

MIQDASH BETHEL COVENANT ASSEMBLY

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WHEN ISRAEL FOUGHT ITSELF The Covenant of Shoftim (Judges) 19–21 and the Word of Yahweh to This Generation

*A Covenant Study of the Crime at Givah (Gibeah), the Near-Extinction of the Tribe of Binyamin (Benjamin),
and the Five Covenant Lessons the Tanakh Speaks to Every Party in the Gaza War*

*Authority: The Tanakh — The Word of Yahweh Alone | Standard: Devarim (Deuteronomy)
19:15*

*Three-Religion Audience: Judaism • Christianity • Islam
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“In those days there was no king in Israel. Everyone did what was right in his own eyes.” — *Shoftim (Judges) 21:25* — *the closing verdict of the entire account*

“Yahweh our Elohim is righteous in all the works that He has done, for we have not obeyed His voice.” — *Dani’el (Daniel) 9:14*

“He has told you, O man, what is good; and what does Yahweh require of you but to do justice, and to love kindness, and to walk humbly with your Elohim?” — *Michah (Micah) 6:8*

PREAMBLE — WHY THIS PASSAGE SPEAKS NOW

At the end of the Book of **Shoftim (Judges)**, the Tanakh records the most self-devastating account in all of Israel’s history: a civil war in which eleven tribes nearly exterminated the twelfth. The account is not placed at the end of Shoftim by accident. It is the final testimony of a generation without covenant authority — a generation that repeated the phrase four times: ***“In those days there was no king in Israel; everyone did what was right in his own eyes.”***

The events of **Shoftim 19–21** are a covenant mirror. They reflect — with remarkable precision — the condition of the nations and peoples engaged in the Gaza war of 2023–2026. The crime at **Givah (Gibeah)**. The refusal to turn over the guilty. The false witness that launched a war. The near-extirmination of a people justified by a genuine

crime. The scramble to preserve a remnant. Every layer of this account has a direct covenant correspondence to the events of this generation.

This study holds the covenant mirror of **Shoftim 19–21** before every party: Israel, the United States, Hamas, the Palestinian people, and the watching nations. No party escapes the mirror. The covenant of **Yahweh** does not select favorites. It applies the same standard to every man, every tribe, every nation, and every generation.

The refrain that closes this account — **“Everyone did what was right in his own eyes”** — is the spiritual diagnosis of the current moment. American foreign policy, Israeli military doctrine, Hamas’s October 7 operation, the Hannibal Directive, the “New Gaza” real estate plan, the Gaza genocide, the Lebanon war — all of it is being carried out by parties who answer to no covenant standard higher than their own eyes. The Tanakh names this condition exactly. And it shows where it leads.

PART ONE — THE TANAKH ACCOUNT: SHOFTIM (JUDGES) 19–21

A note on covenant reading: The account that follows must be read as **Yahweh** placed it in the canon — not as a historical curiosity, but as a covenant mirror held up to every generation that reads it. The text is brutal precisely because **Yahweh** does not sanitize the covenant record of His own people. The brutality is the lesson.

SHOFTIM (JUDGES) 19 — THE CRIME AT GIVAH

A Levite from the mountains of Ephraim took a concubine — a second wife of lower covenant status — from **Beit-Lechem (Bethlehem)** in Yehudah (Judah). After a quarrel, she returned to her father’s house. The Levite went to bring her back, and they began the journey home.

Approaching the Jebusite city of Jerusalem as evening fell, the Levite’s servant suggested they stop for the night. The Levite refused — he would not stay in a city of foreigners. He chose instead the Israelite town of **Givah (Gibeah)** in the territory of **Binyamin (Benjamin)**. This choice is the first irony the text plants: it was not the foreigners but his own people who committed the horror.

They sat in the public square of Givah as evening fell. No one offered hospitality — a violation of the most basic covenant obligation of the ancient world. Finally, an old man who was himself a sojourner from Ephraim — not even a native Benjaminite — invited them in.

That night, men of the city surrounded the house and pounded on the door. Their demand was the same as the men of Sodom in **Bereishit (Genesis) 19**: bring out the male guest so we can rape him. The host went out and begged them not to commit

such wickedness. He offered his own virgin daughter instead. They refused. Then the Levite — the very man who had traveled to bring his concubine back — **seized her himself** and thrust her outside to the mob. He locked the door behind him.

THE COVENANT TEXT — SHOFTIM (JUDGES) 19:25–28:

“But the men would not listen to him. So the man seized his concubine and made her go out to them. And they knew her and abused her all night until the morning. And as the dawn began to break, they let her go. And as morning appeared, the woman came and fell down at the door of the man’s house where her master was, until it was light. And her master rose up in the morning, and when he opened the doors of the house and went out to go on his way, behold, there was his concubine lying at the door of the house, with her hands on the threshold.”

The Levite's words to her: **“Get up, let us be going.”** But she did not answer. He loaded her body on his donkey and continued home. When he arrived, he took a knife, cut her body into twelve pieces, and sent one piece to each of the twelve tribes of Israel as a summons to war.

The text does not tell us when she died. Some traditions hold that she was already dead when the Levite found her. Others hold she was still alive when he loaded her on the donkey. Either way, the Levite’s actions throughout are those of a man who used a woman first as a shield and then as a weapon.

SHOFTIM (JUDGES) 20 — THE REFUSAL AND THE WAR

The eleven tribes assembled at Mizpah — 400,000 warriors. The Levite addressed the assembly. And here the covenant record catches him: he told the account with a crucial omission. He reported that the men of Givah intended to kill him. He did not say he had thrown his concubine to the mob himself. He did not say he had locked the door. The war that followed was launched on an incomplete and self-serving account from a man who himself bore covenant guilt.

The tribes sent men through all of **Binyamin (Benjamin)** demanding that the perpetrators be surrendered for covenant justice. Benjamin refused. They chose to defend the men of Givah and protect the guilty rather than turn them over. This decision is the second great covenant failure of the account: tribal pride overriding covenant law.

The war that followed was catastrophic. On the first day, Benjamin defeated the larger force, killing 22,000 Israelites. On the second day, another 18,000 Israelites fell. The tribes went before **Yahweh**, wept, fasted, and offered burnt offerings. **Yahweh** directed them to continue. On the third day, using a feigned retreat and an ambush, they broke Benjamin. **Yahweh** Himself is recorded as delivering the victory:

“And Yahweh defeated Benjamin before Israel, and the people of Israel destroyed 25,100 men of Benjamin that day.” — Shoftim (Judges) 20:35

When the battle was over, Israel had killed all the Benjaminites they could find — men, women, children, and cattle. All the cities of Benjamin were burned. Only **600 men** had escaped to the rock of Rimmon, where they remained for four months.

SHOFTIM (JUDGES) 21 — THE HORROR OF WHAT THEY HAD DONE

Then came the reckoning. The eleven tribes looked at what they had accomplished and were overcome with grief. They had sworn at Mizpah that none would give his daughter to a Benjaminite in marriage. Now they faced the extinction of a covenant tribe. ***“O Yahweh, the God of Israel, why has this happened in Israel, that today there should be one tribe lacking in Israel?” — Shoftim 21:3.***

Their solution compounded the violence. They learned that the men of **Yavesh-Gilead (Jabesh-gilead)** had not joined the assembly at Mizpah. They sent 12,000 warriors who killed every man, married woman, and male child of Yavesh-Gilead — an Israelite city that had committed no crime against anyone. They brought back 400 virgin women for the 600 Benjaminite survivors.

Still 200 short, the tribes instructed the remaining Benjaminite men to hide in the vineyards outside **Shiloh** during the annual festival and seize young women dancing there as wives. The tribes would look away from any complaint from Shiloh’s fathers. One act of gang rape in Givah had now produced the state-sanctioned kidnapping and forced marriage of 600 women.

The account closes with the most devastating verse in the Book of Shoftim:

“In those days there was no king in Israel. Everyone did what was right in his own eyes.” — Shoftim (Judges) 21:25

PART TWO — FIVE COVENANT LESSONS FROM SHOFTIM 19–21

The Tanakh does not record this account to shock its readers. It records it because **Yahweh** insisted it remain in the canon as a mirror for every generation. The following five lessons are drawn from the internal logic of the account itself — not imposed on it from outside.

LESSON ONE: WICKEDNESS PROTECTED WITHIN A COMMUNITY DESTROYS THAT COMMUNITY

From the Tanakh Account: Benjamin's choice to protect the men of Givah rather than turn them over for covenant justice was the act that brought near-extermination upon the entire tribe. The crime was committed by a fraction of the Benjaminites. The near-extinction was suffered by all of them — because the tribe chose solidarity with the guilty over covenant accountability.

Covenant Application: When a military, a government, an institution, or a nation protects those within its ranks who have committed wickedness — refusing accountability, blocking investigation, destroying evidence, and providing political cover — it takes upon itself the covenant guilt of the perpetrators. The IDF's declaration that it would be "not morally sound" to investigate the friendly fire deaths on October 7. Netanyahu's blocking of an independent state commission of inquiry. The doctrine of institutional protection over covenant truth. Shoftim 20 names where this path leads.

***"You shall purge the evil from your midst."** — Devarim (Deuteronomy) 17:12 — repeated seven times throughout Devarim as a covenant command*

"The soul who sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself."

— Yechezkel (Ezekiel) 18:20

LESSON TWO: THE FALSE WITNESS THAT CALLS OTHERS TO VIOLENCE BEARS COVENANT GUILT FOR WHAT FOLLOWS

From the Tanakh Account: The Levite who summoned Israel to war did so with a false account. He omitted his own role in his concubine's death. He did not say he had thrown her to the mob himself. The war launched on his summons killed tens of thousands of Israelites and nearly erased a tribe. The text does not comment on the Levite's lie explicitly — but it places it in the record unmistakably, letting the reader draw the covenant conclusion.

Covenant Application: The false witness concerning October 7 — the attribution of Israeli civilian deaths to Hamas, the use of photographs of those killed by Israeli fire as evidence of Hamas atrocity, the incomplete and falsified account given to the world — is the Levite's act repeated in this generation. The war launched on that false account has killed 73,000+ Palestinians. The covenant holds the false witness accountable for what the war he summoned has done.

***"If a malicious witness arises to accuse a person of wrongdoing... and if the witness is a false witness... then you shall do to him as he had meant to do to his brother. So you shall purge the evil from your midst."** — Devarim (Deuteronomy) 19:16–19*

***"You shall not spread a false report. You shall not join hands with a wicked man to be a malicious witness."** — Shemot (Exodus) 23:1*

LESSON THREE: RIGHTEOUS ANGER OVER A GENUINE CRIME DOES NOT PERMIT THE MASS DESTRUCTION OF AN ENTIRE PEOPLE

From the Tanakh Account: The crime at Givah was real. The gang rape and murder of the Levite's concubine was a genuine covenant violation that demanded covenant justice. The tribes were right to demand accountability. But the response — the near-extermination of all of Benjamin, the burning of every city, the killing of women and children who had no part in the crime — was itself a covenant violation. Yahweh delivered the military victory. He did not

endorse the scope of the destruction. The tribes themselves recognized this, weeping: "Why has this happened, that today there should be one tribe lacking in Israel?"

Covenant Application: The October 7 attack on Israeli civilians was a genuine covenant violation. The deaths of 1,195 Israelis, the taking of 251 hostages, the terror visited on communities in southern Israel — none of this is minimized by this covenant study. But the response — 73,000+ killed, 20,000 children, starvation weaponized against an entire population, every university destroyed, the healthcare system deliberately dismantled — exceeds any covenant proportionality that the Torah recognizes. Shoftim 21:3 is Israel's own recognition of when a response has gone too far: "Why has this happened in Israel, that today there should be one tribe lacking?"

"You shall not take revenge or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am Yahweh." — *Vayikra (Leviticus) 19:18*

"Do not say, 'I will do to him as he has done to me; I will pay the man back for what he has done.'" — *Mishlei (Proverbs) 24:29*

"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." — *Bemidbar (Numbers) 35:33*

LESSON FOUR: THE ATTEMPTED ERASURE OF AN ENTIRE PEOPLE IS A COVENANT HORROR THAT YAHWEH DOES NOT PERMIT

From the Tanakh Account: Even after the covenant justice of the war was accomplished, Yahweh did not permit the extinction of the tribe of Binyamin (Benjamin). The other tribes were horrified at their own success. A remnant of 600 men was preserved. The covenant community moved to restore what had nearly been destroyed. The Tanakh holds no account of Yahweh endorsing the near-extinction of an entire tribe as a final outcome — even a deeply guilty one.

Covenant Application: The genocide in Gaza — recognized by the United Nations, the International Association of Genocide Scholars, Amnesty International, B'Tselem (Israel's own human rights organization), and the International Criminal Court — is the attempted erasure of an entire people. 73,000+ killed. 1.9 million displaced. Every university destroyed. The IVF clinic destroyed. The healthcare system dismantled. This is not covenant justice for October 7. This is what Shoftim 21:3 weeps over, raised to the scale of the 21st century.

"Is it My desire that a wicked person shall die? — says Yahweh Elohim. It is rather that he shall turn back from his ways and live." — *Yechezkel (Ezekiel) 18:23*

"For I have no pleasure in the death of anyone, declares Yahweh Elohim; so turn and live." — *Yechezkel (Ezekiel) 18:32*

LESSON FIVE: "EVERYONE DID WHAT WAS RIGHT IN HIS OWN EYES" — THE CONDITION OF A GENERATION WITHOUT COVENANT AUTHORITY

From the Tanakh Account: The refrain is repeated four times in Shoftim 17–21 (17:6; 18:1; 19:1; 21:25). It is the Tanakh's diagnostic for a society in full covenant collapse: no king = no standard above individual judgment = every act justified by the actor's own evaluation of what is right. The crime at Givah was committed by men who saw nothing wrong with it. The Levite's betrayal of his concubine was committed by a man who saw nothing wrong with it.

The tribe of Benjamin's protection of the guilty was decided by leaders who saw nothing wrong with it. The near-extermination of an entire tribe was executed by men who saw nothing wrong with it.

Covenant Application: This is the governing spiritual condition of every party in the current conflict. The Hannibal Directive was issued by commanders who saw nothing wrong with it. The genocide in Gaza has been carried out by a government that sees nothing wrong with it. The "New Gaza" plan was designed by real estate developers who see nothing wrong with it. The October 7 attack was planned by men who saw nothing wrong with it. The weapons shipments are authorized by a president who sees nothing wrong with it. Every party is doing what is right in their own eyes. The Tanakh has already told us where this leads.

"There is a way that seems right to a man, but its end is the way to death." — Mishlei (Proverbs) 14:12

"The heart is deceitful above all things, and desperately sick; who can understand it? I, Yahweh, search the heart and test the mind." — Yirmeyahu (Jeremiah) 17:9–10

"For My thoughts are not your thoughts, neither are your ways My ways, declares Yahweh." — Yeshayahu (Isaiah) 55:8

PART THREE — THE COVENANT MIRROR: SHOFTIM 19–21 HELD BEFORE EVERY PARTY

The power of **Shoftim 19–21** is that it does not let any party escape the mirror. Every actor in this ancient account corresponds to an actor in the current conflict. The covenant mirror is held before each party in turn — not to condemn with human judgment, but to let the Tanakh's own categories do what they were placed in the canon to do.

THE COVENANT MIRROR HELD TO: HAMAS AND THE OCTOBER 7 ATTACK

- The men of Givah were Israelites who committed sexual violence against a vulnerable person in their own city. This was a genuine covenant crime — Yahweh confirmed this when He directed the war against Binyamin.
- Hamas's October 7 attack on Israeli civilians — the killing of 1,195 people, the sexual violence reported against women, the taking of 251 hostages including elderly and children — stands in covenant judgment as a crime of the same category.
- The covenant of Yahweh does not excuse Hamas because of the decades of occupation, blockade, and killing that preceded October 7. The covenant does not permit "proportional crimes" as a response to injustice. The men of Givah did not commit their crime because Benjamin had been oppressed. They committed it because there was no king in Israel and everyone did what was right in his own eyes.
- Every political grievance must be addressed through covenant means — not through rape, murder, and the targeting of civilians.

Covenant Standard:

"You shall not take revenge or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself." — Vayikra (Leviticus) 19:18

“Do not repay evil for evil or reviling for reviling, but on the contrary, bless.” — 1 Kefa (1 Peter) 3:9 — reflecting the Tanakh’s covenant principle

THE COVENANT MIRROR HELD TO: THE GOVERNMENT OF ISRAEL — NETANYAHU AND THE IDF

- Binyamin (Benjamin) refused to turn over the guilty parties. They chose tribal solidarity over covenant justice. This decision brought near-extinction upon themselves.
- The IDF’s refusal to investigate the Hannibal Directive deaths. Netanyahu’s blocking of a state commission of inquiry. The declaration that it would be "not morally sound" to investigate the "immense" quantity of friendly fire incidents. The false witness concerning Liel Hatsroni and others. The protection of commanders who ordered the shelling of houses containing their own people. This is Binyamin’s choice repeated at national scale.
- The Levite’s act — seizing his concubine and casting her to the mob to protect himself — corresponds to the IDF’s invocation of the Hannibal Directive: using the lives of Israeli captives as expendable to prevent a strategic loss.
- The response to October 7 — 73,000+ killed, 20,000 children, 460 starved, the entire healthcare system destroyed, the IVF clinic demolished — has exceeded all covenant proportionality and entered the territory of Shoftim 21:3: "Why has this happened, that there should be one people lacking?"

Covenant Standard:

“You shall purge the evil from your midst.” — Devarim (Deuteronomy) 17:12

“Do justice and righteousness... Do no wrong or violence to the stranger, the fatherless, or the widow, nor shed innocent blood.” — Yirmeyahu (Jeremiah) 22:3

THE COVENANT MIRROR HELD TO: THE UNITED STATES — TRUMP, KUSHNER, AND WITKOFF

- The eleven tribes who assembled at Mizpah were the larger coalition that carried the war. Their anger was provoked by the Levite’s summons — including the part of that summons that was false. They executed a war that destroyed not just the guilty but entire cities of innocent people.
- The United States supplied \$18 billion in weapons, provided satellite targeting intelligence, reversed a ceasefire that would have saved 303 lives, and is now designing a real estate plan for Gaza’s coastline without consulting the people whose land it is.
- The eleven tribes, when they realized the scope of destruction they had enabled, wept before Yahweh. The United States has not yet reached that moment of reckoning. But Shoftim shows that such a moment comes.
- The "New Gaza" plan of Kushner and Witkoff corresponds to what the eleven tribes did after the war: they solved the problem they had created by committing more violations — massacring Yavesh-Gilead to acquire wives for Benjamin. A violent problem addressed through more violence and dispossession.

Covenant Standard:

“Cursed be anyone who takes a bribe to shed innocent blood.” — Devarim (Deuteronomy) 27:25

“Open your mouth for the mute, for the rights of all who are destitute. Open your mouth, judge righteously, defend the rights of the poor and needy.” — Mishlei (Proverbs) 31:8–9

THE COVENANT MIRROR HELD TO: THE LEVITE — THE FALSE WITNESS WITHIN THE COVENANT COMMUNITY

- The Levite was a covenant leader — a servant of Yahweh by tribal appointment. He committed a personal covenant crime (using his concubine as a shield), covered it with a false account, and summoned 400,000 warriors to a war on behalf of his wounded honor and his lost property.
- Those who have used the deaths of October 7 — including deaths caused by Israeli military fire — as the sole moral foundation for a genocidal campaign, while suppressing the full evidence, bear the Levite's covenant guilt.
- Every religious leader, political official, media figure, or government spokesperson who has presented a false or incomplete account of October 7 and the Gaza genocide, and who has used that false account to justify or suppress accountability for mass killing, stands in the covenant position of the Levite.

Covenant Standard:

“If a malicious witness arises to accuse a person of wrongdoing... then you shall do to him as he had meant to do to his brother.” — Devarim (Deuteronomy) 19:16–19

“He who justifies the wicked and he who condemns the righteous are both alike an abomination to Yahweh.” — Mishlei (Proverbs) 17:15

THE COVENANT MIRROR HELD TO: THE WATCHING NATIONS — THOSE WHO STOOD BY OR LOOKED AWAY

- Yavesh-Gilead did not participate in the assembly at Mizpah. They were not part of the coalition war. Their non-participation was interpreted as complicity with the wrong that had been done. They paid a covenant cost for their absence.
- The nations that have supplied weapons, the nations that have provided diplomatic cover, the nations that have abstained in UN votes, the nations that have hosted the architects of the "New Gaza" plan at their most prestigious gatherings while Palestinians died in tents — all stand in the covenant position of those who stood by.
- Non-participation is not neutrality. The covenant does not recognize neutrality in the face of atrocity.

Covenant Standard:

“Stand in the ways and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls. But they said, “We will not walk in it.”” —

Yirmeyahu (Jeremiah) 6:16

“He has told you, O man, what is good; and what does Yahweh require of you but to do justice, and to love kindness, and to walk humbly with your Elohim?” —

Michah (Micah) 6:8

PART FOUR — THE REMNANT: WHAT YAHWEH PRESERVED AND WHY

Shoftim 21 is not only a record of further violence. It is also the record of a covenant community that, however imperfectly and however sinfully, turned back from the edge of total destruction and worked to preserve what remained. The 600 men at the rock of

Rimmon were a remnant. The covenant community's anguished recognition — ***“Why has this happened, that today there should be one tribe lacking in Israel?”*** — is the beginning of a return to covenant consciousness.

The solutions the tribes reached were deeply flawed and added new violence to the account. But the impulse — the recognition that **Yahweh's** covenant cannot tolerate the erasure of a people — was a covenant instinct that prevented total extermination.

The 2.3 million Palestinians in Gaza are not a people **Yahweh** has marked for extinction. They are a people who have inhabited their ancestral land for generations — people whose genetic continuity in that land predates most modern national constructs. They are, many of them, descendants of the ancient inhabitants of the land of **Kena'an (Canaan)**. The covenant of **Yahweh** does not permit the erasure of a people from the land simply because powerful parties desire their removal.

THE COVENANT WORD FROM SHOFTIM 21 TO THIS GENERATION:

The tribes wept and said: ***“O Yahweh, the God of Israel, why has this happened in Israel, that today there should be one tribe lacking in Israel?”***

The covenant community of nations has not yet reached this question. They have not yet wept before **Yahweh** and asked: ***“Why has this happened, that an entire people should be lacking from the face of the earth?”*** But the Tanakh says this recognition will come. The question is whether it comes before or after the extermination is complete.

“Is it My desire that a wicked person shall die? — says Yahweh Elohim. It is rather that he shall turn back from his ways and live.” — Yechezkel (Ezekiel) 18:23

PART FIVE — THE THREE-RELIGION COVENANT AUDIT OF SHOFTIM 19–21

What the Torah (Judaism) Sees in This Mirror

The Book of Shoftim is canonical Torah scripture. Its placement in the Hebrew canon is not accidental. **Yahweh** preserved this account in its full brutality precisely because it speaks to every generation of Israel that reads it. The five lessons above are drawn entirely from within the Torah's own covenant framework. The specific commandments violated — the prohibition on false witness, the command to purge evil from the community, the prohibition on shedding innocent blood, the command to protect the vulnerable — are all from the Five Books of Moshe (Moses). The Tanakh is Israel's mirror. A people that reads this account and applies it only to ancient Benjamin, and not to the institutions and leaders of the modern State of Israel, has not yet read it.

What the Covenant Principles (Christianity) Receive from This Account

The Christian tradition has long read **Shoftim (Judges)** as a record of what happens when human communities reject the authority of **Yahweh** over their lives. The closing refrain — **“everyone did what was right in his own eyes”** — is cited by Christian theologians as the archetypal statement of a society without transcendent moral authority. The account of the Levite’s concubine is one of the most painful texts in the Christian canon precisely because it refuses to protect any party from scrutiny. The Christian tradition’s failure to apply this text to the actions of a government that calls itself the fulfillment of biblical prophecy, while committing acts that the Torah explicitly condemns, is itself a covenant failure of reading.

What Islam Receives from the Covenant Pattern of Shoftim

Islamic covenant ethics share the core principles this account illuminates: the prohibition on oppression (**dhulm**), the obligation of justice (**adl**), the condemnation of those who commit wickedness and then seek protection from accountability. The Quran’s Surah An-Nisa (4:135) commands believers to be firmly in standing for justice, even against themselves, their parents, or their community. The tribe of Binyamin chose community over justice. The Quran names this choice and its cost. The Hamas October 7 operation — which this study has already addressed in covenant terms — and the response of Israeli forces — which this study has also addressed — are both evaluated by this standard. Islamic covenant ethics does not permit the killing of civilians, the rape of women, or the targeting of non-combatants, regardless of the political justification offered.

PART SIX — THE COVENANT CALL OF YAHWEH: WHAT THIS GENERATION MUST DO

The Book of Shoftim ends with grief and imperfect repair. But the Tanakh does not end with Shoftim. It moves forward to Rut (Ruth) — a book of unexpected covenant faithfulness and restoration from the same period. And it moves forward to the covenant promise of **Yirmeyahu (Jeremiah) 31**: **“Behold, the days are coming, declares Yahweh, when I will make a new covenant with the house of Israel and the house of Judah.”** The covenant of **Yahweh** is not finished with this world.

WHAT SHOFTIM 19–21 REQUIRES OF THIS GENERATION — FIVE COVENANT ACTIONS:

1. TURN OVER THE GUILTY — DO NOT PROTECT THEM

Israel must allow an independent investigation of October 7, the Hannibal Directive, the destruction of Gaza, and the false witness used to justify it. Hamas must account for October 7 through a process that recognizes the full covenant standard. No party can continue to do what Binyamin did — choosing tribal solidarity over covenant accountability.

2. STOP THE KILLING BEFORE THE MIRROR OF SHOFTIM 21:3 IS SPOKEN

The nations must not wait until after the extermination of a people to ask: "Why has this happened?" Shoftim shows that the recognition came too late to undo what had been done. The 600 survivors at the rock of Rimmon represent a people nearly gone. The covenant call is to stop before that question must be asked in the past tense.

3. TELL THE FULL TRUTH OF WHAT HAS HAPPENED — INCLUDING THE PART THAT IS SELF-INCRIMINATING

The Levite told a partial account and launched a catastrophic war. Every party in this conflict is telling partial accounts. The full covenant truth — about October 7, about the Hannibal Directive, about the genocide, about the false witness, about the "New Gaza" plan — must be told. By everyone. Including the parties whose telling will be self-incriminating.

4. RETURN THE PEOPLE TO THEIR LAND AND THEIR HOMES

Shoftim's attempted solution — acquiring women from other communities to replace what was destroyed — was a new violation added to the old. The only covenant solution to displacement is return. The 1.9 million displaced Palestinians must be returned to their ancestral plots, not relocated into planned districts in a luxury coastal investment zone.

5. SEEK THE ANCIENT PATHS — THE COVENANT STANDARD ABOVE EVERY HUMAN EYE

Everyone doing what is right in their own eyes is the condition that produced Shoftim 19–21. The only exit from that condition is a standard above every human eye. That standard is the covenant of Yahweh — available to every party in this conflict through the Tanakh that all three of the world's Abrahamic faiths recognize as containing the word of the living God.

“Stand in the ways and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls.” — Yirmeyahu (Jeremiah) 6:16

“Seek Yahweh while He may be found; call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to Yahweh, that He may have compassion on him, and to our Elohim, for He will abundantly pardon.” — Yeshayahu (Isaiah) 55:6–7

“He has told you, O man, what is good; and what does Yahweh require of you but to do justice, and to love kindness, and to walk humbly with your Elohim?” — Michah (Micah) 6:8

CLOSING COVENANT DECLARATION

“In those days there was no king in Israel. Everyone did what was right in his own eyes.” — Shoftim (Judges) 21:25

This is the condition of the present generation. Every party in this conflict has a king in their own eyes: their national interest, their military doctrine, their religious authority as self-interpreted, their real estate plan, their political survival. None of them have submitted to the king that **Yahweh** requires: the standard of the covenant itself.

The tribe of **Binyamin (Benjamin)** nearly ceased to exist because they protected wickedness within their ranks and refused covenant accountability. They were preserved by a remnant. The modern nation bearing the name of Israel must reckon with the same mirror.

The Levite who called 400,000 warriors to war with a false account bears covenant guilt for every death that followed. Those who have launched a genocide on the basis of a falsified account of October 7 bear the same weight.

The eleven tribes who nearly exterminated Binyamin and then massacred Yavesh-Gilead to solve the problem they had created — this is the pattern being repeated in Gaza and in the "New Gaza" plan that follows the genocide.

Yahweh preserved a remnant then. He is not finished now. But the covenant call of Shoftim 19–21 to this generation is the same call it was to ancient Israel: ***“Purge the evil from your midst. Do justice. Stop the shedding of innocent blood. Tell the truth. Return the people to their land. And seek the king whose name is above every name — Yahweh your Elohim.”***

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*Authority: The Tanakh — The Word of Yahweh Alone | Standard: Devarim (Deuteronomy)
19:15 — Two or Three Witnesses*

Three-Religion Audience: Judaism • Christianity • Islam

Tanakh sources: Shoftim (Judges) 19–21; Bereishit (Genesis) 19; Devarim (Deuteronomy) 17, 19, 27; Vayikra (Leviticus) 19, 25; Bemidbar (Numbers) 35; Yirmeyahu (Jeremiah) 6, 17, 22, 31; Yechezkel (Ezekiel) 18, 45; Mishlei (Proverbs) 14, 17, 24, 31; Michah (Micah) 6; Yeshayahu (Isaiah) 55. Historical and academic context: Wikipedia (Levite's Concubine); CBE International (Judges 19–21 analysis); Enter the Bible (academic commentary); Bible Odyssey; NeverThirsty; Spoken Gospel.