of persons, but a revelation of how Yahweh mediates His presence to mortals who cannot look upon His full glory.

## PART III — THE MAL'AKH YAHWEH PATTERN ACROSS THE TANAKH

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**Devarim 19:15** requires a minimum of two witnesses to establish a matter. The *Mal'akh Yahweh* who speaks as Yahweh, receives worship without rebuke, and acts with sovereign divine authority appears across the full length of the Tanakh. The following table constitutes the evidentiary record — twelve primary witnesses.

REFERENCE	FIGURE	KEY EVIDENCE	WORSHIP / IDENTITY MARKER
Bereshit 16:7-13	Mal'akh Yahweh to Hagar	Speaks as Yahweh in first person; promises to multiply her descendants (a divine prerogative)	Hagar names the figure 'El Roi' — the God who sees me (v.13). Yahweh identified with the Mal'akh.
Bereshit 22:11-18	Mal'akh Yahweh to Avraham at Akeida	Calls to Avraham from heaven; the text shifts between 'the Angel of Yahweh called' and 'I swear by Myself, says Yahweh'	Yahweh swears by Himself through the Mal'akh's mouth — no distinction between the speaker and Yahweh.
Bereshit 32:24-30	The 'Man' who wrestles Ya'akov	Ya'akov calls the place Peni'el — 'Face of El' — because he has 'seen Elohim face to face'	Ya'akov worships. The Mal'akh blesses him. Hoshea 12:4-5 later identifies this as both a Mal'akh AND Elohim.
Shemot 3:2-6	Mal'akh Yahweh in burning bush	Text opens: 'the Mal'akh of Yahweh appeared.' Text immediately continues: 'Elohim called to him from the bush' — one figure, two names	'The ground on which you stand is holy.' Source of the Yehoshua 5:15 parallel. Moshe hides his face from Elohim.
Shemot 23:20-23	Mal'akh sent before Yisrael	Yahweh says: 'My Name is in him.' This is not said of ordinary angels — it is the divine Name-bearing identity marker	'Do not rebel against him, for he will not forgive your transgression' — only Yahweh holds authority over forgiveness.
Bamidbar 22:22-35	Mal'akh Yahweh before Bil'am	Stands with drawn sword — same as Yehoshua 5:13. Bil'am falls on his face (Shachah)	The Mal'akh says 'I came out as an adversary' — speaking with sovereign first-person divine authority.
Shoftim 2:1-4	Mal'akh Yahweh at Bokhim	Speaks entirely in first person as Yahweh: 'I brought you up from Egypt,' 'I will never break My covenant'	The people weep before the Mal'akh. The Mal'akh speaks covenant Torah on his own authority — not 'thus says Yahweh.'
Shoftim 6:11-24	Mal'akh Yahweh to Gid'on	Text interchanges 'the Mal'akh of Yahweh' and 'Yahweh' in the same conversation without break	Gid'on says 'I have seen the Mal'akh of Yahweh face to face' and fears

REFERENCE	FIGURE	KEY EVIDENCE	WORSHIP / IDENTITY MARKER
			death. Yahweh responds: 'Peace to you.' One voice.
Shoftim 13:3-23	Mal'akh Yahweh to Manoach & wife	When asked His name, the Mal'akh says it is 'Peli' — Wonderful/Hidden — the same root as the title in Yeshayahu 9:5	Manoach says 'We shall surely die, for we have seen Elohim.' His wife did not offer the burnt offering to the Mal'akh — but to Yahweh. One figure.
Melakhim Alef 19:5-7	Mal'akh Yahweh to Eliyahu under broom tree	The Mal'akh twice touches and feeds Eliyahu; speaks with provision authority. No mediating superior referenced.	The Mal'akh says 'arise and eat, for the journey is too great for you' — sovereign care, not a relay message.
Divrei HaYamim Alef 21:16	Mal'akh Yahweh over Yerushalayim	Stands with drawn sword — same image as Yehoshua 5:13 and Bamidbar 22:23. David and the elders fall on their faces clothed in sackcloth.	David prays to Yahweh but the Mal'akh is the one who responds and instructs Gad the prophet.
Zekharyah 1-6 (Vision Series)	Mal'akh Yahweh in the night visions	The Mal'akh intercedes before Yahweh Tzvaot, yet speaks with divine authority and receives covenant responses	In Zekhariah 3, the Mal'akh declares Yehoshua the Kohen Gadol clean — a judicial act only Yahweh can perform.

**Covenant Conclusion on the Pattern:** The *Mal'akh Yahweh* is not an ordinary angel. Across twelve primary Tanakh texts — spanning Bereshit through Zekharyah — this figure: (1) speaks in the first person as Yahweh, (2) receives worship without rebuke, (3) performs acts only Yahweh performs (covenant swearing, forgiveness, holiness declaration, name-bearing), and (4) is explicitly identified by Tanakh narrators and human witnesses as Yahweh Himself or as Elohim. The drawn sword at Yehoshua 5:13 and Bamidbar 22:23 and Divrei HaYamim Alef 21:16 is a repeating divine military signature across all three.

## PART IV — THE ASSIGNMENT: WHY APPEAR AT YERICHO?

When Yehoshua asks the *Sar Tzva Yahweh* 'Are you for us or for our enemies?', the answer is remarkable: '**Neither — I have now come.**' This answer has been widely misread as neutrality. The Hebrew word is **Lo** (לֹא) — 'No.' The Commander is not answering the either/or of human tribal alliance. He is correcting the question's premise entirely.

The *Sar Tzva Yahweh* does not come as Yisra'el's champion against Kena'an (Canaan) in the way a human general would fight for his nation. He comes as **Commander of Yahweh's army** — Yisra'el included. His allegiance is to the covenant of Yahweh and the purpose of Yahweh. Yisra'el's victories are Yahweh's victories, not the other way around. This is the fundamental reorientation the encounter demands.

Immediately following this encounter (**Yehoshua 6:1–5**), Yahweh gives Yehoshua the full battle strategy for Yericho: seven priests, seven shofars, seven circuits, the seventh day, the shout. The *Sar Tzva Yahweh* appears immediately before Yahweh delivers the war strategy — the encounter is the commissioning of Yehoshua as a subordinate commander under the true Commander. Yehoshua is not conducting his own campaign; he is executing the orders of the *Sar Tzva Yahweh*.

#### IVA THE COVENANT SIGNIFICANCE OF THE DRAWN SWORD

The sword that is *shelufab* — 'drawn' or 'unsheathed' (H8025) — is a recurring divine military image in the Tanakh. A sword does not draw itself. The *Sar Tzva Yahweh* stands with a sword already drawn. This signals:

1. Active divine engagement — Yahweh's army is already at Yericho before Yisra'el's army arrives.
2. Judgment is prepared — the drawn sword is a covenant sign of imminent judgment against covenant-breakers (Yericho's inhabitants under the Noahide framework; the land under the fullness of Kena'anite abomination per Vayikra/Leviticus 18:24-28).
3. Yisra'el is accountable — the same Commander whose sword is drawn against Yericho drew it against **Yisra'el** itself at Divrei HaYamim Alef 21:16 when David sinned. The Commander is not Israel's mascot.

## PART V — THE HEAVENLY COMMANDERS: DANI'EL'S WITNESS

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The book of **Dani'el (Daniel)** provides the most explicit Tanakh expansion of the heavenly military structure implied by the title *Sar Tzva Yahweh*. The title *Sar* (Commander/Prince) appears multiple times in Dani'el applied to heavenly beings with specific national and cosmic assignments.

PASSAGE	FIGURE	TITLE USED	COVENANT SIGNIFICANCE
Dani'el 8:11	The figure whose host is cast down	Sar HaTzva — שַׂר הַצְּבָאָה	Direct use of Sar HaTzva — the same title root as Yehoshua 5:14. The 'host/army of heaven' (tzva hashamayim) are under a commander whose authority is supreme.
Dani'el 10:13	Mikha'el	Sar HaRishon — One of the Chief Princes	Mikha'el intervenes when a heavenly prince (Sar) of Persia resists the messenger to Dani'el for 21 days. Confirms a hierarchy of Sarim (commanders) in the heavenly armies.
Dani'el 10:20-21	Mikha'el	Sar — your prince; the Sarim of Persia and Yavan (Greece)	Heavenly princes (Sarim) are assigned over nations. Mikha'el is specifically 'your prince' — the Sar assigned to Yisra'el. He fights against the Sarim of hostile nations.
Dani'el 12:1	Mikha'el	HaSar HaGadol — the Great Prince	'At that time Mikha'el, the great prince who stands guard over the sons of your people, will arise.' The final-days military standing of the Sar HaGadol over Yisra'el.

The Dani'el texts establish that **Sar** is an operational title in the heavenly military structure. National 'princes' — both for Yisra'el and hostile nations — operate under the supreme authority of **Yahweh Tzvaot** (Yahweh of Armies/Hosts). The **Sar Tzva Yahweh** in Yehoshua 5 sits at the apex of this structure — he is not one of the national princes, but the commanding officer over the entire heavenly military order.

The figure who calls himself **Sar Tzva Yahweh** is, by the structure of the Tanakh's own military vocabulary, the supreme commander — above Mikha'el, above the national Sarim. He commands the armies that Mikha'el serves in. This makes his self-identification at Yehoshua 5 one of the most significant divine self-disclosures in the entire Tanakh.

## PART VI — THE WORSHIP QUESTION: WITNESS TABLE

The single most decisive covenant datum in Yehoshua 5 is Yehoshua's act of **shachab** — prostrated worship — before the **Sar Tzva Yahweh**, and the Commander's complete failure to rebuke him. Applying Devarim 19:15, we require two or three witnesses to establish this as a meaningful pattern.

TEXT	WORSHIP OFFERED TO	REBUKED ? (YES/NO)	RESPONSE OF FIGURE
Yehoshua 5:14	Sar Tzva Yahweh	<b>NO</b>	Gives military orders — speaks as sovereign commander. Accepts worship without correction.
Shoftim 13:16-17	Mal'akh Yahweh (Manoach)	<b>NO rebuke of worship</b>	The Mal'akh does not say 'do not worship me' — he deflects only the naming question (v.18), but receives the burnt offering without rebuke (v.19-20).
Shoftim 2:4	Mal'akh Yahweh at Bokhim	<b>NO</b>	The people weep. The Mal'akh does not correct or redirect them. He has already spoken as Yahweh Himself.
Bamidbar 22:31	Mal'akh Yahweh (Bil'am)	<b>NO rebuke</b>	Bil'am falls on his face (Shachah). The Mal'akh gives him instructions — does not say 'rise, I am only an angel.'
Divrei HaYamim Alef 21:16	Mal'akh Yahweh (David + elders)	<b>NO</b>	David and elders fall on their faces in sackcloth. The Mal'akh and Yahweh speak in the same passage as one voice.
Contrast: Zekhariah 1:12	Mal'akh in Zekharyah visions	N/A — different role	Here the Mal'akh intercedes before Yahweh Tzvaot — a mediatorial role — but still speaks with divine authority in delivering responses.

**Devarim 19:15 Verdict:** Five primary witnesses confirm that the *Mal'akh Yahweh / Sar Tzva Yahweh* receives prostrated worship without rebuke in repeated Tanakh encounters. This pattern cannot be attributed to literary accident. In every case where an ordinary angel is worshipped, the angel immediately corrects the worshipper. The absence of that correction across five texts is itself a two-and-three witness testimony to the divine nature of the *Sar Tzva Yahweh*.

## PART VII — THREE-RELIGION COVENANT APPLICATION

### VII.A TO JUDAISM

Judaism rightly guards against polytheism and any theological construction that undermines the absolute unity of Yahweh. The *Sar Tzva Yahweh* encounter does not compromise that unity — it reveals how Yahweh exercises sovereign presence and military authority through the *Mal'akh* who

bears His Name (**Shemot 23:21**: 'My Name is in him'). Classical Jewish sources including the Targumic tradition and even portions of Midrash Rabbah recognize the unique status of the *Mal'akh Yahweh* as distinct from ordinary angels. The covenant witness to Judaism is this:

The *Sar Tzva Yahweh* is not a second god. He is the presence of the One Yahweh operating through His own self-extension — the same Yahweh who spoke at Sinai, who appeared to Avraham at Mamre, who wrestled with Ya'akov at Peni'el. The Tanakh itself presents this without apology. No Rabbinic fence may stand higher than the Tanakh's own testimony. Devarim 4:35 says: 'Yahweh — He is Elohim. There is none besides Him.' The *Sar Tzva Yahweh* is that Yahweh — not besides Him.

## VII.B TO CHRISTIANITY

Christianity has historically identified the *Sar Tzva Yahweh* with the pre-incarnate Messiah Yeshua — and the encounter has been used as a Trinitarian proof text. The covenant witness does not proceed on Trinitarian categories, which are post-Tanakh constructions. It proceeds on Tanakh evidence. What the Tanakh establishes is this:

The figure at Yehoshua 5 bears the marks of divine authority: Name-bearing (**Shemot 23:21**), holiness-declaring (**Yehoshua 5:15**), worship-receiving without rebuke, and military command over the heavenly armies. Whether Christianity's doctrinal framework correctly accounts for this figure is a question Christianity must answer from the Tanakh alone — not from councils, creeds, or NT retrofits. The covenant standard is: what does the Tanakh say? And the Tanakh says this figure is divine, sovereign, and present with Yisra'el at every critical covenantal moment.

Christianity's error is not in recognizing the divine nature of the *Mal'akh Yahweh* — the Tanakh supports that recognition. Christianity's error is reading the encounter through NT categories rather than letting the Tanakh define its own theology on its own terms. The Commander of Yahweh's army is a Tanakh figure first — and the Tanakh's testimony about him is sufficient and complete.

## VII.C TO ISLAM

Islam holds that Yahweh (Allah) is absolutely one and indivisible, and that any divine intermediary figure that receives worship is shirk — the gravest sin. The covenant witness to Islam acknowledges and affirms the absolute unity of Yahweh as the foundational premise. The *Sar Tzva Yahweh* does not undermine that premise — he is not a separate deity.

The Qur'an itself affirms that Yahweh sends divine messengers who speak in His name and carry His authority (the Quran references Jibril, Mika'il, and other angelic commanders). The Tanakh's *Mal'akh Yahweh* functions within the same framework but at a higher level of divine self-extension than what Islamic theology assigns to the standard Mala'ika (angels). The covenant witness to Islam is:

The Tanakh — which Islam affirms as originally revealed scripture — contains a figure who commands the armies of Yahweh with sovereign authority, bears the divine Name, and cannot be categorized as a mere created messenger. If the Torah given to Moshe contains such a figure — and it does — then that is the testimony of the original revelation. The covenant researcher does not impose external theology onto the Tanakh. He lets the Tanakh speak.

## PART VIII — COVENANT CONCLUSIONS

The *Sar Tzva Yahweh* — the Commander of Yahweh's Army — is among the most significant and least examined divine titles in the entire Tanakh. The encounter at Yehoshua 5:13–15 is not a military briefing. It is a covenant commission. And the figure at the center of it is not an ordinary angel — the Tanakh's own evidence, examined through the Devarim 19:15 two-and-three witness standard, establishes this clearly.

### **Eight covenant findings from this study:**

#	FINDING	PRIMARY TANAKH WITNESS
1	The title Sar Tzva Yahweh is unique — it appears in direct divine self-identification only once in the entire Tanakh (Yehoshua 5:14). Its uniqueness signals its theological weight.	Yehoshua 5:14
2	The drawn sword links the Sar Tzva Yahweh to the Mal'akh Yahweh appearances at Bamidbar 22:23 and Divrei HaYamim Alef 21:16 — three coordinated military-divine appearances across the Tanakh.	Bamidbar 22:23   Divrei HaYamim Alef 21:16
3	Yehoshua's uncorrected worship (Shachah) is the decisive covenant marker. No ordinary angel accepts Shachah without rebuke. Five Tanakh instances confirm the Mal'akh Yahweh does.	Yehoshua 5:14   Shoftim 13   Shoftim 2:4   Bamidbar 22:31   Divrei HaYamim Alef 21:16
4	The 'remove your sandal' command mirrors the burning bush word-for-word — the Tanakh's own interpretive flag linking the Sar Tzva Yahweh to the same divine source that spoke to Moshe.	Yehoshua 5:15   Shemot 3:5
5	The Mal'akh Yahweh pattern across 12 Tanakh texts shows a being who speaks as Yahweh in first person, performs divine-exclusive acts, and is identified by Tanakh narrators as Elohim.	Bereshit 16, 22, 32   Shemot 3, 23   Shoftim 2, 6, 13   Dani'el 10, 12

#	FINDING	PRIMARY TANAKH WITNESS
6	Dani'el's Sar-hierarchy places the Sar Tzva Yahweh above even Mikha'el — the national Sarim serve under Yahweh's Commander, not alongside him.	Dani'el 10:13,20-21   12:1
7	The figure's answer — 'Neither' (Lo) — is a sovereignty declaration: Yahweh's army does not fight for nations; nations fight under Yahweh's army. Yisra'el's victories are Yahweh's. Yisra'el's defeats are also Yahweh's covenant judgments.	Yehoshua 5:14   Divrei HaYamim Alef 21:16 (sword against Yisra'el)
8	All three Abrahamic religions encounter the same challenge from this text: the Tanakh presents a divine figure of sovereign authority who operates as a distinct presence of the one Yahweh — not a second deity, not a created angel. The Tanakh defines its own categories and does not require external theological systems to complete it.	Devarim 4:35   Shemot 23:20-21   Yehoshua 5:14-15

### COVENANT ANCHOR TEXTS

**Yehoshua 5:14–15** — *And he said, Nay; but as Prince of the host of Yahweh am I now come. And Yehoshua fell on his face to the earth, and did worship... Loose thy shoe from off thy foot; for the place whereon thou standest is holy.*

**Shemot 23:20–21** — *Behold, I send a Mal'akh before you to guard you on the way and to bring you to the place I have prepared. Pay careful attention to him and obey his voice; do not rebel against him, for he will not pardon your transgression, for My Name is in him.*

**Dani'el 12:1** — *At that time Mikha'el, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time.*

**Devarim 4:35** — *You were shown these things so that you might know that Yahweh is Elohim; besides Him there is no other.*

### MIQDASH BETHEL COVENANT INSTITUTION

miqdashbethel.org | miqdashbethel@gmail.com | 985-250-9060 (Ministry)

Pearl River, Louisiana | Tuscola, Texas | Clyde, Texas

*The Commander of Yahweh's Army — Sar Tzva Yahweh Deep Dive | June 2026*