

## MIQDASH BETHEL

Elder Kepha Arcemont

P.O. Box 762

Pearl River, Louisiana 70452 | United States of America

Telephone: 402-218-9530

Email: kepha613@gmail.com

March 4, 2026

---

**RECIPIENT — JOURNALIST, AUTHOR, AND CATHOLIC COMMENTATOR**

**Mrs. Candace Owens Farmer**

Candace Owens Podcast / Independent Media

candaceowens.com | Public Contact via Social Media and Podcast Platform

---

**RE: A Letter from One Covenant Seeker to Another — On the Sanctity of All Life, the Law of Yahweh, and the Peace That the Torah Has Always Prescribed**

---

Dear Mrs. Owens Farmer,

I am Elder Kepha Arcemont of Miqdash Bethel — a community of faith rooted in the original Hebrew covenant scriptures. I write to you not as a critic and not as a political opponent. I write to you as an elder in the faith who sees in your journey — from Reformed Evangelical to Catholic, from career commentator to woman who said her entire career felt like 'nonsense' compared to the call of truth — the unmistakable signature of Yahweh working in a life.

You stood before a beth din — not in those exact words, but in the equivalent: the Oratorian priests, the scrutinies, the Easter Vigil at the Brompton Oratory. You chose a covenant. You said yes to something larger than your platform, larger than your brand, larger than your comfort. And you paid for it. You lost one of the most powerful media positions in conservative media because you would not be silent when you saw what you believed was a government committing genocide against civilians.

You said: 'No government anywhere has a right to commit genocide. Ever. There is no justification.' That statement cost you enormously. But it was the right statement. And it came, I believe, from the place in you that said yes at the Brompton Oratory — the place that knows there is a law above the laws of nations, a truth above political convenience, a love that does not permit silence in the face of innocent suffering.

This letter is written to honor that place in you — and to give it the ancient foundation it deserves.

---

## 'CHRIST IS KING' — AND THE KING'S LAW PRECEDED THE KING

---

You have said 'Christ is King' — and meant it as a theological statement about sovereignty over all earthly powers and loyalties. This letter will not debate that statement from within Christian theology. What it will do is point you to the source that Christian theology itself acknowledges as the foundation: the Torah of Yahweh given to Moshe at Sinai — the law that your own tradition declares was never abolished, only fulfilled. The Torah he was said to fulfill includes every word Yahweh gave through Moshe — including, and especially, the commandments about how the stranger in the land must be treated.

*'The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself, for you were strangers in the land of Mitsrayim.'* —  
Vayikra / Leviticus 19:34

That commandment is not New Testament. It is Torah — the oldest layer, the source, the foundation beneath every tradition that has built upon it. And it is the most repeated commandment in all five books of Moshe: thirty-six times Yahweh commands the protection and full human dignity of the stranger. More than Shabbat. More than any other single law. The frequency is the message. If you say the King is sovereign over earthly powers — then the King's own Torah is the standard by which every government's treatment of displaced, sojourning, and suffering people must be measured. By that standard, what has been done to the Palestinian people cannot be defended.

The Palestinian people are not abstractions. They are, as the genetic record now confirms through multiple peer-reviewed studies, among the most direct living descendants of the ancient Semitic and Canaanite inhabitants of the land — including the descendants of Hebrew farmers who never left after the Roman wars. Their Y-chromosome line shows marginally higher continuity with the ancient Semitic pool of the land than the modern Israeli Jewish population does. They are not foreign. They are family — ancient, broken, suffering family.

---

## A WORD ABOUT HATRED — SPOKEN ONLY IN LOVE

---

Mrs. Owens Farmer, I must speak to you here in the spirit of an elder who cares about where you are going, not about scoring a point. The covenant of Yahweh — and the teaching of the Church you have entered — both draw a very sharp line between condemning the actions of a government and cultivating hatred toward a people. The Torah commands in Vayikra (Leviticus)

19:17: 'You shall not hate your brother in your heart.' This comes in the same passage as the command to love your neighbor as yourself. They are inseparable.

The commentary that slides from 'this government is committing atrocities' into generalizations about a people, their culture, or their influence is a slide that the covenant does not permit — not because it protects the powerful but because it corrupts the one speaking it. The prophets of Yisra'el condemned the nation's sins with absolute clarity. But they never spoke in hatred. They spoke in the anguish of love — Yahweh's love for all the people of His creation, including those whose actions He condemned.

You have been given a platform of extraordinary reach. The spirit in which you carry the truth about Gaza will determine whether that platform becomes a vessel of covenant justice or something the covenant would not recognize. I speak this in love — the same love that led you to the Brompton Oratory — because I believe you are capable of carrying it rightly.

---

## THE ONE LAND VISION: WHAT THE TORAH ACTUALLY PRESCRIBES

---

### One Land, One Inheritance — The Vision of Yehezkel 47-48

The dominant political framework proposed for peace in the land — the two-state solution — is not what the ancient Hebrew text prescribes. The division of the land into two separate sovereign states mirrors precisely the political catastrophe the prophets spent their entire ministries condemning: the split of the covenant nation of Yisra'el into two separate kingdoms. Yahweh's word through Yehezkel is 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 in Yehezkel 47:22-23, Yahweh gives the instruction that no negotiating table has ever heard:

*'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

The Palestinian people — who carry 81 to 87 percent of their ancestry from the ancient Bronze Age Levantine population, who have worked this soil continuously for four thousand years — are not described by Yahweh's own prophetic vision as a separate nation requiring a separate state. They are described as members of the covenant community of the land, with a rightful inheritance within it. One land. One family. Shared inheritance. Governed by covenant justice. That is the peace the Torah actually prescribes — and it is the only peace that will last.

## WHAT THIS LETTER ASKS OF YOU

---

I ask you to use your platform to carry the full covenant truth — not just the condemnation of atrocities, which is right and necessary, but the positive vision of what Yahweh prescribes for the land: one inheritance, shared by all who dwell within it, governed by the justice and lovingkindness that the Torah calls the very character of Yahweh. Carry the genetic truth — that these peoples are ancient kin. Carry the prophetic truth — that two states is not what the text prescribes. Carry the covenant truth — that the sanctity of life, which you have championed for the unborn, applies with equal force to every civilian killed by every government anywhere.

The Catholic tradition you have entered draws its entire moral framework — its teaching on the dignity of the human person, its defense of the poor, its condemnation of unjust war — from a source. That source is not the Catechism. The Catechism points back to it. The source is the Torah of Yahweh given at Sinai. The commandment to love your neighbor as yourself — which your tradition calls the second great commandment — is Vayikra 19:18. The basis for human dignity — that every person is made b'tselem Elohim, in the image of Yahweh — is Beresheet 1:27. Every moral argument the Church has ever made about the sanctity of life, the rights of the poor, and the duty to the stranger traces back to the same source this letter is built on. You did not enter a tradition that is foreign to the Torah. You entered a tradition that is built on it. Miqdash Bethel is inviting you all the way back to the foundation.

*'What does Yahweh require of you but to do justice, and to love kindness, and to walk humbly with your Elohim?' — Micah 6:8*

*'He has told you, O man, what is good — and what does Yahweh seek from you but to do justice, love mercy, and walk humbly.' — Micah 6:8 | 'Seek justice, correct oppression, bring justice to the fatherless, plead the widow's cause.' — Yeshayahu / Isaiah 1:17*

In love, in truth, and in the wisdom of the covenant of Yahweh,

### **Elder Kepha Arcemont**

Miqdash Bethel

P.O. Box 762 | Pearl River, Louisiana 70452

Telephone: 402-218-9530 | Email: kepha613@gmail.com

Date: March 4, 2026

---

*Written in love — in the spirit of the Nevi'im who spoke not to condemn  
but to call the nations back to the ways of Yahweh, which truly bring peace.*