MIQDASH BETHEL COVENANT INSTITUTION

CONSIDER WHAT YOU DO

A Covenant Letter to the Leaders of the United States and Israel on Behalf of Marwan Barghouti

DOCUMENT 342 • October 20, 2026

Elder Kepha Arcemont, Founder

***"Consider what you do; for you judge not for man, but for Yahweh."* (2 Chronicles 19:6)**

ADDRESSED TO

This letter goes to men and women who hold the power to act on the case of Marwan Barghouti. Each one was chosen for a reason, and the reason is given beside the name.

RECIPIENT	OFFICE	WHY THIS LETTER COMES TO YOU
UNITED STATES SENATE		
Senator Jim Risch	Chairman, Senate Foreign Relations Committee	Leads the committee that oversees American policy toward Israel.
Senator Jeanne Shaheen	Ranking Member, Senate Foreign Relations Committee	Shares that oversight with the Chairman.
Senator Chris Van Hollen	Senate Foreign Relations Committee	Has pressed for accountability in the treatment of Palestinian detainees.
Senator Jeff Merkley	United States Senate	Has led letters on the abuse of Palestinian detainees.
Senator Peter Welch	United States Senate	Co-led a February 2026 letter on the abuse of a detained Palestinian American teenager.
Senator Bernie Sanders	United States Senate	Joined those letters.
Senator John Cornyn and Senator Ted Cruz	United States Senate	The senators of the writer's home state.

RECIPIENT	OFFICE	WHY THIS LETTER COMES TO YOU
UNITED STATES HOUSE OF REPRESENTATIVES		
Representative Brian Mast	Chairman, House Foreign Affairs Committee	Leads the House committee over foreign affairs.
Representative Gregory Meeks	Ranking Member, House Foreign Affairs Committee	Shares that oversight with the Chairman.
Representative Ro Khanna	United States House	On September 25, 2026, became the first member of Congress to call for Barghouti's release.
Representative Jodey Arrington	United States House	The writer's own representative.
Representative Steve Scalise	United States House	Has received earlier letters from Miqdash Bethel.
ISRAEL: POLITICAL LEADERS		
President Isaac Herzog	President of the State of Israel	Holds the power of pardon and of reducing sentences.
Prime Minister Benjamin Netanyahu, and the leaders seeking to form the next government	Government of Israel	Israel votes on October 27, 2026. Whoever governs next will decide this man's fate.
Minister of National Security Itamar Ben-Gvir, and the Commissioner of the Israel Prison Service	Authority over prisons	Answer for the conditions in which Barghouti is held.
Admiral (ret.) Ami Ayalon, and the Israeli security veterans who have called for his release	Former head of the Shin Bet	Have said his release could serve the peace and security of Israel.
ISRAEL: RELIGIOUS LEADERS		

RECIPIENT	OFFICE	WHY THIS LETTER COMES TO YOU
Rabbi Kalman Ber and Rabbi David Yosef	Chief Rabbis of Israel	The highest rabbinic offices of the State.
Rabbis for Human Rights	Rabbinic human rights organization, Israel	Have spoken for the dignity of prisoners from within Israel.

HOW TO READ THIS LETTER

This letter rests on one authority: the written covenant of **Yahweh**, the Tanakh. Every claim of fact about Marwan Barghouti is tested by the rule of **Deuteronomy 19:15**, that a matter is established at the mouth of two or three witnesses. Each fact in Section II carries a grade. **Corroborated** means two or more independent witnesses agree. **Single witness** means only one source reports it, so it calls for inquiry, not a verdict. **Not in the text** means the claim has no support in the written covenant.

Scripture quotations are set apart in bold. Hebrew words are given with their English meaning in parentheses. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Psalms 102:19–20 [Hebrew 102:20–21].**

I. WHY WE WRITE

Miqdash Bethel Covenant Institution has written to Marwan Barghouti and his family three times this year: on March 4, on May 22, and in October 2026.

We wrote to him because he is a prisoner, and the covenant does not let us forget a prisoner. We now write to you because you hold the keys that we do not hold.

We are not a political party. We take no side in the elections of Israel, of the Palestinian people, or of the United States.

We write as servants of the written covenant, and we bring you one thing only: what **Yahweh** has said about how a man may be judged, how a prisoner must be treated, and what He requires of those who rule.

Marwan Barghouti has been held by Israel since April 15, 2002. He is now 67 years old. Since October 2023 he has been kept in isolation, his family has been barred from seeing him, and his lawyers report that he has been beaten more than once. Israel's Minister of National Security has stood in his cell and threatened him with death. A week from today, Israel will elect a new Knesset. The question of what is done with this man will pass to whoever governs next.

We ask each of you to read what **Yahweh** says before that question is decided.

II. WHAT THE RECORD SHOWS

Before we speak of judgment we must state the facts honestly, including the facts that weigh against him. The covenant forbids us to hear one side only (**Deuteronomy 1:16–17**).

CLAIM	WITNESSES	GRADE
On May 20, 2004, the Tel Aviv District Court convicted him of five murders, one attempted murder, and membership in a terrorist organization, and sentenced him to five life terms plus 40 years. He was acquitted of the other counts.	Court record as summarized by the Inter-Parliamentary Union; Israeli and international press	**Corroborated**
He denied any connection to the attacks and refused to recognize the court's authority, so he offered no defense and filed no appeal.	Inter-Parliamentary Union decisions; press reports of 2004 and 2026	**Corroborated**
The expert sent by the Inter-Parliamentary Union, Simon Foreman, concluded that the breaches of law in the case made it impossible to say he had a fair trial. Israel has never answered that report.	Foreman report (2003); IPU Governing Council decisions repeated from 2012 through 2020	**Corroborated**
Foreman reported that none of the prosecution witnesses positioned to testify directly about his role accused him, and about twelve of them told the court he was not involved.	Foreman report; later writers citing it	**Single witness** — the report itself is the source; the trial transcript should be examined
Since late 2023 he has been held in isolation, family visits have been denied, and his lawyer has waited months for visits.	His office; his lawyer Ben Marmarelli; Israel Army Radio (July 2026)	**Corroborated**

CLAIM	WITNESSES	GRADE
The International Committee of the Red Cross has not been allowed into Israeli prisons since October 7, 2023.	His lawyer; T'ruah: The Rabbinic Call for Human Rights	**Corroborated**
In August 2025 the Minister of National Security entered his cell on video, showed him an image of an electric chair, and told him that was his fate. In January 2026 the Minister called for him to be executed.	Published video; CNN; JNS interview	**Corroborated**
He was beaten in September 2024, in September 2025, and three times in March and April 2026, and was left bleeding without treatment.	His lawyers and family; the Israel Prison Service denies the claims	**Single witness** for each incident — calls for impartial inquiry
In May 2026 he received the most votes in Fatah's Central Committee election, and polls rank him as the leading Palestinian choice for president.	The National; Palestinian Center for Policy and Survey Research	**Corroborated**
Former Shin Bet head Ami Ayalon and other Israeli security veterans, and now a member of the U.S. Congress, have called for his release.	The Guardian (2024); Times of Israel (2026)	**Corroborated**
A man may be condemned to die on the word of the state alone, without witnesses.	Numbers 35:30; Deuteronomy 17:6; 19:15	**Not in the text**

We set down the conviction first because honesty requires it. We set down the rest because the covenant requires it too.

III. WHAT YAHWEH SAYS ABOUT JUDGMENT

III-A. A Matter Stands Only on Two or Three Witnesses

The first word **Yahweh** gives on this case is the rule of the witness, ***עֵד ed (witness)***, H5707:

> ***"One witness shall not rise up against a man for any iniquity, or for any sin, in 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)**

When the charge is murder and the penalty is death, the covenant repeats the rule with even greater force:

> ***"Whoever kills any person, the murderer shall be slain at the mouth of witnesses; but one witness shall not testify against any person that he die."*** **(Numbers 35:30)**

The Hebrew reads ***וְעֵד אֶחָד לֹא־יַעֲנֶה בְנֶפֶשׁ לָמוּת ve-ed echad lo ya'aneh ve-nefesh lamut (one witness shall not answer against a life to die)***. No man may lose his life on less than two agreeing witnesses. That is why the call to execute Marwan Barghouti has no ground in the covenant. If the witnesses who stood nearest the events did not accuse him, as the Inter-Parliamentary Union reported, then by **Yahweh**'s standard the matter was never established.

And the judges are not permitted to rest on the record. They must dig:

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

The phrase is ***וְדָרְשׁוּ הַשֹּׁפְטִים הֵיטֵב ve-dareshu ha-shoftim heitev (the judges shall search thoroughly)***, from ***darash (to seek, to inquire)***, H1875. A report that has gone unanswered for more than twenty years has not been inquired into diligently.

III-B. Justice Without Partiality

> ***"You shall not wrest judgment; you shall not respect persons; neither shall you take a gift. Justice, justice shall you follow, that you may live, and inherit the land which Yahweh your Elohim gives you."*** **(Deuteronomy 16:19–20)**

צֶדֶק צֶדֶק תִּרְדֹּף tzedek tzedek tirdof (justice, justice you shall pursue). The word ***tzedek (righteousness, justice)***, H6664, is doubled, and the verb ***radaf (to pursue, to chase)***, H7291, is the word for running after something that is getting away. Justice is not waited for. It is chased. And **Yahweh** ties it to the land: the right to live in the land is bound to the pursuit of justice in it.

> ***"You shall do no unrighteousness in judgment; you shall not respect the person of the poor, nor favor the person of the mighty; but in righteousness shall you judge your neighbor."*** **(Leviticus 19:15)**

> ***"You shall not follow a multitude to do evil. ... Keep far from a false matter; and the innocent and righteous do not slay; for I will not justify the wicked."*** **(Exodus 23:2, 7)**

וְנָקִי וְצַדִּיק אַל־תַּהֲרֹג ve-naqi ve-tzaddiq al taharog (the innocent and the righteous do not kill). ***Naqi (innocent, clear)***, H5355, is the man whose guilt has not been proven. The command stands against the crowd as much as against the court. **A man is not made guilty because a nation is angry, and he is not made innocent because a movement loves him. Only the witnesses decide**.

To every one of you, the word that King **Jehoshaphat** gave his judges applies:

> ***"Consider what you do; for you judge not for man, but for Yahweh; and He is with you in giving judgment. Now therefore let the fear of Yahweh be upon you; take heed and do it; for there is no iniquity with Yahweh our Elohim, nor respect of persons, nor taking of bribes."*** **(2 Chronicles 19:6–7)**

III-C. Even a Condemned Man's Body Is Not Forfeit

The covenant allows punishment. It never allows degradation. When a guilty man is sentenced to be beaten, **Yahweh** sets a limit and gives the reason:

> ***"Forty stripes he may give him, he shall not exceed; lest, if he should exceed, and beat him above these with many stripes, then your brother should be dishonored before your eyes."*** **(Deuteronomy 25:3)**

וְנִקְלָה אָחִיךָ ve-niqlah achicha (and your brother be made contemptible), from ***qalah (to be lightly esteemed, dishonored)***, H7034.

Even the man the court has found guilty is still called ***"your brother."*** He may not be beaten beyond the sentence, dragged naked, set upon by dogs, or left bleeding. And where a man wounds another, the covenant requires the one who struck to ***"cause him to be thoroughly healed"*** (**Exodus 21:19**). A prisoner who is beaten and left without a doctor is a charge against those who hold the keys.

> ***"To crush under foot 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 approves not."*** **(Lamentations 3:34–36)**

III-D. The Family Is Not the Prisoner

> ***"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin."*** **(Deuteronomy 24:16)**

Fadwa Barghouti and her children have been convicted of nothing. Yet for three years they have been barred from seeing their husband and father. Whatever is held against the man, the covenant does not lay it upon his wife, his sons, his daughter, or his grandchildren.

III-E. Yahweh Hears the Prisoner

> ***"For He has looked down from the height of His sanctuary; from heaven did Yahweh behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death."*** **(Psalms 102:19–20 [Hebrew 102:20–21])**

אֲנָקַת אָסִיר enqat asir (the groaning of the prisoner). ***Asir (prisoner, one bound)***, H615, and ***anaqah (groaning, a cry of distress)***, H603. The same words appear in **Psalms 79:11**.

Yahweh does not ask whether the prisoner is popular, or whose prisoner he is. He hears the groaning. And it is His own work to free them: ***מַתִּיר אֲסוּרִים "Yahweh looses the prisoners"*** (**Psalms 146:7**). Those who rule are called to do the same work:

> ***"Is not this the fast that I have chosen? To loose the fetters of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that you break every yoke?"*** **(Isaiah 58:6)**

IV. WHAT WE DO NOT ASK

We do not ask any of you to excuse the shedding of innocent blood. Five Israelis and a Greek monk died, and their families grieve. The covenant does not take their blood lightly, and neither do we.

> ***"He that justifies the wicked, and he that condemns the righteous, even they both are an abomination to Yahweh."*** **(Proverbs 17:15)**

This verse cuts both ways, and we accept both edges. We do not ask you to call a guilty man innocent. We ask you to stop treating a contested conviction as if the witnesses had settled it, when the record says they did not.

And we ask that, whatever any man is found to have done, he be held as the covenant commands: as a brother, not as a thing.

V. TO THE MEMBERS OF THE UNITED STATES CONGRESS

Senators and Representatives, the United States gives more aid to Israel than to any other nation, and it is your committees that oversee that aid. That gives your voice weight that ours does not have. **Yahweh** commands those who have a voice to use it for those who have none:

> ***"Open your mouth for the mute, in the cause of all such as are appointed to destruction. Open your mouth, judge righteously, and plead the cause of the poor and needy."*** **(Proverbs 31:8–9)**

> ***"Deliver them that are drawn unto death, and those that are ready to be slain will you forbear to rescue? If you say: 'Behold, we knew not this,' does not He that weighs the hearts consider it?"*** **(Proverbs 24:11–12)**

After this letter, no one who receives it can say ***"we knew not this."***

The covenant gives you a pattern. When the prophet **Jeremiah** was thrown into a pit to die, the man who went to the king was not a prince of Judah. He was **Ebed-melech** the Cushite, a foreign official in the king's house. He stood at the gate and said:

> ***"My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the pit; and he is like to die in the place where he is because of the famine."*** **(Jeremiah 38:9)**

The king listened, and Jeremiah was drawn up alive (**Jeremiah 38:10–13**). **Yahweh** then sent word that Ebed-melech himself would be delivered, ***"because you have put your trust in Me"*** (**Jeremiah 39:18**). A friend of a nation may speak to its king. That is not interference. It is what a friend is for.

Our Asks of the Congress

1. Ask the Secretary of State and the U.S. Embassy in Jerusalem to request a welfare visit to Marwan Barghouti and an examination by a physician who does not answer to the Israel Prison Service.
2. Press for the International Committee of the Red Cross to regain access to him and to every Palestinian detainee.
3. Ask that his family's visits be restored and that his lawyers be allowed to see him without months of delay.

4. Support the Senate resolution put forward by Senator Van Hollen and colleagues under section 502B(c) of the Foreign Assistance Act, requesting information on the treatment of Palestinian detainees, and request that his case be included.

5. Ask Israel to answer the Inter-Parliamentary Union's findings on his trial, and give public support to his release as a step toward peace, as Representative Khanna and senior Israeli security veterans have done.

VI. TO THE POLITICAL LEADERS OF ISRAEL

President Herzog, Prime Minister Netanyahu, and all who seek to lead Israel after October 27: we write to you as men who believe the covenant was given to Israel first. You hold the scroll that we quote. Hear it from your own text:

> ***"Thus says Yahweh: Execute justice and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence, to the stranger, the fatherless, nor the widow; neither shed innocent blood in this place."*** **(Jeremiah 22:3)**
>
> ***"How long will you judge unjustly, and respect the persons of the wicked? Judge the poor and fatherless; do justice to the afflicted and destitute. Rescue the poor and needy; deliver them out of the hand of the wicked."*** **(Psalms 82:2–4)**

Israel's own history holds two prisoners whose stories speak to this case. **Joseph** sat in an Egyptian prison and said, ***"here also have I done nothing that they should put me into the dungeon"*** (**Genesis 40:15**). Pharaoh later raised him up, and Joseph saved Egypt and his own brothers.

And when **Jehoiachin** king of Judah had sat in a Babylonian prison until the thirty-seventh year of his exile, the king of Babylon brought him out, spoke kindly to him, changed his prison garments, and gave him a seat at his table (**2 Kings 25:27–29**; **Jeremiah 52:31–33**).

The covenant records that release as mercy, and it records it without shame.

Several of your own former security chiefs have said that releasing this man could open the way to peace.

The covenant commands you to pursue peace, not merely to hope for it:

> ***"Depart from evil, and do good; seek peace, and pursue it."*** **(Psalms 34:14 [Hebrew 34:15])**

To the Minister of National Security and the Commissioner of the Israel Prison Service. The prisons answer to you. You have been told in this letter what **Yahweh** says of a prisoner's body (**Deuteronomy 25:3**), of a wound (**Exodus 21:19**), and of a death sentence on less than two witnesses (**Numbers 35:30**). To stand over a bound man and promise him death is not strength. ***"Rejoice not when your enemy falls"*** (**Proverbs 24:17**). **Yahweh** weighs the hearts of those who hold the keys.

Our Asks of the Political Leaders of Israel

1. President Herzog: consider the use of your power of pardon or reduction of sentence, as Israeli presidents have done in other cases, in light of the unanswered findings on his trial.
2. The government now serving, and the government that forms after October 27: end his prolonged isolation, and place his release on the table of any peace framework.
3. The Minister of National Security and the Prison Service: allow an independent physician to examine and treat him; open an impartial inquiry into each reported assault and publish its findings; and withdraw the call for his execution.
4. Restore visits by his family and by the International Committee of the Red Cross.
5. Answer the Inter-Parliamentary Union's report on his trial, which has waited more than twenty years for Israel's reply.

VII. TO THE RELIGIOUS LEADERS OF ISRAEL

Rabbi Ber, Rabbi Yosef, and the rabbis who labor for human dignity: the people look to your lips for the word of the covenant.

> ***"For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of Yahweh of hosts."*** **(Malachi 2:7)**

The covenant you teach says this of the **Elohim** of Israel:

> ***"... who regards not persons, nor takes reward. He executes justice for the fatherless and widow, and loves the stranger, in giving him food and raiment. Love you therefore the stranger; for you were strangers in the land of Egypt."*** **(Deuteronomy 10:17–19)**

> ***"Thus has Yahweh of hosts spoken, saying: Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the***

> ***fatherless, the stranger, nor the poor; and let none of you devise evil against his brother in your heart."*** **(Zechariah 7:9–10)**
>
> ***"It has been told you, O man, what is good, and what Yahweh does require of you: only to do justly, and to love mercy, and to walk humbly with your Elohim."*** **(Micah 6:8)**

When a minister of the State calls for a prisoner's death, the people need to hear from their teachers that the covenant forbids a death on less than two witnesses, and forbids the degrading of any prisoner.

When the prophet **Nathan** saw the king do wrong, he did not stay silent. He said, ***"You are the man"*** (**2 Samuel 12:7**). The same courage is asked of you.

Our Asks of the Religious Leaders of Israel

1. Teach publicly that **Deuteronomy 25:3** forbids the degrading of any prisoner, and that **Numbers 35:30** forbids any death sentence that does not rest on two or more witnesses.
2. Ask the Prison Service to allow a pastoral or rabbinic visit to Marwan Barghouti, and to restore his family's visits.
3. Join the call for an impartial inquiry into the reported abuse of Palestinian prisoners.

IN CONCLUSION

We have set before you the record and the word of Yahweh. The record shows a man convicted by a court whose fairness was never answered for, a man now held in isolation, threatened with death, and reportedly beaten. The covenant shows that no life may be taken on less than two witnesses, that no prisoner may be degraded, that his family may not be punished for him, and that Yahweh hears the groaning of every prisoner on the earth.

Not one of you is asked to do what is outside your office. Each of you is asked to do what is inside it. ***"Learn to do well; seek justice, relieve the oppressed"*** (**Isaiah 1:17**).

We will keep Marwan Barghouti, his family, the families who grieve their dead, and every one of you before **Yahweh** in prayer.

With respect for your offices, and with the full weight of the covenant behind these words,

Elder Kepha Arcemont
Founder, Miqdash Bethel Covenant Institution
miqdashbethel.ai • miqdashbethel@gmail.com
The Message is Sent to the World
October 20, 2026

SCRIPTURE INDEX

REFERENCE	WHERE IT IS USED
Genesis 40:15	VI — Joseph in prison
Exodus 21:19	III-C, VI — the one who wounds must see to healing
Exodus 23:2, 7	III-B — not following a multitude; the innocent not slain
Leviticus 19:15	III-B — no partiality in judgment
Numbers 35:30	II, III-A, VI, VII — no death on one witness
Deuteronomy 1:16–17	II — hearing both sides
Deuteronomy 10:17–19	VII — no respect of persons; love of the stranger
Deuteronomy 16:19–20	III-B — justice, justice you shall pursue
Deuteronomy 17:6	II — death only on two or three witnesses
Deuteronomy 19:15	How to Read, III-A — two or three witnesses
Deuteronomy 19:18	III-A — the judges shall inquire diligently
Deuteronomy 24:16	III-D — each for his own sin
Deuteronomy 25:3	III-C, VI, VII — your brother not dishonored
2 Samuel 12:7	VII — Nathan before the king
2 Kings 25:27–29	VI — Jehoiachin released
2 Chronicles 19:6–7	Title, III-B — you judge for **Yahweh**
Psalms 34:14 [Hebrew 34:15]	VI — seek peace and pursue it

REFERENCE	WHERE IT IS USED
Psalms 79:11	III-E — the groaning of the prisoner
Psalms 82:2–4	VI — how long will you judge unjustly
Psalms 102:19–20 [Hebrew 102:20–21]	How to Read, III-E, closing verse
Psalms 146:7	III-E — **Yahweh** looses the prisoners
Proverbs 17:15	IV — both are an abomination
Proverbs 24:11–12	V — deliver those drawn to death
Proverbs 24:17	VI — rejoice not when your enemy falls
Proverbs 31:8–9	V — open your mouth for the mute
Isaiah 1:17	In Conclusion — seek justice
Isaiah 58:6	III-E — let the oppressed go free
Jeremiah 22:3	VI — deliver the spoiled
Jeremiah 38:9–13; 39:18	V — Ebed-melech pleads for Jeremiah
Jeremiah 52:31–33	VI — Jehoiachin released (second witness)
Lamentations 3:34–36	III-C — Adonai approves not
Micah 6:8	VII — do justly, love mercy
Zechariah 7:9–10	VII — true judgment and mercy
Malachi 2:7	VII — the lips of the teacher

"Let the groaning of the prisoner come before You; according to the greatness of Your power set free those that are appointed to death." **(Psalms 79:11)**

MIQDASH BETHEL COVENANT INSTITUTION

Document 342 • Consider What You Do

miqdashbethel.ai • miqdashbethel@gmail.com

The Message is Sent to the World