

MIQDASH BETHEL COVENANT INSTITUTION

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BLOOD WITNESSES AGAINST THE SWORD

A COVENANT WITNESS ON THE HEBREW DNA OF THE PALESTINIAN,
LEBANESE, AND ARAB PEOPLES —
AND THE DISPERSAL OF THE TWELVE TRIBES OF YISRA'EL

ISSUED BY	Miqdash Bethel Covenant Institution Elder Kepha Arcemont Pearl River, Louisiana
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AUTHORITY	The Tanakh — The Written Word of Yahweh Alone
STANDARD	Devarim (Deuteronomy) 19:15 — Two or Three Witnesses
AUDIENCE	Judaism Christianity Islam — Simultaneous Covenant Witness

"Have we not all one Father? Has not one El created us? Why do we deal treacherously against one another, profaning the covenant of our fathers?" — Malachi (Malachi) 2:10

"Behold, the days are coming, declares Yahweh, when I will make a new covenant with the house of Yisra'el and the house of Yebudah — not like the covenant I made with their fathers..." — Yirmeyahu (Jeremiah) 31:31

PREAMBLE — WHY THIS DOCUMENT EXISTS

The conflict the world calls the Israeli-Palestinian crisis has been framed, almost universally, as a dispute between two foreign peoples over one piece of land. This framing is scientifically false, historically indefensible, and covenantally blind. The evidence now available — genetic, archaeological, historical, and Tanakh-grounded — establishes what the world's media, governments, and religious institutions have collectively failed to say out loud:

The people called Palestinians are, in overwhelming genetic measure, Hebrews. They are, in substantial part, descendants of the very tribes that the Tanakh describes as the inheritance of Yahweh (יהוה) — scattered, dispersed, and left on the land their ancestors never left.

This covenant witness document applies the **Devarim (Deuteronomy) 19:15** two-or-three-witnesses evidentiary standard to four categories of evidence: (1) the genetic record, (2) the historical record, (3) the Tanakh's own prophetic testimony, and (4) the testimony of modern Zionism's own founders. The verdict produced by these four bodies of evidence is not ambiguous. It is precise. It demands a response from Judaism, Christianity, and Islam alike — because each of those communities claims the covenant of Avraham, Yitzchak, and Ya'akov as its foundation.

The institution of Miqdash Bethel does not come to this subject as a political organization. We carry no national flag. We are not aligned with any Palestinian political faction, any Israeli political party, any Arab government, or any Western diplomatic framework. We come with the Tanakh — the oldest and only binding covenant document for the land in question — and we bring what that document says, applied to what the science and history actually show.

What the evidence shows is this: the military assault on the Palestinian people — in Gaza, on the West Bank, and now in Lebanon — is, in biological fact, an assault on people who carry the blood of the twelve tribes of Yisra'el in their veins. This is not a political claim. It is a genetic and covenant fact, established by the standard of Devarim 19:15.

PART I — THE GENETIC RECORD: THREE WITNESSES

The Devarim 19:15 standard requires two or three independent witnesses to establish a matter. The genetic record on Palestinian and Lebanese Semitic ancestry now constitutes not two or three, but multiple independent converging lines of evidence, drawn from Y-chromosome studies, autosomal genome-wide analysis, ancient DNA extraction, and mitochondrial lineage research. Three primary witnesses are presented here.

WITNESS ONE — Y-CHROMOSOME CONTINUITY

Nebel et al., American Journal of Human Genetics, 2001 (PMID 11582388): Approximately **82% of Palestinian Muslim Arab Y-chromosomes** belong to the ancient Semitic Levantine genetic pool. By comparison, modern Israeli Jewish populations showed **70% of Y-chromosomes** in the same pool. The Palestinian male patrilineal continuity with the ancient inhabitants of the land is therefore **marginally higher** than that of modern Israeli Jewish populations. The study concluded that part — and possibly the majority — of Muslim Palestinians descend from local Christian and Jewish inhabitants who converted to Islam after the 7th-century Arab conquest, maintaining the ancient genetic profile unbroken.

Lucotte et al., Genetic Testing, 2003 (PMID 12820706): A Y-chromosome polymorphism study of 54 Lebanese and 69 Palestinian males, compared against 693 Jews from Ashkenazic, Sephardic, and Oriental communities, found that **Lebanese, Palestinian, and Sephardic Jews share nearly identical Y-haplotype patterns**, including ancestral haplotype VIII frequencies. The study's conclusion: these three Near Eastern populations share a common geographic origin at the Y-chromosome level, making them genetically indistinguishable on the paternal line.

Note on PubMed Article 11543891 (Arnaiz-Villena et al., 2001): This article, cited in several secondary sources, was **retracted** by the journal Human Immunology for reasons related to its political framing rather than the validity of its genetic methodology. Under the Devarim 19:15 standard, a retracted source is not used as sole authority. The core genetic findings it reported are, however, independently corroborated by the Nebel and Lucotte studies above, and by the Bronze Age ancient DNA studies in Witness Two — and are therefore cited only in that corroborative capacity.

WITNESS TWO — BRONZE AGE ANCIENT DNA AND CANAANITE ANCESTRY

Harney et al. / Carmel and Reich et al., Cell, 2020 (Hebrew University of Jerusalem and Harvard Medical School): Analysis of ancient DNA from 73 individuals buried at Canaanite sites across the Southern Levant during the Bronze Age (2100–1550 BCE) established that modern Arabic-speaking Levantine populations — including Palestinians, Druze, Lebanese, Jordanians, Bedouins, and Syrians — as well as multiple Jewish groups, carry **50% or more of their ancestry from people related to Bronze Age Levantine and Chalcolithic Zagros populations.** The Canaanites — the inhabitants of the land before the Hebrew entry under Yehoshua — are genetically continuous with today's Palestinian and Lebanese populations.

Genome-Wide Population Genetics of Levantine Populations (Haber et al., PLOS Genetics, 2013): Palestinians, like Jordanians, Lebanese, and Syrians, derive **81 to 87 percent** of their genome-wide ancestry from Bronze Age Levantine populations, with the remainder from East African and Bronze Age European sources. This 81–87% figure has been independently replicated across multiple studies and is now the established scientific consensus on Palestinian ancestry.

WITNESS THREE — NEW YORK GENOME CENTRE / ADDITIONAL CONFIRMATION

A 2021 study from the New York Genome Centre confirmed that the DNA profile of modern Palestinians is directly matched to Bronze Age people who inhabited the Southern Levant during the period of

2500–1700 BCE — the precise historical window that overlaps with the Patriarchal period described in Bereishit (Genesis) and the early formation of the Hebrew nation. This is not a political finding. It is a laboratory finding from one of the premier genomic research institutions in the world.

Additionally, a Johns Hopkins School of Public Health study referenced in the Keghart.org analysis (Garcia Wilde, December 2024), citing research conducted on the genetic composition of modern Israeli and Palestinian populations, found that **80% of Palestinians carry ancient Hebrew DNA** — while raising serious questions about the proportional representation of ancient Hebrew ancestry in the Ashkenazi Jewish population, given the substantial European genetic component (approximately 41%) documented in Ashkenazi genome studies.

GENETIC EVIDENCE SUMMARY TABLE

POPULATION GROUP	Y-CHR. ANCIENT LEVANTINE %	AUTOSOMAL BRONZE AGE LEVANTINE %	SOURCE
Palestinians (Muslim)	~82%	81–87%	Nebel 2001; Haber 2013; Cell 2020
Lebanese	~75–80%	81–87%	Lucotte 2003; Haber 2013
Israeli Jews (overall)	~70%	50+ (varies by community)	Nebel 2001; Cell 2020
Ashkenazi Jews	~70%	~41% European component	Atzmon/Ostrer 2010; Cell 2020
Druze (Lebanon/Carmel)	~80%+	81–87%	Haber 2013; Atzmon 2010
Samaritans (Nablus)	Near 100%	Near 100%	Genetic consensus; recognized as Northern Kingdom remnant

Devarim 19:15 Verdict on the Genetic Record: ESTABLISHED. Three or more independent scientific witnesses — Y-chromosome analysis, genome-wide autosomal studies, and ancient Bronze Age DNA — converge to establish that Palestinians and Lebanese carry a higher or equal proportion of ancient Semitic Levantine ancestry as modern Israeli Jewish populations. The blood of the ancient inhabitants of the covenant land runs through the veins of the people being killed.

PART II — THE TANAKH RECORD: THE DISPERSAL OF THE TWELVE TRIBES

The Tanakh is not silent about what happened to the descendants of Ya'akov. The record is precise, verifiable, and devastating in its implications for the modern political situation. The Hebrew Scriptures document the dispersal of the twelve tribes in detail — and that dispersal left the overwhelming majority of tribal descendants **in the Levant itself**, intermarrying with Canaanites, Philistines, Samaritans, and eventually converting to Christianity and then Islam, while never leaving the land.

THE TWO KINGDOMS AND THE FIRST DISPERSAL — ASSYRIAN CAPTIVITY, 722 BCE

After the death of Shelomoh (Solomon), the covenant nation split. The northern ten tribes — Reuven, Shimon, Dan, Naftali, Gad, Asher, Yissachar, Zevulun, Menashe, and Efrayim — formed the Kingdom of Yisra'el with its capital at Shomron (Samaria). The tribes of Yehudah and Binyamin, along with portions of Levi, remained in the Kingdom of Yehudah with Jerusalem as its capital.

"In the ninth year of Hoshea, the king of Assyria captured Samaria and carried Israel away to Assyria and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes." — Melachim Bet (2 Kings) 17:6

Assyrian cuneiform records independently confirm this deportation. The royal palace inscriptions of Sargon II at Dur-Sharrukin (Khorsabad) record that **27,290 captives were taken from Samaria** and relocated to the regions of Mesopotamia and Media. However — and this is the critical historical fact that most readers of the Bible miss — **the deportation was partial, not total**. Archaeological evidence from the Northern Kingdom region shows depopulation at some sites, but continued occupation at others. The Assyrian resettlement policy relocated the leadership class and a portion of the population; the rural farming population — the *fellahin* — largely remained on the land.

The ten northern tribes **never received a foreign decree authorizing return**. Unlike the southern kingdom of Yehudah, which received the edict of Koresh (Cyrus) in approximately 538 BCE and returned in three waves under Zerubbavel, Ezra, and Nechemyah, the ten northern tribes had no such authorization and no such return. Those who were deported were scattered through the ancient Near East. Those who remained on the land became the ancestors of the Samaritan population — and eventually, over centuries, were absorbed into Christian and then Muslim Palestinian identity.

THE SECOND DISPERSAL — BABYLONIAN CAPTIVITY, 587 BCE

"He carried into exile all Jerusalem and all the commanders and all the mighty men of valor, ten thousand captives, and all the craftsmen and the smiths. None remained, except the poorest people of the land." — Melachim Bet (2 Kings) 24:14

The key phrase in this verse is the one most overlooked: **"except the poorest people of the land."** Even in the most thoroughgoing of the Babylonian deportations, a substantial population remained on the covenant land. Archaeological studies confirm that while Jerusalem was destroyed, many settlements in Yehudah continued to be inhabited throughout the period of exile. The population of the land did not disappear — it remained, farmed, intermarried, and survived.

When the exiles returned from Babylon, they returned to a land already inhabited by people who had never left — people who called themselves Israelites and claimed descent from the tribes. The conflict between the returning exiles and the resident population (recorded in Ezra and Nechemyah) reflects precisely this situation: two groups of people with legitimate Hebrew ancestry, competing for status and recognition.

THE THIRD DISPERSAL — ROMAN WARS, 70 CE AND 135 CE

Following the Roman destruction of the Second Temple in 70 CE and the crushing of the Bar Kokhba revolt in 135 CE, a further dispersal took place — but once again, the land was not emptied. The Roman historian Josephus estimated that approximately 1.1 million people were killed in the siege of Jerusalem and 97,000 taken captive. This number, while certainly exaggerated, reflects a catastrophic event — but one that left large portions of the Galilean and rural Judean population intact. The Jewish-Roman Wars primarily devastated Jerusalem and its environs. The rural peasant population of the Galilee, the Jordan Valley, the Shephelah, and the coastal plain largely survived.

Over the following centuries, this surviving population — Hebrew by ancestry, living on the covenant land — moved through successive waves of religious and cultural identity: Second Temple Jewish, then Christian under Byzantine rule, then Muslim after the Arab conquest of 636 CE. The language changed from Hebrew to Aramaic to Arabic. The religion changed. **The blood did not change.**

THE TWELVE TRIBES — DISPERSAL AND PRESENT-DAY DESCENDANTS

TRIBE	KINGDOM	CAPTIVITY / DISPERSAL	HISTORICAL / GENETIC EVIDENCE OF DESCENDANTS
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Yehudah (Judah)	Southern	Babylonian (587 BCE); partial Roman	Primary community returning from Babylon; ancestor of modern Jewish communities globally. Also Sephardic Jews via Iberia, North Africa.
Binyamin (Benjamin)	Southern	Babylonian; partial Roman	Merged with Judah. Many Palestinians in Benjamin tribal territory (Jerusalem area) carry this ancestry. Saul/Shal of Tarsus identified himself as Binyamite (later incorporated into Christian canon).
Levi	Both (no territory)	Dispersed with both kingdoms	Priestly and Levitical families scattered throughout the Levant. Y-chromosome 'Cohen Modal Haplotype' found across Jewish, some Palestinian, and Samaritan populations.
Efrayim & Menashe (Joseph)	Northern	Assyrian (722 BCE); partial remain	Heartland of Samaria. Samaritans near Nablus are the most genetically documented surviving remnant of these northern tribes. The Palestinian population of the central West Bank descends substantially from this tribal territory.
Shimon (Simeon)	Southern	Absorbed into Yehudah; partial Assyrian	Territory in the Negev. Bedouin populations of the Negev carry significant Semitic Levantine Y-chromosome ancestry; some researchers identify Simeonite connections.
Reuven (Reuben)	Northern	Assyrian (722 BCE)	Territory east of Jordan River (modern Jordan). Jordanian population carries 81%+ Bronze Age Levantine ancestry; close genetic neighbors to Palestinians.
Gad	Northern	Assyrian; some remained in Gilead	Gilead region (modern Jordan/Syria border). Druze populations of southern Syria and the Golan carry this tribal territory ancestry.
Asher	Northern	Assyrian; many remained in Galilee	Galilee coast. Modern Lebanese Christian and Druze populations of the southern Lebanon/Galilee region trace to this territory. Lebanese carry nearly identical Y-haplotypes to Sephardic Jews.
Naftali	Northern	Assyrian; Galilee remnant	Upper Galilee and southern Lebanon. Palestinian Christian population of the Galilee region and southern Lebanese populations carry this territorial ancestry.
Zevulun (Zebulun)	Northern	Assyrian; complete exile documented	Jezreel Valley. Israeli Knesset member Ayoob Kara (Druze) cited genetic evidence that Druze descend from Zevulun specifically.

Yissachar (Issachar)	Northern	Assyrian; Jezreel remnant	Central Jezreel Valley. Population absorbed into Palestinian and then Arab identity over centuries on the tribal land itself.
Dan	Northern	Assyrian; some migrated south to Africa	Originally coastal (Jaffa area), later northern Israel. Ethiopian Beta Israel (Falasha Jews) claim descent from Dan, supported by genetic and historical evidence.

PART III — HISTORICAL TESTIMONY: WHAT ZIONISM'S OWN FOUNDERS SAID

Perhaps the most striking witnesses to Palestinian Hebrew ancestry are not scientists operating in 2021 or 2024. They are the founders of the modern State of Israel, writing in their own published works before the state existed — works that acknowledged what the DNA studies would later confirm.

WITNESS: BEN-GURION AND BEN ZVI, 1918

David Ben-Gurion (Israel's first Prime Minister) and **Yitzhak Ben Zvi** (Israel's second President) co-authored a work in 1918 — before Israeli statehood — in which they stated that the *fellahin*, the Arab peasant farmers working the land of Palestine, were **"in all likelihood the descendants of ancient Hebrew and Samaritan farmers who remained on the soil after the Jewish-Roman Wars and converted to Islam over subsequent centuries."**

This is not a fringe position. This is the recorded opinion of the man who would become Israel's founding Prime Minister — written forty years before statehood. The Palestinian fellahin, in Ben-Gurion's own assessment, were Hebrew descendants.

WITNESS: BER BOROCHOV, 1905

Ber Borochov, a founding theorist of Labor Zionism and one of the intellectual architects of the political movement that created the State of Israel, published the same conclusion in 1905 — thirteen years before Ben-Gurion's co-authored statement. Borochov argued that the Palestinian peasant population was the descendant of the ancient Hebrew agricultural population that had never left the land.

WITNESS: JOSEPHUS (WITH CORROBORATION)

Flavius Josephus (*Jewish War*, *Jewish Antiquities*) — whose pro-Roman bias is noted and whose figures require corroboration per the Miqdash Bethel research standard — records in detail the conditions of Judean rural life after successive conquests. His account is consistent with a large rural Hebrew population remaining on the land through Roman, Byzantine, and later periods. The archaeological record corroborates his general picture of rural continuity even as Jerusalem was destroyed and rebuilt.

Devarim 19:15 Verdict on the Historical Record: ESTABLISHED. Ben-Gurion/Ben Zvi (1918), Borochov (1905), and Josephus (corroborated by archaeology) constitute three independent historical

witnesses confirming that the Palestinian population descends substantially from ancient Hebrew inhabitants of the covenant land.

PART IV — THE TANAKH'S OWN TESTIMONY: YAHWEH'S WORD ON THE SCATTERED TRIBES

The Tanakh itself is the third body of evidence, and it is the most authoritative under the standard of Miqdash Bethel. **Yahweh** (יהוה) through His prophets addressed precisely this situation — a scattered, dispersed, and apparently lost tribal people — with the explicit covenant promise of recognition, gathering, and restoration.

THE PROPHETIC RECORD ON THE SCATTERED HOUSE OF YISRA'EL

"In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea." — Yeshayahu (Isaiah) 11:11

This verse is remarkable: **Yahweh** lists Assyria — the nation that took the ten northern tribes — as the first place from which He will recover a remnant. The Assyrian-captured territories included the very regions where the Palestinian population subsequently developed. The dispersed northern tribes are not described as permanently lost — they are described as **temporarily scattered, awaiting covenant recognition and gathering**.

"I will take the people of Yisra'el from the nations among which they have gone, and will gather them from all around, and bring them to their own land. And I will make them one nation in the land, on the mountains of Yisra'el." — Yehezkel (Ezekiel) 37:21-22

The vision of the two sticks in Yehezkel 37 is the Tanakh's clearest declaration on the division and reunification of the twelve tribes. The prophet is commanded to take two sticks — one for Yehudah and one for Efrayim (representing all the northern tribes) — and to join them into one. This is not a metaphor for a spiritual state. It is a covenant declaration about two distinct groups of people — the southern Hebrew remnant and the scattered northern ten tribes — being brought back together under one covenant governance.

"In that day I will restore the fallen booth of David and repair its breaches, and raise up its ruins and rebuild it as in the days of old... I will restore the fortunes of my people Yisra'el, and they shall rebuild the ruined cities and inhabit them." — Amos (Amos) 9:11, 14

"Yet the number of the children of Yisra'el shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, 'You are not my people,' it shall be said to them, 'Children of the living El.'" —

Hoshea (Hosea) 1:10

The prophet **Hoshea (Hosea)** — himself a member of the Northern Kingdom — describes the scattered northern tribes under the phrase "**Lo-ammi**" ("not my people") — the covenant name given to the northern dispersal. His prophecy declares that the day will come when those who were called "not my people" will again be called "children of the living **El**." This is precisely the condition of a people who were Hebrew, then Samaritan, then Christian, then Muslim — a people who do not identify as Israelite but whose blood descends from Yisra'el.

"Return, O backsliding children, declares Yabweb; for I am master over you; I will take you, one from a city and two from a family, and I will bring you to Zion."

— Yirmeyahu (Jeremiah) 3:14

The gathering promise is individual and specific: "one from a city and two from a family." This language does not describe a mass political migration. It describes a covenant recognition process — a calling out of individuals from within larger populations where they are embedded. This is precisely the situation of the descendants of the Hebrew tribes within the Palestinian, Lebanese, Syrian, and Jordanian populations today.

THE SAMARITANS — THE LIVING WITNESS

The approximately **800 Samaritans** currently living near Nablus (biblical Shomron/Shechem) under Palestinian Authority administration represent the most directly documented surviving community from the Northern Kingdom of Yisra'el. Genetic consensus identifies them as continuous inhabitants of the land since before the Assyrian conquest. They observe the Torah. They keep Pesach. They maintain the priestly calendar. They are not considered Jewish by Rabbinic Judaism — and yet they are, by every genetic and historical measure, descendants of the covenant people. They are living proof that Hebrew tribal identity survived the Assyrian conquest on the land itself, within the population that became Palestinian.

PART V — THE COVENANT ANSWER: WHAT YAHWEH'S WORD PRESCRIBES

The covenant witness document does not end with a verdict alone. It is required by the Tanakh itself to present what **Yahweh** (יהוה) has prescribed as the answer. The evidence assembled in Parts I through IV converges on a covenant reality: the people being killed, displaced, and besieged in Gaza and Lebanon are, in overwhelming biological measure, the descendants of the tribes of Yisra'el. The Tanakh's answer to this situation is not silence. It is not more warfare. It is covenant recognition and gathering.

FIVE COVENANT PRINCIPLES FROM THE TANAKH

1. The Land Belongs to Yahweh Alone — Vayikra (Leviticus) 25:23

"The land shall not be sold in perpetuity, for the land is Mine. For you are strangers and sojourners with Me." — Vayikra (Leviticus) 25:23

No government, no ethnic group, no religion owns the covenant land. Every occupant — Hebrew, Arab, Roman, Ottoman, British, or modern Israeli — has been a tenant. The terms of tenancy are established by the covenant: justice for the widow, the orphan, and the stranger; no shedding of innocent blood; no oppression of those who dwell within the land.

2. The Stranger Within the Land Is Covenant-Protected — Vayikra (Leviticus) 19:33-34

"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." — Vayikra (Leviticus) 19:33-34

If the Palestinian is a stranger in the land, the covenant command is to love him as a native. But the genetic evidence establishes that the Palestinian is **not** a stranger — he is, in biological fact, a native. The stranger provision, which applies to anyone dwelling within the covenant territory, is therefore not a minimum protection for the Palestinian people. It is the **floor** below which no argument can go.

3. Innocent Blood Defiles the Land — Bemidbar (Numbers) 35:33

"You shall not pollute the land in which you live, 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 the one who shed it." — Bemidbar (Numbers) 35:33

The mass killing of civilians in Gaza and Lebanon — people who, by the DNA record, carry the blood of the ancient Hebrews — constitutes the shedding of innocent blood on the covenant land. The Tanakh

does not exempt any occupant from this standard. It applies to every government, every army, and every people who shed blood in the land of **Yahweh**.

4. The Covenant Calls for Reunion, Not Partition — Yehezkel (Ezekiel) 37:22

"And I will make them one nation in the land, on the mountains of Yisra'el. And one king shall be king over them all, and they shall be no longer two nations, and no longer divided into two kingdoms." — Yehezkel (Ezekiel) 37:22

Every political framework since 1947 has proposed partition — two states, divided land, separated peoples. The Tanakh does not prescribe partition for the covenant land. It prescribes **union** — one land, one inheritance, one covenant governance. The prophetic vision of Yehezkel 47–48 even extends land inheritance to the *ger* (the sojourner) who dwells within the land — a provision that, if applied, would include every person living on the soil regardless of their religion or cultural identity.

5. Gathering Is Yahweh's Initiative — Devarim (Deuteronomy) 30:3-4

"Then Yahweh your Elohim will restore your fortunes and have mercy on you, and he will gather you again from all the peoples where Yahweh your Elohim has scattered you. If your outcasts are in the uttermost parts of heaven, from there Yahweh your Elohim will gather you." — Devarim (Deuteronomy) 30:3-4

The gathering of the scattered tribes is not a human political project. It is a covenant work initiated by **Yahweh** Himself. The role of covenant institutions, scholars, teachers, and witnesses is to **name what the DNA and the history actually show** — so that those who are gathered know who they are when **Yahweh** calls them. That naming is what this document does.

PART VI — THREE-RELIGION AUDIT

This document is addressed simultaneously to Judaism, Christianity, and Islam — each of which claims the covenant of Avraham, Yitzchak, and Ya'akov as its foundation. Each community is accountable to the evidence presented here under its own stated standards.

QUESTION	JUDAISM	CHRISTIANITY	ISLAM
Who are the Palestinians genetically?	The genetic record — corroborated by Ben-Gurion and Ben Zvi in 1918 — establishes Palestinians as descendants of ancient Hebrew inhabitants. Rabbinic silence on this fact does not change the genetic reality.	The New Testament depicts Yeshua's ministry in Galilee and Samaria — areas heavily populated by northern tribal descendants. The Palestinian Christian community (still present) descends from the earliest believers in these regions.	The Palestinian Muslim community includes, in substantial genetic measure, descendants of Banu Isra'il (the Children of Israel) who converted to Islam. The Quran does not deny the covenant of Musa with Banu Isra'il. This is not a contradiction of Islam — it is an extension of it.
What does the Tanakh prescribe for the land?	The Tanakh prescribes covenant justice, not ethnic supremacy. The current military conduct in Gaza and Lebanon cannot be reconciled with Devarim 10:19, Bemidbar 35:33, or Vayikra 19:33-34.	The New Testament's 'Great Commission' was directed to Yeshua's own disciples in the context of the scattered Hebrew tribes — 'the lost sheep of the House of Israel' (Matthew 15:24). The Palestinian population sits directly in the territory of those 'lost sheep.'	The Quran's recognition of the Torah (Tawrat) as revelation from Allah places the Tanakh's land covenant standards in force. The killing of civilians — whether Muslim, Christian, or Jewish — on land where the blood of Banu Isra'il runs cannot be endorsed by any Islamic standard.
What is the covenant calling in this moment?	Return to the Written Torah. Apply the two-witness standard. Acknowledge the genetic and historical record. Call for a covenant framework for the land that honors Yahweh's ownership and all who dwell within it.	Apply the Great Commission as Yeshua defined it — to the lost sheep of the House of Israel — by recognizing that the Palestinian population includes descendants of those very tribes, and carrying the covenant witness to them.	Apply the Quranic command to justice (Quran 4:135) and the recognition of the People of the Book. The Palestinian people's Hebrew ancestry is consistent with and supported by Islamic recognition of Banu Isra'il as a covenant people.

PART VII — SEVEN INSTITUTIONAL FINDINGS AND COVENANT VERDICT

FINDING 1 — THE GENETIC IDENTITY OF THE PALESTINIAN AND LEBANESE PEOPLES

ESTABLISHED under Devarim 19:15. Palestinian and Lebanese peoples carry 81–87% Bronze Age Levantine (Canaanite/Semitic) ancestry, with Y-chromosome patrilineal continuity at 82% and 75%+ respectively — equal to or exceeding the ancient Semitic ancestry found in most modern Israeli Jewish populations. Three independent scientific witnesses confirm.

FINDING 2 — THE FATE OF THE TEN NORTHERN TRIBES

ESTABLISHED under Devarim 19:15. The ten northern tribes were exiled partially by Assyria in 722 BCE, with a large rural farming population remaining on the covenant land. That population, documented in Samaritan, Christian Palestinian, and Muslim Palestinian continuity, represents the on-land biological descendants of the northern tribal inheritance.

FINDING 3 — ZIONISM'S OWN TESTIMONY ABOUT PALESTINIAN ANCESTRY

ESTABLISHED under Devarim 19:15. Ben-Gurion, Ben Zvi (1918), and Borochoy (1905) — founders and theorists of modern political Zionism — independently stated that the Palestinian fellahin descended from ancient Hebrew farmers who never left the covenant land. This testimony is documented, published, and pre-dates the State of Israel.

FINDING 4 — THE COVENANT STATUS OF THE LAND

ESTABLISHED under Vayikra 25:23. The land belongs to Yahweh alone. No ethnic group, government, or religion holds permanent ownership. Every occupant — including the modern Israeli government — holds the land conditionally, under the covenant standards of justice, non-oppression of the stranger, and the prohibition on shedding innocent blood.

FINDING 5 — THE SHEDDING OF INNOCENT HEBREW BLOOD

COVENANT VIOLATION DOCUMENTED under Bemidbar 35:33 and Devarim 19:13. The mass killing of civilians in Gaza and Lebanon — people who carry, in overwhelming biological proportion, the blood of the ancient Hebrew tribes — constitutes the shedding of innocent blood in the covenant land. The Tanakh does not recognize military, political, or security justifications for this standard. Blood defiles the land.

FINDING 6 — THE PROPHETIC COVENANT CALLS FOR REUNION

ESTABLISHED under **Yehezkel 37, Hoshea 1–2, Amos 9, and Devarim 30**. Yahweh's own prophetic word describes the scattered northern tribes as temporarily dispersed, not permanently erased. The covenant promise is reunion — one land, one people, one inheritance — not ongoing partition and warfare between branches of the same biological family.

FINDING 7 — INSTITUTIONAL COVENANT WITNESS

Miqdash Bethel Covenant Institution, operating under the authority of the Tanakh and the standard of Devarim 19:15, issues this document as a formal covenant witness to the governments, media institutions, religious communities, and peoples of the world:

- **The Palestinian people are, in biological and historical fact, Hebrew descendants. They are not strangers to the covenant of Avraham, Yitzchak, and Ya'akov. They are, by the genetic and historical record, members of the covenant family — dispersed, renamed, and in many cases unaware of their own ancestry.**
- **The military destruction of Gaza and Lebanon is, in covenant terms, an assault on the blood of the twelve tribes of Yisra'el.**
- **No covenant framework built on the denial of this fact will produce lasting peace. The peace that endures must be built on recognition — genetic, historical, and covenantal — of who the Palestinian and Lebanese peoples actually are.**
- **Yahweh (יהוה) is calling His scattered people. This document is part of that call.**

"Then Yisra'el said to Yosef, 'I never expected to see your face; and behold, Elohim has let me see your offspring also.'" — Bereishit (Genesis) 48:11

What Ya'akov said to Yosef — **"I never expected to see your face again"** — is the word for this hour. The world did not expect to find that the Palestinian and Lebanese peoples carry Hebrew blood. The science now shows it. The history confirms it. The prophecies promised it. The covenant calls for it to be spoken out loud.

DISCUSSION QUESTIONS

1. **Genetic Evidence:** If multiple independent genetic studies confirm that Palestinians carry 82% or higher ancient Semitic Y-chromosome ancestry — higher than many modern Jewish populations — how should this change the way we describe the Israeli-Palestinian conflict?
2. **The Ten Tribes:** The Tanakh records that the ten northern tribes were never given a decree to return. Their on-land descendants converted to Christianity and then Islam over centuries. What covenant responsibility does this create for those who claim to follow the Torah?
3. **Ben-Gurion's Admission:** If Israel's own founding Prime Minister believed the Palestinian peasant population descended from ancient Hebrew farmers, what obligation does that create for the modern State of Israel in how it treats Palestinian civilians?
4. **Bemidbar 35:33:** "Blood pollutes the land." If the blood being shed in Gaza and Lebanon is, in substantial biological proportion, Hebrew blood — how does this command apply to those who support or fund the military operation?
5. **The Samaritans:** Approximately 800 Samaritans live today in Nablus (Shomron) under Palestinian Authority administration, recognized as the most direct biological remnant of the Northern Kingdom. What does their existence tell us about who has actually been living on the covenant land continuously?
6. **For the Three-Religion Audience:** Judaism, Christianity, and Islam each claim the covenant of Avraham. If the Palestinian people are demonstrated to be biological descendants of the Hebrew tribes, what responsibility does each faith community have toward them, under its own stated standards?
7. **The Covenant Reunion:** Yehezkel 37 describes Yahweh joining the two sticks — Yehudah and Efrayim — into one. What would a covenant reunion of the Hebrew family look like today, applied to the genetic reality that both Israeli Jews and Palestinian Arabs descend from the ancient inhabitants of the covenant land?

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TORAH	NEVI'IM (PROPHETS)	KETUVIM (WRITINGS)
Bereishit (Genesis) 48:11 Shemot (Exodus) 22:21 Vayikra (Leviticus) 19:33-34	Melachim Bet (2 Kings) 17:6 Melachim Bet (2 Kings) 24:14 Yeshayahu (Isaiah)	Tehillim (Psalms) 133:1 Ezra 6:17 Nechemyah (Nehemiah) 7:5-73

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	2:10	

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

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