THE COVENANT OF RETURN AND INHERITANCE

A Framework for One Land, Shared Inheritance, and Covenant Justice

Grounded in the Prophetic Vision of Yehezkel 47-48,
the Science of Genetics, and the Law of Nations

Presented by Miqdash Bethel
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'Tzedek tzedek tirdof — Justice, justice you shall pursue, that you may live and inherit the land.' — Devarim / Deuteronomy 16:20

'You shall allot this land as an inheritance for yourselves and for the strangers who reside among you.' — Yehezkel / Ezekiel 47:22

'Behold, how good and pleasant it is when brothers dwell together in unity.' — Tehillim / Psalm 133:1

PREAMBLE — WHY THIS DOCUMENT EXISTS

This framework document is presented to the governments, international bodies, religious communities, media platforms, and peoples of the world as an alternative to the political frameworks that have governed the conversation about the land of Kena'an for over a century — frameworks that have produced a hundred years of conflict, displacement, and suffering, and that the evidence now shows are built upon a fundamental misunderstanding of who the peoples of this land actually are and what the oldest available law of the land actually prescribes.

It is not a partisan political document. It carries no national flag and no party affiliation. It is grounded in three bodies of evidence that, when brought together, point unanimously toward the same conclusion:

The Scientific Evidence: The genetic and archaeological record that establishes the ancient shared ancestry of the Palestinian and Israeli peoples, and the indigenous continuity of the Palestinian population on the soil of the ancient land.

The Historical Evidence: The testimony of the founders of modern Zionism themselves, who acknowledged in their own writing that the Palestinian peasant population was likely descended from ancient Hebrew and Samaritan farmers who never left the land.

The Covenant Evidence: The prophetic vision recorded in Yehezkel (Ezekiel) chapters 37, 47, and 48 — the oldest available legal and governance framework for this specific land — which prescribes not partition but one land with shared inheritance for all who dwell within it.

This document presents the framework that all three bodies of evidence support — and calls upon every person and institution with the authority and ability to act to do so now, while the ceasefire window remains open.

PART I — THE FOUNDATION: WHO THE PEOPLES OF THIS LAND ACTUALLY ARE

The Genetic Record

Multiple independent peer-reviewed genetic studies have established the following as scientific consensus:

• **Palestinian Ancestry:** Palestinians carry 81 to 87 percent of their ancestry from the ancient Bronze Age Levantine population — the Canaanites and Semitic peoples who inhabited the land of Kena'an for millennia before any modern political boundary existed.

• **Y-Chromosome Continuity:** Approximately 82 percent of Palestinian Muslim Arab Y-chromosomes belong to the ancient Semitic Levantine genetic pool — marginally higher than the 70 percent found in modern Israeli Jewish populations — demonstrating that Palestinians carry among the highest rates of patrilineal genetic continuity with the ancient inhabitants of the land.

• **Ashkenazi European Ancestry:** Approximately 80 percent of Ashkenazi Jewish mitochondrial DNA traces to European origin, consistent with over a thousand years of diaspora life in Europe. The Ashkenazi community constitutes roughly 38 percent of the modern Israeli Jewish population.

• **The Samaritan Community:** Approximately 800 Samaritans living near Nablus under Palestinian Authority jurisdiction are recognized by genetic and historical consensus as the most direct surviving remnant of the Northern Kingdom of Yisra'el — continuous inhabitants of the land for over three thousand years.

The Historical Testimony of Zionism's Own Founders

David Ben-Gurion and Yitzhak Ben Zvi — Israel's first Prime Minister and President — wrote in their 1918 work that the Palestinian fellahin, the Arab farmers working the land, 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. Ber Borochov, a founding theorist of Labor Zionism, published the same conclusion in 1905.

This testimony is not revisionist history. It is documented and published by the architects of the modern State of Israel, in their own words, before the state existed.

PART II — THE LAW: WHAT THE OLDEST AVAILABLE TEXT PRESCRIBES

The Divided Kingdom — What the Text Condemns

The Hebrew prophets devoted their ministries to condemning the division of the covenant land and calling for its restoration as one nation. The foundational text is Yehezkel 37:21-22:

> *'I will gather them from all around and bring them to their own land. 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 no longer be two nations, and no longer divided into two kingdoms.' — Yehezkel / Ezekiel 37:21-22*

The two-state solution — the dominant political framework of the past century — institutionalizes precisely the division that Yahweh declared He would reverse. Two separate sovereign states, divided by a recognized international border, is not what the oldest available text on this land prescribes. It is the condition the text names as the wound to be healed.

The Inheritance of the Stranger — The Verse That Changes Everything

> *'You shall allot this land as an inheritance for yourselves and for the strangers who reside among you and have had children among you. They shall be to you as native-born children of Israel. With you they shall be allotted an inheritance among the tribes of Israel. In whatever tribe the stranger resides, there you shall assign him his inheritance, declares Yahweh Elohim.' — Yehezkel / Ezekiel 47:22-23*

This verse — which no political negotiating table in a century of diplomacy has ever placed before the parties — is the governing principle of this framework. The peoples dwelling in the land who are not of the original twelve tribes are not to be given a separate state, expelled, subjugated, or treated as second-class inhabitants. They are to be given a covenantal inheritance within the land, equal to the native-born, in whatever territory they actually dwell.

The Covenant of Avraham — Father of a Multitude of Nations

> *'I have made you the father of a multitude of nations — av hamon goyim.' — Bereshit / Genesis 17:5*

The covenant Yahweh made with Avraham was not a covenant with one exclusive ethnic group. It was a covenant with the father of a multitude of peoples — which the genetic record now confirms includes both the peoples now called Israeli and those now called Palestinian. The inheritance of Avraham was always meant to be the home of the multitude that came from him, governed by the covenant justice that Yahweh placed at the center of the Abrahamic tradition.

PART III — THE FRAMEWORK: SIX GOVERNING PRINCIPLES OF THE COVENANT OF RETURN AND INHERITANCE

Principle 1 — One Land, Indivisible

The land of Kena'an — the territory encompassed by the Mediterranean Sea in the west, the Jordan River in the east, Lebo-Hamath in the north, and the Wadi of Egypt in the south — is one covenantal inheritance. It cannot be permanently partitioned without violating the covenant that is the source of both peoples' claim to it. All governance frameworks for this land must be grounded in its unity, not its division.

Principle 2 — Shared Inheritance for All Who Dwell Within It

Every person and family who has lived within the land for generations — regardless of religion, ethnicity, or modern political classification — holds a covenantal right to inheritance within it, as established by Yehezkel 47:22-23. This includes Israeli Jewish families, Palestinian Muslim and Christian families, Samaritans, Druze, Bedouin, and every other community with deep roots in the land. No people is to be expelled, subjugated, or treated as having less right to the land than another.

Principle 3 — Equal Standing Before the Law

Every inhabitant of the land holds equal standing before the law. No system of legal discrimination, restricted movement, or differential rights based on ethnicity or religion is compatible with the covenant of Yahweh or with the international law that all parties to this conflict are bound by. Full civic equality is not a concession. It is the covenant's requirement.

Principle 4 — Accountability Before Reconciliation

The process of reconciliation must follow the structure of teshuvah — the Hebrew covenant concept of genuine turning: acknowledgment of the wrong, genuine remorse, cessation of the harmful action, and commitment not to repeat it. No framework for shared governance can be built on demands for forgiveness before accountability. Accountability comes first. The world's legal institutions — particularly the ICJ and ICC — must be permitted to complete their work without political interference.

Principle 5 — The Right of Return Is a Covenant Right

The Palestinian people displaced from their homes and lands — in 1948, in 1967, and in the current conflict — hold a right of return grounded not only in UN Resolution 194 and international law but in the covenant principle of Yehezkel 47:22-23: the inheritance belongs to those who dwell in the land and raise their children in it. The practical implementation of this right — whether through physical return, compensation, or recognized inheritance — must be determined through a process that centers the dignity and agency of the displaced themselves.

Principle 6 — Governance by Covenant Justice

The governing principle of any shared framework for this land must be the Torah's foundational command: Tzedek tzedek tirdof — Justice, justice you shall pursue. Not the justice of the powerful. Not the justice of the majority. The justice of the covenant — which protects the vulnerable, honors the inheritance of all, prohibits the shedding of innocent blood, forbids the moving of boundary stones, and commands the love of the stranger as the love of oneself.

PART IV — CALLS TO ACTION: WHAT THIS FRAMEWORK REQUIRES OF EACH PARTY

From the State of Israel

Immediate and complete cessation of all military operations targeting civilian populations. Immediate and complete halt to all settlement construction and expansion. Full compliance with ICJ binding orders and advisory opinions. Formal acknowledgment of Palestinian indigenous identity and covenantal inheritance rights. Engagement with a framework of shared governance grounded in the principles above.

From the International Community

Full enforcement of ICJ binding orders without Security Council veto obstruction. Cooperation with ICC arrest warrants as required by international law. Formal recognition of Palestinian indigenous identity under the UN Declaration on the Rights of Indigenous Peoples. Support for a governance framework grounded in one land with shared inheritance rather than partition.

From Palestinian Leadership

Unity under a single governing covenant framework accessible to all factions — grounded in the Abrahamic covenant that Islam, Christianity, and the Hebrew tradition all trace back to the same patriarch. Engagement with the Yehezkel framework as the foundation for a political vision that transcends the two-state partition and grounds Palestinian claims in both ancient covenant right and modern scientific evidence.

From Religious Communities Worldwide

Public acknowledgment that the two-state solution is not what the oldest available text on this land prescribes. Active teaching of the Yehezkel 47-48 vision — one land, shared inheritance, equal standing for all — as the covenant framework that every Abrahamic tradition can affirm. Use of every platform and pulpit to demand accountability, to carry the genetic truth, and to hold the vision of the peace that the covenant actually describes.

CLOSING DECLARATION

This framework is presented not as a final political proposal subject to negotiation but as the covenant foundation upon which all negotiations must be grounded if they are to produce lasting peace. Political proposals built on any other foundation will fail — as every proposal of the past century has failed — because they do not address the root cause.

The root cause of this conflict is not the absence of a Palestinian state. It is the denial of Palestinian humanity, Palestinian indigeneity, and Palestinian covenantal inheritance. The Covenant of Return and Inheritance addresses all three simultaneously — with the full weight of genetics, archaeology, history, and the oldest available prophetic text of the land behind it.

The ancient text was written for this moment. The science has confirmed what the text always said. The window opened by the ceasefire will not remain open forever. The time to act on this foundation is now.

'For the earth will be filled with the knowledge of the glory of Yahweh as the waters cover the sea.' — Habakkuk 2:14

Salaam. Shalom. One Land. One Family. One Covenant of Justice.

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