

MIQDASH BETHEL COVENANT INSTITUTION

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A Letter for Judaism • Christianity • Islam

DOCUMENT 326

ONE HEART AND ONE WAY

A Letter of Introduction and an Invitation to Unity, to the Assemblies of Yahweh

“And I will give them one heart, and one way, that they may fear me for ever...” — Jeremiah 32:39

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Elder Kepha Arcemont, Founder

miqdashbethel@gmail.com • www.miqdashbethel.ai

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 Assemblies of Yahweh, Yahweh’s Restoration Ministry, Eliyah Ministries, and others
their elders, ministers, 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. This letter is not written to condemn any assembly, to take anyone from your fellowship, or to ask anything of you but your reading. It is written to introduce ourselves, and to invite you to read a message we believe **Yahweh** has placed before all who call upon His Name: that the written text is clear, and that on its clear ground we can be one.

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.

A PLAIN WORD. We wish to be plain with you from the start, so that nothing is hidden. Our binding authority is the *Tanakh* alone. The New Testament writings are cited in our studies as historical reference and comparative witness, not as binding authority. We know many of you hold them differently. We do not write to argue that with you. We write because the ground we already share is wide, and because we believe the Law and the Prophets speak clearly enough to bring us together.

II. A COMMON THREAD, YET NOT ONE

The Assemblies of **Yahweh** share a common thread that is precious. You call upon the Name of **Yahweh**. You keep the seventh-day Sabbath and the feasts of Leviticus 23. You honor the commandments that most of the world has set aside. In this you have chosen the old paths.

And yet, brethren, we must say it plainly and in love: those who share this thread are not one. Assembly stands apart from assembly, and each has its own statement of beliefs. One begins the month at the sighted crescent, another by another reckoning. One counts Pentecost one way, another a different way. Each sets its own terms for baptism, for the laying on of hands, for tithes and where they are sent, and for who the Messiah is and what must be believed about him to be saved. Some set aside part of the Law by later writings, while others add rules of their own, and too often the word of a

founder or leader is held beside the written word. Those who seek the truth are left confused, not knowing which assembly to trust. The text describes this condition:

“In those days there was no king in Israel: every man did that which was right in his own eyes.”

— Judges 21:25

“Can two walk together, except they be agreed?”

— Amos 3:3

We do not believe the answer is a new organization, a new leader, or a new statement of beliefs to replace the others. The answer is the text itself. Where every assembly measures its teaching by the same written word, the divisions begin to close:

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”

— Isaiah 8:20

III. THE TEXT IS CLEAR

Much of the division among the assemblies concerns five matters: the covenant, salvation, the Messiah, the Law, and the Prophets. On each of them the *Tanakh* speaks plainly. What follows is a short summary of each; our library treats every one of them in full, verse by verse, from the Hebrew text.

III-A. The Covenant — Kept, Not Replaced

“Know therefore that Yahweh thy Elohim, he is Elohim, the faithful El, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.”

— Deuteronomy 7:9

“...this shall be the covenant that I will make with the house of Israel; After those days, saith Yahweh, I will put my law in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people.”

— Jeremiah 31:33 [Hebrew 31:32]

“A new heart also will I give you... And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

— Ezekiel 36:26–27

THE FINDING. The new covenant of the Prophets is not a different law. It is the same *torah* (instruction, law) תּוֹרָה H8451 written on the heart, so that the people keep the statutes and judgments they once broke.

III-B. Salvation — It Belongs to Yahweh, and It Is Received by Return

“I, even I, am Yahweh; and beside me there is no saviour.”

— Isaiah 43:11

“And it shall come to pass, that whosoever shall call on the name of Yahweh shall be delivered...”

— Joel 2:32 [Hebrew 3:5]

“But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.”

— Ezekiel 18:21–22

THE FINDING. Salvation is the work of **Yahweh** alone, and the Name upon which deliverance rests is His own. It is received when a person will *shuv* (turn, return) שׁוּב H7725 from sin and keep His statutes. The written text does not make it depend on a baptism formula, an age of baptism, a membership roll, or a tithe sent to any headquarters. No assembly holds the keys to it, and no assembly can promise it to its members alone.

III-C. The Messiah — The Son of David Who Rules by Yahweh’s Statutes

The Hebrew *mashiach* (anointed one) מָשִׁיחַ H4899 is the one **Yahweh** anoints for His purpose. The Prophets describe the coming king of the restored covenant in plain words:

“Behold, the days come, saith Yahweh, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.”

— Jeremiah 23:5

“And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.”

— Ezekiel 37:24

“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.”

— Deuteronomy 18:18

THE FINDING. The anointed son of David speaks only the words Yahweh commands, and under his reign the people walk in Yahweh’s judgments and statutes. No passage in the Law or the Prophets gives the Messiah a covenant that sets the Torah aside. Whatever any later writing says of the Messiah must agree with what the Law and the Prophets have already said of him.

III-D. The Law — Perfect, Complete, and Near

“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of Yahweh your Elohim which I command you.”

— Deuteronomy 4:2

“The law of Yahweh is perfect, converting the soul: the testimony of Yahweh is sure, making wise the simple.”

— Psalms 19:7 [Hebrew 19:8]

“For this commandment which I command thee this day, it is not hidden from thee, neither is it far off... But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.”

— Deuteronomy 30:11, 14

THE FINDING. The Law needs nothing added to it and nothing taken from it. No later writing may set any part of it aside, and no leader may add a rule of his own to it. It is not hidden, and it is not too hard. Every assembly can open the same text and keep the same commandments.

III-E. The Prophets — Tested by the Word, Not Followed by Name

“When a prophet speaketh in the name of Yahweh, if the thing follow not, nor come to pass, that is the thing which Yahweh hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.”

— Deuteronomy 18:22

“The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith Yahweh.”

— Jeremiah 23:28

“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.”

— Malachi 4:4 [Hebrew 3:22]

THE FINDING. The true *navi* (*prophet*) נָבִיא H5030 sends the people back to the law of Moses; he does not bring a new one. Every man who speaks in the Name of **Yahweh** — in any assembly, including our own — is to be tested by the written word, and where his word fails, we are not to be afraid of him.

IV. 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** — Jews, 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

The prophet **Zephaniah** saw the day when those who call upon the Name would serve **Yahweh** together:

“For then will I turn to the people a pure language, that they may all call upon the name of Yahweh, to serve him with one consent.”

— Zephaniah 3:9

To call upon the Name is the beginning. To serve Him with one consent is the goal. Once the assemblies that already call upon His Name stand together on the written word, we can go out as one witness to the nations, because we are all created in the image of Yahweh Elohim.

V. 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 to bring your assembly under ours. Your assembly remains yours, under your own shepherding.

WE HUMBLY ASK ONLY THIS. That you read the message. Test it by the text, as the text itself commands. 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 us in error, show us where from the written word, and we will be grateful:

“Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.”

— Proverbs 27:17

We humbly seek unity among those who call upon the Name of Yahweh — nothing more.

VI. 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. Our library includes full studies on each of the five matters in Section III.

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 of which we show 5 on our homepage that anyone can go download and use.

VII. 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 your elders or from any member of your assembly, whether in agreement or in correction.

VIII. 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.

IX. 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 give us one heart and one way, that the hearts of the fathers and the children will be turned toward one another, and that those who call upon His Name will serve Him with one consent.

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,

Elder Kepha Arcemont

Founder, Miqdash Bethel Covenant Institution

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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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