MIQDASH BETHEL COVENANT INSTITUTION

508(c)(1)(a) Free Church • Sole Tanakh Authority
A Study for Judaism · Christianity · Islam

DOCUMENT 272

Prisoners of Hope

Third Covenant Transmission to Mr. Marwan Barghouti and His Family

The Wound at Ganot, the Care Withheld, and the Family That Waits — A Covenant Letter Under the Sole Authority of the Tanakh

October 2026

Elder Kepha Arcemont, Founder
miqdashbethel.ai • miqdashbethel@gmail.com

The Message is Sent to the World

THE INTENDED RECIPIENT	DELIVERY CHANNEL 1	DELIVERY CHANNEL 2
Mr. Marwan Barghouti Member, Fatah Central Committee Member, Palestinian Legislative Council Held: Ganot Prison, isolation section Twenty-fifth year of imprisonment	**Mrs. Fadwa Barghouti** Attorney; his wife **Mr. Arab Barghouti** His son and all the family	**Attorney Avigdor Feldman** Counsel to Marwan Barghouti **Free Marwan Campaign** Popular Campaign for the Freedom of Marwan Barghouti and All Prisoners

RE: Third Covenant Transmission — Prisoners of Hope | The Wound, the Duty to Heal, and the Word to the Family That Waits

Mr. Barghouti,

I. THE COVENANT STILL SEES YOU

This is the third letter Miqdash Bethel has sent you. On March 4, 2026, we wrote that your imprisonment was not your ending, and that the cell had been a preparation. On May 22, 2026, four days after the Fatah General Congress returned you to the Central Committee with the highest vote of any candidate, we sent you the covenant framework for the land: twelve tribal states, one inheritance, and equal standing for all who dwell within it.

This letter is different. It is not about the map. It is about your body, and about the people who love you.

Since our second letter, the following has taken place. In the first week of July, according to your family and your campaign, a guard at Ganot Prison opened your cell door without warning and fired a rubber bullet into your leg at close range. You bled, and you were left four or five days without medical care. You told your lawyer at a visit on Thursday, July 9. On July 12 the Arab League called for an international commission of inquiry into the repeated assaults against you. On July 13 your wife made it public. Your son Arab told the world that you had not been treated and that you had lost about ten kilograms of blood. Your attorney, Avigdor Feldman, wrote to the Israel Prison Service that you had ***"complained that [you] had been shot in the leg."***

And on September 25, 2026, a member of the United States Congress, Representative Ro Khanna, publicly called on Israel to release you, reported as apparently the first sitting American lawmaker to do so. Others in American public life sharply criticized the call. The debate over your freedom has now reached the floor of the nation that funds your jailers.

We write because the covenant does not let us read such a report and turn the page.

II. WHAT THE COVENANT REQUIRES WHEN THE REPORT IS DENIED

The Israel Prison Service has answered that the allegation is ***"false and entirely without factual basis"*** and that it ***"operates in accordance with the law and under constant judicial oversight."*** It has denied the earlier reports of beatings as well, including the broken ribs your family reported after your transfer in September 2025.

We set their denial down beside your account 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).

Miqdash Bethel holds every claim to the standard of:

Deuteronomy 19:15: "at the mouth of two witnesses or at the mouth of three witnesses shall a matter be established."

By that standard, the fact that the report was made is corroborated many times over, by your wife, your son, your Israeli attorney in writing, and your campaign, and by AFP, *The New Arab*, and the *Times of Israel*. The shooting itself rests on one eyewitness, you, and the authority accused of it denies it.

But the covenant does not let a denial end the matter. When one man's word stands against another's, the same chapter commands a third thing:

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

The Hebrew is ***ve-dareshu ha-shoftim heitev (and the judges shall search it out thoroughly)***. A physician who does not answer to the prison can examine your leg. Your lawyers and your family can be allowed to see you. The prison's own records and recordings 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. And the covenant warns everyone who would rather not know:

"If you say, 'Behold, we did not know this,' does not He who weighs hearts understand it?" (Proverbs 24:12).

III. THE BODY OF A MAN IN CUSTODY BELONGS TO HIS MAKER

Mr. Barghouti, we do not need to argue the verdict of 2004 to say what follows. You have refused that court's jurisdiction and denied its charges, and the covenant has already spoken on a question that comes before any verdict: what may be done to the body of a man who is in custody.

"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).

Even a man the judges have condemned may be punished only after **judgment**, only **before the judge** in the open, only **by number**, and never beyond the limit. The reason is given in the verse itself: ***ve-niqlah achicha le-einecha (and your brother be degraded in your eyes)***, **וְנִקְלָה אָחִיךָ לְעֵינֶיךָ**. The Torah calls the condemned man **"your brother"** in the same breath that punishes him. A shot fired through a suddenly opened cell door, as your family reports it, meets none of these limits.

"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 man's body than a master over his bondservant. The Torah's answer to that power was a remedy that cost the master everything he held: the injured man went free. **Authority over a man's body has never, under the covenant, included the right to injure it.**

The prophets of **Yahweh** knew the inside of a cell. 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. When the officials of Judah struck **Jeremiah** and threw him into the dungeon cells of the house of Jonathan the scribe, 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).

And King Zedekiah, a weak king who would not set him free, still moved him to the court of the guard and saw that he received 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.

IV. THE WOUND MUST BE HEALED

"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 Torah doubles the verb for force: ***ve-rappo yerappe (and he shall surely cause him to be healed)***, **וְרַפֹּא יְרַפֵּא**. This is the least serious injury the Torah considers: a quarrel in the street, a blow,

no death. Even there, the one who caused the wound owes the cost of healing. If that is owed between two equals in a quarrel, it is owed many times over by an authority that wounds a man who cannot leave his cell to find a physician.

"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 spoke these words to the rulers of Israel, and the first charges in **Yahweh**'s indictment were medical: ***lo rippe'tem (you have not healed)*** and ***lo chavashtem (you have not bound up)***. A wound left unbound for four or five days is the exact failure the prophet names. And **Yahweh**'s answer is that He will do it Himself:

"the broken I will bind up, and the sick I will strengthen" (Ezekiel 34:16).

When **Jeremiah** was let down into a muddy cistern to die, a foreign court official, Ebed-Melech the Cushite, won the king's permission to lift him out. Then he did something no order required. He let down old rags and worn-out cloths by ropes and said:

"Put now these old rags and worn-out cloths under your armpits, under the ropes" (Jeremiah 38:12).

The rescue would have happened 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, even in small things, is remembered before **Yahweh**.

V. THE PROPHETIC WORD SPOKEN TO THE MAN IN THE CELL

In May we set before you the pattern of **Joseph**, whose feet were hurt with fetters until the word of **Yahweh** came to pass (**Psalms 105:18–19**). We add three witnesses now, because the months since have been heavy.

Yahweh hears through the wall — No wall in the Tanakh is thick enough to keep a prisoner's voice from **Yahweh**.

"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).

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

"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).

The word is ***anaqah (groaning)***, **אֲנָקָה**: the cry of a man in pain or in bonds. Lamentations does not say "the prisoners of one nation." It says ***kol asirei aretz (all the prisoners of the earth)***. You are one of them, and **Yahweh** calls them **"His prisoners."**

The prisoner who was forgotten — **Joseph** asked the cupbearer,

"Remember me when it is well with you... and bring me out of this house" (Genesis 40:14). The cupbearer forgot him for two full years **(Genesis 40:23; 41:1)**.

But when the day came, it came in an hour: **"they brought him hastily out of the dungeon; and he shaved, and changed his garments, and came into Pharaoh" (Genesis 41:14).** Men forget. **Yahweh** does not.

The king released in the thirty-seventh year — The book of **Jeremiah**, the prophet of the prison, ends with a prisoner set free:

"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 52:31–33; 2 Kings 25:27–29).

In the thirty-seventh year of his exile, a foreign king who owed him nothing spoke kindly to him, took off his prison clothes, and gave him a seat at the table for the rest of his life. You are in your twenty-fifth year. **Yahweh** has not lost count.

The prisoner who bought a field — While **Jeremiah** was shut up in the court of the guard, with Babylon's army outside the walls, **Yahweh** told him to buy his cousin's field at Anathoth. He weighed out the silver, signed and sealed the deed before witnesses, and had it placed in an earthen jar **"that they may last many days" (Jeremiah 32:14).** Then he gave the reason:

"For thus says Yahweh of hosts, the Elohim of Israel: Houses and fields and vineyards shall again be bought in this land" (Jeremiah 32:15).

A prisoner, in custody, during a siege, put his name on a deed to the land because **Yahweh** told him the land had a future. Mr. Barghouti, every page you have written from prison has been that deed. Keep sealing it.

VI. A WORD TO FADWA, TO ARAB, AND TO THE FAMILY

This letter is addressed to you, Mr. Barghouti, but it travels through the hands of the people who have carried your name for twenty-four years, and the covenant has a word for them too.

To Fadwa — You have carried two offices for more than two decades: 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 have written for your husband keeps that command. And to every woman who weeps for one 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, says Yahweh" (Jeremiah 31:16–17).

The word is ***tikvah (hope)***, תִּקְוָה, from a root meaning a cord: a line 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: I am Yahweh" (Leviticus 19:16).

You have not stood by. This 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).

VII. WHAT THIS THIRD LETTER ASKS

Our first two letters asked things of you. This letter asks things on your behalf, in the name of the written covenant, of every authority that holds power over you, and it asks one thing of you.

Ask 1 — Heal the Wound. Let his leg be examined and treated now by a physician who does not answer to the prison. **"He shall surely cause him to be healed"** (**Exodus 21:19**; **Ezekiel 34:4**).

Ask 2 — Open the Door to Counsel and Family. Let his lawyers and his family see him, so that the groaning of the prisoner is heard by someone besides **Yahweh** (**Psalms 79:11**).

Ask 3 — Inquire Diligently. Let the report be investigated impartially and the findings made public, whatever they show (**Deuteronomy 19:18**). 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.

Ask 4 — End the Prolonged Isolation. 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). By his family's account he has been isolated since late 2023.

Ask 5 — One Law for Every Captive. Keep the same standard for every prisoner and every captive of every people, Palestinian and Israeli alike:

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

The Israeli captives held in Gaza had the same covenant claim to the protection of their bodies and the healing of their wounds. A covenant witness that spoke for one people's prisoners and was silent on another's would not be a covenant witness.

Ask 6 — To You, Mr. Barghouti: Keep Buying the Field. Do what **Jeremiah** did in the court of the guard. Keep writing, keep sealing your testimony before witnesses, and keep giving it to those who can carry it out of the walls (**Jeremiah 32:10–15**). Your record of what is done to you is evidence; your record of what you hope for is a deed to the future.

For our part, Miqdash Bethel will keep your name and your family's names before **Yahweh** in prayer, and will keep this record open before every reader of our Library in Judaism, Christianity, and Islam.

CLOSING — PRISONERS OF HOPE

When **Zechariah** spoke to the people still in exile, he did not tell them their chains were imaginary. He gave them 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).

asirei ha-tikvah (prisoners of hope), **אֲסִירֵי הַתִּקְוָה**. They are bound, but bound to a line that **Yahweh** is holding. You are bound, Mr. Barghouti, but you are bound to that line. And Fadwa, Arab, and all your family are prisoners of the same hope.

In March we told you the door would open. In May we told you to walk out already carrying the covenant. Now we tell you this: until that door opens, the covenant stands at it. It demands that your wound be healed, that your body be treated as a brother's, that your voice be heard, and that the truth of what was done to you be searched out. And it promises that **Yahweh** has heard all of it.

Written with the full weight of the covenant behind these words, 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

"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 — The Written Covenant of Yahweh
