

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

RESEARCH PAPER — UNNUMBERED — DOOR 6

IRON SHARPENS IRON

A Research Evaluation of Beit Yahweh Door 6, “The Rejection of the Levitical Priesthood,”
Against the Miqdash Bethel Standard

*Did Yahweh Dissolve the Priesthood of Levi, Annul His Covenant with Israel, and Give
Israel’s Standing to Another People?*

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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 6 as it was received on October 9, 2026: one hundred sixteen pages, from the title through “*You Have Reached the End of Door 6.*” 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 the priesthood of Aaron interrupted, not ended. The priests still bless the people, and the daily prayer asks that the Temple service be restored (the Amidah, the blessing “ <i>Retzeh</i> ”; Maimonides, <i>Laws of Kings</i> 11:1).	The New Testament says “ <i>the priesthood being changed</i> ” (Hebrews 7:12) and speaks of the kingdom “ <i>given to a nation bringing forth the fruits</i> ” (Matthew 21:43). Paul also wrote, “ <i>God has not cast away His people</i> ” (Romans 11:2).	The Qur’an speaks of the Children of Israel breaking their covenant (Q. 5:13), and also says, “ <i>I preferred you over the worlds</i> ” (Q. 2:47).

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 6 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 Hosea 1:10 [Hebrew 2:1].** Hebrew is quoted from the Westminster Leningrad Codex. 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	The priestly office; the everlasting priesthood; the head and the tail; the curses and what follows them
Nevi'im (Prophets)	Judges, 1 Samuel, 1 Kings, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Micah, Nahum, Zechariah, Malachi	The house of Eli; the priests Hosea rejected; Zion sentenced and restored; the scroll and the return
Ketuvim (Writings)	Psalms, Proverbs, Lamentations, Daniel, 1 Chronicles, 2 Chronicles	Shiloh and Zion; the line of Zadok; the last verse of the Tanakh

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Matthew 11:23–24; 21:33–45; 23:38; John 4:20–23; Romans 9:25–26; 11:2; Hebrews 7:12; 1 Peter 2:10; Revelation 2:9; 3:9	Door 6's witnesses outside the Tanakh; the opening table
Rabbinic literature; Qur'an	The Amidah; Maimonides, <i>Laws of Kings</i> 11:1; Q. 2:47; 5:13	The opening table only
Versions and lexicons	Westminster Leningrad Codex; King James Version; Jewish Publication Society translation; BDB; Strong's Concordance	The Hebrew text and 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 6 is the sixth message of Brother Fisher's series and by far the longest. As before, this paper names what stands before it names what does not. Where it differs from Door 6, 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 XV).

Door 6 documents what it calls *“the breach”*: the priesthood appointed to guard the covenant became corrupt, and the prophets said so. On that, Door 6 and this paper agree, and the witnesses Door 6 gathers are real. The disagreement is over the verdict. Door 6 concludes that *“The Levitical priesthood, as a hereditary succession, ends here,”* that **Yahweh** annulled *“the covenant that I had made with the covenant nation,”* and that Israel's standing passes to *“the Gentile covenant body.”*

Door 6 makes fifteen claims. Three stand, eight stand in part, three 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, by the standard lexicons, and by the Hebrew text itself. One pattern runs through the corrections. Again and again Door 6 quotes a prophet's sentence and stops before the same prophet's next words. Section XIII sets those verses side by side.

II. WHAT STANDS

Ten things in Door 6 stand, and each is **Corroborated**.

1. The priests were to distinguish holy from common and clean from unclean, to teach the statutes, and to judge the hard cases at the place **Yahweh** chose (**Leviticus 10:10–11; Deuteronomy 17:8–11; 33:10; Ezekiel 44:23–24; Malachi 2:7**). **Claim 1: Stands.**
2. Aaron made the calf and proclaimed *“a feast to Yahweh”* before it: false worship under the Name. The priestly office continued (**Exodus 32:4–5, 26–29**). **Claim 2: Stands.**
3. **Yahweh** withdrew His word to the house of Eli and raised up a faithful priest in its place (**1 Samuel 2:30–35**).
4. The prophets charged the heads, the priests, and the prophets by office: judgment for a bribe, teaching for hire, divination for money (**Micah 3:11; Jeremiah 2:8; 23:11; Ezekiel 22:25–28; Isaiah 28:7; 56:10–11; Malachi 2:8–9**). **Claim 4: Stands.**
5. Israel was called to be *“a kingdom of priests and a holy nation,”* a wise people *“in the sight of the nations”* (**Exodus 19:5–6; Deuteronomy 4:6–8; 1 Kings 8:41–43**).
6. Obedience would make Israel the head, and disobedience the tail (**Deuteronomy 28:13, 43–44**).
7. The land vomited out the nations for the abominations of **Leviticus 18**, and Israel was warned that it would do the same to them (**Leviticus 18:24–28; 20:22–23**).

8. **Yahweh** warns His prophets before He acts, and He sends them *“rising up early”* (**Amos 3:7; 2 Chronicles 36:15–16**).
9. Micah sentenced Zion to be plowed as a field, and Shiloh stood as the warning (**Micah 3:12; Jeremiah 7:12–14; Psalms 78:60**).
10. Israel and Judah broke the covenant, as Moses said they would (**Deuteronomy 31:16; Jeremiah 11:10; Hosea 6:7; 8:1; Ezekiel 16:59**).

Finding: these stand. Door 6 has proved the breach. The corrections concern the verdict it draws from the breach.

III. THE OFFICE, THE CALF, AND THE HOUSE OF ELI

Door 6 rightly calls the priesthood the heart of the covenant system, and from Eli it draws a sound rule:
“Yahweh does not abolish the priestly office when its holders corrupt it. He strips the corrupt holders and continues the office under another line.”

First: the Tanakh names the other line. Solomon *“thrust out Abiathar from being priest to Yahweh, to fulfill the word of Yahweh which He spoke concerning the house of Eli in Shiloh”* (**1 Kings 2:27**), and he put Zadok in his place (**1 Kings 2:35**). Abiathar’s house was of Ithamar, and Zadok’s of Eleazar (**1 Chronicles 24:3**). Zadok came down from Phinehas (**1 Chronicles 6:4–8** [Hebrew 5:30–34]), to whom Yahweh gave בְּרִית כְּהֻנָּת עוֹלָם, *berit kebunnat olam* (a covenant of everlasting priesthood), *“to him and to his seed after him”* (**Numbers 25:13**).

The one priestly house that the Tanakh records as stripped lost the office to another son of Aaron, and to the very seed whose priesthood was sworn everlasting. The rule Door 6 draws from Eli keeps the priesthood inside Aaron. It cannot serve as the pattern for taking the priesthood out of Levi.

Second: Door 6 says that *“lightly esteemed”* in **1 Samuel 2:30** *“badly understates”* the Hebrew, and that the word’s *“force is to be cursed.”* The verse reads חֲכַבְדֵי אֶכְבֵּד וּבְזֵי יִקְלּוּ, *“those who honor Me I will honor, and those who despise Me shall be light.”* The verb *yeqallu* (they shall be light) is the simple stem of *qalal* (to be light, slight), H7043, and BDB lists this verse under that meaning. The sense *“to curse”* belongs to another stem of the verb (**Exodus 21:17; Leviticus 24:11**). Door 6 is right that the contrast is weight: *kavod* (honor) is heaviness, and the despiser becomes light. *“Made cursed”* is more than the verse says.

Finding: that Yahweh removed a corrupt priestly house and kept the office is Corroborated (**1 Samuel 2:30–35; 1 Kings 2:27, 35**). That *yeqallu* (they shall be light) means “cursed” is Not in the text. Claim 3: Stands in part.

Miqdash Bethel documents to read: Doc 288, *A Covenant of Everlasting Priesthood*, Sections V-A and V-B.

IV. THE INDICTMENT OF THE OFFICES

This is where Door 6 is strongest. Micah, Isaiah, Jeremiah, Ezekiel, the Psalms, and Malachi bring the same charge against the men who held the offices, and Door 6 sets the charge out with force.

“The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon Yahweh” (Micah 3:11).

“Both prophet and priest are profane; yea, in My house have I found their wickedness” (Jeremiah 23:11).

“What right have you to declare My statutes, or take My covenant in your mouth?” (Psalms 50:16). The charge stands. Five points of the reading need tightening.

First: Hosea 4:4. Door 6 prints *“for with you is My contention, O priest,”* and builds on it: *“The legal action is against the priesthood specifically — not the people first.”* The Hebrew reads כְּמַרְיָבִי כִהֵן, *“for your people are as those who contend with a priest”* (so the King James Version). The wording Door 6 prints comes from translations that change the Hebrew letters at this point. The *riv* (*legal contention*) of Hosea 4:1 is with *“the inhabitants of the land.”* The priests are charged in 4:6–9, and the charge against them stands on those verses.

Second: Micah 3:5. Door 6 adds that the prophets *“would also steal some of the sacrificial meat from the altar.”* That was the sin of Eli’s sons (1 Samuel 2:13–17). Micah’s prophets cry peace when they are fed and declare war when they are not.

Third: Jeremiah 23:14. Door 6 says the prophets *“practiced sodomy.”* The verse names adultery, lies, and strengthening *“the hands of evildoers,”* and then says they are *“all of them unto Me as Sodom.”*

Ezekiel names Sodom’s iniquity: *“pride, fullness of bread, and abundance of idleness ... neither did she strengthen the hand of the poor and needy”* (Ezekiel 16:49).

The verb *chazaq* (*to strengthen*) stands in both verses. Sodom would not strengthen the hand of the poor. Jerusalem’s prophets strengthened the hands of evildoers. That is the likeness the verse draws.

Fourth: repetition. Micah 3, Jeremiah 23:14, Ezekiel 22:9–11 and 22:25–29, and the section *“Yahweh Would Expose Their Shame Before the Nations”* each appear two or three times, in differing wordings (*“Sadom,” “Sedom,” “Sodom”*; *“set apart for menstruation,” “set apart for pollution”*). Earlier drafts appear to have been left in. One copy of each will serve the reader.

Fifth: translations. Door 6 quotes the King James Version with the Name restored, and in places another version (**Isaiah 28:7; 56:9–12; Ezekiel 16:30–34, 36–37**), without notice. Name the translation and mark every change (see the Door 2 paper, Section IX, item 22).

Finding: that the priests, prophets, and rulers corrupted their offices is Corroborated (**Micah 3:9–11; Jeremiah 2:8; 23:11; Ezekiel 22:26; Malachi 2:8**). **Claim 4: Stands.**

V. THE HEAD OF THE NATIONS, AND “INTO ALL THE EARTH”

Door 6 says that Israel was the priestly head of the nations, so that *“when the head became polluted, the pollution did not stay in the head. It flowed downward into the body of nations beneath it.”* It reads **Jeremiah 23:15** as proof that *“the authority was global,”* and adds that *“a remnant shadow of that original authority”* shows itself in the scattered people’s *“unusual influence among the nations — in law, learning, commerce, governance, religion, banking and world affairs.”*

First: the calling is **Corroborated**. Yahweh would *“set you high above all nations”* and make Israel *“the head, and not the tail”* (**Deuteronomy 26:19; 28:1, 13**). In **28:13** the verb is *natan* (*to give, to make*), and *rosh* means *“head.”* Door 6 glosses *rosh* as *“high”* and places *alah* (*to go up*) in this verse. The verb *alah* stands in **28:43**, of the stranger who rises.

Second: *eretz* (*land, earth*). The word means either, and the passage decides. **Jeremiah 23** is speaking of Judah’s prophets. It sets them beside *“the prophets of Samaria”* (**23:13**), and it says *“the land mourns”* and *“the pastures of the wilderness are dried up”* (**23:10**). The King James Version, which Door 6 quotes, reads *“the land”* in both verses: *“for because of swearing the land mourneth”* and *“from the prophets of Jerusalem is profaneness gone forth into all the land.”* Door 6’s own printing of **23:15** reads *“into all the land.”* The Jewish Publication Society translation, both the 1917 and 1985 editions, and the Koren Jerusalem Bible read *“the land”* as well. **Jeremiah 23:15** proves a global authority rests on one possible sense of one word, and it is a Single witness at best.

Third: Door 6 says, *“Pagan nations sinned. None are accused in scripture of sending religious profaneness into all the earth the way Yerusalem is.”* The Tanakh does accuse them. *“Babylon has been a golden cup in Yahweh’s hand, that made all the earth drunk; the nations have drunk of her wine”* (**Jeremiah 51:7**). Nineveh *“sells nations through her harlotries, and families through her sorceries”* (**Nahum 3:4**). **Isaiah 24:5**, which Door 6 reads of Israel, speaks of *“the earth”* and *“the world”* and all who dwell in it (**Isaiah 24:1, 4**).

Fourth: Door 6 says the head “*replaced Yahweh’s Name with Baal, Lord, and even God,*” and that “*the teaching that Yahweh’s law was ‘done away with’ went out into all the earth.*” The first part has a witness: the false prophets cause “*My people to forget My Name ... as their fathers forgot My Name for Baal*” (Jeremiah 23:27). The rest has none in Tanakh.

The teaching that the law was done away did not come from Jerusalem’s priests. It arose among later readers of the New Testament, and Door 6 should not lay it at Israel’s door.

Fifth: the “*remnant shadow.*” No verse says that a remaining authority on the scattered people would show itself in commerce, governance, or banking.

The Torah describes the scattered in the opposite terms: “*among these nations you shall find no ease ... Yahweh will give you there a trembling heart*” (Deuteronomy 28:65).

The claim that a scattered people hold unusual power in “banking and world affairs” has long been used against the Jewish people. A covenant paper addressed to Judaism, Christianity, and Islam alike should not carry it. It should be removed. While the Jewish people have chosen that profession, doesn’t mean there is a conspiracy where only Jews control the world of banking and world affairs and it is not in the text!

Finding: Israel’s calling as head is Corroborated. That its corruption alone polluted the world, or that a remnant authority explains its influence today, is **Not in the text.** **Claim 5: Stands in part.**

Miqdash Bethel documents to read: Doc 285, *Righteous Statutes and Judgments*, on Deuteronomy 4:8; Doc 173, *Why Did Yahweh Choose the Hebrew People?*, Sections III-B and V-A.

VI. ZION SENTENCED, SHILOH FORSAKEN, AND THE NEXT VERSE

Door 6 reads Micah 3:12 as the sentence, Shiloh as the precedent, and concludes: “*Yerusalem was next under the same pattern.*” Later it speaks of “*the new operational center Beit Yahweh in the chief of the nations.*”

First: the sentence stands, and it falls (2 Kings 25:9; Lamentations 5:18). Yet the Tanakh itself records what Micah’s word did in its own day. The elders recalled it a century later and said that Hezekiah feared Yahweh, “*and Yahweh relented of the evil which He had pronounced against them*” (Jeremiah 26:18–19). A sentence spoken by a prophet is spoken so that it may be turned (Jeremiah 18:7–8).

Second: Micah’s next words. Chapter 3 ends with the mountain of the house laid waste. Chapter 4 begins with the same mountain:

“But in the latter days it shall come to pass that the mountain of the house of Yahweh shall be established at the head of the mountains ... and many nations shall come and say, Come, and let us go up to the mountain of Yahweh ... for Torah shall go forth from Zion, and the word of Yahweh from Jerusalem” (Micah 4:1–2).

In Hebrew, *הַר בֵּית־יְהוָה נִכּוֹן בְּרֹאשׁ הַהָרִים*, *har beit Yahweh nakhon be-rosh beharim* (*the mountain of the house of Yahweh established at the head of the mountains*). The mountain sentenced in 3:12 is the mountain established in 4:1. The word *rosh* (*head*) that Door 6 uses for Israel’s place among the nations stands here, for Zion.

Third: Shiloh. **Psalms 78** does not end at verse 60.

“He rejected the tent of Joseph, and did not choose the tribe of Ephraim, but chose the tribe of Judah, Mount Zion which He loved” (Psalms 78:67–68).

When Shiloh was forsaken, the place moved to Zion, inside Israel. After the exile Zechariah says, *“Yahweh shall inherit Judah as His portion in the holy land, and shall choose Jerusalem again”* (Zechariah 2:12 [Hebrew 2:16]).

Fourth: *“the chief of the nations.”* The Tanakh uses the phrase once:

“Sing with gladness for Jacob, and shout at the head of the nations ... O Yahweh, save Your people, the remnant of Israel” (Jeremiah 31:7), *בְּרֹאשׁ הַגּוֹיִם*, *be-rosh ha-goyim* (*at the head of the nations*).

The head of the nations in that verse is Jacob. The same reading of **Isaiah 2:2** and **Micah 4:1**, applied to a land in the West, was tested in Doc 296.

Finding: that Zion was sentenced and Shiloh forsaken is Corroborated (Micah 3:12; Jeremiah 7:12–14; Psalms 78:60). That the chosen place passes out of Zion to a new center is **Not in the text** (Micah 4:1–2; Psalms 78:68; Zechariah 2:12). **Claim 6: Stands in part.**

Miqdash Bethel documents to read: Doc 251, *The Place He Chooses*, Sections VII and VIII; Doc 215, *Has It Been Fulfilled?*, Sections I and II; Doc 296, *Do Not Add to His Words*, Section VI-A; Doc 288, Section V-D.

VII. HOSEA: THE PRIEST, LO-AMMI, AND THE SAND OF THE SEA

Door 6 calls **Hosea 4:6** *“the central verse of this door”* and concludes, *“The Levitical priesthood, as a hereditary succession, ends here.”* It reads **Hosea 1** and **2** as *“the operational dissolution of*

the covenant standing” of Israel, with a “*new covenant body*” drawn from “*those who had not been His people (gentiles).*”

First: the priest of **Hosea 4:6** (see the Door 5 paper, Section VI). Hosea was sent to the northern kingdom (**Hosea 1:1; 4:15**). Its priests were Jeroboam’s, “*who were not of the sons of Levi*” (**1 Kings 12:31**), and the Levites had left the north for Judah (**2 Chronicles 11:13–14**).

A king of Judah said to the north, “*Have you not driven out the priests of Yahweh, the sons of Aaron, and the Levites?*” (**2 Chronicles 13:9**). The verse reads וְאֶמְאַסְאֲךָ מִכֹּהֵן לִי, “*and I will reject you from being priest to Me.*” The “*you*” is singular, the priest addressed, and “*your children*” are his. A sentence on a priest of the northern kingdom and his sons cannot close the succession of a tribe he did not belong to.

Second: **Hosea 1:6–7**. Door 6 quotes verse 6, “*I will no more have mercy upon the house of Israel; but I will utterly take them away,*” and stops. Verse 7 says, וְאֶת־בֵּית יְהוּדָה אֲרַחֵם, “*But the house of Judah I will have mercy upon, and will save them by Yahweh their Elohim.*” The “*no mercy*” falls on the northern house. In the same breath mercy is promised to Judah, where Levi served.

Third: **Hosea 1:9**. Door 6 prints “*I will not be your Father.*” The Hebrew is וְאֶנֹכִי לֹא־אֶהְיֶה לָכֶם, *ve-anokhi lo-ehyeh lakhem* (and I will not be “*I AM*” to you), with the word *ehyeh* of **Exodus 3:14**. “*Father*” is not in the verse.

Fourth: **Hosea 1:10–11** [Hebrew 2:1–2]. The next verses read:

“Yet the number of the children of Israel shall be as the sand of the sea ... and 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. Then the children of Judah and the children of Israel shall be gathered together, and appoint themselves one head” (**Hosea 1:10–11**).

The ones counted are “*the children of Israel.*” The ones told “*Sons of the living El,*” בְּנֵי אֱלֹהִים, are “*them,*” the same ones who were told “*You are not My people.*” Then Judah and Israel are gathered “*together*” under וְשִׁמּוֹ לָהֶם רֹאשׁ אֶחָד, *rosh echad* (one head). No other people appear in the verses.

Door 6 says, “*This is the Gentile covenant body Yahweh would call to Himself.*” That reading comes from the New Testament (Romans 9:25–26; 1 Peter 2:10). Under this standard it is a comparative reference, and the Hebrew does not carry it.

Fifth: **Hosea 2:23** [Hebrew 2:25]. “*I will sow her for Myself in the land*”: “*her*” is Jezreel (**2:22** [Hebrew 2:24]), the name of Hosea’s first son, a sign for Israel. “*I will have mercy on Lo-Rubamah,*

and I will say to Lo-Ammi, You are My people, and he shall say, My Elohim.” These are Hosea’s own children by name. Door 6 calls the planting “*a new covenant body planted in a new location ... drawn from a source the corrupted holders never imagined.*” The verse plants the same child it named.

Sixth: the knowledge. “*I will betroth you to Me forever ... I will betroth you to Me in faithfulness, and you shall know Yahweh*” (Hosea 2:19–20 [Hebrew 2:21–22]), וִידַעְתָּ אֶת־יְהוָה. The knowledge that the priest rejected in 4:6 is promised back, by the same root, to the same wife. And the service waits: “*the children of Israel shall remain many days ... without sacrifice ... and without ephod. Afterward the children of Israel shall return*” (Hosea 3:4–5).

Finding: that **Yahweh** rejected the priests Hosea addressed is **Corroborated** (Hosea 4:6–9; 1 Kings 12:31). That Hosea ends the Levitical priesthood is Not in the text. Claim 7: Needs correction. That Hosea gives Israel’s name to another people is Not in the text. Claim 9: Needs correction.

Miqdash Bethel documents to read: Doc 288, Sections V-A and V-C; Doc 279, *A Scroll of Cutting Off*, Sections VIII-B and VIII-E; Doc 207, *The Messianic Restoration*, Section III-A.

VIII. ZECHARIAH 11:10 AND “ALL THE PEOPLES”

Door 6 offers a “*Corrected translation*”: “*And I took My staff Favor, and I broke it, annulling the covenant that I had made with the covenant nation.*” It rests this on a rule: *am* (H5971) “*is not the word for the Gentile nations (goyim, H1471). The two are distinguished in Hebrew at every key place this distinction matters.*”

First: the word in the verse is plural, אֶת־כָּל־הָעַמִּים, *kol-ha-ammim* (*all the peoples*). The plural is an ordinary word for the nations. Moses says Israel was chosen מִכָּל הָעַמִּים, “*out of all the peoples (ha-ammim) on the face of the earth*” (Deuteronomy 7:6). There the *ammim* are the other nations. Door 6 itself quotes the curse that Israel would be a byword “*among all the peoples*” where **Yahweh** would lead them (Deuteronomy 28:37).

Second: Zechariah uses the same phrase in the next chapter, and he uses it of the nations that come against Jerusalem:

“I will make Jerusalem a cup of reeling to all the peoples round about ... a burdensome stone for all the peoples ... and all the nations of the earth shall be gathered against it” (Zechariah 12:2–3).

In verse 3, לְכָל־הָעַמִּים, *le-khol ha-ammim* (*for all the peoples*), and כָּל גּוֹיֵי הָאָרֶץ, *kol goyei ha-arets* (*all the nations of the earth*), stand side by side for the same besiegers. Again: “*the plague*

with which Yahweh will strike all the peoples that have warred against Jerusalem” (Zechariah 14:12). In Zechariah, “all the peoples” are the nations.

Third: Zechariah keeps the two staffs apart. The covenant between the brothers is the second staff: *“Then I broke my other staff, Binders, to break the brotherhood between Judah and Israel”* (Zechariah 11:14). And the verb of 11:10, *parar (to break, annul)*, is the verb Yahweh uses to say what cannot be done:

אִם-תִּפְרוּ אֶת-בְּרִיתִי הַיּוֹם, *“If you can break My covenant of the day and My covenant of the night ... then also My covenant may be broken ... with the Levites, the priests, My ministers”* (Jeremiah 33:20–21).

Finding: that the covenant broken in Zechariah 11:10 was made “with the covenant nation” is Not in the text. The Hebrew names “all the peoples.” Claim 8: Needs correction.

Miqdash Bethel documents to read: Doc 288, Section IV-B, on Jeremiah 33:17–26.

IX. ISAIAH 6, THE HEAD AND THE TAIL, AND THE LIGHT TO THE NATIONS

Door 6 says Yahweh sealed Israel’s understanding so that they *“would not turn and be restored to the head position they had polluted,”* that the sealing *“lasts through the full operational duration of the tribulation,”* that *“the stranger — the very Gentile the covenant holders looked down on — would rise to the head position,”* and that the nations are unsealed at *“the new operational center Beit Yahweh in the chief of the nations.”*

First: the hardening is rightly read. Yahweh made the heart fat, *“lest they ... return, and be healed”* (Isaiah 6:9–10; compare 29:10; Deuteronomy 29:4 [Hebrew 29:3]). **Corroborated.**

Second: Door 6 quotes the answer to *“how long?”* in 6:11–12 and stops. The answer is the exile: *“until Yahweh has removed men far away”* (6:12). The word “tribulation” is not in the passage. And verse 13 follows:

“Yet a tenth shall be in it, and it shall again be consumed; like a terebinth and like an oak, whose stump remains when they are felled: the holy seed is its stump” (Isaiah 6:13).

In Hebrew, זֶרַע קֹדֶשׁ מִצְבֹּתָהּ, *zera qodesh matzavtah (the holy seed is its stump)*. The people sealed keep a holy seed. The same prophet promises the lifting to them: *“in that day the deaf shall hear the words of the book, and the eyes of the blind shall see”* (Isaiah 29:18), and the chapter

names *“the house of Jacob”* (29:22–23). Jeremiah calls the last distress *“the time of Jacob’s trouble; but he shall be saved out of it”* (Jeremiah 30:7).

Third: the stranger of Deuteronomy 28:43 is הַגֵּר אֲשֶׁר בְּקִרְבְּךָ, *ha-ger asher be-qirbekha* (*the stranger who is among you*), the sojourner living in Israel’s own land. The verse is a curse on Israel, and it does not transfer an office. The same Torah writes what follows the curses: **return, gathering, and a circumcised heart for Israel and its seed** (Deuteronomy 30:1–6; see the Door 5 paper, Section VII).

Fourth: the light to the nations is **Corroborated** (Isaiah 49:6; 60:3). Yet Isaiah 49:6 gives the servant both tasks: *“to raise up the tribes of Jacob, and to restore the preserved of Israel,”* and *“a light to the nations.”* In Isaiah 60 the one told *“Arise, shine”* is named: *“they shall call you The City of Yahweh, the Zion of the Holy One of Israel”* (Isaiah 60:14). *“This mountain”* of Isaiah 25:7 is Mount Zion (Isaiah 24:23; see the Door 2 paper, Section VI).

Fifth: here Door 6 and Miqdash Bethel stand on the same ground. The nations are called in. The foreigner who joins himself to **Yahweh** and holds fast His covenant is brought *“to My holy mountain,”* for *“My house shall be called a house of prayer for all the peoples”* (Isaiah 56:6–7). But the next verse says how: *“Yet will I gather others to him, besides those of him who are gathered”* (Isaiah 56:8). Another *“shall surname himself by the name of Israel”* (Isaiah 44:5). The nations are gathered to Israel. They are not gathered in Israel’s place.

Finding: the sealing and the light to the nations are Corroborated. That the sealing lasts until a tribulation ends, and that the head passes to the nations at a new center, is Not in the text. Claim 10: Stands in part.

Miqdash Bethel documents to read: Doc 173, Sections III-B and V-A; Doc 281, *On Their Heart I Will Write It*, Section IV-A.

X. ISAIAH 43 AND MALACHI 2: PROFANED, THEN PURIFIED

Door 6 reads Isaiah 43:28 to mean that **Yahweh** would *“dissolve and break the priestly authority over the holy things”*: *“In plain words, Yahweh fired them.”* It reads Malachi 2 as the last word: *“Malachi closes the door.”*

First: the verb. Isaiah 43:28 reads וְאַחֲלַל שְׂרֵי קֹדֶשׁ, *“and I will profane the princes of the sanctuary.”* BDB sets this verse under *chalal* (*to profane, to pollute*), H2490. The meanings “bore” and “pierce” belong to a different root spelled with the same letters, and “dissolve” is not among the meanings of either. To profane is to make common, to strip a thing of its holy standing. In

that sense Door 6 is right that the princes of the sanctuary lost their standing, and the exile carried it out. The word for “curse” in the same verse is *cherem* (*devoted to destruction*), H2764.

Second: the next verses. Two verses before, **Yahweh** says, “*I, even I, am He who blots out your transgressions for My own sake*” (Isaiah 43:25). The next verses say, “*Yet now hear, O Jacob My servant, and Israel whom I have chosen ... I will pour My spirit upon your seed*” (Isaiah 44:1–3).

Third: Malachi gives the reason for his own rebuke. The commandment was sent **לְהִיּוֹת בְּרִיתִי אִתְּלֵוִי**, “*that My covenant might be with Levi*” (Malachi 2:4). In the next chapter:

“And He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and refine them as gold and silver, that they may offer to Yahweh an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant to Yahweh, as in the days of old” (Malachi 3:3–4).

In Hebrew, **וְטָהַר אֶת־בְּנֵי־לֵוִי**, *ve-tihar et-benei Levi* (*and He shall purify the sons of Levi*). A thing is purified in order to be kept (Doc 288, Section V-A). After the exile the high priest Joshua was not dismissed. His filthy garments were taken from him: “*Is this not a brand plucked out of the fire?*” and “*If you will walk in My ways ... then you shall also judge My house*” (Zechariah 3:2–7).

Ezekiel, who indicts the priests in chapter 22, sees **הַכֹּהֲנִים הַלְוִיִּם בְּנֵי צָדוֹק**, “*the Levitical priests, the sons of Zadok*,” come near to minister in the days to come (Ezekiel 44:15).

Jeremiah, on the eve of the burning, says **וְלֹכְהֵנִים הַלְוִיִּם לֹא־יִכָּרֵת אִישׁ מִלִּפְנֵי**, “*the Levitical priests shall not lack a man before Me*” (Jeremiah 33:18).

Fourth: Door 6 says Malachi “*is the last book of the Old Testament.*” In the order of the Tanakh, Malachi closes the Prophets, and the Writings close with Chronicles. Its last verse sends the people up to build the house in Jerusalem (2 Chronicles 36:23).

Finding: that **Yahweh** profaned the princes of the sanctuary and made the priests “*contemptible and base before all the people*” is Corroborated (Isaiah 43:28; Malachi 2:9; Lamentations 2:6). That He dissolved the covenant of Levi is **Not in the text** (Malachi 2:4; 3:3–4; Jeremiah 33:18; Ezekiel 44:15). **Claims 11 and 12: Stand in part.**

Miqdash Bethel documents to read: Doc 288, Sections IV-A, IV-B, VIII-A, VIII-C, and IX-A; Doc 250, *Holy to Yahweh*, on the Levite’s tithe.

XI. THE HARLOT, THE SCROLL, AND THE RETURN

Door 6 says that *“Yahweh executed the divorce,”* that *“A wife who breaks the marriage covenant has no lawful claim to retain the husband’s house,”* and that by the law of Deuteronomy 24:1–4 *“she cannot be returned to her first husband.”*

First: the scroll was given to the north. Jeremiah names who received it, and who did not:

“And I saw, when for all the causes for which backsliding Israel committed adultery I had put her away and given her a scroll of divorce, yet her treacherous sister Judah did not fear, but went and played the harlot also ... and yet for all this her treacherous sister Judah has not turned to Me with her whole heart, but in falsehood, says Yahweh” (Jeremiah 3:8, 10).

The scroll is placed in Israel’s hand. Judah is the sister who watched and did not learn. Judah is charged with the same harlotry, but no scroll is said to be given to her. Isaiah then puts the question to Zion’s children directly:

“Thus says Yahweh: Where is the scroll of your mother’s divorce, with which I sent her away? Or which of My creditors is it to whom I have sold you? Behold, for your iniquities you were sold, and for your transgressions your mother was sent away. ... Is My hand shortened at all, that it cannot redeem? Or have I no power to deliver?” (Isaiah 50:1–2).

Zion’s mother was sent away into exile for her transgressions, and that is not denied. But Yahweh asks for the scroll and it cannot be produced, because none was written. A woman sent away without a scroll is still a wife. The next verse turns to redemption, not to a new bride. Jeremiah says the same to both houses in the same chapter: *“Return, O backsliding children, says Yahweh, for I am a husband to you ... and I will bring you to Zion”* (Jeremiah 3:14). (Doc 279, Sections VIII-B and VIII-C, sets this out in full.)

Second: Jeremiah 3:1 quotes the law and then goes beyond it: *“yet return to Me, says Yahweh.”*

And again: *“Return, backsliding Israel ... for I am merciful ... I will not keep anger forever”* (3:12);

“Return, O backsliding children, says Yahweh, for I am a husband to you ... and I will bring you to Zion” (3:14), כִּי אֲנֹכִי בְעֵלְתִּי בָכֶם;

and *“the house of Judah shall walk with the house of Israel”* (3:18).

The Husband binds Himself to more mercy than the statute requires of a man.

Third: each marriage passage Door 6 quotes carries its own last clause.

The harlot city of **Isaiah 1:21** is told, *“afterward you shall be called the city of righteousness, the faithful city”* (Isaiah 1:26).

The Husband of **Isaiah 54:5** says, *“For a small moment I forsook you, but with great mercies I will gather you ... My covenant of peace shall not be removed”* (Isaiah 54:7, 10).

The adulterous wife of **Ezekiel 16** hears in verse 60, *“Nevertheless I will remember My covenant with you in the days of your youth, and I will establish for you an everlasting covenant,”* וְהִקְמוֹתִי לָךְ בְּרִית עוֹלָם.

The wife of Hosea 2:2 [Hebrew 2:4] is betrothed again “forever” (Hosea 2:19).

Fourth: they broke the covenant, and that is **Corroborated**. Whether they could end it is answered in the Torah and the Prophets.

“Yet for all that ... I will not reject them ... to break My covenant with them” (Leviticus 26:44).

“I will never break My covenant with you” (Judges 2:1).

“If these ordinances depart from before Me, says Yahweh, then the seed of Israel also shall cease from being a nation before Me forever” (Jeremiah 31:36).

Finding: that Israel and Judah committed covenant adultery, and that the north received a scroll, is **Corroborated**. That the marriage of Yahweh to Israel and Judah is ended without return is Not in the text. Claims 13 and 14: Stand in part.

Miqdash Bethel documents to read: Doc 279, Sections VIII-A through VIII-E; Doc 281, Sections VI-A and VII-A; Doc 284, *A Heart of Flesh*, Section VI-B, on **Ezekiel 36**.

XII. THE NEW TESTAMENT WITNESSES

Door 6 closes on the New Testament: the parable of the tenants and *“given to another nation (gentiles)”* (Matthew 21:33–43), *“your house is left unto you desolate”* (Matthew 23:38), the woman at the well (John 4:20–23), and *“the synagogue of Satan”* (Revelation 2:9; 3:9). Under the standing rule of this Institution these are comparative references and cannot be counted as witnesses (see the Door 2 paper, Section IV). **Claim 15: Not admitted under this standard.**

Four notes concern how Door 6 uses them.

First: words added inside quotation marks. *“(gentiles)”* in Matthew 21:43, *“Yahdaim”* in Revelation 2:9, and *“(Beit Yahweh in Jerusalem)”* in Micah 3:12 are explanations, and belong outside the

quotation. The same chapter says the chief priests and Pharisees “*perceived that He spoke of them*” (Matthew 21:45). Matthew 11:23–24 is spoken to Capernaum.

Second: the note that the priests “*operationally fulfilled the priestly role of offering the lawful sacrifice.*” The Torah calls the offering of a person “*every abomination to Yahweh, which He hates*” (Deuteronomy 12:31), and says “*every man shall be put to death for his own sin*” (Deuteronomy 24:16; Ezekiel 18:20). The note is **Not in the text** and should be labeled as New Testament doctrine.

Third: “*the synagogue of Satan*” applied to Judah in the last days. The Tanakh speaks of Judah’s last days differently:

“I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace” (Zechariah 12:10),

and *“In that day a fountain shall be opened to the house of David and to the inhabitants of Jerusalem for sin”* (Zechariah 13:1).

“Judah shall dwell forever, and Jerusalem from generation to generation” (Joel 3:20 [Hebrew 4:20]).

Door 6 is right that the name Judah comes from praise (Genesis 29:35; 49:8). Writing to Judaism, Christianity, and Islam together, this Institution does not call any people by that name, and asks Door 6 to remove it.

Fourth: Door 6 says, “*the entire work He purposes for the last days ... must also be foretold beforehand.*” The principle stands (Amos 3:7). By that same principle, a transfer of Israel’s name and of the chosen place would be written in the prophets in plain words. Sections VI through XI find it written in none of the passages Door 6 offers.

Miqdash Bethel documents to read: Doc 288, Section VII, on the New Testament argument for “*a change of the priesthood*”; Doc 146, *The Shofar, the Sod, and the Sovereign*, on Amos 3:6–7; Doc 292, *The Word That Yahweh Has Not Spoken*, on the test of Deuteronomy 18:20–22.

XIII. WHERE DOOR 6 STOPS READING

The pattern noted in Section I is set out here. On the left is a sentence Door 6 quotes. On the right are the words that follow it in the same book, spoken to the same people.

DOOR 6 QUOTES	THE SAME BOOK GOES ON
Deuteronomy 31:16 — <i>“will break My covenant”</i>	Deuteronomy 4:30–31; 30:1–6 — <i>“He will not forsake you ... nor forget the covenant of your fathers”</i>
1 Samuel 2:30 — the house of Eli	1 Kings 2:27, 35 — Zadok, of Eleazar, in Abiathar’s place
Psalms 78:60 — <i>“He forsook the tabernacle of Shiloh”</i>	Psalms 78:68 — <i>“chose the tribe of Judah, Mount Zion which He loved”</i>
Isaiah 1:21 — <i>“the faithful city become a harlot”</i>	Isaiah 1:26 — <i>“afterward you shall be called ... the faithful city”</i>
Isaiah 6:11–12 — <i>“until the cities be wasted”</i>	Isaiah 6:13 — <i>“the holy seed is its stump”</i>
Isaiah 43:28 — <i>“I will profane the princes of the sanctuary”</i>	Isaiah 44:1–3 — <i>“I will pour My spirit upon your seed”</i>
Isaiah 54:5 — <i>“your Maker is your husband”</i>	Isaiah 54:7–10 — <i>“My covenant of peace shall not be removed”</i>
Jeremiah 3:8 — <i>“a scroll of divorce”</i>	Jeremiah 3:12–14 — <i>“Return ... for I am a husband to you”</i>
Jeremiah 11:10 — <i>“have broken My covenant”</i>	Jeremiah 31:31–37 — a new covenant with Israel and Judah; their seed shall not cease
Micah 3:12 — <i>“Zion shall be plowed as a field”</i>	Micah 4:1–2 — <i>“the mountain of the house of Yabweh shall be established”</i>
Ezekiel 16:59 — <i>“despised the oath in breaking the covenant”</i>	Ezekiel 16:60–63 — <i>“I will establish for you an everlasting covenant”</i>
Ezekiel 22:26 — <i>“Her priests have violated My law”</i>	Ezekiel 44:15 — <i>“the Levitical priests, the sons of Zadok ... shall come near”</i>
Ezekiel 36:19–20 — <i>“they profaned My holy Name”</i>	Ezekiel 36:22–28 — <i>“I will gather you ... a new heart also will I give you”</i>

DOOR 6 QUOTES	THE SAME BOOK GOES ON
Hosea 1:6, 9 — Lo-Ruhamah, Lo-Ammi	Hosea 1:7, 10–11 — mercy on Judah; Judah and Israel gathered under one head
Hosea 4:6 — <i>“I will reject you from being priest to Me”</i>	Hosea 3:4–5; 14:4 [Hebrew 14:5] — <i>“Afterward the children of Israel shall return”</i> ; <i>“I will heal their backsliding”</i>
Malachi 2:8–9 — <i>“you have corrupted the covenant of Levi”</i>	Malachi 3:3–4 — <i>“He shall purify the sons of Levi”</i>
Lamentations 1:8 — <i>“Jerusalem has grievously sinned”</i>	Lamentations 3:31–32 — <i>“the Lord will not cast off forever”</i>
2 Chronicles 36:16 — <i>“till there was no remedy”</i>	2 Chronicles 36:22–23 — <i>“Who is there among you of all His people? ... let him go up”</i>

Finding: in every case the sentence Door 6 quotes is real, and in every case the same book writes what comes after it, to the same people. A reading that keeps the sentence must keep the last clause (see the Door 5 paper, Section VII).

XIV. WHAT NEEDS TO BE CORRECTED

These follow the order of Door 6. Each gives the words of Door 6 and the correction proposed.

1. *“Yahweh your Father,” “Yahweh the Father of Yisrayl,” “the living Father,” “I will not be your Father,” “You are my Father.”* The Hebrew has *Eloheikha (your Elohim)*, *Elohei Yisrael (the Elohim of Israel)*, *El chai (the living El)*, *ehyeh (I AM)*, and *Elobai (my Elohim)* (Deuteronomy 12:5; 17:8; 1 Samuel 2:30; Hosea 1:9–10; 2:23). Print what is written (see the Door 5 paper, Section IX, item 1).
2. *“Yisrayl, He who rules as Yahweh rules.”* Give the reason the verse gives: *“for you have striven with Elohim and with men, and have prevailed”* (Genesis 32:28 [Hebrew 32:29]).
3. *“Its force is to be cursed.”* Remove. The verb of 1 Samuel 2:30 means to be light.
4. Micah 3:5, *“steal some of the sacrificial meat from the altar.”* Remove; that was the sin of Eli’s sons (1 Samuel 2:13–17).
5. *“They practiced sodomy.”* Quote the charges Jeremiah 23:14 names, and Ezekiel 16:49 for the iniquity of Sodom.
6. The repeated sections on Micah 3, Jeremiah 23:14, Ezekiel 22, and the exposure of shame. Keep one copy of each, and name the translation used.

7. *“Rosh (high)”* and *“Alah means Yahweh actively lifts them up”* (Deuteronomy 28:13). *Rosh* means head, the verb is *natan (to give, to make)*, and *alah* stands in 28:43.
8. Jeremiah 23:10, 15 as proof of global authority. Give the setting (23:13) and the reading *“the land”*.
9. *“Pagan nations sinned. None are accused ...”* Remove (Jeremiah 51:7; Nahum 3:4).
10. *“Lord, and even God”* and the law *“done away with.”* Keep Baal (Jeremiah 23:27). Do not lay later teachings at the door of Israel’s priests without a witness.
11. *“a remnant shadow of that original authority ... banking and world affairs.”* Remove (Deuteronomy 28:65).
12. *“Yahweh always only chooses ONE place.”* Keep it, and name the place the Tanakh names (Deuteronomy 12:5; 2 Chronicles 33:7; Zechariah 2:12).
13. Micah 3:12 without Micah 4:1–2. Quote both, and give Jeremiah 26:18–19.
14. *“the new operational center Beit Yahweh in the chief of the nations.”* Remove. The mountain is Zion, and the head of the nations is Jacob (Micah 4:1–2; Jeremiah 31:7).
15. Zechariah 11:10, *“Corrected translation.”* Withdraw, and print *“all the peoples”* (Zechariah 12:3; 14:12).
16. Hosea 4:4, *“with you is My contention, O priest.”* Print the Hebrew as written, or mark the change.
17. *“The Levitical priesthood, as a hereditary succession, ends here.”* Withdraw (1 Kings 12:31; Jeremiah 33:18; Malachi 3:3).
18. Hosea 1:6 without 1:7, and Hosea 1:10 as *“the Gentile covenant body.”* Quote 1:7 and 1:11.
19. *“The sealing lasts through the full operational duration of the tribulation.”* Quote Isaiah 6:13 and 29:18, and name the answer to *“how long”* as the exile (6:12).
20. *“The stranger — the very Gentile ...”* (Deuteronomy 28:43). Give *“the stranger who is among you,”* and read the verse as a curse, not a transfer.
21. *“the title ‘Yisrayl’ is about to get re-assigned again and a covenant made with many (gentiles).”* Daniel 9:27 does not name the nations, and no verse reassigns the name (Isaiah 56:8; Doc 291).
22. *“In plain words, Yahweh fired them,”* and *chalal* as *“dissolve.”* Use *“profane”* (Isaiah 43:28), and quote Isaiah 44:1–3.

23. ***“Malachi closes the door.”*** Quote **Malachi 2:4** and **3:3–4**. Malachi closes the Prophets; Chronicles closes the Tanakh.
24. ***“Yahweh executed the divorce.”*** Name the scroll as given to the north (**Jeremiah 3:8**), and quote **Isaiah 50:1** and **Jeremiah 3:12–14**.
25. Words inside quotation marks that are not in the text: ***“(gentiles),” “Yahdaim,” “(Beit Yahweh in Jerusalem).”*** Move them outside the quotation.
26. The note that the priests offered ***“the lawful sacrifice.”*** Label it New Testament doctrine (**Deuteronomy 12:31; 24:16**).
27. ***“the synagogue of Satan”*** applied to Judah. Remove (**Zechariah 12:10; 13:1; Joel 3:20**).

XV. 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 288 (*A Covenant of Everlasting Priesthood*), Sections IV, V, VIII, and IX, and Doc 279 (*A Scroll of Cutting Off*), Section VIII, at the points used here. Both are confirmed. Doc 288 already answers the central claim of Door 6: Section V-B shows that the stripping of Eli’s house moved the priesthood from Ithamar to Eleazar and kept it in Aaron, and Section VIII-C sets out **Malachi 3:3–4**. Doc 279, Section VIII-C, already finds that Judah was given no scroll.

One point is offered for clarity. Doc 288, Section V-A, quotes **Hosea 4:6** as speaking to ***“the priests of his day”*** without saying that they were the priests of the northern kingdom, which its own Section V-C sets out from **1 Kings 12:31**. A cross-reference from V-A to V-C would close the gap. This is set out for Elder Kepha’s decision and has not been changed.

XVI. THE COVENANT RESPONSE

First: keep what stands. The prophets’ charge against the priests, the princes, and the prophets is true, and Door 6 has gathered it with care. Every teacher of the covenant should hear it: ***“For the priest’s lips should keep knowledge”*** (**Malachi 2:7**).

Second: read the sentence to its last clause. The prophets who sentenced Zion wrote its restoration in the next breath (**Micah 4:1–2; Ezekiel 16:60; Malachi 3:3–4**).

Third: let the priesthood stay where Yahweh put it. He removed unfaithful priests and kept the priesthood in Aaron, and He bound it to the day and the night (**1 Kings 2:27, 35; Jeremiah 33:20–21**). It waits. It is not vacant, and no one may take its place (Doc 288, Section IX-B).

Fourth: let the nations join, not replace. The foreigner who holds the covenant is brought to the holy mountain and gathered with Israel (**Isaiah 56:6–8**). That is the open door both Beit **Yahweh** and Miqdash Bethel preach to the nations, and it is wide enough without closing another.

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**).

“If you can break My covenant of the day and My covenant of the night, so that there should not be day and night in their season, then may also My covenant be broken with David My servant ... and with the Levites, the priests, My ministers.”

Jeremiah 33:20–21 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

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