

MIQDASH BETHEL

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TO THE PALESTINIAN PEOPLE — In Every City, Every Camp, Every Village, Every Home Still Standing and Every Ruin That Was Once a Home — This Letter Is Written for You, in Love, in Truth, and in the Ancient Covenant That Belongs to You as Surely as It Belongs to Anyone on This Earth

To Our Brothers and Sisters of the Palestinian People,

FIRST — BEFORE ANYTHING ELSE — WE ACKNOWLEDGE WHAT HAS BEEN DONE TO YOU

I am Elder Kepha Arcemont of Miqdash Bethel — a community of faith rooted in the study of the original Hebrew covenant scriptures. Before I say anything about peace, about plans, about the future — I must first do what every person of covenant conscience is obligated to do when they stand before a people who have suffered the way you have suffered.

I acknowledge it. Without qualification. Without diplomatic softening. Without the language of 'complexity' that powerful people use when they want to avoid naming what they see.

More than 70,000 of your people have been killed. Grandparents. Parents. Children. Infants. Entire family lines erased from the earth in a single night. The names of the dead fill lists so long that the living cannot finish reading them.

Over 1.7 million of your people have been displaced from their homes — driven into smaller and smaller spaces, with less and less food, less and less water, less and less of the basic dignity that every human being created in the image of Yahweh is entitled to by the simple fact of being alive.

In the West Bank, your people continue to be persecuted. Settlements expand onto your inherited land. Settlers attack your villages. Your olive trees — some of them hundreds of years old, living witnesses of your ancient presence on the soil — are uprooted and burned. Your young men are taken in the night. Your families live under a system of movement restrictions, checkpoints, and legal discrimination that the world's highest courts have ruled illegal.

The International Court of Justice — the highest legal body in the world — has ruled that what is being done to you is illegal. That the occupation is illegal. That the conditions being imposed on you are illegal. That all nations have an obligation not to assist in maintaining what is being done to you. And still it continues.

I say this not to increase your pain — you carry more pain than any words can add to. I say it because no letter that begins anywhere else is honest. And in the tradition of the ancient Hebrew prophets whose words I study, honesty is the first act of respect.

WHO YOU ACTUALLY ARE — WHAT THE SCIENCE AND THE HISTORY SAY

There is something the world has not yet told you clearly enough — something that the genetic science, the archaeological record, and the testimony of history all confirm together. And it matters for everything that follows.

You are not strangers to this land. You are among its most ancient and continuous inhabitants. Multiple independent peer-reviewed genetic studies have established that the Palestinian people carry 81 to 87 percent of their ancestry from the ancient Bronze Age Levantine population — the Canaanites, the ancient Semitic peoples — who lived on this soil for thousands of years before any modern political boundary existed.

Your Y-chromosome — the genetic line passed from father to son — shows 82 percent continuity with the ancient Semitic inhabitants of the land. The science does not lie. Your fathers' fathers' fathers walked this soil. They are in your blood. The land is in your blood.

And now hear this — because this is the part that even many Palestinians do not know:

David Ben-Gurion and Yitzhak Ben Zvi — the first Prime Minister and the first President of the modern State of Israel — wrote in 1918 that the Palestinian peasant farmers working the land were in all likelihood descended from ancient Hebrew and Samaritan farmers who remained after the Roman wars and converted over the centuries. The founders of the modern state acknowledged, in their own writing, that the people they sought to displace were, in biological terms, their own distant kin.

The Samaritans near Nablus — who live today under Palestinian Authority governance — are recognized by genetic and historical consensus as the most direct surviving remnant of the Northern Kingdom of Yisra'el. They have been on this land continuously for over three thousand years. They never left. They are Yisra'el, still standing on the soil of the ancient inheritance, under Palestinian governance.

We say this not to claim you for someone else's identity or someone else's political category. We say it because it means something profound and sacred: the land does not belong to you because a modern government decided to give it to you. The land belongs to you because your

blood has been in it for four thousand years. That is not a political argument. That is covenant truth.

WHAT THE OLDEST AVAILABLE LAW OF THIS LAND SAYS ABOUT YOU

Three thousand years ago, Yahweh spoke through the Hebrew prophet Yehezkel (Ezekiel) about how the land of Kena'an is to be governed when it is truly restored. The vision in Yehezkel chapters 47 and 48 is the most detailed prophetic map of the land in the entire Hebrew canon. And it contains a verse that no political negotiating table has ever placed before the world:

'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

Read those words again, slowly. Yahweh is speaking about the people who dwell in the land — the gerim, the sojourners — who have lived there for generations and raised their children there. He says they shall receive an inheritance within the land, equal to the native-born, in whatever territory they actually live.

This is not a political proposal. This is the oldest available legal framework for this specific land, written by a prophet who spoke in the name of Yahweh. And what it says about you — the people who have lived on this soil for four thousand years, who have raised your children here generation after generation, who have buried your dead in its earth — is this:

You have an inheritance here. Not by permission. By covenant right.

Not a separate state separated from your ancient kin by a wall. Not a reservation. Not a managed zone. An inheritance. In the land. Among the people. Equal. Permanent. Named by the covenant of Yahweh as the justice that must govern this land if it is to be truly restored.

ON THE QUESTION OF FORGIVENESS — WE DO NOT ASK WHAT WE HAVE NO RIGHT TO ASK

We know what has been done to you. We know that there are mothers reading this letter who have buried every one of their children. We know that there are fathers who have stood in the rubble of what was their home and could not find all of the people who lived in it. We know that there are grandparents who have outlived entire branches of their family tree. We know that there are children who no longer have parents. We know all of this.

And we want you to know: we are not here to ask you to forgive. Not yet. Not like this.

The Torah — the ancient covenant law that forms the foundation of everything in this letter — does not demand forgiveness before accountability. The Hebrew word for repentance is teshuvah — turning. It has a structure: acknowledge the wrong, feel genuine remorse, stop the harmful action completely, commit not to repeat it. Forgiveness — selichah — is what can grow from the ground of genuine teshuvah. But teshuvah must come first. The wound must be acknowledged. The action must stop. The harm must be addressed. Only then can the deeper work begin.

What we ask of you — and we ask it gently, knowing the weight of it — is not forgiveness. What we ask is this:

Would you be willing, once the wrong has been acknowledged and the harm has stopped, to consider building together what neither people can build alone?

That is not forgiveness. That is covenant. And covenant does not require the erasing of memory or the pretending that wrong was not done. It requires the choice — made freely, after the wound has been acknowledged — to enter a shared future rather than a perpetual war.

The model in the Torah is not abstract. When Ya'akov — who had wronged his brother Esav and fled from him for decades — finally crossed back into the land to face what he had done, Esav ran to meet him. Fell on his neck. Wept. The brothers who had been estranged by deception and fear wept on each other's necks when they finally stood face to face. The reunion was possible because Ya'akov came back. Because he faced it. Because he did not run anymore.

We are asking the world's governments, international bodies, media figures, religious leaders, and the leaders of Israel to face what has been done. We are asking them to stop running. We are presenting the evidence and the covenant law that makes the facing unavoidable. And we are sending those letters alongside this one — so that when we ask this of you, you can know that we have made the same demand of those with the power to act.

A WORD TO EACH PART OF THE PALESTINIAN FAMILY

To Our Muslim Brothers and Sisters — From the Covenant of Ibrahim

The Quran records Musa (Moses) saying to the Children of Yisra'el in Surah Al-Ma'idah 5:21: 'O my people, enter the Holy Land which Allah has assigned to you.' The Islamic tradition traces itself to Ibrahim — to the same patriarch that the Hebrew covenant traces itself to. The covenant of shared inheritance in Yehezkel 47 is not a Jewish document being imposed on Muslims. It is an Abrahamic covenant document. Ibrahim is the father of Yishma'el (Ishmael) and of Yitzhak (Isaac). The covenant of the land — of one inheritance, one family, one soil governed by divine justice — belongs to all of Ibrahim's descendants. That includes you.

We also know that Islam teaches: 'Whoever saves one life, it is as if he has saved all of humanity' (Surah Al-Ma'idah 5:32). The plan this letter carries asks you to help save — not one life, but a generation. The covenant of Yehezkel 47 gives you not charity but justice. Not permission but right. We ask you to receive it in that spirit.

To Our Christian Brothers and Sisters — From the Oldest Church in the World

The Palestinian Christian community — some of the oldest Christian communities on earth — has been present in this land since the earliest centuries of the faith. Your presence in the land of the covenant is ancient beyond measure, and your roots in this soil run deeper than any modern political configuration. Your own tradition teaches — in the words of the one your faith is built upon — 'Blessed are the peacemakers, for they shall be called the children of Elohim.' Miqdash Bethel speaks from the Torah that is the source beneath that tradition. And the Torah speaks directly to your inheritance.

The covenant of Yehezkel 47 gives you an inheritance in the land where your faith was born — not as a tolerated minority in someone else's state, but as bearers of an ancient covenant right. Yehezkel 47:22-23 does not ask whether you are Muslim, Christian, Jewish, or secular. It asks whether you dwell in the land. You dwell in it. Your roots are in it. The covenant says your portion is here. We ask you to receive this framework not as a foreign imposition but as the ancient foundation that your own tradition has always stood on — and to carry the spirit of peacemaking into the covenant framework that gives that inheritance its legal and spiritual grounding.

To Our Secular Palestinian Nationalist Brothers and Sisters — In the Language of Evidence

For those who ground their claim not in religious text but in history, genetics, and international law — the evidence in this letter is your evidence. The genetic record, the archaeological consensus, the testimony of Zionism's own founders, the rulings of the International Court of Justice — all of this establishes, in the language of secular law and science, what the religious traditions establish in the language of covenant.

The framework of Yehezkel 47-48 translated into the language of international law is this: equal citizenship, equal inheritance, equal rights under a single legal framework — every person dwelling in the land recognized as a full rights-bearing member of its community, with their portion acknowledged and protected. Not partition. Full inclusion. That is what the evidence supports. That is what the oldest available law of the land prescribes. And that is what this plan advocates for.

THE PLAN — WHAT IS BEING BUILT ON YOUR BEHALF

This letter is one of a series of letters and documents being sent simultaneously to the following recipients — so that you know exactly what is being said, to whom, and in what spirit:

To the United Nations and International Legal Bodies: Demanding immediate ceasefire enforcement, full compliance with ICJ binding orders, execution of ICC arrest warrants, lifting of the blockade, and formal recognition of Palestinian indigenous identity.

To the Trump Administration: Calling on President Trump, Special Envoy Steve Witkoff, Jared Kushner, and Ivanka Trump Kushner to build the peace on the foundation of the Torah's own prophetic vision — not on a two-state partition that the text itself condemns as the condition to be healed, but on one land with shared inheritance for all who dwell within it.

To the Leaders of Israel: Calling President Herzog, Prime Minister Netanyahu, and the Knesset to account before the covenant they claim — confronting them with the Torah's own commands regarding innocent blood, the stranger in the land, and the moving of boundary stones.

To Gadi Eisenkot: Identifying the man who, by his personal history, his Mizrahi heritage, his military credibility, and the clarity produced by grief, may be the builder this land needs when the wars have prepared the ground.

To Media and Faith Leaders Across the World: Tucker Carlson, Candace Owens, Joe Rogan, The Young Turks, Dr. Cornel West, and the leaders of the Black Church — presenting the genetic truth, the covenant framework, and the Yehezkel vision to platforms that reach millions of ordinary people.

And now this letter to you — the Palestinian people — because no plan for your future that does not first speak directly to you, acknowledge your suffering, honor your ancient identity, and ask rather than demand your participation is worthy of the covenant it claims to carry.

CLOSING — THE ANCIENT PROMISE STILL STANDS

In the Hebrew tradition there is a phrase that is spoken at the end of every synagogue service and at the conclusion of every covenant ceremony. It is a facing-toward. A turning. It says: L'shanah haba'ah — next year. Next year in the restored land. Next year with the inheritance intact. Next year when brothers dwell together in unity.

We do not say that phrase to you as a Hebrew religious formula. We say it in its deepest meaning — as the expression of a hope that has survived every empire, every exile, every catastrophe, every generation of suffering. The hope that the land can be what the covenant always said it was meant to be: a place where all who dwell within it live in the dignity and justice that Yahweh built into the covenant from the beginning.

You have survived what has been done to you. Your people are still here. Your culture is still here. Your olive trees, where they still stand, are still here. Your language, your memory, your love for the land — still here. The covenant says that the people who carry four thousand years of this soil in their blood cannot be erased from it. We believe that. We are acting on that belief. And we are asking the world's powers to act on it too.

'For I know the plans I have for you, declares Yahweh — plans for shalom and not for evil, to give you a future and a hope.' — Yirmeyahu / Jeremiah 29:11

That word — shalom — means more than peace. It means wholeness. Completeness. Every person in their right place, with their portion, with their dignity, with their inheritance intact. That is what this plan works toward. That is what this letter carries. That is what the covenant of Yahweh, spoken through the ancient prophets and confirmed by the modern science of genetics, says you are entitled to.

We stand with you. Not as your saviors — you do not need saving; you need justice. Not as your political allies — this letter carries no party flag. As brothers and sisters in the human family, in the covenant family, who have read the ancient text and found your name written in it. As those who will not be silent. As those who say to every power that has the ability to act: the blood cries from the ground. The time is now. The covenant demands it.

Salaam. Shalom. Peace.

In the love of Yahweh that belongs equally to every person made in His image — written for you, with you in mind, and sent in the hope of the restoration of all that has been taken:

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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.*