

## MIQDASH BETHEL

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This petition is addressed in hope and in prophetic expectation to:

**RECIPIENT — FORMER CHIEF OF STAFF OF THE ISRAEL DEFENSE FORCES, FOUNDER AND CHAIRMAN OF YASHAR PARTY**

**General Gadi Eisenkot (Ret.)**

Founder and Chairman — Yashar! With Eisenkot Party | Former Member of the Knesset  
Yashar Party Offices | Tel Aviv / Herzliya, Israel | Via party@yashar-party.co.il

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**RE: A Prophetic Petition to the Man Who May Build What War Could Not: One Land, One Inheritance, One Peace — Grounded in the Torah's Vision of Yehezkel 47-48 and in the Memory of Your Son Gal**

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General Eisenkot,

I am Elder Kepha Arcemont, writing on behalf of Miqdash Bethel — a community of faith rooted in the study of the original Hebrew covenant scriptures. I write to you not as a political analyst and not with a party affiliation. I write to you as an elder who has studied the Torah long enough to recognize, when history presents one, the figure it is producing for the next chapter.

I write to you because of your son Gal.

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## THE WEIGHT YOU CARRY

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In December 2023, your son Gal Meir Eisenkot was killed in Gaza at the age of 25. The following day, your nephew Sergeant Maor Cohen Eisenkot, age 19, was killed in battle. And in November 2024, your second nephew Captain Yogev Pazy, age 22, was killed in Gaza. Three members of your family. Three graves. You had told a colleague before the war that you would conduct it as if your son were on the front lines. He was. And you received the news of his death while touring the IDF's Southern Command.

You then did something that most men in your position would not have done. You did not use your grief as political fuel. You did not channel it into calls for vengeance. You said publicly that the government was 'not worthy' of your son, who 'paid with his life.' You stated that the war was being driven by political and ideological considerations — by those who wanted to resettle Gaza — and that it was an act of political cowardice that cost your son his life. At Gal's memorial, you stood at his grave and said simply: 'Gal is missing from my life all the time.'

That is not the statement of a man positioning himself for power. That is the statement of a man who has been broken open by truth and has chosen honesty over comfort. In the prophetic tradition of the Hebrew scriptures, that is precisely the quality that precedes being called to build.

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## **THE NAME YOU CHOSE — AND WHAT IT MEANS**

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On 16 September 2025, you founded a new political party and gave it a name. You called it Yashar — straight, upright, honest. You said it would work for the repair, healing, and hope of Israeli society. You said the citizens of Israel deserve leadership that serves with integrity and a deep commitment to their shared future.

General Eisenkot, I do not believe you chose that name by accident. In the Hebrew scriptures, the word yashar is one of the most significant covenant terms in the entire Torah. The Psalms open with the declaration that the upright — yesharim — will see the face of Yahweh. The book of Yeshar, referenced in the canon of Yehoshua and Shemu'el, is the record of those who walked uprightly before Yahweh in the most difficult generations. And in Proverbs — Mishlei — Yahweh declares that He is a shield to those who walk in integrity — leholchei yosher. You named your party with the word the Torah reserves for those who walk in covenant truth when it costs something to do so.

Whether you knew the full weight of that word when you chose it does not matter. The covenant word found you. And this letter is written to tell you what it means — and what it requires of the man who carries it into the next chapter of Israel's history.

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## **THE SCRIPTURAL PATTERN: DAWID AND SHLOMO**

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There is a passage in Divrei HaYamim (1 Chronicles 28:2-3) that I want to place before you plainly. King Dawid — the greatest military leader in Israel's history, the man who unified the tribes and defeated every external enemy — was told by Yahweh that he could not build the House:

*'You shall not build a house for My name, because you are a man of war and have shed blood.' — Divrei HaYamim Aleph / 1 Chronicles 28:3*

This was not a condemnation of Dawid. He was a man after Yahweh's own heart. It was a recognition that the work of building requires a different kind of man than the work of war — not a man without knowledge of war, but a man whose identity is no longer defined by it. The builder was Shlomo, whose very name means shalom — peace. He came after the wars. He came carrying the grief of a nation that had paid for the kingdom in blood. And he built.

General Eisenkot, you are a man who has known war for forty years. But what this war has done to you — the loss of your son, the clarity it produced, the willingness to speak truth at enormous personal and political cost — suggests that you are no longer the man the wars made. You are being shaped into something else. The Hebrew text has a name for this process. It calls it being prepared.

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## WHY NOT THE TWO-STATE SOLUTION

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You have publicly supported a two-state solution. I want to address that position directly — not to attack it but to place before you a scriptural and historical argument that I believe, if you sit with it, will change your view of what the correct framework is.

The two-state solution — two separate sovereign nations divided by internationally recognized borders — mirrors precisely the political condition 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 to it 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

A two-state solution institutionalizes the division the prophets condemned. It draws a permanent border through the ancient inheritance and calls it peace. But a wall is not peace. A wall is a managed conflict. It will produce, within a generation or two, exactly the conditions that produced October 7th — a people without sovereignty, without dignity, without genuine self-determination, building pressure until something breaks.

What the oldest available text actually prescribes is this: the vision Yahweh gave to Yehezkel in chapters 47 and 48 is the most specific prophetic map of the land in the entire Hebrew canon — one land, twelve tribal portions, governed from a central district, with gates named for all twelve tribes. One nation. One covenant. And then the verse that the international community has never placed on any negotiating table:

*'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. In whatever tribe the stranger resides, there you shall assign him his inheritance, declares Yahweh Elohim.'* — *Yehezkel / Ezekiel 47:22-23*

Yahweh does not give the Palestinian people — who carry 81 to 87 percent of their ancestry from the ancient Bronze Age Levantine population, who have worked this soil for four thousand years — a separate state. He gives them a covenantal inheritance within the land, equal to the native-born. The two-state solution offers a fence and a passport. The covenant of Yahweh offers an inheritance. These are not the same thing.

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## **WHERE YOU STAND — AND WHAT THE MOMENT REQUIRES**

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General Eisenkot, you are now polling at 14 seats — at your highest level since entering politics — with elections approaching in October 2026 and the entire opposition bloc in negotiation about who leads it. You have said publicly that Israel faces its most dangerous moment and that Netanyahu has betrayed the trust of its citizens. You have said the legislative branch has been swallowed by the executive. You have said Israeli democracy is fragile.

All of that is correct. But there is a question beneath all the political positioning that this letter is asking you to face. You are building a platform to govern Israel. The platform you build will shape what the next chapter of this nation is. Will it be a platform that manages the same conflict more competently? Or will it be a platform that finally addresses the root cause — the denial of Palestinian humanity, Palestinian indigeneity, and Palestinian covenantal inheritance — and builds on the truth that the oldest available text and the newest available science both confirm?

The Yashar you named your party after — the straight, upright, honest path — runs directly through that question. It cannot go around it. The man who walks yashar toward the peace question is the man who says: the Palestinian people are not foreign enemies of the Hebrew legacy. They are, by blood and by covenant, ancient kin. And the text that governs this land says they have an inheritance in it equal to the native-born. Building Israel's future on that truth is not weakness. It is the only foundation strong enough to hold.

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## **WHO THE PALESTINIAN PEOPLE ACTUALLY ARE**

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General Eisenkot, you come from a Mizrahi family. Your mother was born in Casablanca. Your father was born in Marrakesh. Your family is from the ancient Semitic world — the world of the

Mediterranean Levant and North Africa — the same world from which the Ivrim, the ancient Hebrews, emerged. Your blood carries a proximity to the ancient Semitic heritage that the Ashkenazi-dominated political establishment does not.

The genetic record is now clear. Palestinians carry 81 to 87 percent of their ancestry from the ancient Bronze Age Levantine population — the Canaanites and their Semitic kin. Their male Y-chromosome line shows marginally higher continuity with the ancient Semitic inhabitants of the land than the modern Israeli Jewish population does. The founders of modern Zionism — Ben-Gurion and Ben Zvi, Israel's first Prime Minister and President — wrote in 1918 that the Palestinian fellahin, the Arab farmers working the land, were likely descended from ancient Hebrew and Samaritan farmers who never left after the Roman wars.

The Samaritans — approximately 800 people living near Nablus under Palestinian Authority jurisdiction — are recognized by genetic and historical consensus as the most direct surviving remnant of the Northern Kingdom of Yisra'el. They have been on the land continuously for over three thousand years. They are Yisra'el. They live under Palestinian governance.

General Eisenkot, the people your son was sent to fight are, by the best available science and the testimony of your own state's founders, the descendants of the ancient Hebrews who never left. Gal's death was not the death of a soldier fighting a foreign enemy. It was, in the deepest sense the ancient text can recognize, a brother's hand raised against a brother. That is not a reason for guilt. It is a reason for a different kind of clarity — and a different kind of determination about what must be built next.

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## THE MAN WHO ASKS FOR A LISTENING HEART

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When Yahweh appeared to Shlomo at Giv'on and said 'Ask what I shall give you,' Shlomo did not ask for military power. He did not ask for wealth or long life or the defeat of enemies. He asked for this:

‘Give Your servant a *lev shome'a* — a listening heart — to govern Your people, to discern between good and evil.’ — *Melakhim Aleph / 1 Kings 3:9*

A listening heart. In Hebrew, *lev shome'a* literally means 'a heart that hears.' Not a heart that is merely strategic, or merely intelligent, or merely decisive — though Shlomo had all of those. A heart that hears the other. A heart that hears what is actually being said beneath the words, beneath the violence, beneath the fear.

The man who can lead Israel into a permanent peace is not the man with the most powerful military record. It is the man who has been broken enough by the cost of war to hear what the people who are suffering are actually saying — and who has the courage to build on what he hears rather than on what is politically convenient.

General Eisenkot, you have lost a son. You have buried nephews. You have sat in a war cabinet watching a government you believe was not worthy of the sacrifice. And you are still standing. You are still speaking. You have not retreated into bitterness or silence. That is not ordinary. In the tradition of the Hebrew prophets, it is a sign of preparation.

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## WHAT THIS PETITION ASKS OF YOU

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**Ask 1 — Abandon the Two-State Framework:** Publicly and formally move away from the two-state solution as your peace framework. Replace it with advocacy for the Yehezkel 47-48 vision: one land, one governing covenant framework, shared inheritance for all peoples dwelling within it — each on their own portion, each equal before the law, each carrying the rights of the native-born.

**Ask 2 — Speak the Genetic Truth Publicly:** Use your platform to publicly acknowledge what the genetic record and your own state's founders have established: that the Palestinian people are among the descendants of the ancient inhabitants of the land, including the ancient Hebrews who never left. This is not a concession to an enemy. It is the acknowledgment of a truth that makes genuine reconciliation possible.

**Ask 3 — Champion the Rights of the Samaritans as Evidence:** The Samaritans under Palestinian Authority jurisdiction are the living proof of the argument this petition makes — that Yisra'el is still on the land, under Palestinian governance, and has survived there for three thousand years. Elevate their story. It is the most powerful evidence available that these peoples can share the land.

**Ask 4 — Build a Coalition Across the Divide:** The peace framework of Yehezkel 47-48 — one land, shared inheritance — is the only framework that Palestinian and Israeli leaders could both ultimately accept, because it is the only one grounded in the actual history of both peoples. Build the coalition that crosses that divide. It exists. It is waiting for a leader willing to stand on the truth.

**Ask 5 — Carry Your Son's Memory Into What You Build:** Gal died in a war that you believe was driven by political cowardice. The most powerful thing you can do with that death — the only thing that gives it a meaning beyond the personal tragedy — is to build the peace that makes the next Gal unnecessary. Not a pause. Not a managed conflict. A genuine, covenant-grounded, truth-built peace in which brothers no longer have to die killing brothers.

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## CLOSING: SHLOMO'S NAME MEANS SHALOM

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There is a reason Yahweh told Dawid what He told him. It was not rejection. It was assignment. Dawid's wars prepared the ground. They established the borders, unified the tribes, and cleared the path. But the House itself — the dwelling place of the covenant in the land — could only be built by the man of peace.

The wars of this generation have prepared the ground. The ceasefire has cleared a path that has not existed in a very long time. The question before this generation is who will build what the wars have made possible. Who has the broken-open honesty, the Mizrahi blood, the military credibility, and the moral clarity produced by personal loss to stand before both peoples and say: the text has always told us that this is one land, one inheritance, one family. It is time to build accordingly.

| *'How good and pleasant it is when brothers dwell together in unity.' — Tehillim /*  
| *Psalm 133:1*

General Eisenkot — your son's name was Gal. In Hebrew, gal means wave. A wave that has broken. A wave whose force has been released into the shore. What you build on that shore is still in your hands.

This petition is not an endorsement of a political party. It is the recognition of a man being prepared, and a calling being issued. The prophets of Yisra'el were never asked if they were ready. They were told: the time is now. Go.

With the deepest respect, the heaviest hope, and the full weight of the covenant behind these words,

### **Elder Kepha Arcemont**

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*Written in the tradition of the Nevi'im — the Prophets —  
who spoke truth to power when it cost them everything to do so.*

**Lev shome'a. A listening heart.**