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Mr. Tucker Carlson

Tucker Carlson Network

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### **RE: Your March 16 Interview with Glenn Greenwald — The Ancient Covenant Answer to Every Hard Question You Asked**

Dear Mr. Carlson,

I watched your March 16 conversation with Glenn Greenwald with the full weight of everything you are carrying right now in clear view. The CIA reading your texts. A criminal referral being built against you for the act of journalism — for speaking to Iranians before a war you tried to stop. And on the same broadcast, questions so serious, so unresolved, and so dangerous that the people who want to silence you are willing to threaten your freedom to keep them from being answered.

I am Elder Kepha Arcemont of Miqdash Bethel Covenant located in Pearl River, Louisiana. I write to you not as a political voice but as a covenant elder who has spent decades with the ancient Hebrew texts. I wrote to you on March 10 enclosing a comprehensive research brief on the Third Temple. I wrote again on March 14 after the Carrie Prejean Boller interview. This letter goes directly at thirteen hard questions you and Greenwald raised — and answers them from the only source that has never been allowed in the room: the Tanakh itself.

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## QUESTION ONE: Is criticizing the Netanyahu government now a crime?

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This is the axis on which your entire conversation turned. Greenwald's answer was correct as far as it went — that political critique of a foreign government is protected speech and not antisemitism. But the Tanakh goes further. It provides the oldest and most authoritative framework for distinguishing genuine hatred of a people from principled accountability of a government.

The Torah covenant given through Mosheh (Moses) contains an explicit standard of impartial justice that binds every governing authority without exception. Yahweh's word through Devarim (Deuteronomy) is direct:

**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."**

By this standard, the Netanyahu government — like every government — is subject to impartial scrutiny. Criticism of its military conduct, its settlement policy, its treatment of the Palestinian population, and its influence on American law is not antisemitism. It is the oldest form of covenant accountability known to human civilization. Silencing that critique with criminal law does not protect the Jewish people. It weaponizes their identity against the very standard of justice that Yahweh embedded in their own covenant.

The scholars who authored the Jerusalem Declaration on Antisemitism in 2021 — over 200 specialists in Holocaust and Jewish studies — drew this same line precisely. Political critique of Israeli government policy does not meet the definition of antisemitism. The attempt to criminalize it is not protection of the Jewish people. It is the abuse of their history as a political instrument.

## QUESTION TWO: Politicians like Graham, Cruz, and others who attack anyone who questions the U.S.-Israel relationship — and then manufacture antisemitism with their own rhetoric

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You and Greenwald named the mechanism: certain American politicians make regular pilgrimages to Israel, then return to attack media figures and colleagues who

question U.S. foreign policy toward Israel — branding legitimate inquiry as antisemitism. This tactic is not protection of the Jewish people. It is the very thing it claims to oppose: it stirs genuine resentment by associating all criticism with hatred, which produces the antisemitism it claims to combat.

The Torah has a specific word for this dynamic. **It is the warning against bearing false witness**:

**Shemot (Exodus) 23:1 — "You shall not spread a false report. You shall not join hands with a wicked man to be a malicious witness."**

A political class that brands journalists, scholars, and citizens as antisemites for asking constitutional questions about foreign policy is not bearing witness to truth. It is bearing false witness against its own countrymen — and doing so in a manner that directly produces the social hostility it claims to prevent. The Tanakh condemns this with the same force it uses to condemn antisemitism itself. One is not more righteous than the other. Both are violations of covenant justice.

### **QUESTION THREE: Greenwald's concern about Generation Z, anti-Israel sentiment, and what Tucker called the 'original sin' dynamic**

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Greenwald — himself Jewish — expressed genuine shock at how thoroughly Generation Z has turned against Israel on social media. Tucker raised what he called the 'original sin' concern: that a generation is forming its entire worldview around images of Gaza, and that older wisdom is absent from that formation. This is among the most important observations in your broadcast.

Tucker is right to be concerned — but not for the reasons his critics assume. The danger is not that young people are questioning Israeli policy. The danger is that legitimate grief over civilian casualties, combined with the absence of any deep historical or covenantal context, produces a reaction that cannot distinguish the Jewish people from the Netanyahu government, or the ancient covenant from modern political Zionism.

The Tanakh's answer to this generational crisis is the instruction Yahweh gave through Mosheh for exactly this kind of moment — when a generation grows up seeing injustice and has no framework to interpret it:

**Devarim (Deuteronomy) 4:9 — "Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. Make them known to your children and your children's children."**

**The answer to the Generation Z crisis is not censorship, not branding, and not more propaganda. It is the transmission of genuine covenant wisdom — the kind that teaches young people to distinguish between a people and their government, between a sacred text and its political misuse,** between the Hebrew covenant rooted in justice and the political structures that claim it as cover. That is elder wisdom. That is what this generation is not being given. And that absence is the 'original sin' Tucker named.

#### **QUESTION FOUR: Ron DeSantis and the pilgrimage to Israel as a precondition for political viability**

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You raised DeSantis's Israel visit at the 36-minute mark — the performance of loyalty to a foreign government as a precondition for domestic political survival. Greenwald named the mechanism: AIPAC controls enough campaign funding and media narrative to end careers of those who don't demonstrate sufficient fealty. DeSantis's trip was not a diplomatic visit. It was a ritual submission — and both you and Greenwald knew it.

But there is something deeper in DeSantis's case that the political analysis misses. DeSantis has positioned himself as a defender of Florida's Jewish community, while simultaneously signing legislation that criminalizes criticism of Israeli policy in Florida's public universities. He has made it illegal, in effect, for Florida students to question on campus the very things Tucker Carlson is questioning on air. That is not protecting Jewish students from hatred. That is a state government legislating loyalty to a foreign power's government — and calling the result civil rights protection.

**The Torah's word for this is unambiguous:**

**Devarim (Deuteronomy) 17:16 — "Only he must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since Yahweh has said to you, 'You shall never return that way again.'"**

Egypt was the superpower of the ancient world. This verse is the Torah's instruction against building a nation's security and political survival on foreign power dependence. A political figure who cannot speak critically of any foreign government because that government's lobbying apparatus controls his funding has returned to Egypt. He has made himself dependent on a foreign power for domestic survival. **That is not leadership**. That is precisely the condition the Torah warned against — and DeSantis, Graham, Cruz, and their colleagues are living it in plain sight. I'd like to refer you to this section on our website for what people need to look for when electing officials. <https://miqdashbethel.org/know-who-you-elect>

## **QUESTION FIVE: The deliberate encouragement of ethnic conflict in America**

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**Your fifth and most dangerous question — raised at 40:44 — is whether ethnic and religious conflict in America is being deliberately promoted.** The question behind the question: is there a strategy to keep American populations in a state of managed division that prevents the emergence of any unified political will capable of challenging the financial and military architecture that rules them?

The Tanakh names the counter-vision to manufactured ethnic division in terms that have never been surpassed. Yahweh's word through Yeshayahu (Isaiah) describes the ultimate destination of the conflict between the three great civilizations of the ancient world:

**Yeshayahu (Isaiah) 19:23-25 — "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 Yisra'el 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 Yisra'el my inheritance.'"**

Egypt. Assyria. Yisra'el. Ancient enemies. Yahweh's prophetic vision is not that one defeats the others. It is that a highway connects them. In the modern world, Egypt is the Arab world, Assyria is Persia — Iran — and Yisra'el is the covenant people. The highway between them is exactly what the architects of perpetual conflict are determined to prevent. Because if these peoples ever find the ancient covenant connection that precedes every modern political configuration imposed on them, the entire architecture of manufactured division collapses.

## **QUESTION SIX: Israel's massive and no longer subtle influence on the USA — the Mearsheimer question**

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You referenced John Mearsheimer and Stephen Walt's foundational work — "The Israel Lobby and U.S. Foreign Policy" — the 2007 academic paper and subsequent book that dragged into academic daylight what many had known for decades but could not speak in polite company: that AIPAC and the broader Israel lobby exercise a level of influence over U.S. foreign policy that is without parallel for any foreign nation.

What Mearsheimer and Walt documented at the academic level, Greenwald has documented at the operational level: politicians lose their seats, journalists lose their platforms, academics lose their positions, and now — as Tucker's own case demonstrates — journalists face criminal referrals for the act of speaking to the people of the nation being bombed.

Tucker himself has called AIPAC's influence over American lawmakers "an ongoing humiliation ritual." That description is accurate. And the Tanakh has a specific framework for understanding what happens to a nation that submits its governance to this kind of external control:

**Devarim (Deuteronomy) 28:43-44 — "The sojourner who is among you shall rise higher and higher above you, and you shall come down lower and lower. He shall lend to you, and you shall not lend to him. He shall be the head, and you shall be the tail."**

This passage describes the covenant consequences of a nation that abandons its own moral foundation — it finds itself governed from the outside. It is not an antisemitic text. It is a universal covenant warning to any nation, including America, that

allows its governance to be captured by interests other than its own people's welfare. The solution is not hostility toward any people. **The solution is covenant fidelity — returning to impartial justice as the governing standard.**

## **QUESTION SEVEN: Tucker asks — where does this go for America politically? Where do things land?**

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This is the question that no political analyst can answer, because it is not primarily a political question. It is a covenant question. The political landscape is moving faster than any party or commentator can track because the underlying moral architecture that American political life was built on — however imperfectly — is being visibly violated in real time, and millions of people can see it.

The Tanakh's answer to where this goes is the same answer it has always given when a nation reaches this point of visible institutional corruption:

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

**Where does this go politically?** It goes to the ancient paths — the foundational covenant principles of impartial justice, equal weights, protection of the stranger, accountability of leaders, and the prohibition of empire built on the suffering of the vulnerable. Every political movement that survives what is coming will survive because it returns to those principles. Every movement that abandons them will collapse under the weight of its own contradictions. That is not prophecy. That is the pattern the Tanakh documents across three thousand years of human governance.

## **QUESTION EIGHT: The collapse of bipartisan support for Israel — and the Republican establishment's failure to read it**

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Greenwald observed what you already knew: the bipartisan consensus on Israel, which held for decades, is gone! And the Republican establishment — the older guard, the donors, the neocon infrastructure — cannot process what happened. They are, as Greenwald said, effectively brainwashed: conditioned for so long to treat support for

Israeli government policy as a non-negotiable identity marker that they cannot distinguish between the Jewish people, whom they should love, and the Netanyahu government's specific military and political decisions, which are subject to normal accountability.

This is precisely the confusion the Tanakh's distinction between a people and their government is designed to resolve. **\*\*Yahweh\*\*** repeatedly held the leadership of Yisra'el accountable — through **\*\*Yeshayahu\*\*** (Isaiah), **\*\*Yirmeyahu\*\*** (Jeremiah), and **\*\*Yechezkel\*\*** (Ezekiel) — without ever abandoning the covenant with the people. **Criticizing a king is not abandoning a nation. Naming a false prophet is not hating a people. The failure to make this distinction is not love for the Jewish people. It is a category error that produces genuine antisemitism by making all accountability impossible.**

Greenwald is right that he cannot see the Republican Party resolving this. But the covenant framework resolves it precisely and simply: **judge the government by the same standard you apply to every government. Love the people** with the same covenant care you extend to every people. These are not in conflict.

## **QUESTION NINE: Charlie Kirk, his assassination, his courage on Israel, and what Greenwald and Tucker recognized in him**

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Tucker was visibly moved when the conversation turned to Charlie Kirk. Greenwald addressed how Kirk — who had been building one of the most significant conservative youth movements in America — began questioning Israeli policy, and was immediately attacked by the neoconservative establishment, branded anti-Israel, and subjected to the same suppression machinery now being used against Tucker.

Charlie Kirk's assassination in September 2025 at Utah Valley University sent a shock through the political landscape that has not been honestly reckoned with. Tucker spoke at his memorial. And what Tucker recognized in Kirk — and what Greenwald honored — was the specific courage it takes for someone with Kirk's platform and audience to ask the questions that end careers, knowing what the cost might be.

The Tanakh has a framework for this kind of courage. It is the same framework that protected every covenant prophet who spoke truth to power at personal risk:

**Mishlei (Proverbs) 28:1 — "The wicked flee when no one pursues, but the righteous are bold as a lion."**

Kirk was bold as a lion. Tucker has been bold as a lion. Greenwald has been bold as a lion. The fact that this courage is being answered with criminal referrals, firings, and in Kirk's case, with bullets, does not indicate that the questions were wrong. It indicates precisely how much the questions threatened. The Tanakh's entire prophetic tradition is a record of what happens when covenant truth meets entrenched power. The prophets were not vindicated in their lifetimes. They were vindicated by history.

### **QUESTION TEN: Tucker asks — does the Iran conflict reorient the two parties?**

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Tucker's question about Iran reorienting the political parties is the right question at the right moment. Greenwald's answer — that he cannot yet see how — reflects the genuine uncertainty of this historical transition.

The answer the Tanakh provides is not a partisan prediction. It is a covenant pattern: realignment happens when the cost of the old consensus becomes too visible to ignore. The Iran war is making visible, in real time, what the Iraq war revealed only in retrospect: the same people, the same arguments, the same script, and the same catastrophic costs borne by American families who sent their children to fight and die for objectives that were never honestly named.

**When enough people see the same script clearly enough, they stop following it — regardless of party.** The realignment Tucker is asking about is already happening. It is happening in Generation Z, in the collapse of the bipartisan Israel consensus, in the fracturing of the neocon coalition, in Tucker's own trajectory from Fox News anchor to the most consequential independent journalist in America. The Tanakh describes this reorientation with a single word:

**Shoftim (Judges) 2:18 — "Whenever Yahweh raised up judges for them, Yahweh was with the judge, and he saved them from the hand of their enemies all the days of the judge."**

The pattern is: when the old leadership fails, Yahweh raises up new voices. The question is whether those new voices will be grounded in covenant justice or merely in reaction. That is the difference between genuine realignment and chaos.

## **QUESTION ELEVEN: The Iraq war script, the Iran war propaganda, Condoleezza Rice, and the criminalization of free speech in the West**

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This was among the most powerful sections of your broadcast. Greenwald — who has spent decades documenting war propaganda — stated that he is stunned by how crude and undisguised the current propaganda has become. **The same actors who sold the Iraq war are back on television.** Condoleezza Rice, who assured Americans that the smoking gun would be a mushroom cloud, is back on CNN. The script has not changed in twenty-three years.

Tucker was there in 2003. He saw it then, and he named it then with far less clarity than he has now. What he is seeing now is the same script applied with even less subtlety — and with the addition of something the 2003 version did not yet have: the criminalization of the voices questioning the script.

Greenwald raised the cases of musicians in Western countries being charged with terrorism offenses for song lyrics critical of Israeli military policy. This is the trajectory. The First Amendment provides a constitutional floor that those countries do not have — but as Greenwald himself noted, that floor can be circumvented through social and economic pressure, through employer coercion, through platform suppression, and — as Tucker's own case demonstrates — through the intelligence community's willingness to treat anti-war journalism as a national security threat.

The Tanakh's word on this is both ancient and precise. The Hebrew prophet Amos named the false balance — the system in which those who control the weights control everything:

**Amos 8:5-6 — "When will the new moon be over, that we may sell grain? And the Sabbath, that we may offer wheat for sale, making the ephah small and the shekel great and dealing deceitfully with false**

**balances, that we may buy the poor for silver and the needy for a pair of sandals and sell the chaff of the wheat?"**

The manufactured consent Greenwald documents is the contemporary false balance. It is the media infrastructure that makes the ephah small — minimizes civilian casualties, minimizes legal violations, minimizes constitutional questions — and makes the shekel great: amplifies the threat narrative, amplifies the justifications for war, amplifies the accusations of antisemitism against anyone who questions the weights. Amos named it 2,800 years before CNN. **The pattern has not changed.**

## **QUESTION TWELVE: War propaganda, public sentiment, and the question of how people are being influenced**

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Greenwald's observation that 'when it comes to war, all bets are off' regarding propaganda and public influence is documented and precise. The White House, Pentagon, and CENTCOM have released cinematic videos of weapons systems set to popular music. **The Iran war is being presented as a movie trailer. The government is not simply reporting events — it is producing entertainment designed to generate emotional support for military action before the public has any capacity to evaluate the underlying policy decisions.**

This is not a new technique. It is the oldest technique of war governance. And the Tanakh identifies it with extraordinary precision through the framework of the false prophet — **the voice that tells people what they want to hear rather than what is true:**

**Yirmeyahu (Jeremiah) 23:16-17 — Thus says Yahweh of hosts: 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 cinematic war videos are the contemporary equivalent of the false prophet's vision. They show the weapons. They do not show the children. They play the music. They do not play the calls for help from inside the cities being struck. Yahweh's instruction

through Yirmeyahu has one answer to this: **do not listen**. Ask for the ancient paths. Ask what is true. The truth is available. It simply requires the courage that Tucker, Greenwald, and Kirk demonstrated — to ask it out loud.

### **QUESTION THIRTEEN: September 11, the threat of domestic attacks, the Austin shooting, false flags, the Patriot Act, and mass casualty normalization**

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Tucker raised the 9/11 concern — not as conspiracy, but as legitimate strategic question: does this war create conditions for domestic attacks on American soil? Greenwald expanded the concern by addressing the Austin shooting and raising the pattern by which mass casualty events, regardless of their origin, produce normalized expansions of state surveillance and control — the Patriot Act being the definitive model.

The concern about false flag operations is not fringe. It is grounded in documented history. The Gulf of Tonkin incident — the pretext for the Vietnam War — was a fabrication acknowledged by the U.S. government decades later. The weapons of mass destruction that justified the Iraq War did not exist. **The pattern Greenwald names is real: crises, manufactured or real, produce emergency legislation that permanently contracts civil liberties.**

Greenwald expressed cautious hope — that American legal and cultural institutions may resist the full trajectory he sees in Western Europe. Judges are standing up. The First Amendment remains. But he acknowledged that censorship can be circumvented through economic and social pressure without ever requiring a law.

The Tanakh's word for this moment is the most direct instruction the covenant scriptures contain on the subject of state power and individual conscience:

**Vayikra (Leviticus) 19:16 — "You shall not go around as a slanderer among your people, and you shall not stand up against the life of your neighbor: I am Yahweh."**

**Tehillim (Psalm) 94:20-21 — "Can wicked rulers be allied with you, those who frame injustice by statute? They band together against the life of the righteous and condemn the innocent to death."**

**The Psalmist names precisely what Greenwald fears:** a governing power that frames injustice by statute — that writes the law to criminalize the righteous and protect the corrupt. The answer the Tanakh gives is not despair and not naive optimism. It is the same answer it always gives: Yahweh sees it. The covenant standard remains. And the institutions that frame injustice by statute do not survive the long arc of covenant history. They fall. The question is how much damage they do before they fall — and whether the people of conscience have spoken clearly enough, in enough detail, with enough courage, to give the next generation a foundation to build on.

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## **A COVENANT FRAMEWORK FOR EVERY QUESTION YOU ASKED**

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Every question you raised on March 16 — from free speech to war propaganda, from AIPAC influence to generation Z's radicalization, from false flags to the future of American politics — has a common root and a common answer.

**The common root is this:** every one of these crises is a crisis of the false balance. Unequal weights applied to speech, to law, to history, to human life. The standard of impartial justice that Yahweh embedded in the most ancient covenant document in human civilization — the Covenant — is being violated systematically, visibly, and at scale. And the people doing it are calling the violation protection.

**The common answer is this: return to the ancient paths.** Not to any religion's interpretation of them. Not to any political party's use of them. To the text itself — the Tanakh, in the original language, read by communities like Miqdash Bethel that take no political side, receive no political funding, and have no agenda except the covenant standard that Yahweh gave to every nation through the Hebrew people.

**Yeshayahu (Isaiah) 56:7 — "...for my house shall be called a house of prayer for all peoples."**

**That is the answer to every question you asked. Not a political answer. Not a military answer. A covenant answer — the only kind that lasts.**

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## **WHY I AM WRITING TO YOU**

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The CIA is reading your texts. The law is being weaponized against the one voice in American media who tried to stop this war before it started. Charlie Kirk — whose platform was the largest conservative youth movement in America — was silenced permanently for asking the same questions. Glenn Greenwald, a Jewish journalist and former constitutional lawyer, is watching the West abandon the legal framework he spent his career defending.

And the questions all of you are asking — about free speech, about war, about ethnic conflict, about who benefits from manufactured division, about where America goes from here — are exactly the questions that the covenant scriptures of the Hebrew people answered in detail three thousand years ago.

I have transmitted to your office on March 10 a comprehensive brief: The Third Temple: A Covenant Solution. I wrote again on March 14 after the Carrie Prejean Boller interview. I am writing today because your March 16 conversation with Greenwald is the clearest public statement yet that the questions you are asking are the right questions — and because the stakes, as you yourself said, are now apparent to anyone paying attention.

I am available to speak with you directly. The brief is enclosed. The covenant answer to every hard question you raised on March 16 is not in Washington. **It is in the Tanakh.**

In covenant service,

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*ENCLOSURE: The Third Temple — A Covenant Solution (previously transmitted March 10, 2026)*

*Iran-Israel-USA Covenant Peace Report (previously transmitted March 2026)*