

A DECLARATION OF TRUTH

*The Blood of the Covenant, the Rightful Heirs of the Land,
and the Crime of Brother Against Brother*

Grounded in Original Hebrew Scripture, Genetics, Archaeology, and International Law

PREAMBLE: Why This Document Exists

This document is written in the tradition of the prophets — those who stood before kings, empires, and nations, and declared what Yahweh's own law required, regardless of political consequence. It is not written out of hatred toward any people. It is written because when brother kills brother and calls it righteousness, there is an obligation to speak.

The land called Israel today sits at the center of one of history's most consequential questions: Who are the rightful heirs of that soil? And what does the law — both the ancient law of Yahweh and the modern law of nations — say about what is currently being done upon it?

We answer that question here, from three directions: the ancient Hebrew text, the science of genetics and archaeology, and the binding judgments of international law.

PART I: The Covenant and the People — Who Are the Ivrim?

The Foundation of Identity in the Hebrew Text

The scriptures do not use the word 'Jewish' to describe the covenant people at Sinai. The people who stood at the mountain were called the Ivrim — the Hebrews — and they were constituted as Am Yisra'el, the people of Yisra'el, named after the patriarch Ya'akov whose name was changed to Yisra'el after he wrestled with the divine messenger (Bereshit / Genesis 32:28).

These were a twelve-tribe confederation descended from the sons of Ya'akov: Reuven, Shimon, Levi, Yehudah, Yissachar, Zevulun, Dan, Naftali, Gad, Asher, Yosef (through Ephraim and Menashe), and Binyamin. They were not a racial group in the modern sense. Shemot (Exodus) 12:38 explicitly records that when they left Mitsrayim, a 'mixed multitude' went with them — people of other bloodlines who joined the covenant community.

Identity in the original text was always primarily covenantal, not genetic. One became part of Am Yisra'el by entering the covenant. The foreigner Rut (Ruth) the Moabite said to Naomi: 'Your people shall be my people, and your Elohim shall be my Elohim' — and she was grafted in, becoming an ancestor of Dawid himself.

The Critical Distinction: Hebrew vs. Jewish

The term 'Jewish' — Yehudi in Hebrew — originally referred only to members of the tribe of Yehudah, and later to inhabitants of the Southern Kingdom of Yehudah (Judah). It became the dominant identity label only after the Babylonian exile (586–538 BCE), when the Southern Kingdom's exiles returned and the Northern Kingdom's ten tribes had already been scattered by Assyria (722 BCE).

This distinction matters enormously. When the modern state of Israel uses Rabbinic definitions of Jewish identity — particularly the post-exilic Rabbinic ruling that Jewishness passes through the mother — to establish its claim as the restored nation of Yisra'el described in the Torah, it is using a definition that post-dates the Torah by over a thousand years. The Torah itself defined lineage through the father's line, tribe by tribe. By the Torah's own standard, the question of who descends from the ancient Hebrews is an archaeological and genetic question, not a religious ruling made in the medieval period.

PART II: Who Has Been on the Land the Longest? — The Genetic and Archaeological Record

The Canaanites: Who Were They?

The land of Kena'an — what is today called Israel, Palestine, Lebanon, and surrounding territories — was inhabited by a population whose ancestry stretched back to the Neolithic period, over ten thousand years ago. These Canaanites were a Semitic-speaking people of the ancient Near East. They were not foreigners to the Hebrews — they were cousins. Avraham (Abraham) himself came from Mesopotamia and settled among them. The Hebrews intermarried with Canaanites repeatedly throughout the biblical record, which is precisely why the prophets' charge of spiritual zarah (harlotry with foreign peoples and gods) was such a recurring crisis.

The genetic and archaeological evidence now establishes that the Canaanite bloodline never disappeared from the land. It continued under every subsequent empire — Egyptian, Assyrian, Babylonian, Persian, Greek, Roman, Byzantine, Arab, Crusader, Ottoman, and British — through the people who stayed on the soil and worked it.

What Genetics Reveals

Peer-reviewed genetic studies have produced a clear convergent picture. The findings are as follows:

Canaanite Continuity in Lebanon: Studies have shown that Lebanese people today derive more than 90 percent of their genetic ancestry from the Bronze Age Canaanite population. This represents one of the strongest cases of genetic continuity in the ancient world — four thousand years of population stability on the same soil.

Palestinian Ancestry: Palestinians have been found to derive 81 to 87 percent of their ancestry from Bronze Age Levantine populations, specifically relating to the ancient Canaanites. This is not a marginal or disputed finding — it is the consensus of multiple independent genetic studies.

Y-Chromosome Evidence (the Male Line): Studies of the Y-chromosome — the genetic material passed from father to son — have found that approximately 70 percent of modern Israeli Jewish Y-chromosomes and 82 percent of Palestinian Muslim Arab Y-chromosomes belong to the same ancient Semitic chromosome pool. The Palestinian male line shows slightly higher continuity with the ancient Levantine population than the modern Israeli Jewish male line does.

Ashkenazi Jewish Maternal Ancestry: Approximately 80 percent of Ashkenazi Jewish mitochondrial DNA — passed through the mother — traces to European origin. The Ashkenazi community, which makes up roughly 38 percent of the modern Israeli Jewish population, has a genetic profile that reflects over a thousand years of life in Europe, with a mixture of Semitic paternal ancestry and predominantly European maternal ancestry. This is consistent with the historical record of diaspora communities intermarrying in their host nations.

What the Founders of Zionism Themselves Admitted

This next fact is perhaps the most striking of all, because it comes not from critics of Zionism but from its architects. David Ben-Gurion and Yitzhak Ben Zvi — later Israel's first Prime Minister and second President — wrote in 1918 that the Palestinian fellahin (peasant farmers working the land) were likely descended from ancient Hebrew and Samaritan farmers who had remained on the land after the Jewish-Roman wars and had converted to Islam over the centuries. Ber Borochov, one of the key ideological founders of Labor Zionism, stated as early as 1905 his belief that the fellahin were descendants of the remnant Hebrew agricultural community.

The men who built the modern state of Israel, in their own pre-state writings, acknowledged that the Arab farming population working the soil of Kena'an were likely carrying the blood of the ancient Hebrews. They recognized that the people they were displacing were, in all likelihood, their own distant kin — the descendants of those who had never left the land.

The Samaritans: The Most Direct Remnant

Among all groups living in the region today, the Samaritans — a small community of approximately 800 people living near Nablus on the West Bank — are by genetic and historical consensus the most direct surviving remnant of the Northern Kingdom of Yisra'el. They were not exiled. They remained on the land, preserved their ancient Torah scrolls (which predate the Masoretic text), and continued offering sacrifice on Mount Gerizim, the mountain Moshe designated in Devarim (Deuteronomy). They are widely considered by scholars to be as close to the original Ivrim as any living population on earth. They live under Palestinian Authority jurisdiction.

PART III: The Law of Yahweh — What the Ancient Text Commands

The Prohibition Against Shedding Innocent Blood

The law given at Sinai is unambiguous on the matter of innocent blood. In Devarim (Deuteronomy) 19:10, Yahweh commands that innocent blood must not be shed in the land He is giving to Yisra'el, 'lest blood-guilt be upon you.' In Shemot (Exodus) 23:7, He commands directly: 'Do not kill the innocent and righteous, for I will not justify the wicked.'

'Cursed be he who takes a bribe to shed innocent blood.' And all the people shall say, 'Amen.' — Devarim (Deuteronomy) 27:25

The prophets elaborated on this relentlessly. Yirmeyahu (Jeremiah) warned Yerushalayim that her destruction would come specifically because she had shed innocent blood in her midst (Jeremiah 19:4). Yehezkel (Ezekiel) listed the shedding of blood as the primary charge against the city before its fall (Ezekiel 22:3-4).

The Stranger and the Foreigner — Ger and Nokri

One of the most repeated commandments in the entire Torah concerns how Yisra'el must treat those who are not of their tribe but who dwell among them. The Hebrew word is ger — the stranger, the sojourner, the one who lives in the land but is not of the dominant group. Yahweh commands explicitly and repeatedly:

'You shall not wrong a stranger or oppress him, for you were strangers in the land of Mitsrayim.' — *Shemot (Exodus) 22:21*

'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 Mitsrayim.' — *Vayikra (Leviticus) 19:34*

This commandment is not a minor provision. It appears in the Torah more times than any other single ethical instruction. The reason given is always the same: because you know what it means to be a powerless people at the mercy of a stronger nation. The memory of Mitsrayim was meant to permanently prevent Yisra'el from becoming Pharaoh.

The Law Against Removing Boundary Stones and Taking the Land of Others

'You shall not move your neighbor's landmark, which the men of old have set, in the inheritance that you will hold in the land that Yahweh your Elohim is giving you to possess.' — *Devarim (Deuteronomy) 19:14*

'Cursed be he who moves his neighbor's landmark.' — *Devarim (Deuteronomy) 27:17*

The settlement expansion taking place in the West Bank — internationally recognized as illegal under the Geneva Conventions, ruled illegal by the International Court of Justice in 2004 and reaffirmed in 2024 — involves the physical removal of Palestinian families from land they have farmed for generations and the planting of new settlements. By the Torah's own law — the law the modern state of Israel claims as the foundation of its covenant identity — this is a cursed act.

Ahav Re'acha Kamocha — Love Your Neighbor as Yourself

Vayikra (Leviticus) 19:18 contains what Rabbi Akiva later called the greatest principle of the entire Torah: 'You shall love your neighbor as yourself.' In the immediate context, the preceding verse (19:17) commands: 'You shall not hate your brother in your heart.' And verse 19:16 commands: 'You shall not stand idly by the blood of your neighbor.'

These three verses together form a unit. Do not hate your brother in your heart. Do not profit from the blood of your neighbor. Love your neighbor as yourself. They are not aspirational suggestions. They are covenant obligations — the terms of the marriage contract with Yahweh that Yisra'el entered at Sinai with blood.

The Prophetic Warning: What Happens When the Covenant is Broken This Way

Yehezkel (Ezekiel) 22 records Yahweh's specific charges against Yerushalayim before its fall to Babylon. The indictment is a list of crimes: shedding blood, oppressing the stranger, wronging the fatherless and widow, taking bribes to shed blood. Yahweh calls the city 'a city that sheds

blood in her midst' and announces that this is precisely why the nations will be assembled against her.

'Behold, therefore I strike My hands together at the dishonest gain that you have made, and at the blood that has been in your midst.' — *Yehezkel (Ezekiel) 22:13*

The prophets were not gentle with this charge. They named it, stated its consequence, and stood before the powerful to deliver it. This document stands in that tradition.

PART IV: The Judgment of the Nations — International Law

The International Court of Justice

The highest international legal body in the world has weighed in on what is taking place in Gaza and the Occupied Palestinian Territory. Its findings are a matter of public record and legally binding upon all signatory states.

January 26, 2024 — ICJ Provisional Ruling: The International Court of Justice found it 'plausible' that Israel's actions in Gaza violated the Convention on the Prevention and Punishment of the Crime of Genocide. The court voted 15 to 2 ordering Israel to take all measures within its power to prevent acts of genocide. It ordered Israel to ensure with immediate effect that its military did not commit acts prohibited by the Genocide Convention, to prevent incitement to genocide, and to ensure humanitarian aid reached the besieged population.

July 19, 2024 — ICJ Advisory Opinion: The court delivered its advisory opinion that Israel's occupation of Palestinian territory is illegal under international law and that Israel has an obligation to withdraw. This built on the 2004 ruling that Israel's separation wall in the West Bank was a violation of international law.

The Evidence Before the Court: By December 2025, at least 70,117 people in Gaza had been killed. Over 360,000 housing units had been destroyed or damaged. Over 1.7 million people had been internally displaced — essentially the entire population of Gaza. The court noted massive destruction of civilian infrastructure, attacks on designated safe zones, use of unguided munitions in civilian areas, and a siege that drove the population toward starvation.

The Statements of Israeli Leadership

South Africa's case before the ICJ included extensive documentation of statements by Israeli political and military leaders that the court found could 'plausibly' be interpreted as showing genocidal intent. Legal analysts have noted that much of this language collapsed the distinction between Hamas fighters and Gazan civilians, treating both as interchangeable targets. These are not secondary or disputed documents — they are official statements from state actors entered into the international legal record.

The Definition of Genocide Under International Law

The UN Convention on the Prevention and Punishment of the Crime of Genocide (1948) defines genocide as acts committed with intent to destroy, in whole or in part, a national, ethnical, racial, or religious group. These acts include killing members of the group, causing serious bodily or mental harm, deliberately inflicting conditions of life calculated to bring about physical destruction, and preventing births within the group.

The ICJ confirmed that Palestinians constitute a distinct protected group under the Genocide Convention. The court further indicated in its March 28, 2024 order that genocide can be committed by withholding humanitarian aid — establishing a legal precedent directly applicable to the blockade conditions imposed on Gaza.

PART V: Brother Against Brother — The Theological Verdict

We established earlier in this inquiry that the genetic and historical record shows the Palestinian Arab population — particularly the peasant farming families who have worked that soil continuously — carries the bloodline of the ancient Levantine/Semitic population, the very people among whom the Ivrim lived, from whom many Hebrews descended, and from whom many more were descended after centuries of intermarriage that the prophets so relentlessly condemned as zarah.

The founders of modern Zionism themselves wrote that the Palestinian fellahin were likely the biological descendants of the ancient Hebrew farmers. If they were right — and the genetics support them — then what is taking place in Gaza and the West Bank is not a conflict between a covenant people and foreign enemies. It is, by the most ancient definition available, a man raising his hand against his own blood.

The Law of Yahweh on Kinship and Violence

'The voice of your brother's blood is crying to Me from the ground.' — Bereshit (Genesis) 4:10

When Qayin (Cain) killed Hevel (Abel), Yahweh did not ask for a legal argument or a political justification. He heard the blood crying from the earth. The first murder in the Hebrew scriptures was committed by one brother against another, and Yahweh's response was not neutrality. He named the crime and pronounced the consequence.

In Ovadyah (Obadiah) 1:10-12, Yahweh pronounces judgment on Edom — the nation descended from Esav, Ya'akov's brother — specifically for standing by while violence was done to their kinsmen Yisra'el, and for rejoicing at their destruction. The charge against Edom was not that they threw the first spear. It was that they watched, and were glad, and did not stop it.

The prophets established a clear principle: greater kinship means greater accountability. You are held to a higher standard when the one suffering is of your own flesh.

The Charge, Stated Plainly

If the genetic evidence is correct — and it is consistent across multiple independent studies — then the Israeli state, which grounds its claim to the land in the covenant Yahweh made with the Ivrim, is violating every major ethical command of that same covenant in its treatment of the people who carry the most direct genetic continuity with those ancient Hebrews:

It is shedding innocent blood — forbidden by the Torah from Shemot to Devarim.

It is oppressing the ger, the stranger dwelling in the land — the most repeated commandment in the Torah.

It is moving the boundary stones, confiscating land, expelling families from inherited soil — explicitly cursed in Devarim.

It is not standing idly by the blood of the neighbor — it is being the cause of that blood.

It is violating the word Yahweh gave through every major prophet: do not do to others what was done to you in Mitsrayim.

And it is doing all of this in the name of the very covenant that forbids it. This is the deepest form of what the prophets called zanah — using the gifts of the covenant, the identity of the covenant people, the land of the covenant, as instruments of the covenant's own violation.

CONCLUSION: The Demand of Truth

This document does not call for the destruction of any people. The law of Yahweh does not authorize collective punishment — it forbids it (Devarim 24:16: 'Each person shall be put to

death for his own sin'). It does not demand that one group disappear so another can exist. The land of Kena'an has held multiple peoples for four thousand years.

What this document demands — in the name of the ancient Hebrew text, in the name of the scientific record, and in the name of binding international law — is the following:

First: An immediate end to the killing of civilians. No covenant, no political claim, no security argument justifies the mass death of those who cannot defend themselves. The blood cries from the ground.

Second: Recognition that the Palestinian people are not foreign enemies of the Hebrew legacy. They are, by genetics, by history, and by four thousand years of continuous habitation, among the most direct living links to the ancient inhabitants of that land — including the ancient Hebrews themselves.

Third: Compliance with the binding orders of the International Court of Justice, which represent the closest approximation the modern world has to the ancient prophetic function: a voice standing before power and declaring what justice requires.

Fourth: That those who claim the covenant of Sinai as their identity live by its terms — not selectively, not when convenient, but completely — including its most repeated command: love the stranger as yourself, for you know what it was to be a stranger.

| *'What does Yahweh require of you but to do justice, and to love kindness, and to walk humbly with your Elohim?' — Micah 6:8*

That word — mishpat, justice — is not a gentle word in the Hebrew. It is a legal term. It means the rendering of a verdict according to what is right, regardless of who holds power. The prophets spoke it to kings. They spoke it to priests. They spoke it to the nation itself when the nation had become the oppressor.

This document speaks it now.

*Written in the tradition of the Nevi'im — the Prophets —
who spoke truth to power when it cost them everything to do so.*