

MIQDASH BETHEL COVENANT INSTITUTION

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

DOCUMENT 335

I WILL REQUIRE MY FLOCK AT THEIR HAND

A Covenant Deep Dive into *darash* (require) — the Accountability of Those Who Teach the People of Yahweh (Ezekiel 34:10; 3:17–18; Malachi 2:7)

What Does Yahweh Hold Pastors, Elders, Overseers, and Reverends Responsible For, What Accounting Will He Require of Them, and May a Teacher Refuse Instruction from a Word He Did Not Write? — A Three-Religion Covenant Response to Leaders Who Turn Away the Written Covenant

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 holds a teacher answerable for what his students receive from him: Avtalyon warned the sages to guard their words, lest the students who come after them drink bad water and die, and the Name of Heaven be profaned (Mishnah Avot 1:11). The question the Tanakh puts to every rabbi is whether he will himself be instructed by the written text he teaches.	The New Testament says church leaders keep watch over souls as men who will give an account (Hebrews 13:17), and that teachers receive the stricter judgment (James 3:1). Yet many pastors refuse any teaching that does not name Jesus. The Tanakh, which the churches call scripture, is the earlier witness by which every message is to be weighed (Isaiah 8:20).	The Qur'an rebukes those who command righteousness to the people and forget themselves while they recite the Scripture (Q. 2:44), and it says the Torah was given for its rabbis and scholars to judge by as its guardians (Q. 5:44). The question the Tanakh puts to every imam and scholar is the same: is the Torah he affirms the Torah he teaches?

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 six questions put by leaders who turn away the written covenant: whose word a teacher handles, what **Yahweh** holds teachers responsible for, what accounting He will require, whether a leader may refuse instruction, what the Tanakh says of pride in a leader, and whether the objection "*it does not preach Jesus*" stands. **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 the English meaning in parentheses at every occurrence. 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 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 literature, New Testament texts, and the Qur'an are cited as historical and comparative reference — not as binding authority. Where a New Testament text lines up with the Tanakh, this document says so; where it departs, this document says so. The words of judgment in this document are quoted from the Prophets as written; Miqdash Bethel claims no prophetic office. 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	Blood required; Moses heeds Jethro; the priest's charge to distinguish and teach; the anointed priest's sin; the king's copy of the Torah; the test of every message
Nevi'im (Prophets)	1 Samuel, 2 Samuel, 1 Kings, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Micah, Zephaniah, Malachi	The shepherds, watchmen, priests, and prophets indicted; the accounting Yahweh will require; leaders who received the word and leaders who refused it
Ketuvim (Writings)	Psalms, Proverbs, Job, 2 Chronicles	Pride and correction; the one who keeps the testimonies surpasses his teachers; Uzziah, Hezekiah, Josiah, and Zedekiah

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Matthew 5:19; John 5:46–47; Acts 17:11; Hebrews 13:17; James 3:1	The accountability of church leaders and teachers; testing teaching against the Tanakh
Qur'an	Q. 2:44; 5:44; 9:31	Teachers who forget themselves; the Torah as the standard of its guardians; scholars taken as lords
Rabbinic literature	Mishnah Avot 1:11; Rashi on Deuteronomy 17:11 (following the Sifre)	The sage answerable for his students; the authority given to the sages' ruling

I. FRAMING THE QUESTION — WHY THIS WORD IS SENT TO THE LEADERS

I-A. The Situation as It Is Met

Miqdash Bethel sends the written covenant of Yahweh to congregations in many lands. The material goes first, in most places, to the man at the front of the assembly:

the pastor, the elder, the overseer, the reverend, the bishop, the rabbi, the imam.

Again and again it comes back unread or refused, and the reason given is nearly always the same: *"This message does not preach Jesus"*

In the Sacred Name assemblies the words change but the objection does not: "It does not lift up Yahshua," or "Yehoshua."

These leaders are responsible for what their congregations are taught.

They did not write the Torah, the Prophets, or the Writings.

They did not receive the tablets at Sinai or stand in the council of Yahweh with Jeremiah.

They received the scriptures from others, as every teacher does.

Yet many of them act as though nothing can be added to their understanding, and as though a man who brings them the written text has nothing to tell them.

That posture has a name in the Tanakh, and the prophets did not handle it softly.

This document gathers what the written covenant says to such men.

It does not soften what the prophets said to the priests, the prophets, the elders, and the kings of their own day, because Yahweh did not soften it.

It is sent to every leader who has been offered the written covenant and turned it away without opening it.

I-B. The Questions in the Tanakh's Own Terms

First: whose word is a teacher handling, and may he refuse instruction from it?

Second: what does **Yahweh** hold those who teach His people responsible for?

Third: what accounting has **Yahweh** said He will require of them?

Fourth: has any leader in the Tanakh been instructed by a messenger he considered beneath him, and what became of those who refused?

Fifth: what does the Tanakh say about pride in a leader?

Sixth: does the objection *"it does not preach Jesus/Yeshua/Yahshua"* stand when it is weighed against the written text?

I-C. How Miqdash Bethel Speaks in This Document

Miqdash Bethel does not claim the office of a prophet. The Library has shown that no man makes himself a prophet and no institution can make one (Doc 265). The words of judgment in this document are therefore not Miqdash Bethel's words. They are Yahweh's words, already written by His prophets, and they are quoted as written. Miqdash Bethel adds nothing to them and takes nothing away (Deuteronomy 4:2).

This document is also firm in a way the Library's teaching for newcomers is not. Doc 249 (*Little by Little*) teaches the covenant to one coming out of religious deception gently, a little at a time.

That is how Yahweh treats the sheep: *"I will seek the lost, bring back the driven away, bind up the broken, and strengthen the sick"* (Ezekiel 34:16).

The same chapter is how Yahweh treats the shepherd who fed himself: *"Behold, I am against the shepherds"* (Ezekiel 34:10). The prophets were tender with the flock and hard with those who misled it. This document follows that order.

Finally, the standard set out here falls on Miqdash Bethel first. Whoever teaches the covenant, this Institution included, is a watchman under the same charge (Ezekiel 3:17) and will give the same account. The Library's standing rule is that its own earlier work is tested by the same standard as everyone else's (Section XI).

II. THE WORD STUDY — WHAT THE HEBREW SAYS

The prophets used a small set of words for the leader's duty, his failure, and the accounting that follows. Each appears below with its root meaning and its key passages.

HEBREW	TRANSLITERATION (ENGLISH)	STRONG'S	KEY PASSAGES
רָעָה	<i>ro'eh (shepherd, one who feeds)</i>	H7462	Ezekiel 34:2–10; Jeremiah 2:8; 23:1–4
צִפֵּה	<i>tsofeh (watchman)</i>	H6822	Ezekiel 3:17; 33:2–7; Isaiah 56:10
דָּרַשׁ	<i>darash (require, demand)</i>	H1875	Ezekiel 34:10; 33:6; Genesis 9:5
בָּקַשׁ	<i>baqash (seek, require)</i>	H1245	Ezekiel 3:18, 20; 33:8
פָּקַד	<i>paqad (attend to, visit, punish)</i>	H6485	Jeremiah 23:2; Hosea 4:9

HEBREW	TRANSLITERATION (ENGLISH)	STRONG'S	KEY PASSAGES
דַּעַת	<i>da'at (knowledge)</i>	H1847	Hosea 4:6; Malachi 2:7
תּוֹרָה	<i>torah (instruction)</i>	H8451	Malachi 2:6–9; Hosea 4:6; Ezekiel 22:26
מוֹסֵר	<i>musar (correction, discipline)</i>	H4148	Zephaniah 3:2; Jeremiah 7:28; Proverbs 12:1
גָּבַהּ	<i>gavah (be high, lifted up)</i>	H1361	2 Chronicles 26:16; 32:25; Jeremiah 13:15
רוּם	<i>rum (be raised, exalted)</i>	H7311	Deuteronomy 8:14; 17:20
גָּאוֹן	<i>ga'on (pride)</i>	H1347	Proverbs 16:18
זָדוֹן	<i>zadon (presumption, arrogance)</i>	H2087	Deuteronomy 18:22; Proverbs 11:2; 13:10
כָּנַע	<i>kana' (humble oneself)</i>	H3665	2 Kings 22:19; 2 Chronicles 7:14; 34:27; 36:12

Two of these words carry the whole weight of accounting. When **Yahweh** says *"I will require My flock at their hand"* (Ezekiel 34:10), the verb is *darash (require)*, וְדִרְשְׁתִּי אֶת-צֹאֲנֵי מִיָּדָם.

It is the verb of a creditor who calls in what is owed and of a judge who demands blood (Genesis 9:5; Ezekiel 33:6). When He says to the watchman *"his blood I will require at your hand"* (Ezekiel 3:18), the verb is *baqash (seek, require)*, דָּמוֹ מִיָּדְךָ אֶבְקֶשׁ. Both phrases end with the same word: *miyad (from the hand of)*.

The flock is not taken back from the congregation; it is required from the hand that held it.

Jeremiah 23:2 turns the verb *paqad (attend to, visit)* back on itself: *"You have scattered My flock and driven them away, and you have not attended to them. Behold, I will attend to you for the evil of your doings, says Yahweh."*

The shepherd who would not *paqad* the sheep will be *paqad*-ed by **Yahweh**. The care he withheld becomes the visitation he receives.

Finding — Corroborated. The Tanakh uses the language of requirement and visitation for the shepherd, the watchman, and the priest in at least four independent prophetic books (**Ezekiel 3:18; 33:6, 8; 34:10; Jeremiah 23:2; Hosea 4:9; Malachi 2:2, 9**).

III. THE WORD IS NOT THEIRS — THE TEACHER IS A MESSENGER

III-A. The Priest Is a Messenger

"For the lips of a priest should keep knowledge, and they should seek Torah from his mouth; for he is the messenger of Yahweh of hosts." (Malachi 2:7)

The word **Malachi** uses is *mal'akh* (*messenger*), מַלְאָךְ. A messenger carries a message he did not compose. His whole worth lies in delivering it as it was given to him. A messenger who rewrites the letter, or who refuses to carry a letter because it does not mention the name he prefers, has stopped being a messenger.

He has made himself the author.

That is the first answer to the leaders who act as though they cannot be instructed.

None of them wrote the Torah. Every one of them received it. The pastor received it from the church that trained him; the rabbi from his teachers; the imam from his scholars; the Sacred Name elder from the assembly that taught him the Name. They are stewards of a word that belongs to **Yahweh**. A steward does not tell **the owner's other servants that the owner's own book has nothing to say to him.**

III-B. What the Teacher Was Given to Teach

"...that you may distinguish between the holy and the common, and between the unclean and the clean, and that you may teach the children of Israel all the statutes which Yahweh has spoken to them by the hand of Moses." (Leviticus 10:10–11)

The content was fixed before the teacher ever stood up: *"all the statutes which Yahweh has spoken."*

Moses' blessing on Levi says the same: *"They shall teach Jacob Your judgments, and Israel Your Torah"* (Deuteronomy 33:10).

Ezekiel repeats it for the restored priesthood: *"They shall teach My people the difference between the holy and the common, and cause them to discern between the unclean and the clean... and they shall keep My Sabbaths holy"* (Ezekiel 44:23–24).

The teacher's duty is defined by Yahweh's word, not by the teacher's preference.

III-C. Speak It Faithfully, Add Nothing, Take Nothing Away

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

"The prophet who has a dream, let him tell a dream; and he who has My word, let him speak My word faithfully. What is the straw to the wheat? says Yahweh." (Jeremiah 23:28)

A teacher who drops the Sabbath, the feasts, and the laws of clean and unclean from his teaching has taken away from the word. A teacher who adds a doctrine the Tanakh never gave has added to it. Doc 218 showed that Jeremiah 23:28 does not forbid a man to speak his own thoughts; it forbids him to speak them under Yahweh's name. The same holds for the pulpit.

III-D. The Torah's Own Cure for a Leader's Pride

The Torah foresaw that a man set over Israel would be tempted to think himself above instruction, and it prescribed the remedy in advance. The king was to write his own copy of the Torah and read it every day of his life:

"...that he may learn to fear Yahweh his Elohim, to keep all the words of this Torah and these statutes, to do them; that his heart be not lifted up above his brothers, and that he turn not aside from the commandment, to the right hand or to the left." (Deuteronomy 17:19–20)

The Torah ties the reading of the text directly to the humbling of the heart. The ruler who reads the written word daily does not lift himself above his brothers. The ruler who stops reading it does. If the king of Israel, the highest office in the nation, was placed under the written Torah and kept low by reading it, no pastor, elder, overseer, or reverend stands above it.

Finding — Corroborated. The teacher is a messenger and steward of a word he did not author, bound to deliver all of it without addition or subtraction (**Malachi 2:7; Leviticus 10:11; Deuteronomy 33:10; Deuteronomy 4:2; Jeremiah 23:28**). The Torah names daily reading of the written text as the guard against a leader's heart being lifted up (**Deuteronomy 17:19–20**).

IV. WHAT YAHWEH HOLDS THE TEACHER RESPONSIBLE FOR — SEVEN CHARGES

The prophets did not leave the leader's duty vague. Seven charges run through the Torah and the Prophets. Each is stated here with its witnesses.

First Charge — Feed the flock.

The shepherd exists for the sheep, not the sheep for the shepherd.

"Woe to the shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock? You eat the fat, you clothe yourselves with the wool, you slaughter the fatlings, but you do not feed the flock" (Ezekiel 34:2–3).

Yahweh's promise is to raise up "shepherds over them who will feed them" (Jeremiah 23:4).

Second Charge — Give them knowledge.

"My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will also reject you from being priest to Me; since you have forgotten the Torah of your Elohim, I also will forget your children" (Hosea 4:6).

The knowledge is named: it is "the Torah of your Elohim." The lips of the priest are to keep it (Malachi 2:7).

Third Charge — Teach the difference.

Holy and common, clean and unclean, the Sabbaths of Yahweh (Leviticus 10:10–11; Ezekiel 44:23–24).

Ezekiel's indictment reads like a description of the modern pulpit:

"Her priests have done violence to My Torah and have profaned My holy things; they have made no difference between the holy and the common, nor have they taught the difference between the unclean and the clean; and they have hidden their eyes from My Sabbaths, and I am profaned among them" (Ezekiel 22:26).

Zephaniah brings the same charge: "Her priests have profaned what is holy; they have done violence to the Torah" (Zephaniah 3:4).

Fourth Charge — Warn.

"Son of man, I have made you a watchman for the house of Israel; whenever you hear a word from My mouth, you shall warn them from Me" (Ezekiel 3:17; repeated in 33:7).

A watchman who sees the sword coming and does not blow the trumpet is answerable for every life it takes (Ezekiel 33:6).

Isaiah describes the failed watchmen of his day: *"His watchmen are blind; they are all without knowledge; they are all mute dogs, they cannot bark"* (Isaiah 56:10).

Fifth Charge — Turn the people from evil.

Of the faithful priest Yahweh says:

"The Torah of truth was in his mouth... he walked with Me in peace and uprightness, and turned many away from iniquity" (Malachi 2:6). Of the false prophets: *"If they had stood in My council, then they would have caused My people to hear My words, and turned them from their evil way" (Jeremiah 23:22).*

The test of a teacher is whether his teaching turns people back to the written covenant.

Sixth Charge — Teach the whole Torah without partiality.

"I also have made you despised and base before all the people, because you have not kept My ways, but have shown partiality in the Torah" (Malachi 2:9).

To show partiality in the Torah is to choose which parts the people will hear: to keep the commandments that are welcome and silence those that are not. It is the *"take away from it"* of Deuteronomy 4:2, practiced from the pulpit.

Seventh Charge — Do not teach for gain.

"Her heads judge for a bribe, her priests teach for hire, and her prophets divine for money; yet they lean on Yahweh and say, 'Is not Yahweh among us?'" (Micah 3:11).

"They are shepherds who cannot understand; they have all turned to their own way, every one for his own gain" (Isaiah 56:11).

A teacher whose living depends on keeping his congregation comfortable has a reason not to open a scroll that will unsettle them. The prophets named that reason for what it is.

Finding — Corroborated. Each of the seven charges stands on two or more independent witnesses:

Feeding (Ezekiel 34:2–3; Jeremiah 23:4);

Knowledge (Hosea 4:6; Malachi 2:7);

Distinction (Leviticus 10:10–11; Ezekiel 22:26; 44:23–24; Zephaniah 3:4);

Warning (Ezekiel 3:17; 33:6–7; Isaiah 56:10);

Turning from evil (Malachi 2:6; Jeremiah 23:22);

No partiality (Malachi 2:9; Deuteronomy 4:2);

Not for gain (Micah 3:11; Isaiah 56:11; Ezekiel 34:3).

V. THE ACCOUNTING YAHWEH WILL REQUIRE

The leaders who refuse the written covenant have not been threatened by Miqdash Bethel. They have been warned by Yahweh, in writing, for more than twenty-five centuries. These are His words.

V-A. "I Will Require My Flock at Their Hand"

"Therefore, O shepherds, hear the word of Yahweh. Thus says the Lord Yahweh: Behold, I am against the shepherds, and I will require My flock at their hand, and cause them to cease from feeding the flock; the shepherds shall feed themselves no more, for I will deliver My flock from their mouth, that they may no longer be food for them." (Ezekiel 34:9–10)

The flock is Yahweh's, not the shepherd's: *"My flock,"* He says, again and again. Every congregation a man has been given is a congregation he will be asked about.

The accounting has two parts:

1. The flock is demanded back, and the shepherd is removed from shepherding.
2. The man who used the sheep to feed himself loses both the sheep and the feeding.

V-B. "His Blood I Will Require at Your Hand"

"When I say to the wicked, 'You shall surely die,' and you do not warn him, nor speak to warn the wicked from his wicked way, to save his life, that same wicked man shall die in his iniquity; but his blood I will require at your hand." (Ezekiel 3:18)

Ezekiel hears it twice, in chapter 3 and again in chapter 33, and in chapter 33 the picture is a city under attack: *"If the watchman sees the sword coming and does not blow the trumpet, and the*

people are not warned, and the sword comes and takes any person from among them, he is taken away in his iniquity; but his blood I will require at the watchman's hand" (Ezekiel 33:6; see also 33:8).

A teacher who withholds the warning does not escape because the people sinned by their own choice. Both die in their own way: the sinner in his iniquity, and the silent watchman under the charge of blood.

V-C. "I Will Attend to You for the Evil of Your Doings"

"Woe to the shepherds who destroy and scatter the sheep of My pasture! says Yahweh... You have scattered My flock and driven them away, and have not attended to them. Behold, I will attend to you for the evil of your doings, says Yahweh." (Jeremiah 23:1–2)

Jeremiah adds that the shepherds *"have become brutish and have not sought Yahweh; therefore they shall not prosper, and all their flocks shall be scattered"* (Jeremiah 10:21),

and that *"My people have been lost sheep; their shepherds have caused them to go astray"* (Jeremiah 50:6).

V-D. "Like People, Like Priest"

"And it shall be: like people, like priest; and I will punish them for their ways, and repay them for their deeds." (Hosea 4:9)

The priest who rejected knowledge is rejected (Hosea 4:6). The priest who forgot the Torah is told that Yahweh will forget his children. The leader does not stand apart from the people he misled; he goes down with them, and he answers first.

V-E. "Despised and Base Before All the People"

"If you will not hear, and if you will not lay it to heart, to give glory to My name, says Yahweh of hosts, I will send a curse upon you, and I will curse your blessings." (Malachi 2:2)

Malachi's chapter ends with the sentence already quoted: "I also have made you despised and base before all the people, because you have not kept My ways, but have shown partiality in the Torah" (Malachi 2:9).

The leader who protects his standing by refusing the full word loses the very standing he protected.

V-F. The Leader's Sin Multiplies

The Torah treats a leader's sin as heavier than a private man's because it spreads.

When the anointed priest sins, he sins *"to bring guilt on the people"* (Leviticus 4:3), and his offering is the largest of the sin offerings.

Isaiah says it plainly: *"For those who lead this people cause them to go astray, and those who are led by them are swallowed up"* (Isaiah 9:16 [Hebrew 9:15]).

One man's refusal to open the scroll becomes a congregation's ignorance of it.

V-G. Shut Out of the Council

"My hand shall be against the prophets who see vanity and who divine lies; they shall not be in the council of My people, nor shall they be written in the register of the house of Israel, nor shall they enter into the land of Israel; and you shall know that I am the Lord Yahweh." (Ezekiel 13:9)

The men who spoke in Yahweh's name without having stood in His council (Jeremiah 23:18, 22) are, in the end, left out of the council of His people altogether.

V-H. Does This Accounting Reach the Modern Pastor?

Honesty requires the question. The passages above were spoken to the shepherds (rulers), priests, and prophets of Israel and Judah. The modern pastor, elder, overseer, or reverend holds none of those offices as the Torah defines them; the Library has shown that the priesthood belongs to Aaron's line and that no one today may claim the prophet's office (Doc 265, Section XI). Does the accounting still reach him?

It does, on three grounds.

First, the prophets apply the charge to every class of men who handle the Torah, not only to one office:

"The priests did not say, 'Where is Yahweh?' and those who handle the Torah did not know Me; the shepherds transgressed against Me, and the prophets prophesied by Baal" (Jeremiah 2:8).

Second, Isaiah's word is to *"those who lead this people,"* whoever they are (Isaiah 9:16 [Hebrew 9:15]).

Third, Yahweh judges every man according to the work of his hands:

"Does not He who weighs the hearts consider it? And He who keeps your soul, does He not know it? And will He not render to every man according to his work?" (Proverbs 24:12).

A man who takes up the work of teaching takes up the accounting that goes with it.

Finding — Corroborated. **Yahweh will require an accounting from those who lead and teach His people (Ezekiel 3:18; 33:6, 8; 34:10; Jeremiah 23:1–2; Hosea 4:6, 9; Malachi 2:2, 9; Isaiah 9:16 [Hebrew 9:15]). The penalties particular to an office, such as removal from the priesthood (Hosea 4:6), belong to that office; the principle that the teacher answers for his teaching reaches everyone who takes up the work (Jeremiah 2:8; Proverbs 24:12).**

VI. CAN A TEACHER BE INSTRUCTED? — LEADERS WHO RECEIVED THE WORD AND LEADERS WHO REFUSED IT

The leaders who refuse the written covenant often ask, in effect:

"Who are you to instruct me?" The Tanakh answers with a long record of leaders who were instructed by messengers they did not expect, and of leaders who refused.

VI-A. Leaders Who Received Instruction

Moses and Jethro. Moses, the greatest prophet of Israel, took counsel from his father-in-law, a priest of Midian, an outsider to Israel:

"So Moses listened to the voice of his father-in-law and did all that he had said" (Exodus 18:24).

The Torah calls Moses *"very humble, more than any man on the face of the earth"* (Numbers 12:3).

David and Nathan. A king was confronted by a prophet with no army behind him. David did not argue his rank:

"I have sinned against Yahweh" (2 Samuel 12:13).

Josiah and the scroll. The scroll of the Torah was found in the Temple and read to the king by a scribe. Josiah tore his clothes and sent to **Huldah** the prophetess to inquire of **Yahweh** (2 Kings 22:8–14).

Yahweh's answer: *"Because your heart was tender, and you humbled yourself before Yahweh when you heard what I spoke... I also have heard you, says Yahweh" (2 Kings 22:19).*

A king was instructed by a written text he had not known, carried to him by a scribe, confirmed by a woman. He did not ask who they were. **He asked what Yahweh had said.**

Hezekiah. Even after his heart was lifted up, *"Hezekiah humbled himself for the pride of his heart"*, and the wrath did not come in his days (2 Chronicles 32:25–26).

VI-B. Leaders Who Refused Instruction

Rehoboam. He forsook the counsel of the elders and listened to the young men who flattered him; the kingdom was torn in two (1 Kings 12:8, 13–16).

Ahab and Micaiah. *"There is still one man by whom we may inquire of Yahweh, Micaiah the son of Imlah; but I hate him, for he does not prophesy good concerning me, but evil"* (1 Kings 22:8). Ahab hated the messenger because the message did not flatter him. Four hundred agreeable prophets did not save him.

Uzziah. *"When he was strong, his heart was lifted up, to his destruction"* (2 Chronicles 26:16). When the priests withstood him, he was enraged at them, and leprosy rose on his forehead while he raged (2 Chronicles 26:19).

Amaziah the priest of Bethel. He told Amos to go home: *"Never again prophesy at Bethel, for it is the king's sanctuary"* (Amos 7:13).

Amos answered: *"I was no prophet, nor was I a son of a prophet; I was a herdsman and a gatherer of sycamore fruit. But Yahweh took me from following the flock"* (Amos 7:14–15).

The priest of the established sanctuary rejected the message because of the messenger's lack of credentials. The Tanakh preserved Amos's words, not Amaziah's.

Jehoiakim and the scroll. When Jeremiah's scroll was read to him, the king cut it column by column with a scribe's knife and threw it into the fire.

"Yet they were not afraid, nor did they tear their garments, neither the king nor any of his servants who heard all these words" (Jeremiah 36:23–24).

Josiah tore his clothes over a scroll; his son burned one. The difference was not the scroll. It was the heart.

Zedekiah. *"He did evil in the eyes of Yahweh his Elohim; he did not humble himself before Jeremiah the prophet, who spoke from the mouth of Yahweh"* (2 Chronicles 36:12).

The chronicler gives the end of the whole nation in the same chapter: *"They kept mocking the messengers of Elohim, despising His words and scoffing at His prophets, until the wrath of Yahweh rose against His people, until there was no remedy"* (2 Chronicles 36:16).

The priests and prophets against Jeremiah. When **Jeremiah** spoke in the Temple court, it was *"the priests and the prophets and all the people"* who seized him and said, *"You shall surely die"* (Jeremiah 26:8).

It was the princes and certain elders of the land who stood up for him, remembering that Hezekiah had heard **Micah** and humbled himself (Jeremiah 26:16–19). The religious professionals were the ones who wanted the messenger silenced.

LEADER	MESSENGER OR WORD	RESPONSE	OUTCOME
Moses	Jethro, a priest of Midian	Listened and did all he said (Exodus 18:24)	The burden of judgment was shared and the people were served
David	Nathan the prophet	<i>"I have sinned against Yahweh"</i> (2 Samuel 12:13)	Yahweh put away his sin; his life was spared
Josiah	The scroll read by Shaphan the scribe; Huldah the prophetess	Tore his clothes and humbled himself (2 Kings 22:11, 19)	Spared from seeing the evil (2 Kings 22:20)
Hezekiah	The pride of his own heart exposed	Humbled himself (2 Chronicles 32:26)	The wrath did not come in his days
Rehoboam	The counsel of the elders	Forsook it (1 Kings 12:8, 13)	The kingdom was torn in two (1 Kings 12:16)
Ahab	Micaiah son of Imlah	<i>"I hate him"</i> (1 Kings 22:8)	Killed in battle as Micaiah said (1 Kings 22:34–37)
Uzziah	The priests who withstood him	Raged at them (2 Chronicles 26:19)	Leprous until the day of his death (2 Chronicles 26:21)
Amaziah, priest of Bethel	Amos, a herdsman	<i>"Never again prophesy at Bethel"</i> (Amos 7:13)	Judgment spoken on his house (Amos 7:17)

LEADER	MESSENGER OR WORD	RESPONSE	OUTCOME
Jehoiakim	The scroll of Jeremiah	Cut it and burned it (Jeremiah 36:23)	Judgment on him and his line (Jeremiah 36:30–31)
Zedekiah	Jeremiah the prophet	Did not humble himself (2 Chronicles 36:12)	Jerusalem fell; there was no remedy (2 Chronicles 36:16–17)

VI-C. The Messenger's Credentials Are Not the Test

The objection *"Who are you to instruct me?"* is Amaziah's objection.

The Tanakh does not test a message by the rank of the man who carries it; it tests it by the written word (Section VIII).

It says plainly that title and age do not guarantee understanding:

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

And it says that a man who keeps the testimonies may understand more than those set over him:

"I have more understanding than all my teachers, for Your testimonies are my meditation. I understand more than the elders, because I keep Your precepts" (Psalms 119:99–100).

Finding — Corroborated. The Tanakh records leaders who received instruction from messengers of lower standing and were spared or blessed (Exodus 18:24; 2 Samuel 12:13; 2 Kings 22:11–19; 2 Chronicles 32:26), and leaders who refused instruction and were brought down (1 Kings 12:13–16; 22:8; 2 Chronicles 26:16–19; 36:12–16; Amos 7:10–17; Jeremiah 36:23–24). A messenger's credentials are not the Tanakh's test (Amos 7:14–15; Job 32:9; Psalms 119:99–100).

VII. PRIDE IN THE TEACHER — WHAT THE TANAKH SAYS

VII-A. The Heart Lifted Up

The Torah warns that prosperity and position lift the heart:

"...then your heart will be lifted up, and you will forget Yahweh your Elohim" (Deuteronomy 8:14).

It warned the king against the same thing (Deuteronomy 17:20).

Uzziah and Hezekiah show both outcomes (Section VI).

Proverbs gives the rule: *"Pride goes before destruction, and a haughty spirit before stumbling"* (Proverbs 16:18).

VII-B. Pride Refuses Correction

The surest mark of pride in a teacher is not that he is wrong. Every teacher is wrong somewhere. It is that he will not be corrected.

Proverbs returns to it again and again:

"Whoever loves discipline loves knowledge, but he who hates reproof is brutish." (Proverbs 12:1)

"A scoffer does not love one who reproves him; he will not go to the wise." (Proverbs 15:12)

"Do you see a man wise in his own eyes? There is more hope for a fool than for him." (Proverbs 26:12)

"A man who is often reproved and stiffens his neck will suddenly be broken, and that without remedy." (Proverbs 29:1)

The prophets say the same of whole cities and their leaders.

Zephaniah: *"She did not listen to the voice; she did not receive correction; she did not trust in Yahweh; she did not draw near to her Elohim"* (Zephaniah 3:2).

Jeremiah: *"This is the nation that did not obey the voice of Yahweh its Elohim, nor receive correction"* (Jeremiah 7:28).

And to the learned men who were sure the Torah was safe in their keeping:

"How can you say, 'We are wise, and the Torah of Yahweh is with us'? Behold, the lying pen of the scribes has made it into a lie. The wise men are put to shame, they are dismayed and caught; behold, they have rejected the word of Yahweh, and what wisdom is in them?" (Jeremiah 8:8–9)

That is the leader who says, "I already have the truth; I do not need your material."

Jeremiah's answer is that having the Torah on the shelf is not the same as having it in the mouth, and a man who has rejected the word of Yahweh has no wisdom left to defend.

VII-C. Presumption

The Hebrew *zadon* (*presumption, arrogance*) names the pride that acts on its own authority.

The prophet who speaks what **Yahweh** did not command has spoken "*presumptuously*" (Deuteronomy 18:22).

Proverbs links the same word to shame and quarrels: "*When pride comes, then comes shame; but with the humble is wisdom*" (Proverbs 11:2);

"By pride comes only strife, but with the well-advised is wisdom" (Proverbs 13:10).

A teacher who rejects material he has never read is not exercising judgment. He is exercising presumption.

VII-D. Yahweh's Remedy: Humble Yourself

"Hear and give ear; do not be proud, for Yahweh has spoken. Give glory to Yahweh your Elohim before He brings darkness... But if you will not hear it, my soul will weep in secret places for your pride." (Jeremiah 13:15–17)

Jeremiah's words are the pattern for this whole document: firm in the warning, grieving in the delivery. The remedy the Tanakh gives is *kana'* (*humble oneself*), the very thing Josiah did and Zedekiah refused (2 Kings 22:19; 2 Chronicles 34:27; 36:12).

It is the condition attached to Yahweh's promise to heal:

"If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways..." (2 Chronicles 7:14).

It is the man Yahweh looks to: *"...to him who is poor and of a contrite spirit, and who trembles at My word"* (Isaiah 66:2).

And it is what He requires of every man: *"to do justice, to love kindness, and to walk humbly with your Elohim"* (Micah 6:8).

VII-E. A Caution Miqdash Bethel Applies to Itself

Miqdash Bethel cannot see any man's heart. *"Man looks on the outward appearance, but Yahweh looks on the heart"* (1 Samuel 16:7); *"I, Yahweh, search the heart"* (Jeremiah 17:10).

This document does not pronounce a verdict on any named leader.

What can be seen is fruit: a refusal to open the scroll, a refusal to test, a refusal to hear.

Where that fruit appears, the Tanakh has already named it. The same proverbs bind this Institution.

"Give instruction to a wise man, and he will be still wiser" (Proverbs 9:9).

Any leader who tests Miqdash Bethel's material against the Tanakh and finds an error is invited to show it, and the Library will correct it in the open, as its Corrections sections already do.

Finding — Corroborated. Pride in a leader is shown by the refusal of correction, and it goes before his fall (Deuteronomy 8:14; 17:20; Proverbs 12:1; 16:18; 26:12; 29:1; Zephaniah 3:2; Jeremiah 8:8–9; 13:15–17). Yahweh's remedy is that the leader humble himself before the word (2 Kings 22:19; 2 Chronicles 7:14; 34:27; Isaiah 66:2; Micah 6:8).

VIII. "IT DOES NOT PREACH JESUS" — THE OBJECTION TESTED

VIII-A. The Test of Every Message Is the Earlier Written Word

"To the Torah and to the testimony! If they do not speak according to this word, it is because there is no dawn in them." (Isaiah 8:20)

Isaiah does not say, *"If they do not speak a certain name."*

He says, "If they do not speak according to this word."

The Torah gives the test for any teacher, any prophet, any dreamer, any message: does it agree with what Yahweh has already commanded, or does it draw the hearer away from it (Deuteronomy 13:1–5 [Hebrew 13:2–6])?

A message is not disqualified because it omits a name that the test does not require. It is disqualified if it departs from the written Torah.

So the question to put to Miqdash Bethel's material is not, "Does it mention Jesus?"

The question is, *"Does it agree with the Torah and the testimony?"*

That is a question every leader can answer for himself, from a book he already owns and already calls scripture. Refusing to ask it is the one response the Tanakh does not allow.

VIII-B. What the Tanakh Says About the Savior

The written Tanakh names the Savior:

"I, even I, am Yahweh, and besides Me there is no savior" (Isaiah 43:11);

"There is no other Elohim besides Me, a righteous El and a Savior; there is none besides Me. Turn to Me and be saved, all the ends of the earth" (Isaiah 45:21–22);

"You shall know no elohim but Me, for there is no savior besides Me" (Hosea 13:4).

A message that points every hearer to Yahweh as Savior and to His written covenant as the way of life has not left out the Savior. It has named the one the Tanakh names.

The name Jesus, Yahshua, or Yehoshua does not appear in the Tanakh as the name of the Messiah; the finding on that point is Not in the text.

The churches find him in certain passages, and the Library has examined those passages on their own terms, including the Servant of **Yahweh** in **Isaiah 52–53**. Its findings on the new covenant, the Law, the Messiah, and salvation are set out in ***Docs 281, 326, 330, and 333***, and any leader may test them.

VIII-C. What the Leaders' Own Scriptures Say

The Christian leader who refuses the Tanakh because it does not preach Jesus is refusing the very writings his own New Testament tells him to read.

These texts are cited here as comparative witness only, under the standing rule of this document; they are noted because, on this point, they line up with the Tanakh.

In John's gospel Jesus is reported to say that if his hearers did not believe **Moses'** writings, they would not believe his words (John 5:46–47).

In Matthew he is reported to say that whoever relaxes the least of the commandments and teaches others to do the same will be called least in the kingdom (Matthew 5:19).

The Bereans are commended for examining the scriptures daily to see whether what they were taught was so (Acts 17:11), and the scriptures they examined were the Tanakh.

A pastor who will not examine the Tanakh to see whether a message is so has refused the example his own book praises.

VIII-D. To the Sacred Name Assemblies

The Sacred Name Elder who rejects the written covenant because it does not lift up Yahshua or Yehoshua should consider Jeremiah 23:27.

The false prophets did not stop using **Yahweh's** name; they made the people forget it, *"as their fathers forgot My name for Baal."*

Doc 218 showed that to forget the Name in the Hebrew sense is to forget the character and the commands of the One who bears it.

To speak the Name correctly while showing partiality in the Torah (Malachi 2:9) is not faithfulness to the Name.

The Library's study of the Name and its variant forms is *Doc 145*.

Finding — Corroborated. Every message is to be tested by the earlier written word (Isaiah 8:20; Deuteronomy 4:2; 13:1–5 [Hebrew 13:2–6]). Yahweh alone is named Savior in the Tanakh (Isaiah 43:11; 45:21–22; Hosea 13:4). The name Jesus, Yahshua, or Yehoshua as the name of the Messiah: Not in the text.

IX. TO THE SHEPHERDS — THE CHARGE

What follows is addressed directly to every pastor, elder, overseer, reverend, bishop, rabbi, and imam who has been offered the written covenant of Yahweh and has turned it away. Every charge in it is Yahweh's own word, and the reference is given so that you can open your own scroll and read it.

Hear the word of Yahweh, you shepherds. You did not write the Torah. You received it. You did not stand at Sinai. You were handed what was given there. You are a messenger, and a messenger does not choose which of his master's words to deliver (Malachi 2:7; Deuteronomy 4:2).

The flock is not yours. Yahweh calls them "My flock." He will require them at your hand: every soul you were given to feed, and every soul you fed with your own words instead of His (Ezekiel 34:10).

You will be asked what you taught. Did you teach the difference between the holy and the common, the clean and the unclean? Did you keep Yahweh's Sabbaths before your people, or did you hide your eyes from them (Ezekiel 22:26)? Did you teach all the statutes, or only the ones your people wanted (Leviticus 10:11; Malachi 2:9)?

You will be asked whether you warned. If the sword came and you did not blow the trumpet, the blood is required at your hand (Ezekiel 33:6). It will not help you to say that no one told you. The scroll has been in your hand all along, and now it has been set before you again.

You will be asked why you would not hear. It is not a sin to test a message. The Torah commands it (Isaiah 8:20). It is a sin to refuse to test it, to refuse it unread because of who

brought it, and to keep your people from hearing it so that your own teaching is never questioned. That was Amaziah's sin at Bethel (Amos 7:13), Ahab's against Micaiah (1 Kings 22:8), and Jehoiakim's with the knife and the fire (Jeremiah 36:23–24).

Do not be proud, for Yahweh has spoken. Your title will not answer for you. Your years in the pulpit will not answer for you. The size of your congregation will not answer for you. *"It is not the great who are wise"* (Job 32:9). Pride goes before destruction (Proverbs 16:18), and the man who is often reproved and stiffens his neck will be broken without remedy (Proverbs 29:1).

There is still a way back. Josiah humbled himself when he heard the scroll, and Yahweh heard him (2 Kings 22:19). Hezekiah humbled himself for the pride of his heart (2 Chronicles 32:26). Yahweh says, *"Return to Me, and I will return to you"* (Malachi 3:7). *"As I live, says the Lord Yahweh, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why will you die?"* (Ezekiel 33:11). Open the scroll. Read it before your people. Test what has been sent to you by it. If it is wrong, show where. If it is right, teach it.

And to the messenger who carried this word. Your duty was to warn, not to compel. *"If you warn the wicked to turn from his way, and he does not turn from his way, he shall die in his iniquity; but you have delivered your soul"* (Ezekiel 33:9). Whether they hear or whether they refuse, they will know that the written word of Yahweh was set before them (compare Ezekiel 2:5). Keep sending it.

X. THREE-RELIGION AUDIT — WHO ANSWERS FOR THE TEACHING?

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
Who answers for the teaching	The sage answers for what his students receive: Avtalyon's warning that bad water taught by a sage kills the students and profanes the Name of Heaven (Mishnah Avot 1:11).	Leaders keep watch over souls as men who will give an account (Hebrews 13:17); teachers receive stricter judgment (James 3:1).	Those who enjoin righteousness and forget themselves while reciting the Scripture are rebuked (Q. 2:44); the Torah's rabbis and scholars were made its guardians (Q. 5:44).

ELEMENT	✧ JUDAISM	† CHRISTIANITY	✧ ISLAM
Covenant strength	Avot 1:11 stands close to the watchman of Ezekiel 3:18 : the teacher answers for what his hearers receive.	Hebrews 13:17 and James 3:1 line up with Ezekiel 3:18 and 34:10 . Acts 17:11 commends testing teaching against the Tanakh.	Q. 2:44 lines up with Malachi 2:7–9 and Micah 3:11 . Q. 5:44 names the Torah as the standard its guardians are to judge by.
Covenant departure	Rabbinic tradition read Deuteronomy 17:11 as a command to obey the sages even if they say right is left (Rashi, following the Sifre), placing the teacher's ruling beyond correction from the text. Deuteronomy 4:2 forbids adding to the word.	Many pulpits refuse any teaching that does not name Jesus and leave the Sabbath, the feasts, and clean and unclean untaught: the partiality of Malachi 2:9 . Their own scriptures point back to Moses' writings (John 5:46–47).	Q. 9:31 charges that people took their rabbis and monks as lords, yet the rulings of scholars and the hadith largely govern Islamic teaching, and the Torah the Qur'an affirms is rarely taught from its own text.
Covenant witness	A teacher accountable for his students must himself be accountable to the text, as the king was by his daily reading (Deuteronomy 17:19–20).	A pastor who examines a message against the Tanakh, as the Bereans did, has done what both the Tanakh and his own scriptures ask.	An imam who weighs a message by the Torah his own book calls guidance and light (Q. 5:44) honors the witness of both.

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. Two earlier documents that this study builds on needed the Hebrew verse numbers added under the standing rule of October 8, 2026.

Correction 1 — Doc 218 (The Straw and the Wheat). The Torah's test of the dreamer was cited as "*Devarim (Deuteronomy) 13:1–5*" and "*13:1–3*", and the refining text as "*Tehillim (Psalms) 12:6*", without the Hebrew numbers. In the Hebrew Bible these are **Deuteronomy 13:2–6** and **13:2–4**, and **Psalms 12:7**. The brackets have been added at first citation. **Made** in the Doc 218 Google Doc. Doc 218 is still in the format used before Doc 250 (Hebrew book names, the old website, the Louisiana address and phone line); its rebuild in Doc 250 format, and the open question of the second "Chaff and Wheat" Doc 218, are left for Kepha's decision.

Correction 2 — Doc 265 (Seven Offices, One King). The first citation of **Deuteronomy 13:1–5** (the test of a prophet) and the citation of **1 Samuel 24:6** (David will not lift his hand against the anointed) lacked the Hebrew numbers. They are **Deuteronomy 13:2–6** and **1 Samuel 24:7** in the Hebrew Bible. The brackets have been added. **Made** in the Doc 265 Google Doc. Doc 265's other bracketed references were already in place, and its reading of the shepherds of **Ezekiel 34** as Israel's rulers (Section VII-E) is confirmed by this study (Section V-H).

XII. SEVEN COVENANT DECLARATIONS ON THOSE WHO TEACH

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 word a teacher handles belongs to Yahweh . The teacher is its messenger and may neither add to it nor take from it.	Malachi 2:7; Deuteronomy 4:2; Jeremiah 23:28
II	The flock belongs to Yahweh , and He will require it at the shepherd's hand.	Ezekiel 34:10; Jeremiah 23:1–2
III	The teacher is charged to feed, to give knowledge of the Torah, to teach the difference between holy and common and clean and unclean, to warn, to turn the people from evil, to teach without partiality, and not to teach for gain.	Ezekiel 34:2–4; Hosea 4:6; Leviticus 10:10–11; Ezekiel 3:17; Malachi 2:6–9; Micah 3:11
IV	The watchman who does not warn answers for the blood of those who perish. The watchman who warns has delivered his soul.	Ezekiel 3:18–19; 33:6–9
V	A leader's sin multiplies through those he leads, and he answers first.	Leviticus 4:3; Isaiah 9:16 [Hebrew 9:15]; Hosea 4:9
VI	No leader is above instruction from the written word. The messenger's rank is not the test, and pride that refuses correction goes before destruction.	Deuteronomy 17:19–20; Amos 7:14–15; 2 Kings 22:19; Proverbs 16:18; 29:1
VII	Every message is tested by the Torah and the testimony, and the leader who humbles himself and returns is received.	Isaiah 8:20; Deuteronomy 13:1–5 [Hebrew 13:2–6]; Malachi 3:7; Ezekiel 33:11; Isaiah 66:2

XIII. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO TEACHES

Behind every refusal is a man who stands before a congregation every week and will one day stand before Yahweh.

Tanakh's word to him is fivefold.

First: the word you teach is not yours. You are its messenger. Deliver all of it, and add nothing to it (Malachi 2:7; Deuteronomy 4:2).

Second: the flock you lead is not yours. Yahweh will require it at your hand (Ezekiel 34:10).

Third: you are not above instruction. The king of Israel was placed under a daily reading of the Torah so that his heart would not be lifted up (**Deuteronomy 17:19–20**). Moses heard Jethro; David heard **Nathan**; Josiah heard a scroll (**Exodus 18:24**; **2 Samuel 12:13**; **2 Kings 22:11**).

Fourth: test what is set before you, by the Torah and the testimony. Do not reject it for the name it does not mention or for the man who carried it (**Isaiah 8:20**; **Amos 7:14–15**).

Fifth: humble yourself while there is time. *"Return to Me, and I will return to you, says Yahweh of hosts"* (Malachi 3:7).

"To this one I will look: to him who is poor and of a contrite spirit, and who trembles at My word." (Isaiah 66:2)

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 9:5	Blood required — the verb darash	II
Exodus 18:24	Moses listens to Jethro	VI-A; XIII
Leviticus 4:3	The anointed priest brings guilt on the people	V-F; XII
Leviticus 10:10–11	Distinguish and teach all the statutes	III-B; IV; IX; XII
Numbers 12:3	Moses very humble	VI-A
Deuteronomy 4:2	Do not add or take away	I-C; III-C; IV; VIII; IX; XII

REFERENCE	SUBJECT	SECTION
Deuteronomy 8:14	The heart lifted up	VII-A
Deuteronomy 13:1–5 [Hebrew 13:2–6]	The test of every message	VIII-A; XI; XII
Deuteronomy 17:19–20	The king's daily reading; heart not lifted up	III-D; VII-A; X; XII; XIII
Deuteronomy 18:22	Spoken presumptuously	VII-C
Deuteronomy 19:15	The two-or-three-witness standard	Opening; XII
Deuteronomy 33:10	Levi teaches Jacob the judgments	III-B
1 Samuel 16:7	Yahweh looks on the heart	VII-E
2 Samuel 12:13	David: "I have sinned"	VI-A; XIII
1 Kings 12:8–16	Rehoboam forsakes the elders	VI-B
1 Kings 22:8, 34–37	Ahab hates Micaiah	VI-B; IX
2 Kings 22:8–20	Josiah and the scroll; Huldah	VI-A; VII-D; IX; XII; XIII
Isaiah 8:20	To the Torah and to the testimony	VIII-A; IX; X; XII; XIII
Isaiah 9:16 [Hebrew 9:15]	Leaders cause the people to err	V-F; V-H; XII
Isaiah 43:11; 45:21–22	Besides Yahweh there is no savior	VIII-B
Isaiah 56:10–11	Blind watchmen; shepherds for gain	IV
Isaiah 66:2	The one who trembles at My word	VII-D; XII; XIII
Jeremiah 2:8	Those who handle the Torah did not know Me	V-H
Jeremiah 7:28	The nation that received no correction	VII-B
Jeremiah 8:8–9	The lying pen of the scribes	VII-B
Jeremiah 10:21; 50:6	Brutish shepherds; sheep led astray	V-C
Jeremiah 13:15–17	Do not be proud, for Yahweh has spoken	VII-D

REFERENCE	SUBJECT	SECTION
Jeremiah 23:1–4	Woe to the shepherds; I will attend to you	II; IV; V-C; XII
Jeremiah 23:18–28	The council; the Name forgotten; straw and wheat	III-C; IV; V-G; VIII-D; XII
Jeremiah 26:8–19	Priests and prophets seek Jeremiah's death	VI-B
Jeremiah 36:23–31	Jehoiakim burns the scroll	VI-B; IX
Ezekiel 2:5	Whether they hear or refuse	IX
Ezekiel 3:17–20	The watchman; blood required	II; IV; V-B; XII
Ezekiel 13:9	Shut out of the council of My people	V-G
Ezekiel 22:26	Priests do violence to the Torah	IV; IX
Ezekiel 33:6–11	The watchman; delivered your soul; turn and live	IV; V-B; IX; XII
Ezekiel 34:2–16	Shepherds who feed themselves; I will require My flock	I-C; II; IV; V-A; IX; XII; XIII
Ezekiel 44:23–24	The restored priests teach the difference	III-B; IV
Hosea 4:6, 9	Knowledge rejected; like people, like priest	II; IV; V-D; XII
Hosea 13:4	No savior besides Me	VIII-B
Amos 7:10–17	Amaziah silences Amos	VI-B; VI-C; IX; XII; XIII
Micah 3:11	Priests teach for hire	IV; X; XII
Micah 6:8	Walk humbly with your Elohim	VII-D
Zephaniah 3:2, 4	Received no correction; violence to the Torah	IV; VII-B
Malachi 2:2–9	The messenger of Yahweh ; partiality in the Torah	II; III-A; IV; V-E; VIII-D; IX; XII
Malachi 3:7	Return to Me	IX; XII; XIII
Psalms 119:99–100	More understanding than all my teachers	VI-C
Proverbs 9:9; 12:1; 15:12	Love of correction; the scoffer	VII-B; VII-E

REFERENCE	SUBJECT	SECTION
Proverbs 11:2; 13:10	Presumption brings shame and strife	VII-C
Proverbs 16:18; 26:12; 29:1	Pride before destruction; broken without remedy	VII; IX; XII
Proverbs 24:12	He renders to every man according to his work	V-H
Job 32:9	The great are not always wise	VI-C; IX
2 Chronicles 7:14	If My people humble themselves	VII-D
2 Chronicles 26:16–21	Uzziah's heart lifted up	VI-B
2 Chronicles 32:25–26	Hezekiah humbles himself	VI-A; IX
2 Chronicles 36:12–17	Zedekiah; mocking the messengers until no remedy	VI-B

"Therefore, O shepherds, hear the word of Yahweh. Thus says the Lord Yahweh: Behold, I am against the shepherds, and I will require My flock at their hand, and cause them to cease from feeding the flock; the shepherds shall feed themselves no more, for I will deliver My flock from their mouth."

Ezekiel 34:9–10 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

DOCUMENT 335 • I WILL REQUIRE MY FLOCK AT THEIR HAND • 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