

MIQDASH BETHEL COVENANT INSTITUTION

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DOCUMENT 199 (pending)

THE COUNSEL OF FOOLS AND THE COUNSEL OF PEACE

A COVENANT RESPONSE TO THE TUCKER CARLSON – STEVE JERMY INTERVIEW ON RUSSIA, NATO, AND THE COMING STORM

Mishlei (Proverbs) 24:6 and the War the West Refuses to Understand

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☆ JUDAISM	† CHRISTIANITY	☩ ISLAM
The prophets of Yisra'el warned that leaders who will not seek counsel, will not hear the adversary, and will not offer terms of peace before battle bring the sword upon their own people. Mishlei (Proverbs) 24:6 makes wise counsel — not superior force — the precondition of victory.	"Blessed are the peacemakers, for they shall be called sons of God" (Matthew 5:9) is tested directly by a conversation naming the possibility of nuclear exchange over Ukraine as a live, undebated risk that Western publics have not been permitted to weigh.	The Qur'an's own restraint on warfare — "fight in the way of Allah those who fight you, but do not transgress limits" (2:190) — speaks directly into a discussion of strikes on strategic bomber forces that risked triggering nuclear doctrine by treaty-monitored assets.

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 The Talmud, New Testament, and Quran are cited as historical reference and comparative witness — never as superseding authority.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 Quran, 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*. **Yahweh (יהוה)** and **Elohim (אלהים)** 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. Rabbinic commentary, New Testament texts, and the Qur'an are cited as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions. Current geopolitical facts in this document are drawn from a recorded interview transcript (The Tucker Carlson Show, hosted conversation with British military strategist and energy analyst Steve Jermy, broadcast July 2026) and are offered as factual background to the covenant analysis, not as scripture. Miqdash Bethel does not endorse or adopt any single geopolitical forecast as certain; the interview is treated as a documented public warning worth a covenant response, not as prophecy.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Devarim (Deuteronomy), Bemidbar (Numbers)	The covenant law of warfare — the peace-offer requirement and the restraint on destruction
Nevi'im (Prophets)	Yeshayahu (Isaiah), Yirmeyahu (Jeremiah), Yechezkel (Ezekiel), Micah	Prophetic witness against false shepherds, false peace, reliance on chariots, and the vision that ends the age of war
Ketuvim (Writings)	Mishlei (Proverbs), Tehillim (Psalms)	The covenant's wisdom literature on counsel, war, and the pursuit of peace

I. THE INTERVIEW AND ITS WARNING

On his program, Tucker Carlson conducted an extended interview with Steve Jermy, a former Royal Navy officer, strategist, and energy-sector analyst, addressing two live wars at once: the war between Russia and Ukraine and its NATO proxies, and the reopened war between the United States, Israel, and Iran. Miqdash Bethel has already issued sustained covenant witness on the Iran-Israel-United States of America conflict (see the *Standing at the Crossroads* series, most recently Document 197, July 2026). This document does not repeat that analysis. It answers the portion of the conversation the ministry has not yet addressed: Jermy's assessment of the Russia-Ukraine war, the structural weakness of NATO, the Western energy crisis produced by sanctions and by the closure of the Strait of Hormuz, and — most gravely — his warning that a chain of escalation already visible in the public record could end in a nuclear exchange over Europe.

Jermy's central claims, stated plainly, were these: Russia has pursued a coherent, phased military strategy toward a stated and consistent objective — securing what it regards as its own security buffer — while the West has pursued a shifting political narrative with no coherent strategy at all. NATO's institutions, tested against the standard of their own recent record in Afghanistan, are not prepared to prevail in a conventional war against the most battle-hardened army in the world. Western sanctions have cut off the West's own access to roughly forty percent of its diesel and gas supply, producing what he forecasts as a probable recession by autumn and winter. And most soberly: an actual military strike already occurred against Russian strategic bomber forces stationed in the open under a treaty (START) that exists specifically so such assets can be monitored rather than mistaken for a first strike — an act he called 'incredible strategic recklessness,' because Russian nuclear doctrine treats an attack on any leg of its nuclear triad as grounds for a nuclear response. Russia did not respond in kind. Jermy's plain conclusion: 'We're playing with fire here.'

A covenant institution operating under the sole authority of the written Tanakh has a specific and narrow obligation in the face of a claim like this: not to adjudicate military strategy, which is outside its competence, but to test the moral and covenantal shape of what is being described — the refusal of counsel, the refusal to hear the adversary, the absence of an offered peace, the trust placed in weapons and alliance structures, and the courting of a risk whose consequence, atomic war on the continent that gave the modern world both Auschwitz and the Marshall Plan, has no earthly remedy once it is loosed. The Tanakh has direct and repeated things to say about exactly this pattern of national conduct.

II. MISHLEI (PROVERBS) AND THE COUNSEL OF WAR

The Tanakh's wisdom literature treats the decision to make war as a test of counsel before it is a test of arms. **Mishlei (Proverbs) 24:6** states the principle without qualification:

"For by wise guidance you can wage war, and in abundance of counselors there is victory."

The companion text, **Mishlei (Proverbs) 11:14**, sharpens the warning:

"Where there is no guidance, a people falls, but in an abundance of counselors there is safety."

These are not proverbs about caution in the abstract. **They describe a specific, testable failure mode: a nation that goes to war without having gathered wide, honest, adversarial counsel — counsel that includes voices willing to disagree with the prevailing narrative — has already lost the covenant test of wisdom, whatever the battlefield outcome.**

Jermy's diagnosis of Western strategy maps onto this proverb with uncomfortable precision. He described 'institutional lag,' a political narrative that changes its stated objectives repeatedly, and — his sharpest line — an inability among senior officials, military officers, diplomats, and intelligence officers alike 'to think strategically,' the very capacity **Mishlei (Proverbs) 24:6** names as the precondition of victory. He cited a named RAND study (*Extending Russia*, 2018) documenting an early Western objective of provoking Russian overextension and weakening — a strategy formed, on his account, without adequate anticipation of Russia's response. This is the textbook covenant description of a nation that has gone to counsel with itself rather than in the *abundance of counselors* the proverb requires — a closed narrative rather than an open one, in which dissenting voices (the 'independent media' Jermy credits as where 'all the smart people' have gone) are treated as the threat rather than as the counsel a wise nation cannot survive without.

III. YIRMEYAHU AND THE FALSE COMFORT OF "PEACE, PEACE"

The prophet **Yirmeyahu (Jeremiah)** names a specific covenant crime committed by the leadership of his own nation: telling the people a war is going better, or ending sooner, than it actually is.

Yirmeyahu (Jeremiah) 6:14 — "They have healed the wound of my people lightly, saying, 'Peace, peace,' when there is no peace."

This is not a statement about pacifism. It is an indictment of leaders and prophets who issue false reassurance to a population that deserves the truth about the danger it is actually in.

Jermy's testimony, given as a professional military and energy analyst rather than as a partisan, is that the Western public has been told two false things repeatedly: **that Russia is losing on the battlefield and that the Russian economy is close to collapse — claims he states plainly have 'no evidence to support' either of them.** He does not describe deliberate deception in every case; he attributes much of it to 'spin,' 'lag in thinking,' and a media environment that, in his words, forms 'a biosphere' with no outside information. Whatever the cause, the covenant category for the result is the one **Yirmeyahu 6:14** names: a wound — a war whose real trajectory and real risk the public bears the consequence of — dressed lightly, and called peace, when it is not peace.

Devarim (Deuteronomy) 18:22 supplies the Tanakh's own evidentiary test for this kind of claim:

"If the thing does not come about or come true, that is a word Yahweh has not spoken."

The test is not motive; it is outcome. A narrative of imminent enemy collapse that does not come to pass, repeated across months, does not require the label of conscious lying to fail the covenant's own test of truthful speech. It requires only that it be checked — which is precisely the discipline this ministry applies to its own documents under the two-or-three-witness standard of **Devarim (Deuteronomy) 19:15**, and precisely the discipline Jermy describes as absent from the Western institutional account of this war.

IV. THE COVENANT LAW OF WAR — OFFER PEACE BEFORE THE SWORD

The written Torah does not merely counsel peace in the abstract. It legislates it as a precondition of lawful warfare.

Devarim (Deuteronomy) 20:10 states the rule directly:

"When you draw near to a city to fight against it, offer terms of peace to it."

Only if the offer is refused does the text proceed to describe the conduct of a siege — and even then, **Devarim (Deuteronomy) 20:19-20** restrains the destruction, forbidding the felling of fruit trees, because — in the text's own words —

"is the tree of the field human, that it should be besieged by you?"

The covenant law of war is not a license for total war. It is a chain of required restraint, beginning with a mandatory offer of peace terms before the first arrow is loosed.

Jermy's account of the diplomatic posture surrounding both wars he discussed directly violates this pattern, and he says so without needing the Tanakh to tell him: he calls it 'diplomatic

incompetence of the highest order' that the West holds meetings on ending the Russia-Ukraine war while 'triumphantly' excluding Russia — one of the two actual belligerents — from the table. He contrasts this with Britain's own diplomatic practice during the Northern Ireland Troubles, where, in his words, 'very, very subtle diplomatic engagement' was maintained with an adversary throughout nearly the whole of that conflict. Devarim (Deuteronomy) 20:10 does not require a nation to trust its adversary. It requires the offer to be made, on the record, before the sword is drawn — a covenant discipline the Tanakh treats as binding regardless of how justified the underlying grievance may be.

V. THE ENERGY IDOL AND RELIANCE ON CHARIOTS

Yeshayahu (Isaiah) 31:1 delivers the prophetic verdict on a nation that trusts its own hardware and alliance strength above covenant wisdom:

"Woe to those who go down to Egypt for help and rely on horses, who trust in chariots because they are many and in horsemen because they are very strong, but do not look to the Holy One of Yisra'el or consult Yahweh."

The indictment is not against strength itself. It is against the specific act of building a strategy on hardware and alliance while refusing counsel and refusing the harder work of understanding the party one is opposing.

Jermey applies almost exactly this diagnosis to Europe's energy posture in secular terms: Europe severed itself from Russian oil, Russian gas — roughly forty percent of its supply — and Russian diesel, on which it depended for farming, fishing, food logistics, and construction, as an instrument of pressure against Russia, without — in his assessment — having built a plan for what would replace that supply. The result, compounded by the closure of the Strait of Hormuz carrying a further share of the world's oil and gas, is what he forecasts as a European recession beginning in autumn, arguably already underway in Germany, and a documented near one-to-one relationship between energy availability and GDP. A nation that removes its own foundational resource as an act of strategic pressure, without having secured an alternative sufficiency, has built a policy on the same structure **Yeshayahu 31:1** condemns: confidence placed in the appearance of strength (sanctions, chariots, horsemen) rather than in a sober accounting first sought through counsel.

VI. SHEFIKHUT DAMIM AND THE NUCLEAR THRESHOLD

Bemidbar (Numbers) 35:33 states the Tanakh's innocent-blood principle in its starkest form:

"You shall not pollute the land in which you live, for blood pollutes the land, and no atonement can be made for the land for the blood that is shed in it, except by the blood of him who shed it."

Shfikhut damim (שְׁפִיכוּת דָּמִים, **the shedding of blood**) is treated in the covenant not as a diplomatic cost to be weighed against strategic benefit, but as a standing moral debt against the land itself. The Tanakh's law of warfare, discussed above in **Devarim (Deuteronomy) 20**, exists precisely to bound how much of that debt a nation is permitted to incur even in a war it believes is justified.

Jermy's account of the strike on Russia's strategic bomber forces — assets deliberately left visible on open airfields under the START treaty specifically so they can be monitored rather than struck — describes a decision that placed the entire European continent within reach of a debt no atonement under any human framework could address: *nuclear exchange*. His own words carry the weight here: Russian doctrine treats an attack on any leg of its nuclear triad as grounds for a nuclear response; Russia, in this instance, chose not to respond; and — his phrase — 'we're playing with fire here.' A covenant institution does not need to take a side in the underlying war to name plainly that an act carrying a live, doctrine-documented risk of nuclear war is a different moral category from conventional strikes, and that the near-miss Jermy describes deserved, and did not receive, the kind of open public debate **Mishlei (Proverbs) 11:14**'s 'abundance of counselors' requires before — not after — the decision was made.

VII. THE FALSE SHEPHERDS — YIRMEYAHU AND YECHEZKEL ON LEADERSHIP FAILURE

Yirmeyahu (Jeremiah) 23:1-2 pronounces judgment in the plainest possible terms on leadership that mishandles the people entrusted to it:

"Woe to the shepherds who destroy and scatter the sheep of my pasture!... You have scattered my flock and have driven them away, and you have not attended to them."
Yechezkel (Ezekiel) 34:2-4

– extends the indictment: shepherds who feed themselves rather than the flock, who rule 'with force and harshness,' and who leave the flock exposed rather than bound up and strengthened.

Jermy, a career military officer who served at the top of the British government as executive assistant to the Chief of Defence Staff, offers a startling secular echo of this exact indictment. Asked to account for Western strategic failure, he does not primarily blame ideology or malice. He names competence: 'This is the worst set of leaders that I think we've got collectively for as long as

I've been alive. He distinguishes 'elite' — a word properly meaning high performance — from the current Western political and military establishment, which he says has failed at every major intervention of this century: Afghanistan, Iraq, Libya, Syria, Ukraine, and now Iran. This is not a partisan complaint. It is the testimony of an insider naming, in his own vocabulary, what the prophets name as the shepherd's covenant failure: leadership that has not attended to the flock it was entrusted with, and whose failure the flock — not the shepherds — will pay for first, in fuel prices, in recession, and, in the worst case Jermy describes, in the first exchange of nuclear weapons on European soil in the history of the arms.

VIII. THE ONLY SANE TERMINUS — SWORDS INTO PLOWSHARES

Against every strategic and economic warning in this document, the Tanakh sets one image as the only terminus that actually resolves the pattern rather than merely managing it. **Yeshayahu (Isaiah) 2:4** — echoed in **Micah 4:3** — declares:

"He shall judge between the nations, and shall decide disputes for many peoples; and 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 anymore."

This is not offered in the Tanakh as a naive hope. It follows directly from **Yeshayahu (Isaiah) 2:3's** condition: nations that go up to be taught **Yahweh's** ways and walk in His paths. The disarmament is the fruit of the instruction, not a policy adopted independent of it.

Jermy closes his own analysis with the identical structural point stated in secular terms: the recession he forecasts, if it lands as he expects by autumn or winter, is — in his words — 'the thing which might bring the Iran war to a closure,' and the Russia-Ukraine war's most survivable path forward is likewise economic exhaustion forcing a return to the negotiating table, not a further round of escalation. He invokes **Barbara Tuchman's** *The Guns of August* and the drift into the First World War as the precedent he most fears repeating. The covenant witness of **Yeshayahu (Isaiah) 2:4** agrees with the destination — an end to the learning of war — while insisting on the deeper cause the secular analysis cannot supply: that peoples do not disarm because exhaustion finally makes it convenient, but because they have first gone up to be taught.

IX. THREE-RELIGION AUDIT — HOW EACH TRADITION IS TESTED BY THIS WARNING

ELEMENT	JUDAISM	CHRISTIANITY	ISLAM
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Central Test	Whether Mishlei's requirement of an abundance of counselors, tested against the covenant standard of Devarim 19:15, governs how a covenant people forms judgment about war and peace.	Whether "blessed are the peacemakers" (Matthew 5:9) is applied before a war escalates, or only invoked in retrospect once its costs are already fixed.	Whether the Qur'an's own restraint on warfare — "do not transgress limits" (2:190) — is honestly applied to strikes that risk nuclear escalation, not only to the conduct of named adversaries.
Covenant Strength	The prophetic tradition (Yirmeyahu, Yeshayahu) is itself the sharpest available check on state power and false reassurance — a resource fully available for renewed use today.	A living tradition of Christian just-war restraint and peace-witness exists and can be applied to nuclear risk specifically, not only to the justice of a war's cause.	Sabr (صَبْر, patient endurance) and the Qur'anic instruction to prefer a peace offer when the enemy inclines to it (8:61) are direct correctives to a diplomacy that excludes the adversary from the table.
Covenant Departure	Treating "abundance of counselors" as satisfied by unanimity within one's own institutions, rather than genuine adversarial counsel, inverts what Mishlei 11:14 actually requires.	Treating uncritical political alliance with any single belligerent as itself a mark of faithfulness collapses the gospel's peace-witness into nationalism the text does not require.	Framing a war of state interests and energy chokepoints as a purely civilizational or religious contest borrows more from modern propaganda than from the Qur'an's own careful legal categories for war.
Covenant Witness	Yirmeyahu 6:16 — stand at the crossroads, ask for the ancient paths, and you will find rest for your souls — is a direct instruction to pause and seek counsel before the next escalation, not after it.	The peacemaker is not passive; Devarim 20:10's peace-offer requirement gives peacemaking a concrete, legislated first step any nation can be held to.	The Qur'an's own prohibition on transgressing limits in war (2:190) and its instruction to incline to peace when the enemy does (8:61) remain live correctives available to every party in this conflict.

X. SEVEN COVENANT DECLARATIONS ON THE COUNSEL OF WAR AND PEACE

#	COVENANT DECLARATION	BASIS
I	Victory in war is granted by wise counsel, not by superior force alone. A nation that closes itself to dissenting, adversarial counsel has already failed the covenant test of wisdom, whatever the battlefield result.	Mishlei (Proverbs) 24:6; 11:14
II	Leaders who tell a people a war is going better, or ending sooner, than the evidence shows commit the covenant crime named in Yirmeyahu — healing the wound lightly and calling it peace when it is not peace.	Yirmeyahu (Jeremiah) 6:14; Devarim (Deuteronomy) 18:22
III	The written Torah requires an offer of peace terms before war is waged, and restrains even lawful war from indiscriminate destruction. A diplomacy that excludes a belligerent from the negotiating table violates this covenant pattern before a single further shot is fired.	Devarim (Deuteronomy) 20:10, 19-20
IV	Confidence placed in weapons, sanctions, and alliance strength while refusing the harder work of understanding the adversary is the exact posture the prophets condemn as reliance on chariots rather than on Yahweh.	Yeshayahu (Isaiah) 31:1
V	An act carrying a documented, doctrine-based risk of nuclear exchange stands in a different moral category from conventional warfare and requires open counsel before, not after, the decision is made. The shedding of blood remains a standing debt against the land regardless of strategic justification.	Bemidbar (Numbers) 35:33
VI	Leadership that has not attended to the flock entrusted to it — whether named by the prophets as false shepherds or by a career military strategist as a failure of competence — will see the cost of that failure fall on the people first.	Yirmeyahu (Jeremiah) 23:1-2; Yechezkel (Ezekiel) 34:2-4
VII	The only terminus that actually ends the learning of war is nations going up to be taught Yahweh's ways — not merely the exhaustion that eventually forces a return to the negotiating table.	Yeshayahu (Isaiah) 2:3-4; Micah 4:3

XI. THE COVENANT CALL

This ministry takes no side in the military contest between Russia and NATO, or in the internal politics of any nation named in this document. Miqdash Bethel's covenant witness is narrower and, we believe, more durable: **Yirmeyahu (Jeremiah) 6:16** instructs a people standing at exactly this kind of crossroads —

"Stand at the crossroads, and look, and ask for the ancient paths, where the good way is, and walk in it, and find rest for your souls."

The ancient path this document identifies is not obscure. It is legislated in **Devarim (Deuteronomy) 20:10**: offer peace before the sword. It is counseled in **Mishlei (Proverbs) 24:6**: seek wide and honest counsel before, not after, the decision for war. It is warned in **Yeshayahu (Isaiah) 31:1**: do not mistake the size of your arsenal for the soundness of your judgment. And it is answered, finally, in **Yeshayahu (Isaiah) 2:4**: the only war that truly ends is the one nations choose to stop learning.

A respected military strategist has told the American public, in a conversation broadcast to millions, that a specific and survivable path away from nuclear risk exists — genuine diplomatic engagement with the adversary, of the kind he says his own government once maintained even with an enemy it fought for decades in Northern Ireland — and that the alternative path, if pursued without correction, risks repeating 1914 with weapons 1914 never had to reckon with. Miqdash Bethel adds only the deeper covenant layer beneath his warning: that the peace he is asking his government to seek is not merely the prudent policy. It is the commanded one.

REFERENCE	SUBJECT	SECTION
Devarim (Deuteronomy) 20:10	Offer terms of peace before laying siege to a city	IV
Devarim (Deuteronomy) 20:19-20	Restraint on destruction even in lawful siege warfare	IV
Devarim (Deuteronomy) 18:22	The test of a word not come true	III
Devarim (Deuteronomy) 19:15	Two-or-three-witness evidentiary standard governing this document	Throughout

Bemidbar (Numbers) 35:33	Shefikhut damim — innocent blood pollutes the land	VI
Yeshayahu (Isaiah) 2:3-4	Nations taught Yahweh's ways beat swords into plowshares	VIII / XI
Yeshayahu (Isaiah) 31:1	Woe to those who rely on chariots and horsemen, not on Yahweh	V
Yirmeyahu (Jeremiah) 6:14	"Peace, peace," when there is no peace	III
Yirmeyahu (Jeremiah) 6:16	Stand at the crossroads and ask for the ancient paths	XI
Yirmeyahu (Jeremiah) 23:1-2	Woe to the shepherds who scatter the flock	VII
Yechezkel (Ezekiel) 34:2-4	False shepherds feed themselves, not the flock	VII
Mishlei (Proverbs) 24:6	By wise guidance you wage war; abundance of counselors brings victory	II / X
Mishlei (Proverbs) 11:14	Where there is no guidance, a people falls	II / VI
Micah 4:3	Parallel vision — swords into plowshares	VIII

"Stand at the crossroads, and look, and ask for the ancient paths, where the good way is, and walk in it, and find rest for your souls."

Yirmeyahu (Jeremiah) 6:16 — The Written Covenant of Yahweh

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