

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

RESEARCH PAPER — UNNUMBERED — CONDENSED EDITION

IRON SHARPENS IRON

A Research Evaluation of Beit Yahweh Door 1, “How Yahweh Prescribed Scripture to Be Read: Line Upon Line,” Against the Miqdash Bethel Standard

Does Isaiah 28:13 Prescribe a Method of Reading, Did Daniel 12:4 Seal Scripture, Does Jeremiah 23:20 Promise a Perfect Doctrine, and What Needs to Be Corrected?

October 2026

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The Message is Sent to the World

STATUS OF THIS PAPER

This is the condensed edition of a research paper, not a covenant document. It was written because Brother Brock Fisher of Beit **Yahweh** asked that the first message of his doctrine series, Door 1, be evaluated and corrected where necessary. It reviews Door 1 as it was received on October 4, 2026; later doors are not reviewed. The paper tests a text. It does not judge a man, his sincerity, or his calling. The full paper carries the word studies, the Three-Religion Audit, and the Scripture Index behind each finding given here.

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

☆ JUDAISM	† CHRISTIANITY	☪ ISLAM
Rabbinic tradition holds the written Torah open to every generation: <i>“It is not in heaven”</i> (Talmud Bava Metzia 59b, on Deuteronomy 30:12). It treats the end named in Daniel as closed to calculation (Talmud Sanhedrin 97b).	<i>“Line upon line”</i> is widely preached as a rule of Bible study. The New Testament itself quotes Isaiah 28:11–12 as a sign of judgment (1 Corinthians 14:21–22) and says <i>“we know in part”</i> (1 Corinthians 13:9).	The Qur’an calls itself clear and easy to remember (Q. 54:17), free of contradiction (Q. 4:82), and a religion perfected (Q. 5:3). It also says some verses are ambiguous and that none knows their interpretation but Allah (Q. 3:7).

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 paper applies the sole authority of the written *Tanakh* to one text: Door 1 of the Beit **Yahweh** doctrine series. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear in bold throughout. Hebrew transliterations appear in *bold italic* with their English meaning in parentheses, and Scripture references are bold. Scripture is rendered in a literal working translation from the Hebrew, checked against the JPS 1985 translation. Each finding is graded under the two-or-three-witness standard as **Corroborated**, **Single witness**, or **Not in the text**. Each claim of Door 1 is then marked **Stands**, **Stands in part**, or **Needs correction**. Rabbinic literature, the New Testament, and the Qur'an appear only as historical and comparative reference. 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 covenant given plainly and near; the everlasting statutes; the two-or-three-witness rule

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Nevi'im (Prophets)	1 Kings, Isaiah, Jeremiah, Amos, Micah, Zechariah, Malachi	Door 1's three passages in their own settings; the mountain of the house of Yahweh
Ketuvim (Writings)	Psalms, Proverbs, Daniel, Nehemiah	What Daniel sealed and who understands it; reading that gives the sense

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Revelation 10:7; 1 Corinthians 13:9; 14:21–22	Door 1's third witness; the opening table
Rabbinic literature; Qur'an	Talmud Bava Metzia 59b; Sanhedrin 97b; Q. 3:7; 4:82; 5:3; 54:17	The opening table only
Versions and lexicons	King James Version; JPS 1985; Young's Literal Translation; BDB; HALOT; Gesenius; TWOT; Strong's Concordance	The lexical standard (Section IX)

I. THE REQUEST AND THE STANDARD

After eighteen years without speaking, Brock Fisher and Kepha Arcemont, two men of **Yahweh** who each labor for **Yahweh**, spoke again, and each asked the other to evaluate the work that they are doing for **Yahweh** and correct it where necessary.

“Iron sharpens iron, and a man sharpens the face of his friend” (Proverbs 27:17).

A man who asks to be corrected has already shown what kind of man he is. This paper names what stands before it names what does not. Where it differs with Door 1, it gives the numbers of the Miqdash Bethel documents that set the matter out, so that the reader may go and read them.

Door 1 is a foundation document: it sets out why the reader should receive the doctrine that follows. It makes eight claims. Three stand in part and five need correction, tested by the written Tanakh, by two or three witnesses that speak to the same matter (**Deuteronomy 19:15**), by each verse read in its own passage, and by the standard lexicons.

II. WHAT STANDS

An honest evaluation begins with what is right. Six things in Door 1 stand, and each is **Corroborated**.

1. Door 1 says the contradictions men quarrel over *“were never in the text in the first place. They were in the way the text was being read.”* The Tanakh says the same of itself (**Psalms 19:7; 119:160**).
2. Everlasting language is not to be softened (**Exodus 31:17; Jeremiah 31:35–36**).
3. The Name is used (**Exodus 3:15; Isaiah 42:8**).
4. No one is asked to trust a council, a creed, or a clergy, and every reader is invited to check the Hebrew (**Isaiah 8:20; Deuteronomy 13:14**).
5. One **Yahweh** works one purpose from first to last (**Isaiah 46:9–10; Malachi 3:6**).
6. More understanding is expected at the end, within the limits each passage sets (**Daniel 12:10; Jeremiah 30:24**).

Finding: the aim of Door 1 stands. The corrections concern the proof texts it uses to reach that aim and the claims of authority it builds on them.

III. ISAIAH 28:13 — “LINE UPON LINE”

Door 1 says of this verse, *“He named the method Himself,”* and adds, *“This is not poetry. It is a declared method.”* The chapter is a woe on *“the drunkards of Ephraim”* and on priests and prophets who reel with strong drink (**Isaiah 28:1, 7**). They were offered rest. *“But they were not willing to bear”* (**Isaiah 28:12**). Then the words Door 1 quotes:

“And the word of Yahweh shall be to them tsav la-tsav, tsav la-tsav, qav la-qav, qav la-qav, a little here, a little there, so that they may go, and stumble backward, and be broken, and snared, and taken” (**Isaiah 28:13**).

First: verse 13 is a sentence of judgment, and the verse before gives its reason. These are not sealed readers who tried and could not. They are drunken leaders who were offered rest and refused it (compare **Isaiah 8:13–15**).

Second: *tsav* (command?) and *qav* (line) will not carry the weight put on them. BDB calls *tsav* (command?) a “dubious word” and reads the line as “mocking mimicry of Isaiah’s words.” The JPS 1985 translation gives “mutter upon mutter, murmur upon murmur.”

Third: Door 1 draws a rule of sequence: *“No line skipped.”* The verse says *“a little here, a little there,”* a word arriving in scattered pieces. The phrase occurs twice, in one oracle, and no passage tells Israel to read the Torah by it.

Finding: that **Isaiah 28:13** prescribes a method of reading is **Not in the text**. **Claim 1:** Needs correction. The sound part of Door 1's method does not need this chapter. The Tanakh says plainly how it is to be read: aloud to everyone, with the sense given (**Deuteronomy 31:11–12**; **Nehemiah 8:8**); nothing added and nothing taken away (**Deuteronomy 4:2**); each matter established by witnesses (**Deuteronomy 19:15**); and every teacher tested by it (**Isaiah 8:20**).

Miqdash Bethel documents to read: Doc 249, *Little by Little*, Section IV-C, on what **Isaiah 28** says.

IV. DANIEL 12:4 — WHAT WAS SEALED?

Door 1 says: *“Daniel 12:4 sealed it, and only Yahweh’s prophesied last-days work would break it open.”*

“And you, Daniel, shut up the words and seal the book until the time of the end. Many shall go to and fro, and the knowledge shall increase” (Daniel 12:4).

What was sealed. *“The words”* and *“the book”* both carry the article. They are what Daniel has just been given (**Daniel 8:26**; **12:9**). The Torah and the prophets were not sealed. Daniel himself *“understood by the books”* what **Yahweh** had spoken to Jeremiah (**Daniel 9:2**). In the Tanakh a seal keeps a writing until the day it is needed (**Jeremiah 32:14**; **Isaiah 8:16**). It does not lock out the faithful.

The covenant was given in the open. Door 1 goes further: *“He built the concealment into the structure of the word itself — so that those He sealed could not penetrate it no matter how sincerely they tried.”* The Tanakh says otherwise.

“For this commandment which I command you today is not too wondrous for you, and it is not far off ... But the word is very near you, in your mouth and in your heart, to do it” (Deuteronomy 30:11–14).

“And you shall seek Me and find Me, when you search for Me with all your heart” (Jeremiah 29:13).

Yahweh did not speak in secret, and He did not tell the seed of Jacob to seek Him in vain (**Isaiah 45:19**). Where the Tanakh does speak of blindness, it gives the cause: a people who *“honor Me with their lips, but their heart they have put far from Me”* (**Isaiah 29:13**). It is lifted for the humble (**Isaiah 29:18–19**). It is never described as a lock set on sincere seekers for two thousand years. **Claim 2:** Needs correction.

Who understands at the end. Daniel’s chapter answers: *“none of the wicked shall understand; but the wise shall understand”* (Daniel 12:10). The line is moral. *Ha-maskilim (the wise)* is

plural every time Daniel uses it, and their work is to *“give understanding to many”* (Daniel 11:33). Understanding is given to those who fear **Yahweh** and seek Him (Psalms 25:14; Proverbs 28:5). That it comes *“only”* through one appointed work is **Not in the text. Claim 3: Stands in part.** Daniel’s vision is sealed until the time of the end. The rest needs correction.

“That time is now.” *Rabah (to become many)* is the ordinary Hebrew verb for increase (Genesis 1:28; 7:17). It does not say how fast, by what means, or in what century. The chapter names its own markers of the time of the end (Daniel 12:1–2), and a statement of time made in **Yahweh’s** Name is tested by whether it comes to pass (Deuteronomy 18:21–22).

Miqdash Bethel documents to read: Doc 247, *I Have Not Spoken in Secret*, Section III-C, on a covenant given in the open.

V. JEREMIAH 23:20 — “UNDERSTAND IT PERFECTLY”

Door 1 says the understanding *“would not be partial, not improving, not approximate. He promised it would be perfect.”* The verse stands inside **Yahweh’s** charge against prophets who promise peace to those who despise Him (Jeremiah 23:16–17).

“Behold, the storm of Yahweh! Wrath has gone forth, a whirling storm; it shall whirl upon the head of the wicked. The anger of Yahweh shall not turn back until He has done, and until He has carried out, the purposes of His heart. In the latter days you shall understand it clearly” (Jeremiah 23:19–20).

First: *“it”* is the storm of **Yahweh’s** anger falling on the wicked. The verse is about seeing judgment for what it was, afterward.

Second: *“perfectly”* is the King James rendering of one word, *binah (understanding)*: תְּבוּנָהּ בִּינָה, *“you shall understand it with understanding.”* Jeremiah repeats the oracle later and leaves the word out (Jeremiah 30:24). A promise of perfection cannot rest on a word the prophet could leave out.

Third: the Tanakh puts perfection in **Yahweh’s** Torah, work, and way (Psalms 19:7; Deuteronomy 32:4). Daniel himself says, *“I heard, but I did not understand”* (Daniel 12:8). A teaching declared perfect cannot be corrected. Yet Brother Fisher asked for correction, and that request is nearer to the Tanakh than the sentence in Door 1 is.

Finding: that **Jeremiah 23:20** promises a perfect body of doctrine to a last-days work is **Not in the text. Claim 4: Needs correction.**

Miqdash Bethel documents to read: Doc 151, *The King James Deception*; Doc 258, *Ask for the Old Paths*, Section VI, on the King James Version.

VI. THE THREE WITNESSES — TESTED

Door 1 counts “*Three witnesses*”: **Daniel 12:4**, **Jeremiah 23:20**, and Revelation 10:7. It is right to count witnesses, but they must speak to the same matter (**Deuteronomy 19:15**). **Daniel 12:4** speaks of one vision, names no agent, and says nothing of perfection. **Jeremiah 23:20** speaks of judgment understood, not of doctrine released. Revelation 10:7 is a New Testament text and is not admitted as a witness under this standard. **Not in the text. Claim 5: Needs correction.**

Miqdash Bethel documents to read: Doc 78, *The Standard of Yahweh’s Covenant Judgment*, on the two-or-three-witness law of **Deuteronomy 19:15**.

VII. “HIS PROPHESED WORK IN THE CHIEF OF THE NATIONS”

Door 1 says the doctrine is “*now released through His prophesied work in the chief of the nations*,” a phrase taken from **Isaiah 2:2**. The Hebrew reads differently.

“And it shall come to pass in the latter days that the mountain of the house of Yahweh shall be established at the head of the mountains, and shall be lifted above the hills; and all the nations shall stream to it” (Isaiah 2:2).

The words are בְּרֹאשׁ הַהָרִים, *be-rosh be-harim* (*at the head of the mountains*). The noun is *harim* (*mountains*), not *goyim* (*nations*). The nations appear a few words later, as those who stream to the mountain. Hebrew has a phrase for the chief of the nations (**Amos 6:1**; **Jeremiah 31:7**), and Isaiah did not use it here. The next verse names the place: “*For out of Zion shall go forth Torah, and the word of Yahweh from Jerusalem*” (Isaiah 2:3; Micah 4:2).

Is one work named as the channel? Door 1 says the understanding “*could only come through the work He appointed to release it*,” and identifies that work as Beit **Yahweh**. The Tanakh’s promises of latter-day teaching name no organization. **Yahweh** Himself teaches the nations from Zion (**Isaiah 2:3**), all know Him, from the least to the greatest (**Jeremiah 31:34**), and the wise give understanding to many (**Daniel 11:33**). When Elijah believed he alone was left, **Yahweh** answered, “*I have left seven thousand in Israel*” (1 Kings 19:18).

This paper does not say that Beit **Yahweh** is doing no work for **Yahweh**. It says that Door 1 has not shown from the Tanakh that Beit **Yahweh** is the prophesied work, or the only one. The Tanakh places

that burden on whoever makes the claim (**Deuteronomy 18:21–22**), and this Institution holds itself to the same rule. **Not in the text. Claim 6: Needs correction.**

Miqdash Bethel documents to read: Doc 215, *Has It Been Fulfilled?*, on **Isaiah 2:2**; Doc 251, *The Place He Chooses*, Section VII, on the test for anyone who says “**come here**”; Doc 286, *Lay Your Hand Upon Him*, Section IX; Doc 207, *The Messianic Restoration*, Section VII.

VIII. THE SIX CONTRADICTIONS

Door 1 lists six pairs as “*the fracture lines that split the body of believers*” and says no system has honored both halves of each. What can be tested now is where the two halves come from.

- A. The priesthood is everlasting (**Exodus 40:15; Jeremiah 33:17–21**), “*but it was terminated.*” The second half is from the New Testament. No Tanakh text says it.
- B. The covenant is everlasting (**Genesis 17:7**), “*but it was broken.*” Both halves are Tanakh. Israel breaks it; **Yahweh** does not (**Leviticus 26:15, 44**).
- C. The land belongs to Israel forever (**Genesis 17:8**), “*but the inheritance is the whole earth.*” New Testament. The land has borders (**Numbers 34:2**).
- D. The Sabbath and feasts are forever (**Exodus 31:16–17**), “*but they were nailed to the cross.*” New Testament. They are kept in the age to come (**Isaiah 66:23; Zechariah 14:16**).
- E. Every nation will flow to Jerusalem (**Isaiah 2:2**), “*but every nation will gather against Jerusalem.*” Both halves are Tanakh, and one chapter gives the order: first war, then worship (**Zechariah 14:2, 16**).
- F. Israel is **Yahweh**’s portion forever (**Deuteronomy 32:9**), “*but the kingdom was taken from them and given to another.*” New Testament. The kingdom is not left to another people (**Daniel 2:44**).

Pairs B and E are resolved by the plain text. In pairs A, C, D, and F the second half is not in the Tanakh at all. Miqdash Bethel and Beit **Yahweh** differ here, and the difference should be stated plainly. Door 1 treats both halves as lines of Scripture that must be made to stand together. Under the standing rule of this Institution, the earlier witness governs the later, and a later statement that the priesthood ended or the feasts were removed is a claim to be tested by the Torah (**Deuteronomy 4:2**). Four of the six fractures appear where a later writing is set on a level with the written covenant. No seal was needed to produce them and no unsealing is needed to remove them.

Claim 7: Stands in part. The fractures are real. Their cause is not the one Door 1 gives. Nor does the Tanakh state that history runs “*six thousand years.*”

Miqdash Bethel documents to read: Pair A: Doc 265, *Seven Offices, One King*, Section IV. Pair B: Doc 281, *On Their Heart I Will Write It*, Sections V and IX. Pair C: Doc 205, *The Promised Land and the Inheritance*. Pair D: Doc 31, *Remember the Sabbath Day*; Doc 68, *The Sabbath Day: Seven Resolved Questions*; Doc 248, *In Booths You Shall Dwell*, Section VII. Pairs E and F: Doc 259, *Two Sticks in One Hand*; Doc 173, *Why Did Yahweh Choose the Hebrew People?*

IX. THE LEXICAL FOUNDATION — TESTED

Door 1 says its doctrine *“rests on the Hebrew lexicon and on the text itself, not on tradition,”* and names five works as *“independent witnesses.”* Checking the Hebrew is the right instinct, but the list needs correction. Strong’s is a concordance, a finding aid and not a lexicon. BDB and Gesenius, on which BDB is based, are one line of witness. Young’s is a translation. The Ancient Hebrew Research Center derives meanings from pictographs, a method the standard lexicons do not use. HALOT and TWOT are not named.

Door 1’s rule is that the doctrine *“returns to the primary lexical meaning of a Hebrew word.”* A lexicon does not work that way. It sorts a word’s uses by root, form, construction, and context. One example: the Beit **Yahweh** home page says the word translated *“afraid”* in **Deuteronomy 18:22** means *“to sojourn, to dwell with, to assemble.”* Strong’s lists those glosses under one number. BDB separates three roots spelled alike and places this verse under *gur (to dread)*: *“you shall not be in dread of him”* (compare **Deuteronomy 1:17**; **Numbers 22:3**). The traditional translation is right.

Door 1 itself gives no Strong’s number, no lexicon entry, and no second verse of usage for any Hebrew word. **Claim 8: Stands in part.** The appeal to the Hebrew stands. The sources, the rule, and the missing evidence need correction.

Miqdash Bethel documents to read: Doc 258, *Ask for the Old Paths*, Section VIII, on the tools for checking a translation against the Hebrew.

X. WHAT NEEDS TO BE CORRECTED — POINT BY POINT

The corrections follow the order of Door 1. Each gives the words of Door 1 and the correction proposed.

1. *“What you are holding is not a theological opinion ... not one more commentary.”*
Present the doctrine as a reading offered for testing (**Isaiah 8:20**).
2. *“in the chief of the nations.”* Remove the phrase. **Isaiah 2:2** says *“at the head of the mountains,”* and the mountain is in Zion.

3. The six *“fracture lines.”* Mark the source of each half, and let the written covenant govern the later writing.
4. *“No system honored them all.”* Drop *“none,” “no system,”* and *“every.”* Say what can be shown.
5. *“only Yahweh’s prophesied last-days work would break it open.”* Limit the sealing to Daniel’s vision and remove *“only”* (Daniel 12:9–10).
6. *“That time is now.”* State it as a conviction, give the text’s markers, and submit it to the test (Deuteronomy 18:21–22).
7. *“across six thousand years.”* Remove the figure, or label it as tradition.
8. *“He named the method Himself.”* Remove Isaiah 28:13 as the foundation and retitle the door. Rest the method on Deuteronomy 19:15; 4:2, Isaiah 8:20; 34:16, and Nehemiah 8:8.
9. *“No line skipped.”* Do not present this as the meaning of Isaiah 28. The principle that no word is set aside rests on Deuteronomy 4:2.
10. *“He built the concealment into the structure of the word itself.”* Remove the statement. The word becomes a stumbling to those who will not hear it (Isaiah 28:12).
11. *“could only come through the work He appointed to release it.”* Remove *“only.”* Do not make any body the sole channel of understanding (Jeremiah 31:34).
12. *“Daniel 12:4 named the sealing explicitly.”* Say what was sealed. Do not extend the seal to the Torah or the prophets.
13. *“They were operating before the unsealing.”* Remove, or give the text that dates it.
14. *“He promised it would be perfect.”* Remove *“perfect.”* Quote Jeremiah 23:20 with the verse before it.
15. *“not partial, not improving, not approximate.”* Claim perfection for the text only. Leave the doctrine open to correction, as its author has already done by asking.
16. *“Three witnesses.”* Withdraw the count, or bring Tanakh witnesses that speak to the claim.
17. The quotations as printed. Jeremiah 23:20 is printed *“understand it perfectly,”* where the King James Version has *“consider it perfectly,”* and Revelation 10:7 is altered without notice. Name the translation used and mark every change.
18. *“Now both are operating together.”* State the claim as one to be tested, and say what would show it to be mistaken.
19. Five *“independent witnesses.”* Rest lexical claims on BDB, HALOT, Gesenius, and TWOT. Use Strong’s to find words and for nothing more.

20. ***“returns to the primary lexical meaning.”*** Replace the rule. Show the lexicon’s entry for the verse in question and two other uses.
21. ***“Every claim ... can be verified.”*** Add a word-study table to each door.

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. The corrections this evaluation found in Doc 215 and Doc 249 are set out in Section XIII of the full paper. Gathering the document numbers for this edition found one more. Doc 181 (*The End of Days: What the Tanakh Says*, Part 1), Section IV, reads ***“knowledge shall increase”*** (**Daniel 12:4**) as the modern spread of information. Section IV of this paper corrects that reading, and the matter is set out in the Door 2 paper, Section X.

XII. THE COVENANT RESPONSE

First: keep what stands. The Name, the everlasting statutes, the refusal to soften a single word, and the invitation to check everything.

Second: put the method on its own foundation. Read the whole text, compare it with itself, establish each matter by witnesses, add nothing, and take nothing away. That method needs no help from **Isaiah 28**.

Third: let the sealed thing be what the text sealed. Daniel’s vision is shut up until the time of the end (**Daniel 12:9**). The Torah is in your mouth and in your heart, to do it (**Deuteronomy 30:14**).

Fourth: lay down two words, “perfect” and “only.” The first belongs to the Torah of **Yahweh** (**Psalms 19:7**). The second belongs to **Yahweh** Himself, who answered Elijah’s ***“I alone am left”*** with seven thousand (**1 Kings 19:18**). A work that gives up these two words gives up nothing true, and it becomes a work that can be tested.

Fifth: keep sharpening. This paper is one man’s reading offered to another, and it is under the same rule it applies. Where it is wrong, it should be shown from the text and corrected (**Isaiah 8:20**).

“The secret things belong to Yahweh our Elohim, but the things revealed belong to us and to our children forever, that we may do all the words of this Torah.”

Deuteronomy 29:29 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

RESEARCH PAPER • IRON SHARPENS IRON • OCTOBER 2026

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