

MIQDASH BETHEL

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This petition is formally and respectfully addressed to:

RECIPIENT 1 — PRESIDENT OF THE UNITED STATES

The Honorable Donald J. Trump

President of the United States of America
The White House, 1600 Pennsylvania Avenue NW, Washington, D.C. 20500

RECIPIENT 2 — U.S. SPECIAL PRESIDENTIAL ENVOY FOR PEACE MISSIONS

Mr. Steven C. Witkoff

Office of the U.S. Special Presidential Envoy for Peace Missions
The White House, 1600 Pennsylvania Avenue NW, Washington, D.C. 20500

RECIPIENT 3 — SENIOR ADVISOR TO THE PRESIDENT

Mr. Jared C. Kushner

Senior Advisor — Middle East Peace Architecture
The White House, 1600 Pennsylvania Avenue NW, Washington, D.C. 20500

RE: A Petition of Truth, History, and Covenant — Calling Upon the Trump Administration to Complete the Work of Peace by Building It on the Foundation of the Torah's Own Prophetic Vision: One Land, One Inheritance, Justice for All Who Dwell Within It

Mr. President, Mr. Witkoff, and Mr. Kushner,

I am Elder Kepha Arcemont, writing on behalf of Miqdash Bethel — a community of faith rooted in the covenant given through Moshe to Am Yisra'el at Sinai. I come before you not as a political operative and not in hatred toward any people. The ceasefire you brokered has stopped the immediate killing. That is a genuine achievement I acknowledge without reservation. But a ceasefire not built upon truth and justice will not hold. This letter gives you the foundation that could make it permanent.

A WORD TO PRESIDENT TRUMP: THE DIFFERENCE BETWEEN A DEAL AND A LEGACY

Mr. President, you have staked your legacy on the peace of the Middle East. You understand that not all deals last — some hold because they are built on something real, and some collapse because they papered over the truth. The Abraham Accords normalized relationships between governments. The ceasefire stopped immediate violence. Neither has yet answered the foundational question: Who are these people? What are their rightful claims? And what does justice require?

If the Trump administration answers that question correctly — with the full weight of the genetic evidence, the archaeological record, and the Torah's own prophetic vision of one land with shared inheritance — the peace you build will be standing fifty years from now. That is the difference between a deal and a legacy. A deal ends a war. A legacy ends the condition that causes wars.

A WORD TO SPECIAL ENVOY WITKOFF: THE MAN IN THE ROOM

Mr. Witkoff, you personally entered Gaza. You sat across from people on all sides. You stated publicly that your approach is to put yourself in the shoes of the other person — because a good deal has to work fair for everybody. I want to give you information that will make that empathy more precise.

Multiple independent genetic studies have established that Palestinians carry 81 to 87 percent of their ancestry from the ancient Bronze Age Levantine population. Their male Y-chromosome line shows marginally higher continuity with the ancient Semitic inhabitants of the land than the modern Israeli Jewish population does. The founders of modern Zionism — Ben-Gurion and Ben Zvi — wrote in 1918 that the Palestinian peasant farmers were likely descended from ancient Hebrew farmers who never left. The people whose suffering you witnessed in Gaza are not strangers to the Torah. They are, by the best available science, among the descendants of the ancient Hebrews who never left the land.

The deal that lasts will be built on that recognition. I ask you to carry it into the room.

A WORD TO JARED KUSHNER: TORAH TO TORAH, MEMORY TO MEMORY

Mr. Kushner, you are a Modern Orthodox man. You observe Shabbat. You study Torah. Your grandmother Reichel survived the Navahrudak ghetto by digging a tunnel with her own hands

and fled into the forests to join the Bielski partisans. Your family carries in its own living memory the knowledge of what it means to be subjected to systematic destruction — to be displaced, surrounded, starved, and killed not because of anything you did, but because of who you are.

'You shall not wrong a stranger or oppress him, for you were strangers in the land of Mitsrayim.' — *Shemot / Exodus 22:21*

The commandment to remember Mitsrayim is the most repeated ethical instruction in the Torah. Its purpose is to permanently prevent the Hebrew people from becoming Pharaoh to another people. The Haggadah you read every Pesach commands that each person see themselves as if they personally came out of Mitsrayim. That same command asks: who is in Mitsrayim now?

I ask you, as a man of Torah, to ensure that the peace architecture you help build acknowledges that the Palestinian people are not foreigners to this land. The Samaritans — living today under Palestinian Authority jurisdiction near Nablus — are recognized as the most direct surviving remnant of the Northern Kingdom of Yisra'el. They never left. A peace that ignores this truth will not last. A peace that acknowledges it could be the greatest act of Torah observance your generation performs.

THE EVIDENCE THAT CHANGES EVERYTHING: PALESTINIANS AND JEWS ARE BROTHERS BY BLOOD

What follows is not a political argument. It is not a negotiating position. It is the scientific, historical, and scriptural record of who these two peoples actually are in relation to each other — evidence that has never been placed before a peace negotiating team in its complete form, and that has the power to transform the entire framework of any conversation about this land.

What the Genetic Science Establishes

Palestinian Ancestry — 81 to 87 Percent Ancient Levantine: Multiple independent peer-reviewed genetic studies — conducted by separate research institutions using different methodologies — have reached the same consensus: the Palestinian people carry 81 to 87 percent of their ancestry from the ancient Bronze Age Levantine population. These are the Canaanites, the ancient Semitic peoples, and the mixed population among whom the ancient Hebrews lived, intermarried, and built their civilization. The Palestinian people are not recent arrivals to this land. Their blood is older in the soil than any modern political boundary.

The Y-Chromosome — The Paternal Line Does Not Lie: Studies of the Y-chromosome — the genetic line passed unchanged from father to son across generations — found that approximately 82 percent of Palestinian Muslim Arab Y-chromosomes belong to the ancient Semitic Levantine genetic pool. The equivalent figure for modern Israeli Jewish populations is approximately 70 percent. On the paternal line — the line the Torah itself used to establish tribal

membership and covenant identity — the Palestinian people show marginally higher genetic continuity with the ancient inhabitants of the land than the modern Israeli Jewish population does. This is not a political statement. It is a laboratory finding.

Ashkenazi Jewish European Maternal Ancestry: Approximately 80 percent of Ashkenazi Jewish mitochondrial DNA — the maternal line — traces to European origin, consistent with over a thousand years of diaspora life in Europe. The Ashkenazi community constitutes roughly 38 percent of the modern Israeli Jewish population. This does not diminish their covenant identity or their connection to the land. It does establish that the claim of the Palestinian people to ancient Levantine blood is, by the genetic record, at least as strong — and on some measures stronger — than the claim of the largest single Jewish demographic group in Israel.

What This Means in Plain Language: The framing of this conflict as a war between two separate peoples with separate ancient histories and separate blood claims to the land is scientifically false. These are two communities — one of which never left the land and one of which returned to it — whose ancient ancestors shared the same soil, the same Semitic gene pool, and in many cases the same families. The conflict is not, at its genetic root, a war between strangers. It is, in the deepest biological sense the evidence can support, a family torn apart by a century of political decisions.

What Zionism's Own Founders Testified

This is the evidence that floors people in every room where it is presented — because it does not come from critics of the modern State of Israel. It comes from its architects, in their own published words, before the state existed.

David Ben-Gurion and Yitzhak Ben Zvi — 1918: Israel's first Prime Minister and second President wrote jointly that the Palestinian fellahin — the Arab peasant farmers working the soil of the land — were in all likelihood the descendants of ancient Hebrew and Samaritan farmers who remained in the land after the Jewish-Roman Wars of 66-135 CE and converted to Christianity and then to Islam over subsequent centuries. They wrote this not as an argument against Zionism but as a historical observation about the people they would be living alongside. The founders of the modern state acknowledged, in their own published scholarship, that the people working the land were biologically their kin.

Ber Borochov — 1905: The founding theorist of Labor Zionism published the same conclusion thirteen years earlier — that the Arab population of the land was largely descended from the ancient Hebrew inhabitants who had remained. This was not a fringe position. It was the considered historical judgment of Zionism's own intellectual foundation.

The Samaritans — Yisra'el Still Standing on the Land

The Living Proof: Approximately 800 Samaritans living near Nablus on the West Bank — under Palestinian Authority jurisdiction — are recognized by genetic and historical consensus as

the most direct surviving remnant of the Northern Kingdom of Yisra'el. They have maintained their ancient Torah scrolls — scrolls that predate the Masoretic text — and have continued their covenant practice on Mount Gerizim for over three thousand years without interruption. They were never exiled. They never left. They are, by every available measure, Yisra'el — still on the land, still keeping the covenant, still under Palestinian governance.

The existence of the Samaritan community alone collapses the political narrative that frames Palestinians and Israelis as wholly separate peoples with no shared heritage. The most continuous living remnant of the ancient Kingdom of Yisra'el lives today under Palestinian governance. That is not a metaphor. That is a census fact.

What This Means for the Peace Negotiation

Mr. President, Mr. Witkoff, Mr. Kushner — when you sit across the table from Israeli and Palestinian leaders and you carry this evidence, the conversation is fundamentally different from every peace negotiation that has come before. Every previous negotiation has been built on the premise of two separate peoples with competing claims to the same land, requiring a partition or a power-sharing arrangement between strangers.

The evidence in this section establishes something else entirely. It establishes that the Israeli and Palestinian peoples are, by blood, by history, and by the testimony of their own founding figures, members of the same ancient family — divided by a century of political decisions, colonial frameworks, and religious and ethnic categorizations that the genetic record does not support.

The negotiation that flows from this truth is not about partition. It is about restoration. It is not about dividing the inheritance between strangers. It is about returning the inheritance to the family it belongs to — all of it, every branch, every community that has bled for this soil and raised children in it and buried its dead in it. That is the negotiation that could actually end this conflict. And you are the people in the room who could make it happen.

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

THE PROPHETIC FOUNDATION: WHY ONE LAND IS THE ONLY ANSWER

The Two-State Solution Is Not What the Text Prescribes

This petition deliberately does not endorse a two-state solution — the framework most international bodies currently promote. Before that position is dismissed, measure it against the oldest available text governing this land.

The division of the land into two separate sovereign states mirrors precisely the political catastrophe the Hebrew prophets spent their entire ministries condemning — the split of the covenant nation into the Northern Kingdom of Yisra'el and the Southern Kingdom of Yehudah after the death of Shlomo (Solomon). Recorded in Melakhim Aleph (1 Kings 12), that division was not Yahweh's plan. It was the consequence of corruption and covenant failure. From that moment forward every major prophet — Hoshea, Yirmeyahu, Yehezkel — cried out not for the management of the division but for its healing and reversal.

'I will make them one nation in the land, on the mountains of Yisra'el. And one king shall be king over them all, and they shall no longer be two nations, and no longer divided into two kingdoms.' — Yehezkel / Ezekiel 37:22

Two states is not a solution. Two states is precisely the condition Yahweh declared He would reverse. A two-state framework institutionalizes the division, draws a permanent internationally recognized border through the ancient inheritance, and calls it peace. But a wall is not peace. A managed conflict with a border fence around it is not peace. It is the postponement of a reckoning that can only be resolved by truth and by justice.

What Yehezkel 47-48 Actually Describes: One Land, Shared Inheritance

The vision Yahweh gave to Yehezkel in chapters 47 and 48 is the most specific prophetic map of the land in the entire Hebrew canon. Its boundaries run from the Mediterranean Sea in the west to the Jordan River in the east, from Lebo-Hamath in the north to the Wadi of Egypt in the south. This territory encompasses every area currently disputed — the West Bank, Gaza, and the Galilee — as integral portions of one covenantal inheritance. Not partitioned. Distributed. Twelve equal horizontal portions, one for each tribe of Yisra'el, governed from a central sacred district, with twelve gates in the city — three on each side — named after all twelve tribes. One nation. One land. One covenant.

But the verse that changes everything — the one that the international community has never placed on any negotiating table — is this:

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

Yahweh does not give the strangers dwelling in the land — the gerim, those who have lived on its soil for generations — a separate state. He does not expel them. He does not subjugate them. He gives them a covenantal inheritance within the tribes, equal to the native-born, assigned in whatever territory they actually dwell. The Palestinian people — who carry 81 to 87 percent of their ancestry from the ancient Bronze Age Levantine population, who have worked this soil continuously for four thousand years — are not described in Yahweh's own prophetic

vision as a separate nation requiring a separate state. They are described as members of the covenant community of the land, with a rightful inheritance within it.

The two-state solution offers a fence and a passport. The covenant of Yahweh as spoken through Yehezkel offers an inheritance. These are not the same thing. One produces neighbors divided by a wall. The other produces a family — each on their own portion, each equal before the law of the land, each bearing an inheritance that cannot be taken from them.

The Covenant of Avraham: A Multitude of Nations

The covenant Yahweh made with Avraham in Bereshit (Genesis) 17:4-5 was not a covenant with one ethnic group alone. Yahweh said explicitly: **'I have made you the father of a multitude of nations' — av hamon goyim**. Not one nation. A multitude. The inheritance of Avraham was never the exclusive possession of a single bloodline. It was the home of the multitude that descended from him — which the genetic record now confirms includes the Palestinian people as surely as it includes any other. A peace built on this foundation — one land, shared inheritance, equal standing for all who dwell within it, governed by covenant justice — is the only framework the text supports, and the only one that could produce a peace the next generation does not have to fight over again.

SPECIFIC REQUESTS TO THE TRUMP ADMINISTRATION

Request 1 — Permanent Ceasefire with Enforceable Guarantees: Formalize the ceasefire into a permanent, monitored, enforceable agreement with clear consequences for violations by any party. A temporary pause is not peace.

Request 2 — Full Compliance with ICJ Binding Orders: The United States has historically blocked enforcement of ICJ obligations through the Security Council. I request that the Trump administration cease blocking enforcement and use its influence to bring all parties into compliance with international law.

Request 3 — Immediate Halt to Settlement Expansion: Formally condition all military and economic aid to Israel upon an immediate, complete, and permanent halt to all settlement construction. Moving the neighbor's landmark is cursed by the Torah's own law.

Request 4 — Champion the Yehezkel Framework: Rather than endorsing a two-state solution that the text itself condemns as a division to be healed, the Trump administration should champion the framework of Yehezkel 47-48 — one land, shared inheritance, equal standing for all who dwell within it, governed by covenant justice. This is the framework that could actually last.

Request 5 — Formal Recognition of Palestinian Indigenous Identity: Use the full diplomatic weight of the United States to formally recognize the Palestinian people as indigenous descendants of the ancient Levantine and Semitic population of the land, with a rightful inheritance within it as established in Yehezkel 47:22-23.

CLOSING: HINENI

'What does Yahweh require of you but to do justice, and to love kindness, and to walk humbly?' — Micah 6:8

When Avraham was called to the most difficult test of his life, he said hineni — here I am. When Moshe stood at the burning bush, he said hineni. You are each standing at a hineni moment. You have the access, the authority, the relationships, and — in the case of Mr. Kushner — the covenant obligations of a Torah-observant man to do something that has not been done in over a century of this conflict: to tell the truth about who these people are, to build the peace on that truth, and to demand that the law of the Torah be honored.

Hineni.

Respectfully, urgently, and in covenant truth,

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Miqdash Bethel

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*Written in the tradition of the Nevi'im — the Prophets —
who spoke truth to power when it cost them everything to do so.*