MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism · Christianity · Islam

DOCUMENT 448

Statutes and Judgments So Righteous

A Covenant Deep Dive into the Government Yahweh Gave the Hebrew Nation and Its Fifteen Founding Principles — The Government of the Hebrew Nation and Its Covenant/ Constitution, Part 1 (Revised)

וּמִי גּוֹי גָּדוֹל אֲשֶׁר־לוֹ חֻקִּים וּמִשְׁפָּטִים צַדִּיקִם

What Government Did Yahweh Give Israel, Why Did It Fall, and What Does It Offer the Nations Today? — A Guide for All Governments and 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 treats the Torah as Israel's law and builds on it a court system, placing a Great Sanhedrin of seventy-one at its head (Mishnah, Sanhedrin 1:6, reading **Numbers 11:16**). The sages debated whether appointing a king is commanded or only permitted (Babylonian Talmud, Sanhedrin 20b).	Christian political writers from Petrus Cunaeus (***De Republica Hebraeorum***, 1617) to E. C. Wines (1853) read the laws of Moses as a model republic. Most Protestant confessions hold that the civil laws given to Israel ***"expired together with the State of that people"*** (Westminster Confession 19.4).	The Qur'an says that in the Torah ***"was guidance and light, by which the prophets ... judged"*** (Q. 5:44), and it praises those whose affairs are settled ***"by consultation among themselves"*** (***shura***, Q. 42:38). Islamic law builds its own civil order on the Qur'an and Sunna.

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 is the Doc 250 edition of Part 1 of Elder Kepha Arcemont's study ***The Government of the Hebrew Nation and Its Covenant/Constitution: "A Guide for All Governments"*** (first written 2011; revised edition, March 2026; carried into ***GoHN Volume I***, Chapter One, May 2026). It keeps the study's order and its main argument — that **Yahweh** gave Israel a complete form of government, that it was the people and not the Covenant that failed, and that its principles still answer the troubles of every nation — and tests every claim in it twice: the scriptural claims by the written Tanakh, and the historical, legal, and statistical claims by the records they cite. Where the earlier editions taught from a later commentator or from tradition, the Tanakh witness now carries the point. Where a claim went further than the text or the record, it is corrected, and each change is listed in Section XVIII. **Yahweh** and **Elohim** appear in bold throughout. Tanakh books and personal names are given in English. Every Hebrew word is given with its English meaning, English first and the Hebrew after it in parentheses, both in ***bold italic***, for example ***liberty (deror)***. Hebrew letters are set in bold. Scripture references are bold. Where a verse is quoted from the Hebrew, the Hebrew line comes first and the English verse follows in gold, with the reference after it in black. Scripture is given in a literal working translation from the Hebrew of the Leningrad Codex (Unicode/XML Leningrad Codex, UXLC 2.6, Tanach.us).

Scriptural findings are graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Historical, legal, and statistical claims are graded by the outside record: **Corroborated** (the law, record, or survey says it), **Single witness** (one source, not checked against a second), **Not corroborated** (no source found that says it), or **Corrected** (the source says something different, and the correct wording is given).

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].

The lexicons cited are: Strong's — James Strong, ***The Exhaustive Concordance of the Bible*** (New York: Hunt & Eaton; Cincinnati: Cranston & Curts, 1890), a concordance of the King James Version with a short Hebrew and Chaldee dictionary, whose numbers (H1865 and so on) are given for reference only; and BDB — Francis Brown, S. R. Driver, and Charles A. Briggs, ***A Hebrew and English Lexicon of the Old Testament*** (Oxford: Clarendon Press, 1906), the classic English-language Hebrew dictionary, built on the work of Gesenius. Each is a witness, never the authority; the Tanakh's own usage was checked first. HALOT and DCH were not opened for this document.

The framework of the principles in this Part — and much of the wording of the 2011 edition — follows E. C. Wines, ***Commentaries on the Laws of the Ancient Hebrews*** (New York: G. P. Putnam, 1853), Book II, Chapter I, ***"Fundamental Principles,"*** a work written by a nineteenth-century Congregational pastor. Wines is credited here as the Library's rule requires, and he is cited only as a comparative witness. Every principle in this edition stands or falls on the Tanakh texts given for it. The Talmud, the New Testament, the Qur'an, presidential papers, laws, court rulings, and surveys are cited only as historical, legal, and comparative witness, never as doctrinal authority. The Written Tanakh governs every conclusion.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	Abram the Hebrew; one Torah for native and stranger; the Ten Words; liberty and the Jubilee; the land that is Yahweh's; the appointed judges, elders, and officers; the king under the Torah; the offer of peace; the reading in the seventh year
Prophets	Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, Isaiah, Jeremiah, Hosea, Jonah, Micah	The covenant renewed by oath; Yahweh as King; Samuel's accounting; the manner of the kingdom; Solomon's horses, gold, and wives; Naboth's inheritance; woe to those who join field to field; liberty proclaimed and broken; swords into plowshares
Writings	Psalms, Proverbs, Job, Ecclesiastes, Nehemiah, 2 Chronicles	Formed in the womb; the diligent hand; the profit of the land is for all; the Levites who taught in every city; the people who understood the reading

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

TRADITION OR RECORD	TEXT	WHY IT IS CITED
Judaism	Mishnah, Sanhedrin 1:6; Babylonian Talmud, Sanhedrin 20b	The Great Sanhedrin of seventy-one; the debate over appointing a king

TRADITION OR RECORD	TEXT	WHY IT IS CITED
Christianity	Galatians 3:17; Westminster Confession 19.4 (1646); Petrus Cunaeus, ***De Republica Hebraeorum*** (1617)	The source of the earlier edition's ***"430 years after Abraham"***; the Christian view of the civil laws of Moses
Islam	Qur'an 5:44; 42:38	The Torah as guidance; consultation (***shura***)
Historical works	E. C. Wines, ***Commentaries on the Laws of the Ancient Hebrews*** (1853); Joseph Tracy, ***The Great Awakening*** (1842); Donald S. Lutz, ***American Political Science Review*** 78 (1984)	The source of the fifteen principles; who named the Great Awakening; the Bible in founding-era political writing
United States records	U.S. Constitution, First Amendment; George Washington to the Hebrew Congregation in Newport (1790); Public Law 97-280 (1982); Proclamation 5018 (1983); Zwerling v. Reagan, 576 F. Supp. 1373 (C.D. Cal. 1983); Proclamation 11025 (May 4, 2026)	What the nation's own records say about the Scriptures and the Hebrew people
Data	U.S. Census Bureau, ***Poverty in the United States: 2025*** (P60-290, September 2026); USDA ERS, Household Food Security reports for 2023 and 2024; USDA NASS, 2022 Census of Agriculture (2024); Federal Reserve, Distributional Financial Accounts (Q2 2026); Guttmacher Institute, Monthly Abortion Provision Study (March 2026)	The 2026 updates

I. THE COVENANT DID NOT FAIL — THE PEOPLE DID

Throughout the history of nations we have watched governments formed by men rise and fall. The government of men is made by men, for men, in an attempt to hold a people together under the rule of law. Again and again it has failed, because it has set aside the one plan for government that the Creator Himself gave, and put its own rule in its place.

Even the Hebrew nation, which began under the prophet **Moses**, lost its unity in time — and it had a Covenant given directly by its Creator. The Tanakh is plain about where the fault lay. It was never in

the Covenant. ***It was, and always has been, man's failure to keep it.*** The prophets give the reason for the fall of the northern kingdom in so many words:

"And they rejected His statutes and His covenant which He made with their fathers, and His testimonies which He testified against them; and they went after vanity and became vain, and after the nations that were around them" (**2 Kings 17:15**)

Nehemiah's prayer says the same of the whole people: ***"they sinned against Your judgments, which if a man does them, he shall live by them"*** (**Nehemiah 9:29**). The government fell because the people would not keep the government. Any honest reading of the Covenant they swore to finds no fault in the Covenant itself. **Moses** told Israel what the nations would say if they kept it:

וּמִי גּוֹי גָּדוֹל אֲשֶׁר־לוֹ חֻקִּים וּמִשְׁפָּטִים צַדִּיקִם

"And what great nation is there that has statutes and judgments as righteous as all this Torah which I set before you this day?" (**Deuteronomy 4:8**)

The words are ***statutes (chuqqim)***, חֻקִּים (H2706), and ***judgments (mishpatim)***, מִשְׁפָּטִים (H4941). The verse before it says the nations who hear them will say, ***"Surely this great nation is a wise and understanding people"*** (**Deuteronomy 4:6**). That is the claim of this whole study: the Torah is not only worship, it is ***judgments (mishpatim)*** — the law of a nation — and its wisdom is meant to be seen by every people.

Finding — that the fall of Israel's government is laid by the Tanakh on the people's breaking of the Covenant, not on the Covenant. **Corroborated (2 Kings 17:7–15; Nehemiah 9:29; Deuteronomy 4:5–8).**

The Creator made a Covenant with **Abraham**, called ***"Abram the Hebrew"*** (**Genesis 14:13**), and swore it to his seed (**Genesis 15:18**; **17:7**). His descendants went down into Egypt, and after ***"four hundred and thirty years"*** of dwelling there (**Exodus 12:40–41**) **Yahweh** brought them out and gave them the Covenant in writing at Sinai. The earlier edition said the Covenant was written ***"430 years"*** after the covenant with Abraham. That reckoning comes from the New Testament (Galatians 3:17), not from the Tanakh; the Tanakh counts the 430 years as Israel's dwelling in Egypt, and it calls the Sinai covenant one that **Yahweh** ***"cut with you in Horeb"*** (**Deuteronomy 5:2**), ratified with blood before the whole people (**Exodus 24:3–8**).

Finding — that the Covenant was written 430 years after Abraham. **Corrected.** The Tanakh gives 430 years as Israel's stay in Egypt (**Exodus 12:40–41**); the Abraham reckoning is from Galatians 3:17.

Today we accept without argument that everything we use was made by someone. Cars, computers, aircraft, skyscrapers — each was designed, and many were patented, by men. Yet many people cannot

accept that they themselves were made by an intelligent Maker far greater than they are, who designed the human body as one of the marvels of creation and who holds, so to speak, the patent over all of it. The Tanakh says it in the potter's words: ***"We are the clay and You are our potter, and all of us are the work of Your hand"*** (**Isaiah 64:8** [Hebrew 64:7]); ***"I am fearfully and wonderfully made"*** (**Psalms 139:14**). The same Maker gave a plan for government to a people He chose, so that they could govern themselves as one ordered body. He also gave the stranger a way in: whoever would join himself to **Yahweh** and keep the Covenant would live under the same law (Section II).

The earlier edition also said that most modern governments are patterned at least in part on the Hebrew laws, and that the United States Constitution is a compact among the States ***"patterned after Hebrew laws of commerce and trade."*** The first claim has real support: a study of American political writing from 1760 to 1805 found the Bible the most-cited source, and Deuteronomy the most-cited book of it (Lutz, ***American Political Science Review***, 1984). The second claim goes further than the record. The Constitution is a compact among the States, but no source was found that it was patterned on the Torah's laws of commerce.

Finding — that founding-era American political writers drew heavily on the Hebrew Scriptures, above all Deuteronomy. **Single witness** (Lutz, 1984).

Finding — that the U.S. Constitution was patterned on the Hebrew laws of commerce and trade. **Not corroborated.**

I-A. What This Study Builds On

Since the earlier edition was written, the Library has examined many of the questions this Part raises: the assembly and the State in **Doc 447** (Part 2, ***"The King's Sanctuary"***); the everlasting Covenant in **Doc 446** (Part 5, ***"I Will Never Break My Covenant"***); written law and man-made law in **Doc 221**; the land in **Doc 412** (***"Who Owns the Land?"***); Yahweh's justice and the courts in **Doc 386** (***"The Garment of the Widow"***); murder and the unborn in **Docs 416, 423, and 424**; and the teaching of children in **Doc 434**. This edition agrees with them and points to them where they say more.

II. THE HEBREW PEOPLE — WHO ARE THEY?

The Hebrew people are not, in the Covenant, a race. They are a people now scattered across the earth, and the door into their Covenant has always been open to the stranger. The Tanakh first uses the word of **Abraham**: ***"Abram the Hebrew"*** (**Genesis 14:13**). The word is ***Hebrew (ivri)***, עִבְרִי (H5680). The Tanakh ties the name to **Eber**, Abraham's ancestor (**Genesis 10:21**; **11:14–26**), and the word

itself shares the letters of the verb ***cross over (avar)***, עָבַר (H5674). **Joshua** reminds Israel where Abraham came from:

"Your fathers dwelt beyond the River in old time, Terah the father of Abraham and the father of Nahor, and they served other gods. And I took your father Abraham from beyond the River" **(Joshua 24:2–3)**

So the picture of the Hebrew as one who ***crossed over*** — out of the land beyond the River and away from its gods — is drawn from the Tanakh's own account, even though the Tanakh never defines the word that way in so many words. Joshua puts the same choice to every generation: ***"choose this day whom you will serve ... but as for me and my house, we will serve Yahweh"*** **(Joshua 24:15)**. Jonah, asked who he was, answered with his people and his Elohim together: ***"I am a Hebrew, and I fear Yahweh, the Elohim of heaven"*** **(Jonah 1:9)**.

Finding — that the name Hebrew belongs to Abraham's line and recalls Abraham's crossing from beyond the River and from its gods. **Corroborated (Genesis 14:13; 10:21; Joshua 24:2–3, 14–15).** The meaning ***"one who crosses over into covenant"*** is the picture the texts give, not a definition the Tanakh states.

The earlier edition said that ***"as recorded in the Torah"*** the word Hebrew comes from the ***Habiru*** (or ***'Apiru***). The Torah records nothing of the kind. ***Habiru*** is a name found in Egyptian, Akkadian, and Ugaritic records of the second millennium BCE for unsettled people on the edges of society, and scholars have long debated whether it is connected with ***ivri*** at all. It may be a comparison; it is not a Torah record. The edition also said the Euphrates ***"carries the meaning 'to break forth, to bear fruit.'"*** The Tanakh calls the river ***Perat***, פְּרָת, and gives no meaning for the name; the link with a Hebrew word for bearing fruit is a popular reading, not the text.

Finding — that the Torah records the word Hebrew as coming from the Habiru. **Not in the text.** The Habiru link is a scholarly comparison that remains disputed.

Finding — that the name Euphrates means ***"to break forth, to bear fruit."*** **Not in the text.**

What the Tanakh does say, plainly and more than once, is that the Covenant is not closed by birth. The stranger who joins himself to **Yahweh** stands under the same law as the native:

"One Torah shall be for the native and for the stranger who sojourns among you" **(Exodus 12:49)**

"One Torah and one judgment shall be for you and for the stranger who sojourns with you" **(Numbers 15:16)**. Isaiah speaks of ***"the sons of the stranger who join themselves to Yahweh ... and hold fast My covenant,"*** and says, ***"My house shall be called a house of prayer for all***

peoples" (**Isaiah 56:6–7**). Ruth the Moabite said, ***"your people shall be my people, and your Elohim my Elohim"*** (**Ruth 1:16**). The words are ***native (ezrach)***, **אֶזְרָח** (H249), and ***stranger (ger)***, **גֵּר** (H1616). The Tanakh does not erase the difference between them; it puts them under one law.

Finding — that the stranger who joins himself to **Yahweh** and keeps His Covenant lives under the same Torah as the native-born. **Corroborated (Exodus 12:48–49; Numbers 15:15–16; Isaiah 56:6–7; Ruth 1:16).**

The earlier edition went further and said that ***"only those in Covenant relationship with the Creator can rightly be called Hebrew."*** The Tanakh uses ***ivri*** as the name of a people, including Hebrews who were unfaithful (**Exodus 2:11–13**; **Jeremiah 34:9, 14**). What the Tanakh reserves for those who keep the Covenant is not the name but the blessing and the inheritance (**Deuteronomy 30:15–20**; **Isaiah 56:4–7**). Read that way, the earlier edition's teaching stands: being a Hebrew in the full sense the study means is a way of life in Covenant with the Creator.

Finding — that the word Hebrew is used in the Tanakh only of those in covenant. **Not in the text** — it is a people name; the Covenant's promises, not the name, belong to the faithful.

The Hebrew people of old knew the Creator by His Name, **Yahweh**, **יהוה**, and called Him by titles such as **Elohim**, ***El***, and ***Adonai***. The evidence of His work and of His power to lead people in right paths is in His Covenant, the Torah, and in the writings of His prophets, which together make up the Tanakh. In this study the Name **Yahweh** is used for the Creator and **Elohim** for the title, as the Hebrew text has them.

אָנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים

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

III. THE HEBREW GOVERNMENT AND THE AMERICAN RECORD

III-A. A Covenant That Served as a Constitution

The Hebrew Covenant is a righteous form of government given by the Creator of mankind to His servant **Moses**, who wrote it down and set it before the twelve tribes of Israel. The tribes swore to it as one nation: ***"All the words which Yahweh has spoken we will do"*** (**Exodus 24:3**). **Moses** wrote the words in a book and read it in the hearing of the people, and the covenant was sealed with blood (**Exodus 24:4–8**). A generation later, on the plains of Moab, the whole nation stood again — ***"your***

heads, your tribes, your elders, and your officers, every man of Israel, your little ones, your wives, and your stranger" — to enter the covenant and its oath (**Deuteronomy 29:10–12** [Hebrew 29:9–11]). The blessing of **Moses** calls the Torah ***"the inheritance of the assembly of Jacob"*** and says that **Yahweh** ***"was King in Jeshurun, when the heads of the people were gathered, the tribes of Israel together"*** (**Deuteronomy 33:4–5**).

Finding — that Israel received the Covenant as the law of a nation, sworn to by the whole people under **Yahweh** as King. **Corroborated (Exodus 24:3–8; Deuteronomy 29:10–15; 33:4–5).**

Their breaking of this Covenant brought them into sin and at last into captivity under foreign nations (**2 Kings 17:7–23**; **2 Chronicles 36:14–21**). The earlier edition added that the fall came ***"because of the corruption introduced through man-made oral traditions."*** The Tanakh names other causes: other gods, the high places, the rejected prophets, and the statutes of the nations (**2 Kings 17:7–17**; **2 Chronicles 36:15–16**). It does condemn worship ***"taught by the commandment of men"*** (**Isaiah 29:13**), and it forbids adding to the commandments (**Deuteronomy 4:2**). The later rabbinic Oral Torah, however, was written down centuries after the exile, so it cannot be the cause the prophets gave for the exile.

Finding — that the exile came because of man-made oral traditions. **Not in the text.** The Tanakh gives idolatry and the rejection of the Covenant and the prophets as the causes; **Isaiah 29:13** and **Deuteronomy 4:2** warn against the commandments of men as a principle.

The author's assessment of his own nation follows. In the United States, he writes, American history is repeating the Hebrew nation's mistake. The founding law, written some 240 years ago, has grown into a vast code of statutes and regulations whose original intent is buried under layers of interpretation, too complex for the ordinary citizen to know his rights, while the nation lives in perpetual debt. These are the author's judgments of the nation's direction, offered as a covenant witness; the Tanakh's own measure for them is **Deuteronomy 4:2** — no adding to the law and no taking from it — and **Isaiah 10:1**: ***"Woe to those who decree unrighteous decrees, and to the writers who write oppression."***

If the covenant-keepers of **Yahweh** in America stand on who they are and what they believe, and acknowledge the King of the universe, no earthly government can alter their faith, and they can bring about good change through the rule of law. The rule of law meant here is the Torah — the ***instruction (torah)***, תּוֹרָה (H8451), of righteous laws given to govern a people.

III-B. Public Law 97-280 — The Year of the Bible

The government of the United States has, on its own record, acknowledged the influence of the Scriptures on the nation. **Public Law 97-280** (96 Stat. 1211) is a joint resolution of the 97th

Congress, S.J. Res. 165 (with a matching House resolution, H.J. Res. 487). The Senate passed it on March 31, 1982, the House on September 21, 1982, and President Ronald Reagan approved it on October 4, 1982. Its findings include that biblical teachings inspired concepts of civil government contained in the Declaration of Independence and the Constitution, and that many of the nation's great leaders — among them Washington, Jackson, Lincoln, and Wilson — paid tribute to the Bible's influence on the nation's development.

Two points from the earlier edition need correcting. First, the resolution did not itself declare 1983 the Year of the Bible. It ***"authorized and requested"*** the President to proclaim it, and he did so in Proclamation 5018 on February 3, 1983. Second, it is a commemorative resolution: it protects no one's faith and grants no legal right. A federal court dismissed a challenge to it in 1983 because, as the court found, neither the resolution nor the proclamation required or compelled any action concerning religion (Zwerling v. Reagan, 576 F. Supp. 1373 [C.D. Cal. 1983]). The earlier edition's word ***"ratified"*** is also corrected to ***"passed"***; resolutions are passed, and only constitutional amendments and treaties are ratified.

Finding — that Public Law 97-280 records Congress's finding that biblical teachings inspired concepts of civil government in the Declaration and the Constitution. **Corroborated (96 Stat. 1211).**

Finding — that Public Law 97-280 is a law that protects those who profess a faith loyal to the Scriptures. **Corrected** — it is a commemorative resolution that requested a proclamation and confers no legal protection.

Finding — that S.J. Res. 165 had 33 co-sponsors and H.J. Res. 487 had 219, and that it passed with no amendments. **Not checked** — the Congress.gov records could not be opened for this edition.

III-C. Proclamation 11025 — Jewish American Heritage Month, 2026

The federal record did not end in 1982. On May 4, 2026, President Donald J. Trump issued Proclamation 11025, proclaiming May 2026 Jewish American Heritage Month (published in the Federal Register on May 7, 2026). The proclamation returned to the same letter this study quotes below — George Washington's 1790 letter to the Hebrew Congregation in Newport — and repeated Washington's words that the government of the United States ***"gives to bigotry no sanction, to persecution no assistance."*** It honored Haym Salomon, the Jewish patriot who supported the Revolution, and, for the nation's 250th year and the weekend of ***"Rededicate 250,"*** encouraged a national Sabbath from sundown on May 15 to nightfall on May 16, 2026, recognizing ***"the sacred Jewish tradition of setting aside time for rest, reflection, and gratitude to the Almighty."***

The covenant student should receive this with clarity and without illusion. The earlier edition called these ***"legal declarations."*** A proclamation of this kind is ceremonial; it carries no force of law. It is not a covenant oath, and it is not the ratification of **Yahweh**'s constitution by the American nation. No elected official has done what **Moses** did at Sinai. But the record stands: across administrations, this government has acknowledged the Hebrew Scriptures as formative and the Sabbath as a sacred institution worth national notice. The author sees in it the Covenant testifying through the mouths of earthly rulers, whether they fully understand it or not. The Sabbath they point to is **Yahweh**'s own sign, given ***"for a perpetual covenant"*** (**Exodus 31:16–17**), and the stranger who keeps it is promised a place in His house (**Isaiah 56:6–7**).

Finding — that Proclamation 11025 cites the Newport letter, honors Haym Salomon, and encourages a national Sabbath on May 15–16, 2026. **Corroborated (Federal Register, May 7, 2026; White House text).**

Finding — that the proclamation's words are ***"legal declarations."*** **Corrected** — a commemorative proclamation has no force of law.

III-D. Washington's Letter and the First Amendment

The United States set out to acknowledge a Creator and to let men worship Him without government interference — yet it stopped short of saying who the Creator is, or whether the nation owes Him allegiance. The First Amendment, the first article of the Bill of Rights (1791), reads:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances." — U.S. Constitution, First Amendment

The protection grew out of the founders' experience of State-run religion in England and Europe. The revival of the 1730s and 1740s that historians call the First Great Awakening helped prepare the ground: it put the weight on the individual's own turning to **Elohim** and drew people across the lines of the established churches. The 2011 edition said a ***"Beker Baerwald"*** gave the movement its name in an 1842 book. The book is Joseph Tracy's ***The Great Awakening*** (Boston, 1842); no historian of that name was found.

In 1790 President George Washington answered the Hebrew Congregation of Newport, Rhode Island:

"The Citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy: a policy worthy of imitation.

All possess alike liberty of conscience and immunities of citizenship. ... For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens. ... May the Children of the Stock of Abraham, who dwell in this Land, continue to merit and enjoy the good will of the other Inhabitants; while every one shall sit in safety under his own vine and figtree, and there shall be none to make him afraid." — George Washington, August 1790

Washington closed his letter with the words of the prophet **Micah** (**Micah 4:4**), quoted in Section XII. Had the founders formed the new nation under a covenant oath as **Moses** did, acknowledging **Yahweh** as Sovereign, they would have raised a unified government not seen since the days of **Moses**, **Joshua** son of Nun, and **Samuel** the prophet and judge. What they did accomplish gave the Hebrew people the freedom to keep the Covenant in America without national or State interference — but it also left idolatry free to flourish in the land.

Finding — that the 2011 edition named ***"Beker Baerwald"*** as the historian who named the Great Awakening. **Corrected** — Joseph Tracy, ***The Great Awakening*** (1842).

IV. SELF-GOVERNMENT UNDER A GOVERNMENT OF LAWS

The government of the ancient Hebrews was the government of a free people under righteous laws — a system of self-government. Its laws were not the will of a ruler; they were written, public, and the same for the ruler as for the people. When Israel came to want a king, the Torah put the king under the book: he was to write a copy of the Torah and read it all the days of his life, ***"that his heart not be lifted up above his brothers, and that he not turn aside from the commandment, to the right hand or to the left"*** (**Deuteronomy 17:18–20**).

The Tanakh also shows what happens when self-government loses its law. The book of Judges closes with the words: ***"In those days there was no king in Israel; every man did what was right in his own eyes"*** (**Judges 21:25**; compare **Deuteronomy 12:8**). Self-government in the Covenant is not every man for himself. It is every man under the same Torah, with ***"judges and officers in all your gates"*** (**Deuteronomy 16:18**) and the whole people bound to one covenant. That is how **Moses** solved the problem every age has faced: how a people can be free and yet well governed, how the liberty of one can be reconciled with the welfare of all.

Finding — that the Torah binds ruler and people alike to one written law. **Corroborated (Deuteronomy 17:18–20; 4:2; Joshua 1:7–8).**

This government of **Yahweh** is needed today. One cannot watch the news without seeing nations overthrown, wars on every continent, and peoples crying out against rulers they see as tyrants. Most of them are not seeking lawlessness; they are seeking laws that give freedom, peace, and life. Yet few look to the Tanakh as a book of government, because most have been taught by the traditions of the great religious institutions to see it as religion only, or as ***"Jewish," "Old Testament,"*** something for another time and another people. The prophets saw a day when it would be otherwise: ***"Out of Zion shall go forth Torah, and the word of Yahweh from Jerusalem"*** (**Isaiah 2:3**; **Micah 4:2**).

V. THE FIRST PRINCIPLE: YAHWEH IS ONE, AND YAHWEH IS KING

The first and most essential principle of the Hebrew Covenant government was the unity of its Creator, **Yahweh** — the one Elohim, the sole object of worship. This religious principle set the stage for all civil governments. Without acknowledging who gave the righteous government, there can be no righteous civil government.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

"Hear, O Israel: Yahweh is our Elohim, Yahweh is one." (**Deuteronomy 6:4**)

The word is ***one (echad)***, **אֶחָד** (H259). **Moses** made the worship of the one Elohim the fundamental law of the nation, as he was instructed, and it was never to be changed: ***"You shall not add to the word which I command you, nor take away from it"*** (**Deuteronomy 4:2**). The same **Yahweh** was the nation's King. When the people offered **Gideon** a throne, he answered, ***"I will not rule over you, nor shall my son rule over you; Yahweh shall rule over you"*** (**Judges 8:23**). When they later asked **Samuel** for a king, **Yahweh** said, ***"they have not rejected you, but they have rejected Me from being King over them"*** (**1 Samuel 8:7**). Isaiah joins all three powers in Him: ***"Yahweh is our Judge, Yahweh is our Lawgiver, Yahweh is our King"*** (**Isaiah 33:22**).

Finding — that **Yahweh** is the one Elohim of Israel and its King, and that the worship of Him alone is the first law of the nation. **Corroborated (Deuteronomy 6:4; Exodus 20:2–3; Judges 8:23; 1 Samuel 8:7; Isaiah 33:22).**

It is one thing to make the worship of one Elohim the first principle of a nation, and another to make a long creed and its enforcement the business of the State. **Moses** wrote no confession for the people to sign. Under the Torah, idolatry was a crime against the nation's King, but a court could act only on what two or three witnesses saw done: ***"On the mouth of two witnesses or three witnesses shall he who is to die be put to death"*** (**Deuteronomy 17:2–7**). The earlier edition said that ***"no mere private opinion, nothing but the overt public act of idolatry, was punishable."*** That is true of

a man's private belief. But the Torah also judged the one who secretly enticed others to serve other gods (**Deuteronomy 13:6–11** [Hebrew 13:7–12]), so the law reached the act of drawing others away, not only the act of worship. And the same law bound the stranger: the one who gave his child to Molech was judged ***"whether of the children of Israel or of the strangers who sojourn in Israel"*** (**Leviticus 20:2**; compare **Leviticus 24:16**).

Finding — that the Torah punished no private opinion and only the open act of idolatry. **Corrected** — private belief was not tried, but enticing others to other gods was (**Deuteronomy 13:6–11**), and every case required two or three witnesses (**Deuteronomy 17:6**).

VI. NATIONAL UNITY AND EQUALITY BEFORE THE LAW

A second principle of the Hebrew government was national unity. In that age it was as new as the doctrine of the one Elohim. Egypt, the land Israel came out of, was ruled by a priest-king and a priestly class set far above the common people. **Moses** gave Israel instead a nation in which the whole people formed the state, under one King and one law. The Ten Words show it in their very grammar. ***"I am Yahweh your Elohim, who brought you out"*** (**Exodus 20:2**) speaks to Israel as one man: the Hebrew ***your (-kha)*** and ***you*** are singular throughout the Ten Words. There is no word in them for one class and another word for another.

The Torah carries this into the courts: ***"You shall not respect persons in judgment; you shall hear the small and the great alike; you shall not be afraid of any man, for the judgment is Elohim's"*** (**Deuteronomy 1:17**). ***"You shall not favor the poor, nor honor the person of the mighty; in righteousness you shall judge your neighbor"*** (**Leviticus 19:15**). ***"You shall have one manner of law for the stranger as for the native"*** (**Leviticus 24:22**).

צֶדֶק צֶדֶק תִּרְדֹּף

"Justice, justice you shall pursue, that you may live and possess the land which Yahweh your Elohim gives you." (**Deuteronomy 16:20**)

The word is ***justice (tsedeq)***, **צֶדֶק** (H6664), doubled for force. The Ten Words were civil as well as moral law — the foundation of the whole system of the nation's legislation — and the same fundamental rights and duties bound every Israelite. The civil head of the nation was **Yahweh**, honored as King as well as Elohim. The Torah commanded that the stranger be treated with justice and kindness — ***"you know the heart of a stranger, for you were strangers in the land of Egypt"*** (**Exodus 23:9**) — but it gave no protection to foreign gods.

Finding — that the Torah gives one law and one judgment to small and great, rich and poor, native and stranger. **Corroborated (Deuteronomy 1:17; Leviticus 19:15; 24:22; Numbers 15:16).**

The earlier edition called this equality ***"absolute and entire,"*** more perfect than any other people's in history. The Tanakh shows equality before the law, but not sameness of office. The priests and Levites had duties and portions others did not (**Numbers 18:1–7, 20–24**); the firstborn received a double portion (**Deuteronomy 21:17**); and the Hebrew servant, though released in the seventh year, served for a time (**Exodus 21:2**). Where distinction arose, the Torah gave its own test for leaders: men who were ***"able, fearing Elohim, men of truth, hating unjust gain"*** (**Exodus 18:21**), with no rank by birth or wealth required.

Finding — that political equality in Israel was ***"absolute and entire."*** **Not in the text.** Equality before the law is corroborated; offices and portions differ by the Torah's own appointment.

VII. LIBERTY — THE NATION BROUGHT OUT OF THE HOUSE OF SLAVES

Liberty is a word often spoken and seldom understood. Civil liberty — the liberty of a community — is ordered and restrained. Its heart is protection in the enjoyment of one's own rights, up to the point where they would harm another's. A law that takes away freedom without serving the common good wrongs the people; but restraint that the common good truly requires is no wrong, for civil liberty itself implies authority and obedience. This ordered liberty was written into the Covenant. **Yahweh** opens the Ten Words by naming Himself the One who brought Israel ***"out of the house of slaves"*** (**Exodus 20:2**), and He forbade any Israelite to be made a slave again:

"For they are My servants, whom I brought out of the land of Egypt; they shall not be sold as slaves are sold. You shall not rule over him with harshness, but you shall fear your Elohim" (**Leviticus 25:42–43**)

וּקְרָאתֶם דְּרוֹר בָּאָרֶץ לְכָל־יֹשְׁבֶיהָ

"And you shall hallow the fiftieth year, and proclaim liberty throughout the land to all its inhabitants; it shall be a jubilee for you." (**Leviticus 25:10**)

The word is ***liberty (deror)***, **דְּרוֹר** (H1865); BDB gives ***"liberty"***, citing this verse and the release of slaves in **Jeremiah 34:8–17**. The words of this verse are cast on the Liberty Bell in Philadelphia. In the Torah the ***liberty (deror)*** is the release of the fiftieth year, the ***jubilee (yovel)***, **יוֹבֵל** (H3104): each man returned to his inheritance and to his family (**Leviticus 25:10–13**). Every seventh year the Hebrew servant went out free, and he was not to be sent away empty (**Deuteronomy 15:12–15**).

The prophet **Jeremiah** grieved over a nation that had thrown that liberty away: ***"Is Israel a slave? Is he a homeborn servant? Why has he become a prey?"*** (**Jeremiah 2:14**). In the last days of

Jerusalem, King **Zedekiah** made a covenant with the people to proclaim liberty to their Hebrew servants — and then they took the servants back. **Yahweh** answered: ***"You have not listened to Me to proclaim liberty, every man to his brother ... behold, I proclaim a liberty for you, says Yahweh — to the sword, to the pestilence, and to the famine"*** (**Jeremiah 34:8–17**). The nation that would not grant liberty lost its own.

Finding — that the Covenant made Israel a nation of free men, forbade their re-enslavement, and commanded a recurring release. **Corroborated (Exodus 20:2; Leviticus 25:10, 39–43; Deuteronomy 15:12–15; Jeremiah 34:8–17).**

VIII. THE LAND: OWNERSHIP, INHERITANCE, AND THE JUBILEE

VIII-A. The Land Is Mine

In any government, land may be owned by one (a king, and the rest are his tenants), by a few (a nobility, and the rest are vassals), or by the families of the whole people. The Covenant chose the third. The land of Canaan was divided ***"by lot ... according to the names of the tribes of their fathers,"*** to the larger family more and to the smaller less (**Numbers 26:52–56**; **33:54**). The portion is the ***inheritance (nachalah)***, נַחֲלָה (H5159), and it was to stay in the family: ***"the inheritance of the children of Israel shall not pass from tribe to tribe"*** (**Numbers 36:7–9**). Even the daughters of **Zelophehad** were given their father's portion so that his name would not be lost (**Numbers 27:1–11**).

וְהָאָרֶץ לֹא תִמָּכֵר לִצְמִתֻת כִּי־לִי הָאָרֶץ

"The land shall not be sold in perpetuity, for the land is Mine; for you are strangers and sojourners with Me." (**Leviticus 25:23**)

Because the land belonged to **Yahweh**, no family could lose it forever. If a man sold his field from poverty, his kinsman could redeem it, or he could redeem it himself; and if neither could, ***"in the jubilee it shall go out, and he shall return to his possession"*** (**Leviticus 25:24–28**). The rich could not gather all the land to themselves without end; the fiftieth year was always coming to loosen their grip. **Naboth** understood this when King **Ahab** wanted his vineyard: ***"Yahweh forbid it me, that I should give the inheritance of my fathers to you"*** (**1 Kings 21:3**). And the prophets cried out against those who broke it:

"Woe to those who join house to house, who add field to field, until there is no place left, and you are made to dwell alone in the midst of the land" (**Isaiah 5:8**)

"They covet fields and seize them, and houses, and take them away; they oppress a man and his house, a man and his inheritance" (**Micah 2:2**). The Library's fuller study of the land is **Doc 412**.

Finding — that the Covenant divided the land among the families of the tribes, made it inalienable, and returned it to its families in the jubilee. **Corroborated (Numbers 26:52–56; 36:7–9; Leviticus 25:10, 23–28; 1 Kings 21:3).**

Two limits keep the earlier edition's words accurate. The Torah excepts houses in walled cities, which could be redeemed for one year only and then passed for good to the buyer (**Leviticus 25:29–30**); and the Levites received no tribal portion, only cities and pasture, for **Yahweh** was their inheritance (**Numbers 18:20**; **35:2–8**). So it is not quite true that ***"every free citizen held a portion"*** or was ***"born a landholder."*** Every family of the tribes held its inheritance, and that is the principle the study means.

Finding — that every Israelite was born a landholder. **Corrected** — every family of the tribes held an inheritance; Levites and walled-city houses were excepted.

VIII-B. The Profit of the Land Is for All

Under this law the Hebrew farmer was not a tenant or a serf. He was an owner, with a stake in the soil and in the order and law of the nation. That tends toward a wholesome equality among citizens and guards against the extremes of vast wealth and grinding poverty. Great inequality of wealth is a great evil, to be avoided by all just means, and it was **Yahweh**'s purpose that His law should spread the land among all the families. The earlier edition quoted ***"the profit of the earth is for all"*** as ***"a Hebrew maxim that grew into a proverb."*** It is Scripture:

וְיִתְרוֹן אֶרֶץ בַּכֹּל הִיא

"And the profit of the land is for all; the king himself is served by the field." (**Ecclesiastes 5:9 [Hebrew 5:8]**)

Finding — that ***"the profit of the earth is for all"*** is a Hebrew maxim. **Corrected** — it is **Ecclesiastes 5:9** [Hebrew 5:8].

VIII-C. The 2026 Record: Farms, Wealth, and Hunger

The 2022 Census of Agriculture (published February 2024) counted about 1.9 million farms in the United States, down 6.9% from 2017, run by about 3.4 million producers whose average age was 58.1; only 9% of producers were under 35. The earlier editions gave 3.4 million as the number of farms; that is the number of producers. Land in farms fell by about 20 million acres in those five years, to 880

million acres, while the share of farms selling more than $1 million a year rose to 6%. The tables below give the record as of November 2026.

INDICATOR	RECORD	SOURCE AND GRADE
Number of U.S. farms	About 1.9 million in 2022 (down from over 6 million in the 1930s)	USDA NASS, 2022 Census of Agriculture — **Corrected** (was 3.4 million)
Producers; average age	3.4 million producers; average age 58.1; 9% under 35	USDA NASS — **Corroborated**
Land in farms	880 million acres; down about 20 million acres since 2017	USDA NASS — replaces the unsourced ***"11 million acres (EPA)"***
Largest farms	6% of farms had sales over $1 million in 2022	USDA NASS — replaces the unconfirmed ***"top 10% ... over 70% of sales"***
Beef packing	About 85% of fed-cattle slaughter by four firms	Widely cited from USDA packer reports — **Single witness**
Wealth held by the top 1%	32.5% of household wealth (Q2 2026), the highest share since the series began in 1989; the bottom half held 2.3%	Federal Reserve, Distributional Financial Accounts — **Corroborated**

INDICATOR	RECORD	SOURCE AND GRADE
People in poverty (official measure)	34.5 million (10.2%) in 2025	Census Bureau, P60-290 (September 2026) — **Corrected** (was 37.9 million, 11.1%)
People in food-insecure households	47.9 million in 18.3 million households (13.7%) in 2024	USDA ERS, final Household Food Security report (December 2025) — **Corroborated**
Children in food-insecure households	13.8 million in 2023	USDA ERS, 2023 report — **Corrected** (was 13.5 million, 18.3%)
Households with very low food security	6.8 million households (5.1%) in 2023	USDA ERS — **Corrected** (was 18.4 million, 5.2%)

INDICATOR	RECORD	SOURCE AND GRADE
Seniors in food insecurity	No confirmed figure	The earlier ***"5.5 million (9.5%)"*** was not found in the USDA reports — **withdrawn**

USDA announced in September 2025 that it would end the annual Household Food Security report; the report for 2024, released at the end of December 2025, is expected to be the last. The earlier edition also cited the Bureau of Labor Statistics for the claim that real wages for the bottom 40% of earners had not kept pace with inflation for two decades. No BLS source was found that says this, and the claim is withdrawn; the Federal Reserve's wealth figure above carries the point.

The United States is the wealthiest nation in history, and still these figures testify against its departure from the covenant standard. The monopoly of the soil is a great evil; it makes the many the servants of the few. The Covenant's answer — family inheritance, inalienable land, the recurring release — is not an ancient relic. The Tanakh presents it as **Yahweh**'s own way of keeping a nation's land in the hands of its families (**Leviticus 25:23**; **Isaiah 5:8**).

IX. LABOR AND THE INDUSTRY OF THE CITIZENS

The Covenant gave labor its dignity. In much of the ancient world manual work was the lot of slaves; in Israel the free citizen worked his own land with his own hands, and the Ten Words joined labor and rest in one command:

"Six days you shall labor and do all your work, but the seventh day is a Sabbath to Yahweh your Elohim; in it you shall not do any work, you, nor your son, nor your daughter, nor your servant, nor your maid ... nor your stranger who is within your gates" (**Exodus 20:9–10**)

Deuteronomy gives the reason: ***"that your servant and your maid may rest as well as you; and you shall remember that you were a slave in the land of Egypt"*** (**Deuteronomy 5:14–15**). The worker's wage was protected: ***"In his day you shall give him his wage, and the sun shall not go down on it, for he is poor and sets his heart on it"*** (**Deuteronomy 24:14–15**; **Leviticus 19:13**). The prophet pronounced woe on the ruler who built his house on unpaid labor: ***"Woe to him who builds his house by unrighteousness ... who uses his neighbor's service without pay and does not give him his wage"*** (**Jeremiah 22:13**). The seventh year brought a ***release (shemittah)***, **שְׁמִטָּה** (H8059), of debts between brothers (**Deuteronomy 15:1–2**), and the fiftieth year a return to the land (**Leviticus 25:10**), so that no class of citizens could be held in debt forever.

The Hebrew state was founded on the industry of all its citizens. The Torah names the craftsmen who built the Tabernacle — **Bezalel** and **Oholiab**, filled ***"with wisdom, with understanding, and with knowledge, and with all manner of workmanship"*** in gold, silver, bronze, stone, wood, and weaving (**Exodus 35:30–35**). Proverbs gives the order of a householder's work: ***"Prepare your work outside, make it ready for yourself in the field, and afterward build your house"*** (**Proverbs 24:27**); and ***"the hand of the diligent makes rich"*** (**Proverbs 10:4**). When Nebuchadnezzar took Jerusalem the first time, he carried away ***"all the craftsmen and the smiths"*** — a thousand of them — with the mighty men (**2 Kings 24:14–16**; **Jeremiah 24:1**).

Finding — that the Covenant honors labor, protects the worker's wage and rest, and releases debts in a recurring cycle. **Corroborated (Exodus 20:9–10; Deuteronomy 5:14–15; 24:14–15; 15:1–2; Jeremiah 22:13).**

This section restores in Tanakh from the 2011 edition's chapter ***"The Industry of the Citizens,"*** which the March 2026 edition had left out. Its quotations from Winckelmann and Voltaire are not carried here; the Tanakh texts above carry its point.

X. MAGISTRATES CHOSEN, LAWS CONSENTED TO, RULERS ANSWERABLE

X-A. Leaders Chosen from the People

A magistracy drawn from the people was one of the great principles of the Hebrew government. The test for office was character, not birth or wealth. **Jethro** counseled **Moses**: ***"And you shall seek out from all the people able men, who fear Elohim, men of truth, hating unjust gain, and place them over them as leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens"*** (**Exodus 18:21**). Forty years later **Moses** recalled how it was done, and the people's part in it is plain:

הָבוּ לָכֶם אֲנָשִׁים חֲכָמִים וּנְבֹנִים וִידֻעִים לְשִׁבְטֵיכֶם

"Provide for yourselves wise and understanding men, known among your tribes, and I will set them as heads over you." (**Deuteronomy 1:13**)

The people answered, ***"The thing which you have spoken is good for us to do,"*** and **Moses** took the men they had put forward and made them heads (**Deuteronomy 1:14–15**). When the land was to be divided, **Joshua** said, ***"Provide for yourselves three men from each tribe"*** (**Joshua 18:4**). Even the king was to be one ***"whom Yahweh your Elohim shall choose ... from among your brothers"*** (**Deuteronomy 17:15**), and the elders of Israel made a covenant with **David** before they anointed him

(**2 Samuel 5:3**); all Israel ***"called him to the assembly and made him king"*** when **Jeroboam** was chosen (**1 Kings 12:20**).

Finding — that the people put forward their own leaders, who were then appointed to office. **Corroborated (Deuteronomy 1:13–15; Joshua 18:4; 2 Samuel 5:3; 1 Kings 12:20).** That this was an election by popular vote in the modern sense is **Not in the text**; the people named the men and **Moses** appointed them.

X-B. The People's Consent to the Covenant

The people had a voice in the Covenant itself. When **Moses** set before them the words **Yahweh** had spoken, ***"all the people answered together and said, All that Yahweh has spoken we will do"*** (**Exodus 19:8**), and again at the sealing of the covenant (**Exodus 24:3, 7**; **Deuteronomy 5:27**).

כָּל־הַדְּבָרִים אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה

"All the words which Yahweh has spoken we will do." (**Exodus 24:3**)

In this sense the Hebrew constitution was adopted by the Hebrew people as truly as the American Constitution was adopted by the American people. The earlier edition went on to say that the people had ***"an authoritative voice in the enactment of the laws,"*** and that ***"once in seven years the assembled nation solemnly ratified the constitution."*** Both need the Tanakh's wording. The people consented to laws **Yahweh** gave; they did not write them, and they were forbidden to add to them or take from them (**Deuteronomy 4:2**; **12:32** [Hebrew 13:1]). What the Torah commands every seventh year is a public reading:

"At the end of every seven years, at the appointed time of the year of release, at the Feast of Tabernacles … you shall read this Torah before all Israel in their hearing. Assemble the people, the men and the women and the little ones, and your stranger who is within your gates, that they may hear and that they may learn" (**Deuteronomy 31:10–12**)

At turning points the whole nation renewed the covenant by oath — under **Joshua** at Ebal and at Shechem (**Joshua 8:30–35**; **24:22–25**), under **Josiah** (**2 Kings 23:1–3**), and under **Ezra** and **Nehemiah** (**Nehemiah 8:1–8**; **9:38** [Hebrew 10:1]). The government was a government of the people's consent, renewed generation after generation; but the law was **Yahweh**'s.

Finding — that the people swore to the Covenant and renewed it by oath, and that the Torah was read to the whole nation every seventh year. **Corroborated (Exodus 19:8; 24:3, 7; Deuteronomy 31:10–13; Joshua 24:22–25; 2 Kings 23:1–3).**

Finding — that the people enacted the laws, or ratified the constitution every seven years. **Not in the text** — they consented to laws **Yahweh** gave, and the seven-year command is a public reading.

X-C. Rulers Answerable to the People

The responsibility of public officers to the people was another firm principle. At the end of his public life the aged **Samuel** stood before the assembly and invited anyone he had wronged to accuse him: ***"Whose ox have I taken? Or whose donkey have I taken? Or whom have I defrauded? Whom have I oppressed?"*** The people answered:

"You have not defrauded us, nor oppressed us, nor taken anything from any man's hand" (**1 Samuel 12:4**)

When **Saul** was chosen, ***"Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Yahweh"*** (**1 Samuel 10:25**). **Samuel** had already warned what a king would take from them (**1 Samuel 8:11–18**). When young **Rehoboam** refused to lighten the heavy yoke his father had laid on the people, ten tribes answered, ***"What portion have we in David?"*** and went their way (**1 Kings 12:1–16**). These accounts show that the Hebrew people held their rulers to account. (The earlier edition said similar writings were ***"exacted from his successors"***; the Tanakh records covenants made with **David** and with **Joash** [**2 Samuel 5:3**; **2 Kings 11:17**], but no further written charters.)

Finding — that Israel's rulers were answerable to the people and to a written standard. **Corroborated (1 Samuel 12:3–5; 10:25; Deuteronomy 17:18–20; 1 Kings 12:1–16).**

XI. JUSTICE NEAR, IMPARTIAL, AND WITHOUT A PRICE

A just, speedy, and impartial administration of justice was another of the great ideas on which **Moses** founded the nation. The poor and the weak were not to be the prey of the rich and the strong. Courts were to sit in every town:

"Judges and officers you shall appoint for yourself in all your gates which Yahweh your Elohim gives you, according to your tribes, and they shall judge the people with righteous judgment" (**Deuteronomy 16:18**)

The words are ***judges (shofetim)***, שֹׁפְטִים (H8199), and ***officers (shoterim)***, שֹׁטְרִים (H7860). The very next verse forbids the bribe: ***"You shall not pervert judgment; you shall not respect persons, nor take a bribe, for a bribe blinds the eyes of the wise"*** (**Deuteronomy 16:19**; **Exodus 23:6–8**). Small matters were judged near home, and ***"the hard cause they brought to Moses"*** (**Exodus 18:22, 26**). After **Moses**, a hard case went up to the place **Yahweh** would choose, to ***"the priests the Levites,***

and to the judge who shall be in those days" (**Deuteronomy 17:8–12**). King **Jehoshaphat** set judges in every fortified city and a court in Jerusalem, charging them, ***"Consider what you do, for you judge not for man but for Yahweh"*** (**2 Chronicles 19:5–11**). The prophets condemned judges who sold their rulings: ***"Her heads judge for a bribe"*** (**Micah 3:11**). Every man was to have what was just, without going far to seek it, without waiting long, and without paying for it. The Library's study of Yahweh's justice and the modern courts is **Doc 386**.

Finding — that the Covenant placed judges in every town, forbade bribes and partiality, and sent hard cases to a higher court. **Corroborated (Deuteronomy 16:18–20; 17:8–12; Exodus 18:22–26; 2 Chronicles 19:5–11).**

The earlier edition named the court of appeal ***"the council of seventy — the Sanhedrin."*** The Torah does appoint seventy elders, but to share with **Moses** ***"the burden of the people"*** (**Numbers 11:16–17**), not as a court of appeal. ***Sanhedrin*** is a Greek-derived name for the high council of the Second Temple period; the Mishnah ties its Great Sanhedrin of seventy-one to **Numbers 11:16** (Mishnah, Sanhedrin 1:6). The Torah's own higher court is the one of **Deuteronomy 17:8–12**.

Finding — that the Torah established an appeal court of seventy called the Sanhedrin. **Not in the text** — the seventy elders shared the burden of leading (**Numbers 11:16–17**); the higher court is in **Deuteronomy 17:8–12**; the Sanhedrin is a later institution.

XII. PEACE BEFORE WAR

Another vital principle of the Covenant was peace. A thirst for conquest had no place in the law of **Moses**, and it was a purpose of the law to restrain a warlike spirit in the nation.

First, the Torah made no provision for a standing army. Israel's army was the men of the tribes ***"from twenty years old and upward, all who are able to go to war"*** (**Numbers 1:3**), called out when needed and sent home; the Torah even sent home the man who had built a new house, planted a vineyard, or taken a wife, and the man who was afraid (**Deuteronomy 20:5–8**). A standing army came with the kings — **Saul** chose three thousand men and kept every strong man he saw (**1 Samuel 13:2**; **14:52**) — just as **Samuel** had warned (**1 Samuel 8:11–12**). Second, the agricultural life the Covenant gave the nation was itself a peaceful one.

Third, the king was forbidden to build up horses and chariots:

רַק לֹא־יַרְבֶּה־לּוֹ סוּסִים

"Only he shall not multiply horses for himself, nor cause the people to return to Egypt in order to multiply horses." (**Deuteronomy 17:16**)

Joshua was commanded to hamstring the horses of the northern kings and burn their chariots (**Joshua 11:6, 9**), and the psalmist sang, ***"Some trust in chariots and some in horses, but we will remember the Name of Yahweh our Elohim"*** (**Psalms 20:7** [Hebrew 20:8]). The earlier edition said that the use of cavalry ***"was prohibited by the constitution."*** The Torah's words are narrower: they forbid the king to multiply horses. Today chariots and horses have been replaced by tanks, aircraft, drones, and missiles; the principle of not trusting in them stands.

Fourth, before a city was attacked, peace was to be offered first:

"When you draw near to a city to fight against it, then proclaim peace to it. And if it answers you with peace and opens to you, then all the people found in it shall serve you" (**Deuteronomy 20:10–11**)

Honesty requires the next verses too. The Torah excepts the cities of the seven nations of Canaan, which were to be devoted to destruction so that they would not teach Israel their abominations (**Deuteronomy 20:15–18**). The Library has examined that command in **Doc 436**. Outside it, the rule is peace first. The prophets saw the end of war itself:

וְיָשְׁבוּ אִישׁ תַּחַת גַּפְנוֹ וְתַחַת תְּאֵנָתוֹ וְאֵין מַחֲרִיד

"But they shall sit, each man under his vine and under his fig tree, and none shall make them afraid, for the mouth of Yahweh of Hosts has spoken." (**Micah 4:4**)

The verse before it reads, ***"they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more"*** (**Micah 4:3**; **Isaiah 2:4**). These are the words George Washington borrowed for the Hebrew congregation at Newport.

Finding — that the Covenant restrained war: no standing army, no multiplying of horses by the king, and peace offered before battle. **Corroborated (Numbers 1:3; Deuteronomy 20:5–11; 17:16; Joshua 11:6; Psalms 20:7).** The exception of **Deuteronomy 20:15–18** is noted.

Finding — that the Torah prohibited cavalry. **Corrected** — it forbids the king to multiply horses (**Deuteronomy 17:16**).

XIII. AGRICULTURE, TRADE, AND THE FEASTS

XIII-A. A Land of Wheat and Barley

The Covenant founded the nation's prosperity on the land. **Moses** taught the people that their land was fitted for farming and that farming was the surest ground of lasting prosperity. He described it this way:

"For Yahweh your Elohim is bringing you into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranates, a land of olive oil and honey" **(Deuteronomy 8:7–8)**

(The earlier edition opened this quotation with ***"a land flowing with milk and honey."*** That phrase is from other verses, such as **Exodus 3:8** and **Deuteronomy 11:9**; it is not in **Deuteronomy 8:8**, and the quotation is corrected.) Farming is the parent art of a civilized people. It is not only manual labor but a knowledge to be learned and skillfully applied, and the prophet says that knowledge itself comes from **Elohim**: after describing how the farmer plows, sows, and threshes each crop in its own way, Isaiah says, ***"For his Elohim instructs him rightly; He teaches him"*** **(Isaiah 28:24–29)**. ***"He who tills his land shall have plenty of bread"*** **(Proverbs 12:11**; **28:19**; compare **27:23–27)**.

Under a system of small, family-held farms, a nation prospers; under a system of vast holdings, the people sink into poverty. The record in Section VIII-C shows the direction the United States has taken: fewer farms, larger operations, and a concentration of wealth at the top that the Federal Reserve's own figures put at a record high in 2026. The covenant model — inalienable family inheritance, periodic release, the land as **Yahweh**'s — is the Tanakh's answer to it.

Finding — that the Covenant founded Israel's prosperity on family farming in a land given by **Yahweh**. **Corroborated (Deuteronomy 8:7–10; 11:10–15; Leviticus 25:2–7; Isaiah 28:24–29).**

XIII-B. Foreign Trade and Domestic Commerce

The earlier edition spoke of ***"the indifference of Moses to foreign and maritime commerce"*** and gave four reasons for it: that foreign trade would draw Israel into friendship with idolatrous nations; that it would entice citizens to settle abroad; that it would bring luxurious habits before the nation could bear them; and that sea trade would stir up enemies. These four reasons are Wines's reasoning (1853), and the first has strong Tanakh support — the Torah warned again and again against covenants and intermarriage with the nations that would turn Israel to their gods (**Exodus 34:12–16**; **Deuteronomy 7:2–4**). But the Torah was not indifferent to foreign trade. It promised that if Israel obeyed, ***"you shall lend to many nations, but you shall not borrow"*** **(Deuteronomy 15:6**;

28:12); it allowed interest from the foreigner but not from a brother (**Deuteronomy 23:20** [Hebrew 23:21]); and the blessings of the tribes speak of **Zebulun** as ***"a haven for ships"*** and of Zebulun and Issachar drawing on ***"the abundance of the seas"*** (**Genesis 49:13**; **Deuteronomy 33:18–19**).

Finding — that **Moses** was indifferent to foreign commerce. **Corrected** — the Torah foresees lending to nations and trade by sea, and warns against the idolatry that alliances bring.

For domestic commerce the Torah made a remarkable provision in the three pilgrimage feasts — Unleavened Bread, Weeks, and Tabernacles — when every male was to appear before **Yahweh** at the place He would choose (**Deuteronomy 16:16**; **Exodus 23:14–17**). The one who lived far away could turn his tithe into money, carry it to the chosen place, and ***"spend the money for whatever your soul desires ... and you shall eat there before Yahweh your Elohim, and rejoice, you and your household"*** (**Deuteronomy 14:24–26**). So the feasts gathered the nation and its trade together, and commerce never became a separate calling cut off from the land and from worship.

Solomon departed from the Torah's limits on the king. He built ships at Ezion-geber and brought gold from Ophir (**1 Kings 9:26–28**); he gathered silver until ***"it was not counted for anything in the days of Solomon"*** (**1 Kings 10:21**); he imported horses and chariots from Egypt (**1 Kings 10:26–29**); and he loved many foreign women (**1 Kings 11:1–3**). **Moses** had written that the king must not multiply horses, nor wives, ***"that his heart not turn away,"*** nor silver and gold (**Deuteronomy 17:16–17**). The earlier edition said Solomon's commerce ***"proved, as Moses had prophesied, the ruin of the nation."*** The Tanakh lays the division of the kingdom on what the wives did to his heart: ***"his wives turned away his heart after other gods ... therefore Yahweh said to Solomon ... I will surely tear the kingdom from you"*** (**1 Kings 11:4–11**), and on the heavy yoke that came with his building (**1 Kings 12:4**). The silver, the horses, and the wives were the warning signs **Moses** named; idolatry was the ruin.

Finding — that Solomon broke the Torah's limits on the king's horses, wives, and gold, and that his kingdom was torn for the idolatry that followed. **Corroborated (Deuteronomy 17:16–17; 1 Kings 10:21–29; 11:1–13).** That foreign commerce itself was the ruin is **Not in the text** as the stated cause.

XIV. THE SANCTITY OF HUMAN LIFE

Another essential principle of the Hebrew law was the sanctity of human life. No ancient law guards human life more carefully than the Torah. The reason was given to all mankind before there was an Israel:

"Whoever sheds the blood of man, by man shall his blood be shed, for in the image of Elohim He made man" **(Genesis 9:6)**

לֹא תִרְצָח

"You shall not murder." **(Exodus 20:13)**

The prohibition of murder is one of the Ten Words — the bill of rights of the Hebrew state. Murder could not be bought off: ***"You shall take no ransom for the life of a murderer who is guilty of death; he shall surely be put to death,"*** for blood pollutes the land (**Numbers 35:31–33**). The owner of an ox known to gore, who did not keep it in, answered for the life it took (**Exodus 21:28–29**). A man who built a house without a parapet on its roof brought blood on his house if anyone fell from it (**Deuteronomy 22:8**). When a body was found in the field and the killer was unknown, the elders of the nearest city had to answer for the innocent blood before **Yahweh** (**Deuteronomy 21:1–9**). A government that permits the killing of its own people by law stands against the foundation of the Covenant. The Library's fuller studies are **Docs 416 and 424** (murder) and **Doc 423** (child sacrifice).

Finding — that the Covenant guards human life as made in the image of **Elohim**, forbids murder without ransom, and holds men answerable for negligent death. **Corroborated (Genesis 9:5–6; Exodus 20:13; Numbers 35:31–33; Exodus 21:28–29; Deuteronomy 22:8; 21:1–9).**

XIV-A. The Unborn and the 2026 Record

The Tanakh speaks of the child in the womb as the work of **Yahweh**'s hands and the object of His knowledge: ***"For You formed my inward parts; You wove me together in my mother's womb"*** (**Psalms 139:13–16**); ***"Before I formed you in the belly I knew you"*** (**Jeremiah 1:5**); ***"Did not He who made me in the womb make him?"*** (**Job 31:15**; compare **Isaiah 44:2, 24**). One Torah law speaks of harm to a pregnant woman and her child (**Exodus 21:22–25**). Readers differ on whether its first case describes a premature birth or a miscarriage, and the Library graded that law with care in **Docs 423 and 424**; no doctrine in this study rests on it alone.

Finding — that the Tanakh treats the unborn child as formed and known by **Yahweh**. **Corroborated (Psalms 139:13–16; Jeremiah 1:5; Job 31:15; Isaiah 44:2).** The reading of **Exodus 21:22–25** is disputed and is not used alone.

Abortion was legalized nationwide in the United States by the Supreme Court on January 22, 1973 (Roe v. Wade). On June 24, 2022, Dobbs v. Jackson Women's Health Organization overturned Roe and returned the question to the States. The record as of November 2026:

INDICATOR	RECORD	SOURCE AND GRADE
State laws	13 States had total abortion bans in effect at the end of 2025; 6 more had six- or twelve-week bans	Guttmacher Institute (March 2026) — **Corrected** (was ***"approximately 21 States"***)
Abortions provided by clinicians	About 1,126,000 in 2025, about the same as 2024 (1,124,000), the highest since 2009	Guttmacher, Monthly Abortion Provision Study (March 2026) — updates the 2023 figure
Telehealth into States with bans	About 91,000 in 2025, up from 74,000 in 2024	Guttmacher (March 2026) — **Single witness**
Share of pregnancies ending in abortion	About one in five (excluding miscarriages)	Guttmacher — **Single witness**
Patients with low income	About three in four (patient survey, 2014)	Guttmacher — **Single witness**; older data

The earlier edition said that the psychological harm of abortion to women and men is ***"well-documented"*** and that ***"the research consistently shows"*** grief, guilt, depression, anxiety, and post-traumatic stress. The research does not speak with one voice. Some studies and many personal accounts report lasting grief and guilt; several large reviews, including the American Psychological Association's task force (2008) and the U.S. National Academies (2018), found no increased risk of mental illness from abortion itself. The honest statement is that the question is disputed. The covenant case does not depend on it: it rests on the life that **Yahweh** forms in the womb (**Psalms 139:13**). The earlier edition's line that man is ***"the only species that kills its own kind"*** before birth is withdrawn as untrue of the animal world; the point stands without it.

Finding — that research consistently shows psychological harm from abortion. **Corrected** — the research is disputed; the covenant teaching rests on the Tanakh, not on that research.

XV. EDUCATION — AN IGNORANT PEOPLE CANNOT BE A FREE PEOPLE

A fifteenth principle of the Hebrew government was the education of the whole people, above all in the knowledge of the Covenant, its laws, and the history of their nation. The earlier edition set the words ***"An ignorant people cannot be a free people"*** apart like a verse. They are a maxim, not

Scripture. The prophet said it in his own words: ***"My people are destroyed for lack of knowledge"*** (**Hosea 4:6**).

No nation can govern itself unless it is taught to understand its duties, and on this principle **Moses** framed the commonwealth of Israel. Parents were to teach their children from infancy:

"And you shall teach them diligently to your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up" (**Deuteronomy 6:7**)

The Psalmist says the testimony was given ***"that the generation to come might know, children yet to be born, that they might arise and tell them to their children"*** (**Psalms 78:5–7**). The feasts — Passover, Weeks, and Tabernacles — were living classrooms, each with its question and its answer (**Exodus 12:26–27**; **13:8, 14**). The fringes on the garments (**Numbers 15:38–40**), the words on the doorposts and the gates (**Deuteronomy 6:9**; **11:20**), and the public reading every seventh year (**Deuteronomy 31:10–13**) all taught. The priests and Levites were charged ***"to teach the children of Israel all the statutes"*** (**Leviticus 10:11**):

"They shall teach Jacob Your judgments and Israel Your Torah" (**Deuteronomy 33:10**)

King **Jehoshaphat** sent princes, Levites, and priests who ***"taught in Judah, and had the book of the Torah of Yahweh with them, and went about through all the cities of Judah and taught the people"*** (**2 Chronicles 17:7–9**). After the exile the Levites ***"read in the book, in the Torah of Elohim, distinctly, and gave the sense, and caused them to understand the reading"*** (**Nehemiah 8:7–8**). Under **Solomon** the nation knew a golden age of wisdom: ***"Solomon's wisdom excelled the wisdom of all the children of the east and all the wisdom of Egypt ... and he spoke three thousand proverbs, and his songs were a thousand and five"*** (**1 Kings 4:30–32** [Hebrew 5:10–12]). Among the Hebrews knowledge of the law was not to be kept by a favored few. The earlier edition said the tribe of Levi was set apart ***"for the service of religion and letters."*** The Tanakh sets them apart for the service of the sanctuary and for teaching the Torah (**Numbers 3:5–10**; **Deuteronomy 33:10**; **2 Chronicles 35:3**); ***"letters"*** in the wider sense is the commentator's word. The Library's fuller study is **Doc 434**.

Finding — that the Covenant required the teaching of the whole people, by parents at home, by the feasts and signs, and by the priests and Levites in every city. **Corroborated (Deuteronomy 6:6–9; 31:10–13; 33:10; Leviticus 10:11; 2 Chronicles 17:7–9; Nehemiah 8:7–8; Psalms 78:5–7).**

XVI. IN CONCLUSION

The government of the Hebrew nation was the government of **Yahweh**: one Elohim and King; one law for native and stranger, small and great; a people brought out of slavery and forbidden to be enslaved again; land held by families and returned in the jubilee; labor honored and the wage paid the same day; leaders put forward by the people and answerable to them; judges in every gate and no bribe; peace before war; the land farmed as a gift; life guarded as His image; and every child taught. The Tanakh does not say this government failed. It says the people would not keep it (**2 Kings 17:15**), and it promises that the nation that keeps it will be seen by the peoples as wise (**Deuteronomy 4:6–8**).

This edition has corrected the places where the earlier editions said more than the Tanakh or the record says. None of those corrections weakens the argument; they make it harder to answer. The study's claim stands on the Tanakh's own words: ***"See, I have set before you this day life and good, and death and evil ... therefore choose life, that you may live, you and your seed"*** (**Deuteronomy 30:15, 19**). Every government of men is invited to stand at the crossroads with Jeremiah's hearers and ***"ask for the old paths, where the good way is, and walk in it, and you shall find rest for your souls"*** (**Jeremiah 6:16**).

XVII. THREE-RELIGION AUDIT — HOW EACH TRADITION ANSWERS

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

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Is the Torah a law for a nation?	Yes; rabbinic tradition builds a full court system on it (Mishnah, Sanhedrin 1:6)	Most Protestant confessions say its civil laws expired with Israel's State (Westminster 19.4); political Hebraists held it up as a model	The Torah is ***"guidance and light"*** by which prophets judged (Q. 5:44), but Islamic law governs Muslims
Who is King?	**Yahweh** is King; rabbinic opinion is divided on whether a human king is commanded (Sanhedrin 20b)	Christ is called King; civil rulers are said to be ordained by God (Romans 13:1)	God is sovereign; rulers govern by consultation (Q. 42:38)

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Where it agrees with the Tanakh	One law and impartial courts (**Deuteronomy 1:17**; **16:18–20**)	Rulers answer to a higher law (**Deuteronomy 17:18–20**)	Rule by consultation echoes leaders chosen from the tribes (**Deuteronomy 1:13**)
Where it departs	Where rabbinic rulings add to the written Torah (**Deuteronomy 4:2**)	Where the civil laws **Yahweh** called righteous for the nations to see are set aside as expired (**Deuteronomy 4:6–8**)	Where the Name **Yahweh** is not called on as the King of the Torah (**Isaiah 33:22**)

XVIII. 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. This document replaces ***Hebrew Nation Part 1 2026*** (Google Doc, March 2026) and its companion ***Hebrew Nation Part 1 -1 2026***. Both Google Docs are view-only to the Library's tools, so they were not changed in place; the corrections below are made in this edition. The 2011 original (***The Government of the Hebrew Nation and its Covenant/Constitution, Part 1***) was also read, and the sections the March edition had dropped were checked.

Correction 1 — Name, place, and contact. The earlier edition was issued by ***"Miqdash Bethel Covenant Assembly, Pearl River, Louisiana."*** It now reads Miqdash Bethel Covenant Institution, ***"The Message is Sent to the World,"*** with miqdashbethel.ai. Hebrew book and personal names (Shemot, Devarim, Mosheh, Yehoshua, Shmuel, Shlomo) are given in English.

Correction 2 — The 430 years (Section I). Now counted as Israel's stay in Egypt (**Exodus 12:40–41**); the Abraham reckoning was from Galatians 3:17.

Correction 3 — The Constitution and the laws of commerce (Section I). The claim that the U.S. Constitution was patterned on the Hebrew laws of commerce was graded Not corroborated; the founding era's use of Deuteronomy was added with its source.

Correction 4 — The source of the principles (How to Read). E. C. Wines (1853), on whose ***"Fundamental Principles"*** the framework and much of the wording rest, is now credited.

Correction 5 — Habiru and Euphrates (Section II). ***"As recorded in the Torah"*** is withdrawn: the Habiru link is a disputed scholarly comparison. The meaning given for Euphrates is withdrawn. The claim that only covenant-keepers are called Hebrew was graded Not in the text and restated.

Correction 6 — Oral traditions and the exile (Section III-A). The Tanakh's own causes of the exile now stand in place of ***"man-made oral traditions."***

Correction 7 — Public Law 97-280 (Section III-B). ***"Ratified"*** now reads ***"passed"***; ***"declared"*** now reads that Congress requested the President's proclamation (Proclamation 5018, 1983); the claim that it protects believers was corrected; the co-sponsor counts are marked unchecked.

Correction 8 — Proclamation 11025 (Section III-C). ***"Legal declarations"*** now reads ceremonial proclamations without force of law; the proclamation number and Federal Register date were added.

Correction 9 — The Great Awakening (Section III-D). The 2011 edition's ***"Beker Baerwald"*** now reads Joseph Tracy, ***The Great Awakening*** (1842). The 2011 list of presidential quotations was not carried forward; they were unsourced.

Correction 10 — Idolatry and private opinion (Section V). The enticement law (**Deuteronomy 13:6–11**) and the two-witness rule (**Deuteronomy 17:6**) were added.

Correction 11 — Political equality (Section VI). ***"Absolute and entire"*** was graded Not in the text; equality before the law is corroborated.

Correction 12 — The land (Section VIII). ***"Every free citizen held a portion"*** now reads every family of the tribes, with the walled-city and Levite exceptions; ***"a Hebrew maxim"*** now reads **Ecclesiastes 5:9** [Hebrew 5:8].

Correction 13 — The 2026 figures (Sections VIII-C and XIV-A). Farms 3.4 million → 1.9 million (3.4 million producers); the ***"top 10%"*** and ***"11 million acres (EPA)"*** figures replaced with Census of Agriculture figures; poverty 37.9 million → 34.5 million (2025); food-insecurity figures corrected and the unsourced seniors figure withdrawn; the BLS wage claim withdrawn; the top-1% share updated to 32.5% (Q2 2026); ***"approximately 21 States"*** → 13 total bans and 6 early bans; abortion count updated to 2025.

Correction 14 — Labor and industry (Section IX). The 2011 chapter ***"The Industry of the Citizens,"*** dropped in March 2026, was restored in Tanakh form.

Correction 15 — Magistrates, consent, and accountability (Section X). Election by the people now reads that the people put forward the men and **Moses** appointed them (**Deuteronomy 1:13–15**); ***"enactment of the laws"*** and ***"ratified the constitution"*** every seven years were corrected to consent and the seventh-year reading (**Deuteronomy 31:10–13**); ***"writings exacted from his successors"*** was limited to what the Tanakh records.

Correction 16 — The Sanhedrin (Section XI). The seventy elders of **Numbers 11:16** are distinguished from the higher court of **Deuteronomy 17:8–12** and from the later Sanhedrin.

Correction 17 — Cavalry and peace (Section XII). ***"Cavalry ... prohibited"*** now reads that the king may not multiply horses (**Deuteronomy 17:16**); the exception of **Deuteronomy 20:15–18** was stated.

Correction 18 — Deuteronomy 8:8 and foreign trade (Section XIII). The quotation was corrected (***"milk and honey"*** is not in 8:8). ***"The indifference of Moses to foreign commerce"*** was corrected (**Deuteronomy 15:6**; **23:20**; **33:18–19**), and Solomon's ruin is now laid where the Tanakh lays it (**1 Kings 11:4–11**).

Correction 19 — Abortion (Section XIV). The claim that research consistently shows psychological harm was corrected to disputed; the ***"only species"*** line was withdrawn.

Correction 20 — Education (Section XV). ***"An ignorant people cannot be a free people"*** is marked a maxim, with **Hosea 4:6** as the Tanakh witness; the Solomon figures now cite **1 Kings 4:30–32** [Hebrew 5:10–12]; ***"religion and letters"*** was corrected.

Made in Google Docs — GoHN Volume I, Chapter One (May 2026). The compiled volume carries the same text as the March 2026 edition, with the 2026 proclamation section added. Its factual points were corrected in place: Public Law 97-280 (***"ratified," "laws on the books ... protect," "declared"***), the ***"legal declarations"*** sentence, the 430 years, the Habiru and Euphrates sentences, ***"a Hebrew maxim,"*** the Deuteronomy 8:8 quotation, the farm, poverty, and food-security table figures, the BLS wage sentence, ***"approximately 21 States,"*** the psychological-effects sentence, the cavalry sentence, and the seven-year ***"ratified"*** sentence, as listed in the delivery note.

For Kepha's decision — GoHN Volume I, Chapter One, and the 2011 original. Volume I still carries its May 2026 front matter (Pearl River address, 985 number, miqdashbethel.org, Hebrew-first book names), its NT-record markers, and the remaining overstatements graded above (absolute equality, foreign-trade indifference, the Sanhedrin wording); those were not rewritten in place. Replacing Chapter One of Volume I with this document is recommended. The 2011 original's section ***"Men and Women in the Social Compact"*** (built on New Testament texts and the ***"Curse of 1920"*** website) was dropped by the March 2026 edition and is not restored here; whether to rebuild it on the Tanakh is left for the Founder's decision.

XIX. SEVEN COVENANT DECLARATIONS ON THE GOVERNMENT OF YAHWEH

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	**Yahweh** is one, and He is the King and Lawgiver of His people.	**Deuteronomy 6:4**; **Judges 8:23**; **1 Samuel 8:7**; **Isaiah 33:22**
II	Israel's government fell because the people broke the Covenant, not because the Covenant failed.	**2 Kings 17:15**; **Nehemiah 9:29**; **Deuteronomy 4:6–8**
III	One Torah and one judgment bind native and stranger, small and great.	**Exodus 12:49**; **Numbers 15:16**; **Deuteronomy 1:17**; **Leviticus 19:15**
IV	The people **Yahweh** brought out of slavery are not to be enslaved again; liberty is proclaimed in the land.	**Exodus 20:2**; **Leviticus 25:10, 42**; **Jeremiah 34:8–17**
V	The land is **Yahweh**'s; it is held by families and may not be gathered into the hands of a few.	**Leviticus 25:23–28**; **1 Kings 21:3**; **Isaiah 5:8**; **Micah 2:2**
VI	Rulers are taken from the people, bound by the written Torah, and answerable for their acts; judges may not take a bribe.	**Deuteronomy 1:13–15**; **17:18–20**; **1 Samuel 12:3–5**; **Deuteronomy 16:18–20**
VII	Life is guarded as the image of **Elohim**, peace is offered before war, and every child is taught the Covenant.	**Genesis 9:6**; **Deuteronomy 20:10**; **Micah 4:3–4**; **Deuteronomy 6:7**; **31:12**

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

Behind the question ***"Can a nation be governed by the Torah?"*** There is usually a citizen who loves his country and is grieved by what he sees in it. Tanakh answers with words already written down.

To the Christian reader. You may have been taught that the laws of Moses were for Israel's State and have expired. Read what **Moses** said they were for: that the nations would hear these statutes and say, ***"Surely this great nation is a wise and understanding people"*** (**Deuteronomy 4:6**). The

prophets expected the Torah to go out from Zion to the nations, not to expire (**Isaiah 2:3**). The Jubilee you see on the Liberty Bell is a law of the land, not only a symbol (**Leviticus 25:10**).

To the Jewish reader. You hold the Torah as Israel's law. The Tanakh asks that it be kept as it was written — the land returned to the families, the wage paid the same day, the stranger under one law with you (**Leviticus 25:23**; **Deuteronomy 24:15**; **Exodus 12:49**) — and that nothing be added or taken away (**Deuteronomy 4:2**).

To the Muslim reader. You read that the Torah was guidance and light by which the prophets judged. Its judgments are written in it still: one Elohim and King, judges without bribes, leaders who fear Him and hate unjust gain (**Deuteronomy 6:4**; **16:19**; **Exodus 18:21**). His Name in that Torah is **Yahweh** (**Exodus 20:2**).

To the American reader and every citizen of the nations. Your own records acknowledge the Scriptures as formative, and your first president answered the children of Abraham with the words of **Micah**. The Tanakh asks for more than acknowledgment. It asks a people to keep the Covenant: ***"Keep them and do them, for that is your wisdom and your understanding in the eyes of the peoples"*** (**Deuteronomy 4:6**).

For every reader the answer is the same, and it is not new: ***"For Yahweh is our Judge, Yahweh is our Lawgiver, Yahweh is our King; He will save us"*** (**Isaiah 33:22**). This study continues in Part 2, ***"The King's Sanctuary"*** (**Doc 447**).

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 9:6	Blood for blood; the image of Elohim	XIV; XIX
Genesis 10:21	Eber	II
Genesis 14:13	Abram the Hebrew	I; II
Genesis 49:13	Zebulun a haven for ships	XIII-B
Exodus 12:40–41	Four hundred thirty years in Egypt	I
Exodus 12:49	One Torah for native and stranger	II; XIX; XX
Exodus 18:21	Able men who fear Elohim	VI; X-A; XX

REFERENCE	SUBJECT	SECTION
Exodus 19:8	All that Yahweh has spoken we will do	X-B
Exodus 20:2	Out of the house of slaves	II; VI; VII; XIX
Exodus 20:9–10	Six days you shall labor	IX
Exodus 20:13	You shall not murder	XIV
Exodus 21:22–25	The pregnant woman (disputed reading)	XIV-A
Exodus 23:9	The heart of a stranger	VI
Exodus 24:3–8	The covenant sworn and sealed	III-A; X-B
Exodus 35:30–35	Bezalel and Oholiab	IX
Leviticus 19:15	No favor in judgment	VI; XIX
Leviticus 25:10	Proclaim liberty throughout the land	VII; IX; XIX; XX
Leviticus 25:23–28	The land is Mine; redemption	VIII; XIX
Leviticus 25:29–30	Houses in walled cities	VIII-A
Leviticus 25:42–43	Not sold as slaves	VII; XIX
Numbers 1:3	The men able to go to war	XII
Numbers 11:16–17	The seventy elders	XI
Numbers 15:16	One Torah and one judgment	II; VI; XIX
Numbers 26:52–56	The land divided by lot	VIII-A
Numbers 35:31–33	No ransom for a murderer	XIV
Deuteronomy 1:13–17	Wise men from the tribes; no respect of persons	VI; X-A; XIX
Deuteronomy 4:2	Do not add or take away	III-A; V; X-B; XX
Deuteronomy 4:6–8	Statutes and judgments so righteous	I; XVI; XIX; XX
Deuteronomy 6:4	Yahweh is one	V; XIX

REFERENCE	SUBJECT	SECTION
Deuteronomy 6:7	Teach them to your children	XV; XIX
Deuteronomy 8:7–8	A land of wheat and barley	XIII-A
Deuteronomy 13:6–11	The one who entices to other gods	V
Deuteronomy 15:1–2	The year of release	IX
Deuteronomy 15:6	Lend to many nations	XIII-B
Deuteronomy 16:18–20	Judges in every gate; justice, justice	VI; XI; XIX
Deuteronomy 17:8–12	The higher court	XI
Deuteronomy 17:16–17	No multiplying horses, wives, gold	XII; XIII-B
Deuteronomy 17:18–20	The king writes the Torah	IV; X-C; XIX
Deuteronomy 20:10–18	Peace first; the exception	XII; XIX
Deuteronomy 22:8	The parapet	XIV
Deuteronomy 24:14–15	The wage paid the same day	IX; XX
Deuteronomy 31:10–13	The reading in the seventh year	X-B; XV
Deuteronomy 33:4–5	King in Jeshurun	III-A
Deuteronomy 33:10	They shall teach Jacob	XV
Joshua 24:2–3, 15	Beyond the River; as for me and my house	II
Judges 8:23	Yahweh shall rule over you	V; XIX
Judges 21:25	Every man right in his own eyes	IV
1 Samuel 8:7	They have rejected Me as King	V; XIX
1 Samuel 10:25	The manner of the kingdom in a book	X-C
1 Samuel 12:3–5	Samuel's accounting	X-C; XIX
1 Kings 4:30–32	Solomon's wisdom [Hebrew 5:10–12]	XV

REFERENCE	SUBJECT	SECTION
1 Kings 11:4–11	His wives turned his heart	XIII-B
1 Kings 12:1–16	Rehoboam and the heavy yoke	X-C
1 Kings 21:3	Naboth's inheritance	VIII-A; XIX
2 Kings 17:15	They rejected His covenant	I; XVI; XIX
2 Kings 24:14–16	The craftsmen carried away	IX
Isaiah 2:3–4	Torah from Zion; swords into plowshares	IV; XII; XX
Isaiah 5:8	Woe to those who join field to field	VIII-A; XIX
Isaiah 28:26	His Elohim instructs him	XIII-A
Isaiah 33:22	Judge, Lawgiver, King	V; XIX; XX
Isaiah 56:6–7	The stranger who holds the covenant	II; III-C
Jeremiah 1:5	Before I formed you	XIV-A
Jeremiah 2:14	Is Israel a slave?	VII
Jeremiah 22:13	Service without wages	IX
Jeremiah 34:8–17	Liberty proclaimed and broken	VII; XIX
Hosea 4:6	Destroyed for lack of knowledge	XV
Jonah 1:9	I am a Hebrew	II
Micah 2:2	They covet fields	VIII-A; XIX
Micah 4:3–4	Under his vine and fig tree	III-D; XII; XIX
Psalms 20:7	Some trust in chariots [Hebrew 20:8]	XII
Psalms 139:13–16	Woven in the womb	XIV-A
Ecclesiastes 5:9	The profit of the land is for all [Hebrew 5:8]	VIII-B
Nehemiah 8:7–8	They gave the sense	XV

REFERENCE	SUBJECT	SECTION
2 Chronicles 17:7–9	Teaching in all the cities	XV
2 Chronicles 19:5–11	Judges in every city	XI

"Keep them and do them, for that is your wisdom and your understanding in the eyes of the peoples, who will hear all these statutes and say, Surely this great nation is a wise and understanding people."

Deuteronomy 4:6 — The Written Covenant of Yahweh

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