

A COVENANT LETTER TO THE MOSQUES OF AMERICA

Return to Yahweh — The Source Before Muhammad

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Authority: The Tanakh — The Written Torah of Yahweh Alone | Standard: Devarim 19:15

To the Imams, Sheikhs, scholars, hafiz, teachers, and every man, woman, and young person who has ever bowed their forehead to the ground five times a day, fasted through Ramadan, recited the Quran from memory, given zakat to the poor, and genuinely sought to submit to the Creator of the universe:

We come to you with the oldest document in this conversation — older than the Quran, older than the New Testament, older than any Hadith collection, older than every madrasah and every mosque. We come to you with the Tanakh — the Written Torah given to Moshe (Musa) at Sinai — the source text that Islam itself acknowledges as foundational revelation. We come not as enemies. Not as crusaders. Not as Zionists. Not as Americans trying to impose a foreign framework on your faith.

We come as covenant witnesses — people who have spent decades studying the Written Torah of **Yahweh** (יהוה) in Hebrew, with lexical tools in hand, applying the two-or-three-witness standard of Devarim 19:15 to every claim we make. And we come because the Tanakh itself demands that we speak — not only to our own community but to every person who invokes the name of the Creator and asks: ***what does He actually require?***

This letter is written in the spirit of ***tokhachah*** (תוכחה) — the covenant obligation to speak honestly to one's neighbor, to reason together, to present evidence, and to hold the mirror. It is the spirit of **Vayikra (Leviticus) 19:17**:

Vayikra (Leviticus) 19:17 — "You shall not hate your fellow in your heart; you shall surely rebuke your neighbor and not incur sin because of him."

We write in love. We write in covenant accountability. And we write because what is at stake is not a theological debate — it is the lives of millions of people, many of them Muslim, and the honor of the Creator whose name is being invoked to justify their deaths.

PART ONE: THE HOUR OF RECKONING — AND THE QURAN AGREES

You believe the last hour — ***Al-Sa'ah*** (الساعة) — is approaching. The signs you study in the Quran and the Hadith collections speak of moral collapse, widespread bloodshed, the

collapse of covenant knowledge, material competition among those who once had nothing. The Quran's own names for the coming Day — Al-Haqqah, the Inevitable Reality; Al-Qari'ah, the Striking Calamity; Yawm al-Hisab, the Day of Reckoning — communicate exactly what the Hebrew prophets described as **Yom Yahweh** — the Day of the Covenant Creator.

The Arabic root of **Yawm al-Qiyamah** (يوم القيامة) — Q-W-M — means to stand, to rise up, to be brought to account in one's proper place. The Hebrew root **ShPT** (שפט) — mishpat, judgment — carries the same core concept: to set all things in their right order before the Judge of all the earth. When the Quran says every soul will be made to stand and every deed will be weighed, it is describing precisely what the Tanakh's prophets described. You are reading from the same ancient well.

And because you believe the Day is coming — because you take the accounting seriously — this letter demands your honest attention. The **Yahweh** of the Tanakh says through the prophet **Amos**:

Amos 3:2 — *"You only have I known of all the families of the earth; therefore I will punish you for all your iniquities."*

Intimacy with the Creator does not insulate from judgment — it intensifies the standard. The Quran itself confirms this: those who receive the most light carry the most responsibility for what they do with it. This letter holds that mirror before the Muslim community in America — not from outside the covenant, but from inside the oldest covenant document that all three Abrahamic traditions claim.

PART TWO: WHAT WE HONOR IN YOU — WHAT IS GENUINELY RIGHT

Before the hard things, the true things must be said.

You have maintained Tawhid — the absolute unity of the Creator. Of the three great traditions that trace themselves to the covenant of Avraham, Islam has been the most uncompromising in its insistence that the Creator is One — undivided, without partners, without a divine family structure, without a hierarchy of divine persons. The Quran's declaration, "*Qul huwa Allahu ahad*" (Say: He is one God — Surah Al-Ikhlās 112:1) resonates directly with the Tanakh's foundational declaration:

Devarim (Deuteronomy) 6:4 — *"Hear, O Israel: Yahweh is our Elohim, Yahweh is One (echad)."*

The absolute unity of the Creator — **Tawhid** in Arabic, **yichud** in Hebrew — is covenant truth. You have held it for fourteen centuries in the face of every form of pressure to compromise it. That faithfulness honors the One who declared it first.

You have honored the covenant of prayer. Five times each day — at Fajr, Dhuhr, Asr, Maghrib, and Isha — the Muslim community turns toward the Creator in structured, intentional acknowledgment of His sovereignty. The discipline of regular encounter with the Creator is entirely consistent with the Tanakh's covenant framework. **Tehillim (Psalms) 55:17** records: *"Evening and morning and at noon I will pray and cry aloud, and He shall hear my voice."* Three times a day in the Tanakh, five in Islamic practice — but the principle

is the same: covenant life is structured around intentional, regular acknowledgment of **Yahweh** as sovereign.

You preserved the covenant dietary framework. The halal dietary laws — prohibiting pork and blood, requiring proper slaughter with the name of the Creator invoked — trace directly to the Torah covenant of Vayikra 11 and Devarim 14. The Quran confirms these prohibitions (Surah Al-Baqarah 2:173; Surah Al-Ma'idah 5:3). You have maintained, through Islamic practice, dietary covenant principles that the vast majority of Christianity abandoned under Hellenistic influence. That is covenant faithfulness.

You acknowledged the prophets of the Tanakh. The Quran honors Ibrahim (Avraham), Musa (Moshe), Dawud (David), Sulayman (Solomon), Yusuf (Joseph), Yunus (Yonah), Ayyub (Iyov), Yahya (Yochanan), and Isa (Yeshua). These are covenant people — men whose lives are recorded in the Hebrew scriptures. Your acknowledgment of them is an acknowledgment that the Tanakh's covenant history is real, that its prophets were genuine, and that the Creator of the universe was active in the lives of specific human beings across specific historical events.

You preserved zakat — the covenant obligation to the poor. The third pillar of Islam — the obligation to give a portion of wealth to those in need — is rooted in the same covenant principle that the Tanakh established at Sinai. **Devarim (Deuteronomy) 15:7–8** commands: *"You shall open wide your hand to your brother, to the needy and to the poor."* The Tanakh's gleaning laws, Jubilee provisions, and tithes for the poor all reflect the same principle that zakat institutionalizes: covenant people do not accumulate while their neighbors starve.

These things are true. They honor the Creator. And they are the foundation of the harder conversation that follows — because everything genuine in Islamic practice deserves to be placed on its correct covenant footing.

PART THREE: SEVEN COVENANT DEPARTURES FROM THE WRITTEN TORAH

Covenant Departure #1 — The Name of Yahweh: Replaced by a Generic Title

The Arabic word **Allah** (الله) derives from the Semitic root **il / el** (אל / אלה) — the generic word for deity throughout the ancient Semitic-speaking world, shared by Hebrew, Aramaic, Arabic, and Akkadian. In pre-Islamic Arabia, "Allah" was used as the supreme deity's name within a broader pantheon that included other gods and goddesses. The word itself is structurally comparable to the English "God" — a generic title for a deity, not a personal covenant name. It is the Arabic equivalent of **Elohim** (אלהים) — the generic Hebrew title for deity.

But the Tanakh does not leave the Creator nameless. It gives Him a specific, personal, covenant Name — revealed with explicit instructions to use it forever:

Shemot (Exodus) 3:15 — *"Yahweh, the Elohim of your fathers, the Elohim of Avraham, the Elohim of Yitzchak, and the Elohim of Ya'akov has sent me to you. This is My name forever, and this is My memorial name for all generations."*

The Name **Yahweh** (יהוה) appears 6,828 times in the Hebrew Tanakh. It is the Tetragrammaton — the four-letter Name given personally, at the burning bush, in response to the direct question: who are You? **Yahweh** answered with a Name, not a title. And He said it was His Name **le'olam** — for all time, for every generation.

The Quran preserves the memory of this Name indirectly. Surah Taha 20:14 records the Creator saying to Musa: *"Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance."* The covenant reader immediately recognizes this as the burning bush encounter of Shemot 3. In the original Hebrew, the Name given at that moment is **Yahweh** — not the generic Arabic title. The Quran is drawing from the Tanakh event but substituting the generic Arabic title for the specific Hebrew Name. This is the same departure that Christianity made by substituting "God" and "LORD" for **Yahweh** — and the Tanakh's covenant standard applies equally to both.

The call: the Creator of the universe gave you His Name. It is not English "God," not Arabic "Allah," not Hebrew generic "El." It is **Yahweh** (יהוה) — a specific, personal, covenant Name declared forever. Learn it. Speak it. Let it be the Name your prayers address.

Covenant Departure #2 — Muhammad Was a Man, Not Yahweh: The Seal of Prophets Problem

We must address this with complete honesty and complete respect — because it is the foundational claim of Islam and it is the point at which the Tanakh and Islam most directly diverge.

Islam's central doctrine regarding Muhammad is that he is **Khatam al-Nabiyyin** (خاتم النبيين) — the Seal of the Prophets — the final and greatest messenger of the Creator, whose revelation supersedes all previous revelations. The **shahada** — the foundational declaration of Islamic faith — pairs the testimony that the Creator is One with the testimony that Muhammad is His final messenger, in a single inseparable confession.

We honor Muhammad as a man who sought the Creator with genuine sincerity, who challenged the idolatry of pre-Islamic Arabia, who preserved significant elements of the Tanakh's covenant framework in the Quran's acknowledgment of the prophets, and whose call to Tawhid — the absolute unity of the Creator — resonates with the Shema.

And the Tanakh, which Islam itself acknowledges as prior foundational revelation, gives us the precise standard by which every prophet must be measured:

Devarim (Deuteronomy) 18:20–22 — *"But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die. You may say in your heart: how will we know the word which Yahweh has not spoken? When a prophet speaks in the name of Yahweh, if the thing does not come about or come true, that is the thing which Yahweh has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him."*

Devarim (Deuteronomy) 13:1–4 — *"If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, and the sign or the wonder comes true, concerning which he spoke to you, saying, 'Let us go after other gods (whom you have not known) and let us serve them,' you shall not listen to the words of that prophet or that dreamer of dreams; for Yahweh your Elohim is testing you to find out if you love Yahweh your Elohim with all your heart and with all your soul. You shall*

follow Yahweh your Elohim and fear Him; and you shall keep His commandments, listen to His voice, serve Him, and cling to Him."

The Tanakh's two-part test for a genuine prophet is: (1) does the prophet speak in **Yahweh's** Name — His specific covenant Name, not a generic title? And (2) does the prophet's message align with the established covenant, or does it lead the people toward a different deity or framework?

Islam's framework presents a tension against both parts of this test. First: Muhammad spoke and wrote in Arabic, and addressed the Creator as "Allah" — the generic Semitic deity title — not as **Yahweh**, the specific covenant Name that **Yahweh** Himself declared as His Name forever. Second: the doctrine of *tahrif* — the Islamic claim that the previous scriptures (Torah and Injil) were corrupted and therefore the Quran was sent to correct them — fails the evidence test. The discovery of the Dead Sea Scrolls in 1947 established that the Hebrew Torah text as we have it today was already stable in the 3rd–2nd century BCE — over eight centuries before Muhammad. The text the Quran claims was corrupted is demonstrably uncorrupted.

Furthermore, Devarim 4:2 — a commandment given in the primary text that Islam claims as prior revelation — states explicitly:

Devarim (Deuteronomy) 4:2 — *"You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of Yahweh your Elohim which I command you."*

The Quran, by its own claim, adds to — and in places modifies — the Written Torah. The claim that it supersedes the Torah rather than being accountable to it reverses the authority structure that the Torah itself establishes. The Tanakh is the foundation. Everything built on it is measured by it. Not the reverse.

This is not an attack on Muhammad's sincerity or on the genuine spiritual experiences of billions of Muslims. It is the application of the Tanakh's own testing standard — applied equally to every tradition, without partiality. The Tanakh applies this same test to Christian Nicene councils, to Talmudic rabbinical additions, and to every human institution that claims to speak for the Creator of the universe. **Yahweh's Word alone is the standard.**

Covenant Departure #3 — The Hadith: The Fence That Consumed the Field

Islam shares with Judaism a two-tier structure of religious authority: the primary text — the Quran — and the collected commentary tradition — the Hadith. The Hadith are the recorded sayings and actions of the Prophet Muhammad, compiled by scholars in the two centuries following his death in 632 CE. The most authoritative Sunni collections — Sahih al-Bukhari and Sahih Muslim — were compiled approximately 846 and 875 CE respectively — over two centuries after the Quran was revealed.

The parallel to the Jewish Talmud — compiled over centuries of rabbinic discussion, codified in the Babylonian Talmud around 500 CE — is structural and precise. In both cases, a vast body of commentary was built on top of the primary text. In both cases, the commentary tradition gradually began to govern the primary text rather than serve it.

The Tanakh's standard could not be clearer:

Devarim (Deuteronomy) 4:2 — "You shall not add to the word which I am commanding you, nor take away from it."

Mishlei (Proverbs) 30:5–6 — "Every word of Elohim is tested; He is a shield to those who take refuge in Him. Do not add to His words or He will reprove you, and you will be proved a liar."

Three independent Tanakh witnesses establish the same standard. The Quran itself — in its primary text — confirms this principle, declaring that the Creator's words are complete and that no one may change them (**Surah Al-An'am 6:115; Surah Al-Kahf 18:27**).

Yet the most vivid and doctrinally significant elements of popular Islamic belief — the detailed description of the Dajjal, the Mahdi, the descent of Isa near Damascus, the sun rising from the west — do not come from the Quran. They come from the Hadith. Your own Islamic Eschatology scholarship confirms what your most authoritative Sunni sources acknowledge: the word Dajjal does not appear anywhere in the Quran. The Mahdi is absent from both Sahih al-Bukhari and Sahih Muslim — the two most authoritative collections. These are Hadith traditions, not Quran, and the Quran's own primary text must govern the Hadith — not the reverse.

The call: read the Quran alone for one hour each week, without the Hadith lens. Ask what the Quran itself says — before two centuries of commentary begins to govern it. Then bring what the Quran says back to its source in the Written Torah and measure both against the oldest document in this conversation.

Covenant Departure #4 — The Exaltation of Muhammad's Person in Worship

There is a profound difference between honoring a messenger and incorporating that messenger's name into the worship of the Creator. The Tanakh is unequivocal: the covenant community worships **Yahweh (יהוה)** alone. Moshe — who spoke face to face with **Yahweh** (Shemot 33:11), who received the Torah at Sinai, who led the entire covenant people out of Egypt — is never invoked in the covenant's worship framework. His name does not appear in the Shema. He is not addressed in prayer. The Tanakh does not tell the covenant community to send blessings upon Moshe in every act of worship.

Islamic worship incorporates Muhammad's name and blessing into the foundational declaration of faith (**shahada**), into the **adhan** (call to prayer), into the **salawat** (blessings upon Muhammad), and into the regular cadence of Islamic speech and practice. The phrase "**salla Allahu 'alayhi wa-sallam**" — **peace and blessings be upon him** — is attached to Muhammad's name every time it is mentioned, in a way that no Tanakh prophet's name is treated, including Moshe.

The Tanakh's covenant instruction is direct:

Shemot (Exodus) 20:3 — "You shall have no other gods before Me."

Devarim (Deuteronomy) 6:5 — "You shall love Yahweh your Elohim with all your heart and with all your soul and with all your might."

The covenant is singular and exclusive: the heart, the soul, and all the strength are directed toward **Yahweh (יהוה)** alone. When any human being — however genuine, however sincere, however profound their message — is elevated to a position where their name is incorporated into the acts of worship directed toward the Creator, the covenant framework

has been altered. Muhammad was a man. A man who sought the Creator with genuine intensity. And a man who himself said, repeatedly, that he was only a messenger — a human being who could not intercede for anyone, not even his own family, unless the Creator willed it.

The call: direct the worship — all of it — to Yahweh alone. Honor the message. Honor the sincerity. But do not elevate the messenger into the worship space that the Tanakh reserves for the Creator alone.

Covenant Departure #5 — Killing in the Name of Allah: The Documented Covenant Violation

This is the departure that the global Muslim community must address with the same courage it would demand of any other community confronting its own history. We address it not to condemn Islam or to equate all Muslims with extremists — the data itself establishes that the vast majority of Muslims worldwide oppose terrorism and that **86 percent of the victims of Islamist terrorism are themselves Muslim**. We address it because the sixth commandment of **Yahweh** — *lo tirtzach* — applies to every hand that sheds innocent blood, in every community, under every banner.

I. The Scale of the Record

The French think tank Fondation Pour L'Innovation Politique (Fondapol), drawing from verified global data, documented **66,872 Islamist terrorist attacks between 1979 and April 2024, killing at least 249,941 people**. The five groups responsible for more than 80 percent of all victims are the Taliban, Islamic State (ISIS), Boko Haram, Al-Shabaab, and Al-Qaeda — all of which operate explicitly under Islamic theological justification.

The Global Terrorism Index (2025) identifies Islamic State and its affiliates as the deadliest terrorist organization in 2024–2025, responsible for at least 1,805 deaths in 2025 alone, operating in 22 countries. ISIS justified its killings in its own publication *Dabiq* by stating directly: *"A hate crime? Yes. Muslims undoubtedly hate liberalist sodomites. An act of terrorism? Most definitely. Muslims have been commanded to terrorize the disbelieving enemies of Allah."* This is not a fringe claim made on the margins of a fringe movement. This is a published theological justification for murder, issued in the name of the Creator of the universe.

The Sunni-Shia sectarian violence has killed hundreds of thousands since 680 CE — beginning with the Battle of Karbala and continuing through the present day in Pakistan, Iraq, Syria, and Yemen. Shia mosques bombed by Sunni extremists. Sunni communities targeted by Shia militias. Brothers in the same Abrahamic covenant tradition, killing each other with the name of the Creator on their lips.

II. The Tanakh's Verdict Is Unambiguous

The sixth commandment is *lo tirtzach* (לֹא תִרְצַח) — you shall not commit *ratzach* (H7523): the intentional, unauthorized killing of innocent human life. The BDB and HALOT lexicons confirm this is not the general word for killing in warfare. It is specifically the murder of innocent persons. And Bamidbar (Numbers) 35:33 establishes the covenant consequence:

Bamidbar (Numbers) 35:33 — "You shall not pollute the land in which you live, for blood pollutes the land; and no expiation can be made for the land for the blood that is shed on it, except by the blood of him who shed it."

Shemot (Exodus) 23:7 — "Keep yourself far from a false matter, and do not kill the innocent or the righteous, for I will not acquit the wicked."

There is no Islamic theological argument — no concept of *jihad*, no doctrine of *takfir*, no fatwa from any sheikh — that can override the direct commandment of the Creator as established in the Written Torah that the Quran itself acknowledges as foundational. The Creator does not authorize the murder of civilians. He does not authorize the bombing of mosques or churches. He does not authorize the execution of people for theological non-conformity. He does not authorize the suicide bombing of marketplaces full of Muslim men, women, and children.

The Quran itself, in its primary text, agrees. Surah Al-Ma'idah 5:32 — drawing explicitly from the Talmudic tradition that itself draws from the Torah — states: "*whoever kills a soul unless for a soul or for corruption done in the land — it is as if he had slain mankind entirely.*" The principle is from the Tanakh covenant. The Quran preserved it. The extremist movements have discarded it. And the moderate Muslim majority has too often been silent about that discarding.

The call: speak publicly, in your mosques, in your communities, in your theological institutions, against the killing being done in the name of the Creator you serve. Not as a political statement. As a covenant obligation. Because silence in the face of innocent blood being shed in **Yahweh's** name makes the community a party to the pollution of the land.

Covenant Departure #6 — The Sunni/Shia Division: Brotherhood Broken at Karbala

In 680 CE — 48 years after the death of Muhammad — the son of Ali ibn Abi Talib, Husayn ibn Ali, was killed at the Battle of Karbala by forces loyal to the Umayyad Caliph Yazid I. This single event split the Muslim community into two streams that have never been fully reconciled — Sunni Islam, which accepted the line of caliphal succession, and Shia Islam, which held that leadership of the Muslim community belonged rightfully to the descendants of Muhammad through Ali.

The Sunni-Shia split has resulted in 1,400 years of theological dispute, political rivalry, and sectarian bloodshed. In the 20th and 21st centuries alone, Sunni extremist groups have carried out mass killings at Shia mosques, holy sites, and religious gatherings. In Pakistan, Iraq, and Syria, the bombing of Shia prayers has killed thousands. The Iran-Iraq war (1980–1988), in which Sunni-led Iraq and Shia-led Iran fought an eight-year conflict that killed an estimated 500,000 to 1 million people, was fueled in significant part by this sectarian fracture.

The Tanakh's word for this situation is not primarily political — it is covenant. The division of the covenant people against themselves — brother killing brother over a question of succession — is the very pattern the Tanakh condemns most sharply in Israel's own history. The prophet **Yechezkel (Ezekiel)** records **Yahweh's** grief over the divided kingdom of Yisra'el and Yehudah:

Yechezkel (Ezekiel) 37:22 — "And I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them; and they will no longer be two nations and no longer be divided into two kingdoms."

Unity under the covenant of the Creator is not a political ideal — it is **Yahweh's** active will for His people. Division that produces bloodshed is covenant sin. The Muslim community's

responsibility before **Yahweh** is to pursue the reconciliation that the Tanakh calls for — between Sunni and Shia, between Arab and Persian, between the many factions that have taken the name of the Creator and used it to justify killing those who bear the same name.

Covenant Departure #7 — The Treatment of Women: Female Genital Mutilation, Honor Killings, and the Tzelem Elohim

The Tanakh establishes its covenant standard for the treatment of women on the most foundational declaration in all of scripture — spoken on the sixth day of creation, before any law was given, before any nation existed, before any religion was named:

Bereishit (Genesis) 1:27 — "So Elohim created man in His own image, in the image of Elohim He created him; male and female He created them."

Both male and female carry the **tzelem Elohim (צֶלֶם אֱלֹהִים)** — the image of the Creator — completely, equally, without qualification. This declaration is not aspirational. It is ontological. It is a statement about what every female human being IS before any cultural tradition, any legal system, or any religious interpretation touches her. And it means that any practice that mutilates her body, ends her life, or treats her as less than a full person made in the image of the Creator of the universe is not a covenant act. It is a covenant violation.

We address three specific practices in this departure — because they are occurring right now, they are being justified with religious language, and the Tanakh's covenant standard condemns each of them without qualification.

I. Female Genital Mutilation — The Wound That Has No Covenant Basis

Female genital mutilation — the partial or total removal of the external female genitalia, most commonly performed on girls between infancy and age fifteen — affects an estimated **230 to 307 million women and girls alive today** (UNICEF 2024; CSPII FGM Index 2026). The CSPII 2026 study, which drew from 78 countries compared to UNICEF's 31, found that approximately **one in four Muslim females worldwide has undergone some form of FGM**, compared to approximately one in fifty-four non-Muslim females — establishing a documented correlation between Islamic communities and the practice.

The four Sunni schools of Islamic jurisprudence are divided on FGM: three — the Hanafi, Maliki, and Hanbali schools — classify it as *mustahabb* or *makrumah* (recommended or noble). The Shafi'i school — dominant in Southeast Asia, including Malaysia, Indonesia, and parts of East Africa — classifies it as *wajib* (obligatory). Professor Kecia Ali, a scholar of Islamic law, confirms that "female circumcision of some type is either recommended or required by the dominant classical view of all Sunni schools of Islamic jurisprudence" — which is precisely why it is practiced at nearly universal rates in Shafi'i-dominant regions. Somalia, where the Shafi'i school is primary, has an FGM prevalence rate of 99.2 percent among women (NIH meta-analysis, 2022). The Gambia, 90 percent Muslim, reports rates exceeding 90 percent in rural areas, with the majority of Gambian women who underwent FGM stating they did so because religion mandates it.

The documented health consequences of FGM, established by the WHO, NIH peer-reviewed literature, and the State University of New York Downstate Medical Center, are severe. Immediate consequences include **severe pain, hemorrhage, shock, and infection**. Long-term consequences include **chronic pain, recurrent urinary and**

reproductive tract infections, obstetric fistula, complications in childbirth, and significant psychological trauma. In its most severe form — infibulation, the removal of the labia and suturing of the vulva — the procedure places the girl's life at direct risk. Type III FGM constitutes approximately 8 percent of all cases in the Gambia. There are no documented medical benefits to any form of FGM.

Now the decisive question: does the Quran authorize this practice?

The Quran does not mention female circumcision anywhere. Not a single verse. The entire justification for FGM within Islamic jurisprudence rests on Hadith — specifically a narration attributed to the Prophet Muhammad concerning a woman called Umm 'Atiyya who performed circumcisions, in which Muhammad reportedly said: "Do not cut too deeply, for that is better for the woman and more pleasing to her husband." The Hadith's authenticity has been contested by major Islamic scholars. In 2004, Egypt's Grand Mufti Muhammad Sayyid Tantawi declared that the hadiths on FGM were unreliable. A 2006 conference at Al-Azhar University in Cairo saw prominent Muslim clergy declare FGM unnecessary. Egyptian scholars Mohammed Emara and Mohammad Salim Al-Awa argue it has no basis in Islamic jurisprudence. A UNICEF Egypt document prepared by Islamic scholars states plainly: "There is no practice in Prophetic Sunnah called 'Sunnah-based FGM/C.' Further, the Prophet Muhammad's biography contains no reference or evidence that he allowed the circumcision of his daughters, wives, or any of his female relatives."

This means FGM is a Hadith-derived, jurisprudence-elaborated practice — precisely the category of addition to the primary text that the Tanakh's own standard prohibits. The Tanakh's covenant of circumcision — **brit milah** — was commanded explicitly for males in Bereishit 17:9-14. **Yahweh** said: "*Every male among you shall be circumcised.*" He did not say every female. The Tanakh's covenant circumcision is sex-specific, male-specific, covenant-specific — and any extension of it to the female body is an addition to the Written Torah that Devarim 4:2 explicitly prohibits.

Devarim (Deuteronomy) 4:2 — "*You shall not add to the word which I am commanding you, nor take away from it.*"

A girl made in the **tzelem Elohim** — bearing the image of the Creator in her body — is not to be permanently disfigured in the name of religious practice. She cannot consent. She cannot refuse. She carries no sin in the body she was given. What is done to her is done to a person whose dignity was declared by the Creator Himself on the sixth day of creation.

The call to every imam, sheikh, father, and grandmother who has perpetuated this practice: the Quran does not command it. The Written Torah — which your tradition acknowledges as prior foundational revelation — does not authorize it for women. The Hadith tradition that justifies it has been declared unreliable by your own most authoritative institutions. It must stop.

II. Honor Killings — The Sixth Commandment Applied to Your Own Daughters

The United Nations estimates approximately **5,000 women and girls are killed annually in so-called honor killings** worldwide — though human rights organizations note that actual numbers are significantly higher due to widespread underreporting and the misclassification of these murders as domestic violence, accidents, or suicides. In Iran alone, academic estimates cited by the state-run ISNA news agency place the annual figure at **375 to 450 honor killings per year**. The Stop Honor Killings organization

documented 37 honor killings of women and 2 of children in Iran in 2024 alone, from verifiable cases — acknowledging the figure represents a minimum.

Honor killings are defined as the murder of a family member — overwhelmingly female — by male relatives who claim her conduct has brought shame upon the family. Documented triggers include: refusing an arranged marriage, engaging in a romantic relationship not approved by the family, seeking divorce, choosing a career, traveling without permission, dressing in a manner the family considers insufficiently Islamic, converting to another religion, or even becoming a victim of sexual assault. In multiple Muslim-majority countries — including Egypt, Iraq, Jordan, and previously Pakistan — the legal systems have treated honor killings as mitigating circumstances, imposing reduced sentences on perpetrators.

The critical theological question: does the Quran authorize honor killing?

The answer, acknowledged by Muslim scholars across the spectrum, is no. Jonathan A. C. Brown, a leading scholar of Islamic law, documents that "no Muslim scholar of any note, either medieval or modern, has sanctioned a man killing his wife or sister for tarnishing her or the family's honor." The Council of Europe's Resolution 1327 (2003) states that honor crimes "emanate from cultural and not religious roots." Islam's own Quran requires four male witnesses to a sexual act before any charge can be brought (Surah An-Nur 24:4) — a standard that effectively makes extrajudicial execution for alleged sexual misconduct an act of murder under Islamic law itself.

But the Tanakh does not leave this as merely a question of Islamic jurisprudence. The Tanakh applies the sixth commandment directly:

Shemot (Exodus) 20:13 — "*You shall not commit murder (lo tirtzach — לא תרצח).*"

The word ***ratzach*** (H7523) is the unauthorized, premeditated killing of innocent human life. A daughter who refused an arranged marriage has committed no covenant crime under the Written Torah — none. A woman who sought an education has committed no covenant crime. A girl who was assaulted committed no covenant crime — she was victimized. The killing of any of these women by their own fathers or brothers is not a covenant act. It is murder — precisely the act that the sixth commandment of **Yahweh** prohibits.

The Tanakh goes further. Devarim 24:16 establishes the individual accountability standard:

Devarim (Deuteronomy) 24:16 — "*Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin.*"

Individual accountability before the Creator. Not family collective accountability enforced by execution. Not patriarchal ownership of women's bodies and choices. The Written Torah does not give fathers the authority to execute daughters. It does not give brothers the authority to kill sisters. It does not give clans the authority to destroy women who refuse to conform to patriarchal custom. Whatever shame a daughter's choices bring on a family in the eyes of a patriarchal culture, the sixth commandment does not provide a covenant exemption for the man who kills her for it. ***lo tirtzach*** has no family exception.

III. The Taliban, Afghanistan, and the Prohibition on Girls' Education

Since returning to power in August 2021, the Taliban government of Afghanistan — governing in the name of Islam and the Quran — has prohibited girls from attending school above grade six, banned women from universities, and forbidden women from working in most sectors outside the home. Afghanistan is the only nation on earth that officially

prohibits girls from receiving an education. The Taliban has justified this policy as an Islamic obligation.

The Quran does not prohibit girls' education. The first word revealed to Muhammad — according to the Quran's own account in Surah Al-Alaq 96:1 — was "*Iqra*" — Read. The Hadith tradition records Muhammad saying: "*Seeking knowledge is an obligation upon every Muslim.*" Classical Islamic scholars understand this to apply to both men and women.

The Tanakh's covenant establishes the equal obligation of covenant instruction for all who bear the image of the Creator. Shemot (Exodus) 12:26 envisions daughters asking covenant questions. Mishlei (Proverbs) 1:8 commands children — without gender distinction — to hear the instruction of their father and not to forsake the teaching of their mother. The covenant was given at Sinai before all Israel — men, women, and children — and Devarim 31:12 commands the reading of the Torah before the entire assembly: "*Assemble the people — men, women, children, and the stranger who is within your gates — that they may hear and learn and fear Yahweh your Elohim.*" Women. Children. In the covenant assembly. Learning. Not hidden.

IV. The Covenant Standard Applied: What Yahweh Says About Women

The Tanakh's portrait of covenant womanhood is not one of silence, confinement, mutilation, or vulnerability to family execution. It is one of full legal standing, legal protection, and the complete dignity of a human being who bears **Yahweh's** own image.

Shemot 21:10 establishes legally enforceable rights for wives — food, clothing, and conjugal rights are her legal entitlements, not her husband's gifts. Bamidbar 27:1-11 establishes that the daughters of Zelophehad could inherit their father's property — a legal ruling given directly by **Yahweh** Himself when the existing law was incomplete. Vayikra 19:18 commands loving your neighbor as yourself — with no gender qualifier. The entire book of Rut (Ruth) is a tribute to a Moabite woman's covenant faithfulness. Devorah led Yisra'el as a judge and prophet (Shoftim 4-5). Miriam stood alongside Moshe and Aharon as one of three leaders of the Exodus (Michah 6:4). **Yahweh** explicitly names a woman — Miriam — as one of the three leaders He sent to deliver Israel from Egypt.

The call: wherever Islamic practice — rooted in Hadith, in medieval fiqh, in tribal custom, or in political ideology — treats women as less than the full image-bearers of the Creator that Bereishit 1:27 declares them to be, the Tanakh requires correction. Female genital mutilation of girls who cannot consent is not a covenant act. It is the mutilation of the **tzelem Elohim**. Honor killing of women who exercised the agency the Creator gave them is not a covenant act. It is murder — **ratzach** — defined by the sixth commandment. Prohibiting girls from learning is not a covenant act. It is the denial of what **Yahweh** commanded in Devarim 31:12. None of these things have a covenant foundation. All of them must be named, stopped, and repented of before the Creator who will hold every hand accountable.

PART FOUR: A DIRECT WORD TO EACH FACTION OF ISLAM

We recognize that "Muslim" covers the same vast range of practice, culture, tradition, and sincerity as "Christian" or "Jewish." The following addresses each major faction and tradition specifically — with their strengths honored and their covenant questions named.

To the Sunni Mainstream — Al-Azhar, ISNA, and the Global Majority

Brothers and sisters of the Sunni tradition: you carry the weight of being Islam's majority — and with that weight comes the responsibility to lead the reckoning with violence done in the name of your tradition. Al-Azhar University in Cairo has issued fatwas condemning ISIS and terrorism. ISNA and CAIR have repeatedly stated that terrorism is not Islam. These statements are covenant-right. But statements are not enough when mosques in America continue to be incubators for the ideology that produced ISIS, Al-Qaeda, and the Taliban.

The Wahhabi/Salafi theology — funded by petrodollars from Saudi Arabia across four decades and exported to mosques worldwide — is the documented root theology of global Islamist terrorism. Your primary Islamic scholars acknowledge this. Mir Faizal's analysis, confirmed by Islamic academic sources, identifies Salafi jihadism specifically as the strain associated with global terrorism, not the broad Sunni tradition.

The call: name the Wahhabi/Salafi jihadist theology as the departure it is — not only from the Quran's primary text but from the Tanakh's covenant standard that the Quran itself acknowledges. Defund it. Remove it from your mosques. And speak the sixth commandment plainly: *lo tirtzach* — in Arabic, *lā taqtul* (لا تقتل) the innocent.

To the Shia — Iran, Hezbollah, the Hawza, and the Mourners of Karbala

Brothers and sisters of the Shia tradition: the grief of Karbala is real. The injustice done to Husayn ibn Ali in 680 CE was a genuine covenant crime — the killing of the grandson of Muhammad, in the land of the covenant, for political power. The Tanakh has a word for what was done at Karbala: it was the shedding of innocent blood, and Bamidbar 35:33 declares that blood pollutes the land and cries for accounting.

But the grief of Karbala does not authorize what Iran and Hezbollah have done in the name of resistance: the funding of proxy militias that kill civilians across the Middle East, the use of human shields in civilian neighborhoods, the threat of genocide against an entire nation, and the export of the revolutionary ideology of Ayatollah Khomeini — who declared himself the supreme political and religious authority of the Islamic Republic and demanded the execution of thousands of political prisoners in 1988.

The Tanakh does not permit the oppressed to become the oppressor. The memory of Karbala is honored when it produces justice — not when it produces a mirror image of the same injustice under a different flag. **Shemot (Exodus) 22:21** — "*You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt*" — applies to every community that has ever been victimized. The memory of persecution is not authorization for persecution.

To the Sufi — The Way of the Heart

Brothers and sisters of the Sufi traditions: your emphasis on the inner dimension of faith — the direct experience of the Creator's presence, the purification of the heart, the covenant of love rather than only law — resonates with the deepest notes of the Tanakh. **Yirmeyahu (Jeremiah) 31:33** promises a covenant written not on tablets but on living hearts. The Sufi tradition's insistence that worship is not only external performance but interior encounter reflects exactly this covenant aspiration.

The covenant question for the Sufi tradition is the veneration of saints and masters. The Tanakh is unambiguous: no human being, however holy, however close to the Creator, occupies the role of divine intermediary between the worshipper and **Yahweh**. Moshe

interceded for the people — but he was not prayed to. The Tanakh's covenant is direct: person to **Yahweh**, without mediating hierarchy. Let the interior seeking that defines the Sufi path continue — and let it reach all the way to **Yahweh** Himself, without a chain of saints between you.

To the Nation of Islam — Warith Deen Mohammed's Legacy and Louis Farrakhan's Error

Brothers and sisters in the Nation of Islam tradition: the historical grievances that gave birth to this movement are real. The African American community endured centuries of slavery, Jim Crow, and systemic violence — often carried out in the name of a Christianity that cited the Bible to justify chattel slavery. The NOI's rejection of that Christianity and its assertion of dignity, self-respect, and communal solidarity were genuine responses to genuine injustice.

But the original Nation of Islam's racial theology — the teaching that white people were created by a scientist named Yakub as a race of devils, that the Creator is a Black man, and that racial redemption is the purpose of Islam — has no basis in the Quran, no basis in the Hadith, and no basis in the Tanakh. It is a racial mythology grafted onto Islamic language. Warith Deen Mohammed, the son of Elijah Muhammad, recognized this and led the movement toward orthodox Sunni Islam in 1975 — one of the most courageous acts of theological correction in American religious history.

The Tanakh's covenant is racially universal from its foundation. **Bereishit (Genesis) 1:27** — every human being bears the image of the Creator. **Bamidbar (Numbers) 15:16** — one law for the native and the stranger. **Vayikra 19:34** — love the stranger as yourself. The covenant of **Yahweh** does not come in racial packaging. It comes in covenant packaging — and it is available to every person who carries the image of the Creator in their body, regardless of ancestry.

To the Wahhabi and Salafi — The Most Urgent Word

Brothers and sisters who follow the theology of Ibn Abd al-Wahhab and the Salafi reform tradition: we address you last and most directly, because the documented connection between your theological framework and global Islamist violence demands it.

The principle of **takfir** — declaring a Muslim to be an apostate and therefore liable for execution — has no basis in the Quran's primary text. It is a Hadith-derived tradition, expanded through medieval jurisprudence, and weaponized by ISIS, Al-Qaeda, and the Taliban to justify the murder of fellow Muslims who disagree with their interpretation. **The 249,941 documented deaths from Islamist terrorism since 1979 are primarily the consequence of this theology applied.**

The Tanakh's covenant standard for addressing theological disagreement is not the sword. It is **tokhachah** — honest covenant witness, spoken directly, grounded in the primary text, and submitted to **Yahweh's** own judgment. **Vayikra (Leviticus) 19:17** — rebuke your neighbor in words, not with violence. The covenant does not give any community — Wahhabi, Salafi, Sunni, Shia, or any other — the authority to execute fellow human beings for theological non-conformity.

PART FIVE: THE TRUE LOVE OF YAHWEH — COVENANT OF PEACE, NOT THE SWORD

Here is the theological heart of everything in this letter. The killing done in the name of the Creator — whether by Crusaders, Inquisitors, or jihadists — is always the product of the same error: the substitution of human institutional power for the covenant of **Yahweh** (יהוה) as the method of covenant expansion.

The Tanakh has never presented the sword as the instrument of covenant expansion to the nations. The Tanakh's missionary method is the life lived so faithfully, so beautifully, so transparently before the Creator, that the nations come on their own:

Yeshayahu (Isaiah) 2:3 — *"And many peoples will come and say, 'Come, let us go up to the mountain of Yahweh, to the house of the Elohim of Ya'akov; that He may teach us concerning His ways and that we may walk in His paths.' For the Torah will go forth from Tzion and the word of Yahweh from Yerushalayim."*

The nations come *because they want to come* — because they see the covenant lived with such integrity that they want what you have. The sword produces compliance, not covenant. It produces the appearance of submission without the substance of the transformed heart. **Yahweh** has never been interested in the appearance of submission. He has always been interested in the heart that genuinely turns to Him.

The Quran's own Surah Al-Baqarah 2:256 establishes this: *"There is no compulsion in religion."* This Quranic verse is drawing from the same covenant spirit as the Tanakh's invitation framework. You cannot force covenant. You cannot compel genuine submission by the sword. **Yahweh** knows this. It is why His covenant has always been expressed as an invitation — a calling, a drawing, a voice that says:

Yeshayahu (Isaiah) 55:1 — *"Ho! Every one who thirsts, come to the waters; and you who have no money come, buy and eat. Come, buy wine and milk without money and without cost."*

No sword. No compulsion. No theological extortion. An invitation — to everyone who thirsts, regardless of nation, regardless of religious heritage, regardless of how far they have wandered. This is the true love of **Yahweh** (יהוה) — the love that the Tanakh describes in His own self-declaration:

Shemot (Exodus) 34:6–7 — *"Yahweh, Yahweh Elohim, compassionate and gracious, slow to anger, and abounding in lovingkindness (chesed) and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin..."*

Compassionate — **rachum** (רַחוּם). Gracious — **channun** (חַנוּן). Slow to anger — **erekh appayim** (אֶרֶךְ אַפַּיִם). Abounding in covenant loyalty — **rav chesed** (רַב־חֶסֶד). This is the character of **Yahweh** as He defined it Himself. The sword does not appear in this list. The rack does not appear. The suicide vest does not appear. What appears is the patient, persistent, womb-deep love of a Creator who does not destroy what He made but draws it — endlessly, faithfully — back toward Himself.

The Arabic word for peace — **salaam** (سَلَام) — shares the same ancient Semitic root as the Hebrew **shalom** (שָׁלוֹם) and the Hebrew verb **shalem** (שָׁלַם) — wholeness, completeness, the restoration of right relationship. Islam means submission. Shalom means wholeness. They are describing the same covenant reality from their two sides: when you genuinely

submit to **Yahweh**, you receive His wholeness. The path to *salaam* has always been through submission to the covenant — not through the sword.

PART SIX: THE COVENANT PATH FORWARD — SIX STEPS OF RETURN

- 1. Learn and speak the Name: Yahweh (יהוה).** The Creator gave His name forever in Shemot 3:15. Begin your prayers by addressing Him by His covenant name — not the generic Arabic title, but the specific personal Name He gave Himself. This is not a rejection of your tradition. It is a return to the source that your tradition claims as foundational.
- 2. Place the Written Torah over the Quran and the Hadith in authority.** The Tanakh precedes the Quran by two millennia. The Islamic doctrine of tahrif (corruption of the scriptures) fails the Dead Sea Scrolls evidence test. Devarim 4:2 establishes that nothing may be added to the Written Torah — and this standard applies to every tradition that claims the Torah as prior revelation.
- 3. Speak publicly and from the minbar against killing in the name of the Creator.** Not once, not in response to an attack — as a standing, weekly, covenant proclamation. **Lo tirtzach.** The blood of the innocent — Muslim and non-Muslim alike — pollutes the land of the covenant (Bamidbar 35:33). The community that is silent about its own members doing the killing becomes a party to the pollution.
- 4. Work actively toward Sunni-Shia reconciliation.** The division that began at Karbala has killed hundreds of thousands of Muslims over fourteen centuries. Yechezkel 37:22 — one nation, one covenant, one people — is **Yahweh's** will for the people who carry His covenant. The sectarian fracture is a covenant sin that requires covenant repair.
- 5. Engage in genuine teshuvah — personal and communal repentance.** Not a theological exercise — a specific, honest accounting before **Yahweh** of where the community has departed from the covenant standard. The Daniyel 9 model: name the specific sins, not in self-hatred but in covenant honesty, and bring them before the Creator who already knows them and is waiting to forgive them.
- 6. Read Malakhi 4:4-6 as the current assignment.** The last words of the last writing prophet of the Tanakh: remember the Torah of Moshe. Not the Torah as filtered through the Quran. Not the Torah as interpreted by the Hadith. The Torah itself — the Written Torah of **Yahweh**, given at Sinai, preserved without corruption across three millennia, and still speaking.

PART SEVEN: A PERSONAL WORD FROM KEPHA ARCEMONT

My name is Kepha Arcemont — born Peter Paul Arcemont in New Orleans, Louisiana. I am Acadian-Indigenous, a former New Orleans firefighter, a blues-rock musician, and a man who has spent over four decades studying the Written Torah of **Yahweh** as seriously as I know how.

I have not written this letter from outside your tradition looking in. I have a 23-year history inside an institution — the House of Yahweh in Abilene, Texas — that also emphasized the

Name of **Yahweh**, also rejected the Sunday church and the pagan holidays, also kept the Sabbath and the appointed times. And I watched what happens when a community builds genuine covenant foundations and then places a human leader above those foundations. The institution becomes the authority. The man becomes the standard. The covenant gets buried under the institution.

That is the warning this letter carries for every religious tradition — including yours. The moment any human being — however sincere, however prophetically gifted, however much good they did in the world — is elevated to the position of final authority over the covenant, the covenant has been compromised. Muhammad was a remarkable man. The history of the world would be different without him. And he was a man — a man who pointed toward the Creator, not a man who replaced the Creator's own written standard with his own.

I have written covenant letters to the churches of America asking them to account for the Crusades, the Inquisition, and the colonial genocide done in the name of Jesus Christ. I have written to the synagogues of America asking them to account for the Talmud's displacement of the Written Torah and for the innocent blood being shed in the name of the covenant people in Gaza, the West Bank, and Lebanon. I write this letter to you with the same standard applied equally — because **Yahweh's** covenant has no favorites. He applies the same measuring line to every people who call themselves by His covenant. Amos 3:2 says it plainly: the people He has known most intimately will be held most accountable.

My father — SFC Terry Gilman Arcemont, Purple Heart, Silver Star, Bronze Star, Oak Leaf Cluster, killed in action on the Imjin River in South Korea in 1967 — gave his life for a country built on the principle that every human being carries inherent dignity. He believed it enough to die for it. **Yahweh's** covenant says the same thing, older than any nation, grounded deeper than any constitution: every person bears the ***tzelem Elohim*** — the image of the Creator. That image does not disappear because of religion, race, nationality, or theological non-conformity. It was placed there by the One who made the universe, and it demands honor.

The invitation of the Tanakh to you is the same as it is to every tradition in this three-letter series:

Malakhi (Malachi) 3:7 — *"Return to Me, and I will return to you, says Yahweh of hosts."*

Not return to the institution. Not return to the tradition. Not return to the founder's memory. Return to **Yahweh (יהוה)** Himself — the Creator who spoke at Sinai, who gave His Name forever, who wrote the covenant on the heart of every person who genuinely seeks Him, and who has never once refused a sincere, honest, turning toward Him.

The path of ***salaam*** — of true peace, of true wholeness — has always been the covenant. It was there before Muhammad. It will be there after every institution has passed.

Yahweh's covenant is the only foundation that holds.

In the Name and Authority of Yahweh (יהוה),

Kepha Arcemont

Elder and Founder

Miqdash Bethel Covenant Institution

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