

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

DOCUMENT 281

ON THEIR HEART I WILL WRITE IT

A Covenant Deep Dive into the *berit chadashah* (new covenant) of Jeremiah 31:31–34

What Is the New Covenant the Tanakh Promises, With Whom Is It Made, How Does It Differ from the Covenant Cut at Sinai, Does the Tanakh Know an “Old Covenant,” and Has the New Covenant Come? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✧ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
Rabbinic tradition reads the <i>berit chadashah</i> (new covenant) as the same Torah made permanent in Israel’s heart. The Sifra reads Leviticus 26:9 as a covenant unlike the first, which was broken: a new covenant that will not be broken (Sifra, Bechukotai 2:5). David Kimchi writes that its newness is that it will endure, not that another Torah will be given (Radak on Jeremiah 31:31). Maimonides holds that the Torah stands forever without change (Mishneh Torah, Foundations of the Torah 9:1).	The New Testament quotes Jeremiah’s promise in full (Hebrews 8:8–12) and calls the cup of the last supper “ <i>the new covenant in my blood</i> ” (Luke 22:20; 1 Corinthians 11:25). Many churches have taught that this covenant made the first one “ <i>obsolete</i> ” (Hebrews 8:13) and passed Israel’s place to the church. Catholic teaching now states that the covenant with Israel “ <i>has never been revoked</i> ” (Catechism 121). The Tanakh speaks first: with whom the new covenant is cut, and what is written on the heart.	The Qur’an does not use the phrase “ <i>new covenant</i> .” It recalls the <i>mithaq</i> (covenant) taken from the Children of Israel and says they broke it (Q. 2:83–84; 5:12–13), and it presents itself as confirming the earlier Book and standing as guardian over it (Q. 5:48). Classical teaching holds that the law given to Muhammad supersedes the earlier laws. The Qur’an also says of the faithful that God “ <i>has written faith upon their hearts</i> ” (Q. 58:22), a close echo of Jeremiah’s words.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

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

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to five questions about the new covenant: what the Tanakh promises under that name, with whom it is made, how it differs from the covenant cut at Sinai, whether the Tanakh itself knows an “**old covenant**,” and whether the new covenant has come. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in ***bold italic*** with the English meaning in parentheses at every occurrence. Scripture references are bold. Verse numbers follow the English version; where the Hebrew numbering differs, it is given in brackets on first citation. Scripture is rendered in a literal working translation from the Hebrew. 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**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic commentary, the Dead Sea Scrolls, New Testament texts, church teaching, ancient translations, and the Qur'an are cited as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The covenant cut at Sinai and again in Moab; the tablets of stone; the words laid on the heart; the circumcised heart; the covenant remembered in exile
Nevi'im (Prophets)	Joshua, Judges, 1 Samuel, 1 Kings, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Micah, Habakkuk, Zechariah, Malachi	The covenants made again after Sinai; the record of the breaking; the new covenant; the new heart and the new spirit; the everlasting covenant and the covenant of peace; the nations joined to Yahweh
Ketuvim (Writings)	Psalms, Proverbs, Lamentations, Ezra, Nehemiah, 2 Chronicles	The Torah in the heart; the prayer for a clean heart; the covenant remembered forever; the pledge of the returned exiles

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Matthew 5:17–19; 26:28; Mark 14:24; Luke 22:20; Romans 3:31; 11:26–27; 1 Corinthians 11:25; 2 Corinthians 3:6, 14; Hebrews 8:6–13; 9:15; 10:16–17; 12:24	The New Testament's uses of the phrase, its one full quotation of Jeremiah's promise, and the word <i>"obsolete"</i>
Dead Sea Scrolls	Damascus Document (CD) 6:19; 8:21; 19:33–34; 20:12	The oldest known community to take the name <i>"the new covenant"</i> for itself
Ancient translations	Septuagint (Greek) Jeremiah 38:31–34, the Greek numbering of the passage	Where the Greek, followed by Hebrews 8:9–10, reads <i>"and I disregarded them"</i> and <i>"My laws"</i> for the Hebrew <i>"though I was husband to them"</i> and <i>"My Torah"</i>

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Rabbinic literature	Sifra, Bechukotai 2:5; Radak (David Kimchi) on Jeremiah 31:31 ; Nachmanides on Deuteronomy 30:6 ; Maimonides, Mishneh Torah, Foundations of the Torah 9:1; Leviticus Rabbah 13:3; Talmud Niddah 61b	The new covenant as the same Torah made unbreakable; the heart changed in the days to come; sayings about a renewed Torah and commandments that lapse in the time to come
Church teaching	Epistle of Barnabas 4:6–8; Justin Martyr, Dialogue with Trypho 11; Melito of Sardis (in Eusebius, Church History 4.26.14); Westminster Confession 7.5–6; 19.3–5; Nostra Aetate 4 (1965); Catechism of the Catholic Church 121	How the church came to speak of an “Old” and a “New” Covenant; the teaching that the church replaced Israel; where the churches stand today
Qur’an	Q. 2:40; 2:83–84; 2:106; 3:81; 5:12–14; 5:48; 7:172; 58:22	The covenant with the Children of Israel; the covenant taken from all the children of Adam; abrogation; faith written on the heart

I. FRAMING THE QUESTION — ONE PROMISE, MANY CLAIMS

I-A. The Questions as They Are Usually Asked

Four verses in Jeremiah have been claimed by more communities than almost any other promise in the Prophets. A community by the Dead Sea called itself the people of the new covenant. The church named its scriptures after it. Rabbinic tradition reads it as the Torah made permanent in Israel. The questions put to this Institution are direct:

First: what is the new covenant that the Tanakh promises?

Second: with whom is it made?

Third: how is it different from the covenant cut at Sinai, and is anything the same?

Fourth: does the Tanakh itself speak of an **“old covenant”**?

Fifth: has the new covenant come, and what does it ask of the covenant believer today?

This study builds on earlier work in the Library and does not repeat it in full. Doc 159 (*The Thread of the Covenant*) traced seven covenant moments from Eden to Jeremiah. Doc 182 (*Acharit HaYamim, Part II*) set the new covenant among the prophecies of the latter days. Doc 207 (*The Messianic Restoration*) followed the four threads of the restoration, and Doc 10 traced when the teaching that the Torah was abolished first appeared. Doc 221 set the law written on the heart beside human civil law, and Doc 279 followed the scroll of cutting off to the new betrothal of Hosea. The present document reads the promise word by word, sets it beside the covenant it is *“not like,”* grades each claim, and refines five points in the earlier material (Section XII).

I-B. The Questions in the Tanakh’s Own Terms

The Tanakh uses the phrase *berit chadashah* (*new covenant*), בְּרִית חֲדָשָׁה, exactly once (**Jeremiah 31:31**). It never uses the phrase *“old covenant”* at all. And the one passage that names the new covenant defines it in two ways: by a contrast, and by four things Yahweh says He will do.

The five questions therefore become:

1. What does the word *“new”* mean where the Tanakh uses it elsewhere?
2. Which covenant is the new one *“not like,”* and in what respect?
3. What exactly does **Yahweh** say He will write, and where?
4. Does any other text carry the same promise under another name?
5. And by what marks does the text itself allow a claim of fulfilment to be tested?

Every finding below is graded. A finding is **Corroborated** when two or more independent Tanakh witnesses carry it (**Deuteronomy 19:15**). It is **Single witness** when only one text carries it. It is **Not in the text** when it is taught but the Tanakh does not say it.

II. THE TEXT — FOUR VERSES IN THE BOOK OF CONSOLATION

II-A. The Hebrew and a Working Translation

הִנֵּה יָמִים בָּאִים נֹאמֵר יְהוָה וְכָרַתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה בְּרִית חֲדָשָׁה

“Behold, days are coming, says Yahweh, when I will cut with the house of Israel and with the house of Judah a new covenant,” (Jeremiah 31:31 [31:30 in many Hebrew editions])

לא כְּבְרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתָם בַּיּוֹם הַחֲזִיקִי בְיָדָם לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר־הִמָּה הַפְּרוֹ
אֶת־בְּרִיתִי וְאֶנְכִּי בְּעֵלְתִּי בָּם נֶאֱמַר־יְהוָה

“not like the covenant which I cut with their fathers in the day I took hold of their hand to bring them out of the land of Egypt — which covenant of Mine they broke, though I was husband to them, says Yahweh.” (Jeremiah 31:32)

כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת אֶת־בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נֶאֱמַר־יְהוָה נִתְּנִי אֶת־תּוֹרַתִּי בְּקִרְבָּם
וְעַל־לִבָּם אֶכְתֹּבֶנָּה וְהָיִיתִי לָהֶם לֵאלֹהִים וְהֵמָּה יִהְיוּ־לִי לְעָם

“For this is the covenant which I will cut 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)

וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־אָחִיו לֵאמֹר דַּעוּ אֶת־יְהוָה כִּי־כֻלָּם יֵדְעוּ אוֹתִי לְמִקְטָנָם
וְעַד־גְּדֻלָּם נֶאֱמַר־יְהוָה כִּי אֶסְלַח לְעֹנָוָם וְלִחַטָּאתָם לֹא אֶזְכֹּר־עוֹד

“And they shall no longer teach, each man his neighbor and each man his brother, saying, ‘Know Yahweh,’ for they shall all know Me, from the least of them to the greatest of them, says Yahweh; for I will forgive their iniquity, and their sin I will remember no more.” (Jeremiah 31:34)

II-B. The Shape of the Promise

The table sets the clauses in order.

#	CLAUSE	VERSE	FUNCTION
1	Days are coming when I will cut a new covenant with the house of Israel and the house of Judah	31:31	The announcement
2	not like the covenant I cut with their fathers when I brought them out of Egypt, which they broke	31:32	The contrast
3	I will put My Torah within them, and on their heart I will write it	31:33	The first act
4	I will be their Elohim , and they shall be My people	31:33	The aim
5	They shall no longer teach one another, saying “ Know Yahweh ,” for they shall all know Me	31:34	The result
6	For I will forgive their iniquity, and their sin I will remember no more	31:34	The ground

Three features of the sentence govern everything that follows.

First, every verb of doing belongs to **Yahweh**: “*I will cut*,” “*I will put*,” “*I will write*,” “*I will be*,” “*I will forgive*,” “*I will remember no more*.” The people do one thing in the passage, and it lies in the past: they broke.

Second, the contrast of verse 32 is stated in the text itself. The covenant with the fathers is described by one fact: *asher hemmah beferu et beriti (which covenant of Mine they broke)*, אֲשֶׁר־הֵמָּה הִפְרוּ אֶת־בְּרִיתִי. Whatever “*not like*” means, the text points to the breaking.

Third, the passage ends with *ki (for)*, כִּי. Forgiveness is not one more item in a list. It is the ground on which the rest stands.

II-C. Where the Passage Stands

The four verses stand in **Jeremiah 30–33**, the chapters often called the Book of Consolation. **Yahweh** tells Jeremiah to write them in a scroll,

“for behold, days are coming, says Yahweh, when I will turn the captivity of My people Israel and Judah” (Jeremiah 30:2–3).

Chapters 32 and 33 are dated to the siege of Jerusalem by Babylon, when Jeremiah bought a field at Anathoth while he was shut up in the court of the guard (**Jeremiah 32:1–15**).

The verses on each side of the promise fix its subject. Before it: “*I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast ... as I watched over them to pluck up and to break down ... so I will watch over them to build and to plant*” (Jeremiah 31:27–28). After it: the oath that Israel shall never cease to be a nation before **Yahweh** (Jeremiah 31:35–37), and the rebuilding of Jerusalem (**Jeremiah 31:38–40**). The new covenant is set inside the restoration of the people and the city. It is not a word spoken to other people in another place.

Finding — the name: the phrase *berit chadashah (new covenant)* occurs once in the Tanakh. As a name it is a **Single witness** (**Jeremiah 31:31**). What the name stands for is carried by many witnesses under other names (Section VII).

III. THE WORD STUDY — WHAT THE HEBREW SAYS

The vocabulary of the promise is exact. The table sets out the terms this study relies on.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>berit (covenant)</i> , בְּרִית	H1285	A binding, sworn relationship with stated terms	Genesis 15:18; Exodus 24:7–8; Jeremiah 31:31
<i>karat (to cut)</i> , כָּרַת	H3772	To cut; the verb for making a covenant, used of Sinai and of the new covenant alike	Exodus 24:8; Deuteronomy 5:2; Jeremiah 31:31–33
<i>chadash (new)</i> , חָדָשׁ	H2319	New, fresh; of a house, a wife, a king, a heart, the heavens and the earth	Deuteronomy 20:5; 24:5; Ezekiel 36:26; Isaiah 65:17
<i>chiddesh (to renew)</i> , חִדָּשׁ	H2318	The verb of the same root: to renew or restore what already exists	1 Samuel 11:14; Psalms 51:10; Lamentations 5:21
<i>hefer (to break)</i> , הָפַר	H6565	To break, annul, make void; of a covenant, a vow, or counsel	Jeremiah 31:32; 11:10; Leviticus 26:44; Judges 2:1
<i>ba'al (to be husband)</i> , בָּעַל	H1166	To marry; to be husband or master over	Jeremiah 31:32; 3:14
<i>torah (instruction / law)</i> , תּוֹרָה	H8451	The instruction of Yahweh ; here <i>torati (My Torah)</i>	Jeremiah 31:33; Deuteronomy 31:9; Psalms 19:7
<i>qerev (inward part / midst)</i> , קָרֵב	H7130	The inside; within a person, or among a people	Jeremiah 31:33; Psalms 51:10; Ezekiel 36:26–27
<i>lev (heart)</i> , לֵב	H3820	The seat of thought, will, and decision	Jeremiah 31:33; 17:1; Deuteronomy 6:6
<i>katav (to write)</i> , כָּתַב	H3789	To write, to inscribe; of the tablets and of the heart	Exodus 31:18; Deuteronomy 10:2; Jeremiah 31:33
<i>luach (tablet)</i> , לֹחַ	H3871	A tablet: of stone at Sinai, and <i>“the tablet of the heart”</i>	Exodus 34:1; Jeremiah 17:1; Proverbs 3:3
<i>yada (to know)</i> , יָדַע	H3045	To know by relationship and experience, not by report alone	Jeremiah 31:34; 22:16; Hosea 2:20

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>salach (to forgive)</i> , סָלַח	H5545	To pardon; in the Tanakh the one who forgives with this verb is always Yahweh	Jeremiah 31:34; Numbers 14:20; Psalms 130:4
<i>zakhar (to remember)</i> , זָכַר	H2142	To call to mind and act upon; to “ remember no more ” is to hold it against them no longer	Jeremiah 31:34; Isaiah 43:25; Leviticus 26:42
<i>mul (to circumcise)</i> , מָוַל	H4135	To circumcise; of the flesh and of the heart	Deuteronomy 10:16; 30:6; Jeremiah 4:4
<i>berit olam (everlasting covenant)</i> , בְּרִית עוֹלָם	H1285 + H5769	A covenant lasting into the unseen future	Jeremiah 32:40; Ezekiel 37:26; Isaiah 55:3
<i>berit shalom (covenant of peace)</i> , בְּרִית שָׁלוֹם	H1285 + H7965	A covenant that establishes wholeness and safety	Ezekiel 34:25; 37:26; Isaiah 54:10
<i>berit rishonim (covenant of the first ones)</i> , בְּרִית ראשונים	H1285 + H7223	The Torah’s own name for the covenant of Sinai as seen from the exile: the covenant with the ancestors	Leviticus 26:45

Five lexical observations govern what follows.

First, the adjective *chadash (new)* means new. It is the word for a house just built (**Deuteronomy 20:5**), a wife just married (**Deuteronomy 24:5**), a king who did not know Joseph (**Exodus 1:8**), and the new heavens and the new earth (**Isaiah 65:17**). The verb of the same root, *chiddesh (to renew)*, is used for restoring what already exists: “**renew a steadfast spirit within me**” (**Psalms 51:10** [Hebrew 51:12]); “**renew our days as of old**” (**Lamentations 5:21**); “**let us go to Gilgal and renew the kingdom there**” (**1 Samuel 11:14**). The noun *chodesh (month / new moon)*, חֹדֶשׁ, comes from the same root, and the moon that is new each month is the same moon. The root therefore covers both what is brand new and what is made new. The word alone does not settle which is meant in **Jeremiah 31:31**. The content of the passage must settle it.

Second, the new covenant is *karat (cut)*, the same verb used of Sinai:

“**Behold the blood of the covenant which Yahweh has cut with you**” (**Exodus 24:8**);

“**Yahweh our Elohim cut a covenant with us in Horeb**” (**Deuteronomy 5:2**).

It is a real covenant-making, not a figure of speech.

Third, the verb *hefer* (*to break*) has a subject, and the subject is the people: *hemmah heferu* (*they broke*). Of Himself **Yahweh** says the opposite with the same verb:

“I will never break My covenant with you” (Judges 2:1);

“I will not reject them ... to break My covenant with them” (Leviticus 26:44). The covenant of the fathers was broken from one side only.

Fourth, what is written on the heart is *torati* (*My Torah*), תּוֹרָתִי: singular, and with the possessive of **Yahweh** Himself. The passage does not say *“a Torah,” “another Torah,”* or *“a new Torah.”* The phrase *torah chadashah* (*new Torah*) does not occur anywhere in the Tanakh.

Fifth, the Tanakh has words for *“old”*: *yashan* (*old*), יָשָׁן, of last year’s grain (Leviticus 25:22), and *balab* (*to wear out*), בָּלָה, of garments (Deuteronomy 8:4). Neither is ever used of a covenant. Jeremiah calls the earlier covenant *“the covenant which I cut with their fathers.”* The Torah calls it the *berit rishonim* (*covenant of the first ones*), and says **Yahweh** will remember it (Leviticus 26:45).

IV. WITH WHOM IS THE NEW COVENANT CUT?

IV-A. The Two Houses, Named

The passage names its parties twice. In verse 31 the covenant is cut *“with the house of Israel and with the house of Judah.”* In verse 33 it is cut *“with the house of Israel,”* the two now spoken of as one. When Jeremiah spoke, the northern kingdom had been in exile for more than a century (2 Kings 17:6) and Judah was going into exile. The promise reaches both, and it joins them. The same book says so elsewhere:

“In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I gave your fathers for an inheritance.” (Jeremiah 3:18)

“In those days and at that time, says Yahweh, the children of Israel shall come, they and the children of Judah together, going and weeping as they go, and they shall seek Yahweh their Elohim ... saying, ‘Come, let us join ourselves to Yahweh in an everlasting covenant that shall not be forgotten.’” (Jeremiah 50:4–5)

Ezekiel shows the same reunion as two sticks made one in the hand of **Yahweh**: one nation, one king, and “a covenant of peace ... an everlasting covenant” (Ezekiel 37:15–28). Doc 259 examined that passage in full. The parties of the new covenant are also the parties of the earlier one. The covenant

of verse 32 was cut with *“their fathers.”* The new covenant is cut with the children of the people who stood at Sinai.

IV-B. The Oath That Follows

The verses immediately after the promise are an oath about the people with whom it is made:

“Thus says Yahweh, who gives the sun for light by day and the ordinances of the moon and the stars for light by night ... ‘If these ordinances depart from before Me, says Yahweh, then the seed of Israel also shall cease from being a nation before Me for all days.’” (Jeremiah 31:35–36)

“Thus says Yahweh: ‘If the heavens above can be measured, and the foundations of the earth searched out beneath, then I also will reject all the seed of Israel for all that they have done, says Yahweh.’” (Jeremiah 31:37)

The promise of the new covenant and the oath that Israel will never be cast off are one speech. A reading of the first that cancels the second is not a reading of this chapter. The same pairing returns two chapters later, where **Yahweh** ties His covenant with David and with the Levites to His covenant with the day and the night (Jeremiah 33:20–26).

IV-C. Where the Nations Stand

The passage names Israel and Judah and no one else. That does not shut the nations out. The Tanakh gives them a door, and it is the door it always gave. At the Exodus there was *“one Torah for the native and for the sojourner who sojourns among you”* (Exodus 12:49; compare Numbers 15:15–16). The covenant in Moab was also cut with *“your sojourner who is in the midst of your camp”* and with *“him who is not here with us today”* (Deuteronomy 29:11, 14–15 [Hebrew 29:10, 13–14]). The prophets carry it forward:

“And the foreigners who join themselves to Yahweh, to serve Him and to love the name of Yahweh, to be His servants — everyone who keeps the Sabbath from profaning it and holds fast to My covenant — these I will bring to My holy mountain ... for My house shall be called a house of prayer for all the peoples.” (Isaiah 56:6–7)

“And many nations shall be joined to Yahweh in that day, and they shall be My people.” (Zechariah 2:11 [Hebrew 2:15])

Of Israel’s neighbors Jeremiah says,

“if they will diligently learn the ways of My people, to swear by My name ... then they shall be built in the midst of My people” (Jeremiah 12:16).

Isaiah and Micah see the nations going up to Zion because *“out of Zion shall go forth Torah”* (Isaiah 2:2–3; Micah 4:1–2). The verb in Isaiah 56:6 and Zechariah 2:11 is *lavah (to join)*, לָוָה, the same verb the returning exiles use in Jeremiah 50:5.

The nations come in by joining: to the same Elohim, the same covenant, and the same Torah. Doc 130 treats the standing of the *ger (sojourner)*.

Finding — the parties: the new covenant is cut with the house of Israel and the house of Judah, the children of those who stood at Sinai. **Corroborated** (Jeremiah 31:31, 33; 50:4–5; Ezekiel 37:21–26). That Israel remains a nation before Yahweh for as long as the sun and moon endure is Corroborated (Jeremiah 31:35–37; 33:25–26). That the nations enter by joining themselves to Yahweh and holding fast His covenant is Corroborated (Isaiah 56:6–7; Zechariah 2:11; Jeremiah 12:16). That the new covenant is cut with a different people in Israel’s place is Not in the text.

V. THE COVENANT IT IS “NOT LIKE” — WHAT WAS CUT AT SINAI

V-A. The Day He Took Them by the Hand

Jeremiah identifies the earlier covenant by its date:

“the day I took hold of their hand to bring them out of the land of Egypt.”

That is the covenant of Sinai. Its making is recorded in three acts.

The offer: *“if you will indeed obey My voice and keep My covenant, then you shall be My own treasure among all the peoples”* (Exodus 19:5).

The acceptance: *“All that Yahweh has spoken we will do, and we will obey”* (Exodus 24:7).

The sealing: Moses read the *sefer ha-berit (book of the covenant)*, סֵפֶר הַבְּרִית, and sprinkled the blood (Exodus 24:7–8). Its words were written twice: by Moses in a book (Exodus 24:4), and by Yahweh on stone:

“And He gave to Moses, when He had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone, written with the finger of Elohim.” (Exodus 31:18)

Doc 271 examined the offer of Exodus 19:5–6 in full.

V-B. Covenants Made Again — the Tanakh’s Own Pattern

A covenant made after Sinai is not a strange thing in the Tanakh. The Torah itself records one, and says in so many words that it stands beside the first:

“These are the words of the covenant which Yahweh commanded Moses to cut with the children of Israel in the land of Moab, besides the covenant which He cut with them in Horeb.” (Deuteronomy 29:1 [Hebrew 28:69])

The word is *millevad* (*besides*), מִלְּבַד. The covenant of Moab did not cancel Horeb. It was cut in addition to it, with the next generation, and it carried the same Torah. The pattern continues through the whole history. The table lists seven such covenants.

WHO	TEXT	THE COVENANT	WHAT IT DID WITH THE TORAH
Moses, in Moab	Deuteronomy 29:1, 10–15	A covenant <i>“besides”</i> the covenant of Horeb, with the generation about to enter the Land	Restated it: <i>“the words of this Torah”</i> (Deuteronomy 29:29)
Joshua, at Shechem	Joshua 24:25–26	<i>“Joshua cut a covenant for the people that day,”</i> and wrote the words in the book of the Torah of Elohim	Bound the people to serve Yahweh by it
Jehoiada	2 Kings 11:17	A covenant <i>“between Yahweh and the king and the people, that they should be the people of Yahweh”</i>	Returned the people to it from Baal
Asa	2 Chronicles 15:12–15	A covenant <i>“to seek Yahweh, the Elohim of their fathers, with all their heart and with all their soul”</i>	Returned the people to it
Hezekiah	2 Chronicles 29:10	<i>“It is in my heart to cut a covenant with Yahweh, the Elohim of Israel”</i>	Restored the service it commands
Josiah	2 Kings 23:1–3	A covenant <i>“to perform the words of this covenant that were written in this book”</i>	Returned the people to the book just found
The returned exiles	Nehemiah 9:38; 10:28–29 [Hebrew 10:1, 29–30]	A written and sealed pledge <i>“to walk in the Torah of Elohim, which was given by the hand of Moses”</i>	Bound the people to it by oath

Each of these covenants binds the people again to the Torah already given. None adds a new Torah, and none removes the old. When Jeremiah announces that **Yahweh** will *karat (cut)* a covenant once more, the hearer who knows this history expects a covenant that brings the people back to the Torah. **What he does not expect is the next line: “not like.”**

Finding: that a covenant may be made again without cancelling the covenant of Sinai, and that every such covenant in the Tanakh returns the people to the same Torah, is **Corroborated** (Deuteronomy 29:1; Joshua 24:25; 2 Kings 23:3; Nehemiah 10:29).

V-C. “Which Covenant of Mine They Broke”

Jeremiah had already brought the charge in full. **Yahweh** told him to proclaim *“the words of this covenant”* in the cities of Judah and in the streets of Jerusalem (**Jeremiah 11:1–6**), and then gave the verdict:

“They have turned back to the iniquities of their forefathers, who refused to hear My words, and they have gone after other elohim to serve them; the house of Israel and the house of Judah have broken My covenant which I cut with their fathers.” (Jeremiah 11:10)

The two houses, the fathers, the verb *befer (to break)*: the wording of **Jeremiah 11:10** is the wording of **Jeremiah 31:31–32**. The record behind the charge runs from the foot of the mountain to the exile.

TEXT	THE BREAKING
Exodus 32:1–8, 19	The calf, within forty days of <i>“we will do”</i> ; Moses breaks the tablets at the foot of the mountain
Judges 2:20	<i>“This nation has transgressed My covenant which I commanded their fathers”</i>
1 Kings 19:10	Elijah: <i>“the children of Israel have forsaken Your covenant”</i>
2 Kings 17:15; 18:12	The northern kingdom <i>“rejected His statutes and His covenant”</i> ; exile to Assyria
Hosea 6:7; 8:1	<i>“They have transgressed the covenant”; “they have transgressed My covenant and rebelled against My Torah”</i>
Jeremiah 22:8–9	The nations will ask why Jerusalem fell: <i>“Because they forsook the covenant of Yahweh their Elohim”</i>
Ezekiel 16:59	<i>“You have despised the oath by breaking the covenant”</i>

TEXT	THE BREAKING
Psalms 78:10, 37	<i>“They did not keep the covenant of Elohim”; “their heart was not steadfast with Him”</i>

V-D. “Though I Was Husband to Them”

The breaking is set against a relationship: *ve’anokhi ba’alti vam (though I was husband to them)*, וְאֲנֹכִי בָעַלְתִּי בָם. The same verb stands in the call of Jeremiah 3:14: *“Return, backsliding children, says Yahweh, for I am husband to you.”*

The covenant of Sinai is remembered as a marriage in which one side stayed faithful: *“I remember for you the devotion of your youth, the love of your betrothals, how you went after Me in the wilderness”* (Jeremiah 2:2). Doc 279 followed that marriage through the scroll of cutting off to the new betrothal of Hosea. The ancient Greek translation reads these words differently. The difference is recorded in the Comparative Texts table and in Section XI, and it carries no authority here.

V-E. Where the Fault Lay

If the covenant of Sinai was broken, was something wrong with it? Tanakh answers the question directly, and more than once. Of the Torah it says:

“The Torah of Yahweh is perfect, restoring the soul; the testimony of Yahweh is sure, making wise the simple.” (Psalms 19:7 [Hebrew 19:8])

And of the people, at the very giving of it, **Yahweh** says:

“Oh that there were such a heart in them, to fear Me and to keep all My commandments always, that it might be well with them and with their children forever!” (Deuteronomy 5:29 [Hebrew 5:26])

Moses says the same forty years later: “

Yahweh has not given you a heart to know, and eyes to see, and ears to hear, to this day” (Deuteronomy 29:4 [Hebrew 29:3]).

He knew what would follow: *“this people will rise up ... and forsake Me and break My covenant which I have cut with them”* (Deuteronomy 31:16), *“for I know their inclination”* (Deuteronomy 31:21).

Joshua told the people to their faces, *“You are not able to serve Yahweh”* (Joshua 24:19).

Jeremiah gives the diagnosis its sharpest form, and it is the mirror image of the promise:

“The sin of Judah is written with a pen of iron, with the point of a diamond; it is engraved on the tablet of their heart.” (Jeremiah 17:1)

The words are *ketuvah* (*written*), כְּתוּבָה, and *luach libbam* (*the tablet of their heart*), לוח לבם. Something was already written on the heart of Judah, and it was not the Torah.

“The heart is deceitful above all things” (Jeremiah 17:9).

The people walked in *sherirut libbam* (*the stubbornness of their heart*), שְׁרִירוֹת לִבָּם (Jeremiah 7:24; 11:8).

“Can the Cushite change his skin, or the leopard his spots? Then you also may do good, who are taught to do evil” (Jeremiah 13:23).

Finding — where the fault lay: the covenant of Sinai was broken by the people, and the cause of the Tanakh names is the heart of the people. Corroborated (Deuteronomy 5:29; 29:4; Jeremiah 11:10; 17:1). That the Torah was faulty, or that Yahweh broke or cancelled the covenant, is Not in the text: the Torah is called perfect (Psalms 19:7), and Yahweh says He will not break His covenant (Leviticus 26:44; Judges 2:1).

VI. WHAT IS NEW — FOUR THINGS YAHWEH SAYS HE WILL DO

The passage states the difference itself. It lists four acts of **Yahweh**, and each can be set beside what the Torah had already said.

VI-A. First: The Torah Written on the Heart

“I will put My Torah within them, and on their heart I will write it” (Jeremiah 31:33). The Torah on the heart is not a new idea. It is the command of the paragraph that begins ***“Hear, O Israel”***:

“And these words, which I command you this day, shall be upon your heart.” (Deuteronomy 6:6)

It is commanded again (**Deuteronomy 11:18**) and declared to be within reach:

“the word is very near you, in your mouth and in your heart, that you may do it” (**Deuteronomy 30:14**).

The Tanakh describes people in whom it is already so: ***“the Torah of his Elohim is in his heart”*** (**Psalms 37:31**);

“Your Torah is within my inward parts” (Psalms 40:8 [Hebrew 40:9]);

“the people in whose heart is My Torah” (Isaiah 51:7).

Proverbs tells the son to do it himself: ***“write them on the tablet of your heart” (Proverbs 3:3; 7:3).***

So what is new? **The writer.** At Sinai **Yahweh** wrote on stone (**Exodus 31:18; Deuteronomy 10:2–4**) and commanded Israel to lay the words upon its own heart. In the new covenant the verbs change hands: *natatti (I will put)*, נָתַתִּי, and *ekhtevennah (I will write it)*, אֶכְתֶּבְנָה. The One who wrote on the tablets writes on the heart. What Proverbs asks of the son, **Yahweh** promises to do for the nation.

And what is written is not changed. It is *torati (My Torah)*, the name **Yahweh** uses throughout this book for the Torah Israel already had and forsook:

“they have forsaken My Torah which I set before them” (Jeremiah 9:13 [Hebrew 9:12]);

“they have forsaken Me and have not kept My Torah” (Jeremiah 16:11);

“to walk in My Torah, which I have set before you” (Jeremiah 26:4).

Finding: that the new covenant writes on the heart the same Torah Israel had already been given is Corroborated (Jeremiah 31:33; Ezekiel 36:27; Deuteronomy 30:6–8).

That it writes a new or different Torah is Not in the text!

VI-B. Second: “Their Elohim ... My People”

“And I will be their Elohim, and they shall be My people.” This is the oldest sentence in the covenant, not a new one. It is the reason given for the Exodus (**Exodus 6:7**), the blessing of obedience (**Leviticus 26:12**), and the purpose of the covenant in Moab (**Deuteronomy 29:13 [Hebrew 29:12]**). Jeremiah uses it of Sinai itself: ***“Obey My voice, and I will be your Elohim, and you shall be My people” (Jeremiah 7:23; 11:4).*** The new covenant does not set a new goal. It reaches the goal for which the first covenant was given.

VI-C. Third: “They Shall All Know Me”

Under the covenant of Sinai the knowledge of **Yahweh** was passed from one person to another. Fathers were to teach their children (**Deuteronomy 6:7**). The priests were to teach Israel (**Leviticus 10:11; Deuteronomy 33:10**): ***“the lips of a priest should keep knowledge” (Malachi 2:7).*** When the teachers failed, the people perished: ***“My people are destroyed for lack of knowledge” (Hosea 4:6).***

Jeremiah found the poor of Jerusalem ignorant of *“the way of Yahweh,”* and the great, who should have known it, had *“broken the yoke”* (Jeremiah 5:4–5).

In the new covenant that dependence ends: *“they shall all know Me, from the least of them to the greatest of them.”*

The verb *yada* (to know) does not mean holding information. Of Josiah Yahweh says, *“He judged the cause of the poor and needy; then it was well. Was not this to know Me?”* (Jeremiah 22:16).

The promise has other witnesses: *“I will give them a heart to know Me, that I am Yahweh”* (Jeremiah 24:7);

“all your children shall be taught of Yahweh” (Isaiah 54:13);

“the earth shall be full of the knowledge of Yahweh, as the waters cover the sea” (Isaiah 11:9; compare Habakkuk 2:14);

“I will pour out My spirit on all flesh” (Joel 2:28 [Hebrew 3:1]).

Moses had wished for it: *“Would that all the people of Yahweh were prophets, that Yahweh would put His spirit upon them!”* (Numbers 11:29).

VI-D. Fourth: Sin Forgiven and Remembered No More

Forgiveness was not missing at Sinai. Yahweh proclaimed Himself there as *“forgiving iniquity and transgression and sin”* (Exodus 34:6–7). He forgave at the plea of Moses (Numbers 14:19–20). The sin offerings end with the words *venislach lo* (and it shall be forgiven him), וְנִסְלַח לוֹ (Leviticus 4:26, 31, 35). David sings of it (Psalms 32:1–2; 103:3, 12).

But under Sinai the sin of the nation was also remembered. After the calf Yahweh said, *“in the day when I visit, I will visit their sin upon them”* (Exodus 32:34), and the covenant carried its curses (Leviticus 26:14–39; Deuteronomy 28:15–68). The exile was the visitation of those curses. What is new is the end of it: *lo ezkor od* (I will remember no more), לֹא אֶזְכֹּר עוֹד.

“In those days and at that time, says Yahweh, the iniquity of Israel shall be sought, and there shall be none, and the sins of Judah, and they shall not be found; for I will pardon those whom I leave as a remnant.” (Jeremiah 50:20)

“I, I am He who blots out your transgressions for My own sake, and your sins I will not remember.” (Isaiah 43:25)

The same promise stands in **Jeremiah 33:8**, **Ezekiel 36:25, 33**, and **Micah 7:18–19**. Two things should be noticed about the forgiveness of the new covenant as the Tanakh states it.

Its ground is Yahweh Himself: *“for My own sake”* (Isaiah 43:25); *“not for your sake do I act, house of Israel, but for My holy name”* (Ezekiel 36:22)

And the passage that promises it names no new sacrifice, priest, or mediator as its means. The same Book of Consolation says instead that the Levitical priests shall never lack a man to offer before **Yahweh**, as surely as day and night endure (**Jeremiah 33:17–22**), and Ezekiel sets the sanctuary of **Yahweh** *“in their midst forever”* beside the everlasting covenant (**Ezekiel 37:26–28**).

Finding — forgiveness: that the new covenant brings a forgiveness after which the sin is remembered no more is Corroborated (**Jeremiah 31:34; 50:20; Isaiah 43:25; Micah 7:18–19**).

That forgiveness itself begins only with the new covenant is Not in the text (**Exodus 34:6–7; Numbers 14:20**).

That the new covenant ends the Levitical priesthood or the sanctuary is Not in the text; the texts that promise the covenant say the reverse (**Jeremiah 33:17–22; Ezekiel 37:26–28**).

VI-E. And Therefore: A Covenant That Will Not Be Broken

The four acts add up to the one difference that verse 32 named. The covenant of the fathers was broken because the people turned away. A people with the Torah written on the heart, who all know **Yahweh**, and whose sin is no longer held against them, do not turn away. Jeremiah says so in the next chapter, and gives the covenant its other name:

“And I will give them one heart and one way, to fear Me all the days, for their good and for the good of their children after them. And I will cut for them an everlasting covenant, that I will not turn away from following them to do them good; and I will put My fear in their heart, so that they shall not turn aside from Me.” (**Jeremiah 32:39–40**)

It is a *berit olam* (everlasting covenant), and both halves of the reason are stated. Yahweh will not turn from them, which was always true. They will not turn from Him, which is the new thing.

Finding — what is new: the Writer and the place of writing (the heart, by the hand of Yahweh); the knowledge of Yahweh in every member of the people; a forgiveness that ends the remembrance of sin; and, as the result, a covenant the people will not break. **Corroborated** (**Jeremiah 31:33–34; 32:39–40; Ezekiel 36:25–27**). The Torah, the parties, the **Elohim**, and the aim of the covenant are not new. **Corroborated** (**Jeremiah 31:33; 7:23; Leviticus 26:12**).

VII. THE SAME PROMISE UNDER OTHER NAMES — THE WITNESSES

A doctrine may not stand on one text (**Deuteronomy 19:15**), and the phrase “*new covenant*” stands on one. The promise it names does not.

The Torah gives it first, and the prophets repeat it under several names.

VII-A. The Torah Promises It First

Before any prophet wrote, Moses set the promise at the end of the blessings and the curses. When the curse has fallen and the people are scattered, and they return to **Yahweh** with all their heart (**Deuteronomy 30:1–2**), He will gather them (**30:3–5**), and then:

“And Yahweh your Elohim will circumcise your heart and the heart of your seed, to love Yahweh your Elohim with all your heart and with all your soul, that you may live.”
(Deuteronomy 30:6)

“And you shall return and obey the voice of Yahweh, and do all His commandments which I command you this day.” (Deuteronomy 30:8)

The order is exact. **Yahweh** changes the heart, and the result is the keeping of “*all His commandments which I command you this day*”: the commandments given through Moses, and no others. Leviticus gives the same promise from the side of the covenant itself. When their “*uncircumcised heart is humbled*” (**Leviticus 26:41**), **Yahweh** says:

“And I will remember for them the covenant of the first ones, whom I brought out of the land of Egypt in the sight of the nations, to be their Elohim: I am Yahweh.” (Leviticus 26:45)

The Torah does not say that the first covenant will be forgotten in the exile. It says it will be remembered there. The new covenant is promised inside the earlier one.

VII-B. The Prophets

WITNESS	NAME GIVEN	WHAT YAHWEH SAYS HE WILL DO
Deuteronomy 30:1–10	The circumcised heart	Gather the scattered; circumcise the heart; they shall do all His commandments
Leviticus 26:40–45	The covenant remembered	Remember the covenant with Jacob, Isaac, and Abraham, and the covenant of the first ones

WITNESS	NAME GIVEN	WHAT YAHWEH SAYS HE WILL DO
Jeremiah 24:5–7	A heart to know Me	Bring them back, build and plant: <i>“they shall be My people, and I will be their Elobim”</i>
Jeremiah 31:31–34	A new covenant	Write His Torah on the heart; all shall know Him; sin remembered no more
Jeremiah 32:37–41	An everlasting covenant	One heart and one way; His fear in their heart; they shall not turn aside
Jeremiah 50:4–5, 20	An everlasting covenant that shall not be forgotten	Israel and Judah seek Yahweh together; iniquity sought and not found
Ezekiel 11:17–20	One heart and a new spirit	Remove the heart of stone and give a heart of flesh, <i>“that they may walk in My statutes”</i>
Ezekiel 16:59–63	An everlasting covenant	<i>“I will remember My covenant with you in the days of your youth, and I will establish for you an everlasting covenant”</i>
Ezekiel 36:24–28	A new heart and a new spirit	Clean water; a new heart; My spirit within you: <i>“I will cause you to walk in My statutes”</i>
Ezekiel 37:21–28	A covenant of peace, an everlasting covenant	One nation and one king; they walk in My judgments; My sanctuary in their midst forever
Isaiah 54:9–13	My covenant of peace	As sure as the oath to Noah; all your children taught of Yahweh
Isaiah 55:3; 61:8–9	An everlasting covenant	The sure mercies of David; their seed known among the nations
Isaiah 59:20–21	My covenant with them	A redeemer comes to Zion; My spirit upon you and My words in your mouth, forever
Hosea 2:18–23 [Hebrew 2:20–25]	A covenant; a betrothal forever	<i>“You shall know Yahweh”; “You are My people”</i>

Ezekiel’s wording answers Jeremiah’s point for point:

“And I will give you a new heart, and a new spirit I will put within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and you shall keep My judgments and do them.” (Ezekiel 36:26–27)

Jeremiah’s word *chadashah* (*new*) is here twice: *lev chadash* (*a new heart*), לֵב חָדָשׁ, and *ruach chadashah* (*a new spirit*), רוּחַ חָדָשׁ. Jeremiah’s *beqirbam* (*within them*) is here as *beqirbekhem* (*within you*).

The stone is here too, but it has moved. At Sinai the Torah was on tablets of stone and the heart was the trouble. Now the stone is the heart, and it is taken away.

And the result is stated without room for doubt: *chuqqai* (*My statutes*), חֻקֵּי, and *mishpatai* (*My judgments*), מִשְׁפָּטֵי, the standing words for the laws of Sinai (Leviticus 18:4–5; 26:3).

Finding — the witnesses: the name “*new covenant*” is a **Single witness** (Jeremiah 31:31). The promise itself — a heart changed by **Yahweh**, the same statutes kept, the people regathered, and a covenant that lasts — is **Corroborated** many times over, in the Torah (**Deuteronomy 30:6–8; Leviticus 26:40–45**) and in the Prophets (**Jeremiah 32:39–40; Ezekiel 36:26–27; 37:26; Isaiah 59:21**).

VII-C. Commanded, and Promised

One more pairing shows how the two covenants stand to each other. What **Yahweh** commands under Sinai, He promises to do in the days to come.

UNDER SINAI — COMMANDED	IN THE DAYS TO COME — PROMISED
<i>“Circumcise the foreskin of your heart”</i> (Deuteronomy 10:16; Jeremiah 4:4)	<i>“Yahweh your Elohim will circumcise your heart”</i> (Deuteronomy 30:6)
<i>“Make yourselves a new heart and a new spirit”</i> (Ezekiel 18:31)	<i>“I will give you a new heart, and a new spirit I will put within you”</i> (Ezekiel 36:26)
<i>“These words ... shall be upon your heart”</i> (Deuteronomy 6:6)	<i>“On their heart I will write it”</i> (Jeremiah 31:33)
<i>“Know Yahweh,”</i> said by each man to his neighbor (Jeremiah 31:34)	<i>“They shall all know Me”</i> (Jeremiah 31:34)
<i>“Return to Me”</i> (Jeremiah 3:12; Malachi 3:7)	<i>“Turn me, and I shall be turned”</i> (Jeremiah 31:18; Lamentations 5:21)

The command is not withdrawn when the promise is given. Ezekiel speaks both to the same exiles. The command tells a person what to seek now. The promise tells the nation what **Yahweh** will finish.

VII-D. The Covenant, the Servant, and the Son of David

The passages that promise the everlasting covenant do not leave it without a human ruler. In the Book of Consolation itself:

“they shall serve Yahweh their Elohim and David their king, whom I will raise up for them” (Jeremiah 30:9).

And the righteous Branch of David stands beside the covenant of the day and the night (Jeremiah 33:14–21). Ezekiel joins the two in one breath:

“I will set up over them one shepherd, My servant David ... and I will cut for them a covenant of peace” (Ezekiel 34:23–25);

“David My servant shall be king over them ... they shall walk in My judgments and keep My statutes and do them ... and I will cut for them a covenant of peace” (Ezekiel 37:24–26).

Isaiah calls the everlasting covenant *“the sure mercies of David”* (Isaiah 55:3), and Hosea says the children of Israel shall *“seek Yahweh their Elohim and David their king”* (Hosea 3:5).

Isaiah adds a phrase of his own. Twice **Yahweh** says of His servant, *“I will give you as a covenant of the people,”* *berit am* (covenant of the people), *בְּרִית אֶם*, and *“a light of the nations”* (Isaiah 42:6; 49:6, 8). The servant is called Israel (Isaiah 49:3) and is also sent to bring Jacob back (Isaiah 49:5–6); the Library’s study of the Servant of **Yahweh** treats that question, and Doc 207 treats the anointed son of David.

Two things are plain in the text, and they are enough for this study.

1. The king of the restored covenant is marked by the people’s keeping of the statutes (Ezekiel 37:24),
2. and of the servant it is said that *“the coastlands shall wait for his Torah”* (Isaiah 42:4).
Neither figure is given a covenant that sets the Torah aside!

Finding: that the everlasting covenant is joined to the reign of a son of David is **Corroborated** (Jeremiah 30:9; Ezekiel 34:23–25; 37:24–26; Isaiah 55:3). The phrase *“a covenant of the people”* is carried by Isaiah alone (Isaiah 42:6; 49:8): **Single witness**. That the ruler or the servant brings a covenant without the Torah is **Not in the text**.

VIII. THE TWO COVENANTS SET SIDE BY SIDE

The table gathers the findings of Sections V through VII. It answers the question as it was put: how is the new covenant different from the covenant of Sinai?

ELEMENT	THE COVENANT CUT WITH THE FATHERS	THE NEW COVENANT	SAME OR DIFFERENT
Who makes it	Yahweh (Exodus 24:8)	Yahweh (Jeremiah 31:31)	Same
With whom	Israel, brought out of Egypt (Exodus 19:3–6)	The house of Israel and the house of Judah, their children (Jeremiah 31:31)	Same
How it is made	It is cut (Deuteronomy 5:2)	It is cut (Jeremiah 31:31, 33)	Same
What it contains	The Torah of Yahweh (Exodus 24:12)	<i>“My Torah”</i> (Jeremiah 31:33); <i>“My statutes ... My judgments”</i> (Ezekiel 36:27)	Same
Its aim	<i>“I will be your Elohim, and you shall be My people”</i> (Leviticus 26:12)	<i>“I will be their Elohim, and they shall be My people”</i> (Jeremiah 31:33)	Same
Where it is written	On tablets of stone and in a book (Exodus 24:4; 31:18)	On the heart (Jeremiah 31:33)	Different
Who puts it on the heart	Israel is commanded to (Deuteronomy 6:6; 10:16)	Yahweh does it (Jeremiah 31:33; Deuteronomy 30:6)	Different
How Yahweh is known	Taught by father, priest, and prophet (Deuteronomy 6:7; Malachi 2:7)	Known by all, from the least to the greatest (Jeremiah 31:34)	Different
How sin is dealt with	Forgiven, yet visited upon the nation (Exodus 34:7; 32:34)	Forgiven and remembered no more (Jeremiah 31:34; 50:20)	Different
How it fared	<i>“Which covenant of Mine they broke”</i> (Jeremiah 31:32)	<i>“They shall not turn aside from Me”</i> (Jeremiah 32:40)	Different
How long it lasts	Yahweh never breaks it (Leviticus 26:44); the people did	Everlasting on both sides (Jeremiah 32:40; Ezekiel 37:26)	Different

Five rows are the same and six are different.

Every row that is the same concerns what the covenant is: its Maker, its people, its content, and its aim.

Every row that is different concerns how the covenant is held: where it is written, who writes it, how **Yahweh** is known, and whether it is kept.

The new covenant is not a different covenant content given to a different people. It is the same covenant relationship, with the same Torah, established as the first was not: **in a heart that Yahweh Himself has changed.**

IX. WHAT THE NEW COVENANT DOES NOT DO

IX-A. Four Readings Tested

READING	WHAT IT CLAIMS	TESTED AGAINST THE TEXT	GRADE
A new law in place of the Torah	The new covenant ends the commandments of Moses and puts another rule in their place.	What is written on the heart is “ <i>My Torah</i> ” (Jeremiah 31:33). The result is that they “ <i>walk in My statutes</i> ” (Ezekiel 36:27) and “ <i>do all His commandments which I command you this day</i> ” (Deuteronomy 30:8).	Not in the text
A new people in place of Israel	The covenant passes from Israel to another community.	It is cut with “ <i>the house of Israel and the house of Judah</i> ” (Jeremiah 31:31), and it is followed by the oath that Israel shall never cease to be a nation (Jeremiah 31:35–37).	Not in the text
Nothing new at all	The new covenant is only Sinai repeated.	The text says “ <i>not like the covenant which I cut with their fathers</i> ” (Jeremiah 31:32) and names four new acts of Yahweh .	Not in the text
The same Torah, the same people, a new heart	Yahweh writes His Torah on the heart of Israel and Judah, so that the covenant is kept and lasts.	This is the wording of the passage and of its parallels (Jeremiah 31:33–34; 32:39–40; Ezekiel 36:26–27; Deuteronomy 30:6–8).	Corroborated

The third row matters as much as the first two. A reader who is anxious to defend the Torah may be tempted to say that nothing is new. The text does not allow it. Something is promised that Israel did not have at Sinai, and Moses said so: *“Yahweh has not given you a heart to know ... to this day”* (Deuteronomy 29:4).

IX-B. The Torah Stands in the Days of the New Covenant

The prophets describe the restored order, and the commandments are in it.

The Sabbath: *“from Sabbath to Sabbath, all flesh shall come to bow down before Me”* (Isaiah 66:23), and the foreigner who joins himself to Yahweh keeps it (Isaiah 56:6).

The appointed times: the nations go up *“to keep the Feast of Booths”* (Zechariah 14:16). The difference between the holy and the common, the unclean and the clean, is taught by the priests (Ezekiel 44:23–24). The Torah itself goes out from Zion to the nations (Isaiah 2:3).

The last word of the Prophets is not a farewell to Moses:

“Remember the Torah of Moses My servant, which I commanded him in Horeb for all Israel, statutes and judgments.” (Malachi 4:4 [Hebrew 3:22])

The covenant’s own rule against change applies here as everywhere: *“You shall not add to the word which I command you, nor take away from it”* (Deuteronomy 4:2).

“The things that are revealed belong to us and to our children forever, that we may do all the words of this Torah” (Deuteronomy 29:29 [Hebrew 29:28]).

“Forever, O Yahweh, Your word stands firm in the heavens” (Psalms 119:89).

Doc 10 traced when the teaching that the Torah was abolished first appeared. It did not come from this passage.

IX-C. Is There an “Old Covenant” in the Tanakh?

No text of the Tanakh calls the covenant of Sinai *“old.”* The word is not there, and the idea behind it — a covenant aged, worn out, and put away — is denied in the text.

Of that covenant Yahweh says that He remembers it:

“He has remembered His covenant forever, the word which He commanded to a thousand generations.” (Psalms 105:8)

“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)

In **Ezekiel 16:60** the two stand in one sentence. The covenant of Israel’s youth is remembered, and the everlasting covenant is established. The second grows out of the first. The same is true of **Leviticus 26:42–45**, where the covenant with the patriarchs and the covenant of the first ones are both remembered on the day of return, and of the psalm:

“He will be mindful of His covenant forever ... He has commanded His covenant forever” (Psalms 111:5, 9).

The names *“Old Testament”* and *“New Testament”* for two collections of books are later than the Tanakh; their history is noted in the Comparative Texts table and in Section XI.

The Tanakh’s own word for the Torah of Yahweh is not “old.” It is “perfect” (Psalms 19:7).

Finding — the “old covenant”: the phrase is **Not in the text**. That **Yahweh** remembers the covenant cut with the fathers, and establishes the everlasting covenant out of it, is **Corroborated** (**Leviticus 26:42–45; Ezekiel 16:60; Psalms 105:8–10**).

X. HAS THE NEW COVENANT COME?

X-A. The Marks the Text Gives

The Tanakh tests a word by whether it comes to pass (**Deuteronomy 18:21–22; Jeremiah 28:9**). The passages that promise the new covenant state their own marks, and each can be looked for.

#	MARK	TEXT	CONDITION NOW
1	Israel and Judah regathered and made one people	Jeremiah 31:8–10, 27; 50:4–5; Ezekiel 37:21–22	A return under Cyrus (Ezra 1:1–4) and a modern return; the two houses are not yet one people under one king
2	No one needs to say to his neighbor, <i>“Know Yahweh”</i>	Jeremiah 31:34	Teaching, preaching, and dispute over who He is fill the world, Israel included
3	The people walk in His statutes and do not turn aside	Ezekiel 36:27; Jeremiah 32:40	Not true of any nation
4	Iniquity sought and not found	Jeremiah 31:34; 50:20	Not yet

#	MARK	TEXT	CONDITION NOW
5	Jerusalem rebuilt, <i>“not plucked up or thrown down any more forever”</i>	Jeremiah 31:38–40	The city was thrown down again in 70 CE, after the return from Babylon
6	The people dwell in safety under a covenant of peace	Jeremiah 32:37; Ezekiel 34:25–28	Not yet
7	The nations know that Yahweh sanctifies Israel, with His sanctuary in their midst	Ezekiel 37:26–28	Not yet

Doc 207 treated the return under Cyrus as a restoration already fulfilled, and so it was. But the books that record that return also record that the heart had not been changed. Ezra and Nehemiah find the covenant broken again (**Ezra 9:1–2; Nehemiah 13:15–27**), and Malachi rebukes priests and people alike (**Malachi 1:6; 2:8**). The people who came back from Babylon made a covenant to keep the Torah (**Nehemiah 10:29**), as their fathers had done. They did not claim that the Torah had been written on their hearts.

Finding — has it come? By the marks the text itself gives, the new covenant has not yet been established in its fullness with Israel and Judah. Corroborated by the passages’ own terms (**Jeremiah 31:34, 38–40; 32:37–40; Ezekiel 37:21–28**). Any claim that it has already come, made by any community, must be measured by these marks and not by the word of that community.

X-B. Who Moves First?

The texts speak in two voices, and both must be heard. In the Torah the return of the people comes first:

“and you return to Yahweh your Elohim ... then Yahweh your Elohim will turn your captivity” (Deuteronomy 30:2–3);

“if then their uncircumcised heart is humbled ... then I will remember My covenant” (Leviticus 26:41–42).

In Ezekiel the act of **Yahweh** comes first, and the shame of the people follows it: “Not for your sake do I act, house of Israel” (Ezekiel 36:22);

“then you shall remember your evil ways ... and you shall loathe yourselves” (Ezekiel 36:31).

Jeremiah holds the two together in one line, in the mouth of Ephraim:

“Turn me, and I shall be turned, for You are Yahweh my Elohim.” (Jeremiah 31:18)

The Tanakh does not reduce this to a formula, and this study does not either. The people are commanded to return, and nothing excuses them from it. The new heart is the gift of Yahweh, and no one earns it. Each statement is Corroborated, and neither may be used to cancel the other.

X-C. What Is Open Now

The national covenant waits. The heart at which it aims does not have to wait. The Tanakh speaks of individuals who already have what the nation is promised. David prays for it:

“Create in me a clean heart, O Elohim, and renew a steadfast spirit within me.” (Psalms 51:10 [Hebrew 51:12])

The verb is *chaddesh* (renew), from the root of *chadashah* (new), and the place is *beqirbi* (within me), the word of **Jeremiah 31:33**. David asks for himself, in his own day, what Jeremiah and Ezekiel promise to all Israel.

“The Torah of his Elohim is in his heart; his steps do not slip” (Psalms 37:31) is said of the righteous man in the present tense.

“Hear Me, you who know righteousness, the people in whose heart is My Torah” (Isaiah 51:7) is addressed to people then living.

And Moses says the word is ***“in your mouth and in your heart, that you may do it” (Deuteronomy 30:14).***

Finding — what is open now: that a person may now have the Torah in the heart, and may ask Yahweh for a clean heart and a renewed spirit, is Corroborated (Psalms 37:31; 40:8; 51:10; Isaiah 51:7; Deuteronomy 30:14). That any person or community may therefore declare the new covenant of Jeremiah 31 fulfilled in itself is Not in the text.

XI. THREE-RELIGION AUDIT — HOW EACH TRADITION READS THE NEW COVENANT

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

ELEMENT	☆ JUDAISM	† CHRISTIANITY	✱ ISLAM
Teaching today	The promise is read as future and as made with Israel. The Sifra reads Leviticus 26:9 as a covenant unlike the first, which was broken: a new one that will not be broken (Sifra, Bechukotai 2:5). David Kimchi writes that the covenant is new in that it will stand and not be broken, and that there will never be a new Torah, pointing to Malachi 4:4 (Radak on Jeremiah 31:31). Nachmanides reads Deuteronomy 30:6 with Jeremiah 31 and Ezekiel 36: in the days of the Messiah, choosing the good will be natural to the heart. Maimonides holds that the Torah stands forever without change (Mishneh Torah, Foundations of the Torah 9:1).	The New Testament uses the phrase of the cup (Luke 22:20; 1 Corinthians 11:25), of a ministry “<i>not of the letter but of the spirit</i>” (2 Corinthians 3:6), and above all in Hebrews, which quotes Jeremiah in full and concludes that the first covenant is made “<i>obsolete</i>” (Hebrews 8:6–13). Reformed confessions teach one covenant of grace under two administrations, with the ceremonial laws abrogated and the moral law binding forever (Westminster Confession 7.5–6; 19.3–5). Catholic teaching now states that the covenant with Israel “<i>has never been revoked</i>” (Catechism 121; compare Nostra Aetate 4).	The Qur’an does not claim Jeremiah’s phrase. It describes itself as confirming the Book before it and as guardian over it, with “<i>a law and a way</i>” appointed for each community (Q. 5:48). Classical jurists hold that the law given to Muhammad supersedes the earlier laws, on the principle of <i>naskh (abrogation)</i> (Q. 2:106).

ELEMENT	☆ JUDAISM	† CHRISTIANITY	✡ ISLAM
Other voices	Some sayings speak of a new Torah ruling going forth (Leviticus Rabbah 13:3) and of commandments that lapse in the time to come (Niddah 61b). Earlier than any of these, a community by the Dead Sea called itself <i>“the new covenant in the land of Damascus”</i> (Damascus Document 6:19; 8:21).	From the second century, writers taught that the covenant belongs to the church and not to Israel (Epistle of Barnabas 4:6–8; Justin Martyr, Dialogue with Trypho 11), and Melito of Sardis listed <i>“the books of the Old Covenant”</i> (in Eusebius, Church History 4.26.14). The name <i>“Old Testament”</i> for the Tanakh comes from that usage.	The Qur’an speaks of several covenants: the <i>mithaq (covenant)</i> taken from the Children of Israel and broken by them (Q. 2:83–84; 5:12–13), one taken from the Christians (Q. 5:14), one with the prophets (Q. 3:81), and one taken from all the children of Adam (Q. 7:172).
Covenant strength	Keeps the three things the text names: the covenant is with Israel, it is future, and what is written is the Torah already given. Radak’s reading, that the covenant is new in that it will not be broken, is the reading the text supports (Jeremiah 31:32; 32:40). Nachmanides takes the change of heart as a real change and not a figure.	Has kept the promise at the center of its worship. Its insistence that something truly new is promised — a changed heart, and sin remembered no more — is right against any reading that makes the new covenant only Sinai repeated. Matthew 5:17–19 (<i>“I have not come to abolish”</i>) and Romans 3:31 (<i>“we uphold the law”</i>) preserve the Tanakh’s own position inside the New Testament. Catechism 121 agrees with Leviticus 26:44 .	Holds that Israel’s covenant was real, was given by God, and was broken from the human side (Q. 5:12–13), which is Jeremiah’s own charge (Jeremiah 11:10). <i>“Fulfil My covenant, and I will fulfil your covenant”</i> (Q. 2:40) is close to Jeremiah 7:23 . <i>“He has written faith upon their hearts and strengthened them with a spirit from Him”</i> (Q. 58:22) is the nearest verse in any later scripture to Jeremiah 31:33 and Ezekiel 36:27 .

ELEMENT	☆ JUDAISM	† CHRISTIANITY	✱ ISLAM
Covenant departure	Sayings about a new Torah ruling or lapsed commandments in the time to come go beyond “<i>My Torah</i>” (Jeremiah 31:33) and beyond “<i>you shall not add ... nor take away</i>” (Deuteronomy 4:2). The Dead Sea community’s claim to be the new covenant already is not matched by the marks of Jeremiah 31:34. And where the promise is treated only as a distant hope, the command that goes with it is neglected: “<i>circumcise the foreskin of your heart</i>” (Deuteronomy 10:16).	Hebrews 8:9–10 follows the Greek translation: “<i>and I disregarded them,</i>” where the Hebrew reads “<i>though I was husband to them,</i>” and “<i>My laws,</i>” where the Hebrew reads “<i>My Torah.</i>” The conclusion that the first covenant is “<i>obsolete</i>” and “<i>ready to vanish away</i>” (Hebrews 8:13) has no Tanakh witness and stands against Leviticus 26:44–45 and Jeremiah 31:35–37. The teaching that the church has replaced Israel sets aside the parties the passage names. The claim that the new covenant is already established is not matched by the marks of Jeremiah 31:34. And the passage names no new sacrifice or mediator as its ground (Section VI-D).	The teaching that a later law supersedes the Torah has no Tanakh witness and stands against Deuteronomy 4:2 and Malachi 4:4. The Qur’an recalls Israel’s breaking of the covenant, but not the promise that follows it in the same prophets: that Yahweh will not cast off Israel (Jeremiah 31:35–37) and will write His Torah on its heart. The Name Yahweh is absent.
Covenant witness	Rabbinic tradition at its plainest says what this study finds: the same Torah, a covenant that will not be broken, and a heart changed in the days to come.	Read from the Tanakh outward, the Christian hope of a changed heart and a final forgiveness is Jeremiah’s hope. The quotation in Hebrews 8:8–12 is the longest passage of the Tanakh quoted in the New Testament, and it still says “<i>the house of Israel and the house of Judah</i>” and “<i>on their hearts.</i>”	The Qur’an’s own words, that faith is written on the heart by God and that Israel’s covenant was from Him, are a third witness that Jeremiah’s promise concerns the heart and not a change of scripture.

XII. 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. Five points in earlier studies need correction or refinement.

Correction 1 — the root of *berit* (covenant). Doc 182 (Section XI) derived *berit* (covenant) “from the root *barat* (to cut).” Hebrew has no such root. The verb “to cut” that is used with a covenant is *karat* (to cut), a different word. The origin of *berit* (covenant) itself is uncertain; the lexicons record several proposals and settle on none. The sentence should be removed, and the point made from *karat* (to cut) instead (Section III).

Correction 2 — “renewed covenant.” Doc 159 (Moment Seven) and Doc 207 (Section II) translate *berit chadashah* (new covenant) as “a renewed covenant,” and Doc 182 says the word means a renewal and “not a replacement.” The adjective *chadash* (new) means new; it is the verb of the same root that means to renew (Section III). The conclusion those documents reach is sound, but it rests on the content of the passage — the same Torah, the same two houses, the same covenant sentence — and not on the dictionary meaning of the word. The translation should be “new covenant,” and the continuity should be shown from the text (Sections VI and VIII).

Correction 3 — “external” and “internal.” Doc 182 says that at Sinai “the Torah was given externally,” and Doc 159 describes a movement from an external written code to an internal one. The Torah of Sinai was already to be on the heart (**Deuteronomy 6:6; 30:14**), and some had it there (**Psalms 37:31; 40:8**). The difference is not outside versus inside. It is who writes: Israel was commanded to, and Yahweh promises to (Sections VI-A and VII-C).

Correction 4 — the “condition” of the new covenant. Doc 182 says in one paragraph that the condition of the covenant is the repentance of the people, and that the covenant “is not activated by human achievement” but is the sovereign act of Yahweh. Each statement has its witness (**Deuteronomy 30:2–3; Ezekiel 36:22**), and they should not be set down as if one explained the other. The wording of Section X-B should be used.

Correction 5 — the “sign” of the new covenant, and the verses cited. Doc 159’s comparison table lists “Torah written on the heart” as the sign of the seventh covenant moment. The passage names no *ot* (sign); the writing on the heart is the content of the promise, not a sign of it. Docs 159, 207, and 10 also cite the promise in their tables as **Jeremiah 31:31–33**, leaving out verse 34, where two of the four promised acts stand, and Docs 159 and 182 give no Hebrew verse numbers. The passage should be cited as **Jeremiah 31:31–34** [31:30–33 in many Hebrew editions].

XIII. SEVEN COVENANT DECLARATIONS ON THE NEW 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	The Tanakh promises a new covenant, cut by Yahweh with the house of Israel and the house of Judah.	Jeremiah 31:31–34; 32:40; 50:4–5; Ezekiel 37:26
II	What is written on the heart is the Torah already given: <i>“My Torah,” “My statutes,” “all His commandments which I command you this day.”</i>	Jeremiah 31:33; Ezekiel 36:27; Deuteronomy 30:8
III	The covenant of Sinai was broken by the people and never by Yahweh . The fault lay in the heart, not in the Torah.	Jeremiah 31:32; 11:10; Leviticus 26:44; Deuteronomy 5:29; Psalms 19:7
IV	What is new is that Yahweh Himself writes on the heart, that all shall know Him, that sin is remembered no more, and that the people will not turn aside.	Jeremiah 31:33–34; 32:39–40; Ezekiel 36:25–27; Deuteronomy 30:6
V	The Tanakh knows no <i>“old covenant.”</i> Yahweh remembers the covenant of the first ones, and Israel remains a nation before Him as long as sun and moon endure.	Leviticus 26:42–45; Ezekiel 16:60; Jeremiah 31:35–37; Psalms 105:8–10
VI	The nations enter by joining themselves to Yahweh and holding fast His covenant: one Torah for the native and the sojourner.	Isaiah 56:6–7; Zechariah 2:11; Exodus 12:49; Isaiah 2:2–3
VII	By its own marks the new covenant is not yet established in its fullness. Until then the command stands, and the clean heart may be asked for now.	Jeremiah 31:34, 38–40; Ezekiel 37:21–28; Deuteronomy 10:16; Psalms 51:10

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

Behind the question there is usually a person who has been told that the “old covenant” is finished and that the commandments belong to another age, or a person who has kept the commandments and wonders why the heart still lags behind the hand. Tanakh’s answer is fivefold.

First: know what was promised. A covenant cut by Yahweh with Israel and Judah, in which He writes His own Torah on their heart, all know Him, and their sin is remembered no more (Jeremiah 31:31–34).

Second: know what was not promised. Not another Torah, and not another people. What is written is “My Torah” (Jeremiah 31:33), and the seed of Israel stands before Him as surely as the sun and the moon (Jeremiah 31:35–36).

Third: do not call the first covenant old. Yahweh does not. He remembers it (Leviticus 26:45), and He establishes the everlasting covenant out of it (Ezekiel 16:60).

Fourth: test every claim by the marks. Whoever says the new covenant has come — in a community, a church, or a movement — is answered by the passage itself: when it comes, no one will need to say to his neighbor, “Know Yahweh” (Jeremiah 31:34).

Fifth: begin with the heart now. The command has not been lifted: “*Circumcise the foreskin of your heart*” (Deuteronomy 10:16).

The prayer is open: “Create in me a clean heart, O Elohim” (Psalms 51:10).

And the word “*is very near you, in your mouth and in your heart, that you may do it*” (Deuteronomy 30:14).

The covenant is not waiting for a new Torah. It is waiting for a new heart, and Yahweh has promised to give it.

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Jeremiah 12:16	The nations built in the midst of My people	IV-C
Jeremiah 13:23	Can the Cushite change his skin?	V-E
Jeremiah 16:11	They have not kept My Torah	VI-A
Jeremiah 17:1, 9	Sin written on the tablet of the heart	III; V-E
Jeremiah 22:8–9, 16	The covenant forsaken; “Was not this to know Me?”	III; V-C; VI-C
Jeremiah 24:5–7	A heart to know Me	VI-C; VII-B
Jeremiah 26:4	My Torah, which I have set before you	VI-A
Jeremiah 28:9	The prophet known when his word comes to pass	X-A
Jeremiah 30:2–3, 9	Write the words in a scroll; David their king	II-C; VII-D
Jeremiah 31:8–10, 18, 27–28	The regathering; “Turn me” ; sown, built, and planted	II-C; VII-C; X-A; X-B
Jeremiah 31:31–34	The new covenant	Opening; I-B; II-A; II-C; III; IV-C; V-C; VI-A; VI-D; VI-E; VII-B; VII-C; VIII; IX-A; X-A; X-C; XI; XII; XIII; XIV; Closing

REFERENCE	SUBJECT	SECTION
Jeremiah 31:35–40	Israel never to cease; Jerusalem rebuilt	II-C; IV-B; IV-C; IX-A; X-A; XI; XIII; XIV
Jeremiah 32:1–15, 37–41	The field at Anathoth; one heart; the everlasting covenant	II-C; III; VI-E; VII-B; VIII; IX-A; X-A; XI; XIII
Jeremiah 33:8, 14–26	Iniquity pardoned; David and the Levites; the covenant of day and night	IV-B; IV-C; VI-D; VII-D
Jeremiah 50:4–5, 20	Israel and Judah seek Yahweh together; iniquity not found	IV-A; IV-C; VI-D; VII-B; VIII; X-A; XIII
Ezekiel 11:17–20	One heart and a new spirit	VII-B
Ezekiel 16:59–63	The covenant of your youth remembered; an everlasting covenant	V-C; VII-B; IX-C; XIII; XIV
Ezekiel 18:31	<i>“Make yourselves a new heart”</i>	VII-C
Ezekiel 34:23–28	My servant David; a covenant of peace	III; VII-D; X-A
Ezekiel 36:22–33	Not for your sake; clean water; a new heart; My statutes	III; VI-A; VI-D; VI-E; VII-B; VII-C; VIII; IX-A; X-A; X-B; XI; XII; XIII
Ezekiel 37:15–28	Two sticks; one king; the everlasting covenant; the sanctuary	III; IV-A; IV-C; VI-D; VII-B; VII-D; VIII; X-A; XIII
Ezekiel 44:23–24	Holy and common taught in the restored order	IX-B
Hosea 2:18–23	A covenant cut; betrothed forever; <i>“you shall know Yahweh”</i>	III; VII-B
Hosea 3:5	They shall seek Yahweh and David their king	VII-D
Hosea 4:6	Destroyed for lack of knowledge	VI-C
Hosea 6:7; 8:1	They have transgressed the covenant	V-C
Joel 2:28	My spirit poured out on all flesh	VI-C
Micah 4:1–2	Torah from Zion	IV-C

REFERENCE	SUBJECT	SECTION
Micah 7:18–19	He pardons iniquity; sins cast into the sea	VI-D
Habakkuk 2:14	The knowledge of the glory of Yahweh	VI-C
Zechariah 2:11	Many nations joined to Yahweh	IV-C; XIII
Zechariah 14:16	The nations keep the Feast of Booths	IX-B
Malachi 1:6; 2:7–8	Priests rebuked; the lips of a priest keep knowledge	VI-C; VIII; X-A
Malachi 3:7	<i>“Return to Me”</i>	VII-C
Malachi 4:4	Remember the Torah of Moses	IX-B; XI
Psalms 19:7	The Torah of Yahweh is perfect	III; V-E; IX-C; XIII
Psalms 32:1–2	Blessed is he whose transgression is forgiven	VI-D
Psalms 37:31	The Torah of his Elohim is in his heart	VI-A; X-C; XII
Psalms 40:8	Your Torah within my inward parts	VI-A; X-C; XII
Psalms 51:10	A clean heart; a renewed spirit	III; X-C; XIII; XIV
Psalms 78:10, 37	They did not keep the covenant	V-C
Psalms 103:3, 12	He forgives all your iniquities	VI-D
Psalms 105:8–10	He has remembered His covenant forever	IX-C; XIII
Psalms 111:5, 9	Mindful of His covenant forever	IX-C
Psalms 119:89	Your word stands firm in the heavens	IX-B
Psalms 130:4	With You there is forgiveness	III
Proverbs 3:3; 7:3	Write them on the tablet of your heart	III; VI-A
Lamentations 5:21	<i>“Turn us ... renew our days as of old”</i>	III; VII-C
Ezra 1:1–4	The return under Cyrus	X-A
Ezra 9:1–2	The covenant broken again after the return	X-A

REFERENCE	SUBJECT	SECTION
Nehemiah 9:38; 10:28–29	The written pledge to walk in the Torah of Elohim	V-B; X-A
Nehemiah 13:15–27	Sabbath and marriage broken after the return	X-A
2 Chronicles 15:12–15	Asa’s covenant	V-B
2 Chronicles 29:10	Hezekiah’s covenant	V-B

“For this is the covenant which I will cut 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 — The Written Covenant of Yahweh

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