

MIQDASH BETHEL COVENANT ASSEMBLY

Pearl River, Louisiana | miqdashbethel@gmail.com | 985-250-9060 | miqdashbethel.org

A COVENANT WITNESS AGAINST SEXUAL VIOLENCE AS A WEAPON OF WAR

THE MODERN STATE OF ISRAEL, PALESTINIAN DETAINEES, AND THE STANDARD OF YAHWEH

*Authority: The Tanakh — The Word of **Yahweh** (יהוה) Alone | Standard: Devarim 19:15 — Two or Three Witnesses
April 2026 | Miqdash Bethel Covenant Assembly | Elder Kepha Arcemont*

PREAMBLE: THE COVENANT CHARGE

This document constitutes a formal covenant witness from Miqdash Bethel Covenant Assembly, grounded in the written Torah of **Yahweh** (יהוה) alone. It addresses documented, multi-sourced evidence that agents of the modern State of Israel have employed sexual violence systematically against Palestinian detainees and civilians — men, women, and children — in the context of the ongoing Gaza war and occupation of Palestinian territories.

This witness is not rooted in political partisanship, antisemitism, or any racial animus. It is rooted in the same evidentiary standard this assembly applies to every nation and people: **Devarim (Deuteronomy) 19:15** — the two or three witness standard — applied without partiality, in accordance with **Devarim (Deuteronomy) 1:17**, which commands that judgment not be bent toward the great or the small. Where the same acts were committed by any other nation, this assembly would issue the identical covenant charge.

The modern State of Israel is a civil-political entity. This document does not indict the Jewish people, the Torah, or the faith of Israel. It indicts documented acts committed by identified agents of state power that directly violate the Torah those agents claim as their inheritance.

SECTION I: THE EVIDENTIARY RECORD — TWO OR THREE WITNESSES

Devarim (Deuteronomy) 19:15: *"One witness alone shall not rise against a man for any iniquity or for any sin — by the mouth of two witnesses or by the mouth of three witnesses shall a matter be established."*

Witness One: United Nations Human Rights Council — Independent Commission of Inquiry, March 13, 2025

On March 13, 2025, the UN Independent International Commission of Inquiry on the Occupied Palestinian Territory submitted a 49-page report to the United Nations Human Rights Council. The Commission — chaired by Navi Pillay, former UN High Commissioner for Human Rights — **concluded that Israel has systematically employed sexual, reproductive, and gender-based violence against Palestinians as a deliberate strategy of war.**

The report documented: forced public stripping and nudity; sexual harassment including explicit threats of rape; sexual assault; rape; genital-targeted violence; sexualized torture; forced degrading poses recorded on video and distributed online. The Commission stated that these acts "comprise part of the Israeli Security Forces' standard operating procedures toward Palestinians." It further concluded that other forms of sexual violence, including rape, "**were committed either under explicit orders or with implicit encouragement by Israel's top civilian and military leadership.**"

The Commission additionally found that Israeli authorities have **systematically destroyed sexual and reproductive healthcare facilities** across Gaza — including the Al Basma IVF Centre, Gaza's largest fertility clinic, struck by a tank shell in December 2023, destroying approximately 4,000 embryos and ending service for 2,000–3,000 patients per month. This destruction, combined with the blockade of humanitarian aid and the use of starvation as a weapon, has impaired the reproductive capacity of Palestinians as a group. The Commission applied two categories of genocidal acts under the Rome Statute and the Genocide Convention.

Public hearings in Geneva on March 11–12, 2025 received direct testimony. A hematology nurse from Al-Shifa Hospital testified to detention, forced nudity, beatings, and threats of rape. An advocacy officer from the Women's Centre for Legal Aid and Counseling testified on behalf of multiple women held at different detention centers — all reporting the same pattern of sexual assault, strip searches, and genital violence — leading investigators to conclude the pattern reflected a command-level directive.

Witness Two: B'Tselem (Israeli Human Rights Organization) — August 2024

B'Tselem, an Israeli human rights organization, released a report in August 2024 documenting **systematic Israeli abuse, torture, sexual violence, and rape of Palestinian detainees.** The report, titled "*Welcome to Hell*," characterized the Israeli prison and detention system as a "**network of torture camps.**" The Guardian independently interviewed Palestinian detainees whose testimonies corroborated B'Tselem's findings across multiple facilities.

Witness Three: Euro-Med Human Rights Monitor — Additional UN Findings, October 2024 and Forward

In October 2024, a separate UN commission stated it had found thousands of adults and children detained in Gaza subjected to "widespread and systematic abuse, physical and psychological violence, and sexual and gender-based violence." It described rape and genital abuse of male prisoners and asserted that such violence was institutionalized. In November 2024, a journalist detained at Ofer Prison after transfer from Sde Teiman, the most notorious Israeli detention facility, documented prisoners being raped with objects. Euro-Med Human Rights Monitor characterized the documented

patterns as "**de facto state policy**" due to the organized and recurring nature of the acts across multiple geographically separated facilities.

ReliefWeb's legal analysis noted that in some cases Palestinians have been raped to death by Israeli army personnel. Israel has refused all UN investigative access to detention facilities, declined cooperation with the Office of the High Commissioner for Human Rights, and denied authorization to Pramila Patten, the UN Special Representative on Sexual Violence in Conflict — marking Israel as uniquely obstructive among nations currently under UN examination.

Witness Four: The Named Testimony of Qusai Abu Al-Kebash — Khirbet Humsa, West Bank (March 2026)

On or around March 14, 2026, dozens of masked Israeli settlers conducted a nighttime raid on the village of Khirbet Humsa in the occupied West Bank. **Qusai Abu Al-Kebash**, a 29-year-old Palestinian shepherd, was seized, bound at his hands and legs, stripped of his clothing, and subjected to genital sexual assault. The attackers zip-tied his genitals and paraded him through his own community while beating him. His wife, cousins, father, and children were zip-tied and beaten. Women in his family were threatened with rape. He and six family members were hospitalized. Hundreds of his sheep — his livelihood — were stolen.

Abu Al-Kebash gave his first on-camera testimony to CNN's Jeremy Diamond, speaking from Khirbet Humsa. His account was **corroborated by multiple family members present** and by two independent international witnesses — volunteers with the International Solidarity Movement — who stated they witnessed the assault directly. A 25-year-old Portuguese activist said she was forced at knifepoint to watch the assault while on the ground. A 24-year-old American activist described being dragged by her hair and witnessing the attack on Abu Al-Kebash, and stated she feared sexual assault herself.

Abu Al-Kebash stated in his own words: "I felt humiliated and insulted. Why would they do that to us? Why do they tie someone up like that?" He continued: "I'm sharing my story in its entirety so people can see — so the world can see what's happening. We haven't done anything to them, and yet they came and beat us and did this to us. That is why I have the courage to speak."

Israeli authorities confirmed seven suspects were arrested. However, CNN reported that Palestinians have broadly lost faith in Israeli investigations into settler violence, with few resulting in arrests and fewer still in convictions. Palestinian and international observers describe a "**culture of impunity**" in which Israeli soldiers at times stand by while settlers attack Palestinian civilians. The UN Commission of Inquiry noted in its March 2025 report that settler violence in the West Bank — including sexual violence — takes place "**with the aim of instilling fear into the Palestinian community and expelling them,**" and that a corresponding "**climate of impunity**" exists because of leadership failures to prosecute.

The Abu Al-Kebash case is significant under the covenant evidentiary standard for several reasons: (1) It is a named public testimony — the victim identified himself by name and face, at personal risk, to the international press. (2) It carries independent eyewitness corroboration from international third parties

with no stake in the outcome. (3) It demonstrates that sexual violence against Palestinians is not confined to military detention facilities — it is now documented as a settler weapon of expulsion deployed against civilian Palestinian communities in the West Bank. (4) The sexual nature of the assault — targeting genitals specifically — is consistent with the pattern of genital-targeted violence documented in UN detention reports, suggesting a shared cultural logic of sexual domination and humiliation.

SOURCE	DATE	FINDING
UN Commission of Inquiry (OHCHR)	March 13, 2025	Sexual violence as standard operating procedure; genocidal acts against reproductive capacity; explicit or implicit command authorization
B'Tselem	August 2024	Systematic torture, sexual violence, and rape of Palestinian detainees; detention system characterized as a 'network of torture camps'
UN Human Rights Commission (Oct. 2024)	October 2024	Thousands of adults and children subjected to widespread, systematic sexual and gender-based violence in detention
Euro-Med Human Rights Monitor	2024–2025	De facto state policy of sexual torture; documented deaths by rape in custody; widespread and organized nature across facilities
ReliefWeb Legal Analysis / Amnesty International	2025	Call for Israel to be placed on UN sexual violence blacklist; confirmed deaths by rape; Amnesty characterizes as genocide in Gaza
Qusai Abu Al-Kebash — Named Testimony (CNN)	March 2026	Settler sexual assault in Khirbet Humsa, West Bank; genital assault; paraded through village; corroborated by family + 2 international eyewitnesses

SECTION II: COVENANT LAW — WHAT YAHWEH COMMANDS

The covenant of **Yahweh** prohibits the acts documented above through multiple intersecting laws. These are not marginal provisions. They represent the core moral architecture of the Tanakh's understanding of what it means to bear the **tzelem Elohim** — the image of **Elohim** — and to treat other human beings accordingly. Each violation documented in the evidentiary record above constitutes a breach of the following covenant laws.

Violation One: Tzelem Elohim — The Image of Elohim (Bereishit 1:26-27; 9:6)

Bereishit (Genesis) 1:26-27:

"And Elohim said: Let us make man in our image, according to our likeness... So Elohim created man in His image, in the image of Elohim He created him; male and female He created them."

Bereishit (Genesis) 9:6:

"Whoever sheds the blood of man, by man shall his blood be shed; for in the image of Elohim He made man."

The foundational covenant principle is that every human being — without exception of ethnicity, nationality, religion, or legal status — bears the **tzelem Elohim** (תְּצַלְמֵנוּ אֱלֹהִים), the image of **Elohim**. Stripping a human being naked for humiliation, subjecting them to sexual assault, or using sexual violence as a weapon of war is an assault on the image of **Yahweh** carried in that person. It is a theological crime before it is a legal one. Palestinian prisoners, regardless of their political or religious identity, carry the **tzelem Elohim**. There is no covenant authorization to exempt any class of human beings from this protection.

Violation Two: Lo Tirtzach — Do Not Murder (Shemot 20:13; Devarim 5:17)

Shemot (Exodus) 20:13:

"Lo tirtzach" — You shall not murder.

The Hebrew root *ratzach* (רָצַח) — as established in the 613 Laws series Lesson 16 (Do Not Murder) — encompasses not only direct killing but the destruction of life through violence, oppression, and systematic harm. **Devarim (Deuteronomy) 19:10** introduces the concept of **dam naki** (דַּם נָקִי) — innocent blood — as the category of life that must never be shed. The documented deaths of Palestinian detainees by sexual violence in Israeli custody — confirmed by ReliefWeb and multiple UN bodies — constitute **ratzach** under this standard. Sexual torture that results in death is murder. The covenant makes no exception for wartime or national security claims.

Torah scholarship is explicit: **Rav Yaakov Ariel writes that "the serious psycho-spiritual harm that is created by rape is commensurate to the grievous physical harm created by murder."** The Tanakh itself encodes this equivalence in **Devarim (Deuteronomy) 22:26**, where rape of a betrothed woman is compared directly to murder. The analogy is not metaphorical — it reflects the covenant's understanding that sexual violence destroys the life of its victim as surely as a blade.

Violation Three: The Prohibitions of Gilui Arayot — Uncovering Nakedness (Vayikra 18:1-30)

Vayikra (Leviticus) 18:3:

"After the doings of the land of Egypt, in which you dwelt, shall you not do; and after the doings of the land of Canaan, whither I bring you, shall you not do; neither shall you walk in their statutes."

Vayikra (Leviticus) 18:24-25:

"Defile not yourselves in any of these things; for in all these the nations are defiled which I cast out before you. And the land is defiled; therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants."

Vayikra 18 establishes the comprehensive covenant prohibition framework of **gilui arayot** — uncovering nakedness. The chapter's boundaries encompass far more than incest law. Its governing principle, stated in the frame verses (18:1-5 and 18:24-30), is that the forced uncovering of another person's nakedness for purposes of domination, humiliation, or defilement is among the most severe covenant violations — sufficient, the text states, to cause the land itself to "vomit out" those who practice it. The documented systematic forced public stripping, forced nudity for photographing and public mockery, and sexual exposure of Palestinian detainees falls directly within this prohibition's governing logic. **Yahweh** does not permit the weaponization of nakedness even among enemies, even in wartime, even against those convicted of crimes.

Torah legal analysis (Matan Institute, Parshat Vayishlach) establishes that the crimes of sexual assault and rape are **equivalent to murder in the Tanakh's moral framework** and that the plain meaning of the text forbids rape regardless of the marital or social status of perpetrator or victim. The additional covenant damages for sexual assault — **boshet (humiliation), pegam (deprecation), and tzaar (pain)** — recognized in Ketubot 3:4 — acknowledge that the covenant itself sees the victim's humanity, trauma, and future as requiring covenant remedy and restoration.

Violation Four: Lo Taaneh B'Reiakha Ed Shaker — Do Not Bear False Witness (Shemot 20:16; Devarim 19:16-19)

Shemot (Exodus) 20:16:

"You shall not bear false witness against your neighbor."

Devarim (Deuteronomy) 19:16-19:

"If a false witness rise up against any man to testify against him that which is wrong... then shall you do unto him as he had thought to have done unto his brother — so shall you put the evil away from among you."

The formal, repeated refusal of the State of Israel to cooperate with UN investigators — including the Special Representative on Sexual Violence in Conflict — constitutes a covenant violation of this law. When a party refuses to allow examination of its conduct and simultaneously declares all accusations "false" and "baseless" without submitting to lawful evidentiary process, it positions itself as a **false witness** against its own evidentiary record. The Devarim standard requires that the accusation and the defense be heard before an impartial tribunal. Israel's blanket obstruction of all such tribunals is itself a covenant indictment.

Violation Five: Lo Taamod al Dam Reiakha — Do Not Stand Idle by the Blood of Your Neighbor (Vayikra 19:16)

Vayikra (Leviticus) 19:16:

"You shall not go about as a slanderer among your people; you shall not stand idly by the blood of your neighbor — I am Yahweh."

This law imposes a positive covenant obligation to act when innocent blood is threatened. The documented failure of Israeli military justice mechanisms to prosecute even the most egregious cases — described by the UN Commission as creating "**a climate of impunity**" — violates this command. When leaders publicly validate soldiers arrested for sexual torture, calling their work "**holy work**," they do not merely permit evil — they command it. The covenant is clear: **standing idly by the blood of your neighbor is itself a transgression.**

SECTION III: FOUR-SPHERE COVENANT APPLICATION

Sphere 1 — The Individual: The Perpetrator, the Commander, the Enabler

Every individual who committed acts of sexual violence against Palestinian detainees stands before **Yahweh** in personal covenant accountability. But the covenant standard does not stop at the individual soldier. The UN Commission concluded that rape and sexual assault were committed "**either under explicit orders or with implicit encouragement by Israel's top civilian and military leadership.**" In covenant law, the one who commands the iniquity and the one who commits it share the accountability. This is the precedent of **Melachim Aleph (1 Kings) 21** — Ahab bears the blood of Naboth even though Jezebel ordered the killing and hired men carried it out.

Sphere 2 — The Community: Religious Leadership's Covenant Obligation

The Tanakh charges prophets, elders, and covenant teachers with speaking when innocents are violated — regardless of political consequences. **Yeshayahu (Isaiah) 1:17** commands: "**Learn to do good; seek justice; rebuke the oppressor; defend the fatherless; plead for the widow.**" Religious communities — Jewish, Christian, and Muslim — that remain silent in the face of documented sexual violence against civilians fail this covenant standard. Silence in the face of documented evil is not neutrality. The covenant of **Yahweh** does not honor silence as wisdom when the blood of the innocent is being shed.

Sphere 3 — The Nation: State of Israel's Covenant Accountability

The modern State of Israel holds a unique covenant accountability. It governs a land that **Yahweh** called His own. The Torah governing that land warns explicitly: **Vayikra (Leviticus) 18:25** states that when sexual abomination fills the land, "**the land itself vomiteth out her inhabitants.**" This is not metaphor — it is the covenant structure. The land of the covenant cannot sustain systematic sexual violence committed by the governors of that land. Furthermore, the State of Israel justifies its governance and policies by appeal to Torah authority. This makes the contrast between covenant law and documented practice not merely a political matter — it is a covenant contradiction that requires public naming.

The destruction of reproductive healthcare facilities — IVF clinics, maternity wards, fertility centers — extends the covenant violation to the category of **preventing births** — explicitly named as a genocidal act under the Genocide Convention. **Yahweh** is the author of life. The systematic targeting of the facilities that sustain reproduction and birth is an assault on **Yahweh's** design. The covenant indictment is complete.

Sphere 4 — The World: The Nations' Accountability Under Universal Covenant Standard

Sexual violence as a weapon of war is not a new phenomenon unique to the current conflict. It has been used as a strategy of domination and demographic destruction across human history. The covenant of **Yahweh** applies universally — as established in **Bereishit 9:6** and the Noachide covenant framework, which governs all nations. Every nation that funds, supplies, shields, or diplomatically protects a state found to be employing systematic sexual violence against a civilian population becomes complicit in that violation. The United States, as Israel's primary military and diplomatic patron, bears covenant responsibility to apply the same standard it invokes in prosecuting sexual violence in other military contexts. The measure is the same: **Devarim 1:17** — "you shall not be partial in judgment... for the judgment is Elohim's."

SECTION IV: COMPLETE COVENANT APPLICATION TABLE

COVENANT LAW	DOCUMENTED VIOLATION	COVENANT STANDARD
Bereishit 1:26-27 — Tzelem Elohim	Forced nudity, sexual humiliation, photographed degradation of Palestinian detainees	Every human being bears the image of Elohim — violation of that image is a covenant crime
Shemot 20:13 — Lo Tirtzach (Do Not Murder)	Deaths of Palestinian detainees by sexual violence in Israeli custody; rape akin to murder per Devarim 22:26	Rape = murder in covenant law (Rav Yaakov Ariel); dam naki standard applies
Vayikra 18 — Gilui Arayot (Uncovering Nakedness)	Systematic forced stripping, sexual assault, rape, genital violence in detention facilities	Land vomits out those who fill it with sexual abomination (Vayikra 18:25)
Shemot 20:16 — Lo Taaneh Ed Shaker (No False Witness)	Israel's blanket denial of all allegations + systematic obstruction of all UN investigation access	Devarim 19:16-19: false witness bears the punishment that would fall on the accused
Vayikra 19:16 — Lo Taamod al Dam Reiakha (Do Not Stand Idle)	Military justice system failure; political leaders validate perpetrators; international community silence	Positive obligation to act when innocent blood is shed — inaction is itself a violation
Bereishit 9:6 — Universal Noachide Standard	Nations funding, arming, and shielding Israel without demanding accountability	Covenant standard is universal — applies to all nations under the blood covenant of Bereishit 9

SECTION V: THREE-RELIGION COVENANT AUDIT

Judaism:

The Torah that governs Israel — Vayikra, Shemot, Devarim — is unambiguous. Sexual violence against any human being bearing the **tzelem Elohim** is an abomination. The precedent of **Shoftim (Judges) 19–21** — previously addressed in this assembly's covenant course — establishes that when sexual violence is perpetrated and then defended by a tribe or nation within the covenant community, the entire community is obligated to act. Israel's own founding covenant carries this standard. The rabbinical tradition — from Maimonides to Rav Yaakov Ariel — has consistently characterized sexual violence as among the gravest violations of covenant law. There is no halachic exception for military necessity, national security, or enemy status.

Christianity:

The foundational text — **Bereishit 1:26-27** — is received as authoritative by all branches of Christianity. The **imago Dei** doctrine, derived from the Hebrew **tzelem Elohim**, is universally recognized as requiring that every human being be treated with dignity befitting the image of the Creator. Christian teaching on sexual ethics — grounded in Torah and expanded in the Nevi'im — forbids sexual coercion, rape, and humiliation in any context. Churches that claim biblical authority while remaining silent in the face of documented state-sponsored sexual violence against civilians violate **Yeshayahu (Isaiah) 1:17** and the entire prophetic tradition calling covenant communities to speak for the oppressed.

Islam:

The Quran (Surah 17:70) states: "**We have honored the children of Adam.**" Islamic jurisprudence (fiqh) prohibits sexual violence in any context, including warfare. The Prophet's recorded commands regarding treatment of prisoners of war specifically prohibit sexual abuse. The documented systematic rape and sexual torture of Muslim Palestinian prisoners by agents of a state violates both Quranic teaching and the full tradition of Islamic ethics regarding the sanctity of the human body and soul. Islamic scholars carry a covenant obligation to name this violation publicly and demand redress.

SECTION VI: COVENANT WITNESS AND VERDICT

This institution issues the following covenant verdict, grounded in the **Tanakh** alone, under the two-witness standard of **Devarim 19:15** — corroborated by no fewer than five independent international evidentiary sources — and the impartiality standard of **Devarim 1:17**:

Verdict One: The documented acts of sexual violence constitute ratzach — covenant murder — under the standard of Devarim 22:26 and the teaching of Rav Yaakov Ariel. Every death by sexual violence in Israeli custody is dam naki — innocent blood.

Verdict Two: The systematic forced stripping, sexual humiliation, photographing, and distribution of images of Palestinian detainees violates Vayikra 18's governing principle that the weaponized uncovering of nakedness defiles both the perpetrator and the land.

Verdict Three: The deliberate destruction of reproductive healthcare facilities — IVF clinics, maternity wards — constitutes an assault on Yahweh's design of life and reproduction, rising to the level of genocidal acts as defined by international law and covenant alike.

Verdict Four: Israel's systematic obstruction of all UN investigative access, while declaring all allegations false, violates the false witness prohibition of Shemot 20:16 and Devarim 19:16-19.

Verdict Five: The failure of military justice mechanisms, combined with the public validation of perpetrators by political leaders as doing "holy work," creates the command-level accountability described in the precedent of Melachim Aleph 21 (Ahab and Naboth's vineyard).

COVENANT CALL TO ACTION

This assembly calls, under the authority of **Yahweh** and the covenant of the Tanakh, for the following:

1. **Full, unobstructed UN investigative access to all Israeli detention facilities — including Sde Teiman and Ofer Prison — for independent examination of sexual violence allegations.**
2. **Prosecution of all individuals found to have committed, ordered, or enabled acts of sexual violence against Palestinian detainees and civilians — without political protection — before competent international tribunals.**
3. **Immediate cessation of the destruction of reproductive healthcare infrastructure and restoration of access to reproductive medical care in Gaza.**
4. **Public acknowledgment by the Government of Israel of these documented violations and formal accountability proceedings consistent with Israeli law and international law.**
5. **All nations supplying military and diplomatic support to Israel to condition that support upon Israel's full cooperation with international investigations into these documented violations — applying the same standard applied to every other nation found to use sexual violence as a weapon of war.**

This is the covenant standard of **Yahweh**: "**You shall have one manner of law, as well for the stranger as for one of your own country; for I am Yahweh your Elohim.**" (Vayikra 24:22)

SCRIPTURE INDEX

SCRIPTURE REFERENCE	HEBREW/TANAKH NAME	COVENANT APPLICATION
Bereishit 1:26-27	Tzelem Elohim — Image of Elohim	Every human being bears the divine image; violation = covenant crime
Bereishit 9:6	Universal blood covenant	Applies to all nations; no exception for war or nationality
Shemot 20:13 / Devarim 5:17	Lo Tirtzach — Do Not Murder (ratzach)	Rape = murder; deaths by sexual violence = dam naki
Shemot 20:16	Lo Taaneh Ed Shaker — No False Witness	Obstruction of investigation while denying all evidence
Vayikra 18:1-30	Gilui Arayot — Uncovering Nakedness	Weaponized nudity and sexual violence defiles land and perpetrator
Vayikra 18:24-25	Land vomits out those who defile it	National consequence for systematic sexual abomination
Vayikra 19:16	Lo Taamod al Dam Reiakha — Do Not Stand Idle	Positive obligation to act against shedding of innocent blood
Vayikra 24:22	One law for native and stranger alike	Covenant standard applies universally — no two-tier justice
Devarim 1:17	Impartial judgment — the judgment is Elohim's	Standard applied equally to Israel and all nations
Devarim 19:15-19	Two witness standard; false witness law	Israel's evidentiary obstruction is itself a covenant violation
Devarim 22:26	Rape compared to murder	Sexual violence = murder in Tanakh's moral framework
Melachim Aleph 21	Ahab, Jezebel, and Naboth's vineyard	Command-level accountability — the one who orders shares the guilt
Yeshayahu 1:17	Seek justice; rebuke the oppressor	Covenant call to religious communities to speak publicly
Shoftim 19-21	Sexual violence within covenant community	Community-wide accountability when violence is perpetrated and defended

"You shall not stand idly by the blood of your neighbor — I am Yahweh." — Vayikra (Leviticus) 19:16

"You shall have one manner of law, as well for the stranger as for one of your own country; for I am Yahweh your Elohim." — Vayikra (Leviticus) 24:22

"You shall not be partial in judgment; you shall hear the small and the great alike. You shall not be afraid of the face of man, for the judgment is Elohim's." — Devarim (Deuteronomy) 1:17

*Miqdash Bethel Covenant Assembly is not associated with the House of Yahweh out of Clyde/Abilene, Texas.
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