

בְּנֵי יִשְׂרָאֵל

BENEI YISRA'EL

WHAT YAHWEH CALLS “THE CHILDREN OF ISRAEL”

A Deep Covenant Study

MIQDASH BETHEL COVENANT INSTITUTION

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Reaching Judaism, Christianity, and Islam Simultaneously

Under the Sole Authority of the Tanakh — Written Torah Only

Devarim (Deuteronomy) 19:15 — Two or Three Witnesses Applied Throughout

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL

The sole binding authority of this institution is the Written Tanakh under the evidentiary standard of **Devarim (Deuteronomy) 19:15** — two or three independent witnesses. Rabbinic commentary, Church councils, Islamic hadith, and all post-biblical commentary are cited as historical witnesses only and carry no binding doctrinal authority. Josephus is always corroborated due to his documented pro-Roman bias. Scholars referenced in this study are cited for orientation and cross-reference, not as final authority. **The Tanakh text speaks for itself at the plumb line of covenant.**

HOW TO READ THIS DOCUMENT — TANAKH BOOK NAMES

Miqdash Bethel Covenant Institution cites all Tanakh books by their Hebrew name first, followed by the English equivalent in parentheses. Every reference, table, and section of this document follows this standard consistently. This format honors the original Hebrew covenant text while ensuring every reader — regardless of religious background — can follow every scripture reference without confusion.

HEBREW NAME	ENGLISH	DIVISION	ROLE IN THIS STUDY
<i>Bereishit</i> (בְּרֵאשִׁית)	Genesis	Torah	Patriarchal covenant chain; name Yisra'el conferred on Ya'akov

HEBREW NAME	ENGLISH	DIVISION	ROLE IN THIS STUDY
<i>Shemot</i> (שְׁמוֹת)	Exodus	Torah	Mission charter; covenant inclusion of the ger; Erev Rav
<i>Vayikra</i> (וַיִּקְרָא)	Leviticus	Torah	One-law standard for native and sojourner; covenant holiness
<i>Bemidbar</i> (בְּמִדְבָּר)	Numbers	Torah	Congregational equality; sojourner statutes
<i>Devarim</i> (דְּבָרִים)	Deuteronomy	Torah	Dispersal warning (28:64-65); two-witness evidentiary standard
<i>Yehoshua</i> (יְהוֹשֻׁעַ)	Joshua	Nevi'im	Tribal land allotments; Benei Yisra'el as national covenant body
<i>Yeshayahu</i> (יֵשַׁעְיָהוּ)	Isaiah	Nevi'im	Regathering prophecy (11:11-12); foreigner inclusion (56:3-7)
<i>Yirmeyahu</i> (יִרְמְיָהוּ)	Jeremiah	Nevi'im	Regathering (31:7-8); Renewed Covenant (31:31-33)
<i>Yechezkel</i> (יְחֶזְקֵאל)	Ezekiel	Nevi'im	Two-stick reunion of Ephraim and Yehudah (37:15-22)
<i>Hoshea</i> (הוֹשֵׁעַ)	Hosea	Trei Asar	Ya'akov's wrestling with the angel (12:4); Northern House covenant
<i>Amos</i> (עָמוֹס)	Amos	Trei Asar	Covenant election and accountability (3:1-2)
<i>Divrei HaYamim</i> (דְּבָרֵי הַיָּמִים)	Chronicles	Ketuvim	Tribal genealogies; full twelve-tribe structure maintained

PART I: THE HEBREW FOUNDATION — LEXICAL ANALYSIS

IA — THE NAME YISRA'EL: ORIGIN AND COVENANT MEANING

The covenant name *Yisra'el* — יִשְׂרָאֵל (Strong's **H3478**) — was not chosen by a man. It was bestowed by **Yahweh** Himself at the Yabok crossing, as recorded in **Bereishit (Genesis) 32:28**:

“And he said, ‘Your name shall no longer be called Ya’akov, but Yisra’el — for you have striven with Elohim and with men, and have prevailed.’”

The Brown-Driver-Briggs Hebrew and English Lexicon (BDB) identifies the root from the verbal stem *sārāb* (שָׂרַב, H8280) — to strive, contend, prevail — combined with *El* (אֱל, H410) — the name of Elohim. The compound carries the meaning: **“He who strives with El,” “He who prevails with Elohim,” or “El contends.”** Some lexical traditions also connect the root to *sar* (שָׂר — prince), yielding ‘Prince of El.’ The name already occurs in Eblaite and Ugaritic texts as a common Semitic proper noun — confirming its deep pre-biblical antiquity.

The name was confirmed a second time at Bet El (**Bereishit 35:10**): *“Elohim said to him, ‘Your name is Ya’akov; no longer shall your name be called Ya’akov, but Yisra’el shall be your name.’”* Yahweh’s double confirmation — Yabok and Bet El — constitutes the Devarim 19:15 two-witness standard within the Tanakh text itself. **The covenant name was not accidental. It was deliberate, repeated, and binding.**

I.B — BEN: THE COVENANT SONSHIP WORD

The word *ben* (בֶּן, Strong’s H1121) is the standard Hebrew word for ‘son,’ but in covenant usage it carries a far broader semantic range. In the Tanakh, *ben* is used for:

- **Direct offspring** — *Bereishit 5:4* — ‘sons and daughters’
- **Collective descendants** — *Bereishit 32:32* — ‘the Children of Israel eat not of the sinew’
- **Members of a class or community** — *Bereishit 6:2* — ‘sons of Elohim’
- **Corporate national identity** — *Shemot 1:7* — ‘the Children of Israel were fruitful and multiplied’
- **Covenant community address** — *Throughout Torah legislation* — ‘Speak to the Children of Israel, saying...’

When **Yahweh** addresses the covenant community as *Benei Yisra’el*, He is using *ben* in its fullest collective covenant sense — the entire community bearing descent and covenant relationship from the patriarch Yisra’el. This is not merely genealogy. **It is a covenant standing.**

I.C — THE LEXICAL TABLE: COVENANT IDENTITY VOCABULARY

The primary Hebrew identity terms constituting the Benei Yisra’el covenant framework in the Tanakh:

HEBREW TERM	TYPE	DEFINITION & COVENANT SIGNIFICANCE
בֶּן / <i>ben</i> (H1121)	Noun	Son, child, descendant; by extension, member of a people or class. Used collectively to denote an entire lineage or community: bene ha-adam (sons of man), benei Elohim (sons of Elohim), Benei Yisra’el (Children of Israel).

HEBREW TERM	TYPE	DEFINITION & COVENANT SIGNIFICANCE
יִשְׂרָאֵל / <i>Yisra'el</i> (H3478)	Proper Noun	Covenant name conferred by Yahweh on Ya'akov (Bereishit 32:28; 35:10). Root: śārāh (שָׂרָה, H8280) — to strive, contend, prevail — + El (אֱל, H410). Meaning: “One who strives with Elohim,” “He who prevails with El,” or “El contends.” Occurs 2,507 times in 2,231 verses (WLC Hebrew). Also present in Eblaite and Ugaritic texts as a common Semitic proper noun.
בְּנֵי יִשְׂרָאֵל / <i>Benei Yisra'el</i>	Compound Noun	The Children of Israel — the primary collective covenant identity designation Yahweh applies to the covenant community descended from Ya'akov's twelve sons. Used throughout the Tanakh for covenant law, covenant promises, covenant judgment, and covenant regathering. The single most important collective identity phrase in the covenant canon.
עַם / <i>am</i> (H5971)	Noun	People, nation — used alongside Benei Yisra'el to denote corporate nationhood. Am Yisra'el = the nation of Israel as a covenant people. Am segulah (treasured people) — Devarim 7:6, 14:2, 26:18.
קָהָל / <i>qahal</i> (H6951)	Noun	Assembly, congregation — the formally gathered covenant body. Qahal Benei Yisra'el = the assembled congregation of the Children of Israel as a covenant legal body (Shemot 12:6; Devarim 31:30).
עֵדָה / <i>edah</i> (H5712)	Noun	Congregation, community — the structured covenant gathering, especially as a legal or religious body. Used in Torah legislation defining the boundaries of covenant community membership (Bemidbar 15:15-16).
גֵּר / <i>ger</i> (H1616)	Noun	Sojourner, resident alien — distinguished from Benei Yisra'el by birth, yet granted covenant inclusion through covenant commitment. The ger who circumcises and commits to Yahweh's covenant is counted “as a native of the land” (Shemot 12:48). One law applies to native and sojourner alike (Vayikra 24:22; Bemidbar 15:15-16).

PART II: FROM A FAMILY TO A NATION — THE FORMATION OF BENEI YISRA'EL

II.A — THE PATRIARCHAL COVENANT CHAIN

The designation *Benei Yisra'el* is the culmination of a three-generation covenant chain. **Yahweh** did not create a covenant people in one generation. He built the covenant lineage deliberately across Avraham, Yitzchak, and Ya'akov — reaffirming and deepening the covenant at each generation before expanding it to a twelve-tribe national body.

PATRIARCH	KEY REFERENCES	COVENANT DEVELOPMENT
Avraham (Abraham)	Bereishit 12:1-3; 17:1-8	First covenant election. Yahweh promises a great nation. Covenant of circumcision established as the sign. Avraham becomes the father of all who bear the covenant mark.
Yitzchak (Isaac)	Bereishit 26:3-4	Covenant reaffirmed: “To you and your offspring I will give all these lands, and I will establish the oath I swore to Avraham your father.”
Ya'akov / Yisra'el	Bereishit 28:13-15; 32:28; 35:10-12	Covenant reaffirmed AND the name Yisra'el conferred. “I am Yahweh, the Elohim of Avraham your father and the Elohim of Yitzchak.” The covenant name is now the collective identity of all twelve sons.
Twelve Sons of Yisra'el	Bereishit 29-30; 35:22-26; 49	The twelve tribal fathers. Ya'akov's deathbed blessings assign each a covenant character and prophetic destiny. They are collectively Benei Yisra'el — the complete covenant body.

II.B — WHEN A FAMILY BECAME A NATION

The Tanakh records a precise semantic transition in the use of *Benei Yisra'el*. In Bereishit, the phrase refers to Ya'akov's immediate household. By **Shemot (Exodus) 1:1-7**, the same phrase has expanded to describe an entire people — “fruitful and prolific, they multiplied and increased very greatly, so that the land was filled with them.” Two factors drove the transformation: **(1) numerical multiplication** — seventy souls became hundreds of thousands over four generations — and **(2) external national recognition**. Pharaoh's declaration, ‘Come, let us deal wisely with them, lest they multiply’ (**Shemot 1:10**), marked the moment the world acknowledged Benei Yisra'el as a nation-level covenant entity. **The covenant name had grown into a covenant nation.**

II.C — THE TWELVE-TRIBE STRUCTURE: THE COMPLETE COVENANT BODY

Yahweh has never recognized fewer than twelve tribes as the complete body of Benei Yisra'el. The division of the kingdom under Rechav'am into the Northern House (ten tribes, Ephraim-led) and Southern House (Yehudah and Binyamin) was a political rupture — not a covenant severance.

Yahweh’s prophets continued to address both houses. The regathering prophecies name both houses explicitly. The covenant is whole only when all twelve tribes are accounted for.

TRIBE	COVENANT IDENTITY & TANAKH SIGNIFICANCE
Reuven (Reuben)	First son of Ya’akov and Leah. Eastern Transjordan territory. Lost the firstborn birthright due to covenant transgression (Bereishit 35:22). Moshe’s deathbed blessing: “Let Reuven live and not die” (Devarim 33:6).
Shimon (Simeon)	Second son of Leah. Largely absorbed into Yehudah’s territory. Dispersal within Yisra’el prophesied by Ya’akov (Bereishit 49:7). Included in all Tanakh covenant addresses to Benei Yisra’el.
Levi (Levi)	Third son of Leah. No territorial allotment — set apart for priestly and Levitical service. Scattered throughout the twelve tribes (Bereishit 49:7), fulfilling covenant duty. Kohanim (priests) descend from Aharon of Levi.
Yehudah (Judah)	Fourth son of Leah. Tribal lineage of the Davidic covenant (Shmuel Bet / 2 Samuel 7). Southern Kingdom anchor. Scepter promise: “The scepter shall not depart from Yehudah” (Bereishit 49:10).
Dan (Dan)	Fifth son of Bilhah (Rachel’s handmaid). Judge-character tribe (Bereishit 49:16). Originally southern territory; later relocated north. Yeshayahu 9:1 names the northern region in the great light prophecy.
Naftali (Naphtali)	Sixth son of Bilhah. Northern territorial assignment. Named alongside Zevulun in Yeshayahu 9:1 — the people walking in darkness who see a great light.
Gad (Gad)	Seventh son of Zilpah (Leah’s handmaid). Eastern Transjordan warrior tribe. Moshe’s blessing honors their military character (Devarim 33:20-21).
Asher (Asher)	Eighth son of Zilpah. Northern coastal territory. Blessed with rich food and royal provisions: “Asher’s food shall be rich” (Bereishit 49:20; Devarim 33:24-25).
Yissachar (Issachar)	Ninth son of Leah. Northern region. Described in Divrei HaYamim (1 Chr. 12:33) as “men who understood the times, knowing what Yisra’el should do.”
Zevulun (Zebulun)	Tenth son of Leah. Northern coastal tribe. Paired with Yissachar in Moshe’s blessing (Devarim 33:18). Named in Yeshayahu 9:1 alongside Naftali.
Yosef → Ephraim + Menashe	Eleventh son of Rachel. Given a double-portion inheritance split between Ephraim and Menashe, fulfilling the firstborn blessing (Bereishit 48:5). Ephraim becomes the dominant Northern Kingdom tribe — the “House of

TRIBE	COVENANT IDENTITY & TANAKH SIGNIFICANCE
	Yisra'el" in prophetic usage. Menashe (Manasseh) receives the second portion. Yosef's double portion is preserved through this division.
Binyamin (Benjamin)	Twelfth son of Rachel. Remained with Yehudah in the Southern Kingdom. Home tribe of King Sha'ul (Saul) and the prophet Yirmeyahu. Paul of Tarsus also identified as a Benjaminite.

PART III: THE SCOPE OF THE COVENANT — WHO IS INCLUDED?

III.A — THE CORE: ETHNIC DESCENT FROM YA'AKOV

The primary, unambiguous core of *Benei Yisra'el* is **physical descent from Ya'akov's twelve sons**. Every time **Yahweh** issues covenant legislation, delivers covenant promises, or pronounces covenant judgment using this phrase, the primary referent is the lineage community of the twelve tribes. This is not a theological opinion — it is the plain, lexically precise, repeatedly consistent language of the text.

Amos 3:1-2 states it with unmatched directness: *“Hear this word that Yahweh has spoken against you, O Children of Israel, against the whole family that I brought up out of the land of Egypt: ‘You only have I known of all the families of the earth — therefore I will punish you for all your iniquities.’”*

The covenant *yada'* (יָדָעַ — intimate covenant knowing) belongs specifically to Benei Yisra'el among all families of the earth. This is **covenant election language** — not human merit, but divine sovereign choice. With that election comes full covenant accountability. Elections and accountability are never separated in Tanakh.

III.B — THE GER: COVENANT INCLUSION OF THE SOJOURNER

The Tanakh does not present covenant identity as permanently impermeable to outsiders. It presents a **covenant-law-based entry path** for those not born into the twelve tribes. This is established at the Exodus itself.

Shemot 12:38 records that a *mixed multitude* (*Erev Rav* — עֵרֶב רַב) went up with Benei Yisra'el from Egypt. Immediately, in **Shemot 12:48-49**, **Yahweh** establishes the rule: if a sojourner wishes to keep the Pesach, he must be circumcised — and he shall be as a native of the land. *“There shall be one law for the native and for the sojourner who dwells among you.”* This principle is repeated in

Vayikra 24:22, Bemidbar 15:15-16, and Yeshayahu 56:3-7. The pattern is consistent across Torah and Nevi'im: **covenant inclusion by covenant commitment, not by birth alone.**

This is not universalism. The covenant open door is bound by the same covenant law that defines Benei Yisra'el itself. **The ger who enters this door is counted 'as a native' — but the twelve-tribe genealogical and covenantal core remains the primary structure of Benei Yisra'el throughout.**

III.C — THE KOL YISRA'EL SHIFT IN DEVARIM: FROM CHILDREN TO NATION

The book of Devarim marks a significant identity language development. The phrase *Kol Yisra'el* — 'All Israel' — appears **eleven times in Devarim and nowhere else in the five books of Moshe.** The preceding books consistently use *Benei Yisra'el*, emphasizing vertical biological descent. The shift to *Kol Yisra'el* signals a new dimension: the covenant community is being called to a **covenantal-national identity** — bound not only by blood from Ya'akov but by the covenant oath all of Yisra'el swears at the border of the Land. Biological lineage and covenant commitment converge at Moav as the complete definition of Benei Yisra'el.

PART IV: DISPERSAL, DIASPORA, AND THE COVENANT PROMISE OF REGATHERING

IV.A — THE DEVARIM 28 WARNING: COVENANT CONSEQUENCE IN PROPHECY

Before Benei Yisra'el entered the Land, **Yahweh** laid out with complete precision the covenant consequences of disobedience. **Devarim 28:64-65:**

“And Yahweh will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods of wood and stone, which neither you nor your fathers have known. And among these nations you shall find no respite, and there shall be no resting place for the sole of your foot.”

The entire diaspora history of Benei Yisra'el across every continent is covenant consequence, not covenant abandonment. **Yahweh** did not forget His people in dispersal. He placed them there as part of the very covenant He made with them at Sinai and at Moav. History is a covenant playing out in time.

IV.B — THE THREE-WITNESS REGATHERING PROMISE

Witness One — Yeshayahu (Isaiah) 11:11-12:

“In that day Yahweh will extend His hand yet a second time to recover the remnant of His people — from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. He will raise a signal for the nations and will assemble the banished of Yisra’el and gather the dispersed of Yebudah from the four corners of the earth.”

Both the Northern House (‘the banished of Yisra’el’) and the Southern House (‘the dispersed of Yehudah’) are specifically named. **This is the regathering of all twelve tribes — not one house, not a spiritual assembly.**

Witness Two — Yirmeyahu (Jeremiah) 31:7-8:

“I will bring them from the north country and gather them from the ends of the earth — the blind and the lame, the pregnant woman and she who is in labor, together; a great company shall they return here.”

Yirmeyahu 31:31-33 then delivers the renewed covenant: *“I will make a new/renewed covenant with the House of Yisra’el and the House of Yebudah... I will put My law within them and write it on their hearts.”* **The renewed covenant is addressed to both houses by name. The content of that covenant is Yahweh’s law written on the heart — not its abolition.**

Witness Three — Yechezkel (Ezekiel) 37:15-22:

“Take a stick and write on it, For Yebudah, and the Children of Yisra’el associated with him; then take another stick and write on it, For Yosef (the stick of Ephraim) and all the House of Yisra’el associated with him... I will make them one nation in the land, on the mountains of Yisra’el.”

This three-witness confirmation — Yeshayahu, Yirmeyahu, and Yechezkel — establishes beyond the Devarim 19:15 standard that **the regathering of all twelve tribes of Benei Yisra’el from all four corners of the earth is a covenant certainty, not a theological option.** It has not yet been fulfilled in its fullness. The modern state of Israel is largely a Yehudah-centered political entity. **The full regathering of all twelve tribes — as Yahweh described it — remains the active, open, unfulfilled covenant promise of the Tanakh.**

PART V: THREE-RELIGION COVENANT AUDIT

The Tanakh’s presentation of *Benei Yisra’el* as a defined, specific, covenant-bound people intersects with the theological claims of all three Abrahamic religions. The following table applies the Tanakh as the plumb line to each tradition’s handling of this covenant identity.

CATEGORY	JUDAISM — TANAKH STANDARD	CHRISTIANITY — TANAKH AUDIT	ISLAM — TANAKH AUDIT
Identity of Benei Yisra’el	The covenant name belongs to the physical descendants of Ya’akov’s twelve sons through the patriarchal covenant line. All twelve tribes — including dispersed Northern House — remain within Yahweh’s covenant.	Replacement theology redefines “Israel” as the Church. The Tanakh text makes no such transfer. The prophetic regathering addresses both houses by name — not a spiritual assembly.	The Qur’an (Surat al-Isrā’, 17) addresses Bani Isra’il as a defined covenant people. Islam recognizes them but does not claim to be them. The Tanakh’s regathering promises are not incorporated into Islamic theology.
Dispersal and Regathering	Yahweh warned of dispersal (Devarim 28) and promised regathering of all twelve tribes from all four corners of the earth (Yeshayahu 11, Yirmeyahu 31, Yechezkel 37). This covenant promise stands active and unfulfilled in its fullness.	Christian tradition often applies regathering prophecy spiritually or typologically — bypassing the twelve-tribe physical restoration Yahweh explicitly named. The Tanakh does not support this reading.	Islamic tradition generally does not incorporate Tanakh regathering prophecy. Israel’s prophetic future is treated as superseded — a position the Tanakh’s own text does not support.
The Ger / Sojourner Inclusion	One law for native and sojourner alike (Shemot 12:49; Vayikra 24:22; Bemidbar 15:15-16). The ger who commits to covenant law enters full covenant standing. This is covenant-law-based inclusion — not universalism.	The NT “grafting in” of Gentiles is often detached from covenant law. The Tanakh’s ger framework is explicitly law-based entry — not faith disconnected from Yahweh’s covenant commands.	The ger framework predates and stands independent of Islamic frameworks of community membership. No equivalent sojourner inclusion mechanism exists in the Qur’anic legal framework.

CATEGORY	JUDAISM — TANAKH STANDARD	CHRISTIANITY — TANAKH AUDIT	ISLAM — TANAKH AUDIT
The Renewed Covenant	Yirmeyahu 31:31-33 is addressed to the House of Yisra'el and the House of Yehudah — by name. Yahweh writes His law on their hearts. Both houses are recipients. The covenant content is Yahweh's law — unchanged.	Christianity applies Yirmeyahu 31 to the Church and often disconnects the renewed covenant from Torah law — despite the text explicitly stating Yahweh will write 'His law' on the heart of Yisra'el and Yehudah.	Islam does not incorporate Yirmeyahu 31 into its theological framework. The Tanakh renewed covenant addressed to both houses of Yisra'el is not part of Islamic covenant understanding.

PART VI: THE DEVARIM 19:15 EVIDENTIARY RECORD

Devarim (Deuteronomy) 19:15 establishes the covenant standard: no matter may be established on the testimony of one witness alone — two or three witnesses are required. The following table presents the primary Tanakh witness passages establishing every dimension of what **Yahweh** means by 'the Children of Israel.'

SCRIPTURE	CATEGORY	COVENANT WITNESS STATEMENT
Bereishit 32:28 / 35:10	Name Charter	Yahweh confers Yisra'el upon Ya'akov — confirmed twice (Yabok + Bet El). The covenant name from which all Benei Yisra'el descend. Double confirmation = Devarim 19:15 standard within the text itself.
Shemot 3:10	Mission Statement	"Come now, I will send you to Pharaoh, that you may bring My people, the Children of Israel, out of Egypt." Yahweh's first formal covenant mission statement using this designation.
Shemot 12:38 / 12:48-49	Covenant Inclusion	The Erev Rav (mixed multitude) joins the Exodus. Immediately established: one law for native and sojourner alike. The covenant inclusion door opens — on covenant terms.
Vayikra 24:22	One Law Standard	"You shall have one standard for the sojourner and for the native — for I am Yahweh your Elohim."

SCRIPTURE	CATEGORY	COVENANT WITNESS STATEMENT
Bemidbar 15:15-16	Congregational Equality	“For the congregation, there is to be one statute for you and for the ger — a statute forever throughout your generations.”
Devarim 7:6	Covenant Election	“Yahweh your Elohim has chosen you to be a people for His treasured possession out of all the peoples on the face of the earth.”
Devarim 28:64-65	Dispersal Warning	Yahweh prophesies scattering of Benei Yisra’el among all nations for covenant disobedience — the foundational dispersal prophecy. Covenant consequence, not covenant abandonment.
Yeshayahu 11:11-12	Regathering — Witness 1	“Yahweh will extend His hand a second time to recover the remnant of His people... gathering the dispersed of Yisra’el and the outcasts of Yehudah from the four corners of the earth.” Both houses are named.
Yirmeyahu 31:7-8	Regathering — Witness 2	“I will bring them from the north country and gather them from the ends of the earth — the blind and the lame, the pregnant and she who is in labor — a great company shall they return here.”
Yirmeyahu 31:31-33	Renewed Covenant	“I will make a new/renewed covenant with the House of Yisra’el and the House of Yehudah... I will put My law within them and write it on their hearts.” Addressed to both houses by name.
Yechezkel 37:15-22	Two-House Reunion — Witness 3	The two sticks (Ephraim + Yehudah) become one. “I will make them one nation in the land, on the mountains of Yisra’el.” Three-witness confirmation: Yeshayahu + Yirmeyahu + Yechezkel.
Amos 3:1-2	Covenant Accountability	“You only have I known of all the families of the earth — therefore I will punish you for all your iniquities.” Covenant election and covenant accountability are inseparable.

PART VII: COVENANT CONCLUSIONS

1. The Name Is Yahweh’s Covenant Name — Benei Yisra’el is not a human self-designation. It is the covenant name Yahweh conferred on Ya’akov’s descendants when He gave Ya’akov the name Yisra’el — confirmed at Yabok and at Bet El. The name belongs to Yahweh’s covenant design.

2. All Twelve Tribes Are the Covenant Body — Yahweh has never recognized fewer than twelve tribes as the complete Benei Yisra’el. The Northern House (Ephraim) and Southern House (Yehudah) are both named in dispersal and regathering prophecy. Any theology addressing only Yehudah as ‘Israel’ is incomplete before the Tanakh.

3. Covenant Inclusion Exists — On Covenant Terms — The ger who commits to Yahweh’s covenant law enters full covenant standing. One law applies to native and sojourners alike. This is covenant-law-based open inclusion — not universalism, not spiritual replacement, not faith disconnected from law.

4. Dispersal Was Covenant Consequence, Not Covenant End — The scattering of Benei Yisra’el among all nations was prophesied by Moshe before it happened. It is covenant accountability in action. Yahweh did not abandon His people. He placed them there as the covenant declared He would.

5. Full Regathering Has Not Yet Occurred — The three-witness regathering promise — Yeshayahu 11, Yirmeyahu 31, Yechezkel 37 — has not been fulfilled in its fullness. The twelve-tribe physical gathering from the four corners of the earth remains the active, open covenant promise of the Tanakh.

6. The Renewed Covenant Is Addressed to Benei Yisra’el — Yirmeyahu 31:31-33 is addressed by name to the House of Yisra’el and the House of Yehudah. Its content is Yahweh’s law written on their hearts. No transfer of this covenant to any other people or community is found in the Tanakh text.

7. Covenant Election Carries Covenant Accountability — Amos 3:1-2 is unambiguous: ‘You only have I known — therefore I will punish you for all your iniquities.’ Covenant standing and covenant accountability are inseparable. There is no covenant privilege without covenant responsibility before Yahweh.

CLOSING COVENANT WITNESS

The following are the foundational covenant words of **Yahweh** concerning His people Benei Yisra’el — from the name given to the regathering promised:

SCRIPTURE	THE COVENANT WORD OF YAHWEH
Bereishit 32:28	<i>“Your name shall no longer be called Ya’akov, but Yisra’el — for you have striven with Elohim and with men, and have prevailed.”</i>
Shemot 3:10	<i>“Come now, I will send you to Pharaoh, that you may bring My people, the Children of Israel, out of Egypt.”</i>

SCRIPTURE	THE COVENANT WORD OF YAHWEH
Amos 3:1-2	<i>“You only have I known of all the families of the earth — therefore I will punish you for all your iniquities.”</i>
Yirmeyahu 31:33	<i>“I will put My law within them and write it on their hearts. And I will be their Elohim, and they shall be My people.”</i>
Yechezkel 37:22	<i>“I will make them one nation in the land, on the mountains of Yisra’el. And one king shall be king over them all — they shall be no longer two nations.”</i>

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