

MIQDASH BETHEL COVENANT INSTITUTION

*508(c)(1)(a) Free Church • Sole Tanakh Authority
A Study for Judaism • Christianity • Islam*

DOCUMENT 270

FOR OUR GOOD ALWAYS

A Covenant Deep Dive into *shemirat ha-mitzvot* (keeping the commandments) — Why Yahweh Commands Us to Keep and Obey

Why Are We Commanded to Keep and Obey the Commandments, What Reasons Does the Tanakh Itself Give, Can They Be Kept, and What Does Keeping Them Mean for the Covenant Believer Today? — A Three-Religion Covenant Response

October 2026

Elder Kepha Arcemont, Founder

miqdashbethel.ai • miqdashbethel@gmail.com

The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✧ JUDAISM	† CHRISTIANITY	✠ ISLAM
Rabbinic tradition counts 613 commandments (Talmud Makkot 23b) and keeps them as a way of life. It asks whether every commandment has a reason: some, the chukkim (<i>statutes</i>), are kept as decrees of the King (Rashi on Leviticus 18:4), while Maimonides held that every commandment has a purpose (Guide III:26). Tanakh states its own reasons first.	Jesus answers, <i>"If you would enter life, keep the commandments"</i> (Matthew 19:17), and John writes that <i>"His commandments are not burdensome"</i> (1 John 5:3). Yet much church teaching holds that the law cannot be kept. Tanakh's own word on whether the commandment is <i>"too hard"</i> (Deuteronomy 30:11) is the test.	The Qur'an calls the Torah <i>"guidance and light"</i> (Q. 5:44), tells the Children of Israel to <i>"fulfill My covenant"</i> (Q. 2:40), and praises the believers' <i>"we hear and we obey"</i> (Q. 2:285), an echo of Israel at Sinai (Exodus 24:7). Where Islam holds that later revelation replaced Torah law, the Tanakh's own terms are the measure.

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 one question, submitted with a study sheet of eleven verses: why are we commanded to keep and obey the commandments? It checks those verses against the Hebrew, gathers the reasons the Tanakh itself gives, and asks whether reward is the reason, whether a commandment binds when no reason is given, whether the commandments can be kept, and to whom they were given. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in bold italic with their English meaning in parentheses at every occurrence. 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**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic commentary, New Testament texts, and the Qur'an appear only in the three-religion table, the Comparative Texts table, the Three-Religion Audit, and the Corrections section, as historical and comparative reference — not as binding authority. The teaching sections rest on the Tanakh alone. 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 verses on the study sheet; the son's question and the father's answer; the reasons stated with the commands; blessing and curse; the statute without a stated reason; the word that is near
Nevi'im (Prophets)	Joshua, 1 Samuel, 1 Kings, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Micah, Habakkuk, Malachi	Joshua's charge; Saul's substitute reason; Josiah's whole heart; the prophets' <i>"that it may be well with you"</i> ; life by the statutes; the new heart; the stranger who holds fast
Ketuvim (Writings)	Psalms, Proverbs, Job, Ecclesiastes, Daniel, Nehemiah	The commandments as liberty and reward; Job and the three men who kept faith without reward; the conclusion of the matter; the Levites' confession

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Matthew 19:17; Luke 1:6; John 14:15; Romans 3:31; 7:12; 10:4–5; Galatians 3:10–13; 1 John 5:3	Keeping the commandments in the Gospels and letters, and the teaching that the law cannot be kept
Qur'an	Q. 2:40; 2:93; 2:285; 3:50; 3:132; 4:59; 5:44; 5:66; 7:157	The Torah as guidance; <i>"we bear and we obey"</i> ; abrogation and the <i>"burden"</i>
Rabbinic literature	Mishnah Avot 1:3; 2:1; Talmud Makkot 23b–24a; Berakhot 6b; Yoma 67b; Yoma 85b; Rashi on Leviticus 18:4 ; Maimonides, Guide for the Perplexed III:26	The 613; statute and judgment; reasons for the commandments; serving without reward; corrections to Doc 149
Church teaching	Westminster Confession, chapter 19; Catechism of the Catholic Church 2068	How the churches divide and keep the law today

I. FRAMING THE QUESTION — FROM "THAT" TO "WHY"

I-A. The Verses Submitted for Study

The study sheet submitted for this document carries one title: *why are we commanded to keep and obey the commandments?* Under it stand eleven verses: **Deuteronomy 11:1, 28:1–2, 30:16, 11:22, and 5:32–33; Exodus 20:6; Leviticus 22:31; and Ecclesiastes 12:13**, with three of them listed twice in different English translations.

Read together, the eleven verses say one thing with great force: the commandments are to be kept.

1. They say it with love (**Deuteronomy 11:1**),
2. with blessing (**Deuteronomy 28:1–2**),
3. with life (**Deuteronomy 30:16**),
4. with the Name (**Leviticus 22:31**),
5. and with the whole of what a human being is (**Ecclesiastes 12:13**).

What the list does not do, by itself, is answer the question in its own title. It shows that we are commanded. This study asks why.

The questions put to this Institution are these:

First: what reasons does the Tanakh itself give for keeping the commandments?

Second: is the reward the reason, and what of the curses?

Third: must a commandment be kept when no reason is given for it?

Fourth: can the commandments actually be kept, or were they given to show that they cannot?

Fifth: to whom were they given, and how does the covenant believer keep them today?

I-B. The Tanakh Asks the Question Itself

The question of this study is not a modern one. The Torah expects it to be asked, and it writes the question into the household:

"When your son asks you in time to come, saying, What are the testimonies, and the statutes, and the judgments, which Yahweh our Elohim has commanded you?" (Deuteronomy 6:20)

The father's answer does not begin with a rule. It begins with a history: *"We were Pharaoh's slaves in Egypt, and Yahweh brought us out of Egypt with a mighty hand" (Deuteronomy 6:21).*

Then it gives the reason in so many words:

"And Yahweh commanded us to do all these statutes, to fear Yahweh our Elobim, for our good always, that He might preserve us alive, as it is this day" (Deuteronomy 6:24)

The phrase is *le-tov lanu kol ha-yamim* (*for our good always*), לְטוֹב לָנוּ כָּל-הַיָּמִים. It gives this document its title. Tanakh does not hide its reasons. It states them, and it expects each generation to learn them.

This study builds on earlier work in the Library and does not repeat it. **Doc 149** examined **Ecclesiastes 12:13**, the last verse on the study sheet. **Doc 219** examined **Deuteronomy 6:25**, the verse that follows the father's answer. **Doc 221** compared the written law with human civil law. **Doc 254** examined **Deuteronomy 6:5** and showed that love for **Yahweh** is shown by keeping His commandments. **Doc 264** examined rebellion, the refusal of the commandments. The present document gathers the Tanakh's own reasons for keeping them, and corrects four points in **Doc 149** (Section X).

Every finding below is graded. A finding is **Corroborated** when two or more independent Tanakh witnesses carry it (**Deuteronomy 19:15**). It is **Single witness** when only one text carries it. It is **Not in the text** when it is taught but the Tanakh does not say it.

II. THE WORD STUDY — THE VOCABULARY OF KEEPING

The verses on the study sheet use a precise vocabulary. The table sets out the terms this study relies on.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>mitzvah</i> (<i>commandment</i>), מִצְוָה	H4687	A charge given by one with authority; from <i>tzavah</i> (<i>to command</i>), צִוָּה, H6680	Leviticus 22:31; Deuteronomy 11:22
<i>chok</i> (<i>statute</i>), חֹק, and <i>chukkah</i> (<i>statute</i>), חֻקָּה	H2706 / H2708	A fixed decree, engraved or set; often a command whose reason is not stated	Numbers 19:2; Deuteronomy 6:24
<i>mishpat</i> (<i>judgment / ordinance</i>), מִשְׁפָּט	H4941	A just ruling; the law of right dealing between people	Deuteronomy 11:1; Micah 6:8
<i>edut</i> (<i>testimony</i>), עֵדוּת, plural <i>edot</i> (<i>testimonies</i>), עֵדוּת	H5715 / H5713	The covenant's witnessed terms	Deuteronomy 6:20; Psalms 19:7

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>torah</i> (<i>instruction / teaching</i>), תּוֹרָה	H8451	Direction given by a teacher or a parent; the whole instruction of Yahweh	Genesis 26:5; Proverbs 3:1
<i>mishmeret</i> (<i>charge</i>), מִשְׁמֶרֶת	H4931	What is entrusted to someone's keeping; a guard post	Genesis 26:5; Deuteronomy 11:1
<i>shamar</i> (<i>to keep / guard</i>), שָׁמַר	H8104	To watch over, guard, and preserve with care	Genesis 2:15; Leviticus 22:31
<i>asah</i> (<i>to do</i>), עָשָׂה	H6213	To do, perform, carry out	Leviticus 22:31; Deuteronomy 5:32
<i>shama</i> (<i>to hear / obey</i>), שָׁמַע	H8085	To hear, listen, heed; Hebrew's word for obedience	Exodus 24:7; Deuteronomy 28:1
<i>qol</i> (<i>voice</i>), קוֹל	H6963	Voice, sound; to " <i>bear the voice</i> " is to obey	Genesis 26:5; Deuteronomy 28:1
<i>davaq</i> (<i>to cleave / hold fast</i>), דָּבַק	H1692	To cling, stay joined	Genesis 2:24; Deuteronomy 11:22
<i>halakh</i> (<i>to walk</i>), הָלַךְ	H1980	To walk, go; a way of life	Deuteronomy 5:33; 11:22
<i>tov</i> (<i>good</i>), טוֹב	H2896	Good, well, beneficial	Deuteronomy 6:24; 10:13
<i>chayah</i> (<i>to live</i>), חָיָה	H2421	To live, be kept alive, flourish	Leviticus 18:5; Deuteronomy 30:16

Three lexical observations govern what follows.

First, Biblical Hebrew has no separate verb for "*obey*." It uses *shama* (*to hear*). **Deuteronomy 28:1** reads *shamoa tishma* (*hearing, you shall hear*), שָׁמוֹעַ תִּשְׁמָע, followed by *be-qol* (*to the voice of*) **Yahweh** your **Elohim**. The doubled verb is an emphatic form; English renders it "*faithfully obey*" or "*diligently listen*." In the Tanakh, to obey is to listen until the word is done. Hearing that changes nothing is not what the Torah calls hearing.

Second, the commandments are both kept and done. **Leviticus 22:31** says:

וּשְׁמַרְתֶּם מִצְוֹתַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה

u-shmartem mitzvotai va-asitem otam, ani Yahweh

"And you shall keep My commandments and do them: I am Yahweh." The verb *shamar* (to keep / guard) is the verb used by Adam set in the garden *"to work it and to keep it"* (Genesis 2:15). To keep a commandment is to guard it as a trust; to do it is to carry it out. The Torah asks for both.

Third, the four-part formula of Deuteronomy 11:1, *"His charge, His statutes, His judgments, and His commandments,"* did not begin at Sinai. Yahweh used nearly the same words of Abraham, centuries earlier:

עָקֵב אֲשֶׁר־שָׁמַע אֲבִרָהָם בְּקוֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקֹּתַי וְתוֹרוֹתַי

eqev asher shama Avraham be-qoli, va-yishmor mishmarti, mitzvotai, chukkotai, ve-torotai

"because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My instructions" (Genesis 26:5)

The man whose trust was counted as righteousness (Genesis 15:6) is the same man who *"kept My charge."* Trust and keeping were never two roads. Doc 219 showed the same unity in Deuteronomy 6:25.

III. THE ELEVEN VERSES CHECKED AGAINST THE HEBREW

III-A. What the List Shows

Miqdash Bethel reads the Hebrew text. Each verse on the study sheet was checked against it. The table gives the result.

#	REFERENCE	ENGLISH WORDING	WHAT THE HEBREW SHOWS
1	Deuteronomy 11:1	close to NKJV	Accurate. The Hebrew joins <i>ve-abavta</i> (and you shall love) to <i>ve-shamarta</i> (and you shall keep) four kinds of instruction <i>"all the days."</i>
2	Deuteronomy 28:1–2	ESV	Accurate. <i>"Faithfully obey"</i> renders <i>shamoa tishma</i> (bearing, you shall hear). In verse 2 the blessings <i>"come upon you and overtake you."</i>

#	REFERENCE	ENGLISH WORDING	WHAT THE HEBREW SHOWS
3	Deuteronomy 30:16	ESV	The opening clause, <i>"If you obey the commandments of the Lord your God,"</i> comes from the Greek Septuagint. The Hebrew does not have it (Section III-B).
4	Exodus 20:6	ESV	Accurate. <i>"To thousands"</i> can also be read <i>"to the thousandth generation"</i> ; compare <i>"to a thousand generations"</i> (Deuteronomy 7:9).
5	Leviticus 22:31	ESV	Accurate. The verse ends with its reason: <i>"I am Yahweh."</i>
6	Deuteronomy 11:22	NKJV	Accurate. <i>"Hold fast"</i> renders <i>davaq (to cleave)</i> , the verb of Genesis 2:24.
7	Ecclesiastes 12:13	NKJV	Accurate. <i>"God"</i> renders <i>ha-Elohim (the Elohim)</i> ; the book never uses the Name Yahweh . <i>"Man's all"</i> stays closer to the Hebrew than <i>"the whole duty of man"</i> (Section X).
8	Deuteronomy 11:1	NIV	Repeat No. 1 in a second translation.
9	Deuteronomy 28:1	ESV	Repeats No. 2 and adds the rest of the verse. The "[1]" is a footnote marker carried over from the source the list was copied from.
10	Deuteronomy 5:32–33	NIV	Accurate. Hebrew numbering 5:29–30. <i>"Do not turn aside to the right or to the left"</i> is the charge later given to Joshua (Joshua 1:7).
11	Leviticus 22:31	NIV	Repeats No. 5 in a second translation.

Three things stand out.

First, the list mixes three English translations, and three verses appear twice. Nothing is lost by this, but a study sheet is clearer with one translation and no repeats.

Second, every English verse says *"the Lord your God"* where the Hebrew says **Yahweh** your **Elohim**. **Doc 255** examined why the Name was replaced; on this study sheet the substitution hides the very Name that **Leviticus 22:31** gives as the reason to keep the commandments.

Third, one verse carries words the Hebrew does not have.

III-B. Deuteronomy 30:16 — A Clause the Hebrew Does Not Have

The English Standard Version opens the verse: *"If you obey the commandments of the Lord your God that I command you today..."*

Its own footnote says: *"Septuagint; Hebrew lacks If you obey the commandments of the Lord your God."* The Hebrew text reads:

אֲשֶׁר אֲנִי מְצַוְכָה הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ
asher anochi metzavvecha ha-yom le-ahavah et Yabweh Elohecha

"in that I command you today to love Yabweh your Elohim, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply, and Yabweh your Elohim will bless you in the land which you go to possess" (Deuteronomy 30:16)

The Greek translation is older than the oldest complete Hebrew manuscript we hold, but it is a translation. The clause it adds does not change the command, because the Hebrew already commands keeping the commandments in the same verse. The finding is narrow and honest: the words *"If you obey the commandments of Yabweh your Elohim"* at the head of the verse are Not in the Hebrew text; the command to love, walk, and keep is in it.

Finding — the verses on the study sheet: all eleven entries carry the Tanakh's command faithfully. Three are repeats, the Name is replaced throughout, and **Deuteronomy 30:16** opens with a clause found in the Greek but not the Hebrew. **Corroborated** by the Hebrew text of each verse.

IV. WHY? — SEVEN REASONS THE TANAKH GIVES

The Tanakh gives its reasons in its own words, often in the same sentence as the command. Seven reasons recur across the Torah, the Prophets, and the Writings. Each is tested below by the two-or-three-witness standard.

IV-A. First Reason: Because of Who Commands — "I Am Yabweh"

The shortest reason in the Torah is two Hebrew words: *ani Yabweh (I am Yabweh)*, אֲנִי יְהוָה. It closes **Leviticus 22:31**, the verse on the study sheet, and it runs through the Holiness laws like a refrain (**Leviticus 18:4–6; 19:3–4, 37**). The commandment binds because of the One who gives it.

"And you shall not profane My holy name, but I will be made holy among the children of Israel. I am Yabweh who makes you holy, who brought you out of the land of Egypt to be your Elohim: I am Yabweh" (Leviticus 22:32–33)

The Ten Words open the same way:

"I am Yahweh your Elohim, who brought you out of the land of Egypt, out of the house of slaves" (Exodus 20:2).

The authority of the commandments rests on two facts the Tanakh states together:

Yahweh made the world, and Yahweh redeemed His people (Deuteronomy 10:14–17; Psalms 24:1). The one who made and redeemed has the right to instruct.

Finding: the commandments are to be kept first because of who gives them. Corroborated (Exodus 20:2; Leviticus 18:4–5; 22:31–33; Deuteronomy 10:14–17).

IV-B. Second Reason: Because He Redeemed First

In every one of those passages, the redemption comes before the command. Israel was brought out of Egypt before Sinai, not because of Sinai.

Deuteronomy says plainly that the choice was Yahweh's love, not Israel's merit:

"Yahweh did not set His love on you nor choose you because you were more in number than any people... but because Yahweh loved you, and because He would keep the oath which He swore to your fathers" (Deuteronomy 7:7–8)

The father's answer to his son follows the same order: slaves, brought out, then commanded (Deuteronomy 6:21–24). The commandments are the shape of a life given back to a people who were set free. They are not the price of that freedom. **Doc 219** reached the same finding from Deuteronomy 6:25: obedience is covenant response, never covenant purchase.

Finding: keeping the commandments answers a deliverance already given. Corroborated (Exodus 20:2; Leviticus 22:33; Deuteronomy 6:21–24; 7:7–8).

The teaching that keeping the commandments buys a place in the covenant is Not in the text.

IV-C. Third Reason: For Our Good

The Torah says it more than once, in nearly the same words:

"to keep the commandments of Yahweh and His statutes which I command you this day, for your good" (Deuteronomy 10:13)

The Hebrew is *le-tov lach* (for your good), לְטוֹב לָךְ. The same purpose appears in Deuteronomy 6:24 ("for our good always"), 4:40 ("that it may go well with you and with your children after you"), 5:33 [Hebrew 5:30], and 12:28 ("that it may go well with you and with your children after you forever").

The prophets repeat it: *"Obey My voice, and I will be your Elohim, and you shall be My people; and walk in all the ways that I have commanded you, that it may be well with you"* (Jeremiah 7:23).

The most moving witness is **Yahweh's** own wish, spoken after Sinai:

"Oh that there were such a heart in them, that they would fear Me and keep all My commandments always, that it might be well with them and with their children forever!" (Deuteronomy 5:29) [Hebrew 5:26]

And through **Isaiah**: *"Oh that you had listened to My commandments! Then your peace would have been like a river"* (Isaiah 48:18).

These are not the words of a ruler who commands for his own gain. The commandments serve the one who keeps them, and his children after him.

The Psalms call them freedom, not confinement: *"And I will walk at liberty, for I have sought Your precepts"* (Psalms 119:45).

Finding: the commandments were given for the good of those who keep them and of their children. **Corroborated** (Deuteronomy 4:40; 5:29; 6:24; 10:13; 12:28; Jeremiah 7:23; Isaiah 48:18). That the commandments were given as a burden meant to be lifted is Not in the text.

IV-D. Fourth Reason: That We May Live

The study sheet's **Deuteronomy 30:16** ends *"that you may live and multiply."* That is the Torah's most repeated reason of all.

"You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am Yahweh" (Leviticus 18:5)

The Hebrew is *va-chai bahem* (and he shall live by them), **וְחַי בָּהֶם**. **Ezekiel** quotes it three times in one chapter (**Ezekiel 20:11, 13, 21**), and the Levites quote it in their great confession (**Nehemiah 9:29**). **Moses** sets the choice before the whole people:

"I have set before you life and death, the blessing and the curse; therefore choose life, that both you and your offspring may live, to love Yahweh your Elohim, to obey His voice, and to cleave to Him, for He is your life" (Deuteronomy 30:19–20)

And in his last charge he says of the words of the Torah: *"For it is not an empty word for you; it is your life"* (Deuteronomy 32:47).

The wilderness had already taught it: *"man does not live by bread alone, but man lives by every word that comes from the mouth of Yahweh"* (Deuteronomy 8:3).

Wisdom says the same to the son: *"Keep my commandments and live"* (Proverbs 4:4; 7:2).

Finding: the commandments are given so that those who keep them may live, in this life and across generations. Corroborated (Leviticus 18:5; Deuteronomy 8:3; 30:15–20; 32:47; Ezekiel 20:11; Nehemiah 9:29).

IV-E. Fifth Reason: Because We Love Him

Four verses on the study sheet put love and keeping in the same sentence: **Exodus 20:6**, **Deuteronomy 11:1, 11:22**, and **30:16**. **Doc 254** examined this pairing in full and found that in **Deuteronomy** love for Yahweh is covenant loyalty, and loyalty is shown by keeping His word. The reason works in both directions. A person keeps the commandments because he loves the One who gave them, and keeping them is how that love is seen. Love that refuses His words is not what the Tanakh calls love; keeping without love is what **Isaiah** rebuked as *"a commandment of men learned by rote"* (Isaiah 29:13).

Finding: keeping the commandments is the form love for Yahweh takes. Corroborated (Exodus 20:6; Deuteronomy 7:9; 11:1, 22; 30:16, 20).

IV-F. Sixth Reason: To Be Holy, and to Be a Witness to the Nations

The commandments set a people apart for **Yahweh**, and they make that people visible to others:

"You shall be holy, for I Yahweh your Elohim am holy" (Leviticus 19:2)

Leviticus 20:26 adds that **Yahweh** has *"separated you from the peoples, that you should be Mine."* At Sinai the condition and the calling were given together: *"if you will indeed obey My voice and keep My covenant, then you shall be My own treasure from among all peoples... a kingdom of priests and a holy nation"* (Exodus 19:5–6). The word for treasure is *segullah* (treasured possession), סגולה, H5459.

The holiness is not hidden. **Moses** says the nations will see it:

"Keep them therefore and do them, for this is your wisdom and your understanding in the sight of the peoples, who will hear all these statutes and say, Surely this great nation is a wise and understanding people" (Deuteronomy 4:6)

Deuteronomy 28:9–10 says the same: when Israel keeps the commandments, *"all the peoples of the earth shall see that you are called by the name of Yahweh."*

The commandments are a witness. A people that keeps them teaches the nations without a sermon.

Finding: **the commandments make a people holy to Yahweh and a witness to the nations.** Corroborated (Exodus 19:5–6; Leviticus 19:2; 20:26; Deuteronomy 4:6–8; 28:9–10).

IV-G. Seventh Reason: Reverence, and the Test of the Heart

The last verse on the study sheet joins keeping to reverence: *"Fear Elohim and keep His commandments, for this is man's all"* (Ecclesiastes 12:13). The Torah joins them the same way. After the Ten Words were spoken, **Moses** told the people why the voice had come:

"Do not fear; for Elohim has come to test you, and that His fear may be before your faces, so that you may not sin" (Exodus 20:20) [Hebrew 20:17]

The commandments train reverence, and they reveal the heart. *"Yahweh your Elohim led you these forty years in the wilderness, to humble you and to test you, to know what was in your heart, whether you would keep His commandments or not"* (Deuteronomy 8:2).

The verb is *nasab* (to test), נָסַב, H5254. Deuteronomy 13:3–4 [Hebrew 13:4–5] uses it again: a false prophet's sign is permitted as a test, *"to know whether you love Yahweh your Elohim with all your heart and with all your soul."*

Ecclesiastes closes with the reason that stands behind every other: *"For Elohim will bring every deed into judgment, with every secret thing, whether good or evil"* (Ecclesiastes 12:14).

The keeping of the commandments is seen, and it will be weighed.

Finding: **the commandments train reverence for Elohim, test what is in the heart, and will be the measure of judgment.** Corroborated (Exodus 20:20; Deuteronomy 6:2; 8:2; 13:3–4; Ecclesiastes 12:13–14).

IV-H. The Seven Reasons Together

#	REASON	KEY WITNESSES	GRADE
1	Because of who commands: <i>"I am Yahweh"</i>	Exodus 20:2; Leviticus 22:31–33; Deuteronomy 10:14–17	Corroborated
2	Because He redeemed first	Deuteronomy 6:21–24; 7:7–8; Leviticus 22:33	Corroborated

#	REASON	KEY WITNESSES	GRADE
3	For our good and our children's	Deuteronomy 5:29; 6:24; 10:13; Jeremiah 7:23	Corroborated
4	That we may live	Leviticus 18:5; Deuteronomy 30:19–20; 32:47; Ezekiel 20:11	Corroborated
5	Because we love Him	Exodus 20:6; Deuteronomy 11:1, 22; 30:16	Corroborated
6	To be holy, and a witness to the nations	Exodus 19:5–6; Leviticus 19:2; Deuteronomy 4:6; 28:9–10	Corroborated
7	Reverence, the test of the heart, and judgment	Exodus 20:20; Deuteronomy 8:2; Ecclesiastes 12:13–14	Corroborated

The seven are not rivals. There is one answer seen from seven sides: **the One who commands is the One who redeemed, and what He commands is for the life and good of those who love Him, makes them holy, and is weighed by Him.**

V. BLESSING AND CURSE — IS THE REWARD THE REASON?

Deuteronomy 28:1–2 is on the study sheet: obey, and *"all these blessings shall come upon you and overtake you."*

The same chapter turns at verse 15: *"But it shall come to pass, if you will not obey the voice of Yahweh your Elohim... that all these curses shall come upon you and overtake you."* **Leviticus 26** has the same two halves (**Leviticus 26:3–13; 26:14–39**), and **Deuteronomy 11:26–28** sets them side by side: *"Behold, I set before you this day a blessing and a curse."*

Is the blessing, then, the reason to keep the commandments? The text gives three answers.

Witness One — **The reward is real.** The Torah does not apologize for it.

"Because (egev (on the heel of / as the result of)) you listen to these judgments and keep and do them, Yahweh your Elohim will keep with you the covenant and the steadfast love which He swore to your fathers" (Deuteronomy 7:12).

The psalmist says of the commandments, *"in keeping them there is great reward"* (Psalms 19:11 [Hebrew 19:12]). The same word *egev* (*because*) opened the blessing on Isaac for Abraham's keeping (Genesis 26:5).

Witness Two — The blessing and curse are covenant sanctions, not wages. In Deuteronomy 28 and Leviticus 26 they fall mainly on the nation in its land: rain, harvest, peace, exile. The prophets read Israel's history by them (2 Kings 17:7–18; Nehemiah 9:29–30). They are the terms of a covenant already made, not a price list for a covenant not yet given. Even the curse ends in return: *"if they confess their iniquity... then I will remember My covenant"* (Leviticus 26:40–42).

Witness Three — The text warns against reading reward as a simple ledger. Ecclesiastes saw the righteous suffer and the wicked prosper (Ecclesiastes 7:15; 8:14), and it still ended with *"keep His commandments"* (Ecclesiastes 12:13).

Job kept faith with no blessing in sight: *"Shall we receive good from Elohim, and shall we not receive evil?"* (Job 1:21; 2:10).

The three men before Nebuchadnezzar said: *"our Elohim whom we serve is able to deliver us... But if not, be it known to you, O king, that we will not serve your gods"* (Daniel 3:17–18). Their keeping did not depend on the outcome.

Finding — reward and curse: the blessings and curses are real and stated (Leviticus 26; Deuteronomy 28; Deuteronomy 7:12), but they are covenant consequences, and the Tanakh's own witnesses keep the commandments when no reward appears (Job 2:10; Daniel 3:17–18; Ecclesiastes 12:13). **Corroborated.** That reward is the only or the highest reason to keep the commandments is Not in the text; the stated purposes lead with **Yahweh** Himself, with life, and with good.

VI. WHEN NO REASON IS GIVEN — THE STATUTE

Some commandments come with their reasons attached. Others do not. The Torah calls the law of the red heifer, whose ashes cleanse the unclean and make the clean unclean, *chukkat ha-torah* (*the statute of the Torah*), חֻקַּת הַתּוֹרָה (Numbers 19:2). No reason is given for it. The same is true of the laws against mixing seed, cattle, and cloth (Leviticus 19:19; Deuteronomy 22:9–11). Must such commandments be kept?

Witness One — Hidden things belong to Yahweh. *"The secret things belong to Yahweh our Elohim, but the things revealed belong to us and to our children forever, that we may do all*

the words of this Torah" (Deuteronomy 29:29 [Hebrew 29:28]). What is revealed is revealed *"that we may do"* it, whether or not the reason is revealed with it.

Witness Two — Abraham obeyed without a reason. *"Take your son, your only son, whom you love, Isaac... and offer him there"* (Genesis 22:2).

No reason was given. *"So Abraham rose early in the morning"* (Genesis 22:3).

The reason came after the obedience: *"for now I know that you fear Elohim"* (Genesis 22:12).

Witness Three — Saul substituted his own reason, and lost the kingdom. Commanded to destroy Amalek, Saul kept the best of the flock and said it was for sacrifice to **Yahweh**.

Samuel answered: *"Has Yahweh as great delight in burnt offerings and sacrifices, as in obeying the voice of Yahweh? Behold, to obey is better than sacrifice"* (1 Samuel 15:22).

Saul's reason sounded religious. It was still disobedience. **Doc 264** examined the verse that follows: rebellion *"is as the sin of divination"* (1 Samuel 15:23).

The Tanakh also guards against the opposite error, adding commandments in the name of reasons:

"You shall not add to the word which I command you, nor take from it" (Deuteronomy 4:2; 12:32 [Hebrew 13:1]).

"Trust in Yahweh with all your heart, and do not lean on your own understanding" (Proverbs 3:5).

Finding: a commandment of **Yahweh** binds whether or not its reason is given; the reason, where stated, is a gift, not a condition. **Corroborated** (Genesis 22:2–12; Numbers 19:2; Deuteronomy 29:29; 1 Samuel 15:22–23). Setting a commandment aside because its reason is not understood is Not in the text.

VII. CAN THE COMMANDMENTS BE KEPT?

Many believers have been taught that the commandments were given to prove that no one can keep them. Tanakh answers the question directly.

VII-A. Not Too Hard, Not Far Away

"For this commandment which I command you this day, it is not too hard for you, neither is it far off. It is not in heaven... Neither is it beyond the sea... But the word is very near you, in your mouth and in your heart, that you may do it" (Deuteronomy 30:11–14)

The word for *"too hard"* is *nifle'ah* (*too wonderful / beyond reach*), נִפְלְאָה. Moses says the commandment is not that. It is near, it is spoken, it is known, and it is given *"that you may do it."*

Joshua was told the same: *"only be strong and very courageous, that you may observe to do according to all the Torah... turn not from it to the right hand or to the left"* (Joshua 1:7), the very words of Deuteronomy 5:32 on the study sheet.

VII-B. Witnesses Who Kept Them

Witness One — Abraham. *"Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My instructions"* (Genesis 26:5).

Witness Two — Caleb. *"My servant Caleb, because he had another spirit with him and has followed Me fully"* (Numbers 14:24; compare Numbers 32:12; Joshua 14:8–9).

Witness Three — Job. *"That man was blameless and upright, one who feared Elohim and turned away from evil"* (Job 1:1), and Yahweh repeats it (Job 1:8; 2:3).

Witness Four — David's testimony. *"For I have kept the ways of Yahweh, and have not wickedly departed from my Elohim. For all His judgments were before me"* (Psalms 18:21–22 [Hebrew 18:22–23]).

Witness Five — Josiah. *"Like him there was no king before him who turned to Yahweh with all his heart, and with all his soul, and with all his might, according to all the Torah of Moses"* (2 Kings 23:25).

VII-C. Keeping Is Not Sinlessness

The same Tanakh says without hedging: *"there is not a righteous man on earth who does good and does not sin"* (Ecclesiastes 7:20; compare 1 Kings 8:46).

David, who said *"I have kept the ways of Yahweh,"* is the man of Bathsheba and Uriah; the record says he *"did what was right in the eyes of Yahweh... except in the matter of Uriah the Hittite"* (1 Kings 15:5). How can both be true?

Because the Torah's way of keeping includes what to do after failure. It provides confession, restitution, and return (Leviticus 5:5; 6:4–5 [Hebrew 5:23–24]; 26:40–42).

It promises: *"if from there you will seek Yahweh your Elobim, you shall find Him, if you search after Him with all your heart and with all your soul"* (Deuteronomy 4:29–31; 30:1–3).

Ezekiel says that when the wicked man *"turns from all his sins... and keeps all My statutes... he shall surely live"* (Ezekiel 18:21–23).

David himself: *"I acknowledged my sin to You... and You forgave the iniquity of my sin"* (Psalms 32:5). To keep the commandments is to walk in them, and to return when one has stepped off the way.

Yahweh also promises to give what the keeping requires: *"Yahweh your Elobim will circumcise your heart... to love Yahweh your Elobim with all your heart"* (Deuteronomy 30:6);

"I will put My Torah in their inward parts, and write it on their heart" (Jeremiah 31:33 [Hebrew 31:32]);

"I will put My spirit within you, and cause you to walk in My statutes" (Ezekiel 36:27).

Finding — can the commandments be kept? The commandment is near and can be done (Deuteronomy 30:11–14; Joshua 1:7), named men walked in it (Genesis 26:5; Numbers 14:24; Job 1:1; 2 Kings 23:25), and keeping includes confession and return (Leviticus 26:40–42; Ezekiel 18:21–23; Psalms 32:5). Corroborated. That the commandments were given in order to be impossible is Not in the text. That keeping them means never sinning is also Not in the text.

VIII. TO WHOM WERE THE COMMANDMENTS GIVEN, AND HOW ARE THEY KEPT TODAY?

VIII-A. Israel First, and the Stranger With Them

The commandments were spoken to Israel at Sinai, but they were never closed to others. *"One Torah shall be for the native and for the stranger who sojourns among you"* (Exodus 12:49; compare Numbers 15:15–16; Leviticus 24:22).

Isaiah promises a place in Yahweh's house to *"the foreigners who join themselves to Yahweh... and hold fast My covenant"* (Isaiah 56:6–7),

and he sees the nations coming up to learn: *"He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth Torah"* (Isaiah 2:3; Micah 4:2).

Ecclesiastes 12:13 speaks to *kol ha-adam (every human being)*, כָּל־הָאָדָם, not to one nation only.

VIII-B. What Can Be Kept as Written, and What Cannot

Many commandments are tied by their own words to the Land, to the priesthood, and to the place Yahweh would choose: *"These are the statutes and judgments which you shall observe to do in the land"* (Deuteronomy 12:1; compare 6:1).

Sacrifice, the Levitical service, and the tithe of the Land's increase assume a sanctuary and a priesthood that are not standing. Doc 250 reached this finding for the tithe and Doc 251 for the chosen place. These commandments are not cancelled; they wait on what Yahweh has said He will restore. They cannot be kept as written today, and no one may invent substitutes for them (Deuteronomy 4:2).

Most of the commandments carry no such condition: the Ten Words, the Sabbath, honor of parents, justice in court, honest weights, care of the poor, the stranger, the widow, and the fatherless, the clean and unclean foods, the appointed times, faithfulness in marriage, and love of neighbor. These people can keep any in the land.

Where a person cannot keep the whole, the Torah's own measure for giving applies: *"every man as he is able, according to the blessing of Yahweh your Elohim"* (Deuteronomy 16:17).

And to a people far from the altar, Hosea gives words to bring: *"Take with you words, and return to Yahweh... so we will render the calves of our lips"* (Hosea 14:2 [Hebrew 14:3]).

Finding — to whom, and how today: the commandments were given to Israel and opened to every person who joins himself to Yahweh (Exodus 12:49; Numbers 15:15–16; Isaiah 56:6–7). **Corroborated.** Those bound to the Land, priesthood, and sanctuary cannot be kept as written today (Deuteronomy 12:1; Hosea 3:4); the rest remain binding wherever a covenant person lives. Corroborated.

IX. THREE-RELIGION AUDIT — HOW EACH TRADITION KEEPS THE COMMANDMENTS

The table sets the three traditions against the Tanakh's own findings. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	☆ JUDAISM	† CHRISTIANITY	☩ ISLAM
Practice today	Rabbinic tradition counts 613 commandments (Talmud Makkot 23b) and keeps them as a whole way of life. It distinguishes the <i>mishpatim (judgments)</i> , which reason would require, from the <i>chukkim (statutes)</i> , kept as decrees of the King (Talmud Yoma 67b; Rashi on Leviticus 18:4). Maimonides held that every commandment has a purpose (Guide for the Perplexed III:26). <i>"Live by them, and not die by them"</i> (Talmud Yoma 85b) sets aside nearly every commandment to save a life.	Many churches teach that no one can keep the law and that Christ kept it for the believer (Galatians 3:10–13; Romans 10:4). Reformed teaching divides the law into moral, ceremonial, and judicial parts and keeps the moral (Westminster Confession, chapter 19). Catholic teaching holds the Ten Commandments binding on Christians (Catechism 2068). Sabbath-keeping and Messianic congregations keep more of the Torah.	Obedience to God and His messenger is commanded (Q. 3:132; 4:59). The Qur'an calls the Torah <i>"guidance and light"</i> (Q. 5:44) and tells the Children of Israel, <i>"fulfill My covenant"</i> (Q. 2:40). Islamic law holds that later revelation replaced Torah rulings where they differ: Jesus made some things forbidden (Q. 3:50), and the Prophet relieves <i>"their burden and the shackles"</i> (Q. 7:157).
Covenant strength	Keeps the commandments in daily life, at home, and at the door, as Deuteronomy 6:7–9 commands. <i>"Be as careful with a light commandment as with a weighty one, for you do not know the reward"</i> (Mishnah Avot 2:1) honors Deuteronomy 4:2 . <i>"Do not be like servants who serve for the sake of reward"</i> (Avot 1:3) matches Section V.	Jesus answers, <i>"If you would enter life, keep the commandments"</i> (Matthew 19:17) — Leviticus 18:5 restated. <i>"If you love Me, keep My commandments"</i> (John 14:15). Paul: <i>"the law is holy"</i> (Romans 7:12), and faith <i>"upholds the law"</i> (Romans 3:31). Luke 1:6 says Zechariah and Elizabeth walked <i>"in all the commandments... blameless."</i>	<i>"We hear and we obey"</i> (Q. 2:285) echoes Israel at Sinai: <i>"we will do and we will hear"</i> (Exodus 24:7). Q. 5:66 says that had they upheld the Torah they would have eaten <i>"from above them and from beneath their feet"</i> — the blessing of Leviticus 26:4 and Deuteronomy 28:12 .

ELEMENT	☆ JUDAISM	† CHRISTIANITY	✱ ISLAM
Covenant departure	The oral law adds fences and rulings and binds them with the authority of the written Torah, beyond what Deuteronomy 4:2 permits. The number 613 is a later count; the Tanakh gives no number.	<i>"The law cannot be kept"</i> contradicts Deuteronomy 30:11–14 and the New Testament's own Luke 1:6. Reading Leviticus 18:5 as the opposite of faith (Galatians 3:12; Romans 10:5) reverses a verse that offers life. The moral-ceremonial-judicial division is a later scheme, not the text's own.	Describing the Torah as a burden to be lifted (Q. 7:157) differs from Deuteronomy 30:11 and Psalms 119:45 . Abrogation sets a later authority over the written covenant, which Deuteronomy 4:2 and Malachi 3:6 do not allow.
Covenant witness	Avot 1:3 restates Deuteronomy 10:12 : reverence, not wages.	1 John 5:3 — <i>"His commandments are not burdensome"</i> — restates Deuteronomy 30:11 .	Q. 2:93 records Israel's <i>"we bear and we disobey,"</i> the failure the Tanakh itself records (Deuteronomy 9:7 ; Jeremiah 7:24).

X. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. **Doc 149** (June 2026), the Library's study of **Ecclesiastes 12:13**, needs four refinements.

Correction 1 — *"every major English translation adds duty."* **Doc 149** (Section I) says every major English translation adds the word *"duty"* to **Ecclesiastes 12:13**. Many do, including the King James Version, the NIV, and the ESV. Not all do: the NKJV reads *"this is man's all,"* the wording on this study sheet, and the JPS translation reads *"this applies to all mankind."* **Doc 149**'s point about the Hebrew stands. The word *"every"* should read *"many."*

Correction 2 — **the 613 commandments in one verse.** **Doc 149** (Section VI) says rabbinic sources cite **Ecclesiastes 12:13** to show that all 613 commandments are implied in one verse. The well-known passage that reduces the 613 to a few principles (Talmud Makkot 23b–24a) uses **Psalms 15**, **Isaiah 33:15**, **Micah 6:8**, **Isaiah 56:1**, and finally **Habakkuk 2:4**. It does not use **Ecclesiastes 12:13**. The Talmud takes up **Ecclesiastes 12:13** elsewhere (Berakhot 6b), where *"this is all of man"* is read as *"the whole world was created only for this."* The line in **Doc 149** should be corrected to that.

Correction 3 — Isaiah 33:6. Doc 149 (Section IV) reads **Isaiah 33:6** as **Yahweh** declaring that the fear of **Yahweh** is His own treasure. The Hebrew *yir'at Yahweh hi otsaro* (*the fear of Yahweh is his treasure*) uses a lower-case "*his*" that most translations and commentators refer to Zion's people or its king (**Isaiah 33:5–6, 17**). The verse does not say that **Yahweh** calls it His treasure. The witness should read: the fear of **Yahweh** is the treasure of His people.

Correction 4 — taqwa "over 100 times." Doc 149 (Section VI) says the word *taqwa* appears over 100 times in the Qur'an. The noun *taqwa* itself occurs fewer than twenty times. It is the root *w-q-y*, with forms such as *ittaqu* (be mindful of God) and *al-muttaqin* (the God-conscious), that runs into the hundreds. The comparison **Doc 149** draws stands; the count should be refined.

XI. SEVEN COVENANT DECLARATIONS ON KEEPING THE COMMANDMENTS

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	The commandments are kept first because of who gives them: Yahweh , who made the world and redeemed His people.	Exodus 20:2; Leviticus 22:31–33; Deuteronomy 10:14–17
II	Keeping the commandments answers a deliverance already given; it does not purchase it.	Deuteronomy 6:21–24; 7:7–8; Leviticus 22:33
III	The commandments were given for our good, for our children's good, and for our life.	Leviticus 18:5; Deuteronomy 6:24; 10:13; 30:19–20; 32:47
IV	Keeping the commandments is how love for Yahweh is shown, and they make His people holy and a witness to the nations.	Exodus 19:5–6; 20:6; Deuteronomy 4:6; 11:1, 22
V	The blessings and curses are real covenant consequences, but the faithful keep the commandments when no reward appears.	Leviticus 26; Deuteronomy 28; Job 2:10; Daniel 3:17–18
VI	A commandment binds whether or not its reason is given; the hidden things belong to Yahweh , and nothing may be added or taken away.	Numbers 19:2; Deuteronomy 4:2; 29:29; Genesis 22:2–12; 1 Samuel 15:22

#	COVENANT DECLARATION	BASIS
VII	The commandment is near and can be done; keeping it includes confession and return, and it is open to every person who joins himself to Yahweh .	Deuteronomy 30:11–14; Leviticus 26:40–42; Ezekiel 18:21–23; Isaiah 56:6–7

XII. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind the question *"why keep the commandments?"* there is usually a person who was told to obey without being told why, or who was told the commandments were done away and is reading the Torah for himself. Tanakh's answer is fivefold.

First: know who is speaking. The commandments end with *"I am Yahweh"* (Leviticus 22:31). Before you ask what a commandment does for you, hear who gave it, and remember what He did first (Exodus 20:2).

Second: know what they are for. They are *"for our good always"* and *"your life"* (Deuteronomy 6:24; 32:47). They were not given to crush you. They were given so that it might *"go well with you and with your children after you"* (Deuteronomy 4:40).

Third: keep what you understand, and keep what you do not yet understand. The reasons are a gift. The commandment does not wait for them (Deuteronomy 29:29; 1 Samuel 15:22). Add nothing and take nothing away (Deuteronomy 4:2).

Fourth: do not believe that the commandment is out of reach. *"The word is very near you... that you may do it"* (Deuteronomy 30:14). When you fail, return; the way back is written into the same Torah (Deuteronomy 4:29–31; Psalms 32:5).

Fifth: let your keeping be seen. A people that keeps **Yahweh's** commandments is a witness without words (Deuteronomy 4:6). Teach them to your children by the answer the Torah itself gives:

"We were Pharaoh's slaves in Egypt, and Yahweh brought us out of Egypt with a mighty hand... And Yahweh commanded us to do all these statutes, to fear Yahweh our Elohim, for our good always" (Deuteronomy 6:21, 24)

That is the whole answer to the study sheet's question. We keep the commandments because Yahweh gave them, because He set us free first, and because He gave them for our good.

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 2:15	To work the garden and to keep it — shamar	II
Genesis 2:24	Cleave — davaq	II; III-A
Genesis 15:6	Abraham's trust counted as righteousness	II
Genesis 22:2–12	Abraham obeys without a reason given	VI; XI
Genesis 26:5	Abraham kept My charge, commandments, statutes, instructions	II; V; VII-B; VII-C
Exodus 12:49	One Torah for native and stranger	VIII-A; VIII-B
Exodus 19:5–6	My treasure; a kingdom of priests and a holy nation	IV-F; IV-H; XI
Exodus 20:2	I am Yahweh who brought you out	IV-A; IV-B; IV-H; XI; XII
Exodus 20:6	Those who love Me and keep My commandments	I-A; III-A; IV-E; IV-H; XI
Exodus 20:20	To test you, that His fear may be before you	IV-G; IV-H
Exodus 24:7	We will do and we will hear	Opening; II; IX
Leviticus 5:5; 6:4–5	Confession and restitution	VII-C
Leviticus 18:4–6	Keep My statutes; he shall live by them; I am Yahweh	Opening; II; IV-A; IV-D; IV-H; IX; XI
Leviticus 19:2–4, 19, 37	Be holy; mixed seed and cloth; I am Yahweh	IV-A; IV-F; IV-H; VI
Leviticus 20:26	Separated to be Mine	IV-F
Leviticus 22:31–33	Keep and do My commandments; I am Yahweh who makes you holy	I-A; II; III-A; IV-A; IV-B; IV-H; XI; XII
Leviticus 24:22	One judgment for stranger and native	VIII-A
Leviticus 26	Blessing and curse; confession and remembrance	V; VII-C; IX; XI

REFERENCE	SUBJECT	SECTION
Numbers 14:24; 32:12	Caleb followed fully	VII-B; VII-C
Numbers 15:15–16	One statute for the assembly and the stranger	VIII-A; VIII-B
Numbers 19:2	The red heifer — the statute of the Torah	II; VI; XI
Deuteronomy 4:2	Do not add or take away	VI; VIII-B; IX; XI; XII
Deuteronomy 4:6–8	Your wisdom in the sight of the peoples	IV-F; IV-H; XI; XII
Deuteronomy 4:29–31	Seek Him from there and you shall find Him	VII-C; XII
Deuteronomy 4:40	That it may go well with you and your children	IV-C; XII
Deuteronomy 5:29	Oh that there were such a heart in them	IV-C; IV-H
Deuteronomy 5:32–33	Do not turn to the right or the left; that you may live	I-A; II; III-A; IV-C; VII-A
Deuteronomy 6:1–2	To do in the land; to fear Yahweh	IV-G; VIII-B
Deuteronomy 6:5	Love Yahweh with all your heart — studied in Doc 254	I-B
Deuteronomy 6:7–9	Taught at home, bound on hand and door	IX
Deuteronomy 6:20–25	The son's question; for our good always	I-B; II; IV-B; IV-C; IV-H; XI; XII
Deuteronomy 7:7–9	Chosen because Yahweh loved you; a thousand generations	III-A; IV-B; IV-E; IV-H; XI
Deuteronomy 7:12	Because (eqev) you listen — the covenant kept	V
Deuteronomy 8:2–3	To test what was in your heart; not by bread alone	IV-D; IV-G; IV-H
Deuteronomy 9:7	You have been rebellious	IX
Deuteronomy 10:12–17	What Yahweh asks; for your good; Lord of lords	II; IV-A; IV-C; IV-H; IX; XI

REFERENCE	SUBJECT	SECTION
Deuteronomy 11:1	Love Him and keep His charge always	I-A; II; III-A; IV-E; IV-H; XI
Deuteronomy 11:22	Keep, love, walk, hold fast	I-A; II; III-A; IV-E; IV-H; XI
Deuteronomy 11:26–28	A blessing and a curse set before you	V
Deuteronomy 12:1, 28, 32	In the land; that it may go well; do not add	IV-C; VI; VIII-B
Deuteronomy 13:3–4	Yahweh tests whether you love Him	IV-G
Deuteronomy 16:17	Every man as he is able	VIII-B
Deuteronomy 19:15	The two-or-three-witness standard	Opening; I-B; XI
Deuteronomy 22:9–11	Mixed seed and mixed cloth	VI
Deuteronomy 28	Blessings for hearing; curses for refusing; called by His name	I-A; II; III-A; IV-F; IV-H; V; IX; XI
Deuteronomy 29:29	Secret things belong to Yahweh ; revealed things, that we may do	VI; XI; XII
Deuteronomy 30:1–6	Return; Yahweh will circumcise your heart	VII-C
Deuteronomy 30:11–14	Not too hard; very near you, that you may do it	Opening; VII-A; VII-C; IX; XI; XII
Deuteronomy 30:15–20	Love, walk, keep, and live; choose life	I-A; II; III-A; III-B; IV-D; IV-E; IV-H; XI
Deuteronomy 32:47	Not an empty word; it is your life	IV-D; IV-H; XI; XII
Joshua 1:7	Turn not to the right hand or the left	III-A; VII-A; VII-C
Joshua 14:8–9	Caleb wholly followed Yahweh	VII-B
1 Samuel 15:22–23	To obey is better than sacrifice	VI; XI; XII
1 Kings 8:46; 15:5	No man who does not sin; David except Uriah	VII-C

REFERENCE	SUBJECT	SECTION
2 Kings 17:7–18	Israel's exile read by the covenant	V
2 Kings 23:25	Josiah turned to Yahweh with all his heart	VII-B; VII-C
Isaiah 2:3	Out of Zion shall go forth Torah	VIII-A
Isaiah 29:13	A commandment of men learned by rote	IV-E
Isaiah 33:5–6, 15, 17	The fear of Yahweh is his treasure; who walks righteously	X
Isaiah 48:18	Then your peace would have been like a river	IV-C
Isaiah 56:1, 6–7	Keep justice; foreigners who hold fast My covenant	VIII-A; VIII-B; X; XI
Jeremiah 7:23–24	Obey My voice, that it may be well with you	IV-C; IV-H; IX
Jeremiah 31:33	My Torah written on their heart	VII-C
Ezekiel 18:21–23	The wicked who turns and keeps My statutes shall live	VII-C; XI
Ezekiel 20:11, 13, 21	Which if a man does, he shall live	IV-D; IV-H
Ezekiel 36:27	I will cause you to walk in My statutes	VII-C
Hosea 3:4; 14:2	Many days without sacrifice; the calves of our lips	VIII-B
Micah 4:2; 6:8	He will teach us His ways; do justice	II; VIII-A; X
Habakkuk 2:4	The righteous shall live by his faithfulness	X
Malachi 3:6	I Yahweh do not change	Opening; IX
Psalms 15	Who shall dwell in Your tent?	X
Psalms 18:21–22	I have kept the ways of Yahweh	VII-B
Psalms 19:7, 11	The testimony is sure; in keeping them great reward	II; V
Psalms 24:1	The earth is Yahweh's	IV-A
Psalms 32:5	I acknowledged my sin, and You forgave	VII-C; XII

REFERENCE	SUBJECT	SECTION
Psalms 119:45, 89	I walk at liberty; Your word is settled	Opening; IV-C; IX
Proverbs 3:1, 5	Do not forget my teaching; lean not on your own understanding	II; VI
Proverbs 4:4; 7:2	Keep my commandments and live	IV-D
Job 1:1–21; 2:3, 10	Blameless and upright; shall we receive good and not evil?	V; VII-B; VII-C; XI
Ecclesiastes 7:15, 20; 8:14	The righteous suffer; no man who does not sin	V; VII-C
Ecclesiastes 12:13–14	Fear Elohim and keep His commandments; every deed judged	I-A; I-B; III-A; IV-G; IV-H; V; VIII-A; X
Daniel 3:17–18	But if not — we will not serve your gods	V; XI
Nehemiah 9:29–30	Which if a man does, he shall live	IV-D; V

"And Yahweh commanded us to do all these statutes, to fear Yahweh our Elohim, for our good always, that He might preserve us alive, as it is this day."

Deuteronomy 6:24 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

DOCUMENT 270 • FOR OUR GOOD ALWAYS • OCTOBER 2026

MIQDASHBETHEL.AI • MIQDASHBETHEL@GMAIL.COM •

THE MESSAGE IS SENT TO THE WORLD

508(C)(1)(A) FREE CHURCH • SOLE TANAKH AUTHORITY • REACHING JUDAISM, CHRISTIANITY, AND ISLAM