

## MIQDASH BETHEL

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**RECIPIENT — INDEPENDENT JOURNALIST AND BROADCASTER**

**Mr. Tucker Carlson**

Tucker Carlson Network  
tucker Carlson.com | Tucker Carlson Network, Washington D.C.

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**RE: A Letter of Wisdom and Covenant Truth — From an Elder Who Believes Your Questions Deserve the Ancient Answers That Have Always Been There**

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Dear Mr. Carlson,

I am Elder Kepha Arcemont of Miqdash Bethel — a community rooted in the study of the original Hebrew covenant scriptures. I write to you not to argue, not to condemn, and not as a political voice. I write to you because you have been asking the right questions, and I believe the ancient wisdom of Yahweh has answers to those questions that your platform has not yet encountered — answers that could bring real light into one of the most important conversations happening in the world today.

You asked on your program, regarding the people in Gaza: 'There are people in the territory that Israel controls today who, through genetic testing, we can know their families have been here for thousands of years. They have less of a right to the land than someone whose ancestors lived in Latvia?' That is precisely the right question. And the science, the archaeology, and the oldest available Hebrew text all answer it the same way: no. They do not have less of a right. In fact they may have more.

I write to you in love — not in the love of sentiment but in the love that Yahweh describes through the prophet Micah as mishpat — justice — and hesed — lovingkindness. These two words together form the heart of what the Torah calls the way of Yahweh. They are not in conflict. They work together. Justice without lovingkindness becomes harshness.

Lovingkindness without justice becomes sentimentality. The prophets held them together. I believe you are trying to hold them together too. This letter is meant to help.

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## **YOU ARE A BORN-AGAIN MAN — AND THIS LETTER MEETS YOU AT THE SOURCE**

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You have spoken publicly about your encounter with the demonic — the physical experience that shook you and revealed a spiritual world you had not been prepared for by your Episcopalian upbringing. You have spoken about being born again — about the specific, dated moment when your understanding of reality shifted and you could no longer pretend that the spiritual dimension of what you were seeing in the world was anything other than real. You have described people approaching you every day to talk about Yahweh, in the slightly stumbling way of people who are finding their way toward Him. You said you were in the middle of something you did not yet fully understand.

Mr. Carlson, a man who is born again is a man who has been brought back to a source. That is what the Hebrew concept behind rebirth means: not a new beginning from nothing, but a return to origin — to the covenant that was always there, to the truth that preceded every tradition that has been built on top of it. The Christian tradition you have entered is built on a foundation. That foundation is the Torah and the Nevi'im — the five books of Moshe and the Hebrew prophets. Every truth your tradition carries, it received from that source. Miqdash Bethel speaks from that source directly. This letter is not asking you to abandon what you have found. It is taking you all the way back to where it began.

The prophets of Yisra'el were not seminary graduates. Amos was a shepherd and a dresser of sycamore trees. Yirmeyahu was a young man who said he did not know how to speak. Moshe himself said he was slow of tongue. What prepared each of them was not theological training but the encounter with truth that became impossible to avoid and speech that became impossible to withhold. You are in that process. This letter gives you the ancient covenant framework for understanding what you are seeing — not as political analysis but as the reality that the Hebrew text has described for three thousand years.

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## **WHAT THE SCIENCE AND THE TEXT SAY TOGETHER**

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You already know the genetic argument. Let me give you the scriptural one that completes it.

The Palestinian people carry 81 to 87 percent of their ancestry from the ancient Bronze Age Levantine population — the ancient Canaanites and Semitic peoples among whom the ancient Hebrews lived, intermarried, and built their civilization. Their male Y-chromosome line shows marginally higher continuity with the ancient Semitic inhabitants of the land than the modern

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Israeli Jewish population does. David Ben-Gurion and Yitzhak Ben Zvi — Israel's first Prime Minister and President — wrote in 1918 that the Palestinian peasant farmers were likely descended from ancient Hebrew farmers who never left the land after the Roman wars.

The Samaritans — approximately 800 people living near Nablus under Palestinian Authority jurisdiction — are recognized by genetic and historical consensus as the most direct surviving remnant of the Northern Kingdom of Yisra'el. They never left. They are still there. They live under Palestinian governance.

And Yahweh spoke through Yehezkel — three thousand years ago — with full knowledge of this reality. In the prophetic vision of the restored land in Yehezkel 47:22-23, He commanded that the strangers dwelling in the land be given an inheritance among the tribes of Yisra'el as the native-born. Not a separate state. An inheritance within the covenant land. Equal. Permanent. Named in the text as the justice that must govern the land if it is to be truly restored.

### **One Land, One Inheritance — The Vision of Yehezkel 47-48**

The dominant political framework proposed for peace in the land — the two-state solution — is not what the ancient Hebrew text prescribes. The division of the land into two separate sovereign states mirrors precisely the political catastrophe the prophets spent their entire ministries condemning: the split of the covenant nation of Yisra'el into two separate kingdoms. Yahweh's word through Yehezkel is unambiguous:

*'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

And in Yehezkel 47:22-23, Yahweh gives the instruction that no negotiating table has ever heard:

*'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.'* — Yehezkel / Ezekiel 47:22-23

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 by 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. One land. One family. Shared inheritance. Governed by covenant justice. That is the peace the Torah actually prescribes — and it is the only peace that will last.

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## **A CAUTION SPOKEN IN LOVE**

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Mr. Carlson, I say this with the deepest respect: the platform you carry is powerful enough that the spirit behind what you say matters as much as the content. The covenant of Yahweh teaches us that justice must never slide into hatred — that the condemnation of a government's actions must never become the condemnation of a people. The Torah that forms the foundation of the very scriptures you are beginning to explore is explicit: you shall not hate your brother in your heart. The Israeli people and the Palestinian people are both created in the image of Yahweh. Both have suffered. Both deserve dignity. Both carry, as the genetics now confirm, the blood of the same ancient family.

The questions you are asking have the power to open minds that no political argument can reach. I ask you to keep asking them — but to ground them in the love that the ancient text says must accompany justice. Not soft love. Not weak love. The love that the covenant calls hesed — the fierce, loyal, relentless lovingkindness that does not look away from suffering but also does not feed on hatred. That is the spirit in which this letter is written, and the spirit in which I ask you to carry this information forward.

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

In love, in truth, and in the wisdom of the covenant of Yahweh,

**Elder Kepha Arcemont**

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*Written in love — in the spirit of the Nevi'im who spoke not to condemn  
but to call the nations back to the ways of Yahweh, which truly bring peace.*