MIQDASH BETHEL COVENANT INSTITUTION

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DOCUMENT 366

MY COVENANT OF PEACE SHALL NOT BE REMOVED

A Covenant Letter to Avraham Burg on *Peace Is the Only Final Solution for Jews — brit shalom (covenant of peace)*, בְּרִית שָׁלוֹם, the Tanakh's Covenant Solution, and the Twelve-State Pattern of Ezekiel 47–48

If Peace Is the Only Final Solution, Where Is Its Written Pattern? — The Tanakh Answers: A Covenant of Peace, One Law for Every Person in the Land, and Twelve Portions Shared Each Man as His Brother

October 27, 2026
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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
The Mishnah keeps Hillel's word: be of the disciples of Aaron, ***"loving peace and pursuing peace"*** (Avot 1:12). The prophets wrote it first: **Yahweh** gives a covenant of peace (Isaiah 54:10; Ezekiel 37:26), and its law is one for the native and the stranger.	Christians hear ***"Blessed are the peacemakers"*** (Matthew 5:9). The covenant behind those words is older: peace is the work of righteousness (Isaiah 32:17), and swords become plowshares when the nations learn **Yahweh**'s ways (Isaiah 2:3–4).	The Qur'an says that if the other side inclines to peace, incline to it (Q. 8:61), and that nations and tribes were made to know one another (Q. 49:13). The Tanakh's map gives every family its portion and the stranger an inheritance (Ezekiel 47:22–23).

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 LETTER

This letter answers one question with the sole authority of the written Tanakh: if peace is the only final solution, as Avraham Burg's new book declares, what form does the covenant give that peace, and how should the Land be shared? It is written to Mr. Burg and goes to him with Document 362, ***"Every Man as His Brother,"*** the full study of the twelve-state pattern. **Yahweh** and **Elohim** appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations and their English meanings appear together in bold italic, and Hebrew letters in bold. Scripture references are bold, and scripture is given in a literal working translation from the Hebrew. Anything in quotation marks is set in bold italic.

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 Psalms 34:14 [Hebrew 34:15].

Each finding is graded under the two-or-three-witness standard. **Corroborated** means two or more independent Tanakh witnesses (or, for a fact of history, two or more independent records). **Single witness** means one passage alone says it; it may be true, but no doctrine rests on it alone. **Not in the text** means the claim has no support in the written covenant. Where this letter moves from the text to a proposal for today, it says so and calls it an application.

Mr. Burg's book is published on November 17, 2026. This letter was written before its release, from the publisher's description and from Mr. Burg's own public words, and it says so wherever it relies on them. Rabbinic literature, the New Testament, the Qur'an, and Mr. Burg's books and interviews are cited as comparative reference only. The written Tanakh governs every conclusion.

TANAKH BOOKS CITED IN THIS LETTER

DIVISION	BOOKS CITED	PURPOSE IN THIS LETTER
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The covenant of peace; Hebron bought, not seized; brothers at their father's grave; Joseph's ***"fear not"***; one law for native and stranger; the king's limits; memory that becomes mercy
Nevi'im (Prophets)	1 Samuel, Isaiah, Jeremiah, Ezekiel, Hosea, Micah, Zechariah, Malachi	Peace as the work of righteousness; not by might; the twelve portions of Ezekiel 47–48; the stranger's inheritance; swords into plowshares; one Father
Ketuvim (Writings)	Psalms, Nehemiah, 2 Chronicles, Proverbs	Seek peace and pursue it; the builders who held a weapon; the king kept out of the sanctuary; hearing a matter before answering

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS LETTER
Avraham Burg — books	***Peace Is the Only Final Solution for Jews*** (Skyhorse, Nov. 17, 2026; publisher's description); ***The Holocaust Is Over*** (2008); ***In Days to Come*** (English 2018); ***Brit Am: A Covenant of the People*** (1995)	His argument as he and his publisher state it; ***"from trauma to trust"***; his earlier work on covenant
Avraham Burg — interviews	Vienna Institute for International Dialogue (VIDC), June 2024; Global Geneva interview	Equal rights for every person between the Jordan and the sea; a federal model
Rabbinic literature; New Testament	Mishnah Avot 1:12; Matthew 5:9	Loving and pursuing peace; blessed are the peacemakers
Qur'an	Q. 5:21; 8:61; 49:13; 59:23	The Holy Land; inclining to peace; nations and tribes; ***"The Peace"*** among the divine names
Peace proposals	A Land for All — Two States, One Homeland	A present-day confederation proposal, set beside the covenant pattern

October 27, 2026

The Honorable Avraham Burg
Former Speaker of the Knesset
c/o Skyhorse Publishing
New York, New York

Dear Avraham Burg,

I. WHY WE WRITE TO YOU

Your new book, ***Peace Is the Only Final Solution for Jews***, comes out on November 17, 2026 from Skyhorse Publishing, with a foreword by Tucker Carlson. We have not yet read the whole book. We write from its published description and from your own public words over many years, and we will read it with care when it appears. If we have misread you anywhere, we ask you to correct us.

You have taken the most terrible phrase of the last century and turned it toward life. We agree with your title. Peace is the only final solution. We write to tell you that the Scripture of your fathers says the same thing, and says more: it gives that peace a written form. **Yahweh** calls it ***"My covenant of peace."***

"Wherefore say: Behold, I give unto him My covenant of peace." (**Numbers 25:12**)

"For the mountains shall depart, and the hills be removed; but My kindness shall not depart from you, neither shall My covenant of peace be removed, says Yahweh who has mercy on you." (**Isaiah 54:10**)

The Hebrew is **בְּרִית שָׁלוֹם** ***brit shalom (covenant of peace)***. A treaty is signed between enemies who still distrust each other. A covenant binds both sides to a shared law and a shared future, and **Yahweh** Himself stands as its witness. You know this word. In 1995 you published ***Brit Am: A Covenant of the People***. Thirty-one years later, we write to set before you the covenant the prophets themselves wrote down.

Miqdash Bethel Covenant Institution is not a political party. We take no side in the elections of Israel, of the Palestinian people, or of the United States. We hold one authority, the written Tanakh, and we test every claim by the rule that a matter stands only on the word of two or three witnesses (**Deuteronomy 19:15**). This month we wrote to the leaders of the United States and Israel on behalf of Marwan Barghouti (Document 342), and yesterday we answered Representative Ro Khanna with the Tanakh's twelve-state pattern for the Land (Document 362). This letter brings the same covenant to you.

II. WHERE YOUR ARGUMENT AND THE COVENANT MEET

Your publisher describes the book as asking ***"whether Israel can survive without an external enemy."*** It says you trace how Israel's founding trauma ***"hardened, over decades, into a permanent and self-justifying machinery of fear,"*** and how ***"the mechanisms meant to guarantee Jewish survival (the army, collective memory, the state itself)"*** have become obstacles in its way. We set your arguments beside the written covenant below. Where the covenant agrees with you, we say so. Where it goes further, or differently, we say that too.

#	YOUR ARGUMENT	WHAT THE TANAKH SAYS	GRADE
1	Fear has become a machine that governs the nation.	**Yahweh**'s promised peace is a land where ***"none shall make you afraid"*** (Leviticus 26:6; Micah 4:4). His word to the people is ***"fear not"*** (Deuteronomy 20:1, 3; Isaiah 41:10).	Corroborated
2	The army cannot be the guarantee of survival.	The king may not multiply horses (Deuteronomy 17:16); ***"some trust in chariots"*** (Psalms 20:7 [Hebrew 20:8]; Zechariah 4:6; Hosea 1:7). Defense itself is not forbidden (Nehemiah 4:17 [Hebrew 4:11]).	Corroborated
3	Memory of catastrophe must not become a license; ***"never again"*** must mean never again for anyone.	The Torah turns the memory of Egypt into a command of mercy to the stranger (Exodus 23:9; Leviticus 19:34; Deuteronomy 24:17–18).	Corroborated
4	Every person between the Jordan and the sea must have equal rights.	***"One law and one manner shall be for you, and for the stranger"*** (Numbers 15:15–16; Exodus 12:49; Leviticus 24:22).	Corroborated
5	The number of states matters less than the rights; a federal model is worth exploring.	Ezekiel gives the Land in twelve portions of equal standing, with the stranger inheriting among them (Ezekiel 47:13–48:35).	Corroborated
6	Jewish life was once a practice of doubt and argument, not certainty.	The Tanakh welcomes honest argument before **Yahweh** (Genesis 18:23–25; Isaiah 1:18; Jeremiah 12:1), but the written word stays the fixed standard (Deuteronomy 4:2; 30:11–14).	Corroborated
7	Religion and state should be separated.	The Tanakh keeps the king out of the priest's office (1 Samuel 13:9–14; 2 Chronicles 26:16–18). It never frees the king from the covenant's justice (Deuteronomy 17:18–20).	Corroborated

Finding — the Tanakh agrees with your diagnosis: a nation that rests its survival on fear, on horses and chariots, and on memory without mercy has left the covenant's ground: **Corroborated** (Leviticus 26:6; Deuteronomy 17:16; Psalms 20:7 [Hebrew 20:8]; Isaiah 31:1; Exodus 23:9). That the covenant asks Israel to give up its memory or its defense: **Not in the text**.

II-A. Fear and the Sword

"If you walk in My statutes, and keep My commandments, and do them ... I will give peace in the land, and you shall lie down, and none shall make you afraid." (Leviticus 26:3, 6)

The promise is not peace through deterrence. It is peace given by **Yahweh**, on the condition of walking in His ways. And the Torah limits the king's army before Israel ever had a king:

"But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses." (**Deuteronomy 17:16**)

"Some trust in chariots, and some in horses; but we will make mention of the name of Yahweh our Elohim." (**Psalms 20:7** [Hebrew 20:8])

"Not by might, nor by power, but by My spirit, says Yahweh of hosts." (**Zechariah 4:6**)

This does not make the covenant naive. When Nehemiah rebuilt the walls of Jerusalem, the builders worked with one hand and held a weapon with the other (**Nehemiah 4:17** [Hebrew 4:11]). A people may defend itself. But the covenant will not let defense become the ground of its existence. The word **Yahweh** speaks again and again to Israel is **אַל־תִּירָא** ***al tira (fear not)***, from ***yare (to fear)***, **יָרֵא**, H3372 (**Genesis 15:1**; **Isaiah 41:10**). What you call a machinery of fear, the prophet called going down to Egypt for horses:

"Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many ... but they look not unto the Holy One of Israel, neither seek Yahweh." (**Isaiah 31:1**)

II-B. Memory That Becomes Mercy

In 2008 you wrote that the journey must go ***"from the departure point of trauma to the final destination of trust,"*** and you have said that ***"never again"*** cannot mean never again for Jews alone. The Torah commands Israel to remember its suffering, and then tells it what the memory is for:

"Also you shall not oppress a stranger; for you know the heart of a stranger, seeing you were strangers in the land of Egypt." (**Exodus 23:9**)

"You shall not pervert the judgment of the stranger, nor of the fatherless ... But you shall remember that you were a bondman in Egypt, and Yahweh your Elohim redeemed you from there; therefore I command you to do this thing." (**Deuteronomy 24:17–18**)

The memory of Egypt is not erased. It is put to work. The Torah repeats the command until it cannot be missed (**Exodus 22:21** [Hebrew 22:20]; **Leviticus 19:33–34**; **Deuteronomy 10:19**). Memory that hardens into fear is not the Torah's memory. The Torah's memory ends in justice for the stranger.

II-C. Doubt and the Fixed Word

Your publisher writes that you recall the Talmudic arguments that once made Jewish life ***"a practice of doubt rather than certainty."*** We say plainly where we stand: this Institution holds the Talmud as a historical witness, not a binding authority. But we agree that the covenant is not afraid of questions. Abraham argued with **Yahweh** over Sodom:

"Shall not the Judge of all the earth do justly?" (**Genesis 18:25**)

"Come now, and let us reason together, says Yahweh." (**Isaiah 1:18**)

What the Tanakh does not allow is for the argument to replace the text: ***"You shall not add unto the word which I command you, neither shall you diminish from it"*** (**Deuteronomy 4:2**). And it

does not put the text out of reach: ***"the word is very near unto you, in your mouth, and in your heart, that you may do it"*** (**Deuteronomy 30:14**). Doubt may be honest. The standard stays written, and every Jew can open it.

II-D. Religion and State

You have long called for separating religion from the state. The Tanakh draws a line of its own. King Saul offered the burnt offering himself and lost his kingdom (**1 Samuel 13:9–14**). King Uzziah went into the sanctuary to burn incense and was struck:

"It pertains not unto you, Uzziah, to burn incense unto Yahweh, but to the priests the sons of Aaron." (**2 Chronicles 26:18**)

The covenant keeps the throne out of the sanctuary. But it never frees the throne from justice. The king must write his own copy of the law and read it all his days, ***"that his heart be not lifted up above his brethren"*** (**Deuteronomy 17:18–20**). The covenant does not ask for a state run by clergy. It asks for rulers who answer to the same law as their brothers. That is your principle of equality, written long before any modern state.

III. IN HEBRON — TWO BROTHERS AT ONE GRAVE

Your mother, Rivka Slonim, was born in Hebron and survived the massacre of 1929. Your publisher writes of ***"a mother who never stopped mourning Hebron."*** We do not presume to speak of her grief. We ask only that you see what the Torah records in that same city.

Hebron did not come to Abraham by force. He bought the field of Machpelah at full price, in the open, before the people of the land:

"And Abraham weighed to Ephron the silver which he had named in the hearing of the sons of Heth, four hundred shekels of silver ... And after this Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre; the same is Hebron." (**Genesis 23:16, 19**)

The purchase is confirmed again at Jacob's death (**Genesis 49:29–32**; **50:13**). And at that grave, the two sons of Abraham stood together:

"And his sons Isaac and Ishmael buried him in the cave of Machpelah." (**Genesis 25:9**)

A generation later, two brothers who had been enemies did the same thing in the same place:

"And Jacob came unto Isaac his father unto Mamre ... which is Hebron ... And Isaac expired, and died ... and his sons Esau and Jacob buried him." (**Genesis 35:27, 29**)

Finding — the Torah's two pictures of estranged brothers standing together in the Land are both set in Hebron, at their father's grave: **Corroborated** (Genesis 25:9; 35:27–29). Abraham's holding in Hebron was an honest purchase, not a conquest: **Corroborated** (Genesis 23:16–20; 49:29–32).

Yahweh blessed Ishmael too: ***"as for Ishmael, I have heard you; behold, I have blessed him"*** (**Genesis 17:20**; **21:13, 18**; see Document 359). The covenant does not need one brother to disappear so that the other may live. Hebron is where the Torah first shows them side by side.

IV. FROM TRAUMA TO TRUST — THE WAY OF JOSEPH

The Torah's own story of trauma healed is the story of Joseph. His brothers sold him. He was a slave and a prisoner. When their father died, the brothers were afraid: ***"Joseph will perhaps hate us, and will fully repay us all the evil which we did unto him"*** (**Genesis 50:15**). Joseph answered:

"Fear not; for am I in the place of Elohim? As for you, you meant evil against me; but Elohim meant it for good ... Now therefore fear not: I will sustain you, and your little ones. And he comforted them, and spoke kindly unto them." (**Genesis 50:19–21**)

The wounded brother is the one who removes the fear. He does not deny what was done: ***"you meant evil against me."*** He does not take revenge. He feeds the ones who harmed him. He had said the same at their first meeting: ***"Elohim sent me before you to preserve life"*** (**Genesis 45:5**). And the Torah writes his choice into law for every generation:

"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**)

Trust is built when the stronger brother refuses to make the weaker afraid. Today Israel is the stronger party in the Land. Joseph shows what strength is for: to preserve life.

Finding — the covenant's pattern for healing between brothers is truth about the wrong, refusal of revenge, and provision for the other: **Corroborated** (Genesis 45:4–8; 50:15–21; Leviticus 19:18; Exodus 23:4–5).

V. THE COVENANT SOLUTION — WHAT PEACE IS IN THE TANAKH

HEBREW TERM	STRONG'S	MEANING FROM TANAKH USAGE	KEY TEXT
brit (covenant), **בְּרִית**	H1285	A binding bond with a shared law and a witness; **Yahweh** calls the bond of peace ***"My covenant"***	Numbers 25:12; Isaiah 54:10
shalom (peace, wholeness), **שָׁלוֹם**	H7965	Completeness and well-being of the whole, not only the end of fighting	Leviticus 26:6; Isaiah 32:17
radaf (to pursue), **רָדַף**	H7291	To chase after something that is getting away; used of peace and of justice	Psalms 34:14 [Hebrew 34:15]; Deuteronomy 16:20
yare (to fear), **יָרֵא**	H3372	To be afraid; **Yahweh**'s repeated word is ***"fear not"***	Genesis 15:1; 50:19, 21
ger (stranger), **גֵּר**	H1616	One who lives among a people not his own; protected by one law	Leviticus 19:34; Numbers 15:15–16

HEBREW TERM	STRONG'S	MEANING FROM TANAKH USAGE	KEY TEXT
nachalah (inheritance), נַחֲלָה	H5159	A family's lasting portion of land; given to the stranger among the tribes	Ezekiel 47:14, 22–23
acharit hayamim (the end of the days), אַחֲרִית הַיָּמִים	H319, H3117	The prophets' final horizon; it opens the vision of swords into plowshares	Isaiah 2:2; Micah 4:1

Peace in the Tanakh is not only the absence of war. ***Shalom (peace, wholeness)*** is the condition of a whole people living rightly, and the prophets name its root:

"And the work of righteousness shall be peace; and the effect of righteousness quietness and confidence forever." (Isaiah 32:17)

"Mercy and truth are met together; righteousness and peace have kissed each other." (Psalms 85:10 [Hebrew 85:11])

"O that you had listened to My commandments! Then your peace had been as a river, and your righteousness as the waves of the sea." (Isaiah 48:18)

You have said, as one listener recorded, that peace is more than a real-estate deal, and that justice and trust belong to it. The covenant agrees. **Yahweh**'s peace comes as a covenant made with the whole people and the land they live on:

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them." (Ezekiel 37:26)

"And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell safely." (Ezekiel 34:25)

And it is not waited for. It is chased: ***"seek peace, and pursue it"*** **(Psalms 34:14** [Hebrew 34:15]). The verb is ***radaf (to pursue)***, the same verb the Torah uses for justice: ***"justice, justice shall you pursue"*** **(Deuteronomy 16:20)**. Peace and justice are chased with the same legs.

Finding — in the Tanakh, peace is a covenant **Yahweh** gives, joined to justice and obedience, and pursued rather than awaited: **Corroborated** (Leviticus 26:3–6; Isaiah 32:17; 48:18; 54:10; Ezekiel 34:25; 37:26; Psalms 34:14; 85:10).

VI. THE TWELVE-STATE PATTERN — EZEKIEL 47–48

In June 2024 you said: ***"I don't care if it's one state, two states, five states, or 25 states. I'm looking at the big picture and the overarching principle: every individual between the Jordan River and the Mediterranean Sea should have equal rights."*** You have also said, ***"I count rights,"*** and that you would like to explore a federal system for Israel. The covenant agrees with your principle, and it adds a number. Ezekiel closes his book with a map:

"Thus says the Lord Yahweh: This shall be the border, whereby 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)

The Hebrew of that last phrase is **אִישׁ כְּאָחִיו *ish ke'achiv (each man as his brother)***. Document 362 sets out the whole map. Here are its six features:

First — twelve portions of equal standing. The Land is divided into twelve portions, each running ***"from the east side to the west side"*** **(Ezekiel 48:1–29)**. Under the first allotment the larger tribes received more **(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 47:22; 48:29)**, as 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 divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, who shall beget children among you; and they shall be unto you as the native-born among the children of Israel ... And in what tribe the stranger sojourns, there shall you give him his inheritance, says the Lord Yahweh." (Ezekiel 47:22–23)

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 ***"that My people be not scattered every man from his possession"*** **(Ezekiel 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"*** **(Ezekiel 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 manner shall be for you, and for the stranger that sojourns with you"*** **(Numbers 15:16; Exodus 12:49; Leviticus 19:34)**.

VI-A. Two States or Twelve?

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"*** **(Genesis 13:8–9)**. What the covenant forbids is division by seizure and eviction **(Micah 2:1–2; Ezekiel 46:18)**. And the land itself is **Yahweh**'s: ***"the land shall not be sold in perpetuity; for the land is Mine"*** **(Leviticus 25:23)**.

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"***	Villagers or settlers face removal, or life under the other state	No one is moved; the stranger inherits where he lives (Ezekiel 47:23)

THE HARD QUESTION	ONE PARTITION LINE (TWO STATES)	THE TWELVE-STATE COVENANT PATTERN
Refugees	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)
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 you have called for, and the one proposed by the joint Israeli-Palestinian movement A Land for All, come nearest to this pattern. The covenant goes one step further: no people over another, and the stranger an heir.

VI-B. What the 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. ***"Have we not all one Father? Has not one El created us?"*** (**Malachi 2:10**; see Document 307).

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.

Finding — the prophets' 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). A separation agreed in peace is permitted; a partition by seizure or eviction is forbidden: **Corroborated** (Genesis 13:8–9; Ezekiel 46:18; Micah 2:1–2).

VII. 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)
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

VIII. THE FINAL WORD OF THE PROPHETS

Your title speaks of a final solution. The prophets have their own final word: **אַחֲרִית הַיָּמִים** ***acharit hayamim (the end of the days)***. Your 2018 English title, ***In Days to Come***, carries the opening words of this vision as the Jewish Publication Society's English translation renders them. Two prophets wrote it, word for word:

"And it shall come to pass in the end of days, that the mountain of Yahweh's house shall be established at the top of the mountains ... and all nations shall flow unto it ... for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem. And He shall judge between the nations ... 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 any more." (Isaiah 2:2–4)

"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 it." (Micah 4:4)

The last word is not fear. It is ***"none shall make them afraid."*** And notice how it comes: the nations go up to learn, the word goes out, and only then are the swords beaten into tools. The final solution of the prophets is peace taught from the written covenant.

Finding — the prophets' final vision for the nations is peace taught from the written word, weapons turned to tools, and every family secure under its own vine: **Corroborated** (Isaiah 2:2–4; Micah 4:1–4). That this peace comes by force: **Not in the text**.

IX. A WORD ON YOUR NAME

We offer this as a gift, not as a sign. Your name is the one **Yahweh** gave the father of the Hebrews when He made His covenant with him:

"As for Me, behold, My covenant is with you, and you shall be the father of a multitude of nations. Neither shall your name any more be called Abram, but your name shall be Abraham; for the father of a multitude of nations have I made you." (Genesis 17:4–5)

אַב הֲמוֹן גּוֹיִם ***av hamon goyim (father of a multitude of nations)***. Nehemiah repeats it in Israel's confession: ***"You are Yahweh the Elohim, who chose Abram ... and gave him the name of Abraham"*** **(Nehemiah 9:7)**. The first Abraham was the father of Isaac and of Ishmael, and both of them stood at his grave in Hebron. A man who carries that name and calls for equal standing for every person in the Land is carrying the name well.

X. WHAT WE ASK OF YOU

1. Read Ezekiel 47–48 beside the confederation and federal models you have proposed, and give the twelve-state pattern a hearing in the conversations your book will open. ***"He who answers a matter before he hears it, it is folly and shame to him"*** **(Proverbs 18:13)**.
2. When you speak of memory, speak of the Torah's memory: the memory of Egypt that becomes mercy to the stranger (**Exodus 23:9**; **Deuteronomy 24:17–18**).
3. When you speak of peace, speak of it as the covenant does: a ***brit shalom (covenant of peace)*** joined to justice, older than any state and promised never to be removed (**Isaiah 54:10**; **Ezekiel 37:26**).
4. Stand with us for due process for every prisoner, Israeli and Palestinian, so that no life or liberty is taken on less than two or three witnesses (**Deuteronomy 19:15**; **Numbers 35:30**; Document 342).
5. Write back and tell us where you read the text differently. ***"Come now, and let us reason together, says Yahweh"*** **(Isaiah 1:18)**.

IN CLOSING

You have spent your life asking whether a nation shaped by fear can choose something else. The written covenant answers that it can, and shows the way: a covenant of peace instead of a machinery of fear, memory that becomes mercy, one law for every person in the Land, and a Land shared each man as his brother, with the stranger an heir. None of this belongs to us. It was written long before any of us, and it is written in your own language.

We will keep you, your family, the families who grieve on every side, and the peace of Jerusalem before **Yahweh** in prayer.

"Pray for the peace of Jerusalem; they shall prosper that love you. Peace be within your walls ... For my brethren and companions' sakes, I will now say, Peace be within you." (Psalms 122:6–8)

With respect for your long work for peace, and with the full weight of the covenant behind these words,

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The Message is Sent to the World
October 27, 2026

Enclosures: Document 362, ***"Every Man as His Brother"*** (full study and condensed edition)

XI. THREE-RELIGION AUDIT — HOW EACH TRADITION SPEAKS OF PEACE

ELEMENT	✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
Peace	Hillel: ***"loving peace and pursuing peace"*** (Avot 1:12).	***"Blessed are the peacemakers"*** (Matthew 5:9).	Incline to peace when it is offered (Q. 8:61); ***"The Peace"*** is among the divine names (Q. 59:23).
Covenant strength	Keeps the covenant of peace tied to the people and the Land (Ezekiel 37:26).	Carries the prophets' hope of swords into plowshares to the nations (Isaiah 2:4).	Honors the Children of Israel's tie to the Holy Land (Q. 5:21).
Covenant departure	Holding the promise of the Land without its conditions of justice and the stranger (Leviticus 18:28; Ezekiel 33:24–26).	Reading the Land only as a prophecy clock, so that present justice is set aside.	Denying the Jewish people's tie to the Land, which its own scripture affirms (Q. 5:21).

ELEMENT	✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
Covenant witness	Be the brother Joseph was (Genesis 50:19–21).	Bless all the families of the Land (Genesis 12:3).	Keep one compact of peace for all who live in it.

XII. SEVEN COVENANT DECLARATIONS ON PEACE

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

#	COVENANT DECLARATION	BASIS
I	Peace is **Yahweh**'s covenant, not a human invention, and it will not be removed.	Numbers 25:12; Isaiah 54:10; Ezekiel 37:26
II	Peace is the fruit of justice and obedience.	Leviticus 26:3–6; Isaiah 32:17; 48:18; Psalms 85:10 [Hebrew 85:11]
III	Security does not rest on horses and chariots.	Deuteronomy 17:16; Psalms 20:7 [Hebrew 20:8]; Isaiah 31:1; Zechariah 4:6; Hosea 1:7
IV	The memory of suffering is commanded to become mercy to the stranger.	Exodus 22:21 [Hebrew 22:20]; 23:9; Leviticus 19:34; Deuteronomy 24:17–18
V	One law governs the native and the stranger alike.	Exodus 12:49; Leviticus 24:22; Numbers 15:15–16
VI	The Land is shared each man as his brother, and the stranger inherits where he lives.	Ezekiel 47:14, 22–23; Leviticus 25:23
VII	The prophets' final word is peace taught, not imposed.	Isaiah 2:2–4; Micah 4:1–4

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REFERENCE	SUBJECT	SECTION
Genesis 12:3	All families blessed	XI
Genesis 13:8–9	Abraham and Lot part in peace	VI-A
Genesis 15:1	Fear not	II-A
Genesis 17:4–5, 20	Father of many nations; Ishmael blessed	III, IX

REFERENCE	SUBJECT	SECTION
Genesis 18:23–25	Shall not the Judge of all the earth do justly?	II, II-C
Genesis 21:13, 18	Ishmael made a nation	III
Genesis 23:16–20	Machpelah bought in Hebron	III
Genesis 25:9	Isaac and Ishmael bury Abraham	III, IX
Genesis 35:27–29	Esau and Jacob bury Isaac at Hebron	III
Genesis 45:4–8; 50:15–21	Joseph: fear not; to preserve life	IV, V, XI
Genesis 49:29–32; 50:13	The purchase confirmed	III
Exodus 12:49	One law for native and stranger	VI, XII
Exodus 22:21 [Hebrew 22:20]; 23:4–5, 9	The stranger; the enemy's ox; you know his heart	II, II-B, IV, X, XII
Leviticus 18:28	The land vomits out	XI
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Leviticus 26:3–6	Peace in the land; none make you afraid	II, II-A, V, XII
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Deuteronomy 2:5, 9, 19	The neighbors' lands not taken	VI-B
Deuteronomy 4:2; 30:11–14	Add not, diminish not; the word is near	II, II-C
Deuteronomy 10:19	Love the stranger	II-B
Deuteronomy 16:20; 19:15	Justice, justice; two or three witnesses	I, V, VII, X

REFERENCE	SUBJECT	SECTION
Deuteronomy 17:16, 18–20	No multiplying horses; the king's copy of the law	II, II-A, II-D, XII
Deuteronomy 20:1, 3; 24:16–18	Fear not in battle; each for his own sin; remember Egypt	II, II-B, VII, X, XII
1 Samuel 13:9–14	Saul takes the priest's office	II, II-D
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Psalms 119:89; 122:6–8	The word settled; peace of Jerusalem	Doctrinal Authority, Closing
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Ezekiel 47:13–23; 48:1–35	The twelve portions; the stranger's inheritance; **Yahweh** is there	II, VI, VII, XII
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REFERENCE	SUBJECT	SECTION
Micah 2:1–2; 4:1–4	Fields seized; every man under his vine	II, VI, VII, VIII, XII
Zechariah 4:6	Not by might, nor by power	II, II-A, XII
Malachi 2:10; 3:6	One Father; I change not	Doctrinal Authority, VI-B

"For the mountains shall depart, and the hills be removed; but My kindness shall not depart from you, neither shall My covenant of peace be removed, says Yahweh who has mercy on you."

Isaiah 54:10 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

Document 366 • My Covenant of Peace • October 2026

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