

MIQDASH BETHEL COVENANT INSTITUTION

508(c)(1)(a) Free Church • Sole Tanakh Authority

A Study for Judaism • Christianity • Islam

RESEARCH PAPER — UNNUMBERED — DOOR 2

IRON SHARPENS IRON

A Research Evaluation of Beit Yahweh Door 2, “Yahweh Promised the Understanding Would Be Perfect in the Last Days,” Against the Miqdash Bethel Standard

Did Daniel 12:4 Seal All of Scripture, Is the Veil of Isaiah 25:7 Being Destroyed Now, and What Needs to Be Corrected?

October 2026

Elder Kepha Arcemont, Founder

miqdashbethel.ai • miqdashbethel@gmail.com

The Message is Sent to the World

STATUS OF THIS PAPER

This is a research paper, not a covenant document. It continues the evaluation Brother Brock Fisher of Beit **Yahweh** asked for, and it reviews Door 2 as it was received on October 5, 2026: eight pages, from the title through “**Warning I.**” It is meant to be read with the Door 1 paper, which carries the evidence where Door 2 repeats a claim of Door 1. The paper tests a text. It does not judge a man, his sincerity, or his calling.

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).	The New Testament seals one thing, the seven thunders, and it was never written (Revelation 10:4). The same book ends, “ <i>Seal not the sayings of the prophecy of this book</i> ” (Revelation 22:10).	The Qur’an declares the religion perfected (Q. 5:3) and Muhammad the seal of the prophets (Q. 33:40). 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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 2 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 2 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, Deuteronomy	The verb of increase in its ordinary uses; the covenant given near; the tests of a prophet

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Nevi'im (Prophets)	1 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Micah, Habakkuk	Door 2's passages in their own settings; Mount Zion; the counsel of Yahweh and its test
Ketuvim (Writings)	Psalms, Proverbs, Job, Daniel, Esther, Nehemiah	What a seal does; what Daniel sealed and who understands it

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Revelation 10:4; 10:7; 22:10	Door 2's added witnesses; the opening table
Rabbinic literature; Qur'an	Talmud Bava Metzia 59b; Sanhedrin 97b; Q. 3:7; 5:3; 33:40	The opening table only
Versions and lexicons	King James Version; JPS 1985; BDB; HALOT; Gesenius; Strong's Concordance	The lexical standard, set beside the sources Door 2 names

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).

Door 2 is the second message of Brother Fisher's series. As before, this paper names what stands before it names what does not. Where it differs with Door 2, it gives the numbers of the Miqdash Bethel documents that set the matter out, so that the reader may go and read them. It holds this Institution's own documents to the same rule (Section X).

Door 2 answers a question Door 1 left open: why no one produced this doctrine before now. Its answer is that **Yahweh** sealed the understanding of all Scripture until the present generation, that the seal is now broken, and that the result is perfect. It makes eight claims. Three stand in part, four need correction, and one rests on witnesses this standard does not admit. They are 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

Six things in Door 2 stand, and each is **Corroborated**.

1. Daniel was told to shut up the words and seal the book until the time of the end (**Daniel 8:26; 12:4, 9**).
2. *Chatam (to seal)* is the word for closing a document under authority (**Jeremiah 32:10; Esther 8:8**).
3. *Rabah (to become many)* is the verb of **Genesis 1:28; 9:1; 22:17**, and *acharit ha-yamim (the latter days)* is the phrase of **Jeremiah 23:20, Isaiah 2:2, and Micah 4:1**. Door 2 reports both correctly.
4. **Yahweh** declares what He will do before He does it (**Amos 3:7; Isaiah 42:9; 46:10**).
5. A covering over all peoples will be removed, and the deaf will hear the words of a book (**Isaiah 25:7; 29:18**).
6. Understanding is given by **Yahweh** and is not produced by a machine (**Job 32:8; Proverbs 2:6**).
Door 2 also says earlier teachers were sincere, and it again invites every reader to check the Hebrew.

Finding: these stand. The corrections concern what Door 2 builds on them.

III. DANIEL 12:4 — WHAT A SEAL DOES

Door 2 calls the seal *“a sovereign legal closure on the understanding itself,”* and explains: *“A sealed document sits in plain sight. Its words can be read but not understood.”*

First: in the Tanakh a sealed book cannot be read at all.

“And the vision of all this has become to you like the words of a sealed book, which they give to one who knows how to read, saying, Read this, please; and he says, I cannot, for it is sealed” (**Isaiah 29:11**).

Jeremiah’s deed of purchase had a sealed copy and an open copy (**Jeremiah 32:11, 14**). What is sealed is closed and kept; what is to be read is left open. No verse describes a seal that leaves the words readable and locks their meaning.

Second: what Daniel sealed is named. It is *“the words”* and *“the book”* of the vision he has just been given, a vision of *“what shall befall your people in the latter days”* (**Daniel 10:14; 12:4, 9**). Door 2 extends the seal *“across the entire span of scripture.”* No verse says so. The Torah was

commanded to be read to all Israel and done (**Deuteronomy 31:11–12; 30:11–14**). After Daniel’s vision in the third year of Cyrus, Ezra read the Torah in the days of Artaxerxes, and the people *“understood the words that were declared to them”* (**Daniel 10:1; Nehemiah 2:1; 8:12**).

Third: Door 2 cites **Daniel 12:9–10** and quotes only verse 9. Verse 10 is the one that says who will understand: *“none of the wicked shall understand; but the wise shall understand.”* In its place Door 2 sets three conditions: *“the appointed time, and the work Yahweh prophesied to carry it, and a world looking for answers.”* Verse 9 names the first. The other two are in neither verse.

Finding: that Daniel’s vision is sealed until the time of the end is **Corroborated** (**Daniel 8:26; 12:4, 9**). That a seal lets words be read but not understood, or that all Scripture was sealed, is **Not in the text. Claim 1: Stands in part. Claim 2: Needs correction.**

Miqdash Bethel documents to read: Doc 247, *I Have Not Spoken in Secret*, Section III-C, on a covenant given in the open; Doc 181, *The End of Days: What the Tanakh Says*, Part 1, Section III-D, on what Daniel sealed.

IV. “KNOWLEDGE SHALL BE INCREASED”

Door 2 says of *rabah* (to become many): *“This is not the language of gradual growth. It is the language of multiplication — explosive, abundant, exponential.”* It concludes that artificial intelligence is the fulfillment and that *“The time of the end is not approaching. It is here.”*

First: the lexicon entries Door 2 quotes do not contain the word it draws from them. BDB’s entry, as Door 2 prints it, is *“to be or become much, many, or great.”* None of the three entries speaks of speed or rate.

Second: the verb is used of every kind of increase. Flood waters rise by it (**Genesis 7:17–18**). Benjamin’s portion is made five times larger by it (**Genesis 43:34**). A king is forbidden to multiply horses, wives, and silver by it (**Deuteronomy 17:16–17**). Transgression increases by it (**Proverbs 29:16**). In **Genesis 1:28** the thought of offspring comes from the subject, mankind. It does not come from the verb.

Third: the sentence has its own words. The knowledge carries the article, *ba-da’at* (the knowledge), as it does where the people perish for lack of *“the knowledge,”* which is the knowledge of Elohim (**Hosea 4:1, 6**). The verb beside it is the one Amos uses of people who *“run to and fro to seek the word of Yahweh”* (**Amos 8:12**). The knowledge the prophets promise for the latter days is the knowledge of Yahweh (**Isaiah 11:9; Jeremiah 31:34**). Nothing in the sentence points to the volume of human information. That reading rests on context and is offered as such.

Fourth: the chapter gives its own markers of the time of the end. Michael stands up, there is a time of distress such as has not been since there was a nation, Daniel's people are delivered, and many who sleep in the dust awake (**Daniel 12:1–2**). Door 2 names none of them. A statement of time made in **Yahweh's** Name is tested by whether it comes to pass (**Deuteronomy 18:21–22**).

Finding: that *rabah* (*to become many*) means exponential increase, that it names artificial intelligence, and that the time of the end has come are **Not in the text**. **Claim 3: Needs correction.**

Revelation 10:4 and 10:7. Door 2 adds these as proof that the sealing continued. Both are New Testament texts. Under the standing rule of this Institution they are comparative reference and cannot be counted as witnesses. **Claim 4: Not admitted under this standard.**

Miqdash Bethel documents to read: Doc 198, *The Resurrection of the Dead*, Section II-A, on **Daniel 12:1–2**; Doc 207, *The Messianic Restoration*, Section VII, on the test of the fulfilled word. Doc 181 reads “*knowledge shall increase*” differently; see Section X.

V. JEREMIAH 23:20 — THE WORD AND THE STANDARD

Door 2 says *biynah* means “*complete understanding, full discernment, thorough comprehension,*” and that any last-days doctrine is to be judged by whether it produces “*complete, perfect understanding.*” It then rules: “*The doctrine of Beit Yahweh meets this standard precisely.*”

First: *binah* (*understanding*), H998, is the ordinary noun for understanding, and BDB gives it so. Complete, full, and thorough are not in the entry. Daniel shows its range: he “*had understanding of the vision,*” the same noun, and of the same vision he says, “*I heard, but I did not understand*” (**Daniel 10:1; 12:8**). Jeremiah repeats the oracle without the word (**Jeremiah 30:24**).

Second: the thing understood is named in the verse. The anger of **Yahweh** will not turn back until He has carried out the purposes of His heart, and afterward the people will understand “*it*” (**Jeremiah 23:19–20**). What is understood is the judgment. It is not a body of doctrine.

Third: *acharit ha-yamim* (*the latter days*) does not tie this verse to the mountain of **Isaiah 2:2**. It is a general phrase for days to come, used of Jacob's sons, of Moab, of Elam, and of Gog (**Genesis 49:1; Jeremiah 48:47; 49:39; Ezekiel 38:16**). Moses uses it of the day Israel returns: “*in the latter days you will return to Yahweh your Elohim and obey His voice*” (**Deuteronomy 4:30**).

Fourth: a doctrine cannot judge its own case. Door 2 sets a standard and declares it met in the next sentence. The Tanakh's tests are applied from outside. Does the word come to pass (**Deuteronomy**

18:21–22; Jeremiah 28:9)? Does it hold to the commandments (Deuteronomy 13:1–3; Isaiah 8:20)? Does it turn people from their evil way (Jeremiah 23:22)?

Finding: that Jeremiah 23:20 promises perfect understanding, or that Door 2 has shown its doctrine to meet a prophetic standard, is **Not in the text. Claim 5: Needs correction.**

Miqdash Bethel documents to read: Doc 218, *The Straw and the Wheat*, Section IV, on the tests of Deuteronomy 13:1–5; 18:20–22; Doc 207, Section VII.

VI. ISAIAH 25:7 — THE VEIL AND “THIS MOUNTAIN”

Door 2 says “*this mountain*” is the mountain “*exalted above the hills in the chief of the nations,*” that the veil is “*the spiritual blindness, the doctrinal darkness*” of the centuries under the seal, and that “*The mountain is rising now. The veil is being destroyed now.*”

First: the passage names the mountain before it says “*this mountain*”: “*Yahweh of hosts reigns on Mount Zion and in Jerusalem*” (Isaiah 24:23). The phrase then comes three times, and nothing between moves the place (Isaiah 25:6, 7, 10). On “*the chief of the nations,*” see the Door 1 paper: Isaiah 2:2 reads *be-rosh be-harim* (*at the head of the mountains*).

“*And He will swallow up on this mountain the face of the covering that covers all the peoples, and the veil that is woven over all the nations. He will swallow up death forever, and Adonai Yahweh will wipe away tears from all faces, and the reproach of His people He will remove from all the earth*” (Isaiah 25:7–8).

Second: one verb governs both verses. *Billa* (*to swallow up*) takes the covering in verse 7 and death in verse 8. The covering is *ba-lot* (*the covering*), from the verb for wrapping, as Elijah wrapped his face in his mantle (1 Kings 19:13). The passage sets death, tears, and reproach beside it. It does not call the covering doctrine, and it says nothing of a seal.

Third: the passage gives the signs of its own day: a feast for all peoples on Mount Zion, death swallowed up forever, tears wiped from all faces, and the reproach of His people removed from all the earth (Isaiah 25:6–8). None has come to pass. A reader who is told that the veil “*is being destroyed now*” may look for them.

Finding: that Yahweh will remove the covering from all peoples, in Zion, is **Corroborated** (Isaiah 25:7; 29:18; 60:2–3). That it is being removed now, in another land, through Beit Yahweh, is **Not in the text. Claim 6: Stands in part.**

Miqdash Bethel documents to read: Doc 215, *Has It Been Fulfilled?*, Sections I and II, on the mountain of Isaiah 2:2; Doc 251, *The Place He Chooses*, Sections VII and VIII.

VII. AMOS 3:7 — THE COUNSEL AND THE TEST

Door 2 draws a rule from **Amos 3:7**: the timing, the location, and the mechanism of a last-days doctrine *“must all be foretold in scripture before they take place.”* It says its doctrine *“stands up to that test on every count.”*

First: the principle stands. **Yahweh** does nothing without revealing His *sod (counsel)* to His servants the prophets, and He declares new things before they spring forth (**Amos 3:7**; **Isaiah 42:9**). This Institution has set the verse out at length in Doc 146.

Second: the proof Door 2 offers is the list of texts already tested: **Daniel 12**, **Jeremiah 23**, **Isaiah 25**, **Isaiah 28:13**, **Isaiah 2:2**, and **Micah 4:1**, with Revelation 10. Each has been read in its own setting, here and in the Door 1 paper, and none says what is claimed for it. A test is not passed by naming the texts under dispute. Door 2 itself says they *“will be developed in full detail in the doors that follow.”*

Third: the verse is about prophets, and the Tanakh says how one who claims the *sod (counsel)* is known. Jeremiah uses the same word in the chapter Door 2 quotes: *“if they had stood in My council, they would have made My people hear My words, and turned them from their evil way”* (**Jeremiah 23:22**; compare **23:18**).

Fourth: Door 2 adds, *“He does not respond to events.”* The Tanakh says He does. If a nation turns from its evil, *“I will relent of the evil that I thought to do to it”* (**Jeremiah 18:8**). Amos himself pleaded, and *“Yahweh relented concerning this”* (**Amos 7:3, 6**).

Finding: that **Yahweh** reveals His counsel before He acts is **Corroborated**. That Door 2 has shown its timing, location, and mechanism to be foretold is **Not in the text. Claim 7: Stands in part.**

Miqdash Bethel documents to read: Doc 146, *The Shofar, the Sod, and the Sovereign*, on **Amos 3:6–7**; Doc 81, *The Office of the Prophet in the Tanakh*, on the tests of a prophet and the council of **Jeremiah 23:18, 22**.

VIII. JEREMIAH 23:30 — “WARNING I”

Door 2 closes with a warning built on **Jeremiah 23:30**. One who learned *“the doctrinal framework, scriptural connections, explanations, or discoveries”* through Beit **Yahweh** must not present them without their source, because *“Yahweh calls it stealing His words from your neighbor.”*

First: the verse is a charge against prophets, and the next verses say what they did. They *“take their tongue and say, He declares,”* and they tell lying dreams, *“and I did not send them”* (**Jeremiah**

23:31–32). They passed one another’s sayings to the people as oracles of **Yahweh**. The wrong is claiming His authority for words He did not give. It is not a failure to credit a teacher.

Second: to apply the verse, Door 2 has to put its own framework in the place of “*My words*.” If the framework is a man’s work, the verse does not cover it. If it is offered as the words of **Yahweh**, that is the claim the chapter tests (**Jeremiah 23:21–22, 28**).

Third: Door 2 says rightly that “*The truths of Scripture belong to Yahweh*.” The Tanakh’s pattern for what is His is that it be read to everyone and written plainly, “*without money and without price*” (**Deuteronomy 31:11–12; Habakkuk 2:2; Isaiah 55:1**). Honest dealing with a neighbor’s labor is a real duty, and it rests on other texts (**Exodus 20:15–16; Leviticus 19:11**).

Finding: that **Jeremiah 23:30** forbids repeating a teaching without naming the teacher is **Not in the text. Claim 8: Needs correction.**

Miqdash Bethel documents to read: Doc 218, *The Straw and the Wheat*, Sections III and IX, on **Jeremiah 23:30**.

IX. WHAT NEEDS TO BE CORRECTED — POINT BY POINT

The corrections follow the order of Door 2. Each gives the words of Door 2 and the correction proposed.

1. “*why has no framework in two thousand years been able to produce what this one produces?*” A claim about every reader in history cannot be established by witnesses. Say what can be shown.
2. “*a sovereign legal closure on the understanding itself*.” Limit the seal to what the verse names, the words and the book of Daniel’s vision (**Daniel 10:14; 12:4, 9**).
3. “*Its words can be read but not understood*.” Remove. A sealed book cannot be read (**Isaiah 29:11**).
4. “*Not hidden. Sealed*.” Door 1 said **Yahweh** “*built the concealment into the structure of the word itself*.” The two doors should say one thing, and the Tanakh says the covenant was given in the open (**Isaiah 45:19**).
5. **Daniel 12:9–10** is cited and verse 9 quoted. Quote verse 10, “*the wise shall understand*,” and remove the two added conditions.
6. “*explosive, abundant, exponential*.” Remove. The lexicons Door 2 lists say much, many, great. Show the verb’s other uses (**Genesis 7:17; Deuteronomy 17:16–17; Proverbs 29:16**).

7. *“The arrival of artificial intelligence marks the first era ...”* Remove as a fulfillment. The knowledge the prophets promise is the knowledge of **Yahweh (Isaiah 11:9)**.
8. *“The time of the end is not approaching. It is here.”* State it as a conviction, give the chapter’s markers (**Daniel 12:1–2**), and submit it to the test (**Deuteronomy 18:21–22**).
9. Revelation 10:4 and 10:7. Mark them as New Testament texts; under this standard they are not witnesses. Door 2 also words 10:7 as *“the seventh era.”* Name the translation used and mark every change.
10. *“meaning complete understanding, full discernment, thorough comprehension.”* Give the lexicon’s entry for *binah (understanding)* and the parallel that omits the word (**Jeremiah 30:24**).
11. *“He promised perfect understanding.”* Remove *“perfect.”* The verse promises that **Yahweh’s** judgment will be understood after it falls (**Jeremiah 23:19–20**).
12. *“The doctrine of Beit Yahweh meets this standard precisely.”* Remove. Let the doctrine be tested by others and by the Tanakh’s tests (**Deuteronomy 13:1–3; 18:21–22; Jeremiah 23:22**).
13. *“the chief of the nations”* (four times). Remove. **Isaiah 2:2** and **Micah 4:1** read *“at the head of the mountains.”*
14. *“the prophesied mountain (Beit Yahweh).”* Do not put the name of an organization into the verse. The mountain is Zion (**Isaiah 24:23; 2:3**).
15. The veil as *“doctrinal darkness.”* Read verse 7 with verse 8, and give the signs the passage gives (**Isaiah 25:6–8**).
16. *“The mountain is rising now. The veil is being destroyed now.”* Remove, or show the signs.
17. *“He does not respond to events.”* Remove (**Jeremiah 18:8; Amos 7:3**).
18. *“stands up to that test on every count.”* Withdraw until the proof is given. The texts listed are the ones in dispute.
19. *“Augustine could not have produced this doctrine”* and *“It extended across the entire span of scripture.”* Remove. No text seals the Torah or the prophets, and Israel understood them when they were read (**Nehemiah 8:8, 12**).
20. *“The seal is now broken. The understanding is now perfect.”* Claim perfection for the Torah only (**Psalms 19:7**). Present the doctrine as a reading offered for testing (**Isaiah 8:20**).
21. *“Warning I.”* Remove **Jeremiah 23:30** as its basis. Ask for honest attribution on the ground of **Exodus 20:15–16**, and let the words of **Yahweh** go out freely (**Isaiah 55:1**).

22. The quotations as printed. They follow the King James Version with the Name restored and, in **Jeremiah 23:20**, “*understand*” for “*consider*,” without notice. Name the translation used and mark every change.

X. 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. Preparing this paper meant re-reading Doc 146 (*The Shofar, the Sod, and the Sovereign*), the Library’s study of **Amos 3:6–7**. Its reading of the verse and its use of **Jeremiah 23:18, 22** as the test of a prophet stand and are confirmed here. Two things in it need attention, and a third was found in Doc 181.

Correction 1 — the verbs of Amos 3:6–7 in Doc 146. Doc 146 (Part III) parsed *galah* (*to reveal*), גָּלָה, in **Amos 3:7** as a Piel, and drew from that stem that the disclosure is “*complete*” and “*not partial*.” The form in the verse is the Qal, and BDB lists the verse there (compare **Proverbs 20:19**). The verse says that **Yahweh** reveals His counsel before He acts. It does not say how much. That is the same overreach this paper corrects in Door 2. The same table gave the verb of **Amos 3:6** as a Qal passive; it is the Niphal, *yittaq* (*is blown*). Both have been corrected in the Google Doc of Doc 146.

Correction 2 — the “How to Read” paragraph of Doc 146. It describes a different study, on teaching a newcomer. This is set out for Elder Kepha’s decision and has not been changed.

Correction 3 — “knowledge shall increase” in Doc 181. Doc 181 (*The End of Days: What the Tanakh Says*, Part 1), Section III-D, limits the seal to Daniel’s visions, and that stands. Its Section IV then counts **Daniel 12:4** as a sign now present, because all knowledge can be reached “*in seconds*,” and Section VI lists global communications among the conditions Daniel described. Section IV of this paper finds that reading **Not in the text**, in Door 2 and in the Library alike. It is one of five conditions on which Doc 181 rests its assessment, so it is set out for Elder Kepha’s decision and has not been changed.

XI. THE COVENANT RESPONSE

First: keep what stands. Daniel’s vision is sealed until its time, **Yahweh** declares the end from the beginning, and the covering over the nations will be removed.

Second: let a seal be a seal. What is sealed is closed and kept (**Isaiah 29:11; Jeremiah 32:14**). The Torah was never closed. It is in your mouth and in your heart, to do it (**Deuteronomy 30:14**).

Third: let the text give the signs. The time of the end is known by what **Daniel 12:1–2** names, and the lifting of the veil by what **Isaiah 25:8** names. A sign chosen by the reader, however striking, is the reader's.

Fourth: let another judge the work. *“Let another praise you, and not your own mouth”* (**Proverbs 27:2**). A doctrine that sets its own standard and declares it met has not yet been 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 counsel of Yahweh is with those who fear Him, and His covenant, to make them know it.”

Psalms 25:14 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

RESEARCH PAPER • IRON SHARPENS IRON: DOOR 2 • OCTOBER 2026

MIQDASHBETHEL.AI • MIQDASHBETHEL@GMAIL.COM •

THE MESSAGE IS SENT TO THE WORLD

508(C)(1)(A) FREE CHURCH • SOLE TANAKH AUTHORITY • REACHING JUDAISM, CHRISTIANITY, AND ISLAM