

UN AGENDA 2030

A Covenant Research Study & Yahweh's Answer to the Nations

Miqdash Bethel Covenant Assembly • Pearl River, Louisiana
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NOTICE: Miqdash Bethel Covenant Assembly is NOT associated with the House of Yahweh out of Clyde/Abilene, Texas.

Research Standard: Devarim (Deuteronomy) 19:15

"One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established." — Devarim 19:15

This study applies the two-or-three-witnesses standard throughout. No claim is established on the basis of viral social media content, anonymous posts, or single-source reporting alone. Every assertion is corroborated against: (1) the official primary source document UN A/RES/70/1; (2) independent academic and governmental sources; and (3) the Tanakh's covenant standard as the supreme interpretive lens.

Tanakh citation standard: The name **Yahweh** (יהוה) is used for the Tetragrammaton throughout this study. **Elohim** (אֱלֹהִים) is used for the Hebrew divine name. The translations of Robert Alter, Everett Fox (Schocken), and the JPS 1985 are the primary references.

PART I: WHAT THE DOCUMENT ACTUALLY SAYS

I. The Primary Source: UN Resolution A/RES/70/1

Before analyzing any narrative about Agenda 2030 — supportive or critical — covenant research requires reading the original document. The complete text is publicly available at sdgs.un.org. It is approximately 35 pages. Its official title is ***Transforming our world: the***

2030 Agenda for Sustainable Development, adopted September 25, 2015, by all 193 United Nations member states.

A. The Document's Stated Purpose

The Preamble describes Agenda 2030 as "a plan of action for people, planet and prosperity." Its stated organizing framework is five Ps:

- **People** — End poverty and hunger; ensure all human beings fulfill their potential in dignity
- **Planet** — Protect from degradation through sustainable consumption and resource management
- **Prosperity** — Ensure economic, social, and technological progress in harmony with nature
- **Peace** — Foster peaceful, just, and inclusive societies free from fear and violence
- **Partnership** — Mobilize means of implementation through revitalized global solidarity

B. The 17 Sustainable Development Goals (SDGs)

The SDGs are the operational core of Agenda 2030. Each carries specific targets (169 total) and measurable indicators (234 as of 2025):

Goal	Title	Goal	Title
1	No Poverty	10	Reduced Inequalities
2	Zero Hunger	11	Sustainable Cities & Communities
3	Good Health & Well-Being	12	Responsible Consumption & Production
4	Quality Education	13	Climate Action
5	Gender Equality	14	Life Below Water
6	Clean Water & Sanitation	15	Life on Land
7	Affordable & Clean Energy	16	Peace, Justice & Strong Institutions
8	Decent Work & Economic Growth	17	Partnerships for the Goals
9	Industry, Innovation & Infrastructure		

C. Critical Legal Fact — Non-Binding Status

The SDGs are not legally binding. This must be stated plainly because it is the foundation on which all honest analysis rests. The document itself states: "Targets are defined as aspirational and global, with each government setting its own national targets guided by the global level of ambition but taking into account national circumstances. Each government will also decide how these aspirational and global targets should be incorporated in national planning processes, policies and strategies."

This does not mean the governance architecture the document creates is without real-world effect. But it does mean the claim that Agenda 2030 directly mandates or legally forces any national policy is not supported by the primary source text.

PART II: THE LEGITIMATE CONCERNS — WHAT IS ACTUALLY IN THE DOCUMENT

II. Real Issues That Covenant Discernment Must Name

Honest covenant research does not dismiss concerns simply because they have been amplified and distorted by conspiracy narratives. The following are real textual and institutional concerns derived from the primary source document and corroborated by independent witnesses — including the U.S. government's own formal diplomatic position at the United Nations General Assembly.

A. SDG 16: The Global Governance Language

Goal 16 calls for "peaceful and inclusive societies for sustainable development, access to justice for all and effective, accountable and inclusive institutions at all levels." Among its specific targets is a provision to **"broaden and strengthen the participation of developing countries in the institutions of global governance."** This language explicitly envisions expanding supranational institutional decision-making authority. It is in the document. It is not hidden.

Additionally, the document's implementation framework references **"economic decision-making, norm-setting and global economic governance"** as part of Goal 17's means of implementation. A framework that calls for coordinated global economic norm-setting is, by definition, a governance architecture — regardless of its non-binding status.

B. SDG 17: Mobilization of "All Available Resources"

Goal 17 calls for the means of implementation, explicitly bringing together "Governments, the private sector, civil society, the United Nations system and other actors and mobilizing all available resources." The phrase "all available resources" encompasses private wealth, national tax policy, and what the document elsewhere calls "innovative financing mechanisms."

This is the structural architecture of what critics legitimately call **"public-private global governance"** — an alignment of sovereign governmental power with unelected corporate and institutional actors under a shared framework. The document makes no secret of this. The question covenant discernment must ask is: who is accountable to whom in this arrangement, and by what standard of justice?

C. The U.S. Government's Own Assessment: "Soft Global Governance"

This is not a conspiracy theorist's claim. In March 2025, U.S. representative to the United Nations Edward Heartney stated formally at a UN General Assembly plenary meeting that the 2030 Agenda **"advances a program of soft global governance that is inconsistent with US sovereignty and adverse to the rights and interests of Americans."** He further stated: "Put simply, globalist endeavors like Agenda 2030 and the SDGs lost at the ballot box. Therefore, the United States rejects and denounces the 2030 Agenda for Sustainable Development."

This is the sovereign government of the United States, at the highest diplomatic level, using the precise language — "soft global governance" — that critics of Agenda 2030 have used for a decade. The Devarim 19:15 standard is satisfied: this concern has independent governmental witness at the highest level.

D. The WEF-UN Alignment: Documented, Not Conspiracy

The World Economic Forum (a private lobbying organization whose membership includes the CEOs of major global corporations and political leaders) has explicitly aligned its **"Great Reset"** initiative with the UN SDGs. A 2020 WEF article stated directly that COVID-19 offered an opportunity to "reset and reshape" the world in a way more aligned with the 2030 Sustainable Development Goals. This is the WEF's own public statement — not an inference.

The critical distinction the covenant researcher must maintain: **The WEF and the UN are not the same institution.** The WEF is a private body. Its alignment with UN goals does not make the UN's goals identical to the WEF's private agenda. However, the documented coordination between unelected private power and intergovernmental policy frameworks is a legitimate concern about accountability and whose interests are actually being served.

E. Progress Report: A Framework Failing on Its Own Terms

As of 2025 — ten years into Agenda 2030 — **none of the 17 SDGs is on track to be achieved by 2030, with only 17% of targets on course.** This is per the Sustainable Development Solutions Network's tenth annual report, an independent organization that supports the SDG framework. SDG 2 (Zero Hunger), SDG 14 (Life Below Water), SDG 15 (Life on Land), and SDG 16 (Peace, Justice and Strong Institutions) are particularly off track, showing no or very limited progress since 2015.

If Agenda 2030 were in fact a coordinated global control mechanism with the full weight of elite institutional power behind it, its failure on virtually every measurable target raises a different question: is it an effective governance tool, or an aspirational framework that has served mainly as a platform for political alignment among elite institutions while producing minimal tangible benefit for the world's poor?

PART III: WHERE THE CONSPIRACY NARRATIVES FAIL THE DEVARIM 19:15 TEST

III. Claims That Cannot Be Established by Primary Evidence

The covenant standard of two or three independent witnesses requires us to be as rigorous in rejecting unsupported claims as in establishing supported ones. The following specific conspiracy claims about Agenda 2030 fail the Devarim 19:15 standard when tested against the primary source document and independent evidence.

The Claim	What the Primary Document Says	Covenant Verdict
"You'll own nothing" — property confiscation is planned	This phrase appears NOWHERE in UN A/RES/70/1. It originated in a 2016 speculative scenario article by Danish MP Ida Auken on the WEF website.	REJECTED as evidence of UN policy. Misattribution of WEF speculative content to UN binding agenda.
Agenda 2030 mandates meat bans and food restrictions	No such mandate exists in the document text. SDG 2 calls for "ending hunger" and "sustainable agriculture" — goals whose implementation is left to each nation.	REJECTED. No textual basis in primary source.
15-minute cities are a UN plan to confine people to neighborhoods	15-minute cities are an urban planning concept. SDG 11 calls for "safe, resilient and sustainable" cities. No travel restriction or neighborhood confinement appears in the text.	REJECTED in this specific form. Urban planning concentration of services is real; enforcement as movement restriction is not established.
COVID lockdowns and vaccination were orchestrated to advance Agenda 2030	No causal chain between UN SDGs and specific national pandemic policies is established by independent evidence meeting the Devarim 19:15 standard.	REJECTED as stated. WEF-UN coordination is real (see Part II) but "orchestration" of specific pandemic policies requires witnesses not yet produced.
This is a "Jewish" or ethnic-based global conspiracy	The institutional actors documented in Agenda 2030 and the WEF are drawn from	REJECTED absolutely. Antisemitism is both factually wrong and a covenant

	multiple national, ethnic, and religious backgrounds. Ethnic reduction of systemic power analysis is factually incorrect.	violation (see Bereishit 12:3). The actual targets of critique are institutional structures, not ethnic groups.
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The 'Great Reset' Conflation

The most pervasive analytical error in popular Agenda 2030 criticism is the conflation of three distinct frameworks: (1) the UN's Agenda 2030 SDGs; (2) the WEF's Great Reset initiative; and (3) various national COVID-19 pandemic response policies. These three frameworks overlap in their stated goals and in the institutional players involved, but they are not the same document, the same institution, or the same policy mechanism.

Covenant research requires distinguishing between: **documented coordination** (which is real and warrants scrutiny) and **secret orchestration** (which requires evidence not yet produced by primary sources). The former is a legitimate institutional concern; the latter is an extraordinary claim requiring extraordinary witnesses.

PART IV: THE COVENANT INDICTMENT OF AGENDA 2030

IV. Yahweh's Standard Applied: The Deep Diagnosis

The most important analysis of Agenda 2030 is not the question of whether it contains secret plots for world domination. The covenant-keeping person of **Yahweh** must ask a more fundamental and more devastating question: **Does this framework acknowledge the Source of all justice, all provision, and all peace?** And if not, what does the Torah predict about its outcomes?

"Cursed is the man who trusts in man and makes flesh his strength, whose heart turns away from Yahweh." — Yirmeyahu (Jeremiah) 17:5

A. The Seven Structural Failures of Agenda 2030 Measured Against Torah

Failure 1: No Covenant Foundation — Building on Sand

Agenda 2030 aspires to end poverty, hunger, disease, inequality, and environmental destruction. These are precisely the outcomes **Yahweh** promised in **Vayikra (Leviticus) 26** and **Devarim 28** to nations that walk in His covenant. The Torah's prescription for abundance, healing, security, and environmental flourishing is not aspirational language — it is covenant promise tied to obedience to specific instructions.

The secular humanist framework of Agenda 2030 attempts to produce the outcomes of covenant obedience through institutional coordination alone, without the Covenant of **Yahweh** as its foundation. **Yirmeyahu 17:9** warns: *"The heart is deceitful above all things, and desperately sick; who can understand it?"* An agenda built on human institutional good intention, without covenant accountability, has no corrective mechanism when the heart of power corrupts.

"If you walk in My statutes and observe My commandments and do them, then I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit." — Vayikra 26:3-4

Failure 2: No Yovel — No Reset of Concentrated Power

Agenda 2030 lists "reduced inequalities" as SDG 10. Yet in ten years of implementation, global wealth concentration has *increased*, not decreased. The reason is structural: without

*Yahweh's Yovel (**Year of Jubilee** — Yovel*, יובל, from Strong's H3104**), there is no mandatory structural reset of accumulated economic power.

The **Yovel** of **Vayikra 25** is the Torah's built-in mechanism for preventing permanent concentration of land, wealth, and debt-bondage. It mandates redistribution not as charity but as covenant law: debts forgiven, land returned, servants freed. No secular governance framework — including Agenda 2030 — contains anything remotely equivalent. Without a **Yovel** principle, every generation's inequality compounds into the next, exactly as we observe globally.

***"You shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his clan."
— Vayikra 25:10***

Failure 3: No Anti-Usury Standard — The Root of Global Poverty

Agenda 2030's Goal 17 calls for "financing for development" through international capital flows, foreign direct investment, and "innovative financing mechanisms." What it does not address — what no secular governance framework addresses — is the Torah's prohibition on usury (**neshek**, נֶשֶׁךְ, **Strong's H5392**) as the structural engine of global poverty.

Shemot (Exodus) 22:25 and **Devarim 23:19-20** prohibit charging interest to the poor. The entire architecture of international development finance — IMF structural adjustment loans, World Bank lending, predatory microfinance — is built on interest-bearing debt extended to the world's poorest nations and people. Agenda 2030 seeks to end poverty while preserving the interest-bearing debt system that perpetuates it. This is not a conspiracy. It is a structural contradiction embedded in the framework itself.

***"You shall not lend him your money at interest, nor give him your food for profit."
— Vayikra 25:37***

Failure 4: No Impartial Justice — Power Decides Who the "Vulnerable" Are

Devarim 1:17 commands the covenant judge: **"You shall not show partiality in judgment. You shall hear the small and the great alike."** SDG 16 calls for "access to justice for all" — but justice administered by the same institutional power structures that created the injustice is not impartial justice. The High-Level Political Forum that oversees SDG implementation is composed of the same governments, corporations, and international bodies whose economic and political decisions created the conditions SDG 16 purports to address.

The Torah's standard of justice is administered by covenant-appointed judges whose authority derives from **Yahweh's** law, not from institutional position. Agenda 2030 has no such grounding. Its "justice" is defined by consensus among the powerful.

"Justice, and only justice, you shall pursue, that you may live and inherit the land that Yahweh your Elohim is giving you." — Devarim 16:20

Failure 5: No Care for the Stranger Grounded in Sacred Obligation

Devarim 10:18-19 commands: **"He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner, therefore, for you were sojourners in the land of Egypt."** The care for the stranger in Torah is not humanitarian policy — it is sacred memory and covenant obligation rooted in the knowledge of **Yahweh**.

Agenda 2030's SDG 10 calls for facilitating "orderly, safe, regular and responsible migration and mobility of people." This is administrative language for what Torah makes a matter of sacred duty. When care for the vulnerable is reduced to policy mechanism without sacred grounding, it becomes a political instrument subject to the winds of institutional interest — as the global refugee crisis of the past decade demonstrates.

Failure 6: Creation Care Without the Creator

SDGs 13, 14, and 15 address climate action, marine life, and terrestrial ecosystems. **Bereishit (Genesis) 2:15** established humanity's covenant relationship with the earth: **"Yahweh Elohim took the man and put him in the garden of Eden to work it and keep it."** The Hebrew **shamar** (שָׁמַר, **Strong's H8104**) — to guard, to keep, to preserve — is covenant language. Humans are not owners of the earth but stewards under **Yahweh's** authority.

Agenda 2030 approaches environmental destruction as a technocratic problem requiring coordinated policy solutions. It cannot address the spiritual root: the rejection of covenant stewardship in favor of extraction-based economies driven by the greed that Torah calls **betza** (בָּצַע, **Strong's H1215**) — unjust gain. Climate solutions that preserve the economic systems of extraction while adjusting their emissions profiles are addressing symptoms, not causes.

"The earth is Yahweh's, and the fullness thereof, the world and those who dwell therein." — Tehillim (Psalm) 24:1

Failure 7: Peace Without the Prince of Peace

SDG 16 calls for "peaceful and inclusive societies." **Micha (Micah) 4:3** describes the covenant vision of peace: **"He shall judge between many peoples, and shall decide disputes for strong nations far away; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."**

The crucial difference: **Micha's** peace comes when nations "go up to the mountain of **Yahweh**" — when they submit to **Yahweh's** covenant standard of justice. Agenda 2030's peace is sought through institutional coordination among the same national governments and corporate powers that manufacture the weapons whose trade is a multi-trillion-dollar global industry. SDG 16 targets for peace and violence are *regressing* as of 2024-2025. The framework for peace has no foundation capable of producing peace.

***"For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty El, Everlasting Father, Prince of Peace." —
Yeshayahu 9:6***

PART V: YAHWEH'S ANSWER — THE COVENANT ALTERNATIVE

V. The Covenant Answer to the United Nations

Miqdash Bethel Covenant Assembly does not oppose international cooperation among nations. **Yahweh** ordained nations (*goyim*, גוֹיִם) and set their boundaries (Devarim 32:8). The covenant vision is not isolationism — it is nations governed by **Yahweh's** righteous standard, accountable to His law rather than to institutional consensus. What follows is Yahweh's answer to each of Agenda 2030's stated goals, measured against the Torah's covenant provisions.

SDG Goal	Agenda 2030 Approach	Yahweh's Covenant Answer
SDG 1: No Poverty	Institutional financing, social protection floors, international aid mechanisms	Yovel (Lev. 25): mandatory debt cancellation and land redistribution every 50 years; gleaning laws (Lev. 19:9-10) ensuring the poor direct access to productive resources; prohibition on interest to the poor (Exod. 22:25)
SDG 2: Zero Hunger	Sustainable agriculture investment, food systems transformation, ending food waste	Sabbatical year (Shemita): land rest every 7th year restores soil productivity; gleaning laws guarantee the poor, stranger, widow, and orphan direct harvest access without bureaucratic mediation (Deut. 24:19-21)
SDG 3: Good Health	Universal health coverage, disease prevention, pharmaceutical access	Covenant promise: "Yahweh will take away from you all sickness" (Deut. 7:15) — conditional on covenant obedience. Dietary laws (kashrut) as health covenant. Community quarantine protocols for infectious disease (Lev. 13-14) — the world's first public health code
SDG 4: Quality Education	Inclusive, equitable education for all; lifelong learning	Parental covenant responsibility for instruction (Deut. 6:7 — "you shall teach them diligently to your children"); Torah study as the foundation of wisdom and justice;

		education is not a government service but a covenant family and community obligation
SDG 5: Gender Equality	End discrimination against women; equal rights in economic, social, political life	Covenant upholds the dignity of women as bearers of Yahweh's image (Bereishit 1:27); Miriam as prophetess and leader (Exod. 15:20); Deborah as judge over Israel (Judg. 4-5); Torah's property rights for daughters (Num. 27). NOTE: Covenant distinction between equity of dignity and uniformity of role is a separate study
SDG 10: Reduced Inequalities	Progressive taxation, international financial regulation, migration facilitation	Yovel resets accumulated inequality structurally, not administratively. Anti-usury law prevents the compounding of wealth through debt. Impartial justice (Deut. 1:17) prevents the privileged from exploiting legal systems. These are not policy recommendations — they are covenant law with covenant consequences for violation
SDG 16: Peace & Justice	Peaceful societies, access to justice, accountable institutions, global governance	Covenant governance: judges who fear Yahweh more than men (Exod. 18:21); no corruption, no favoritism (Deut. 16:19); cities of refuge as restorative justice (Num. 35); peace as the fruit of righteousness, not institutional coordination (Isa. 32:17)
SDG 17: Partnerships	Global partnerships mobilizing all resources; multi-stakeholder engagement	Nations coming to Yahweh's mountain (Micah 4:1-3): not a one-world government but voluntary alignment with Yahweh's covenant standard of justice. The Counsel of Peace (Zech. 6:13): Yahweh's governance framework is not institutional consensus but prophetic covenant — accountable to a higher standard than any nation or corporation

The Torah's Proven Track Record

Critics of the covenant alternative will ask: has any nation actually been governed by Torah principles? The answer is found in the period of the Shoftim (Judges) and the early Israelite confederacy — not the period of monarchy, which **Yahweh** warned against (1 Shmuel 8:10-18), but the covenant confederacy in which tribal governance was accountable to Torah law rather than to a centralized state.

The negative warning is equally instructive: **1 Shmuel 8:11-17** records **Yahweh's** warning about kings — they will take your sons for armies, your daughters for service, your fields and vineyards and olive orchards, your grain and flocks. He will take a tenth of everything. **This is precisely the description of the modern centralized state system that Agenda 2030 seeks to globally coordinate.** The problem is not new. The covenant answer is not new either.

"And he will take the tenth of your grain and of your vineyards and give it to his officers and to his servants... and you shall be his slaves. And in that day you will cry out because of your king, whom you have chosen for yourselves, but Yahweh will not answer you in that day." — 1 Shmuel 8:15,17-18

PART VI: THE FORMAL COVENANT LETTER TO THE NATIONS

VI. A Covenant Witness to the United Nations System

In the spirit of **Yechezkel (Ezekiel) 33:7** — *"Son of man, I have made you a watchman for the house of Israel. Whenever you hear a word from My mouth, you shall give them warning from Me"* — Miqdash Bethel Covenant Assembly issues the following covenant witness to the nations. This is not a political statement. It is a prophetic covenant testimony addressed to the governing institutions of the earth.

**To the General Assembly of the United Nations,
To the Secretary-General and All Member States,**

We, the covenant assembly of Miqdash Bethel, write to you not as a political opposition, not as a nationalist movement, and not as partisans of any government or party. We write as witnesses to the Covenant of **Yahweh**, the Maker of heaven and earth, whose instructions for human governance, justice, provision, and peace were given to the nations through the testimony of Yisra'el and preserved in the documents your own traditions call sacred.

We acknowledge that the stated aspirations of Agenda 2030 are not evil in themselves. To end poverty, hunger, disease, and war is the desire of **Yahweh's** own heart. He declared it in the covenant promises of **Vayikra 26** thousands of years before your institution existed. But we must speak the truth you have not heard from your advisors, your economists, or your policy staff:

You are seeking covenant outcomes without the Covenant. You are seeking the fruits without the root. You are seeking peace without the Prince of Peace. And the evidence of ten years of Agenda 2030 implementation — zero goals on track, none likely to be achieved — is **Yahweh's** testimony that the framework is structurally inadequate to produce what it promises.

We do not say this to condemn your efforts. We say this because the stakes are the lives of billions of human beings who were created in the image of **Elohim** and who deserve the truth about why every human institutional framework for ending their suffering has fallen short.

The Torah of **Yahweh** contains the answers you are seeking:

- **For poverty:** The *Yovel* — the mandatory structural reset of accumulated economic inequality, not charity administered by those who benefit from the inequality.
- **For hunger:** The *Shemita* and gleaning laws — direct access to productive resources for the poor, not food aid systems administered by the same economic order that created food insecurity.
- **For health:** Covenant stewardship of the body, dietary wisdom, community health protocols — not pharmaceutical systems that profit from disease.
- **For justice:** Judges who fear **Yahweh** more than they fear powerful constituencies — not international bodies whose member states are the primary violators of the standards they claim to enforce.
- **For peace:** Nations coming voluntarily to **Yahweh's** standard of righteousness — not coordinated institutional governance that concentrates authority in the same power centers that manufacture war.
- **For the earth:** Covenant stewardship (*shamar*, שָׁמַר) — humans accountable to the Creator for how they keep the creation — not technocratic emissions management that preserves extraction-based economies.

We are not asking you to become a religious institution. We are asking you to examine why every secular solution to poverty, inequality, and war has failed, and to honestly ask whether the ancient covenant instructions dismissed as "religious" contain wisdom your frameworks have ignored.

Yahweh is not silent about the nations. **Tehillim (Psalm) 2:10-11** says: ***"Now therefore, O kings, be wise; be warned, O rulers of the earth. Serve Yahweh with fear, and rejoice with trembling."*** This is not a threat. It is an invitation — to the wisdom that your institutional frameworks have not been able to produce on their own.

The Counsel of Peace stands ready to engage any nation, any institution, any leader who is willing to examine the covenant alternative to Agenda 2030 — an alternative that is not theoretical but is inscribed in the oldest governance documents in human civilization, tested by the history of nations, and promised by the One whose word does not return to Him empty.

Respectfully submitted in covenant witness,

Elder Kepha Arcemont

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VII. Covenant Discernment Guidelines for the Assembly

For the Miqdash Bethel community and the three-religion audience this study serves — reaching Judaism, Christianity, and Islam simultaneously through the shared covenant standard of Torah:

What to Watch and Monitor — Legitimate Ongoing Concerns

- The expansion of **digital identity infrastructure** under SDG 16's "legal identity for all" target — follow actual implementation in each nation, not speculation
- **WHO pandemic treaty negotiations** — a real, documented attempt to create binding international health governance authority above national sovereignty (unlike the non-binding SDGs, this would be legally binding)
- **The SDG financing architecture** — who controls the "innovative financing mechanisms" and to whom are they accountable
- **The WEF-UN coordination** — documented and warrants ongoing scrutiny as a case of unelected private power shaping intergovernmental policy

What to Reject as Unsupported

- Any viral list of "Agenda 2030 goals" that doesn't match the actual UN A/RES/70/1 text — verify at sdgs.un.org
- Antisemitic framing of global governance as an ethnic conspiracy — factually wrong and a covenant violation
- Date-setting claims about when the "New World Order" will be complete — this is divination, prohibited by Devarim 18:10-12
- Fear-based content designed to generate panic rather than covenant-grounded watchfulness

The Covenant Standard of Response

The covenant-keeping person of **Yahweh** does not engage these realities with hysteria or political radicalism. The Tanakh models the correct response across the entire prophetic corpus: understand the competing order, name it clearly, stand on the Covenant of **Yahweh**, and proclaim the Counsel of Peace to the governments of the nations.

"If My people who are called by My name humble themselves, and pray and seek My face and turn from their wicked ways, then I will hear from

*heaven and will forgive their sin and heal their land." — 2 Divrei
HaYamim (Chronicles) 7:14*

Conclusion: The Honest Verdict

Agenda 2030 is real. Its governance ambitions are real. The alignment between private elite institutions and UN policy formation is documented. The U.S. government's diplomatic characterization of it as "soft global governance" is on record at the highest official level.

However: The claim that it is a secret, coordinated plan for totalitarian global control, property confiscation, and population elimination is not supported by primary source evidence meeting the Devarim 19:15 standard.

The deepest and most accurate truth: The concern that covenant keepers, Christians, and liberty-minded people have about Agenda 2030 is ultimately the concern **Yirmeyahu** and **Dani'el** would have about it — not that it is secretly evil, but that it is **openly, explicitly, and sincerely trying to fix the world's deepest problems without Yahweh**. That is the covenant indictment. And it is far more serious than any conspiracy theory, because it is simply, plainly, and documentably true.

*"For the nation and kingdom that will not serve you shall perish; those
nations shall be utterly laid waste." — Yeshayahu 60:12*

The covenant alternative exists. It is ancient. It is proven in the negative by the failure of every human governance system that has tried to replace it. And it is available to any nation, any institution, any people willing to hear it.

Shalom.

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This study is prepared under the Devarim 19:15 two-or-three-witnesses research standard.