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Mr. Khalaf Ahmad Al Habtoor

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Dubai, United Arab Emirates

Via Open Letter — Public Correspondence

RE: *Your Open Letter to President Trump — A Covenant Response from the Ancient Paths*

Mr. Al Habtoor,

Your open letter of March 5, 2026 — ***"Who gave you permission to turn our region into a battlefield?"*** — was read in Pearl River, Louisiana by a man who has been asking the same question through the language of the ancient covenant scriptures for longer than this war has existed. I am **Elder Kepha Arcemont**, founder of Miqdash Bethel Covenant Assembly. I write to you not as a politician, not as a diplomat, and not as an American who endorses what has been done in America's name. I write to you as a servant of the same text that gave the world its first framework for the governance of nations — the Tanakh, the Hebrew covenant scriptures — and as a voice that recognized this crisis as a covenant crisis before the first bomb fell.

You have asked questions that deserve an answer. Not a political answer. Not a diplomatic statement. A covenant answer — the kind the ancient text has always given to rulers who have been made to pay the price of another man's war.

I. Your Question Was Asked Before — And Answered

You asked: **"Who gave you the authority to drag our region into a war?"** You are not the first to ask this question. The prophet **Amos** asked it of Israel's neighbors — and of Israel itself — in the eighth century before the common era. He went nation by nation, naming the transgression of each:

"For three transgressions of Damascus, and for four, I will not revoke the punishment — because they have threshed Gilead with threshing sledges of iron." — Amos (Amos) 1:3

Nation after nation in **Amos 1–2**: Gaza, Tyre, Edom, Ammon, Moab, Judah, Israel. Every nation named. Every transgression recorded. The answer was always the same: **Yahweh** gave no one authority for what was done. They acted on their own power. And His verdict followed.

Yahweh did not authorize Operation Epic Fury. He did not authorize the killing of civilians. He did not authorize the turning of the Gulf Cooperation Council into collateral damage in someone else's strategic calculation. The authority claimed for this war was entirely human — and the Tanakh's entire record on human-authorized wars fought without covenant grounding is a record of ruin, not of victory.

II. The Board of Peace — What It Claims to Be, What It Actually Is, and What It Is Missing

You mentioned the Board of Peace by name. You asked where the Gulf's billions went. You asked whether your nations funded peace or a war that endangered you. These are

the right questions — and the record of the Board of Peace itself provides the answer. This ministry has examined it carefully, and the findings demand a covenant response.

On January 22, 2026, President Trump signed the Board of Peace charter at the World Economic Forum in Davos. On February 19, he convened the first meeting in Washington. It was presented as the mechanism for Gaza's reconstruction and a new era of global peacemaking. The research tells a different story. The Board of Peace has **seven documented structural faults** — six identified by diplomats, legal scholars, and international institutions; and a seventh, the deepest, which only the Tanakh can name.

The Seven Faults of the Board of Peace

Fault One — The charter does not contain the word 'Gaza.' It does not contain the word 'Palestine.' It does not contain the word 'Palestinians.' The UN Security Council authorized a Board of Peace specifically for Gaza, limited to 2027, with Palestinians having a voice. The charter that was actually signed contains none of these things. The EU High Representative stated publicly at the Munich Security Conference that the Board 'does not reflect the UN Security Council resolution' on any of these points.

Fault Two — No Palestinians sit on the Board of Peace Executive Board. Israel holds a seat. The people whose land is being rebuilt, whose future is being decided, whose lives are at stake — they have no representation in the body governing their fate. UN experts formally condemned this, stating:

'Decision-making concerning Gaza's reconstruction should be in the hands of Palestinians.' This is not a procedural complaint. It is a covenant violation of

Devarim (Deuteronomy) 1:17: *"You shall hear the small and the great alike."* The Palestinian people are not small — but they have been made voiceless.

Fault Three — All governing authority is concentrated in one man personally — not in the office of the U.S. president, but in Donald J. Trump by name. Article 3.2(a) names him explicitly. The word 'chairman' appears 34 times in the charter's 2,000 words. He holds veto power over all decisions, controls all membership, can dissolve all subsidiary bodies, and has designated himself chairman for life with the sole authority to name his own successor. Legal experts have noted this structure

is unprecedented in the history of international treaty organizations — and that it binds the Board's authority to a single mortal, not to a principle or institution.

Fault Four — A permanent seat on the Board of Peace costs \$1 billion.

Three-year membership is invitation-only at the Chairman's sole discretion.

Governance privileges tied to financial contribution is, in the words of international law experts, 'nearly unheard of in treaty law.' It means peace is a product with a price tag — and those who pay most will shape its definition. The Tanakh calls this by its name: **Devarim 16:19**: *"You shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous."*

Fault Five — The Board of Peace was created by U.S. executive order — a unilateral act of a single state. International organizations are founded by treaty, through the consent of all member states. No formal treaty exists. Legal scholars have noted this means the Board's legal personality is built on sand — it rests on the power of one presidency, not on the durable consent of nations.

Fault Six — Gaza is framed throughout as a real estate opportunity, not as a homeland. Jared Kushner presented digital renderings of skyscrapers on Gaza's seafont and called it a 'master plan.' Trump called Gaza 'a beautiful piece of property' and said he is 'a real estate person at heart.' Carnegie Endowment researchers confirmed that the Board's 'New Gaza' plan — with tourism zones, industrial parks, and luxury development — directly conflicts with Palestinian national plans for rebuilding their own homes on their own land. The Palestinian people's right to self-determine the future of their own territory has been replaced with a development blueprint they were not consulted on.

Fault Seven — The deepest fault — and the only one no diplomat or legal scholar has named: the Board of Peace contains no moral authority higher than Trump himself. No ethical framework. No covenant standard. No acknowledgment of any law above the will of its chairman. The word 'justice' does not appear in its governing articles. The word 'righteousness' does not appear. The word 'covenant' does not appear. The ancient text that describes this land, names its peoples, establishes its boundaries, and commands the standard for its governance is entirely absent. The Tanakh — the only document in human history that has governed this specific geography continuously for three thousand years — was not consulted, not referenced, and not honored. A Board of Peace built without

mishpat is not a peace structure. It is a real estate transaction dressed in diplomatic language.

III. What Yahweh Says About the Gulf Nations — Yeshayahu 19 and the Highway of Peace

There is a text in the Hebrew scriptures that most Western readers and most Israeli politicians have never examined carefully, because it does not conform to the framework of either Zionism or its critics. But it is one of the most geopolitically specific passages in the entire Tanakh, and it speaks directly to the region you inhabit:

"In that day there will be a highway from Egypt to Assyria, and Assyria will come into Egypt, and Egypt into Assyria, and the Egyptians will worship with the Assyrians. In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, whom Yahweh of hosts has blessed, saying, 'Blessed be Egypt My people, and Assyria the work of My hands, and Israel My inheritance.'" — Yeshayahu (Isaiah) 19:23-25

Yahweh calls Egypt **"My people."** He calls Assyria — the ancient geography of what is now Iraq, Syria, and the surrounding region — **"the work of My hands."** He calls Israel **"My inheritance."** Not three competing claims to divine favor — three pillars of one covenant structure that includes the Arab world at its foundation. The covenant of Avraham belongs equally to his sons: Yitzchak and Yishmael. The Tanakh does not place the Arab world outside the covenant. It places the Arab world **inside** it.

The war being fought in your region is a war between powers that have all departed from this framework. And the only path back is not a deal. It is return to the ancient standard:

"Thus says Yahweh: Stand at the crossroads and look; ask for the ancient paths, where the good way is; walk in it, and you will find rest for your souls." — Yirmeyahu (Jeremiah) 6:16

IV. Two Laws the Nations Have Never Read — And Should Not Ignore

Mr. Al Habtoor, your letter asked where the covenant of peace went. The answer is found in two texts in the Torah that neither American policymakers, Israeli strategists, nor Gulf diplomats appear to have consulted before Operation Epic Fury was launched. These texts deserve careful attention — and their application to the present moment is precise.

The First Law — Devarim (Deuteronomy) 7: The Prohibition on Covenant with Idol-Worshipping Systems

***"When Yahweh your Elohim brings you into the land where you are entering to possess it, and clears away many nations before you... you shall make no covenant with them and show no favor to them... For they will turn your sons away from following Me, to serve other gods."** —*
Devarim (Deuteronomy) 7:1-4

This is one of the most misread texts in the entire Tanakh. It has been weaponized to justify perpetual war and ethnic supremacy — both of which it does not teach. Let the record speak for itself.

The prohibition was issued against seven specific Canaanite nations occupying the promised land at a specific historical moment. The great rabbinic authority **Maimonides (Rambam)** ruled definitively that ***these seven nations no longer exist*** — their national identity was dissolved when the Assyrian king Sennacherib displaced and mixed the populations of the ancient Near East. Rabbi Abraham Isaac Kook, former Chief Rabbi of the British Mandate, further ruled that the obligation was specific to **Joshua's generation** and has not transferred to any subsequent generation in the same form.

But the **principle** embedded in the command — the reason behind it — is eternal and applies to every generation. The prohibition was not racial. It was not about national origin. The text explains itself precisely: ***"For they will turn your sons away from following Me, to serve other gods."*** The issue was specific: covenant partnership with **systems built on child sacrifice, sexual abomination, and the deliberate turning of a people away from Yahweh**. The Canaanite nations were not condemned for their

ethnicity — they were condemned because, as the Yeshivat Har Etzion scholars confirm, they were enmeshed in idolatry more than any nation of the ancient world, and that idolatry was incompatible with covenant life.

Critically — and this is what most readers miss — even within this command, the rabbinical tradition records that **Yehoshua (Joshua) sent three missives to Canaan before the first battle**: 'Whoever wants to leave — may leave. Whoever wants to make peace — make peace. Whoever wants to make war — make war.' This is documented in the Talmudic tradition cited by the Seforim Blog. War was only conducted against those who chose war. The best example in all of Yehoshua: **Rahab of Jericho**, a Canaanite woman, acknowledged **Yahweh** as the **"God of heaven and earth"** and was not only spared but welcomed **"into the midst of Israel"** — and according to rabbinic tradition, became the progenitor of priests and prophets.

The application to the present moment is this: the Board of Peace, as constituted, does not simply lack a covenant foundation — it is built on a system of values that the Tanakh would identify as the modern equivalent of the problem Devarim 7 addresses. Not because its members are Canaanites, but because the governing ideology of the Board is **the worship of power, wealth, and political self-interest** — the precise idols that Devarim 7 names as the things no covenant people should bind themselves to. When Trump describes Gaza as 'a beautiful piece of property,' when Kushner presents it as a real estate development zone, when permanent seats are sold for a billion dollars — this is not a neutral governance structure. It is the worship of mammon in international clothing. And the Tanakh has a word for binding yourself in covenant with a system that turns the next generation toward the worship of wealth and power instead of toward **Yahweh**: it calls it the same snare.

"You shall not serve their gods, for that would be a snare to you." —
Devarim (Deuteronomy) 7:16

The Gulf states that pledged billions to the Board of Peace — not knowing what the charter actually said, not knowing that Gaza would not be mentioned, not knowing that Palestinians would have no seat — walked into that snare. Not because the individuals are wicked, but because the system they partnered with was built on the wrong

foundation. This is why Miqdash Bethel identifies the absence of a covenant moral authority as the Board's deepest and most dangerous fault.

The Second Law — Devarim (Deuteronomy) 20: The Peace Offer Comes First. Always.

"When you approach a city to fight against it, you shall offer it terms of peace. If it agrees to make peace with you and opens to you, then all the people who are found in it shall become your forced labor and shall serve you. However, if it does not make peace with you, but makes war against you, then you shall besiege it." — Devarim (Deuteronomy) 20:10-12

This is one of the clearest governance laws in the entire Tanakh, and it has been violated in every major military action in the modern Middle East within living memory. The law is unambiguous: **before any military engagement, a formal offer of peace must be extended.** War is not the first option. It is not even the second. It is the last resort — and only permissible after the peace offer has been made and refused.

The Hebrew word used in verse 10 for 'offer terms of peace' is **v'karata eilehah l'shalom** — literally, **"and you shall call out to it for shalom."** This is not a diplomatic courtesy. This is a **covenant legal requirement.** The Rambam ruled in his **Mishneh Torah (Hilchos Melachim)** that this law applies universally — not only to the seven Canaanite nations, but to all military engagements. Every war must begin with a peace offer. Every war without a peace offer is, under Torah law, a war begun in violation of **Yahweh's** command.

Now apply this to February 28, 2026. Before the joint U.S.-Israeli strikes on Iran designated Operation Epic Fury — before the killing of Ali Khamenei, before the Iranian drone strikes on Ras Tanura and QatarEnergy's facilities at Ras Laffan, before the Strait of Hormuz was closed, before 1,138 attacks were aimed at the United Arab Emirates, before your region was turned into a battlefield — was a formal offer of shalom extended to Iran? Was the covenant law of **Devarim 20:10** followed?

The documented record says no. Iran had been in ongoing negotiations — five rounds of direct talks with the Trump administration regarding its nuclear program. A sixth round was cancelled when Israel began its war in June 2025. The war of February 28, 2026 was not preceded by a formal peace proclamation under the terms of **Devarim 20**. It was preceded by escalating military posturing, intelligence operations, and a unilateral decision made without the consent or consultation of the nations — including yours — that would bear its consequences.

This is not a political criticism of American foreign policy. It is a covenant indictment. The Torah does not grant exceptions to the law of **Devarim 20** based on the identity of the adversary, the severity of the threat, or the power of the nation making the decision. The offer of shalom comes first. It has always come first. When it is bypassed, the covenant verdict on everything that follows is already written.

Mr. Al Habtoor, you asked who gave permission for this war. **Devarim 20** answers: the covenant law of **Yahweh** gave no permission for a war that did not begin with an offer of shalom. And every nation that now bears the consequences of that bypassed law — including yours — has a covenant basis, not merely a political one, to hold accountable those who chose war before peace.

— **"Seek peace and pursue it."** — Tehillim (Psalm) 34:14

The Hebrew is striking: **bakesh shalom v'rod'feihu** — **"seek shalom and pursue it."** The word **rod'feihu** means to chase after it, to run after it, to not stop seeking it. The Tanakh does not describe peace as a passive condition that arrives when conflict is exhausted. It describes peace as something to be actively, relentlessly, covenantally pursued — and war as the last resort when that pursuit has been genuinely, formally, and completely exhausted.

Operation Epic Fury was not a last resort. Under **Devarim 20**, it was a first strike without covenant authorization. The Gulf states are living in the wreckage of that legal violation. And every peace initiative that follows — including any successor to the Board of Peace — must reckon with this law if it claims to be grounded in the covenant standard that governs the land at the center of the conflict.

V. What a Covenant-Grounded Board of Peace Actually Requires

The Board of Peace has seven faults. It also has seven covenant remedies — drawn entirely from the Tanakh, the authority from which Miqdash Bethel speaks. These are not suggestions. They are the non-negotiable standards that **Yahweh** has already established for the governance of nations, the resolution of conflict, and the building of shalom. Any peace initiative that omits them is building on sand.

Remedy One — The charter must name the people whose land is being rebuilt.

Bereishit (Genesis) 1:26-27: every human being is created *b'tselem Elohim* — in the image of **Elohim**. The Palestinian people bear that image. Their name, their land, their self-determination must be written into the founding charter of any body that claims to govern their future. A board that erases the people it claims to serve is a board that has already failed its covenant mandate.

Remedy Two — The people most affected must have the loudest voice, not the smallest. **Devarim (Deuteronomy) 1:17:** *"You shall hear the small and the great alike."* Palestinian representation on the Executive Board is not a political concession. It is a covenant requirement. No governance body can call itself a Board of Peace while excluding the primary party to the conflict from its governing table.

Remedy Three — Authority must be grounded in principle, not in the person of a single ruler. **Devarim 17:14-20** gives the covenant standard for governance: a ruler who does not exalt himself above his brothers, who does not accumulate power beyond what the office requires, who reads and follows the covenant standard all the days of his life. The Board of Peace charter vests absolute authority in one man personally, for life, with no check from any covenant standard. That is not governance. It is kingship without covenant accountability — exactly what the Tanakh warned against.

Remedy Four — Peace cannot be purchased. **Devarim 16:19-20:** *"You shall not accept a bribe... Justice, and only justice, you shall pursue."* A governing body that sells permanent seats for \$1 billion has priced justice out of reach for the nations without a billion dollars to spend. Covenant governance requires the same

access for the small nation as for the large. Any peace body that subordinates voice to wealth has corrupted its mandate before it has issued a single resolution.

Remedy Five — The foundation must be treaty, not executive order — consent of the governed, not the will of the powerful. **Shemot (Exodus) 19:5-6** establishes the covenant model: ***"If you will indeed obey My voice and keep My covenant, you shall be My treasured possession among all peoples."*** The covenant model of governance is rooted in mutual agreement, mutual obligation, and mutual accountability. An organization founded by one man's signature carries one man's authority. An organization founded on covenant carries **Yahweh's** authority.

Remedy Six — Gaza must be restored as a homeland, not redeveloped as a real estate market. **Vayikra (Leviticus) 25:23**: ***"The land shall not be sold permanently, for the land is Mine. For you are strangers and sojourners with Me."*** The people of Gaza have the right to return to their homes, to rebuild their communities, and to govern their own land. A master plan of skyscrapers and tourism zones built without Palestinian consent and imposed by a foreign chairman is not reconstruction. It is displacement given an architectural rendering.

Remedy Seven — The deepest remedy — the foundation beneath all others: the Board of Peace must acknowledge a moral authority higher than its chairman. It must root itself in the ancient covenant standard that governs the land it is dealing with. Miqdash Bethel presents the Tanakh as that standard — not as a religious document belonging to one denomination or community, but as the foundational covenant text that gave the world its first framework for the governance of nations, the protection of the stranger, the sanctity of human life, the pursuit of justice, and the definition of peace as ***shalom*** — wholeness, not merely the absence of conflict. **Mikhah (Micah) 6:8** is the Board of Peace's missing charter article: ***"What does Yahweh require of you but to do justice (mishpat), to love kindness (hesed), and to walk humbly with your Elohim?"*** Until those three requirements are written into the foundation of any peace initiative, every pledge of billions, every summit, every charter signing is a building raised on shifting sand.

VI. What Miqdash Bethel Has Already Built — And the Framework That Is Ready

I do not write as someone who waited for this war to begin before addressing it. Miqdash Bethel, through the **Covenant of Peace** — has addressed letters on the Iran-Israel-USA conflict. Letters transmitted to Mojtaba Khamenei, Reza Pahlavi, Israeli Ambassador Yechiel Leiter, Tucker Carlson, and American leaders and media voices. All grounded in a single authority: the Tanakh. These, as well as other Reports and Letters, can be found at www.miqdashbethel.org

I also work with other Peace Groups such as the Counsel of Peace, of which I am a founding signature member to its creation documents. This Counsel exists precisely to fill the void that the Board of Peace has left empty. Where the Board of Peace has no moral framework, the Counsel of Peace is built entirely on covenant. Where the Board of Peace excludes the Palestinian voice, the Counsel of Peace addresses every people simultaneously — Judaism, Christianity, and Islam — from the common root that all three share. Where the Board of Peace is chained to one man's personal authority, the Counsel of Peace is anchored in the Word of **Yahweh** — which, as **Yeshayahu (Isaiah) 40:8** declares, "*will stand forever.*"

The Board of Peace needs what Miqdash Bethel is already built upon. The seven faults of Trump's initiative are precisely the seven covenant failures that the Tanakh identifies as the causes of every peace structure that has ever collapsed. And the seven covenant remedies drawn from the Tanakh are not abstract principles — they are the specific, actionable standards that any genuine peace initiative must incorporate if it is to outlast the administration that created it.

The invitation to you, Mr. Al Habtoor, is this: your public voice, your regional influence, and your proven willingness to speak truth to power give you the standing to demand that any peace initiative in which your nations invest their billions be grounded in these covenant standards. You have already asked the right question. This letter gives you the covenant framework for demanding the right answer.

VII. The Direct Covenant Answer to Your Question

You asked: ***"Who gave you permission to turn our region into a battlefield?"***

Yahweh did not. **The ancient paths** did not. **The covenant of Avraham that binds the sons of Yitzchak and the sons of Yishmael** did not. Not one voice in the entire Hebrew prophetic tradition authorized what was done to your region. What the prophets authorized — what they called for in every generation when the nations chose war — is this:

"He has told you, O man, what is good; and what does Yahweh require of you but to do justice (mishpat), and to love kindness (hesed), and to walk humbly with your Elohim?" — Mikhah (Micah) 6:8

Mishpat — righteous, impartial justice for all parties without exception. Not justice for allies. For all.

Hesed — fierce, covenant lovingkindness that refuses to let the vulnerable be expendable.

Walking humbly — the acknowledgment that no ruler, no nation, no board, no chairman is above the covenant standard. That the same **Yahweh** who called Egypt His people and Assyria the work of His hands holds every person in authority to the same account — including the chairman of every Board of Peace ever assembled.

That is what a genuine Board of Peace requires. And that is what Miqdash Bethel invites you to stand on — not as a financial backer, not as a political partner, but as a voice of conscience from a region that has paid in blood for the failure of every framework built on anything less.

VIII. The Invitation — And the Ancient Text That Has Waited for This Moment

Mr. Al Habtoor, your letter of March 5 was read by 2.8 million people. It was one of the most courageous public statements made by a Gulf businessman in a generation. You said things in public that the Gulf's political culture normally requires to be said only in private. You stood in the gap between power and conscience and spoke without softening it.

That is the behavior of a man the Tanakh calls a **watchman** — **Yechezkel (Ezekiel) 33:7**: ***"So you, son of man, I have made a watchman for the house of Israel. Whenever you hear a word from My mouth, you shall give them warning from Me."*** A watchman does not wait for permission from the powerful to speak. He speaks because the covenant requires it. You spoke. The covenant record has received it.

The invitation before you now is to demand something better than the Board of Peace in its current form — and to name what better looks like. The seven covenant standards identified in this letter are not a political platform. They are the framework **Yahweh** already established for this land, these peoples, and this conflict. They have been waiting for three thousand years to be applied. They are still waiting.

"The grass withers, the flower fades, but the word of our Elohim will stand forever." — Yeshayahu (Isaiah) 40:8

The word is still standing. The framework is intact. The question is whether the men who have the influence, the courage, and now the reason to demand it — will stand on it.

You have already shown you are willing to demand something better. This is the covenant ground to demand it from.

With deep respect for your courage, and in the covenant peace that the ancient text declares is the inheritance of every nation that walks the good way —

Elder Kepha Arcemont

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*Authority: The Tanakh — The Word of **Yahweh** Alone | Standard: Devarim 19:15 — Two or
Three Witnesses*