

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

DOCUMENT 263

FOR THREE TRANSGRESSIONS AND FOR FOUR

A Covenant Witness in Response to the Open Letter of the Islamic Revolutionary Guard Corps to the People of the United States (September 29, 2026)

The Guards Wrote to Us in the Name of God and Quoted the Prophet Jeremiah. What Does the Written Covenant of Yahweh Say Back — to Tehran, to Washington, to Jerusalem, and to the People of Every Nation?

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

☆ JUDAISM	† CHRISTIANITY	☪ ISLAM
The Guards quote Jeremiah 18:7–10 , a Tanakh word addressed to " <i>any nation or kingdom</i> ." The same Tanakh judges Damascus, Gaza, Tyre, Edom, Ammon, and Moab before it judges Judah and Israel (Amos 1:3–2:8). One standard, every nation — the covenant never grades on a curve.	The letter quotes Matthew 7:12 and Luke 6:31 and closes by awaiting " <i>the return of Jesus Christ along with Imam Mahdi</i> " to lead a " <i>final victory</i> ." Christian readers are asked to weigh a war letter's use of the Golden Rule against the rule itself, and against " <i>Blessed are the peacemakers</i> " (Matthew 5:9).	The letter opens with Qur'an 13:11 and closes with 21:105 , which cites the Psalms of David (Psalms 37:29). Psalm 37 in full commands: " <i>Cease from anger, and forsake wrath</i> " (37:8). The Qur'an also warns: " <i>Let not hatred of a people move you to be unjust</i> " (5:8).

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 applies the sole authority of the written *Tanakh* to an open letter issued on September 29, 2026, by the Islamic Revolutionary Guard Corps (IRGC) and addressed to the scholars, students, and media of the United States. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear in bold throughout. Tanakh books are cited by their English names. Hebrew transliterations appear in ***bold italic*** with English meaning in parentheses at every occurrence. Scripture references are bold. Scripture is rendered in a literal working translation from the Hebrew. The letter makes two kinds of claims — claims of fact about the war and its history, and claims of faith about God, leadership, and victory. Claims of fact are tested against the public record under the two-or-three-witness standard and graded **Corroborated** (two or more independent witnesses), **Single witness** (resting on one party's word), or **Not corroborated** (contradicted by, or unsupported in, the independent record). Claims of faith are tested against the Tanakh and graded **Corroborated**, **Single witness**, or **Not in the text**. News reports, investigations, and the Qur'an and New Testament are cited as public record and comparative witness — not as binding authority. The Written Tanakh governs all conclusions. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	Blood and its accounting; the law of witnesses; the unsolved killing; the law of the king; the stranger; peace offered before war
Nevi'im (Prophets)	2 Samuel, 1 Kings, Isaiah, Jeremiah, Ezekiel, Amos, Jonah, Micah	Judgment on every nation; the potter and the nations; no pleasure in death; Nineveh's turning; the rebuke of kings; vine and fig tree
Ketuvim (Writings)	Psalms, Proverbs, Esther	The humble inherit the land; trust not in princes; the first to plead his case; do not rejoice when your enemy falls; Persia as a place of deliverance

COMPARATIVE TEXTS AND PUBLIC RECORD CITED — REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
The letter itself	IRGC open letter, read by spokesman Brig. Gen. Hossein Mohebbi, September 29, 2026 (Mehr News, Kayhan, Press TV); reported by Al Jazeera, TIME, and The Times of Israel	The text answered in this document
Qur'an	Q. 13:11; 21:105; 5:8; 5:32; 2:190	The letter's own scriptures, read in full
New Testament	Matthew 5:9; 7:12; Luke 6:31	The Golden Rule and the peacemakers, as quoted by the letter
Rabbinic literature	Talmud Shabbat 31a (Hillel), as quoted by the letter	The letter's <i>"Do not do to your neighbor what you yourself hate"</i>
Investigations and rights monitors	UN fact-finding mission (Sept. 18, 2026); New York Times and CNN on preliminary Pentagon findings; Forensic Architecture; Human Rights Watch	Minab; the war's casualties; the January 2026 killings

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
	(Jan. 16, 2026); Amnesty International; HRANA	
Historical record	CIA declassification on 1953 (2013); ICJ settlement on Iran Air 655 (1996); Iran's admission on Flight PS752 (Jan. 11, 2020); Ayatollah Khamenei on "Death to America" (Feb. 8, 2019)	Wrongs on both sides, from each side's own record

I. THE OCCASION — WHO WROTE, WHO ANSWERS, AND BY WHAT STANDARD

I-A. The Letter

On Tuesday, September 29, 2026, one day after the war between the United States, Israel, and Iran passed its seven-month mark, the spokesman of the Islamic Revolutionary Guard Corps, Brigadier General Hossein Mohebbi, released an open letter *"to the honorable people of the United States of America — the scholars, the students, and the media persons."* It arrived five weeks before the American midterm elections of November 3. It opens with **Qur'an 13:11**, salutes Noah, Abraham, Moses, Jesus, and Muhammad, and then makes a long case: that Iran has won the war; that the United States government has wronged Iranians and Americans alike; that *"Death to America"* is a prayer against rulers, not people; that the Guards are not terrorists; that the American republic is in decline; and that Americans should *"remove from power the evil, deceitful, and violent politicians"* and *"force your government to distance itself from Israel, as the occupiers of Palestine will, sooner or later, have to leave the land they occupy and return to their countries of origin."*

The letter quotes one passage of the Tanakh by name — **Jeremiah 18:7–10**. It closes with the Qur'an's citation of the Psalms of David. Because the Guards chose to present their case from the prophets of Israel, this Institution answers from the same prophets.

I-B. Who Answers

This is not the first letter from Tehran to reach this desk. On April 1, 2026, President Masoud Pezeshkian wrote to the American people, and Miqdash Bethel answered him the same day in *A Covenant Witness to President Masoud Pezeshkian*. That witness honored what was true in his letter, laid the documented record of Iran, the United States, and Israel side by side before the same covenant law, and called all three governments to cease fire, confess their wrongs, and negotiate for the

good of peoples rather than regimes. **Doc 197, *Standing at the Crossroads, Revisited*** (July 2026), carried that witness through the collapse of the June memorandum. **Doc 259, *Two Sticks in One Hand*** (September 2026), brought a covenant charge against the Netanyahu government's conduct in Gaza and Lebanon. The present document stands on all three and does not repeat them.

The one who answers is a Gold Star son. My father, Sergeant First Class Terry Gilman Arcemont, was killed in action in 1967. I spent my working life as a New Orleans firefighter. A firefighter does not ask whose house is burning before he runs toward it, and he does not tell the family inside that the fire is the neighbor's fault while the roof is coming down. I answer this letter the same way: first the fire, then the fault — and the fault on every side.

I-C. The Plumb Line: Amos and the Order of Judgment

The book of **Amos** opens with eight oracles against eight peoples. Each begins with the same formula:

"Thus says Yahweh: For three transgressions of Damascus, and for four, I will not turn it back, because they threshed Gilead with threshing sledges of iron." (Amos 1:3)

The word is *pesha'* (*rebellion / transgression*) (𐤒𐤓𐤕) H6588 — not a private slip but a breach of a standing obligation. What is striking is what **Yahweh** names as *pesha'*. Damascus is judged for crushing a civilian region. Gaza and Tyre are judged for delivering whole populations into captivity (**Amos 1:6, 9**). Ammon is judged *"because they ripped open the pregnant women of Gilead, so that they might enlarge their border"* (**Amos 1:13**). None of these nations had received the Torah at Sinai. They are judged anyway — for how they made war on the defenseless. Then the prophet turns, and the Israelites listening to him stop cheering:

"You only have I known of all the families of the earth; therefore I will punish you for all your iniquities." (Amos 3:2)

This is the order this document follows. **Yahweh** judges every nation by the same measure, and He judges the people who claim to know Him most severely of all. An American ministry that answered the Guards by listing only Iran's crimes would fail **Amos**. So would a ministry that nodded along with the Guards while ignoring theirs. The standard is **Deuteronomy 19:15**:

"One witness shall not rise up against a man for any iniquity or for 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 its companion, which governs every public quarrel between nations:

**"The first to plead his case seems right, until his neighbor comes and examines him."
(Proverbs 18:17)**

Section II sets out what the letter gets right. Section III examines what it leaves out and what it gets wrong. Sections IV and V test its claims of faith against the Tanakh. Section VI speaks to the American people it addressed.

II. WHAT THE LETTER GETS RIGHT — TESTIMONY THE COVENANT CANNOT REFUSE

Truth does not become false because an adversary says it. "*You shall not follow a multitude to do evil*" (Exodus 23:2), and you shall not refuse a true witness because you dislike the one who carries it. Five of the letter's charges stand.

II-A. The Children of Minab

On February 28, 2026, the first day of the war, a United States Tomahawk cruise missile struck the Shajareh Tayyebah elementary school in Minab, in southern Iran. Independent tallies count about 156 dead, among them about 120 schoolchildren and 26 teachers; Iranian figures run higher, and the letter gives 168 children. The New York Times and CNN reported that preliminary Pentagon findings traced the strike to outdated target coordinates, and CNN reported that intelligence systems had flagged the target data as out of date before the strike. On September 18, 2026, a United Nations fact-finding mission found *"reasonable grounds to believe"* that the United States carried out the strike and that it may constitute a war crime. The United States has rejected the mission's findings, and its own investigation has not been released.

Finding — that a United States strike killed children and teachers at the Minab school is **Corroborated** by multiple independent witnesses (Pentagon findings as reported, forensic and munitions analysis, the UN mission). The figure of 168 children is a **Single witness**; independent counts are lower. The covenant's demand does not depend on the number.

The Torah anticipates a death in which no one will take responsibility. When a slain man is found in the field and the killer is unknown, the elders of the nearest city must come out, measure, and stand in public:

"Our hands have not shed this blood, nor have our eyes seen it. Atone, O Yahweh, for Your people Israel, whom You have redeemed, and do not lay innocent blood to the charge of Your people Israel." (Deuteronomy 21:7–8)

The phrase is *dam naki (innocent blood)* (דָּם נָקִי). If the covenant requires a public accounting when the killer is unknown, how much more when the killer is known and the report sits in a drawer. The elders could only wash their hands because they could truthfully say their hands had not shed the blood. Washington cannot say that about Minab. What remains is **Genesis 9:5–6** — *"your lifeblood I will require"* — and **Numbers 35:33**: blood defiles the land, and no atonement is made for it except by accounting for the one who shed it. A covenant accounting begins with releasing the investigation in full, naming the failures, and answering to the families.

II-B. 1953 and Iran Air Flight 655

The letter is right that the story did not begin in 2026. In 1953 the CIA, with Britain, helped overthrow Prime Minister Mohammad Mosaddegh; the agency acknowledged its role in documents declassified in 2013. On July 3, 1988, the USS Vincennes shot down Iran Air Flight 655 over the Persian Gulf, killing all 290 people aboard, 66 of them children. In 1996 the United States paid compensation in a settlement before the International Court of Justice without admitting legal liability, and it has never formally apologized. The letter says the ship's captain received a *"medal of honor."* He received the Legion of Merit in 1990, for his service during the tour that included the shootdown — not the Medal of Honor.

Finding — the 1953 coup and the Flight 655 shootdown are **Corroborated**. The *"medal of honor"* detail is **Not corroborated** as stated; the award was the Legion of Merit.

"If they confess their iniquity and the iniquity of their fathers, in their unfaithfulness which they committed against Me..." (Leviticus 26:40)

"He who covers his transgressions will not prosper, but whoever confesses and forsakes them will obtain mercy." (Proverbs 28:13)

Our April 1 witness said it and this document repeats it: the wrong of 1953 has never been confessed, and the 290 of Flight 655 have never received an apology. A nation that asks others to confess must confess first.

II-C. The Dead of This War

The letter reports more than 3,600 Iranians killed, most of them civilians, including 400 children. The independent monitor HRANA had documented 3,636 deaths by April 7, 2026 — 1,701 of them civilians, including at least 254 children — and the Iranian government's figure at that date was 3,468. Fighting has resumed several times since, most recently in early September, when Iran's health ministry reported further civilian deaths, including at a wedding near the Strait of Hormuz. The United States reports 18 of its own service members killed and more than 750 wounded.

Finding — a toll above 3,600 Iranian dead with a civilian majority is **Corroborated** in its order of magnitude. The figure of 400 children is a **Single witness**; the independent count stood at 254 or more as of April.

"The soul that sins, it shall die. The son shall not bear the iniquity of the father, nor the father bear the iniquity of the son." (Ezekiel 18:20)

An Iranian child did not choose her government, and an American child did not choose his. The covenant does not permit a war to be waged as though they had.

II-D. The Nuclear Pretext

The letter charges that the war was sold on a claim American intelligence did not support. On this it has a witness beyond itself: a March 2025 United States intelligence assessment, reported again by TIME this week, found that Iran was not building a nuclear weapon. What Iran's enrichment program was for, and what it might become, remains disputed among governments and inspectors. But a war begun on a claim the nation's own watchmen did not affirm is a war begun on a single witness.

The Tanakh records such a council. King Ahab gathered four hundred prophets who told him with one voice,

"Go up, for Yahweh will deliver it into the hand of the king" (1 Kings 22:6).

One prophet, **Micaiah**, refused the chorus: ***"As Yahweh lives, what Yahweh says to me, that I will speak" (1 Kings 22:14).***

The king went up, and died. The lesson runs both ways — to Washington, which went to war on the chorus, and to Tehran, whose letter is itself a chorus of certain victory (Section III-B).

Finding — that U.S. intelligence did not assess an active weapons program in March 2025 is **Corroborated**. Whether the war was justified as prevention is a question the covenant answers by **Deuteronomy 20:10**: peace must be proclaimed before the sword. The record shows no such offer preceded February 28.

II-E. Rulers Are Not Peoples

The letter distinguishes the American people from their government. The April 1 witness called this distinction covenant-sound, and it still is (**Ezekiel 18:20**). This Institution asks only that the Guards extend the same distinction to the Jewish people, to Israelis, and to their own citizens — a point taken up in Section III-E.

III. WHAT THE LETTER HIDES — THE GUARDS' OWN RECORD BEFORE THE SAME COURT

The letter quotes **Jeremiah 18:7–10**, which speaks of "*a nation or a kingdom*" — any nation, any kingdom. The Guards did not exempt themselves from that verse by quoting it. Proverbs describes the method the letter uses when it turns to its own conduct:

"He who hates disguises it with his lips, and lays up deceit within him... his wickedness shall be revealed before the assembly." (Proverbs 26:24, 26)

III-A. "Not a Single Verifiable Instance"

The letter states: *"there is not a single verifiable instance where the IRGC has committed an act of violence against civilians."* The independent record, and Iran's own admissions, say otherwise.

Witness One — Flight PS752. On January 8, 2020, IRGC air-defense forces shot down Ukraine International Airlines Flight 752 minutes after takeoff from Tehran, killing all 176 people aboard — most of them Iranian citizens and Iranian-Canadians. For three days Iran denied it. On January 11, 2020, the Islamic Republic admitted that the Guards had fired the missiles. Canada, Ukraine, Sweden, and the United Kingdom have since taken Iran to the International Court of Justice over the shootdown. The Guards' own government is a witness against the letter's claim.

Witness Two — the January 2026 killings. Protests over economic collapse began on December 28, 2025. Human Rights Watch documented that security forces, including the IRGC and the Basij militia, fired automatic rifles, metal-pellet shotguns, and heavy machine guns into crowds; its researchers counted at least 400 bodies or body bags at the Kahrizak morgue between January 11 and 13 alone, while the government shut down the internet from January 8. Amnesty International documented the same pattern. The Iranian government's own official count of the dead is 3,117; HRANA had verified 7,007 by February 23; other estimates run far higher. The letter itself admits "more than 2,300" dead but attributes the killing to CIA and Mossad infiltrators — a claim no independent investigator has corroborated.

Witness Three — this war. Iranian missiles and drones in this war have killed people in Kuwait, Saudi Arabia, Qatar, the United Arab Emirates, Oman, and Bahrain, and Iranian strikes, including cluster munitions, have killed civilians in Tel Aviv, Beit Shemesh, and Ramat Gan. The earlier record — the 1983 Beirut barracks bombing by Iran-backed Hezbollah, and the Red Sea attacks by Iranian-armed Houthi forces on merchant ships — was laid out in our April 1 witness and is not repeated here.

Finding — the claim that the IRGC has never harmed civilians is **Not corroborated**. It is contradicted by at least three independent lines of witness, one of them the Islamic Republic's own admission.

The Torah names what it means to put one's name to such a claim:

"You shall not carry a false report. Do not put your hand with the wicked to be a witness of violence." (Exodus 23:1)

The Hebrew is *ed chamas (a witness of violence)* (עֵד חָמָס) — a false witness whose testimony serves bloodshed. *Chamas (violence)* (חָמָס) H2555 is the word that filled the earth before the Flood (**Genesis 6:11**). A letter that mourns the children of Minab while denying the protesters of January and the passengers of PS752 is weighing blood on two scales. "

***Diverse weights and diverse measures, both of them alike, are an abomination to Yahweh"* (Proverbs 20:10).**

III-B. The Claim of Victory

The letter devotes pages to Iran's **"decisive victory"**: more than 200 American drones, 30 fighter jets, and 12 tankers destroyed; 18 U.S. bases reduced to nearly zero; American warships driven **"deep into the Indian Ocean"**; Iranian **"operational control"** of the Strait of Hormuz. The equipment figures rest on the Guards' word alone. On Hormuz, TIME reported this week that crude exports from the Gulf's key producers reached their highest level since the war began, and that Saudi crossings of the Strait in the first three weeks of September exceeded those of any full month of the war. President Trump, for his part, has repeatedly claimed that Iran's nuclear program was **"obliterated"** and that the war was won. Both capitals are boasting.

Finding — the Guards' equipment and base figures are a **Single witness**. The claim of control over Hormuz is **Not corroborated** by current shipping data. The American claim of total victory is likewise a **Single witness**.

Psalms 52:1 "Why do you boast of evil, O fellow creature? The faithfulness of Elohim never fails."

"Let not him who girds on his armor boast himself as he who takes it off." (1 Kings 20:11)

"The king is not saved by the multitude of an army; a mighty man is not delivered by great strength. A horse is a vain hope for victory." (Psalms 33:16–17)

The war is not over. Neither side has taken off its armor. **The Tanakh does not measure victory by missiles counted or bases emptied; it measures by whether the widow can draw water in peace.**

III-C. The Meaning of "Death to America"

The letter explains that the chant "*Death to America*" is "*a prayer for the eradication of the diabolical ruling elite.*" This is consistent with what Ayatollah Ali Khamenei said on February 8, 2019 — that the chant means "*death to Trump, John Bolton, and Pompeo,*" not to the American people. The Institution accepts that this is what the Guards say they mean.

The covenant's objection is not to the target but to the prayer.

"As I live, says the Lord Yahweh, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways; for why will you die?" (Ezekiel 33:11)

"Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles." (Proverbs 24:17)

The Tanakh contains one great example of a foreign empire under sentence of death: Nineveh, capital of Assyria, the superpower of its age. **Yahweh** did not send **Jonah** to chant for its death. He sent him to warn it, and the king of Nineveh answered:

"Let them turn, every one from his evil way and from the violence that is in their hands" (Jonah 3:8).

The word again is *chamas* (violence).

"And Elohim saw their works, that they turned from their evil way, and Elohim relented" (Jonah 3:10).

The covenant prayer over an oppressor is *shuv* (turn / return) (שׁוּב) — not death. Even for exiles living under the empire that burned their Temple, the command was: "*Seek the peace of the city... and pray to Yahweh for it, for in its peace you shall have peace*" (Jeremiah 29:7).

Finding — that a chant for the death of rulers is a prayer the covenant recognizes is **Not in the text.** The covenant prays for turning, and leaves judgment to **Yahweh.**

III-D. The Praise of a Self-Inflicted Death

The letter says the Guards feel "*compelled*" to "*applaud*" the self-immolation of Airman Aaron Bushnell outside the Israeli embassy in Washington in February 2024. This Institution grieves for

Aaron Bushnell and honors the anguish that drove him. It cannot applaud his death, and no covenant witness should.

"Surely your lifeblood I will require" (Genesis 9:5).

"I have set before you life and death, the blessing and the curse; therefore choose life" (Deuteronomy 30:19).

The prophets who grieved over injustice sat in sackcloth, wept, wrote, and spoke — and lived to keep speaking. A movement that holds up a young man's death as a model is asking the grieving to die rather than to testify. (If this subject touches you personally, please reach out to someone today; in the United States you can call or text 988.)

III-E. From Rulers to Peoples: Where the Letter Slides

The letter asks Americans to believe that Iran distinguishes rulers from peoples. Then it speaks of *"an elite cohort of powerful Zionist capitalists"* who own the White House, of *"the Zionist masters of global finance,"* and of a *"few million Zionists worldwide"* for whom Americans are sacrificed. It repeats the claim that the attacks of September 11, 2001, were *"a false-flag operation orchestrated by American intelligence agencies,"* and it says the United States *"created"* ISIS.

Miqdash Bethel has not been silent about the Israeli government. Doc 259 brought a covenant charge against the Netanyahu government's conduct in Gaza and Lebanon, and this Institution stands by it. But a charge against a government's conduct, proved by witnesses, is the opposite of a charge against a people's blood, proved by none. The same **Ezekiel 18:20** that protects the American people from being blamed for their rulers protects Jews everywhere from being blamed for Israel's.

"You shall not go up and down as a slanderer among your people; you shall not stand against the blood of your neighbor" (Leviticus 19:16).

Finding — that the September 11 attacks were a false-flag operation is **Not corroborated**; the independent record attributes them to al-Qaeda. That the United States deliberately created ISIS is **Not corroborated** as stated; that the 2003 invasion of Iraq created the conditions in which ISIS grew from al-Qaeda in Iraq is **Corroborated**. That a Jewish or *"Zionist"* financial cabal rules America is **Not corroborated** and is the kind of charge **Leviticus 19:16** forbids.

III-F. "Return to Their Countries": The Covenant on Dispossession

The letter's headline demand is that *"the occupiers of Palestine will, sooner or later, have to leave the land they occupy and return to their countries of origin."* This Institution has documented the dispossession of Palestinians and the destruction in Gaza and Lebanon (**Doc 259; Doc 260**), and it

will not soften that witness. The Gaza Health Ministry now counts more than 74,000 dead, a figure that does not distinguish civilians from fighters and cannot be independently verified, though independent surveys suggest the true toll is not lower. But the answer the Tanakh gives to dispossession is not a second dispossession. When the prophet **Ezekiel** divides the restored land, he writes the stranger into the inheritance:

"You shall divide it by lot as an inheritance for yourselves and for the strangers who sojourn among you, who bear children among you; they shall be to you as the native-born among the children of Israel." (Ezekiel 47:22)

The *ger* (*stranger / sojourner*) (גֵּר) H1616 is to be loved "as yourself" (Leviticus 19:34). The covenant's picture of the end of war is not a people sent away, but every family seated under its own vine and fig tree, **"and none shall make them afraid"** (Micah 4:4). That promise belongs to the Palestinian grandmother in Khan Younis and the Israeli child in Sderot alike. Any settlement that requires either to vanish is not *shalom* (*peace / wholeness*) (שָׁלוֹם).

Finding — that justice for Palestinians is required by the covenant is **Corroborated** (Leviticus 19:33–34; Ezekiel 47:22; Micah 4:4). That justice requires the removal of Jews from the land is Not in the text.

IV. THE LEADER AND THE LAW — THE RULE OF THE JURIST BEFORE DEUTERONOMY 17

The letter's longest argument is that Iran won because it is led by a *wali al-faqih* (*guardian jurist*) chosen for knowledge, justice, piety, insight, and courage — first Ayatollah Ali Khamenei, killed on February 28, and now his son, Ayatollah Mojtaba Khamenei, named by the Assembly of Experts in March 2026. It contrasts this with the American president, whom it calls **"an inveterate liar"** and **"insanely avaricious."**

Miqdash Bethel does not exempt Washington from the fruit test. Doc 220, *Known by the Fruit*, applied it to lying government leaders without asking which party they belonged to, and the covenant's description of a king who builds his house by unrighteousness is aimed at every capital:

"your eyes and your heart are only for your unjust gain, and for shedding innocent blood, and for oppression and violence" (Jeremiah 22:17).

But the letter asks Americans to trust a different man instead. The Tanakh answers:

"Do not trust in princes, in a son of man, in whom there is no salvation." (Psalms 146:3)

The Torah does allow a king. It then binds him more tightly than any subject:

"He shall write for himself a copy of this law in a book... and he shall read in it all the days of his life... that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, to the right hand or to the left." (Deuteronomy 17:18–20)

The covenant test of any ruler is not the virtues his supporters list, but whether he can be rebuked. Nathan walked into David's court and said, *"You are the man"* (2 Samuel 12:7), and David — a man after Yahweh's own heart — confessed. Elijah confronted Ahab in Naboth's vineyard (1 Kings 21:19). A system of rule in which the citizen who protests is shot, the internet is cut, and the leader's office is declared *"the embodiment of all godly virtues in the political sphere"* has placed a man where only the written law may stand. The same is true of any American office whose holder treats criticism as treason.

Finding — that a ruler must be just, fearing Elohim, and truthful is **Corroborated** (Exodus 18:21; Deuteronomy 17:18–20). That any human office — jurist, president, or prime minister — embodies divine virtue or stands beyond public rebuke is **Not in the text**. Within Shia Islam itself, the doctrine of the jurist's absolute guardianship is disputed, and leading jurists of Najaf have not adopted it (comparative note).

V. THE SCRIPTURES THE GUARDS QUOTED — READ IN FULL

V-A. Jeremiah 18: The Potter and Every Nation

"At one moment I may speak concerning a nation or concerning a kingdom, to pluck up and to break down and to destroy; but if that nation, against which I have spoken, turns from its evil, I will relent of the evil that I thought to do to it." (Jeremiah 18:7–8)

The letter offers this verse to Americans as the way out of decline, and the Institution agrees with that use of it. But the potter's wheel in **Jeremiah 18** holds every nation. It holds the United States, which must turn from the violence of Minab and the lies that led to war. It holds Israel, which must turn from the destruction of Gaza and Lebanon. And it holds the Islamic Republic, which must turn from the killing of its own citizens and the arming of proxies against its neighbors. The condition in the verse is not winning. It is *turning*.

V-B. Psalm 37: Who Inherits the Land

The letter closes with **Qur'an 21:105: "We wrote in the Psalms... that the earth will be inherited by My righteous servants."**

The Qur'an is citing the Psalms of David, and the Psalm it cites is **Psalm 37** — a psalm written against exactly the spirit of the letter's last pages:

"Cease from anger, and forsake wrath; do not fret — it leads only to evil... But the humble shall inherit the land, and shall delight themselves in the abundance of peace." (Psalms 37:8, 11)

"The wicked have drawn the sword and bent their bow, to cast down the poor and needy... Their sword shall enter into their own heart." (Psalms 37:14–15)

"The righteous shall inherit the land, and dwell in it forever." (Psalms 37:29)

The ones who *yarash* (*inherit / possess*) (יָרַשׁ) H3423 the land in Psalm 37 are the *anavim* (*the humble / the meek*) (עֲנָוִים) H6035 — **not the side with the better missiles, and not the side whose funeral crowds were larger. The same psalm warns that the sword drawn against the poor turns back on the one who draws it. It is a psalm for the widow in Minab, the protester in Mashhad, and the family in Gaza — and against every army that has made them afraid.**

V-C. The Golden Rule

The letter asks Americans to demand that their leaders keep the Golden Rule, quoting Hillel (Talmud Shabbat 31a), **Matthew 7:12**, and **Luke 6:31**. Its root in the Tanakh is:

Leviticus 19:18 — "You shall love your neighbor as yourself: I am Yahweh" — and **Leviticus 19:34**, which extends it to the stranger. The Institution accepts the letter's challenge in full, and returns it in full. Would Americans wish a missile on their children's school? No. Would Iranians wish machine-gun fire on their sons in the street, or a missile on the plane carrying their daughters home? No. The rule the Guards quote condemns Minab and January 8 alike.

V-D. Pharaoh, and the Test of Prophecy

The letter says that the God who drowned Pharaoh ***"now wishes to drown the Pharaoh of our age, and He will."*** In **Exodus**, Pharaoh is not identified by his nationality but by his conduct: he enslaved a people and commanded, ***"Every son that is born you shall cast into the river"*** (**Exodus 1:22**). By that test the question of who is Pharaoh is put to every ruler who has killed other people's children — **including rulers who killed their own.** As for predictions of victory, the Torah supplies the test:

"When a prophet speaks in the name of Yahweh, and the word does not come to pass... that is the word which Yahweh has not spoken" (**Deuteronomy 18:22**).

Finally, the letter awaits Jesus and the Mahdi to lead the oppressed to *"final victory."* Those are Christian and Shia hopes, and this Institution addresses them with respect as comparative witness. Tanakh's own picture of the end of the age is not an army's triumph. It is a judge who

"shall judge the poor with righteousness" (Isaiah 11:4), and nations who:

"shall beat their swords into plowshares... neither shall they learn war any more" (Isaiah 2:4).

VI. TO THE AMERICAN PEOPLE THE LETTER ADDRESSED

The letter tells Americans how to vote. Miqdash Bethel, as a free church, endorses no candidate and no party, and it does not take instruction on American elections from a foreign military — or give instruction to Iran on its own. What the covenant gives every citizen is a standard for choosing any leader:

"Moreover you shall select from all the people able men, such as fear Elohim, men of truth, hating unjust gain." (Exodus 18:21)

Measure every candidate by that verse and by **Deuteronomy 17:18–20**, whatever his party and whatever his position on this war.

The letter also warns that if America does not change course, *"the explosion of popular anger will, without a doubt, set fire to all of America's interests and assets throughout the world."* A threat is not an offer of peace. The Torah commands that before any army draws near a city, it must first *"proclaim peace to it" (Deuteronomy 20:10)*. This Institution called on Washington in April to make that offer. It calls on Tehran to make it now, without threats attached. Otherwise both capitals stand where the psalmist stood:

"I am for peace; but when I speak, they are for war" (Psalms 120:7).

To the scholars, students, and journalists the letter is named: do the work the letter invites you to do, and test it. Weigh the Guards' claims by two or three witnesses. Weigh your own government's claims the same way.

"You shall not carry a false report" (Exodus 23:1)

This applies to what you repeat, not only to what you invent.

VII. THREE-RELIGION AUDIT — HOW EACH TRADITION IS TESTED BY THIS LETTER

The table sets the three traditions against the findings of this document. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
Central test	Whether Jewish communities will hear the Tanakh's own charge against the Israeli government's wars (Amos 3:2; Doc 259) while refusing, as they must, the letter's slide into <i>"Zionist masters of global finance."</i>	Whether American Christians who rightly condemn <i>"Death to America"</i> will condemn Minab with equal force, and whether <i>"Blessed are the peacemakers"</i> (Matthew 5:9) governs their politics or only their hymns.	Whether <i>"Whoever kills a soul... it is as if he had killed all mankind"</i> (Q. 5:32) is applied to the protesters of January and the passengers of PS752 as fully as to the children of Minab.
Covenant strength	The prophetic tradition of self-rebuke — Amos, Jeremiah, Nathan — is the oldest check on state power in any scripture, and Israel's own dissenters draw on it.	The tradition of noncombatant immunity and just-war restraint, and the Golden Rule the letter itself quotes, supply a ready standard for judging this war's conduct on every side.	<i>"Let not hatred of a people move you to be unjust"</i> (Q. 5:8) and <i>"do not transgress limits"</i> (Q. 2:190) are direct corrections to both the war on Iran and the letter's own excesses.
Covenant departure	Treating every criticism of the State of Israel as hatred of the Jewish people — the mirror image of the letter's own error of treating the Jewish people as the State.	Enlisting Jesus for any army — whether American preachers who called the bombing of Iran a spiritual duty, or the letter's Jesus returning to lead a <i>"final victory."</i>	Treating the jurist-ruler as beyond rebuke, and chanting death over enemies — neither of which the Qur'an requires, and the first of which leading Shia jurists outside Iran reject.

VIII. UPDATES TO EARLIER LIBRARY MATERIAL

Update 1 — Doc 197 (July 2026) reported fifteen U.S. service members killed. U.S. Central Command reported 18 killed and more than 750 wounded as of early September 2026. The figure in Doc 197 was accurate when written; readers should use the later figure.

Update 2 — The April 1, 2026 *Covenant Witness to President Pezeshkian* called for an American accounting of Iran Air 655 and 1953. Both calls stand unanswered as of this writing, and a third, Minab, is added to them in this document (Section II-A).

IX. SEVEN COVENANT DECLARATIONS

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	Yahweh judges every nation by one standard, for how it treats the defenseless, and He judges most severely the people who claim to know Him.	Amos 1:3–2:8; 3:2; Jeremiah 18:7–10
II	The blood of Minab's children requires a public accounting from the United States. An unreleased investigation is not the washing of hands the covenant requires.	Deuteronomy 21:1–9; Genesis 9:5–6; Numbers 35:33
III	The blood of Iran's protesters and of the 176 aboard Flight PS752 requires the same accounting from the Islamic Republic and its Guards. A witness who denies it is a witness of violence.	Exodus 23:1; Proverbs 20:10; Ezekiel 18:20
IV	Yahweh has no pleasure in the death of the wicked. A chant of death is not a covenant prayer; the covenant prays for turning.	Ezekiel 33:11; Jonah 3:8–10; Proverbs 24:17; Jeremiah 29:7
V	No ruler — jurist, president, or prime minister — stands above the written law or beyond the prophet's rebuke.	Deuteronomy 17:18–20; 2 Samuel 12:7; Psalms 146:3
VI	Victory is not proved by boasting before the armor comes off, nor by the size of an army. The land is inherited by the humble.	1 Kings 20:11; Psalms 33:16–17; 37:11, 29
VII	The answer to dispossession is not a second dispossession. The stranger and the native share the inheritance, and every family shall sit under its own vine, with none to make it afraid.	Ezekiel 47:22; Leviticus 19:33–34; Micah 4:3–4

X. THE COVENANT RESPONSE — WHAT MIQDASH BETHEL SAYS TO EACH PARTY

To the Islamic Revolutionary Guard Corps. We received your letter, and we have answered it from the prophets you quoted. You invited Americans to come to Iran and see the truth for themselves. Then open the door to the truth: admit the United Nations fact-finding missions and independent journalists, restore your people's internet, release those imprisoned for protest, and give the families of January and of Flight PS752 the full accounting you rightly demand for Minab. Stop firing on civilian ships and on your neighbors' cities. Offer peace without threats.

"Turn, turn from your evil ways; for why will you die?" (Ezekiel 33:11).

To the Government of the United States. Release the Minab investigation in full and answer to the families. Confess 1953 and apologize for Flight 655, as this Institution asked in April. Proclaim peace before the sword (Deuteronomy 20:10), and stop striking where civilians gather. Do not answer a foreign letter's lies with lies of your own; answer it with the truth, including the truth about yourself.

To the Government of Israel. The charge laid in **Doc 259** stands. The covenant that forbids anyone to demand your people's removal also forbids you to remove another people.

"Do justice, love covenant loyalty, and walk humbly with your Elohim" (Micah 6:8).

To the people of Iran. Yahweh called a Persian king His anointed (**Isaiah 45:1**), and the book of **Esther** remembers Persia as a place where a people under sentence of death was spared. We do not hate you. We mourn the children of Minab, and we mourn your sons and daughters killed in January. Both are *dam naki* (innocent blood), and both cry from the ground.

To the American people. Do not let a foreign army tell you how to vote, and do not let your own government tell you what to believe without two or three witnesses. Choose leaders who fear Elohim, tell the truth, and hate unjust gain (Exodus 18:21). Pray for the peace of every city — Tehran, Tel Aviv, Gaza, and your own (Jeremiah 29:7).

Issued this thirtieth day of September, 2026, by **Elder Kephah Arcemont**, Founder, Miqdash Bethel Covenant Institution.

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"Cease from anger, and forsake wrath; do not fret — it leads only to evil. For evildoers shall be cut off, but those who wait for Yahweh shall inherit the land... But the humble shall inherit the land, and shall delight themselves in the abundance of peace."

Psalms 37:8–9, 11 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

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