

# MIQDASH BETHEL COVENANT INSTITUTION

COVENANT RESEARCH STUDY

## THE STANDARD OF YAHWEH'S COVENANT JUDGMENT:

### A DEEP STUDY OF THE TWO AND THREE WITNESS LAW

*Authority: Devarim (Deuteronomy) 19:15 | Devarim 17:6 | Bamidbar (Numbers) 35:30*

*Three-Religion Audience: Judaism • Christianity • Islam*

May 2026 | Elder Kepha Arcemont, Founder

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

Throughout this document, every book of the Tanakh is cited by its **original Hebrew name** first, followed immediately by the **English name in parentheses**. This is the standing citation standard of Miqdash Bethel Covenant Institution. The Hebrew names are the original names **Yahweh** gave these texts. They are used here alongside the English equivalents so that every reader — regardless of background — can follow the references accurately. This format is used **consistently throughout** — every scripture reference, every table, every section of this document. For example: **Bereshit (Genesis)**, **Shemot (Exodus)**, **Devarim (Deuteronomy)**. The Tanakh books cited in this document are listed below.

#### TANAKH BOOKS CITED IN THIS DOCUMENT:

**Bereshit (Genesis)** *foundational covenant and creation narrative (background reference)*

**Shemot (Exodus)** *Ninth Commandment against false witness (20:16); unrighteous witness prohibited (23:1)*

**Vayikra (Leviticus)** *duty to testify when evidence is known (5:1)*

**Bamidbar (Numbers)** *capital murder: one witness insufficient (35:30)*

**Devarim (Deuteronomy)** *primary anchor text for the witness standard (17:6; 19:15–21)*

**Mishle (Proverbs)** *faithful witness does not lie; false witness not unpunished (14:5; 19:5)*

**Yeshayahu (Isaiah)** *Israel as covenant witness to the nations (43:10, 12)*

**Yirmeyahu (Jeremiah)** *witnesses required for all binding transactions (32:10)*

### DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL

**The sole doctrinal authority of Miqdash Bethel Covenant Institution is the Tanakh — the Written Torah only.** When this study references rabbis, classical scholars, or historical commentators (Rashi, Ramban, Rambam, Josephus, or others), it does so strictly as *historical*

*witnesses* — men who observed, recorded, or commented on the text from their own time and context. Their observations are cited where they corroborate what the Tanakh text itself already teaches through the semantics of the Hebrew language and the structure of the covenant law. **Their opinions, rulings, and doctrinal positions carry no binding authority for this institution.** The Talmud, Church councils, and hadith are historical references only — never binding authority. Where a scholar's historical observation confirms the plain meaning of the text, that is noted. Where it does not, the Tanakh text alone governs.

## PART I — THE CORNERSTONE OF YAHWEH'S JUSTICE SYSTEM

The most foundational procedural standard in all of **Yahweh's** covenant law is not a commandment about worship, sacrifice, or diet. It is a law about **evidence** — specifically, the number of independent witnesses required before any charge, accusation, or judgment can legally stand. This is the Two and Three Witness Standard, stated most comprehensively in **Devarim (Deuteronomy) 19:15**, and it governs every matter under the covenant from capital cases to civil disputes — without exception.

The authority for this standard is not derived from any rabbinical court, church council, or Islamic legal school. The authority is the word of **Yahweh** Himself, encoded in the Hebrew text He gave to Moshe. The semantics of that text — examined word by word in the original Hebrew — make the standard unmistakably clear. What historical scholars and commentators have observed across the centuries is noted in this study only insofar as it reflects what the text already plainly says.

**What makes Yahweh's justice system superior to every human court system is this: the standard is self-enforcing. The witness who lies to secure a conviction bears the exact punishment they sought for the accused. The deterrent is built into the law. This is covenant perfection in jurisprudence.**

## PART II — THE THREE PRIMARY TANAKH PASSAGES

### A. BAMIDBAR (NUMBERS) 35:30 — CAPITAL MURDER CASES

**Bamidbar (Numbers) 35:30 — *Whoever kills any person, the murderer shall be put to death by the testimony of witnesses; but one witness is not sufficient testimony against a person to bring about death.***

This is the earliest occurrence in the Tanakh of the witness standard applied to criminal law. **Yahweh** establishes the rule in the context of *retzach* — intentional murder — the most severe crime under covenant law. The covenant principle is laid down in absolute terms: even where the evidence of murder appears overwhelming, **one witness alone is categorically insufficient**. The Hebrew word translated 'witness' is *ed* (עֵד, H5707) — the same root that anchors all three primary passages. The standard is established here first and never weakened in any later text.

## B. DEVARIM (DEUTERONOMY) 17:6 — CAPITAL CASES BEFORE THE HIGH COURT

**Devarim (Deuteronomy) 17:6** — *On the testimony of two witnesses or three witnesses shall he who is worthy of death be put to death; he shall not be put to death on the testimony of one witness.*

עַל פִּי שְׁנַיִם עֵדִים אֹי שְׁלֹשָׁה עֵדִים יוֹמַת הַמֵּת לֹא יוֹמַת עַל פִּי עֵד אֶחָד

*Al pi shnayim edim o sheloshah edim yumat ha-met; lo yumat al pi ed echad.*

This passage appears in the context of idolatry — a capital offense. **Yahweh** here introduces both the minimum (*shnayim* — two) and the explicit ideal (*sheloshah* — three). The phrase *al pi* (עַל פִּי) — literally 'at the mouth of' — is the text's own declaration that testimony must be **oral and spoken**, not written, not circumstantial, not hearsay. The semantics of *peh* (פֶּה, H6310) — mouth, speech, opening — make this unambiguous in the Hebrew itself. This is not a later rabbinic interpretation; it is what the word means. Historical Jewish legal practice honored this oral requirement because the text demands it.

Verse 7 of the same passage adds the enforcement mechanism **Yahweh** Himself builds into the standard: **"The hands of the witnesses shall be first against him to put him to death, and afterward the hands of all the people."** The witness who testifies is not a passive reporter. Under **Yahweh's** covenant law, the witness bears **first physical responsibility** for the sentence they helped establish. This is the covenant's built-in deterrent against malicious accusation.

## C. DEVARIM (DEUTERONOMY) 19:15 — THE UNIVERSAL, COMPREHENSIVE STATEMENT

**Devarim (Deuteronomy) 19:15** — *One witness shall not rise up against a man for any iniquity or for any sin in any sin that he may commit; at the mouth*

*of two witnesses or at the mouth of three witnesses shall the matter be established.*

לֹא יָקוּם עַד אֶחָד בְּאִישׁ לְכֹל עֵוֹן וְלְכֹל חַטָּאת בְּכֹל חַטָּא אֲשֶׁר יַחֲטֵא  
עַל פִּי שְׁנֵי עֵדִים אוֹ עַל פִּי שְׁלֹשָׁה עֵדִים יָקוּם דָּבָר

*Lo yakum ed echad b'ish l'chol avon ul'chol chatas b'chol chet asher yecheta;  
al pi shnei edim o al pi sheloshah edim yakum davar.*

This is **Yahweh's** definitive and universally applicable statement of the witness standard. Where Bamidbar 35:30 addressed murder and Devarim 17:6 addressed idolatry, Devarim 19:15 is deliberately constructed to cover **every possible category of offense**. The text itself uses three distinct Hebrew terms in sequence: *avon* (iniquity — H5771), *chata'ah* (sin — H2401), and *chet* (the specific sinful act — H2399). This is a **total coverage formula** — a rhetorical device in Biblical Hebrew that uses multiple synonyms to close every possible gap. Yahweh is saying: under every classification of wrongdoing that exists, this standard applies. No exception. No 'obvious' case bypasses it.

The closing phrase "**yakum davar**" (יָקוּם דָּבָר) is critical. The root *qum* (H6965) means to rise, to stand firm, to be established as valid. The *davar* (H1697 — matter, charge, case) does not merely exist when accused — it must **stand and hold** as legally confirmed. Without the required witnesses, the charge has no legal standing under **Yahweh's** covenant law. It falls. This is the text speaking through its own semantics — not through any commentary.

### PART III — HEBREW LEXICAL DEEP STUDY

The following is a word-by-word analysis of **Devarim (Deuteronomy) 19:15** using BDB (Brown-Driver-Briggs) and HALOT (Hebrew and Aramaic Lexicon of the Old Testament) — the two standard scholarly lexicons — alongside Strong's Concordance. These lexicons are used here as linguistic reference tools, not doctrinal authorities. The definitions they provide are corroborated against the text's own usage patterns across the Tanakh.

HEBREW	TRANSLITERATION	STRONG'S	ROOT / LEMMA	BDB / HALOT DEFINITION
לֹא	lo	H3808	Adv. negation	Not, no — absolute prohibition. The strongest negation particle in Biblical Hebrew. Brookings no qualification or exception.
יָקוּם	yakum	H6965	qum (root)	To rise, to stand, to be established as legally valid. BDB: 'to arise, stand up, confirm.' In covenant

HEBREW	TRANSLITERATION	STRONG'S	ROOT / LEMMA	BDB / HALOT DEFINITION
				legal contexts: the testimony rises and stands — or it does not.
עֵד	ed	H5707	Ayin-Dalet; from H5749 (ud)	A witness. BDB: 'witness, testimony, evidence.' Root ud (H5749): to return, to repeat, to emphatically affirm. A witness is one who can repeatedly and affirmatively confirm what was personally seen or known.
אֶחָד	echad	H259	Aleph-Chet-Dalet	One, a single, sole. With ed: a lone witness standing without corroboration. The word echad modifies ed to emphasize the singular and isolated nature of that single testimony.
עַל פִּי	al pi	H5921 +H6310	al (upon) + peh (mouth)	Literally: at the mouth of. BDB (peh, H6310): mouth, speech, utterance. In legal usage embedded in the text itself: testimony is oral, spoken, and delivered by the witness in person before the court. The text's own language excludes written statements and hearsay.
שְׁנַיִם / שְׁנֵי	shnayim / shnei	H8147	Shin-Nun-Yod	Two. The minimum floor. HALOT: 'two (number).' The construct form shnei precedes the plural noun edim. Below this number, no matter can stand under Yahweh's law.
שְׁלוֹשָׁה	sheloshah	H7969	Shin-Lamed-Shin	Three. The ideal number. BDB: 'three.' Yahweh's explicit inclusion of three alongside two is the text's own confirmation that more corroboration is always preferable — but both configurations are legally complete.
עֵדִים	edim	H5707 pl.	Plural of ed	Witnesses — multiple independent persons. The plural form signals that each witness must stand independently.
יָקוּם דָּבָר	yakum davar	H6965 +H1697	qum + davar	The matter shall stand — be established. HALOT (davar): word, matter, case, charge. The legal charge must rise as confirmed. Without proper witnesses, the davar does not stand. It carries no legal force.

## PART IV — WHY DOES YAHWEH NAME BOTH TWO AND THREE?

The text of **Devarim 19:15** could have simply said 'at the mouth of two witnesses.' Instead, **Yahweh** says *shnei edim o sheloshah edim* — two witnesses or three witnesses. The answer to why is found entirely in the text itself, through its structure and the Hebrew language.

### 1. THE FLOOR AND THE IDEAL ARE BOTH NAMED IN THE TEXT

Two is the minimum — the floor below which no testimony can stand. Three is the ideal — what **Yahweh** prefers. By naming both numbers with the conjunctive particle *o* (וְ, H176 — 'or'), the text presents them as two options of equal legal validity. The structure of the phrase teaches: both configurations fully establish a matter. But where three witnesses are available, the text implies by naming them that they should all testify. The word *o* does not say 'two is sufficient, ignore the third' — it says both are legally complete. **Yahweh values maximum confirmation of truth.**

### 2. THE WORD 'OR' EQUALIZES WITHOUT DIMINISHING

The Hebrew *o* does not create a hierarchy — it creates a category. Two witnesses or three witnesses are both within the category of 'sufficient to establish the matter.' Below two: the matter does not stand. At two or above: it stands. The text's structure is deliberately inclusive upward. Historical scholars from the classical period observed this same plain reading — including those in the rabbinic tradition — **not because their tradition created the rule, but because the text already said it plainly.**

**AUTHORITY NOTE** — *When this study notes that scholars such as Ramban (13th c.) observed that additional witnesses should be called if available, or that Rashi (11th c.) noted three witnesses are equally subject to conspiring-witness penalties, these observations are cited strictly as historical evidence that men in those centuries read the same Hebrew text and arrived at the same plain-language conclusions Miqdash Bethel reaches today. Their rulings and halachic opinions carry no doctrinal authority for this institution. The Tanakh text itself is the authority. The scholars are witnesses that the text says what it says.*

### 3. THE THIRD WITNESS IS FULLY ACCOUNTABLE UNDER THE TEXT

Devarim 19:19 establishes the reciprocal justice principle: **"You shall do to him as he intended to do to his brother."** This applies to every witness — second and third alike. The plain reading of the text is that if three witnesses testify and all three are found to be conspiring false witnesses, all three bear the penalty. The text does not exempt the third. The mention of three in verse 15 and the conspiring-witness penalty in verse 19 must be read together — the text's own structure demands it.

### 4. EACH WITNESS MUST TESTIFY TO THE WHOLE ACT

The phrase **"yakum davar"** — the matter shall stand — embedded in the text itself requires that what *stands* is the whole matter. Each witness must have witnessed and can testify to the complete act for which judgment is sought. A partial account, even from multiple witnesses whose combined testimony might cover the whole, does not satisfy the standard. **Yahweh** requires whole, independent

corroborating testimony. The text's demand that the *davar* — the entire matter — stand, excludes assembling a mosaic of partial accounts.

## PART V — SIX REQUIREMENTS EMBEDDED IN THE STANDARD

Devarim 19:15–21 together — read as a unified covenant legal passage — contain at least **six distinct procedural requirements**. All six are drawn from the plain reading of the Hebrew text.

### REQUIREMENT 1 — AT LEAST TWO INDEPENDENT WITNESSES (V. 15)

A minimum of two witnesses (*shnei edim*) — not two accounts from a single source, not a single witness plus circumstantial evidence. Two fully independent eyewitness testimonies. The text states it in absolute terms: **lo yakum** — **it shall not stand** on one alone.

### REQUIREMENT 2 — ORAL TESTIMONY ONLY, SPOKEN BEFORE THE COURT (V. 15)

*Al pi* — 'at the mouth of' — is **Yahweh's** own language choice. The semantics of *peh* (mouth, speech, H6310) make it unmistakable: testimony must be spoken by the witness in person. The text's language excludes written depositions and hearsay on its own terms.

### REQUIREMENT 3 — THE WITNESSES MUST BE INDEPENDENT OF EACH OTHER (V. 15)

The plural form *edim* signals independent, individually verifiable testimonies. Two witnesses coordinating a false account are not two independent witnesses — they are one coordinated account using two mouths. The covenant standard requires that each witness can stand alone with what they personally witnessed.

### REQUIREMENT 4 — EACH WITNESS TESTIFIES TO THE WHOLE ACT (V. 15)

**Yahweh** uses *davar* — the whole matter, the complete case. Not fragments. Not 'I saw this part and he saw that part.' The matter must stand whole and complete through the testimony of each qualifying witness.

### REQUIREMENT 5 — DILIGENT JUDICIAL INVESTIGATION REQUIRED (V. 18)

"The judges shall inquire diligently" — *v'darash v'chakkar beitev* — is **Yahweh's** command to the court. The bench is not passive. The judges are required to cross-examine, probe, and investigate thoroughly before the *davar* is declared established. The court's job is to confirm the truth, not to receive unexamined claims.

### REQUIREMENT 6 — WITNESSES BEAR THE PENALTY FIRST; FALSE WITNESSES BEAR THE ACCUSED'S PUNISHMENT (VV. 17, 19)

**Verse 17:** witnesses must stand before **Yahweh** and the priests and judges — the court is formal and accountable. Verse 19: **"Do to him as he intended to do to his brother"** — the false witness receives the exact penalty they sought for the accused. Life for life. This reciprocal justice clause is **Yahweh's** own guarantee that the standard is self-enforcing.

## PART VI — THE WITNESS STANDARD ACROSS THE TANAKH

The two-and-three witness principle runs through the Tanakh wherever **Yahweh** addresses covenant justice, legal evidence, and truth confirmation. All references below are from the primary text of the Tanakh.

REFERENCE	CONTEXT	COVENANT APPLICATION
Bamidbar (Numbers) 35:30	Capital murder cases — single witness insufficient for death penalty	First occurrence; establishes that even for the most obvious crime, one witness alone cannot secure conviction under Yahweh's law
Devarim (Deuteronomy) 17:6	Capital cases before the High Court — idolatry specifically named	Introduces the explicit two-or-three formulation and the al pi oral requirement in the most serious religious offense
Devarim (Deuteronomy) 17:7	Witnesses' hands first in execution	Establishes that witnesses bear first physical responsibility for the judgment they confirm — a direct deterrent against false accusation
Devarim (Deuteronomy) 19:15	Universal statement — covers all iniquity, all sin, every category of offense	The definitive comprehensive anchor text; three Hebrew terms for wrongdoing (avon, chata'ah, chet) close every possible gap
Devarim (Deuteronomy) 19:16-21	False witness procedure — judges investigate diligently; false witness bears the accused's punishment	The self-enforcing accountability mechanism; reciprocal justice built into the standard by Yahweh Himself
Shemot (Exodus) 20:16	Ninth Commandment: lo ta'aneh v'rei'acha ed shaker — do not bear false witness against your neighbor	False witness is prohibited at the highest level of the covenant — among the Ten Commandments themselves
Shemot (Exodus) 23:1	Do not raise a false report; do not be an unrighteous witness	The prohibition extends beyond the courtroom to all social speech — false reporting is covenant sin in any context
Vayikra (Leviticus) 5:1	One who knows evidence and withholds it from the court bears guilt	The standard has a positive face: covenant witness is an obligation, not only a prohibition. Silence before known truth is itself a sin.

REFERENCE	CONTEXT	COVENANT APPLICATION
Mishle (Proverbs) 14:5	A faithful witness does not lie; a false witness breathes out lies	Wisdom literature confirms the character standard behind the legal standard: covenant witness requires faithfulness of the person, not merely their presence
Mishle (Proverbs) 19:5	A false witness will not go unpunished; one who breathes lies will not escape	Yahweh guarantees that false witnesses face justice — in the covenant court or before Him directly
Yeshayahu (Isaiah) 43:10, 12	You are My witnesses, says Yahweh — Israel as covenant witness to the nations	Yahweh applies the ed standard to Israel's function among the nations; to be a witness of Yahweh is to testify by life and conduct to His reality and His covenant
Yirmeyahu (Jeremiah) 32:10	Deed of purchase signed and sealed before witnesses	Civil and commercial transactions require covenant witnesses — the principle is not limited to criminal law; it governs all binding agreements
Devarim (Deuteronomy) 31:19, 21	The Song of Moshe given as a witness against Israel's future covenant violations	Yahweh Himself uses a formal text as an ed — a prophetic-textual witness — showing that evidence of covenant standing can extend to established written covenant declarations as well as personal testimony

## PART VII — THE THREE-RELIGION COVENANT APPLICATION

### A. TO JUDAISM

The Two and Three Witness Standard is deeply honored within Judaism's own history precisely because it is written in the Torah. The various applications developed within post-biblical rabbinic tradition — the detailed procedural elaborations found in tractates Sanhedrin, Makkot, and Sotah — are noted here as evidence that the plain reading of the Tanakh text shaped centuries of Jewish legal culture. **However, for Miqdash Bethel, the Tanakh text itself is the source and measure.** The covenant call to Judaism through this standard is: wherever post-biblical rabbinic elaboration has moved beyond, or placed restrictions upon, what **Yahweh** actually wrote in the Torah, return to the text. The standard **Yahweh** wrote is sufficient and complete.

### B. TO CHRISTIANITY

The New Testament writings reflect awareness of this Tanakh standard, citing it in the context of church discipline. This confirms the standard's reach into the communities that emerged from the

Hebrew covenant. The covenant call to Christianity is more sobering: the standard has frequently been abandoned in practice — in church discipline, in public accusations, in political denunciations made without proper corroboration. The standard of **Devarim 19:15** applies to every branch of Christianity exactly as written: **no person may be condemned, accused publicly, or disciplined without the independent testimony of two or three witnesses.** No church authority, tradition, or council supersedes this.

## C. TO ISLAM

Islamic jurisprudence independently established witness requirements in several categories of law — in some cases requiring four witnesses. This parallel development reflects the Abrahamic common ground. The covenant call to Islam is: recognize **Yahweh's** covenant law — given to the Hebrew nation through Moshe — as the original authoritative source of the witness standard in the Abrahamic tradition. **Yahweh's** Written Torah precedes all subsequent religious legal development and is the standard by which all of it is evaluated. What Islam's legal tradition preserves that honors this standard is affirmed. What departs from it is measured against the Tanakh text.

# PART VIII — MIQDASH BETHEL'S APPLICATION OF THE STANDARD

Miqdash Bethel Covenant Institution applies **Devarim 19:15** as the governing standard for all covenant research, witness documents, and judgment papers issued by this institution.

## 1. NO CLAIM WITHOUT CORROBORATION

Every factual claim in a Miqdash Bethel document must be supported by a minimum of two independent authoritative sources before it is published as established fact. Single-source claims are held at the level of allegation and identified as such.

## 2. PRIMARY SOURCES REQUIRED

Secondary sources and aggregators are orientation materials only. The true *ed* — the real witness — is the primary source: the peer-reviewed study, the government document, the original court record, the primary text. Wikipedia is orientation only. Josephus is always corroborated.

## 3. THE MATTER MUST STAND, NOT MERELY BE ALLEGED

*Yakum davar* — the matter must stand — is the difference between what we *assert* and what we *establish*. Miqdash Bethel builds documents to establish matters. When the evidence does not reach the two-witness floor, we say so explicitly.

## 4. SCHOLARS AND COMMENTATORS — HISTORICAL REFERENCE ONLY

When this institution cites a rabbi, scholar, historian, or commentator, that citation is used for one of two purposes: (a) **historical evidence** — what a credible figure observed about actual historical events, conditions, or practices in their time period; or (b) **corroboration** — confirmation that the plain reading of the Tanakh text has been recognized by qualified readers across history. In neither case does the scholar's opinion bind this institution. The Tanakh alone binds us. If a scholar says something that contradicts the plain text of the Torah, the Torah governs.

## 5. FALSE WITNESS ACCOUNTABILITY APPLIES TO THIS INSTITUTION

Because **Devarim 19:19** establishes the reciprocal standard — the false witness bears the punishment they sought for the accused — Miqdash Bethel holds itself accountable under the same law it applies. If we publish a claim and it is found to be false, we correct the record under the same covenant standard. We do not hide errors. We correct them.

## PART IX — THE FULL HEBREW TEXT WITH TRANSLITERATION

### Devarim (Deuteronomy) 19:15 — Hebrew Text

לֹא יָקוּם עֵד אֶחָד בְּאִישׁ לְכָל עֲוֹן וְלְכָל חַטָּאת בְּכֹל חַטָּאת אֲשֶׁר יַחֲטָא  
עַל פִּי שְׁנֵי עֵדִים אוֹ עַל פִּי שְׁלֹשָׁה עֵדִים יָקוּם דְּבַר

#### Transliteration:

*Lo yakum ed echad b'ish l'chol avon ul'chol chatas b'chol chet asher yecheta;  
al pi shnei edim o al pi sheloshah edim yakum davar.*

#### Plain-Language Rendering (from the Hebrew semantics):

**Devarim (Deuteronomy) 19:15** — *A single lone witness shall not rise and stand as valid testimony against a man for any iniquity, any sin, any wrongful act whatsoever that he may commit; only at the spoken testimony of two witnesses or at the spoken testimony of three witnesses shall the matter stand as established and legally confirmed.*

## SCRIPTURE INDEX

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**Devarim (Deuteronomy) 17:6** — Two or three witnesses in capital cases; al pi oral requirement

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**Devarim (Deuteronomy) 19:15** — Universal comprehensive statement — all sin, all iniquity

**Devarim (Deuteronomy) 19:16–21** — False witness procedure; diligent investigation; reciprocal justice

### Supporting Tanakh Texts

**Shemot (Exodus) 20:16** — Ninth Commandment: do not bear false witness

**Shemot (Exodus) 23:1** — Do not raise a false report

**Vayikra (Leviticus) 5:1** — Duty to testify when evidence is known

**Mishle (Proverbs) 14:5** — Faithful witness does not lie

**Mishle (Proverbs) 19:5** — False witness shall not go unpunished

**Yeshayahu (Isaiah) 43:10, 12** — Israel as covenant witness to the nations

**Yirmeyahu (Jeremiah) 32:10** — Witnesses required for all binding legal transactions

**Devarim (Deuteronomy) 31:19, 21** — The Song of Moshe as a formal textual witness

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## COVENANT AUTHORITY STATEMENT

*Authority: The Tanakh — The Written Torah Only. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) alone. Nothing supersedes it. The Talmud, Church councils, and hadith are historical reference only — never binding authority. Scholars and commentators are cited as historical witnesses to what the text says — not as doctrinal authorities. Three-Religion Standard: Judaism, Christianity, and Islam. The Two and Three Witness Standard of Devarim 19:15 governs all Miqdash Bethel covenant research and judgment documents.*

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Covenant Research Study — Devarim 19:15 Witness Standard | May 2026 | Elder Kepha Arcemont,  
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