

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

DOCUMENT 269

YOU SHALL RISE BEFORE THE GRAY HEAD

A Covenant Deep Dive into Leviticus 19:32 — *mipnei seivah takum* (before the gray head you shall rise), מִפְּנֵי שֵׂיבָה תִּקּוּם

What Does the Command to Rise Before the Aged and Honor the Face of the Old Mean in the Tanakh, Whom Does It Cover, What Does It Not Require, and How Does the Modern Believer Keep It? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✧ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
The Talmud debates whom Leviticus 19:32 covers: one sage reads <i>zaken</i> (old man) as a man who has acquired wisdom, while Isi ben Yehuda holds that “ <i>any person of hoary head</i> ” is included (Kiddushin 32b). Rabbi Yochanan rose for aged gentiles (Kiddushin 33a). Israeli buses still post <i>mipnei seivah takum</i> (before the gray head you shall rise) over the seats kept for the elderly. The written text comes first.	The New Testament carries the command forward: “ <i>Do not rebuke an older man harshly, but exhort him as a father... older women as mothers</i> ” (1 Timothy 5:1–2). It calls the one who will not provide for his own household “ <i>worse than an unbeliever</i> ” (1 Timothy 5:8), and Jesus condemned the vow that withheld support from aged parents (Mark 7:10–13). The Tanakh is the source of all of it.	The Qur’an commands that when parents reach old age, “ <i>say not to them ‘uff’... and lower to them the wing of humility out of mercy</i> ” (Q. 17:23–24). The Prophet said, “ <i>He is not one of us who does not have mercy on our young and does not respect our elders</i> ” (Tirmidhi 1919), and counted honor to the gray-haired among the ways of glorifying Allah (Abu Dawud 4843). Both stand close to Leviticus 19:32 .

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh's** own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh's** covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to five questions about **Leviticus 19:32**: what the verse says word by word, whom it covers, what rising and honoring require and what they do not, why the command is sealed with the fear of **Elohim**, and how a covenant believer keeps it today. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations and their English meanings appear together in ***bold italic***. Scripture references are bold. Verse numbers follow the English version; where the Hebrew numbering differs, it is given in brackets. Scripture is rendered in a literal working translation from the Hebrew. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Rabbinic literature, the Greek translation, the New Testament, the Qur'an and hadith, and modern public-health and crime data are cited as historical and comparative reference only. This is a covenant study, not medical, legal, or financial advice; a family facing a decision about the care of an aging parent should also seek counsel from qualified professionals where they live. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The governing command and its chapter; rising before a father; Joseph and Jacob; the Levite at fifty; the valuation of the aged; the curse of a nation that does not honor the old
Nevi'im (Prophets)	Joshua, 1 Samuel , 2 Samuel , 1 Kings, Isaiah , Ezekiel , Zechariah	Caleb at eighty-five; the house of Eli; David and Barzillai; Rehoboam and the elders; the insolent youth; Yahweh who carries the aged; the old in the streets of Jerusalem
Ketuvim (Writings)	Psalms, Proverbs, Job, Ruth, Lamentations, Ecclesiastes, 2 Chronicles	The crown of gray hair; the aged who rose for Job; Elihu's waiting; Naomi sustained; the faces of elders not honored; the old and foolish king; Babylon's cruelty to the aged

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Ancient translation	Septuagint (Greek), Leviticus 19:32	How the verse was read in Greek before the common era; <i>zaken (old man)</i> rendered <i>presbyteros (older man)</i>
Rabbinic literature	Talmud Kiddushin 31b–33a; Talmud Berakhot 8b; Mishnah Avot 5:21; Maimonides, Mishneh Torah, Laws of Torah Study 6:9; Sefer HaChinuch 257	Whom the command covers, how rising is done, the age at which it begins, and care of parents
New Testament	1 Timothy 5:1–2, 4, 8; Mark 7:10–13; 1 Peter 5:5; Titus 2:2–5; John 19:26–27	Honor and provision for the aged in Christian scripture

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Qur'an and hadith	Q. 17:23–24; Q. 16:70; Jami' at-Tirmidhi 1919; Sunan Abi Dawud 4843, 5229; Sahih al-Bukhari 3043	Old age, parents, respect for elders, and standing for a person
Modern data	WHO, <i>Abuse of Older People</i> (June 2024); WHO, <i>Ageing and Health</i> (October 2025); WHO and UN, <i>Global Report on Ageism</i> (March 2021); FBI, <i>2025 IC3 Annual Report</i> (April 2026); U.S. Surgeon General, <i>Our Epidemic of Loneliness and Isolation</i> (2023)	The world in which the command is kept today

I. FRAMING THE QUESTION — ONE VERSE, ONE GRAY HEAD

I-A. The Question as It Is Asked

Leviticus 19:32 is ten Hebrew words long. It is quoted on buses, carved over doorways, and cited in sermons on respect, yet it is seldom read closely. The question has five parts:

First: what does the verse say, word by word?

Second: who is the *seivah* (*gray head*) and the *zaken* (*old man*) — the aged, the wise, or the officer — and does the command reach beyond Israel?

Third: what do “*rise*” and “*honor*” require, and what do they not require?

Fourth: why is the command sealed with “*and you shall fear your Elohim; I am Yahweh*”?

Fifth: how does a covenant believer keep it today — toward aging parents, the elders of the assembly, the stranger on the street, and in his own old age?

This study builds on earlier work in the Library and does not repeat it. **Doc 265** (*Seven Offices, One King*) established that *zaken* (*old man*) names an old man before it names an officer, and it traced the office of the elders. **Doc 216** (*Called and Chosen*) examined how an elder is set apart. **Doc 268** (*The Right of the Firstborn Is His*) addressed a father settling his house as he grows older. The May 2026 listing *The 613 Laws of the Tanakh* counts this verse as its eleventh law. The present document gives **Leviticus 19:32** its own full treatment and corrects one line of the earlier material (Section IX).

I-B. The Verse in Its Chapter

Leviticus 19 opens with the charge that governs every line after it:

“You shall be holy, for I, Yabweh your Elohim, am holy” (Leviticus 19:2)

The first command that follows is about the aged of a man’s own house:

“Each man shall fear his mother and his father, and keep My Sabbaths; I am Yabweh your Elohim” (Leviticus 19:3)

The chapter then moves through:

1. the gleanings left for the poor and the stranger (19:9–10),
2. the worker’s wages paid the same day (19:13),
3. the deaf and the blind (19:14),
4. justice without favor (19:15),
5. and love of the neighbor (19:18).

Near its end it returns to the aged — now not only one’s own parents, but every gray head — and then turns at once to the stranger:

“And when a stranger sojourns with you in your land, you shall not oppress him... you shall love him as yourself” (Leviticus 19:33–34)

Two features of this setting matter. The verb *yare* (*to fear*) frames the aged at both ends of the chapter: a man must *fear* his mother and father (19:3), and before the gray head he must *fear* his Elohim (19:32). And 19:32 stands in a run of laws that protect people with less power — the deaf, the blind, the hired worker, the stranger. The Torah places the old among them.

Finding — Leviticus 19:32 belongs to a chapter of holiness laws that protect those with less power, and it widens the honor owed to one’s own parents into honor owed to every aged person.
Corroborated (Leviticus 19:3, 14, 32, 33–34).

II. THE TEXT — LEVITICUS 19:32 PHRASE BY PHRASE

The Hebrew text:

מִפְנֵי שִׁיבָה תִּקּוּם וְהִדְרָת פָּנָי זָקֵן וְיִרְאַת מַאֲלֵהֶיךָ אֲנִי יְהוָה

The verse in a literal working translation:

“Before a gray head you shall rise, and you shall honor the face of an old man, and you shall fear your Elohim; I am Yabweh” (Leviticus 19:32)

The verse has four parts:

1. a bodily act (*“you shall rise”*),
2. an act of regard (*“you shall honor the face”*),
3. the reason beneath both (*“you shall fear your Elohim”*),
4. and the signature (*“I am Yahweh”*).

II-A. “Before a Gray Head”

The opening words are *mipnei seivah* (*before a gray head*), מִפְּנֵי שֵׂיבָה. *Mipnei* (*from before the face of*) joins the preposition *min* (*from*) to *panim* (*face*), H6440: in the presence of. *Seivah* (*gray hair / old age*), שֵׂיבָה, H7872, names both the gray hair itself and the season of life it marks. The Tanakh uses it in both senses:

“And you shall go to your fathers in peace; you shall be buried in a good old age” (Genesis 15:15)

“Then you would bring down my gray hairs with sorrow to Sheol” (Genesis 42:38)

The verse does not open with a title or a rank. It opens with the visible mark of age. A man can see a gray head across a street before he knows anything else about the person who carries it.

Finding — *seivah* (*gray head*) names gray hair and old age itself, not an office or a degree of learning. **Corroborated** (Genesis 15:15; 42:38; Proverbs 20:29).

II-B. “You Shall Rise”

The verb is *takum* (*you shall rise*), תָּקוּם, from *qum* (*to rise / stand up*), H6965. It is a bodily act, and the same idiom — to rise *mipnei* (*before*) a person — appears where a daughter apologizes to her father for not doing it:

“Let it not be displeasing in the eyes of my lord that I am not able to rise before you” (Genesis 31:35)

Rachel’s excuse shows the custom: a child was expected to rise before an aged father, and failing to do so needed an explanation. The same act appears in public life. Job remembers the days when he went out to the city gate:

“The young men saw me and hid themselves, and the aged rose up and stood” (Job 29:8)

And a king rises before his mother:

“And the king rose up to meet her, and bowed down to her, and sat on his throne, and had a throne set for the king’s mother, and she sat at his right hand” (1 Kings 2:19)

Solomon was king; his mother came to him; and still he rose.

The Torah’s command asks the same of every man before every gray head: whatever his own station, he stands.

Finding — To rise before a person is a bodily act of honor known in the household, at the city gate, and at the throne. Corroborated (Genesis 31:35; Job 29:8; 1 Kings 2:19).

II-C. “And You Shall Honor the Face of an Old Man”

The second verb is *ve-hadarta* (*and you shall honor*), וְהִדַּרְתָּ, from *hadar* (*to honor / show deference*), H1921. Its object is *pnei zaken* (*the face of an old man*), פְּנֵי זָקֵן. The related noun *hadar* (*splendor*), H1926, joins the same two ideas in a proverb that reads almost as a commentary on the verse:

“The glory of young men is their strength, and the splendor of old men is the gray head” (Proverbs 20:29)

Hadar (*splendor*) and *seivah* (*gray head*) — the very words of **Leviticus 19:32** — stand side by side. What the command asks the young to give, the proverb says the old already carry.

The opposite is recorded in **Lamentations**, in the same words turned upside down:

“Princes were hanged by their hand; the faces of elders were not honored” (Lamentations 5:12)

The Hebrew is *pnei zekenim lo nehdaru* (*the faces of elders were not honored*), פְּנֵי זִקְנִים לֹא נִהְדָּרוּ — the command of **Leviticus 19:32** in reverse, written over a fallen city.

One more use of the verb sets a boundary. Seventeen verses earlier, in the same chapter, the same verb is forbidden:

“You shall not do unrighteousness in judgment; you shall not lift up the face of the poor, and you shall not honor the face of the great; in righteousness you shall judge your neighbor” (Leviticus 19:15)

The words are *lo tehdar pnei gadol* (*you shall not honor the face of the great*), לֹא תִהְדָּר פְּנֵי גָדוֹל. **Exodus** uses the same verb for the poor: *“nor shall you favor a poor man in his cause”* (**Exodus 23:3**). The chapter that commands *hadar* (*honor*) toward the old forbids *hadar* (*honor*) toward anyone in a court of judgment. The aged man is owed a standing greeting and a respectful hearing; he is not owed a verdict.

Finding — The honor commanded for the aged is deference in life and presence; it is not partiality in judgment. **Corroborated** (Leviticus 19:15, 32; Exodus 23:3).

II-D. “And You Shall Fear Your Elohim”

The third clause is *ve-yareta me-Eloheikha (and you shall fear your Elohim)*, וַיִּרְאֵתָ מֵאֱלֹהֶיךָ. In **Leviticus** this clause appears five times, and each time it is attached to a wrong that a man could do without being caught, against a person who cannot defend himself:

TEXT	THE COMMAND	WHY ONLY ELOHIM SEES
Leviticus 19:14	Do not curse the deaf or put a stumbling block before the blind	The deaf cannot hear the curse; the blind cannot see who set the block
Leviticus 19:32	Rise before the gray head; honor the face of the old	No court can compel a man to stand, and the old man cannot make him
Leviticus 25:17	Do not wrong one another in buying and selling	The buyer may not know he has been cheated
Leviticus 25:36	Take no interest from a brother who has become poor	The poor man is in no position to refuse
Leviticus 25:43	Do not rule over a bondman with rigor	The servant cannot resist his master

A man who does not rise can always say he did not see the old man come in. He may be telling the truth, or he may have looked away on purpose. No witness can settle it. The Torah answers by naming the one Witness who knows: “*you shall fear your Elohim.*”

Finding — “*You shall fear your Elohim*” is attached to wrongs no human court can enforce, against people who cannot defend themselves; the honor of the aged is one of them. **Corroborated** (Leviticus 19:14, 32; 25:17, 36, 43).

II-E. “I Am Yahweh”

The verse closes with *ani Yahweh (I am Yahweh)*, אֲנִי יְהוָה, the signature that runs through **Leviticus 19** from its second verse to its last (19:2, 3, 32, 34, 37). The honor of the aged is not a custom of the East or a courtesy of a past age. Yahweh signs it with His own Name.

II-F. The Word Study

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>seivah</i> (gray head / old age) שֵׂיבָה	H7872	Gray hair; the season of old age	Leviticus 19:32; Genesis 15:15; Proverbs 16:31; 20:29
<i>qum</i> (to rise) קוּם	H6965	To stand up; to rise in honor	Leviticus 19:32; Genesis 31:35; Job 29:8
<i>hadar</i> (to honor) הָדָר	H1921	To honor, show deference; in a court, to favor	Leviticus 19:15, 32; Exodus 23:3; Lamentations 5:12
<i>hadar</i> (splendor) הָדָר	H1926	Splendor, majesty, adornment	Proverbs 20:29
<i>panim</i> (face / presence) פָּנִים	H6440	The face; the presence of a person	Leviticus 19:32; Deuteronomy 28:50
<i>zaken</i> (old man / elder) זָקֵן	H2205	An old man; by extension, a recognized elder	Leviticus 19:32; Deuteronomy 32:7; 1 Kings 12:6
<i>ziknah</i> (old age) זִקְנָה	H2209	Old age	Psalms 71:9, 18; Isaiah 46:4
<i>yashish</i> (aged one) יָשִׁישׁ	H3453	The very old	Job 12:12; 29:8; 32:6
<i>yare</i> (to fear) יָרָא	H3372	To fear, revere, stand in awe	Leviticus 19:3, 14, 32
<i>kalkel</i> (to sustain) כָּלַכַּל	H3557	To sustain, provide for, nourish	Genesis 45:11; 47:12; Ruth 4:15
<i>ateret tiferet</i> (crown of glory) עֲטֶרֶת תִּפְאֶרֶת	H5850 + H8597	A crown of beauty	Proverbs 16:31
<i>sabal</i> (to carry) סָבַל	H5445	To carry a heavy load	Isaiah 46:4

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>rahav (to act insolently)</i> רָהַב	H7292	To behave boldly, arrogantly	Isaiah 3:5

III. WHO IS THE GRAY HEAD?

III-A. Age Itself — and No Fixed Number

Both nouns in the verse are words of age. *Seivah (gray head)* is gray hair; *zaken (old man)* is the word used of Abraham and Sarah when they were “*old, advanced in days*” (Genesis 18:11) and of Eli when he was “*very old*” (1 Samuel 2:22).

The Torah does not say at what age the command begins. Three texts show how it speaks of age without setting a line for honor. In the valuation of vows, a man “*from sixty years old and upward*” is valued at fifteen shekels, against fifty for a man between twenty and sixty (Leviticus 27:3, 7). The Levite leaves the heavy work at fifty, yet he still “*ministers with his brothers... to keep the charge*” (Numbers 8:25–26).

And the psalm gives the common span: “*The days of our years are seventy years, or by reason of strength eighty years*” (Psalms 90:10).

The valuation of Leviticus 27 puts a lower figure on the old man’s labor. Leviticus 19 commands that he be honored. The Torah never confuses the two. A man’s working value may fall with his strength; the honor owed to his gray head does not.

Finding — The Torah separates a person’s working value from the honor owed to his age. **Corroborated** (Leviticus 27:7 and Numbers 8:25–26 show reduced work; Leviticus 19:32 and Proverbs 20:29 show undiminished honor). A fixed age at which the command begins is **Not in the text**; the verse attaches it to visible age.

III-B. Age, Wisdom, and Office

From *zaken (old man)* comes the office of the *zekenim (elders)*, זִקְנִים — the heads of families, towns, and tribes (Exodus 3:16; Numbers 11:16; Deuteronomy 21:19). Doc 265 traced that office. But Leviticus 19:32 pairs *zaken (old man)* with *seivah (gray head)*, and gray hair is not an office. The verse speaks of age.

The Tanakh honors wisdom in many places (Proverbs 4:7–8), and it often joins wisdom to age: “*With the aged is wisdom, and in length of days understanding*” (Job 12:12). It also refuses to make age a guarantee of wisdom:

“It is not the great who are wise, nor the aged who understand judgment” (Job 32:9)

“I understand more than the elders, because I have kept Your precepts” (Psalms 119:100)

“Better is a poor and wise youth than an old and foolish king who no longer knows how to receive warning” (Ecclesiastes 4:13)

So the Tanakh keeps two things apart. Honor is owed to the gray head because it is gray. Wisdom is weighed by the covenant, whatever the age of the speaker. The rabbinic reading that makes *zaken* (*old man*) means only a learned man (see Section VIII) joins what the text keeps separate.

Finding — **Leviticus 19:32** commands honor for age as such. **Corroborated** (*seivah* (*gray head*) and *zaken* (*old man*) in **Leviticus 19:32; Proverbs 20:29; Genesis 18:11**).

That the verse speaks only of the learned is **Not in the text**.

That age by itself guarantees wisdom is **Not in the text** (Job 32:9; Psalms 119:100; Ecclesiastes 4:13).

III-C. Does the Command Reach Beyond Israel?

When **Leviticus 19** means to limit a law to Israel, it says so: *“you shall not take vengeance or bear a grudge against the children of your people”* (Leviticus 19:18). **Leviticus 19:32** has no such limit. The next verse commands love for the stranger (**19:33–34**).

The Tanakh also shows the honor of age crossing the line between nations. When Joseph set his aged father before Pharaoh, the ruler of Egypt asked the old man his years, and the old man blessed the king:

“And Joseph brought in Jacob his father and set him before Pharaoh, and Jacob blessed Pharaoh” (Genesis 47:7)

And **Yahweh** holds the nations to account when they despise the aged. He warns of *“a nation of fierce face, that will not lift up the face of the old, nor show favor to the young”* (Deuteronomy 28:50).

He charges Babylon, the very instrument He used against Jerusalem: *“upon the aged you made your yoke very heavy”* (Isaiah 47:6).

And the Chronicler records that the Chaldean king *“had no compassion on young man or virgin, old man or aged”* (2 Chronicles 36:17).

Finding — Honor for the aged is a standard **Yahweh** applies to every nation, and the verse sets no ethnic limit on the gray head. **Corroborated** (Deuteronomy 28:50; Isaiah 47:6; 2 Chronicles 36:17; Genesis 47:7).

IV. FIVE WITNESSES — THE HONOR OF THE AGED ACROSS THE TANAKH

Per the **Deuteronomy 19:15** standard, the command of **Leviticus 19:32** is tested against witnesses from the Torah, the Prophets, and the Writings.

Witness One — Gray hair is a crown. Two proverbs give one picture. The gray head is not a loss to be hidden but a crown:

“The gray head is a crown of glory; it is found in the way of righteousness” (Proverbs 16:31)

The words are *ateret tiferet seivah* (*a crown of glory is the gray head*), עֲטֶרֶת תִּפְאֶרֶת שֵׁיבָה. With **Proverbs 20:29** (Section II-C), the wisdom books say twice what the Torah commands once: the gray head carries splendor, and the young are to treat it so.

Witness Two — Yahweh Himself carries the aged. The command to rise before the old mirrors the conduct of the One who gives it:

“Even to old age I am He, and even to gray hairs I will carry you; I have made, and I will bear; I will carry, and I will deliver” (Isaiah 46:4)

Isaiah uses *sabal* (*to carry a heavy load*), the word for a porter’s burden. **Yahweh** does not set down His people when they grow heavy. The psalmist prays on that promise:

“Do not cast me off in the time of old age; do not forsake me when my strength fails” (Psalms 71:9).

And he receives the answer: *“They shall still bear fruit in old age; they shall be full of sap and green”* (Psalms 92:14 [Hebrew 92:15]).

Witness Three — Joseph sustains his father. When Joseph revealed himself to his brothers, his first plan was for his aged father:

“And you shall dwell in the land of Goshen, and you shall be near me... and there I will sustain you” (Genesis 45:10–11)

The verb is *kalkel* (*to sustain*), and the narrative uses it again when the plan is carried out: *“And Joseph sustained his father and his brothers and all his father’s household with bread”* (Genesis 47:12).

The same verb returns in **Ruth**. Ruth refused to leave the aged widow Naomi (**Ruth 1:16–17**), and when the child was born the women of Bethlehem said to Naomi: *“He shall be to you a restorer of*

life and a sustainer of your old age” (Ruth 4:15). Honor of the aged in the Tanakh is not only a posture. It is bread on the table.

Witness Four — David and Barzillai. When David fled from Absalom, an old man of Gilead fed him and his men. When the king returned, he offered to repay him:

“Now Barzillai was very old, eighty years old; and he had provided the king with sustenance while he stayed at Mahanaim” (2 Samuel 19:32 [Hebrew 19:33])

David offered to sustain him in Jerusalem — the same *kalkel (to sustain)* — but Barzillai declined. He spoke plainly about his age: *“Can I discern between good and bad? Can your servant taste what I eat or what I drink?”* (2 Samuel 19:35 [36]). He asked to die in his own city and offered his servant Chimham in his place. David honored his choice: *“the king kissed Barzillai and blessed him”* (19:39 [40]). Years later David charged Solomon to show kindness to Barzillai’s sons (1 Kings 2:7). Honor of the aged includes honoring an old man’s own word about how he will live.

Witness Five — Elihu waits his turn. The young man in Job shows deference and its limit together:

“Now Elihu had waited to speak to Job, because they were older than he” (Job 32:4)

“I said, Days should speak, and the multitude of years should teach wisdom” (Job 32:7)

Elihu waited. He let the aged speak first and finish. Only when *“there was no answer in the mouth of these three men”* (Job 32:5) did he speak — and then he said that *“it is the spirit in a man, the breath of the Almighty, that gives him understanding”* (32:8). Deference to age opened the conversation; it did not silence the truth.

Finding — The honor of the aged runs through the Torah, the Prophets, and the Writings: as crown, as Yahweh’s own care, as provision, as respect for the old man’s own choices, and as deference that still speaks truth. **Corroborated** (Proverbs 16:31; Isaiah 46:4; Genesis 47:12; Ruth 4:15; 2 Samuel 19:32–39; Job 32:4–9).

V. WHEN THE GRAY HEAD IS DESPISED — THE TANAKH’S WARNINGS

V-A. Rehoboam and the Counsel of the Old Men

When Rehoboam came to the throne, the people asked him to lighten the yoke Solomon had laid on them. He first asked the *zekenim (old men)* who had served his father. Their counsel was humble and wise:

“If you will be a servant to this people today, and serve them, and answer them, and speak good words to them, then they will be your servants all the days” (1 Kings 12:7)

“But he forsook the counsel of the old men which they had given him, and consulted with the young men who had grown up with him” (1 Kings 12:8)

He answered the people harshly, and ten tribes departed (1 Kings 12:13–16). The kingdom of David was divided in a single day. The Tanakh does not say the young men were wrong because they were young; it says their counsel was harsh and the old men’s counsel was good (12:7, 14). But it records that a king who despised the counsel of age lost most of his kingdom.

V-B. The Insolent Youth as a Sign of Judgment

Isaiah lists what **Yahweh** removes from a land under judgment — *“the judge and the prophet, and the diviner and the elder”* (Isaiah 3:2) — and what He leaves in their place:

“And I will give youths to be their princes... the youth shall behave insolently against the old man, and the base against the honorable” (Isaiah 3:4–5)

The verb is *rahav* (*to act insolently*), רָהַב. In Isaiah’s list, contempt for the aged is not only a sin that brings judgment. It is part of the judgment itself — the mark of a society that has lost its order.

V-C. The Nations That Did Not Lift the Face of the Old

The covenant curses describe the enemy by this very mark: *“a nation of fierce face, that will not lift up the face of the old”* (Deuteronomy 28:50).

Lamentations records that it came to pass: *“They did not lift up the faces of the priests; they did not show favor to the elders”* (Lamentations 4:16), and *“the faces of elders were not honored”* (5:12).

V-D. A House Without an Old Man

The Tanakh treats the presence of the aged as blessing and their absence as curse. To the house of Eli, whose sons despised the offerings of **Yahweh**, the word came:

“Behold, the days are coming when I will cut off your arm and the arm of your father’s house, so that there shall not be an old man in your house” (1 Samuel 2:31)

Against that curse stand the promises. The fifth commandment carries a length of days (Exodus 20:12). And **Zechariah** describes restored Jerusalem by its old people:

“Old men and old women shall again sit in the streets of Jerusalem, each man with his staff in his hand for very age” (Zechariah 8:4)

Finding — The Tanakh treats contempt for the aged as a sign and a part of judgment, and the presence of the aged as a mark of blessing. Corroborated (Deuteronomy 28:50; Isaiah 3:5; Lamentations 5:12; 1 Samuel 2:31–32; Zechariah 8:4; Exodus 20:12).

VI. WHAT THE GRAY HEAD OWES — THE ELDER’S SIDE OF THE COMMAND

VI-A. The Crown Found in the Way of Righteousness

The proverb that calls gray hair a crown adds a clause: *“it is found in the way of righteousness”* (Proverbs 16:31). Long life is the fruit of the covenant way, and the aged who walked in it carry the crown with meaning. The Tanakh also records aged men who failed. Eli was *“very old”* and heard everything his sons did, yet *“he did not restrain them”* (1 Samuel 2:22; 3:13).

“When Solomon was old, his wives turned away his heart after other gods” (1 Kings 11:4). An old prophet of Bethel lied to a man of Elohim and led him to his death (1 Kings 13:11, 18). When judgment came to Jerusalem in Ezekiel’s vision, it began *“with the old men who were before the house”* (Ezekiel 9:6).

VI-B. Honor Is Owed; Counsel Is Weighed

Leviticus 19:32 attaches no condition to rising. It does not say, *“rise before the righteous gray head.”* The Torah commands that the gray head be honored and leaves the judging of the man to **Yahweh**. But honor is not obedience. When an elder counsels what the covenant forbids, his age does not make the counsel right (Job 32:9; 1 Kings 13:18).

And honor is not partiality: in a court of judgment, the old man stands under the same law as the young (Leviticus 19:15).

Finding — Rising before the gray head and honoring the old are owed to age itself; the text attaches no condition of righteousness to them. Single witness in its explicit form (Leviticus 19:32), supported by the absence of any condition in the parallel honor of parents (Exodus 20:12; Leviticus 19:3). That an elder’s counsel is tested by the covenant, not accepted for his age, is Corroborated (Job 32:9; Psalms 119:100; 1 Kings 13:18).

VI-C. The Elder’s Duty to Tell

The aged are not only receivers of honor. The Torah gives them work that no one else can do:

“Remember the days of old, consider the years of many generations; ask your father, and he will show you, your elders, and they will tell you” (Deuteronomy 32:7)

“And even to old age and gray hairs, O Elohim, do not forsake me, until I have declared Your strength to this generation, Your might to everyone who is to come” (Psalms 71:18)

The psalmist’s words are *zikhah ve-seivah* (*old age and gray hairs*), זִכְהָה וְשֵׂיבָה — the same pair of ideas as **Leviticus 19:32**. The young rise before the gray head; the gray head tells the young what **Yahweh** has done. Each side of the command serves the other.

Finding — The aged owe the next generation the testimony of Yahweh’s works. Corroborated (Deuteronomy 32:7; Psalms 71:18; 78:3–4).

VII. WHAT THE COMMAND MEANS TODAY FOR THE MODERN BELIEVER

VII-A. The World in Which the Command Is Kept

The modern believer keeps **Leviticus 19:32** in a world that is growing old faster than at any time in recorded history. The following figures are cited as comparative reference:

SOURCE	WHAT IT REPORTS
World Health Organization, <i>Ageing and Health</i> (October 2025)	By 2030, 1 in 6 people in the world will be 60 or older — 1.4 billion people. By 2050 the number will reach 2.1 billion, and those 80 or older will triple from 2020 to 426 million.
World Health Organization, <i>Abuse of Older People</i> (June 2024)	Around 1 in 6 people aged 60 or older experienced some form of abuse in community settings in the past year. In nursing homes and long-term care, 2 in 3 staff reported having committed abuse in the past year.
WHO and United Nations, <i>Global Report on Ageism</i> (March 2021)	Every second person in the world is believed to hold ageist attitudes. An estimated 6.3 million cases of depression worldwide are attributable to ageism.
FBI Internet Crime Complaint Center, <i>2025 Annual Report</i> (April 2026)	Americans aged 60 and older reported \$7.7 billion in losses to internet crime in 2025 — about a 60 percent increase over 2024.
U.S. Surgeon General, <i>Our Epidemic of Loneliness and Isolation</i> (2023)	Lack of social connection raises the risk of premature death; the advisory compares its effect to smoking up to 15 cigarettes a day.

The Tanakh described this world before it existed. A nation that *“will not lift up the face of the old”* (Deuteronomy 28:50); a yoke made *“very heavy”* on the aged (Isaiah 47:6); the stumbling block before the blind (Leviticus 19:14). The figures above are the modern form of those verses. **Leviticus 19:32** is the covenant’s answer to them, and it has four parts for the modern believer: rise, honor, sustain, and protect.

VII-B. Rise — the Bodily Act

The first duty is the simplest and the most often skipped. Stand when an older person enters the room. Give up your seat on the bus, in the waiting room, at the gathering. Greet the old first. Let them speak first, as Elihu did (**Job 32:4**). In Israel the words *mipnei seivah takum (before the gray head you shall rise)* are printed above the seats kept for the elderly on public buses — the verse kept in its plainest sense. A believer needs no sign. He knows the verse, and he knows that *“you shall fear your Elohim”* is written for the moment when he could pretend not to have noticed.

VII-C. Honor the Face — Words, Listening, and Patience

To honor the *panim (face)* is to treat the old person as a person present, not as a problem to be managed. Speak to them, not about them in front of them. Ask what they remember, as the Torah commands (**Deuteronomy 32:7**). Do not mock slowness, forgetfulness, or old ways:

“The eye that mocks a father and despises to obey a mother, the ravens of the valley shall pick it out” (Proverbs 30:17);

“do not despise your mother when she is old” (Proverbs 23:22).

When hearing and sight fail, the command of **Leviticus 19:14** stands beside **19:32**: do not curse the one who cannot hear, and do not trip the one who cannot see.

VII-D. Sustain — Provision for Aging Parents and the Aged of the House

Joseph brought his father near and sustained him (**Genesis 45:10–11; 47:12**). Ruth bound her life to Naomi’s (**Ruth 1:16–17; 4:15**).

The psalmist’s prayer, *“do not cast me off in the time of old age”* (Psalms 71:9), is a prayer that children must help answer.

Today this means time, presence, and money: visits and phone calls, help with appointments and bills, a place in the home where that is possible, and faithful oversight where it is not.

The Tanakh does not prescribe one arrangement. Joseph did not move Jacob into his own palace; he settled him in Goshen, *“near me”* (**Genesis 45:10**). A family that places a parent in skilled care because the parent’s needs exceed what the home can safely give has not broken **Leviticus 19:32**. A

family that places a parent and then stops coming has. The command is to sustain and to stay near, not to choose a particular building.

Finding — Sustaining aged parents and the aged of one's house is covenant duty. **Corroborated** (Genesis 45:11; 47:12; Ruth 4:15; Proverbs 23:22). That the covenant requires one particular arrangement of care is **Not in the text**.

VII-E. Protect — the Fear of Elohim Against Exploitation

The modern stumbling block before the blind is the scam call to a widow, the forged signature on a parent's account, the relative who “manages” an old man's money into his own pocket, the care worker who is rough when no one is watching. Each is a wrong done where the victim cannot easily defend himself and no one else sees — exactly the kind of wrong to which **Leviticus** attaches “*you shall fear your Elohim*” (Section II-D).

The Torah forbids it directly: “*You shall not oppress your neighbor nor rob him*” (Leviticus 19:13); “*you shall not wrong one another*” (Leviticus 25:17).

A covenant believer who handles an aged person's affairs keeps records, invites a second witness, and acts as one who will give account to **Yahweh**. A believer who sees exploitation speaks up.

VII-F. In the Assembly

The assembly of believers should be the place where **Leviticus 19:32** is easiest to see: the aged given seats of honor, their counsel asked, their memories recorded, their names spoken. Moses was told to gather “*seventy men of the elders of Israel, whom you know to be the elders of the people*” (Numbers 11:16). But the assembly also keeps **Leviticus 19:15**. When a dispute is judged, the old and the young, the respected and the unknown, stand under one law.

VII-G. For the One Growing Old

Leviticus 19:32 also speaks to the believer whose own hair is turning gray. Old age in the Tanakh is not retirement from the covenant. Caleb at eighty-five said, “*As my strength was then, so is my strength now*” (Joshua 14:10–11). Moses died at one hundred and twenty with his eye undimmed (Deuteronomy 34:7). The Levite at fifty set down the heavy work and kept the charge (Numbers 8:25–26). Barzillai spoke honestly about his limits and blessed the next generation in his place (2 Samuel 19:35–37).

The aging believer has work: to bear fruit (**Psalms 92:14**), to declare **Yahweh's** strength to the next generation (**Psalms 71:18**), to walk in the way where the crown is found (**Proverbs 16:31**), and to settle his house in order before witnesses (see **Doc 268**).

VII-H. A Covenant Believer's Checklist

#	WHAT THE COMMAND ASKS	TEXT
I	Rise when an older person enters; give your seat; greet the old first	Leviticus 19:32; Genesis 31:35; Job 29:8
II	Let the aged speak first and listen to the end	Job 32:4–7; Deuteronomy 32:7
III	Speak with respect; never mock age, slowness, or failing senses	Proverbs 23:22; 30:17; Leviticus 19:14
IV	Sustain aging parents with time, presence, and provision; stay near	Genesis 45:10–11; 47:12; Ruth 4:15
V	Respect the old person's own word about how to live	2 Samuel 19:35–39
VI	Guard the aged from fraud and exploitation; keep honest records	Leviticus 19:13–14; 25:17
VII	Honor the old without favoring anyone in judgment	Leviticus 19:15; Exodus 23:3
VIII	Weigh every counsel by the covenant, whatever the speaker's age	Job 32:9; Psalms 119:100
IX	When you grow old, bear fruit and tell the next generation	Psalms 71:18; 92:14; Proverbs 16:31

VIII. THREE-RELIGION AUDIT — HOW EACH TRADITION KEEPS LEVITICUS 19:32

The table sets the three traditions against Tanakh's findings. Comparative texts are cited as historical reference only.

ELEMENT	☆ JUDAISM	† CHRISTIANITY	☪ ISLAM
Who is covered	Disputed. The sages read <i>zaken (old man)</i> as “ <i>one who has acquired wisdom</i> ”; Rabbi Yosei HaGelili extends honor even to a young sage; Isi	The Septuagint renders <i>zaken (old man)</i> as <i>presbyteros (older man)</i> . The New Testament commands honor for “ <i>an older man... as a father</i> ”	The Prophet: “ <i>He is not one of us who does not... respect our elders</i> ” (Tirmidhi 1919). Honor to “ <i>a grey-haired Muslim</i> ” is counted

ELEMENT	☆ JUDAISM	† CHRISTIANITY	☪ ISLAM
	ben Yehuda includes “any person of hoary head” (Kiddushin 32b). Maimonides rules that one stands before a man of very advanced age even if he is not a sage (Torah Study 6:9). Avot 5:21: “at sixty, old age; at seventy, the gray head.”	and “older women as mothers” (1 Timothy 5:1–2) and tells the younger to submit to elders (1 Peter 5:5).	among the ways of glorifying Allah (Abu Dawud 4843).
What rising requires	Rise when the elder comes within four cubits; one may not “close his eyes” as though he did not see; a worker at his task is excused; an elder should not trouble people to stand for him (Kiddushin 32b–33a).	No rite of rising is prescribed. The command is carried as general respect and gentleness toward the old.	The record holds both sides: “Stand up for your leader” (Bukhari 3043), and a warning to one who “likes people to stand up before him” (Abu Dawud 5229). The honor is given; the elder may not demand it.
Care of aged parents	Honor of parents includes feeding, clothing, and escorting them (Kiddushin 31b). Be careful with an elder who has forgotten his learning — the broken tablets also lay in the ark (Berakhot 8b).	Children and grandchildren are to repay their parents; one who does not provide for his household “has denied the faith” (1 Timothy 5:4, 8). Jesus condemned the vow that withheld support from parents (Mark 7:10–13) and entrusted his mother to a disciple (John 19:26–27).	When parents reach old age, “say not to them ‘uff’... and lower to them the wing of humility” (Q. 17:23–24). The Qur’an acknowledges the decline of the very old (Q. 16:70).
The aged outside the community	Rabbi Yochanan stood for aged gentiles, saying, “How many experiences have passed over these” (Kiddushin 33a).	The command to honor older men and women is given without ethnic limit.	Tirmidhi 1919 speaks of “our elders” ; Abu Dawud 4843 names “a grey-haired Muslim.”

ELEMENT	☆ JUDAISM	† CHRISTIANITY	☪ ISLAM
Covenant strength	Keeps the bodily act of rising as law, and in Rabbi Yochanan’s practice extends it to the gentile, as the open wording of Leviticus 19:32 allows.	Makes provision for aged parents a test of faith, in line with Genesis 47:12 and Ruth 4:15 .	Speaks of old age directly and forbids even a sigh of impatience toward aged parents, close to Proverbs 23:22 .
Covenant departure	Reading <i>zaken (old man)</i> as “ <i>one who has acquired wisdom</i> ” turns a command about age into an honor for scholars; the exemptions narrow a plain command.	<i>Presbyteros (older man)</i> became a church title that younger men may hold, separating the word from age.	Limiting the honor to “ <i>a grey-haired Muslim</i> ” narrows a command that Leviticus 19:32 gives without limit.

IX. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library’s own earlier work is tested by the same standard as everyone else’s.

Correction 1 — the 613 Laws listing, law 11. The May 2026 listing *The 613 Laws of the Tanakh* gives law 11 as “*To honor the old and the wise (Lev. 19:32).*” The verse names the *seivah (gray head)* and the *zaken (old man)*; it does not name the wise. The words “*and the wise*” come from the rabbinic reading that treats *zaken (old man)* as a learned man (Kiddushin 32b; Sefer HaChinuch 257 titles this commandment “*honoring sages*”). Section III-B found that reading **Not in the text**. Suggested wording: “*To rise before the aged and to honor the face of the old (Leviticus 19:32).*”

Confirmation — Doc 265. *Seven Offices, One King* states that *zaken (old man)* “*means an old man before it means an officer*” and quotes **Leviticus 19:32** as a command honoring “*age itself.*” The present study agrees. No change is needed.

X. SEVEN COVENANT DECLARATIONS ON THE HONOR OF THE AGED

Per the **Deuteronomy 19:15** standard, each declaration rests on more than one witness.

#	COVENANT DECLARATION	BASIS
I	Leviticus 19:32 commands honor for age itself: rising before the gray head and honoring the face of the old.	Leviticus 19:32; Proverbs 20:29; Genesis 31:35
II	Rising is a bodily act and honor is deference in word and presence; neither is partiality in judgment.	Leviticus 19:15, 32; Exodus 23:3; Job 29:8
III	The command is sealed with the fear of Elohim because no court can enforce it and the aged often cannot defend themselves.	Leviticus 19:14, 32; 25:17, 36, 43
IV	Yahweh holds every nation to the honor of the aged and names its absence as a mark of judgment.	Deuteronomy 28:50; Isaiah 3:5; 47:6; Lamentations 5:12; 2 Chronicles 36:17
V	To sustain aging parents and the aged of one's house is covenant duty; to abandon them is its breach.	Genesis 45:11; 47:12; Ruth 4:15; Proverbs 23:22; Psalms 71:9
VI	Honor is owed to the gray head; an elder's counsel is weighed by the covenant, whatever his age.	Leviticus 19:32; Job 32:9; Psalms 119:100; 1 Kings 12:7–8
VII	The one growing old still bears fruit and owes the next generation the testimony of Yahweh's strength.	Psalms 71:18; 92:14; Deuteronomy 32:7; Numbers 8:26

XI. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE BELIEVER WHO ASKS

Behind this verse there is usually a real face: a mother slowing down, a father who repeats his stories, an old neighbor alone, an elder in the assembly whose voice has grown quiet — or one's own face in the mirror. The Tanakh's answer is fivefold.

First: stand up. *“Before a gray head you shall rise”* (**Leviticus 19:32**). Do it in the room, on the bus, at the door. It costs a moment and says what words cannot.

Second: honor the face, not only the need. Listen to the end. Ask what they remember (**Deuteronomy 32:7**). Do not despise your mother when she is old (**Proverbs 23:22**).

Third: sustain and stay near. Joseph said, *“you shall be near me... and there I will sustain you”* (**Genesis 45:10–11**). Whatever arrangement of care your family must make, do not let it become distance.

Fourth: protect the one who cannot protect himself. Every scam, every quiet theft, every hidden cruelty against the old is done before the One the Torah names: *“you shall fear your Elohim; I am Yahweh.”*

Fifth: if your own hair is gray, wear the crown. Walk in the way where it is found (**Proverbs 16:31**). Bear fruit (**Psalms 92:14**). Tell the next generation what **Yahweh** has done (**Psalms 71:18**). And trust the promise that does not age: *“Even to old age I am He, and even to gray hairs I will carry you”* (**Isaiah 46:4**).

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 15:15	Buried in a good old age	II-A
Genesis 18:11	Abraham and Sarah old, advanced in days	III-A; III-B
Genesis 31:35	“I am not able to rise before you”	II-B; VII-H; X
Genesis 42:38	My gray hairs with sorrow to Sheol	II-A
Genesis 45:10–11; 47:12	Joseph sustains his father near him	IV; VII-D; X; XI
Genesis 47:7	Jacob blesses Pharaoh	III-C
Exodus 3:16	The elders of Israel	III-B
Exodus 20:12	Honor father and mother; length of days	V-D; VI-B
Exodus 23:3	Do not favor the poor in his cause	II-C; VII-H; X
Leviticus 19:2–3	Be holy; fear mother and father	I-B; II-E; VI-B
Leviticus 19:9–18	The poor, the worker, the deaf and blind, justice, the neighbor	I-B; II-D; III-C; VII-E
Leviticus 19:15	Do not honor the face of the great in judgment	II-C; VI-B; VII-F; X
Leviticus 19:32	Rise before the gray head; honor the old	All sections
Leviticus 19:33–34	Love the stranger	I-B; III-C

REFERENCE	SUBJECT	SECTION
Leviticus 25:17, 36, 43	“You shall fear your Elohim ” in Jubilee law	II-D; VII-E; X
Leviticus 27:3, 7	Valuation of those sixty and older	III-A
Numbers 8:25–26	The Levite at fifty keeps the charge	III-A; VII-G; X
Numbers 11:16	Seventy elders of the people	III-B; VII-F
Deuteronomy 19:15	Two-or-three-witness standard	Opening; IV; X
Deuteronomy 21:19	The elders at the gate	III-B
Deuteronomy 28:50	A nation that will not lift the face of the old	III-C; V-C; VII-A; X
Deuteronomy 32:7	Ask your father; your elders will tell you	VI-C; VII-C; X; XI
Deuteronomy 34:7	Moses at one hundred and twenty	VII-G
Joshua 14:10–11	Caleb at eighty-five	VII-G
Ruth 1:16–17; 4:15	Ruth and Naomi; sustainer of your old age	IV; VII-D; X
1 Samuel 2:22, 31–32; 3:13	Eli very old; no old man in your house	III-A; V-D; VI-A
2 Samuel 19:32–39 [33–40]	Barzillai, eighty years old	IV; VII-G; VII-H
1 Kings 2:7, 19	Kindness to Barzillai’s sons; Solomon rises for his mother	II-B; IV
1 Kings 11:4	Solomon turned in old age	VI-A
1 Kings 12:6–16	Rehoboam forsakes the old men’s counsel	V-A; X
1 Kings 13:11, 18	The old prophet of Bethel	VI-A; VI-B
Isaiah 3:2–5	The youth insolent against the old	V-B; X
Isaiah 46:4	To gray hairs I will carry you	IV; XI
Isaiah 47:6	On the aged you made your yoke heavy	III-C; VII-A; X

REFERENCE	SUBJECT	SECTION
Ezekiel 9:6	Judgment begins with the old men	VI-A
Zechariah 8:4	Old men and women in the streets of Jerusalem	V-D
Psalms 71:9, 18	Do not cast me off in old age; declare Your strength	IV; VI-C; VII-D; X; XI
Psalms 78:3–4	The fathers told us	VI-C
Psalms 90:10	Seventy years, or eighty	III-A
Psalms 92:14 [15]	Fruit in old age	IV; VII-G; X; XI
Psalms 119:100	More understanding than the elders	III-B; VI-B; X
Proverbs 4:7–8	Wisdom brings honor	III-B
Proverbs 16:31	The gray head a crown of glory	IV; VI-A; VII-G; XI
Proverbs 20:29	The splendor of old men is the gray head	II-A; II-C; III-A; X
Proverbs 23:22; 30:17	Do not despise your mother when old; the mocking eye	VII-C; X; XI
Job 12:12	With the aged is wisdom	III-B
Job 29:8	The aged rose up and stood	II-B; X
Job 32:4–9	Elihu waits; not the aged who understand	III-B; IV; VI-B; X
Lamentations 4:16; 5:12	The faces of elders not honored	II-C; V-C; X
Ecclesiastes 4:13	The old and foolish king	III-B
2 Chronicles 36:17	No compassion on the old or aged	III-C; X

“Before a gray head you shall rise, and you shall honor the face of an old man, and you shall fear your Elohim; I am Yahweh.”

Leviticus 19:32 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

DOCUMENT 269 • YOU SHALL RISE BEFORE THE GRAY HEAD • SEPTEMBER 2026

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