MIQDASH BETHEL COVENANT INSTITUTION

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DOCUMENT 362 • CONDENSED EDITION

EVERY MAN AS HIS BROTHER

Yahweh's Peaceful Solution: The Twelve-Tribe, Twelve-State Pattern of Ezekiel 47–48 Set Beside the Two-State Solution

The World Seeks Peace by Drawing One Line Between Two Peoples. The Tanakh Offers Another Way: One Land, Twelve Portions of Equal Standing, One Law for All, and No Family Driven from Its Home. — Prepared for Representative Ro Khanna and the Members of the United States Congress

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The Message is Sent to the World

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 is the condensed edition of Document 362. The full study, with its word study, three-religion audit, and scripture index, is available on request and at miqdashbethel.ai. Scripture is quoted in bold, with references in bold. Each key finding is graded under the rule that a matter stands on two or three witnesses (**Deuteronomy 19:15**): **Corroborated** (two or more Tanakh witnesses), **Single witness** (one passage), or **Not in the text**. Where the document moves from what the text says to a proposal for today, it says so.

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].

I. THE QUESTION BEFORE THE WORLD

The stated goal of the United States, and of most governments, is a two-state solution: a secure Israel beside a Palestinian state. Representative Khanna has supported it throughout his time in Congress, and on September 25, 2026 he became the first member of Congress to call for the release of Marwan Barghouti, saying Barghouti could help deliver a Palestinian state living in peace with Israel.

Since the Oslo Accords of 1993, the effort to draw one line between two peoples has been tried again and again — at Camp David in 2000, at Annapolis in 2007, in the talks of 2013–2014 — and each time it has stalled on the same questions: where the line runs, what happens to the families on the wrong side of it, who returns, and who holds Jerusalem.

This document asks one question: **did Yahweh give a pattern for this Land? He did.** The book of **Ezekiel** closes with a map of the Land divided not in two, but in twelve.

II. WHAT YAHWEH LAID DOWN — EZEKIEL 47–48

"Thus says the Lord Yahweh: This is the border by which you shall inherit the land according to the twelve tribes of Israel... And you shall inherit it, each man as his brother" **(Ezekiel 47:13–14)**

First — twelve portions of equal standing. The Land is divided into twelve portions, each ***"from the east side to the west side"*** **(Ezekiel 48:1–29)**, ***"each man as his brother"*** **(47:14)**. Under Joshua the larger tribes received more land **(Numbers 26:54)**; in Ezekiel no portion stands above another.

Second — divided by a fair lot, not by force. The portions ***"fall"*** to the tribes by lot (**Ezekiel 47:14, 22; 48:29**), the same way the first allotment was made before **Yahweh** (**Numbers 26:55**).

Third — the stranger inherits where he lives. This is the heart of the pattern:

"You shall cast it by lot for an inheritance for yourselves and for the strangers who sojourn among you, who have begotten children among you; and they shall be to you as the native-born among the children of Israel... In the tribe with which the stranger sojourns, there you shall give him his inheritance" (**Ezekiel 47:22–23**)

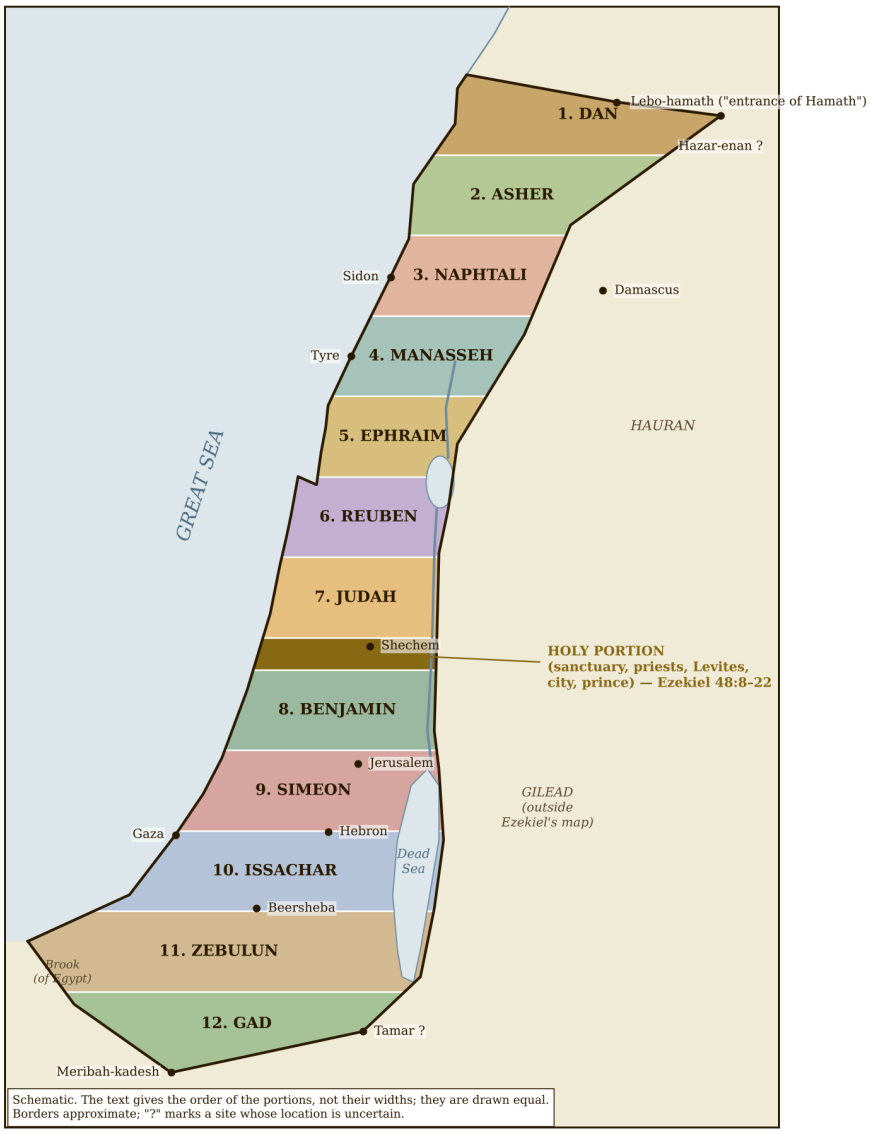
The stranger is not moved, not gathered into a separate district, and not sent across a border. He receives full standing where his family already lives. No bloodline is required.

Fourth — no evictions. **Yahweh** commands the rulers: ***"Take away your evictions from My people"*** (**Ezekiel 45:9**), and the prince may not take the people's inheritance ***"to oppress them out of their possession"*** (**46:18**).

Fifth — one shared city. In the middle lies a holy portion that belongs to no single tribe. Its city is served ***"out of all the tribes of Israel"*** (**48:19**), has a gate for every tribe (**48:31–34**), and is named ***"Yahweh is there"*** (**48:35**).

Sixth — one law for all. ***"One law and one ordinance shall be for you and for the stranger who sojourns with you"*** (**Numbers 15:16**; **Exodus 12:49**; **Leviticus 19:34**).

MAP 1 — THE TWELVE PORTIONS OF EZEKIEL 47–48



The twelve portions of Ezekiel 47–48, from Dan in the north to Gad in the south. The text gives the order, not the widths; they are drawn equal. Borders approximate.

Finding — the Tanakh's own pattern for the Land is twelve portions of equal standing, a shared city, no evictions, and the stranger inheriting where he lives: **Corroborated** (**Ezekiel 45:9; 46:18; 47:13–23; 48:19, 31–35**; **Numbers 15:15–16**; **Leviticus 19:34**).

III. TWO STATES OR TWELVE? THE COVENANT'S ANSWER

III-A. What the Tanakh Permits

The Tanakh does not forbid two peoples from agreeing, in peace, to govern themselves apart. When strife arose between Abraham and Lot, Abraham said, ***"Let there be no strife between me and you... for we are brothers. Is not the whole land before you?"*** and gave Lot the first choice (**Genesis 13:8–9**). No one was driven out, and when Lot was taken captive, Abraham went and rescued him (**Genesis 14:14–16**).

III-B. What the Tanakh Forbids

What the covenant forbids is a division made by seizure and eviction: ***"Woe to those who... covet fields and seize them, and houses, and take them away"*** (**Micah 2:1–2**).

The land itself belongs to Yahweh: ***"the land shall not be sold in perpetuity; for the land is Mine"*** (**Leviticus 25:23**). No people owns it forever, and no ruler may scatter families from their homes (**Ezekiel 46:18**).

III-C. Why Twelve Succeeds Where One Line Fails

A single line must decide, all at once, which side every village, every family, and every holy place falls on. Someone always loses. The covenant pattern does not divide two peoples; it shares one Land among many portions, and gives every family standing where it already lives.

THE HARD QUESTION	ONE PARTITION LINE (TWO STATES)	THE TWELVE-STATE COVENANT PATTERN
Borders	One line through contested land; every mile disputed	Twelve districts of equal standing, drawn by a fair process the peoples accept (**Ezekiel 47:14, 22**)
Families on the "wrong side"	Settlers or villagers face removal, or life under the other state	No one is moved; the stranger inherits where he lives (**Ezekiel 47:23**)
Refugees	The right of return is fought over as a zero-sum demand	A fair process to return to one's possession or receive just compensation (**Leviticus 25:10, 13**)
Jerusalem	Divided, or claimed by one side	Shared by all, served from all, owned by none (**Ezekiel 48:19, 31–35**)
Equal standing	Two citizenships; minorities on each side	One law for every resident in every state (**Numbers 15:16**)

THE HARD QUESTION	ONE PARTITION LINE (TWO STATES)	THE TWELVE-STATE COVENANT PATTERN
Security	Two armies facing each other across a line	A shared defense aimed at disarmament: swords into plowshares (**Micah 4:3–4**)

Of the plans now discussed, the confederation proposed by the joint Israeli-Palestinian movement A Land for All — two states sharing one homeland, with open movement and shared institutions — comes nearest to this pattern. **The covenant goes one step further:** no people over another, and the stranger an heir.

Finding — a separation agreed in peace is permitted (**Genesis 13:8–9**); a partition by seizure or eviction is forbidden (**Ezekiel 45:9; 46:18**; **Micah 2:1–2**): **Corroborated**. That the two-state solution is itself a sin: **Not in the text**. The prophets' own pattern for the Land is the fuller one.

IV. TWELVE COVENANT PRINCIPLES FOR TWELVE STATES

This section is an **application**: it carries the principles of Ezekiel's map into the present.

#	COVENANT PRINCIPLE	WHAT IT WOULD MEAN TODAY
I	The land is **Yahweh**'s (**Leviticus 25:23**)	No constitution grants the Land to one people alone
II	One law for native and stranger (**Numbers 15:16**)	Equal citizenship, vote, and courts for every resident
III	Each portion "as his brother" (**Ezekiel 47:14**)	Twelve self-governing states; none rules the others
IV	The stranger inherits where he lives (**Ezekiel 47:22–23**)	No population transfer; every family keeps its home
V	No ruler evicts or seizes (**Ezekiel 45:9; 46:18**)	A ban on expulsion, punitive demolition, and confiscation
VI	What was taken returns (**Leviticus 25:10, 13**)	Return or just compensation for displaced families
VII	One city, a gate for every tribe (**Ezekiel 48:31–35**)	Jerusalem a shared capital; holy places open to all (**Isaiah 56:7**)

#	COVENANT PRINCIPLE	WHAT IT WOULD MEAN TODAY
VIII	Two or three witnesses (**Deuteronomy 19:15**)	Independent courts; no imprisonment without fair trial
IX	No collective punishment (**Deuteronomy 24:16**)	No family or town punished for another's crime
X	Cities of refuge (**Numbers 35:9–15**)	Protection from revenge killing
XI	Swords into plowshares (**Micah 4:3–4**)	Shared defense aimed at disarmament
XII	Love the stranger (**Leviticus 19:34**)	Protection of every minority in every state

V. WHAT THIS PATTERN DOES NOT ASK

It does not take a neighbor's land. **Yahweh** forbade Israel to take even ***"a foot's breadth"*** of Edom, Moab, or Ammon (**Deuteronomy 2:5, 9, 19**). The pattern applies only to the land the peoples already share, between the Jordan and the sea, and only by agreement.

It does not sort people by blood. The twelve names honor the covenant; they are not ethnic labels. Every state would be mixed, and every resident equal.

It does not ask any government to build a temple or crown a king. Those are **Yahweh**'s work in **Yahweh**'s time. The political pattern borrows only the justice of the map.

It does not impose. The law goes out from Zion by teaching, not by force (**Isaiah 2:3–4**). The peoples of the Land must choose it.

VI. TO REPRESENTATIVE KHANNA AND THE CONGRESS

You seek a secure Israel, dignity and human rights for Palestinians, and an end to hatred of Jews and of Muslims.

The covenant seeks every one of these: ***"I will give peace in the land, and you shall lie down, and none shall make you afraid"*** (**Leviticus 26:6**). We respectfully ask that you:

1. Keep pressing for the release of Marwan Barghouti and for due process for every detainee, Israeli and Palestinian (**Deuteronomy 19:15**; **Psalms 146:7**).

2. Enforce the Leahy Laws in full. The Torah asked the elders of every town to be able to say, ***"Our hands have not shed this blood"*** (**Deuteronomy 21:7**).

3. Support no peace framework that requires the eviction of families or leaves any people without standing (**Ezekiel 46:18**).

4. Give confederation and federal models, including this twelve-state pattern, a hearing beside the two-state plan: ***"He who answers a matter before he hears it, it is folly and shame to him"*** (**Proverbs 18:13**).

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of Yahweh of hosts has spoken" (**Micah 4:4**)

"It shall be eighteen thousand round about; and the name of the city from that day shall be, Yahweh is there."

Ezekiel 48:35 — The Written Covenant of Yahweh

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