

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

RESEARCH PAPER — UNNUMBERED — DOOR 5

IRON SHARPENS IRON

A Research Evaluation of Beit Yahweh Door 5, “The Covenant — Terms Agreed To by the Holders,” Against the Miqdash Bethel Standard

Is the Covenant a Contract, Is Every Covenant Sealed in Blood, and What Did the Covenant Write After the Curses?

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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 5 as it was received on October 9, 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 reads “ <i>we will do and we will hear</i> ” as acceptance before understanding (Talmud Shabbat 88a), and holds that the generations to come stood under the oath at Sinai (Talmud Shevuot 39a).	The New Testament quotes Jeremiah 31:31–34 and calls the first covenant “ <i>obsolete</i> ” (Hebrews 8:8–13). It also speaks of “ <i>the new covenant in my blood</i> ” (Luke 22:20).	The Qur’an speaks of the covenant taken from the Children of Israel with the mountain raised over them (Q. 2:63), and of their breaking it (Q. 5:13).

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 5 of the Beit **Yahweh** doctrine series. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear in bold throughout. Hebrew words appear in ***bold italic*** with their English meaning. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Deuteronomy 29:14 [Hebrew 29:13].** 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 is marked **Stands**, **Stands in part**, or **Needs correction**. 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	Abraham; Sinai; the oath at Moab; the curses and what follows them

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Nevi'im (Prophets)	Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Malachi	The two mountains; the priests Hosea rejected; the new covenant
Ketuvim (Writings)	Psalms, Proverbs, 2 Chronicles	The covenant with David; two offices

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Hebrews 8:8–13; 10:16; Luke 22:20; Revelation 22:14–15	Door 5's witnesses outside the Tanakh; the opening table
Rabbinic literature; Qur'an	Talmud Shabbat 88a; Shevuot 39a; Q. 2:63; 5:13	The opening table only
Versions and lexicons	King James Version; Jewish Publication Society translation; BDB; Strong's Concordance	The lexical standard

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 5 is the fifth message of Brother Fisher's series. As before, this paper names what stands before it names what does not. Where it differs from Door 5, 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 5 sets out what it calls *“the actual contract”*: the covenant with Abraham, the assent and the blood at Sinai, the oath that binds the generations, and the blessings and curses written before any judgment came. Much of it is right, and this paper says so first. The corrections concern what Door 5 adds to the covenant and what it leaves out of it. Door 5 makes eight claims. One stands, five stand in part, and two 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

Seven things in Door 5 stand, and each is **Corroborated**.

1. The covenant has named parties, terms, the people's assent, witnesses, signs, and blessings and curses (**Exodus 19:8; 24:3, 7–8; Deuteronomy 30:19**). **Claim 1: Stands.**
2. The “*cut off*” of **Genesis 17:14** shares the verb of *karat berit (to cut a covenant)*.
3. Breakers of a covenant are likened to the calf cut in two (**Jeremiah 34:18**).
4. The Torah was to be on the heart from the beginning (**Deuteronomy 6:6; 30:14**).
5. The covenant binds those not yet born, and they are to be taught it (**Deuteronomy 29:14–15** [Hebrew 29:13–14]; **6:7; 31:10–13**).
6. The blessings and the curses were written before any judgment came (**Leviticus 26; Deuteronomy 28**).
7. The king stands under the Torah, and the demand for a king like the nations rejected **Yahweh** (**Deuteronomy 17:18–20; 1 Samuel 8:7**).

Finding: these stand. The corrections concern what Door 5 builds on them.

III. A CONTRACT, OR A COVENANT?

Door 5 calls the covenant “*a binding legal contract*” and says that whoever passed between the pieces was bound “*by the same legal weight that Yahweh Himself was bound to when He passed between the pieces with Abraham.*”

First: at **Genesis 15** one party passes. “*A deep sleep fell upon Abram*”, and only “*a smoking furnace and a flaming torch*” passed between the pieces (**Genesis 15:12, 17**).

“*On that day Yahweh cut a covenant with Abram*” (**Genesis 15:18**). Abram's charge, to walk before Him and carry the sign, comes later (**Genesis 17:1, 10**). The land and the seed of **Genesis 15** rest on **Yahweh's** word alone. That is why Moses could plead the oath after Israel had broken its side (**Exodus 32:13**).

Second: a contract ends when one side breaks it. This covenant does not. The chapter of the curses says before it closes:

“*Yet for all that, when they are in the land of their enemies, I will not reject them, nor abhor them, to destroy them utterly and to break My covenant with them*” (**Leviticus 26:44**).

Yahweh said, **לֹא־אֶפְרָ בְרִיתִי**, *“I will never break My covenant with you”* (Judges 2:1). Tanakh's own picture is a marriage: *“although I was a husband to them”* (Jeremiah 31:32).

Third: Door 5 says the holders *“swore to it under oath three separate times.”* The three answers are ascents (Exodus 19:8; 24:3, 7). The word *alah* (oath) comes at Moab: *“this covenant and this oath”* (Deuteronomy 29:14).

Finding: that the covenant has terms, assent, witnesses, and sanctions is **Corroborated**. That passing between the pieces is a self-curse rests on **Jeremiah 34:18** and is a **Single witness**. That Abraham was bound by the same cutting is **Not in the text**. **Claim 2: Stands in part.**

Miqdash Bethel documents to read: Doc 91, *Defining the Covenant of Yahweh*, Section I; Doc 192, *The Blood of the Covenant*, Sections I and III-A; Doc 173, *Why Did Yahweh Choose the Hebrew People?*, Section V-A.

IV. BLOOD, AND THE TWO MOUNTAINS

Door 5 says that *“every covenant Yahweh establishes is sealed with blood,”* marriage included, and that at Ebal and Gerizim Israel stood as the cut sacrifice: *“The geometry is identical.”*

First: the covenants of **Genesis 15** and of Sinai were made with blood (**Exodus 24:8**). The verb does not require it. **Yahweh** says of David, **כָּרַתִּי בְרִית לְבָחִירִי**, *“I have cut a covenant with My chosen”* (**Psalms 89:3** [Hebrew 89:4]), and no blood rite is recorded. Jonathan and David cut a covenant (**1 Samuel 18:3**). The sign of the covenant with Noah is the bow (**Genesis 9:12–13**). Marriage is called a covenant (**Malachi 2:14; Proverbs 2:17**), and no verse names blood as its seal.

Second: at the two mountains, Israel *“stood on either side of the ark,” “the stranger as well as the native-born”* (**Joshua 8:33**). The ark did not pass between them, and no animal was cut. Offerings were made on the altar on Ebal, and the blessings and curses were read (**Joshua 8:30–34**). The likeness to **Genesis 15** is the reader's. The verse does show one thing plainly: the stranger stood inside the two halves of Israel.

Finding: that every covenant is sealed with blood, or that Israel stood as the cut sacrifice, is **Not in the text**. **Claim 3: Needs correction.**

Miqdash Bethel documents to read: Doc 192, *The Blood of the Covenant*, Section II-D (see Section X of this paper).

V. THE TORAH ON THE HEART

Door 5 is right that the Torah was to be on the heart from the start (Deuteronomy 6:6), and right that the new covenant brings no new law. It proves the promise from Hebrews 8:10 and 10:16, which are New Testament texts. The Tanakh source is **Jeremiah 31:31–34**.

First: what is new is the Writer:

“I will put My Torah in their inward parts, and write it on their heart” (Jeremiah 31:33).

At Sinai it was commanded. Here Yahweh promises to do it, as Moses had said He would: *“Yahweh your Elohim will circumcise your heart”* (Deuteronomy 30:6).

Second: the parties are named: *“with the house of Israel and with the house of Judah”* (Jeremiah 31:31). Door 5 calls them *“His renewed covenant holders.”* The verse names the same two houses.

Third: Door 5 says the law is practiced *“until the holder becomes incorruptible in Yahweh’s image,”* and prints **Genesis 1:26** as *“And Yahweh said, I will make man.”* The Hebrew is “And Elohim said, Let us make man,” and man already bears the image (see the Door 3 paper, Section III). That the commandments reach beyond the Ten is shown from the Torah itself (**Deuteronomy 18:10–12**). Revelation 22 is not needed.

Finding: that the Torah on the heart was commanded from the beginning is **Corroborated**. That the new covenant is made with other holders is **Not in the text**. **Claim 4: Stands in part.**

Miqdash Bethel documents to read: Doc 281, *On Their Heart I Will Write It*, Sections IV-A, VI-A, and VII-A; Doc 284, *A Heart of Flesh*, Section VI-B.

VI. THE DESCENDANTS, AND HOSEA 4:6

Door 5 rightly holds that the generations inherit both the standing and the accountability, and it rightly separates this from **Ezekiel 18**. It then offers **Hosea 4:6** as the first proof of what it will call *“the rejection of the Levitical priesthood.”*

First: Hosea spoke to the northern kingdom (**Hosea 1:1; 4:15–17**). There Jeroboam *“made priests from among all the people, who were not of the sons of Levi”* (1 Kings 12:31), and the priests and Levites left their lands for Judah (2 Chronicles 11:13–14). The priests Hosea rejects served Jeroboam’s altars. The verse cannot prove the rejection of Levi.

Second: the same prophet says that after *“many days”* without sacrifice and ephod, *“the children of Israel shall return and seek Yahweh their Elohim and David their king”* (Hosea 3:4–5). Door

5 also prints “*the law of your Yahweh.*” The Hebrew is *torat Eloheikha (the Torah of your Elohim)*.

Finding: that the descendants inherit the oath is **Corroborated**. That **Hosea 4:6** rejects the Levitical priesthood is **Not in the text**. **Claim 5: Stands in part.**

Miqdash Bethel documents to read: Doc 288, *A Covenant of Everlasting Priesthood*, Sections V-A and V-C; Doc 290, *A Root Bearing Poison and Wormwood*, Section II-B.

VII. WHAT THE COVENANT WROTE AFTER THE CURSES

Door 5 says that “*every later stripping, rejection, scattering, and removal stands inside the covenant contract itself,*” and that it “*does not need to list every curse in full.*” The question is not the length of the list. It is where the list stops.

The same chapters write what comes after the curses. When they confess,

“I will remember My covenant with Jacob ... Isaac ... and Abraham, and I will remember the land” (Leviticus 26:40–45).

“He will not forsake you, nor destroy you, nor forget the covenant of your fathers which He swore to them” (Deuteronomy 4:29–31).

He will gather them from all the peoples, bring them to the land, and circumcise their heart and “*the heart of your seed*” (Deuteronomy 30:1–6). These clauses are made to the same people who were scattered, and to their seed. A reading that keeps the curses of the covenant must keep its last clauses too. None of them provides for the standing of Israel to pass to other holders.

Finding: that the consequences were written before judgment is **Corroborated**. That the covenant provides for Israel’s standing to pass to others is **Not in the text**. **Claim 6: Stands in part.**

Miqdash Bethel documents to read: Doc 207, *The Messianic Restoration*, Section III-A; Doc 173, Sections III-B and V-A. Doc. 288 *A Covenant of Everlasting Priesthood*.

VIII. THE FIRSTBORN, THE LEVITES, AND THE KING

The firstborn. Door 5 calls this “*The First Covenant Transfer*”: after the golden calf, “*the operational priestly standing moved from the firstborn to the Levites.*” Numbers give a different reason: “*on the day that I struck every firstborn in the land of Egypt, I consecrated to Me every firstborn in Israel*” (Numbers 3:13). The link to the calf is drawn by later commentary. The firstborn are never called priests. The priesthood was given to Aaron’s sons, and the Levites served under them (Exodus 28:1; Numbers 3:6–10). The exchange was a ransom. The Levites were

counted against the firstborn, and the firstborn beyond their number were redeemed at five shekels each (Numbers 3:46–51). No one failed, and nothing was stripped. As a pattern for taking a title from Israel, it fails at each point. Claim 7: Needs correction.

The king. Door 5 is right that the sons of David reign under a condition and that the king is under the Torah (Psalms 132:12; Deuteronomy 17:18–20). It adds that the people *“wanted the king to have final say over the priests.”* The text gives their request: a king *“to judge us like all the nations ... and go out before us and fight our battles”* (1 Samuel 8:5, 20). The priests are not named. The covenant with David also says His covenant love will not depart from David’s son as it did from Saul (2 Samuel 7:15; see the Door 4 paper, Section IV). Door 5’s priest-king rests on the New Testament. The Tanakh keeps the offices in two houses (2 Chronicles 26:16–21; Jeremiah 33:17–18). **Claim 8: Stands in part.**

Miqdash Bethel documents to read: Doc 267, *Bless Me, Even Me Also*, Section III-C; Doc 288, Section III-A; Doc 265, *Seven Offices, One King*, Sections VII-C and X; Doc 132, *1 Samuel 8 and the Babel Pattern*, Section I-B.

IX. WHAT NEEDS TO BE CORRECTED

These follow the order of Door 5. Corrections made in Sections III to VIII are not repeated.

1. *“Yahweh Almighty,” “I will be their Father,” “Yahweh our Father.”* The Hebrew has **El Shaddai** and **Elohim** (Genesis 17:1, 7–8; Deuteronomy 6:4). Print what is written.
2. *“They swore to it under oath three separate times.”* Say that they assented three times, and place the oath at Moab (Deuteronomy 29:12 [Hebrew 29:11]).
3. *“the same legal weight that Yahweh Himself was bound to.”* Abram slept, and only the fire passed (Genesis 15:12, 17).
4. *“every covenant Yahweh establishes is sealed with blood”* and the blood of marriage. Remove both (Psalms 89:3; 1 Samuel 18:3; Malachi 2:14).
5. *“The geometry is identical.”* Remove. Israel stood on either side of the ark (Joshua 8:33).
6. Hebrews 8:10; 10:16; Revelation 22:14–15. Mark them as New Testament texts, and cite Jeremiah 31:31–34 and Deuteronomy 18:10–12.
7. *“until the holder becomes incorruptible in Yahweh’s image.”* Remove (1 Kings 8:46).
8. Hosea 4:6 as the rejection of the Levitical priesthood. Withdraw it (1 Kings 12:31).
9. *“every later stripping ... stands inside the covenant contract itself.”* Quote Leviticus 26:40–45 and Deuteronomy 30:1–6 with the curses.

10. *“He took it from them and gave it to the tribe of Levi.”* Give **Numbers 3:13** and **3:46–51**, and remove the firstborn’s *“priestly standing.”*
11. *“they wanted the king to have final say over the priests.”* Remove, and quote **1 Samuel 8:5, 20**.
12. *“over a 6000 year period.”* Remove, or label it as tradition (see the Door 1 paper, Section VIII).

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. Docs 173, 267, 281, 288, and 290 were re-read at the points used here and found sound. One matter is open. Doc 192 (*The Blood of the Covenant*), Section II-D, says that when the text says a covenant was *“cut,”* *“it’s already telling you blood was involved.”* That is the overstatement this paper corrects in Door 5 (Section IV). **Yahweh** cut His covenant with David, and Jonathan and David cut a covenant, with no blood recorded (**Psalms 89:3; 1 Samuel 18:3**). The paragraph is written in a plain teaching voice that may be Elder Kepha’s own, so it is set out for his decision and has not been changed.

XI. THE COVENANT RESPONSE

First: keep what stands. The terms were spoken, written, read, accepted, and sealed. The Torah was to be on the heart, and the children were to be taught it.

Second: read the covenant to its last clause. After the curses, **Yahweh** remembers the covenant with the fathers, gathers the scattered, and circumcises the heart of their seed (**Leviticus 26:44–45; Deuteronomy 30:1–6**).

Third: let a covenant be a covenant. It is not a contract that ends at the first breach. It is a marriage the Husband will not dissolve (**Judges 2:1; Jeremiah 31:32**).

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**).

“Yet for all that, when they are in the land of their enemies, I will not reject them, nor abhor them, to destroy them utterly and to break My covenant with them; for I am Yahweh their Elohim.”

Leviticus 26:44 — The Written Covenant of Yahweh

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