

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

DOCUMENT 333

THE WORD IS VERY NEAR YOU

A Covenant Explanation of Why Miqdash Bethel Lets the Text Define the Text — written
from **Deuteronomy 30:11–14**

*Why Does Miqdash Bethel Read the Tanakh by Its Own Words and Its Own Witnesses,
What Does That Offer the Skeptic and the One Who Has Been Misled, and How Does the
Text Answer the Honest Objections to the Method? — An Open Explanation for Every Person
Searching for the Truth*

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

☆ JUDAISM	† CHRISTIANITY	✠ ISLAM
The written Torah says the word is near — <i>"in your mouth and in your heart"</i> (Deuteronomy 30:14) — and was read aloud to men, women, children, and strangers (Deuteronomy 31:12). Rabbinic tradition holds that an Oral Torah was given beside it. Miqdash Bethel tests every such claim against the written words, by which the covenant was made (Exodus 34:27).	The New Testament records the Bereans searching the scriptures daily to see whether what they heard was so (Acts 17:11). The scriptures they searched were the Tanakh. Miqdash Bethel asks every reader to make the same test of every teacher — Miqdash Bethel included.	The Qur'an calls the Torah guidance and light (Q. 5:44) and tells the one in doubt to ask those who read the scripture before him (Q. 10:94). Miqdash Bethel opens that Torah in its own words, so it can be read and tested by anyone.

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 explains, for every person searching for the truth within the text, why Miqdash Bethel reads the written Tanakh by its own language and its own witnesses, and how the text answers the objections raised against that method. **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 the English meaning, also in bold italic, in parentheses at every occurrence. 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. 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 literature, the New Testament, the Qur'an, and the outside AI evaluation discussed in Section VI are cited only as historical and comparative reference — 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	Do not add or take away; the word is near; the witness law; the covenant made according to written words; Sabbath work defined; the secret and the revealed
Nevi'im (Prophets)	Joshua, 1 Samuel, Isaiah, Jeremiah, Amos, Malachi	The whole Torah read to all; the seer and the prophet; the commandment of men; the lying pen; inherited lies; to the Torah and the testimony
Ketuvim (Writings)	Psalms, Proverbs, Nehemiah, 2 Chronicles	Making wise the simple; do not add to His words; the prudent man; the reading given its sense; the stiffened neck

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Rabbinic literature	Mishnah Avot 1:1	The claimed chain of an Oral Torah from Sinai
New Testament	Acts 17:11	The Bereans testing teaching against the scriptures
Qur'an	Q. 5:44; 10:94; the doctrine of tahrif (alteration)	The Torah called guidance and light; asking the readers of the earlier scripture
AI evaluation	Google Gemini, answers to three questions about Miqdash Bethel, October 2026	An outside summary of the method, its nearest parallels, and the objections raised against it (Sections V–VI)

I. FRAMING THE QUESTION — WHY THIS DOCUMENT IS WRITTEN

I-A. To Instruct, Not to Argue

Most people who come to the Hebrew scriptures are seeking the truth that is in the text. Many of them have been let down along the way — by religion, by parents, by teachers, by men who claimed to speak

for **Yahweh** and did not. Some now question everything. Others were taught so long and so firmly that even a plain statement of the text is hard to receive. This document is written for both.

It is not written to argue, to convince, to indoctrinate, or to mislead. It is written to explain, openly, what Miqdash Bethel Covenant Institution does with the text and why — so that anyone who wonders about its intentions can see the method for himself and test it.

The word the Tanakh uses for its own instruction makes the purpose plain. *Torah (instruction)*, תּוֹרָה H8451, comes from the root *yarah (to point / to teach)*, יָרָה H3384. The text joins the two words itself: *"according to the torah which they teach you"* (Deuteronomy 17:11), and *"they shall teach Jacob Your judgments, and Israel Your torah"* (Deuteronomy 33:10). The covenant was given to be taught — pointed out, the way one points out a road — not to be argued into men.

Finding — the purpose of the written covenant is instruction that can be taught to every person. **Corroborated** (Deuteronomy 17:11; 33:10; 6:6–7).

I-B. The Purpose of Miqdash Bethel

Miqdash Bethel exists to return the plain instruction of the Tanakh to the people — free of the commentary of men, read by the logic of its own words, and defined by the language in which it was written. Its approach is meant to be humble and simple, so that even a child can find the way into the covenant and learn its instructions. It does not ask anyone to trust Miqdash Bethel. It asks every reader to open the text and check.

II. WHAT MIQDASH BETHEL DOES — THE METHOD IN FIVE STEPS

Every document in the Miqdash Bethel library is built by the same five steps. None of them is hidden, and each can be checked by the reader.

#	STEP	WHAT IT MEANS	WHY
1	One text	The written Tanakh is the sole binding authority. Every later writing is read as comparative reference only.	Deuteronomy 4:2; Isaiah 8:20
2	The language defines the words	Each key word is studied in Hebrew. The lexicons (BDB, HALOT, Gesenius) are used as language tools, and every meaning they give is checked against how the word is used in the Tanakh itself.	Proverbs 30:5–6; Jeremiah 8:8

#	STEP	WHAT IT MEANS	WHY
3	The text explains the text	A word or phrase is read beside its other uses, so that the writers of the Tanakh set their own definitions.	Numbers 9:18; 1 Samuel 9:9
4	Two or three witnesses	Every finding is graded Corroborated (two or more independent Tanakh witnesses), Single witness , or Not in the text .	Deuteronomy 17:6; 19:15
5	The same law for ourselves	Every document carries a Corrections section. When earlier Miqdash Bethel work is found in error, the error is named and fixed.	Deuteronomy 19:19; Leviticus 5:1

Taken one at a time, none of these steps is new. Others have held to the Hebrew text alone, and others have compared scripture with scripture. What Miqdash Bethel knows of no other body doing is all five together: the Tanakh alone, the words defined by the Hebrew, every finding graded openly by the two-or-three-witness law, the three great traditions addressed at once, and the institution's own earlier work corrected in public by the same standard. This is said not as a boast. It is said so that the reader knows exactly what he is being offered, and can hold Miqdash Bethel to it.

III. WHY THE TEXT ITSELF REQUIRES THIS METHOD

Miqdash Bethel did not invent its method and then look for verses to support it. The method is what the text commands about itself. Four requirements stand, each on more than one witness.

III-A. Do Not Add, Do Not Take Away

"You shall not add to the word which I command you, and you shall not take away from it, that you may keep the commandments of Yabweh your Elohim which I command you."

(Deuteronomy 4:2)

לֹא תִסְפוּ עַל-הַדָּבָר אֲשֶׁר אֲנִי מִצְוֶה אֶתְכֶם וְלֹא תִגְרְעוּ מִמֶּנּוּ

"Everything that I command you, that you shall be careful to do; you shall not add to it nor take away from it." (Deuteronomy 12:32 [Hebrew 13:1])

"Every word of Eloah is refined; He is a shield to those who take refuge in Him. Do not add to His words, lest He reprove you and you be found a liar." (Proverbs 30:5–6)

If the words are **Yahweh's**, then whatever a man adds to them — a tradition, a creed, a later ruling, a personal opinion — is an addition, however wise it sounds. The only way to keep this command is to let the words mean what the language says they mean, and to stop where the text stops.

Finding — nothing may be added to or taken from the commanded word. **Corroborated** (Deuteronomy 4:2; 12:32 [Hebrew 13:1]; Proverbs 30:6).

III-B. No Matter Stands on One Witness

"One witness shall not rise up against a man for any iniquity or for any sin; at the mouth of two witnesses or at the mouth of three witnesses shall the matter be established."

(Deuteronomy 19:15)

The words *yaqum davar* (*the matter shall stand*), יָקוּם דָּבָר, apply to *"any iniquity or any sin"* — every kind of matter. A doctrine is a matter. If one witness cannot condemn a man, one verse pulled from its setting cannot bind a conscience. **Doc 323** (*The Standard of Yahweh's Covenant Judgment*) sets this law out in full. It is the reason every Miqdash Bethel finding carries a grade.

Finding — no matter of any kind is established on one witness. **Corroborated** (Numbers 35:30; Deuteronomy 17:6; 19:15).

III-C. The Word Is Near — Not Hidden, Not Held by a Few

"For this commandment which I command you today is not too wonderful for you, nor is it far off. It is not in heaven, that you should say, Who will go up for us to heaven and bring it to us? ... But the word is very near you, in your mouth and in your heart, that you may do it." (Deuteronomy 30:11–14)

כִּי־קָרוֹב אֵלֶיךָ הַדְּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ

The word *qarov* (*near*), קָרוֹב H7138, answers the question every searcher asks: must I go through someone else to reach it? The text says no. No one has to climb to heaven or cross the sea and bring it back. It was to be read aloud, whole, to everyone:

"You shall read this Torah before all Israel in their hearing. Assemble the people, the men and the women and the little ones, and your stranger who is within your gates, that they may hear and that they may learn." (Deuteronomy 31:11–12)

"There was not a word of all that Moses commanded which Joshua did not read before all the assembly of Israel, with the women, and the little ones, and the strangers who walked among them." (Joshua 8:35)

Even the king stood under the written text. He was to write his own copy and read it all his days, *"that his heart not be lifted up above his brothers, and that he not turn aside from the commandment, to the right or to the left"* (Deuteronomy 17:18–20). No office in Israel stood above the page.

Finding — the written covenant was given to be read to the whole people, and no person or office stands between the reader and the text. **Corroborated** (Deuteronomy 30:11–14; 31:11–12; Joshua 8:34–35; Deuteronomy 17:18–20).

III-D. So That Even a Child May Understand

"The Torah of Yahweh is perfect, restoring the soul; the testimony of Yahweh is sure, making wise the simple." (Psalms 19:7 [Hebrew 19:8])

"The opening of Your words gives light; it gives understanding to the simple." (Psalms 119:130)

The *peti* (*simple one*), פֶּתִי H6612, is the untrained person — not the scholar. The text says it is the words themselves, opened, that make him wise. The covenant was also commanded to be taught at home: *"You shall teach them diligently to your children, and shall speak of them when you sit in your house"* (Deuteronomy 6:7), and read so that *"their children, who have not known, may hear and learn"* (Deuteronomy 31:13). A text meant for children in the home cannot require a priesthood of interpreters to be understood.

Finding — the words of the covenant are able to make the simple wise and were given to be taught to children. **Corroborated** (Psalms 19:7 [Hebrew 19:8]; 119:130; Deuteronomy 6:6–7; 31:12–13).

IV. THE WORDS OF MEN AND THE WORD OF YAHWEH

The Tanakh itself warns that the words of men can take the place of the word of **Yahweh** while still using His name. The prophets name it three ways.

Witness One — worship by human command: *"this people draw near with their mouth and honor Me with their lips, but have removed their heart far from Me, and their fear of Me is a commandment of men that has been taught"* (Isaiah 29:13).

Witness Two — the scribes' pen: *"How do you say, We are wise, and the Torah of Yahweh is with us? Behold, truly the lying pen of the scribes has made it into falsehood"* (Jeremiah 8:8). The Torah was in their hands, and they still turned it to a lie.

Witness Three — inherited error: *"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).

This last verse is written for the very people this document addresses. The prophet foresaw nations — not one nation — admitting that what they received from their fathers was false, and turning to **Yahweh**. The person who has been lied to is not a lost cause in the text. He is the one the text expects to come.

The test the text gives is one sentence: *"To the Torah and to the testimony! If they do not speak according to this word, it is because there is no dawn in them"* (Isaiah 8:20).

Finding — human tradition can replace the word of **Yahweh** while claiming to keep it, and every teacher is to be tested against the written word. **Corroborated** (Isaiah 29:13; Jeremiah 8:8; 16:19; Isaiah 8:20).

This test applies to Miqdash Bethel too. Its documents are written by men. They are commentary, and they carry no authority beyond the witnesses they cite. *"The simple believes every word, but the prudent man considers his steps"* (Proverbs 14:15). The skeptic who checks every reference is doing exactly what the covenant asks, and Miqdash Bethel welcomes it.

V. ANSWERING THE HONEST OBJECTIONS

When an outside evaluation of Miqdash Bethel's method was requested from an AI system (Google Gemini, October 2026), it agreed that reading the text by its own language is logically consistent, and then gave the objections that scholars and other traditions raise. They are fair questions, and a truth seeker will meet them. Each is answered here from the Tanakh — not by dismissing it, but by showing how the text handles it.

V-A. "Ancient Hebrew Is Full of Idioms That a Dictionary Cannot Unlock"

The objection is true in part: a phrase can mean more than its separate words. The answer is that the Tanakh explains its own idioms by using them beside their meaning. A reader who gathers every use does not need an outside tradition to tell him what the phrase means.

The example given was *qesheb oref* (*stiff of neck*), קִשְׁהָ-עֹרֶף. The text defines it four times:

Witness One — *"you are a stiff-necked people. Remember ... you have been rebellious against Yahweh"* (Deuteronomy 9:6–7).

Witness Two — *"For I know your rebellion and your stiff neck"* (Deuteronomy 31:27).

Witness Three — *"they did not listen nor incline their ear, but made their neck stiff, so as not to hear and not to receive instruction"* (Jeremiah 17:23).

Witness Four — *"Do not stiffen your neck as your fathers did; give the hand to Yahweh"* (2 Chronicles 30:8).

Stiff neck is set beside rebellion, refusing to hear, and refusing to yield. The meaning — stubborn refusal to obey — comes out of the text, not out of a commentary. The same is true of *al pi (at the mouth of)*, עַל-פִּי, which the text shows to be an idiom for *"according to"* when Israel camps *"at the mouth of Yahweh"* (Numbers 9:18). Doc 323 corrected an earlier Miqdash Bethel reading of that phrase on exactly this ground.

Finding — the Tanakh explains its own idioms by parallel use. **Corroborated** (Deuteronomy 9:6–7; 31:27; Jeremiah 17:23; 2 Chronicles 30:8). The honest cost of this: it requires reading every occurrence, not one gloss from one dictionary. That is the work Miqdash Bethel does in every word study.

V-B. "The Law Has Gaps — It Never Defines What 'Work' Is on the Sabbath"

The objection says the text commands rest from *melakhah (work)*, מְלָאכָה H4399, but never says what work is, so an oral explanation must have been given. The text gives far more than the objection allows. It names plowing and harvest (Exodus 34:21), baking and boiling (Exodus 16:23), going out to gather (Exodus 16:26–29), kindling fire (Exodus 35:3), gathering sticks (Numbers 15:32), carrying burdens through the gates and out of houses (Jeremiah 17:21–22), treading winepresses, loading animals, and selling food (Nehemiah 13:15–19), buying and selling grain (Amos 8:5), and doing one's own ways, seeking one's own pleasure, and speaking one's own words (Isaiah 58:13). Doc 331 (*Everyone Who Profanes It*) sets these out in full.

Where the text is truly silent on a modern case, Miqdash Bethel does not invent a law to fill it. The text itself draws that line: *"The secret things belong to Yahweh our Elobim, but the revealed things belong to us and to our children forever, that we may do all the words of this Torah"* (Deuteronomy 29:29 [Hebrew 29:28]). A rule the text does not state is graded **Not in the text** and is not bound on anyone's conscience as a command of **Yahweh**. The household applies the principles the text does state; no man may raise his own application to the level of law (Deuteronomy 4:2).

Finding — the Tanakh defines Sabbath work by many examples. **Corroborated** (Exodus 16:23–29; 34:21; 35:3; Jeremiah 17:21–22; Nehemiah 13:15–19). That any human body may add binding rules where the text is silent is **Not in the text**.

V-C. "Hebrew Words Changed Meaning Over a Thousand Years"

This objection is also true in part, and the Tanakh is the first to say so:

"Formerly in Israel, when a man went to inquire of Elohim, he spoke thus: Come, let us go to the seer; for he who is now called a prophet was formerly called a seer." (1 Samuel 9:9)

The text notes its own change of vocabulary — *ro'eh* (*seer*), רֹאֶה H7203, to *navi* (*prophet*), נָבִיא H5030 — and explains it inside the text. This is why Miqdash Bethel never reads a word by a single fixed definition. A word is read in its own passage and its own book, beside its other uses, and the major lexicons, which record how a word is used in different periods, are checked against those passages. The text is not frozen by this method; it is heard in its own voice at each point where it speaks.

Finding — the Tanakh itself records a change in word use and explains it. **Single witness** as an explicit note (1 Samuel 9:9). That meaning is governed by usage in context is the working rule of every word study, and **Doc 323** shows it applied.

V-D. "The First Hearers Already Knew Unwritten Context"

The last objection is that the original audience held an unwritten understanding, so the written words alone are not enough. The Tanakh answers by showing what **Yahweh** did with the words He meant to be kept: He had them written.

"And Moses wrote all the words of Yahweh." (Exodus 24:4)

"Write for yourself these words, for according to these words I have made a covenant with you and with Israel." (Exodus 34:27)

כִּי עַל־פִּי הַדְּבָרִים הָאֵלֶּה כָּרַתִּי אִתְּךָ בְּרִית

The covenant was made *al pi ha-devarim ha-eleh* (*according to these words*) — the written ones. Moses wrote the Torah and gave it to the priests (**Deuteronomy 31:9**); the finished book was placed beside the ark as a witness (**Deuteronomy 31:24–26**). Nowhere does the Tanakh speak of a second, unwritten body of covenant law given beside the written one. Nehemiah 8:8 is sometimes offered for it: the Levites *"read in the book, in the Torah of Elohim, distinctly, and gave the sense, and caused them to understand the reading."* But the understanding came through the reading of the book, before all the people (**Nehemiah 8:2–3**), not from a separate law.

Finding — the covenant was made according to the written words, and the written book was set as its witness. **Corroborated** (Exodus 24:4; 34:27; Deuteronomy 31:9, 24–26; Joshua 8:34–35). A binding unwritten covenant law is **Not in the text**.

VI. WHAT THE OUTSIDE EVALUATION FOUND — AND WHAT IT CANNOT ESTABLISH

Asked whether any other group teaches exactly as Miqdash Bethel does, the AI evaluation answered that none does, and named four movements that share large parts of the approach. Its summary of where each agrees and differs is set out below, in its substance, as an outside view.

MOVEMENT	SHARES WITH MIQDASH BETHEL	WHERE IT DIFFERS
Karaite Judaism	The written Tanakh as the sole authority; rejection of the Oral Law	Identifies within the historical Jewish community; does not address Christianity and Islam together
Sacred Name movement	The Name Yahweh ; the seventh-day Sabbath; the Torah instructions	Most branches hold the New Testament as inspired scripture
Bnei Noah (Noahides)	Non-Jews turning to the Creator through the Hebrew scriptures without a church	Usually look to Orthodox rabbis for interpretation
Home-church / restorationist fellowships	Decentralized, family-centered worship apart from institutions	Rooted mainly in the New Testament

Three cautions belong beside this table, and Miqdash Bethel states them plainly.

First: an AI system's agreement is not a witness. It is not the Tanakh, it can be mistaken, and its answers depend on how a question is asked. Its third answer, in particular, accepted the premise that the text is **Yahweh**'s complete covenant and reasoned from there. That premise is the confession of Miqdash Bethel, stated openly in the Doctrinal Authority paragraph. The evaluation shows that the method follows logically from it. It does not, and cannot, prove the premise. Only the text, read by the reader himself, can do that.

Second: the evaluation glossed the name *Miqdash Bethel* as "*The Sanctuary of the House of Yahweh.*" In the Hebrew, *miqdash (sanctuary)* is H4720, and *Beit-El (house of El)* is the name Jacob gave the place where he met **Elohim (Genesis 28:17–19)**. The literal meaning is "*Sanctuary of the House of El.*"

Third: the evaluation said Miqdash Bethel handles silences in the law by letting families decide the application logically. Its actual practice is stated in Section V-B: what the text does not say is graded **Not in the text** and is never bound as a command.

VII. WHAT MIQDASH BETHEL ASKS OF THE READER — AND WHAT IT DOES NOT

MIQDASH BETHEL DOES NOT ASK YOU TO	MIQDASH BETHEL ASKS YOU TO
Join an organization, attend a building, or pay anything	Open the Tanakh for yourself (Deuteronomy 30:14)
Trust Elder Kepha Arcemont or any other man	Check every reference and every Hebrew word (Proverbs 14:15)
Accept any finding on one verse	Hold every finding to two or three witnesses (Deuteronomy 19:15)
Give up honest questions	Bring them: <i>"Come now, and let us reason together, says Yahweh"</i> (Isaiah 1:18)
Stay silent if Miqdash Bethel is wrong	Report the error, so it can be corrected (Leviticus 5:1; Proverbs 18:17)

Errors found in any Miqdash Bethel document may be sent to miqdashbethel@gmail.com. When an error is confirmed, it is named in the next document's Corrections section and fixed in the original.

VIII. THREE-RELIGION AUDIT — HOW EACH TRADITION DECIDES WHAT THE TEXT MEANS

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

ELEMENT	✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
Practice	Rabbinic Judaism holds that an Oral Torah was given at Sinai beside the written one and passed down through a chain of teachers (Mishnah Avot 1:1). Its rulings govern how the written text is applied.	Churches read the Tanakh through the New Testament, the creeds, and the councils. Many teach that the Law of Moses was fulfilled or ended.	The Qur'an and hadith govern, read through the schools of law and commentary. Many scholars hold that the earlier scriptures were altered (tahrif).

ELEMENT	✧ JUDAISM	† CHRISTIANITY	✧ ISLAM
Covenant strength	Deep study of the Hebrew, and the faithful preservation of the written text through the generations.	The New Testament records the Bereans searching the scriptures daily to see whether a teaching was so (Acts 17:11) — testing teachers against the Tanakh.	The Qur'an calls the Torah guidance and light (Q. 5:44) and tells the one in doubt to ask those who read the scripture before him (Q. 10:94).
Covenant departure	A binding unwritten law beside the written covenant is Not in the text ; the covenant was made " <i>according to these words</i> " (Exodus 34:27).	A creed or council that governs the reading of the Tanakh adds to it (Deuteronomy 4:2). The text calls its covenant unchanging (Malachi 3:6).	Setting the Torah aside as altered leaves the reader without the text the Qur'an itself points to. The written Tanakh can be read and tested.
Covenant witness	Where rabbinic study serves the plain meaning, it is honored as an aid. Where it adds, the text governs.	The Berean practice, carried through honestly, leads back to the Tanakh as the standard.	Q. 10:94, followed honestly, leads the reader to open the Torah itself.

IX. CORRECTIONS TO EARLIER LIBRARY MATERIAL

This document explains method. It draws on **Doc 323** (the witness law, including its ten corrections to the May 2026 study) and **Doc 331** (Sabbath work). No further earlier library material was re-examined in preparing it, and no Google Doc was changed. The two clarifications in Section VI concern an outside evaluation, not library material. They are recorded here so that neither is repeated in future Miqdash Bethel writing.

Clarification 1 — the name. *Miqdash Bethel* means "*Sanctuary of the House of El*" (**Genesis 28:17–19**), not "Sanctuary of the House of **Yahweh**."

Clarification 2 — silences in the law. Miqdash Bethel grades an unstated rule **Not in the text**; it does not leave families to make law (Section V-B).

X. SEVEN COVENANT DECLARATIONS ON READING THE TEXT

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	Nothing may be added to or taken from the word Yahweh commanded.	Deuteronomy 4:2; 12:32 [Hebrew 13:1]; Proverbs 30:5–6
II	No finding stands on one witness; every finding stands on two or three.	Numbers 35:30; Deuteronomy 17:6; 19:15
III	The word is near every person, and no man or office stands between the reader and the text.	Deuteronomy 30:11–14; 31:11–12; 17:18–20; Joshua 8:35
IV	The words of the covenant make the simple wise and are to be taught to children.	Psalms 19:7 [Hebrew 19:8]; 119:130; Deuteronomy 6:6–7
V	Every teacher, including Miqdash Bethel, is tested by the written word.	Isaiah 8:20; 29:13; Jeremiah 8:8
VI	The text explains its own idioms and its own changes of wording.	Deuteronomy 9:6–7; 31:27; Jeremiah 17:23; 1 Samuel 9:9
VII	What the text does not say belongs to Yahweh ; what it reveals belongs to us, to do.	Deuteronomy 29:29 [Hebrew 29:28]; 4:2; Exodus 34:27

XI. THE COVENANT RESPONSE — TO EVERY PERSON SEARCHING FOR THE TRUTH

To the skeptic: keep your questions. The covenant does not ask you to believe less carefully; it asks you to believe only what stands on two or three witnesses. *"The prudent man considers his steps"* (**Proverbs 14:15**).

To the one who has been lied to: what you were given may have been the commandment of men (**Isaiah 29:13**). The text expected you. *"Surely our fathers have inherited lies"* is the confession of the nations who come back (**Jeremiah 16:19**). The word is still near you (**Deuteronomy 30:14**).

To the one who was taught one way all his life: you do not have to tear down everything at once. Open one passage. Read it in its own words. Find its second witness. Let the text, not a teacher — not even this one — tell you what it says (**Isaiah 8:20**).

To the one who wants a place to begin: begin where the text begins, with the words given to be read aloud to men, women, children, and strangers alike (**Deuteronomy 31:12**). They were written so that you could understand them.

The covenant is not hidden from you. It was written down so that it would not be.

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“But the word is very near you, in your mouth and in your heart, that you may do it.”

Deuteronomy 30:14 — The Written Covenant of Yahweh

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