

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam*

DOCUMENT 260

BLOOD WITNESSES AGAINST THE SWORD

**A Covenant Deep Dive into the Ancestry of the Palestinian and Lebanese Peoples and the
Dispersal of the Twelve Tribes of Israel**

***Who Descends from the Ancient People of the Land, What Became of the Twelve Tribes, and
Why Does the Covenant Protect Every Life Now Shed in Gaza and Lebanon? — The May
2026 Study Revised Against the Findings of Document 259***

September 2026 • Revised edition of the May 8, 2026 study

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

☆ JUDAISM	† CHRISTIANITY	✠ ISLAM
Ben-Gurion and Ben-Zvi, later Israel's first prime minister and second president, wrote in 1918 that the fellahin of the Land descended from Jewish farmers who stayed on their soil. The Mishnah teaches that one who destroys a single soul destroys a whole world (Sanhedrin 4:5). The written Tanakh speaks first: who Israel is, what became of its tribes, and what Yahweh requires in the Land.	The oldest churches on earth are Palestinian, and their members are among the dead in Gaza. Many believers have been taught that every act of the modern State is blessed under Genesis 12:3 . The Tanakh must be read before that teaching: the blessing of Abraham aims at <i>“all the families of the earth.”</i>	The Qur'an says the Holy Land was written for the Children of Israel (Q. 5:21) and that killing one innocent soul is as killing all mankind (Q. 5:32). Many Palestinian Muslims descend from the ancient people of the Land who later received Islam. Their lives are protected by the Qur'an's own rule and by the Torah that came before 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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 **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 (**Document 260**) is the revised and renumbered edition of the Institution's May 8, 2026 study ***Blood Witnesses Against the Sword***. Its core conclusion stands: the Palestinian and Lebanese peoples descend in large part from the ancient people of the Land. Everything else has been tested again against the primary sources, and against the findings of **Document 259** (***Two Sticks in One Hand***, September 2026). Claims that could not be traced to a primary source have been withdrawn, figures have been corrected, and the conclusion about the tribes has been refined. Section IX lists every change.

Yahweh (יהוה) and **Elohim** (אֱלֹהִים) 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)***. 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.

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**. Genetic studies, historical writings, casualty figures, and court records are cited as historical witnesses; the figures are current to September 28, 2026, as recorded in **Document 259**, and will keep changing. 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 mixed multitude; the law of blood; the stranger; the land belongs to Yahweh ; the scattering and the gathering
Nevi'im (Prophets)	Judges, 1 Kings, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Micah, Malachi	The tribes among the Canaanites; the division and the exiles; the poor of the land left behind; the two sticks; the promise to the scattered
Ketuvim (Writings)	Psalms, Ezra, Nehemiah, 1 Chronicles, 2 Chronicles	Northerners joining Judah; the returned community and its genealogies; brothers dwelling together

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Genetic studies	Nebel et al., Human Genetics 107 (2000) and American Journal of Human Genetics 69 (2001), PMID 11573163; Lucotte and Mercier, Genetic Testing 7 (2003), PMID 12820706; Agranat-Tamir et al., Cell 181 (2020); Haber et al., American Journal of Human Genetics 101 (2017)	Who descends from the ancient population of the Land
Historical writings	Ber Borochov (1905); David Ben-Gurion and Yitzhak Ben-Zvi, Eretz Israel in the Past and Present (1918, Yiddish); Josephus, Jewish War; annals of Sargon II (Khorsabad)	What the founders of Zionism and the ancient records say about those who stayed on the land
Library cross-references	Document 259, Two Sticks in One Hand (Sept. 2026), Sections IV-C, IV-D, VI-D, VI-F, X; Document 205; Document 245	The corrections applied here; the land grant; bloodguilt
Casualty and court records	Gaza Ministry of Health (Sept. 28, 2026, via AP); Lebanese Ministry of Public Health (Sept. 2026); IPC famine finding (Aug. 2025); UN Commission of Inquiry (Sept. 16, 2025); ICJ, South Africa v. Israel	The blood now shed in the Land
New Testament, Qur'an, rabbinic	Matthew 10:6; 15:24; Romans 11:1; Q. 4:135; 5:21; 5:32; Mishnah Sanhedrin 4:5	Three-religion audit

I. WHY THIS DOCUMENT EXISTS — AND WHAT THIS EDITION CHANGES

I-A. Two Foreign Peoples?

The war in the Land is framed, almost everywhere, as a dispute between two foreign peoples over one strip of ground. The record does not support that framing. The Tanakh says the ancient population of

the Land was never only Israelite, and that at every exile the poor of the land stayed on it (**Judges 1:27–33; 2 Kings 24:14; 25:12**). Modern genetics, examined in Section III, finds that Jews, Palestinians, and Lebanese alike carry large shares of ancestry from the Bronze Age people of the Levant. The founders of the modern State wrote the same thing before the science existed (Section V).

This Institution comes to the subject with no flag. It is aligned with no Palestinian faction, no Israeli party, no Arab government, and no Western diplomatic framework. It brings the Tanakh, the oldest covenant document for the Land in question, and sets beside it what the science and the history actually show.

I-B. What This Edition Changes

The May 2026 edition reached a sound core conclusion, confirmed in **Document 259**, Section IV-D. But it also rested some of its weight on figures that could not be matched to the studies it cited, on claims that came through a secondary blog source, and on a tribal conclusion that genetics cannot support. The Library's rule is that its own earlier work is tested by the same standard as everyone else's. In this edition:

First: the genetic record is rebuilt from the primary papers alone (Section III).

Second: the twelve-tribes table now says only what the Tanakh and the record can bear (Section IV-F).

Third: the conclusion that the Palestinian people are “*in biological and historical fact, Hebrew descendants*” is refined. They descend in large part from the ancient people of the Land, which included Israel, but no test can name a tribe in anyone's blood (Sections III-E and VII-G).

Fourth: the covenant's protection of their lives is shown to rest where the Torah puts it, on the image of **Elohim**, not on bloodline (Section VII-G).

II. THE WORD STUDY — WHAT THE HEBREW SAYS

The Tanakh has a precise vocabulary for scattering, remnant, and blood. The table sets out the terms this study relies on.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>shevet</i> (tribe / rod), שֵׁבֶט	H7626	A tribe of Israel; also a rod or scepter	Genesis 49:28

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>etz (stick / wood)</i> , עֵץ	H6086	The two sticks written for Judah and for Joseph, joined in one hand	Ezekiel 37:16–19
<i>galah (to go into exile)</i> , גָּלָה	H1540	To uncover, to be carried away captive	2 Kings 17:6; 1 Chronicles 5:26
<i>dallat ha'arets (the poor of the land)</i> , דַּלַּת הָאָרֶץ	H1803 / H776	Those left behind by the conqueror to work the vineyards and fields	2 Kings 24:14; 25:12
<i>she'erit (remnant)</i> , שְׂאֵרִית	H7611	What remains after judgment; the part Yahweh recovers	Isaiah 11:11
<i>nidchei (the outcasts)</i> , נִדְחֵי	H5080	Those driven away; “ <i>the outcasts of Israel</i> ”	Isaiah 11:12; Deuteronomy 30:4
<i>nefutsot (the dispersed)</i> , נֶפֶטְסוֹת	H6327	Those scattered abroad; “ <i>the dispersed of Judah</i> ”	Isaiah 11:12
<i>lo ammi (not My people)</i> , לֹא עַמִּי	H3818	The name given to the northern kingdom in its judgment	Hosea 1:9–10
<i>ger (resident stranger)</i> , גֵּר	H1616	The foreigner living in the Land, under 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 gravest charge against a land and its rulers	Deuteronomy 19:13; Jeremiah 22:3

Three lexical observations govern what follows.

First, *shevet (tribe / rod)* is a named, counted unit: “*All these are the twelve tribes of Israel*” (Genesis 49:28). A tribe in the Tanakh is a lineage with a name and a portion, and that is exactly what later genetics cannot see (Section III-E).

Second, *dallat ha'arets (the poor of the land)* appears in the account of each Babylonian deportation (2 Kings 24:14; 25:12; Jeremiah 40:7; 52:16). The Tanakh itself records that the Land was never emptied.

Third, *lo ammi (not My people)* is not the Tanakh's last word on the north. The same verse cluster promises that where it was said “*You are not My people,*” it will be said “*the children of the living El,*” *bnei El chai (children of the living El)*, בְּנֵי אֱלֹהִים (Hosea 1:10 [Hebrew 2:1]).

III. THE GENETIC RECORD — THREE WITNESSES FROM THE PRIMARY PAPERS

Under **Deuteronomy 19:15** a matter stands on two or three independent witnesses. The genetic record now offers several, drawn from different methods: the Y chromosome, the whole genome of living people, and the recovered DNA of the ancient dead. In this edition every figure is taken from the primary paper, not from a summary of it.

Witness One — the Y chromosome. 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 107: 630–641, 2000). They suggested that part, or perhaps the majority, of Muslim Palestinians descend from local inhabitants, mainly Christians and Jews, who converted after the Muslim conquest of the seventh century. Their follow-up article summarized these findings (American Journal of Human Genetics 69(5): 1095–1112, 2001, PMID 11573163). Lucotte and Mercier, comparing Y-chromosome haplotypes, found close similarity between Lebanese, Palestinians, and Sephardic and Oriental Jews (Genetic Testing 7(1), 2003, PMID 12820706).

Witness Two — the ancient dead of the Land. Agranat-Tamir and colleagues, with Liran Carmel and David Reich as senior authors, sequenced 73 individuals from five Bronze and Iron Age sites in the Southern Levant. They 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 181: 1146–1157, 2020).

Witness Three — the genomes of ancient Sidon. Haber and colleagues sequenced genomes of individuals who lived in Sidon about 3,700 years ago 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 101, 2017). Sidon was Canaan's firstborn (**Genesis 10:15**), and Asher “*dwelt among the Canaanites, the inhabitants of the land*” around it (**Judges 1:31–32**).

III-D. The Genetic Summary, Rebuilt

The May 2026 table has been withdrawn (Section IX). In its place, each study is listed with what it measured, what it found, and what it cannot show.

STUDY	WHAT IT MEASURED	WHAT IT FOUND	WHAT IT CANNOT SHOW
Nebel et al. 2000; 2001	Y chromosomes of living Jewish and Arab populations	About 70% of Jewish and 82% of Palestinian Muslim Arab Y chromosomes in one shared pool	Which tribe, if any, a man descends from
Lucotte and Mercier 2003	Y-chromosome haplotypes	Close similarity of Lebanese, Palestinians, and Sephardic and Oriental Jews	A date or a tribe; it measures the male line only
Agranat-Tamir et al. 2020	Ancient DNA from 73 Bronze and Iron Age individuals	Most Jewish and Levantine Arab groups: 50% or more ancestry related to the Bronze Age Levant and Chalcolithic Zagros	The difference between Israelite and Canaanite; in the genome they were one regional population
Haber et al. 2017	Ancient genomes from Sidon	Present-day Lebanese: most ancestry Canaanite-related (over 90% per the team)	Any Israelite tribal identity

III-E. What Genetics Cannot Do

What the genetic witness cannot do must be said as plainly as what it can. 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 1:27–33** describes. The science shows shared descent from the ancient people of the Land. It cannot name Ephraim, Asher, or Judah in anyone's blood.

A note on a withdrawn paper. Arnaiz-Villena and colleagues, *“The origin of Palestinians and their genetic relatedness with other Mediterranean populations”* (Human Immunology 62(9): 889–900, 2001, PMID 11543891), was withdrawn by the journal within a month of publication (notice PMID 11600210), with the editors objecting to its political statements. This Institution does not rely on it for any finding.

Finding — Palestinians, Lebanese, and Jews alike descend in large part from the ancient population of the Land: **Corroborated** (three independent genetic witnesses; **Judges 1:27–33; 2 Kings 25:12**). That Palestinians carry ancient Levantine ancestry equal to or higher than many Jewish populations on the Y chromosome: **Single witness** (Nebel), consistent with Lucotte. That any people can be identified as a particular tribe of Israel by DNA: **Not in the text**, and beyond what genetics can show.

IV. THE TANAKH RECORD — THE DISPERSAL OF THE TWELVE TRIBES

The Tanakh is not silent about what happened to the sons of Jacob. Its record is detailed, and it agrees with the genetic witness on one central point: the Land was never emptied.

IV-A. The Kingdom Divided

After Solomon, the prophet **Ahijah** tore a garment into twelve pieces and gave ten to Jeroboam (**1 Kings 11:31**).

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

Benjamin was joined to Judah (**1 Kings 12:21**), and Levi, which held no territory, served in both kingdoms. From this point the Tanakh speaks of two houses: the house of Judah, and the house of Israel, also called Ephraim or Joseph.

IV-B. The Assyrian Exile — and Those Who Joined Judah

The northern tribes were taken in stages. Tiglath-pileser took Galilee and *“all the land of Naphtali”* (**2 Kings 15:29**) and carried off Reuben, Gad, and the half-tribe of Manasseh *“unto this day”* (**1 Chronicles 5:26**). Then Samaria fell:

“In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away to Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes” (**2 Kings 17:6**)

The verdict is recorded: *“there was none left but the tribe of Judah only”* (**2 Kings 17:18**), and the king of Assyria settled foreign peoples in the cities of Samaria (**2 Kings 17:24**). The annals of Sargon II independently record the deportation of 27,290 people from Samaria. Those numbers describe the taking of a population's leading families and many of its people. They do not describe the removal of every farmer from every village.

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 Yabweh”* 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 after Samaria's fall (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, and others remained in the north: **Corroborated** (2 Chronicles 11:16; 15:9; 30:11; 34:9; 1 Chronicles 9:3).

IV-C. The Babylonian Exile — the Poor of the Land Remain

“And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, ten thousand captives, and all the craftsmen and smiths; none remained, save the poorest people of the land” (2 Kings 24:14)

The words most often passed over are the last ones. After the city fell, the captain of the guard *“left of the poor of the land to be vinedressers and farmers”* (2 Kings 25:12; Jeremiah 40:7; 52:16). The Land kept a population through the whole of the exile.

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; Nehemiah 7:64). 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). They confessed the twelve tribes, but the twelve-tribe order did not return.

IV-D. The Roman Wars and the Long Continuity

After the destruction of the Second Temple in 70 CE and the crushing of the Bar Kokhba revolt in 135 CE, Josephus put the dead of the siege of Jerusalem at about 1.1 million and the captives at 97,000 (Jewish War 6.9.3). His figures are widely judged too high, and his pro-Roman bias is noted; they are recorded here as testimony to a catastrophe, not as a count. The wars fell hardest on Jerusalem and Judea. Much of the rural population of the Galilee and the countryside survived.

Over the following centuries the people of the countryside moved through successive religious and cultural identities: Jewish and Samaritan, then largely Christian under Byzantine rule, then, over

several centuries after the Muslim conquest of the 630s, largely Muslim. The language shifted from Hebrew and Aramaic to Arabic. The genetic witness of Section III shows that much of the ancestry stayed.

IV-E. The Land Was Never Only Israelite

The Tanakh itself forbids the romantic idea of a pure lineage. A mixed multitude came up with Israel 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**). Manasseh, Ephraim, Zebulun, Asher, and Naphtali did not drive out the Canaanites but lived among them (**Judges 1:27–33**). This is why the genome of the ancient Levant is one regional population, and why no one can separate Israel from Canaan in the blood of the living.

IV-F. The Twelve Tribes — What Can Be Said Today

The May 2026 table assigned modern peoples to particular tribes. Several of those assignments had no source, and one rested on a politician’s remark. The table below keeps to what the Tanakh records and what the historical record can actually bear.

TRIBE	EXILE IN THE TANAKH	WHAT CAN BE SAID TODAY	GRADE
Judah	Babylon, 597 and 586 BCE; returned under Cyrus (Ezra 1:5)	The core of the returned community and of the Jewish people worldwide, with others joined to it	Corroborated
Benjamin	With Judah (1 Kings 12:21; Ezra 1:5)	Merged with Judah. Paul of Tarsus called himself a Benjamite (Romans 11:1)	Corroborated
Levi	Served in both kingdoms; returned with Judah (Ezra 1:5)	Only priestly and Levitical families keep a tradition of their tribe, carried in names such as Cohen and Levi. The tradition is oral; the records of Ezra 2:62 no longer exist	Single witness
Ephraim and Manasseh (Joseph)	Assyria, 722 BCE (2 Kings 17:6); some joined Judah (2 Chronicles 15:9; 34:9; 1 Chronicles 9:3)	The Samaritans hold a tradition of descent from Ephraim, Manasseh, and Levi; 2 Kings 17:24–41 gives a contrary account. The Bnei Menashe of India claim Manasseh and enter the modern State as converts	Tradition only

TRIBE	EXILE IN THE TANAKH	WHAT CAN BE SAID TODAY	GRADE
Simeon	Absorbed within Judah's territory; some went over to Asa (2 Chronicles 15:9)	No modern people can be identified as Simeon. The May 2026 link to Negev Bedouin had no source and is withdrawn	Not in the text
Reuben, Gad, half of Manasseh	Tiglath-pileser, “ <i>unto this day</i> ” (1 Chronicles 5:26)	Their territory lies in modern Jordan. People living there today share Levantine ancestry, but no tribe can be named in them	Not in the text
Asher	Assyria; some came to Hezekiah's Passover (2 Chronicles 30:11)	Asher lived among the Canaanites of Sidon (Judges 1:31–32). Lebanese descend largely from that Canaanite-related population (Haber 2017); a tribe cannot be named	Territory only
Naphtali	Tiglath-pileser (2 Kings 15:29)	Its territory, the upper Galilee and southern Lebanon, is home to many peoples today; no tribe can be named	Territory only
Zebulun	Assyria; some came to Hezekiah's Passover (2 Chronicles 30:11)	Not a complete exile, as the May 2026 table said. The claim that genetics shows the Druze descend from Zebulun rests on a politician's remark and is withdrawn	Not in the text
Issachar	Assyria (2 Kings 17:6); some came to Hezekiah's Passover (2 Chronicles 30:18)	Its territory, the Jezreel Valley, has been continuously inhabited; no tribe can be named in its people	Territory only
Dan	Assyria (2 Kings 15:29 region; 2 Kings 17:6)	The Beta Israel of Ethiopia hold a tradition of descent from Dan and were accepted as Jews by Chief Rabbi Ovadia Yosef in 1973. Genome-wide studies find mainly Ethiopian ancestry; the tradition is not confirmed by genetics	Tradition only

Finding — the twelve-tribe order did not survive the Assyrian and Babylonian exiles: **Corroborated** (2 Kings 17:18; Ezra 2:62; Document 259, Section IV-C). The people of the Land, of every later religion, carry much of the ancestry of those who stayed: **Corroborated** (Sections III and IV). That particular modern peoples are particular tribes: **Not in the text**.

V. HISTORICAL TESTIMONY — WHAT ZIONISM'S OWN FOUNDERS SAID

Some of the plainest witnesses to the ancestry of the Palestinian villagers are the founders of the modern State, writing before it existed.

Ber Borochov, 1905 — the chief theorist of Labor Zionism wrote that *“the fellahin in Eretz-Israel are the descendants of remnants of the Hebrew agricultural community,”* together with Canaanite ancestry and a small Arab admixture. The May 2026 edition gave the source as his essay *“The National Question and the Class Struggle”*; the statement is attributed to his writing of 1905, but that essay has not been confirmed as the place it appears.

David Ben-Gurion and Yitzhak Ben-Zvi, 1918 — later Israel's first prime minister and second president, wrote in their Yiddish book *Eretz Israel in the Past and Present* that the Muslim fellahin were not descendants of the Arab conquerors, and that the blood of Jewish farmers who stayed on their land flowed in their veins. They identified them with the *am ha'arets (people of the land)*, **עם הארץ**.

Josephus — writing for Rome, records the ruin of Jerusalem and Judea, but his account of the wars and of the countryside is consistent with a large rural population that stayed on the land. His figures require independent corroboration under this Institution's research standard and are not used as counts.

Finding — that founders of modern Zionism held the Palestinian fellahin to descend in large part from ancient Hebrew farmers who stayed on the land: **Corroborated** (Borochov 1905; Ben-Gurion and Ben-Zvi 1918). Their testimony is historical opinion, not proof of descent; it agrees with the genetic witness of Section III, which is the stronger evidence.

VI. THE PROPHETS ON THE SCATTERED HOUSE OF ISRAEL

The prophets spoke directly to the condition of a scattered people, and they spoke with care. Their promise is not that any population will one day be declared a tribe, but that **Yahweh** Himself will recover His scattered people and join the two houses in one hand.

“And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea” (Isaiah 11:11)

Assyria stands first in the list, because Assyria took the north. The next verse names both houses: **Yahweh** *“shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth”* (Isaiah 11:12).

“Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions, and will put them with him, with the stick of Judah, and make them one stick, and they shall be one in My hand” (Ezekiel 37:19)

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”* (Ezekiel 37:22), and *“they shall also walk in My judgments and observe My statutes”* (Ezekiel 37:24). Document 259 sets the marks of that regathering beside the modern State and finds that none of them has yet been met: no house of Joseph identified, no Davidic king, no twelve tribal portions, no sanctuary (Document 259, Section IV-A).

“Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said to them, You are not My people, there it shall be said to them, You are the children of the living El” (Hosea 1:10 [Hebrew 2:1])

Hosea, a prophet of the north, names the northern kingdom *lo ammi* (not *My people*) in its judgment (**Hosea 1:9**), and in the next breath promises its recovery. **Jeremiah** describes the manner of it: *“Return, O backsliding children, says Yahweh, for I am a husband to you; and I will take you, one of a city, and two of a family, and I will bring you to Zion”* (Jeremiah 3:14). That is not the language of a mass migration. It is the language of **Yahweh** calling individuals out of the peoples among whom they are embedded.

“In that day will I raise up the tabernacle of David that is fallen... and I will bring again the captivity of My people Israel, and they shall build the waste cities, and inhabit them” (Amos 9:11, 14)

Every Torah promise of regathering is bound to a return to **Yahweh**: *“and you return to Yahweh your Elohim... then Yahweh your Elohim will turn your captivity... and gather you”* (Deuteronomy 30:2–3; Document 259, Section III-E). The gathering is His work and His timing.

VI-A. The Samaritans

The Samaritans, a community of fewer than a thousand people living at Kiryat Luza on Mount Gerizim near Nablus and in Holon near Tel Aviv, keep the Torah, keep Passover on the mountain, and hold a tradition of descent from Ephraim, Manasseh, and the priestly line of Levi. **2 Kings 17:24–41** gives a contrary account of foreign peoples settled in Samaria who learned to fear **Yahweh** while serving their own gods. Both witnesses must be heard. What the Samaritans show beyond dispute is that a Torah-keeping community of the north has lived in the hill country of Ephraim since antiquity.

Finding — that **Yahweh** promises to recover the scattered of both houses and join Judah and Joseph under one shepherd: **Corroborated** (Isaiah 11:11–12; Ezekiel 37:19–24; Hosea 1:10–11; Jeremiah 3:14, 18). That this regathering is bound to return to **Yahweh** and is His work: **Corroborated** (Deuteronomy 30:1–5; Jeremiah 29:13–14). That the Palestinian or Lebanese peoples as a whole are the lost northern tribes: **Not in the text**.

VII. THE BLOOD IN THE LAND — WHAT THE COVENANT PRESCRIBES

A covenant witness does not end with a verdict on ancestry. The Tanakh requires that it state what **Yahweh** has prescribed. The five principles below stand whoever the dead may be.

VII-A. The Land Belongs to Yahweh Alone

“The land shall not be sold forever, for the land is Mine; for you are strangers and sojourners with Me” (Leviticus 25:23)

No government, people, or religion owns the Land. Every occupant, Israelite, Canaanite, Babylonian, Roman, Byzantine, Arab, Ottoman, British, and the modern State, has held it as a tenant. The terms of the tenancy are justice for the widow, the orphan, and the stranger, and no innocent blood. The Land itself will *“vomit out”* those who defile it (Leviticus 18:28; see Document 205).

VII-B. The Stranger Is Protected as the Native

“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: I am Yahweh your Elohim” (Leviticus 19:33–34)

“One law and one ordinance shall be for you and for the stranger who sojourns with you” (Numbers 15:15–16; compare Exodus 22:21 [Hebrew 22:20]; Deuteronomy 10:18–19). This is the floor below which no argument can go, whether a Palestinian is counted a native or a stranger.

VII-C. Innocent Blood Defiles the Land

“Whoever sheds man’s blood, by man shall his blood be shed; for in the image of Elohim He made man” (Genesis 9:6)

“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 that is shed in it, except by the blood of him who shed it” (Numbers 35:33)

The law of blood was given to Noah for every nation before it was given to Israel. It applies to every government, every army, and every armed group that sheds blood in the Land of **Yahweh** (see Document 245). *“Your eye shall not pity him, but you shall put away the guilt of innocent blood from Israel”* (Deuteronomy 19:13).

VII-D. The Covenant Calls for Reunion, Not Endless Enmity

“And I will make them one nation in the land, upon the mountains of Israel... and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all” (Ezekiel 37:22)

The prophetic vision of the restored Land gives the stranger an inheritance among the tribes: *“it shall be, that in what tribe the stranger sojourns, there shall you give him his inheritance, says the Lord Yahweh”* (Ezekiel 47:21–23). The prophets looked for one Land under **Yahweh**’s justice, not a permanent war between branches of one ancient population.

VII-E. The Gathering Is Yahweh’s Work

“Then Yahweh your Elohim will turn your captivity, and have compassion upon you, and will return and gather you from all the peoples, where Yahweh your Elohim has scattered

you. If any of yours be driven out to the outmost parts of heaven, from there will Yahweh your Elohim gather you” (Deuteronomy 30:3–4)

The gathering of the scattered tribes is not a human political project. The work of covenant teachers is to say truthfully what the Tanakh, the history, and the science show, and to leave the naming of the tribes to **Yahweh**.

VII-F. The Record, October 2023 to September 2026

The May 2026 edition spoke of “*mass killing*” without figures. The record below is taken from **Document 259**, Section VI-D, where each entry is sourced and graded.

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)	74,022 Palestinians killed and 175,098 wounded since October 7, 2023. The ministry does not separate civilians from combatants; it says women and children are around half of the dead	Sept. 28, 2026
United Nations (cited by UNICEF)	20,179 children killed in Gaza between October 7, 2023 and October 7, 2025	June 2026
Famine (IPC)	UN-backed food security experts confirmed famine in Gaza City	Aug. 2025
Lebanese Ministry of Public Health	8,953 killed in Lebanon since October 8, 2023, including 4,386 from March 2 to September 17, 2026	Sept. 2026
UN Commission of Inquiry	Concluded that Israel committed genocide in Gaza; Israel rejected the report	Sept. 16, 2025
International Court of Justice	South Africa v. Israel: provisional measures ordered; no judgment on the merits, which is not expected before 2029	Sept. 2026
Israel's position	Israel says it acts in self-defense against Hamas, rejects the genocide charge, and says it works to limit civilian harm	Ongoing

Finding — the shedding of *dam naqi (innocent blood)* on a vast scale in Gaza and Lebanon since October 2023: **Corroborated** 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 (**Genesis 9:6; Exodus 21:16**). The legal finding of genocide: a finding of the UN Commission of Inquiry, contested by Israel and not yet decided by the Court.

VII-G. Does the Bloodline Matter?

The May 2026 edition argued that the assault on Gaza and Lebanon is “*in biological fact, an assault on people who carry the blood of the twelve tribes.*” Section III confirms that many of the dead descend from the ancient people of the Land. But the covenant’s protection of their lives never rested on that fact.

Genesis 9:6 grounds the worth of every life in the image of **Elohim**, not in ancestry. **Leviticus 19:33–34** protects the stranger precisely because he is not the native. If protection depended on proving Hebrew descent, the covenant would be guilty of the very 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 (**Document 259**, Section VI-F).

Finding — that the covenant protects every innocent life in the Land, native and stranger alike: **Corroborated** (**Genesis 9:6; Leviticus 19:33–34; Numbers 15:15–16**). That this protection depends on Hebrew ancestry: **Not in the text.**

VIII. THREE-RELIGION AUDIT

Each tradition claims the covenant of Abraham, Isaac, and Jacob and is accountable to this evidence under its own stated standards. Comparative texts are cited as historical reference only.

ELEMENT	✧ JUDAISM	† CHRISTIANITY	☪ ISLAM
Who are the people of the Land?	Ben-Gurion and Ben-Zvi (1918) and Borochoy (1905) held the fellahin to descend from Jewish farmers who stayed. The genetic record agrees that Jews and Palestinians share ancient Levantine ancestry.	The oldest Christian communities on earth are Palestinian, descended in large part from the people of Galilee, Samaria, and Judea among whom the first churches arose.	Many Palestinian Muslims descend from local Christians and Jews who received Islam after the seventh century (Nebel 2000). The Qur'an does not deny Moses' covenant with the Children of Israel (Q. 5:21).
Covenant strength	One who destroys a single soul destroys a whole world (Mishnah Sanhedrin 4:5). Israeli human-rights groups have spoken against the war's conduct at cost to themselves.	Jesus sent his disciples first to <i>"the lost sheep of the house of Israel"</i> (Matthew 10:6; 15:24), people who lived in these very districts.	Q. 5:32 restates the Mishnah's rule on the single soul; Q. 4:135 commands justice even against oneself or one's kin.
Covenant departure	Treating the modern State as the full regathering while every prophetic mark is absent (Document 259 , Section IV-A).	Transferring Genesis 12:3 to a government's wars. (The May 2026 edition also confused the <i>"lost sheep"</i> sending of Matthew 10 and 15 with the later commission to all nations; they are distinct.)	The killing of civilians and taking of hostages on October 7, 2023 breaks the Qur'an's own limits in fighting (Q. 2:190).
Covenant witness	Hold statehood to the prophets' marks and to Jeremiah 22:3 ; honor the founders' own testimony about the fellahin.	Bless Abraham's seed by blessing <i>"all the families of the earth"</i> (Genesis 12:3), Palestinian Christians and Muslims included.	Keep the Qur'an's own rule: every innocent soul, Jewish, Christian, or Muslim, is a world.

IX. CORRECTIONS TO EARLIER LIBRARY MATERIAL

This edition applies the six corrections set out in **Document 259**, Section X, and four further corrections found in the course of the rebuild. The May 2026 edition should be read as superseded by this one.

Correction 1 — the Nebel citation. The May edition 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. Applied in Section III.

Correction 2 — the Cell 2020 study. The May edition 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. Applied in Section III.

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 have been withdrawn. The former Witness Three is replaced by the Sidon genomes of Haber et al. (2017).

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 has been withdrawn and rebuilt from the primary papers (Section III-D). The Samaritans number fewer than a thousand and live at Kiryat Luza on Mount Gerizim 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 has been withdrawn. Zebulun's exile was also not complete (**2 Chronicles 30:11**).

Correction 6 — the tribal conclusion. The May edition 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 III-E). The covenant's protection of their lives does not depend on that question (Section VII-G).

Correction 7 — the tribal assignments. The links of Simeon to Negev Bedouin and of Gad to the Druze of Syria and the Golan had no source and have been withdrawn. The Beta Israel tradition of

descent from Dan is a tradition; genome-wide studies find mainly Ethiopian ancestry, so the May edition's *“supported by genetic and historical evidence”* is corrected. The claim that the Cohen Modal Haplotype appears in some Palestinian populations had no cited study and is withdrawn (Section IV-F).

Correction 8 — the Borochoy source. The statement is attributed to Borochoy's writing of 1905, but the essay the May edition named, *“The National Question and the Class Struggle,”* has not been confirmed as its source (Section V).

Correction 9 — the Great Commission. The May edition called the sending to *“the lost sheep of the house of Israel”* (Matthew 10:6; 15:24) the Great Commission. They are distinct; the later commission is to all nations (Section VIII).

Correction 10 — the retracted paper and the contact block. The May edition said the Arnaiz-Villena paper was retracted *“for reasons related to its political framing rather than the validity of its genetic methodology.”* The journal's notice objected to its political statements; this Institution does not rely on the paper at all (Section III-E). The Louisiana address, the telephone number, and miqdashbethel.org have been replaced under the standing rules.

Confirmed from the May edition. The central finding that Palestinians and Lebanese descend in large part from the ancient people of the Land; the Nebel Y-chromosome figures; the Lucotte comparison; the testimony of Ben-Gurion, Ben-Zvi, and Borochoy; the partial nature of the Assyrian and Babylonian deportations; and the covenant principles of Section VII all stand.

X. SEVEN COVENANT DECLARATIONS

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

#	COVENANT DECLARATION	BASIS
I	Palestinians, Lebanese, and Jews alike descend in large part from the ancient people of the Land. The war is not a war between two foreign peoples.	Judges 1:27–33; 2 Kings 25:12; Nebel 2000; Agranat-Tamir 2020; Haber 2017
II	The northern tribes were exiled as tribes and did not return as tribes, but their people were never wholly removed: some joined Judah and some stayed on the land.	2 Kings 17:6, 18; 2 Chronicles 15:9; 30:11; 1 Chronicles 9:3

#	COVENANT DECLARATION	BASIS
III	No genetic test can name a tribe. The naming and gathering of the tribes belongs to Yahweh .	Deuteronomy 30:3–4; Jeremiah 3:14; Ezekiel 37:19
IV	The Land belongs to Yahweh alone. Every occupant holds it on condition of justice and forfeits it by bloodshed.	Leviticus 18:28; 25:23; Ezekiel 33:24–26
V	Innocent blood defiles the Land whoever sheds it: on October 7, in Gaza, in Lebanon, by any army, armed group, or government.	Genesis 9:5–6; Numbers 35:33; Exodus 21:16; Deuteronomy 19:13
VI	The stranger's life is protected as the native's. The covenant's protection rests on the image of Elohim , not on bloodline.	Genesis 9:6; Leviticus 19:33–34; Numbers 15:15–16
VII	The prophets looked for one people under one shepherd, the stranger inheriting among the tribes, and Yahweh's sanctuary in their midst, not endless enmity between branches of one ancient family.	Ezekiel 37:22–28; 47:21–23; Isaiah 11:12–13; Psalms 133:1

XI. 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 the people dying in Gaza and Lebanon are strangers to the covenant, or one who hopes to prove that they are not. The Tanakh's answer is fivefold.

First: tell the truth about ancestry, and no more than the truth. The people of the Land share descent from its ancient population. That is established. Which tribe is in whose blood is not, and **Deuteronomy 19:15** forbids saying more than the witnesses can bear.

Second: do not make a life's worth depend on its lineage. The image of **Elohim** is in every child (**Genesis 9:6**), and the stranger is loved as the native (**Leviticus 19:34**).

Third: weep for the blood, all of it. The Israeli murdered on October 7, the hostage, the Palestinian child, and the Lebanese medic all bear the same image.

Fourth: leave the gathering to Yahweh. He will recover His people *“one of a city, and two of a family”* (**Jeremiah 3:14**), and He knows where they are.

Fifth: call for what the Torah calls for. Stop the shedding of innocent blood (**Jeremiah 22:3**), release the captive (**Exodus 21:16**), feed the hungry (**Isaiah 58:7**), and return to **Yahweh**, the only road to the gathering the prophets promised (**Deuteronomy 30:2–3**).

When Jacob saw Joseph's sons, he said:

“I had not thought to see your face; and, lo, Elohim has shown me also your seed” (**Genesis 48:11**)

Many who were counted lost were never gone. The science now shows much of what the Tanakh already recorded: the poor of the land stayed, the families intermarried, and the blood of the ancient people runs on in all who live there today. The covenant calls for that to be spoken, and for the killing to stop.

“Behold, how good and how pleasant it is for brothers to dwell together in unity” (**Psalms 133:1**)

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 9:5–6	The law of blood; the image of Elohim	VII-C; VII-G; X; XI
Genesis 10:15	Sidon, Canaan's firstborn	III
Genesis 12:3	Blessing to all the families of the earth	Opening; VIII
Genesis 48:11	Jacob sees Joseph's seed	XI
Genesis 49:28	The twelve tribes of Israel	II
Exodus 12:38, 49	Mixed multitude; one law for native and stranger	IV-E
Exodus 21:16	Stealing a man a capital crime	VII-F; X; XI
Exodus 22:21	Do not wrong the stranger	VII-B
Leviticus 18:28	The land vomits out the defiler	VII-A; X

REFERENCE	SUBJECT	SECTION
Leviticus 19:33–34	The stranger as the native	II; VII-B; VII-G; X; XI
Leviticus 25:23	The land is Mine	VII-A; X
Numbers 15:15–16	One law for you and the stranger	VII-B; VII-G; X
Numbers 35:33	Blood pollutes the land	VII-C; VII-F; X
Deuteronomy 10:18–19	Love the stranger	VII-B
Deuteronomy 19:13	Put away innocent blood	II; VII-C; X
Deuteronomy 19:15	The two-or-three-witness standard	Opening; III; XI
Deuteronomy 24:16	No one put to death for another	VII-F
Deuteronomy 30:1–5	Return to Yahweh and be gathered	II; VI; VII-E; X; XI
Judges 1:27–33	The tribes live among the Canaanites	I-A; III; IV-E; X
1 Kings 11:31; 12:20–21	The kingdom divided	IV-A
2 Kings 15:29	Naphtali and Galilee taken	IV-B; IV-F
2 Kings 17:6, 18, 24–41	Samaria falls; foreign settlers	II; IV-B; IV-F; VI-A; X
2 Kings 24:14; 25:12	The poor of the land remain	I-A; II; III; IV-C; X
Isaiah 11:11–13	The remnant recovered; outcasts and dispersed	II; VI; X
Isaiah 58:7	Bread for the hungry	XI
Jeremiah 3:14, 18	One of a city, two of a family	VI; X; XI
Jeremiah 22:3	Shed no innocent blood	II; VII-F; VIII; XI; Closing

REFERENCE	SUBJECT	SECTION
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Jeremiah 40:7; 52:16	The poor not carried away	II; IV-C
Ezekiel 33:24–26	Shed blood, and shall you possess the land?	X
Ezekiel 37:16–28	Two sticks made one	II; VI; VII-D; X
Ezekiel 47:21–23	The stranger inherits among the tribes	II; VII-D; X
Hosea 1:9–11	Not My people; children of the living El	II; VI
Amos 9:11, 14	The fallen tabernacle of David raised	VI
Malachi 2:10	Have we not all one Father?	Closing
Psalms 133:1	Brothers dwelling together	X; XI
Ezra 1:5; 2:62; 6:17	The returned community and the twelve tribes	IV-C; IV-F
Nehemiah 7:64	Those who could not prove descent	IV-C
1 Chronicles 5:26; 9:3	Reuben, Gad, Manasseh exiled; Ephraim and Manasseh in Jerusalem	IV-B; IV-F; X
2 Chronicles 11:16; 15:9; 30:11, 18; 34:9	Northerners join Judah	IV-B; IV-F; IX; X

“Have we not all one Father? Has not one El created us? Why do we deal treacherously every man against his brother, profaning the covenant of our fathers?”

Malachi 2:10 — The Written Covenant of Yahweh

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