MIQDASH BETHEL COVENANT INSTITUTION

Elder Kepha Arcemont | Pearl River, Louisiana | miqdashbethel.org

985-250-9060 (Ministry) | 402-218-9530 (Cell) | miqdashbethel@gmail.com

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THE INTENDED RECIPIENT	DELIVERY CHANNEL 1	DELIVERY CHANNEL 2
Mr. Marwan Barghouti Elected — Fatah Central Committee Member, Palestinian Legislative Council Held: Megiddo / Ramon Prison, Israel 25th Year of Unjust Imprisonment	**Mr. Khader Shkirat** Lawyer to Marwan Barghouti Free Marwan Barghouti Campaign freemarwan.org	**Mrs. Fadwa Barghouti** Fatah Leader & Human Rights Advocate Highest vote — Fatah Revolutionary Council Ramallah, West Bank

RE: Second Covenant Transmission — The Man the Prison Cannot Hold | The 12 Tribes, the Covenant Map, and How It Is Done

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Mr. Barghouti,

I. THE COVENANT DOES NOT WAIT FOR THE WARDEN

On March 4, 2026, Miqdash Bethel sent you a covenant letter through your lawyer, your wife, and your political ally Qadora Fares. That letter told you that your imprisonment was not your ending — that the cell had been preparation, not conclusion. It told you that the Yehezkel (Ezekiel) 47-48 framework — one land, shared inheritance, covenant governance — was the platform your leadership was made to carry. It told you that the genetic record has already confirmed what the Tanakh always said: that the Palestinian people are, in biological measure, the dispersed descendants of the twelve tribes of Yisra'el.

Since that letter, the following has taken place:

On April 15, 2026, your lawyer Ben Marmarelli reported that you had suffered three violent assaults between March and April — a documented pattern of escalating abuse while held in solitary confinement at Megiddo and Ramon Prisons. He described the conditions of his five-hour visit as 'harsh and inhumane' — forced to shout through glass to communicate with you. The **"Free Marwan"** campaign — now carrying the signatures of over 200 of the world's leading cultural figures — issued a statement on the eve of the 24th anniversary of your capture documenting the continuing assault. The Israeli Knesset had, by this time, passed a death penalty law applicable to Palestinian detainees. Your name was at the top of every list it was written to apply to.

And then — four days ago, on May 18, 2026 — the eighth Fatah General Congress in Ramallah elected you to the Fatah Central Committee with the highest vote total of any of the 59 candidates: **1,879 out of 2,514 votes.** A 75% mandate. From solitary confinement. Without a campaign. Without a speech. Without a single day of freedom in 24 years. Your wife Fadwa received the second-highest vote count for the Fatah Revolutionary Council. The prison could not hold your name off the ballot. It cannot hold your mandate off the land.

This second letter does not repeat what the first letter said. It builds on it. The first letter told you **who you are** and **where you stand in the covenant pattern.** This letter tells you something the first letter promised but did not yet deliver:

The 12 tribes. The covenant map. And precisely how it is done.

II. A COVENANT WORD ON THE GENOCIDE

"You shall not pollute the land in which you live, for blood pollutes the land, and no atonement can be made for the land for the blood that is shed in it, except by the blood of the one who shed it." **— Bemidbar (Numbers) 35:33**

The covenant does not permit silence on this. The killing in Gaza has consumed tens of thousands of lives — children, grandmothers, teachers, poets, physicians. The language used to describe it by international courts, legal scholars, and now the overwhelming consensus of the world's humanitarian institutions is the same word: **genocide.** The Tanakh does not recognize military justification, strategic necessity, or national security as exceptions to the covenant prohibition on the shedding of innocent blood. **Bemidbar (Numbers) 35:33** is not a suggestion. It is a covenant verdict: blood defiles the land. The land cannot be healed while blood runs in it unchecked.

But the covenant records something even more devastating than the humanitarian verdict — and this is what this institution carries as a specific witness that no political organization, no government, and no international court has yet named with full force:

The blood being shed in Gaza and on the West Bank is, in overwhelming biological proportion, **Hebrew blood.**

Miqdash Bethel published on May 8, 2026 a full covenant witness study titled Blood Witnesses Against the Sword: Hebrew/Palestinian DNA and the 12 Tribes of Yisra'el (Document 74 of the Master Library). Three independent peer-reviewed genetic studies — Nebel et al. (2001), Haber et al. (2013), and the Cell/Harvard-Hebrew University ancient DNA study (2020) — establish that Palestinians carry 81 to 87 percent of their genome-wide ancestry from the Bronze Age Levantine population. Their Y-chromosome patrilineal continuity with the ancient inhabitants of the covenant land runs at 82 percent — marginally **higher** than that of most modern Israeli Jewish populations. The assault on Gaza is, by the evidentiary standard of **Devarim (Deuteronomy) 19:15**, an assault on the blood of the tribes of Yisra'el.

The Tanakh's own prophetic record speaks directly to this hour:

"'Thus says Yahweh Elohim: Because you have clapped your hands and stamped your feet and rejoiced with all the malice in your heart against the land of Yisra'el,

therefore behold, I have stretched out my hand against you." — Yehezkel (Ezekiel) 25:6-7

"Woe to those who devise wickedness and work evil on their beds! When the morning dawns, they perform it, because it is in the power of their hand. They covet fields and seize them, and houses, and take them away; they oppress a man and his house, a man and his inheritance." — Mikhah (Micah) 2:1-2

Mikhah (Micah) wrote about precisely this: the seizure of fields, the taking of houses, the oppression of a man and his **inheritance.** The prophets did not write abstract theology. They wrote against the concrete political conditions of their day — and those conditions are being replicated on the covenant land in this generation with documentary precision. Every demolished home. Every confiscated field. Every displaced family carrying the key to a house that no longer stands. The prophets saw it. They named it. And the verdict they delivered was not favorable to the powerful.

You, Mr. Barghouti, carry this covenant word not as a religious argument — but as the most precise and devastating legal indictment available to a future Palestinian head of state. When you stand before the world and say: **the people my government represents are, by the genetic record, the descended families of the twelve tribes of Yisra'el — and the shedding of their blood defiles the covenant land by the standard of the oldest legal code governing it** — you will have said something that no rebuttal from any government, any military press office, or any political body can answer. Because it is true. And the evidence has already been gathered.

III. THE TWELVE TRIBES / TWELVE STATES — HOW IT IS DONE

In the first letter, we presented the Yehezkel (Ezekiel) 47-48 framework at the level of principle: one land, shared inheritance, covenant governance, equal standing for all who dwell within it. We told you that the political vision of partition — two separate sovereign states — mirrors precisely the covenant failure that the prophets condemned as the divided kingdom.

Now we go to the map. Now we show you the practical architecture. Because the question every political leader asks — and the question your advisors, your opponents, and your international partners will ask when you walk out of that prison carrying this framework — is: **How, exactly, does it work?**

"You shall divide this land among you according to the tribes of Yisra'el. You shall allot it 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 Yisra'el. With you they shall be allotted an inheritance among the tribes of Yisra'el." — Yehezkel (Ezekiel) 47:21-23

Yehezkel (Ezekiel) chapters 47 and 48 do not describe a metaphor. They describe a specific geographic allocation of the covenant land into twelve named territorial units — with a governing center (the meqdash, the sanctuary) held in common by all. This is the oldest constitutional framework in existence for this specific land. And its architecture is not foreign to the modern governance vocabulary. It is a **confederation of territorial states** — analogous to the Swiss Confederation, the American federal

model, or the European Union — built on the specific tribal territories that the genetic and historical record confirms are still inhabited by the descendants of those same tribes.

THE 12 TRIBAL STATES: WHO LIVES THERE TODAY

TRIBE	COVENANT TERRITORY (YEHEZKEL (EZEKIEL) 47-48)	WHO DWELLS THERE TODAY — THE COVENANT FAMILY
YEHUDAH (Judah)	Southern Judean Hills, Jerusalem region, Dead Sea corridor	Sephardic & Mizrahi Jewish communities; Palestinian families of Hebron, Bethlehem, Jerusalem — who carry ancient Judean blood on both sides of every wall built since
BINYAMIN (Benjamin)	Greater Jerusalem — Benjamin territory straddling the modern Green Line	The very land where the wall runs. Palestinian villages of the Benjamin plateau — Ramallah district — carry this tribal territory in their soil
SHIMON (Simeon)	The Negev — southern semi-arid zone	Bedouin communities of the Negev, carrying 82%+ ancient Semitic Y-chromosome ancestry, inhabiting the precise tribal land of their ancestors
DAN	Original coastal territory (Jaffa/Tel Aviv coast); later Upper Galilee	The coastal communities — Hebrew-descended people on both sides of every checkpoint along the ancient Dan territory
ASHER	Galilee coast — Acre to Rosh HaNikra, into southern Lebanon	Palestinian Christian and Druze communities of the Galilee coast and southern Lebanon — Asher's territory, occupied by Asher's descendants
NAFTALI	Upper Galilee — Sea of Galilee to Lebanon border	Palestinian villages of the Upper Galilee; Lebanese communities across the northern border — the tribal inheritance of Naftali (Naphtali), undivided by modern politics
ZEVULUN (Zebulun)	Jezreel Valley — Haifa Bay to the Jordan	Druze communities (Knesset member Ayoob Kara has cited Druze descent from Zevulun (Zebulun)); Palestinian families of the Jezreel corridor
YISSACHAR (Issachar)	Central Jezreel Valley — Bet She'an region	Palestinian Arab communities of the valley, inhabiting the exact tribal territory of their Israelite forebears who never left
EFRAYIM & MENASHE (Joseph)	Central highlands — Shomron (Samaria) / modern West Bank heartland	THE MOST DIRECT WITNESS: The 800 Samaritans near Nablus (Shomron) are the documented genetic remnant of these northern tribes — living under Palestinian Authority administration, keeping the Torah, celebrating Pesach. Palestinian families of the central West Bank share this territory
REUVEN (Reuben)	East of Jordan River — Gilead plateau, modern Jordan	The Jordanian population carries 81%+ Bronze Age Levantine ancestry. Reuven (Reuben)'s territory never left Reuven (Reuben)'s descendants

TRIBE	COVENANT TERRITORY (YEHEZKEL (EZEKIEL) 47-48)	WHO DWELLS THERE TODAY — THE COVENANT FAMILY
GAD	Northern Gilead and southern Syria border	Druze communities of southern Syria, Golan, and northern Jordan — Gad's territory, Gad's blood
LEVI	No territory (dispersed among all tribes as priests and teachers)	The priestly Cohen Modal Y-chromosome haplotype appears across Israeli Jewish, Palestinian, and Samaritan populations alike — Levi's DNA recognizes no border wall

Mr. Barghouti, this is not a fantasy map drawn by a theologian who does not understand the politics. This is the geographic reality of who has been living on this land — continuously, without interruption — since before the Roman wars. The Samaritans at Nablus. The Druze of the Carmel and Galilee. The Palestinian Christian families of Bethlehem and Beit Jala. The Bedouin of the Negev. The Palestinian Muslim communities of every town and village in the West Bank. These communities are not 'strangers' to the covenant land. By the genetic record, the historical record, and the prophetic testimony of the Tanakh, they are its inheritors.

THE GOVERNING ARCHITECTURE — HOW THE CONFEDERATION FUNCTIONS

The Yehezkel (Ezekiel) model provides the constitutional bones. Modern governance fills in the flesh. What the covenant confederation of the twelve tribal states would look like in practice:

First — A Common Covenant Charter. Replacing both the Israeli Basic Laws (which have been progressively weaponized to legalize ethnic supremacy) and the failed Oslo framework (which created a permanent dependency rather than sovereignty), the covenant charter establishes one governing principle: the land belongs to **Yahweh** (Vayikra 25:23). No ethnic group owns it in perpetuity. Every community dwelling on it holds it under the covenant conditions of justice — protection of the stranger, prohibition on shedding innocent blood, equitable inheritance for all who dwell within the borders.

Second — Twelve Territorial States with Local Governance. Each tribal territory functions as an autonomous state with its own elected government, managing local affairs — education, infrastructure, civil law, cultural preservation. The division is not enforced ethnically. It reflects the geographic and demographic reality that already exists: communities already cluster in the territories their ancestors inhabited. The covenant framework does not require population transfers. It requires recognition.

Third — A Federal Council of the Land. A governing council drawn from representatives of all twelve territorial states, managing shared concerns: water rights (the Jordan and its aquifers), external defense, infrastructure corridors, international relations, and the holy sites — which, under the Yehezkel (Ezekiel) model, belong to all the tribes collectively and to no single ethnic or religious community exclusively.

Fourth — The Meqdash Principle. Yehezkel (Ezekiel) places the sanctuary — the meqdash — at the center of the land, belonging to no single tribe, administered in common. In political terms: Jerusalem / Yerushalayim is the federal capital of the confederation, governed jointly, open to all, owned by none. Not divided by walls. Not controlled by a single flag. The city whose name means Foundation of Peace actually functioning as a foundation of peace — for the first time in three thousand years.

Fifth — The Ger Provision: Full Standing for All Who Dwell Within. Yehezkel (Ezekiel) 47:22-23 is the constitutional provision that no partition scheme has ever offered: the ger — the sojourner, the one who has come to dwell within the land — receives a full inheritance **among** the tribes, not **alongside** them. This means that every family currently living within the borders of the land — Jewish, Muslim, Christian, Druze, Bedouin, Samaritan, secular — has a covenant right to remain, to inherit, and to govern within their territorial state. No one is expelled. No one is a second-class resident. The covenant framework does not produce winners and losers. It produces a family that stopped pretending it was two foreign peoples and started governing as what the DNA already shows it to be: one ancient family with a shared inheritance.

"Behold, how good and how pleasant it is for brothers to dwell together in unity!"
— Tehillim (Psalms) 133:1

IV. THE PROPHETIC WORD SPOKEN DIRECTLY TO THE MAN IN THE CELL

Mr. Barghouti, there are specific passages in the Tanakh that speak not to the nation, not to the general condition of the covenant people, but **directly to the man who is unjustly imprisoned and whose release will change the course of history.** These are not passages selected for rhetorical effect. They are the covenant record of what Yahweh says to that specific person, in that specific condition. We present them to you because they were written for you — and because your preparation is what they describe.

THE YOSEF PATTERN — THE PRISONER WHO BECOMES THE DELIVERER

"He sent a man before them — Yosef (Joseph), who was sold as a slave. His feet were hurt with fetters; his neck was put in a collar of iron; until what he had said came to pass, the word of Yahweh tested him. The king sent and released him; the ruler of the people set him free; he made him lord of his house and ruler of all his possessions." — Tehillim (Psalms) 105:17-21

The Tehillim (Psalms) record the Yosef (Joseph) story not as a narrative of individual suffering but as a covenant pattern — the pattern of the one sent before the people, the one whose imprisonment was the precise instrument of preparation for the deliverance that followed. The verse is exact: **'until what he had said came to pass, the word of Yahweh tested him.'** The testing was not punishment. It was the crucible that produced the leader no one else could be — because no one else had been through what Yosef (Joseph) had been through.

You have been in that crucible for twenty-four years. The testing has been conducted by the Israeli prison system, the solitary confinement cells, the broken ribs, the glass partition through which your own lawyer had to shout. But the covenant record says that the crucible is not the story. The release is the story. And when **'the king sent and released him'** — whether that king is the international pressure building around your name, the Trump administration calculating its political interest, or the moral weight of 1,879 Fatah delegates casting their votes for a man in solitary confinement — the covenant pattern says: what follows the release is the purpose the imprisonment prepared.

THE WORD TO THE SCATTERED PEOPLE — AND TO THEIR LEADER

"Return, O backsliding children, declares Yahweh; for I am master over you; I will take you, one from a city and two from a family, and I will bring you to Zion. And I will give you shepherds after my own heart, who will feed you with knowledge and understanding." **— Yirmeyahu (Jeremiah) 3:14-15**

The promise of Yirmeyahu (Jeremiah) 3:14-15 is given in the context of the scattered northern tribes — the Lo-ammi people, those who were told 'you are not my people.' It is a promise of gathering and of **specific leadership.** The verse says Yahweh will give the gathered people **"shepherds after my own heart, who will feed you with knowledge and understanding."** Not military commanders. Not political operators. Not managers of occupation or dependency. Shepherds who carry **knowledge and understanding** — and who feed the people with it.

You have spent twenty-four years acquiring knowledge and understanding. You earned a doctorate. You wrote a 255-page book page by page through prison glass. You authored the National Reconciliation Document that every Palestinian faction still refers to as the foundational framework for unity. You organized hunger strikes from isolation. The prison intended to silence you and instead produced exactly what **Yirmeyahu (Jeremiah) 3:15** describes — a shepherd with knowledge and understanding, prepared for the gathering.

THE WORD ON RESTORATION — WHAT COMES AFTER THE PRISON

"In that day I will restore the fallen booth of David and repair its breaches, and raise up its ruins and rebuild it as in the days of old... I will restore the fortunes of my people Yisra'el, and they shall rebuild the ruined cities and inhabit them." **— Amos (Amos) 9:11, 14**

"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. But they shall sit every man under his vine and under his fig tree, and no one shall make them afraid, for the mouth of Yahweh of hosts has spoken." **— Mikhah (Micah) 4:3-4**

Amos speaks of rebuilding **ruined cities.** Gaza is rubble. The cities of the covenant land are literally ruins — ruins created in this generation, in this decade, by the shedding of the innocent blood the Tanakh forbids. The covenant promise of Amos is not that the ruins stay as ruins. It is that the people **rebuild them and inhabit them.** That is not a distant eschatological hope. It is the practical work that follows the ceasefire, the release, and the covenant framework. And it is the work that a man with your authority — trusted across every Palestinian faction, respected by every international mediator, carrying the moral weight of twenty-four years of unjust imprisonment — is uniquely positioned to lead.

Mikhah (Micah)'s vision is the one that actually ends the conflict: not a managed cease-hostilities agreement under which the next round of violence waits in the generation behind this one, but a genuine **disarmament** — swords into plowshares — because the political framework finally addresses the root of the conflict rather than managing its symptoms. When every family on the land has a covenant inheritance. When no child grows up stateless. When the Palestinian grandfather can return to the land where his father

was buried and govern it alongside the family next to him rather than dying trying to reclaim it from them — there is no sword to forge, because there is no longer a cause to go to war for.

V. WHAT THIS SECOND LETTER ASKS OF YOU

Ask 1 — Receive the Document Enclosed. This letter travels with the Miqdash Bethel covenant study Blood Witnesses Against the Sword: Hebrew/Palestinian DNA and the 12 Tribes of Yisra'el (Document 74 of the Master Library, dated May 8, 2026). Read it in full. The genetic table in Part I names the populations. The tribal dispersal record in Part II names the tribes. The prophetic testimony in Part IV names the promise. This document is your covenant brief — the evidentiary foundation for the platform we are asking you to carry.

Ask 2 — Name the 12 Tribal States Framework as Your Political Architecture. When you walk out of that prison, you will be asked by every government, every journalist, and every mediator: what is your solution? The world expects you to say 'two states.' We are asking you to say something true instead: twelve covenant states within one land — based on the genetic reality of who actually lives in the territorial inheritance of each tribe, governed by a federal covenant charter that gives every community its portion and holds the holy sites in common. This is not two states. It is not one apartheid state. It is the covenant framework the land was always meant to be governed by, applied to who is actually on it.

Ask 3 — Carry the Genetic Truth as Your Unanswerable Argument. When the State of Israel, or any government that supports it, argues that the Palestinian people have no ancient claim to the covenant land, stand on the science. Ben-Gurion said the Palestinian fellahin descended from ancient Hebrew farmers — in 1918. The New York Genome Centre said Palestinian DNA matches Bronze Age inhabitants of the Southern Levant — in 2021. Peer-reviewed genetics from the American Journal of Human Genetics said Palestinian Y-chromosome patrilineal continuity is marginally higher than that of modern Israeli Jewish populations — in 2001. These are not Palestinian political claims. They are scientific findings from institutions with no stake in Palestinian liberation. The truth carries itself. You carry the truth.

Ask 4 — Unite the Factions Under the Covenant Banner, Not the Political Flag. You have already proven you can do this — the National Reconciliation Document you wrote from prison did it. The covenant framework does it again — this time with deeper roots. Hamas can accept a framework grounded in the covenant of Ibrahim. Fatah can accept a framework grounded in indigenous rights and international law. The Palestinian Christian community can accept a framework grounded in the land of their faith's birth. The secular nationalist can accept a framework grounded in genetics, archaeology, and self-determination. The covenant banner is the only banner every faction can walk under simultaneously — because it is not a political ideology. It is a truth.

Ask 5 — Speak Directly to the Israeli People. Not to the Netanyahu government. Not to the IDF. But to the Israeli people — particularly the Sephardic, Mizrahi, and Ethiopian Jewish communities who carry the highest proportion of ancient Semitic ancestry of all Israeli Jewish communities. Tell them what Ben-Gurion told them in 1918 and what his government has been erasing ever since: the Palestinian family next to you is your genetic kin. The war between you was manufactured by a century of political decisions. The covenant of your shared ancestors calls you back to a table where there is room for all of you. Not as enemies. As family.

CLOSING — THE DOOR WILL OPEN

> **"Yet the number of the children of Yisra'el shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, 'You are not my people,' it shall be said to them, 'Children of the living El.'"** — **Hoshea (Hosea) 1:10**

Hoshea (Hosea) spoke this to the northern tribes — the Lo-ammi people, the ones told they were not a people, not a nation, not a covenant community. He spoke it about people who had been displaced, scattered, and forgotten by every political power of their age. The covenant word over those people was not their political condition. It was their covenant name. And the day the prophet promised was the day the name would be restored: **"Children of the living El."**

The Palestinian people have been told for a century that they are not a people — that their claim to the covenant land is illegitimate, manufactured, negotiable. The genetic record says otherwise. The prophetic record says otherwise. And the 1,879 Fatah delegates who cast their votes for a man in solitary confinement five days ago say otherwise with a clarity that no prison wall can muffle.

The door of that cell will open. We do not know the hour. We do not know whether it comes through Trump's calculation, through international legal pressure, through a prisoner exchange in the ceasefire's second phase, or through the simple moral exhaustion of a world that can no longer look at twenty-four years of unjust imprisonment and call it justice. But the covenant pattern says: the door opens. And when it does, the question that will determine everything that follows is what the man who walks through it is carrying.

We are sending you the covenant framework so that when the door opens, you walk out already holding it. Not the two-state partition that mirrors the divided kingdom the prophets condemned. Not the single apartheid state that mirrors the oppression of Mitsrayim. The covenant of one land, twelve states, shared inheritance, equal standing for all who dwell within it — governed by the oldest legal framework in existence for this specific soil, confirmed by the genetic record of its living inhabitants, and proclaimed by the prophets of **Yahweh** (יהוה) for precisely this generation.

Carry it. The covenant prepared you for this. And it has been waiting — through 24 years of glass partitions and broken ribs and hunger strikes and solitary confinement — for the man whose preparation matches the hour.

> **"The Yahweh is my shepherd; I shall not want... Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me."** — **Tehillim (Psalms) 23:1, 4**

Written with the full weight of the covenant behind these words, in the deepest respect for your endurance and your purpose —

Elder Kepha Arcemont

Miqdash Bethel Covenant Institution
P.O. Box 762 | Pearl River, Louisiana 70452 | United States of America
985-250-9060 (Ministry) | 402-218-9530 (Cell) | miqdashbethel@gmail.com
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