

MIQDASH BETHEL COVENANT ASSEMBLY

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

SOVEREIGNTY, INNOCENT BLOOD, AND THE COVENANT STANDARD:

A Covenant Response to Tucker Carlson — The Iran Ceasefire, Operation Eternal Darkness, and the Question No One Will Answer

Tucker Carlson Network — April 2026 Broadcast

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Prepared by Elder Kepha Arcemont, Founder — Miqdash Bethel Covenant Assembly

PREAMBLE: WHAT THIS BROADCAST SAID AND WHY THE COVENANT MUST ANSWER IT

In a single broadcast, Tucker Carlson covered more covenant-relevant ground than most religious institutions address in a year. He documented: a president announcing a ceasefire that was immediately sabotaged by a client state; the bombing of Christian civilians in Beirut under an operation Israel named "*Eternal Darkness*"; the public admission that the United States cannot say no to Israel and cannot explain why; the resignation of a top intelligence officer citing Israeli control over American sovereignty; the question of whether the Butler assassination attempt was fully investigated; and an extended interview with British diplomat Alastair Crooke on Iran's military resilience, the petrodollar's decline, and the possibility of civilizational renewal through the collapse of a corrupt system.

This is covenant territory. The Tanakh named every one of these realities — sovereign capture, innocent blood, empire overreach, the corruption of rulers, the measure-for-measure consequence of injustice — thousands of years before Tucker Carlson was born. This document receives his broadcast as an opening and answers it with the word that was missing from the studio: covenant.

This covenant witness is sent in continuity with prior Miqdash Bethel submissions to the Tucker Carlson Network beginning March 4, 2026, addressing the Third Temple, the Jiang Xueqin interview, the Dave Smith interview, and the Iranian President's open letter. This is the covenant record of a living ministry — not a political commentary, but a Tanakh-grounded witness to what **Yahweh** requires of nations in the hour we are living through.

Yirmeyahu (Jeremiah) 6:16 — "Stand in the ways and ask for the ancient paths, where the good way is; walk in it, and find rest for your souls."

PART ONE: WHAT TUCKER CARLSON GOT RIGHT — A COVENANT AUDIT

I. The Ceasefire as Covenant Moment — Almost Anything Is Better Than War

Tucker Carlson opened this broadcast with a statement that deserves to be received as covenant testimony: that almost anything is better than total war, that every generation that experiences total war learns this, and that the failure to pass this lesson across generations is the engine of the cycle. He said: *"There is nothing worse in this life than total war. And that's a generational lesson."*

The Tanakh anticipated this observation precisely. The covenant law of warfare in **Devarim (Deuteronomy) 20:10–11** mandates that peace be offered before any military engagement: *"When you draw near to a city to fight against it, offer terms of peace to it. And if it responds to you peaceably and it opens to you, then all the people who are found in it shall do forced labor for you and shall serve you."* Peace first. Always. This is not pacifism — it is covenant order. The fact that the United States entered a war against Iran without the covenant prerequisite of genuine peace overtures, and instead initiated bombardment at the direction of a client state pursuing its own objectives, is a covenant violation before a single bomb fell.

Michah (Micah) 4:3 — *"He shall judge between many peoples and shall decide for strong nations far away; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."*

The ceasefire announcement, even if imperfect and partially sabotaged, was the right instinct. The covenant agrees with Tucker Carlson: the end of killing, even at cost to national pride, is better than its continuation. The generals who called for more war — Jack Keane's call to take Kharg Island, the Fox News chorus demanding escalation — do not represent a covenant worldview. They represent what **Mishlei (Proverbs) 29:12** names: *"If a ruler listens to falsehood, all his officials will be wicked."*

II. Operation Eternal Darkness — The Covenant Name for What Israel Did to Beirut

Tucker Carlson named what no major American broadcast had named: that Israel, within hours of a ceasefire announcement by the American president, bombed apartment buildings in Beirut, Lebanon — killing civilian non-combatants, including children — and named this operation *"Eternal Darkness."* He correctly noted that Beirut is governed by a Christian president, that Lebanon is effectively a

Christian-led nation, and that the operation destroyed residential neighborhoods with no military justification.

The Tanakh's covenant standard for this action is unambiguous. The sixth commandment — **Lo Tirtzach** (לא תרצח) — is the absolute prohibition on the premeditated destruction of the innocent. The Hebrew word **ratzach** (רצח) — distinguished from **harag** (הרג) by BDB, HALOT, and Gesenius — carries the weight of premeditated, unjust killing. The bombing of residential apartment blocks in a capital city that was not a combat zone is **ratzach** by the covenant standard, regardless of the uniform worn by those who ordered it.

Shemot (Exodus) 20:13 — "Lo Tirtzach — You shall not murder."

Yirmeyahu (Jeremiah) 22:3 — "Do no wrong or violence to the stranger, the fatherless, or the widow, nor shed innocent blood in this place."

Bemidbar (Numbers) 35:33 — "You shall not pollute the land in which you live; for blood pollutes the land, and no expiation can be made for the land for the blood that is shed in it, except by the blood of the one who shed it."

The name Israel chose for this operation — **Eternal Darkness** — is a theological statement. Tucker Carlson correctly identified it as a New Testament term for hell. The Tanakh uses the imagery of darkness as **Yahweh's** judgment on nations that refuse covenant: *"Woe to you who desire the day of Yahweh! Why would you have the day of Yahweh? It is darkness and not light"* (**Amos 5:18**). A military operation that names itself after divine judgment while inflicting civilian death is not conducting warfare — it is conducting a covenant abomination.

III. Sovereign Capture — Why Can't America Say No to Israel?

Tucker Carlson asked the most important political question of this broadcast directly and without evasion: why does this tiny country — nine million people, entirely dependent on American military and financial support — have veto power over the elected president of the United States? He cited Joe Kent's public conclusion that there is *"something weird going on here"* and that the failure to fully investigate the Butler shooting may be connected to the same system of control.

The Tanakh has named this dynamic. **Devarim (Deuteronomy) 17:16–17** sets the covenant standard for governing authority: the king — the national leader — shall not multiply instruments of foreign entanglement that compromise sovereign judgment. The text specifically prohibits a leader from acquiring power dependencies that corrupt his ability to govern in the interest of the people he leads. When a governing power cannot act in its own people's interest because a foreign state has embedded agents in its executive branch, intelligence agencies, and legislative chambers — by Tucker Carlson's own documented account — that nation's leadership has forfeited covenant governance.

Devarim (Deuteronomy) 1:17 — "You shall not be partial in judgment. You shall hear the small and the great alike. You shall not be intimidated by anyone, for the judgment is Elohim's."

The covenant standard for national leadership is impartial judgment in the interest of the people governed. A government that sends its soldiers to die, its treasury into debt, and its moral standing into collapse for the strategic objectives of a foreign power has violated the most basic covenant obligation of governance. Tucker Carlson named this correctly. The Tanakh named it first.

PART TWO: WHERE THE BROADCAST STOPPED SHORT — WHAT THE COVENANT ADDS

IV. Iran's Resilience — Midah K'neged Midah and the Harvest of 1953

Alastair Crooke's analysis of Iran's military resilience — its decentralized command structure, its deep-buried missile cities, its Chinese satellite targeting integration, its submersible drone capabilities, its economic strength from Hormuz oil revenues — described the fruit of a strategic posture built over twenty years in direct response to what the United States and Israel did to Iraq in 2003. Iran watched. Iran prepared. Iran did not repeat Iraq's mistake.

The covenant principle at work here is *midah k'neged midah* — measure for measure. The Tanakh does not present this as revenge. It presents it as the moral architecture of creation: what is planted is harvested. The United States and Britain overthrew Iran's democratically elected Prime Minister Mohammad Mosaddegh in 1953 to protect oil profits. That act planted the conditions for the 1979 Islamic Revolution. The 1979 revolution planted the conditions for forty years of hostility. The hostility planted the conditions for the military buildup Crooke described. The military buildup produced the conditions Tucker Carlson documented: a war the United States could not win, against a country it had spent seventy years destabilizing.

Ovadyah (Obadiah) 1:15 — "As you have done, it shall be done to you; your deed shall return upon your own head."

Galatians context note: — The Tanakh principle: Hoshea (Hosea) 8:7 — "They sow the wind, and they shall reap the whirlwind."

What Tucker Carlson's broadcast did not name — and what the covenant requires naming — is that the suffering of the Iranian civilian population across seventy years of sanctions, covert operations, and now direct bombardment is not a policy outcome. It is a covenant indictment. The Iranian people who have suffered are not abstractions. They are *tzelem Elohim* — bearers of the image of **Elohim**. Every sanction that starved a child, every covert operation that destabilized a household, every bomb that destroyed a civilian infrastructure is measured by the same standard: **Bemidbar (Numbers) 35:33** — blood pollutes the land, and there is no expiation except by the blood of the one who shed it.

V. The Petrodollar Collapse — A Covenant Reading of Economic Judgment

Alastair Crooke's analysis of the petrodollar shift — Iran demanding yuan payment for Hormuz oil passage, Russia demanding yuan for European energy purchases, Deutsche Bank issuing yuan-denominated bonds — describes what the Tanakh calls the moment when silver is cast into the streets.

Yechezkel (Ezekiel) 7:19 — *"They cast their silver into the streets, and their gold is like an unclean thing. Their silver and gold are not able to deliver them in the day of the wrath of Yahweh. They cannot satisfy their hunger or fill their stomachs with it."*

This text is not a prophecy about cryptocurrency. It is a covenant statement about what happens when a civilization organizes itself around financial extraction rather than covenant justice. Crooke said plainly that the financialized Western economy has *"prioritized the financialized world at the expense of the real economy and real jobs"* and that Iran's Hormuz leverage is partly aimed at dismantling a petrodollar system that has *"been so damaging to America and Europe too."* The covenant concurs. An economy built on debt, on the extraction of wealth from weaker nations through currency dominance, on making money by trading money rather than by making things — this is the economic equivalent of **shochad** — bribery — applied to an entire civilization. It does not hold.

Tucker's broadcast documented the economic consequences: hundreds of billions in war debt, commodity price spikes, military humiliation, the threat of dollar reserve currency collapse. The covenant framework names this as what **Devarim (Deuteronomy) 32:15** calls the sin of **Yeshurun** — the nation grown fat on prosperity that abandons the covenant: *"But Jeshurun grew fat, and kicked; you grew fat, stout, and sleek; then he forsook Elohim who made him and scoffed at the Rock of his salvation."* Empire built on force and financial extraction, not covenant justice, produces the exact collapse Crooke described.

VI. The Neocon Critique — A Covenant Verdict on Lying in Governance

Tucker Carlson's indictment of the neoconservative foreign policy establishment — its track record of failure from Vietnam to Iraq to Afghanistan to Iran, its cloaking of Israeli strategic objectives in the language of American idealism, its acceptance of lying as the normal currency of governance — is one of the most sustained covenant-adjacent critiques to appear on a major American broadcast. He said: *"Lying is now the currency of government... Living in a hall of mirrors gives you vertigo after a while."*

The Tanakh names this dynamic across every prophet. **Yirmeyahu (Jeremiah) 23:16–17** addresses it directly: *"Do not listen to the words of the prophets who prophesy to you, filling you with vain hopes. They speak visions of their own minds, not from the mouth of Yahweh. They say continually to those who despise the word of Yahweh, 'It shall be well with you'; and to everyone who stubbornly follows his own heart, they say, No disaster shall come upon you."* The neoconservative promise — that military force would produce democracy, that regime change would produce stability, that endless war would produce peace — is this a prophetic pattern? It spoke from the mind of its

proponents, not from the mouth of **Yahweh**. And it produced what false prophecy always produces: the disaster it promised would not come.

Devarim (Deuteronomy) 18:22 — "When a prophet speaks in the name of Yahweh, if the word does not come to pass or come true, that is a word that Yahweh has not spoken; the prophet has spoken it presumptuously."

The outcome-based test for prophetic claims applies to foreign policy strategists who claim expertise they do not have and authority they have not earned. Tucker Carlson asked the question: would you take real estate advice from a homeless person? The covenant asks the same question differently: why are the architects of every failed war still setting policy? The answer the covenant provides is in **Yeshayahu (Isaiah) 1:23**: "Your princes are rebels and companions of thieves. Everyone loves a bribe and runs after gifts. They do not bring justice to the fatherless, and the widow's cause does not come to them." When corruption protects its own architects, the failed continue to lead, and the cycle continues.

PART THREE: WHAT NEITHER TUCKER NOR CROOKE NAMED — THE COVENANT ANSWER

VII. Alastair Crooke's Hope and the Ancient Path It Almost Named

Tucker Carlson closed his broadcast by calling Alastair Crooke's final words the most hopeful thing he had heard in a long time. Crooke had said that the crisis — painful as it is — might force the West to rethink its economic model, to move away from nihilism and negative modernism, to find a system that provides a decent living for ordinary people rather than concentrating wealth in a financial class that produces nothing. He called this *"creative destruction."* Tucker Carlson said the shoots of renewal were already visible if you looked carefully.

The covenant names what those shoots are. They are not an ideological movement, a new political party, or an economic theory. They are the ancient paths — the covenant standards **Yahweh** deposited into human civilization: impartial justice, the prohibition of innocent blood, the protection of the vulnerable, the prohibition of usury that concentrates wealth, the covenant obligation of leaders to serve those they govern. These are not innovations. They are not Western. They are not Eastern. They predate every civilization currently in conflict and will outlast all of them.

Yirmeyahu (Jeremiah) 6:16 — "Stand in the ways and ask for the ancient paths, where the good way is; walk in it, and find rest for your souls."

Crooke said the Iranian revolutionary framework mandated opposition to oppression and care for the dispossessed. Tucker Carlson said the American people

are not being served by their government. Both statements point toward the same covenant ground: **Michah (Micah) 6:8** — *"He has told you, O man, what is good; and what does Yahweh require of you but to do justice, and to love kindness, and to walk humbly with your Elohim?"* This is not a religious preference. It is the architectural standard of a civilization that wants to survive.

VIII. The Question of Dual Loyalty — A Covenant Framework

Tucker also raised the question of dual nationality in government service — arguing that no person holding a second passport should hold public office in the United States, because dual citizenship creates by definition dual loyalty. He applied this to IDF service in particular, arguing that service in a foreign military that has acted against American interests disqualifies someone from serving American governance.

The covenant framework for this question is not nationality — it is covenant fidelity. The Tanakh's standard for governance is not ethnic origin but *mishpat* — righteous judgment — and *tzedek* — justice — applied without partiality to the people governed. **Devarim (Deuteronomy) 1:16–17**: *"Hear the cases between your brothers, and judge righteously between a man and his brother or the alien who is with him. You shall not be partial in judgment. You shall hear the small and the great alike."* The covenant disqualifies from governance not by nationality but by partiality — by the demonstrated willingness to serve a constituency other than the people to whom the governing authority is accountable.

By this covenant standard, Tucker Carlson's concern is legitimate — not as an ethnic or religious criterion, but as a governance criterion. A person whose primary loyalty is to a foreign state's military objectives has already answered the loyalty question with their actions. The people of the United States, like any covenant community, are entitled to governors whose first obligation is to their welfare.

IX. Eschatological Fever — The Covenant Warning Against Seeking the Day of Yahweh

Alastair Crooke's most sobering observation concerned the eschatological dimension of Israeli decision-making — the segment of Israeli society and government that, in his words, 'is not frightened of Armageddon but actually looking forward to it' because in their theology it represents redemption. He cited a minister who said explicitly, seven years ago: *"We're missing one thing — we need a big crisis or a major war to finish off this project."*

The Tanakh addresses this directly and without ambiguity. **Amos 5:18–20** names the desire to accelerate divine judgment as a covenant error of the first magnitude: *"Woe to you who desire the day of Yahweh! Why would you have the day of Yahweh? It is darkness and not light, as if a man fled from a lion and a bear met him, or went into the house and leaned his hand against the wall and a serpent bit him. Is not the day of Yahweh darkness and not light, and gloom with no brightness in it?"*

Every theology — Jewish, Christian, or Islamic — that seeks to engineer the fulfillment of end-time prophecy through the deliberate infliction of catastrophic violence on civilian populations is in covenant violation. The day of **Yahweh** is not a political objective to be

achieved through military planning. It is **Yahweh's** own sovereign act. Any theology that makes human beings the architects of divine judgment has departed from the covenant into something the Tanakh names precisely: **chillul Yahweh** — the profanation of the name of **Yahweh**. This applies regardless of which faith tradition invokes the end-times framework to justify civilian killing.

Yeshayahu (Isaiah) 46:9–10 — "I am Elohim, and there is none like Me, declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all My purpose.'"

The counsel of **Yahweh** stands without human engineering. The attempt to force its fulfillment through the production of catastrophe is the work of false prophets, not of covenant communities.

PART FOUR: THE THREE-FAITH WITNESS AND THE COVENANT PATH FORWARD

X. What This Moment Requires — A Three-Faith Covenant Address

This covenant response reaches Judaism, Christianity, and Islam simultaneously because the covenant of Yahweh addresses all three communities — and because every faith community represented in this geopolitical crisis bears covenant responsibility for what happens next.

To the Jewish community: The Tanakh is your document. Its standards — **lo tirtzach, dam naki, tzelem Elohim** — apply without partiality to every nation, including Israel. A Jewish theology that blesses the bombing of Christian civilians in Beirut, the starvation of Palestinian children in Gaza, and the destabilization of Iranian civilian society has not upheld Torah — it has abandoned it. The prophets of Israel — **Yirmeyahu, Yechezkel, Amos, Michah** — were not destroyed by their enemies. They were ignored by their own people. The covenant call is to return: **"Return, O Israel, to Yahweh your Elohim, for you have stumbled because of your iniquity"** (Hoshea / Hosea 14:1).

To the Christian community: Yeshua said: **"Blessed are the peacemakers, for they shall be called children of Elohim."** A Christianity that cheers Operation Eternal Darkness — named after a New Testament term for hell, dropped on the capital of the only country in the Middle East with a Christian president — has abandoned the Sermon on the Mount. The covenant anchor is **Michah (Micah) 4:1–4**: swords to plowshares, every man under his vine and his fig tree, no one making them afraid. This is the covenant vision for the nations. It cannot be achieved by bombing civilian apartment blocks.

To the Muslim community: The Quran's prohibition on the killing of innocents stands in direct continuity with the Torah standard of *lo tirtzach* and *dam naki*. The Arabic word *salaam* shares its root with the Hebrew *shalom* — both derive from the Semitic root *Sh-L-M*, meaning wholeness, completion, covenant peace. Iran's stated covenant — "*security for all or security for no one, prosperity for all or prosperity for no one*" — approaches the covenant standard. But the covenant requires that this framework extend to every *tzelem Elohim* in the region, including Israeli civilians who bear the image of *Elohim* as surely as Iranian and Palestinian civilians do.

XI. The Covenant Standard for Resolution — What the Ten-Point Plan Needs

Alastair Crooke described Iran's ten-point proposal — signed off by the Supreme Leader and the Security Council — as a serious document, the anchor for negotiation. Tucker Carlson received it as such. The covenant framework for evaluating any resolution framework is not a strategic advantage but *mishpat* and *tzedek*: does it protect the innocent, does it restore those who have been dispossessed, does it establish accountability for those who shed innocent blood?

The covenant standard for any lasting resolution in this region requires:

First: The immediate cessation of all bombardment of civilian infrastructure — in Iran, Lebanon, Gaza, and the West Bank. **Devarim (Deuteronomy) 20:19–20** prohibits the destruction of the land itself in warfare. The deliberate targeting of electrical systems, water supplies, railways, and agricultural infrastructure across entire civilian populations is a covenant crime by any framework's standard.

Second: Accountability for the killing of innocent civilians — on all sides. The Tanakh's covenant in **Bemidbar (Numbers) 35:33** is absolute: the land is polluted by innocent blood and requires accounting. No political settlement that does not include a covenant reckoning for the innocent dead can hold.

Third: The dismantling of the system of sovereign capture that Tucker Carlson documented — the embedding of foreign-state agents in American governance structures, the veto power of a client state over its patron's diplomacy, the lobbying infrastructure that purchased American policy with American lives. **Vayikra (Leviticus) 19:15:** "*You shall do no injustice in judgment; you shall not be partial to the poor or defer to the great.*" The American people are entitled to a government that governs for them.

Fourth: An economic framework built on covenant justice rather than financialized extraction. Crooke described the Iranian vision of an economy that produces real goods for real people rather than trading abstractions for profit. The covenant standard in **Shemot (Exodus) 22:25–27** prohibits the economic conditions that burden the poor for the profit of the powerful. Any lasting regional order must replace the petrodollar extraction model with a framework that serves the populations of the region rather than the financial architectures of those who sit outside it.

XII. Closing Covenant Witness — To Tucker Carlson

To Tucker Carlson: You ended this broadcast with hope — citing Alastair Crooke's observation that the shoots of renewal are already visible, that what is happening now could lead to something better. You said: ***"This doesn't have to end in total destruction. It could end in renewal."***

The covenant agrees. But renewal does not come from creative destruction alone. It comes from return — to the standards that predate every civilization now in conflict, that outlast every empire now in decline, and that offer the same invitation to every nation on earth:

Yeshayahu (Isaiah) 45:22 — *"Turn to Me and be saved, all the ends of the earth! For I am Elohim, and there is no other."*

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

The ancient paths are not religious nostalgia. They are the only framework in human history that has ever successfully addressed the questions Tucker Carlson raised in this broadcast: how do nations stop killing each other, how do governments serve their people rather than foreign masters, how do economies produce life rather than extract it, how does a civilization find its way back from the edge of the abyss it has walked itself to. The covenant is standing. Miqdash Bethel Covenant Assembly is a witness to that covenant — to Judaism, Christianity, and Islam simultaneously — from Pearl River, Louisiana, reaching the world.

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miqdashbethel@gmail.com | 985-250-9060 | miqdashbethel.org

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