

MIQDASH BETHEL COVENANT INSTITUTION

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RESEARCH PAPER — UNNUMBERED — DOOR 4

IRON SHARPENS IRON

A Research Evaluation of Beit Yahweh Door 4, “Covenant Designations: What They Are and How They Actually Operate,” Against the Miqdash Bethel Standard

Is Israel an Office That Passes to Another People, Was the Priesthood Taken from Levi, and Can the Name Leave Jerusalem?

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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 4 as it was received on October 6, 2026. Names are given in English. 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 that Israel is still Israel when it sins (Talmud Sanhedrin 44a), and it reads Hosea 1:10 of the same people, who are called sons either way (Talmud Kiddushin 36a).	The New Testament applies “ <i>not My people</i> ” to Gentile believers (Romans 9:25–26). The same letter asks, “ <i>Has God cast away His people?</i> ” and answers no (Romans 11:1, 29).	The Qur’an says the Children of Israel were chosen above the worlds (Q. 2:47), that the covenant does not reach wrongdoers (Q. 2:124), and it turns prayer toward Mecca (Q. 2:144).

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 4 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. Verse numbers follow the English versions. Scripture is rendered in a literal working translation from the Hebrew, checked against the Jewish Publication Society 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 4 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 naming of Israel; the place Yahweh will choose; the scepter of Judah; the covenant of priesthood

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Nevi'im (Prophets)	1 Samuel, 2 Samuel, 1 Kings, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Micah, Zechariah, Malachi	The houses of Eli, Saul, and David; Shiloh and Zion; <i>“not My people”</i> and its reversal
Ketuvim (Writings)	Psalms, Proverbs, 1 Chronicles	The choice of Zion; the oath to David; the line of the priests

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Romans 8:19–22; 9:25–26; 11:1, 29; Matthew 1; 5:35; Luke 3; Hebrews 12:22; Revelation 21:2	Door 4’s witnesses outside the Tanakh; the opening table
Rabbinic literature; Qur’an	Talmud Sanhedrin 44a; Kiddushin 36a; Q. 2:47, 124, 144	The opening table only
Versions and lexicons	King James Version; Jewish Publication Society translation; BDB; Strong’s Concordance	The lexical standard (Sections III–VIII)

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 4 is the fourth message of Brother Fisher’s series. As before, this paper names what stands before it names what does not. Where it differs from Door 4, 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 IX).

Door 4 states one rule and applies it to everything: *“The Office Is Everlasting. The Occupancy Is Conditional.”* The priesthood, the throne, the place of the Name, and the name Israel are all treated as offices that **Yahweh** takes from failed holders and gives to others. By that rule the priesthood has left Levi, the Name has left Jerusalem, and Israel is a title passing to new holders. Door 4 makes seven

claims. Two 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

Six things in Door 4 stand, and each is **Corroborated**.

1. **Yahweh** honors those who honor Him, and He removed the houses of Eli and Saul (**1 Samuel 2:30; 13:14**).
2. The sons of David reigned under a condition, and exile came when they broke it (**Psalms 132:12**).
3. Shiloh was forsaken; a house that bears the Name is no shelter (**Psalms 78:60; Jeremiah 7:12–14**).
4. *“Not My people”* was spoken over Israel, and its reversal was promised (**Hosea 1:9–10**).
5. Door 4 corrects two King James renderings rightly: *yiqqehat (obedience)* in **Genesis 49:10** and *shevuah (oath)* in **Isaiah 65:15**.
6. The stranger may take hold of the covenant and join the people (**Isaiah 56:6–8**).

Finding: these stand. The corrections concern the rule Door 4 builds on them.

III. THE RULE AND THE PRIESTHOOD

Door 4 says the promise to Eli’s house *“was kept on the office — not on the bloodline,”* that the priesthood *“passed to Samuel, then to the Zadokites,”* and that Levi was later *“stripped.”*

First: a house was removed, and a house of the same father replaced it. Eli was told of *“a faithful priest”* with *“a sure house”* (**1 Samuel 2:35**). Solomon put out Abiathar *“to fulfill the word of Yahweh which He spoke concerning the house of Eli in Shiloh,”* and set Zadok in his place (**1 Kings 2:27, 35**). Zadok is a son of Aaron through Eleazar and Phinehas (**1 Chronicles 6:50–53**). The priesthood passed from one branch of Aaron’s sons to another. It did not leave Aaron. No verse makes Samuel the priest, and Eli’s line was still serving under Saul and David (1 Samuel 14:3; 22:20).

Second: the promise that carries the bloodline is a covenant, given to Phinehas *“and to his seed after him, a covenant of everlasting priesthood”* (**Numbers 25:13**). Zadok is of that seed. The judgment on Eli kept the promise to the seed. It did not set the seed aside.

Third: the prophets say what becomes of Levi. The Levitical priests shall not lack a man, and that covenant is bound to day and night (**Jeremiah 33:17–22**). Yahweh *“will purify the sons of Levi”* (**Malachi 3:3**), and the sons of Zadok come near to serve Him (**Ezekiel 44:15**).

Fourth: Door 4 says **Malachi 2:9** “*uses the same root*” as “*disdained*” in **1 Samuel 2:30**. It does not. Samuel has *yeqallu* (*they shall be lightly esteemed*), from *qalal* (*to be light*). Malachi has *nivzim* (*despised*), from *bazah* (*to despise*). BDB gives *qalal* (*to be light*) as to be slight, swift, of little account. “Publicly invalidated” is not in the entry.

Finding: that **Yahweh** removes an unfaithful house is **Corroborated**. That an everlasting promise is kept in an office apart from the seed, or that the priesthood has left Levi, is **Not in the text**. **Claim 1: Stands in part. Claim 2: Needs correction.**

Miqdash Bethel documents to read: Doc 288, *A Covenant of Everlasting Priesthood*, Sections III, IV, V, and VIII; Doc 265, *Seven Offices, One King*, Section IV.

IV. SAUL AND DAVID — THE THRONE

Door 4 says of the two houses: “*Same principle as Eli ... The principle does not change based on who is being stripped.*” It says David’s natural line was stripped at the exile, and that the office “*is now being filled again through the appointed last-days work.*”

First: **Yahweh** says the two houses are not treated alike. Of David’s son He says: “*When he commits iniquity, I will chasten him with the rod of men ... but My covenant love shall not depart from him, as I took it from Saul, whom I removed from before you*” (2 Samuel 7:14–15). Door 4 quotes verses 13 and 16 and passes over these.

Second: the condition and the oath stand together. Sons who forsake the Torah are punished, “*but My covenant love I will not break off from him ... His seed shall endure forever*” (Psalms 89:30–36). As the kingdom falls, Jeremiah binds the covenant with David to day and night and names “*the seed of David*” (Jeremiah 33:20–21, 26). The throne is disciplined. It is not given to another house.

Third: the restoration names David’s line: a righteous Branch raised to David, “*My servant David*” as king, and a people who after many days seek “*David their king*” (Jeremiah 23:5; Ezekiel 37:24; Hosea 3:4–5). Door 4 fills the seat from Matthew 1 and Luke 3, which are New Testament texts, and gives no text for a last-days work that fills it now.

Finding: that the sons of David reign under a condition is **Corroborated**. That David’s house falls under the rule of Saul’s is **Not in the text**. **Claim 3: Stands in part.**

Miqdash Bethel documents to read: Doc 207, *The Messianic Restoration*, Sections IV and V.

V. THE PLACE — SHILOH AND ZION

Door 4 says: *“Shiloh was the first chosen place. Jerusalem was the second. Beit Yahweh in the chief of the nations is the appointed place for the last days.”* Its ground is the verb of Deuteronomy 12:5, which it calls *“ongoing, future, repeatable action.”*

First: *yivchar (He will choose)* is future because Moses speaks before the choice is made. Once it is made, the Tanakh says so and adds forever: *“For Yahweh has chosen Zion ... This is My resting place forever”* (Psalms 132:13–14); *“in Jerusalem, which I have chosen out of all the tribes of Israel, I will put My name forever”* (2 Kings 21:7). The verse also sets a bound. The place is *“out of all your tribes”* (Deuteronomy 12:5).

Second: the psalm that records Shiloh says what followed. He rejected the tent of Joseph, *“but chose the tribe of Judah, Mount Zion which He loved,”* and built His sanctuary like the earth *“which He has founded forever”* (Psalms 78:67–69). Shiloh is never called chosen forever. Zion is.

Third: Jerusalem was judged as Shiloh was (Jeremiah 7:14; Micah 3:12). Then, as never with Shiloh, Yahweh *“will again choose Jerusalem”* (Zechariah 2:12; 1:17). The verse after Micah’s plowed field is the same mountain lifted up, with Torah going out from Zion (Micah 4:1–2).

Fourth: Door 4 gives the verb of Psalms 78:60 as *azab (to forsake)*, H5800. The verse has אָזַב, from *natsab (to leave, to forsake)*, H5203. Hebrews 12:22, Revelation 21:2, and Matthew 5:35 are New Testament texts. On *“the chief of the nations,”* see the Door 1 paper, Section VII.

Finding: that Yahweh may place His Name outside the tribes, or with any body today, is **Not in the text. Claim 4: Needs correction.**

Miqdash Bethel documents to read: Doc 251, *The Place He Chooses*, Sections II, IV, and V; Doc 215, *Has It Been Fulfilled?*

VI. THE PEOPLE — HOSEA AND ISAIAH

Door 4 says the title My People was *“stripped”* and will be *“reissued”* to other holders, that Isaiah 44:5 shows Gentiles receiving *“the cleansed title,”* and that in Isaiah 65:15 *“the corrupt Yisrayl covenant nation”* perishes while the servants receive *“the following name,”* Israel.

Hosea. The verse Door 4 quotes says who is called sons: *“the number of the children of Israel shall be as the sand of the sea ... in the place where it was said to them, You are not My people, it shall be said to them, Sons of the living El”* (Hosea 1:10). *“To them”* stands twice, of one people. The next verse gathers Judah and Israel under one head, and Yahweh says to Not-My-People, *“You are My people”* (Hosea 1:11; 2:23). Romans 9 is a New Testament text.

Isaiah 44:5. Door 4 says this verse “*sits directly after Isaiah 44:21-22.*” It stands sixteen verses before it. What comes before it is “*I will pour My spirit upon your seed,*” said to “*Jacob My servant*” (Isaiah 44:1–3). If strangers are among them, the Tanakh says how they come: “*the stranger shall join himself to them, and they shall cleave to the house of Jacob*” (Isaiah 14:1). They join the house. They do not take its place.

Isaiah 65:15. Those addressed are named four verses earlier: “*you who forsake Yahweh, who forget My holy mountain, who set a table for Gad*” (Isaiah 65:11). The servants are named too: “*I will bring forth a seed from Jacob, and from Judah an heir of My mountains; My chosen shall inherit it*” (Isaiah 65:9). Both are within Israel. And שֵׁם אֲחֵר, *shem acher* (another name), means another name. *Acher* (other) is the word of “*other gods*” (Exodus 20:3). If the name left behind is Israel, the verse is not giving Israel to the servants. The next chapter joins the name to the seed: “so shall your seed and your name remain” (Isaiah 66:22).

The seed. Jeremiah heard this teaching in his own day: “*The two families which Yahweh chose, He has rejected them.*” Yahweh answers that only if His covenant with day and night fails will He reject “*the seed of Jacob*” (Jeremiah 33:24–26; 31:35–37; Leviticus 26:44).

Finding: that Not-My-People are called sons again, and that the stranger may join them, is **Corroborated.** That the name Israel passes from the seed of Jacob to another body is **Not in the text.**
Claim 5: Needs correction.

Miqdash Bethel documents to read: Doc 271, *A Treasure Among All Peoples*, Section IV-C; Doc 173, *Why Did Yahweh Choose the Hebrew People?*, Sections V and VII; Doc 130, *The Ger and the Covenant*, Part II.

VII. GENESIS 49:10 AND ISAIAH 44:21–22

Genesis 49:10. Door 4 says the scepter stays with Judah “*only until that moment*” and then departs. *Ad ki* (until) does not say that the thing ends there: “*I will not leave you until I have done what I have spoken to you*” (Genesis 28:15). Door 4 reads Shiloh as “*whose right it is.*” Those are Ezekiel’s words for the crown of Judah’s prince, which waits “*until he comes whose right it is*” (Ezekiel 21:27), and Ezekiel names him: “*My servant David shall be king over them*” (Ezekiel 37:24). The rightful one is of Judah. The verse has *ammim* (peoples); Door 4 prints *goyim* (nations).

Isaiah 44:21–22. Door 4 says Jacob and Israel here are “*the covenant offices themselves,*” that the verb is *shuv* (to return) “*in the Hiphil stem,*” and that the line means “*the office is restored to*

Me.” The Hebrew is שׁוּבָה אֵלַי, *shuvah elai (return to Me)*. It is the Qal imperative. The Hiphil is the form of **Psalms 80:3**, *hashivenu (restore us)*. No word for office stands in the verse.

The one addressed is a people who sinned and are forgiven: *“you have wearied Me with your iniquities. I, I am He who blots out your transgressions for My own sake”* (Isaiah 43:24–25). Ezekiel says the same of the Name that Israel profaned. Yahweh acts for His Name by gathering and cleansing the house that profaned it (Ezekiel 36:22–28). The Tanakh’s answer to a defiled people is to cleanse them. Door 4’s answer is to replace them.

Finding: that the scepter leaves Judah, or that **Isaiah 44:22** restores an office for new holders, is **Not in the text. Claim 6: Needs correction. Claim 7: Needs correction.**

Miqdash Bethel documents to read: Doc 267, *Bless Me, Even Me Also*, Section III-E; Doc 207, Section II; Doc 284, *A Heart of Flesh*, Section II-C.

VIII. WHAT NEEDS TO BE CORRECTED

These follow the order of Door 4. Corrections of Hebrew made in Sections III to VII are not repeated.

1. *“because you have struggled and have overcome.”* Print the verse whole: *“with Elohim and with men”* (Genesis 32:28).
2. *“Abram did not disappear.”* Remove: *“No longer shall your name be called Abram”* (Genesis 17:5).
3. *“Yahweh your Father,” “sons of the living Father,” “the Father of truth.”* The Hebrew has Elohim and El (1 Samuel 13:13; Hosea 1:10; Isaiah 65:16). Print what is written.
4. *“it was kept on the office — not on the bloodline”* and *“the Levitical priesthood was stripped.”* Remove both (Numbers 25:13; 1 Kings 2:27, 35; Jeremiah 33:17–22).
5. *“The principle does not change”* and *“without a single exception.”* Quote 2 Samuel 7:14–15 and Psalms 89:30–36.
6. *“It is now being filled again through the appointed last-days work.”* Give the text, or withdraw it. The king of the restoration is of David (Jeremiah 23:5; Hosea 3:5).
7. *“ongoing, future, repeatable action”* and *“Beit Yahweh in the chief of the nations is the appointed place.”* Remove. Give Zion chosen forever and Jerusalem chosen again (Psalms 132:13–14; Zechariah 2:12).
8. *“reissued”* to other holders. Read Hosea 1:10 with *“to them,”* and with Hosea 1:11; 2:23.
9. *“This verse sits directly after Isaiah 44:21-22.”* Correct the order. The verb *kanah (to give a title)* is H3655, not H7069.

10. *“the following name.”* Correct to *“another name,”* and name the two parties (**Isaiah 65:9, 11**).
11. *“the chief scepter departs from Judah.”* Remove. The rightful one is of David (**Ezekiel 37:24**).
12. The police department. An analogy is not a witness. The Tanakh’s own pictures are a firstborn son, a wife taken back, and a nursing child not forgotten (**Exodus 4:22; Hosea 2:19–20; Isaiah 49:15**). An officer is replaced. A son is not.

IX. 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. Docs 173, 251, 271, and 288 were re-read at the points used here and found sound. One matter is open. Part 9 of *The Government of the Hebrew Nation* (2026 edition) says that the offices of **Yahweh**’s government are not filled by heredity, and that the Kingdom is entrusted to the covenant-keeping without regard to bloodline. Read alone, those sentences state the rule this paper corrects in Door 4. Doc 288, Section XI, has already set Part 9’s teaching on Melchizedek before Kepha for a decision. These sentences belong with it, and nothing has been changed.

X. THE COVENANT RESPONSE

First: keep what stands. **Yahweh** honors those who honor Him, and no house, throne, or temple shelters the unfaithful.

Second: let judgment be judgment. Eli’s house fell and Aaron’s stood. Jerusalem was plowed and chosen again. Israel was called Not-My-People and then called sons. In each case **Yahweh** judged and kept His word to the same seed.

Third: let the stranger come in by the door the Torah opens. He joins the house of Jacob and inherits among the tribes (**Isaiah 56:6–8; Ezekiel 47:22–23**). He does not replace it.

Fourth: print what is written, and 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**).

“For I, Yahweh, have not changed; and you, sons of Jacob, are not consumed.”

Malachi 3:6 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

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