MIQDASH BETHEL COVENANT INSTITUTION

508(c)(1)(a) Free Church • Sole Tanakh Authority
A Study for Judaism · Christianity · Islam

DOCUMENT 130

The Ger and the Covenant

A Covenant Deep Dive into the *ger (resident stranger)* in the Tanakh, and the Amalek Charge Laid on a People

Can the Palestinians, the Lebanese, and All Peoples Called "Enemy" Stand Before Yahweh as His Own? — A Three-Religion Covenant Response

June 7, 2026 • Revised October 2026
Elder Kepha Arcemont, Founder
miqdashbethel.ai • miqdashbethel@gmail.com
The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
The written covenant commands one law for the native and the ***ger (resident stranger)*** (**Numbers 15:15–16**; **Leviticus 24:22**) and names the stranger with the widow and the orphan again and again. Rabbinic tradition later set the ***ger toshav (resident sojourner)*** under conditions of its own, and teaches that he is received only while the Jubilee is kept (Talmud Arakhin 29a). The written Tanakh speaks first: who may stand before **Yahweh**, and on what terms.	Churches quote ***"a house of prayer for all peoples"*** (**Isaiah 56:7**; Mark 11:17) and the blessing of ***"all the families of the earth"*** (**Genesis 12:3**; Galatians 3:8). Yet many believers have been taught that every act of the modern State is blessed under **Genesis 12:3**, and some pulpits repeated the Amalek charge after October 2023. The Tanakh must be read before that teaching.	The Qur'an says Ibrahim was neither Jew nor Christian but upright (Q. 3:67), and that humanity was made into peoples and tribes to know one another (Q. 49:13). Historic Islamic law placed Jews and Christians under the dhimma, a protected but lower legal status (Q. 9:29). The Torah's one law for native and stranger is the older standard.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document (**Document 130**) is the revised edition of the Institution's June 7, 2026 study ***The Ger and the Covenant***, rebuilt in the Library's present format. Its core conclusion stands: the written covenant receives the stranger who joins himself to **Yahweh** as the native-born, and no ruler may lay the name of Amalek on a living people. Everything else has been tested again. Statements that could not be traced to a primary source have been replaced, one reading of King Saul has been corrected from the text, and the ancestry figures have been brought into line with **Document 260**. Section X lists every change.

Yahweh (**יהוה**) and **Elohim** (**אֱלֹהִים**) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in ***bold italic (with the English meaning in parentheses)***. Scripture references are bold. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in**

brackets on first citation, for example Numbers 30:13 [Hebrew 30:14]. Scripture is rendered in a literal working translation from the Hebrew.

Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses, or for a historical fact, two or more independent records), **Single witness**, or **Not in the text**. Public statements, court records, and genetic studies are cited as historical witnesses, not as authority. Rabbinic literature, the New Testament, and the Qur'an and hadith are cited as historical and comparative reference only. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	Abraham the sojourner; Amalek's descent and crime; one law for native and stranger; vengeance and the hidden face
Nevi'im (Prophets)	Joshua, 1 Samuel, 2 Samuel, Isaiah, Ezekiel, Obadiah	Rahab and the Gibeonites; Saul and Amalek; Saul's zeal against the Gibeonites; David's grief; Ittai and Uriah; the foreigner at the holy mountain; the stranger's inheritance; the brother's calamity
Ketuvim (Writings)	Psalms, Proverbs, Ruth, Esther, 1 Chronicles	The cry of the forsaken; wait for **Yahweh**; Ruth the Moabite; Haman the Agagite; the last of Amalek

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Public statements and court records	Netanyahu address, Oct. 28, 2023; South Africa v. Israel, ICJ application and hearings (Jan. 11–12, 2024); Prime Minister's Office statement, Jan. 16, 2024 (via JTA)	The Amalek invocation and the dispute over its meaning (Section III)
Netanyahu on his brother	Knesset ceremony, 30th anniversary of Entebbe (2006, Ynet); Memorial Day remarks, Mount Herzl (Apr. 22, 2015, Israel	Grief and mission (Section IV)

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
	MFA); 50th anniversary at the grave (July 2026, JNS)	
Genetic studies (via Doc 260)	Nebel et al. 2000 and 2001; Agranat-Tamir et al., Cell 181 (2020); Haber et al., American Journal of Human Genetics 101 (2017)	The ancestry of the people of the Land (Section VIII)
Historical writings	David Ben-Gurion and Yitzhak Ben-Zvi, Eretz Israel in the Past and Present (1918)	What the founders of the modern State said of the villagers of the Land
Library cross-references	Documents 84, 105, 111, 112, 113–117, 124–127, 259, 260, 293, 323, 329	Earlier work this study builds on or corrects
New Testament, Qur'an, rabbinic	Mark 11:17; Galatians 3:8; Q. 3:67; 9:29; 49:13; Talmud Arakhin 29a; 32b	Three-religion audit (Section IX)

I. FRAMING THE QUESTION — WHO MAY STAND BEFORE YAHWEH?

I-A. The Question as It Is Usually Asked

The war in the Land is usually argued in the language of law, security, and politics. Those questions matter, but they come second. The question put to this Institution comes first: **what does the written Tanakh declare about who can stand before Yahweh as His own?** It is pressed now because a biblical category with a command of destruction attached to it, Amalek, was publicly laid on the war in Gaza in October 2023, and many believers in all three traditions have since been taught to see a whole people through it.

This document answers in the Tanakh's own order. It tests the Amalek charge against the text (Section III), speaks with care to the grief of the leader who invoked it (Section IV), sets out six witnesses that the stranger stands before **Yahweh** as the native (Section V), and shows four adversaries the Tanakh itself received (Section VI).

I-B. The Question in the Tanakh's Own Terms

The Torah frames the matter in a single sentence:

"As you are, so shall the stranger be before Yahweh" (Numbers 15:15).

The question therefore becomes three questions. Who is the ***ger (resident stranger)***, and what does the Torah promise him? Can any ruler place a living people outside that promise by giving it the name of an ancient enemy? And what does the Tanakh ask of the one who comes, whatever his nation? This study builds on **Document 329** (***As You Are, So Shall the Stranger Be***), which examined **Numbers 15:15–16** in full, and on **Documents 259** and **260** for the ancestry of the people of the Land. It does not repeat them.

II. THE WORD STUDY — WHAT THE HEBREW SAYS

The Torah's vocabulary for the stranger is exact. The table sets out the terms this study relies on.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
ger (resident stranger), גֵּר	H1616	One who lives in a land not his own; a resident, not a visitor	**Leviticus 19:34**; **Numbers 15:15**
gur (to sojourn), גּוּר	H1481	The verb: to dwell as an alien, to take up residence among a people	**Leviticus 19:33**; **Ezekiel 47:22**
toshav (settler / sojourner), תּוֹשָׁב	H8453	One who settles and remains; from ***yashav (to dwell)***, H3427. Paired with ***ger***	**Genesis 23:4**; **Leviticus 25:23**
ezrach (native), אֶזְרָח	H249	The homeborn, the one rooted in the soil; always the ***ger***'s pair in the one-law texts	**Exodus 12:49**; **Leviticus 24:22**
qahal (assembly), קָהָל	H6951	The gathered congregation; the word that opens **Numbers 15:15**	**Numbers 15:15**
chuqqah achat (one statute), חֻקָּה אַחַת	H2708 / H259	One prescribed statute for both	**Numbers 15:15**
mishpat echad (one judgment), מִשְׁפָּט אֶחָד	H4941 / H259	One standard of judgment for both	**Leviticus 24:22**; **Numbers 15:16**
ben-nekhar (foreigner), בֶּן־נֵכָר	H1121 / H5236	A son of a foreign land; one from outside, not yet a resident	**Isaiah 56:3, 6**
mishpachah (family / clan), מִשְׁפָּחָה	H4940	Clan, family, kindred group	**Genesis 12:3**

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
Amalek, עֲמָלֵק	H6002	A grandson of Esau and the people descended from him	**Genesis 36:12**; **Deuteronomy 25:17**
herem (devoted to destruction), חֵרֶם	H2764	What is given over to **Yahweh** for destruction	**1 Samuel 15:3**

Three lexical observations govern what follows.

First, the ***ger (resident stranger)*** is not a passing traveler. The root ***gur (to sojourn)*** means to take up residence. Abraham called himself ***"a stranger and a sojourner with you"*** among the sons of Heth (**Genesis 23:4**), and **Yahweh** said the same of all Israel: ***"for the land is Mine; for you are strangers and sojourners with Me"*** (**Leviticus 25:23**). Israel's own standing in the Land is the standing of a ***ger***.

Second, the one-law texts always define the ***ger*** by his pair, the ***ezrach (native)***. The equality is not stated in the abstract; it is stated as a comparison between two named persons who stand under the same statute.

Third, Isaiah 56 uses a different word, ***ben-nekhar (foreigner)***, one from outside the Land altogether. The prophet's invitation therefore reaches beyond the resident stranger to the foreigner who comes and joins himself to **Yahweh**.

III. THE AMALEK CHARGE — WHAT THE TANAKH ACTUALLY TEACHES

III-A. The Statement and the Dispute Over It

On October 28, 2023, as the ground invasion of Gaza began, Prime Minister Benjamin Netanyahu told the nation: ***"You must remember what Amalek has done to you, says our Holy Bible."*** The words are taken from **Deuteronomy 25:17**. South Africa's application to the International Court of Justice quoted the statement as evidence of genocidal intent and set it beside **1 Samuel 15:3**, the command to destroy Amalek. At the hearings of January 2024, Israel's counsel answered that the fuller speech identified Amalek with Hamas, not with the Palestinian people. On January 16, 2024, the Prime Minister's Office called the charge one of the "absurdities" raised at The Hague and noted that the same verse is inscribed at Yad Vashem. That statement did not address South Africa's further contention that soldiers had repeated the phrase as a description of the people of Gaza.

This covenant witness neither defends nor condemns the Prime Minister's intent; intent is known to **Yahweh**. What it tests is the category. Once a biblical name with a command of destruction attached to it is publicly applied in a war waged among a civilian population, the one who invokes it carries the burden of showing, by two or three witnesses, that the Tanakh warrants it. Three tests follow.

III-B. Who Was Amalek? The Tanakh's Own Witness

"And Timna was concubine to Eliphaz, Esau's son; and she bore to Eliphaz Amalek" (Genesis 36:12).

Amalek was Esau's grandson (**Genesis 36:12, 16**; **1 Chronicles 1:36**). His descendants first appear attacking Israel at Rephidim (**Exodus 17:8–16**), and the Torah defines their crime:

"Remember what Amalek did to you on the way when you came out of Egypt: how he met you on the way and struck at your rear, all who were feeble behind you, when you were faint and weary; and he did not fear Elohim" (Deuteronomy 25:17–18).

The defining crime was not war as such. It was striking ***"all who were feeble behind you"***, the stragglers, the faint, and the weary, by a people who ***"did not fear Elohim."***

III-C. Three Tests Under Deuteronomy 19:15

Test One — descent. The Tanakh traces Amalek through Esau and Eliphaz (**Genesis 36:12**; **1 Chronicles 1:36**). The Palestinian and Lebanese peoples descend in large part from the ancient population of the Land itself, the same regional population from which much of the Jewish people also descends (**Document 260**, Section III). No witness, in the Tanakh or in the genetic record, traces them to Esau through Amalek.

Finding — that the Palestinian people descend from Amalek: **Not in the text.**

Test Two — the end of Amalek as a people. Saul struck Amalek (**1 Samuel 15:7–8**); David struck them again, and only four hundred young men escaped (**1 Samuel 30:17**); and in the days of Hezekiah the men of Simeon ***"struck the rest of the Amalekites who had escaped"*** (**1 Chronicles 4:43**). After that the Tanakh names no living people as Amalek. **Esther 3:1** calls Haman ***"the Agagite"***; later tradition links him to Agag the king of Amalek, but the text itself does not call him an Amalekite. Applying the name to any modern nation rests on post-biblical typology, not on a Tanakh witness.

Finding — that the Tanakh records the last remnant of Amalek struck in Hezekiah's day and names no later people as Amalek: **Corroborated (1 Samuel 15:7–8**; **30:17**; **1 Chronicles 4:43**).

Test Three — authority. The command of **1 Samuel 15:3** was given to a named king through a named prophet: ***"Thus says Yahweh of hosts"*** spoken by Samuel to Saul (**1 Samuel 15:1–2**). No prophet afterward gives any ruler a standing license to name a new people Amalek. And the Torah forbids punishing a people for the deeds of others:

"The fathers shall not be put to death for the children, nor shall the children be put to death for the fathers; every man shall be put to death for his own sin" (**Deuteronomy 24:16**; compare **Ezekiel 18:20**).

Finding — that any ruler after Saul may lay the Amalek command on a people because of the deeds of some among it: **Not in the text.** That each person answers for his own sin: **Corroborated** (**Deuteronomy 24:16**; **Ezekiel 18:20**).

The Torah does condemn Amalek's ***deed*** wherever it is done. The murder of civilians and the taking of hostages on October 7, 2023 are condemned by it (**Genesis 9:6**; **Exodus 21:16**). So is the killing of the feeble, the faint, and the weary in Gaza and Lebanon (**Document 260**, Section VII). The covenant names a crime and judges every hand that commits it. It does not give any hand a people to destroy.

III-D. Saul and the Gibeonites — The Tanakh's Own Case of Zeal Beyond Its Bounds

The June 2026 edition said that Saul ***"exceeded"*** the Amalek mission. The text says the opposite: ***"Saul and the people spared Agag and the best of the sheep"*** (**1 Samuel 15:9**). His sin there was partial obedience. But the Tanakh does record Saul carrying zeal beyond the covenant's bounds, and the case bears directly on this study.

The Gibeonites were a remnant of the Amorites, one of the peoples of the Land. By deceit they obtained a treaty, and Joshua and the leaders swore to them by **Yahweh** (**Joshua 9:15, 19–20**). Generations later Saul tried to destroy them:

"And there was a famine in the days of David three years, year after year; and David sought the face of Yahweh. And Yahweh said, It is for Saul and for his bloody house, because he put the Gibeonites to death... and Saul sought to slay them in his zeal for the children of Israel and Judah" (**2 Samuel 21:1–2**).

A foreign people living under Israel's oath was attacked by a king acting ***"in his zeal for the children of Israel and Judah."*** **Yahweh** did not accept the zeal. He called the house that did it ***"bloody,"*** and the whole land carried the famine. This is the Tanakh's plainest witness that national zeal does not license the destruction of a people living in the Land under the protection of the covenant.

Finding — that zeal for the nation does not excuse bloodshed against a protected people, and that the land bears the guilt: **Corroborated** (**Joshua 9:19–20**; **2 Samuel 21:1–2**; **Numbers 35:33**).

IV. THE PERSONAL WOUND — GRIEF AND MISSION

IV-A. Yoni Netanyahu

This covenant witness speaks to the human side with care, not with judgment. Lieutenant Colonel Yonatan "Yoni" Netanyahu, the Prime Minister's elder brother, commanded the assault force at Entebbe and was killed on July 4, 1976, at the age of thirty. He was the only Israeli soldier to die in the operation, which freed more than one hundred hostages taken by Palestinian and German hijackers.

The Prime Minister has spoken of that loss for fifty years. At the Knesset's thirtieth-anniversary ceremony in 2006 he said of his brother's death, ***"It diverted the course of my life to its current direction."*** At the grave on the fiftieth anniversary in July 2026 he told his brother, ***"To this sacred mission, I have dedicated my life since your fall, Yoni."*** The grief is real, and so is the sense of mission he has drawn from it. (The June 2026 edition quoted three statements that could not be traced to a primary source; they have been replaced by these. See Section X.)

IV-B. What the Tanakh Says to a Grieving Leader

The Tanakh honors grief. David wept for Saul and Jonathan (**2 Samuel 1:17–27**), and for Absalom he cried, ***"O my son Absalom, my son, my son"*** (**2 Samuel 18:33** [Hebrew 19:1]). The psalmist's ***"My El, my El, why have You forsaken me?"*** (**Psalms 22:1** [Hebrew 22:2]) is not unbelief; it is the cry of one who feels the ***hester panim (hiding of the face)***, **הַסְתֵּר פָּנִים**, that **Yahweh** Himself named in **Deuteronomy 31:17–18** (see **Document 84**).

But the Tanakh also shows a king's grief bending his rule. When David mourned Absalom in a way that shamed the men who had saved his life, Joab warned him that the people would desert him that night (**2 Samuel 19:5–7** [Hebrew 19:6–8]). A leader's grief is his own; the people under him may not be made to carry it. And the Torah places vengeance outside human hands:

"You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am Yahweh" (**Leviticus 19:18**).

"Do not say, I will repay evil; wait for Yahweh, and He will save you" (**Proverbs 20:22**; compare **Deuteronomy 32:35**).

Finding — that grief is honored before **Yahweh**: **Corroborated** (**2 Samuel 1:17**; **18:33**; **Psalms 22:1**). That vengeance belongs to **Yahweh** and not to the grieving: **Corroborated** (**Leviticus 19:18**;

Deuteronomy 32:35; **Proverbs 20:22**; see **Document 293**). That grief, however just, authorizes laying a destructive category on a people: **Not in the text.**

The covenant does not diagnose; it observes. The question it puts to every leader who carries a wound into power is the same: ***will the wound become wisdom, or will it become a weapon?***

V. THE GER STANDS EQUAL BEFORE YAHWEH — SIX WITNESSES

The ***ger (resident stranger)*** does not stand on one verse. Six independent passages, from the Torah and the Prophets, carry the same declaration.

Witness One — Numbers 15:15–16: one statute forever.

"As for the assembly, there shall be one statute for you and for the stranger who sojourns with you, a statute forever throughout your generations: as you are, so shall the stranger be before Yahweh. One law and one ordinance shall be for you and for the stranger who sojourns with you" (**Numbers 15:15–16**).

The phrase ***chuqqat olam (a statute forever)*** and ***le-dorotekhem (throughout your generations)*** remove any limit of time. Verse 16 names the ***torah (instruction)*** and the ***mishpat (judgment)*** as well, so that every kind of law is covered. The two verses are one passage and count as one witness; the Deuteronomy 19:15 standard is met by the passages that follow (see **Document 329**).

Witness Two — Exodus 12:48–49: one law at the Passover.

"And when a stranger sojourns with you and would keep the Passover to Yahweh, let all his males be circumcised, and then let him come near and keep it; and he shall be as one born in the land... One law shall be to the native and to the stranger who sojourns among you" (**Exodus 12:48–49**).

At the very first Passover the stranger who entered the covenant sign ate as the native. The condition is covenant, not birth.

Witness Three — Leviticus 19:33–34: love him as yourself.

"And if a stranger sojourns with you in your land, you shall not wrong him. 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" (**Leviticus 19:33–34**).

This is more than legal equality. The words ***ve-ahavta lo kamokha (and you shall love him as yourself)*** are the same command given for the neighbor in **Leviticus 19:18**. Israel's own memory of Egypt is the ground of it.

Witness Four — Leviticus 24:22: one judgment.

"You shall have one judgment, as for the stranger, so for the native; for I am Yahweh your Elohim" (Leviticus 24:22).

The verse closes the case of a blasphemer whose father was an Egyptian (**Leviticus 24:10–16**). The one law cuts both ways: the stranger has the native's protection and carries the native's accountability. That is what equality before **Yahweh** means.

Witness Five — Isaiah 56:3–7: the foreigner at the holy mountain.

"Let not the foreigner who has joined himself to Yahweh speak, saying, Yahweh has utterly separated me from His people" (Isaiah 56:3).

"And the foreigners who join themselves to Yahweh, to serve Him, and to love the name of Yahweh, to be His servants, everyone who keeps the Sabbath from profaning it and holds fast 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 shall be accepted on My altar, for My house shall be called a house of prayer for all peoples" (Isaiah 56:6–7).

The prophet names five conditions: joining oneself to **Yahweh**, serving Him, loving His name, keeping the Sabbath, and holding fast His covenant. None of them is a condition of birth or nation. The house is ***beit tefillah (a house of prayer)***, **בֵּית תְּפִלָּה**, ***"for all peoples."***

Witness Six — Ezekiel 47:22–23: the stranger's inheritance.

"You shall divide it by lot for an inheritance to yourselves and to the strangers who sojourn among you, who have fathered children among you; and they shall be to you as the native among the children of Israel; they shall have inheritance with you among the tribes of Israel. And in whatever tribe the stranger sojourns, there you shall give him his inheritance, says the Lord Yahweh" (Ezekiel 47:22–23).

In the prophet's vision of the restored Land the stranger who has lived and raised children there receives land among the tribes, ***ke-ezrach (as the native)***, the same word as in **Leviticus 24:22**. The endpoint of the prophetic hope is not an ethnic enclosure. It is covenant inheritance.

Two supporting witnesses show the same scope from the beginning. **Yahweh** told Abraham, ***"in you all the families of the earth shall be blessed"*** (**Genesis 12:3**), and the word ***mishpachah (family / clan)***, מִשְׁפָּחָה, is the broadest grouping of kin. Abraham himself lived in the Land as a ***ger ve-toshav (stranger and sojourner)*** (**Genesis 23:4**).

V-A. The Witness Table

#	PASSAGE	KEY PHRASE	WHAT IT DECLARES
1	**Numbers 15:15–16**	***chuqqat olam*** (a statute forever)	One statute, one law, one ordinance for the stranger and the native, with no limit of time
2	**Exodus 12:48–49**	***torah achat*** (one law)	The stranger who enters the covenant sign keeps the Passover as one born in the land
3	**Leviticus 19:33–34**	***ve-ahavta lo kamokha*** (love him as yourself)	Do not wrong the stranger; he is as the native; love him as yourself
4	**Leviticus 24:22**	***mishpat echad*** (one judgment)	One standard of judgment, protection and accountability alike
5	**Isaiah 56:3–7**	***beit tefillah le-khol ha-ammim*** (a house of prayer for all peoples)	The foreigner who joins himself to **Yahweh** is brought to His holy mountain
6	**Ezekiel 47:22–23**	***ke-ezrach*** (as the native)	The stranger who has raised children in the Land inherits among the tribes

Finding — any person of any nation who joins himself to **Yahweh**, loves His name, holds fast His covenant, and dwells within the covenant community stands before **Yahweh** as the native-born: **Corroborated** by six independent witnesses. This includes the Palestinian, the Lebanese, and every people now called ***"enemy."***

VI. ADVERSARIES RECEIVED INTO THE COVENANT — FOUR CASES

The Tanakh does not leave the stranger's welcome in theory. It names people from the very nations Israel fought and records that they were received.

Rahab, a Canaanite of Jericho — from a city marked for destruction. She confessed, ***"for Yahweh your Elohim, He is Elohim in the heavens above and on the earth beneath"*** (**Joshua 2:11**), hid

the spies, and was spared with her household; ***"she dwells in the midst of Israel to this day"*** (**Joshua 6:25**). She was received by confession and deed.

Ruth, a Moabite — of a people barred from the assembly (**Deuteronomy 23:3** [Hebrew 23:4]). She said:

"Where you go, I will go, and where you lodge, I will lodge; your people shall be my people, and your Elohim my Elohim" (**Ruth 1:16**).

She became the great-grandmother of David (**Ruth 4:17**). The book records her ***chesed (covenant loyalty)***, חֶסֶד, and her reception without explaining how it stands beside **Deuteronomy 23:3**; this study notes the tension and does not resolve it beyond what the text says.

Ittai the Gittite — a Philistine of Gath, Goliath's city. When David fled from Absalom and urged him to go home, Ittai answered: ***"As Yahweh lives, and as my lord the king lives, wherever my lord the king shall be, whether for death or for life, there also will your servant be"*** (**2 Samuel 15:21**). David received him and set him over a third of the army (**2 Samuel 18:2**; see **Document 105**).

Uriah the Hittite — of one of the seven nations of Canaan, counted among David's mighty men (**2 Samuel 23:39**). He refused the comfort of his house while ***"the ark, and Israel, and Judah dwell in booths"*** (**2 Samuel 11:11**). A Hittite kept faith while the king of Israel broke it, and the Tanakh records the contrast as a witness.

Finding — that people from Israel's adversaries were received by covenant faithfulness: **Corroborated** by four independent narratives (**Joshua 2; 6**; **Ruth 1; 4**; **2 Samuel 15**; **2 Samuel 11; 23**). These are narratives of reception, not a formal procedure of conversion.

VII. OBADIAH — DO NOT STAND AT THE CROSSROADS

The shortest prophetic book is addressed to Edom for its conduct when Judah fell. Its charges reach beyond their first setting:

"You should not have looked on the day of your brother in the day of his disaster; nor should you have rejoiced over the children of Judah in the day of their destruction; nor should you have spoken proudly in the day of distress" (**Obadiah 1:12**).

"You should not have entered the gate of My people in the day of their calamity... nor laid hands on their substance in the day of their calamity; nor should you have stood at the crossroads to cut off those who escaped; nor should you have delivered up those who remained in the day of distress" (**Obadiah 1:13–14**).

Obadiah condemns more than violence. He condemns gloating, looting, blocking the escape of fugitives, and handing over survivors, all done to a brother people in its calamity. **Document 112** established the Torah's prohibition of brother shedding brother's blood. Obadiah adds that standing by, profiting, and closing the road are judged too.

Finding — that **Yahweh** judges those who gloat over, plunder, or cut off a brother people in its calamity: **Corroborated** (**Obadiah 1:10–14**; **Psalms 137:7**; **Ezekiel 35:15**).

VIII. THE PEOPLE OF THE LAND — WHAT CAN AND CANNOT BE SAID

The June 2026 edition argued that the Palestinians are not strangers at all but may be counted among the ***am ha-aretz (people of the land)***, **עַם הָאָרֶץ**, and rested part of the argument on an ancestry figure of 81 to 87 percent. **Document 260** tested those figures against the primary studies and withdrew them. What can be said is this.

Three independent genetic witnesses find that Palestinians, Lebanese, and Jews alike descend in large part from the ancient population of the Levant: the Y-chromosome study of Nebel and colleagues (2000; 2001), the ancient-DNA study of Agranat-Tamir and colleagues (Cell, 2020), and the Sidon genomes of Haber and colleagues (2017). Ben-Gurion and Ben-Zvi wrote in 1918 that the villagers of the Land descended from Jewish farmers who stayed on their soil. The Tanakh itself records that at every exile ***"the poor of the land"*** were left to work it (**2 Kings 24:14; 25:12**).

What cannot be said is equally plain. No genetic test can name a tribe of Israel in anyone's blood, and ancient DNA cannot separate Israelite from Canaanite (**Document 260**, Section III-E). And the covenant's protection never depended on that question. Whether a Palestinian is counted native or stranger, **Numbers 15:15** sets the floor, and **Genesis 9:6** grounds the worth of every life in the image of **Elohim**, not in lineage.

Finding — that the people of the Land, of every religion, descend in large part from its ancient population: **Corroborated** (three genetic witnesses; **2 Kings 25:12**; **Judges 1:27–33**). That any modern people can be identified as a particular tribe: **Not in the text.** That the covenant's protection of their lives depends on ancestry: **Not in the text** (**Genesis 9:6**; **Leviticus 19:33–34**).

IX. THREE-RELIGION AUDIT

The table sets each tradition beside the six witnesses. Comparative texts are cited as historical reference only.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
What the tradition holds rightly	Keeps the ***ger*** and the one-law texts in its daily reading; the prophets of **Isaiah 56** are canonical. Ben-Gurion and Ben-Zvi acknowledged the shared ancestry of the villagers of the Land.	Quotes **Isaiah 56:7** (Mark 11:17) and affirms the universal reach of **Genesis 12:3** (Galatians 3:8).	Affirms one Abrahamic origin (Q. 3:67) and the purpose of nations to know one another (Q. 49:13); stresses justice.
Covenant departure	Rabbinic law receives a ***ger toshav*** only while the Jubilee is kept (Arakhin 29a), and holds the Jubilee lapsed (Arakhin 32b). In practice no resident stranger can now receive that standing, a condition **Ezekiel 47:22–23** does not set. Some teachers have applied the Amalek name to living peoples.	Replacement theology removes the covenant frame that gives the stranger his standing. Its opposite error reads **Genesis 12:3** as a blessing on every act of a modern government, and has repeated the Amalek charge from the pulpit.	The dhimma (Q. 9:29) placed non-Muslims under a lower legal status, a two-tier law that **Numbers 15:15–16** and **Leviticus 24:22** do not allow.
Covenant witness	Hold the one law above later conditions; let **Ezekiel 47** stand as written.	Read **Genesis 12:3** to its end: ***"all the families of the earth."***	Measure every law of status against the Torah's one law for native and stranger.

X. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. The following corrections to the June 7, 2026 edition of this document are applied in this revision. The June edition should be read as superseded by this one.

Correction 1 — the Netanyahu quotations. The June edition quoted three statements about Yoni Netanyahu (***"the loss of an anchor," "it feels like it was yesterday,"*** and ***"a profound sense of mission grew within me"***). No primary source for them could be found. They are replaced in Section IV-A by statements traced to the Knesset (2006) and to the fiftieth-anniversary remarks (July 2026).

Correction 2 — Saul and the Amalek mission. The June edition said Saul ***"exceeded"*** the Amalek mission. The text says he spared Agag and the best of the flocks (**1 Samuel 15:9**). The Tanakh's

witness to zeal beyond its bounds is Saul's attack on the Gibeonites (**2 Samuel 21:1–2**), now set out in Section III-D. Covenant Declaration 6 is rewritten accordingly.

Correction 3 — the ancestry figure. The ***"81–87% Bronze Age Levantine ancestry"*** figure and the ***"eight studies"*** attributed to Document 111 were withdrawn by **Document 260** (Correction 4) because they could not be matched to the cited studies. Section VIII now follows Document 260. ***Document 111 itself was not located in Drive under that number; if it carries the same figure, it needs the same correction (left for Kepha's decision).***

Correction 4 — counting witnesses. The June edition said the **Deuteronomy 19:15** standard was ***"met within this passage alone"*** by **Numbers 15:15** and **15:16**. Two verses of one passage are one witness. The standard is met across separate passages (Section V), now including **Exodus 12:48–49**. (Flagged by **Document 329**.)

Correction 5 — Timna. The June edition called Timna the concubine of Esau. **Genesis 36:12** names her the concubine of Eliphaz, Esau's son.

Correction 6 — the end of Amalek. The June edition said the Amalekites were destroyed as a distinct nation. Refined: the Tanakh records the last remnant struck in Hezekiah's day (**1 Chronicles 4:43**) and names no later people as Amalek; **Esther 3:1** calls Haman an Agagite without calling him an Amalekite.

Correction 7 — the word study. The ***edah*** row is replaced by ***qahal***, the word in **Numbers 15:15** (already corrected in the June Google Docs on October 18, 2026). The root of ***toshav*** is ***yashav***, H3427, not H8453. The sentence attributing to HALOT the claim that ***mishpat echad "carries judicial finality"*** is removed; no lexicon states it. ***"Fearing neither Yahweh nor Elohim"*** is corrected to the text's own words, ***"he did not fear Elohim"*** (**Deuteronomy 25:18**).

Correction 8 — hester panim. The June edition tied the phrase to **Psalms 22**. The phrase is **Yahweh**'s own in **Deuteronomy 31:17–18**; **Psalms 22:1** [Hebrew 22:2] expresses the experience of it.

Correction 9 — current events. The June edition gave Marwan Barghouti's May 2026 vote as ***"1,879 of 2,514."*** Published preliminary counts differ; this edition says only that he received the highest vote of any Central Committee candidate, which all reports agree on.

Correction 10 — format and contact. The Louisiana address, the telephone number, and miqdashbethel.org are replaced under the standing rules; Hebrew book and personal names are given in English; the Amalek, grief, and ancestry sections are graded; and the study is rebuilt in the Document 250 format.

Confirmed from the June edition. The central finding that the stranger who joins himself to **Yahweh** stands before Him as the native; the six-witness structure; the four case studies; the Obadiah witness; the three-religion audit; and the conclusion that the Amalek category cannot be laid on the Palestinian people all stand.

XI. SEVEN COVENANT DECLARATIONS

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	The ***ger (resident stranger)*** who joins himself to **Yahweh** stands before Him as the native-born, by a statute forever.	**Numbers 15:15–16**; **Exodus 12:48–49**; **Leviticus 19:33–34; 24:22**
II	The invitation is open to the foreigner of every nation, now, on covenant terms: join yourself to **Yahweh**, serve Him, love His name, keep the Sabbath, hold fast His covenant.	**Isaiah 56:3–7**; **Genesis 12:3**; **Exodus 12:48**
III	The Amalek command cannot be laid on the Palestinian people: no witness traces them to Esau, the Tanakh names no people as Amalek after Hezekiah's day, and no prophet gives a later ruler that license.	**Genesis 36:12**; **1 Chronicles 4:43**; **1 Samuel 15:1–3**; **Deuteronomy 24:16**
IV	Amalek's crime, striking the feeble and the weary, is condemned wherever it is done and by whomever: on October 7, in Gaza, and in Lebanon.	**Deuteronomy 25:17–18**; **Genesis 9:6**; **Exodus 21:16**; **Numbers 35:33**
V	The covenant's protection rests on the image of **Elohim**, not on ancestry. The people of the Land share descent from its ancient population, but no test can name a tribe.	**Genesis 9:6**; **Leviticus 19:33–34**; **2 Kings 25:12**; Document 260
VI	National zeal and personal grief do not license bloodshed against a protected people. Saul's zeal against the Gibeonites brought bloodguilt and famine; vengeance belongs to **Yahweh**.	**2 Samuel 21:1–2**; **Joshua 9:19–20**; **Leviticus 19:18**; **Proverbs 20:22**
VII	**Yahweh**'s house shall be called a house of prayer for all peoples, and in the restored Land the stranger inherits among the tribes.	**Isaiah 56:7**; **Ezekiel 47:22–23**; **Isaiah 2:2–4**

XII. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind the question there is usually a person: a Palestinian, Lebanese, or Iranian believer who asks, ***"Can Yahweh receive me?"***, or a believer in the West who has been taught to see a whole people as Amalek. The Tanakh's answer is fivefold.

First: yes, you may stand before Yahweh. ***"As you are, so shall the stranger be before Yahweh"*** (**Numbers 15:15**). The door is covenant, not birth.

Second: come on His terms. Join yourself to **Yahweh**, love His name, keep His Sabbath, and hold fast His covenant (**Isaiah 56:6**). No government and no institution, this one included, may add to those terms or take from them (**Deuteronomy 4:2**).

Third: do not lay an ancient name on a living people. The Torah judges deeds, and each person for his own sin (**Deuteronomy 24:16**).

Fourth: weep for the blood, all of it. The Israeli murdered on October 7, the hostage, the Palestinian child, and the Lebanese medic all bear the image of **Elohim** (**Genesis 9:6**).

Fifth: leave vengeance to Yahweh. ***"Do not say, I will repay evil; wait for Yahweh"*** (**Proverbs 20:22**).

XII-A. Where This Witness Has Been Sent

This covenant witness has been carried to Marwan Barghouti, who in May 2026 received the highest vote of any candidate for Fatah's Central Committee while held in an Israeli prison (the letter series of Documents 110–117 and the later letters, Documents 272 and 342); to the Members of the United States Congress addressed in **Document 114**; to the Board of Peace (**Document 115**); to the Alþingi of Iceland (Documents 124–127); and to the International Criminal Court with the legal brief of **Document 113**. It is addressed above all to every person of every nation who asks whether **Yahweh** will receive him. The written Tanakh's answer is yes, on the terms **Yahweh** Himself declared.

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 9:6	The image of **Elohim**; the law of blood	III-C; VIII; XI; XII
Genesis 12:3	All the families of the earth blessed	V; IX; XI

REFERENCE	SUBJECT	SECTION
Genesis 23:4	Abraham a stranger and sojourner	II; V
Genesis 36:12, 16	Amalek, son of Eliphaz by Timna	III-B; III-C; X; XI
Exodus 12:48–49	One law at the Passover	V; X; XI
Exodus 17:8–16	Amalek attacks at Rephidim	III-B
Exodus 21:16	Stealing a man a capital crime	III-C; XI
Leviticus 19:18	No vengeance; love your neighbor	IV-B; V; XI
Leviticus 19:33–34	The stranger as the native; love him	II; V; VIII; XI
Leviticus 24:10–22	One judgment for stranger and native	II; V; IX; XI
Leviticus 25:23	The land is Mine; you are sojourners	II
Numbers 15:15–16	One statute forever; as you are, so the stranger	I-B; II; V; VIII; IX; X; XI; XII
Numbers 35:33	Blood pollutes the land	III-D; XI
Deuteronomy 4:2	Do not add to the word	XII
Deuteronomy 19:15	The two-or-three-witness standard	Opening; III-A; X
Deuteronomy 23:3	Moabite barred from the assembly	VI
Deuteronomy 24:16	Each put to death for his own sin	III-C; XI; XII
Deuteronomy 25:17–18	Amalek's crime against the weary	III-A; III-B; X; XI
Deuteronomy 31:17–18	I will hide My face	IV-B; X
Deuteronomy 32:35	Vengeance is Mine	IV-B
Joshua 2:11; 6:25	Rahab's confession; she dwells in Israel	VI
Joshua 9:15, 19–20	The oath to the Gibeonites	III-D; XI
Judges 1:27–33	The tribes among the Canaanites	VIII

REFERENCE	SUBJECT	SECTION
1 Samuel 15:1–9	The command against Amalek; Agag spared	III-C; III-D; X; XI
1 Samuel 30:17	David strikes Amalek	III-C
2 Samuel 1:17–27	David's lament	IV-B
2 Samuel 11:11; 23:39	Uriah the Hittite	VI
2 Samuel 15:19–22; 18:2	Ittai the Gittite	VI
2 Samuel 18:33; 19:5–7	David's grief; Joab's warning	IV-B
2 Samuel 21:1–2	Saul's zeal against the Gibeonites	III-D; X; XI
2 Kings 24:14; 25:12	The poor of the land remain	VIII; XI
Isaiah 2:2–4	All nations flow to **Yahweh**'s mountain	XI; Closing
Isaiah 56:3–7	The foreigner at the holy mountain	II; V; IX; XI; XII
Ezekiel 18:20	The son shall not bear the father's iniquity	III-C
Ezekiel 35:15	Edom rejoiced at Israel's desolation	VII
Ezekiel 47:22–23	The stranger inherits among the tribes	V; IX; XI
Obadiah 1:10–14	Do not stand at the crossroads	VII
Psalms 22:1	Why have You forsaken me?	IV-B; X
Psalms 137:7	Edom in the day of Jerusalem	VII
Proverbs 20:22	Wait for **Yahweh**	IV-B; XI; XII
Ruth 1:16; 4:17	Ruth the Moabite; ancestress of David	VI
Esther 3:1	Haman the Agagite	III-C; X
1 Chronicles 1:36; 4:43	Amalek's descent; the last remnant struck	III-B; III-C; X; XI

"And it shall come to pass in the latter days that the mountain of the house of Yahweh shall be established as the top of the mountains, and shall be exalted above the hills, and all nations shall flow to it. And many peoples shall go and say, Come, and let us go up to the

mountain of Yahweh, to the house of the Elohim of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem. And He shall judge between the nations and shall decide 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."

Isaiah 2:2–4 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

Document 130 • The Ger and the Covenant • October 2026

miqdashbethel.ai • miqdashbethel@gmail.com •

The Message is Sent to the World

508(c)(1)(a) Free Church • Sole Tanakh Authority • Reaching Judaism, Christianity, and Islam