MIQDASH BETHEL COVENANT INSTITUTION

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A Letter for Judaism · Christianity · Islam

DOCUMENT 325

AN INVITATION IN LOVE AND COVENANT

A Letter of Introduction to the Sacred Name Assemblies of Tanzania

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" — Psalms 133:1

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the Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
To the sons and daughters of **Abraham** who have guarded the written word: the written covenant is your inheritance — and it was always meant to be carried to the nations.	To those who call **Abraham** their father in faith: the covenant your Scriptures rest upon is open to you, without price, in the words **Yahweh** first gave.	To those who honor **Ibrahim** as the friend of **Elohim**: you are counted among his children, and the covenant of his **Elohim** speaks to you as well.

ADDRESSED WITH RESPECT TO

The Sacred Name Assemblies of Tanzania

their elders, pastors, teachers, and all their members

and to every brother and sister who calls upon the Name of **Yahweh**, keeps His Sabbaths and feasts, and receives this letter.

Shalom (peace) to you, beloved brethren, in the Name of **Yahweh Elohim** of **Abraham**, **Isaac**, and **Jacob**.

We write to you with respect and with love. <u>This letter is not written to correct you, to take anyone from your assembly, or to ask anything of you.</u> It is written to <u>introduce ourselves</u>, to share freely the covenant work **Yahweh** has placed in our hands, and to ask whether those who call upon His Name and keep His commandments might come to know one another.

I. WHO WE ARE

Our Institution. **Miqdash Bethel Covenant Institution** was founded on February 12, 2012, as a covenant research and teaching work. Its sole binding authority is the written *Tanakh* — the Law, the Prophets, and the Writings — the covenant **Yahweh** gave to **Israel** and, through **Israel**, to every nation that will receive it.

Our Library. Over these years we have prepared a numbered library of more than three hundred and twenty (and growing daily) covenant studies — word studies in the Hebrew text, the feasts and Sabbaths, the Name of **Yahweh**, the commandments, the twelve tribes, prophecy, and the questions believers carry in daily life. Each study is tested by the standard of:

Deuteronomy 19:15: ***"at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."***

Our Mission. Our mission is to bring the perfect words of the covenant into human moral living — to teach the ***berit (covenant)*** **בְּרִית** H1285 of **Yahweh** plainly, from the oldest written text available, so that every person, of every nation, may hear it in love and choose to enter it freely.

II. THE GROUND WE SHARE

Those who call upon the Name of **Yahweh** already stand on much common ground with us. We recognize in you brethren who have chosen the old paths, and that ground rests on three witnesses.

Witness One — The Name

The ***shem (name)*** **שֵׁם** H8034 of **Yahweh** was given to be remembered in every generation:

> ***"...Yahweh Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations."***
>
> **— Exodus 3:15**

Witness Two — The Sabbath

> ***"Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant."***
>
> **— Exodus 31:16**

Witness Three — The Feasts

> ***"Speak unto the children of Israel, and say unto them, Concerning the feasts of Yahweh, which ye shall proclaim to be holy convocations, even these are my feasts."***
>
> **— Leviticus 23:2**

The Finding. On this ground we already stand together: the Name, the Sabbath, and the feasts of **Yahweh**, kept by the written covenant.

Where We May Differ. We do not assume that we agree on every matter. Our studies were written outside your assemblies, and some of our readings may differ from yours. Where you find us in error by the text, we ask you to show us:

> ***"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."***
>
> **— Proverbs 27:17**

III. A MESSAGE OF LOVE TO THE CHILDREN OF ABRAHAM

Three great traditions — Judaism, Christianity, and Islam — each call **Abraham** their father. Billions of people around the world carry his name in their faith. To **Abraham** it was promised:

> ***"...and in thee shall all families of the earth be blessed."***
>
> **— Genesis 12:3**

We believe this promise is not finished. The covenant given to **Abraham**, confirmed to **Isaac** and **Jacob**, and written down through **Moses** at Sinai is the common root beneath all three traditions. Miqdash Bethel addresses Jews, Christians, and Muslims simultaneously and equally — not to attack any people, but to invite all of them back to the written words **Yahweh** first spoke.

Created in His Image. Every human being bears the image of the Creator:

> ***"So Elohim created man in his own image, in the image of Elohim created he him; male and female created he them."***
>
> **— Genesis 1:27**

For this reason our institution is not prejudiced toward any people. We respect every person's place in his or her walk with **Yahweh**. Our message is not one of condemnation; it is a message of the love of **Yahweh** made known through His covenant.

IV. THE TWELVE-TRIBE SOLUTION

Many today ask, ***"Who are the children of Israel?"*** Some answer by bloodline, some by nation-state, some by denomination. Miqdash Bethel answers from the written text. We call this the **Twelve-Tribe Solution**, and it rests on three witnesses.

Witness One — The Tribes Are Scattered, and Yahweh Alone Regathers Them

The ten northern ***shevatim (tribes)*** **שֵׁבֶט** H7626 were carried away by Assyria and scattered among the nations (**2 Kings 17:6, 23**). No government, council, or religious body on earth today can produce the full genealogies of the twelve tribes. But **Yahweh** declared that He Himself would gather them and make them one:

> ***"Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."***
>
> **— Ezekiel 37:19**

> ***"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."***
>
> **— Ezekiel 37:22**

The regathering is **Yahweh**'s act, done by **Yahweh**'s standard. It is not a political achievement, and it is not the property of any single assembly — including our own.

Witness Two — The Stranger Receives an Inheritance Among the Tribes

In the prophet **Ezekiel**'s vision of the restored land, the ***ger (stranger, sojourner)*** **גֵּר** H1616 who joins himself to **Israel** is not placed outside the covenant. He is placed inside a tribe:

> ***"...they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the master Yahweh."***
>
> **— Ezekiel 47:22–23**

Witness Three — Yahweh Gathers Others Beside Those Already Gathered

> ***"The master Yahweh which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him."***
>
> **— Isaiah 56:8**

The Finding. Taken together, these witnesses teach that the twelve tribes are **Yahweh**'s own framework for one covenant people. No one who enters the covenant is left without a place. The scattered descendants of **Israel** and the stranger who joins them stand together, tribe by tribe, as ***echad (one)*** **אֶחָד** H259 in **Yahweh**'s hand. This is the solution we offer: not a new denomination, but the covenant's own answer to division.

V. UNITY FIRST, THEN THE OTHER SHEEP

We who keep the Name, the Sabbath, the feasts, and the commandments carry a responsibility. Before we can call the wider family of **Abraham** — Christians, Muslims, and all others — to the covenant, we must first be in unity ourselves. A divided witness cannot gather a scattered flock.

> ***"As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."***
>
> **— Ezekiel 34:12**

This is the unity taught in the closing words of the Prophets. Our purpose rests on them:

> ***"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Yahweh: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers..."***
>
> **— Malachi 4:4–6 [Hebrew 3:22–24]**

The hearts turned toward one another, and toward the law of **Moses** — that is the unity we seek with you. Once the assemblies who already keep the Sabbath and the commandments stand together, we can go out as one witness to the Christians, Muslims, and others in every land, because we are all created in the image of **Yahweh Elohim**.

VI. WHAT WE ASK — AND WHAT WE DO NOT ASK

We Do Not Ask for Money. We ask for no money, no tithes, no donations, and no fees. The covenant studies are given freely:

> ***"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."***
>
> **— Isaiah 55:1**

We Do Not Ask for Membership. It is not the purpose of Miqdash Bethel to take away any member of your assembly or your online community. Your assembly remains yours, under your own shepherding.

We Humbly Ask Only This. That you read the material. Test it by the text. If your heart is convicted by what you find, you are free to take any document or research study and use it in your own assembly. If you find it wanting, we would be grateful to hear where. We humbly seek unity among those who keep the covenant — nothing more.

VII. HOW TO READ OUR MATERIAL

The Website. Our studies are available at **www.miqdashbethel.ai**, as well as at the .com, .org, .net, and .info addresses.

The Studies. The covenant studies are PDF documents in English, free to read and to download.

Other Languages. There is a language link at the top left-hand corner of the website for reading the pages in another language. The link translates the web pages only; to read a PDF study in another language, an AI assistant or a translation program is needed.

VIII. HOW TO REACH US

You are warmly welcome to write to me directly at **miqdashbethel@gmail.com**. I would count it a blessing to hear from the elders or from any member of the assemblies in Tanzania, whether in agreement or in correction.

IX. OUR STANDARD

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:

1. It is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**;
2. 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.
3. 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.
4. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

X. IN CLOSING

Beloved brethren, we thank you for your time and for your faithfulness to the Name and the commandments of **Yahweh**. We pray that **Yahweh** will open a door between us, that the hearts of the fathers and the children will be turned toward one another, and that the covenant of **Yahweh** will be carried to every family of the earth.

We close with the blessing **Yahweh** gave to be spoken over His people:

> ***"Yahweh bless thee, and keep thee: Yahweh make his face shine upon thee, and be gracious unto thee: Yahweh lift up his countenance upon thee, and give thee peace."***
>
> **— Numbers 6:24–26**

In the love of **Yahweh** and His covenant,

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“Behold, how good and how pleasant it is for brethren to dwell together in unity!” — **Psalms 133:1**

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