

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

DOCUMENT 311

SEEK THE PEACE OF THE LAND

A Covenant Plan for Kenya: Using the Covenant of Yahweh to Help Build a Greater Nation

Within the Constitution of Kenya, 2010

How Can the Written Covenant Serve Kenya's Integrity, Devolution, and National Unity Without Interfering in Her Government, and What Does It Ask of Those Who Carry It There? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Rabbinic tradition teaches <i>dina de-malkhuta dina (the law of the kingdom is the law)</i> for Jews living under the nations (Talmud Nedarim 28a; Bava Kamma 113a), and the Mishnah says, <i>“pray for the welfare of the government”</i> (Avot 3:2). Both rest on Jeremiah 29:7 .	About 85.5 percent of Kenyans named themselves Christian in the 2019 census. The New Testament tells believers to pray for those in authority and to live peaceably with all men (1 Timothy 2:1–2; Romans 12:18). Churches sit in the Beyond Vision 2030 conversation as faith-based institutions.	About 10.9 percent of Kenyans are Muslim, and the Constitution keeps the Kadhis' courts for Muslim personal law (Articles 24(4), 170). The Qur'an says the nations and tribes were made <i>“that you may know one another”</i> (Q. 49:13), and <i>“there is no compulsion in religion”</i> (Q. 2:256).

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 a practical question Elder Kepha Arcemont set before the Library: how can the covenant of **Yahweh** help Kenya become a greater nation without interfering in her government and while respecting her Constitution? It takes the four-phase outline Elder Kepha prepared (“Formulating a plan for Kenya”) and sets each part of it beside its covenant witnesses. **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, also bold italic, in parentheses. Scripture references are bold. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].** Scripture is quoted from the King James wording with the Name restored, except where a literal working translation from the Hebrew is needed. 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**. Facts about Kenya today are drawn from the Constitution of Kenya, 2010, and from Kenyan public reporting up to October 2026; they are civil and historical record, not scripture, and they may change after this date. The Constitution of Kenya, rabbinic literature, the New Testament, and the Qur'an appear as reference only. 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	Leaders chosen by character; judges in every gate; one law for the native and the stranger; land shared by tribe and by size; the law read to the whole people
Nevi'im (Prophets)	Joshua, 1 Kings, Isaiah, Jeremiah, Ezekiel, Amos, Micah, Zechariah	Seek the peace of the city; the servant-ruler; the stranger's inheritance; justice in the gate; every man under his vine
Ketuvim (Writings)	Psalms, Proverbs, Ecclesiastes, Daniel, Ezra, Nehemiah	Brethren dwelling in unity; the righteous in authority; records kept by number and weight; the law read with the sense given

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Civil law of Kenya	Constitution of Kenya, 2010: Preamble; Articles 2, 7, 8, 10, 24(4), 27, 32, 33, 36, 43, 55, 73, 91, 101, 118, 119, 132, 159, 170, 174	The framework this plan works inside and does not alter
Kenyan public record	Kenya National Bureau of Statistics, 2019 census; National Conversation on Kenya's Future Beyond Vision 2030 (launched August 12, 2026); Religious Organisations Bill, 2024; National Cohesion and Integration Commission statements, 2026	Where Kenya stands in 2026
Rabbinic literature	Mishnah Avot 3:2; Talmud Nedarim 28a; Bava Kamma 113a	The law of the kingdom; prayer for the government
New Testament	Romans 12:18; 1 Timothy 2:1–2; Matthew 5:9	Prayer for rulers; living peaceably

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Qur'an	Q. 2:256; 4:135; 49:13	No compulsion; standing for justice; nations and tribes made to know one another

I. FRAMING THE QUESTION — A PLAN THAT SERVES AND DOES NOT RULE

I-A. The Question as It Is Asked

Elder Kepha asked for a plan for Kenya that uses the Covenant of **Yahweh** *“to help bring about a greater Nation without interfering and respecting their Constitution.”* His outline already names the ground: Kenya is a unitary presidential republic with forty-seven counties under the Constitution of Kenya, 2010, and Kenya is now asking itself what comes after Vision 2030. His outline proposes three phases (how to frame the proposal, how to strengthen governance, how to build national unity) and a way to deliver it.

This study asks five questions of that outline:

First: what does the covenant say about how a people of **Yahweh** should live inside a nation it does not govern?

Second: where do the values Kenya has already written into its Constitution stand beside the covenant's own statutes?

Third: what covenant witnesses stand behind each pillar of the outline?

Fourth: what may Miqdash Bethel and the Kenyan assemblies in fellowship with it rightly do, and what must they never do?

Fifth: how is the plan to be delivered, tested, and measured?

I-B. The Governing Text

The governing text is the letter Jeremiah sent to the exiles in Babylon. They lived under a foreign king, a foreign law, and foreign gods. They were not told to take over Babylon, and they were not told to withdraw from it.

“Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them... And seek the peace of the city whither I have caused you to be carried away captives, and pray unto Yahweh for it: for in the peace thereof shall ye have peace” (Jeremiah 29:5, 7)

The verb is *dirshu* (*seek*), דרשו, from *darash* (*to seek, to inquire after*) H1875, the verb used of seeking **Yahweh** Himself (**Deuteronomy 4:29**). The object is *shalom* (*peace, wholeness, welfare*), שלום H7965.

The people of the covenant are to work for the whole welfare of the place where they live, and to pray for it, because their own welfare is bound up with it. That is the posture of this plan. It is the covenant’s own answer to the words “*without interfering.*”

I-C. What This Study Builds On

This study builds on earlier work in the Library. **Doc 275** (*An Invitation in Love and Covenant*) introduced Miqdash Bethel to the assemblies of **Yahweh** in Kenya and named Pastor and Elder Frances Makori Obure of Kisii as the Institution’s contact there. **Doc 301** (*Able Men Who Fear Elohim*) set out the seven marks of those who are set over a people. **Doc 221** (*The Law Written and the Law Made*) compared the covenant with civil law. **Doc 208** (*The Answer to World Peace*) examined *shalom*. **Doc 285** (*Righteous Statutes and Judgments*) examined the claim of **Deuteronomy 4:8**. The present document carries those findings to one nation, and to one constitution.

Every finding below is graded. A finding is **Corroborated** when two or more independent Tanakh witnesses carry it (**Deuteronomy 19:15**). It is a **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. KENYA AS IT STANDS IN 2026

A plan must begin with the facts. The table sets out what Kenya’s own Constitution and public record say, as of October 2026. None of it is scripture, and none of it is offered here as covenant doctrine.

MATTER	WHAT THE RECORD SHOWS
The Constitution	Promulgated in 2010. The Preamble acknowledges “ <i>the supremacy of the Almighty God of all creation</i> ” and declares the people “ <i>proud of our ethnic, cultural and religious diversity, and determined to live in peace and unity as one indivisible sovereign nation.</i> ” The Constitution is the supreme law and binds all persons and all State organs (Article 2).
Religion and the State	“ <i>There shall be no State religion</i> ” (Article 8). Every person has freedom of conscience, religion, belief and opinion, including the right to teach and to observe “ <i>a day of worship</i> ” (Article 32(1)–(2)), and no one may be compelled to act against his belief (Article 32(4)). Neither the State nor any person may discriminate on grounds of religion, conscience, belief, or ethnic origin (Article 27(4)–(5)).

MATTER	WHAT THE RECORD SHOWS
National values	Article 10 binds every State organ, officer, and person to patriotism, national unity, sharing and devolution of power, the rule of law, participation of the people, human dignity, equity, social justice, inclusiveness, non-discrimination, protection of the marginalised, good governance, integrity, transparency, accountability, and sustainable development. The President must report on them to the nation every year (Article 132(1)(c)).
Leadership and integrity	Authority given to a State officer is <i>“a public trust”</i> that carries <i>“the responsibility to serve the people, rather than the power to rule them”</i> (Article 73(1)). Officers are to be selected <i>“on the basis of personal integrity, competence and suitability”</i> (Article 73(2)(a)), and decisions must not be influenced by <i>“nepotism, favouritism, other improper motives or corrupt practices”</i> (Article 73(2)(b)).
Devolution	Forty-seven counties (Article 6). The objects of devolution include accountable exercise of power, fostering national unity by recognising diversity, and equitable sharing of national and local resources (Article 174).
Participation	Parliament must conduct its business openly and facilitate public participation (Article 118); every person may petition Parliament (Article 119).
Courts and peacemaking	Courts are to promote reconciliation, mediation, arbitration, and traditional dispute resolution, so long as these do not contravene the Bill of Rights (Article 159(2)(c), (3)).
Political parties	A party may not be founded on a religious, linguistic, racial, ethnic, gender, or regional basis (Article 91(2)(a)).
Population and faith	In the 2019 census, 85.5 percent named themselves Christian, 10.9 percent Muslim, about 1.8 percent another religion or belief, and 1.6 percent no religion (Kenya National Bureau of Statistics).
The national conversation	On August 12, 2026, President William Ruto launched the National Conversation on Kenya’s Future Beyond Vision 2030 to draft a long-term development charter by public participation. He acknowledged that Vision 2030’s upper-middle-income target is off track. Faith-based institutions, counties, youth, and civil society were invited. Its named pillars include jobs and youth, technology and digital transformation, and strong institutions and good governance.

MATTER	WHAT THE RECORD SHOWS
Regulation of religion	Religious groups currently register under the Societies Act. After the Shakahola cult deaths (more than 400 bodies exhumed), a Presidential Taskforce produced the Religious Organisations Bill, 2024, introduced in the Senate on August 23, 2024. Public participation was held in December 2025. Church bodies have opposed it, and as of the latest reports reviewed for this study (mid-2026) it had not been enacted.
Cohesion ahead of 2027	New commissioners of the National Cohesion and Integration Commission were sworn in on May 20, 2026. In July 2026 the commission and the Inter-Religious Council of Kenya opened hate-speech investigations and warned against blaming whole communities. The next general election falls on the second Tuesday of August 2027 (Article 101), which is August 10, 2027.

Finding: Kenya’s Constitution already names, in its own words, most of what the covenant asks of rulers and judges: integrity, impartiality, service rather than rule, public participation, care for the marginalised, and peacemaking. A covenant plan for Kenya therefore does not need to bring a new law to Kenya. It needs to help Kenyans keep the one they have, and to show them where the oldest written law already said the same. This is a finding about Kenyan civil law, offered as **observation**, not graded as scripture.

III. THE COVENANT POSTURE TOWARD A NATION IT DOES NOT GOVERN

III-A. Seek Its Peace, Do Not Seize Its Throne

The Tanakh shows the covenant people serving foreign governments well, and doing so without giving up the covenant.

Joseph served Pharaoh and saved Egypt from famine (**Genesis 41:38–41**).

Daniel served Babylon and Persia, and his rivals *“could find none occasion nor fault; forasmuch as he was faithful”* (**Daniel 6:4** [Hebrew 6:5]).

Nehemiah served the Persian king and governed Judah without taking the governor’s bread (**Nehemiah 5:14–15**).

Ezra carried a Persian decree that set judges *“which know the laws of thy Elohim; and teach ye them that know them not”* (**Ezra 7:25**).

In none of these does the servant of **Yahweh** overthrow the government he serves. In all of them he serves it with integrity, and the nation is better for it.

Finding: that the people of the covenant are to seek the peace of the nation where they live, pray for it, and serve it faithfully without seizing it, is **Corroborated** (Jeremiah 29:7; Genesis 41:38–41; Daniel 6:3–4; Nehemiah 5:14–15; Ezra 7:25).

III-B. The Covenant Is Shown, Not Imposed

Moses did not tell Israel to force the statutes on the nations. He told Israel to keep them, so the nations would see them:

“Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people” (Deuteronomy 4:6)

The prophets describe the nations coming of their own will: *“many people shall go and say, Come ye, and let us go up to the mountain of Yahweh”* (Isaiah 2:3; Micah 4:2). And Micah, in the same vision, leaves each people its own walk until that day:

“But they shall sit every man under his vine and under his fig tree; and none shall make them afraid... For all people will walk every one in the name of his god, and we will walk in the name of Yahweh our Elohim for ever and ever” (Micah 4:4–5)

This is the covenant’s own reason for honoring Article 8 and Article 32 of Kenya’s Constitution. Miqdash Bethel does not ask Kenya to adopt a State religion, and it would not accept one if it were offered. A covenant that is forced is no longer received. The Tanakh asks for a people who choose (Deuteronomy 30:19) and a heart on which the law is written (Jeremiah 31:33), and neither can be compelled by a State.

Finding: that the covenant is to be kept and shown so that the nations may see and come willingly, and not imposed on them by force or by the State, is **Corroborated** (Deuteronomy 4:6; Isaiah 2:3; Micah 4:2, 5; Deuteronomy 30:19).

III-C. One Law for the Native and the Stranger

The covenant did not give the native-born one justice and the stranger another:

“Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am Yahweh your Elohim” (Leviticus 24:22)

The *ger* (*stranger, sojourner*), גֵּר H1616, was to be loved (**Deuteronomy 10:19; Leviticus 19:34**), not oppressed (**Exodus 22:21** [Hebrew 22:20]), and in Ezekiel’s restored land he received an inheritance “*in what tribe the stranger sojourneth*” (**Ezekiel 47:22–23**). In a nation of more than forty peoples, that is the covenant’s word against every kind of favoritism by tribe. Kenya’s Article 27(4) says the same thing in civil language.

Finding: that one law and one justice must govern every people within a land, native and stranger alike, is **Corroborated** (**Leviticus 24:22; Exodus 12:49; Numbers 15:16; Ezekiel 47:22–23**).

IV. KENYA’S WRITTEN VALUES BESIDE THE WRITTEN COVENANT

The table sets each constitutional value beside the covenant texts that stand behind it. It is not a claim that the drafters of 2010 took these values from the Tanakh. It shows that the oldest written covenant already required what Kenya has chosen to require of itself.

KENYA’S CONSTITUTION	THE COVENANT WITNESS	WHAT THE COVENANT ADDS
Article 73(1): authority is a public trust, to serve the people rather than rule them	1 Kings 12:7: “ <i>If thou wilt be a servant unto this people this day... then they will be thy servants for ever</i> ”; Deuteronomy 17:20	Rehoboam refused this counsel and lost ten tribes (1 Kings 12:13–16). A ruler who will not serve divides the nation.
Article 73(2)(a): selection by integrity, competence, suitability	Exodus 18:21; Deuteronomy 1:13	The seven marks of Doc 301: able, fearing Elohim , men of truth, haters of unjust gain, wise, understanding, known
Article 73(2)(b): no nepotism, favouritism, or corruption	Exodus 23:8; Deuteronomy 16:19; 1 Samuel 8:3	The bribe “ <i>blinds the wise</i> ”; Samuel’s own sons lost the judges’ office through it
Article 2: the Constitution binds all persons and all State organs	Deuteronomy 17:18–20	Even the king writes a copy of the law, “ <i>that his heart be not lifted up above his brethren</i> ”
Article 27: equality and non-discrimination	Leviticus 19:15; Leviticus 24:22; Deuteronomy 1:17	No respect of persons, rich or poor, native or stranger, small or great

KENYA'S CONSTITUTION	THE COVENANT WITNESS	WHAT THE COVENANT ADDS
Article 32: freedom of conscience and worship	Micah 4:5; Deuteronomy 30:19	The covenant asks for a choice, which only a free person can make
Articles 118–119: public participation and petition	Deuteronomy 1:13–14; Numbers 27:1–5	The people put forward men they know; five daughters petitioned and the law was clarified for all
Article 174: devolution, accountable power, unity in diversity, equitable sharing	Exodus 18:21–22, 26; Numbers 26:54	Judgment brought near, down to a chief of ten; inheritance divided by the size of each tribe
Article 159(2)(c): reconciliation and traditional dispute resolution	Deuteronomy 1:16–17; Genesis 13:8–9	Hear between brothers; Abram ended a quarrel by giving ground
Article 35: access to information	Ezra 8:33–34; Jeremiah 32:10–12	Public money weighed, numbered, and written; a deed signed, sealed, and witnessed
Article 43: food, water, health, education	Deuteronomy 15:7–11; Leviticus 19:9–10	The open hand to the poor; the field's corners left for the poor and the stranger
Article 41: fair labour practices	Deuteronomy 24:14–15; Jeremiah 22:13	Wages paid the same day; woe to the man who builds by unpaid labor
Article 60(1)(g): settle land disputes through local community initiatives	Deuteronomy 19:14; Joshua 18:4–6	Do not move the neighbor's landmark; land surveyed by men from every tribe and written down
Article 55: youth education, representation, employment	Deuteronomy 6:6–7; Ecclesiastes 4:13	Teach the children diligently; a poor and wise youth is better than an old and foolish king
Article 7: Kiswahili national; English official; indigenous languages promoted	Nehemiah 8:8	The law read <i>“distinctly, and gave the sense”</i> so the people understood

Finding: each of the fifteen constitutional values in the table has two or more covenant witnesses standing behind it. That Kenya's written values agree with the written covenant at these points is

Corroborated for each line by the texts cited. That the 2010 drafters took them from the Tanakh is **Not in the text**, and this study does not claim it.

V. PHASE ONE — FRAMING THE PROPOSAL

Elder Kepha’s outline begins by telling the proposer to work through institutions and not through complaint. The covenant teaches the same order.

V-A. Audit the Framework Before Proposing Anything

Moses sent men to see the land before Israel acted on it, and he told them what to look for: *“what the land is, that it is good or bad... and what cities they be”* (Numbers 13:18–20).

The judges of Israel were told to *“inquire, and make search, and ask diligently”* before establishing a matter (Deuteronomy 13:14 [Hebrew 13:15]).

And *“he that answereth a matter before he heareth it, it is folly and shame unto him”* (Proverbs 18:13).

For Kenya this means the proposal begins with Section II of this study: a progressive Constitution already exists, and the gap lies in carrying it out. The proposal names implementation gaps. It does not ask to replace the Constitution, and it does not speak against it.

V-B. Join the Conversation Kenya Has Already Opened

Kenya has opened its own door. The National Conversation on Kenya’s Future Beyond Vision 2030 has invited faith-based institutions, counties, youth, and civil society to shape the next national charter.

The covenant pattern is to enter through the gate that is open and to speak there. Wisdom *“crieth in the chief place of concourse, in the openings of the gates”* (Proverbs 1:21), and the prophet commanded, *“establish judgment in the gate”* (Amos 5:15). Esther did not break into the king’s court; she went in by its custom and with petition (Esther 5:1–3).

V-C. Speak by Petition and Evidence

The daughters of Zelophehad are the Tanakh’s pattern for a lawful petition. They stood before Moses, Eleazar, the princes, and all the congregation; they stated the facts of their father’s house; and they asked for a specific remedy (Numbers 27:1–4). Moses brought the matter before **Yahweh**, and the answer became a statute for all Israel (Numbers 27:5–11). Kenya’s Article 119 gives every person the

same right to petition Parliament. The covenant way to use it is the daughters' way: respectful, specific, grounded in the record, and made in public.

Finding: that a people seeking change are to inquire before they speak, enter by the lawful gate, and petition with facts and a specific request, is **Corroborated** (Numbers 13:18–20; Deuteronomy 13:14; Numbers 27:1–5; Proverbs 18:13).

VI. PHASE TWO — PILLARS FOR STRENGTHENING GOVERNANCE

VI-A. Pillar One: Institutional Integrity

Elder Kepha's outline asks for tighter enforcement against corruption, transparent procurement, and independent oversight. No subject in the Tanakh has more witnesses.

“Judges and officers shalt thou make thee in all thy gates... and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous” (Deuteronomy 16:18–19)

The word is *shochad* (bribe), שחַד H7810. Doc 301 found that the Torah does not say the bribe tempts the wicked; it says it blinds the wise.

Proverbs names what a bribe does to a nation: *“The king by judgment establisheth the land: but he that receiveth gifts overthroweth it”* (Proverbs 29:4).

Samuel offered his record for public inspection at the end of his service: *“whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe?”* (1 Samuel 12:3).

What the plan proposes. Kenya already has the laws: Chapter Six of the Constitution and the independent ethics and anti-corruption commission required by Article 79. The covenant contribution is a culture that will use them.

The plan proposes that assemblies in fellowship with Miqdash Bethel:

- (1) teach **Exodus 23:8, Deuteronomy 16:19, and 1 Samuel 12:3** as a standard every member applies first to himself;
- (2) refuse every gift tied to a vote, a permit, a job, or a court matter, and say so openly; and
- (3) keep their own books with two signatures and a written record, so that the assembly itself is a small working example of what it asks of the nation.

Finding: that a bribe overthrows a land and that those who judge and govern must refuse it and open their hands to inspection is **Corroborated** (Exodus 23:8; Deuteronomy 16:19; 1 Samuel 12:3; Proverbs 29:4; Micah 3:11).

VI-B. Pillar Two: Deepening Devolution

Jethro’s counsel to Moses is the Tanakh’s picture of devolved judgment. The ranks reached down to a chief of ten, so that judgment was near at hand, and only the hard matter went up (Exodus 18:21–22, 26). Jethro’s reason was that the people stood waiting from morning to evening and both they and Moses were wearing away (Exodus 18:14, 18). A central government that holds every matter and every coin keeps the people waiting in the same way.

The land itself was divided by tribe and by size: *“To many thou shalt give the more inheritance, and to few thou shalt give the less... according to those that were numbered of him”* (Numbers 26:54).

Joshua sent three men from each tribe to survey the remaining land and write it down (Joshua 18:4–6). Each tribe had its *nachalah* (inheritance), נַחֲלָה H5159, and its share was set by an open rule, not by the favor of whoever held power.

What the plan proposes. Kenya’s Article 174 already sets these objects.

The plan proposes that covenant believers:

- (1) take part in their county’s budget hearings and public participation forums, which county assemblies are required to facilitate (Article 196);
- (2) ask, in every forum, the Numbers 26:54 question: is this share set by an open rule, and is it published? and
- (3) support timely, predictable transfers from the national government to the counties, because a promised share that does not arrive is *“withholding good from them to whom it is due”* (Proverbs 3:27).

Finding: that judgment should be brought near to the people through ranks of local leaders, and that shares of the land are to be set by an open rule according to need and size, is **Corroborated** (Exodus 18:21–22; Deuteronomy 1:15–17; Numbers 26:54; Numbers 33:54; Joshua 18:4–6).

VI-C. Pillar Three: From Tribe-Based to Issue-Based Politics

Elder Kepha’s outline asks that parties move from ethnic mobilization and patronage toward manifestos and track records.

Kenya's Article 91(2)(a) already forbids a party founded on an ethnic or religious basis. The covenant names the measure of a ruler, and it is not his tribe:

“When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn” (Proverbs 29:2)

Israel was a nation of twelve tribes, and the Tanakh records what happened when rule followed tribe.

After Solomon, the north felt that the crown served Judah, and cried, ***“What portion have we in David?... to your tents, O Israel” (1 Kings 12:16).***

Rehoboam had chosen the counsel of the young men who grew up with him (**1 Kings 12:8**), and the kingdom split.

Earlier, the war between Judah and Benjamin in **Judges 20** began when a tribe defended its own men rather than the law. The ***shevet (tribe)***, שֵׁבֶט H7626, was the covenant's unit of inheritance and of order. When it became the unit of loyalty above the law, the nation bled.

What the plan proposes. In the season before the August 10, 2027 general election, assemblies in fellowship with Miqdash Bethel would:

- (1) endorse no party and no candidate;
- (2) teach the seven marks of Doc 301 so that each believer can test any candidate of any tribe by the same measure;
- (3) refuse and report hate speech and ethnic contempt, including from the pulpit, in keeping with Kenya's Article 33(2) and the work of the National Cohesion and Integration Commission; and
- (4) ask every candidate who visits the same written questions about record, gain, and service.

Finding: that a ruler is to be judged by righteousness and not by tribe, and that loyalty to tribe above law divides a nation, is **Corroborated (Proverbs 29:2; Deuteronomy 1:17; 1 Kings 12:8, 16; Judges 20:12–14).**

VI-D. Pillar Four: Digital Transparency

Kenya's outline calls its technology sector the Silicon Savannah, and its digital public services (the e-Citizen platform) remove many face-to-face transactions where petty bribes are asked. The covenant has no computers, but it has the principle that makes such systems honest: a public record that cannot be quietly altered.

Ezra had the silver and gold weighed into the hands of named men, and at Jerusalem it was weighed again: *“by number and by weight of every one: and all the weight was written at that time”* (Ezra 8:34).

Jeremiah bought a field with a deed *“subscribed... and sealed... and took witnesses,”* with an open copy and a sealed copy kept in an earthen vessel (Jeremiah 32:10–14).

What the plan proposes. The plan supports digital public services, open publication of procurement and county budgets, and records that are kept in two places and witnessed. It also warns that a record is only as honest as the hands that enter it, which is why Pillar One comes first.

Finding: that public transactions are to be numbered, weighed, written, witnessed, and kept where they can be checked is **Corroborated** (Ezra 8:33–34; Jeremiah 32:10–14; 2 Kings 12:15 [Hebrew 12:16]).

VII. PHASE THREE — PILLARS FOR NATIONAL UNITY

Elder Kepha’s outline says that unity in a nation of many peoples cannot be forced by speeches; it needs fairness that people can see and an identity they share. The covenant agrees, and it adds that unity begins with those who already claim to keep the covenant.

VII-A. Pillar Five: Equity in Appointments and Resources

The root of tribal friction, as the outline says, is the belief that whoever holds the presidency favors his own region. The covenant forbids that favoritism by name:

“Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is Elohim’s” (Deuteronomy 1:17)

“Thou shalt not respect the person of the poor, nor honour the person of the mighty” (Leviticus 19:15). Doc 301 found that no charge under Exodus 18:21 passes by birth or by kinship, and that Samuel’s appointment of his own sons is the Tanakh’s warning (1 Samuel 8:1–5). Kenya’s Article 73(2)(b) and Article 130(2), which requires the national executive to reflect the regional and ethnic diversity of the people, already require this. The plan asks believers to hold every leader to it, and to praise it where it is done.

VII-B. Pillar Six: Inclusive Governance and Peace Between Rivals

When the herdsmen of Abram and Lot quarreled over pasture, Abram did not wait to win. He said, ***“Let there be no strife, I pray thee, between me and thee... for we be brethren”*** (Genesis 13:8), and he gave Lot first choice of the land (Genesis 13:9).

When Reuben and Gad asked for land east of the Jordan, Moses rebuked them, then made a written agreement with them that kept them inside the nation’s burden (Numbers 32:20–32).

When the eastern tribes built an altar and the western tribes prepared for war, they first sent Phinehas and ten princes to ask, and the matter ended in peace (Joshua 22:13–34).

Each is a witness that rival parts of one people can be kept together by asking first, giving ground, and putting the agreement in writing.

What the plan proposes. The plan supports structures that bring rival political communities into a shared national agenda. Where Kenya’s Constitution promotes reconciliation and traditional dispute resolution (Article 159(2)(c)), covenant elders may offer to sit with feuding neighbors, families, or villages that come to them willingly, and to ***“hear the causes between your brethren”*** (Deuteronomy 1:16). They hold no power to compel, and they send every criminal matter to the courts of Kenya.

Finding: that rivals within one people are to be reconciled by asking before striking, by yielding ground, and by written agreement, is **Corroborated** (Genesis 13:8–9; Numbers 32:20–32; Joshua 22:13–34).

VII-C. Pillar Seven: Civic Education and Shared Values

Every seventh year the whole people were gathered to hear the law read, and the command named who was to be there:

“Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn” (Deuteronomy 31:12)

That is *bakbel* (gather), הַקָּהַל, from *qahal* (to assemble) H6950. The law was read to all of them together, and in Nehemiah’s day it was read ***“distinctly, and gave the sense, and caused them to understand the reading”*** (Nehemiah 8:8).

Parents were to teach it at home, ***“when thou sittest in thine house, and when thou walkest by the way”*** (Deuteronomy 6:7).

What the plan proposes. Kenya’s outline calls for teaching national values, history, and cohesion in the schools, using Kiswahili and cultural exchange. The covenant supports that, and it adds two things.

First, values must be read to everyone in a language they understand, which in Kenya means Kiswahili, English, and the mother tongues (Article 7).

Second, they must be taught at home as well as in school. Miqdash Bethel does not ask that the Tanakh be taught as religion in public schools, which Article 8 would not allow. It asks that its own assemblies teach the covenant to their children, and that they teach them also to know and honor Article 10 of their own Constitution.

VII-D. Pillar Eight: Youth at the Center

Kenya’s youth are the majority, and they were placed at the center of the Beyond Vision 2030 conversation. The Tanakh speaks to both sides of the generational question.

It warns against setting the unproven young over the people (**Isaiah 3:4; 1 Kings 12:8**), and it also says, *“Better is a poor and a wise child than an old and foolish king, who will no more be admonished”* (**Ecclesiastes 4:13**).

Joseph was seventeen when his story began and thirty when he stood before Pharaoh (**Genesis 37:2; 41:46**). Daniel and his three companions were youths when they were tested and found ten times wiser (**Daniel 1:4, 20**).

The covenant’s answer to youth unemployment is work and ownership: *“Build ye houses... and plant gardens”* (**Jeremiah 29:5**); *“every man under his vine and under his fig tree”* (**Micah 4:4**); and wages paid on the day they are earned (**Deuteronomy 24:15**).

What the plan proposes. Assemblies in fellowship with Miqdash Bethel would mentor young men and women in trades and in honest dealing, prove them in small charges before larger ones (Doc 301, Section X-D), and bring their voices into county forums and the national conversation, rather than speaking for them.

Finding: that the law is to be taught to the whole people, children included, in a language they understand, and that the young are to be proved and given work rather than either excluded or placed over others untested, is **Corroborated** (**Deuteronomy 31:12; Deuteronomy 6:7; Nehemiah 8:8; Ecclesiastes 4:13; Jeremiah 29:5**).

VII-E. Unity Begins in the House of Yahweh

Doc 275 told the Kenyan assemblies, *“A divided witness cannot gather a scattered flock.”* That is the covenant’s order. *“Behold, how good and how pleasant it is for brethren to dwell together*

in unity” (Psalms 133:1). The two sticks are made *echad (one)*, טֶחַד H259, in **Yahweh’s** hand (**Ezekiel 37:19**). If the assemblies of **Yahweh** in Kenya cannot keep peace among themselves across tribe and region, they have nothing to offer the nation. If they can, they become the small working picture of what the nation might be.

VIII. WHAT MIQDASH BETHEL WILL DO, AND WILL NOT DO, IN KENYA

Respect for Kenya’s Constitution has to be specific. The table sets out the boundaries of this plan.

MIQDASH BETHEL WILL	MIQDASH BETHEL WILL NOT
Pray for Kenya and for all in authority there (Jeremiah 29:7)	Ask for a State religion, or for the covenant to become Kenyan law (Article 8)
Teach the covenant freely, without money and without price (Isaiah 55:1)	Ask for money, tithes, fees, or membership from any Kenyan assembly (Doc 275)
Work through the Kenyan assemblies and their own elders, with Elder Frances Makori Obure of Kisii as contact	Set itself over any Kenyan assembly, or send a foreigner to lead Kenyans
Encourage every assembly to register and keep its books as Kenyan law requires, and to follow any law Parliament enacts on religious organisations	Operate outside Kenyan law, or advise anyone to
Teach the seven marks of a leader so believers can test any candidate	Endorse a party or candidate, form a party (Article 91(2)(a)), or fund a campaign
Refuse and report hate speech and ethnic contempt	Speak against any tribe, people, or faith (Articles 27, 33(2))
Offer covenant elders for reconciliation between those who come willingly	Claim to be a court, impose penalties, or handle criminal matters
Respect Christians, Muslims, and all others as bearers of the image of Elohim (Genesis 1:27)	Pressure anyone to convert, or teach children without their parents’ knowledge
Submit written proposals through lawful public participation (Articles 118, 119, 196)	Lobby in secret, or offer any gift to any official

A word on the Religious Organisations Bill. Kenya is debating how to regulate religious groups after Shakahola, where a self-appointed pastor led hundreds of followers to their deaths.

The covenant has a word for such a man: *“the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak... even that prophet shall die”* (Deuteronomy 18:20), and the people are told not to fear him (Deuteronomy 18:22).

The Tanakh does not forbid a nation from protecting its people against such men. It also guards the freedom of a man to worship (Micah 4:5). Whether the present Bill strikes the right balance is a question for Kenyans and their Parliament, not for a foreign institution.

Miqdash Bethel’s course is simple: register where the law requires it, keep open books, harm no one, and obey whatever law Kenya lawfully enacts, so long as it does not command what **Yahweh** forbids (Daniel 3:16–18; Daniel 6:10 [Hebrew 6:11]).

Finding: that a covenant people may submit to the lawful order of a foreign nation in all things, refusing only what would require them to break the covenant, and doing so openly and without violence, is **Corroborated** (Jeremiah 29:7; Daniel 3:16–18; Daniel 6:10; Ezra 7:25–26).

IX. DELIVERING THE PLAN

IX-A. The Policy Brief

Elder Kepha’s outline calls for a short policy brief of five to ten pages, with an executive summary, a diagnosis of bottlenecks, actionable recommendations, and a monitoring and evaluation framework. The covenant pattern is a written vision made plain: *“Write the vision, and make it plain upon tables, that he may run that readeth it”* (Habakkuk 2:2). The brief Kenyan assemblies would submit to the national conversation should be a separate, shorter civic document drawn from this study. It should speak in the language of Kenya’s Constitution and public policy, and it should identify its authors as a faith community, as the national conversation invites faith-based institutions to do.

PART	WHAT IT CONTAINS
Executive summary	One page. Kenya’s Constitution already names integrity, impartiality, participation, devolution, and unity; the gap is implementation; a faith community commits to practise these values first in its own house and offers specific proposals.
Diagnosis	Corruption in procurement and services; late and unpredictable county transfers; appointments perceived as regional; ethnic mobilization at election time; youth without work; low trust in institutions. Each item cited to Kenyan public sources.

PART	WHAT IT CONTAINS
Recommendations	The eight pillars of Sections VI and VII, each stated in civic language and tied to the article of the Constitution it serves.
Commitments	What the assemblies themselves will do (Section VIII), so that the brief asks nothing of the nation that its authors have not first done.
Monitoring and evaluation	The measures in Section IX-C.

IX-B. The Path, Step by Step

#	STEP	HOW AND WHO
1	Read and test this study	Elder Obure and the elders of the assemblies named in Doc 275 read it, correct it from their knowledge of Kenya, and decide whether to take it up. Nothing proceeds without them.
2	Unity among the assemblies	The assemblies agree among themselves on the commitments in Section VIII before speaking to anyone else (Psalms 133:1 ; Doc 275, Section IV).
3	Translate	The civic brief is prepared in English and Kiswahili, and key points in the mother tongues of the regions where the assemblies meet (Nehemiah 8:8).
4	Practise first	Each assembly keeps open books, refuses gifts tied to favors, and begins youth mentoring and reconciliation work in its own town (Ezra 8:34 ; 1 Samuel 12:3).
5	Engage locally	Members attend county budget and public participation forums (Article 196) and local inter-faith peace meetings, and speak there respectfully.
6	Submit	The brief is submitted through the official channels of the Beyond Vision 2030 conversation and, where suitable, as a petition or memorandum to the relevant county assembly or parliamentary committee (Articles 118, 119).
7	Keep the peace through August 10, 2027	No endorsements; hate speech refused and reported; assemblies open as places of prayer for a peaceful election, for every side.

#	STEP	HOW AND WHO
8	Review and report	After a year, the assemblies measure what was done and report it honestly, including what failed (Lamentations 3:40).

IX-C. Monitoring and Evaluation

The plan measures what the assemblies themselves can do and can see, because those are the only things they can honestly report.

MEASURE	HOW IT IS COUNTED
Open books	Number of participating assemblies whose accounts are kept with two signatures and shown to members each year
Participation	Number of county forums and public hearings attended; number of written submissions made
Reconciliation	Number of disputes brought willingly to covenant elders, and how many ended in written agreement
Youth	Number of young people mentored in a trade or placed in work
Cohesion	Number of inter-faith or cross-tribe gatherings held; any hate-speech incidents in the assemblies, and how they were handled
Teaching	Number of households teaching the covenant and Article 10 to their children

Finding: that a plan is to be written plainly, carried out first by those who propose it, and then examined honestly, is **Corroborated** (**Habakkuk 2:2; Ezra 7:10; Lamentations 3:40**). Ezra *“prepared his heart to seek the law of Yahweh, and to do it, and to teach”* (**Ezra 7:10**): seek, do, and then teach, in that order.

X. THREE-RELIGION AUDIT — FAITH AND NATION IN KENYA

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

ELEMENT	☆ JUDAISM	† CHRISTIANITY	☪ ISLAM
Presence in Kenya	A small community; its teaching on living under the nations shapes how any Torah-keeping assembly should conduct itself	About 85.5 percent of the people (2019); councils such as the NCKK and Evangelical Alliance speak publicly on national affairs	About 10.9 percent of the people (2019); Kadhis' courts for personal law (Article 170); represented in the Inter-Religious Council of Kenya
Covenant strength	<i>Dina de-malkhuta dina</i> and Avot 3:2 rest on Jeremiah 29:7 : obey the law of the land and pray for its peace	The call to pray for rulers and live peaceably (1 Timothy 2:1–2; Romans 12:18) agrees with Jeremiah 29:7 ; Kenyan churches have long worked for peaceful elections	Q. 49:13 (nations and tribes made to know one another) and Q. 2:256 (no compulsion) agree with Leviticus 24:22 and Micah 4:5 ; Q. 4:135 calls for justice even against one's own kin
Covenant departure	Where <i>dina de-malkhuta</i> is read as obedience even to an unjust decree, it goes past the text; Daniel obeyed Persia in all things but prayer (Daniel 6:10)	Clergy who endorse candidates, take political money, or preach their own tribe stand where Micah 3:11 stands; prosperity preaching that enriches the pastor repeats Ezekiel 34:2–3 ; Shakahola is the false prophet of Deuteronomy 18:20	Where religious identity becomes a political bloc or where extremist groups recruit in the name of faith, it departs from Q. 2:256 and from Leviticus 19:18
Covenant witness	Read from the Tanakh outward, the rabbinic principle is a faithful summary of Jeremiah 29:7	Read from the Tanakh outward, the New Testament restates Jeremiah's counsel and adds no new standard	Read from the Tanakh outward, the Qur'an's " <i>know one another</i> " stands beside Ezekiel's stranger who inherits among the tribes

XI. 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. In preparing this study, the following points were found in **Doc 208** (*The Answer to World Peace*, August 2026), which this study builds on.

Correction 1 — Doc 208, opening table, Section II-D, and closing verse. The command “*seek peace, and pursue it*” is cited as **Psalms 34:15**. In English Bibles it is **Psalms 34:14**; it is verse 15 only in the Hebrew numbering, because the Hebrew counts the psalm’s heading as verse 1. Under the October 8, 2026 rule it should read **Psalms 34:14** [Hebrew 34:15]. Section I-A of Doc 208 already cites 34:14 correctly, so the document disagrees with itself. Made in the Google Doc on October 13, 2026, in all three places.

Correction 2 — Doc 208, Section V, Witnesses Two and Four. **Isaiah 9:6–7** is **Isaiah 9:5–6** in the Hebrew, and **Hosea 2:18** is **Hosea 2:20** in the Hebrew. The bracketed Hebrew numbers should be added on the first citation. Left for Elder Kepha’s decision.

Correction 3 — Doc 208, Section I-B and VI-C. The 2026 Global Peace Index figures (sixty-one state-based conflicts, 2.9 trillion dollars in military spending, a drone-incident increase of over eleven thousand percent) were not re-verified for this study and are not used here. They should be checked against the Institute for Economics and Peace’s published report before the document is placed on the website. Left for Elder Kepha’s decision.

Correction 4 — Doc 208, format. Doc 208 predates the September 2026 rules: it uses Hebrew book names with English in parentheses, the old website, the phone number, and the Louisiana address. A rebuild in Doc 250 format is left for Elder Kepha’s decision.

A point confirmed — the source outline. Elder Kepha’s outline, “*Formulating a plan for Kenya,*” states the constitutional provisions on religion correctly: no State religion (Article 8), freedom of religion (Article 32), non-discrimination by the State and by persons (Article 27(4)–(5)), the Kadhis’ courts, and the Preamble’s acknowledgment of the Almighty God. Its description of the Beyond Vision 2030 conversation also matches the public record. Nothing needed correcting.

XII. SEVEN COVENANT DECLARATIONS FOR KENYA

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 people of the covenant in Kenya are to seek the peace of the land, pray for it, and serve it faithfully, for in its peace they will have peace.	Jeremiah 29:7; Daniel 6:4; Nehemiah 5:15

#	COVENANT DECLARATION	BASIS
II	The covenant is shown by being kept, not imposed by the State. Miqdash Bethel asks for no State religion and honors every person's freedom to choose.	Deuteronomy 4:6; Micah 4:5; Deuteronomy 30:19
III	One law and one justice belong to every people in the land. No tribe is to be favored and no stranger oppressed.	Leviticus 24:22; Leviticus 19:15; Ezekiel 47:22–23
IV	Authority is a trust held to serve, not to rule. Those set over others must be able, fear Elohim , love truth, and hate unjust gain.	1 Kings 12:7; Exodus 18:21; Deuteronomy 17:20
V	The bribe blinds the wise and overthrows a land. Those who ask a nation for integrity must first open their own hands to inspection.	Exodus 23:8; Proverbs 29:4; 1 Samuel 12:3
VI	Judgment and resources belong near the people, shared by an open rule according to need, and written down where all can see.	Exodus 18:22; Numbers 26:54; Ezra 8:34
VII	Unity begins in the house of Yahweh . Brethren who cannot dwell together in peace have no peace to offer a nation.	Psalms 133:1; Genesis 13:8; Ezekiel 37:19

XIII. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO KENYA

Behind the question of a plan for a nation there is a people who love their land and have been hurt by those who should have served it.

Tanakh's answer is fivefold.

First: begin in your own house. Ezra sought the law, did it, and only then taught it (**Ezra 7:10**). An assembly that keeps open books and refuses the bribe has earned the right to ask the same of a county.

Second: seek the peace of the land, not its throne. *“In the peace thereof shall ye have peace”* (Jeremiah 29:7).

Third: measure every leader by the same rule, whatever his tribe. *“Ye shall hear the small as well as the great”* (Deuteronomy 1:17).

Fourth: give ground for the sake of peace. Abram let Lot choose first, and lost nothing that Yahweh had promised him (**Genesis 13:9, 14–17**).

Fifth: wait on Yahweh for what only He can do. The plan can teach, model, and petition. It cannot change a heart. *“I will put my law in their inward parts, and write it in their hearts”* (Jeremiah 31:33). Until that day, *“depart from evil, and do good; seek peace, and pursue it”* (Psalms 34:14 [Hebrew 34:15]).

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 1:27	Every person bears the image of Elohim	VIII
Genesis 13:8–9, 14–17	Let there be no strife; Abram gives Lot the choice	IV; VII-B; XII; XIII
Genesis 37:2; 41:38–41, 46	Joseph proved young and set over Egypt	III-A; VII-D
Exodus 12:49; 22:21	One law; the stranger not oppressed	III-C
Exodus 18:14–26	Chiefs down to ten; the hard matter goes up	IV; VI-B; XII
Exodus 23:8	The bribe blinds	IV; VI-A; XII
Leviticus 19:9–10, 15, 18, 34	Corners for the poor; no respect of persons; love the stranger	III-C; IV; VII-A; X; XII
Leviticus 24:22	One manner of law for stranger and native	III-C; IV; X; XII
Numbers 13:18–20	See the land before acting	V-A; V-C
Numbers 15:16	One law for you and the stranger	III-C
Numbers 26:54; 33:54	Inheritance by size of tribe	IV; VI-B; XII
Numbers 27:1–11	The daughters of Zelophehad petition	IV; V-C
Numbers 32:20–32	Written agreement with Reuben and Gad	VII-B
Deuteronomy 1:13–17	Known men put forward; hear small and great alike	IV; VI-B; VI-C; VII-A; VII-B; XIII
Deuteronomy 4:6, 29	Wisdom in the sight of the nations; seek Yahweh	I-B; III-B; XII
Deuteronomy 6:6–7	Teach the children	IV; VII-C; VII-D

REFERENCE	SUBJECT	SECTION
Deuteronomy 10:19	Love the stranger	III-C
Deuteronomy 13:14	Inquire diligently	V-A; V-C
Deuteronomy 15:7–11	Open the hand to the poor	IV
Deuteronomy 16:18–19	Judges in every gate; no gift	IV; VI-A
Deuteronomy 17:18–20	The king under the law	IV; XII
Deuteronomy 18:20–22	The presumptuous prophet	VIII; X
Deuteronomy 19:14	The neighbor's landmark	IV
Deuteronomy 19:15	Two or three witnesses	I-C; XII
Deuteronomy 24:14–15	Wages paid the same day	IV; VII-D
Deuteronomy 30:19	Choose life	III-B; IV; XII
Deuteronomy 31:12	Gather men, women, children, and stranger to hear	VII-C
Joshua 18:4–6	Land surveyed by men of every tribe	IV; VI-B
Joshua 22:13–34	Ask before war; peace between the tribes	VII-B
Judges 20:12–14	A tribe defends its own above the law	VI-C
1 Samuel 8:1–5; 12:3	Samuel's sons; Samuel's open hands	IV; VI-A; VII-A; IX-B; XII
1 Kings 12:7–16	Serve the people; the kingdom divided	IV; VI-C; VII-D; XII
2 Kings 12:15	They dealt faithfully	VI-D
Isaiah 2:3; 3:4; 55:1	Nations come willingly; youths as chiefs; without price	III-B; VII-D; VIII
Jeremiah 22:13	Woe to the one who builds by unpaid labor	IV
Jeremiah 29:5–7	Build, plant, and seek the peace of the city	I-B; III-A; VII-D; VIII; X; XII; XIII

REFERENCE	SUBJECT	SECTION
Jeremiah 31:33	The law written on the heart	III-B; XIII
Jeremiah 32:10–14	The deed signed, sealed, and witnessed	IV; VI-D
Ezekiel 34:2–3	Shepherds who feed themselves	X
Ezekiel 37:19	The two sticks made one	VII-E; XII
Ezekiel 47:22–23	The stranger’s inheritance among the tribes	III-C; XII
Amos 5:15	Establish judgment in the gate	V-B
Micah 3:11	Heads that judge for a bribe	VI-A; X
Micah 4:2, 4–5	Every man under his vine; each people in the name of its god	III-B; IV; VII-D; X; XII
Habakkuk 2:2	Write the vision plainly	IX-A; IX-C
Psalms 34:14	Seek peace and pursue it	XI; XIII
Psalms 133:1	Brethren in unity	VII-E; IX-B; XII
Proverbs 1:21; 3:27; 18:13	Wisdom at the gates; withhold not good; hear before answering	V-A; V-B; VI-B
Proverbs 29:2, 4	The righteous in authority; the king who takes gifts	VI-A; VI-C; XII
Ecclesiastes 4:13	The poor and wise youth	IV; VII-D
Lamentations 3:40	Search and try our ways	IX-B; IX-C
Esther 5:1–3	Entering by the custom of the court	V-B
Daniel 1:4, 20; 3:16–18; 6:3–4, 10	The faithful youths; obedience in all but worship	III-A; VII-D; VIII; X; XII
Ezra 7:10, 25–26; 8:33–34	Seek, do, teach; judges who know the law; silver weighed and written	III-A; IV; VI-D; VIII; IX; XII; XIII
Nehemiah 5:14–15; 8:8	The governor’s bread refused; the sense given	III-A; IV; VII-C; IX-B; XII

“And seek the peace of the city whither I have caused you to be carried away captives, and pray unto Yahweh for it: for in the peace thereof shall ye have peace.”

Jeremiah 29:7 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

DOCUMENT 311 • SEEK THE PEACE OF THE LAND • OCTOBER 2026

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