

MIQDASH BETHEL

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This letter is addressed to Marwan Barghouti and is to be delivered through all three of the following channels simultaneously:

THE INTENDED RECIPIENT

Mr. Marwan Barghouti

Elected Member of Palestinian Legislative Council | Former West Bank Secretary-General of Fatah
Currently Held — HaSharon / Hadarim Prison | In the 24th Year of Unjust Imprisonment

DELIVERY CHANNEL 1 — PRIMARY LEGAL COUNSEL

Mr. Khader Shkirat

Lawyer to Marwan Barghouti | Founder, Free Marwan Barghouti Campaign
Jerusalem / Ramallah, West Bank, Palestinian Territory | freemarwan.org

DELIVERY CHANNEL 2 — WIFE, ADVOCATE, AND FATAH LEADER

Mrs. Fadwa Barghouti

Wife of Marwan Barghouti | Fatah Leader and Human Rights Advocate
Ramallah, West Bank, Palestinian Territory | Via International Campaign to Free Marwan Barghouti

DELIVERY CHANNEL 3 — CLOSEST POLITICAL ALLY

Mr. Qadora Fares

Commissioner, Palestinian Commission of Detainees and Ex-Detainees Affairs
Palestinian Authority, Ramallah, West Bank, Palestinian Territory

RE: A Letter of Covenant Truth, Ancient Wisdom, and the Vision That Your Leadership Was Made to Carry — From an Elder Who Has Read the Text and Believes the Man It Describes Is Reading This Letter

Mr. Barghouti,

WE KNOW WHERE YOU ARE

I am Elder Kepha Arcemont of Miqdash Bethel — a community rooted in the study of the original Hebrew covenant scriptures. I write to you knowing that this letter must travel through the hands of lawyers and family members to reach you in a cell in an Israeli prison — a cell where you have been held for over 23 years, where you have not been embraced by your son Arab in 24 years, where you were beaten and had four ribs broken during a prison transfer in September 2025, where a far-right Israeli government minister came to taunt you on video. I know where you are.

I also know what you have done in that cell. You learned Hebrew. You earned a Ph.D. in political science and international relations. You wrote a 255-page book smuggled out page by page through lawyers and family members. You organized a hunger strike of over 1,000 Palestinian prisoners that Israel was forced to address. You authored the National Reconciliation Document from your isolation cell — a document that brought together Fatah, Hamas, Islamic Jihad, the PFLP, and the DFLP into a framework for unity that Palestinians still regard as the foundational document for any genuine reconciliation. You did all of that without freedom, without sunlight, without your family.

That is not imprisonment. That is preparation.

THE PATTERN THE TORAH DESCRIBES — AND WHERE YOU STAND IN IT

The Hebrew scriptures record a pattern that recurs across the generations of covenant history. Before the builder comes, there is the prisoner. Before the covenant is restored, there is the man who carries it in chains — whose confinement only concentrates the purpose rather than extinguishing it. Yosef (Joseph) was thrown into a pit by his own brothers, sold into slavery, and imprisoned on false charges in Mitsrayim before he became the man who saved his people and reconciled his fractured family. Moshe fled into the wilderness for forty years before the burning bush. Yirmeyahu was thrown into a cistern and left to sink in the mud before his words became the covenant that survived the destruction of the kingdom.

And then there is the most precise parallel the modern world has seen: Nelson Mandela. Twenty-seven years on Robben Island. Learning the language of his captors. Studying law. Reading everything he could reach. Emerging not with bitterness but with the moral authority that only the unjustly imprisoned who refuses to be broken can carry. You were launched from Mandela's own cell — your international campaign began there, with Ahmed Kathrada who was imprisoned alongside Mandela at the Rivonia Trial. The parallel is not rhetorical. It is structural. History is repeating its pattern, and you are in the place in that pattern that Mandela occupied before South Africa changed.

The polls confirm it: In six consecutive polls by the Palestinian Centre for Policy and Survey Research between September 2023 and May 2025, you came out ahead of every other candidate — Hamas, Fatah, all of them — when Palestinians were asked who they would vote for as President. Even Hamas has called for your release, recognizing you as the one secular nationalist who commands trust across every faction. Even former Shin Bet director Ami Ayalon — the head of Israel's own domestic security agency — has said publicly that you are the only Palestinian leader capable of delivering the Palestinian people to a genuine agreement.

THE VISION THIS LETTER CARRIES — AND WHY IT IS DIFFERENT FROM WHAT YOU HAVE SUPPORTED

Mr. Barghouti, you have supported a two-state solution — a Palestinian state alongside the State of Israel. You have said that peace can be achieved by ending the occupation. You have said that security comes only through peace. All of that is correct. But I want to place before you something that goes deeper than the political framework you have publicly held — something that the Torah itself prescribes for this land, and that I believe, when you sit with it, will replace the two-state framework in your political philosophy with something more just, more durable, and more consistent with the genetic and historical truth of who both peoples actually are.

The two-state solution creates two separate sovereign states divided by an internationally recognized border. But this mirrors precisely the political condition that the Hebrew prophets condemned as covenant failure — the divided kingdom of Yisra'el and Yehudah. Yahweh's word through Yehezkel was 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 then in Yehezkel 47:22-23, the verse that changes the entire framework of the conversation:

'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

Mr. Barghouti, this is not a religious document being imposed on a secular political reality. This is the oldest available legal framework for this specific land. And what it says is: the Palestinian people are not to be given a separate state separated from the inheritance of the land by a border and a wall. They are to be given a covenantal inheritance within the land — equal, permanent, named by the covenant of Yahweh as the justice that must govern the land for it to be truly restored.

One land. One governing framework grounded in covenant justice. Equal inheritance for all who dwell within it — Israeli, Palestinian, Samaritan, Druze, Bedouin, Christian, Muslim, and every other people who has made this soil their home. Not managed inequality with a recognized border. Full inclusion. Full dignity. Full inheritance.

This is the framework that could actually end the conflict — because it is the only framework that addresses the root cause rather than managing the symptoms. The root cause is not the absence of a Palestinian state. It is the denial of Palestinian humanity, Palestinian indigeneity, and Palestinian inheritance. The Yehezkel framework addresses all three at once.

WHAT THE GENETIC RECORD SAYS ABOUT YOUR PEOPLE — AND WHY IT MATTERS FOR YOUR LEADERSHIP

There is evidence that your leadership could carry that no political argument can match — because it is not a political argument. It is a truth about blood and soil that goes back four thousand years.

The Palestinian people carry 81 to 87 percent of their ancestry from the ancient Bronze Age Levantine population — confirmed by multiple independent peer-reviewed genetic studies. Their Y-chromosome line shows marginally higher continuity with the ancient Semitic inhabitants of the land than the modern Israeli Jewish population does.

Ben-Gurion and Ben Zvi wrote in 1918 that the Palestinian peasant farmers were likely descended from ancient Hebrew and Samaritan farmers who never left after the Roman wars.

The Samaritans near Nablus — under Palestinian Authority governance — are 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, under Palestinian governance.

Mr. Barghouti, the political framework of 'Israeli versus Palestinian' as two separate peoples with separate histories is scientifically false. These are ancient kin. The descendants of those who shared the land of Kena'an for millennia. When you carry this truth into the political conversation — when you are able to stand before both peoples and say: the science confirms what the covenant always said, that this land belongs to one family and we must govern it as such — you will have said something that no political leader before you has been able to say, because no political leader before you has had all the pieces of this truth together at one time.

You will have them when you read this letter. That is not a coincidence. It is preparation.

ON FORGIVENESS AND ON BUILDING — A WORD FROM THE ANCIENT COVENANT

The people you would lead have suffered catastrophically. Tens of thousands killed. Families erased. A generation of children who have grown up knowing only siege, displacement, and loss. You know this more personally than most — you have been in an Israeli prison while all of it happened, unable to hold your grandchildren, unable to stand at the graves of those you knew.

The covenant of Yahweh does not demand that your people forgive before accountability. Teshuvah — genuine turning and acknowledgment — must come first. The killing must actually stop. The settlements must actually stop. The seized land must actually be addressed. And then — not as a precondition but as the fruit of genuine teshuvah — the deeper work of reconciliation and building can begin.

What the covenant asks of a leader in your position is not to ask his people to forgive before they have seen repentance. It is to hold the vision of what comes after repentance — to be the person who can articulate, with authority that both peoples trust, what the covenant says the land is meant to be. One land. One family. Shared inheritance. Governed by justice.

That is the vision. You are the voice it has been waiting for. And the cell where you sit, which Israel intended as your ending, has been the place of your preparation.

'They shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift sword against nation, neither shall they learn war anymore.' —
Yesha'yahu / Isaiah 2:4

WHAT THIS LETTER ASKS OF YOU

Ask 1 — Adopt the Yehezkel Framework: When you are released — and the weight of the international demand, the polls, and the moral reality of your imprisonment will eventually force that release — carry the Yehezkel 47-48 framework as the foundation of your political philosophy. One land, shared inheritance, equal standing for all who dwell within it. Not a two-state partition. A covenant restoration.

Ask 2 — Carry the Genetic Truth as a Unifying Argument: The fact that Palestinian and Israeli peoples share ancient Semitic ancestry — confirmed by genetics and admitted by Zionism's own founders — is the most powerful argument for shared governance that exists. It reframes the entire conversation from 'two peoples fighting over one land' to 'one ancient family, divided by a century of political decisions, returning to the covenant framework that their shared ancestors always lived under.'

Ask 3 — Unite the Palestinian Factions Under One Covenant Vision: You have already proven you can do this — the National Reconciliation Document you wrote from prison did exactly that. The Yehezkel framework gives every faction a foundation they can accept:

Muslims, because it is Abrahamic; Christians, because it is the inheritance of the land where their faith was born; secular nationalists, because it is grounded in genetics, archaeology, and international indigenous rights law. Build the coalition on this foundation.

Ask 4 — Model the Courage to Speak Truth to Your Own People Too: The most powerful thing a leader can do is tell his own people a hard truth in love. The hard truth the Palestinian people need to hear — delivered by someone they trust completely, not by an outsider — is this: the path to the inheritance is not through the destruction of the other people in the land. It is through the covenant that gives both peoples their portion within it. That message requires the credibility you have and the courage you have already proven.

CLOSING — THE CELL HAS NOT CONTAINED YOU

In 2006, you wrote the National Reconciliation Document from your prison cell and it became the foundation of every subsequent Palestinian unity attempt. In 2017, you organized a hunger strike from solitary confinement and Israel was forced to respond. In 2025, a group of 200 of the world's leading cultural figures — from Stephen Fry to Paul Simon to Margaret Atwood — launched the Free Marwan campaign in your name. Former President Jimmy Carter, Archbishop Desmond Tutu, and Nobel Peace Laureates have called for your release. The Elders — the organization Nelson Mandela founded — called on President Trump to demand your freedom.

The cell has not contained you. The covenant purposes for a person's life do not require the cooperation of a prison warden. Yosef's purpose was not stopped by Pharaoh's prison. Moshe's was not stopped by Pharaoh's palace. And yours has not been stopped by the walls of Hadarim Prison.

This letter carries the ancient covenant framework that your leadership was made to carry. We are sending it to you so that when the door of that cell opens — and it will open — you walk out already holding the vision. Not the vision of a separate state separated from the ancient inheritance by a wall. The vision of one land, one family, one covenant of justice, shared by all who have bled for it, worked it, raised their children on it, and buried their dead in it.

Carry it. The covenant prepared you for this.

La'ad — Forever. The inheritance of Yahweh endures forever.

With the deepest respect, the heaviest hope, and the full weight of the covenant behind these words — written to a man whose preparation is complete and whose moment is coming:

Elder Kepha Arcemont

Miqdash Bethel

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*Written in love — for the healing of nations, the restoration of the ancient inheritance,
and the peace that only the ways of Yahweh can truly bring.*