

Miqdash Bethel Covenant Institution

THE LOST BOOKS OF THE BIBLE

Separating Yahweh's River from Man's Tributaries

A Covenant Witness and Institutional Position Statement

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*Authority: The Tanakh — The Word of **Yahweh** Alone | Evidentiary Standard: **Devarim 19:15** — Two or Three Witnesses*

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Introduction: The Question Behind the Question

Every week, someone presents the Book of Enoch, the Book of Jasher, or the Book of Jubilees as authoritative proof of a doctrine, as a missing piece of **Yahweh's** revelation, or as evidence that the establishment has hidden truth from the people. These texts circulate widely on social media, in Hebrew Roots communities, in Black Hebrew Israelite congregations, in Messianic circles, and among sincere seekers who have found the mainstream church wanting.

Miqdash Bethel Covenant Institution does not dismiss these questions. We take them seriously enough to answer them completely.

The covenant question is not *"has someone hidden scripture from us?"* The covenant question is this: Does what we have — the twenty-four books of the Hebrew Tanakh — constitute the full river of **Yahweh's** covenantal word? And the answer, after thorough investigation under the **Devarim 19:15** two-or-three-witnesses evidentiary standard, is: **Yes. The river is intact. What has been added to it is not Yahweh's water.**

This document is Miqdash Bethel's official institutional position on every major category of so-called "lost" or "hidden" scripture. It applies the Tanakh's own evidentiary tests — not church councils, not rabbinic tradition, not modern scholarship alone — to each text. It is written for the three-religion audience: Judaism, Christianity, and Islam simultaneously.

Part I — The Five-Category Sorting Framework

The phrase "lost books of the Bible" collapses four or five entirely different kinds of literature into one misleading label. Every text must first be placed in its correct category.

Category 1 — Books the Tanakh Itself Cites as Real Historical Documents — Now Lost

The Tanakh's own authors cite at least twenty-two books by name that are no longer extant. These are genuine historical source documents — annals, military records, prophetic chronicles — cited the same way any responsible historian cites sources.

Key Principle: *Citing a source does not canonize it.* **Moshe** citing the Book of the Wars of **Yahweh** (*Bamidbar 21:14*) does not make that book Torah. It makes it a military record verified against.

Book Named in Tanakh	Reference	Nature
Book of the Wars of Yahweh	<i>Bamidbar 21:14</i>	National military record
Sefer HaYashar / Book of the Upright	<i>Yehoshua 10:13;</i> <i>Shemuel Bet 1:18</i>	Anthology of Hebrew poetry and heroic song
Book of the Acts of Solomon	<i>Melachim Aleph 11:41</i>	Reign record beyond Kings
Chronicles of the Kings of Israel	<i>Melachim Aleph 14:19</i> (~17 citations)	Royal annals
Chronicles of the Kings of Judah	<i>Melachim Aleph 14:29</i> (~15 citations)	Royal annals

Chronicles of Shemuel, Natan , and Gad	<i>Divrei Ha Yamim Aleph 29:29</i>	Prophetic source records for David's reign
History of Natan , Prophecy of Achiyah , Visions of Iddo	<i>Divrei Ha Yamim Bet 9:29</i>	Source records for Solomon's reign
Book of Shemayah the Prophet and Iddo the Seer	<i>Divrei Ha Yamim Bet 12:15</i>	Prophetic chronicle
Chronicles of King David	<i>Divrei Ha Yamim Aleph 27:24</i>	Royal record
Book of Yehu son of Hanani	<i>Divrei Ha Yamim Bet 20:34</i>	Prophetic chronicle
Acts of Uzziyahu by Yeshayahu	<i>Divrei Ha Yamim Bet 26:22</i>	Prophetic record
Solomon's Three Thousand Proverbs	<i>Melachim Aleph 4:32</i>	Wisdom literature — portion preserved in Proverbs
Solomon's One Thousand and Five Songs	<i>Melachim Aleph 4:32</i>	Song literature — Song of Songs preserved

Institutional Verdict — Category 1

All genuine historical source documents used by the Tanakh's inspired authors. Lost because Yahweh preserved what He intended to preserve. Their absence does not create a gap in the Tanakh. The Tanakh is complete.

Category 2 — Deuterocanonical Books (The Apocrypha)

Tobit, Judith, 1–2 Maccabees, Sirach, Wisdom of Solomon, Baruch — accepted by Catholic and Orthodox churches but never in the Hebrew Masoretic Tanakh canon.

Institutional Verdict

Not Tanakh authority. Contains historically valuable material (1–2 Maccabees documents the Hasmonean period). Read with discernment. Never cited as covenant authority by Miqdash Bethel.

Category 3 — Pseudepigrapha

Second Temple compositions (approx. 500 BCE – 70 CE) written under the names of great biblical figures: Enoch, Moses, Solomon, the Twelve Patriarchs. A literary form of the ancient world — but not the actual words of those figures.

Institutional Verdict

Valuable as windows into Second Temple Jewish thought. Not Tanakh authority. Never cited as equal to or supplementary to the inspired Hebrew text.

Category 4 — Medieval and Modern Forgeries

Texts fabricated in the medieval period or later and falsely presented as ancient Hebrew scripture: the circulating "Book of Jasher," the Sixth and Seventh Books of Moses, the Key of Solomon. These are counterfeits dressed in Hebrew garb.

Institutional Verdict

Identify, name, and reject. Using them to argue doctrine is building on a forged foundation.

Category 5 — Midrash and Legitimate Commentary

The Talmud, Midrash Rabbah, rabbinic responsa — historical reference only at Miqdash Bethel.
Never binding covenant authority.

Part II — The Book of 1 Enoch: Full Covenant Evidentiary Record

The Facts — Three Witnesses (Devarim 19:15 Standard)

Witness 1 — Composition

1 Enoch is not a single book. It is a compilation of at least five separate works composed over approximately 300 years (300–100 BCE): (1) Book of the Watchers (chaps. 1–36); (2) Book of Parables (chaps. 37–71); (3) Astronomical Book (chaps. 72–82); (4) Book of Dream Visions (chaps. 83–90); (5) Epistle of Enoch (chaps. 91–108).

Sources: J.T. Milik, *The Books of Enoch: Aramaic Fragments of Qumrân Cave 4*, Oxford University Press, 1976; E. Isaac in *The Old Testament Pseudepigrapha*, ed. Charlesworth, Doubleday, 1983; *Encyclopedia Judaica*, 2nd ed., "Enoch, Ethiopic Book of," 2007.

Witness 2 — Language

No Hebrew original of 1 Enoch exists. The Dead Sea Scrolls (Qumran) contain Aramaic fragments only — not Hebrew. The only complete text survives in Ge'ez (ancient Ethiopic), preserved by the Ethiopian Orthodox Church.

Source: Geza Vermes, *The Complete Dead Sea Scrolls in English*, Penguin, 1997.

Witness 3 — Canonical Status

1 Enoch was never part of the Hebrew Tanakh. Excluded from both the Hebrew Masoretic canon and the Greek Septuagint. No Pharisee, Sadducee, or proto-rabbinic authority considered it Torah, Nevi'im, or Ketuvim. Today canonical ONLY in the Ethiopian Orthodox Church and among Beta Israel (Ethiopian Jews).

Sources: Bruce Metzger, *Introduction to the Apocrypha*, Oxford University Press; Lee Martin McDonald, *The Biblical Canon*, Hendrickson, 2007; *Jewish Encyclopedia*, 1906 edition.

Theological Problems

Problem 1 — The Origin of Evil

The Tanakh locates the primary origin of human suffering and covenant violation in **human choice**. **Adam** and **Chavah (Eve)** chose in the garden. **Yisra'el** chose at the golden calf. **David** chose with **Bathsheba**. The prophets — **Yeshayahu, Yirmeyahu, Yechezkel, Hoshea** — consistently bring the covenant charge home to human faithlessness.

"For my people have committed two evils: they have forsaken Me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water."

— **Yirmeyahu (Jeremiah) 2:13**

1 Enoch relocates the primary origin of evil to **angelic rebellion** — the Watchers who descended and introduced forbidden knowledge. This fundamentally shifts moral responsibility from human covenant choice to cosmic angelic failure. **Yahweh's** prophets never appeal to angelic corruption as the root cause of **Yisra'el's** sin. They consistently appeal to **Yisra'el's** own faithlessness.

Problem 2 — The Angelology

The Tanakh's angelology is restrained and **Yahweh**-centered. Angels are messengers and servants doing **Yahweh's** bidding. The entire Tanakh names four angels. 1 Enoch names and assigns cosmic portfolios to dozens of independent angels, creates an elaborate heavenly hierarchy, and positions certain angels as the source of human technological knowledge (metalworking, astrology, cosmetics). This is Second Temple speculation built on top of the Tanakh, not drawn from it.

Problem 3 — The Secret Knowledge Framework

1 Enoch presents **Enoch** as recipient of cosmological secrets — the dimensions of heaven, names of ruling stars, the calendar of the cosmos — that are superior to ordinary covenant instruction. This "hidden wisdom" framework runs directly against **Yahweh's** covenant design:

*"The secret things belong to **Yahweh** our **Elohim**, but the things that are revealed belong to us and to our children forever, that we may do all the words of this Torah."*

— **Devarim (Deuteronomy) 29:29**

Honesty requires acknowledgment. Parts of 1 Enoch illuminate the cultural context of **Bereishit (Genesis) 6:1-4** — the "sons of **Elohim**" passage the Tanakh leaves cryptic. 1 Enoch can be read as a window into how Second Temple Jews understood **Bereishit 6**. That is a legitimate historical inquiry. Using it as Tanakh *authority* to prove doctrine is a different matter entirely.

On the Jude Citation: Miqdash Bethel does not operate from Brit Chadashah authority. But even on its own terms — **Sha'ul** cited the Greek poet **Aratus (Acts 17:28)** and **Epimenides (Titus 1:12)**. Citing a source does not canonize it.

Devarim 19:15 Verdict — 1 Enoch

NOT TANAKH AUTHORITY. Valuable as Second Temple historical context for Bereishit 6. Fails the prophet test (pseudepigraphical authorship, 300–100 BCE). Its angelology, demonology, and secret-knowledge framework diverge from the Tanakh's covenant-centered theology. Not a fifth book of the Torah. Miqdash Bethel Covenant Institution does not cite it as covenant authority.

Part III — The Book of Jasher: A Forgery Problem

The Real Sefer HaYashar

The Tanakh cites the Sefer HaYashar ("Book of the Upright") twice: *Yehoshua 10:13* (the sun standing still) and *Shemuel Bet 1:18* (David's lament for **Sha'ul** and **Yehonatan**). Most scholars identify it as an ancient anthology of Hebrew poetry and heroic song celebrating **Yisra'el's** great victories.

THE ORIGINAL SEFER HAYASHAR IS LOST. NO CURRENTLY CIRCULATING "BOOK OF JASHER" IS THE ORIGINAL.

The Three Forgeries in Circulation

Forgery	Date	What It Actually Is	Scholarly Source
1625 Pseudo-Jasher (Venice Edition)	Medieval — published 1625	Medieval Hebrew midrash retelling Genesis through Joshua. Contains details contradicting the Tanakh.	M. Gaster, <i>Studies and Texts in Folklore</i> , 1925–28; <i>Encyclopedia Judaica</i> , "Sefer ha-Yashar"
1751 English Pseudo-Jasher	18th century	Claimed to be Alcuin of York's 8th-century translation. Identified by scholars as an 18th-century literary forgery.	Standard critical scholarship

1887 J.H. Parry Edition	19th century (American reprint)	Popular American printing of the 1625 Pseudo-Jasher. Widely sold as "the authentic Book of Jasher." It is not.	Same as 1625 source
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The Specific Problem: Using the circulating "Book of Jasher" to add detail to Tanakh narratives means using a medieval text composed approximately 2,500 years after the events to override the inspired account given by **Moshe** under **Yahweh's** direct instruction. The *Devarim 19:15* standard requires witnesses from the relevant time and place. A 17th-century Venice midrash is not a witness to what happened at the foot of **Sinai**.

Devarim 19:15 Verdict — Book of Jasher

THE ORIGINAL IS LOST. EVERY CIRCULATING VERSION IS A MEDIEVAL MIDRASH OR MODERN FORGERY. The 1625 Pseudo-Jasher and the 1887 Parry edition have value as Jewish legend and elaboration — but they are not the Tanakh text they claim to be, and some of their additions contradict the Tanakh directly. Miqdash Bethel Covenant Institution does not cite any circulating "Book of Jasher" as covenant authority.

Part IV — Jubilees, the Sixth and Seventh Books of Moses, and Other Pseudepigrapha

The Book of Jubilees — "The Lesser Genesis"

Composed in the 2nd century BCE, likely within the Essene community. Retells **Bereishit** and the beginning of **Shemot** as a **Sinai** revelation organized into 49-year jubilee cycles. Fragments in Hebrew and Aramaic were found among the Dead Sea Scrolls.

Problem 1 — Adding to the Torah (Devarim 4:2)

Jubilees retrojects the full Mosaic Torah onto the pre-Sinai patriarchs: **Avraham** keeps Sukkot, **Ya'akov** observes Shabbat with full halachic detail before **Sinai**. The Torah does not say this. **Sinai** was a specific, historical, revelatory act.

*"You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of **Yahweh** your **Elohim** which I command you."*

— **Devarim (Deuteronomy) 4:2**

Problem 2 — The Calendar Conflict (Vayikra 23)

Jubilees insist on a 364-day solar calendar only. But *Vayikra 23* and *Bamidbar 28–29* mark the feasts by the moon: Pesach is the 14th of the first month (full moon), Sukkot begins the 15th of the seventh month (full moon), Rosh Chodesh is a standing covenant appointment. The Tanakh's feast calendar is **lunisolar**. Jubilees' purely solar calendar contradicts the plain text of *Vayikra 23*.

Devarim 19:15 Verdict — Book of Jubilees

SECOND TEMPLE PSEUDEPIGRAPHA — NOT TANAKH AUTHORITY. Torah-reverent in spirit, but adds to Torah (Devarim 4:2 prohibits this). Solar calendar contradicts Vayikra 23. Retrojection of Mosaic Torah onto pre-Sinai patriarchs misrepresents the covenantal record. Not Tanakh authority.

The Sixth and Seventh Books of Moses — Critical Warning

These texts circulate widely in African American religious communities, Caribbean traditions, and occult markets, falsely presented as hidden portions of **Moshe's** revelation.

What They Actually Are — Three Witnesses (Devarim 19:15 Standard Met)

Witness 1: Owen Davies, *Popular Magic: Cunning-folk in English History*, Hambledon Continuum, 2003: An 18th-century German grimoire — a magical textbook. Earliest known printed edition appeared in 1849 in Stuttgart, compiled by Johann Scheible. No manuscript predating 18th-century Germany exists anywhere on earth.

Witness 2: Major sections copied directly from Heinrich Cornelius Agrippa's *Three Books of Occult Philosophy*, 1531 — a Renaissance occult source.

Witness 3: Documented derivation from the medieval European grimoire tradition (Key of Solomon, Red Dragon, Sefer Raziel). European Renaissance occult sources — not ancient Hebrew revelation.

Contents: Magical seals for invoking spiritual forces; incantations using the Tetragrammaton (**Yahweh's** covenant name); planetary magical associations; formulas for summoning angels and spirits; spells for weather control, binding enemies, and contacting the dead.

*"There shall not be found among you anyone who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. For all who do these things are an abomination to **Yahweh**."*

— **Devarim (Deuteronomy) 18:10-12**

On Yahweh's Name as a Magical Formula: The text uses the Tetragrammaton as a magical power formula — treating **Yahweh** as a power to be commanded rather than the sovereign King of the universe. This violates the Third Covenant Word directly: *Shemot 20:7* — *"You shall not take the name of Yahweh your Elohim in vain."*

Devarim 19:15 Verdict — Sixth and Seventh Books of Moses

NOT SCRIPTURE. OCCULT CONTAMINATION. REJECT ENTIRELY. An 18th-century German occult grimoire with no authentic Mosaic origin. Violates Devarim 18:10-12 and Shemot 20:7 completely. This is the oldest lie repackaged in Hebrew names — the serpent's offer of hidden knowledge (Bereishit (Genesis) 3:4-5) dressed in the Tetragrammaton. Miqdash Bethel rejects this text categorically.

Part V — Yahweh's Own Four Tests

Yahweh does not leave His people without diagnostic tools. The Tanakh itself provides four tests that apply to any claimed prophetic or revelatory text. These are not church council decisions. They are not rabbinic rulings. They are **Yahweh's** own words.

Test One — The Prophet Test (Devarim 18:20-22)

*"When a prophet speaks in the name of **Yahweh**, if the thing does not come about or come true, that is the thing which **Yahweh** has not spoken."*

— **Devarim 18:20-22**

Application: 1 Enoch — not written by the pre-flood **Enoch**; composed 300–100 BCE. The circulating Jasher — not written by any contemporary of **Yehoshua**; composed medieval Europe. The Sixth and Seventh Books of Moses — not written by **Moshe**; compiled 18th-century Germany. **All three fail Test One.**

Test Two — The Torah Test (Devarim 13:1-5)

*"If a prophet... says 'Let us go after other elohim,' you shall not listen to the words of that prophet... for **Yahweh** your **Elohim** is testing you."*

— **Devarim 13:1-3**

Application: Even texts appearing supernatural must be rejected if they lead away from covenant Torah. The Sixth and Seventh Books of Moses fails decisively. 1 Enoch raises concern where it leads practitioners into Nephilim speculation rather than covenant faithfulness.

Test Three — The Covenant Consistency Test (Yeshayahu 8:20)

"To the Torah and to the testimony! If they do not speak according to this word, it is because they have no light in them."

— **Yeshayahu (Isaiah) 8:20**

Application: Jubilees contradicts *Vayikra 23*'s lunisolar feast calendar — fails here. The Sixth and Seventh Books of Moses contradicts *Devarim 18* completely — fails entirely. 1 Enoch's secret-knowledge framework is in tension with *Devarim 29:29*.

Test Four — The Fruit Test (Devarim 28)

*"And it shall come to pass, if you shall listen diligently to the voice of **Yahweh** your **Elohim**... all these blessings shall come upon you and overtake you."*

— **Devarim 28:1-2**

Application: **Yahweh's** Torah produces tzedakah, mishpat, hesed, and shalom. The magical texts and Nephilim-speculation frameworks produce fascination with hidden knowledge rather than covenant obedience. The fruit test measures what a text produces in those who follow it.

Part VI — Three-Religion Audit

Tradition	How the Lost Books Question Arises	The Tanakh's Answer
Judaism	Some argue the rabbis suppressed texts to protect rabbinic authority.	The Hebrew Masoretic canon was established by consistent testimony of the Jewish people through centuries of covenant keeping. The Mishnah Yadayim tractate on canonical authority establishes a clear boundary. The rabbis knew these texts — they were not hidden; they were evaluated and found to be outside the

		river. The Tanakh's twenty-four books are Yahweh's complete covenant testimony to Yisra'el .
Christianity	Some argue the church suppressed Gnostic gospels and other texts to protect orthodox doctrine.	Miqdash Bethel does not defend church councils — we stand on the Tanakh's authority, which precedes and supersedes any council. On this question, the Hebrew canonical standard was established before any church council met. The church's exclusion of Gnostic gospels (Gospel of Thomas, Gospel of Mary, Gospel of Judas) was accidentally corrected for the wrong reason. The right reason was already available in Devarim 13 and 18 : these 2nd-century Greek compositions contradict the Hebrew prophetic tradition at the root.
Islam	The Quran honors the Tawrat (Tanakh) and the prophets. What is the status of texts outside that transmission?	Islamic scholarship applies the isnad (chain of transmission) standard: can a text be traced through verified transmitters to an authenticated prophetic source? Applied to 1 Enoch, Jubilees, and the circulating Jasher — the chain is broken. These texts cannot be authenticated to their claimed authors. The Tanakh's own tests (Devarim 18 , Yeshayahu 8:20) are the original version of the isnad standard: authenticated transmission through verified prophets whose words proved true.

Part VII — Institutional Verdict and Position Statement

Miqdash Bethel Covenant Institution formally states its position as follows, under the sole authority of the Tanakh and the evidentiary standard of **Devarim (Deuteronomy) 19:15**:

Finding 1

THE TANAKH IS THE COMPLETE RIVER OF YAHWEH'S COVENANTAL WORD.
Devarim 29:29: "The secret things belong to Yahweh our Elohim, but the things that are revealed belong to us and to our children forever, that we may do all the words of this Torah."

Finding 2

THE TANAKH'S CITED "LOST BOOKS" WERE HISTORICAL SOURCE DOCUMENTS — NOT MISSING TORAH. Citing a source is not canonizing it. Their absence does not create a gap in the Tanakh.

Finding 3

1 ENOCH — NOT TANAKH AUTHORITY. Never part of the Hebrew canon. Fails the prophet test. Introduces angelological and secret-knowledge frameworks diverging from the Tanakh's covenant-centered theology. Valuable as Second Temple historical context only.

Finding 4

EVERY CIRCULATING "BOOK OF JASHER" — MEDIEVAL MIDRASH OR FORGERY. The original Sefer HaYashar is lost. No circulating version is the Tanakh-cited original. Miqdash Bethel does not cite any circulating "Book of Jasher" as covenant authority.

Finding 5

BOOK OF JUBILEES — TORAH-REVERENT BUT FLAWED SECOND TEMPLE COMPOSITION. Adds to Torah (Devarim 4:2). Calendar contradicts Vayikra 23. Not Tanakh authority.

Finding 6

SIXTH AND SEVENTH BOOKS OF MOSES — OCCULT MATERIAL. CATEGORICALLY REJECTED. 18th-century German grimoire. Violates Devarim 18:10-12 and Shemot 20:7 directly. The serpent's promise of Bereishit 3:5 repackaged in Hebrew. Rejected entirely.

Finding 7

THE DIAGNOSTIC QUESTION IS NOT "WHO SUPPRESSED IT?" BUT "DOES IT FLOW IN THE SAME RIVER?" When a text contradicts Torah's moral framework, adds magical rituals, promotes secret knowledge above covenant obedience, or cannot be traced to verified prophetic authorship — it is not from Yahweh's river.

Closing Covenant Word

The oldest lie in the garden was not a denial of **Yahweh's** existence. It was a suggestion that **Yahweh** had withheld something.

*"Did **Elohim** really say? There is more you could know. Eat this fruit. Your eyes will be opened."*

— **Bereishit (Genesis) 3:4-5**

Every "hidden book" movement is built on the same premise: that **Yahweh** withheld something essential and that you can find it outside the Tanakh. The answer is the same **Yahweh** gave through **Moshe** at **Sinai** and through **Yeshayahu** in the exile:

"To the Torah and to the testimony! If they do not speak according to this word, it is because they have no light in them."

— **Yeshayahu (Isaiah) 8:20**

*"The secret things belong to **Yahweh** our **Elohim**, but the things that are revealed belong to us and to our children forever, that we may do all the words of this Torah."*

— **Devarim (Deuteronomy) 29:29**

We stand on the Tanakh. It is the river. Everything else is to be tested against it.

Discussion Questions

1. If the Tanakh's own authors cited books that no longer exist, does that mean the Tanakh is incomplete? What does **Devarim 29:29** say about what **Yahweh** reveals and what He keeps hidden?
2. What is the difference between citing a source as historical confirmation and treating it as Torah authority? How does **Moshe's** citation of the Book of the Wars of **Yahweh** model responsible historical practice?
3. Apply **Yahweh's** four tests (**Devarim 13**, **Devarim 18**, **Yeshayahu 8:20**, **Devarim 28**) to 1 Enoch. Then apply them to the Sixth and Seventh Books of Moses. What does each test reveal?
4. 1 Enoch was popular at Qumran among people who clearly loved **Yahweh**. Does popularity among sincere believers constitute canonical authority? What standard does the Tanakh set?
5. Why does the "secret knowledge" framework represent the same lie told by the serpent in **Bereishit 3**? How does **Devarim 29:29** close this argument definitively?

6. How would you answer someone who says: "But Jude quotes Enoch — so Enoch must be scripture"? What principle governs **Yahweh's** writers citing outside sources?
7. Someone presents the Book of Jasher to prove a story about **Nimrod** and **Avraham**. What do you know about the text they are actually quoting, and how does *Devarim 19:15* govern the reliability of that source?

Scripture Index

Reference	Significance in This Study
<i>Bereishit (Gen.) 3:4-5</i>	The serpent's offer of hidden knowledge — the premise of every "lost books" movement
<i>Bereishit (Gen.) 5:24</i>	The complete Tanakh record of Enoch: one verse, no cosmological secrets
<i>Bereishit (Gen.) 6:1-4</i>	Sons of Elohim and the Nephilim — the cryptic passage 1 Enoch expands
<i>Shemot (Ex.) 20:7</i>	Third Covenant Word — Yahweh's name is not a magical power formula
<i>Vayikra (Lev.) 23</i>	The lunisolar feast calendar — contradicts Jubilees' solar-only system
<i>Bamidbar (Num.) 21:14</i>	Tanakh citation of the Book of the Wars of Yahweh — historical sourcing, not canonization
<i>Devarim (Deut.) 4:2</i>	Do not add to or subtract from what Yahweh commands — Jubilees fails here

<i>Devarim (Deut.) 13:1-5</i>	Test Two — even signs cannot authorize what contradicts Torah
<i>Devarim (Deut.) 18:10-12</i>	Yahweh's explicit condemnation of divination, sorcery, spirit consultation
<i>Devarim (Deut.) 18:20-22</i>	Test One — the prophet test: verified authorship and fulfilled prophecy
<i>Devarim (Deut.) 19:15</i>	Two or three witnesses — Miqdash Bethel's evidentiary standard
<i>Devarim (Deut.) 28:1-2</i>	Test Four — covenant obedience produces Yahweh's blessing
<i>Devarim (Deut.) 29:29</i>	The secret things belong to Yahweh — the covenant answer to "hidden books"
<i>Yehoshua (Josh.) 10:13</i>	First Tanakh citation of the Sefer HaYashar
<i>Shemuel Bet (2 Sam.) 1:18</i>	Second Tanakh citation of the Sefer HaYashar
<i>Melachim Aleph (1 Ki.) 4:32</i>	Solomon's vast literary output — mostly lost, not magical
<i>Melachim Aleph (1 Ki.) 11:41</i>	Citation of the Book of the Acts of Solomon
<i>Yirmeyahu (Jer.) 2:13</i>	Yahweh's covenant charge — Israel forsook the fountain of living waters

<i>Yeshayahu (Is.) 8:20</i>	Test Three — to the Torah and the testimony: the covenant consistency standard
<i>Divrei HaYamim Aleph (1 Chr.) 29:29</i>	Citation of the Chronicles of Shemuel, Natan, and Gad
<i>Divrei HaYamim Bet (2 Chr.) 9:29</i>	Citation of the History of Natan, Achiyah, and Visions of Iddo
<i>Divrei HaYamim Bet (2 Chr.) 12:15</i>	Citation of the Book of Shemayah and Iddo the Seer

Peace and Blessings,

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Miqdash Bethel Covenant Institution is not associated with the House of Yahweh out of Clyde/Abilene, Texas.