MIQDASH BETHEL COVENANT INSTITUTION

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DOCUMENT 272

Prisoners of Hope

A Third Covenant Letter to Marwan Barghouti and His Family — The *asir (prisoner)* in the Tanakh, the Wound, and the Duty to Heal

What Does the Written Covenant Say When a Man in Custody Is Shot, Left Bleeding, and Left Without Care — and What Does It Say to the Family Who Waits? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
The written covenant commands that the one who wounds **"shall surely cause him to be healed"** (**Exodus 21:19**) and forbids degrading even a lawfully punished man, because he remains **"your brother"** (**Deuteronomy 25:3**). Rabbinic tradition calls the redemption of captives a "great commandment" (Talmud Bava Batra 8b). Concern for the captive is written into Jewish law itself.	"I was in prison and you came to me" (Matthew 25:36). "Remember those in bonds as bound with them" (Hebrews 13:3). The Philippian jailer "washed their stripes" (Acts 16:33). The Tanakh spoke first: **Yahweh** looks down **"to hear the groaning of the prisoner"** (**Psalms 102:20**).	The righteous "give food, despite their love for it, to the poor, the orphan, and the captive" (Q. 76:8). The Prophet said, "Free the captive, feed the hungry, and visit the sick" (Sahih al-Bukhari 3046). In classical commentary the captive of 76:8 was often an enemy captive: the duty of care does not depend on whose side the prisoner is on.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document is a covenant response letter, built on a study. Sections I through X test a single news report against the sole authority of the written *Tanakh*: what was reported from Ganot Prison in July 2026, who reported it, who denies it, and what the written covenant says about a man in custody who is wounded and left without care. Section XI is the letter itself, the third Miqdash Bethel covenant transmission to Mr. Marwan Barghouti, addressed this time to his family as well. **Yahweh** (**יהוה**) and **Elohim** (**אֱלֹהִים**) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in ***bold italic*** with English meaning in parentheses at every occurrence. Scripture references are bold. Verse numbers follow the English version; where the Hebrew numbering differs, it is given in brackets on first citation. Scripture is rendered in a literal working translation from the Hebrew. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent witnesses), **Single witness**, or **Not in the text**. News reports are graded by the same standard, and the denial of the accused party is reported alongside the accusation. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic

commentary, New Testament texts, the Qur'an and hadith, international instruments, and news reporting are cited as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Deuteronomy	Joseph in the dungeon; the duty to heal; the body of the servant and of the condemned; one law; the witness standard
Nevi'im (Prophets)	1 Kings, Isaiah, Jeremiah, Ezekiel, Zechariah	Micaiah and Jeremiah in custody; Ebed-Melech's rags; shepherds who did not bind up the broken; Jehoiachin released; prisoners of hope
Ketuvim (Writings)	Psalms, Proverbs, Ecclesiastes, Lamentations	The groaning of the prisoner heard; the first to plead his case; open your mouth for the mute; the tears of the oppressed

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Matthew 25:36, 43; Luke 4:18; Acts 16:33; Hebrews 13:3	Visiting, remembering, and tending the wounds of prisoners
Qur'an and hadith	Q. 2:177; 5:8; 76:8; Sahih al-Bukhari 3046	Feeding and freeing the captive; justice even toward those one hates
Rabbinic literature	Talmud Bava Batra 8a–b; Maimonides, Mishneh Torah, Gifts to the Poor 8:10–12	Redemption of captives as a "great commandment"

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
International standards	UN Standard Minimum Rules for the Treatment of Prisoners ("Nelson Mandela Rules," 2015), Rules 1, 24, 43–44; UN Convention against Torture (1984), art. 12	Health care, limits on solitary confinement, and prompt impartial investigation
News record	The New Arab (July 14, 2026); AFP via France 24, Al-Monitor and Arab News (July 13–14, 2026); Times of Israel live blog (July 13, 2026); Middle East Monitor (July 14, 2026); IMEMC (July 13, 2026); Palestine Chronicle (July 2026); Anadolu Agency and Times of Israel (Sept. 25, 2026)	The report, the family's statements, the lawyer's letter, the Prison Service denial, and later developments
Miqdash Bethel Library	Letter to Marwan Barghouti (March 4, 2026); Second Covenant Transmission (May 22, 2026); Doc 130, The Ger and the Covenant; Doc 237, Standing in the Gap; Doc 245, The Voice of Your Brother's Blood; Doc 260	The two earlier letters this one builds on, and related covenant studies

I. FRAMING THE QUESTION — A REPORT FROM GANOT AND A FAMILY THAT WAITS

I-A. The Report as It Was Made

On Monday, July 13, 2026, the family of Marwan Barghouti made public that he had been shot in the leg by an Israeli prison guard. His wife, Fadwa Barghouti, an attorney, wrote: ***"One of the prison guards fired a rubber bullet at Marwan's leg, causing him to bleed and inflicting a painful injury"*** (as reported by AFP). She called it ***"yet another episode in the ongoing assaults against him."***

His son, Arab Barghouti, told AFP that it happened "some time last week" at Ganot Prison and that his father had received no medical treatment. Abdul Qader Badawi, media officer of the Popular Campaign for the Freedom of Marwan Barghouti and All Prisoners, gave *The New Arab* the fullest account: Barghouti's cell door was opened suddenly, and a guard fired a rubber bullet at his leg from point-blank range, causing severe bleeding. He was left without medical care for four to five days. He

told his lawyer about it at a visit on Thursday, July 9, four days after the shooting. His Israeli defense attorney, Avigdor Feldman, wrote to the Israel Prison Service that his client had ***"complained that he had been shot in the leg."*** The Palestine Chronicle reported Arab Barghouti's statement that his father had lost about ten kilograms under worsening prison conditions.

The setting matters. Marwan Barghouti is 67. He was arrested in 2002, and an Israeli court convicted him in 2004 and sentenced him to five life terms; he has rejected that court's jurisdiction and denied the charges. In 2026 he was re-elected to the Fatah Central Committee from prison with the highest number of votes. His family and his office report that he has been held in isolation since late 2023, and in early July his office said the Prison Service had tightened the conditions of his isolation at Ganot. In September 2025 his family reported that he had been beaten during a transfer and left with broken ribs. In August 2025 Israel's Channel 12 broadcast a video of National Security Minister Itamar Ben-Gvir confronting him in his cell: ***"You won't win."*** On July 12, 2026, the Arab League called for an international commission of inquiry into what it called "repeated assaults" on him. On September 25, 2026, U.S. Representative Ro Khanna publicly called for his release, reported as apparently the first sitting U.S. lawmaker to do so; others in American public life sharply criticized the call.

I-B. The Prison Service's Answer

The Israel Prison Service denied the report: ***"The allegation described is false and entirely without factual basis. The Israel Prison Service operates in accordance with the law and under constant judicial oversight."*** It has denied the earlier reports of beatings as well. This document sets the denial beside the accusation because the covenant requires it: **"The first to plead his cause seems righteous, until his neighbor comes and searches him out" (Proverbs 18:17)**.

WITNESS	RELATION	WHAT IS REPORTED	REPORTED BY
Marwan Barghouti	The prisoner; the only eyewitness named	Shot in the leg; bleeding; no care	Through his lawyers and family
Avigdor Feldman	Israeli defense counsel	In writing to the Prison Service: his client "complained that he had been shot in the leg"	AFP; Times of Israel; MEMO
Fadwa Barghouti	Wife; attorney	Rubber bullet to the leg, bleeding, painful injury; part of a series of assaults	AFP; The New Arab; IMEMC

WITNESS	RELATION	WHAT IS REPORTED	REPORTED BY
Arab Barghouti	Son	At Ganot, "some time last week"; no medical treatment; weight loss	AFP; The New Arab; Palestine Chronicle
Abdul Qader Badawi	Popular Campaign media officer	Door opened suddenly; point-blank shot; severe bleeding; 4–5 days without care	The New Arab
Israel Prison Service	The accused authority	"False and entirely without factual basis"	AFP; Times of Israel
Arab League	Regional body	Called for an international commission of inquiry	AFP; Times of Israel

I-C. The Question in the Tanakh's Own Terms

The question is not first a political one. It is the question the Torah asks of every man who holds another man's body in his power: What may be done to a man in custody? What is owed to a man who has been wounded? What does **Yahweh** hear from inside a cell? How is a contested report to be judged? And what does the covenant say to a wife and a son who wait outside?

Finding — that the report was made: the account was given by the prisoner to his counsel and carried by his wife, his son, his Israeli attorney in writing, and the campaign that bears his name, and it was reported independently by AFP, *The New Arab*, and the *Times of Israel*. **Corroborated.**

Finding — that the shooting happened as described: the event itself rests on one eyewitness, the prisoner, whose account the others relay. The accused authority denies it, and no independent medical examination has been published. Under **Deuteronomy 19:15** this is a **Single witness, contested**. That is not a dismissal. A single witness cannot convict, but the same chapter commands that a contested matter be inquired into "diligently" (**Deuteronomy 19:18**; Section VI).

Finding — the pattern: the Ben-Gvir confrontation of August 2025 was recorded on video and broadcast. **Corroborated.** The report of isolation since late 2023 has been made consistently by his family and his office across many months. The September 2025 beating was reported by his family and by Palestinian detainee organizations and denied by the Prison Service: **Reported, contested**, like the present report.

II. THE WORD STUDY — THE PRISONER IN HEBREW

The Tanakh has a full vocabulary for the man in custody, the place that holds him, the wound, and the healing. The table sets out the terms this study relies on.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
asir (prisoner), אָסִיר	H615	One who is bound; a prisoner or captive	**Psalms 69:33; 79:11; Lamentations 3:34; Zechariah 9:11–12**
asar (to bind), אָסַר	H631	To tie, bind, imprison	**Genesis 39:20; 42:24**
bor (pit / dungeon), בּוֹר	H953	A cistern used as a cell	**Genesis 40:15; Jeremiah 38:6; Zechariah 9:11**
beit ha-sohar (prison house), בֵּית הַסֹּהַר	H5470	The round-house; Joseph's prison	**Genesis 39:20–23**
beit ha-kele (house of confinement), בֵּית הַכֶּלֶא	H3608	A house of restraint	**1 Kings 22:27; Jeremiah 37:4, 18**
anaqah (groaning), אֲנָקָה	H603	The cry of one in pain or bonds	**Psalms 79:11; 102:20**
rapha (to heal), רָפָא	H7495	To heal, mend, treat a wound; doubled in Exodus 21:19	**Exodus 21:19; Ezekiel 34:4**
chavash (to bind up), חָבַשׁ	H2280	To bandage a wound	**Ezekiel 34:4, 16; Isaiah 61:1**
qalah (to be degraded), קָלָה	H7034	To be made light, dishonored	**Deuteronomy 25:3**
dakka (to crush), דָּכָא	H1792	To crush, beat down	**Lamentations 3:34**
darash (to inquire), דָּרַשׁ	H1875	To search out, investigate	**Deuteronomy 19:18**
tikvah (hope), תִּקְוָה	H8615	Hope; literally a cord, a line stretched toward something	**Jeremiah 31:17; Zechariah 9:12**

Three lexical observations govern what follows.

First, the ***asir (prisoner)*** belongs to **Yahweh** before he belongs to any warden. The psalmist calls them **"His prisoners"** (**Psalms 69:33** [Hebrew 69:34]), and Lamentations speaks of **"all the prisoners of the earth"** (**Lamentations 3:34**), not the prisoners of one nation only.

Second, the Torah's word for the duty owed to the wounded is doubled for force: ***ve-rappo yerappe (and he shall surely cause him to be healed)***, **וְרַפֵּא יְרַפֵּא** (**Exodus 21:19**). The same construction is used in **Deuteronomy 14:22** for ***aser te'aser (you shall surely tithe)***: what the Torah doubles, it does not leave optional.

Third, the word for hope, ***tikvah (hope)***, comes from a root meaning a cord or line (**Joshua 2:18, 21**, the scarlet cord). The ***asirei ha-tikvah (prisoners of hope)***, **אֲסִירֵי הַתִּקְוָה** (**Zechariah 9:12**), are bound, but bound to a line that **Yahweh** is holding.

III. THE BODY OF A MAN IN CUSTODY — THREE WITNESSES

The first covenant question does not depend on the verdict of 2004. Whether a man in custody is innocent or guilty, the Torah limits what may be done to his body.

Witness One — the condemned man is still "your brother." The Torah's one law of judicial beating sets a ceiling and gives its reason.

"If there is a dispute between men, and they come to judgment, and the judges judge them, they shall justify the righteous and condemn the wicked. And if the wicked man deserves to be beaten, the judge shall cause him to lie down and be beaten before him, according to his wrongdoing, by number. Forty he may give him; he shall not exceed — lest, if he exceeds and beats him beyond these with many blows, your brother be degraded in your eyes" (**Deuteronomy 25:1–3**).

Four limits stand in this one law. The punishment follows a **judgment**, not a guard's impulse. It is given **before the judge**, in the open. It is given **by number**, with a ceiling. And its reason is the dignity of the one punished: ***ve-niqlah achicha le-einecha (and your brother be degraded in your eyes)***, **וְנִקְלָה אָחִיךָ לְעֵינֶיךָ**. The Torah calls the guilty man "your brother" in the very verse that punishes him. A shot fired through a suddenly opened cell door, as reported, meets none of the four limits.

Witness Two — authority over a man's body does not include the right to injure it.

"And if a man strikes the eye of his servant or the eye of his maidservant and destroys it, he shall let him go free for his eye's sake. And if he knocks out the tooth of his servant or his maidservant, he shall let him go free for his tooth's sake" (Exodus 21:26–27).

In the ancient world no one held more power over another's body than a master over a bondservant. The Torah answers that power with a remedy that cost the master everything he held: the injured man goes free. The principle is plain. The one who holds authority over a man's body is answerable for every injury he inflicts on it.

Witness Three — the prophets name mistreatment in custody as a wrong. When King Ahab jailed the prophet Micaiah for an unwelcome word, he ordered: **"Put this man in the prison house, and feed him with bread of affliction and water of affliction until I come in peace" (1 Kings 22:27).** Ahab did not come back in peace (**1 Kings 22:34–37**). When the officials of Judah struck **Jeremiah** and put him in the dungeon cells of the house of Jonathan the scribe (**Jeremiah 37:15–16**), the prophet pleaded with the king: **"Do not cause me to return to the house of Jonathan the scribe, lest I die there" (Jeremiah 37:20).** The Tanakh records both men's treatment as the conduct of rulers who had turned from **Yahweh**.

Finding: the written covenant limits what any authority may do to the body of a man in its custody, even a man judged guilty; it calls him "your brother"; and it holds the one with power answerable for every injury. **Corroborated (Deuteronomy 25:1–3; Exodus 21:26–27; 1 Kings 22:27; Jeremiah 37:15–20).**

IV. THE DUTY TO HEAL — "HE SHALL SURELY CAUSE HIM TO BE HEALED"

IV-A. The Statute

"And if men quarrel, and one strikes the other with a stone or with his fist, and he does not die but keeps to his bed — if he rises again and walks outside on his staff, then he who struck him shall be clear; only he shall pay for the loss of his time, and he shall surely cause him to be healed" (Exodus 21:18–19).

The case is the least serious injury the Torah considers: a quarrel, a blow, no death. Even there, the one who caused the wound carries two debts: the injured man's lost time, and his healing. The Torah does not ask whether the injured man started the quarrel. It asks only who caused the wound, and it lays the

cost of healing on him. If this is owed between two equals in a street quarrel, it is owed many times over by an authority that wounds a man who cannot leave his cell to find a physician.

IV-B. The Rulers Who Did Not Bind Up the Broken

"The weak you have not strengthened, and the sick you have not healed, and the broken you have not bound up, and the driven away you have not brought back, and the lost you have not sought; but with force and with harshness you have ruled over them" (**Ezekiel 34:4**).

Ezekiel addresses the "shepherds of Israel," the rulers, and the first charges in the indictment are medical: ***lo rippe'tem (you have not healed)*** and ***lo chavashtem (you have not bound up)***. Rule ***be-chozqah u-ve-farech (with force and with harshness)*** is named in the same verse. **Yahweh**'s answer is to take up the work Himself: **"the broken I will bind up, and the sick I will strengthen"** (**Ezekiel 34:16**). A wound left unbound for four or five days, as reported, is the exact failure **Ezekiel** names.

IV-C. Rags Under the Ropes

When **Jeremiah** had been let down into a muddy cistern to die, a foreign court official, Ebed-Melech the Cushite, went to the king and won permission to lift him out (**Jeremiah 38:6–10**). Then he did something no order required. He gathered old rags and worn-out cloths and let them down by ropes, and said: **"Put now these old rags and worn-out cloths under your armpits, under the ropes"** (**Jeremiah 38:12**). The rescue was going to happen either way. The rags were so that the rescue would not tear the prisoner's flesh. **Yahweh** sent Ebed-Melech a personal word of deliverance for it (**Jeremiah 39:15–18**). Mercy to a prisoner in small things is remembered before **Yahweh**.

Finding: the one who wounds owes healing, the rulers who hold the wounded owe care, and withholding care from the broken is named among the sins of rulers. **Corroborated** (**Exodus 21:19**; **Ezekiel 34:4, 16**; **Jeremiah 38:12; 39:15–18**).

V. THE GROANING OF THE PRISONER — WHAT YAHWEH HEARS

No wall in the Tanakh is thick enough to keep a prisoner's voice from **Yahweh**. Five witnesses say so in five different books and settings.

"Let the groaning of the prisoner come before You; according to the greatness of Your arm, preserve the children of death" (**Psalms 79:11**).

"For He looked down from the height of His holy place; from heaven Yahweh beheld the earth, to hear the groaning of the prisoner, to set free the children of death" (**Psalms 102:19–20** [Hebrew 102:20–21]).

"For Yahweh hears the needy, and His prisoners He does not despise" (**Psalms 69:33** [Hebrew 69:34]).

"Who executes justice for the oppressed, who gives bread to the hungry; Yahweh sets the prisoners free" (**Psalms 146:7**).

"To crush under one's feet all the prisoners of the earth, to turn aside the right of a man before the face of the Most High, to subvert a man in his cause — Adonai does not approve" (**Lamentations 3:34–36**).

Lamentations is the sharpest. The verb is ***le-dakke (to crush)***, **לְדַכֵּא**, and its object is ***kol asirei aretz (all the prisoners of the earth)***. The verse makes no distinction of nation, faith, or verdict. **Ecclesiastes** names what the prisoner's family feels when no one answers: **"Behold, the tears of the oppressed, and they had no comforter; and from the hand of their oppressors there was power, and they had no comforter"** (**Ecclesiastes 4:1**). The covenant's answer is that **Yahweh** Himself is listening when no one else is.

Finding: Yahweh hears the groaning of the prisoner, calls prisoners His own, and does not approve the crushing of any prisoner on earth. **Corroborated** (five witnesses).

VI. THE WITNESS STANDARD CUTS BOTH WAYS — INQUIRY, NOT SILENCE

Miqdash Bethel holds every claim to the standard of **Deuteronomy 19:15**, and it will not suspend that standard because a cause is close to its heart. Applied honestly, the standard does not let the report be waved away, and it does not let the accused be convicted on report alone. It commands a third thing.

"One witness shall not rise up against a man for any iniquity or any sin that he sins; at the mouth of two witnesses or at the mouth of three witnesses shall a matter be established" (**Deuteronomy 19:15**).

"And the judges shall inquire diligently" (**Deuteronomy 19:18**).

The Hebrew is ***ve-dareshu ha-shoftim heitev (and the judges shall search out thoroughly)***. When one man's testimony stands against another's denial, the Torah's command is ***darash (to***

inquire): to search the matter out. In the present case that means four things any honest authority can do: an examination of the wound by a physician independent of the prison; access for counsel and family; the preservation of the prison's own records and recordings; and an impartial inquiry. That is what the Arab League asked for. The UN Convention against Torture, to which Israel is a party, requires the same "prompt and impartial investigation" (art. 12), cited here as comparative witness only.

The covenant also forbids the other two failures. It forbids the false report and the crowd: **"You shall not take up a false report... You shall not follow a multitude to do evil" (Exodus 23:1–2)**. And it forbids standing by: **"You shall not stand by the blood of your neighbor: I am Yahweh" (Leviticus 19:16)**, and **"If you say, 'Behold, we did not know this,' does not He who weighs hearts understand it?" (Proverbs 24:12)**.

VI-A. One Law for Every Captor

"You shall have one judgment, for the stranger as for the native-born: for I am Yahweh your Elohim" (Leviticus 24:22).

The standard this letter applies to the guards of Ganot is the standard it applies to every captor of every people. The Israeli captives held in Gaza had the same covenant claim to the protection of their bodies and to the healing of their wounds, and every witness in Sections III through V speaks for them as fully as for Marwan Barghouti. A covenant witness that spoke for one people's prisoners and was silent on another's would fail **Deuteronomy 1:17**: **"You shall not respect persons in judgment; you shall hear the small as well as the great."**

Finding: a contested report of injury in custody is neither to be ignored nor to be treated as proven; the covenant commands diligent inquiry, and it binds every captor to one law. **Corroborated (Deuteronomy 19:15, 18; Proverbs 18:17; Leviticus 19:16; 24:22; Deuteronomy 1:17)**.

VII. THE FAMILY THAT WAITS — WITNESSES OF HOPE

The Tanakh does not forget the people outside the prison wall. It speaks to them directly, and it gives them precedents.

The mother who would not be comforted — "A voice is heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refusing to be comforted for her children, because they are not. Thus says Yahweh: Restrain your voice from weeping and your eyes from tears, for there is a reward for your work, says Yahweh... And there is hope for your

future, says Yahweh" (**Jeremiah 31:15–17** [Hebrew 31:14–16]). The word is ***tikvah (hope)***: ***yesh tikvah le-acharitech (there is hope for your latter end)***.

The prisoner who was forgotten, but not by Yahweh — **Joseph** asked the cupbearer, **"Remember me when it is well with you... and bring me out of this house"** (**Genesis 40:14**), and the cupbearer forgot him for two full years (**Genesis 40:23; 41:1**). The psalm records what those years were: **"They hurt his feet with fetters; his soul came into iron, until the time that his word came"** (**Psalms 105:18–19**). When the day came, it came in an hour: **"they brought him hastily out of the dungeon"** (**Genesis 41:14**).

The king released after thirty-seven years — **"In the thirty-seventh year of the exile of Jehoiachin king of Judah... Evil-Merodach king of Babylon... lifted up the head of Jehoiachin king of Judah and brought him out of the prison house. And he spoke kindly to him... and changed his prison garments, and he ate bread before him continually all the days of his life"** (**Jeremiah 52:31–34**; **2 Kings 25:27–30**). The book of **Jeremiah**, the prophet of the prison, ends with a prisoner set free after thirty-seven years.

The sowers in tears — **"Those who sow in tears shall reap with a shout of joy. He who goes out weeping, carrying the seed for sowing, shall surely come back with a shout of joy, carrying his sheaves"** (**Psalms 126:5–6**).

The ones who speak — **"Open your mouth for the mute, for the cause of all who are appointed to destruction. Open your mouth, judge righteously, and plead the cause of the poor and needy"** (**Proverbs 31:8–9**). A wife who is an attorney and a son who speaks to the press for a father who cannot are doing what this verse commands.

Finding: the covenant addresses the families of prisoners by name and pattern; their waiting is called ***tikvah (hope)***, and their speaking on the prisoner's behalf is a command kept, not a grievance indulged. **Corroborated** (**Jeremiah 31:15–17**; **Genesis 40–41**; **Jeremiah 52:31–34**; **Psalms 126:5–6**; **Proverbs 31:8–9**).

VIII. THREE-RELIGION AUDIT — THE PRISONER IN EACH TRADITION

The table sets the three traditions against the Tanakh's own findings. Comparative texts are cited as historical reference only.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Teaching on the prisoner	Redemption of captives, *pidyon shevuyim*, is called a "great commandment" (Bava Batra 8b); Maimonides rules that it takes precedence over feeding and clothing the poor (Gifts to the Poor 8:10).	"I was in prison and you came to me" (Matthew 25:36); "Remember those in bonds" (Hebrews 13:3); Jesus reads **Isaiah 61:1**, "liberty to the captives" (Luke 4:18).	Feeding the captive is a mark of the righteous (Q. 76:8); freeing captives is named among true righteousness (Q. 2:177); "Free the captive, feed the hungry, visit the sick" (al-Bukhari 3046).
Covenant strength	Keeps the Torah's duty to heal (**Exodus 21:19**) as living law, and treats the dignity of the punished (**Deuteronomy 25:3**) as binding.	The Philippian jailer "washed their stripes" (Acts 16:33): wound care for prisoners, the duty of **Exodus 21:19** and **Ezekiel 34:4** in practice.	Classical commentary applied Q. 76:8 to enemy captives, matching **Lamentations 3:34**'s "all the prisoners of the earth."
Covenant departure	The duty of redemption was historically applied chiefly to Jewish captives; the Tanakh's prisoner texts set no such limit (**Psalms 146:7**; **Lamentations 3:34**).	Christian voices that speak for the captives of one people and are silent about another fall short of **Leviticus 24:22** and **Deuteronomy 1:17**.	Those who have taken and held captives in the name of Islam, including hostages from Israel, depart from Q. 76:8 and al-Bukhari 3046, and from the Tanakh's one law.
Covenant witness	The Torah gave Israel the law of the wounded man first; it is Israel's own covenant that asks for the wound at Ganot to be examined and healed.	Read from the Tanakh outward, Matthew 25 is **Psalms 69:33** in action: **Yahweh** does not despise His prisoners, so His people visit them.	"Let not hatred of a people lead you to be unjust" (Q. 5:8) restates **Exodus 23:1–2** and **Leviticus 24:22**.

IX. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. Three points in the two earlier letters to Mr. Barghouti need correction before either is cited again.

Correction 1 — where he is held. The March 4, 2026 letter addressed him at "HaSharon / Hadarim Prison," and the May 22, 2026 letter at "Megiddo / Ramon Prison." As of July 2026 his family, his office, and AFP place him in the isolation section of Ganot Prison. Because he has been transferred repeatedly, his current location should be confirmed with his counsel before any future transmission.

Correction 2 — the enclosed study. The May 22 letter enclosed *Blood Witnesses Against the Sword* as "Document 74" and drew its genetic percentages from that May 2026 text. That study has since been rebuilt in Doc 250 format with Doc 259's corrections and assigned Doc 260. Future references should cite Doc 260, and any figures from the May letter should be checked against Doc 260 before they are repeated.

Correction 3 — contact standard. The March 4 letter carried a personal email address and a mailing address, and the May 22 letter carried a superseded ministry telephone number and the former website. Under the Institution's current standard, ministry correspondence carries only miqdashbethel.ai and miqdashbethel@gmail.com, as this letter does.

X. SEVEN COVENANT DECLARATIONS ON THE PRISONER AND THE WOUND

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	A man in custody keeps the protection of his body. Even the condemned man is "your brother," punished only by judgment, in the open, by number.	**Deuteronomy 25:1–3**; **Exodus 21:26–27**
II	Whoever wounds owes healing, and those who hold the wounded owe care. Leaving the broken unbound is a sin of rulers.	**Exodus 21:19**; **Ezekiel 34:4, 16**; **Jeremiah 38:12**
III	**Yahweh** hears the groaning of the prisoner, calls prisoners His own, and does not approve the crushing of any prisoner on earth.	**Psalms 69:33; 79:11; 102:19–20; 146:7**; **Lamentations 3:34–36**
IV	A contested report is neither ignored nor treated as proven. It is inquired into diligently.	**Deuteronomy 19:15, 18**; **Proverbs 18:17**

#	COVENANT DECLARATION	BASIS
V	One law binds every captor of every people, with no respect of persons.	**Leviticus 24:22**; **Deuteronomy 1:17**; **Exodus 23:1–2**
VI	Silence before a prisoner's danger is not neutrality. Those who know are called to speak.	**Leviticus 19:16**; **Proverbs 24:11–12; 31:8–9**
VII	The family that waits does not wait in vain. Their waiting is hope, and **Yahweh** holds its line.	**Jeremiah 31:16–17; 52:31–34**; **Zechariah 9:11–12**; **Psalms 126:5–6**

XI. THE COVENANT RESPONSE — A THIRD LETTER TO MARWAN BARGHOUTI AND HIS FAMILY

TO	THROUGH THE FAMILY	THROUGH COUNSEL AND CAMPAIGN
Mr. Marwan Barghouti Member, Fatah Central Committee Held at Ganot Prison (isolation section)	**Mrs. Fadwa Barghouti**, attorney, his wife **Mr. Arab Barghouti**, his son and all the family	**Attorney Avigdor Feldman**, counsel **Popular Campaign for the Freedom of Marwan Barghouti and All Prisoners**

RE: Third Covenant Transmission — "Prisoners of Hope": A Covenant Word on the Wound, the Care Withheld, and the Family That Waits

October 2026

Dear Mr. Barghouti, Mrs. Fadwa Barghouti, Arab, and all the family,

This is the third letter Miqdash Bethel has sent you. The first, on March 4, spoke of the pattern of the prisoner who is being prepared. The second, on May 22, set out a covenant framework for the land. This one is shorter in its aim. It is written about a wound.

In July your family made known that a guard at Ganot opened your cell door without warning and fired a rubber bullet into your leg at close range, and that you bled and were left four or five days without care. Fadwa wrote that it was "yet another episode in the ongoing assaults." Arab told the

world that you had not been treated, and that you have grown thin. Your attorney put your complaint in writing to the Prison Service. We have read all of it.

We have also read the Prison Service's answer, that the allegation is "false and entirely without factual basis." We set it down here because the covenant we serve does not allow us to hear one side only: **"The first to plead his cause seems righteous, until his neighbor comes and searches him out"** (**Proverbs 18:17**). But the same covenant does not allow a denial to end the matter either. When one man's word stands against another's, it commands: **"the judges shall inquire diligently"** (**Deuteronomy 19:18**). A physician who does not answer to the prison can look at your leg. Your lawyers and your family can be allowed to see you. The prison's own records can be opened. If the Prison Service is right, an honest inquiry costs it nothing. If your family is right, an honest inquiry is the least the covenant requires.

To Marwan

Whatever any court has said of you — and you have refused that court's jurisdiction and denied its charges — the Torah settled long ago what may be done to the body of a man in custody. Even a man the judges have condemned may be punished only by judgment, in the open, by number, and no further, **"lest your brother be degraded in your eyes"** (**Deuteronomy 25:3**). The Torah calls the condemned man "your brother." It says that a master who knocks out the tooth of his own servant must set him free (**Exodus 21:27**). And it says that whoever causes a wound **"shall surely cause him to be healed"** (**Exodus 21:19**). We do not need to argue the verdict of 2004 to say this. It is true of every prisoner on earth.

The prophets knew the inside of a cell. Micaiah was fed bread of affliction and water of affliction for telling a king the truth (**1 Kings 22:27**). Jeremiah was beaten and thrown into the dungeon of Jonathan the scribe, and begged not to be sent back, **"lest I die there"** (**Jeremiah 37:20**). And a weak king, Zedekiah, who would not set him free, still moved him to the court of the guard and saw that he got a loaf of bread every day (**Jeremiah 37:21**). Those who hold the keys at Ganot have that same choice every day, whatever else they decide.

Joseph's feet were hurt with fetters, and the man he asked to remember him forgot him for two years (**Psalms 105:18**; **Genesis 40:23**). Yet when the day came, **"they brought him hastily out of the dungeon"** (**Genesis 41:14**). Jehoiachin sat in a Babylonian prison for thirty-seven years, and then a king spoke kindly to him, changed his prison garments, and gave him a seat at his table for the rest of his life (**Jeremiah 52:31–34**). You are in your twenty-fifth year. **Yahweh** has not forgotten the number. **"He looked down from the height of His holy place... to hear the groaning of the prisoner"** (**Psalms 102:19–20**), and **"His prisoners He does not despise"** (**Psalms 69:33**).

To Fadwa

You have carried two offices for more than twenty-four years: wife and advocate. The covenant has a command for exactly that work: **"Open your mouth for the mute, for the cause of all who are appointed to destruction. Open your mouth, judge righteously, and plead the cause of the poor and needy" (Proverbs 31:8–9)**. Every statement you write is that verse kept. And to every woman who weeps for a man she cannot reach, **Yahweh** answered through Jeremiah: **"Restrain your voice from weeping and your eyes from tears, for there is a reward for your work, says Yahweh... and there is hope for your future" (Jeremiah 31:16–17)**. The word is *tikvah*, a cord stretched out toward what is coming. It has not been cut.

To Arab and All the Family

A son who speaks for a father who cannot speak is doing what the Torah asks of every one of us. **"You shall not stand by the blood of your neighbor" (Leviticus 19:16)**. You have not stood by. The psalm is for you and for all the family: **"Those who sow in tears shall reap with a shout of joy. He who goes out weeping, carrying the seed for sowing, shall surely come back with a shout of joy, carrying his sheaves" (Psalms 126:5–6)**.

What the Covenant Asks

We ask, in the name of the written covenant, of every authority that has power over your husband and father:

First: that his wound be examined and treated by a physician independent of the prison, now (**Exodus 21:19**; **Ezekiel 34:4**).

Second: that his counsel and his family be allowed to see him, so that the groaning of the prisoner can be heard by someone besides **Yahweh** (**Psalms 79:11**).

Third: that the report be inquired into diligently and impartially, and its findings made public, whatever they show (**Deuteronomy 19:18**).

Fourth: that his prolonged isolation end. The world's own minimum rules for prisoners, which bear Nelson Mandela's name, treat isolation beyond fifteen consecutive days as prolonged and forbid it (Mandela Rules 43–44, cited as comparative witness).

Fifth: that the same standard be kept for every prisoner and every captive of every people, Palestinian and Israeli alike, because **"you shall have one judgment, for the stranger as for the native-born" (Leviticus 24:22)**.

For our part, Miqdash Bethel will keep your names before **Yahweh** in prayer, as we wrote of standing in the gap (Doc 237), and will keep this record open before every reader of our Library in Judaism, Christianity, and Islam.

When **Zechariah** spoke to a people still in exile, he did not tell them their chains were imaginary. He called them by a name: **"As for you also, by the blood of your covenant I have sent out your prisoners from the pit in which there is no water. Return to the stronghold, you prisoners of hope; even today I declare that I will restore double to you"** (**Zechariah 9:11–12**). You are bound, Marwan, but you are bound to that line. And your family are prisoners of the same hope.

With respect for your endurance and with prayer for your healing,

Elder Kepha Arcemont
Founder, Miqdash Bethel Covenant Institution
miqdashbethel.ai • miqdashbethel@gmail.com
The Message is Sent to the World
October 2026

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"As for you also, by the blood of your covenant I have sent out your prisoners from the pit in which there is no water. Return to the stronghold, you prisoners of hope; even today I declare that I will restore double to you."

Zechariah 9:11–12 — The Written Covenant of Yahweh
