

MIQDASH BETHEL COVENANT INSTITUTION

REACHING JUDAISM • CHRISTIANITY • ISLAM

DOCUMENT 130

THE GER AND THE COVENANT:

HOW THE PALESTINIANS, THE LEBANESE, AND ALL PEOPLES CALLED
'ENEMY' CAN STAND BEFORE YAHWEH AS HIS OWN

A COVENANT DEEP DIVE STUDY — TANAKH AUTHORITY | THREE-RELIGION AUDIENCE
JUNE 7, 2026

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL

The sole binding authority of Miqdash Bethel Covenant Institution is the Written Tanakh — the Torah (Instruction), Nevi'im (Prophets), and Ketuvim (Writings) — interpreted by the evidentiary standard of Devarim (Deuteronomy) 19:15: no charge shall be established except by two or three independent witnesses. Rabbinic tradition, Church councils, and hadith are consulted as historical record only and carry no binding doctrinal authority. Josephus is cited only when corroborated and with awareness of his pro-Roman editorial bias. Scholars and lexicons provide linguistic orientation; the Written Tanakh speaks for itself at the plumb line.

HOW TO READ THIS DOCUMENT

This study uses Hebrew book names throughout. English equivalents appear in parentheses on first use. Yahweh (יהוה) and Elohim (אֱלֹהִים) are used throughout — never 'God' or 'LORD.' All scripture citations follow the two-or-three witness standard of Devarim 19:15. The three-religion audience — Judaism, Christianity, and Islam — is addressed simultaneously. Lexical references draw from BDB (Brown-Driver-Briggs), HALOT (Hebrew and Aramaic Lexicon of the Old Testament), Strong's Concordance, and TWOT (Theological Wordbook of the Old Testament).

TANAKH BOOKS CITED IN THIS DOCUMENT

Hebrew Name	English Name	Hebrew Name	English Name
Bereishit	Genesis	Shemot	Exodus
Vayikra	Leviticus	Bemidbar	Numbers

Devarim	Deuteronomy	Yehoshua	Joshua
Shoftim	Judges	Yeshayahu	Isaiah
Yirmeyahu	Jeremiah	Yechezkel	Ezekiel
Ovadyah	Obadiah	Mikha	Micah
Zekhariah	Zechariah	Tehillim	Psalms
Mishlei	Proverbs	Divrei HaYamim	Chronicles

INTRODUCTION

The question before this covenant witness is not political. It is covenantal. It is not whether Palestinians, Lebanese, or any people labeled 'enemy' deserve peace according to human legal frameworks — that question, though important, is secondary. The primary question is this: **What does the Written Tanakh declare about who can stand before Yahweh as His own?**

The Amalek rhetoric invoked by Israeli Prime Minister Benjamin Netanyahu on October 28, 2023 — 'Remember what Amalek has done to you' (Devarim 25:17) — before the ground invasion of Gaza placed a biblical identification upon an entire civilian population. Whether Netanyahu intended this as a reference to Hamas's actions rather than to the Palestinian people as a whole, the on-the-ground application by military officers and soldiers translated it as an identification of a people, not merely an ideology. This is a covenant-level error of the gravest magnitude. The Written Tanakh does not authorize any political leader to apply the Amalek category to a living civilian population on the basis of military hostility alone.

This document provides Tanakh's own answer to the question. It establishes through six evidentiary pillars, under the Devarim 19:15 two-or-three-witness standard, that the ger (stranger, sojourner) — including those descended from peoples once counted as adversaries — is explicitly invited into full covenant standing before **Yahweh**. It then addresses the personal dimension: the documented role of Netanyahu's grief over his brother Yonatan, killed at Entebbe in 1976, in shaping a lifelong orientation toward resistance, mission, and — potentially — unresolved wound. The document closes with a covenant transmission addressed simultaneously to Judaism, Christianity, and Islam.

PART I

THE AMALEK RHETORIC: WHAT THE TANAKH ACTUALLY TEACHES

IA — THE STATEMENT AND ITS CONTEXT

On October 28, 2023, Israeli Prime Minister Benjamin Netanyahu addressed the Israeli nation at the opening of the ground invasion of Gaza. He declared: 'Remember what Amalek has done to you.' This is a direct citation of **Devarim (Deuteronomy) 25:17**. The Prime Minister's office later clarified this was a reference to Hamas's murderous actions — not a call to genocide against the Palestinian people. That clarification was formally issued on January 16, 2024, in response to South Africa's filing before the International Court of Justice.

The covenant witness of this document neither defends nor condemns Netanyahu's intent. What it addresses is the Tanakh's own standard: once a biblical category with annihilation commands attached to it (**Shemuel Alef/1 Samuel 15:3**) is publicly applied in the context of military operations against a civilian population, the burden of Tanakh authority falls upon those who invoked it to demonstrate, by two or three witnesses, that the identification is covenantally warranted. That burden has not been met.

IB — WHO WERE THE AMALEKITES? THE TANAKH'S WITNESS

The Tanakh introduces Amalek in **Bereishit (Genesis) 36:12** as a descendant of Esav (Esau) through his concubine Timna. The Amalekites first appear as military actors in **Shemot (Exodus) 17:8**, attacking Israel from the rear during the wilderness journey — specifically targeting the weak, the stragglers, those who were faint and weary (**Devarim 25:17-18**). This cowardly rear-attack on the defenseless is the defining Tanakh description of the Amalekite crime. It was not a frontal military contest. It was predatory violence against the most vulnerable.

Three covenant problems arise with applying this category to the Palestinians:

1. Tanakh's genealogical witness (**Bereishit 36:12**) traces Amalek through Esav — not through the Canaanite or Levantine populations who have inhabited the land continuously. Palestinian genetic identity, documented in peer-reviewed studies (Doc 111 in this library), traces 81-87% Bronze Age Levantine ancestry — the same ancestral pool as the ancient Hebrew people themselves.
2. The Tanakh's own record (**Shemuel Alef/1 Samuel 15 and 30; Divrei HaYamim Alef/1 Chronicles 4:43**) indicates the Amalekite people were destroyed as a distinct nation. Post-biblical application of the Amalek category to any modern ethnic group rests on zero Tanakh witness — it is post-biblical rabbinic typology, not covenantal identification.
3. The Tanakh itself establishes that the commanded destruction of specific peoples applied to a specific time and context of covenant entry into the land. No prophet in the entire Tanakh authorizes any generation after the initial conquest period to extend herem (devoted destruction) commands to new peoples based on contemporary military conflict.

Devarim (Deuteronomy) 25:17-18 — The Amalekite Crime Defined

Remember what Amalek did to you on the way as you came out of Egypt, how he attacked you on the way when you were faint and weary, and cut off your tail, those who were lagging behind you, and he did not fear Elohim.

The defining crime of Amalek is: attacking from behind, targeting the vulnerable, fearing neither **Yahweh** nor **Elohim**. People who have been subjected to bombardment, starvation, displacement, and the killing of tens of thousands of civilians — including children — do not fit the Tanakh's definition of the attacker. The covenant witness is clear: the identification does not hold under **Devarim 19:15**.

I.C — THE PERSONAL WOUND: YONATAN NETANYAHU AND THE GRIEF THAT SHAPED A PRIME MINISTER

This covenant witness addresses the human dimension with care, not with judgment. Benjamin Netanyahu's older brother, Lt. Colonel Yonatan 'Yoni' Netanyahu, was killed on July 4, 1976, during Operation Entebbe — the only Israeli soldier to die in the rescue of 102 hostages. He was 30 years old. The operation was mounted in response to a hijacking carried out by Palestinian and German terrorists.

Netanyahu himself has described the impact: 'When I learned that Yoni had fallen in Operation Yonatan to rescue our hostages, I felt that my life had come to an end. It wasn't just the loss of a beloved brother. It was the loss of an anchor.' Writing in 2025 at the 49th anniversary of Yoni's death: 'Almost 50 years have passed — but it feels like it was yesterday. Not a day goes by that I don't think of him.' Netanyahu further stated that from his grief 'a profound sense of mission grew within me.'

The covenant witness does not diagnose. It observes. When unresolved grief becomes a mission, and that mission operates in an arena of existential military conflict, the Tanakh's own wisdom tradition speaks directly to this. The psalmist's cry of **Tehillim (Psalms) 22** — '**My Elohim, my Elohim, why have you forsaken me?**' — is not a cry of unbelief. It is the cry of a man under hester panim (the hiding of **Yahweh's** face; Doc 84 of this library). The danger documented in the Tanakh's wisdom is when grief becomes a framework for understanding an entire people. Sha'ul (Saul) was given the Amalek mission and failed it through disobedience. He was not authorized to extend it beyond its scope — and neither is any leader who stands in his rhetorical tradition.

The question this covenant witness poses to Netanyahu — and to any leader who carries unhealed loss into policy — is the question of **Ovadyah (Obadiah) 1:12**: '**You should not have gloated over the day of your brother, on the day of his misfortune.**' Grief is real. The loss of Yoni Netanyahu was real. But the Tanakh does not authorize grief as the foundation of covenant-level categorization of a people.

PART II

THE GER: WHAT THE TANAKH SAYS ABOUT THE STRANGER

II.A — HEBREW LEXICAL FOUNDATION

Term	Strong's	Root	BDB / HALOT Definition	Covenant Significance
גֵּר (ger)	H1616	גִּיר (gur)	'sojourner, stranger, alien resident' — one who dwells in a land not his own	The central term. Not a tourist; a resident who has taken up dwelling among the covenant people.
גִּיר (gur)	H1481	Primary verb	'to sojourn, to dwell as an alien, to abide temporarily'	To choose to live among the covenant community. Voluntary dwelling.
תּוֹשָׁב (toshav)	H8453	יָשַׁב (yashav)	'sojourner, temporary resident, stranger who settles'	Often paired with ger: ger v'toshav. The one who settles and remains among the people.
חֻקֵּי אֶחָת (chukkat achat)	H2708 / H259	Compound	'one statute, one ordinance' — chukkah achat	The covenant declaration: one and the same law for the native and the stranger.
עֵדָה (edah)	H5712	יָעַד (ya'ad)	'congregation, assembly, appointed community'	The covenant assembly. The ger stands within the edah under the same statute.
בֶּן־נֵיקָר (ben-neikar)	H1121 / H5236	נָכַר (nakar)	'son of a foreigner' — one from outside, a stranger of different origin	Used in Yeshayahu 56:6 — the foreigner who joins himself to Yahweh. Explicitly welcomed.

II.B — SIX TANAKH WITNESS PILLARS: THE GER STANDS EQUAL BEFORE YAHWEH

WITNESS ONE — Bemidbar (Numbers) 15:15-16

Bemidbar (Numbers) 15:15

For the assembly (edah), there shall be one statute (chukkah achat) for you and for the stranger (ger) who sojourns with you, a statute forever (chukat olam) throughout your generations: as you are, so shall the stranger be before Yahweh.

BDB confirms: chukkah (H2708) is the most binding category of law in the Tanakh — more binding than mishpat (H4941, a civil ordinance). **Yahweh** declares that the ger who sojourns with the covenant community stands before Him on identical legal and covenantal footing as the native-born. The phrase *le-doroteikhem* ('throughout your generations') eliminates any time limitation. This is not a temporary accommodation. **It is an eternal covenant declaration.**

Bemidbar (Numbers) 15:16

One law (Torah achat) and one ordinance (mishpat echad) shall be for you and for the stranger who sojourns with you.

Two independent declarations within two verses — Devarim 19:15 standard met within this passage alone. The repetition in verse 16 using different terms (Torah + mishpat rather than chukkah) is not redundant. In Hebrew legal style, it is emphasized by variation: every category of law, instructional and judicial, applies equally to the ger.

WITNESS TWO — Vayikra (Leviticus) 19:33-34

Vayikra (Leviticus) 19:33-34

When a stranger (ger) sojourns with you in your land, you shall not do him wrong. You shall treat the stranger who sojourns with 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.

The command here is not merely legal equality. It is love — the same relational imperative used in **Vayikra 19:18** ('love your neighbor as yourself'). **Yahweh** grounds this command in experiential memory: 'you were strangers (*gerim*) in the land of Egypt.' Israel's own sojourn-identity becomes the covenant foundation for how the ger is to be received. The grounding statement '**I am Yahweh your Elohim**' carries the same weight as the authority seal in the Ten Declarations of Shemot 20.

WITNESS THREE — Vayikra (Leviticus) 24:22

Vayikra (Leviticus) 24:22

You shall have one manner of law (mishpat echad), as well for the stranger (ger) as for the native (ezrach): for I am Yahweh your Elohim.

A third independent declaration. BDB defines ezrach (H249) as '**native, homeborn, one who belongs to the soil.**' The contrast is explicit and the equality is absolute: the stranger and the homeborn stand under identical legal judgment. HALOT confirms that *mishpat echad* carries judicial finality — there is no legal sub-category to which the ger can be assigned that removes him from this equality. The sealing phrase again: '**I am Yahweh your Elohim.**'

WITNESS FOUR — Yeshayahu (Isaiah) 56:3-7

Yeshayahu (Isaiah) 56:3

Let not the foreigner (ben-neikar) who has joined himself to Yahweh say, 'Yahweh will surely separate me from His people.'

Yeshayahu (Isaiah) 56:6-7

And the foreigners (bnei ha-neikar) who join themselves to Yahweh to minister to Him, and to love the Name of Yahweh, and to be His servants — all who keep the Shabbat and do not profane it, and who hold fast to My covenant — even them I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be accepted on My altar, for My house shall be called a house of prayer for all peoples.

This is the prophetic declaration through **Yeshayahu** that obliterates any claim that outsiders — including those from historically adversarial peoples — are permanently excluded from **Yahweh's** covenant. Note the conditions **Yahweh** specifies: (1) joining himself to **Yahweh**; (2) loving the Name of **Yahweh**; (3) being His servant; (4) keeping the Shabbat; (5) holding fast to the covenant. These are covenant conditions — not ethnic qualifications. A Palestinian, Lebanese, or any person from any nation who meets these five conditions is explicitly, prophetically declared welcome at **Yahweh's** house. The closing declaration — '**a house of prayer for all peoples**' — is a universal covenant announcement.

WITNESS FIVE — Bereishit (Genesis) 12:3 and the Universal Covenant Scope

Bereishit (Genesis) 12:3

And I will bless those who bless you, and him who curses you I will curse; and in you all the families of the earth (kol mishpachot ha-adamah) shall be blessed.

The covenant with Avraham (Doc 122 of this library) was never ethnically exclusive. The formula kol mishpachot ha-adamah — all the families of the earth — is comprehensive. BDB defines *mishpachah* (H4940) as 'clan, family, nation, kind' — the broadest possible grouping. The blessing of Avraham flows outward to all peoples. There is no Tanakh witness that reverses this scope or limits it to ethnic Hebrews. Avraham himself was called as a *ger v'toshav* (**Bereishit 23:4**) — a stranger and sojourner — in the very land **Yahweh** would give him. His identity was covenantal, not territorial.

WITNESS SIX — Yechezkel (Ezekiel) 47:21-23 — The Prophetic Future of the Ger in the Land

Yechezkel (Ezekiel) 47:22-23

You shall allot it as an inheritance for yourselves and for the strangers (gerim) who sojourn among you and have had children among you. They shall be to you as native-born children of Yisra'el. With you they shall be allotted an inheritance among the tribes of Yisra'el. In whatever tribe the stranger sojourns, there you shall assign him his inheritance, declares the Lord Yahweh.

This is the prophetic endpoint. Yechezkel, speaking of the future restored land distribution, explicitly includes the ger as an inheritance recipient alongside the tribes of Yisra'el. The covenant phrase is extraordinary: '**they shall be to you as native-born children of Yisra'el (ke-ezrach).**' This is the same word used in **Vayikra 24:22**. The future Tanakh vision is not ethnic exclusivity but covenant inclusion — where the ger who has sojourned, raised children, and bound himself to the covenant is given land inheritance within the tribal structure. This completely dismantles any theological framework that permanently excludes the Palestinians — who have lived in the land for generations — from covenant standing.

PART III

DEVARIM 19:15 WITNESS TABLE: THE GER AT THE PLUMB LINE

The following table applies the two-or-three-witness standard of **Devarim 19:15** to the core covenant declaration: **any person of any national origin who joins himself to Yahweh and holds fast to His covenant stands before Yahweh as the native-born.**

#	Passage	Key Phrase	Covenant Declaration
1	Bemidbar 15:15	Chukat olam l'doroteikhem	One eternal statute — the stranger stands before Yahweh identically to the native-born. No time limit.
2	Bemidbar 15:16	Torah achat u-mishpat echad	One instruction AND one judicial ordinance — every legal category covers native and stranger equally.
3	Vayikra 19:33-34	V'ahavta lo kamokha	Love the stranger as yourself — the same command as loving the neighbor. Covenant relational equality.
4	Vayikra 24:22	Mishpat echad — ger and ezech	One judicial standard for native and stranger. Authority sealed: 'I am Yahweh your Elohim .'
5	Yeshayahu 56:6-7	Beit tefillah l'chol ha-amim	Foreigners who join Yahweh , love His Name, keep Shabbat, hold the covenant — explicitly welcomed to His holy mountain. 'A house of prayer for all peoples.'
6	Yechezkel 47:22-23	Ke-ezech yihyu — as native-born	In the prophetic future, the ger who dwells in the land and has raised children receives inheritance equal to the tribes. Permanent covenantal belonging.
V E R D I C T	SIX WITNESSES ESTABLISHED — Devarim 19:15 standard exceeded. The Written Tanakh declares unambiguously: any person of any national or ethnic origin who joins himself to Yahweh, loves His Name, holds fast to His covenant, and dwells within the covenant community is received by Yahweh as the native-born. This includes the Palestinian people, the Lebanese, and any people currently designated as 'enemy' by the modern State of Israel.		

PART IV

TANAKH CASE STUDIES: ADVERSARIES RECEIVED INTO COVENANT

The Tanakh does not merely declare the ger welcome in theory. It documents specific cases of people from historically adversarial or 'enemy' peoples who were received into full covenant standing. Each case functions as a witness under **Devarim 19:15**.

CASE 1 — RACHAV (RAHAB): A CANAANITE WOMAN RECEIVED

Rachav was a Canaanite woman of Yericho — from a people Yisra'el was commanded to drive out. She hid the spies of Yehoshua (Joshua) and declared: 'I know that **Yahweh** has given you the land... **Yahweh** your **Elohim**, He is **Elohim** in the heavens above and on the earth beneath' (**Yehoshua 2:9, 11**). Her confession is a covenant declaration. She and her entire household were preserved (**Yehoshua 6:25**). She did not convert through a formal legal process. She declared allegiance to **Yahweh** and acted on it. The Tanakh records her as received.

CASE 2 — RUT (RUTH): A MOABITE WOMAN AND THE COVENANT DECLARATION

Rut (Ruth) 1:16

Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your Elohim my Elohim.

The Moabites were a people with a complex history with Yisra'el — including the **Devarim 23:4** restriction on Moabite entry into the assembly. Yet Ruth's declaration overrides national origin through covenant commitment. The entire book of Ruth — included in the sacred Writings (Ketuvim) — is **Yahweh's** own testimony that covenant fidelity (chesed) crosses ethnic and national boundaries. Ruth becomes the great-grandmother of David HaMelekh. The Moabite woman becomes the ancestress of the covenant throne. The Tanakh is unambiguous: covenant identity supersedes national identity.

CASE 3 — ITTAI THE GITTITE: A PHILISTINE IN COVENANT BROTHERHOOD

Ittai was a Philistine from Gat — the people of Golyat (Goliath). During David's flight from Avshalom, David urged Ittai to return to his own people. Ittai refused with words that echo Ruth's: '**As Yahweh lives, and as my lord the king lives, wherever my lord the king shall be, whether in death or life, even there also will your servant be**' (**Shemuel Bet/2 Samuel 15:21**). A Philistine — from Yisra'el's most persistent military adversary — bound himself to the covenant king by an oath in **Yahweh's** Name. David accepted him. The covenant absorbed an adversary through loyalty and commitment. (This case appears in expanded form in Doc 105 of this library.)

CASE 4 — URIAH THE HITTITE: COVENANT INTEGRITY FROM A 'FOREIGN ENEMY'

Uriah the Hittite — listed among David's Thirty mighty men (**Shemuel Bet 23:39**) — was a Hittite. The Hittites were among the seven nations associated with Canaan. Yet Uriah's covenant integrity shames David in the Bathsheba narrative. When David attempted to cover his sin by having Uriah sleep with Bat-Sheva, Uriah refused to enjoy home comfort while the **Ark of Yahweh** and the armies of Yisra'el were in the field. His statement is a covenant declaration of the highest order. A Hittite

displayed greater covenant fidelity than the king of Yisra'el. Tanakh does not miss this irony. It records it as a witness.

PART V

OVADYAH (OBADIAH): THE COVENANT PROHIBITION AGAINST STANDING ASIDE

The book of Ovadyah (Obadiah) — the shortest prophetic book in the Tanakh, one chapter — is addressed to Edom regarding their conduct toward Yisra'el during the Babylonian conquest. Its principles, however, carry covenant weight far beyond their original context. The document applies with devastating precision to any situation where a people who share ancestral connection are attacked and the related people stand aside, assist the attacker, or compound the suffering.

Ovadyah (Obadiah) 1:12

You should not have gloated over the day of your brother, in the day of his misfortune; you should not have rejoiced over the people of Yehuda in the day of their ruin; you should not have boasted in the day of distress.

Ovadyah (Obadiah) 1:13-14

You should not have entered the gate of My people in the day of their calamity; you should not have gloated over his disaster in the day of his calamity; you should not have looted his wealth in the day of his calamity. You should not have stood at the crossroads to cut off his fugitives; you should not have handed over his survivors in the day of distress.

The covenant witness of Doc 112 in this library established the biblical prohibition against Hebrew-on-Hebrew violence. Ovadyah extends this: the prohibition is not only against direct violence but against gloating, profiting from calamity, blocking escape routes, and handing over survivors. When the ancestral connection between the Palestinian people and the Hebrew people is established — as it is through genetic evidence and the founding admissions of Ben-Gurion and Ben-Zvi themselves (documented in Doc 111) — the Ovadyah witness applies with full covenant force.

The covenant answer for the Palestinian people, the Lebanese, and any people designated 'enemy' by the current government of the modern State of Israel does not begin with politics. It begins with recognition. The Tanakh's witness requires that they first be seen — as **Yahweh** sees them.

PART VI

THREE-RELIGION AUDIT: JUDAISM, CHRISTIANITY, AND ISLAM

This study is addressed simultaneously to all three Abrahamic traditions. The table below applies the six-pillar ger doctrine to each tradition's own standing commitments — and identifies where each tradition's post-biblical overlay has distorted the plain Written Tanakh witness.

Tradition	What the Tradition Holds Correctly	Where Post-Biblical Overlay Departs from Tanakh	Covenant Correction
Judaism	Preserves the ger concept in halachic tradition; Ben-Gurion and Ben-Zvi acknowledged Palestinian-Hebrew shared ancestry; the prophetic tradition of Yeshayahu 56 is canonical.	Rabbinic tradition has in practice narrowed the ger-tzedek path to formal conversion, creating a two-tier system not found in the Written Tanakh. The Talmudic limitation of yovel to when 'all its inhabitants' are in the land creates legal tools to deny the ger his inheritance.	The Written Tanakh at Yechezkel 47:22-23 does not condition the ger's inheritance on formal halachic conversion. The condition is covenant dwelling and covenant commitment. Post-biblical rabbinic layers cannot override what Yahweh declared through His prophet.
Christianity	The prophetic tradition of Yeshayahu 56:7 ('a house of prayer for all peoples') is cited in the NT record. The universal scope of Bereishit 12:3 is affirmed in Christian theology.	Replacement theology — the claim that the Church 'replaces' Yisra'el — removes the covenantal framework that grounds the ger's standing. Without the Written Tanakh's covenant structure, the ger concept becomes abstract universalism without legal teeth.	The ger's standing before Yahweh is grounded in the Written Tanakh's covenant structure — not in NT theological development. The invitation to all peoples is the Tanakh's own declaration. It does not require the NT to be valid, and the NT does not have authority to modify it.
Islam	Islam's affirmation of the prophetic tradition through Ibrahim (Avraham), the emphasis on justice (adl), and the concept of dhimmi (protected people) all reflect the ger principle.	The dhimmi system as historically practiced created a legally subordinate status for non-Muslims — a structural parallel to the two-tier system the Written Tanakh	The Tanakh's covenant does not permit legal subordination of the ger who has joined himself to Yahweh . The covenant invitation of Yeshayahu 56:6-7 is addressed to ben-neikar — the foreigner — without tiered standing. All three traditions are called to this standard.

	The Quran affirms shared Abrahamic ancestry.	explicitly prohibits. The Tanakh's chukkah achat (one statute) does not permit tiered legal standing based on religion.	
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PART VII

THE COVENANT ANSWER: HOW THE PALESTINIANS, LEBANESE, AND ALL 'ENEMIES' CAN STAND BEFORE YAHWEH

The covenant answer is not a political program. It is a declaration of what the Written Tanakh already says. The following seven declarations constitute the covenant response to the question posed in this document.

COVENANT DECLARATION 1 — THE GER DOCTRINE IS PERMANENT AND UNIVERSAL

The Written Tanakh's ger doctrine — six witnesses established in this document — declares that any person of any national or ethnic origin who joins himself to Yahweh, loves His Name, holds fast to His covenant, and dwells within the covenant community stands before Yahweh as the native-born (ke-ezrach). This declaration is permanent (chukat olam), multigenerational (l'doroteikhem), and sealed by Yahweh's own Name. No post-biblical authority — rabbinic, ecclesiastical, or governmental — can revoke it.

COVENANT DECLARATION 2 — PALESTINIAN IDENTITY CANNOT BE EXCLUDED BY GENEALOGICAL ARGUMENT

The peer-reviewed genetic evidence (eight studies, Doc 111) establishes 81-87% Bronze Age Levantine ancestry for the Palestinian people — the same ancestral pool as the ancient Hebrew nation. Ben-Gurion and Ben-Zvi themselves acknowledged the likelihood of Hebrew ancestry in the Palestinian peasantry. The Tanakh's prophetic vision through **Yechezkel 47:22-23** explicitly gives the ger who has raised children in the land inheritance within the tribal structure. The people who have lived on this land continuously for generations and who share ancestral roots with the Hebrew nation are not gerim in the original sense — they may be among the am ha-aretz (people of the land) whose covenant connection Yahweh Himself preserved.

COVENANT DECLARATION 3 — THE AMALEK CATEGORY CANNOT BE APPLIED UNDER DEVARIM 19:15

Three evidentiary failures disqualify the Amalek identification applied to the Palestinian people: (1) No genealogical witness traces Palestinian ancestry through Esav/Edom to Amalek. (2) No Tanakh prophet after the initial conquest period authorizes the application of *berem* categories to new peoples on the basis of military conflict. (3) The defining crime of Amalek — preying on the weak from behind — does not match the Tanakh's description of the Palestinian situation, which is a people under occupation, displacement, and bombardment. The identification fails **Devarim 19:15** on all three counts.

COVENANT DECLARATION 4 — THE COVENANT PATH IS OPEN RIGHT NOW

The covenant path declared in **Yeshayahu 56:6-7** is open to the Palestinian people, the Lebanese people, and any people designated 'enemy' by the modern State of Israel — right now, today, in 2026. **The conditions are: joining oneself to Yahweh, loving the Name Yahweh, being His servant, keeping the Shabbat, and holding fast to His covenant.** These are not ethnic requirements. They are not political requirements. They are covenant conditions available to any human being on the planet.

COVENANT DECLARATION 5 — THE 12 TRIBAL STATES FRAMEWORK IS THE POLITICAL EXPRESSION

The Covenant Constitution of the 12 Tribes of Yisra'el (Doc 117 of this library) — presented to Marwan Barghouti as a political platform following his May 18, 2026 Fatah Central Committee election — provides the political expression of the ger doctrine. The 12 Tribal States framework does not require Palestinians to 'become Jewish.' It requires all peoples within the covenant geography to stand under one law, one statute, the chukkah achat of **Bemidbar 15:15**. The Tanakh's political vision is not a Jewish state that tolerates minorities. It is a covenant nation under **Yahweh's** law where the stranger is as the native-born.

COVENANT DECLARATION 6 — GRIEF IS NOT A COVENANT MANDATE

This covenant witness is addressed with compassion to Prime Minister Netanyahu and to any leader whose grief has shaped their political mission. The loss of Yonatan Netanyahu was real and devastating. The impact on his younger brother was lifelong. The covenant witness of the Tanakh does not deny this. What it declares is that grief — even justified, decades-long grief — does not authorize the application of covenant-level destructive categories to civilian populations. The Tanakh's precedent is Sha'ul, who was given a mission from grief and national wound, and whose execution of that mission exceeded its covenant boundaries. The result was the removal of the kingdom. The covenant question for Netanyahu is not political. It is the question that stands before every leader who carries a wound into power: will the wound become wisdom or will it become a weapon?

COVENANT DECLARATION 7 — YAHWEH'S HOUSE IS CALLED A HOUSE OF PRAYER FOR ALL PEOPLES

Yeshayahu (Isaiah) 56:7

...for My house shall be called a house of prayer for all peoples (kol ha-amim).

The final word of the Written Tanakh on this question is not exclusion. It is an invitation. The prophetic vision of **Yahweh** Himself — spoken through Yeshayahu in the latter portion of the book — is a house of prayer, a holy mountain, a place of joy for every people who joins themselves to Him. The Palestinian people, the Lebanese people, the Iranian people, the people of every nation currently in military conflict with the modern State of Israel — none of them are excluded from this invitation. **The covenant answer is: come. Hold fast to the covenant of Yahweh. Love His Name. Dwell within His instruction. And Yahweh Himself declares: 'I will bring you to My holy mountain.'**

PART VIII

COVENANT WITNESS TO CURRENT EVENTS — 2026

The conflict currently designated as the Israel-Palestine war — which has expanded to involve Lebanon, Iran, and American military force — is not a conflict that began on October 7, 2023. It is a conflict that began with the theological framework applied to a land and its people. When a government declares through biblical rhetoric that a civilian population is an Amalek to be destroyed, the prophetic tradition of the Tanakh demands a counter-witness. Miqdash Bethel Covenant Institution provides that witness.

The institutions currently receiving this covenant transmission include:

- Marwan Barghouti — Palestinian leader in Israeli detention, elected to the Fatah Central Committee May 18, 2026 with 1,879 of 2,514 votes from solitary confinement. The covenant letter series (Docs 110-117) presents the 12 Tribal States framework as his political platform.
- The Alþingi of Iceland — the oldest legislature in the world, recipient of the Iceland Covenant Outreach Package (Docs 124-127), presented as a model of covenant ethics among nations.
- The Louisiana Congressional Delegation — Senators Cassidy and Kennedy, Speaker Johnson, Majority Leader Scalise, and Representatives Higgins and Letlow — called to apply the Anti-Semitism Awareness Act consistently to Marwan Barghouti as a Semitic man (Doc 114).
- The Board of Peace — Chairman Trump, Jared Kushner, Secretary Rubio, and Witkoff — presented with the covenant framework for Middle East peace grounded in the 12 Tribal States Constitution (Doc 115).
- The International Criminal Court — Article 15 communication filed simultaneously with the legal brief (Doc 113) documenting eight violations against Marwan Barghouti.

The covenant witness of this document is addressed to all of them. And it is addressed to every Palestinian, Lebanese, Iranian, and person of any nation who asks: 'Can **Yahweh** receive me? Can I stand before Him?' The Written Tanakh's answer is yes — on the terms **Yahweh** Himself declared.

Not on the terms of any post-biblical authority. Not on the terms of any government. On the terms of **Bemidbar 15:15**: 'as you are, so shall the stranger be before Yahweh.'

CLOSING COVENANT DECLARATION

Yeshayahu (Isaiah) 2:2-4

It shall come to pass in the latter days that the mountain of the house of Yahweh shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, and many peoples shall come, and say: 'Come, let us go up to the mountain of Yahweh, to the house of the Elohim of Ya'akov, that He may teach us His ways and that we may walk in His paths.' For out of Zion shall go forth the Torah, and the word of Yahweh from Yerushalayim. He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.

The prophetic vision of Yahweh through Yeshayahu is not a Jewish-only vision. It is a covenant vision for all peoples. 'Many peoples shall come' — the Palestinian, the Lebanese, the Iranian, the American, the African, the Asian — all flowing to the mountain of **Yahweh**. Not because they have adopted a particular religious denomination. Because they have responded to the covenant invitation: **Come. Learn His ways. Walk in His paths.**

This is the covenant answer for the Palestinian people. This is the covenant answer for all peoples. Miqdash Bethel Covenant Institution transmits this witness under the authority of the Written Tanakh alone, addressed to Judaism, Christianity, and Islam simultaneously, applied by the evidentiary standard of **Devarim 19:15**.

SCRIPTURE INDEX

Reference	Usage in This Document
Bereishit (Genesis) 12:3	Universal covenant scope — all families of the earth
Bereishit (Genesis) 23:4	Avraham as ger v'toshav — covenant identity over territorial identity
Bereishit (Genesis) 36:12	Amalek genealogy — descent from Esav, not Levantine population
Shemot (Exodus) 17:8	Amalekite attack — rear assault on the weak

Vayikra 19:33-34	(Leviticus)	Love the stranger as yourself — Witness 3
Vayikra (Leviticus) 24:22		One judicial standard for ger and ezech — Witness 3
Bemidbar 15:15-16	(Numbers)	One eternal statute — ger stands before Yahweh as native-born — Witnesses 1-2
Devarim 19:15	(Deuteronomy)	Two-or-three-witness evidentiary standard — institutional research rule
Devarim 25:17-18	(Deuteronomy)	Amalek's defining crime — attacking the weak from behind
Yehoshua (Joshua) 2:9-11		Rachav's covenant declaration — Canaanite woman received
Rut (Ruth) 1:16		Ruth's covenant declaration — Moabite woman received
Shemuel Bet (2 Samuel) 15:21		Ittai the Gittite — Philistine received into covenant brotherhood
Shemuel Bet (2 Samuel) 23:39		Uriah the Hittite — Hittite in David's Thirty
Ovadyah (Obadiah) 1:12-14		Prohibition against gloating over a brother's calamity
Yeshayahu (Isaiah) 2:2-4		All nations flowing to Yahweh's mountain — closing declaration
Yeshayahu (Isaiah) 56:3-7		Foreigners welcomed to Yahweh's holy mountain — Witness 4
Yechezkel 47:22-23	(Ezekiel)	Ger receives land inheritance within tribes — Witness 6

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