

MIQDASH BETHEL COVENANT INSTITUTION

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

DOCUMENT 249 • CONDENSED EDITION

LITTLE BY LITTLE

A Covenant Deep Dive into Teaching the Tanakh to One Coming Out of Religious Deception
— *me'at me'at (little by little)* — Without Overloading Him and Without Offending Him

*How Does a Man of Yahweh Give the Covenant to a Newcomer Without Burying Him
Under It or Wounding Him in the Giving?*

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✧ JUDAISM	† CHRISTIANITY	☪ ISLAM
The Talmud directs that a prospective convert be told <i>"some of the lenient mitzvot and some of the stringent mitzvot,"</i> and that he not be overwhelmed (Yevamot 47a). The Tanakh's own rule is older: <i>me'at me'at (little by little)</i> (Exodus 23:30).	Paul wrote, <i>"I fed you with milk, not solid food, for you were not yet able"</i> (1 Corinthians 3:2). The Tanakh gives the pattern first: teaching that falls <i>"as the rain ... upon the tender grass"</i> (Deuteronomy 32:2).	Islamic tradition holds that the Qur'an was revealed in stages <i>"that you might recite it to the people at intervals"</i> (Q. 17:106). The Tanakh's older witness: Yahweh led Israel by the long road <i>"lest they return to Egypt"</i> (Exodus 13:17).

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 is the condensed edition of Doc 249, prepared under the printing plan of Doc 334 (And Gave the Sense) so that teachers can print it in a few pages. It keeps the scripture witnesses, the findings, the order of teaching, the counsels, and the declarations of the full study. The Tanakh Books Cited and Comparative Texts tables, the detailed research section, the Three-Religion Audit, and the Scripture Index remain in the full edition. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear in bold throughout. Tanakh books are cited by their English names only. Hebrew transliterations appear in *bold italic (with the English meaning)*. Scripture references are bold. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].** Scripture is rendered in a literal working translation from the Hebrew. Findings are graded Corroborated, Single witness, or Not in the text; outside research is a witness from the created world, never an authority over the text. Rabbinic literature, the New Testament, and the Qur'an are cited as comparative reference only. The Written Tanakh governs all conclusions.

I. THE QUESTION — TWO DANGERS

A person leaves a system of religious deception — a church that taught him the covenant was nailed away, a movement that sold him a false calendar or a false prophet, a synagogue or mosque that buried the written text under later tradition, or a group that ruled his life by fear. Now he opens the Tanakh for himself and meets a teacher who has studied it for years. How does that teacher give him the covenant without burying him under it, and without wounding him in the giving?

There are two dangers. **Overload** pours out in one sitting what took the teacher twenty years to learn. **Offense** delivers true things in a way that shames the listener, attacks the people he loves, or treats his years in the old system as stupidity rather than inheritance. The Tanakh speaks to both.

II. THE HEBREW VOCABULARY OF TEACHING

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>moreh</i> (teacher / early rain) מוֹרֶה	H4175	From <i>yarah</i> (to teach): both "teacher" and the early rain that softens hard ground	Joel 2:23; Isaiah 30:20
<i>me'at me'at</i> (little by little) מְעַט מְעַט	H4592	A little, then a little: gradual, piece by piece	Exodus 23:30; Deuteronomy 7:22
<i>qotser ruach</i> (shortness of spirit) קָצֵר רוּחַ	H7115 / H7307	Exhaustion, anguish — no room left to receive	Exodus 6:9
<i>peti</i> (simple / open) פֶּתִי	H6612	The untaught beginner — open, not yet formed; not a fool	Psalms 19:7 [Hebrew 19:8]; 119:130

The vocabulary carries its own instruction. Teacher and early rain share one root: rain that falls in drops is received, but a flood runs off hard ground. The command *shinnantam* (teach them diligently) comes from a word for sharpening — many light strokes (Deuteronomy 6:7). And the beginner has a name that is not an insult: the *peti* (simple / open) is the very person the covenant was made for (Psalms 19:7). He is not a fool to be corrected; he is a beginner to be formed.

III. FIVE WITNESSES THAT YAHWEH HIMSELF TEACHES LITTLE BY LITTLE

Witness One — Exodus 23:29–30 and Deuteronomy 7:22: Little by Little

"I will not drive them out from before you in one year, lest the land become desolate and the beast of the field multiply against you. Little by little I will drive them out from before you, until you have increased and inherit the land" (Exodus 23:29–30).

Yahweh could have cleared the land in a day. He refused, and gave the reason: a land emptied faster than it can be filled goes wild. Tear down every false belief in one conversation, and what grows first in the emptied field is despair: if everything he was taught was false, why trust the Tanakh? The old ground is taken as the new ground can be held.

Witness Two — Exodus 13:17–18: Not by the Short Road

"Elohim did not lead them by the way of the land of the Philistines, although it was near; for Elohim said, Lest the people repent when they see war, and return to Egypt" (Exodus 13:17).

The short road ran through a war the newly freed people were not ready to face. The shortest road to the full truth may run straight through a newcomer's family, former teachers, and holidays; lead him that way too soon and he will go back to Egypt. The long road is not a compromise with the truth; it is Yahweh's own route.

Witness Three — Exodus 6:9: They Could Not Hear

"And Moses spoke so to the children of Israel, but they did not listen to Moses because of shortness of spirit and because of hard bondage" (Exodus 6:9).

The message was true, yet Israel could not receive it because of *qotser ruach (shortness of spirit)*; the text places the failure in the listener's condition and does not condemn them for it. The teacher's first work may be to lighten the load before adding to it.

Witness Four — Deuteronomy 32:2: As the Rain on Tender Grass

"Let my teaching drop as the rain; let my speech distill as the dew, as the small rain upon the tender grass, and as the showers upon the herb" (Deuteronomy 32:2).

Moses named four kinds of water, and none of them is a flood. The hardest rebuke in the Torah follows, yet it begins as dew: the manner is gentle even when the content is severe.

Witness Five — Genesis 33:13–14: According to the Pace of the Children

"If they are driven hard one day, all the flock will die ... I will lead on slowly, according to the pace of the livestock that goes before me and according to the pace of the children" (Genesis 33:13–14).

Jacob knew that animals with young, and children, are *rakkim (tender)*, and that one day at a strong man's pace would kill them. He chose *le'itti (at my slow pace)*. The teacher sets the pace by the slowest feet in front of him, not by his own.

Finding — Five witnesses in three books of the Torah establish that the Tanakh's own pattern of leading and teaching is gradual: little by little, by the longer road, with regard for the listener's capacity, as rain and not flood, and at the pace of the tender. **Grading: Corroborated.** Gradual teaching is not a modern softening of the covenant; it is the covenant's own method.

IV. THE WEIGHT A PERSON CAN CARRY

"Have you found honey? Eat only what is sufficient for you, lest you be filled with it and vomit it" (Proverbs 25:16).

The covenant is *"sweeter than honey"* (Psalms 19:10 [Hebrew 19:11]), but honey eaten past *dai* (*sufficiency*) comes back up — and the person may come to associate the taste of the covenant with the sickness that followed. The teacher can be overloaded too: Jethro saw Moses teaching *"from morning until evening"* and warned, *"You will surely wear away, both you and this people"* (Exodus 18:13, 18). Share the work — with the text itself, with the covenant community, and with time.

IV-A. What Isaiah 28:10 Actually Says

"Precept upon precept, line upon line" is often quoted as a method of study, but in context it is most often read as the drunken priests mocking Isaiah's message as baby-talk (Isaiah 28:7–9). **Grading: Not in the text** as a commanded method. But the same passage holds the principle that is established, spoken by Yahweh Himself: *"This is the rest; give rest to the weary"* (Isaiah 28:12).

Signs of overload. Silence and nodding (Exodus 6:9), arguing every point (Proverbs 18:19), weeping (Nehemiah 8:9), all-or-nothing conclusions (Deuteronomy 7:22), and withdrawal (Exodus 13:17). None of these means the person is rejecting Yahweh; they mean the pace or the manner must change. Stop adding, listen, and let what has been given take root.

V. THE MANNER OF THE TEACHER — WITHOUT NEEDLESS OFFENSE

"A soft answer turns away wrath, but a harsh word stirs up anger" (Proverbs 15:1).

Soft speech is not weak speech: *"a soft tongue breaks the bone"* (Proverbs 25:15). Hard speech makes the listener defend himself; soft speech lets him lower his guard long enough to consider. The Servant was given *"the tongue of the learned, that I should know how to sustain the weary with a word"* (Isaiah 50:4) — one word, the right one, in its season (Proverbs 15:23; 25:11).

Listen first. *"He who answers a matter before he hears it, it is folly and shame to him"* (Proverbs 18:13). *"Counsel in the heart of a man is deep water, but a man of understanding will draw it out"* (Proverbs 20:5).

Gentle without being false. The Servant will not break *"a bruised reed"* — and in the same verse *"brings forth justice in truth"* (Isaiah 42:3). The Tanakh never asks the teacher to call deception truth. It asks him to say true things in a way that does not break what is already bruised.

The offense of the truth and the offense of the teacher. Some offense cannot be avoided: **Ezekiel** spoke *"whether they will hear or whether they will refuse"* (**Ezekiel 2:7**), and *"faithful are the wounds of a friend"* (**Proverbs 27:6**). When a person is offended because the written covenant contradicts what he was taught, the teacher may grieve, but he has not sinned. When he is offended because the teacher mocked, rushed, shamed, or attacked the people he loves, the offense is the teacher's own — a *mikhshol* (*stumbling block*) set before one who cannot yet see (**Leviticus 19:14**). **Grading: Corroborated** (**Proverbs 27:6; Leviticus 19:17–18**).

VI. HOW THE TANAKH'S TEACHERS TAUGHT

Elisha and Naaman. **Elisha** gave the foreign commander one instruction — *"Go and wash in the Jordan seven times"* (**2 Kings 5:10**). When the healed Naaman raised a hard question about bowing in the house of Rimmon, **Elisha** answered, *lekh le-shalom (go in peace)* (**2 Kings 5:19**). The prophet did not load a new believer with every consequence of his faith on the first day.

Nathan and David. **Nathan** did not open with the charge. He told the story of the poor man's one ewe lamb, let David judge it, and then said, *"You are the man"* (**2 Samuel 12:1–7**). The truth was not softened; the approach was.

Ezra and the Levites. They read the Torah *"distinctly, and gave the sense, and caused them to understand the reading"* (**Nehemiah 8:8**). When the people wept, the leaders did not press the conviction further: *"Do not mourn or weep ... for the joy of Yahweh is your strength"* (**Nehemiah 8:9–10**). The next day the people came back for more (**Nehemiah 8:13**). When the truth brings grief, the teacher stops, points to **Yahweh's** joy, and lets the person return tomorrow.

Two warnings. Job's friends did best in their seven days of silence (**Job 2:13**); when they spoke, **Yahweh** said, *"You have not spoken of Me what is right"* (**Job 42:7**). Eli took Hannah's anguish for drunkenness (**1 Samuel 1:12–15**). A newcomer may look like a rebel when he is a person of sorrowful spirit.

VII. WHAT THE ONE COMING OUT IS CARRYING

"O Yahweh ... to You the nations shall come from the ends of the earth and say, Surely our fathers have inherited lies, vanity, and things in which there is no profit" (**Jeremiah 16:19**).

The word is *nachal (to inherit)*. The falsehood was handed down to him the way land and names are handed down. He is not to be shamed for believing what his parents and teachers taught him; his coming to **Yahweh** is prophecy fulfilled, not a fool exposed.

Yahweh's charge against the false shepherds was not only doctrinal: *"with force and with harshness you have ruled them"* (Ezekiel 34:4). The new teacher must not become another harsh shepherd, correct in doctrine but still ruling with force. **Yahweh** taught Ephraim to walk *"taking them by their arms,"* drawing them *"with cords of a man, with bands of love,"* lifting the yoke and bending down to feed them (Hosea 11:3–4).

Outside research agrees: leaving a faith brings grief and loss of community (Barbour 1994; Streib and Hood 2009), and beginners hold only a few new ideas at once and remember best what is spaced over time (Cowan 2001; Cepeda et al. 2006). **Grading: Corroborated** as a witness from the created world. The claim that correction always makes people dig in harder is **Not established** (Wood and Porter 2019); what hardens people is usually the manner, not the fact. Where a person shows serious distress, help him find qualified help (Proverbs 11:14).

VIII. THE ORDER OF TEACHING

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

Before one commandment was given at Sinai, **Yahweh** told Israel who He was and what He had done: *"I bore you on eagles' wings and brought you to Myself"* comes before *"if you will indeed obey My voice"* (Exodus 19:4–5). Who **Yahweh** is, what He has done, and then what He asks. Begin with His character: *"merciful and gracious, slow to anger"* (Exodus 34:6). The Tanakh's own summaries then give him the frame: *"fear Yahweh your Elohim, walk in all His ways, love Him, and serve Him"* (Deuteronomy 10:12–13); *"do justice, love mercy, and walk humbly with your Elohim"* (Micah 6:8).

STAGE	FOCUS	TANAKH BASIS	HOLD BACK FOR NOW
1. Who Yahweh is	His Name, character, and deliverance; He receives all who come	Exodus 3:15; 34:6–7; Isaiah 56:6–7	Name-pronunciation debates; the errors of the old system
2. The covenant core	The Ten Words; what Yahweh requires; love of Yahweh and neighbor	Exodus 20:1–17; Deuteronomy 6:4–5; Micah 6:8	Detailed rulings; disputed applications
3. Reading for himself	How to read the Tanakh and test every teacher by it	Deuteronomy 17:19; Nehemiah 8:8	The teacher's own system; long proof-text lists

STAGE	FOCUS	TANAKH BASIS	HOLD BACK FOR NOW
4. Walking it out	One practice at a time: Sabbath, then clean food, then the appointed times	Exodus 23:30; Deuteronomy 5:12–15; Leviticus 11; 23	Demanding every change at once
5. Deeper and disputed matters	Calendar, prophecy, how traditions departed from the text	Deuteronomy 29:29 [Hebrew 29:28]; Proverbs 25:2	Nothing — but taught when asked, and graded honestly

Stage three is the goal: the king read his own copy of the Torah (**Deuteronomy 17:19**), and *"they shall all know Me"* (**Jeremiah 31:34** [Hebrew 31:33]). He must not be made dependent on a new human authority. And *"I do not know"* and *"the text does not say"* are covenant answers (**Deuteronomy 29:29**).

IX. TWELVE COUNSELS FOR THE TEACHER

#	COUNSEL	BASIS
1	Listen before you teach. Ask what he believed, what he questions, and what he fears losing.	Proverbs 18:13; 20:5
2	Answer the question he asked — not ten he did not.	Proverbs 15:23; 25:11
3	One truth per sitting. End while he still wants more.	Exodus 23:30; Proverbs 25:16
4	Open the text; do not merely quote it. Let him read with his own eyes.	Nehemiah 8:8; Deuteronomy 17:19
5	Start with who Yahweh is, not with what was wrong in the old system.	Exodus 19:4–5; 20:2; 34:6
6	Do not attack his former teachers or his family. Show the text; let him conclude.	Exodus 20:12; 2 Samuel 12:1–7
7	Do not shame his past. He inherited it.	Jeremiah 16:19; Isaiah 42:3
8	Separate the plain from the disputed. Grade honestly; say <i>"I do not know."</i>	Deuteronomy 19:15; 29:29
9	Watch the load. When he weeps or shuts down, stop adding and restore joy.	Nehemiah 8:9–12; Exodus 6:9

#	COUNSEL	BASIS
10	Repeat without impatience. Repetition is the covenant's method.	Deuteronomy 1:5; 6:7
11	Leave him free to choose. Set life before him; do not coerce.	Deuteronomy 30:19; Joshua 24:15
12	Pray for him, and keep the door open if he steps back.	1 Samuel 12:23; Ezekiel 34:16

X. CORRECTIONS TO EARLIER LIBRARY MATERIAL

Correction 1 — Doc 249 (full edition). Its masthead and closing block still carry the old website, miqdashbethel.org (Doc 334, Section XII). This edition uses miqdashbethel.ai; the full edition should be updated before printing.

XI. SEVEN COVENANT DECLARATIONS ON TEACHING THE NEWCOMER

No declaration rests on a single text (**Deuteronomy 19:15**).

#	COVENANT DECLARATION	BASIS
I	Yahweh Himself teaches and leads little by little, by the longer road when the shorter would turn the people back.	Exodus 23:29–30; 13:17; Deuteronomy 7:22
II	A person can be unable to receive a true word because of the weight he carries. The teacher must reckon with the listener's capacity.	Exodus 6:9; Genesis 33:13–14; Proverbs 25:16
III	Teaching falls as rain and dew, repeated through daily life, not poured out as a flood in one sitting.	Deuteronomy 32:2; 6:7; Nehemiah 8:18
IV	The covenant is taught in Yahweh's order: who He is and what He has done, then what He requires.	Exodus 19:4–5; 20:2; Deuteronomy 10:12–13; Micah 6:8
V	Soft speech and a word in season are commanded wisdom. The teacher must never add his own offense to the offense of the truth.	Proverbs 15:1; 25:11, 15; 27:6; Isaiah 42:3

#	COVENANT DECLARATION	BASIS
VI	The one coming out of deception inherited falsehood and is not to be shamed for it, nor ruled with force and harshness.	Jeremiah 16:19; Ezekiel 34:4, 16; Hosea 11:3–4
VII	The goal is a person who knows Yahweh and reads the text for himself. The teacher must remember that he, too, was once a stranger.	Deuteronomy 17:19; Jeremiah 31:34; Deuteronomy 10:19

"Let my teaching drop as the rain; let my speech distill as the dew, as the small rain upon the tender grass, and as the showers upon the herb."

Deuteronomy 32:2 — The Written Covenant of Yahweh

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