

# MIQDASH BETHEL COVENANT INSTITUTION

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## DOCUMENT 138

### THE VINEYARD OF NAVOT ON THE ADRIATIC: SAZAN, VJOSA-NARTA, AND THE COVENANT WITNESS AGAINST THE SEIZURE OF INHERITANCE

A Covenant Deep Dive Study | Miqdash Bethel Covenant Institution | June 12, 2026

#### AUTHORITY & EVIDENTIARY STANDARD

Primary Authority: The Tanakh — Written Torah only. Nothing supersedes the Written Tanakh. All rabbinic tradition, Church councils, and hadith are consulted as historical record only and carry no binding authority.

Evidentiary Standard: Devarim (Deuteronomy) 19:15 — Two or Three Witnesses required for every claim made in this document.

Audience: Judaism | Christianity | Islam — Three-Religion Simultaneous Transmission.

#### DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL

The sole binding authority of Miqdash Bethel Covenant Institution is the Written Tanakh — the Torah (Instruction), Nevi'im (Prophets), and Ketuvim (Writings) — interpreted by the evidentiary standard of Devarim (Deuteronomy) 19:15: no charge shall be established except by two or three independent witnesses. Rabbinic tradition, Church councils, and hadith are consulted as historical record only and carry no binding doctrinal authority. Josephus is cited only when corroborated and with awareness of his pro-Roman editorial bias. Scholars and lexicons provide linguistic orientation; the Written Tanakh speaks for itself at the plumb line.

#### HOW TO READ THIS DOCUMENT — TANAKH BOOK NAMES

This study uses Hebrew book names throughout. English equivalents appear in parentheses on first use. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) are used throughout — never 'God' or 'LORD.' All scripture citations follow the two-or-three-witness standard of Devarim 19:15. The three-religion audience — Judaism, Christianity, and Islam — is addressed simultaneously. Lexical references draw from BDB (Brown-Driver-Briggs), HALOT (Hebrew and Aramaic Lexicon of the Old Testament), Strong's Concordance, and TWOT (Theological Wordbook of the Old Testament).

Tanakh books cited in this document:

- Bereishit (Genesis) — Creation; stewardship mandate
- Shemot (Exodus) — False witness prohibitions; the Name Yahweh

- Vayikra (Leviticus) — Nachalah doctrine; land ownership
- Bemidbar (Numbers) — Inheritance law
- Devarim (Deuteronomy) — Evidentiary standard; landmark law; stewardship
- Shemu'el Aleph (1 Samuel) — The king who takes vineyards
- Melachim Aleph (1 Kings) — The vineyard of Navot; the central narrative
- Yeshayahu (Isaiah) — Woe against joining field to field
- Mikha (Micah) — They covet fields and seize them
- Tehillim (Psalms) — The earth is Yahweh's and all that fills it
- Mishlei (Proverbs) — Do not remove the ancient landmark

## INTRODUCTION

This document exists because of a false report. In June 2026, viral videos and images circulated worldwide claiming that the people of Albania were “kicking out Israeli settlers” from their land. The claim was examined under the evidentiary standard of **Devarim (Deuteronomy) 19:15** — and it failed. There were no Israeli settlers in Albania. There was no expulsion. The viral footage was misattributed, and a key image had been digitally manipulated.

But beneath the false report stands a true one — and the true report is a covenant matter of the first order. A government, acting through a committee chaired by its own prime minister, granted fast-track “strategic investor” status to foreign capital for a multi-billion-euro development upon a protected coastal wetland and an island held in public trust — land that hosts flamingos, seals, and the nesting grounds of sea turtles. The state pledged to underwrite the infrastructure and waive taxation during construction. Anti-corruption prosecutors opened an investigation into the money behind the land titles and froze developer accounts. And the people — tens of thousands of them, day after day — filled the streets under a banner that, whether they know it or not, echoes the Written Tanakh itself: “Albania is not for sale.”

The Tanakh has seen this pattern before. It is recorded in **Melachim Aleph (1 Kings) 21** — the vineyard of Navot the Yizre'eli. A ruler who desired land he could not lawfully take. A foreign influence at the throne. Money offered for an inheritance that was not for sale. Legal machinery and false witnesses deployed to manufacture a seizure. And a prophet sent to the stolen ground with a question that has never lost its edge: “Have you murdered and also taken possession?”

This document establishes the verified record under the **Devarim (Deuteronomy) 19:15** standard, rejects the false witness layer, and brings the true record to the plumb line of the Written Tanakh: the *nachalab* (“inheritance”) doctrine, the Navot narrative, the prophetic woes against those who join field to field, the warning of **Shemu’el Aleph (1 Samuel) 8** about the king who takes vineyards for his servants, and the stewardship mandate given to mankind at the beginning.

## PART I — THE VERIFIED RECORD

Every entry below is established by at least two independent witnesses under **Devarim (Deuteronomy) 19:15**.

Date	Verified Event	Witnesses
Dec 30, 2024	Albania’s Strategic Investment Committee, chaired by Prime Minister Edi Rama, grants strategic investor status to Atlantic Incubation Partners LLC — linked to Jared Kushner’s Affinity Partners — for a €1.4 billion resort on Sazan (Sazani) island, a former military base. The Albanian state participates through a joint entity with the Albanian Investment Corporation.	Reuters (written decision seen); Al Jazeera; Euronews; Time
2024–2026	The full vision spans Sazan (Sazani) island and the Vjosa-Narta (Vjosa–Narta) protected coastal zone near Zvërnec and Vlora (Vlorë) — hotels, villas, apartments, and a marina. Aggregate figures range from €1.4 billion for Sazan alone to approximately \$4–5 billion for the combined project; ecologists describe a scale of roughly 10,000 rooms.	Reuters; Time; Al Jazeera; CBS News
Terms	No taxation during construction. The Albanian state underwrites water, electricity, and sewage infrastructure.	Reuters (via written decision); corroborating Balkan press
Funding	Affinity Partners was founded by Kushner in 2021 and is funded substantially by Gulf sovereign wealth including roughly \$2 billion from Saudi Arabia’s Public Investment Fund (PIF). Land purchases in the Zvërnec area ran through Albania Land Development, owned by Qatari investors Moutaz and Ramez Al-Khayyat.	Euronews; Washington Post; OCCRP; EUalive
May–June 2026	Site preparation begins in the Vjosa-Narta (Vjosa–Narta) protected area — a wetland hosting flamingos, seals, and sea turtle nesting sites. PPNEA (BirdLife Albania) documents the destruction of at	CBS News; BirdLife International (Al Jazeera); Al Jazeera

Date	Verified Event	Witnesses
	least one sea turtle nest by bulldozers. Fencing and barbed wire block beach access at Zvërnec.	
June 2, 2026	SPAK — Albania’s special prosecutor’s office against corruption and organized crime — announces an investigation into the funds used to acquire the land titles.	Times of Israel (AFP); Al Jazeera
Late May–June 2026	Anti-corruption authorities freeze developer assets, including accounts of Albania Land Development reportedly holding approximately \$195 million transferred for land purchases.	OCCRP; EUalive
June 2026 1–12,	Twelve consecutive days of protests; tens of thousands in Tirana (Tiranë) and across Albania, with solidarity rallies abroad. Banners read “Albania is not for sale.” The movement broadens into a national outcry against corruption and centralized power.	MS NOW; CBS News; AFP; Al Jazeera
June 2026 9–11,	Under pressure of the protests and the investigations, the bulldozers pull back, the fencing comes down, and the Narta (Nartë) lagoon is reconnected to the sea.	BirdLife International; corroborating wire coverage

## PART II — THE FALSE WITNESS LAYER

Three viral claims attached themselves to this story. Each fails **Devarim (Deuteronomy) 19:15**, and one is proven fabrication.

**1. “Albania is expelling Israeli settlers.”** False. A Euronews fact-check (June 9, 2026) confirmed that the widely shared footage of locals “chasing out settlers” actually shows protestors in northern Albania demonstrating against a separate luxury resort at Baks-Rjoll in Velipojë — dating to February 2026. There were no Israeli settlers on Sazan or at Vjosa-Narta.

**2. The barbed-wire “border” image.** Fabricated. The viral photograph showing a fence with Israeli and Albanian flags marking a supposed new border was digitally manipulated — the flag signs were added to the image.

**3. The “Palestinian relocation” narrative.** Unestablished. Specifically denied by Prime Minister Rama and supported by zero documentary witness. Under **Devarim (Deuteronomy) 19:15** it cannot be carried.

**Shemot (Exodus) 23:1**

You shall not carry a false report (*lo tissa shema shav* — “you shall not take up an empty rumor”); do not join hands with the guilty to be a malicious witness.

Shemot (Exodus) 20:13

You shall not bear false witness against your neighbor.

Devarim (Deuteronomy) 19:18–19

The judges shall make thorough inquiry, and if the witness is a false witness (*ed sheker* — “lying witness”), having testified falsely against his brother, then you shall do to him as he schemed to do to his brother.

The covenant lesson is double-edged. A witness built on *sheker* (“falsehood”) is poison to the cause it pretends to serve, because **Devarim (Deuteronomy) 19:19** turns false testimony back upon the one who carries it. This institution corrects the record first — then proceeds to the true witness.

## PART III — HEBREW LEXICAL FOUNDATION

### COMPLETE LEXICAL TABLE: KEY TERMS OF THE NACHALAH DOCTRINE

Term	Strong's	BDB / HALOT Definition	Covenant Significance
נַחְלָה <i>nachalah</i> (“inheritance”)	H5159	“possession, property, inheritance” — allotted portion held within a family across generations	The central term of the Navot narrative. A nachalah is not a commodity; it is a trust held under <b>Yahweh</b> ’s ownership, not transferable for money.
כֶּרֶם <i>kerem</i> (“vineyard”)	H3754	“vineyard” — cultivated, productive land representing generational labor	Land made fruitful by the patient work of fathers. The vineyard stands in the Tanakh for the people’s rooted life on their own ground.
גְּבוּל <i>gevul</i> (“boundary”)	H1366	“border, boundary, boundary-marker”	The fixed limit protecting inheritance. Moving a gevul is covenant theft — prohibited in Devarim 19:14 and Mishlei 22:28.
עֵד שֶׁקֶר <i>ed sheker</i> (“false witness”)	H5707 / H8267	“witness of falsehood, lying testimony”	The instrument of Navot’s murder — and of the 2026 misinformation layer.
חָמַד <i>chamad</i> (“to covet”)	H2530	“to desire, covet” — desire that moves toward unlawful taking	The tenth declaration of Shemot (Exodus) 20. Mikha (Micah) 2:2: “they covet fields, and seize them.”

Term	Strong's	BDB / HALOT Definition	Covenant Significance
לְעִבְדָּהּ וּלְשָׂמְרָהּ <i>l'ovdah</i> <i>ul'shomrah</i> (“to work it and to keep it”)	H5647 / H8104	avad (“to work, serve”); shamar (“to keep, guard”)	Mankind’s founding mandate — Bereishit (Genesis) 2:15. A wetland of <b>Yahweh</b> ’s creatures falls under shamar.

## PART IV — THE VINEYARD OF NAVOT: MELACHIM ALEPH (1 KINGS) 21

The narrative is brief and devastating. Achav (Ahab), king of Yisra’el (Israel), desires the vineyard of Navot the Yizre’eli because it lies beside the palace. He offers a better vineyard in exchange, or its worth in money. Navot’s answer is not a negotiating position. It is a covenant confession:

### Melachim Aleph (1 Kings) 21:3

*Chalilah li meYahweh* (“far be it from me, by Yahweh”) that I should give the inheritance (*nachalah*) of my fathers to you.

Navot is not being stubborn. He is being obedient. Under **Vayikra (Leviticus) 25:23** and **Bemidbar (Numbers) 36:7**, the *nachalah* (“inheritance”) is not his to alienate — it belongs to **Yahweh** and is held in trust for the generations. No price can be right, because the land is not priced. Achav (Ahab) sulks; Izevel (Jezebel) — a foreign princess of Tzidon (Sidon) — acts. She weaponizes the form of **Devarim (Deuteronomy) 19:15** itself: two witnesses, hollowed out and turned into the instrument of judicial murder. Navot is stoned. The king walks down to take possession. And on the stolen ground, **Yahweh**’s word arrives through Eliyahu (Elijah):

### Melachim Aleph (1 Kings) 21:19

Thus says Yahweh: Have you murdered and also taken possession?

## PARALLEL STRUCTURE TABLE: MELACHIM ALEPH 21 AND SAZAN / VJOSA-NARTA

Element	Melachim Aleph (1 Kings) 21	Sazan / Vjosa-Narta (Vjosa–Narta), 2024–2026
The inheritance	Navot’s ancestral <i>kerem</i> (vineyard) — a <i>nachalah</i> held in trust under <b>Yahweh</b>	A protected wetland and a public island held in trust for the Albanian people — flamingo,

Element	Melachim Aleph (1 Kings) 21	Sazan / Vjosa-Narta (Vjosa–Narta), 2024–2026
		seal, and sea-turtle habitat on the last undeveloped Adriatic coast
The ruler’s desire	Achav (Ahab) covets the vineyard for a garden beside the palace	A government covets a flagship mega-resort to crown its tourism ambitions
The foreign hand at the throne	Izevel (Jezebel) of Tzidon (Sidon), wielding the king’s seal	Foreign capital fast-tracked by the prime minister’s own committee — Gulf sovereign wealth behind Affinity; Qatari investors behind the land titles
The money offered	“I will give you a better vineyard... or its worth in money”	€1.4 billion for Sazan; up to \$4–5 billion aggregate; promises of national prestige
The legal costume	Letters in the king’s name, a proclaimed fast, two false witnesses, a verdict	“Strategic investor” status with expedited permits, tax holiday, and state-funded infrastructure — while SPAK investigates the funds
The false witnesses	Two worthless men testify Navot cursed <b>Elohim</b> and the king	Fabricated “settler expulsion” videos and a manipulated border image polluting the true record
The people	Navot silenced by stoning; the elders complicit	The people NOT silenced: twelve consecutive days, tens of thousands, “Albania is not for sale”
The reckoning	Eliyahu (Elijah) on the stolen ground: “Have you murdered and also taken possession?”	Asset freezes, fraud probe, bulldozers withdrawn, lagoon reconnected — the question still open before the nations

## PART V — THE TANAKH’S OWN BANNER

### Vayikra (Leviticus) 25:23

**The land must not be sold beyond reclaim, for the land is Mine; you are but strangers and sojourners (*gerim v’toshavim* — “resident aliens”) with Me.**

Tehillim (Psalms) 24:1 states the universal fact: the earth is **Yahweh**’s and all that fills it. The boundary protecting inheritance is covenant law:

### Devarim (Deuteronomy) 19:14

**You shall not move your neighbor’s landmark (*gevul* — “boundary”), set up by previous generations, in the inheritance (*nachalah*) that will be allotted to you.**

**Mishlei (Proverbs) 22:28**

**Do not remove the ancient landmark (*gevul* — “boundary”) that your fathers have set.**

**Mikha (Micah) 2:1–2**

**Woe to those who devise iniquity on their beds; in the morning light they do it, because it is in the power of their hand. They covet (*chamad*) fields and seize them, houses, and take them away; they oppress a man and his inheritance (*nachalato* — “his inheritance”).**

**Yeshayahu (Isaiah) 5:8**

**Woe to those who join house to house, who add field to field, until there is no room, and you are made to dwell alone in the midst of the land!**

Mikha (Micah) names the mechanism precisely: “because it is in the power of their hand.” Not because it is right — because they can. A strategic-investment committee chaired by the very head of government it is meant to check, granting fast-track status to politically connected foreign capital, is power-of-the-hand governance. The Tanakh’s woe falls on the mechanism regardless of the flag it flies.

## **PART VI — THE KING WHO TAKES: SHEMU’EL ALEPH (1 SAMUEL) 8 AND THE BABEL PATTERN**

**Shemu’el Aleph (1 Samuel) 8:14**

**He will take your best fields, and your vineyards (*karmeikem* — “your vineyards”), and your olive groves, and give them to his servants.**

This is **Yahweh**’s structural description of what concentrated rule does — the same Babel pattern this library examined in Document 131 (*Migdal Bavel* — “Tower of Babel”) and Document 133 (Shemu’el Aleph (1 Samuel) 8). Power gathers, then power takes, then power distributes the taking to its own circle. The “strategic investor” instrument is the modern form of the king giving vineyards to his servants. The Albanian people — the only occupied country in Europe to end the Shoah (Holocaust) with more Jews alive inside its borders than before — have raised their voice not against any people but against the pattern. The Tanakh raised it first.

## **PART VII — STEWARDSHIP OF CREATION**

**Bereishit (Genesis) 2:15**

**Yahweh Elohim took the man and placed him in the garden of Eden (*Gan Eden* — “Garden of Delight”), to work it and to keep it (*l’ovdah ul’shomrah* — “to work it and to guard it”).**

The verb *shamar* (“to keep, guard”) is the same verb used for keeping the covenant and keeping the Shabbat (Sabbath). Even in war, the covenant restrains destruction of the land’s living provision (**Devarim (Deuteronomy) 20:19**). If the covenant protects fruit trees from an army at war, it does not permit bulldozers in peacetime to crush the nesting grounds of **Yahweh**’s creatures. The flamingos of Narta (Nartë), the seals, the sea turtles — these are **Yahweh**’s own apportioning of His world, as **Tehillim (Psalms) 104** declares. The withdrawal of the bulldozers and the reconnection of the lagoon to the sea in June 2026 was, whether the parties knew it or not, a small act of *teshuvah* (“returning”) toward the created order.

## PART VIII — THREE-RELIGION AUDIT

Tradition	What the Tradition Holds Correctly	Where the Overlay Departs	Covenant Correction
<b>Judaism</b>	Preserves the <i>nachalah</i> (“inheritance”) and <i>yovel</i> (“jubilee”) doctrine; the Navot narrative is read as a paradigm of royal land-theft.	A tendency to confine the land doctrine to Eretz Yisra’el (Land of Israel) alone.	Tehillim (Psalms) 24:1 places all the earth under <b>Yahweh</b> ’s ownership. The Navot pattern is condemned wherever it appears.
<b>Christianity</b>	Reads the Navot narrative and Eliyahu’s (Elijah’s) confrontation as a model of prophetic witness against unjust power.	Centuries of spiritualizing the land doctrine dissolved its legal teeth.	The prophets condemn concrete seizure of concrete ground. The witness of Eliyahu (Elijah) was delivered on the stolen property itself, not in the sanctuary.
<b>Islam</b>	Affirms the earth as a trust ( <i>amanah</i> ), condemns unlawful seizure ( <i>ghasb</i> ), and honors the prophetic tradition of justice toward the land.	State practice across history has often mirrored the same power-of-the-hand acquisition the tradition condemns.	The Written Tanakh’s witness is addressed to all: the land is <b>Yahweh</b> ’s, the boundary is protected, and the ruler is under the law, not above it.

## PART IX — COVENANT DECLARATIONS

### DECLARATION I — THE VERIFIED RECORD STANDS

The grant of strategic investor status, the Gulf sovereign funding, the damage within the Vjosa-Narta (Vjosa–Narta) protected area, the SPAK investigation, the asset freeze, the twelve days of protest, and the withdrawal of the machinery are each established by two or more independent witnesses and are received as fact under **Devarim (Deuteronomy) 19:15**.

### **DECLARATION 2 — THE FALSE WITNESS IS REJECTED**

No Israeli settlers were present in or expelled from Albania. The viral footage was misattributed and the border image fabricated. The Palestinian-relocation narrative is denied and unproven. This institution will not strengthen a true grievance with a false witness, for **Devarim (Deuteronomy) 19:19** turns false testimony back upon its carrier.

### **DECLARATION 3 — THE NAVOT PATTERN IS IDENTIFIED**

The structure of **Melachim Aleph (1 Kings) 21** — protected inheritance, ruling desire, foreign power joined to the throne, money first and machinery after, legal process as costume — is present in the verified record. This is a witness against a pattern of governance, not a verdict upon persons. The courts will judge the facts; the Tanakh has already judged the pattern.

### **DECLARATION 4 — THE LAND IS NOT FOR SALE**

*Ki li ha-aretz* (“for the land is Mine”) — **Vayikra (Leviticus) 25:23**. A protected inheritance held in public trust cannot be alienated in the dark by the power of the hand. The banner of Tirana (Tiranë) speaks the doctrine of the covenant whether its bearers know the verse or not.

### **DECLARATION 5 — THE GUARDIANSHIP MANDATE BINDS**

*L’ovdah ul’shomrab* (“to work it and to guard it”) — mankind keeps the earth for its Owner. The creatures of Narta (Nartë) are **Yahweh’s** apportioning, not collateral. Development that begins by crushing nests has confessed its order of values at the outset.

### **DECLARATION 6 — THE WARNING OF SHEMU’EL (SAMUEL) STANDS OVER EVERY GOVERNMENT**

The king takes fields and vineyards and gives them to his servants — **Shemu’el Aleph (1 Samuel) 8:14**. Strategic-investor instruments wielded by the very power they should check are the modern form of this taking. The people of Albania have, in twelve days, re-enacted the refusal of Navot at national scale: *chalilah* (“far be it”).

### **DECLARATION 7 — THE DOOR OF TESHUVAH (RETURNING) IS OPEN**

Even Achav (Ahab), hearing Eliyahu’s (Elijah’s) word, tore his garments and humbled himself — and **Yahweh** noted it (**Melachim Aleph (1 Kings) 21:27–29**). The door stands open to Prime Minister Rama, to Mr. Kushner and his partners, and to every government and investor watching: withdraw from the protected inheritance, restore what was damaged, and build only within the boundaries of guardianship. Restraint chosen now is recorded in the same book as seizure refused.

## CLOSING COVENANT DECLARATION

**Mikha (Micah) 4:4**

**But every man shall sit under his vine (*gafno* — “his vine”) and under his fig tree (*te’enato* — “his fig tree”), and none shall make them afraid, for the mouth of Yahweh of Hosts (*Yahweh Tzva’ot* — “Yahweh of Armies”) has spoken.**

This is the covenant’s counter-vision to the Navot pattern: not the consolidation of coastlines into the portfolios of the powerful, but every household secure upon its own inheritance — the fisherman of Vlora (Vlorë), the farmer of Zvërnec, the family of Yizre’el (Jezreel), the family of Gaza (Azzah). Miqdash Bethel Covenant Institution transmits this witness under the authority of the Written Tanakh alone, addressed to Judaism, Christianity, and Islam simultaneously, applied by the evidentiary standard of **Devarim (Deuteronomy) 19:15**.

## SCRIPTURE INDEX

Reference	Usage in This Document
<b>Bereishit (Genesis) 2:15</b>	The guardianship mandate — <i>l’ovdab ul’shomrah</i> — Part VII
<b>Shemot (Exodus) 20:13</b>	Prohibition of false witness — Part II
<b>Shemot (Exodus) 23:1</b>	Prohibition against carrying a false report — Part II
<b>Vayikra (Leviticus) 25:23</b>	The land must not be sold; the land is <b>Yahweh’s</b> — Parts IV, V
<b>Bemidbar (Numbers) 36:7</b>	Inheritance shall not pass from tribe to tribe — Part IV
<b>Devarim (Deuteronomy) 19:14</b>	Prohibition against moving the landmark ( <i>gevul</i> ) — Part V
<b>Devarim (Deuteronomy) 19:15</b>	Two-or-three-witness evidentiary standard — institutional rule throughout
<b>Devarim (Deuteronomy) 19:18–19</b>	The false witness receives what he schemed — Part II
<b>Devarim (Deuteronomy) 20:19</b>	Restraint upon destruction of the land’s provision even in war — Part VII

Reference	Usage in This Document
<b>Shemu'el Aleph (1 Samuel) 8:14</b>	The king takes fields and vineyards for his servants — Part VI
<b>Melachim Aleph (1 Kings) 21</b>	The vineyard of Navot — the central narrative witness — Part IV
<b>Melachim Aleph (1 Kings) 21:27–29</b>	Achav's humbling — the open door of <i>teshuvah</i> — Declaration 7
<b>Yeshayahu (Isaiah) 5:8</b>	Woe to those who join house to house, field to field — Part V
<b>Mikha (Micah) 2:1–2</b>	They covet fields and seize them — the power of the hand — Part V
<b>Mikha (Micah) 4:4</b>	Every man under his vine and fig tree — closing declaration
<b>Tehillim (Psalms) 24:1</b>	The earth is <b>Yahweh's</b> and all that fills it — Parts V, VII
<b>Tehillim (Psalms) 104</b>	<b>Yahweh's</b> apportioning of habitats to His creatures — Part VII
<b>Mishlei (Proverbs) 22:28</b>	Do not remove the ancient landmark — Part V

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