

MIQDASH BETHEL COVENANT INSTITUTION

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DOCUMENT 177

THE BLOOD DOCTRINE

HUMAN SACRIFICE AS SAVIOR — A COVENANT EXAMINATION OF SUBSTITUTIONARY ATONEMENT

Where Did This Teaching Come From, and What Does the Written Tanakh Actually Say? — A Three-Religion Covenant Witness

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Elder Kepha Arcemont, Founder

miqdashbethel.org • miqdashbethel@gmail.com • 402-218-9530
PO Box 762, Pearl River, Louisiana 70452

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

☆ JUDAISM	† CHRISTIANITY	☪ ISLAM
The Torah's own remedy for sin is <i>teshuvah</i> (תשובה) [repentance/return], never the death of a substitute. Devarim (Deuteronomy) 24:16 and Yechezkel (Ezekiel) 18:20 forbid transferring guilt from one person to another — even to a willing one.	Mainstream Christianity teaches Penal Substitutionary Atonement — that Yahweh punished Yeshua (Jesus) in place of sinners. Christian scholarship itself documents this as a Reformation-era formulation, not the teaching of Yeshua or the early ekklesia [assembly/church].	The Qur'an explicitly rejects vicarious atonement: "No soul shall bear the burden of another" (Q. 6:164; 17:15; 35:18) — a principle that mirrors the Torah's own doctrine of individual accountability.

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 **Devarim (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; Tehillim (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.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to the doctrine of blood atonement — the teaching that **Yahweh** required a human death to purchase forgiveness of sin. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear in bold throughout. Hebrew book names are given with English in parentheses. Hebrew transliterations appear in *bold italic* with English meaning in parentheses at every occurrence. Scripture references are bold. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. The New Testament and the writings of Christian scholars are examined and cited as historical and comparative reference — not as binding authority — precisely because the doctrine under examination is a Christian doctrine, and the Written Tanakh's own testimony must be heard first. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Vayikra (Leviticus), Bemidbar (Numbers), Devarim (Deuteronomy)	Foundation text — the sacrificial system, its limits, and the prohibition of human sacrifice
Nevi'im (Prophets)	Yeshayahu (Isaiah), Yirmeyahu (Jeremiah), Yechezkel (Ezekiel), Hoshea (Hosea), Micah, Malachi, Joel	Prophetic witness against human sacrifice and in favor of repentance over sacrifice
Ketuvim (Writings)	Tehillim (Psalms), Mishlei (Proverbs), Daniel, 2 Divrei HaYamim (2 Chronicles)	Wisdom witness to prayer, confession, and righteous action as paths of atonement

NEW TESTAMENT TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	BOOKS CITED	PURPOSE IN THIS STUDY
Gospels (comparative reference)	Matthew, Mark, Luke	Yeshua's own recorded teaching on forgiveness, repentance, and the Parable of the Prodigal Son

CATEGORY	BOOKS CITED	PURPOSE IN THIS STUDY
Pauline Epistles (comparative reference)	1 Corinthians	Paul's own description of the crucified messiah as a stumbling block to Torah-observant Jews

I. FRAMING THE QUESTION — WHAT DOES THE WRITTEN TANAKH REQUIRE FOR ATONEMENT?

The central doctrine of mainstream Western Christianity holds that **Yahweh** sent His Son to die as a human blood sacrifice to purchase the forgiveness of sins for all humanity. This document asks a narrow, answerable question using the **Devarim (Deuteronomy) 19:15** two-or-three-witness evidentiary standard: Did **Yahweh** command this in the written covenant? Does the Torah authorize it? Did the Prophets announce it? And — since the doctrine is drawn from the New Testament — does the New Testament's own testimony, examined as comparative reference, actually support it?

I-A. SHUV (שׁוּב) — RETURN, THE TORAH'S PRIMARY ANSWER TO SIN

Before any temple, any altar, or any sacrificial system existed, **Yahweh** established His method for dealing with human sin. The Hebrew word is **shuv** (שׁוּב) — **H7725** — meaning to turn, to return, to repent: a complete turning of the will, the heart, and the behavior back toward **Yahweh** and away from transgression. This is the Torah's primary and recurring answer to the problem of sin.

Yechezkel (Ezekiel) 18:20–23

*"The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son... But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die... Do I have any pleasure at all that the wicked should die?" says **Yahweh**. "And not that he should turn from his ways and live?"*

This passage delivers four covenant declarations against the doctrine of substitutionary atonement — the teaching that one person's death covers another person's sin. **First**, the soul that sins is the one that dies; individual responsibility is not transferred. **Second**, the son does not bear the guilt of the father; guilt is not inheritable. **Third**, if the wicked man turns from his sin he shall surely live — repentance, not blood, is the remedy. **Fourth**, **Yahweh** takes no pleasure in the death of the wicked; His purpose is life through return, not death through sacrifice. This declaration, given centuries after the giving of the Torah, does not correct the Torah — it clarifies what the Torah always meant.

I-B. DEVARIM (DEUTERONOMY) 24:16 — NO DEATH CAN LEGALLY SATISFY ANOTHER'S SIN

Devarim (Deuteronomy) 24:16

"Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; a person shall be put to death for his own sin."

This is Moshe (Moses) speaking directly in the Torah. Each person is accountable for their own sin. Under Torah law, no one else's death — not an animal's, not another person's, not even a divine son's — can legally satisfy the moral account of a transgressor. The person must return; the person must be judged; the person must live righteously.

II. THE FOUR PATHS OF ATONEMENT IN THE TORAH

The Torah does include blood sacrifice, but its purpose and function are radically different from what Christian atonement theology teaches. The recognized paths of atonement in the Hebrew Scriptures are repentance, prayer and confession, righteous action, and — for a narrow category of unintentional sin — animal sacrifice.

II-A. TESHUVA (תְּשׁוּבָה) — REPENTANCE, THE SUPREME PATH

Hoshea (Hosea) 6:6

*"For I desire mercy and not sacrifice, and the knowledge of **Yahweh** more than burnt offerings."*

Shmuel Alef (1 Samuel) 15:22

*"Has **Yahweh** as great delight in burnt offerings and sacrifices, as in obeying the voice of **Yahweh**? Behold, to obey is better than sacrifice, and to heed than the fat of rams."*

II-B. TEFILLAH (תְּפִלָּה) AND VIDUI (וִידּוּי) — PRAYER AND CONFESSION

The Torah and Prophets establish prayer and confession as means of reconciliation with **Yahweh** that require no blood whatsoever.

2 Divrei HaYamim (2 Chronicles) 7:14

"If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land."

Notice the conditions: humility, prayer, seeking **Yahweh**'s face, and turning. There is no blood, no sacrifice, and no death of an innocent party.

II-C. TZEDAKAH (צְדָקָה) — RIGHTEOUS ACTION AND CHARITY

Mishlei (Proverbs) 16:6

*"In mercy and truth atonement is provided for iniquity; and by the fear of **Yahweh** one departs from evil."*

Daniel 4:27

"Break off your sins by being righteous, and your iniquities by showing mercy to the poor."

Daniel told King Nevuchadnetzar (Nebuchadnezzar) — a Gentile king with no access to the Levitical sacrificial system — that he could break off his sins and iniquities through righteous behavior and mercy to the poor. No sacrifice. No blood. No death of a substitute.

II-D. KORBAN (קָרְבָּן) — ANIMAL SACRIFICE: ITS TRUE PURPOSE AND ITS LIMITS

Animal sacrifice in the Torah applied primarily to unintentional sin — sin committed in error or ignorance. The Hebrew word is *shegagah* (שְׁגָגָה) — an error, an unintentional act.

Vayikra (Leviticus) 4:2–3

*"If a soul sins through ignorance against any of the commandments of **Yahweh** concerning things which ought not to be done, and does any of them... let him offer for his sin which he has sinned a young bull without blemish."*

The Levitical sacrifice was also conditioned on repentance; without genuine return of heart, the Torah and Prophets repeatedly declare that sacrifice was meaningless — even offensive — to **Yahweh**. Critically, there was no sacrifice in the Torah for willful, deliberate, high-handed sin. The person who sinned presumptuously was to be cut off; the blood of animals covered errors, but it could not cover rebellion.

Bemidbar (Numbers) 15:30–31

*"But the person who does anything presumptuously... that one brings reproach on **Yahweh**, and he shall be cut off from among his people. Because he has despised the word of **Yahweh**, and has broken His commandment, that person shall be completely cut off; his guilt shall be upon him."*

If the Levitical sacrificial system could not atone for deliberate, willful sin, then the doctrine that one death covers all sin — for all people, for all time, including willful sin — has no foundation in the Torah.

III. THE PROPHETIC WITNESS OF YIRMEYAHU (JEREMIAH) — HUMAN SACRIFICE NEVER ENTERED YAHWEH'S MIND

When the people of Yisra'el (Israel) sacrificed their children to Molech and Ba'al — practices that parallel the concept of a deity demanding a human death to satisfy justice — **Yahweh** delivered, through the prophet

Yirmeyahu (Jeremiah), one of the most direct repudiations of human blood sacrifice found anywhere in the *Tanakh*.

Yirmeyahu (Jeremiah) 7:31

"And they have built the high places of Tophet, which is in the Valley of Ben Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into My heart."

Yirmeyahu (Jeremiah) 19:5

"...they have also built the high places of Ba'al, to burn their sons with fire for burnt offerings to Ba'al, which I did not command or speak, nor did it come into My mind."

Yahweh declares through Yirmeyahu (Jeremiah) that human sacrifice by fire, offered to satisfy a deity's demand, never came into His heart, never entered His mind, and was never commanded by Him. Any doctrine holding that **Yahweh** required and planned the human sacrifice of His own son to satisfy His own wrath must be reconciled with these words. Applying the **Devarim (Deuteronomy) 19:15** standard: either Yirmeyahu (Jeremiah) accurately recorded what **Yahweh** never desired, or a doctrine formulated centuries later overrides the written testimony of the prophet. Both cannot stand as equally authoritative.

IV. THE ANCIENT NEAR EASTERN PATTERN — DYING AND RISING SAVIOR DEITIES BEFORE THE COMMON ERA

The following material is historical background, not Tanakh doctrine, and is presented under the **Devarim (Deuteronomy) 19:15** standard as corroborating context for why the pattern of a dying-and-rising savior was already familiar to the ancient Near Eastern and Greco-Roman world before the first century. It answers a historical question: was the concept of a god who dies to save humanity original, or already established?

IV-A. TAMMUZ — THE DYING GOD WEPT FOR AT YAHWEH'S OWN TEMPLE GATE

Tammuz (Dumuzi in Sumerian) was mourned annually as a dying vegetation deity across the ancient Near East from roughly 2000 BCE onward. The cult had penetrated as far as Yerushalayim (Jerusalem) itself. The prophet Yechezkel (Ezekiel) was shown, in a vision, women weeping for Tammuz at the very gate of **Yahweh's** house.

Yechezkel (Ezekiel) 8:14

*"So He brought me to the door of the north gate of **Yahweh's** house; and to my dismay, women were sitting there weeping for Tammuz."*

Yahweh presented this scene to Yechezkel (Ezekiel) as an abomination. The worship of a dying, mourned deity was present in the Holy Land, known to the people of Yisra'el (Israel), and explicitly condemned.

IV-B. OSIRIS, ADONIS, AND DIONYSUS — THE WIDER PATTERN

Osiris, the Egyptian god of the underworld and resurrection (attested from roughly 3000 BCE), was killed and dismembered by his brother Set and restored to life in the realm of the dead by his wife Isis. Adonis, the Greek and Syrian equivalent of Tammuz, was lamented in death and celebrated in return, associated with the cycle of the seasons. Dionysus, the Greek god of wine, son of Zeus and a mortal woman, was killed and restored to life; his followers held ritual meals in which bread and wine were consumed as symbolic participation in the god's body and life. These are extra-biblical historical facts, offered as background — not as scripture — for the section that follows.

V. WHAT CHRISTIAN SCHOLARSHIP ITSELF HAS ACKNOWLEDGED (COMPARATIVE REFERENCE ONLY)

The historical connection between the pre-Christian dying-and-rising-god pattern and later Christian atonement theology is not merely the observation of Torah-only believers. It has been acknowledged within Christian scholarship itself.

C.S. Lewis, the Oxford scholar and Christian apologist, did not deny the resemblance between Christianity and the pagan dying-and-rising-god myths; his argument was that the pattern was fulfilled, not invented, by the Incarnation — but the concession that the pattern predates Christianity stands regardless of his theological conclusion.

John Dominic Crossan, a Christian New Testament scholar, has described Paul's theological move as transforming a state-executed political death into a divinely ordained salvation event, fusing Jewish sacrificial language with the Hellenistic dying-and-rising-god motif already present in the first-century world.

James G. Frazer, in his comparative study of world religion, documented the near-universality of the dying-and-rising fertility-god pattern — expressed in figures such as Attis, Adonis, and Osiris — long before the Common Era.

These are cited as historical and comparative references under the standing rules of this document. They carry no doctrinal authority. They are relevant only insofar as they establish, from within Christian scholarship itself, that the pattern under examination did not originate with the Written Tanakh.

VI. THE NEW TESTAMENT'S OWN TESTIMONY (COMPARATIVE REFERENCE ONLY)

This section examines the New Testament on its own terms — as comparative reference, never as binding authority — to ask whether the doctrine of blood atonement was the teaching of Yeshua of Natzeret (Nazareth) himself.

VI-A. YESHUA FORGAVE SIN DIRECTLY, WITHOUT BLOOD

In the Gospel accounts, Yeshua is repeatedly recorded forgiving sin directly and immediately, without reference to his own death, blood, or sacrifice. In Luke 7, a woman's sins are declared forgiven on account of her love. In Luke 19, Zakkai (Zacchaeus) receives salvation after repenting and repaying what he had taken — no blood, no sacrifice, salvation through repentance and restitution. In Matthew 9, a paralytic's sins are forgiven on the basis of the faith shown by those who brought him — not a future death that had not yet occurred.

VI-B. YESHUA'S MESSAGE WAS SHUV — REPENT AND RETURN

The recorded preaching of Yeshua in the Synoptic Gospels (Matthew, Mark, and Luke) begins and centers on repentance: "Repent, for the kingdom of heaven is at hand" (Matthew 4:17); "unless you repent you will all likewise perish" (Luke 13:3); "Repent, and believe in the gospel" (Mark 1:15). This is the Torah's own message of *shuv* — not "believe in my coming death," but "repent and return."

VI-C. THE PARABLE OF THE PRODIGAL SON

In Luke 15, the Parable of the Prodigal Son — widely regarded by Christian scholars as the fullest New Testament picture of forgiveness — depicts a son who wastes his inheritance, returns in repentance, and is met by a father who runs to him, robes him, and celebrates. There is no demand for blood, no sacrifice, no death of an innocent party, and no payment. The path to forgiveness in this parable is repentance and return.

VI-D. YESHUA QUOTED HOSHEA (HOSEA) 6:6 OVER SACRIFICE

Yeshua is recorded quoting Hoshea (Hosea) 6:6 twice in the Gospel of Matthew — "I desire mercy and not sacrifice" (Matthew 9:13; 12:7) — using it each time as a correction directed at those who prioritized ritual over mercy. On the New Testament's own terms, this is Yeshua affirming the Torah's own hierarchy: mercy, not sacrifice.

VII. PAUL AND THE DEVELOPMENT OF ATONEMENT DOCTRINE (COMPARATIVE REFERENCE ONLY)

The doctrine of substitutionary atonement is not attributed, on the New Testament's own internal record, primarily to Yeshua's own teaching — it is developed most fully in the letters of Sha'ul of Tarsus (Paul). **Krister Stendahl**, the Harvard theologian, argued that Paul's doctrine of justification by faith was formulated for the specific, limited purpose of defending the standing of Gentile converts as heirs to the covenant promise

— not as a freestanding universal theory of atonement. **Bart Ehrman** has stated plainly that without Paul's theological framework, Christianity as a global religion would likely not have endured past its second century. Paul himself records the tension this created with Torah-observant Jews:

1 Corinthians 1:23 (comparative reference)

"But we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness."

Paul's own word for this — a *skandalon* [stumbling block] — is an admission that the message did not match Torah expectation. It was not the message of Moshe (Moses); it was not the proclamation of the Prophets.

VIII. PENAL SUBSTITUTION — A MEDIEVAL AND REFORMATION-ERA DOCTRINE (COMPARATIVE REFERENCE ONLY)

The specific formulation held by most contemporary Christians — that Yeshua absorbed the wrath of **Yahweh** and was legally punished in the place of sinners, known as Penal Substitutionary Atonement (PSA) — is a comparatively late theological development. The general historical-theological consensus documented by scholars of the doctrine's history holds that no writer in the early church articulated penal substitution as a primary theory of atonement; the doctrine was formalized by Anselm of Canterbury in the eleventh century and developed further by the Reformation theologians Martin Luther and John Calvin. Andrew Rillera, a professor of biblical studies, has stated that there is no substitutionary death sacrifice within the Torah itself — that the death of the sacrificial animal is given no independent ritual or theological meaning as a payment in any biblical text. Even **C.S. Lewis** wrote that penal substitution had seemed to him "extremely unethical," and stated a preference for an alternative reading in which Yeshua's death enables believers to die to sin through participation, rather than functioning as a payment to satisfy justice.

IX. SEVEN COVENANT DECLARATIONS AGAINST THE BLOOD DOCTRINE

Per the **Devarim (Deuteronomy) 19:15** standard, no doctrine may stand on a single text. The following seven declarations, drawn from multiple books and multiple eras of the Written Tanakh, corroborate one another against the doctrine of blood atonement as defined by mainstream Christian theology.

#	COVENANT DECLARATION	BASIS
I	Guilt cannot be transferred from parent to child; it cannot be transferred to any third party, divine or otherwise. Individual accountability is absolute.	Devarim (Deuteronomy) 24:16; Yechezkel (Ezekiel) 18:20

#	COVENANT DECLARATION	BASIS
II	Yahweh does not change. A path of forgiveness through repentance and return, established in the Torah, cannot be quietly replaced by a requirement for blood sacrifice introduced millennia later.	Malachi 3:6; Bemidbar (Numbers) 23:19
III	Human sacrifice to appease a deity never came into Yahweh 's heart or mind, by His own declared word.	Yirmeyahu (Jeremiah) 7:31; 19:5
IV	The Torah explicitly forbids human sacrifice and classifies it as an abomination associated with pagan worship — not as a hidden precedent for divine planning.	Vayikra (Leviticus) 18:21; Devarim (Deuteronomy) 12:31
V	Repentance alone forgives, even in the total absence of a functioning sacrificial system — as during the Babylonian exile, and as with the Gentile city of Nineveh.	Yonah (Jonah) 3:10
VI	Yahweh Himself declares that He blots out transgression for His own sake, on condition of return — not on condition of blood.	Yeshayahu (Isaiah) 43:25; 55:7
VII	The Torah provides its own test for any teacher, however great the sign or wonder performed: a doctrine that leads away from what the Torah of Moshe (Moses) actually commands is to be rejected.	Devarim (Deuteronomy) 13:1–4

X. THREE-RELIGION AUDIT — HOW EACH TRADITION HANDLES ATONEMENT

ELEMENT	JUDAISM	CHRISTIANITY	ISLAM
Primary Mechanism of Atonement	<i>Teshuvah</i> (repentance/return), prayer, righteous action, and — for unintentional sin only — sacrifice, historically administered through the Temple and now through prayer and repentance in its absence.	Mainstream doctrine holds the death of Yeshua as a substitutionary blood payment satisfying divine wrath (Penal Substitutionary Atonement).	Repentance (<i>taubah</i>) directly to Allah; the Qur'an explicitly denies that any soul bears another's burden (Q. 6:164; 17:15; 35:18).
Historical Origin of the Doctrine	Teshuvah is attested throughout the Torah and Prophets from the earliest covenant texts.	Christian scholarship itself dates Penal Substitutionary Atonement's formal articulation to Anselm of Canterbury (11th century) and its fuller development to the Reformation (16th	The denial of vicarious atonement is asserted directly in the Qur'an text; the doctrine parallels, rather than borrows from, the Torah's

ELEMENT	JUDAISM	CHRISTIANITY	ISLAM
		century) — not to the apostolic era.	individual-accountability principle.
Point of Departure From the Written Tanakh	Where post-biblical rabbinic commentary substitutes ritual formula for genuine <i>teshuvah</i> , it departs from the Prophets' own repeated critique of hollow sacrifice (Hoshea 6:6; Shmuel Alef 15:22).	Substitutionary blood atonement, as formalized doctrine, is not commanded, foreshadowed as a legal requirement, or authorized in the Written Tanakh; it stands in tension with Devarim 24:16 and Yechezkel 18:20.	Where any hadith-based tradition reintroduces intercessory or vicarious mechanisms not stated in the Qur'an itself, it moves away from the plain Qur'anic text in the same manner rabbinic or churchly tradition can depart from the Written Tanakh.
Point of Convergence With the Written Tanakh	Full alignment: the Torah's own stated remedy for sin is return, not substitution.	Yeshua's own recorded teaching — forgiveness granted on repentance, the Prodigal Son, the citation of Hoshea 6:6 — aligns with the Torah's teshuvah-centered framework, even where later doctrine departs from it.	The Qur'an's individual-accountability principle stands in direct agreement with Devarim 24:16 and Yechezkel 18:20.

XI. THE COVENANT PATH TO LIFE — WHAT THE TORAH DOES TEACH

The Torah's path to forgiveness and restoration has never required a human death. It has always been fourfold.

SHUV (שׁוּב) — TURN

Yechezkel (Ezekiel) 33:11

*"As I live," says **Yahweh**, "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Yisra'el (Israel)?"*

VIDUI (וִידּוּי) — CONFESS

Mishlei (Proverbs) 28:13

"He who covers his sins will not prosper, but whoever confesses and forsakes them will have mercy."

MAKE RIGHT — RESTORE AND REPAIR

Where damage has been done to another person, the Torah requires restitution — words, relationships, and property repaired to the degree possible. Zakkai (Zacchaeus), in the New Testament's own account, paid back

four times what he had taken; salvation is recorded as coming when he did so — comparative confirmation, from within the New Testament's own text, of the Torah's own restitution principle.

WALK IN RIGHTEOUSNESS — DAILY COVENANT LIFE

Micah 6:8

*"He has shown you, O man, what is good; and what does **Yahweh** require of you but to do justly, to love mercy, and to walk humbly with your God?"*

Not the blood of bulls. Not the blood of a firstborn son. Justice. Mercy. Humble walking with **Yahweh**.

XII. A COVENANT BRIDGE — SPEAKING TO OUR CHRISTIAN BROTHERS AND SISTERS

This study is not written to declare that Yeshua of Natzeret (Nazareth) was not a significant figure, nor that the Gospels contain no truth. It is written to ask every reader — Jewish, Christian, or Muslim — to return to the Written Tanakh and ask honestly: did **Yahweh** actually command what tradition says He commanded?

Yechezkel (Ezekiel) 18 says: turn and live. **Yirmeyahu (Jeremiah) 7** says: human sacrifice never entered My mind. **Yeshayahu (Isaiah) 55** says: return, and He will abundantly pardon. **Micah 6:8** says: do justice, love mercy, walk humbly. These are not the words of men. They are the words of **Yahweh** — the same **Yahweh** whose name is called upon, whose salvation is sought, whose kingdom is longed for, across all three covenant traditions.

Joel 2:32

"And it shall come to pass that whoever calls on the name of Yahweh shall be saved."

The door of **Yahweh** is open. It has always been open. It opens not through blood — but through return.

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Mark 1:15 (comparative)	Repent and believe the gospel	VI-B
Luke 7:47–48; 13:3; 15; 19:9 (comparative)	Forgiveness by faith and love; the Prodigal Son; Zakkai's restitution	VI-A; VI-C; XI
1 Corinthians 1:23 (comparative)	Crucified messiah as a stumbling block to Jews	VII

"The soul who sins shall die... but if a wicked man turns from all his sins... he shall surely live."

Yechezkel (Ezekiel) 18:21 — The Written Covenant of Yahweh

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miqdashbethel.org • miqdashbethel@gmail.com • 402-218-9530 • PO Box 762, Pearl River, Louisiana 70452

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