

MIQDASH BETHEL COVENANT INSTITUTION

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DOCUMENT 217 (tentative — pending Kepha's confirmation)

WITNESSES AT THE GATE

A Covenant Deep Dive into the Law of Testimony, Applied to the Tucker Carlson–Elizabeth Lane Interview

August 2026

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REACHING JUDAISM, CHRISTIANITY, AND ISLAM

☆ JUDAISM	† CHRISTIANITY	✱ ISLAM
Devarim (Deuteronomy) 19:15 forbids a single, uncorroborated witness from establishing any matter. <i>Al pi shenayim edim</i> (על פי שְׁנַיִם עֵדִים) — “by the mouth of two or three witnesses.”	Matthew 18:16 and 2 Corinthians 13:1 preserve the same standard, citing Devarim 19:15 directly as governing testimony within the covenant community.	Qur'an 49:6 instructs believers to verify a report brought by an untrustworthy source before acting on it, lest they harm a people in ignorance and come to regret it.

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 Devarim (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; Tehillim (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.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written Tanakh to a single practical question: how should a covenant community weigh a public report — in this case a lengthy, unscripted broadcast interview alleging a coordinated, cross-national online influence and harassment network — before repeating it, believing it, or acting on it? Yahweh (יהוה) and Elohim (אֱלֹהִים) appear in bold throughout. Hebrew transliterations appear in bold italic with English meaning in parentheses at every occurrence. This document does two distinct things and keeps them separate throughout: Part One is factual research — independent, publicly documented sources are used to test which specific claims in the interview are corroborated, partially corroborated, or uncorroborated. Part Two is covenant law — the Tanakh's own standard for testimony, rumor, and accusation is applied to the interview as a whole. Naming that a claim is uncorroborated is not a claim that it is false; it is a statement about the present state of public evidence, which is the only honest position the two-or-three-witness standard permits this document to take.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Shemot (Exodus), Vayikra (Leviticus), Bemidbar (Numbers), Devarim (Deuteronomy)	Foundation text — the covenant law of testimony and false witness
Nevi'im (Prophets)	Yirmeyahu (Jeremiah), Yechezkel (Ezekiel), Zechariah	Prophetic witness against false shepherds, slander, and the bearing of false reports
Ketuvim (Writings)	Tehillim (Psalms), Mishlei (Proverbs)	Wisdom literature on the tongue, the false witness, and the discerning heart

I. WHY THIS INTERVIEW WARRANTS A COVENANT RESPONSE

On August 2026 Tucker Carlson released a long interview with Elizabeth Lane, an independent commentator originally from the country of Georgia, in which she described what she believes is a coordinated, cross-national online operation — spanning a UK-funded think tank, NATO-affiliated researchers, Ukrainian and Georgian paid “trolls,” and paid Israel-aligned propagandists — built to smear independent journalists, protect favored politicians, and, in the most serious portion of the interview, to attack anyone who raised questions about the assassination of Charlie Kirk. Real names are attached to real institutions throughout: the Institute for Statecraft, the Integrity Initiative, NATO's Strategic Communications Centre of Excellence, the Atlantic Council's Digital Forensic Research Lab, and a list of named journalists, analysts, and public figures.

Miqdash Bethel's governing standard for weighing any testimony — including its own — is **Devarim (Deuteronomy) 19:15**: no matter may be established on the word of a single witness. This document exists to apply that standard honestly to a viral, emotionally powerful interview rather than to simply amplify it or dismiss it. It does two things in sequence: first, it tests the checkable factual claims against independent public record; second, it applies the covenant law of testimony to the interview's use of single-source, anonymous, and hearsay evidence to name and accuse specific living people.

II. WHAT THE INTERVIEW ALLEGES — A NEUTRAL SUMMARY

Stripped to its structure, the interview makes five linked claims:

1. A UK-government-funded think tank (the Institute for Statecraft, operating a program called the Integrity Initiative) ran a covert media operation beginning before 2018 to smear politicians and independent journalists across multiple countries under the banner of “fighting Russian disinformation.”
2. A 2019 NATO-linked “social media experiment” proved that social platforms could be manipulated undetected, and that this capability has been run continuously since 2019 as a bot network attacking independent journalists.
3. A Ukrainian company tied to the state-run fundraising platform United24 offered U.S. military veterans, including former special-operations personnel, payment to produce pro-Ukraine content, and punished those who declined.
4. Israeli-aligned paid propagandists and Ukrainian/Georgian “trolls” operate in a coordinated, mutually reinforcing relationship, amplifying each other and attacking anyone — including U.S. veterans, journalists, and the guest herself — who questions the Ukraine war, the Iran war, Israeli policy, or the official account of Charlie Kirk's assassination.
5. Specific named individuals — among them Chris Donnelly, Ben Nimmo, Peter Pomerantsev, Michael Weiss, Ryan Mauro, and Lara Loomer — are identified as participants, protectors, or beneficiaries of this network, including an allegation that a fabricated story (that the guest was ejected from a courtroom she never attended) was manufactured and spread by this network.

III. TESTING THE CLAIMS AGAINST INDEPENDENT PUBLIC RECORD

Devarim 19:15 requires more than one witness before a matter is established. The following section tests each claim above against sources independent of the interview itself: UK Parliament's own record (Hansard),

contemporaneous reporting from outlets across the political spectrum, NATO's own published research, and the public professional record of the named individuals. Wikipedia is used for orientation only, never as final authority, per this institution's research standard.

III-A. The Integrity Initiative / Institute for Statecraft Hack — CORROBORATED

This portion of the interview rests on solid ground. In November 2018 the hacktivist collective Anonymous published internal documents belonging to the Institute for Statecraft, a UK-based organization whose Integrity Initiative program was **confirmed by the UK Foreign Office itself to be funded by the British government**. Chris Donnelly, the Institute's co-founder, was a former special adviser to four NATO Secretaries General and to Prime Minister Margaret Thatcher, and — by his own on-record statement to Sky News — an honorary colonel with a career history in military intelligence. The matter was significant enough that it reached the floor of the House of Commons: members of Parliament, on the record in Hansard, pressed the Foreign Office directly on why public funds had gone toward a program whose social-media output was “undoubtedly critical” of the sitting Leader of the Opposition, Jeremy Corbyn, and whether the Foreign Office had failed to flag the misuse of public funds. The government's own minister did not deny the funding; he confirmed the hack and defended the program's stated anti-disinformation purpose. This is a documented case, independent of Elizabeth Lane's account, of a government-funded organization with intelligence-community ties running coordinated media pressure against a named politician.

What is not independently established: the interview's claim that this same network, under this same funding structure, continues to operate today against American independent journalists specifically because of the Charlie Kirk case. The Institute for Statecraft's own website went offline after the hack, and its funding and structure were substantially disrupted by the public exposure — a point the interview itself acknowledges.

III-B. The 2019 NATO Social Media Experiment — REAL EVENT, BUT MISCHARACTERIZED

A NATO-affiliated “social media experiment” did take place in 2019, and its purpose was the opposite of what the interview describes. NATO's Strategic Communications Centre of Excellence (StratCom COE, an independent Riga-based body accredited by NATO but outside its command structure) spent roughly \$333 over several months to buy tens of thousands of fake likes, comments, and followers on Facebook, Twitter, YouTube, and Instagram from commercial “manipulation service providers.” The stated purpose, stated in the published report itself, was to test whether the platforms could detect and remove inauthentic engagement — not to build a permanent covert operation. StratCom COE identified the roughly 18,700 accounts responsible, **reported them to the platforms**, and published its findings openly in December 2019, concluding that the platforms were failing to catch manipulation and calling for better industry standards. NATO StratCom has continued to publish similar public studies in subsequent years, including one in 2025–26.

This is a real, documented study — but the interview's characterization of it as a secret, ongoing, undetectable bot army deliberately built to harass American journalists over the Charlie Kirk case reverses the study's own stated purpose and is not supported by the public report. No independent public source located in this research ties the 2019 StratCom study to a Kharkiv-based contractor by the name given in the interview, or to any ongoing operation against named individuals.

III-C. Named Individuals — Public Roles Are Verifiable; the Specific Accusations Are Not

Several of the people named in the interview hold real, publicly documented professional roles, which this research confirms independent of the interview:

Chris Donnelly — former special adviser to four NATO Secretaries General and to Margaret Thatcher; co-founder and director of the Institute for Statecraft (see III-A above). This is on the public record by his own statements.

Ben Nimmo — a former wire-service journalist and NATO press officer (2011–2014) who became a founding member of the Atlantic Council's Digital Forensic Research Lab (2016–2019) and later Head/Director of Investigations at Graphika, and has since worked at OpenAI on influence-operation detection. His NATO-to-Atlantic Council career path is a matter of public professional record, openly stated on his own institutional biography pages — it is not a hidden fact requiring exposure.

Peter Pomerantsev — a Kyiv-born British journalist and author (born 1977), a Senior Fellow at the London School of Economics' Institute of Global Affairs, and an associate editor at Coda Media. His British citizenship, his LSE role, and his writing on Russian propaganda for major outlets are all publicly documented; the interview's specific claim that his British citizenship is itself irregular or “questionable” could not be corroborated by any independent source in this research.

Michael Weiss — a journalist associated with the outlet The Insider, who has co-authored reporting and analysis on Russian information operations, at times with Peter Pomerantsev. His byline and institutional affiliation are public record.

What is not independently corroborated for any of these individuals is the specific claim made in the interview that their documented professional roles constitute proof of a coordinated, secret intelligence operation directed at silencing the guest, at Tucker Carlson, or at specific American commentators over the Charlie Kirk case. Public affiliation with NATO, the Atlantic Council, or a British government-funded program is a documented fact about a career; it is not, by itself, evidence of the additional and far more serious claims layered on top of it in this interview. Those additional claims rest on the guest's own screenshots, personal messages, and phone calls, none of which were made available to independent examination for this document.

III-D. The Ukrainian Veteran-Payment Claim and the Charlie Kirk-Related Claims — UNCORROBORATED

The claim that a Ukrainian company offered U.S. special-operations veterans payment to produce pro-Ukraine content, and retaliated against those who declined, rests entirely on the guest's account of a phone call and a group call with unnamed former Green Berets and Navy SEALs. No document, recording, or independent source for this claim was identified or made available in this research. The same is true of the claim that a specific YouTube commentator (“Gary”) was paid by the Department of Defense to change his public position on the Charlie Kirk case, and of the claim that a network fabricated and spread a false report that the guest was ejected from a courtroom she never attended. These are serious, specific, falsifiable claims — and by the two-or-three-witness standard this institution applies to its own doctrine, **none of them currently rise above the level of a single, uncorroborated witness.** That does not mean they are false. It means they have not yet been established, and a covenant community is instructed not to treat an unestablished matter as though it were settled.

IV. THE COVENANT LAW OF TESTIMONY

IV-A. Devarim (Deuteronomy) 19:15–21 — The Standard and Its Penalty

“One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins; al pi shenayim edim (עַל פִּי שְׁנַיִם עֵדִים, by the mouth of two or three witnesses) shall the matter be established.” (Devarim (Deuteronomy) 19:15, JPS 1985)

The text continues immediately with a penalty clause that most readers pass over: if a witness is found to be *ed chamas* (עֵד חָמָס, a malicious/violent witness) who has testified falsely against another, **the community is instructed to do to the false witness exactly what he intended to do to the accused** (Devarim (Deuteronomy) 19:19). This is a strict-liability standard against careless or malicious accusation, not merely a courtroom procedure. It exists precisely because accusation is powerful and reputational harm, once spread, is difficult to reverse — “so shall you put away the evil from among you.”

IV-B. Shemot (Exodus) 20:16 and 23:1 — The Ninth Word and the False Report

The Ninth of the Ten Words is direct:

“Lo ta'aneh v'reiacha ed shaker” (לֹא תִעָנֶה בְּרֵעֲךָ עֵד שָׁקֵר) — “You shall not answer against your neighbor as a false witness” (Shemot (Exodus) 20:16).

Shemot (Exodus) 23:1 broadens this beyond the courtroom into everyday speech:

“You shall not raise a false report (shema shav, שָׁמַע שָׁוָא, an empty/worthless report); put not your hand with the wicked to be an unrighteous witness.”

The prohibition is not limited to sworn courtroom testimony. It governs the ordinary act of repeating a claim one has not verified.

IV-C. Vayikra (Leviticus) 19:16 — Rechilut and the Neighbor's Blood

“Lo telech rachil b'amecha” (לֹא תֵלֵךְ רָכִיל בְּעַמֶּיךָ, you shall not go about as a talebearer among your people) — “nor shall you stand idly by (al dam re'echa, עַל דַּם רֵעֲךָ, against the blood of your neighbor.” (Vayikra (Leviticus) 19:16) This verse holds two obligations in tension that bear directly on how this document proceeds: the covenant forbids reckless talebearing, and in the same breath it forbids passive silence when a neighbor is genuinely endangered. The Tanakh does not resolve this tension by telling the reader which impulse to trust emotionally — it resolves it procedurally, through the two-or-three-witness standard of Devarim (Deuteronomy) 19:15. Verify, then speak; do not speak in order to avoid the work of verifying.

IV-D. Mishlei (Proverbs) on the False Witness and the Sower of Discord

“A false witness (ed shakarim, עֵד שָׁקָרִים) shall not go unpunished, and he who breathes out lies shall not escape.” (Mishlei 19:5) *“These six things Yahweh hates... a false witness who breathes out lies, and one who sows discord (midyanim, מִדְיָנִים) among brothers.”* (Mishlei (Proverbs) 6:16–19)

The wisdom literature treats the sowing of unverified division as a distinct offense alongside false witness itself — a caution directly relevant to any network, on any side of a dispute, whose primary output is discord rather than verified fact.

V. APPLYING THE STANDARD TO THIS INTERVIEW

Three conclusions follow from holding Section III against Section IV:

First — where the interview describes a documented, independently corroborated network (III-A, the Integrity Initiative), the covenant standard is satisfied, and the underlying concern — that a government-funded, intelligence-linked program used journalism as a weapon against a sitting Member of Parliament — is a legitimate matter of public record deserving continued scrutiny, not dismissal.

Second — where the interview takes a real, publicly documented event (III-B, the 2019 NATO study) and reverses its stated purpose to support a larger and more sinister claim, the covenant standard is not satisfied, and Vayikra (Leviticus) 19:16's warning against talebearing applies directly. A true fact, misapplied, produces a false report just as surely as an invented one.

Third — where specific living individuals are named and accused of secret coordination, deception, or complicity in a cover-up (III-C, III-D), on the strength of the guest's own unverified screenshots, anonymous phone calls, and personal interpretation, the matter fails Devarim (Deuteronomy) 19:15 on its face. This document does not conclude the accused are innocent — that would exceed the evidence in the other direction. It concludes only what the two-or-three-witness standard requires it to conclude: the matter is not established, and Devarim (Deuteronomy) 19:19's penalty clause exists precisely to make accusers reckon with that fact before they accuse, not after.

A covenant community that wants to be taken seriously when it insists on Devarim (Deuteronomy) 19:15 for its own doctrine cannot apply a looser standard when the accused is a journalist, a NATO-linked researcher, or a political opponent it is inclined to distrust. The standard is the standard, or it is not a standard.

VI. THREE-RELIGION AUDIT — THE ETHICS OF TESTIMONY AND RUMOR

ELEMENT	JUDAISM	CHRISTIANITY	ISLAM
Governing Text	Devarim 19:15–21; rabbinic law of motzi shem ra (false/defamatory report) and lashon hara (harmful truthful speech) built on Vayikra 19:16	Matthew 18:16 cites Devarim 19:15 directly for internal community discipline; 2 Corinthians 13:1 applies it to Paul's own apostolic authority	Qur'an 49:6 (verify a report from an untrustworthy source before acting); 49:12 forbids suspicion (zann) and backbiting (ghiba) without cause

Covenant Strength	Halakha builds an entire body of law (hilchot lashon hara) around the principle that even a true, damaging statement requires restraint absent genuine communal need — a far higher bar than this interview's own standard of evidence	James 3:5–10 treats the tongue as capable of setting “the whole course of life on fire” — a direct warning against amplifying unverified claims for the emotional charge they carry	The fasiq (corrupt-reporter) principle of 49:6 anticipates precisely this scenario: a report arrives from a source with a demonstrated stake in the outcome, and the community is commanded to pause and verify rather than act
Covenant Departure	Treating a single witness's screenshots and phone calls as established fact — precisely what Devarim 19:15 was written to prevent, regardless of how sincerely the witness believes her own account	Naming and publicly accusing specific individuals of grave wrongdoing without the two-or-three-witness process Matthew 18 itself prescribes before a matter is taken public	Acting on suspicion (zann) as though it were knowledge ('ilm) — the exact inversion 49:12 warns against

VII. SEVEN COVENANT DECLARATIONS ON TESTIMONY AND ACCUSATION

#	COVENANT DECLARATION	BASIS
I	No matter — however sincerely told, however emotionally compelling — is established on the word of a single witness. This applies equally to an interview subject's own account and to any institution's denial of it.	Devarim (Deuteronomy) 19:15
II	A false or malicious witness bears the same liability the false testimony sought to inflict on the accused. Accusation is not a costless act in covenant law.	Devarim (Deuteronomy) 19:16–21
III	A documented, independently corroborated wrong — such as a government-funded program used to smear a sitting politician — remains a legitimate matter of concern and does not require the additional, uncorroborated claims layered on top of it in order to be taken seriously.	Devarim (Deuteronomy) 19:15 (applied, Section III-A)

IV	A true fact, reversed in its stated purpose to serve a larger and more sinister narrative, produces a false report as surely as an invented one.	Shemot (Exodus) 23:1; Vayikra (Leviticus) 19:16
V	Silence in the face of a genuinely endangered neighbor is itself forbidden — the covenant does not counsel passivity, only verification before action.	Vayikra (Leviticus) 19:16
VI	The sowing of unverified discord is named among the things Yahweh hates, distinct from false witness itself. A network's discord-producing effect is not, by itself, proof of who is behind it.	Mishlei (Proverbs) 6:16–19
VII	A covenant community bound by Devarim 19:15 in its own doctrine forfeits the right to apply a looser standard to political opponents, journalists, or institutions it distrusts. The standard governs every accusation equally, or it governs none.	Devarim (Deuteronomy) 19:15, applied without exception

VIII. CLOSING WITNESS

The guest's underlying fear — that ordinary people who ask honest questions can be swarmed, smeared, and professionally destroyed by forces with far greater resources than they have — is not itself a claim that requires exotic corroboration. Elizabeth Lane's account of the Integrity Initiative and the pressure campaign against Jeremy Corbyn describes something that actually happened and is documented on the floor of the British Parliament. That reality should be taken with full seriousness. But the covenant does not permit one documented wrong to become the load-bearing evidence for a much larger, unverified architecture of accusation against dozens of named living people. Devarim (Deuteronomy) 19:15 exists because the human heart, frightened and under attack, reaches instinctively for certainty it does not yet have. The covenant asks for patience instead — not the patience of indifference, but the patience of a community that will not itself become a false witness while opposing one.

“One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins;

by the mouth of two or three witnesses shall the matter be established.”

Devarim (Deuteronomy) 19:15 — The Written Covenant of Yahweh

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