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STANDING AT THE CROSSROADS:

A COVENANT FRAMEWORK REPORT ON THE CONFLICT BETWEEN IRAN (PERSIA), YISRA'EL, AND THE UNITED STATES OF AMERICA

Grounded in the Tanakh, the Book of Hadassah (Esther), the Covenant of Koresh the Persian, the Ancient Paths of Yirmeyahu, Genetic Kinship, and the Hidden Architecture of Economic War

Presented by Elder Kepha Arcemont | Miqdash Bethel | March 6, 2026

SECTION I: THE FIRE THAT IS BURNING RIGHT NOW

This report is not written in anticipation of a future conflict. It is written inside one. As of March 2026, the State of Yisra'el and the Islamic Republic of Iran are engaged in direct military warfare. Israeli jets have struck Iranian nuclear infrastructure and IRGC command centers. Iran has responded with waves of ballistic missiles aimed at Israeli cities. One such strike hit a neighborhood in Beit Shemesh as families gathered for Purim — the feast that commemorates the salvation of the Hebrew people from a Persian genocidal plot thousands of years ago. The calendar does not lie. Yahweh has placed His signature on this moment.

The United States is fully engaged. American military assets, intelligence networks, and diplomatic weight are deployed throughout the region. Three nations — the ancient covenant nation of Yisra'el, the ancient covenant land of Persia, and the newest nation on earth bearing the fingerprints of providential design — stand at the exact crossroads that the prophet Yirmeyahu described twenty-six centuries ago.

> *'Thus says Yahweh: Stand at the crossroads and look. Ask for the ancient paths — where is the good way? Walk in it, and you will find rest for your souls. But they said: We will not walk in it.' — Yirmeyahu / Jeremiah 6:16*

The Hebrew word for 'ancient' in that passage is olam — the same word used for eternity. Yirmeyahu is not pointing to something old and irrelevant. He is pointing to something that was always true and will always be true — the netivot olam, the ancient paths, which the same

chapter names as Yahweh's words and His Torah (Jeremiah 6:19). The question this report asks, and answers, is simply this: where is that path, and how do three nations in active conflict find their way back to it?

SECTION II: THE SECOND WOUND — THE KILLING OF AYATOLLAH KHAMENEI AND HIS FAMILY

This report was being written when the event that demands its most urgent attention occurred. On February 28, 2026 — six days before this report's completion — the United States and Yisra'el conducted a massive joint military operation against Iran codenamed Operation Epic Fury by the United States and Operation Roar of the Lion by Yisra'el. In the course of that operation, Ayatollah Ali Khamenei — the Supreme Leader of the Islamic Republic of Iran for 36 years, the spiritual and political head of state for 80 million people — was killed at his compound in Tehran.

Iranian state media confirmed his death on March 1, 2026. A 40-day national mourning period was declared. The Iranian government announced the immediate formation of a three-person Interim Leadership Council: President Masoud Pezeshkian, Chief Justice Gholam-Hossein Mohseni-Ejei, and senior cleric Alireza Arafi, as required under Article 111 of the Iranian constitution. The IRGC — the Islamic Revolutionary Guard Corps — pledged revenge and vowed the most devastating offensive operation in Iranian armed forces history. Iran's Strait of Hormuz, through which approximately 20% of the world's oil supply passes, was ordered closed.

This report must state what it is required by the covenant framework to state: regardless of one's assessment of Khamenei as a leader — regardless of his record of violent suppression of the Iranian people, his support for proxy military operations, his eliminationist posture toward Yisra'el, his decades of hostility toward the United States — the manner of his death, and what accompanied it, creates wounds that will shape this conflict for generations. These wounds must be named. They must be understood. And the covenant path forward must account for them.

The Killing of His Family

Ayatollah Khamenei did not die alone. Iranian state media confirmed that four members of his immediate family were killed in the same strikes: his daughter, his son-in-law, his daughter-in-law, and his grandchild. An independent factual review notes that the specific details of the grandchild's death — including reported age — rest primarily on Iranian state media reporting, and full independent verification has not been established. What is confirmed by multiple international agencies including Reuters and AFP is this: a daughter and son-in-law

of the Supreme Leader, and at least one grandchild, were killed in the same attack that killed him.

What the Covenant Framework Sees When a Child Is Killed

Devarim (Deuteronomy) 24:16 is unambiguous: 'Parents shall not be put to death for their children, nor children put to death for their parents. Each person shall be put to death for their own sin.' The covenant framework does not permit the killing of children for the acts of their fathers — not even the father is the enemy of the nation. This principle is not weakened by the severity of the father's ideology or the legitimacy of the military objective. The covenant command stands: children bear no inherited guilt. Their blood, shed in an attack on a military-political target, is innocent blood — and the covenant record established in Beresheet 4:10 says that innocent blood has a voice that does not fall silent because the operation was deemed a success.

This is not a legal verdict on the operation. It is a covenant accounting. And the covenant accounting matters here precisely because this report is calling all parties to the ancient path — the derekh olam — which requires honesty about what has been done before it can prescribe what must be done next.

What This Means for the Iranian People

Khamenei ruled Iran for 36 years. He was, by any measure, a deeply controversial figure — a man who oversaw the killing of thousands of Iranian protesters, who crushed reform movement after reform movement, who weaponized Shia theology in the service of political power in ways that the most honest Iranian clerics themselves have condemned. A significant portion of the Iranian people celebrated his death openly, in the streets of Tehran, Karaj, and Isfahan, and in diaspora communities from London to Los Angeles. That response is real and must be honored: the Iranian people lived under his governance without choosing it, and many of them suffered grievously for it.

But the covenant framework requires this additional accounting: 80 million people just watched their head of state — whatever they thought of him — killed by the combined military power of the United States and Yisra'el, on Iranian soil, in their capital city. They watched his daughter and grandchild die in the same attack. In the Shia tradition that shapes Iranian national identity at its deepest level, martyrdom is not merely a political event. It is a theological event — a moment that rewrites the story of the conflict in permanent terms. The same pattern that transformed Soleimani from a general into an eternal symbol now transforms Khamenei into a martyr, regardless of what one believes about his governance.

The IRGC, which is the actual institutional power of the Islamic Republic and which analysts have warned is the regime even more than Khamenei was, is now operating under a vow of revenge that carries the full weight of Shia martyrdom theology. The operation that was intended to break the Islamic Republic may instead have provided it with the most powerful martyrdom narrative it has possessed since the founding of the revolution. This is not a criticism of the

military objective. It is a covenant warning about the consequences of actions that do not account for the theological and cultural dimensions of the people they affect.

The Second American Removal of an Iranian Leader

CNN has reported what the historical record confirms: this is the second time in less than a century that the United States has participated in the removal of an Iranian head of state. In 1953, the CIA and British intelligence backed the overthrow of Prime Minister Mohammad Mossadegh — a democratically elected secular leader who had nationalized Iran's oil industry. That event restored the Shah to power, and when the Shah was deposed in 1979, the Islamic Republic was built in part on the anti-American narrative that the 1953 coup created and permanently embedded in Iranian national consciousness.

The covenant framework does not ask whether the 2026 operation was militarily justified. It asks whether the American and Israeli governments have accounted for what happens in the generation after such an action. In 1953, the answer to that accounting was the 1979 Islamic Revolution — a revolution that would not have taken the form it did without the wound the CIA operation left in the Iranian national psyche. The covenant path asks: what is being built now that will shape what rises in Iran in 2050? That question is the derekh olam question. That is the question this section demands be placed at the center of every decision made in the days and weeks ahead.

What Is Required Now — Urgently

The killing of a head of state and the death of his family members creates a wound that, if left unaddressed, will define the next cycle of conflict the same way the 1953 coup defined the 1979 revolution. The covenant framework is not asking for sentimentality. It is requiring strategic wisdom grounded in the eternal principle: where there is innocent blood, where there is a people's grief, where there is an act of overwhelming power against a nation that had no comparable capacity to defend itself — that wound must be acknowledged before peace can be built on top of it.

The United States and Yisra'el must now, as part of any peace framework, directly address the Iranian people — not their new leadership, not their interim council, but the Iranian people — with a message that distinguishes between the military objective and the human cost. They must acknowledge the family deaths. They must acknowledge the weight of what has occurred. They must present a vision for what they want for Iran that is not merely the absence of the Islamic Republic, but the presence of something better — something the Iranian people themselves choose and build. Without that, the operation that was called Epic Fury will produce exactly what its name suggests: fury that outlasts the operation by decades.

SECTION III: WHAT IS NOT BEING TOLD — THE HIDDEN ARCHITECTURE OF THIS WAR

The Nuclear Story Is the Surface Story

The mainstream narrative presents this conflict as being about Iran's nuclear program. That dimension is real and cannot be dismissed. A nuclear-armed Iran would represent a genuine threat to regional stability and specifically to Yisra'el's security. This report does not minimize that concern. But the nuclear story is the surface story. Beneath it runs a second war — a financial war — and understanding it is essential to understanding why every diplomatic path toward resolution has been sabotaged, and why genuine peace has remained perpetually out of reach.

The Petrodollar System and Why Iran Threatens It

Since the 1970s, virtually all global oil transactions have been conducted in United States dollars — an arrangement known as the petrodollar system. Every nation that needs oil must first acquire dollars to buy it. This creates permanent global demand for the American currency and is the structural foundation of American economic supremacy. Any nation that sells oil in another currency threatens this entire architecture.

Iran has sold oil to China in yuan. Iran joined BRICS expansion in 2023, helping build financial infrastructure independent of the dollar. Iran has conducted trade with Russia and other nations through barter arrangements that bypass the dollar entirely. These actions are not minor. They are existential challenges to the financial order that underpins American global power — and historically, the United States has treated such challenges as acts of war. Iraq attempted to sell oil in euros in 2000. Libya proposed a gold-backed pan-African currency for oil trade. Both nations were destroyed within years of those announcements. This pattern is not conspiracy. It is documented geopolitical history.

The IMF and Iran: Excluded While Technically Inside

Iran is technically still a member of the International Monetary Fund. But membership in name and participation in function are two entirely different things. The last full IMF Article IV consultation with Iran — the standard annual financial review every member nation receives — was conducted on March 22, 2018. That is nearly eight years of deliberate exclusion from the normal processes of global economic partnership. Iran has been placed in the same category of IMF treatment as nations in active state collapse: Myanmar, Syria, Yemen. This is not the profile of an organization engaging a member nation. It is the profile of an organization that has been directed to treat that nation as though it does not exist.

The consequences for ordinary Iranians are catastrophic. The rial has collapsed to approximately 1,750,000 to one US dollar. Inflation exceeded 40% in recent years. The IMF's own internal projections indicate Iran requires oil prices above $163 per barrel — more than double current global prices — simply to balance its national budget. An estimated 57% of Iranians are experiencing some level of nutritional insecurity. These are

not the consequences of Iran's nuclear program. These are the consequences of a financial siege conducted against an entire civilian population of 80 million people.

The Torah has specific language for this. Devarim 19:14 prohibits moving the boundary stone of your neighbor that prior generations established. The boundary stones of the global economy have been moved against the Iranian people. No peace framework built on top of this unacknowledged injustice will hold.

SECTION IV: THE WOUND THAT WILL NOT CLOSE — THE KILLING OF GENERAL SOLEIMANI

On January 3, 2020, at approximately 1:00 in the morning local time, United States MQ-9 Reaper drones fired on a convoy leaving Baghdad International Airport. General Qasem Soleimani — Commander of the Islamic Revolutionary Guard Corps' Quds Force, the most senior military figure in Iran after Supreme Leader Khamenei — was killed alongside several others.

The fact that requires the most careful attention in this report is this: Iraqi Prime Minister Adil Abdul-Mahdi confirmed publicly, before his own parliament, that General Soleimani was in Baghdad on a diplomatic mission — carrying Iran's official response to a Saudi Arabian peace message that Iraq had agreed to relay between the two countries. The United States had itself participated in facilitating this back-channel diplomatic process. Soleimani was killed while functioning as a diplomat, on the sovereign territory of a third nation, without that nation's knowledge or consent. Iraq's parliament subsequently voted to demand the withdrawal of all foreign troops from Iraqi soil — a vote that passed specifically because of the breach of Iraqi sovereignty that the strike represented.

The Trump Administration's initial justification — that Soleimani was planning an 'imminent attack' on four American embassies — was publicly contradicted within days by Defense Secretary Mark Esper, who stated he had not seen the specific intelligence supporting that claim. The legal basis for the strike has been disputed by constitutional scholars, international law experts, and members of Congress from both parties. Regardless of one's position on the legality, the fundamental facts are not in serious dispute: a man was killed while on a diplomatic mission, on foreign soil, without the host nation's consent.

Who Soleimani Was to the Iranian People

A poll conducted in October 2019 — three months before his death — found that 82% of Iranians held a favorable view of General Soleimani, with 59% holding him in very high esteem. He was the son of a poor farmer from the village of Qanat-e Malek in Kerman Province. He left school at thirteen to work construction and support his family. His rise from poverty to become

the most revered military figure in modern Iranian history embedded him in the Persian national identity as a man of the people — a champion who came from the dust of the earth and who was widely credited with defeating ISIS when no other regional force had the will or capacity to do so.

His funeral processionals — held in Baghdad, Tehran, Ahvaz, Mashhad, Qom, and finally his hometown of Kerman — drew millions into the streets across multiple cities and multiple days. Scholars of Iranian history noted that no figure since the Prophet himself in Islamic tradition had received such a multi-city processional farewell. Not even Ayatollah Khomeini, the founder of the Islamic Republic, was honored with such a ceremony. In the Shia theological framework that shapes Iranian national identity, he was immediately elevated to the status of shahid — martyr — and within the Shia understanding of martyrdom, a martyr's power increases rather than ends at the moment of death.

> *'They thought by killing him everything would end. But today his name is on the lips of resistance fighters from Yemen to Lebanon to Iraq. You cannot kill a symbol. You can only make it permanent.' — Analysis widely cited in Iranian media, 2020*

This is not a statement of agreement with the Iranian regime's use of Soleimani's memory. It is a statement of documented reality. The killing did not weaken Iranian resolve. It transformed a general into an eternal symbol. It removed the man who was, by multiple intelligence assessments, the most sophisticated and disciplined voice managing Iran's proxy relationships — and replaced him with an immortal martyr whose portrait covers the walls of Tehran and whose death is invoked every time any resistance force in the region moves. Strategically, historically, and covenantally — the killing of Soleimani made this war more likely, not less.

What the Covenant Framework Requires Before Peace Can Begin

The Tanakh does not ask whether a killing was legally justified under the rules of modern warfare. It asks: is there innocent blood? Is there a wound that has not been acknowledged? Is there a grief that the powerful have dismissed because it was inconvenient?

> *'Yahweh said to Qayin: What have you done? The voice of your brother's blood cries to Me from the ground.' — Beresheet / Genesis 4:10*

This was said of the first act of human violence in recorded covenant history. The principle it establishes is foundational and permanent: blood has a voice. It does not fall silent because the powerful nation that shed it has moved on to its next strategic objective. It does not stop crying because the media cycle ended. It does not become irrelevant because the geopolitical calculus changed. The blood cries. The Iranian people hear it. They will continue to hear it. And no military alliance, no economic pressure campaign, no diplomatic framework built on top of that unaddressed wound will produce lasting peace.

Bamidbar (Numbers) 35:33 states: 'Do not pollute the land in which you live, for blood pollutes the land, and no expiation can be made for the land for blood that is shed in it, except by the blood of the one who shed it.' The Torah is saying this: where blood has been shed unjustly and no atonement has been made, the land itself is under a curse that will perpetuate conflict until it is addressed. This is not metaphor. It is covenant law. And it applies to the land of the entire region — not merely to Canaan.

SECTION V: WHAT THE ANCIENT RECORD TELLS US — KORESH, HADASSAH, AND THE PERSIAN CALLING

Koresh: The Only Gentile Yahweh Called By Name

Before the Islamic Revolution. Before the hostage crisis. Before uranium centrifuges and proxy militias. Before everything that defines the modern conflict — there is a much older story between Persia and Yisra'el. And that story is not one of ancient enmity. It is one of ancient covenant partnership.

In Yeshayahu (Isaiah) 44:28 through 45:4, the prophet writes — more than a century before the events he describes — of a Persian king whom Yahweh would raise up to restore the Hebrew people to their land and to authorize the rebuilding of the Temple in Yerushalayim:

> *'Who says of Koresh: He is My shepherd, and he will carry out all My desire. And who says of Yerushalayim: She will be rebuilt, and of the Temple: Your foundation will be laid. Thus says Yahweh to His anointed, to Koresh, whose right hand I have grasped, to subdue nations before him... For the sake of My servant Ya'akov and Yisra'el My chosen, I call you by name. I give you a title though you do not know Me.' — Yeshayahu / Isaiah 44:28 – 45:4*

Koresh — Cyrus the Great of Persia — is the only Gentile, the only non-Hebrew ruler in all of the Tanakh to be given the title mashiach: anointed one. Not for his theology. Not for his religion. But for his act of covenant justice: he freed the Hebrew people from Babylonian captivity, authorized their return to their land, and provided the resources for the rebuilding of the Temple. The Hebrew return to the land of Yisra'el — the very existence of the Second Temple period — was accomplished through the sovereign act of a Persian king whom Yahweh called His shepherd by name, more than a hundred years before he was born.

This is the covenant record between Persia and Yisra'el. Not enemies. Partners in one of the most extraordinary acts of providential restoration in all of scripture. When Yahweh looks at Persia — at the land and the people now called Iran — He does not see only the Islamic Revolutionary Guard Corps and the Supreme Leader. He sees the land that produced the man He called His anointed. That history does not disappear because of what happened in 1979.

The Book of Hadassah: What It Actually Teaches

The Book of Hadassah — Esther — is set in the Persian royal court of Ahasuerus, almost certainly the historical Xerxes I who ruled Persia from 486 to 465 BCE. A young Hebrew woman named Hadassah is living quietly within the Persian empire under the guardianship of her cousin Mordekhai. When the king's minister Haman — not a Persian, but an Agagite from an ancient line of enemies of Yisra'el — manipulates Persian imperial power to issue a decree of genocide against all Hebrew people throughout the empire, Hadassah is positioned at the center of power at exactly the moment when her people face annihilation.

Mordekhai's counsel to her is one of the most profound statements of providential calling in all of the Tanakh:

> *'Do not think that because you are in the king's house you alone of all the Jews will escape. For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. And who knows but that you have come to your position for such a time as this?' — Hadassah / Esther 4:13-14*

The critical detail that most readings of this story miss is this: Haman was not the Persian people. He was an infiltrator — a man of a different lineage entirely, who had weaponized Persian imperial power to advance a genocidal agenda that had nothing to do with Persian interests or character. The Persian king Ahasuerus, when he finally understood what had been done in his name, was not the enemy. He was horrified. He immediately reversed Haman's decree. He ordered Haman's execution on the very gallows Haman had built for Mordekhai. He elevated Mordekhai to a position of honor. He gave Hadassah full authority to issue a counter-decree that protected the Hebrew people throughout the empire.

The Book of Hadassah is not a story about Persian hatred of the Jewish people. It is a story about a wicked ideology that temporarily captured Persian power — and was ultimately rejected by Persia itself. The Persian king did the right thing when he finally had the truth in front of him. This is what this report asks of every party in the present conflict: do the right thing when you have the truth in front of you. The truth is now in front of everyone.

The Modern Haman

The ideology of eliminationist hostility toward the Jewish people and the State of Yisra'el that has characterized the Islamic Republic's governance since 1979 is not native to the Persian people. It is a political theology — Khomeinism — that was imposed on a population that had, for centuries before the revolution, maintained one of the most significant Jewish communities in the diaspora. The Persian Jewish community traces its origins to the Babylonian exile of 586 BCE. They have lived in what is now Iran for over 2,500 years — far longer than Islam has existed, far longer than the concept of the Islamic Republic was ever conceived. They are still there today.

The Khomeinist framework that turned Yisra'el into the 'Little Satan' and America into the 'Great Satan' is a 20th-century political construct. It is not ancient Persian wisdom. It is not the derekh olam. It is a governing ideology that has impoverished the Iranian people, isolated them from the world, destroyed their currency, and produced a succession of military misadventures that have killed thousands of Iranians and hundreds of thousands of people in neighboring countries. The Iranian people have shown in protest after protest — in 2009, 2019, 2022, and again in 2025 — that they are not this ideology. They live under it. They do not choose it.

SECTION VI: BROTHERS AGAIN — THE KINSHIP THAT SCIENCE AND HISTORY BOTH CONFIRM

The covenant framework reports on the Israeli-Palestinian conflict produced by Miqdash Bethel established through genetic science that Palestinian Arabs and Israeli Jews share deep Bronze Age Levantine ancestry — that they are biological brothers carrying the same ancient blood. The same framework requires the same question to be asked about the Iranian and Jewish peoples.

The Persian Jewish community is one of the oldest continuous diaspora communities in existence. Their ancestors were among the Hebrews taken to Babylon in the 6th century BCE. When Koresh issued his decree of return, many chose to remain in the Persian empire. Their descendants have lived in what is now Iran for over 2,500 years — through the entire sweep of Persian, Parthian, Sassanid, Arab, Mongol, Safavid, Qajar, and Pahlavi history. This is not a recent community. This is an ancient one.

Genetic studies of Jewish population history consistently confirm that Iranian Jews and the broader Jewish diaspora share deep ancestral connections to the ancient Levantine population — the same genetic root that the Palestinian population also carries. More significantly, studies of the broader Iranian population show substantial ancient Near Eastern ancestry that overlaps meaningfully with Jewish genetic profiles, reflecting the common ancestral populations of the region from before the later waves of migration that reshaped the Middle East. The Iranians and the Jews are not strangers biologically. They are people who have lived side by side, interacted across millennia, and who carry in their DNA the memory of a shared ancient world.

The Shia-Hebrew Theological Parallel

There is a dimension of this kinship that politics almost never discusses. Shia Islam — the specific expression of faith that defines Iranian national identity at its deepest level — has a closer structural relationship to Hebrew prophetic tradition than nearly any other strand of Islamic theology. The Shia theology of martyrdom, of righteous suffering, of a hidden deliverer who will come to establish justice on the earth, of communal mourning as spiritually

transformative — all of these carry direct structural echoes of Hebrew prophetic and covenant tradition.

This does not make Shia Islam and Torah Judaism the same tradition. But it means that the peoples of Iran and Yisra'el are not as theologically alien to each other as the current political framing insists. They are peoples shaped by overlapping prophetic traditions, sharing overlapping genetic ancestry, with a documented 2,500-year history of coexistence — and they are being driven toward mutual annihilation by political forces that profit from their enmity and have no interest in the truth about who they actually are to each other.

SECTION VII: THE DEREKH OLAM — THE ANCIENT PATH TO ABSOLUTE AND LASTING PEACE

Everything written in the preceding sections was diagnosis. This section is prescription. Peace between Iran, Yisra'el, and the United States is not only possible — it is required by the covenant framework that governs all of them, whether they acknowledge it or not. The same Yahweh who called Koresh by name before he was born, who positioned Hadassah in the Persian court for such a time as this, who wrote Yirmeyahu's words about the crossroads and the ancient path for a generation that would stand exactly where this generation stands — that same Yahweh does not call nations to a crossroads only to watch them choose destruction. He calls them to a crossroads because a path exists. Here it is.

Step One: Immediate Ceasefire — Both Parties, No Conditions

There is no covenant framework. There is no negotiation. There is no truth-telling. There is no reconciliation. There is no peace of any kind — while the missiles are flying. The first step on the ancient path is the simplest and the most urgent: stop. Both Yisra'el and Iran must agree to an immediate, unconditional ceasefire. Not a pause. Not a temporary de-escalation while each side reloads and repositions. A ceasefire with international monitoring and immediate consequences for violations.

This is not weakness. Yeshayahu 1:18 records Yahweh's own invitation: 'Come now, let us reason together.' Reasoning requires a table. A table requires that the fighting stop. The willingness to stop fighting before all conditions are resolved is the first act of covenant courage — and it is the act that separates leaders from warriors. Warriors keep fighting. Leaders stop and ask: is there a better way?

Step Two: The United States Acknowledges the Killing of Soleimani

This is the step that the American political class will find most difficult. It is also the step without which no durable framework can be built. The United States does not need to declare the killing illegal. It does not need to apologize for its strategic objectives. What it must do is acknowledge

three specific things: first, that General Soleimani was in Baghdad on a diplomatic mission at the time of his death. Second, that the strike was conducted on Iraqi sovereign territory without Iraqi knowledge or consent, which was a breach of the sovereignty of a partner nation. Third, that the grief of the Iranian people for their fallen general is real and human and not dismissed — that 80 million people's mourning is seen and acknowledged.

This acknowledgment must be delivered directly to the Iranian people — not to the regime, but to the people — through a formal address, in Farsi if possible, broadcast through every available channel into Iran. The Iranian people must hear from American leadership: we see your grief. We did not honor the rules of engagement that protect even enemies. We acknowledge this. We commit to a different approach going forward.

The Tanakh's teshuvah framework is not optional for the powerful. It is the ancient path. Acknowledgment. Genuine remorse. Cessation of the harmful behavior. Public commitment not to repeat it. This is the structure that allows wounds to heal. Any peace framework that bypasses this step is built on sand.

Step Three: Yisra'el Acknowledges Its Role and Extends a Direct Hand to the Iranian People

Yisra'el must publicly acknowledge its intelligence role in the Soleimani operation — not as a confession of wrongdoing necessarily, but as an act of transparency that demonstrates the kind of honesty that genuine peace requires. More importantly, Yisra'el must find the courage to do what no Israeli government has yet done: speak directly to the Iranian people, in Farsi, and distinguish clearly between the Iranian regime and the Iranian people.

The message Yisra'el must send is this: we have never been at war with the Persian people. We were partners in our return to this land. Your king Koresh is written into our scripture as the man Yahweh anointed to restore us. There are Persian Jews who have prayed for the welfare of Persia every day for 2,500 years. The conflict between our governments is real. But you and we are not enemies by nature. We are neighbors. We have always been neighbors. We want to live as neighbors again.

This is not naive. It is strategic at the deepest level. The Islamic Republic's power over the Iranian people depends on maintaining the fiction that Yisra'el is the existential enemy of all Persian people. The moment Yisra'el speaks to the Iranian people directly and humanly, that fiction begins to crack — and when it cracks, the political calculus inside Iran begins to shift.

Step Four: Iran Releases Its People from the Ideology of Elimination

The Islamic Republic of Iran must be pressed — by the international community, by Muslim-majority nations, and by the Iranian people themselves — to formally and permanently abandon the eliminationist posture toward Yisra'el that has defined its governance since 1979. This does not mean Iran must accept every aspect of Israeli policy. It does not mean Iran must

normalize relations immediately. It means Iran must formally declare, before the international community, that it abandons the position that Yisra'el has no right to exist as a nation.

This step has a covenant basis that runs deeper than politics. The command of Beresheet is this: every human being is made in the image of Yahweh. B'tselem Elohim — in the image of Elohim — He created them. A governing ideology that calls for the elimination of a nation of nine million people made in that image is not a political disagreement. It is a covenant violation of the most fundamental kind. Iran cannot walk the ancient path while it officially holds this position. The first step on the ancient path for Iran is to lay it down.

Step Five: Full Financial Reintegration of the Iranian People

The economic siege against the Iranian people must end as part of any genuine peace framework — not as a reward for good behavior, but as an act of covenant justice that precedes and enables the political negotiation. The SWIFT reconnection, the restoration of full IMF Article IV consultation, the lifting of sanctions that directly harm the civilian population — these must be on the table not as incentives but as rights. Collective punishment of 80 million people for the actions of their government is prohibited by international law and condemned by the same Torah that the Western world claims as the foundation of its legal tradition.

A genuinely reintegrated Iranian economy — connected to global trade, participating in IMF processes, able to sell its energy resources on the open market — is an economy whose people have something to lose from war and something to gain from peace. Economic isolation produces exactly the opposite: a population that has already lost everything and therefore has no economic stake in stability. The financial reintegration of Iran is not generosity. It is the architecture of durable peace.

Step Six: A Regional Covenant Council — Neighbors Learning to Be Neighbors

Yisra'el and Iran share a region. They cannot move. They are, in the most literal geographical sense, neighbors — separated by Iraq and a strip of the Arabian Peninsula, but part of the same ancient world, the same ancient trade routes, the same ancient covenant geography that the Tanakh describes. The question is not whether they will live in the same region. The question is whether they will live in it as enemies forever, or whether they will establish the kind of relationship that neighbors — covenant neighbors — are supposed to have.

This report calls for the establishment of a Regional Covenant Council: a formal, ongoing body that includes Yisra'el, Iran, Iraq, and the broader regional nations — convened under international auspices but grounded in the covenant principle that every nation in the region has the right to exist in security, dignity, and economic participation. The mandate of this council would be: first, nuclear transparency and regional non-proliferation agreements that apply equally to all parties — including Yisra'el's own undeclared nuclear arsenal, which the international community has never formally addressed. Second, economic cooperation agreements that acknowledge the complementary strengths of the regional economies. Third,

cultural and people-to-people exchange programs that begin the long work of reversing decades of dehumanization on all sides.

The Prophetic Vision This Is Working Toward

Yeshayahu (Isaiah) 19:23-25 contains one of the most breathtaking geopolitical prophecies in all of the Tanakh: 'In that day there will be a highway from Egypt to Assyria. The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together. In that day Yisra'el will be the third, along with Egypt and Assyria, a blessing on the earth. Yahweh of Hosts will bless them, saying: Blessed is Egypt My people, Assyria My handiwork, and Yisra'el My inheritance.'

Assyria in ancient geography covered what is now northern Iraq and northwestern Iran. The prophecy envisions a highway — not a wall, not a battlefield, not a missile corridor — running between the nations of the ancient Near East, with all of them worshipping Yahweh together and all of them described as blessed. This is not a vague spiritual promise. It is a specific geopolitical vision for the exact region that is on fire right now. The derekh olam runs directly through this prophecy. The ancient path leads here.

Step Seven: The United States Reforms Its Financial Architecture

The deepest and most durable peace in this region will not come while the United States continues to use the global financial system as a weapon of war against civilian populations. This is not a call for America to abandon its national interests. It is a call for America to recognize that the use of financial exclusion as a weapon of mass punishment produces exactly the instability and radicalization that it claims to be opposing. An America that uses the petrodollar system to starve 80 million Iranians into submission is not advancing peace. It is manufacturing the next generation of fighters who have nothing left to lose.

The derekh olam for the United States runs through the covenant principle of mishpat — justice that is equal in its application. A justice system that protects the powerful and destroys the weak is not mishpat. It is the kind of injustice that the prophets spent their entire ministries condemning — not in foreign nations, but in their own. America was founded on the covenant principle that all men are created equal and endowed by their Creator with unalienable rights. That founding covenant applies to the 80 million Iranians it is currently economically besieging. The ancient path runs through honoring it.

SECTION VIII: A DIRECT WORD TO EACH PARTY

To the People of Iran

You are Persians. Your civilization is one of the oldest on the earth. Your poets — Hafez, Rumi, Sa'di — gave the world some of the most profound wisdom literature in human history. Your king Koresh is written into the Hebrew scripture as the anointed of Yahweh. Your land held the

Hebrew people when they had no land of their own. The woman who saved the Hebrew people from annihilation was saved by a Persian king who chose justice over politics when the truth was placed before him.

You are not your government. The ideology that has governed you since 1979 is not the Persian spirit. The Persian spirit is generous, ancient, wise, and magnificent. The world knows this. The Hebrew people know this — and they have known it for 2,500 years, because your ancestors protected theirs. The grief you carry over the killing of General Soleimani is real and legitimate. That grief is heard by this report and by the covenant framework it carries. You deserve acknowledgment. You deserve justice. You deserve to be seen as human beings made in the image of the Most High — not as a population to be economically destroyed into compliance.

And you deserve peace. Not the peace of exhaustion. Not the peace of surrender. The shalom of Yahweh — the wholeness, the completeness, the nothing-missing and nothing-broken reality that the Hebrew word shalom actually means. That peace is available to you. It runs through the ancient path. You have walked it before, with the Hebrew people. You can walk it again.

To the People and Leadership of Yisra'el

You were brought home in the modern era as you were brought home in the ancient era — through a combination of providential design, human courage, and international consent. The parallel is exact. Koresh the Persian authorized your ancient return. The international community authorized your modern one. In both cases, the return was real. In both cases, the covenant obligation that came with the return was also real: to be a light to the nations, not a military fortress unto yourselves.

The Iranian regime is a real threat. This report does not ask you to pretend otherwise. But it does ask you to make the distinction — clearly, publicly, and consistently — between the Islamic Republic of Iran and the 80 million Persian people who live under it. The people of Iran are not your enemies by nature. They are your neighbors by geography, your partners by covenant history, and your brothers by the genetic and cultural heritage you share across 2,500 years of coexistence. A peace strategy that makes no distinction between the regime and the people is a strategy that manufactures the very enemy it claims to be protecting against.

The ancient path for Yisra'el runs through Yeshayahu 19 — the highway from Egypt to Assyria, the day when the nations of the ancient Near East are described as Yahweh's people, His handiwork, His inheritance. Not conquered. Not subdued. Blessed. That is the prophetic destination. The current military campaign is not taking you there. Only the derekh olam leads there.

To the United States of America

You were established, in the words of your own founding documents, on the self-evident truth that all human beings are endowed by their Creator with unalienable rights. That is a covenant

statement. It is not limited to American citizens. It applies to the 80 million Iranians whose economy you are systematically destroying. It applies to the Iraqi sovereignty you violated on January 3, 2020. It applies to every population whose boundary stones have been moved by the financial architecture your currency dominance makes possible.

This report does not ask America to be weak. It asks America to be just. Those are not the same thing. The strongest thing the United States could do right now — the action that would do more to advance genuine American security than any military strike or sanctions regime — would be to stand before the world and demonstrate that America's founding covenant actually applies globally. To acknowledge what happened on January 3, 2020. To restore the Iranian people to full financial participation in the global economy as part of a verified peace framework. To lead the establishment of a Regional Covenant Council that establishes equal nuclear accountability for all parties. To show the world that the nation founded on the principle that all men are created equal actually means it.

That is the ancient path for America. It is the path that leads to the rest that Yirmeyahu promised — not the exhausting, perpetual, budget-consuming, generation-destroying rest of managed conflict, but the genuine rest of a peace that was built on truth.

SECTION IX: THE DEEPEST LAYER — THE 2030 AGENDA, THE WAR ON CASH, AND WHO BENEFITS FROM THIS CHAOS

This report has examined the nuclear dimension of the Iran conflict, the petrodollar dimension, the Soleimani wound, the killing of Khamenei and his family, and the covenant and genetic history between these peoples. But Elder Arcemont's mandate requires one more layer — the deepest layer — to be examined with full honesty: Is this war, and the economic chaos it is producing, serving a larger agenda? Is there a framework already in place that benefits from the destruction of the current dollar-based financial order and the manufactured crisis conditions that would justify replacing it?

The answer, drawn from documented sources and the open statements of the institutions involved, is: yes. And understanding this layer is essential — not because it produces despair, but because the derekh olam, the ancient path, must be walked with open eyes. Yahweh's people are not called to be naive. Mishle (Proverbs) 22:3 says: 'A prudent person foresees danger and takes precautions. The simpleton goes blindly on and suffers the consequences.'

The 2030 Agenda: What It Actually Says

In September 2015, all 193 United Nations member states adopted what is formally called 'Transforming Our World: The 2030 Agenda for Sustainable Development.' Its stated goals — ending poverty, combating climate change, achieving gender equality — are presented as

humanitarian. The document's own language describes it as 'a plan of action for people, planet, and prosperity' with 17 Sustainable Development Goals and 169 specific targets to be implemented by 2030.

This report does not dismiss the stated humanitarian intentions. But it also cannot ignore what the UN's own task forces and subsidiary bodies have produced in pursuit of those goals. A 2020 UN Secretary-General Task Force on Digital Financing of the SDGs produced a final report titled 'People's Money: Harnessing Digitalization to Finance a Sustainable Future.' Its mandate: to recommend ways to accelerate SDG financing through digitalization of the global financial system. The UNDP has published explicit documentation on how Central Bank Digital Currencies — CBDCs — could serve as the mechanism for financing the SDG agenda. The SDG financing gap is identified as $4 trillion per year. The proposed solution, across multiple UN bodies, is a digitized, programmable, globally coordinated monetary system.

What CBDCs Actually Are — And What Makes Them Different from Cash

A Central Bank Digital Currency is not merely a digital version of existing money. The distinction that matters — the one that Augustin Carstens, the General Manager of the Bank for International Settlements, stated openly and on camera in 2020 — is programmability. Carstens explained: with cash, if you have a five-dollar bill in your hand, you can spend it however you like. With a CBDC, you can only spend it in the way the issuing authority's rules allow. The currency itself becomes a control mechanism. It can be programmed to expire. It can be limited to approved categories of purchases. It can be withheld from individuals whose 'social credit' — a real and documented concept actively implemented in China's e-CNY system — falls below a threshold. It can be turned off entirely for any individual at any time by the issuing central bank.

The CBDC Global Infrastructure Being Built Right Now

The Bank for International Settlements — the central bank of central banks, based in Basel, Switzerland — has confirmed that 94% of the world's central banks are now engaged in CBDC development work. As of 2026, 49 countries are in active pilot phases. China's digital yuan, the e-CNY, has processed over $2 trillion in transactions and is now incorporating full 'programmability' features in 2026. The mBridge cross-border CBDC system connects China, Hong Kong, Thailand, the UAE, and Saudi Arabia — processing international settlement in seconds, entirely outside the SWIFT system and entirely outside dollar architecture. India expanded its digital rupee pilot nationwide in late 2025. Brazil's 'Drex' system targets full launch in mid-to-late 2026. Russia's digital ruble is preparing for full national rollout throughout 2026. The European Central Bank is preparing its digital euro for potential issuance by 2029. BRICS+, whose 2026 chairship is held by India, is formally proposing an interconnected CBDC framework as a direct replacement for dollar-based settlement.

This infrastructure is not being built in response to the Iran war. It was being built before it. But the economic chaos the Iran war produces — oil above $100, inflation surging, dollar credibility questioned, global markets destabilized — creates exactly the conditions of crisis under which populations historically accept dramatic financial restructuring they would reject in stable times.

The World Economic Forum, Klaus Schwab, and the Great Reset

In 2020, at the height of the COVID-19 pandemic, World Economic Forum founder Klaus Schwab published a book titled 'COVID-19: The Great Reset.' In it he described the pandemic as what he called 'a rare but narrow window of opportunity to reflect, reimagine, and reset our world.' The WEF's own published predictions for 2030 — stated openly in a 2016 video and never retracted — include the phrase: 'You will own nothing and be happy. Whatever you want you'll rent and it'll be delivered by drone.' Schwab's companion work, 'The Fourth Industrial Revolution,' describes the merging of the physical, digital, and biological worlds as the central project of this era.

The WEF's Young Global Leaders program — which Schwab has publicly boasted penetrates national governments — has included Emmanuel Macron of France, Pete Buttigieg of the United States, Chrystia Freeland of Canada, and Justin Trudeau of Canada, among many others. Schwab stated in a recorded interview that more than half of Trudeau's cabinet were WEF Young Global Leaders. The WEF's board of trustees has included Christine Lagarde, now President of the European Central Bank — the institution preparing to issue the digital euro. The SDG framework, described by multiple analysts as functioning as a global social credit scoring system for businesses, is a joint UN-WEF initiative. These are not outsider claims. They are documented facts from the institutions' own published materials.

How the Iran War Fits Into This Architecture

The Iran war is producing exactly the economic conditions that accelerate the global transition to a new financial architecture. Consider what is documented and confirmed as of March 2026:

First — oil is at $80-82 per barrel and rising toward $100-140 in the prolonged conflict scenario, according to analysis from Bloomberg Economics, Oxford Economics, ING, and the Bank of America. Every barrel above $70 transfers wealth from the consuming nations to the producing nations and creates inflationary pressure across the global economy that erodes purchasing power for ordinary people and creates desperation for economic relief.

Second — the dollar's credibility is under simultaneous assault from multiple directions: the Iran war inflation, Trump's tariff regime, the Venezuela seizure, the Greenland threat, and the documented BRICS+ effort to build dollar-independent financial infrastructure. The dollar-as-reserve-currency system that has underwritten American global power since the 1970s is being tested from more directions simultaneously than at any point in its history.

Third — the BRICS+ CBDC bridge is being formally proposed at this precise moment. The timing is not coincidental. As markets process the Iran war's energy shock, India's 2026 BRICS chairship is proposing an interconnected CBDC framework that would allow Russia, China, India, Brazil, the Gulf states, and their partners to conduct cross-border settlements entirely

outside the dollar system. The Iran war is simultaneously destroying Iran's remaining dollar capacity and demonstrating to every nation watching that reliance on dollar-denominated systems makes you vulnerable to American financial warfare.

Fourth — the manufactured crisis justification pattern is historically documented. The 2008 financial crisis produced TARP, the Federal Reserve's emergency expansion, and the foundations of the current quantitative easing era — all implemented under crisis conditions that bypassed normal democratic deliberation. The COVID-19 crisis produced lockdowns, vaccine mandates, and accelerated digital identity infrastructure in dozens of countries simultaneously. Each major crisis has produced a permanent expansion of surveillance, control, and centralized financial authority. The question the covenant framework requires us to ask is: who benefits from the chaos this war is producing?

Who Benefits — Following the Architecture

The honest answer, drawn from the evidence, is this: the Iran war benefits the military-industrial complex immediately, the energy producing nations in the short term, and the architects of the global digital financial transition in the medium and long term. The destruction of the current petrodollar order — which this war accelerates — does not produce a vacuum. It produces the conditions under which a replacement architecture, already built and waiting, gets adopted at speed by governments whose populations are desperate for economic stability.

That replacement architecture is programmable digital currency, coordinated through international institutions — the IMF, the BIS, the World Bank — operating under the framework of the UN 2030 Agenda. It is a system in which every financial transaction is visible to the issuing authority, in which money can be made to expire, in which spending can be restricted to approved categories, in which individuals who dissent from approved social or political positions can be economically excluded at the push of a button. The BIS General Manager said the quiet part out loud in 2020. The infrastructure is 94% operational across the world's central banks in 2026.

The Torah Speaks to This Directly

The Tanakh has a name for a system in which a central authority controls what every person can buy, sell, or trade. The prophets of Yisra'el warned repeatedly about systems that concentrate economic power in the hands of a few and use it to control the many. Amos 8:4-6 names it with surgical precision:

> *'Hear this, you who trample on the needy and bring the poor of the land to an end, saying: When will the new moon be over, that we may sell grain? And the Sabbath, that we may offer wheat for sale — that we may make the ephah small and the shekel great and deal deceitfully with false balances, that we may buy the poor for silver and the needy for a pair of sandals?' — Amos 8:4-6*

A programmable digital currency in which the powerful determine what the powerless may spend their money on is the most sophisticated false balance in human history. It does not require a corrupt merchant to move a physical weight. It requires only a line of code — and the political will of whoever controls the central bank that issues it. Yirmeyahu 17:11 warns: 'Like a partridge that hatches eggs it did not lay, so are those who gain riches by unjust means. When their lives are half gone, their riches will desert them.' The derekh olam has always led away from the concentration of economic power. Torah law was constructed specifically to prevent it: the yovel — jubilee — debt forgiveness every fifty years; the shemitah — sabbatical year — land and debt rest every seven; gleaning laws that mandated leaving the edges of every harvest for the poor; the prohibition on neshek — usury — that protected the vulnerable from compounding debt. The ancient path leads toward economic systems that distribute power, protect the individual, and honor the tzelem Elohim — the image of Yahweh — in every human being.

What the Miqdash Bethel Framework Offers That No One Else Is Offering

Every other analysis of this conflict — from Tucker Carlson to the Young Turks, from Oxford Economics to the IMF — addresses one or two layers of what is happening. None of them address all of them together. None of them offer a framework that connects the covenant history, the genetic kinship, the Soleimani wound, the Khamenei killing, the petrodollar architecture, the 2030 Agenda, and the CBDC transition into a single coherent analysis grounded in the oldest and most authoritative source available: the word of Yahweh as preserved in the Tanakh.

That is what the Miqdash Bethel covenant framework does. It does not choose between the prophetic and the geopolitical — because in the Torah they were never separate. Yahweh governed economics through the yovel. He governed land distribution through Yehezkel 47-48. He governed the treatment of foreigners through the most repeated commandment in all of Torah: 'You shall not oppress the stranger, for you were strangers in the land of Egypt' — repeated again and again across the five books of Moshe (Exodus 22:21 [Hebrew 22:20]; 23:9; Leviticus 19:33–34; Deuteronomy 10:19; 24:17–18). The Torah is the most comprehensive governance document ever written. The derekh olam runs through every layer of what is happening in the world right now — and it was written down long before any of the current configurations existed.

The people who need to receive this analysis are the people who have audiences with the power to redirect this moment: Tucker Carlson, whose Oval Office access is documented and whose opposition to this war is public and fierce. Steve Witkoff, who is conducting the actual back-channel negotiations. Reza Pahlavi, the son of the Shah, whom Iranian protesters have named as the transitional figure they trust. The Iranian Interim Leadership Council, who are inheriting a nation in ruins and have every incentive to find a framework for peace that preserves Persian dignity and sovereignty. And the American people themselves — who in

polling oppose this war by a margin of nearly two to one — and who deserve to know not just that they oppose it, but why the ancient path out of it has been available all along.

SECTION X: SUCH A TIME AS THIS

Mordekhai's words to Hadassah were not a gentle encouragement. They were a covenant charge: who knows but that you have come to your position for such a time as this? The implication was clear — this moment has been prepared. You have been placed here deliberately. The cost of silence is destruction. But the cost of speaking, while real, leads to life.

This report is written in that same spirit. The Miqdash Bethel covenant framework — which has now produced thirteen formal diplomatic and outreach documents addressing the Israeli-Palestinian conflict, and this report addressing the Iranian-Israeli-American conflict — is not a political project. It is a prophetic assignment. The derekh olam does not belong to any government, any party, or any geopolitical school of thought. It belongs to Yahweh. It was laid down before the nations were configured in their present form. It will remain after the present configurations have changed.

The fire that is burning right now — between Iran and Yisra'el, with America's hand in the flame — is a fire that has a way out. The way out was written in Yeshayahu 19. It was walked partially by Koresh the Persian when he freed the Hebrew people. It was demonstrated by Hadassah and Mordekhai when the truth was placed before a Persian king and he chose justice. It was pointed to by Yirmeyahu when he stood at the crossroads and cried out: ask for the ancient paths.

The ancient paths are not lost. They are waiting. They have always been waiting. The question — the only question that matters in March of 2026 — is whether the leaders of these three nations have the courage that Hadassah had: to stand in the court of power, to speak the truth that could cost everything, and to trust that the One who placed them there for such a time as this has not abandoned them to the flames.

> *'How good and pleasant it is when brothers dwell together in unity.' — Tehillim / Psalm 133:1*

Iran and Yisra'el are neighbors. They have always been neighbors. They were covenant partners before they were adversaries. The ancient path runs between them — not around them, not over them, but between them, through the acknowledgment of shared history, shared ancestry, shared grief, and shared hope. The missiles must stop. The boundary stones must be restored. The blood must be acknowledged. The truth must be spoken. And then — then — the highway of Yeshayahu 19 can be built, and the nations of the ancient Near East can discover what they have always been to each other: not enemies, but family.

With the full weight of the covenant, the urgency of the hour, and the deepest love for all peoples named in these pages,

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Written in the tradition of the Nevi'im — the Prophets —
who spoke truth to power when it cost them everything to do so.
Derekh olam. The ancient path. It is still there.