

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

DOCUMENT 259

TWO STICKS IN ONE HAND

A Covenant Deep Dive into *Yisra'el (Israel)* — the Twelve Tribes, the Modern State, and the Nations Gathered Against Jerusalem

Is the World Turning Against the Modern State of Israel a Fulfillment of Prophecy, Is the Modern State the Twelve-Tribe Nation the Prophets Promised, and What Does the Tanakh Say About the Blood Now Shed in Gaza and Lebanon, and What Covenant Laws Has the Netanyahu Government Broken? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
Religious Zionism, following Rabbi Abraham Isaac Kook, reads the modern State as <i>atchalta de-ge'ulah (the beginning of redemption)</i> . Haredi groups such as Satmar and Neturei Karta reject the State on the rabbinic <i>Three Oaths (shalosh shevu'ot)</i> (Talmud Ketubot 111a). The Mishnah itself records a dispute over whether the ten northern tribes will ever return (Sanhedrin 10:3). The written Tanakh speaks first: who Israel is, how Yahweh gathers, and what He requires in the Land.	Dispensational Christian Zionism, spread by the Scofield Reference Bible (1909), teaches that the 1948 State fulfills prophecy and that supporting it brings blessing (Genesis 12:3). Other churches read the promises differently, and Palestinian Christians, among the oldest churches on earth, have asked their fellow believers to hear them (Kairos Palestine, 2009). The Tanakh must be read before any of these readings.	The Qur'an says the Holy Land was written for the Children of Israel (Q. 5:21) and warns that they would twice work corruption in the land (Q. 17:4–8). It repeats the ancient rule that killing one innocent soul is as killing all mankind (Q. 5:32) and forbids transgression in fighting (Q. 2:190), a rule that condemns the killing of civilians by any army or armed group.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh's** own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh's** covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to three questions: whether the world turning against the modern State of Israel fulfills prophecy; whether the modern State is the twelve-tribe nation the prophets promised to gather; and what the Tanakh says about the blood now being shed in Gaza and Lebanon. **Yahweh** (יהוה) and **Elohim** (אלהים) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in ***bold italic (with the English meaning in parentheses)*** at every occurrence. Scripture references are bold. Verse numbers follow the English version; where the Hebrew numbering differs, it is given in brackets. Scripture is rendered in a literal working translation from the Hebrew.

The word Israel is used in two senses in this study, and the two are kept apart throughout. **Covenant Israel** means the twelve tribes descended from Jacob, as the Tanakh names them. **The modern State** means the nation-state of Israel proclaimed on May 14, 1948. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses, or for a historical or scientific fact, two or more independent records), **Single witness**, or **Not in the text**.

Casualty figures, court records, and genetic studies are cited as historical witnesses, current to September 28, 2026; the figures will keep changing. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic literature, the New Testament, the Qur'an and hadith are cited as historical and comparative reference, not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The twelve tribes; the promise to Abraham; the law of blood; the stranger; the laws of war; the scattering and the conditions of return
Nevi'im (Prophets)	Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Micah, Habakkuk, Zechariah, Malachi	The division and exile of the tribes; the regathering of Judah and Joseph; the nations gathered against Jerusalem; the prophets' charge of innocent blood
Ketuvim (Writings)	Psalms, Proverbs, Ezra, 1 Chronicles, 2 Chronicles	Northerners joining Judah; the returned community and its genealogies; the peace of Jerusalem; feeding the enemy

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Matthew 5:9; James 1:1; Revelation 7:4–8	Tribal Israel still spoken of as twelve tribes; the peacemaker
Qur'an and hadith	Q. 2:190; 5:21; 5:32; 7:137; 17:4–8; 17:104; Sahih al-Bukhari 3015	The land and the Children of Israel; limits in fighting; the killing of women and children forbidden
Rabbinic literature	Mishnah Sanhedrin 4:5; 10:3; Talmud Ketubot 111a	One soul as a whole world; the dispute over the ten tribes; the Three Oaths

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Modern law and records	Law of Return (1950; amended 1970); Basic Law: Israel as the Nation-State of the Jewish People (2018); Israel Central Bureau of Statistics (Sept. 9, 2026); Government decision on the Bnei Menashe (Nov. 23, 2025)	How the modern State defines who belongs, and whether it counts tribes
Courts and inquiries	ICJ, South Africa v. Israel: provisional measures (Jan. 26, 2024), Order of May 21, 2026, Press Release 2026/24; UN Commission of Inquiry report (Sept. 16, 2025)	The legal record on the genocide question
Criminal court records	ICC Pre-Trial Chamber I, warrants for Netanyahu and Gallant (Nov. 21, 2024); ICC decisions of Oct. 18 and Dec. 15, 2025; ICJ Advisory Opinion on the Occupied Palestinian Territory (July 19, 2024); UNGA Res. ES-10/24 (Sept. 18, 2024)	The legal record on the government's conduct and the occupation
Field monitoring	OCHA oPt reports (2025–2026); UNICEF (Aug. 6, 2026); IPC famine finding (Aug. 2025); Yesh Din (2025); Human Rights Watch (Aug. 19–20, 2026)	Children, starvation, olive trees, settler violence, and land seizures
Casualty and opinion data	Gaza Ministry of Health (Sept. 26–28, 2026, via AP and others); Lebanese Ministry of Public Health (Sept. 2026); Pew Research Center, Spring 2026 Global Attitudes Survey	The dead and wounded; the turn in world opinion
Genetic and historical studies	Nebel et al., Human Genetics 2000 and American Journal of Human Genetics 2001; Agranat-Tamir et al., Cell 2020; Haber et al., American Journal of Human Genetics 2017; Ben-Gurion and Ben-Zvi, Eretz Israel in the Past and Present (1918)	Who descends from the ancient population of the Land

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Roman and later history	Josephus, Jewish War 6.420; Cassius Dio, Roman History 69.14; Raviv and Ben David, Journal of Roman Archaeology 34 (2021); Bar, Journal of Ecclesiastical History 54 (2003); Levy-Rubin, JESHO 43 (2000); Ellenblum, Frankish Rural Settlement (1998); Haber et al., American Journal of Human Genetics (2020)	Who remained in the Land after 70 and 135 CE, and how they became Christian and Muslim
Modern religious teaching	Scofield Reference Bible (1909); Christians United for Israel (founded 2006); Kairos Palestine (2009)	Christian Zionist and Palestinian Christian readings

I. FRAMING THE QUESTION — WHICH ISRAEL, WHICH PROPHECY, WHOSE BLOOD

I-A. The Claim as It Is Preached

From many pulpits the argument runs in three steps.

First, the nations are turning against Israel.

Second, the prophets foretold exactly this: *“all the nations of the earth shall be gathered together against it”* (Zechariah 12:3).

Third, the modern State of Israel is therefore the Israel of prophecy, and to stand with its government is to stand with **Yahweh**, because *“I will bless those who bless you”* (Genesis 12:3).

The first step is true as a matter of record. In the Pew Research Center’s spring 2026 survey of 36 countries, a median of 67 percent of adults held an unfavorable view of Israel and 25 percent a favorable one; unfavorable views rose in 13 of the 24 countries Pew had also surveyed in 2025, including a 7-point rise in the United States. The survey ran from February 8 to May 13, 2026, during the war with Iran. In the courts, South Africa’s genocide case against Israel is before the International Court of Justice, and a United Nations Commission of Inquiry has concluded that Israel committed genocide in Gaza, a finding Israel rejects (Section VI).

The second and third steps are the ones this study tests. **They pass over two things the Tanakh never passes over: the tribes, and the blood.** The prophets did not promise the return of a people defined by a modern passport; they promised the gathering of Judah and Joseph, the twelve tribes of

Jacob, under one shepherd, walking in **Yahweh**'s statutes. And the prophets never measured Israel by how the nations felt about it. They measured it by what was done with innocent blood inside its own gates.

I-B. Three Questions in the Tanakh's Own Terms

First: who is Israel in the prophets' promise, and is the modern State that nation (Sections III and IV)?

Second: what do the prophecies of the nations gathered against Jerusalem actually describe, and is the present turn of world opinion their fulfillment (Section V)?

Third: what does the covenant say about blood shed in the Land, whoever sheds it and whoever's it is (Section VI)?

Fourth: which covenant laws has the present government of the modern State broken, and on what evidence (Section VII)?

This Institution has written on this ground before: **Doc 205** (*The Promised Land and the Inheritance*) on the land grant and its conditions; *Blood Witnesses Against the Sword* (May 2026) on Palestinian ancestry and the dispersal of the tribes; **Doc 245** (*The Voice of Your Brother's Blood*) on bloodguilt; and the April 2026 covenant witnesses on Gaza, Lebanon, and the Yinon Plan. This document does not repeat them. It answers the three questions directly and corrects several points in the May 2026 study (Section X).

II. THE WORD STUDY — WHAT THE HEBREW SAYS

The vocabulary of the question is precise. The table sets out the terms this study relies on.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>Yisra'el (Israel)</i> , יִשְׂרָאֵל	H3478	The name given to Jacob; then <i>“the children of Israel,”</i> his twelve sons and their descendants	Genesis 32:28; 49:28
<i>shevet (tribe / rod)</i> , שֵׁבֶט	H7626	A tribe; also a rod or scepter. The same word names the rod of Yahweh 's anger	Genesis 49:28; Isaiah 10:5
<i>etz (stick / wood)</i> , עֵץ	H6086	The two sticks written for Judah and for Joseph, joined in one hand	Ezekiel 37:16–19

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>qavats (to gather)</i> , קָבַץ	H6908	To gather or assemble; used of Yahweh gathering Israel, and of the nations gathered against Jerusalem	Deuteronomy 30:3–4; Joel 3:2
<i>nidchei (the outcasts / the driven-out)</i> , נִדְּחִי	H5080	Those driven away; “ <i>the outcasts of Israel</i> ” as distinct from “ <i>the dispersed of Judah</i> ”	Isaiah 11:12; Deuteronomy 30:4
<i>shuv (to return / turn back)</i> , שׁוּב	H7725	To return, to repent; the same verb for the people's return to Yahweh and His turning of their captivity	Deuteronomy 30:2–3, 8
<i>goy (nation)</i> , גּוֹי	H1471	A nation; “ <i>all the nations</i> ” in the gathering prophecies	Zechariah 14:2
<i>ger (resident stranger)</i> , גֵּר	H1616	The foreigner living in the Land, protected by the same law as the native	Leviticus 19:34; Ezekiel 47:22
<i>dam naqi (innocent blood)</i> , דָּם נָקִי	H1818 / H5355	Blood of one not guilty of death; the Tanakh's gravest charge against a land and its rulers	2 Kings 24:4; Jeremiah 22:3
<i>chamas (violence)</i> , חָמָס	H2555	Violence, wrong; the reason given for the Flood	Genesis 6:11; Habakkuk 2:17
<i>betach (security / safety)</i> , בָּטַח	H983	Dwelling in safety, without fear; a mark of the restored people	Ezekiel 38:8, 11; Jeremiah 23:6
<i>even ma'amasah (a burdensome stone)</i> , אֶבֶן מַעֲמָסָה	H4614	A stone too heavy to lift; Jerusalem in the day the nations gather	Zechariah 12:3

Three lexical observations govern what follows.

First, *Yisra'el (Israel)* is a man's name before it is a nation's (**Genesis 32:28**), and the nation is always “*the children of Israel*,” counted by tribes: “*All these are the twelve tribes of Israel*” (**Genesis 49:28**). Wherever the prophets promise Israel's restoration, they name its tribes or its two houses, Judah and Joseph.

Second, in the Torah's own promise of regathering, *qavats (to gather)* never stands alone. It is bound to *shuv (to return)*: “*and you return to Yahweh your Elohim... then Yahweh your Elohim will*

turn your captivity... and gather you” (Deuteronomy 30:2–3). Gathering and returning are one movement in the Hebrew.

Third, the phrase *dam naqi (innocent blood)* is used most often in the Tanakh not of what the nations did to Israel, but of what Israel's own kings did inside Jerusalem (2 Kings 21:16; 24:4; Jeremiah 7:6; 19:4; 22:3, 17). The prophets' heaviest charge was laid at home.

III. WHO IS ISRAEL? THE TWELVE TRIBES FROM JACOB TO THE EXILE

III-A. Twelve Sons, Twelve Tribes

Jacob's twelve sons become twelve tribes (Genesis 49:28). Joseph receives a double portion through his sons: *“Ephraim and Manasseh shall be mine, as Reuben and Simeon”* (Genesis 48:5). The tribes are numbered by name in the wilderness (Numbers 1) and receive their portions by lot in the Land (Joshua 13–19). Levi receives no territory; Yahweh is its portion (Numbers 18:20).

The covenant nation is a confederation of named tribes, not a single ethnic mass.

III-B. The Kingdom Divided

After Solomon, the prophet Ahijah tears a garment into twelve pieces and gives ten to Jeroboam (1 Kings 11:31). The text is plain:

“there was none that followed the house of David, but the tribe of Judah only” (1 Kings 12:20)

And Benjamin was joined to Judah (1 Kings 12:21). From this point the Tanakh speaks of two houses: the house of Judah, and the house of Israel, also called Ephraim or Joseph.

III-C. The Northern Exile — and Those Who Joined Judah

The northern tribes are taken in stages. Tiglath-pileser takes Galilee and *“all the land of Naphtali”* (2 Kings 15:29) and carries off Reuben, Gad, and the half-tribe of Manasseh *“unto this day”* (1 Chronicles 5:26). Samaria falls, Israel is carried to Assyria (2 Kings 17:6), and the verdict is recorded: *“there was none left but the tribe of Judah only”* (2 Kings 17:18). The king of Assyria then settles foreign peoples in the cities of Samaria (2 Kings 17:24). Assyrian royal inscriptions of Sargon II independently record the deportation of 27,290 people from Samaria.

The Tanakh is equally clear that people of the northern tribes crossed into Judah before and after the fall. When the kingdom divided, *“out of all the tribes of Israel, such as set their hearts to seek*

Yahweh” came to Jerusalem (2 Chronicles 11:16). Many from Ephraim, Manasseh, and Simeon went over to King Asa (2 Chronicles 15:9). Men of Asher, Manasseh, and Zebulun humbled themselves and came to Hezekiah's Passover (2 Chronicles 30:11, 18). Under Josiah, money was gathered *“of Manasseh and Ephraim, and of all the remnant of Israel”* (2 Chronicles 34:9). After the exile, *“in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh”* (1 Chronicles 9:3).

Finding — the ten northern tribes were exiled as tribes and did not return as tribes: Corroborated (2 Kings 17:6, 18; 1 Chronicles 5:26). Individuals and families of the northern tribes were absorbed into Judah: **Corroborated** (2 Chronicles 11:16; 15:9; 30:11; 1 Chronicles 9:3). The Jewish people are therefore not Judah alone, but the northern tribal structure did not survive.

III-D. Judah's Exile and the Return

Babylon carried Judah away but left *“the poorest people of the land”* (2 Kings 24:14) to be vinedressers and farmers (2 Kings 25:12; Jeremiah 40:7). Those who returned under Cyrus were *“the heads of the fathers of Judah and Benjamin, and the priests, and the Levites”* (Ezra 1:5). Families who could not prove their descent were set aside (Ezra 2:62). Yet at the dedication of the rebuilt house, the returned community offered *“twelve he-goats, according to the number of the tribes of Israel”* (Ezra 6:17; compare 8:35).

Finding — the returned community was chiefly Judah, Benjamin, and Levi, with others joined to them. It confessed the twelve tribes by its offerings, but the twelve-tribe order did not return: **Corroborated** (Ezra 1:5; 2:62; 6:17).

III-E. The Scattering Was Foretold — and So Was the Condition of Return

The Torah foretold the scattering: *“Yahweh shall scatter you among all peoples, from one end of the earth to the other”* (Deuteronomy 28:64; compare Leviticus 26:33). Every Torah text on the regathering ties it to a return to Yahweh:

“And you shall return to Yahweh your Elohim and obey His voice... then Yahweh your Elohim will turn your captivity and have compassion on you, and will return and gather you from all the peoples where Yahweh your Elohim has scattered you” (Deuteronomy 30:2–3)

The same order stands in Leviticus 26:40–42 (*“if they confess their iniquity... then I will remember My covenant with Jacob”*), in Deuteronomy 4:29–31, in Solomon's prayer (1 Kings 8:47–50), and in the word to the exiles in Babylon: *“You shall seek Me and find Me, when you search for Me with all your heart... and I will gather you”* (Jeremiah 29:13–14).

Finding — in the Torah and the Former Prophets, the promised regathering is bound to the people's return to Yahweh: Corroborated (Deuteronomy 30:1–5; Leviticus 26:40–42; 1 Kings 8:47–50; Jeremiah 29:13–14). Section IV-B weighs the one strong text that places gathering before inner renewal.

IV. WHAT THE PROPHETS PROMISED — AND THE MODERN STATE MEASURED AGAINST IT

IV-A. Two Sticks in One Hand — the Marks of the Promised Regathering

Ezekiel is told to take two sticks and write on them:

“For Judah, and for the children of Israel his companions... For Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick, and they shall become one in your hand” (Ezekiel 37:16–17)

Yahweh interprets the sign Himself: *“I will make them one nation in the land, upon the mountains of Israel, and one king shall be king over them all; and they shall be no more two nations” (Ezekiel 37:22).* *“David, My servant shall be king over them, and they all shall have one shepherd; they shall also walk in My judgments and observe My statutes” (Ezekiel 37:24).* **Isaiah** (11:12–13), **Jeremiah** (3:18), and **Hosea** (1:11 [Hebrew 2:2]) say the same: Judah and Ephraim together, no longer at enmity, under one head. The table sets the prophets' marks beside the modern State as it stands in 2026.

MARK OF THE REGATHERING	TEXT	THE MODERN STATE (2026)
Both houses, Judah and Joseph (Ephraim), gathered and joined	Ezekiel 37:16–19; Isaiah 11:12–13; Jeremiah 3:18; Hosea 1:11	Citizens are registered by religion and nationality. The Law of Return (1970 amendment) defines a Jew as one born of a Jewish mother or converted, not by tribe. No house of Joseph or Ephraim is identified or recognized.
One king, David My servant; one shepherd	Ezekiel 37:22, 24; Jeremiah 30:9; Hosea 3:5	A parliamentary democracy with a prime minister and president. No Davidic king.
A new heart; walking in Yahweh's judgments and statutes	Ezekiel 36:26–27; 37:24; Deuteronomy 30:8	Governed by Knesset legislation and Basic Laws. The Torah is not the law of the State, and observance varies widely.

MARK OF THE REGATHERING	TEXT	THE MODERN STATE (2026)
Twelve tribal portions, Joseph receiving two	Ezekiel 47:13; 48:1–29	Land is registered and administered by the State, not by tribe.
The stranger inherits among the tribes	Ezekiel 47:21–23	The 2018 Basic Law declares that the right to national self-determination in the State is unique to the Jewish people (Art. 1(c)).
A covenant of peace; dwelling in safety	Ezekiel 34:25, 28; 37:26; Jeremiah 23:6	At war on several fronts since October 2023.
Yahweh's sanctuary in their midst for evermore	Ezekiel 37:26–28	No sanctuary stands.

IV-B. The Strongest Case for the Modern State, Weighed Fairly

Those who see the modern State in prophecy do not rely on feeling alone, and their best texts deserve a fair hearing.

The case.

First, Ezekiel 36:24–27 places the gathering before the cleansing: *“I will take you from among the nations, and gather you... and bring you into your own land. Then will I sprinkle clean water upon you... a new heart also will I give you.”*

Second, the valley of dry bones restores in stages: bone to bone, then sinews and flesh, *“but there was no breath in them”* (Ezekiel 37:7–8), and only afterward the breath.

Third, Isaiah 66:8 asks, *“Shall a nation be born at once?”*, a verse often applied to May 14, 1948, However, the Political State of Israel today, isn’t defined as a Nation under the Tanakh.

Fourth, Jews have in fact returned to the Land from more than a hundred countries, which many read as the greater exodus *“from the land of the north, and from all the lands”* (Jeremiah 16:14–15).

The weighing. The first two texts are real. Ezekiel does describe a gathering that comes before inner renewal, and a restoration that happens in stages. But the same chapters name the end of that process: two sticks made one, one Davidic king, a people walking in Yahweh's statutes, and His sanctuary in their midst (Ezekiel 37:22–28). None of the texts names a date, a secular

state, or a first stage that is owed unconditional support. Isaiah 66:7–8 speaks of Zion giving birth before her labor; applying it to 1948 is an interpretation the verse itself does not make.

Most important, **Ezekiel** gives the reason **Yahweh** gathers before He cleanses, and it is not approval of the people's conduct:

“I do not do this for your sake, O house of Israel, but for My holy name, which you have profaned among the nations where you went” (Ezekiel 36:22)

The same chapter says why they were scattered in the first place: ***“I poured My fury upon them for the blood that they had shed upon the land, and for their idols”*** (Ezekiel 36:18). A gathering done for the sake of **Yahweh**'s name is the opposite of a license. It places the gathered people under the closest scrutiny in the Tanakh.

Finding — a large return of the Jewish people, descendants of Judah and of others joined to Judah, to the Land in the modern era: **Corroborated** as history. That this return is the promised regathering of the twelve tribes: **Not in the text; it fails every mark the prophets set.** That it may be an early stage of a longer process: a reading with a genuine textual hook (**Ezekiel 36:24; 37:7–8**), but the text never identifies it, and **Ezekiel 36:22** rules out any claim that such a stage places a government beyond covenant judgment.

IV-C. The Tribes in the Modern State — What Can and Cannot Be Known

The modern State counts its people carefully, and it does not count tribes. On the eve of Rosh Hashanah 2026, Israel's Central Bureau of Statistics estimated the population at 10,305,000: about 7,828,000 Jews and others (78.3 percent), about 2,173,000 Arabs (21.7 percent), and 304,000 foreign residents. Its Law of Return (1950, amended 1970) defines a Jew as one born of a Jewish mother or converted to Judaism and not a member of another religion, and extends the right of return to a Jew's children and grandchildren. No provision of that law, and no census category, is tribal.

Only the priestly and Levitical lines keep a family tradition of their tribe, carried in names such as Cohen and Levi. That tradition is oral; the genealogical records the returned exiles required (**Ezra 2:62**) no longer exist.

Two modern groups claim northern-tribal descent, and the State's handling of them is itself a witness. The Beta Israel of Ethiopia hold a tradition of descent from Dan, and Chief Rabbi Ovadia Yosef accepted them as Jews in 1973. The Bnei Menashe of northeast India trace their descent to Manasseh; Sephardi Chief Rabbi Shlomo Amar recognized them in 2005 as descendants of Israel, and on November 23, 2025, the government approved a plan to bring the remaining 5,800 or so by 2030, about 1,200 of them by the end of 2026. Even so, the Bnei Menashe must undergo formal conversion.

A people claiming to be Manasseh enters the modern State as converts to Judaism, not as the returning house of Joseph.

Finding — the modern State contains no identified twelve-tribe order: Corroborated by its own law and records. It contains many descendants of ancient Israel: Corroborated (Section III; IV-D). That the ten northern tribes are present in it as tribes: **Not in the text**, and not in the evidence.

IV-D. Who Else Descends from the Ancient Population of the Land?

The Tanakh itself says the ancient population of the Land was never only Israelite, and that not all of it left. Manasseh, Ephraim, Zebulun, Asher, and Naphtali did not drive out the Canaanites but lived among them (**Judges 1:27–33**); Asher “*dwelt among the Canaanites, the inhabitants of the land*” around Sidon (**Judges 1:31–32**), and Sidon was Canaan’s firstborn (**Genesis 10:15**). A mixed multitude came up with Israel out of Egypt (**Exodus 12:38**). At each exile, the poor of the land remained on it (**2 Kings 24:14; 25:12**).

Modern genetics is an independent witness to the same continuity:

First: Nebel and colleagues found that about 70 percent of Jewish and 82 percent of Palestinian Muslim Arab Y chromosomes belonged to the same chromosome pool (Human Genetics, 2000; summarized in the American Journal of Human Genetics, 2001).

Second: Agranat-Tamir and colleagues sequenced 73 individuals from five Bronze and Iron Age sites and found that the great majority of present-day Jewish groups and Levantine Arabic-speaking groups are consistent with having 50 percent or more of their ancestry from people related to the Bronze Age Levant and the Chalcolithic Zagros (Cell, 2020).

Third: Haber and colleagues sequenced 3,700-year-old genomes from Sidon and found that present-day Lebanese derive most of their ancestry from a Canaanite-related population; the research team put the figure at more than 90 percent (American Journal of Human Genetics, 2017).

The founders of the modern State said as much before the science existed. In *Eretz Israel in the Past and Present* (1918), David Ben-Gurion and Yitzhak Ben-Zvi, later Israel’s first prime minister and second president, wrote that the Muslim fellahin of the land were not descendants of the Arab conquerors, and that much Jewish blood flowed in their veins, the blood of Jewish farmers who stayed on their land.

What the genetic witness cannot do must be said just as plainly. There is no genetic marker for a tribe. Ancient DNA does not separate Israelite from Canaanite, because in the genome they were one regional population, exactly as **Judges 1** describes. The science shows shared descent from the ancient people of the Land; it cannot name Ephraim, Asher, or Judah in anyone’s blood.

Finding — Palestinians, Lebanese, and Jews alike descend in large part from the ancient population of the Land, which included modern day Israel: Corroborated (Judges 1:27–33; 2 Kings 25:12; the three studies above; Ben-Gurion and Ben-Zvi). That Palestinians or Lebanese can be identified as particular tribes of Israel: Not in the text, and beyond what genetics can show. Section VI-F explains why the covenant’s protection of their lives never depended on the answer.

IV-E. After Rome: Who Remained in the Land?

Section III-D asked who remained after Babylon. The same question must be asked of Rome. After the Temple fell in 70 CE and the Bar Kokhba revolt was crushed in 135 CE, who was left on the Land, and are today’s Palestinians among their descendants?

The Tanakh’s pattern. Every conquest the Tanakh records left a remnant on the soil. Babylon “*left of the poor of the land to be vinedressers and farmers*” (2 Kings 25:12; Jeremiah 52:16), and the Judeans scattered in Moab, Ammon, and Edom came back to gather “*wine and summer fruits very much*” (Jeremiah 40:7, 11–12). Isaiah saw the same shape of judgment: the cities laid waste, yet “*a tenth in it,*” a stump from which the holy seed remains (Isaiah 6:11–13), and “*unless Yahweh of hosts had left us a very small remnant, we should have been as Sodom*” (Isaiah 1:9). The word is *she’erit* (remnant / what is left), שְׂאִרִית, H7611. The historical record after Rome follows the same pattern.

70 CE — Jerusalem destroyed, the countryside spared. The Roman siege destroyed Jerusalem and the Temple. Josephus puts the dead at 1,100,000 and the captives at 97,000 (*Jewish War* 6.420); historians treat these numbers as greatly inflated, and this Institution requires Josephus to be corroborated before relying on him. What is not disputed is that the war fell hardest on Jerusalem and Judea. The villages of Galilee, the coastal plain, and Samaria largely survived, and Jewish life went on: the rabbinic court moved to Yavneh and later to Galilee.

132–135 CE — Judea emptied. The second war was far worse for Judea. The Roman historian Cassius Dio records 580,000 killed, 50 fortresses and 985 villages destroyed, and “*nearly the whole of Judaea made desolate*” (*Roman History* 69.14). In 2021 archaeologists Dvir Raviv and Chaim Ben David tested Dio’s figures against the ground and found them credible: about 71 percent of the documented Middle Roman sites in the northern Judean hills were abandoned, and Jewish settlement in Judea proper was almost wholly destroyed (*Journal of Roman Archaeology* 34, 2021). Hadrian renamed Jerusalem *Aelia Capitolina*, barred Jews from it, and renamed the province *Syria Palaestina*. The empty land of Judea was later filled by non-Jewish settlers.

Galilee and Samaria — the population that stayed. The same study found that Galilee suffered little in the Bar Kokhba war; its settlements stayed intact, and settlement there peaked between about 136 and 250 CE. For the next five centuries Galilee was the center of Jewish life in the Land: the Mishnah was compiled there around 200 CE and the Jerusalem Talmud around 400 CE, and the ruins of its synagogues still stand. The Samaritans, remnants of the northern kingdom's land, remained in Samaria around Shechem.

Byzantine rule — the countryside becomes Christian. After Constantine, Christianity spread through the Land, but slowly. The historian Doron Bar showed from the village churches that rural Palestine converted mainly in the fifth and sixth centuries, from the ground up rather than by imperial order (*Journal of Ecclesiastical History* 54, 2003). By then Christians were the majority. Jews and Samaritans remained as sizable minorities; the Samaritans were broken by a series of revolts against the empire between 484 and 572 and never recovered their numbers.

The Arab conquest (634–640) — the language and faith change, not the people. The Arab armies took the Land in 634–640. They did not replace its people; they ruled them. Conversion to Islam came slowly over several centuries, under the pressure of taxation, economic decline, and insecurity. Milka Levy-Rubin traced the process in Samaria from a Samaritan chronicle (*Journal of the Economic and Social History of the Orient* 43, 2000), and Ronnie Ellenblum found that in the twelfth century, when the Crusaders arrived, many villages of central Palestine were still Christian (*Frankish Rural Settlement in the Latin Kingdom of Jerusalem*, 1998). Arabic replaced Aramaic as the language of the villages. The farmers of the Land became, over many generations, the Arabic-speaking Christian and Muslim fellahin.

Later arrivals. The population of the Land was never sealed. Arab tribesmen settled from the conquest onward; in the 1830s Egyptian peasants and soldiers came with the armies of Ibrahim Pasha and settled around Jaffa and Gaza; and Algerians, Bosnians, Circassians, Kurds, and others arrived under Ottoman rule. The Palestinian people today descend from all of these, around a large local core.

A Jewish remnant never left. A small Jewish presence also continued through every period, in Galilee, Jerusalem, Hebron, Safed, and Tiberias. The family of Margalit Zinati of Peki'in in Galilee holds that it has lived in that village since the days of the Second Temple.

The genetic witness. The scientific record matches the historical one. A 2020 study of ancient DNA from eight periods across 4,000 years found that conquests by Persians, Greeks, Romans, Crusaders, Arabs, and Ottomans left few lasting genetic traces in the Levant, and that present-day Lebanese derive about 90 percent of their ancestry from the Bronze Age population (Haber et al., *American Journal*

of *Human Genetics*, 2020). For Palestinians and most Jewish groups alike, the ancient Levantine ancestry exceeds half (Section IV-D).

PERIOD	WHAT HAPPENED	WHO REMAINED ON THE LAND	WITNESSES
66–73 CE	Jerusalem and the Temple destroyed; captives taken	Galilee, the coast, Samaria, much of rural Judea	Josephus (corroborate); archaeology
132–135 CE	Bar Kokhba revolt crushed; Judea laid waste; Jerusalem closed to Jews	Galilee (intact and growing); Samaritans; pagan cities	Cassius Dio 69.14; Raviv and Ben David 2021
4th–6th c.	Christianization, mainly in the 5th–6th centuries; Samaritan revolts 484–572	Christian majority; Jewish and Samaritan minorities	Bar 2003
634–c. 1100	Arab conquest; slow conversion to Islam; Arabic replaces Aramaic	The same village population, becoming Muslim or staying Christian	Levy-Rubin 2000; Ellenblum 1998
1516–1917	Ottoman rule; migrations from Egypt, North Africa, the Balkans, the Caucasus	The local core with added settlers; a small Jewish community	Ottoman and Mandate records
Today	Genetic studies of ancient and modern DNA	Palestinians and most Jewish groups share ancient Levantine ancestry	Agranat-Tamir 2020; Haber 2017, 2020

Finding — Rome did not empty the whole Land. Judea proper was largely destroyed after 135 CE and resettled by others, while the population of Galilee and Samaria remained: **Corroborated** (Cassius Dio; Raviv and Ben David 2021; the Galilean synagogues and literature). That the people who stayed became Christian in the fifth and sixth centuries and, over the following centuries, largely Muslim, and that they are a main ancestral source of today's Palestinians: **Corroborated** (Bar 2003; Levy-Rubin 2000; Ellenblum 1998; Ben-Gurion and Ben-Zvi 1918; the genetic studies). That today's Palestinians descend only from Jews who stayed: **Not established**. Their ancestors also include Samaritans, the Land's Canaanite-descended and Christian villagers, Arab tribesmen, and later settlers. That a remnant always remains on the Land after judgment: **Corroborated** as the Tanakh's own pattern (2 Kings 25:12; Jeremiah 40:7, 11–12; Isaiah 1:9; 6:11–13).

“The religion changed. The blood did not change.” That holds well for the villages of Galilee and Samaria. It does not hold for Judea after 135, where the Jewish population was destroyed and replaced, nor for the later arrivals.

The fairest summary is this: the Palestinian people carry, in large measure, the blood of those who never left the Land, Jewish, Samaritan, and Christian, and the Land’s later history added others to them.

V. “ALL THE NATIONS GATHERED AGAINST IT” — THE PROPHECIES TESTED

V-A. The Texts Themselves

“Behold, I will make Jerusalem a cup of reeling to all the peoples round about... And in that day I will make Jerusalem a burdensome stone for all peoples; all who burden themselves with it shall be cut in pieces, and all the nations of the earth shall be gathered together against it” (Zechariah 12:2–3)

“For I will gather all the nations against Jerusalem to battle; and the city shall be taken, and the houses plundered, and the women ravished; and half of the city shall go forth into captivity” (Zechariah 14:2)

“I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land” (Joel 3:2 [Hebrew 4:2])

To these the preachers add **Ezekiel 38–39** (Gog of the land of Magog coming against the mountains of Israel *“in the latter years”*, 38:8) and **Psalms 83** (*“let us cut them off from being a nation, that the name of Israel be no more in remembrance”*, 83:4).

V-B. What Every One of These Passages Includes

Read whole, each passage contains four things the headline reading leaves out.

First: armies at Jerusalem. The nations come *“to battle”* (Zechariah 14:2), *“against My land”* (Ezekiel 38:16), into a valley of judgment (Joel 3:2, 12). The texts describe war in the city, not opinion in distant capitals.

Second: judgment on Jerusalem too. In Zechariah 14:2 the city is taken and half its people go into captivity. The gathering of the nations is not a certificate of Jerusalem’s righteousness; it includes Jerusalem’s own suffering.

Third: national repentance. *“I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications... and they shall mourn”* (Zechariah 12:10); a fountain is opened *“for sin and for uncleanness”* and the idols are cut off (Zechariah 13:1–2); *“the house of Israel shall know that I am Yahweh their Elohim from that day and forward”* (Ezekiel 39:22), for *“the house of Israel went into captivity for their iniquity”* (Ezekiel 39:23).

Fourth: Yahweh's own reign. *“Yahweh shall be king over all the earth; in that day Yahweh shall be one, and His name one”* (Zechariah 14:9), and the survivors of the nations go up year by year to keep the Feast of Booths (Zechariah 14:16; see Doc 248).

One further detail deserves weighing. The Gog prophecy describes Israel at that hour as a people *“that dwell in safety, all of them dwelling without walls, and having neither bars nor gates”* (Ezekiel 38:11). Whatever else it means, it does not describe a nation living behind barriers and at war on several borders.

V-C. The Nations as Yahweh's Rod

The Tanakh repeatedly names hostile nations as **Yahweh's** instrument against an unfaithful Israel:

“Woe to Assyria, the rod of My anger, and the staff in their hand is My indignation. I will send him against a profane nation, and against the people of My wrath” (Isaiah 10:5–6)

Yahweh calls Nebuchadnezzar *“My servant”* in the hour he comes against Jerusalem (Jeremiah 25:9), and the Torah itself warned of *“a nation from afar”* brought against Israel for covenant breach (Deuteronomy 28:49–50; compare Habakkuk 1:6). The rod does not escape; Assyria is punished for its arrogance (Isaiah 10:12) and Babylon after its seventy years (Jeremiah 25:12). So the same event can be both judgment on Israel and guilt for the nations. Hostility alone proves nothing about who is righteous. The only measure is the covenant: *“You only have I known of all the families of the earth; therefore I will punish you for all your iniquities”* (Amos 3:2).

V-D. What the World Is Objecting To in 2026

The opposition recorded in 2026 is expressed in polls, parliaments, and courts, and it concerns the conduct of war in Gaza and Lebanon and the war with Iran.

Those are the questions the prophets themselves said Yahweh examines: blood and violence in the Land (Ezekiel 36:18; Micah 3:10). To call the world's objection a prophecy against the world, without first asking whether the objection is true, is to do what **Jeremiah** forbade:

“Trust not in lying words, saying, The temple of Yahweh, the temple of Yahweh” (Jeremiah 7:4).

Finding — that the nations will be gathered against Jerusalem in the latter days: Corroborated (Zechariah 12:3; 14:2; Joel 3:2; Ezekiel 38:16). That the 2026 turn in world opinion and legal action is that gathering: Not in the text; the prophecies describe armies at Jerusalem, followed by national repentance and Yahweh's visible reign. That the nations' hostility shows a government to be Yahweh's Israel: Not in the text; Isaiah 10 and Jeremiah 25 show the reverse can be true.

V-E. “I Will Bless Those Who Bless You”

“And I will bless those who bless you, and him who curses you I will curse; and in you shall all the families of the earth be blessed” (Genesis 12:3)

The promise is repeated to Jacob (Genesis 27:29) and through Balaam (Numbers 24:9).

Three limits come from the text itself.

First, it is spoken to Abraham and his seed, and the Torah calls Ishmael his seed too: “because he is your seed” (Genesis 21:13; compare 17:20).

Second, its goal is the blessing of “all the families of the earth” (Genesis 12:3; 22:18; 28:14), not the defeat of them.

Third, no text transfers it to a government's policy or makes it cover bloodshed; the prophets pronounced woe on Israel's own kings for exactly that (Jeremiah 22:13–17; 1 Kings 21:19).

“Pray for the peace of Jerusalem” (Psalms 122:6) remains a command, and this Institution keeps it. The psalm ties that *shalom* (peace / wholeness) to *“the house of Yahweh our Elohim”* (Psalms 122:9). Praying for peace is not a pledge to any war.

Finding — the blessing of Genesis 12:3 belongs to Abraham's seed and aims at the blessing of all families: Corroborated (Genesis 12:3; 21:13; 22:18; 28:14). That it obliges support for a modern government's conduct of war: Not in the text.

VI. THE BLOOD IN THE LAND — WHAT THE COVENANT REQUIRES OF EVERY HAND

VI-A. The Universal Law of Blood

The law of blood is older than Israel. It was given to Noah, for every nation:

“And surely the blood of your lives will I require... at the hand of every man's brother will I require the life of man. Whoever sheds man's blood, by man shall his blood be shed; for in the image of Elohim He made man” (Genesis 9:5–6)

The Torah then binds the Land itself to that law: *“You shall not pollute the land in which you are, for blood pollutes the land, and no atonement can be made for the land for the blood shed in it, except by the blood of him who shed it. And you shall not defile the land... in the midst of which I dwell”* (Numbers 35:33–34; see Doc 245).

VI-B. Innocent Blood in Israel's Own History

The Tanakh's heaviest verdicts on innocent blood fall on Jerusalem's own rulers. Manasseh *“shed innocent blood very much, till he had filled Jerusalem from one end to another”* (2 Kings 21:16), and the Babylonian exile came

“for the innocent blood that he shed... which Yahweh would not pardon” (2 Kings 24:3–4).

Jeremiah stood at the gate of the palace and said,

“Do no violence to the stranger, the fatherless, or the widow, neither shed innocent blood in this place” (Jeremiah 22:3).

Micah charged the rulers who *“built up Zion with blood”* and foretold that Zion would be plowed like a field (Micah 3:10–12).

Habakkuk: *“Woe to him who builds a town with blood”* (Habakkuk 2:12). Isaiah: *“your hands are full of blood... seek justice, relieve the oppressed”* (Isaiah 1:15–17).

This is Tanakh's answer to the claim that criticism of Israel is itself the sign of the end. The prophets were the first and fiercest critics of Jerusalem's rulers, and they were right.

VI-C. The Torah's Limits in War and Toward the Enemy

First: peace offered first. *“When you come near a city to fight against it, then proclaim peace to it”* (Deuteronomy 20:10).

Second: food not destroyed. In a siege the fruit trees may not be cut down: *“for is the tree of the field a man, that it should be besieged by you?”* (Deuteronomy 20:19–20).

Third: no one dies for another's sin. *“The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin”* (Deuteronomy 24:16; compare Ezekiel 18:20). Collective punishment has no Torah warrant.

Fourth: the leaders answer for the dead. When a body is found and the killer is unknown, the elders of the nearest city must wash their hands and swear, *“Our hands have not shed this blood”* (**Deuteronomy 21:1–9**). Those in authority cannot stay silent about blood in their territory.

Fifth: the captive enemy is fed. When **Elisha** delivered an Aramean army into the king's hand, the king asked, *“Shall I strike them?”* The prophet answered, *“Set bread and water before them, that they may eat and drink,”* and *“the bands of Aram came no more”* (2 Kings 6:21–23; compare **Proverbs 25:21**; **Exodus 23:4–5**).

Sixth: the captive is not stolen. *“He who steals a man, and sells him, or if he be found in his hand, he shall surely be put to death”* (**Exodus 21:16**). The taking of hostages is a capital crime in the Torah.

A note on Amalek. On October 28, 2023, Israel's prime minister told troops, *“You must remember what Amalek has done to you,”* and South Africa cited the words at the International Court of Justice. The commands concerning Amalek (**Deuteronomy 25:17–19**; **1 Samuel 15:3**) and the seven nations (**Deuteronomy 20:16–17**) were given against named peoples in a named generation. No later prophet applied them to other people, and no people today can be identified as Amalek. Applying them to a modern population adds to the word (**Deuteronomy 4:2**).

VI-D. The Record, October 2023 to September 2026

Under **Deuteronomy 19:15** the facts must stand on more than one witness. The table records them as reported, with their sources and limits.

WITNESS	WHAT IT RECORDS	AS OF
October 7, 2023 attack (AP)	About 1,200 people killed in Israel, mostly civilians; 251 taken hostage	Oct. 2023
Gaza Ministry of Health (via AP, SANA)	74,022 Palestinians killed and 175,098 wounded since October 7, 2023. The ministry does not distinguish civilians from combatants; it says women and children are around half of the dead. AP reports its records are viewed as generally reliable by UN agencies.	Sept. 28, 2026
Since the October 10, 2025 ceasefire	More than 1,100 Palestinians killed by AP's count; the ministry's own count is above 1,400	Sept. 26–28, 2026
Famine	UN-backed food security experts (IPC) confirmed famine in Gaza City in August 2025	Aug. 2025

WITNESS	WHAT IT RECORDS	AS OF
Lebanese Ministry of Public Health	4,386 killed and 12,407 injured from March 2 to September 17, 2026; 8,953 killed since October 8, 2023. The ministry reports 135 health workers killed in Israeli attacks on ambulance crews since March 2.	Sept. 2026
UN Commission of Inquiry	Concluded that Israel committed four of the five acts of genocide under the 1948 Convention and that top leaders incited genocide. Israel rejected the report.	Sept. 16, 2025
International Court of Justice (South Africa v. Israel)	Provisional measures ordered January 26, 2024, including to prevent genocidal acts and incitement and to enable aid; three orders in all. Israel filed its counter-memorial March 12, 2026, objecting to jurisdiction. South Africa's reply is due November 22, 2027, Israel's rejoinder May 22, 2029. No judgment on the merits.	Sept. 22, 2026
Israel's position	Israel says it is acting in self-defense against Hamas, rejects the genocide charge, and says it works to minimize civilian harm	Ongoing

VI-E. Is It Genocide? The Legal Record and the Covenant Verdict

The legal question of genocide turns on intent, and it belongs to the court, where it remains open. A UN Commission of Inquiry has answered yes; the International Court of Justice has not ruled on the merits and will not before 2029 on the present schedule; Israel denies the charge. This document reports that state of the record honestly. Earlier Miqdash Bethel documents used the word genocide; the word stands here as the finding of the UN Commission and the claim before the Court.

The covenant verdict does not wait for the legal word. Innocent blood is innocent blood, and the Torah's standard of witnesses is met many times over: tens of thousands dead in Gaza, thousands in Lebanon, a confirmed famine, hospitals and medics struck, recorded by ministries, UN bodies, and the world's press. The same standard condemns the killing of about 1,200 people in Israel on October 7, 2023 (**Genesis 9:6**) and the taking of hostages (**Exodus 21:16**). The covenant has no exemption for any army or armed group.

Finding — the shedding of *dam naqi* (innocent blood) on a vast scale in Gaza and Lebanon since October 2023: Corroborated under **Deuteronomy 19:15** by many independent witnesses, and condemned by **Genesis 9:5–6**, **Numbers 35:33**, **Deuteronomy 24:16**, and **Jeremiah 22:3**. The killing of civilians and taking of hostages on October 7, 2023: **Corroborated** and condemned by the

same law. The legal finding of genocide: a finding of the UN Commission of Inquiry, contested by Israel and not yet decided by the International Court of Justice.

VI-F. Does the Bloodline Matter?

Much has been made, in this Institution's own library and elsewhere, of the Hebrew ancestry of the Palestinian and Lebanese peoples. Section IV-D confirms that they descend in large part from the ancient people of the Land. But the covenant's protection of their lives never rested on that fact:

“And if a stranger sojourns with you in your land, you shall not wrong him. The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt” (Leviticus 19:33–34)

“One law and one ordinance shall be for you and for the stranger” (Numbers 15:15–16).

Genesis 9:6 grounds the value of every life in the image of Elohim, not in ancestry. If protection depended on proving Hebrew descent, the covenant would be guilty of the same error it condemns. The Palestinian child and the Lebanese medic are protected because they bear the image of Elohim. That some of them may also carry the blood of Jacob adds sorrow; it does not add worth.

VII. THE COVENANT CHARGE AGAINST THE NETANYAHU GOVERNMENT (2022–2026)

The prophets did not only speak to nations. They named rulers. Nathan stood before David and said, *“You are the man”* (2 Samuel 12:7). Elijah met Ahab in Naboth's vineyard (1 Kings 21:19). Jeremiah stood at the gate of Jehoiakim's palace (Jeremiah 22:13–19). The Torah binds the ruler to the same law as the people and forbids his heart to be “lifted up above his brethren” (Deuteronomy 17:18–20).

The Tanakh also holds a ruler answerable for blood shed by others under his command. David never touched Uriah, yet **Nathan** charged him:

“You have struck Uriah the Hittite with the sword... and have slain him with the sword of the children of Ammon” (2 Samuel 12:9).

This section applies that standard to the government of Prime Minister Benjamin Netanyahu, whose present coalition took office on December 29, 2022, and to the ministers who have directed its war and its policy in the occupied territories.

The standard of this section. Three limits govern every charge below.

First, the charge is against a government and its conduct, not against the Jewish people: ***“the son shall not bear the iniquity of the father”*** (Ezekiel 18:20; Deuteronomy 24:16). Many Israelis, including hostage families and human-rights organizations, have themselves protested these policies.

Second, every fact is graded under **Deuteronomy 19:15**, and every legal finding is reported for what it is. An arrest warrant is not a conviction, an advisory opinion is not a verdict, and Mr. Netanyahu and his ministers deny every charge.

Third, the guilt of Hamas for the killings and hostage-taking of October 7, 2023 stands on its own (Section VI) and does not lessen or cancel the covenant’s judgment on the answer.

VII-A. The Killing of Children and Civilians

“The innocent and the righteous you shall not slay; for I will not justify the wicked” (Exodus 23:7)

The record. The United Nations reported 20,179 children killed and 44,143 injured in Gaza between October 7, 2023 and October 7, 2025 (report of June 23, 2026, cited by UNICEF). UNICEF reported on August 6, 2026 that at least 300 more children had been killed in the 300 days after the October 2025 ceasefire, about one child a day. The Gaza Ministry of Health counts 74,022 Palestinians killed in all (Section VI-D). In November 2024 the International Criminal Court found reasonable grounds to believe that Mr. Netanyahu and former Defense Minister Yoav Gallant bear criminal responsibility, as civilian superiors, for the war crime of intentionally directing attacks against the civilian population. Israel says it targets Hamas, that Hamas fights from among civilians, and that it works to reduce civilian harm.

The covenant law. Every human life bears the image of Elohim (Genesis 9:6).

“You shall not murder” (Exodus 20:13).

No child dies for the sin of another (Deuteronomy 24:16). The psalmist records the sin that brought the exile:

they ***“shed innocent blood, even the blood of their sons and of their daughters... and the land was polluted with blood”*** (Psalms 106:38).

And the prophet hears the mothers of the Land: ***“Rachel weeping for her children; she refuses to be comforted for her children, because they are not”*** (Jeremiah 31:15).

Finding — the killing of children and civilians on a vast scale under this government's command: **Corroborated** by UN, UNICEF, and ministry records, and condemned by **Genesis 9:6, Exodus 20:13; 23:7, and Deuteronomy 24:16**. The criminal intent alleged by the ICC: an allegation, not yet tried.

VII-B. Cutting Down the Olive Trees

“When you besiege a city for a long time... you shall not destroy its trees by wielding an axe against them; for you may eat of them, and you shall not cut them down. For is the tree of the field a man, that it should be besieged by you?” (Deuteronomy 20:19)

The record. After a shooting attack on August 21, 2025, the Israeli army uprooted about 3,100 olive trees across some 300 dunams of the village of al-Mughayyir, north of Ramallah, and imposed a three-day curfew. The army called it a security operation to clear vegetation beside a road. The commanding general, Maj. Gen. Avi Bluth, said: *“Every village and every enemy needs to know that if they carry out an attack... they will pay a heavy price.”* The Israeli rights group Yesh Din recorded more than 6,000 olive trees and saplings damaged in the 2025 harvest season, the highest in six years (*about 3,700 in 2024*). The UN Office for the Coordination of Humanitarian Affairs (OCHA) documented 167 harvest-related settler attacks on 87 communities between October 1 and November 10, 2025, and some 25,000 dunams of olive groves were declared closed military zones during the harvest.

The covenant law. The Torah forbids cutting down food-bearing trees even in a siege of an enemy city (Deuteronomy 20:19–20), and it makes the one who burns another man's field pay for it (**Exodus 22:6** [Hebrew 22:5]). The olive is one of the blessings of the Land (**Deuteronomy 8:8**), and **Yahweh** gave Israel *“olive trees which you did not plant”* (**Deuteronomy 6:11**). Most striking of all, Yahweh named Israel itself by this tree: “Yahweh called your name, A green olive tree, fair and of goodly fruit” (Jeremiah 11:16). A whole village's trees destroyed so that “every village” will “pay a heavy price” is the collective punishment Deuteronomy 24:16 forbids.

Finding — the destruction of Palestinian olive trees by the army and by settlers: **Corroborated** (Times of Israel; Yesh Din; OCHA). Condemned by **Deuteronomy 20:19–20 and 24:16**.

VII-C. Starvation as a Method of War

“If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink” (Proverbs 25:21)

The record. On October 9, 2023, then-Defense Minister Gallant announced: *“I have ordered a complete siege on the Gaza Strip. There will be no electricity, no food, no fuel; everything is closed.”* In August 2024 Finance Minister Bezalel Smotrich said that starving two million people *“might be justified and moral”* until the hostages were returned, while saying no one would allow it. From March 2 to May 19, 2025, Israel blocked all aid from entering Gaza. In August 2025 the UN-backed Integrated Food Security Phase Classification (IPC) confirmed famine in Gaza City. The ICC warrants of November 2024 include the war crime of starvation as a method of warfare (October 8, 2023 to at least May 20, 2024). Israel denies any policy of starvation and blames Hamas for diverting aid.

The covenant law. Elisha's word to the king who held an enemy army in his hand was:

“Set bread and water before them” (2 Kings 6:22).

Yahweh *“loves the stranger, giving him food and clothing”* (Deuteronomy 10:18),

and the fast He chooses is *“to deal your bread to the hungry”* (Isaiah 58:7).

The Torah counts the famine of a siege among the curses of a broken covenant, not among the weapons of a faithful one (Deuteronomy 28:53; 2 Kings 6:25–29). Even the siege law protects the food: the fruit tree may not be cut *“for you may eat of it”* (Deuteronomy 20:19).

Finding — the siege, the total aid blockade of March–May 2025, and the resulting famine: **Corroborated** (government statements; IPC; ICC findings of reasonable grounds). The intent to starve: stated by ministers in their own words, charged by the ICC, and denied by the government. Condemned by **Proverbs 25:21, 2 Kings 6:22, and Deuteronomy 10:18**.

VII-D. Murder, Persecution, and Other Inhumane Acts — the Charge of Crimes Against Humanity

“You shall not afflict any widow or fatherless child. If you afflict them in any way, and they cry at all unto Me, I will surely hear their cry; and My wrath shall wax hot, and I will kill you with the sword” (Exodus 22:22–24 [Hebrew 22:21–23])

The record. The International Criminal Court's Pre-Trial Chamber I issued arrest warrants for Mr. Netanyahu and Mr. Gallant on November 21, 2024, finding reasonable grounds to believe each bears criminal responsibility for the war crime of starvation as a method of warfare, and for *“the crimes against humanity of murder, persecution, and other inhumane acts,”* from at least October 8, 2023 until at least May 20, 2024. The court rejected Israel's appeal against the warrants on October 18, 2025, and on December 15, 2025 rejected Israel's bid to halt the investigation; the warrants remain in

force. Separately, the UN Commission of Inquiry found in September 2025 that Israel had committed genocide in Gaza, and South Africa's genocide case is before the International Court of Justice (Section VI-E). Israel rejects the court's jurisdiction and denies every charge.

The covenant law. *“You shall not oppress one another; but you shall fear your Elohim” (Leviticus 25:17). “You shall not oppress a stranger, for you know the heart of a stranger, seeing you were strangers in the land of Egypt” (Exodus 23:9).*

Ezekiel indicted Jerusalem's rulers in the same terms these courts now use:

“Behold, the princes of Israel, every one according to his power, were in you to shed blood... in you they have oppressed the stranger, in you they have wronged the fatherless and the widow” (Ezekiel 22:6–7; compare 22:27, 29).

Finding — the underlying acts of killing, displacement, and deprivation: **Corroborated** (Sections VI-D and VII-A to VII-C). The legal charges of crimes against humanity: found on reasonable grounds by the ICC, a lower standard than proof at trial, and not yet tried. Under **Deuteronomy 19:15**, this document records the acts as established and the personal criminal guilt as charged, not proven.

VII-E. Palestinian Christians Among the Dead

“Have we not all one Father? Has not one El created us? Why do we deal treacherously every man against his brother?” (Malachi 2:10)

The record. The Palestinian people include some of the oldest Christian communities on earth, and they have not been spared. On October 19, 2023, an Israeli strike on the compound of the Greek Orthodox Church of Saint Porphyrius in Gaza City, built in the twelfth century, killed at least 18 displaced people sheltering there. On December 16, 2023, according to the Latin Patriarchate of Jerusalem, Nahida Anton and her daughter Samar were shot and killed inside the compound of the Holy Family Catholic Church; the army disputed the account. On July 17, 2025, a tank shell struck the Holy Family Church, killing three people; Mr. Netanyahu expressed *“deep regret”* and called it a stray round. In July 2025, arsonists set fires near the ancient Church of Saint George in Taybeh, the last all-Christian town in the West Bank. About 1,000 Christians lived in Gaza before the war.

The covenant law. The Torah makes no distinction of faith in the protection of the stranger (Leviticus 19:33–34; Numbers 15:15–16). This record speaks to the Christian believer who has been taught that every act of this government is blessed under **Genesis 12:3:** the dead include his own brothers and sisters in the faith, in the churches where the name of the Elohim of Abraham has been

called on for over a thousand years. The blessing of Abraham was meant for “*all the families of the earth*” (Genesis 12:3), these families among them.

Finding — Palestinian Christians killed and churches struck: Corroborated (Latin Patriarchate; church statements; news records). That Christians were targeted because they were Christian: **Not established**; Israel called the July 2025 strike an accident. The covenant verdict does not depend on that question: their blood is protected as all innocent blood is.

VII-F. Unlawful Occupation of Their Territory

“They say, Abraham was one, and he inherited the land: but we are many; the land is given to us as an inheritance. Therefore say to them, Thus says the Lord Yahweh: You eat with the blood, and lift up your eyes to your idols, and shed blood: and shall you possess the land?” (Ezekiel 33:24–25)

The record. On July 19, 2024 the International Court of Justice gave its advisory opinion that Israel’s continued presence in the occupied Palestinian territory is unlawful; that Israel must end it as rapidly as possible, cease all new settlement activity, and evacuate settlers; and that it owes reparation. On September 18, 2024 the UN General Assembly demanded that the occupation end within twelve months. Mr. Netanyahu answered on the day of the opinion: “The Jewish people are not occupiers in their own land.” In September 2025, signing the E1 settlement plan, he declared: *“There will be no Palestinian state. This place is ours.”* The opinion is advisory, not a binding judgment, and Israel rejects it.

The covenant law. This Institution has set out the land grant in full (**Doc 205**): the title belongs to Yahweh — *“the land is Mine; for you are strangers and sojourners with Me”* (Leviticus 25:23) — and occupancy of it is conditional on justice in every generation. **Ezekiel** heard the exact argument *“this place is ours”* in his own day, and answered it: those who shed blood shall not possess the land (**Ezekiel 33:24–26**). The Torah warns that the land itself will vomit out those who defile it (**Leviticus 18:28**), and the prophets’ vision of the restored land gives the stranger an inheritance among the tribes (**Ezekiel 47:21–23**), not a permanent life under military rule.

Finding — that the occupation is unlawful under international law: the advisory opinion of the ICJ, rejected by Israel. That possession of the Land is conditional on justice and forfeited by bloodshed: **Corroborated** (Leviticus 18:28; 25:23; Ezekiel 33:24–26; Deuteronomy 28:63–64). The claim “this place is ours” without the covenant’s conditions: Not in the text.

VII-G. Land Seizures and Settlement Expansion

“Woe to those who devise iniquity... They covet fields and seize them, and houses, and take them away; so they oppress a man and his house, even a man and his inheritance” (Micah 2:1–2)

The record. In August 2025 the government approved the E1 plan of 3,401 housing units east of Jerusalem, which Minister Smotrich said would *“bury the idea of a Palestinian state.”* The first tender opened for bids on August 18, 2026. Human Rights Watch reports that since December 2022 the government has approved 104 new settlements and that 248 new outposts have been established under it, 65 in 2026 alone, with some 160 outposts retroactively legalized; outposts now control about one million dunams, roughly 18 percent of the West Bank. E1 threatens the forcible displacement of more than 18 Bedouin communities, among them Khan al-Ahmar.

The covenant law. *“You shall not remove your neighbor's landmark” (Deuteronomy 19:14), “cursed be he who removes his neighbor's landmark” (Deuteronomy 27:17).*

“Woe to those who join house to house, who lay field to field, till there is no place left” (Isaiah 5:8).

This Institution's April 2026 study *Naboth's Vineyard and the Gaza Riviera* set out the covenant case of **1 Kings 21: a ruler who takes a family's inheritance by the power of the state is met by the prophet in the vineyard itself.**

Finding — land seizure and settlement expansion as declared state policy: Corroborated by the government's own decisions and ministers' statements. Condemned by Deuteronomy 19:14; 27:17, Isaiah 5:8, and Micah 2:1–2.

VII-H. Settler Violence and the Government's Hand

“Justice, justice you shall pursue, that you may live and inherit the land which Yahweh your Elohim gives you” (Deuteronomy 16:20)

The record. OCHA reports settler attacks causing casualties or damage at a rate of more than six a day in 2026, the highest on record, and nearly 1,700 Palestinians displaced by settler violence in the first quarter of 2026 alone, more than in all of 2025. Human Rights Watch counts at least 15 Palestinians killed by settlers in 2026 as of July 24, including two children, and 107 communities wholly or partly displaced since January 2023. Yesh Din finds that only 3 percent of police files on ideologically motivated offenses by Israelis against Palestinians end in conviction. Human Rights Watch reports that

police cases against settlers fell by about 70 percent after Itamar Ben-Gvir became National Security Minister, and that some 50 million shekels have gone to outposts for vehicles, drones, and night-vision equipment.

The covenant law. The Torah lays blood in the countryside at the door of the nearest authority: its elders must answer publicly,

“Our hands have not shed this blood” (Deuteronomy 21:1–9).

A government that funds the outposts and does not prosecute the attackers cannot say it.

“You shall not follow a multitude to do evil” (Exodus 23:2).

Isaiah named such rulers: *“Your princes are rebellious, and companions of thieves... they judge not the fatherless” (Isaiah 1:23)*

Ezekiel: *“Her princes in the midst of her are like wolves tearing the prey, to shed blood and to destroy souls, to get dishonest gain” (Ezekiel 22:27).*

Finding — record settler violence, displacement, and near-total impunity: Corroborated (OCHA; Human Rights Watch; Yesh Din). The government’s responsibility under **Deuteronomy 21:1–9** and **16:18–20: Corroborated** by its own funding and enforcement record.

VII-I. A Brother Killed at Entebbe — Revenge and the Law of Bloodguilt

The record. On June 27, 1976, Air France Flight 139 was hijacked by two members of the Popular Front for the Liberation of Palestine – External Operations and two members of the West German Revolutionary Cells, joined by others in Uganda, and flown to Entebbe. In the rescue raid of July 3–4, 1976, Lt. Col. Yonatan (Yoni) Netanyahu, the commander of the assault force and Benjamin Netanyahu’s elder brother, was the only Israeli soldier killed; most accounts say he was shot by Ugandan soldiers. His brother has spoken of that death as defining his life, and in 1979 helped found the Jonathan Institute, named for Yoni, to campaign against terrorism. The grief is real, and it deserves respect: David wept for Absalom, and for Saul and Jonathan (2 Samuel 1:17–27; 18:33 [Hebrew 19:1]).

Is the war revenge? Some critics say Mr. Netanyahu’s war on Gaza is revenge for his brother. This Institution found no public statement in which he ties his conduct of the war to Yoni’s death, and the Tanakh forbids convicting a man on a guess about his heart:

“Man looks on the outward appearance, but Yahweh looks on the heart” (1 Samuel 16:7; Jeremiah 17:9–10).

Deuteronomy 19:15 requires witnesses, not inference. What can be said is what the Torah says to any ruler, of any nation, who has lost a brother to his enemies.

“You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am Yahweh” (Leviticus 19:18)

“To Me belongs vengeance and recompense” (Deuteronomy 32:35).

“Do not say, I will recompense evil; wait on Yahweh” (Proverbs 20:22).

“Do not say, I will do so to him as he has done to me” (Proverbs 24:29).

The word is *naqam* (vengeance), נָקַם, H5358, and the Torah reserves it to Yahweh.

The Torah did allow one limited avenger, the *go'el ha-dam* (redeemer / avenger of blood), גֹּאֵל הַדָּם, H1350. Even he could strike only the killer himself, and not the killer inside a city of refuge (Numbers 35:19–28). He could never strike the killer's family, town, or people: “every man shall be put to death for his own sin” (Deuteronomy 24:16).

The Tanakh records what happens when grief for a brother, or a sister, is turned on a whole people.

First: Simeon and Levi. When Shechem wronged their sister Dinah, they killed every male of the city (Genesis 34:25–29). Jacob's dying word on them was a curse:

“Cursed be their anger, for it was fierce, and their wrath, for it was cruel; I will divide them in Jacob and scatter them in Israel” (Genesis 49:5–7).

Second: Joab. Abner killed Joab's brother Asahel in battle (2 Samuel 2:23). Joab later killed Abner in peace *“for the blood of Asabel his brother”* (2 Samuel 3:27, 30). David called it *“the blood of war shed in peace”*, and Solomon returned that blood on Joab's own head (1 Kings 2:5–6, 31–33).

Third: Samson. *“As they did to me, so have I done to them”* (Judges 15:11): each round of revenge called up the next.

The men who seized the plane at Entebbe were a handful of Palestinian and German militants, and, by most accounts, the soldier who killed Yoni was Ugandan. The Palestinian people as a whole had no hand in his death. Whatever lies in any ruler's heart, a war that falls on a whole people for the deeds of a few is the pattern of Simeon, Levi, and Joab. The Tanakh calls that bloodguilt, and it returns on the head of the one who sheds it.

Finding — Yonatan Netanyahu's death at Entebbe: **Corroborated**. That Mr. Netanyahu's policy is personal revenge for his brother: **Not in evidence**, and not for any man to judge (**1 Samuel 16:7**). That vengeance on a whole people for the acts of a few is forbidden and brings bloodguilt: **Corroborated** (**Leviticus 19:18; Deuteronomy 24:16; 32:35; Genesis 49:5–7; 1 Kings 2:5–6, 31–33**).

VII-J. The Charge Summarized

CHARGE	COVENANT LAW BROKEN	RECORD	GRADE
Killing of children and civilians	Genesis 9:6; Exodus 20:13; 23:7; Deuteronomy 24:16	UN / UNICEF; Gaza MoH; ICC warrants	Corroborated
Cutting down olive trees	Deuteronomy 20:19–20; 24:16; Exodus 22:6	IDF at al-Mughayyir; Yesh Din; OCHA	Corroborated
Starvation as a method of war	Proverbs 25:21; 2 Kings 6:22; Deuteronomy 10:18	Minister statements; aid blockade; IPC famine; ICC warrants	Corroborated (intent charged, denied)
Murder, persecution, inhumane acts	Exodus 22:22–24; 23:9; Leviticus 25:17; Ezekiel 22:6–7	ICC warrants; UN Commission of Inquiry	Acts corroborated; guilt charged, not tried
Palestinian Christians killed	Leviticus 19:33–34; Malachi 2:10	Church statements; news records	Corroborated (targeting not established)
Unlawful occupation	Leviticus 18:28; 25:23; Ezekiel 33:24–26	ICJ Advisory Opinion 2024; UNGA 2024	Covenant: Corroborated; legal: advisory
Land seizures and settlements	Deuteronomy 19:14; 27:17; Isaiah 5:8; Micah 2:1–2	E1; government decisions; Human Rights Watch	Corroborated
Settler violence and impunity	Deuteronomy 16:20; 21:1–9; Exodus 23:2; Ezekiel 22:27	OCHA; Human Rights Watch; Yesh Din	Corroborated

CHARGE	COVENANT LAW BROKEN	RECORD	GRADE
Revenge for Entebbe	Leviticus 19:18; Deuteronomy 32:35; Genesis 49:5–7	No public record of motive	Motive not in evidence; law corroborated

The prophets' word to a ruler was never only a verdict; it was a door. When **Nathan** said ***"You are the man,"*** David answered,

"I have sinned against Yahweh" (2 Samuel 12:13).

The same door stands open to every ruler named in this section:

"Cease to do evil; learn to do good; seek justice, relieve the oppressed" (Isaiah 1:16–17).

VIII. WHAT MAKES ISRAEL IN THE COVENANT

The Tanakh never let the name Israel stand in for faithfulness. **Yahweh** chose Israel ***"not because you were more in number than any people... but because Yahweh loved you, and because He would keep the oath"*** (Deuteronomy 7:7–8).

And He warned the same people:

"Are you not as the children of the Cushites unto Me, O children of Israel? says Yahweh. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and Aram from Kir?" (Amos 9:7)

The covenant was open from the start. A mixed multitude came out of Egypt (**Exodus 12:38**), and

"one law shall be to him who is native, and to the stranger who sojourns among you" (Exodus 12:49).

The foreigner who joins himself to **Yahweh** shall not say he is cut off;

"My house shall be called a house of prayer for all peoples" (Isaiah 56:3, 6–7).

On the day of restoration, **Yahweh** names three peoples together:

"Blessed be Egypt My people, and Assyria the work of My hands, and Israel My inheritance" (Isaiah 19:25).

What **Yahweh** asks of Israel is what He asks of every nation:

“to do justly, and to love mercy, and to walk humbly with your Elohim” (Micah 6:8).

When Israel returns, the nations are blessed through it: *“If you will return, O Israel... and you swear, As Yahweh lives, in truth, in justice, and in righteousness; then the nations shall bless themselves in Him”* (Jeremiah 4:1–2).

Finding — covenant Israel is defined by descent from Jacob and by covenant keeping together, and the covenant has always been open to those who join it: Corroborated (Deuteronomy 7:7–8; Exodus 12:38, 49; Isaiah 56:6–7; Amos 9:7). That the name Israel, held by any state, shields its conduct from covenant judgment: Not in the text (Amos 3:2; Jeremiah 7:4–11).

IX. THREE-RELIGION AUDIT — HOW EACH TRADITION READS THE MODERN STATE

The table sets the three traditions against the Tanakh’s own findings. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	✧ JUDAISM	† CHRISTIANITY	• ISLAM
Reading of the modern State	Religious Zionism (Rabbi Kook) sees the beginning of redemption. Haredi anti-Zionists (Satmar, Neturei Karta) reject the State under the Three Oaths (Ketubot 111a): not to go up <i>“as a wall”</i> and not to rebel against the nations. The Mishnah records Rabbi Akiva’s view that the ten tribes will not return and Rabbi Eliezer’s dissent (Sanhedrin 10:3). Many secular Israelis see the State in national, not prophetic, terms.	Dispensational Christian Zionism (Darby; Scofield Reference Bible, 1909; Christians United for Israel, founded 2006) sees the State as prophecy fulfilled and Genesis 12:3 as a mandate. Many other churches read the promises as fulfilled in a wider people of God. Palestinian Christians ask the churches to see them (Kairos Palestine, 2009).	The Qur’an says the Holy Land was written for the Children of Israel (Q. 5:21; 7:137) and that they would be gathered again (Q. 17:104), and warns of two corruptions in the land (Q. 17:4–8). Muslim readings of the modern State range from rejection to political recognition by some states.

ELEMENT	☆ JUDAISM	† CHRISTIANITY	☪ ISLAM
Covenant strength	The Mishnah teaches that one who destroys a single soul is as one who destroys a whole world (Sanhedrin 4:5). Rabbinic honesty that the ten tribes are not present matches Section IV-C. Israeli human-rights groups have spoken against the war's conduct at cost to themselves.	Its own scripture still speaks of twelve tribes (James 1:1; Revelation 7:4–8), which keeps tribal Israel distinct from a state. <i>“Blessed are the peacemakers”</i> (Matthew 5:9).	Q. 5:32 restates the Mishnah's rule on the single soul; Q. 2:190 forbids transgression in fighting; the Prophet forbade the killing of women and children (Sahih al-Bukhari 3015).
Covenant departure	Applying the Amalek and seven-nations commands to a modern people adds to the word (Deuteronomy 4:2). Treating statehood as redemption while every prophetic mark is absent (Section IV-A).	Transferring Genesis 12:3 to a government and its wars; reading polls as Zechariah 12 . On the other side, erasing the Tanakh's promises to Jacob's physical descendants contradicts Jeremiah 31:35–37 .	The killing of civilians and taking of hostages on October 7, 2023 breaks the Qur'an's and the hadith's own limits. Denying the Jewish people's ancient bond to the land contradicts Q. 5:21.
Covenant witness	Hold statehood to the prophets' own marks and to Jeremiah 22:3 .	Bless Abraham's seed by blessing all the families of the earth, Palestinian Christians and Muslims included (Genesis 12:3b).	Keep the Qur'an's own rule: every innocent soul, Jewish, Christian, or Muslim, is a world.

X. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. The May 2026 study ***Blood Witnesses Against the Sword*** reached a sound core conclusion, confirmed in Section IV-D: Palestinians and Lebanese descend in large part from the ancient people of the Land. Six points in it need correction or refinement.

Correction 1 — the Nebel citation. The study cited PMID 11582388. The article is Nebel et al., *American Journal of Human Genetics* 69(5): 1095–1112 (2001), PMID 11573163. The 70 and 82 percent figures come from the authors' earlier study (*Human Genetics* 107: 630–641, 2000), summarized in the 2001 article.

Correction 2 — the Cell 2020 study. The study is credited *“Harney/Carmel/Reich et al.”* The lead author is Lily Agranat-Tamir (Cell 181: 1146–1157, 2020); Liran Carmel and David Reich are senior authors.

Correction 3 — the Johns Hopkins and New York Genome Center claims. The statements that a Johns Hopkins study found *“80% of Palestinians carry ancient Hebrew DNA”* and that a 2021 New York Genome Center study matched Palestinians to the Patriarchal period came through a secondary blog source (Keghart.org, December 2024), and no primary study behind them could be found. They are **Not corroborated** and should be withdrawn until a primary source is produced.

Correction 4 — the percentages table. The *“81–87%”* Bronze Age ancestry attributed to Haber et al. (2013), the *“~41% European”* Ashkenazi figure, and the *“near 100%”* Samaritan figures could not be matched to the cited studies. The table should be withdrawn or rebuilt from the primary papers. The Samaritans number fewer than a thousand, living at Kiryat Luza on Mount Gerizim near Nablus and in Holon, not in Nablus alone.

Correction 5 — the Zebulun claim. The statement that genetic evidence shows the Druze descend from Zebulun rests on a politician’s remark, not a genetic study, and should be withdrawn.

Correction 6 — the tribal conclusion. The study concluded that Palestinians are *“in biological and historical fact, Hebrew descendants”* and *“members of the covenant family.”* Refined: they descend in large part from the ancient people of the Land, which included Israel, but no genetic test can identify a tribe, and ancient DNA cannot separate Israelite from Canaanite (Section IV-D). The covenant’s protection of their lives does not depend on that question (Section VI-F).

XI. SEVEN COVENANT DECLARATIONS ON ISRAEL, THE NATIONS, AND THE BLOOD

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	Covenant Israel is the twelve tribes of Jacob, and the promised regathering joins Judah and Joseph under one shepherd, walking in Yahweh’s statutes.	Ezekiel 37:15–28; Isaiah 11:12–13; Hosea 1:11; Jeremiah 3:18

#	COVENANT DECLARATION	BASIS
II	<u>The modern State of Israel contains many descendants of ancient Israel but no twelve-tribe order. It is not the full regathering the prophets described.</u>	2 Kings 17:18; Ezra 2:62; Ezekiel 37:22–24; 47:13
III	Every Torah promise of regathering is bound to return to Yahweh . Where Yahweh gathers before He cleanses, He does it for His name, not in approval of the people's conduct.	Deuteronomy 30:1–3; Leviticus 26:40–42; Ezekiel 36:18–22
IV	The hostility of the nations proves nothing by itself. Yahweh has used nations as a rod against Jerusalem and then judged the rod.	Isaiah 10:5–12; Jeremiah 25:9–12; Zechariah 14:2; Amos 3:2
V	The blessing of Abraham belongs to his seed and aims at the blessing of all the families of the earth. It does not sanctify any government's war.	Genesis 12:3; 21:13; 22:18; Jeremiah 22:13–17
VI	<u>Innocent blood defiles the Land whoever sheds it:</u> on October 7, in Gaza, in Lebanon, by any army, armed group, or government. Rulers answer for the blood shed under their command. Hostage-taking is a capital crime.	Genesis 9:5–6; Numbers 35:33; Exodus 21:16; 2 Kings 24:3–4; 2 Samuel 12:9
VII	The stranger's life is protected as the native's. The covenant's protection rests on the image of Elohim , not on bloodline.	Leviticus 19:33–34; Numbers 15:15–16; Genesis 9:6

XII. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind the question there is usually a believer who has been told that to question Israel's government is to fight against **Yahweh**, or who is grieving what he sees every day from Gaza and Lebanon. Tanakh's answer is fivefold.

First: do not let a headline stand in for a prophecy. The nations gathered against Jerusalem in **Zechariah** and **Joel** are armies at the city, followed by mourning, cleansing, and **Yahweh**'s reign (**Zechariah 12:10; 13:1; 14:9**). Test every claim of fulfillment against the whole passage.

Second: keep the two Israels apart. Covenant Israel is the twelve tribes of Jacob, and its regathering is the joining of two sticks in Yahweh's hand (Ezekiel 37:19). The modern State is a nation among the nations, answerable to the same law of blood as every other.

Third: weep for the blood — all of it. *“Ob that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people”* (Jeremiah 9:1 [Hebrew 8:23]). The Israeli murdered on October 7, the hostage, the Palestinian child, and the Lebanese medic all bear the image of Elohim (Genesis 9:6).

Fourth: pray for the peace of Jerusalem, and mean peace. Pray for its *shalom* (*peace / wholeness*) (Psalms 122:6), seek the peace of the city where you live (Jeremiah 29:7), and hold to the day when *“nation shall not lift up sword against nation”* (Isaiah 2:4).

Fifth: call for what the Torah calls for. Stop the shedding of innocent blood (Jeremiah 22:3). Feed the hungry, even the enemy (2 Kings 6:22; Isaiah 58:6–7). Release the captive (Exodus 21:16). And return to **Yahweh**, which is the only road to the gathering the prophets promised (Deuteronomy 30:2–3).

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REFERENCE	SUBJECT	SECTION
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Genesis 10:15	Sidon, Canaan's firstborn	IV-D
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Genesis 32:28; 48:5; 49:28	Israel named; Joseph's double portion; the twelve tribes	II; III-A
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“Thus says Yahweh: Execute justice and righteousness, and deliver the plundered out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, or the widow, neither shed innocent blood in this place.”

Jeremiah 22:3 — The Written Covenant of Yahweh

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