

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

DOCUMENT 271

A TREASURE AMONG ALL PEOPLES

A Covenant Deep Dive into Exodus 19:5–6 — *segullah* (treasured possession), *mamlekhet kohanim* (kingdom of priests), and *goy qadosh* (holy nation)

What Did Yahweh Offer Israel at Sinai, On What Condition, What Do the Three Titles Mean, Who May Belong to His People, and What Does It Mean to the People of Yahweh Today? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✧ JUDAISM	† CHRISTIANITY	✞ ISLAM
Each reader called up to the Torah blesses Yahweh <i>"who chose us from all the peoples and gave us His Torah,"</i> a blessing built on Exodus 19:5 . The Mekhilta teaches that the Torah was first offered to the nations (Bachodesh 5). Whether chosenness is a covenant calling or an inborn quality is still argued within Judaism. Tanakh's own condition, <i>"if you will indeed hear My voice,"</i> is the test.	1 Peter 2:9 applies the words of this verse to the church, <i>"a chosen race, a royal priesthood, a holy nation, a people for His own possession,"</i> following the Greek Septuagint, and Revelation 1:6 and 5:10 echo it. Luther built the <i>"priesthood of all believers"</i> on it (1520). Many churches teach that the church has replaced Israel as the people of the verse. The Tanakh speaks first: to whom the words were spoken, and whether they were ever withdrawn.	The Qur'an recalls the covenant taken at the mountain (Q. 2:63; 7:171), calls the Children of Israel to <i>"fulfill My covenant; I will fulfill your covenant"</i> (Q. 2:40), and says God placed prophets among them and <i>"made you kings"</i> (Q. 5:20). It calls the Muslim community <i>"a middle nation, that you may be witnesses over the people"</i> (Q. 2:143). Tanakh's own words show what that witness was first given to be, and to whom.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh's** own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh's** covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to five questions about **Exodus 19:5–6**: what **Yahweh** offered Israel at Sinai, on what condition, what the three titles *segullah* (*treasured possession*), *mamleket kohanim* (*kingdom of priests*), and *goy qadosh* (*holy nation*) mean, who may belong to the people so named, and what the verses mean for the people of **Yahweh** today. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in ***bold italic*** with their English meaning in parentheses at every occurrence. Scripture references are bold. Verse numbers follow the English version; where the Hebrew numbering differs, it is given in brackets. Scripture is rendered in a literal working translation from the Hebrew. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic commentary, ancient translations, New Testament texts, and the Qur'an are cited as historical and

comparative reference only, in the tables and in the Three-Religion Audit — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The offer at Sinai and its answer; the treasure texts; the priesthood of Aaron and the rebellion of Korah; holiness defined; the stranger who joins
Nevi'im (Prophets)	Joshua, 1 Samuel, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Micah, Zechariah, Malachi	Hearing as obedience; the covenant that outlasts failure; priests of Yahweh and light to the nations; the treasure on the day of judgment
Ketuvim (Writings)	Psalms, Ruth, Ecclesiastes, 1 Chronicles, 2 Chronicles	The treasure of kings; Jacob chosen as treasure; the stranger received; the king who seized the priest's office

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Ancient translations	Greek Septuagint, Exodus 19:5–6 (<i>laos periousios (a people for possession); basileion hierateuma (a royal priesthood)</i>); Targum Onkelos, Exodus 19:6 (<i>"kings, priests"</i>)	How the earliest translators divided or joined <i>"kingdom"</i> and <i>"priests"</i> (Section VI-A)
Ancient Near Eastern texts	Akkadian <i>sikiltu (private treasure)</i> , including a royal seal from Alalakh; Ugaritic <i>sglt (treasured possession)</i> in a Hittite king's letter to the king of Ugarit (KTU 2.39)	The background of <i>segullab (treasured possession)</i> as a word for a ruler's own servant (Section II)
Rabbinic literature	Blessing over the Torah; Mekhilta de-Rabbi Ishmael, Bachodesh 5; Rashi on Exodus 19:6 ; Judah Halevi, <i>Kuzari</i> I	Chosenness in Jewish liturgy and thought; the <i>"princes"</i> reading of <i>kohanim (priests)</i>

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Modern Jewish thought	Mordecai Kaplan and the Reconstructionist prayer book (1945)	The rejection of chosenness in the opposite direction
New Testament	1 Peter 2:5, 9; Revelation 1:6; 5:10; Romans 11:1–2, 29	The verse applied to the church; whether Israel was cast off
Church teaching	Martin Luther, <i>To the Christian Nobility of the German Nation</i> (1520); replacement (supersessionist) teaching	The " <i>priesthood of all believers</i> "; the claim that the church replaced Israel
Qur'an	Q. 2:40, 47, 63, 143; 3:110; 5:12, 20; 7:171	Israel's covenant at the mountain; the Muslim community as a witness nation

I. FRAMING THE QUESTION — WHAT YAHWEH SAID AT THE FOOT OF THE MOUNTAIN

I-A. The Questions as They Are Asked

Two verses at the foot of Sinai tell the people of **Yahweh** who they are. Every tradition that claims the Sinai covenant has read itself into them, and most have read them for privilege before they read them for duty. The questions put to this Institution are direct:

First: what did **Yahweh** offer Israel at Sinai?

Second: on what condition did He offer it, and can it be lost?

Third: what do the three titles mean — a treasured possession, a kingdom of priests, and a holy nation?

Fourth: who may belong to the people so named — only the physical descendants of Jacob, or also the stranger who joins the covenant?

Fifth: what do the verses mean to the people of **Yahweh** today, with no Temple standing and no altar served?

I-B. The Verses in Their Own Words

The verses stand at the beginning of the Sinai narrative. Israel arrived *"in the third month after the children of Israel had gone out of the land of Egypt"* (Exodus 19:1). Moses went up to Elohim, and Yahweh gave him words to carry down, word for word:

"You yourselves have seen what I did to the Egyptians, and how I carried you on eagles' wings and brought you to Myself. And now, if you will indeed hear My voice and keep My covenant, then you shall be My own treasure from among all the peoples, for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel." (Exodus 19:4–6)

The Hebrew of the two verses under study (Exodus 19:5–6) reads:

וְעַתָּה אִם־שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וְהָיִיתֶם לִי סֵגֻלָּה מִכָּל־הָעַמִּים כִּי־לִי
כָּל־הָאָרֶץ וְאַתֶּם תִּהְיוּ־לִי מְמַלְכֶת כְּהֹנִים וְגוֹי קֹדֶשׁ

This study builds on earlier work in the Library and does not repeat it. The June 2026 study *A Kingdom of Priests and a Holy Nation* examined Exodus 19:6 word by word. Doc 265 (*Seven Offices, One King*) examined the office of the priest. Doc 270 (*For Our Good Always*) examined why the commandments are to be kept. Doc 251 (*The Place He Chooses*) tested every group that claims to be the chosen place. The present document reads verses 5 and 6 together as one offer, adds the questions of condition, membership, and present meaning that the June study did not settle, and corrects five points in that study (Section XI).

Every finding below is graded. A finding is **Corroborated** when two or more independent Tanakh witnesses carry it (Deuteronomy 19:15). It is **Single witness** when only one text carries it. It is **Not in the text** when it is taught but the Tanakh does not say it.

II. THE WORD STUDY — WHAT THE HEBREW SAYS

Every word in the two verses carries weight. The table sets out the terms this study relies on.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>shamoa tishme'u</i> (you will indeed hear), שָׁמוּעַ תִּשְׁמָעוּ	H8085	The verb doubled for emphasis: to hear so as to heed. In Hebrew, to hear a command is to obey it	Exodus 19:5; 15:26; Deuteronomy 11:13

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>be-qoli (My voice)</i> , בְּקוֹלִי	H6963	The voice of Yahweh Himself, heard from the mountain	Exodus 19:5; Deuteronomy 4:12, 33
<i>shamar (to keep / guard)</i> , שָׁמַר	H8104	To watch over, guard, and do	Exodus 19:5; Deuteronomy 29:9 [Hebrew 29:8]
<i>berit (covenant)</i> , בְּרִית	H1285	A binding agreement with sworn terms	Exodus 19:5; 24:7–8
<i>segullah (treasured possession)</i> , סִגְלָה	H5459	Private treasure set aside by its owner; used eight times	Exodus 19:5; Ecclesiastes 2:8; Malachi 3:17
<i>ki li kol ha-arets (for all the earth is Mine)</i> , כִּי־לִי כָל־הָאָרֶץ	H776	The ground of the offer: the Owner of everything chooses a treasure	Exodus 19:5; Psalms 24:1
<i>mamlakhah (kingdom)</i> , מַמְלָכָה	H4467	A realm under a king; here in the construct <i>mamlekheth (kingdom of)</i>	Exodus 19:6; 15:18
<i>kohen (priest)</i> , כֹּהֵן	H3548	One who draws near to serve, teach, bless, and distinguish holy from common	Exodus 19:6; Leviticus 10:10–11; Malachi 2:7
<i>goy (nation)</i> , גּוֹי	H1471	A people as a nation among the nations	Genesis 12:2; Exodus 19:6
<i>am (people)</i> , עַם	H5971	A people bound by kinship and relationship	Exodus 19:5; Deuteronomy 7:6
<i>qadosh (holy)</i> , קָדוֹשׁ	H6918	Set apart to Yahweh , belonging to Him and not to common use	Exodus 19:6; Leviticus 19:2; 20:26
<i>nesher (eagle)</i> , נֶשֶׁךְ	H5404	The great bird that carries its young	Exodus 19:4; Deuteronomy 32:11

Four lexical observations govern what follows.

First, the condition is doubled. *Shamoa tishme'u (you will indeed bear)* joins the infinitive to the finite verb, the Hebrew way of pressing a point: not hearing once, but hearing and going on hearing.

The same verb opens the confession of Israel, "**Hear, O Israel**" (**Deuteronomy 6:4**). In the Tanakh hearing **Yahweh**'s voice is not listening for information. It is obedience:

"Behold, to obey is better than sacrifice" (**1 Samuel 15:22**), where the word for "*obey*" is the same *shama* (to hear).

Second, segullah (treasured possession) occurs eight times in the Tanakh. Six times it names the people of **Yahweh** (**Exodus 19:5; Deuteronomy 7:6; 14:2; 26:18; Psalms 135:4; Malachi 3:17**). Twice it names a king's private treasure of silver and gold (**Ecclesiastes 2:8; 1 Chronicles 29:3**). That second use is the key to the first, and Section V examines it. Outside the Tanakh, the related Akkadian *sikiltu* (private treasure) and Ugaritic *sglt* (treasured possession) are attested; in one Ugaritic letter a Hittite king calls the vassal king of Ugarit his servant and his *sglt* (treasured possession). That background is lexical only. It shows the word could name a person who belonged to a ruler in a special way. It adds nothing to doctrine that the Tanakh does not already say.

Third, the reason clause, *ki li kol ha-arets (for all the earth is Mine)*, does not say Israel is the only people **Yahweh** owns. It says the opposite. He owns them all; out of all of them He sets one apart as His own. The choice is made by an owner who lacks nothing.

Fourth, verse 5 calls Israel an *am* (people) and a *segullah* (treasured possession); verse 6 calls Israel a *goy* (nation). The word *goy* (nation) is the ordinary word for the nations of the world, Egypt and Canaan included. Israel is named as a nation among nations, set apart not by a different kind of humanity but by holiness.

III. BEFORE THE OFFER CAME THE DEED

III-A. "You Yourselfs Have Seen"

The offer does not begin with a condition. It begins with an act already done:

"You yourselves have seen what I did to the Egyptians" (**Exodus 19:4**).

Yahweh did not tell Israel to obey so that He would rescue them. He rescued them, and then He asked them to hear His voice. The Ten Words follow the same order:

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

The covenant at Sinai is therefore not a ladder by which slaves climb up to **Yahweh**. It is the terms of life for a people He has already brought out. Obedience is the answer to deliverance, not the price of it.

III-B. Eagles' Wings

The image is *al kanfei nesharim* (on eagles' wings), עַל-כַּנְפֵי נְשָׁרִים. Moses returns to it in his last song:

"As an eagle stirs up its nest, hovers over its young, spreads out its wings, takes them, carries them on its pinions, so Yahweh alone led him, and there was no foreign god with him." (Deuteronomy 32:11–12)

The eagle carries, but it also stirs the nest. The same journey that carried Israel out of Egypt also tested them in the wilderness (Deuteronomy 8:2–3). The carrying is real care, and it has a purpose: to bring the young to the point where they fly.

III-C. "Brought You to Myself"

The destination is named: *va-avi etkhem elai* (and I brought you to Myself), וָאָבָא אֶתְכֶם אֵלַי. Israel was not brought out of Egypt to a mountain, a law code, or a territory first. They were brought to Yahweh. The land, the law, and the sanctuary all follow from that. Any reading of Exodus 19:5–6 that makes the people's identity about land, ethnicity, or institution before it is about Yahweh Himself has read the verse backward.

III-D. The People Answer

Moses set the words before the elders, and the people answered together:

"All that Yahweh has spoken we will do." (Exodus 19:8)

The answer is repeated twice more when the covenant is written and sealed:

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

And after the reading of the book of the covenant, *na'aseh ve-nishma* (we will do and we will hear), נַעֲשֶׂה וְנִשְׁמָע (Exodus 24:7). Then Moses sprinkled the blood:

"Behold the blood of the covenant which Yahweh has made with you concerning all these words" (Exodus 24:8).

The offer of Exodus 19:5–6 was therefore not imposed. It was proposed, answered, written, and sealed. **Three times the people gave their word.**

Finding — what Yahweh offered at Sinai: an offer of covenant relationship, made to a people Yahweh had already delivered, in which they would become His treasure, a kingdom of priests, and a

holy nation, if they would hear His voice and keep His covenant. The deliverance came first (Exodus 19:4; 20:2), and the people accepted the terms freely (Exodus 19:8; 24:3, 7). Corroborated.

IV. THE CONDITION — "IF YOU WILL INDEED HEAR MY VOICE"

IV-A. Hearing Is Keeping

The condition has two halves joined by "**and**": hear My voice, and keep My covenant. They are not two different duties. To hear in the Hebrew sense is to keep. Jeremiah states the whole Sinai offer in one sentence, and he names hearing as its center:

"But this thing I commanded them, saying, Obey My voice, and I will be your Elohim, and you shall be My people; and walk in all the way that I have commanded you, that it may be well with you." (Jeremiah 7:23)

Jeremiah repeats it for the covenant made *"in the day that I brought them out of the land of Egypt"* (Jeremiah 11:4). The prophets read Exodus 19:5 as Moses gave it: the relationship and the hearing go together.

IV-B. Condition and Grace Held Together

Here two errors meet, and the Tanakh refuses both. The first error says Israel's place as Yahweh's treasure is an unconditional ethnic privilege, whatever the people do. The second says that once Israel broke the covenant, Yahweh was finished with Israel forever. The text carries two truths at once.

Witness One — the enjoyment of the status is conditional. The offer itself is conditional:

"if you will indeed hear My voice" (Exodus 19:5).

Moses repeats the condition at the renewal of the covenant on the plains of Moab:

"Yahweh will establish you as a holy people to Himself, as He has sworn to you, if you keep the commandments of Yahweh your Elohim and walk in His ways" (Deuteronomy 28:9).

The exchange of declarations in Deuteronomy 26:17–19 binds the two sides together: Israel declares that it will *"walk in His ways ... and hear His voice,"* and Yahweh declares Israel *"a people for His own treasure ... that you should keep all His commandments."*

Witness Two — the choosing was not earned.

"Not because you were more in number than any people did Yahweh set His love on you and choose you, for you were the fewest of all peoples; but because Yahweh loves you, and because He keeps the oath which He swore to your fathers" (Deuteronomy 7:7–8).

Two chapters later: *"Not for your righteousness or the uprightness of your heart are you going in to possess their land" (Deuteronomy 9:5).*

The treasure was chosen out of love and oath, not merit.

Witness Three — Yahweh's faithfulness outlasts Israel's failure. At the end of the covenant curses, after exile itself has been described, the Torah says:

"And yet for all that, when they are in the land of their enemies, I will not reject them, nor will I abhor them to destroy them utterly and to break My covenant with them; for I am Yahweh their Elohim. But I will remember for their sake the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their Elohim: I am Yahweh." (Leviticus 26:44–45)

Moses says the same: *"He will not forsake you nor destroy you, nor forget the covenant of your fathers which He swore to them" (Deuteronomy 4:31).* Jeremiah ties it to the fixed order of sun, moon, and stars: *"If these ordinances depart from before Me, says Yahweh, then the seed of Israel also shall cease from being a nation before Me forever" (Jeremiah 31:36 [Hebrew 31:35]).*

IV-C. Not My People, and My People Again

Hosea shows both truths in one family. Yahweh told him to name his son *Lo-ammi* (*not My people*), לֹא אֲמִי, *"for you are not My people, and I will not be yours" (Hosea 1:9).* That is the covenant formula of **Exodus 19:5** spoken in reverse. But the same book ends the sentence differently:

"I will say to those who were not My people, You are My people; and they shall say, You are my Elohim" (Hosea 2:23 [Hebrew 2:25]).

The status could be lost in a generation's experience; the covenant was not lost from Yahweh's side.

Finding — the condition:

1. whether a generation lives as Yahweh's treasure, kingdom of priests, and holy nation depends on hearing His voice and keeping His covenant (Exodus 19:5; Deuteronomy 26:17–19; 28:9; Jeremiah 7:23). Corroborated.

2. Yahweh's faithfulness to the covenant He swore is not cancelled by Israel's failure (Leviticus 26:44–45; Deuteronomy 4:31; Jeremiah 31:35–37; Hosea 2:23). Corroborated.
3. That the status is an unconditional ethnic privilege regardless of obedience is **Not in the text.**
4. That **Yahweh** has cast Israel off forever is **Not in the text.**

V. SEGULLAH — MY OWN TREASURE

V-A. The Treasure of Kings

The two uses of *segullah* (*treasured possession*) outside the covenant texts show the picture behind the word. The Preacher, describing everything he gathered as king, writes:

"I gathered for myself also silver and gold, and the treasure of kings and of the provinces" (Ecclesiastes 2:8).

The phrase is *segullat melakhim* (*the treasure of kings*), סְגֻלַּת מְלָכִים. David, giving to the house of Elohim, says: "

because I delight in the house of my Elohim, I have a treasure of my own, of gold and silver, which I give to the house of my Elohim, over and above all that I have prepared" (1 Chronicles 29:3).

A king owns his whole realm, but he also has a treasure of his own: the part he keeps close, values personally, and gives from as he chooses. That is the picture of Exodus 19:5.

Yahweh owns all the earth ("*for all the earth is Mine*"), and out of it He names a people as His own treasure.

Moses joins the two thoughts the same way: "*Behold, the heaven and the heaven of heavens belong to Yahweh your Elohim, the earth also, with all that is in it. Only Yahweh delighted in your fathers to love them, and He chose their seed after them, you above all peoples*" (Deuteronomy 10:14–15).

V-B. The Six Covenant Uses

TEXT	WHAT IS SAID	WHAT IT ADDS
Exodus 19:5	<i>"you shall be My own treasure from among all the peoples"</i>	The offer, with its condition

TEXT	WHAT IS SAID	WHAT IT ADDS
Deuteronomy 7:6	<i>"a people for His own treasure, out of all the peoples on the face of the earth"</i>	The choosing grounded in love and the oath (7:7–8)
Deuteronomy 14:2	<i>"Yahweh has chosen you to be a people for His own treasure"</i>	The treasure shown at the table: what may and may not be eaten
Deuteronomy 26:18	<i>"a people for His own treasure, as He promised you, and that you should keep all His commandments"</i>	The treasure and the commandments declared together
Psalms 135:4	<i>"For Yab has chosen Jacob for Himself, Israel for His own treasure"</i>	The treasure as cause for praise
Malachi 3:17	<i>"And they shall be Mine, says Yahweh of hosts, a treasure, on the day that I make"</i>	The treasure on the day of judgment: those who fear Yahweh

The last use is the most searching. Malachi writes to a generation inside the covenant people that was saying *"It is vain to serve Elohim"* (Malachi 3:14). Then a smaller group appears:

"Then those who feared Yahweh spoke one with another, and Yahweh listened and heard, and a book of remembrance was written before Him for those who feared Yahweh and who thought on His name. And they shall be Mine, says Yahweh of hosts, a treasure, on the day that I make; and I will spare them as a man spares his own son who serves him. Then you shall again distinguish between the righteous and the wicked, between one who serves Elohim and one who does not serve Him." (Malachi 3:16–18)

The first use of the word, in **Exodus 19:5**, is spoken to a whole nation with a condition attached. The last use, in **Malachi 3:17**, shows the condition at work: on **Yahweh's** day the treasure is those who feared Yahweh and thought on His name. The word that opened the covenant closes the prophets, and it closes them with the same test.

V-C. Treasure Is Not Superiority

The Tanakh closes the door on pride three times. Israel was chosen when it was *"the fewest of all peoples"* (Deuteronomy 7:7).

Being chosen brings more judgment, not less: *"You only have I known of all the families of the earth; therefore I will punish you for all your iniquities"* (Amos 3:2).

And the chosen nation is not a different kind of human being: *"Are you not like the children of the Cushites to Me, O children of Israel? says Yahweh"* (Amos 9:7).

Finding — the treasure:

1. *segullah (treasured possession)* names a people **Yahweh** owns as His own out of a world He already owns, chosen out of love and oath (Exodus 19:5; Deuteronomy 7:6–8; 10:14–15; 14:2). Corroborated.
2. **The status brings greater accountability, not superiority of worth** (Deuteronomy 7:7; Amos 3:2; 9:7). Corroborated.
3. On **Yahweh's** day the treasure is marked by fear of **Yahweh** and service (Malachi 3:16–18). **Single witness** for the word in that setting, carried by the condition of Exodus 19:5.

VI. MAMLEKHET KOHANIM — A KINGDOM OF PRIESTS

VI-A. What the Phrase Says

Mamleket kohanim (kingdom of priests), מַמְלֶכֶת כֹּהֲנִים, joins two nouns. The first, *mamleket (kingdom of)*, is in the construct form; the second, *kohanim (priests)*, is a plain plural. The phrase can be read as a kingdom made up of priests, or as a priestly kingdom. Either way, two things are joined in it.

The kingdom has a King, and He is named in the song Israel sang just weeks earlier:

"Yahweh shall reign forever and ever" (Exodus 15:18).

When Israel later asked Samuel for a human king, **Yahweh** said,

"they have not rejected you, but they have rejected Me, that I should not reign over them" (1 Samuel 8:7). The people of Exodus 19:6 are first of all subjects of **Yahweh**.

The citizens of that kingdom are called *kohanim (priests)*. Some ancient and medieval readers divided or softened the phrase; the Comparative Texts table lists them, and Section X weighs them. The Tanakh itself confirms the priestly sense with a second witness. Isaiah, describing the restored people, says:

"But you shall be called the priests of Yahweh; men shall speak of you as the ministers of our Elohim." (Isaiah 61:6)

VI-B. What a Priest Does

The Tanakh defines the priest by what he does. Five functions run through the Torah and the Prophets.

FUNCTION	WHAT THE PRIEST DID IN ISRAEL	WITNESSES
1. Draws near	Comes near to Yahweh to serve Him	Exodus 28:1; Numbers 16:5
2. Teaches	Teaches the statutes; people seek Torah from his mouth	Leviticus 10:11; Deuteronomy 33:10; Malachi 2:7
3. Distinguishes	Distinguishes between holy and common, clean and unclean	Leviticus 10:10; Ezekiel 44:23
4. Blesses in the Name	Puts Yahweh's name on the people so that He blesses them	Numbers 6:23–27; Deuteronomy 10:8
5. Stands between	Bears the people before Yahweh and atones at the altar	Exodus 28:29; Leviticus 16:32–34

A kingdom of priests is a nation that does these things among the nations.

1. **The priest** stands between Yahweh and Israel;
2. **Israel** stands between Yahweh and the world.

The Torah says so in its own terms:

"Keep them therefore and do them, for this is your wisdom and your understanding in the sight of the peoples, who shall hear all these statutes and say, Surely this great nation is a wise and understanding people. ... And what great nation is there that has statutes and judgments so righteous as all this Torah which I set before you this day?" (Deuteronomy 4:6, 8)

The prophets carry the same calling forward: *"I Yahweh have called you in righteousness ... and give you for a covenant of the people, for a light to the nations" (Isaiah 42:6);*

"I will also give you for a light to the nations, that My salvation may be to the end of the earth" (Isaiah 49:6).

The calling began with Abraham: *"in you all the families of the earth shall be blessed" (Genesis 12:3).*

Israel was made a kingdom of priests so that the blessing could reach the families of the earth.

VI-C. The Guard: Korah's Argument

It is often said that **Exodus 19:6** makes every member of the people a priest in the same sense, so that no ordered priesthood is needed. The Torah answers this in its own narrative. Within weeks of Sinai, **Yahweh** set Aaron and his sons apart *"to minister to Me as priests"* (**Exodus 28:1**). When Korah rose against Aaron, he quoted the truth of **Exodus 19:6** to do it:

"You take too much upon you, seeing all the congregation are holy, every one of them, and Yahweh is among them. Why then do you lift yourselves up above the assembly of Yahweh?" (**Numbers 16:3**)

Moses answered, *"In the morning Yahweh will show who are His, and who is holy, and will cause him to come near to Him"* (**Numbers 16:5**).

And **Yahweh** judged the rebellion (**Numbers 16:31–35; 17:1–10** [Hebrew 17:16–25]). Centuries later King Uzziah tried to burn incense in the Temple and was told,

"It is not for you, Uzziah, to burn incense to Yahweh, but for the priests the sons of Aaron, who are consecrated to burn incense" (**2 Chronicles 26:18**); he left the sanctuary a leper.

Korah's sentence was half true. The congregation was holy. **His conclusion was false:** that holiness erased the order Yahweh Himself appointed. **Exodus 19:6** gives the whole nation a priestly calling toward the nations. **It never gave every Israelite the altar.**

VI-D. Why the Altar Went to Levi

The Tanakh records how the service came to one tribe. At the golden calf the sons of Levi stood with Moses (**Exodus 32:26–29**). **Yahweh** then said,

"I, behold, I have taken the Levites from among the children of Israel instead of every firstborn" (**Numbers 3:12**; compare **8:16–18**).

The firstborn belonged to **Yahweh** from the night of the Passover (**Exodus 13:2**), and the Levites were taken in their place. That the firstborn had served as priests before Levi is a common teaching, but the Tanakh does not say it; it says only that the Levites replaced the firstborn as **Yahweh's own**. This Library already corrected that point in an earlier study (see **Doc 267**).

Finding — the kingdom of priests:

1. Yahweh is King of the people of Exodus 19:6 (Exodus 15:18; 1 Samuel 8:7).
Corroborated.
2. The whole nation is called to a priestly function toward the nations: to teach, distinguish, bless, and draw near (Exodus 19:6; Deuteronomy 4:6–8; Isaiah 42:6; 61:6).
Corroborated.
3. The altar service belonged to Aaron's house, and the national calling did not abolish it (Exodus 28:1; Numbers 16:3–5; 2 Chronicles 26:18). **Corroborated.**
4. That the firstborn were priests before Levi is **Not in the text.**

VII. GOY QADOSH — A HOLY NATION

VII-A. Holy Means His

Qadosh (holy) means to be set apart to Yahweh and belonging to Him. Leviticus gives the definition in one sentence:

"And you shall be holy to Me, for I Yahweh am holy, and have separated you from the peoples, that you should be Mine." (Leviticus 20:26)

The verb is *va-avdil (and I separated)*, וַאֲבִדִּל, the same verb used when Elohim separated light from darkness (Genesis 1:4).

Holiness is first something Yahweh does: *"I am Yahweh who sanctifies you"* (Leviticus 20:8).

It is then something the people must live: *qedoshim tihyu (you shall be holy)*, קְדֹשִׁים תִּהְיוּ (Leviticus 19:2). Gift and task stand together, just as grace and condition stood together in Section IV.

VII-B. What Holiness Looks Like

Leviticus 19 opens with *"You shall be holy, for I Yahweh your Elohim am holy"* and then shows what that means. It is not a list of rituals only. It is a whole life:

COMMAND IN LEVITICUS 19	WHAT HOLINESS REQUIRES
Leviticus 19:3	Revere father and mother; keep Yahweh's Sabbaths
Leviticus 19:9–10	Leave the corners of the field and the gleanings for the poor and the stranger

COMMAND IN LEVITICUS 19	WHAT HOLINESS REQUIRES
Leviticus 19:11–13	Do not steal, lie, swear falsely by the Name, or hold back a hired worker's wages overnight
Leviticus 19:14	Do not curse the deaf or put a stumbling block before the blind
Leviticus 19:15–16	Judge justly without favor to poor or rich; do not go about as a slanderer
Leviticus 19:17–18	Do not hate your brother in your heart; do not take vengeance; love your neighbor as yourself
Leviticus 19:33–34	Love the stranger as yourself, for you were strangers in Egypt
Leviticus 19:35–36	Keep just weights and measures

A holy nation is a nation whose fields, courts, markets, and households are ordered by **Yahweh**. Its holiness is seen in how it treats the poor, the blind, the worker, and the stranger. That is why the prophets could accuse a nation full of sacrifices of being unholy (**Isaiah 1:11–17**; **Amos 5:21–24**).

VII-C. A Nation Among the Nations

Israel is a *goy* (nation), the word used for every other nation. The Torah places Israel's holiness in full view of the others:

Yahweh will set Israel *"high above all nations which He has made, for praise, for a name, and for honor, and that you may be a holy people to Yahweh your Elohim"* (**Deuteronomy 26:19**).

The height is for praise to His name, not to theirs. Isaiah says the same: *"This people I formed for Myself; they shall declare My praise"* (**Isaiah 43:21**).

Finding — the holy nation:

1. Holiness means belonging to **Yahweh**, given by Him and lived by the people (**Leviticus 19:2; 20:8, 26**). **Corroborated.**
2. It is lived in justice, mercy, and truth as much as in worship (**Leviticus 19; Isaiah 1:11–17; Amos 5:21–24**). **Corroborated.**
3. Its purpose is the praise of **Yahweh** among the nations (**Deuteronomy 26:19; Isaiah 43:21**). **Corroborated.**

VIII. WHO MAY BELONG TO THE TREASURED PEOPLE?

VIII-A. A Mixed Multitude at Sinai

The people who stood at the mountain were not only the sons of Jacob.

"A mixed multitude went up also with them" (Exodus 12:38).

The Torah gave one law for both: *"One Torah shall be to him who is native-born and to the stranger who dwells among you"* (Exodus 12:49; compare Numbers 15:15–16).

And it commanded love for the stranger in the chapter of holiness itself (Leviticus 19:33–34).

VIII-B. The Stranger Who Joins

The Tanakh names those who came in. Rahab of Jericho *"dwells in Israel to this day"* (Joshua 6:25).

Ruth the Moabite said, *"Your people shall be my people, and your Elohim my Elohim"* (Ruth 1:16), and became the great-grandmother of David (Ruth 4:17). Isaiah opens the door wide:

"Also the sons of the stranger who join themselves to Yahweh, to serve Him, and to love the name of Yahweh, to be His servants, everyone who keeps the Sabbath from profaning it and holds fast My covenant — even them will I bring to My holy mountain and make them joyful in My house of prayer ... for My house shall be called a house of prayer for all peoples." (Isaiah 56:6–7)

The prophets look to a day when the circle widens further: *"And many nations shall join themselves to Yahweh in that day, and shall be My people"* (Zechariah 2:11 [Hebrew 2:15]); *"Blessed be Egypt My people, and Assyria the work of My hands, and Israel My inheritance"* (Isaiah 19:25).

The condition of **Isaiah 56** is the condition of **Exodus 19:5**: the stranger is received when he *"holds fast My covenant."* The way into the treasured people is the same for the stranger as for the native-born: hearing Yahweh's voice and keeping His covenant.

VIII-C. Descent Still Matters

None of this erases the line of promise. **Yahweh** swore to be *"Elohim to you and to your seed after you"* (Genesis 17:7), and He chose Israel *"because He keeps the oath which He swore to your fathers"* (Deuteronomy 7:8). The sons of Jacob were not made common by the stranger's coming in. The stranger was joined to them.

Finding — who may belong:

1. the stranger who joins himself to **Yahweh** and holds fast His covenant is received among His people (**Exodus 12:38, 49; Ruth 1:16; Isaiah 56:6–7; Zechariah 2:11**). **Corroborated.**
2. That the covenant people are closed to all but physical descendants of Jacob is **Not in the text.**
3. That physical descent from the fathers means nothing in **Yahweh's** purpose is also **Not in the text** (**Genesis 17:7; Deuteronomy 7:8; Leviticus 26:45**).

IX. WHAT EXODUS 19:5–6 MEANS TO THE PEOPLE OF YAHWEH TODAY

IX-A. What No One May Claim

Three claims fall away when the verses are read in full.

First: no group may wear the titles while refusing the condition. Jeremiah heard his generation repeat *"The temple of Yahweh, the temple of Yahweh, the temple of Yahweh are these"* while they stole and murdered, and he called it *"lying words"* (**Jeremiah 7:4, 8–10**). A title of the covenant spoken without hearing **Yahweh's** voice is the same lying word.

Second: no human ruler, priest, or institution owns the treasure. It is **Yahweh's** own: *"you shall be My own treasure ... you shall be to Me"* (**Exodus 19:5–6**). The Library applies this to itself as well: Miqdash Bethel does not claim to be the treasured people, the kingdom, or its priesthood. It claims only to point to the written covenant that names them.

Third: no one may claim the altar in **Yahweh's** name without His appointment. The national calling is real, but Korah and Uzziah stand as warnings that it never licensed self-appointed priesthood (**Numbers 16:3–5; 2 Chronicles 26:18**).

IX-B. A Priestly People Without a Temple

The altar is not standing, and Hosea foresaw that Israel would remain *"many days"* without sacrifice (**Hosea 3:4**). Yet the priestly function of **Exodus 19:6** was never only the altar. The Tanakh names offerings that need no altar:

"Let my prayer be set forth before You as incense, the lifting up of my hands as the evening sacrifice" (**Psalms 141:2**); "

Take with you words, and return to Yahweh ... so will we render the calves of our lips" (**Hosea 14:2** [**Hebrew 14:3**]);

"The sacrifices of Elohim are a broken spirit; a broken and a contrite heart, O Elohim, You will not despise" (Psalms 51:17 [Hebrew 51:19]).

IX-C. Eight Marks of the People of Yahweh

The verses ask eight things of anyone who would be counted among the people they describe. Each rests on more than one witness.

#	MARK	WHAT IT MEANS NOW	WITNESSES
I	Hear His voice	Read and heed the written covenant; let it, not tradition, decide	Exodus 19:5; Deuteronomy 6:4; Jeremiah 7:23
II	Keep His covenant	Do the commandments as an answer to deliverance, not as a price for it	Exodus 19:5; 20:2; Deuteronomy 29:9
III	Know whose you are	Identity comes from belonging to Yahweh , not from nation, institution, or ancestry alone	Deuteronomy 14:2; Isaiah 43:1; Leviticus 20:26
IV	Walk humbly	The Owner of all the earth chose you when you were few; there is no room for pride	Exodus 19:5; Deuteronomy 7:7; Amos 9:7
V	Teach and bless	Pass on the covenant to children and neighbors; bless in His name	Deuteronomy 4:9; 6:7; Numbers 6:23–27
VI	Distinguish holy from common	Know the difference between what belongs to Yahweh and what does not, and live by it	Leviticus 10:10; 20:25–26; Ezekiel 44:23
VII	Live holiness as justice	Care for the poor, the worker, the blind, and the stranger; keep honest weights	Leviticus 19:9–18, 33–36; Micah 6:8
VII I	Be a light to the nations	Live so that others say, <i>"Surely this is a wise and understanding people"</i>	Deuteronomy 4:6; Isaiah 42:6; 49:6

Finding — **what the verses mean today:** the titles of Exodus 19:5–6 belong to Yahweh's people as Yahweh defines them, and every generation enters them by hearing His voice and keeping His covenant (Exodus 19:5; Jeremiah 7:23; Isaiah 56:6–7). **Corroborated.** The priestly calling toward the nations continues without a Temple through teaching, blessing, prayer, and holy living

(Deuteronomy 4:6–8; Psalms 141:2; Hosea 14:2). Corroborated. No institution may claim to own the treasure or to stand in the place of the appointed priesthood (Numbers 16:3–5; 2 Chronicles 26:18). Corroborated.

X. THREE-RELIGION AUDIT — HOW EACH TRADITION READS EXODUS 19:5–6

The table sets the three traditions against the findings above. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	☆ JUDAISM	† CHRISTIANITY	☉ ISLAM
Reading today	The blessing over the Torah, <i>"who chose us from all the peoples,"</i> keeps Exodus 19:5 in daily worship. The Mekhilta (Bachodesh 5) teaches that the Torah was offered to other nations first and refused. Rashi reads <i>mamlekbet kohanim (kingdom of priests)</i> as <i>"princes,"</i> citing 2 Samuel 8:18, where David's sons are called <i>kohanim (priests / chief officers)</i> . Targum Onkelos renders <i>"kings, priests."</i>	1 Peter 2:9 applies the verse, through the Septuagint's <i>"royal priesthood,"</i> to a community of Jews and Gentiles; Revelation 1:6 and 5:10 echo it. Luther (1520) drew from it the priesthood of all baptized believers. Replacement teaching holds that the church has taken Israel's place as the people of the verse.	The Qur'an recalls the covenant at the mountain (Q. 2:63; 7:171) and Israel's favor <i>"over the worlds"</i> (Q. 2:47), calls Israel to <i>"fulfill My covenant"</i> (Q. 2:40), and recalls twelve leaders raised up among them (Q. 5:12). It calls the Muslim community <i>"a middle nation"</i> of witnesses (Q. 2:143) and <i>"the best nation brought forth for mankind,"</i> enjoining right and forbidding wrong (Q. 3:110).
Covenant strength	Keeps the verse addressed to the people to whom it was spoken. Keeps the obligation: the blessing names the Torah given as the content of the choosing. Mekhilta's teaching that the nations could have received the Torah honors <i>"for all the earth is Mine."</i>	The opening of the people of Yahweh to those from the nations echoes Isaiah 56:6–7 and Zechariah 2:11. Read carefully, Paul himself denies that Israel was cast off: <i>"Has God rejected His people? By no means"</i> and <i>"the gifts and the calling of God are irrevocable"</i> (Romans	Islam keeps the condition: <i>"fulfill My covenant; I will fulfill your covenant"</i> (Q. 2:40) restates Exodus 19:5. Q. 3:110 ties the community's standing to doing right, not to birth. The witness role of Q. 2:143 echoes the priestly calling of Deuteronomy 4:6–8.

ELEMENT	☆ JUDAISM	† CHRISTIANITY	✱ ISLAM
		11:1, 29), the witness of Leviticus 26:44–45 .	
Covenant departure	Where chosenness is taught as an inborn quality of soul regardless of obedience (a view associated with Judah Halevi's <i>Kuzari</i> , and contested within Judaism), the condition of Exodus 19:5 is dropped. In the opposite direction, Reconstructionist thought removed chosenness from the liturgy (1945), dropping what Leviticus 26:44–45 keeps.	Replacement teaching has no Tanakh witness and stands against Leviticus 26:44–45 and Jeremiah 31:35–37 . Reading the verse as permission for every believer to claim any office overlooks the guard of Korah (Numbers 16:3–5). Applying the titles while setting aside the commandments drops the condition of Exodus 19:5 .	The teaching that the covenant role passed from Israel to another community has no Tanakh witness and stands against Leviticus 26:44–45 and Jeremiah 31:35–37 . The Tanakh contains no transfer of the Sinai covenant.
Covenant witness	The tradition that Israel answered <i>na'aseh ve-nishma (we will do and we will hear)</i> before it understood keeps Exodus 24:7 at the center of Jewish identity. That is the posture the verse asks.	Read from the Tanakh outward, <i>"royal priesthood"</i> is a call to the functions of Deuteronomy 4:6–8 and Isaiah 42:6 — teaching, blessing, holy living — not a title that cancels Israel.	A <i>"middle nation"</i> of witnesses who <i>"enjoin what is right"</i> describes what a kingdom of priests was first given to be. The Tanakh asks every community that claims the calling to show it in the life of Leviticus 19 .

XI. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. Five points in the June 2026 study *A Kingdom of Priests and a Holy Nation* (**Exodus 19:6**) need correction or refinement.

Correction 1 — the uses of *segullah* (treasured possession). The June study's word table says *segullah* (treasured possession) is *"always of Yahweh's personal treasured people."* Two of the eight uses are not: **Ecclesiastes 2:8** (the treasure of kings) and **1 Chronicles 29:3** (David's own gold

and silver). Six of eight name **Yahweh**'s people. The two others are what explain the word (Section V-A).

Correction 2 — the Arabic root. The June study traced *segullah (treasured possession)* to an Arabic root "*sajala, to fold up for safekeeping.*" This study could not confirm that derivation in the lexicons on the Institution's approved list. The cognates scholars cite are Akkadian *sikiltu (private treasure)* and Ugaritic *sglt (treasured possession)*. The Arabic line should be withdrawn unless a lexicon source is supplied.

Correction 3 — the condition stated too far. The June study says the condition of verse 5 "*dismantles all theological frameworks*" that treat election as unconditional, and that disobedience forfeits the status. The condition is real (Section IV-A), but the Tanakh also says **Yahweh** chose Israel out of love and oath, not merit (**Deuteronomy 7:7–8**), and will not break His covenant even in exile (**Leviticus 26:44–45; Jeremiah 31:35–37**). The sentence should read that the condition governs whether a generation lives in the status, while **Yahweh**'s faithfulness to the covenant is not cancelled by Israel's failure.

Correction 4 — the grammar. The June study says *kohanim (priests) "appears in the plural construct here."* It is *mamlekhet (kingdom of)* that is in the construct state; *kohanim (priests)* is a plain (absolute) plural (Section VI-A).

Correction 5 — the national priesthood guarded. The June study calls the calling "*a democratic priestly calling*" and says "*the function precedes the institution.*" The national calling is real (Section VI-B), but the Torah guards it at once with the Aaronic priesthood (**Exodus 28:1**) and with the judgment of Korah, who used the holiness of the whole congregation to deny that order (**Numbers 16:3–5**). The June study should note that the national calling never gave every Israelite the altar.

The June study was also built before the Doc 250 standard (Hebrew book names, older contact block). Its main conclusions stand: **Yahweh** is King, the nation's calling is priestly, holiness is covenant belonging lived in all of life, and the calling serves all nations.

XII. SEVEN COVENANT DECLARATIONS ON EXODUS 19:5–6

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 delivered Israel before He asked anything of them. The covenant is the answer to deliverance, not its price.	Exodus 19:4; 20:2; Deuteronomy 7:8
II	The people of Yahweh are His own treasure, chosen by the Owner of all the earth out of love and oath, not merit.	Exodus 19:5; Deuteronomy 7:6–8; 10:14–15
III	Living as that treasure depends on hearing His voice and keeping His covenant; His faithfulness to the covenant He swore is not cancelled by failure.	Exodus 19:5; Deuteronomy 28:9; Leviticus 26:44–45; Jeremiah 31:35–37
IV	Yahweh is the King of this kingdom; no human ruler stands in His place.	Exodus 15:18; 19:6; 1 Samuel 8:7
V	The whole people is called to a priestly function toward the nations — to teach, distinguish, bless, and draw near — without erasing the order Yahweh appointed.	Exodus 19:6; Deuteronomy 4:6–8; Isaiah 61:6; Numbers 16:3–5
VI	Holiness is belonging to Yahweh , given by Him and lived in justice, mercy, truth, and worship.	Leviticus 19:2; 20:8, 26; Micah 6:8
VII	The stranger who holds fast the covenant is received among His people, so that Yahweh 's praise reaches the end of the earth.	Exodus 12:49; Isaiah 49:6; 56:6–7; Zechariah 2:11

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

Behind the question of what **Exodus 19:5–6** means there is usually a person who wants to know whether he belongs to **Yahweh**'s people, and what belonging asks of him. Tanakh's answer is fivefold.

First: remember what He has done. Before any command, **Yahweh** says, *"You yourselves have seen"* (**Exodus 19:4**). Begin with the deliverance, and the commandments will be read as gifts.

Second: hear His voice. The condition has not changed. The covenant is entered and lived by hearing and doing (**Exodus 19:5; 24:7; Jeremiah 7:23**).

Third: you are His, not your own. The treasure is **Yahweh**'s own (**Exodus 19:5**), and no institution, this one included, owns you in His place. Walk humbly, for He chose the fewest of peoples (**Deuteronomy 7:7**).

Fourth: serve as a priest where you stand. Teach your children (Deuteronomy 6:7), bless in His name (Numbers 6:27), pray as incense (Psalms 141:2), and know the difference between holy and common (Leviticus 10:10).

Fifth: be holy in the way Leviticus 19 is holy. Leave the corner of the field, pay the worker on time, love the stranger as yourself (Leviticus 19:9–10, 13, 34). A holy nation is seen first in how it treats the least.

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Hosea 2:23	You are My people again	IV-C
Hosea 3:4	Many days without sacrifice	IX-B
Hosea 14:2	The calves of our lips	IX-B; IX-C
Amos 3:2	You only have I known; therefore I will punish	V-C
Amos 5:21–24	Let justice roll down	VII-B; VII-C
Amos 9:7	Like the Cushites to Me	V-C; IX-C
Micah 6:8	Do justice, love mercy, walk humbly	IX-C; XII
Zechariah 2:11	Many nations shall be My people	VIII-B; VIII-C; X; XII
Malachi 2:7	The lips of the priest keep knowledge	II; VI-B
Malachi 3:14, 16–18	The treasure on the day Yahweh makes	II; V-B; V-C
Psalms 24:1	The earth is Yahweh's	II
Psalms 51:17	A broken and contrite heart	IX-B
Psalms 135:4	Israel chosen for His own treasure	II; V-B
Psalms 141:2	Prayer as incense	IX-B; IX-C; XIII
Ruth 1:16	Your people shall be my people	VIII-B; VIII-C
Ruth 4:17	Ruth in the line of David	VIII-B
Ecclesiastes 2:8	The treasure of kings	II; V-A; XI
1 Chronicles 29:3	David's own treasure given to the house	II; V-A; XI
2 Chronicles 26:18	Uzziah and the incense	VI-C; VI-D; IX-A; IX-C

"And now, if you will indeed hear My voice and keep My covenant, then you shall be My own treasure from among all the peoples, for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation."

Exodus 19:5–6 — The Written Covenant of Yahweh

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