

## MIQDASH BETHEL

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March 4, 2026

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**RECIPIENT 1 — CO-FOUNDER AND HOST, THE YOUNG TURKS**

**Mr. Cenk Uygur**

The Young Turks Network  
tyt.com | The Young Turks, Los Angeles, California

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**RECIPIENT 2 — CO-HOST, THE YOUNG TURKS**

**Ms. Ana Kasparian**

The Young Turks Network  
tyt.com | The Young Turks, Los Angeles, California

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**RE: A Letter of Covenant Truth and Ancient Wisdom — Including a Correction to the Two-State Framework, Grounded in the Oldest Available Text on the Governance of This Land**

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Mr. Uygur and Ms. Kasparian,

I am Elder Kepha Arcemont of Miqdash Bethel — a community of faith rooted in the study of the original Hebrew covenant scriptures. I write to you with respect and with a genuine appreciation for the consistency with which you have covered the humanitarian crisis in Gaza when much of the mainstream media looked away. You have named what the International Court of Justice has also named. You have stood for the dignity of a people when standing for them was professionally and personally costly. That took courage.

I write today not to add another voice to the political debate but to give you something more foundational — the ancient framework that the political debate has never used, and without which no political solution will last. I also write to gently correct one aspect of the framework you have supported: the two-state solution. I do this not as a critic but as one who has studied the oldest available text on this land and found that it prescribes something far more just — and far more durable — than partition.

## A WORD TO ANA KASPARIAN: MEMORY AS MORAL OBLIGATION

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Ms. Kasparian, you are Armenian-American. Your family carries in its living memory the knowledge of what genocide means — not as a political term but as a human reality. The Armenian Genocide of 1915 killed approximately 1.5 million people. It was denied for decades by the government that carried it out. The survivors carried it in their bodies, their nightmares, their silences at family tables.

The Torah of the ancient Hebrews contains a commandment that the Armenian community has lived without knowing its name: *Zakhor* — remember. Remember what was done to you. And then: do not stand idly by the blood of your neighbor. The memory of suffering is not meant to produce perpetual victimhood. It is meant to produce perpetual sensitivity — the kind of sensitivity that says 'I know what this looks like' when another people is being systematically destroyed.

You have that sensitivity. This letter honors it and asks you to deepen it with the covenant foundation that transforms righteous anger into lasting justice.

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## A WORD TO CENK UYGUR: THE CORRECTION TO THE TWO-STATE FRAMEWORK

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Mr. Uygur, you have supported the two-state solution as the path to peace. I want to address that directly — not to dismiss it, but to show you why the oldest available text on this land prescribes something more just and more permanent.

The two-state solution divides the land of ancient Kena'an — the land of the Hebrew covenant — into two separate sovereign states. But this is precisely the political condition that the Hebrew prophets spent their entire ministries condemning: the divided kingdom of Yisra'el and Yehudah. That division was not Yahweh's plan. It was covenant failure institutionalized as governance. And Yehezkel spoke Yahweh's response directly:

*'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*

More importantly, the text prescribes not the expulsion of those dwelling in the land but their equal inclusion within it — with a covenantal inheritance equal to the native-born. A wall is not peace. A managed conflict with recognized borders is not peace. The only peace that lasts is the one that acknowledges the full humanity and the full inheritance of every person dwelling in the land.

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## **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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## **THE GENETIC TRUTH — WHO THESE PEOPLE ACTUALLY ARE**

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The political framing of this conflict as a conflict between two separate peoples with separate histories obscures what the genetic record now clearly shows. Palestinians carry 81 to 87 percent of their ancestry from the ancient Bronze Age Levantine population — the Canaanites and Semitic peoples among whom the ancient Hebrews lived. Their male Y-chromosome line shows marginally higher continuity with the ancient Semitic inhabitants of the land than the modern 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 after the Roman wars. The Samaritans near Nablus — under Palestinian Authority jurisdiction — are the most direct surviving remnant of the Northern Kingdom of Yisra'el. They never left. They are still there, under Palestinian governance, after three thousand years.

This means the framing of 'Israeli versus Palestinian' as a conflict between foreign peoples is historically false. These are ancient kin — the descendants of those who shared the land of Kena'an for millennia — now divided by a century of political decisions, colonial frameworks, and two-state proposals that the oldest available text on the land has never supported.

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## WHAT THIS LETTER ASKS OF YOUR PLATFORM

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The Young Turks reaches millions of people who care about justice, who are angry at injustice, and who want to understand not just what is happening but what the right response is. This letter asks you to bring the covenant framework of Yehezkel 47-48 into that conversation — the vision of one land, shared inheritance, equal standing for all who dwell within it. Not as a religious argument but as the oldest available legal framework for this specific land, grounded in genetics, archaeology, and three thousand years of prophetic text.

The conversation about Palestine needs to move beyond the two-state framework — which produces a stronger state and a weaker state, a walled people and an unwalled people, a dominant military and a vulnerable civilian population. It needs to move toward the covenant truth: one land, one family, shared inheritance, governed by justice.

*'Justice is what love looks like in public.'* — Dr. Cornel West

*'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.*