

MIQDASH BETHEL COVENANT INSTITUTION

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RESEARCH PAPER — UNNUMBERED — DOOR 3

Iron Sharpens Iron

A Research Evaluation of Beit Yahweh Door 3, “Yahweh’s Purpose For Mankind From Genesis 1:26: Man Made to Rule as Yahweh Rules,” Against the Miqdash Bethel Standard

Is the Image of Elohim Still to Be Attained, What Does the Name Israel Mean, and Are the Twelve Tribes Twelve Scepters?

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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 3 as it was received on October 5, 2026: nine pages, from the title through “**One Continuous Purpose, One Continuous Story**.” Names are given in English, so Door 3’s Yisrayl and Yaaqob are Israel and Jacob here. 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, following Maimonides, reads the image of Genesis 1:26 as the intellect and denies Elohim any bodily form (Mishneh Torah, Foundations of the Torah). It explains the name Israel from Genesis 32:28 .	The New Testament quotes Psalms 8 from the Greek version, which reads “ angels ” where the Hebrew reads Elohim (Hebrews 2:7). Door 3’s rule over angels comes from 1 Corinthians 6:2–3.	The Qur’an calls man a khalifah (steward) on the earth (Q. 2:30) and speaks of the twelve tribes as nations descended from Jacob (Q. 7:160).

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 3 of the Beit **Yahweh** doctrine series. **Yahweh** (יהוה) (and **Elohim** (אלהים) (appear in bold throughout. Hebrew transliterations appear in ***bold italic*** with their English meaning in parentheses, and Scripture references are bold. Verse numbers follow the English versions. 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 3 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 image and the dominion; the naming of Israel and of the twelve sons; the covenant with Abraham and at Sinai
Nevi'im (Prophets)	Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, Isaiah, Ezekiel, Hosea, Malachi	How Jacob prevailed; the tribe as a body of kin; how the heart is changed
Ketuvim (Writings)	Psalms, Proverbs, Ecclesiastes, Daniel, Nehemiah	What man is set over; the uses of the rod; who chose Abraham

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Hebrews 2:5, 7; 1 Corinthians 6:2–3; Romans 8:17	The source of Door 3's rule over angels (Section IV)
Rabbinic literature; Qur'an	Maimonides, Mishneh Torah; Q. 2:30; 7:160	The opening table only
Versions and lexicons	King James Version; the Greek version of Psalms 8 ; JPS 1985; BDB; HALOT; Gesenius; Strong's	The lexical standard (Sections IV and VII)

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 3 is the third message of Brother Fisher's series. As before, this paper names what stands before it, names what does not. Where it differs from Door 3, 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 3 begins the doctrine itself. It says that mankind was made to rule as **Yahweh** rules, that the image of **Genesis 1:26** is a character mankind must still attain, that the name Israel has carried that purpose since creation, and that the twelve tribes are twelve scepters of government. It makes nine claims. **Four stand in part and five need correction.** 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

Seven things in Door 3 stand, and each is **Corroborated**.

1. Mankind was made in the image of **Elohim** and given dominion, and the fall cancelled neither (**Genesis 1:26–28; 9:6; Psalms 8:6**).
2. **Yahweh's** character does not change, and man is told to rule over sin (**Malachi 3:6; Genesis 4:7**).
3. The promise to Abraham was for all the families of the earth, and obedience is named with it (**Genesis 12:3; 22:18; 26:4–5**).

4. Sinai was an offer with a condition, to a people called to be priests toward the nations (**Exodus 19:5–6; Deuteronomy 4:6–8; Isaiah 61:6**).
5. Jacob strove and prevailed, and Hosea calls the one he strove with a *mal'akh* (*messenger*) (**Genesis 32:28; Hosea 12:4**).
6. **Shevet (rod, tribe)** does mean a scepter in some verses, and the scepter is Judah's (**Genesis 49:10; Numbers 24:17**).
7. One who rules rightly takes no bribe and shows no partiality, as **Yahweh** does not (**Deuteronomy 10:17; 16:19**). Door 3's picture of rule by His law is sound.

Finding: these stand. The corrections concern what Door 3 builds on them.

III. GENESIS 1:26 — THE IMAGE AND THE DOMINION

Door 3 says the image *“is a reference to character,”* that *“Mankind did not arrive at creation already possessing Yahweh's character,”* and that *“Mankind must first become what Yahweh is in character”* before dominion can be trusted to him.

First: the text speaks of the image as given. It does not speak of it as awaited. *“So Elohim created man in His image”* (**Genesis 1:27**). Adam begets Seth *“in his likeness, after his image”* (**Genesis 5:1– 3**). After the flood, when the inclination of man's heart is called evil from his youth, murder is forbidden *“for in the image of Elohim He made man”* (**Genesis 8:21; 9:6**). Every living person bears the image. It is the ground on which righteousness is demanded, and it is not a prize for reaching it. This Institution has set this out in Doc 158.

Second: the dominion is given in the same breath, to the man and woman just made, and its reach is named: fish, birds, cattle, and the earth (**Genesis 1:26, 28**). Door 3 says *“the image must come before the dominion can be properly exercised.”* The verse joins the two with *“and let them rule.”*

Third: *tselem (image)*, H6754, is the word for a likeness that stands for another, as a statue does (**Numbers 33:52; Ezekiel 7:20**). Nothing in the word means moral character. Door 3 adds that *“we are in His Physical likeness as well”* and gives no text. Moses says of Horeb, *“you saw no form”* (**Deuteronomy 4:15–16**).

Fourth: the Tanakh does command likeness of character, in its own words: *“You shall be holy, for I Yahweh your Elohim am holy”* (**Leviticus 19:2**). It says how the heart is changed: **Yahweh** circumcises it and gives a new one (**Deuteronomy 30:6; Ezekiel 36:26–27**). And it knows no man who has passed beyond sin: *“there is no man who does not sin”* (**1 Kings 8:46; Ecclesiastes 7:20**). Door 3's man who is “righteous without effort, incorruptible without strain, ungovernable by temptation” is not described in it. *“Carnal nature”* is New Testament language. The Tanakh speaks of the inclination of the heart and of ruling over sin (**Genesis 8:21; 4:7**).

Finding: that man bears the image from creation, and that sin is to be ruled over, is **Corroborated**. That the image is a character still to be attained, or that a man becomes incorruptible by resisting the flesh, is **Not in the text**. **Claim 1: Needs correction.** **Claim 2: Stands in part.**

Miqdash Bethel documents to read: Doc 158, *Tselem Elohim*, Sections II, III, and V; Doc 230, *Formed, Not Cloned*, Section III; Doc 211, *Is Yahweh a Being of Light and Spirit?*, Section IV-A; Doc 276, *For I Am Holy*, Section IV-C; Doc 284, *A Heart of Flesh*, Section VI; Doc 235, *The Two Inclinations*, Section II.

IV. PSALMS 8 — “A LITTLE LOWER THAN” WHOM?

Door 3 says the psalm declares that mankind was made **“a little lower than the malakim — the heavenly beings,”** and that the dominion reaches **“All things,”** which it extends from Hebrews, 1 Corinthians, and Romans to the judging of angels.

Elohim is It (תַּחַסְרֵהוּ מַעַט מִאֱלֹהִים, Hebrew the **First** **“You have made him a little lower than Elohim”** (Psalms 8:5). **“Angels”** came in through the Greek version. The word can name heavenly beings (Psalms 82:1, 6), and a reader may argue for that sense here, but he must first print the word that is written.

Second: the psalm says what **“all”** is. **“You have put all under his feet: sheep and oxen, all of them, and also the beasts of the field, the birds of the heavens and the fish of the sea”** (Psalms 8:6–8). It is the list of **Genesis 1:26**. In the same psalm the heavens are the work of **Yahweh’s** fingers, and man is small beneath them (Psalms 8:3–4).

Third: the rule over angels rests on Hebrews 2:5, 1 Corinthians 6:2–3, and Romans 8:17. These are New Testament texts and are not admitted as witnesses under this standard. The Tanakh does promise the kingdom **“under the whole heaven”** to the people of the holy ones of the Most High (Daniel 7:27). It says nothing of ruling the heavenly host.

Finding: that the psalm names the **mal’akhim (messengers)**, or gives mankind rule over the heavenly host, is **Not in the text. Claim 3: Needs correction.**

Miqdash Bethel documents to read: Doc 158, Section IV; Doc 230, Section V-F; Doc 62, *El and Elohim*, Section VI (see Section X of this paper).

V. THE NAME ISRAEL

Door 3 says the Hebrew name means **“he who rules as Yahweh rules,”** and that its meaning **“is as old as creation itself. It precedes Abraham.”**

First: the Torah explains the name where it gives it, and Door 3 changes the explanation. Door 3 prints, **“for you have struggled with Yahweh and with men.”** The Hebrew is **יָמָּה לַאֱלֹהִים וְעִם בָּנֵי אָדָם**, **“for you have striven with Elohim and with men, and have prevailed”** (Genesis 32:28). The name is built on **sarita (you have striven)**, and it ends in **El**. Neither the Name **Yahweh** nor the word **“as”** is in it.

Second: Door 3 gives two meanings. It says the name means **“he who rules,”** and it also says the name is **“rooted in sarah (H8280), meaning to struggle, to contend.”** The second is the Torah’s own. **Sarah (to strive, to persist)** occurs only here and in **Hosea 12:3–4**, and BDB explains the name from it.

Third: the name is first given in **Genesis 32:28** and confirmed in **Genesis 35:10**. No

verse places it, or its meaning, at creation. **Genesis 1:26** concerns all mankind, and its verb is ***radah (to have dominion)***, a different word.

Jacob's night. Door 3 calls the one who wrestled ***“a man, a sent one,”*** and says the night may have been ***“a longer season of his life,”*** the darkness of the carnal nature. ***Ish (man)*** means man. The night ends at daybreak: ***“Let me go, for the dawn has risen,”*** and the sun rises on Jacob as he limps past Peniel (**Genesis 32:26, 31**). Hosea says how he prevailed: ***“he wept and sought his favor”*** (Hosea 12:4). The text records one night, an injured hip, and a blessing asked for with tears.

Finding: that Jacob strove, prevailed, and was named for it is **Corroborated** (**Genesis 32:28; 35:10; Hosea 12:3–4**). ***That the name means “he who rules as Yahweh rules,” or is as old as creation, is Not in the text. Claim 4: Needs correction. Claim 5: Stands in part.***

Miqdash Bethel documents to read: Doc 62, *El and Elohim*, Section III-C, on the name Israel, and Section VIII-D, on a translation that prints the Name where the Hebrew has **Elohim**.

VI. ABRAHAM AND SINAI

Door 3 says of the covenant with Abraham: ***“The covenant was not given because of bloodline. It was given because of obedience.”*** Of Sinai it says: ***“A kingdom — a governing body with real authority.”***

First: Door 3 is right that the purpose was never ethnic privilege and that obedience is named (**Genesis 12:3; 22:18; 26:5**). It leaves out the other half. The promise was given before the obedience of **Genesis 22** (**Genesis 12:1–3; 15:5–6**). ***It is tied to a line of descent by name: “My covenant I will establish with Isaac” (Genesis 17:19, 21).*** Moses tells Israel that **Yahweh** chose them because He loved them and kept His oath, ***“not because of your righteousness” (Deuteronomy 7:7–8; 9:5).*** The Tanakh holds both: ***a seed, and a stranger who may join it (Genesis 17:7; Exodus 12:48–49; Isaiah 56:6–7).***

Second: ***“He was searching for a man”*** is not how Tanakh tells it. Noah had already walked with **Elohim** (**Genesis 6:9**). Abraham's fathers ***“served other gods,”*** and **Yahweh** says, ***“I took your father Abraham from beyond the River” (Joshua 24:2–3).*** He chose Abram, and then found his heart faithful (**Nehemiah 9:7–8**).

Third: the Sinai offer stands as Door 3 states it: conditional, priestly, and turned toward the nations. One word is over-read. ***Mamlekhet kohanim (kingdom of priests)*** names a realm whose King is **Yahweh** (**Exodus 15:18; 1 Samuel 8:7**). ***The people are His subjects and His priests.*** The phrase does not make them a governing body. This Institution has set the passage out in Doc 271.

Fourth: Door 3 twice equates obeying His voice with ***“the struggle against the carnal nature.”*** The Torah says what the obedience was: ***Abraham “kept My charge, My commandments, My statutes, and My laws” (Genesis 26:5).***

Finding: that the covenant has a purpose for all nations and a condition of obedience is **Corroborated**. ***That descent has no part in it, or that Israel is the governing body of Exodus 19:6, is Not in the text. Claim 6: Stands in part. Claim 7: Stands in part.***

Miqdash Bethel documents to read: Doc 173, *Why Did Yahweh Choose the Hebrew People?*, Sections I, III, and V; Doc 206, *How Does Yahweh Know Who Is His Possession?*, Section IV; Doc 271, *A Treasure Among All Peoples*, Section VI.

VII. SHEVET — TRIBE AND SCEPTER

Door 3 says of *shevet (rod, tribe)*, H7626: ***“Tribe is not the primary meaning,”*** and ***“It was always scepter.”*** Every mention of the twelve tribes, it says, means ***“the twelve scepters of Yisrayl.”***

First: a lexicon sorts the uses of a word. It does not rank one as the true meaning (see the Door 1 paper, Section IX). BDB lists rod, dart, scepter, and tribe, each with its verses. By Door 3’s rule the word would have to mean scepter where a father disciplines his son, and where Joab thrusts three of them into Absalom (**Proverbs 13:24; 2 Samuel 18:14**).

Second: where it means tribe, the text shows a body of kin. Achan is found by lot: tribe, then family, then household, then man (**Joshua 7:14–18**). A tribe has an inheritance of land, and a tribe can be ***“cut off from Israel”*** (**Joshua 13:7; Judges 21:6**). The chapter Door 3 quotes says of the sons themselves, ***“All these are the twelve tribes of Israel”*** (**Genesis 49:28**).

Third: Hebrew has a second word for tribe, *matteh (staff, tribe)*, H4294, which Door 3 does not mention. Both words stand in one verse for the same thing: ***“the tribe of Levi, the tribe of your father”*** (**Numbers 18:2**). Achan’s tribe is called by both (**Joshua 7:16, 18**). Both words mean a staff, and both name the tribe. Neither turns every tribe into an office.

Finding: that *shevet (rod, tribe)* can mean a scepter is **Corroborated** (**Genesis 49:10; Numbers 24:17**). **That it means scepter wherever it is translated tribe is Not in the text. Claim 8: Needs correction.**

Miqdash Bethel documents to read: Doc 259, *Two Sticks in One Hand*, Section III, on the twelve sons and the twelve tribes.

VIII. “THE NAMES ARE THE OFFICES”

Door 3 says: ***“The Hebrew meaning of each name is the office that scepter was designed to hold,”*** and ***“The form of government was set at Yaaqob’s deathbed.”***

First: the Torah gives the reason for each name, and the reasons are the mothers’. Leah names Levi because ***“this time my husband will be joined to me,”*** and Judah because ***“this time I will praise Yahweh.”*** Rachel names Dan because ***“Elohim has judged me”*** (**Genesis 29:34–35; 30:6**). None is named for an office.

Second: Jacob says what his last words are: ***“what shall befall you in the latter days”*** (**Genesis 49:1**). Judah’s kingship is in them, and Door 3 is right about it (**Genesis 49:8–10**). Levi’s priesthood is not. Jacob’s word to Simeon and Levi is ***“I will divide them in Jacob and scatter them in Israel”*** (**Genesis 49:5–7**). The service came to Levi at Sinai, after the golden calf: ***“At that time Yahweh set apart the tribe of Levi”*** (**Exodus 32:26–29; Deuteronomy 10:8**).

Third: Dan *“shall judge his people as one of the tribes of Israel”* (Genesis 49:16). Judgment in Israel was not given to one tribe. Judges were set in every gate, *“throughout your tribes,”* and the judges **Yahweh** raised came from Benjamin, Manasseh, and others (Deuteronomy 16:18; Judges 3:15; 6:15).

Fourth: for the other nine names Door 3 gives no evidence. The form of Israel’s government is set out through Moses: rulers of thousands and hundreds, judges and officers, the priests, and the law of the king (Exodus 18:21–26; Deuteronomy 16:18; 17:8–20).

Finding: that Judah holds the scepter is **Corroborated** (Genesis 49:10; Psalms 78:68–70). *That each name is an office, or that Genesis 49 set the form of government, is Not in the text. Claim 9: Needs correction.*

Miqdash Bethel documents to read: Doc 267, *Bless Me, Even Me Also*, Sections III-C and VII-C, on Levi and on **Genesis 49**; Doc 265, *Seven Offices, One King*, Section I-C, on the offices set out in **Deuteronomy 16:18–18:22**.

IX. WHAT NEEDS TO BE CORRECTED — POINT BY POINT

The corrections follow the order of Door 3. Each gives the words of Door 3 and the correction proposed.

1. *“And Yahweh said, Let Us make man.”* The Hebrew is **Elohim** (Genesis 1:26). Print what is written. The same change is made in Genesis 32:28, and Genesis 28:13 is printed with “Father” where the Hebrew has Elohim.
2. *“It is a reference to character.”* Say what the text says: man was made in the image and still bears it (Genesis 1:27; 9:6).
3. *“although we are in His Physical likeness as well.”* Give the text, and answer Deuteronomy 4:15–16.
4. *“the image must come before the dominion.”* Remove. The verse gives both at once (Genesis 1:26–28).
5. *“righteous without effort, incorruptible without strain, ungovernable by temptation.”* Remove as a state men reach (1 Kings 8:46). Name the change of heart as Yahweh’s gift (Ezekiel 36:26–27).
6. *“the carnal nature.”* Use the Tanakh’s words: the inclination of the heart, and ruling over sin (Genesis 8:21; 4:7).
7. *“a little lower than the malakim.”* Correct to Elohim (Psalms 8:5), and give the psalm’s own list for “all things” (Psalms 8:7–8).
8. Hebrews 2:5, 1 Corinthians 6:2–3, and Romans 8:17. Mark them as New Testament texts. Under this standard they are not witnesses.
9. *“he who rules as Yahweh rules.”* Replace with the Torah’s explanation: *“you have striven with Elohim and with men, and have prevailed”* (Genesis 32:28).
10. *“The meaning of the name Yisrayl is as old as creation itself.”* Remove. The name is first given in Genesis 32:28.
11. *“a man, a sent one”* and *“a longer season of his life.”* Remove both. Ish (man) means man, and the night ends at dawn (Genesis 32:24, 26, 31).

12. ***“He was searching for a man.”*** Say that **Yahweh** took Abraham and chose him (Joshua 24:2– 3; Nehemiah 9:7–8).
13. ***“The covenant was not given because of bloodline.”*** Keep the obedience and add the seed (Genesis 17:7, 19; Deuteronomy 7:7–8).
14. ***“obedience to Yahweh’s voice is precisely the struggle against the carnal nature.”*** Define obedience as the Torah does (Genesis 26:5).
15. ***“A kingdom — a governing body with real authority.”*** Say that the King is **Yahweh** and the people are His priests (Exodus 15:18; 19:6).
16. ***“Tribe is not the primary meaning”*** and ***“It was always scepter.”*** Remove. Give the lexicon’s full entry, name **matteh** (staff, tribe), and show the kinship passages (Joshua 7:14–18; Numbers 18:2).
17. ***“the twelve scepters of Yisrayl.”*** Keep **“the twelve tribes of Israel,”** as **Genesis 49:28** has it.
18. ***“The Hebrew meaning of each name is the office.”*** Remove. Give the reasons the Torah gives for the names (**Genesis 29:32–35; 30:6–24**).
19. Levi as ***“the priestly branch”*** by Jacob’s assignment. Correct from **Genesis 49:5–7** and **Deuteronomy 10:8**.
20. ***“The form of government was set at Yaaqob’s deathbed.”*** Remove. Jacob told his sons what would befall them, and the government was given through Moses (**Genesis 49:1; Exodus 18:21– 26; Deuteronomy 16:18**).
21. ***“The remaining nine scepters each carry Hebrew names that correspond to specific functions.”*** Give the evidence, or withdraw the sentence.

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 158 (*Tselem Elohim*) on **Genesis 1:26–27** and Doc 271 (*A Treasure Among All Peoples*) on **Exodus 19:5–6**. Both were found sound at the points used here, and their findings are the ones applied in Sections III and VI. One correction was needed, and one difference between Library documents is noted.

Correction 1 — Psalms 8 in Doc 158. Section IV of Doc 158 quoted the psalm as ***“a little lower than the Elohim,”*** where the Hebrew has no article. It also printed the verb of **Psalms 8:4**, *tizkerenu* (*You remember him*), without its first letter. The Hebrew is תִּזְכְּרֵנוּ. Both have been corrected in the Google Doc of Doc 158.

A difference left open — Psalms 8:5 in Doc 62. Doc 62 (*El and Elohim*), Section VI, takes **Elohim** in this verse as heavenly beings. Doc 158 and Doc 230 render it ***“a little lower than Elohim.”*** All three print the Hebrew word, which is the point pressed in Section IV. Which sense the Library holds is set out for Elder Kepha’s decision, and nothing has been changed.

XI. THE COVENANT RESPONSE

First: keep what stands. Man bears the image of **Elohim**, the promise is for all the families of the earth, and Israel was called to be priests toward the nations.

Second: let the image be a gift before it is a task. Every person already bears it (**Genesis 9:6**). Holiness is commanded on that ground, and the new heart is **Yahweh's** to give (**Leviticus 19:2; Ezekiel 36:26**).

Third: let the Torah explain its own names. Israel is the man who strove with **Elohim** and prevailed by weeping and asking (**Genesis 32:28; Hosea 12:4**). The sons' names are their mothers' words at their births.

Fourth: let a tribe be a tribe. The twelve are Jacob's sons and their families, with one scepter among them, and it is Judah's (**Genesis 49:10, 28**).

Fifth: print what is written. Where the Hebrew says **Elohim**, say **Elohim**. *A doctrine that asks every reader to check the Hebrew is kept by that rule first.* Where this paper is wrong, it should be shown from the text and corrected (**Isaiah 8:20**).

“So Elohim created man in His image; in the image of Elohim He created him; male and female He created them.”

Genesis 1:27 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

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