

# MIQDASH BETHEL COVENANT INSTITUTION

*508(c)(1)(a) Free Church • Sole Tanakh Authority*

---

## DOCUMENT 144

### TEHILLIM (PSALMS) 23:1–6

#### THE SHEPHERD OF YAHWEH:

#### A COVENANT DEEP DIVE

*Known by Billions as a Prayer — Revealed Here as a Covenant*

---

**June 2026**

Elder Kepha Arcemont, Founder

miqdashbethel.org • miqdashbethel@gmail.com • 402-218-9530

PO Box 762, Pearl River, Louisiana 70452

## I. DOCTRINAL AUTHORITY

---

### THE SOLE AUTHORITY OF THIS INSTITUTION

Miqdash Bethel Covenant Institution holds to the sole written authority of the Tanakh — the Hebrew scriptures as given: Torah (Instruction), Nevi'im (Prophets), and Ketuvim (Writings). No external commentary — rabbinic, church council, papal encyclical, or hadith — serves as doctrinal authority. All such sources are treated as historical reference only. The covenant words stand on their own witness: two or three witnesses (Devarim [Deuteronomy] 19:15). Tehillim (Psalms) 23 belongs to the Ketuvim (Writings) — the third division of the Tanakh. It is given equal doctrinal weight with Torah and Nevi'im (Prophets) as a covenant witness document.

Divine Names Policy: YAHWEH is the personal name of the Almighty as revealed at Shemot (Exodus) 3:14–15. ELOHIM is His title as Creator and Covenant Maker. Both appear throughout this document in bold at every occurrence, without substitution by LORD, God, or Adonai.

## II. HOW TO READ THIS DOCUMENT

---

### READING PROTOCOL FOR ALL THREE AUDIENCES

This document is addressed simultaneously to three covenant audiences: **Judaism, Christianity, and Islam**. Each community has a relationship to Tehillim (Psalms) 23 — whether through the Psalms as Tanakh, through Christian liturgy and memorial services, or through the Zabur (Psalms

of David) acknowledged in the Quran. This covenant deep dive transcends denominational tradition and returns all three communities to the same source: **the written Tanakh**.

**A note on the name ‘The Lord’s Prayer’:** Psalm 23 is widely called this by millions in Christianity — particularly in funerary and devotional contexts. This is a popular designation, not a scriptural one. ‘The Lord’s Prayer’ in the Christian New Testament refers to Mattityahu (Matthew) 6:9–13. Nevertheless, this document honors the spirit behind the designation: Tehillim (Psalms) 23 is the most personal, intimate prayer-poem of covenant relationship in all of scripture. It is David speaking to **YAHWEH**. **And it is covenant**.

**Every Hebrew transliteration** is followed by its English meaning in parentheses at every occurrence. Every Tanakh book name is given in Hebrew with its English equivalent in parentheses. **YAHWEH** and **ELOHIM** are bold at every occurrence throughout this document.

### III. BOOKS CITED

BOOK / PASSAGE	COVENANT PURPOSE IN THIS STUDY
Tehillim (Psalms) 23:1–6	Hebrew Tanakh — Primary Text
Bereishit (Genesis) 1:1; 12:1–3; 17:1–8	Covenant Origination
Shemot (Exodus) 3:14–15; 15:1–18	The Name and the Shepherd
Vayikra (Leviticus) 17:11; 23:1–5	Blood, Feast, and Table
Bamidbar (Numbers) 27:16–17	The Shepherd of the Congregation
Devarim (Deuteronomy) 8:2–4; 31:8	The Wilderness Walk
Yehoshua (Joshua) 1:5–9	Fear Not — I Am With You
Shemuel Aleph (1 Samuel) 16:1–13; 17:34–37	David the Shepherd
Yirmeyahu (Jeremiah) 23:1–6; 31:31–34	The Shepherd Covenant and New Covenant
Yehezkel (Ezekiel) 34:1–16, 23–24	The False Shepherds — The True Shepherd
Tehillim (Psalms) 100:3; 119:105	Flock and Word
Mishle (Proverbs) 23:5	Riches — a Covenant Warning

BOOK / PASSAGE	COVENANT PURPOSE IN THIS STUDY
Zekhariah (Zechariah) 13:7	The Smitten Shepherd
Yeshayahu (Isaiah) 40:10–11; 53:6	Shepherd of the Flock / Straying Sheep

## IV. INTRODUCTION — THE MOST BELOVED PASSAGE IN SCRIPTURE

There is a passage known by more human beings than perhaps any other collection of words on earth. It has been recited at deathbeds and weddings, in foxholes and prisons, in cathedrals and synagogues. It has been translated into more than 2,000 languages. It is three hundred words in Hebrew. Six verses. It can be read aloud in sixty seconds. And it contains more covenant theology per square inch than nearly any other passage in the Tanakh.

**It is Tehillim (Psalms) 23 — the Mizmor (Psalm, song) of David the Shepherd-King.**

Millions in Christianity have called it ‘The Lord’s Prayer.’ They mean no theological error by this — they mean it is the prayer above all prayers, the one that carries them when no other words will come. This document honors that instinct while restoring its proper name and its full covenant identity: not a prayer formula, not a ritual recitation, but a **covenant declaration** spoken by a man who had walked with **YAHWEH** from childhood.

**David** — who killed a lion and a bear to protect his father’s flock (**Shemuel Aleph [1 Samuel] 17:34–37**), who was anointed by Shemuel (Samuel) while still a youth in Beit-Lechem (Bethlehem), who wrote songs to **YAHWEH** in the fields while the sheep grazed — this same David wrote **Tehillim (Psalms) 23** not as theology but as testimony. He had been the shepherd. He knew what the shepherd does. And when he looked up from his flock, he saw **YAHWEH** looking down at him the same way.

**This is covenant. This is Tehillim 23.**

## V. THREE RELIGIONS — ONE SHEPHERD PSALM

JUDAISM	CHRISTIANITY	ISLAM
Tehillim (Psalms) 23 is recited at the Shabbat (Sabbath) table, at funerals, and is among the most memorized Mizmorim (Psalms) in Jewish practice. Rabbinic tradition holds that David wrote it as a young shepherd. The Sh'ma (Hear) and the Shepherd are linked — Yahweh is One, and He alone leads His flock. Yet Psalm 23 is Tanakh, not Talmud — it stands on its own covenant ground.	Billions know 'The LORD is my shepherd' as the 23rd Psalm. It is quoted at funerals, baptisms, and hospital bedsides worldwide. It is commonly mis-labeled 'The Lord's Prayer' (which is Mattityahu [Matthew] 6:9–13 in Christian texts) — yet its covenant weight is far deeper than a title. Psalm 23 is pure Tanakh — written by David centuries before the Common Era.	The Zabur (Psalms) is recognized as scripture given to Dawud (David) in the Quran (4:163; 17:55). The imagery of Al-Ra'i (the Shepherd) and divine protection resonates with Surah Al-Fatiha's 'Guide us on the straight path' — the same covenant path Tehillim (Psalms) 23 describes. The shepherd covenant awaits full recovery within Islam.

The single point of unity across all three covenant communities is this: there is **one Shepherd** and the sheep need Him. Whether you call Him **YAHWEH**, the LORD, or Allah — whether you access Him through Tanakh, New Testament, or Quran — **Tehillim (Psalms) 23** is the original covenant witness that precedes all three traditions. **Return to the source.**

## VI. DAVID THE SHEPHERD — THE AUTHOR IN COVENANT CONTEXT

**Tehillim (Psalms) 23** opens: *Mizmor l'David* — A Psalm of David. The attribution is direct.

David was not a king who romanticized pastoral life. He was a shepherd boy before he was anything else. When Shemuel (Samuel) came to Yishai (Jesse) to anoint one of his sons, David was the one left out — not

even invited to the ceremony. He was in the fields. With the sheep. That was his place. And **YAHWEH** said: bring him. *‘For man looks at the outward appearance, but YAHWEH looks at the heart.’* (Shemuel Aleph [1 Samuel] 16:7)

Before courts and armies, there was a field. Before a crown, there was a crook. Before war, there was a watch through the night. David understood the shepherd’s covenant obligations because he had lived them:

- **The shepherd owns nothing** — everything belongs to the owner of the flock.
- **The shepherd is responsible for every single sheep**, not just the collective.
- **The shepherd provides:** water, pasture, safety, direction.
- **The shepherd is present in the valley** — not watching from a hilltop.
- **The shepherd will lay down his life** for the flock.

When David wrote **Yahweh is my Shepherd**, he was not using a metaphor. He was making a direct covenant comparison from personal experience. He had been what **YAHWEH** now was for him.

Yirmeyahu (Jeremiah) later confirmed: *‘Woe to the shepherds who are destroying and scattering the flock of YAHWEH... I myself will gather the remnant of my flock.’* (Yirmeyahu [Jeremiah] 23:1–3) — **YAHWEH** as the True Shepherd against false ones. And **Yehezkel (Ezekiel) 34** is the longest covenant indictment of false shepherds in the Tanakh — and its resolution is **YAHWEH Himself** becoming the Shepherd of Yisra’el (Israel).

## VII. VERSE-BY-VERSE COVENANT ANALYSIS — TEHILLIM (PSALMS) 23:1–6

---

### VERSE 1

V.1

הָיָה רֹעִי לֹא אֶחְסָר

*YAHWEH ro’i lo echsar*

**YAHWEH is my shepherd; I shall not lack.**

**COVENANT KEY:** *Covenant ownership and sufficiency — the relationship is established in one breath.*

YAHWEH ro'i (my shepherd) — the possessive is personal. Not 'a shepherd,' not 'the shepherd,' but my shepherd. This is covenant language. In the Ancient Near East, the shepherd-flock relationship was the most intimate possible image of protective authority. A shepherd did not manage sheep from a distance. He knew each one.

Lo echsar (I shall not lack) — this is not a wish. This is a covenant declaration. David is not saying 'I hope I won't lack.' He is saying: because my Shepherd is YAHWEH, lack is covenant-impossible. The flock of YAHWEH does not go hungry.

Cross-witness: Tehillim (Psalms) 100:3 — *'Know that YAHWEH — He is ELOHIM; He made us and we are His, His people and the flock of His pasture.'* The flock-identity is confirmed.

## VERSE 2

v.2

בְּנְאוֹת דְּשָׁא יִרְבִּיצְנִי עַל־מִי מְנוּחוֹת יְנַהַלְנִי

*Bin'ot deshe yarbitzeni al-mei menuchoth yenhaleini*

In pastures of tender grass He causes me to lie down; beside waters of rest He guides me.

**COVENANT KEY:** *Covenant provision of nourishment and peace — the shepherd chooses the place.*

Bin'ot deshe (pastures of tender grass) — the word **deshe** refers to fresh, new, soft grass — not dry stubble. The Shepherd does not feed the flock garbage. He seeks quality. He seeks life.

Yarbitzeni (He causes me to lie down) — a sheep will not lie down unless four conditions are met: free from fear, free from friction with other sheep, free from flies and pests, free from hunger. If a flock is lying down in peace, the shepherd has met all four. YAHWEH creates conditions in which the sheep are at rest.

**Mei menuchot (waters of rest, still waters)** — sheep cannot drink from fast-moving water. The Shepherd leads them to what they can receive. This is both literal and covenant: YAHWEH does not overwhelm His flock.

**Yenahaleini (He guides me)** — the verb is gentle, not forceful. The Shepherd leads; He does not drive. This is the covenant way.

### VERSE 3

#### V.3

נְפֹשִׁי יִשׁוּבּ בְּיַד יְיָ בְּמַעַלְי־צְדָק לִמְעַן שְׁמוֹ

*Nafshi yeshov'ev yancheni b'magelei-tzedek l'ma'an shemo*

My soul He restores; He guides me in tracks of righteousness for the sake of His Name.

**COVENANT KEY:** *Covenant restoration and direction — He heals the soul and leads in the right path, because His Name is at stake.*

**Nafshi yeshov'ev (He restores my soul)** — **nefesh (soul)** is the breath-life, the inner being. **Covenant restoration** — like a shepherd who rolls a ‘cast’ sheep upright (a sheep fallen and unable to rise will die within hours). YAHWEH does this for His people.

**Magelai-tzedek (tracks of righteousness)** — the Hebrew **tzedek / tzedaqah (righteousness)** is a covenant word meaning acting in alignment with covenant obligation. The Shepherd does not lead His flock randomly. He leads in **covenant-aligned paths.**

**L'ma'an shemo (for the sake of His Name)** — this is the covenant guarantee. YAHWEH restores and leads because His Name — His covenant identity, His reputation among the nations — is **at stake.** When His flock walks righteously, His Name is honored.

### VERSE 4

#### V.4

גַּם כִּי־אֵלֶיךָ בָּגִיא צַלְמֹת לֹא־אֵירָא רַע כִּי־אַתָּה עֹמְדִי

*Gam ki-elech b'gei tzalmavet lo-ira ra ki-atah imadi; shivtecha umish'antecha bemah yenachamuni*

Even when I walk in the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff, they comfort me.

**COVENANT KEY:** *Covenant presence in extremity — the shift from 'He' to 'You' marks the moment Yahweh becomes most real.*

This is the turning point of the entire Psalm. In verses 1–3, David speaks about YAHWEH in the third person — He, He, He. In verse 4, he turns and speaks to Him directly: You. Why? Because the valley is where distance dissolves. In comfort, we speak of YAHWEH. In the valley of death, we must speak to Him.

**Gei tzalmavet (valley of the shadow of death)** — the Judean hills have ravines that become completely dark at certain hours — wild animals, robbers, danger. But **tzalmavet** is stronger than 'dark valley.' It is the shadow of death itself.

**Lo-ira ra (I will fear no evil)** — not 'I feel no fear.' He may feel fear. But he will not be governed by it. Because: ki-atah imadi — for You are with me. Covenant presence is the anti-fear. Not a feeling. A fact.

**Shivtecha umish'antecha (Your rod and Your staff)** — the rod was a weapon against predators; the staff was the crook used to guide and retrieve wandering sheep. **Together: protection and guidance.** **Together: they comfort me.** Comfort does not come from ease. It comes from knowing the Shepherd is armed and present.

**Cross-witness: Devarim (Deuteronomy) 31:8** — 'YAHWEH — *it is He who goes before you; He will be with you. He will not leave you nor forsake you. Do not fear or be dismayed.*'

## VERSE 5

v.5

תַּעֲרוֹךְ לְפָנַי שְׁלַחַן נֶגֶד צָרָרִי דִשְׁחָנָה בְּשֵׁמֶן רֵאשִׁי כּוֹסֵי רוּיָהּ

*Ta'aroch l'fanai shulchan neged tzor'rai dishanta vashemen roshi kosi revayah*

**You set a table before me in the presence of my enemies; You have anointed my head with oil; my cup overflows.**

**COVENANT KEY:** *Covenant vindication and consecration — the feast is public, the anointing is royal, the cup is overflowing.*

**Ta'aroch l'fanai shulchan (You set a table before me)** — the word **ta'aroch** is a military term: to set in order, to arrange, to deploy. **YAHWEH** does not merely lay out food. **He sets the table with intention, like a general deploying forces.**

**Neged tzor'rai (in the presence of my enemies)** — the feast is not private. The enemies are watching. They cannot stop it. They cannot participate. They can only **witness** that **YAHWEH** has elevated His servant. The table is the public declaration of covenant favor.

**Dishanta vashemen roshi (You have anointed my head with oil)** — shepherds anointed their sheep's heads with oil during fly season to prevent flies from laying eggs in the sheep's nose and ears, which could drive the animal mad. **The anointing is protection and consecration.** For David the king, it echoes the anointing of Shemuel Aleph (1 Samuel) 16:13 — set apart by YAHWEH.

**Kosi revayah (my cup overflows)** — not just full. **Overflowing.** The covenant provision of **YAHWEH** is not rationed. It is abundant.

## VERSE 6

v.6

אֶךְ טוֹב וְיָחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית-יְהוָה לְאָרְךָ יָמִים

*Ach tov vachased yird'funi kol-yemei chayai v'shavti b'veit-YAHWEH l'orech yamim*

Surely goodness and covenant-love shall pursue me all the days of my life; and I shall dwell in the house of YAHWEH for length of days.

**COVENANT KEY:** *Covenant pursuit and eternal dwelling — His goodness and chesed do not wait, they chase us down.*

**Ach tov vachased (surely goodness and chesed)** — **tov (goodness)** is the same word **ELOHIM** used in **Bereishit (Genesis) 1** when He looked at creation and declared it good. **Chesed (covenant-love)** is the

loyal, binding, faithful love that covenant demands and YAHWEH freely gives. It cannot be reduced to ‘mercy’ or ‘kindness.’

**Yird’funi (they shall pursue me)** — this is **radaf**: the same word used for military pursuit. The goodness and chesed of **YAHWEH** does not leisurely accompany us. They **hunt us down**. They pursue us. Even when we wander. Even when we stumble. **His covenant-love is in pursuit.**

**Kol-yemei chayai (all the days of my life)** — not some. Not most. All. The covenant pursuit of **YAHWEH** has no off days.

**V’shavti b’veit-YAHWEH p’orech yamim (I shall dwell in the house of YAHWEH for length of days)** — the word **shavti** (I shall dwell / I shall return) carries both permanence and homecoming. **The sheep returns to the shepherd’s fold. The covenant is not complete until we are home.**

## VIII. SEVEN COVENANT DECLARATIONS OF TEHILLIM (PSALMS) 23

---

#	COVENANT DECLARATION	COVENANT MEANING
I	<b>Yahweh Is My Shepherd</b>	The covenant claim of ownership and provision — not religion but relationship.
II	<b>He Provides All That I Need</b>	Covenant sufficiency — the flock lacks nothing under the True Shepherd.
III	<b>He Leads in the Paths of Righteousness</b>	Covenant direction — He does not drive, He leads. The path is tzedaqah (righteousness).
IV	<b>He Is Present in the Valley of Death</b>	Covenant proximity — Yahweh does not abandon at death’s door. He walks with us through it.
V	<b>He Prepares a Table Before My Enemies</b>	Covenant vindication — the feast is public. The enemies witness but cannot consume it.
VI	<b>He Anoints My Head with Oil</b>	Covenant consecration — the shepherd anoints the sheep to protect and set apart.
VII	<b>Goodness and Chesed (Covenant-Love) Shall Pursue Me</b>	Covenant pursuit — His chesed (covenant-love) and tov (goodness) hunt us down all our days.

## IX. YEHEZKEL (EZEKIEL) 34 — THE SHEPHERD COVENANT EXPANDED

---

If Tehillim (Psalms) 23 is the covenant of the sheep, Yehezkel (Ezekiel) 34 is the covenant of the Shepherd's accountability. It is the longest and most complete shepherd-covenant text in the Tanakh and must be read alongside Tehillim (Psalms) 23 to understand its full weight.

Yehezkel (Ezekiel) 34:1–6 — *The indictment of the false shepherds: 'Woe to the shepherds of Yisra'el (Israel) who have been feeding themselves! Should not the shepherds feed the flock? You eat the fat, you clothe yourselves with the wool, you slaughter the fat ones, but you do not feed the flock... The lost you have not sought.'*

This is the anti-Tehillim 23. Every provision David describes as what YAHWEH does — the false shepherds refused to do. The green pastures: neglected. The still waters: denied. The restoration of the nefesh (soul): ignored. The magelei-tzedek (paths of righteousness): abandoned.

Yehezkel (Ezekiel) 34:11–12 — *Then YAHWEH speaks: 'For thus says my Master YAHWEH: Behold, I Myself will search for My flock and seek them out. As a shepherd seeks out his flock on the day that he is among his scattered sheep, so will I seek out My flock.'*

The Shepherd-King steps into the vacancy left by the false shepherds. YAHWEH Himself becomes the shepherd. Not a human proxy. Not an institution. He Himself.

Yehezkel (Ezekiel) 34:23–24 — *'And I will set up over them one shepherd, My servant David, and he shall feed them... And I, YAHWEH, will be their ELOHIM, and My servant David shall be prince among them.'*

The Tehillim (Psalms) 23 David wrote about YAHWEH as his Shepherd finds its echo in YAHWEH promising to appoint a Davidic shepherd over His flock. The shepherd-covenant closes its own loop.

## X. YIRMEYAHU (JEREMIAH) 23 — THE RIGHTEOUS BRANCH

---

**Yirmeyahu (Jeremiah) 23** opens with a shepherd oracle and culminates in the most significant covenant Name-declaration in the Nevi'im (Prophets):

**YIRMEYAHU (JEREMIAH) 23:5–6 — THE COVENANT SHEPHERD ORACLE**

*'Behold, the days are coming, declares YAHWEH, when I will raise up for David a righteous Branch [Tzemach Tzaddik — Righteous Sprout], and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Yebudah (Judah) shall be saved and Yisra'el (Israel) shall dwell securely. And this is the name by which he will be called: YAHWEH Tzidkenu — Yahweh Is Our Righteousness.'*

The Tehillim (Psalms) 23 declaration — *He guides me in paths of tzedek (righteousness) for the sake of His Name* — finds its Yirmeyahu (Jeremiah) fulfillment: a coming shepherd whose very name is **Yahweh Tzidkenu — Yahweh Is Our Righteousness**. The **tzedek (righteousness) paths of Tehillim 23 lead to a King whose name is Righteousness**.

Furthermore, **Yirmeyahu (Jeremiah) 31:31–34** seals the New Covenant — not a new religion, but **Torah (Instruction) written on the heart**. The flock who follows the Shepherd does not need external compulsion. **The covenant is internal. The sheep know the Shepherd's voice.**

## **XI. THE FALSE SHEPHERD PROBLEM — INSTITUTIONS THAT REPLACED THE SHEPHERD**

---

**The tragedy of the shepherd-covenant is not that it was hidden. It is that it was replaced.** In every generation, the false shepherds of **Yehezkel (Ezekiel) 34** find their contemporary counterparts:

**In Judaism:** Rabbinic tradition accumulated a body of oral law that frequently interposes itself between the individual and YAHWEH directly. The flock can sometimes not even approach the water — it must go through the gatekeeper first.

**In Christianity:** Church councils, creeds, and denominational authority have replaced covenant. The sheep are told what the Shepherd says — secondhand — rather than led to the text directly. Tehillim (Psalms) 23 is recited without being understood. A prayer memorized but never walked.

**In Islam:** The Zabur (Psalms) is acknowledged as revelation from Dawud (David) in the Quran yet is rarely studied or recited. The shepherd covenant lies largely unexplored within Islam, waiting for those who will return to the Dawud they claim.

**Miqdash Bethel Covenant Institution stands in the gap Yehezkel (Ezekiel) 34 describes: calling the false shepherds to account, and calling the flock back to YAHWEH directly. The sheep do not need a denominational shepherd. They need the Shepherd.**

## XII. HEBREW WORD DEEP DIVE — KEY COVENANT TERMS IN TEHILLIM (PSALMS) 23

---

HEBREW WORD	TRANSLITERATION	COVENANT MEANING
רָעִי	<i>Ro'i (my shepherd)</i>	From Ra'ah (to feed, to tend, to shepherd). Used of Yahweh as flock-keeper of Yisra'el (Israel) throughout Nevi'im (Prophets).
נַפְשִׁי	<i>Nafshi (my soul)</i>	The breath-life, the inner person. Yahweh restores the deepest self, not merely the outward condition.
צְדָקָה	<i>Tzedek (righteousness)</i>	Covenant-aligned conduct. The paths Yahweh leads in are covenant-correct paths.
שֵׁם	<i>Shem (name)</i>	The covenant identity of Yahweh. He acts for the sake of His Name among the nations.
צִלְמַוֶּת	<i>Tzalmavet (shadow of death)</i>	Deepest darkness, mortal danger. The valley most feared becomes the valley of covenant presence.
חַסֵּד	<i>Chesed (covenant-love)</i>	Covenant-love, lovingkindness, loyalty — the binding love that defines Yahweh's covenant relationship with Yisra'el (Israel).

HEBREW WORD	TRANSLITERATION	COVENANT MEANING
רָדַף	<i>Radaf (to pursue)</i>	The same word for military pursuit. Yahweh's goodness and chesed actively chase the covenant person.
שָׁבַתִּי	<i>Shivti (I shall dwell)</i>	I shall dwell / I shall return — the sheep comes home to the Shepherd's house. Covenant completion.

---

## XIII. THE HOUSE OF YAHWEH — COVENANT DESTINATION

---

The Psalm ends: **v'shavti b'veit-YAHWEH l'orech yamim** — **and I shall dwell in the house of YAHWEH for length of days.** This is the destination of the entire covenant journey. Green pastures, still waters, the dark valley, the enemies' presence, the anointing — all of it leads to one place: home.

**Beit-YAHWEH (the house of YAHWEH) in the Tanakh context referred to the Mishkan (Tabernacle) and later the Beit HaMiqdash (Temple) in Yerushalayim (Jerusalem).** But the covenant import is deeper than any physical structure. The beit (house) of YAHWEH is the place of His presence — wherever He dwells among His people.

Shemot (Exodus) 25:8 — *'And let them make Me a sanctuary, that I may dwell in their midst.'* The purpose of the Mishkan (Tabernacle) was not worship-performance. It was covenant cohabitation. The flock lives with the Shepherd.

The name of this institution — **Miqdash Bethel Covenant Institution** — embeds this truth: **Miqdash (sanctuary, set-apart place) + Bethel (Beit-El — House of ELOHIM).** The Shepherd's house is not a building. It is a covenant community that dwells in His presence.

---

## XIV. THE COVENANT RESPONSE — WHAT TEHILLIM (PSALMS) 23 DEMANDS OF US

---

Tehillim (Psalms) 23 is not a lullaby to be sung at funerals and forgotten. It is a covenant contract — and covenants require a response from both parties. YAHWEH has declared His seven covenant provisions. What does the flock owe in return?

### THE FLOCK'S COVENANT OBLIGATIONS

1. Follow the Shepherd, not the crowd. Sheep are herd animals — they follow whatever is in front of them. The flock of YAHWEH must distinguish His voice from every substitute voice.
2. Stay in the covenant paths (magelei tzedek — tracks of righteousness). The paths of righteousness are not suggestions. They are the route the Shepherd knows leads to life and not death.
3. Trust the Shepherd in the valley. The covenant test is not on the green pastures — it is in the valley of tzalmavet (shadow of death). The sheep that trusts the Shepherd's rod and staff in darkness is the sheep that makes it through.
4. Remain in the house. The final verse is a covenant commitment: I shall dwell in the house of YAHWEH. The sheep that wanders from the fold is exposed to predators. The sheep that remains in the Shepherd's house is protected by the Shepherd's presence.
5. Declare it. David did not keep this Psalm private. He sang it. He declared it. The covenant witness of Tehillim (Psalms) 23 is meant to be spoken, carried, and transmitted. You are holding it now.

## XV. COVENANT CLOSING DECLARATION

---

### TEHILLIM (PSALMS) 23:1–6

*As Given in the Tanakh — The Covenant Text Stands Alone*

**YAHWEH is my shepherd; I shall not lack.**

**In pastures of tender grass He causes me to lie down;**

**beside waters of rest He guides me.**

**My soul He restores; He guides me in tracks of righteousness for the sake of His  
Name.**

**Even when I walk in the valley of the shadow of death, I will fear no evil,**

**for You are with me; Your rod and Your staff, they comfort me.**

**You prepare a table before me in the presence of my enemies;**

**You have anointed my head with oil; my cup overflows.**

**Surely goodness and covenant-love shall pursue me all the days of my life;**

**YAHWEH — and I shall dwell in His house for length of days.**

**YAHWEH is not a title. He is not a concept. He is not a denomination. He is the Shepherd — and every human being who has ever whispered Tehillim (Psalms) 23 in a hospital room, in a foxhole, at a graveside, or in the dark of night has touched, however briefly, the hem of the covenant that David wore for his entire life.**

**Return to the Shepherd. Return to the Tanakh. Return to the covenant. He is still in pursuit —**  
***tov vachessed yird'funi* — goodness and covenant-love are chasing you down.**

---

**MIQDASH BETHEL COVENANT INSTITUTION**

DOCUMENT 144 • JUNE 2026

miqdashbethel.org • miqdashbethel@gmail.com • 402-218-9530

PO Box 762, Pearl River, Louisiana 70452

*508(c)(1)(a) Free Church • Sole Tanakh Authority • Reaching Judaism, Christianity, and Islam*