MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism · Christianity · Islam

DOCUMENT 446

I Will Never Break My Covenant

A Covenant Deep Dive into the *Everlasting Covenant (berit olam)* — The Government of the Hebrew Nation and Its Covenant/Constitution, Part 5 (Revised)

Can the Covenant of Yahweh Be Changed, and Who Holds Office in His Government? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Maimonides' ninth principle of faith holds that the Torah of **Moses** will not be exchanged and that no other Torah will come from the Creator (Commentary on the Mishnah, Sanhedrin 10). Jewish teaching reads **Jeremiah 31:31–33** as the same Torah written on the heart, and awaits a king of David's line who will restore the Torah's judgments (Mishneh Torah, Laws of Kings 11).	Christianity teaches that a new covenant in Jesus made the first covenant ***"obsolete"*** (Hebrews 8:13), that he ***"redeemed us from the curse of the law"*** (Galatians 3:13), and that he now reigns as King and High Priest (Hebrews 7). The Sacred Name assemblies keep much of the Torah but call the Messiah ***"Yahshua"*** and teach that he holds the offices of the coming government.	The Qur'an says the Torah was sent down to **Moses** with ***"guidance and light"*** (Q. 5:44) and calls the Children of Israel to ***"fulfil My covenant"*** (Q. 2:40). It also teaches that the Qur'an stands as guardian over the earlier scriptures (Q. 5:48) and that a revelation may be replaced by a better one (Q. 2:106).

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and Yahweh's own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because Yahweh's covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document is the Doc 250 edition of Part 5 of Elder Kepha Arcemont's study ***The Government of the Hebrew Nation and Its Covenant/Constitution*** (revised edition, 2026). It keeps the study's order and its main argument — that the Covenant of **Yahweh** is everlasting and that no one may change it — and tests every claim in it by the written Tanakh. Where the earlier edition taught from the New Testament or from Sacred Name belief, the claim is now graded against the Tanakh, and each change is listed in Section XIV. **Yahweh** and **Elohim** appear in bold throughout. Tanakh books and personal names are given in English. Every Hebrew word is given with its English meaning, English first and the Hebrew after it in parentheses, both in ***bold italic***, for example ***everlasting (olam)***. Hebrew letters are set in bold. Scripture references are bold. Where a verse is quoted from the Hebrew, the Hebrew line comes first and the English verse follows in gold, with the reference after it in black. Scripture is given in a literal working translation from the Hebrew of the Leningrad Codex (Unicode/XML Leningrad Codex, UXLC 2.6, Tanach.us); **Daniel 4** and **7** are in Aramaic. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**.

Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].

In **Daniel 4** the Aramaic text numbers the chapter three verses behind the English, so those brackets read [Aramaic ...].

The lexicons cited are: Strong's — James Strong, ***The Exhaustive Concordance of the Bible*** (New York: Hunt & Eaton; Cincinnati: Cranston & Curts, 1890), a concordance of the King James Version with a short Hebrew and Chaldee dictionary, whose numbers (H3247 and so on) are given for reference only; BDB — Francis Brown, S. R. Driver, and Charles A. Briggs, ***A Hebrew and English Lexicon of the Old Testament*** (Oxford: Clarendon Press, 1906), the classic English-language Hebrew dictionary, built on the work of Gesenius; and Gesenius — Wilhelm Gesenius, ***Hebrew and Chaldee Lexicon to the Old Testament Scriptures***, translated by Samuel Prideaux Tregelles (London: Samuel Bagster and Sons, 1857), the nineteenth-century Hebrew dictionary from which many of the earlier edition's word meanings were drawn. Each is a witness, never the authority; the Tanakh's own usage was checked first. HALOT and DCH were not opened for this document.

The Talmud, Maimonides, the New Testament, the Qur'an, the published statements of the Sacred Name assemblies, and the Babylonian records are cited only in the three-religion table, the Comparative Texts table, the sections that state a teaching in order to test it, and the Three-Religion Audit. They are cited as historical and comparative witness, never as authority. The Written Tanakh governs every conclusion.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The covenant with Abraham and **Jacob**; the law that may not be added to; one Torah for the native and the stranger; the test of the one who claims to be sent; the everlasting priesthood; the Jubilee liberty
Prophets	Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Micah, Haggai, Zechariah, Malachi	**Yahweh** does not change; the everlasting covenant and the covenant of peace; the Branch and the counsel of peace; the sons of Zadok; the anointed kings and priests; the new covenant as the Torah on the heart

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Writings	Psalms, Proverbs, Ecclesiastes, Ruth, Daniel	No salvation in man; the sure foundation; the gate where judgment sat; the everlasting kingdom confessed by Nebuchadnezzar

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

TRADITION	TEXT	WHY IT IS CITED
Judaism	Maimonides, Commentary on the Mishnah, Sanhedrin 10 (Thirteen Principles); Mishneh Torah, Laws of Kings 11	The Torah will not be changed; the king of David's line
Christianity	2 Timothy 2:19; 1 Peter 4:17; Matthew 23:2; Galatians 3:13; Hebrews 7:12, 18; 8:13	Texts the earlier edition used or that teach a changed covenant and priesthood
Sacred Name assemblies	Assemblies of **Yahweh**, Statement of Doctrine	The name ***"Yahshua"*** for the Messiah
Islam	Qur'an 2:40; 2:106; 5:44; 5:48	The covenant with Israel; the Torah given to **Moses**; abrogation
Historical	Babylonian Chronicle ABC 5, the Jerusalem Chronicle (British Museum 21946); British Museum 34113 (A. K. Grayson, ***Babylonian Historical-Literary Texts***, 1975); the Prayer of Nabonidus (4Q242)	Nebuchadnezzar's reign and the question of **Daniel 4**
United States	Public Law 97-280, 96 Stat. 1211 (October 4, 1982); Zwerling v. Reagan, 576 F. Supp. 1373 (C.D. Cal. 1983)	The ***"Year of the Bible"*** resolution and its legal weight

I. THE COVENANT AS A CONSTITUTION

The Covenant of **Yahweh** is the most important agreement the Creator ever made with His creation. It has many parts, and together they make the whole. Since most people know what a constitution is, this study uses that word for the Covenant, so that it is easier to understand what **Yahweh** gave

through His servants **Moses** and **Joshua** son of Nun. The Constitution is the written body of the Covenant's laws. With it comes a written history of those who kept it and those who broke it, and that history was written for our learning (**Deuteronomy 31:24–26**; **Psalms 78:5–7**).

Abraham did not write the Covenant of **Yahweh**. He believed **Yahweh** and did as he was instructed, and the Tanakh records that this was counted to him as righteousness:

"And he believed in Yahweh, and He counted it to him as righteousness" (**Genesis 15:6**)

Yahweh also said why He kept His oath to Abraham: ***"because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws"*** (**Genesis 26:5**). And the promise reached beyond Abraham's own house: ***"in your seed all the nations of the earth shall be blessed"*** (**Genesis 22:18**).

The earlier edition taught at this point that Yahshua's faithfulness took away the curse of the law, which is death, by his becoming the cursed offering. That is New Testament teaching (Galatians 3:13), and the Tanakh does not say it. The Torah forbids that one man be put to death for another's sin (**Deuteronomy 24:16**), and the prophet repeats it: ***"the soul who sins, it shall die; the son shall not bear the iniquity of the father"*** (**Ezekiel 18:20**). The way out of death that the Tanakh gives is turning back to **Yahweh** while one is alive: ***"For I have no pleasure in the death of the one who dies, says the Lord Yahweh; so turn, and live"*** (**Ezekiel 18:32**). His mercy is our entrance (**Exodus 34:6–7**), and it is open to the living: ***"The living, the living, he shall praise You, as I do this day"*** (**Isaiah 38:19**).

Finding — that one man's death took away the curse of the law for others. **Not in the text (Deuteronomy 24:16; Ezekiel 18:20; Psalms 49:7).**

Finding — that the one who turns from his sins and keeps **Yahweh**'s statutes shall live, and that this mercy is offered to the living. **Corroborated (Ezekiel 18:21–23, 32; Isaiah 38:19; Exodus 34:6–7).**

The Covenant of the Hebrew people is a Constitution ratified by a solemn oath: by acknowledging **Yahweh**, by turning from transgression, and by obeying His laws (**Deuteronomy 29:12–15** [Hebrew 29:11–14]). Once it was ratified before **Yahweh**, it could not be changed unless **Yahweh** Himself changed it — and **Yahweh** declares that He does not change:

כִּי אֲנִי יְהוָה לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

"For I, Yahweh, do not change; therefore you, O sons of Jacob, are not consumed" (**Malachi 3:6**)

לֹא אִישׁ אֵל וִיכַזֵּב וּבֶן־אָדָם וְיִתְנֶחָם הַהוּא אָמַר וְלֹא יַעֲשֶׂה וְדִבֶּר וְלֹא יְקִימֶנָּה׃

"El is not a man, that He should lie, nor a son of man, that He should repent. Has He said, and will He not do it? Or has He spoken, and will He not make it stand?" **(Numbers 23:19)**

Finding — that **Yahweh** does not change and does not take back what He has spoken. **Corroborated (Malachi 3:6; Numbers 23:19; 1 Samuel 15:29; Psalms 119:89).**

I-A. What This Study Builds On

Parts 1 through 4 of this series set out the Hebrew nation, its households, and the passing of covenant instruction from generation to generation. This Part examines the Covenant itself: that it is everlasting and that no one may change it. Since the earlier edition was written, the Library has examined several of its questions in depth: **Doc 281** (the new covenant of **Jeremiah 31**), **Doc 288** (the Levitical priesthood), **Doc 340** (the anointed one whom **Yahweh** saves), **Doc 393** (***"In Whom There Is No Salvation"***), **Doc 407** (***"Many Days Without Sacrifice"***), and **Doc 431** (the Redeemer of Israel). This edition agrees with them.

II. THE FOUNDATION OF YAHWEH STANDS SURE

The foundation of the Covenant is not the faithfulness of men. It is the faithfulness of **Yahweh**. The earlier edition took this heading from 2 Timothy 2:19, a New Testament letter. The Tanakh has its own words for it, and they say more.

The Hebrew word ***foundation (yesod)***, **יְסוֹד** (H3247), is what is laid down and fixed, the base on which a building stands. The Tanakh uses it of the righteous man: ***"the righteous is an everlasting foundation"*** **(Proverbs 10:25)**. The related word ***foundation (musad)***, **מוּסָד** (H4143), stands in **Yahweh**'s own promise:

"Therefore thus says the Lord Yahweh: Behold, I lay in Zion a stone, a tested stone, a precious cornerstone, a sure foundation; whoever believes shall not make haste" **(Isaiah 28:16)**

The seal is in the Tanakh too. A ***seal (chotam)***, **חוֹתָם** (H2368), was the signet that marked a thing as its owner's and made a document binding **(Jeremiah 22:24**; **Jeremiah 32:10)**. **Isaiah** was told to seal the Torah itself, with the verb ***seal (chatam)***, **חָתַם** (H2856):

צוֹר תְּעוּדָה חֲתוֹם תּוֹרָה בְּלִמֻּדָי׃

"Bind up the testimony, seal the Torah among My disciples" **(Isaiah 8:16)**

Then he named the standard every claim must meet: ***"To the Torah and to the testimony! If they do not speak according to this word, it is because there is no dawn in them"*** **(Isaiah 8:20)**. The

Covenant is the foundation. It is sealed in the books of the Torah, the Prophets, and the Writings — the Tanakh — as a witness to who **Yahweh** is and to what His people may become through covenant obedience. It is His, and He has set His seal on it.

The earlier edition also read **Isaiah 34:16** as a promise that covenant keepers ***"shall possess it forever."*** The verse does call the reader to the written book: ***"Seek out of the book of Yahweh, and read: not one of these shall fail."*** But in its chapter, ***"these"*** are the wild creatures to which **Yahweh** gives the ruined land of Edom as their lot, and it is they who ***"shall possess it forever"*** (**Isaiah 34:11–17**). The verse is a strong witness that **Yahweh**'s written word does not fail — what He spoke against Edom came to pass to the letter. It is not a promise of land to the covenant people.

Finding — that **Yahweh**'s written word is a sure foundation, sealed, and the standard for every claim. **Corroborated (Isaiah 28:16; 8:16, 20; 34:16; Psalms 119:89).**

Finding — that **Isaiah 34:16–17** promises the covenant people possession forever. **Not in the text.**

III. THE ONE SENT — WHO HOLDS OFFICE IN THE GOVERNMENT OF YAHWEH

The earlier edition taught that the promises of the Covenant were appointed to come through one man only, Yahshua; that he qualified for a permanent office in **Yahweh**'s government, being the only one who has died and been restored to hold such an office; and that to deny him that office is to deny the authority of **Yahweh**. These claims are tested here by the Tanakh.

III-A. Men Have Never Saved Men

The earlier edition said it well: men have never saved men. The Tanakh says the same, and says it of every man:

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

"No man can by any means redeem his brother, nor give to Elohim a ransom for him" (**Psalms 49:7** [Hebrew 49:8]). The Savior the Tanakh names is **Yahweh** Himself: ***"I, I am Yahweh, and besides Me there is no savior"*** (**Isaiah 43:11**; **Isaiah 45:21**). **Doc 393** and **Doc 431** examine this at length.

Finding — that salvation comes from **Yahweh** alone and not from any man. **Corroborated (Psalms 146:3; 49:7; Isaiah 43:11; 45:21).**

III-B. The Test of the One Who Claims to Be Sent

The earlier edition rightly warned that any man who claims that salvation can come only through him, or who offers people a permanent office in **Yahweh**'s government for following him, bears false witness. The Torah gives the test:

"But the prophet who presumes to speak a word in My name that I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die" (**Deuteronomy 18:20**)

"If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, and the sign or the wonder comes to pass, of which he spoke to you, saying, Let us go after other gods ... you shall not listen to the words of that prophet" (**Deuteronomy 13:1–3** [Hebrew 13:2–4])

The earlier edition rendered ***other gods (elohim acherim)*** as ***"other mighty ones."*** The Hebrew is the ordinary phrase for the gods of the nations, the same words as in **Exodus 20:3**. The test does not ask whether a man works signs. It asks whether his word agrees with what **Yahweh** commanded (**Deuteronomy 13:4** [Hebrew 13:5]; **Deuteronomy 18:21–22**). Every claim made for any messenger, ancient or modern, stands under it.

Finding — that every one who claims to be sent is tested by whether his word agrees with the written commandment. **Corroborated (Deuteronomy 13:1–4; 18:20–22; Isaiah 8:20).**

III-C. The Anointed in the Tanakh

The earlier edition said that Yahshua holds ***"the appointed office of Anointed King and Priest (Mashiach)."*** In the Tanakh, ***anointed (mashiach)***, מָשִׁיחַ (H4899), is a title, not a name. It is given to the anointed priest (**Leviticus 4:3**), to King Saul (**1 Samuel 24:6** [Hebrew 24:7]), to David (**2 Samuel 23:1**), and even to Cyrus king of Persia (**Isaiah 45:1**). The anointed king is the one **Yahweh** saves: ***"Now I know that Yahweh saves His anointed"*** (**Psalms 20:6** [Hebrew 20:7]). The prophets do promise a king of David's line who will shepherd the people and keep **Yahweh**'s judgments (**Jeremiah 23:5**; **Ezekiel 37:24–25**). They do not name him Yahshua, and the form ***"Yahshua"*** does not occur anywhere in the Hebrew text (**Doc 431**, Section VIII).

Finding — that ***anointed (mashiach)*** is a title given to priests and kings, and that a coming king of David's line is promised. **Corroborated (Leviticus 4:3; 1 Samuel 24:6; Isaiah 45:1; Jeremiah 23:5; Ezekiel 37:24–25).**

Finding — that the promised king is named Yahshua, or that any man has already received a permanent office in **Yahweh**'s government by dying and being restored. **Not in the text.**

III-D. The Branch and the Counsel of Peace

The earlier edition read **Zechariah 6:12–13** as speaking of Yahshua. Read in its chapter, the passage is a command given to **Zechariah** in his own day. He was told to take silver and gold from the returned exiles, make crowns, and ***"set them on the head of Joshua the son of Jehozadak, the high priest"*** (**Zechariah 6:11**). Then came the words:

"Thus says Yahweh of hosts: Behold, a man whose name is the Branch; he shall sprout up from his place, and he shall build the temple of Yahweh. He shall build the temple of Yahweh, and he shall bear the majesty, and shall sit and rule on his throne; and there shall be a priest on his throne" (**Zechariah 6:12–13**)

וַעֲצַת שָׁלוֹם תִּהְיֶה בֵּין שְׁנֵיהֶם׃

"and the counsel of peace shall be between the two of them" (**Zechariah 6:13**)

The ***Branch (tsemach)***, **צֶמַח** (H6780), had already been named to the same high priest as someone other than himself: ***"Hear now, O Joshua the high priest ... for behold, I am bringing My servant the Branch"*** (**Zechariah 3:8**). **Jeremiah** had said who the Branch is: ***"I will raise up to David a righteous Branch, and a king shall reign"*** (**Jeremiah 23:5**; **Jeremiah 33:15**). In **Zechariah**'s day the son of David at work on the temple was Zerubbabel: ***"The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it"*** (**Zechariah 4:9**). Christian readers note that the crowned high priest bore the name Joshua, the Hebrew form behind ***"Jesus."*** But the text gives the crown to the priest as a sign, gives the throne to the Branch of David's line, and sets ***"a priest on his throne"*** beside him, with the counsel of peace ***"between the two of them."*** Two men, two offices: it does not make one man both king and priest.

So the ***counsel of peace (atsat shalom)***, **עֲצַת שָׁלוֹם** (H6098, H7965), is the agreement of two offices — the king of David's line and the priest — working as one under **Yahweh**. **Zechariah** saw the same pair as ***"the two sons of oil who stand by the Lord of the whole earth"*** (**Zechariah 4:14**). The earlier edition was right that this is not an institution waiting to be built by men. It is the order the Covenant itself sets: the king under the Torah (**Deuteronomy 17:18–20**), the priests teaching it (**Deuteronomy 33:10**; **Malachi 2:7**), and peace between them.

Finding — that the counsel of peace is the agreement between the royal office of David's line and the priestly office, under **Yahweh**. **Corroborated (Zechariah 6:13; 4:14; Jeremiah 33:17–18).**

Finding — that the Branch of **Zechariah 6:12** is Yahshua, holding both the crown and the priesthood. **Not in the text (Zechariah 3:8; 6:11–13; Jeremiah 23:5).**

IV. THE DREAM OF JACOB — THE HOUSE OF ELOHIM AND THE GATE OF HEAVEN

When **Jacob** lay down at Bethel and dreamed of the ladder reaching to heaven, he was shown that the earth is joined to the dwelling of **Yahweh**, that **Yahweh**'s messengers go up and come down on it, and that **Yahweh** Himself stands over it. Each word of the account rewards careful study:

וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה

"and behold, a ladder set up on the earth, and its top reaching to heaven" **(Genesis 28:12)**

The verse goes on: ***"and behold, the messengers of Elohim were going up and coming down on it."*** And the next verse: ***"And behold, Yahweh stood above it"*** **(Genesis 28:13)**, **וְהִנֵּה יְהוָה נִצָּב עָלָיו**. The word for the ladder ***set up (mutsav)*** and the word for **Yahweh** who ***stood (nitsav)*** above it come from the same root, ***stand firm (natsav)***, **נָצַב** (H5324). The ladder stands on the earth; **Yahweh** stands over it. The words of the account are set out below.

ENGLISH (HEBREW)	STRONG'S	CORE MEANING FROM TANAKH USAGE	KEY TEXT
dreamed (chalam), **חָלַם**	H2492	To dream. Strong's lists under the same number a second meaning, to be strong or healthy (**Job 39:4**); BDB treats that as a separate root. In this verse it means to dream.	**Genesis 28:12**; **37:5**
ladder (sullam), **סֻלָּם**	H5551	A stairway or ladder; found only here in the Tanakh. Commonly traced to the root ***lift up (salal)***, H5549, used for building up a highway.	**Genesis 28:12**; **Isaiah 62:10**
set up (mutsav), **מֻצָּב**	H5324	Set in place, made to stand. The same root is used of **Yahweh** standing above the ladder and of a sheaf standing upright. The earlier edition said it is used of a covenant being ratified; the Tanakh does not use it so.	**Genesis 28:12–13**; **37:7**
earth (erets), **אֶרֶץ**	H776	Earth, land, country; here also the land promised to **Jacob**.	**Genesis 28:12–13**
top, head (rosh), **רֹאשׁ**	H7218	Head; the top of a thing; the head or chief of a people.	**Genesis 28:12**; **Deuteronomy 1:15**
reaching (naga), **נָגַע**	H5060	To touch, to reach; here the causative form, ***reaching (maggia)***.	**Genesis 28:12**

ENGLISH (HEBREW)	STRONG'S	CORE MEANING FROM TANAKH USAGE	KEY TEXT
heaven (shamayim), **שָׁמַיִם**	H8064	The heavens; the dwelling place of **Yahweh**. The earlier edition added ***"the place where a person or organization can be found and communicated with"***; no lexicon gives that sense.	**Deuteronomy 26:15**; **1 Kings 8:30**
messenger (mal'akh), **מַלְאָךְ**	H4397	One sent, a messenger, human or heavenly; used of a prophet and of the priest.	**Haggai 1:13**; **Malachi 2:7**
going up (oleh), **עֹלֶה**	H5927	To go up; used of going up to appear before **Yahweh** and of going up to the elders at the gate.	**Exodus 34:24**; **Deuteronomy 25:7**
coming down (yored), **יֹרֵד**	H3381	To go down, come down; used of being brought low.	**Deuteronomy 28:43**
place (maqom), **מָקוֹם**	H4725	Place, standing place; from ***rise, stand (qum)***, H6965.	**Genesis 28:11, 16–17**
gate (sha'ar), **שַׁעַר**	H8179	Gate; the place where the elders sat in judgment and the people met.	**Deuteronomy 21:19**; **Ruth 4:1, 11**
vow (neder), **נֶדֶר**	H5088	A vow, a binding promise made to **Yahweh**.	**Genesis 28:20**; **Numbers 30:2** [Hebrew 30:3]

Jacob awoke afraid and said, ***"How awesome is this place!"*** Then:

אֵין זֶה כִּי אִם־בֵּית אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמָיִם׃

"This is none other than the house of Elohim, and this is the gate of heaven" **(Genesis 28:17)**

The earlier edition read the vision as the whole government of **Yahweh** — its Chief and Head, and those who rise and fall within its ranks — and called it the House of **Yahweh**. The text says less than that, and what it says is strong. **Yahweh** stood over the ladder and spoke the covenant of Abraham to **Jacob**: the land, the seed as the dust of the earth, the blessing of all families, and ***"I am with you and will keep you wherever you go"*** **(Genesis 28:13–15)**. **Jacob** named the place ***house of El (Beth-El)*** **(Genesis 28:19)**. Then he bound himself by a vow: ***"If Elohim will be with me ... then Yahweh shall be my Elohim, and this stone, which I have set up as a pillar, shall be the house of Elohim, and of all that You give me I will surely give a tenth to You"*** **(Genesis 28:20–22)**. So

the earlier edition was right that **Jacob** entered the Covenant there by a solemn oath, as **Isaac** and Abraham had done before him (**Genesis 26:3–5**; **Leviticus 26:42**).

Finding — that at Bethel **Yahweh** stood above the ladder and renewed to **Jacob** the covenant of Abraham, and **Jacob** bound himself to **Yahweh** by a vow. **Corroborated (Genesis 28:13–22; 35:1–15; Leviticus 26:42).**

Finding — that the ladder shows the ranks of a governing body, or that the vision names the House of **Yahweh** as an organization. **Not in the text.** The reading may be offered as an application, but it is not what the verses state.

V. THE COVENANT CANNOT BE CHANGED

This is the most important fact in this study: **Yahweh** has declared, in plain words, that His Covenant is everlasting and that no one — no man, no prophet, no king, no messenger — holds authority to change it.

לֹא תֹסִפוּ עַל־הַדָּבָר אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם וְלֹא תִגְרְעוּ מִמֶּנּוּ לִשְׁמֹר אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם׃

"You shall not add to the word which I command you, nor take away from it, that you may keep the commandments of Yahweh your Elohim which I command you" (**Deuteronomy 4:2**)

"Everything that I command you, be careful to do it; you shall not add to it nor take away from it" (**Deuteronomy 12:32** [Hebrew 13:1])

"And He declared to you His covenant, which He commanded you to perform, the Ten Words; and He wrote them on two tablets of stone" (**Deuteronomy 4:13**)

The terms are plain. You keep it as written. You cannot add to it. You cannot take from it. You did not write it — **Yahweh** did. You are only agreeing to keep it. ***"Do not add to His words, lest He rebuke you and you be found a liar"*** (**Proverbs 30:6**).

The earlier edition asked why anyone would believe that the Son of the Father who wrote the Covenant would change what the Father declared unchangeable. The question reaches wider. The Covenant contains no clause giving any man — any prophet, any king, any son — authority to alter its terms, and **Yahweh** warned beforehand that a man might come with signs to lead Israel away from what was commanded (**Deuteronomy 13:1–4**). **Yahweh** has promised that He will not break His word.

Jeremiah confirms that the Covenant is as fixed as day and night:

"Thus says Yahweh: If you can break My covenant with the day and My covenant with the night, so that there is no day and night in their season, then also My covenant with David My servant may be broken, so that he shall not have a son to reign on his throne, and with the Levites the priests, My ministers" **(Jeremiah 33:20–21)**

The earlier edition stopped this quotation before its last words. They matter: the covenant with Levi is sworn in the same breath as the covenant with David (Section VIII). And through **Ezekiel**:

"Nevertheless I will remember My covenant with you in the days of your youth, and I will establish for you an everlasting covenant" **(Ezekiel 16:60)**

וְכָרַתִּי לָהֶם בְּרִית שָׁלוֹם בְּרִית עוֹלָם יִהְיֶה אוֹתָם

"And I will make a covenant of peace with them; it shall be an everlasting covenant with them" **(Ezekiel 37:26)**

The verse goes on: ***"and I will set My sanctuary in their midst forevermore."*** The Tanakh agrees from Genesis to Malachi: the Covenant of **Yahweh** is ***everlasting (olam)***, unchangeable, and sealed by His own word, not by the agreement of men. Any teaching that the Covenant was changed, ended, or replaced by a later arrangement must answer these texts. There is only one answer: either **Yahweh** lied, or the teaching is wrong. ***"El is not a man, that He should lie"*** **(Numbers 23:19)**. **Yahweh** did not lie.

Finding — that nothing may be added to or taken from the Covenant, and that no man has authority to change it. **Corroborated (Deuteronomy 4:2; 12:32; 13:1–4; Proverbs 30:6).**

Finding — that the Covenant is everlasting, as fixed as day and night. **Corroborated (Jeremiah 33:20–21; Ezekiel 16:60; 37:26; Judges 2:1).**

VI. THE COVENANT MOVES THROUGH THE GENERATIONS

The earlier edition taught that the Covenant was never kept in its fullness until Yahshua; that the Pharisees in **Moses**' seat (Matthew 23:2) rejected the One Sent to them; and that had they received him, he could have set up the Kingdom in their generation. Those claims rest on the New Testament. The Tanakh says something different about whether the Covenant could be kept.

Moses said of the commandment: ***"it is not too hard for you, nor is it far off ... the word is very near you, in your mouth and in your heart, that you may do it"*** **(Deuteronomy 30:11–14)**. And the Tanakh names the men who kept it. Abraham ***"kept My charge, My commandments, My statutes, and My laws"*** **(Genesis 26:5)**. Of Caleb, **Yahweh** said, ***"he has followed Me fully"***

(**Numbers 14:24**). Of Josiah it is written that there was no king before him ***"who turned to Yahweh with all his heart and with all his soul and with all his might, according to all the Torah of Moses"*** (**2 Kings 23:25**). The Tanakh is honest that ***"there is not a righteous man on earth who does good and does not sin"*** (**Ecclesiastes 7:20**). But it does not teach that the Covenant waited for one man to keep it on everyone's behalf. It asks each man to keep it, and to turn back when he fails (**Ezekiel 18:21**).

Finding — that the commandment is within reach and that men kept it with a whole heart. **Corroborated (Deuteronomy 30:11–14; Genesis 26:5; Numbers 14:24; 2 Kings 23:25).**

Finding — that the Covenant was never kept until Yahshua, or that the Kingdom was put off because one generation rejected him. **Not in the text.**

What the earlier edition saw rightly is that the Covenant is **Yahweh**'s plan, carried out at its appointed times. The Tanakh marks its accounts with the word ***generations (toledot)***, **תּוֹלְדֹת** (H8435):

"These are the generations of the heavens and the earth when they were created, in the day that Yahweh Elohim made earth and heaven" (**Genesis 2:4**)

The word means descendants, the course of what follows from the beginning, the account of a man and those born from him (**Genesis 5:1**; **Genesis 10:1**). The plan of **Yahweh** is generational. It is not finished in one lifetime. It moves through the birth of children, the raising of families, and the passing of covenant instruction from generation to generation (**Deuteronomy 6:6–7**; **Psalms 78:5–7**), as Parts 3 and 4 of this study showed. And the prophets look ahead to a restored government:

"Behold, a king shall reign in righteousness, and princes shall rule in justice" (**Isaiah 32:1**)

"And I will restore your judges as at the first, and your counselors as at the beginning; afterward you shall be called the city of righteousness, the faithful city" (**Isaiah 1:26**)

These prophecies speak of a full restoration still to come, and it is being prepared for now. Judgment begins with those who are called by **Yahweh**'s Name. The earlier edition took this from 1 Peter 4:17 and changed Peter's wording to ***"the house of Yahweh"*** and ***"the Covenant of Yahweh."*** The Tanakh says it directly, and Peter was echoing it:

"and begin at My sanctuary" (**Ezekiel 9:6**)

"For behold, I begin to bring calamity on the city that is called by My Name, and shall you be left wholly unpunished?" (**Jeremiah 25:29**)

"You only have I known of all the families of the earth; therefore I will punish you for all your iniquities" (**Amos 3:2**). The judgment falls on each person according to his own ways (**Ezekiel 18:30**). There is one Covenant, one Kingdom, and one standard of judgment:

"And I will give them one heart and one way, that they may fear Me all the days, for their good and the good of their children after them" (**Jeremiah 32:39**)

Finding — that judgment begins with those called by **Yahweh**'s Name, each according to his ways. **Corroborated (Ezekiel 9:6; Jeremiah 25:29; Amos 3:2; Ezekiel 18:30).**

VII. ONE COVENANT, ONE TORAH, ONE GOVERNMENT

There are not two Covenants and two ways into the Kingdom of **Yahweh**. There is not one law for the Israelite and another for the stranger who joins himself to **Yahweh**. The Torah says so in so many words:

"One Torah shall be for the native and for the stranger who sojourns among you" (**Exodus 12:49**)

"One Torah and one judgment shall be for you and for the stranger who sojourns with you" (**Numbers 15:16**)

Isaiah opens the same Covenant to the foreigner: ***"the sons of the foreigner who join themselves to Yahweh ... and hold fast My covenant, even them I will bring to My holy mountain"*** (**Isaiah 56:6–7**). And he calls every hearer to it:

"Incline your ear and come to Me; hear, and your soul shall live; and I will make with you an everlasting covenant, the faithful mercies of David" (**Isaiah 55:3**)

The ***faithful mercies of David (chasdei David)***, **חַסְדֵי דָוִד**, are the covenant loyalty **Yahweh** swore to David's line (**2 Samuel 7:15–16**; **Psalms 89:28** [Hebrew 89:29]). The word ***steadfast love (chesed)***, **חֶסֶד** (H2617), means goodness, kindness, and faithfulness: the covenant loyalty of **Yahweh** toward His people, and the loyalty He asks of His people toward Him and toward one another (**Micah 6:8**; **Hosea 6:6**). It is the governing principle of the whole social and civil order of the Covenant.

The earlier edition said there is not an ***"old"*** covenant for one people and a ***"new"*** covenant for another. The Tanakh does use the words ***new covenant (berit chadashah)*** (**Jeremiah 31:31** [Hebrew 31:30]). But it says what the new covenant is: ***"I will put My Torah within them, and on their heart I will write it"*** (**Jeremiah 31:33** [Hebrew 31:32]). The law is the same; what is new is where it is written (**Doc 281**). So the point stands: one Covenant and one Torah for all who enter it, whatever their nation, generation, or time.

Finding — that one Torah governs the native and the stranger, and that the new covenant is the same Torah written on the heart. **Corroborated (Exodus 12:49; Numbers 15:15–16; Isaiah 56:6–7; Jeremiah 31:31–33).**

The covenant of David — the promise of righteous government through his line — is as fixed as the turning of day and night (**Jeremiah 33:20–21**, Section V). **Yahweh** uses the created order itself as His witness. Governments rise and fall, nations are born and dissolved, and the Covenant of **Yahweh** stands unchanged. It governed in the beginning. It governs now. It will govern at the end.

VIII. THE LEVITICAL PRIESTHOOD — PERMANENT OFFICES OF THE COVENANT

A part of the Hebrew constitutional government that is often misunderstood is the permanence of the Levitical priesthood. Many teachers say the Levitical order ended with the death of Jesus (Hebrews 7:12, 18). The Tanakh answers that teaching directly:

"And you shall know that I have sent this commandment to you, that My covenant may be with Levi, says Yahweh of hosts. My covenant with him was life and peace, and I gave them to him for fear; and he feared Me, and was in awe before My Name" (**Malachi 2:4–5**)

To Phinehas **Yahweh** gave ***"the covenant of an everlasting priesthood (berit kehunnat olam)"*** (**Numbers 25:13**), and the anointing of Aaron's sons was ***"an everlasting priesthood throughout their generations"*** (**Exodus 40:15**). The first work of the priests in **Yahweh**'s government on earth was to teach. Some taught, some offered, some counseled, and some judged matters of law (**Deuteronomy 17:8–11**). The Torah gives them these duties:

"They shall teach Jacob Your judgments and Israel Your Torah; they shall put incense before You, and whole burnt offering on Your altar" (**Deuteronomy 33:10**)

"For the lips of the priest should keep knowledge, and they should seek the Torah from his mouth, for he is the messenger of Yahweh of hosts" (**Malachi 2:7**). Then consider what **Ezekiel** saw for the restored sanctuary:

"But the priests, the Levites, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister to Me, and they shall stand before Me to offer to Me the fat and the blood, says the Lord Yahweh" (**Ezekiel 44:15**)

If the Levitical law had been changed or abolished, this prophecy could not stand. The earlier edition asked why there would be Levitical offerings after the coming of Yahshua unless **Yahweh**'s plan

continued exactly as written. The question does not need Yahshua to be asked. The prophets foresaw the priests serving again after the exile (**Jeremiah 33:17–18**), and Israel ***"many days without sacrifice"*** before they return (**Hosea 3:4–5**; **Doc 407**). **Yahweh** never changed the plan.

The earlier edition said that the offices are filled by those who qualify through covenant faithfulness. The Tanakh shows two things together. The priesthood comes by lineage: Aaron and his sons, and no stranger (**Numbers 3:10**; **Numbers 18:7**). And within that lineage, faithfulness decides who comes near. The Levites who went astray ***"shall bear their iniquity"*** and serve in the house, but shall not come near as priests (**Ezekiel 44:10–13**), while the sons of Zadok who kept the charge come near (**Ezekiel 44:15**). The Covenant does not abolish its offices. It fills them with the faithful.

Finding — that the covenant of the Levitical priesthood is everlasting and is spoken of as continuing in the restoration. **Corroborated (Numbers 25:13; Exodus 40:15; Jeremiah 33:17–22; Malachi 2:4–5; Ezekiel 44:15).**

Finding — that the priestly office is given by lineage, and that faithfulness decides who within the lineage comes near. **Corroborated (Numbers 3:10; 18:7; Ezekiel 44:10–15).**

IX. NEBUCHADNEZZAR'S DECREE — A KING OF THE NATIONS CONFESSES THE EVERLASTING KINGDOM

One of the strongest confessions of **Yahweh**'s everlasting Kingdom in the whole Tanakh comes not from an Israelite but from Nebuchadnezzar, king of Babylon. After **Yahweh**'s judgment humbled him for ***seven times (shiv'ah iddanin)*** (**Daniel 4:16** [Aramaic 4:13]), Nebuchadnezzar sent a decree to all peoples, nations, and languages:

"Nebuchadnezzar the king, to all peoples, nations, and languages that dwell in all the earth: Peace be multiplied to you. It has seemed good to me to declare the signs and wonders that the Most High Elah has done with me. How great are His signs, and how mighty His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation" (**Daniel 4:1–3** [Aramaic 3:31–33])

This is the testimony of the greatest king of his age. His rule reached from the river Euphrates to the brook of Egypt (**2 Kings 24:7**), his city Babylon was among the largest in the ancient world, and his capture of Jerusalem in 597 BCE is recorded in the Babylonian Chronicle known as the Jerusalem Chronicle (ABC 5, British Museum 21946), in agreement with **2 Kings 24:10–17**. After all his power and glory, he confessed before the known world that the everlasting Kingdom belongs to the Most High, who ***"rules in the kingdom of men and gives it to whom He will"*** (**Daniel 4:17** [Aramaic 4:14]; **Daniel 4:34–35** [Aramaic 4:31–32]).

Daniel records that this everlasting government continues in the vision of one like a son of man:

"And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom one that shall not be destroyed" (**Daniel 7:14**)

"And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the holy ones of the Most High; his kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (**Daniel 7:27**)

These are Tanakh prophecies, written centuries before the New Testament. **Daniel** himself is told what the vision means: the kingdom is given to ***"the holy ones of the Most High"*** (**Daniel 7:18**). They show that the everlasting Kingdom of **Yahweh** has always been where the Covenant was leading — from Genesis to Malachi, and on into the fullness of time.

Finding — that the Most High rules the kingdom of men, and that His kingdom is everlasting and is given to the people of His holy ones. **Corroborated (Daniel 4:3, 17, 34–35; 7:14, 18, 27; Psalms 145:13).**

IX-A. A Word on the History of Daniel 4 (2026 Note, Corrected)

Some scholars ask whether **Daniel 4**'s account of Nebuchadnezzar's madness can be confirmed from Babylonian records. It is a fair question and should be answered honestly.

The Babylonian Chronicles, clay tablets in the British Museum, confirm Nebuchadnezzar's reign of forty-three years (605–562 BCE), his campaigns, and his capture of Jerusalem. The earlier edition said that historical records show a period of about seven years, roughly 582–575 BCE, with no recorded military activity. That needs correcting. The surviving chronicle series breaks off after his eleventh year (594 BCE), so the record is silent for most of his reign, not for seven years only. A silence in the record cannot by itself be counted as a witness to the madness.

One damaged tablet may bear on it. British Museum 34113, published by A. K. Grayson in 1975, speaks of Nebuchadnezzar and says that his life appeared of no value to him; it also names his son Amel-Marduk, the Evil-merodach of **2 Kings 25:27**. D. J. Wiseman read the passage as describing Nebuchadnezzar, while Grayson and the British Museum take its subject to be Amel-Marduk. It is suggestive, not proof.

Other scholars point to the Dead Sea Scrolls fragment called the Prayer of Nabonidus (4Q242), in which Nabonidus, the last king of Babylon (556–539 BCE), is struck with an illness for seven years at Teima and is healed when he turns to the Most High. They suggest the story was carried over from Nabonidus to Nebuchadnezzar. The debate is open. The covenant point of **Daniel 4** stands whatever

is decided: ***"the Most High rules in the kingdom of men, and gives it to whom He will"*** (**Daniel 4:32** [Aramaic 4:29]). That principle is carried by independent witnesses throughout the Tanakh (**Psalms 22:28** [Hebrew 22:29]; **Jeremiah 27:5**; **Proverbs 21:1**) and does not depend on one historical question.

Finding — that **Yahweh** rules the kingdoms of men and gives them to whom He will. **Corroborated (Daniel 4:17, 32; Jeremiah 27:5; Psalms 22:28; Proverbs 21:1).**

Historical note — that Babylonian records directly confirm the madness of Nebuchadnezzar. Not established: the chronicles are silent after 594 BCE, one damaged tablet may refer to it, and the question remains open.

X. THE COVENANT OF PEACE — NOW AND IN 2026

The covenant of peace is not a plan waiting for men to set it up. It is the working standard of the Covenant of **Yahweh**, offered to every person, every household, every assembly, and every nation that will receive it. **Isaiah** declared that it cannot be moved:

"For the mountains may depart and the hills be removed, but My steadfast love shall not depart from you, nor shall My covenant of peace be removed, says Yahweh, who has compassion on you" (**Isaiah 54:10**)

The Covenant was given so that all peoples could serve **Yahweh** and live in peace with one another. **Yahweh** is the everlasting King over His Kingdom, and His government needs no change, because He makes no mistakes:

"But Yahweh is the true Elohim; He is the living Elohim and the everlasting King. At His wrath the earth trembles, and the nations cannot endure His indignation" (**Jeremiah 10:10**)

"For I, Yahweh, love justice; I hate robbery in the burnt offering. I will give them their recompense in truth, and I will make an everlasting covenant with them" (**Isaiah 61:8**)

"And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; and I will put My fear in their hearts, that they shall not turn away from Me" (**Jeremiah 32:40**)

In **Jeremiah 32:40**, **Yahweh** promises to put the fear of Himself in the hearts of His covenant people so that they will not turn away from Him. It is the same promise **Jeremiah** gave in chapter 31:

"But this is the covenant that I will make with the house of Israel after those days, says Yahweh: I will put My Torah within them, and on their heart I will write it; and I will be their Elohim, and they shall be My people" **(Jeremiah 31:33)**

This is not a different covenant. It is the everlasting Covenant, written within. The same Torah, the same statutes and judgments — written this time not on tablets of stone but on the living hearts of those who enter the Covenant with full commitment (**Ezekiel 36:26–27**). The way it is delivered changes. What it says does not.

Finding — that the covenant of peace is everlasting and that **Yahweh** writes the same Torah on the heart. **Corroborated (Isaiah 54:10; Ezekiel 37:26; Jeremiah 31:33; 32:40; Ezekiel 36:26–27).**

XI. THE COVENANT OF PEACE BEFORE THE NATIONS

The covenant of peace is being set before the eyes of the nations. As Part 1 of this study recorded, the United States Congress passed Public Law 97-280 on October 4, 1982, asking the President to proclaim 1983 the ***"Year of the Bible."*** The earlier edition said the law formally acknowledged the Hebrew Scriptures as the foundational influence on American civil government. Its actual wording is narrower: it states that ***"Biblical teachings inspired concepts of civil government"*** found in the Declaration of Independence and the Constitution. It speaks of the Bible as a whole, not of the Hebrew Scriptures alone, and a federal court held that it compels no action (Zwerling v. Reagan, 1983). Even so, it stands on record (96 Stat. 1211): the governments of men have acknowledged the Scriptures, though most have not yet received the Covenant itself.

The counsel of peace — the agreement between the royal and priestly offices spoken of in **Zechariah 6:13** — is a living principle in the earth. Its work is to bring the covenant of peace back before nations and their rulers. The sons and daughters of **Yahweh** who stand on this Covenant, who live by it and speak it before rulers and lawmakers, are its living instruments. ***"For out of Zion shall go forth the Torah, and the word of Yahweh from Jerusalem"*** **(Isaiah 2:3)**. As **Isaiah** declared:

"The Spirit of the Lord Yahweh is upon me, because Yahweh has anointed me to bring good news to the humble; He has sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to those who are bound; to proclaim the year of Yahweh's favor" **(Isaiah 61:1–2)**

The ***liberty (deror)***, דְּרוֹר (H1865), that **Isaiah** proclaims is the word the Torah uses for the Jubilee: ***"and you shall proclaim liberty throughout the land to all its inhabitants; it shall be a jubilee for you"*** **(Leviticus 25:10**; see also **Jeremiah 34:8**; **Ezekiel 46:17**). The year of **Yahweh**'s

favor is the great release of the Covenant: the declaration that the Covenant is in force, that liberty is proclaimed, and that the righteous government of **Yahweh** is open to all who will enter it.

Conversion — the change from covenant-breaker to covenant-keeper — is the ongoing work of the Covenant in every generation. The governments of men will turn to the covenant of peace as they receive it and bring their laws into line with it, or they will face the judgment **Yahweh** brings on every nation that rejects His righteous standard (**Jeremiah 18:7–10**; **Isaiah 60:12**).

Finding — that the liberty of **Isaiah 61:1** is the Jubilee liberty of the Torah. **Corroborated (Isaiah 61:1–2; Leviticus 25:10; Jeremiah 34:8; Ezekiel 46:17).**

XII. IN CONCLUSION: THE COVENANT STANDS — FOREVER

The Covenant of Yahweh has never been broken by Yahweh. It has been broken by men — again and again. But it has never been cancelled, replaced, or made obsolete by its Author. The messenger of **Yahweh** went up from Gilgal to Bochim and spoke in His Name: ***"I brought you up from Egypt and brought you to the land which I swore to your fathers"*** —

וָאֹמַר לֹא־אָפֵר בְּרִיתִי אִתְּכֶם לְעוֹלָם׃

"and I said, I will never break My covenant with you" (**Judges 2:1**)

The word ***forever (olam)***, **עוֹלָם** (H5769), means time beyond sight in either direction: long ago, far ahead, lasting, without end (**Psalms 90:2**; **Psalms 106:1**). **Yahweh** set His own Name and character as surety for this Covenant (**Ezekiel 36:22–23**). If His Covenant could be broken by the failures of men, His Name would be broken with it. He will not allow that.

In 2026 the Covenant of **Yahweh** is being proclaimed to governments in conflict, to nations in crisis, and to people in darkness, as it was proclaimed by **Moses** to Pharaoh, by **Joshua** to the nations of Canaan, by **Samuel** to Israel, by **Daniel** to Nebuchadnezzar, and by the prophets to the house of Israel. The Covenant has not aged. Its laws are not out of date. Its government is not obsolete. It is the only perfect government that has ever existed, and the only one able to bring true and lasting peace to a broken world.

Isaiah described the government of the coming son of David in words that are often sung of Jesus:

וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִיעַד שַׂר־שָׁלוֹם׃

"and his name is called Wonderful Counselor, Mighty El, Everlasting Father, Prince of Peace" (**Isaiah 9:6** [Hebrew 9:5])

Hebrew names in the Tanakh are often sentences about **Yahweh**, as ***Yahweh saves (Yehoshua)*** is; Jewish translations therefore read this name as a sentence that praises **Yahweh** and calls the king His prince of peace. The next verse says what the government is and who brings it about: ***"Of the increase of his government and of peace there shall be no end, on the throne of David and over his kingdom … The zeal of Yahweh of hosts will do this"*** (**Isaiah 9:7** [Hebrew 9:6]). The throne is David's. The work is **Yahweh**'s.

Finding — that the government of David's line will increase without end and that the zeal of **Yahweh** will accomplish it. **Corroborated (Isaiah 9:7; Jeremiah 33:17, 20–21; Ezekiel 37:24–25).**

Finding — that the child of **Isaiah 9:6** is **Yahweh** in the flesh, or is named Yahshua. **Not in the text.**

The increase of His government has no end. The covenant of peace is everlasting. **Yahweh** will remember His Covenant; He has already said that He will (**Leviticus 26:42, 45**). And those who enter it, keep it, and speak it to the nations are the living proof that His word stands — now and forever.

XIII. THREE-RELIGION AUDIT — HOW EACH TRADITION ANSWERS

The table sets the three traditions, with the Sacred Name assemblies under Christianity, against the Tanakh's own findings. Comparative texts are cited as historical reference only.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Can the Covenant be changed?	No; the Torah will not be exchanged (Maimonides, ninth principle)	The first covenant was made obsolete (Hebrews 8:13); the Sacred Name assemblies keep much of the Torah	An earlier revelation may be replaced by a better (Q. 2:106; 5:48)
Who holds office in the coming government?	A king of David's line, with the priesthood restored (Laws of Kings 11)	Jesus as King and High Priest (Hebrews 7); the Sacred Name assemblies say Yahshua	No priesthood; the prophets as messengers and warners
Where it agrees with the Tanakh	The written Torah is not to be changed (**Deuteronomy 4:2**); a king of David's line (**Ezekiel 37:24–25**)	The Covenant is everlasting (**Jeremiah 33:20–21**); the Sacred Name assemblies restore the Name **Yahweh**	The Torah was given to **Moses** to be kept (**Deuteronomy 4:13**); no man bears another's sin (**Deuteronomy 24:16**)

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Where it departs	Where the oral law adds to what is written (**Deuteronomy 4:2**)	Ends the priesthood and the covenant (**Malachi 2:4–5**; **Jeremiah 33:20–21**); a man as savior (**Psalms 146:3**); one man as both crown and priest (**Zechariah 6:13**)	Replacement of revelation against **Malachi 3:6** and **Numbers 23:19**; the Name **Yahweh** is absent

XIV. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. This document replaces ***Hebrew Nation Part 5 2026*** (Google Doc, March 2026). That Google Doc is view-only to the Library's tools, so it was not changed in place; the corrections below are made in this edition.

Correction 1 — Name, place, and contact. The earlier edition was issued by ***"Miqdash Bethel Covenant Assembly, Pearl River, Louisiana."*** It now reads Miqdash Bethel Covenant Institution, ***"The Message is Sent to the World,"*** with miqdashbethel.ai.

Correction 2 — The curse of the law (Section I). The teaching that Yahshua took away the curse of the law by becoming the cursed offering is New Testament teaching (Galatians 3:13). It is now graded **Not in the text** (**Deuteronomy 24:16**; **Ezekiel 18:20**).

Correction 3 — Numbers 23:19 and Deuteronomy 13 and 18 (Sections I, III-B). ***"Yahweh is not a man"*** now reads ***"El is not a man,"*** as the Hebrew has it; ***"other mighty ones"*** now reads ***"other gods"***; the bracket ***[Hebrew 13:2–4]*** was added.

Correction 4 — The foundation and the seal (Section II). The heading came from 2 Timothy 2:19. The Tanakh witnesses (**Isaiah 28:16**; **Isaiah 8:16**; **Proverbs 10:25**) now carry it.

Correction 5 — Isaiah 34:16 (Section II). The verse's ***"they shall possess it forever"*** speaks of the wild creatures in Edom, not of the covenant people. The application was withdrawn; the verse is kept as a witness to the reliability of the written word.

Correction 6 — The office of Yahshua (Sections III-A to III-D). The claims that Yahshua holds the permanent office of Anointed King and Priest, that he is the Branch of **Zechariah 6:12**, and that denying this denies **Yahweh**'s authority are now graded **Not in the text**, in agreement with **Doc 393** and **Doc 431**. The counsel of peace is kept, read as the agreement of the royal and priestly offices.

Correction 7 — The words of Genesis 28 (Section IV). Three meanings were corrected: ***set up (mutsav)*** is not used of a covenant ratified; ***heaven (shamayim)*** does not mean a place where an organization can be contacted; ***dreamed (chalam)*** here means to dream. The reading of the ladder as the ranks of a governing body is now marked as an application, not the text.

Correction 8 — Jeremiah 33:20–21 (Section V). The quotation now includes its closing words on the Levites, and appears once rather than twice.

Correction 9 — The Covenant kept (Section VI). The claim that the Covenant was never kept in its fullness until Yahshua rested on Matthew 23:2 and other New Testament texts. It is now graded **Not in the text** (**Deuteronomy 30:11–14**; **2 Kings 23:25**).

Correction 10 — 1 Peter 4:17 (Section VI). The earlier edition quoted it as ***"the house of Yahweh"*** and ***"those who do not obey the Covenant of Yahweh,"*** words that are not in Peter's letter. The Tanakh witnesses it echoes (**Ezekiel 9:6**; **Jeremiah 25:29**) now stand in its place.

Correction 11 — The new covenant (Section VII). The Tanakh does use the words ***new covenant (berit chadashah)*** (**Jeremiah 31:31**). The section now says so, and shows from **Jeremiah 31:33** that it is the same Torah.

Correction 12 — Nebuchadnezzar (Section IX). His rule did not reach ***"from Egypt"***; it reached to the brook of Egypt (**2 Kings 24:7**). **Daniel** says ***"seven times,"*** not seven years. The Aramaic brackets were added.

Correction 13 — The 2026 Note on Daniel 4 (Section IX-A). The claim that records show a seven-year gap in 582–575 BCE was withdrawn: the chronicle series ends after 594 BCE. British Museum 34113 and the scholars' disagreement over it were added.

Correction 14 — Public Law 97-280 (Section XI). The law does not mention the Hebrew Scriptures; it speaks of the Bible and of ***"Biblical teachings."*** Its wording and its lack of binding force are now stated.

Correction 15 — Isaiah 9:6–7 and the conclusion (Section XII). The verses now carry their Hebrew brackets and are read as the government of David's throne accomplished by the zeal of **Yahweh**. ***"by Yahshua to the house of Israel"*** now reads ***"by the prophets to the house of Israel."***

Correction 16 — Names and verse numbers (throughout). Hebrew book and personal names were changed to English, every Hebrew word was given English first, and the Hebrew verse brackets were added where the numbering differs.

Made in the Google Doc — GoHN Volume II, Chapter Five (May 2026). Five points were corrected in place: the empire ***"from Egypt to the Taurus Mountains"*** now reads ***"from the***

Persian Gulf to the brook of Egypt (2 Kings 24:7)"; the 582–575 BCE gap sentence now states that the chronicles end after 594 BCE and names British Museum 34113; the Public Law 97-280 sentence now gives the law's own wording; ***"other mighty ones"*** now reads ***"other gods"*** (two places); and the 1 Peter 4:17 record now quotes Peter's actual words. Volume I's account of the law (Chapter 1) already gives its findings correctly and was not changed.

XV. SEVEN COVENANT DECLARATIONS ON THE EVERLASTING COVENANT

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	**Yahweh** does not change, and He does not take back what He has spoken.	**Malachi 3:6**; **Numbers 23:19**; **Psalms 119:89**
II	Nothing may be added to the Covenant or taken from it, and no man, prophet, king, or son has authority to change it.	**Deuteronomy 4:2**; **Deuteronomy 12:32**; **Deuteronomy 13:1–4**; **Proverbs 30:6**
III	The Covenant is everlasting, as fixed as day and night; **Yahweh** will never break it.	**Jeremiah 33:20–21**; **Ezekiel 37:26**; **Judges 2:1**
IV	Salvation is from **Yahweh** alone; no man saves, and no man dies for another's sin.	**Psalms 146:3**; **Isaiah 43:11**; **Deuteronomy 24:16**; **Ezekiel 18:20**
V	One Torah governs the native and the stranger, and the new covenant is that Torah written on the heart.	**Exodus 12:49**; **Numbers 15:16**; **Jeremiah 31:33**
VI	The Covenant keeps its offices: the king of David's line, and the priesthood by lineage, with the counsel of peace between them, filled with the faithful.	**Zechariah 6:13**; **Jeremiah 33:17–18**; **Numbers 25:13**; **Ezekiel 44:15**
VII	The Most High rules the kingdoms of men, and His kingdom is everlasting.	**Daniel 4:3, 17**; **7:14, 27**; **Isaiah 9:7**

XVI. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind the question ***"Can the Covenant be changed?"*** There is usually a person who has been told that the Torah was for another people or another age, and that a newer word has taken its place. Tanakh answers with words already written down.

To the Christian. You were right to want a King, a Priest, and a covenant written on your heart. The Tanakh promises all three. But it says the King sits on David's throne (**Isaiah 9:7**), the priesthood stays with Levi (**Malachi 2:4–5**), and the covenant on the heart is ***"My Torah"*** (**Jeremiah 31:33**). Nothing in it was made obsolete. ***"For I, Yahweh, do not change"*** (**Malachi 3:6**).

To the Sacred Name believer. You restored the Name **Yahweh**, and you kept more of the Torah than most. Finish the work. The prophets give the Branch to David's line and the crown of the high priest as a sign (**Zechariah 6:11–13**); they never name the Messiah Yahshua, and they never give any man the Savior's place: ***"besides Me there is no savior"*** (**Isaiah 43:11**).

To the Jew. Your ninth principle already says that the Torah will not be exchanged. Hold to the written word that it guards: ***"You shall not add to the word which I command you"*** (**Deuteronomy 4:2**). The same rule that forbids taking away from the Torah also forbids adding to it.

To the Muslim. You honor the Torah as guidance and light given to **Moses**, and you are called to fulfil the covenant. Hear also what that Torah says of itself: it is everlasting, and its Giver does not change (**Numbers 23:19**; **Judges 2:1**). His Name is **Yahweh**.

For every reader the answer is the same, and it is not new. It was spoken at Bochim and sworn to the fathers: ***"I will never break My covenant with you"*** (**Judges 2:1**). This study continues in Part 6, ***"Republic vs. Democracy."***

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 2:4	These are the generations	VI
Genesis 15:6	He believed, and it was counted as righteousness	I
Genesis 22:18	In your seed all nations blessed	I
Genesis 26:5	Abraham kept My charge	I; VI

REFERENCE	SUBJECT	SECTION
Genesis 28:12	A ladder set up on the earth	IV
Genesis 28:13	**Yahweh** stood above it	IV
Genesis 28:13–15	The covenant of Abraham spoken to Jacob	IV
Genesis 28:17	The house of **Elohim**, the gate of heaven	IV
Genesis 28:20–22	Jacob's vow	IV
Exodus 12:49	One Torah for native and stranger	VII; XV
Exodus 34:6–7	**Yahweh** merciful and gracious	I
Exodus 40:15	An everlasting priesthood	VIII
Leviticus 4:3	The anointed priest	III-C
Leviticus 25:10	Proclaim liberty; the Jubilee	XI
Leviticus 26:42	I will remember My covenant with Jacob	IV; XII
Numbers 3:10	The priesthood to Aaron and his sons	VIII
Numbers 14:24	Caleb followed Me fully	VI
Numbers 15:16	One Torah and one judgment	VII; XV
Numbers 23:19	El is not a man, that He should lie	I; V; XV
Numbers 25:13	The covenant of an everlasting priesthood	VIII; XV
Deuteronomy 4:2	You shall not add to the word	V; XIII; XV; XVI
Deuteronomy 4:13	He declared to you His covenant	V; XIII
Deuteronomy 12:32	Do not add to it nor take from it	V; XV
Deuteronomy 13:1–3	The prophet who says, Let us go after other gods	III-B
Deuteronomy 18:20	The prophet who presumes to speak	III-B
Deuteronomy 24:16	No man put to death for another's sin	I; XIII; XV

REFERENCE	SUBJECT	SECTION
Deuteronomy 30:11–14	The word is very near you	VI
Deuteronomy 33:10	They shall teach Jacob Your judgments	III-D; VIII
Judges 2:1	I will never break My covenant with you	V; XII; XV; XVI
1 Samuel 24:6	Saul, the anointed of **Yahweh**	III-C
2 Samuel 23:1	David, the anointed of the **Elohim** of Jacob	III-C
2 Kings 23:25	Josiah turned to **Yahweh** with all his heart	VI
2 Kings 24:7	From the brook of Egypt to the Euphrates	IX
Isaiah 1:26	I will restore your judges	VI
Isaiah 8:16	Seal the Torah among My disciples	II
Isaiah 8:20	To the Torah and to the testimony	II
Isaiah 9:6	His name is called Wonderful Counselor	XII
Isaiah 9:7	The zeal of **Yahweh** of hosts will do this	XII; XV; XVI
Isaiah 28:16	A sure foundation in Zion	II
Isaiah 32:1	A king shall reign in righteousness	VI
Isaiah 34:16	Seek out of the book of **Yahweh**	II
Isaiah 43:11	Besides Me there is no savior	III-A; XVI
Isaiah 45:1	Cyrus, His anointed	III-C
Isaiah 54:10	My covenant of peace shall not be removed	X
Isaiah 55:3	An everlasting covenant, the faithful mercies of David	VII
Isaiah 56:6–7	The foreigner who holds fast My covenant	VII
Isaiah 61:1–2	To proclaim liberty to the captives	XI

REFERENCE	SUBJECT	SECTION
Isaiah 61:8	I will make an everlasting covenant with them	X
Jeremiah 10:10	**Yahweh** is the everlasting King	X
Jeremiah 23:5	A righteous Branch to David	III-C; III-D
Jeremiah 25:29	I begin with the city called by My Name	VI
Jeremiah 31:31	A new covenant	VII
Jeremiah 31:33	I will write My Torah on their heart	VII; X; XVI
Jeremiah 32:39	One heart and one way	VI
Jeremiah 32:40	An everlasting covenant; My fear in their hearts	X
Jeremiah 33:17–18	David and the priests shall not lack a man	VIII
Jeremiah 33:20–21	My covenant with the day and the night	V; VII; XV
Ezekiel 9:6	Begin at My sanctuary	VI
Ezekiel 16:60	I will establish an everlasting covenant	V
Ezekiel 18:20	The soul who sins shall die	I; XV
Ezekiel 18:32	Turn, and live	I
Ezekiel 37:24–25	David My servant their king	III-C; XIII
Ezekiel 37:26	A covenant of peace, an everlasting covenant	V; XV
Ezekiel 44:10–13	The Levites who went astray	VIII
Ezekiel 44:15	The sons of Zadok shall come near	VIII; XV
Hosea 3:4–5	Many days without sacrifice	VIII
Zechariah 3:8	My servant the Branch	III-D
Zechariah 4:14	The two sons of oil	III-D
Zechariah 6:11	Crowns on Joshua the high priest	III-D

REFERENCE	SUBJECT	SECTION
Zechariah 6:12–13	A man whose name is the Branch	III-D
Zechariah 6:13	The counsel of peace between the two	III-D; XI; XV
Malachi 2:4–5	My covenant with Levi	VIII; XIII; XVI
Malachi 2:7	The lips of the priest keep knowledge	III-D; VIII
Malachi 3:6	I, **Yahweh**, do not change	I; XV; XVI
Psalms 20:6	**Yahweh** saves His anointed	III-C
Psalms 49:7	No man can redeem his brother	III-A
Psalms 146:3	In whom there is no salvation	III-A; XIII; XV
Proverbs 10:25	The righteous is an everlasting foundation	II
Proverbs 30:6	Do not add to His words	V; XV
Ecclesiastes 7:20	No righteous man who does not sin	VI
Daniel 4:1–3	Nebuchadnezzar's decree	IX
Daniel 4:17	The Most High rules the kingdom of men	IX
Daniel 4:32	He gives it to whom He will	IX-A
Daniel 7:14	An everlasting dominion	IX
Daniel 7:27	The kingdom given to the holy ones	IX

"And I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will set My sanctuary in their midst forevermore."

Ezekiel 37:26 — The Written Covenant of Yahweh

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