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**The** [**New**](new.html) **Covenant**

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In this [study](study.html) I would like to understand the covenant that [HaShem](hashem.html) has made with man.

[Shavuot](shavuot.html) ([Pentecost](shavuot.html) or the [Feast of Weeks](shavuot.html)) is the [festival](festival.html) of the giving of the Torah. The Torah, which is commonly [known](daat.html) as the Pentateuch, consists of the [first](one.html) [five](five.html) books of the Bible: Bereshit (Genesis), Shemot ([Exodus](exodus.html)), Vayikra (Leviticus), Bamidbar ([Numbers](nchart.html)), and Devarim (Deuteronomy). The Torah is an integral part of the [new](new.html) covenant. The [new](new.html) covenant will become effective on [Shavuot](shavuot.html) some [time](time.html) in the [future](future.html).

Many Christians talk about the [new](new.html) covenant, or testament. It is often used to refer to a collection of books written by the Apostles. It is also used when some Christians participate in a ceremony [known](daat.html) as communion. While we all talk ‘about’ this [new](new.html) covenant, most folks do not [know](daat.html) the terms that make up this [new](new.html) covenant. Since most folks consider the [new](new.html) covenant as an important part of their religion, it becomes clear that we “ought” to [know](daat.html) the terms of this [new](new.html) covenant. Since this is a legal document and has an impact on our lives, we certainly should be intimately familiar what the terms of this covenant.

[First](one.html) let me tell you what the [new](new.html) (renewed) covenant is not. It is not the collection of books commonly [known](daat.html) as the [New](new.html) Testament. How do we [know](daat.html) this? We [know](daat.html) this because a covenant, or testament, is a contract between [two](two.html) parties. Webster’s unabridged dictionary puts it this way:

“In [law](law.html), a writing, under seal, containing the terms of agreement or contract between parties...”

Since this collection of books merely quotes the terms, and since most of the writings do not contain the terms of this covenant, it would be poor scholarship to refer to this collection of books as the “[New](new.html) Testament”.

The ceremony commonly [known](daat.html) as “communion” is not the [new](new.html) covenant because this ceremony does not mention the words that make up this agreement. While this ceremony mentions the seal of the [new](new.html) covenant (the cup of wine which represents [Messiah](mashiach.html)’s [blood](body.html)), it is does not mention the actual words that make up this agreement.

So, what exactly are the words, or terms, of this [new](new.html) (renewed) covenant? The words, curiously, are found in the collection of books sometimes referred to as the old covenant ([Messiah](mashiach.html) called it the Torah, Neviim, and Ketuvim which we translate in English as: The [Law](law.html), The Prophets, and The Writinngs. These [Hebrew](hebrew.html) words are referred to, by [Jews](gen-jew.html), as an acronym: *Tanach*). The prophet Yiremiyahu (Jeremiah) wrote down the words of this agreement in:

***Yirimiyahu (Jeremiah) 31:31-34*** *“The* [*time*](time.html) *is* [*coming*](coming.html)*,” declares* [*HaShem*](hashem.html)*, “when I will make a* [*new*](new.html)(renewed) *covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the* [*hand*](fourteen.html) *to lead them* [*out of Egypt*](thebirth.html)*, because they broke my covenant, though I was a husband to them,” declares* [*HaShem*](hashem.html)*. “This is the covenant I will make with the house of Israel after that* [*time*](time.html)*,” declares* [*HaShem*](hashem.html)*. “I will put my* [*law*](law.html)(Torah) *in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man* [*teach*](teacher.html) *his neighbor, or a man his brother, saying, ‘*[*Know*](daat.html)[*HaShem*](hashem.html)*,’ because they will all* [*know*](daat.html) *me, from the least of them to the greatest,” declares* [*HaShem*](hashem.html)*. “For I will* [*forgive*](forgive.html) *their* [*wickedness*](wicked.html) *and will remember their* [*sins*](sin.html) *no more.”*

I have added, in parenthesis, Strong’s definition of some of the words. I would also like to call your attention to the names of the parties that made this covenant. The [first](one.html) party is called “the house of Israel”. The second party is [HaShem](hashem.html). [HaShem](hashem.html) is referring to Himself as YHVH (the yod-hay-vav-hay [name](name.html)). So, if you are not of the house of Israel or [HaShem](hashem.html), then this [new](new.html) (renewed) covenant has no effect on you! On the other [hand](fourteen.html), if you are convinced that the [new](new.html) (renewed) covenant applies to you, then somehow you must be a part of the house of Israel because you are obviously not [HaShem](hashem.html).

This covenant, between the house of Israel and [HaShem](hashem.html), is quoted, verbatim, in [Bereans](bereans.html) ([Hebrews](bereans.html)) 8:8-12. This is the only other place where the words, or terms, of the [new](new.html) (renewed) covenant are spelled out.

If you carefully read this contract, or if you were to take this contract to your lawyer, you will learn that this contract has not yet taken effect. This contract becomes effective when everyone knows [HaShem](hashem.html). Until everyone knows [HaShem](hashem.html), we will have to be content with looking forward to the [time](time.html) when this contract is put into effect.

The actual terms of this [new](new.html) (renewed) covenant appear to be the same terms of the covenant that [HaShem](hashem.html) made with the house of Israel at [Sinai](stages.html). We can deduce this by noticing that the Torah (instruction or [law](law.html)) will be written on our hearts instead of stone. This refers to [HaShem](hashem.html)’s [command](cmds613.html) when He gave the Torah:

***Devarim (Deuteronomy) 32:46*** *He said to them, “Take to* [*heart*](body.html) *all the words I have solemnly declared to you this day, so that you may* [*command*](cmds613.html) *your children to obey carefully all the words of this* [*law*](law.html)*.*

We should also notice what is being written on the hearts. It is Torah. It is [HaShem](hashem.html)’s instructions or [laws](law.html). The implications of this are staggering! This means, that when this is done, we will no longer disobey [HaShem](hashem.html). We will no longer [sin](sin.html)! There is [one](one.html) further implication that can not be ignored. Since [HaShem](hashem.html)’s people were obedient in the [Garden of Eden](eden.html), and we will be obedient in the kingdom of [Heaven](heaven.html). This begs the question: What ought we to be doing now? Obviously, we ought to be obeying [HaShem](hashem.html) by writing His Torah on our hearts and thereby obey it. [HaShem](hashem.html)’s obvious [desire](needs.html) is for us to be obedient to His instructions now!

We can understand this “[new](new.html)” in a few different ways.

1. Linguistically, The [Hebrew](hebrew.html) root word: Chet dalet shin – chadash, translated as [*new*](new.html), is also the [Hebrew](hebrew.html) root for [*new*](new.html) [moon](chodesh.html) [rosh chodesh](chodesh.html). It is well [known](daat.html) that the [moon](chodesh.html) is quite old and that it is not brand [new](new.html) every month, but rather it is *renewed* every month.
2. The same [Hebrew](hebrew.html) root: chet dalet shin is also used in Job 29:20 where the KJV and the JPS translates it as *fresh*.
3. Theologically, our Sages have [taught](teacher.html) that all of the covenants are but [one](one.html) covenent. Therefore we understand that the [new](new.html) covenant is a refresh of the [Sinai](stages.html) covenant, which was a refresh of the Abrahamic covenant, etc. This can be most clearly seen by looking at the terms of the Abrahamic covenant where we see [circumcision](circumcz.html) and a [command](cmds613.html) to [walk](walking.html) in the [commandments](cmds613.html) – and again in the [Sinai](stages.html) covenant we have [circumcision](circumcz.html) and a [command](cmds613.html) to [walk](walking.html) in the [commandments](cmds613.html) – and again in the [new](new.html) covenant where we see [circumcision](circumcz.html) and a [command](cmds613.html) to [walk](walking.html) in the [commandments](cmds613.html).
4. The [Talmud](orallaw.html) [teaches](teacher.html) us that ‘covenant’ always refers to Torah: ***Shabbath 33a*** *As a punishment for delay of judgment,[[1]](#footnote-1) perversion of judgment,[[2]](#footnote-2) spoiling of judgment,[[3]](#footnote-3) and neglect of Torah, sword and spoil increase, pestilence and* [*famine*](famine.html) *come, people* [*eat*](eating.html) *and are not satisfied, and* [*eat*](eating.html) *their bread by weight, for it is written, and I will bring a sword upon you, that shall execute the vengeance of the covenant:[[4]](#footnote-4) now ‘covenant’ means nothing else but Torah, as it is written, But for my covenant of day and night [I had not* [*appointed*](settimes.html) *the ordinances of* [*heaven*](heaven.html) *and earth];[[5]](#footnote-5) and it is written, When I break your* [*staff*](staff.html) *of bread,* [*ten*](ten.html) *women shall bake your bread in* [*one*](one.html) *oven, and they shall deliver your bread again by weight;[[6]](#footnote-6) and it is written, because, even because they rejected my judgments.*[[7]](#footnote-7)
5. If at [Sinai](stages.html) they received the *Nefesh Yehudi*[[8]](#footnote-8) after [circumcision](circumcz.html) and immersion, how much more did the [Gentiles](gen-jew.html) require [circumcision](circumcz.html) and immersion before they received the nefesh Yehudi in Acts 11:1-18.

(Rashi on Shemot (Exodus) 24:6: **in the basins** Two basins, one for half the blood of the burnt offering and one for half the blood of the peace offering, [in order] to sprinkle them on the people. **From here our Sages learned that our ancestors entered the covenant with circumcision, immersion [in a mikvah], and the sprinkling of the blood [of the sacrifice on the altar], for there is no sprinkling [of blood on a person] without immersion [preceding it].**[[9]](#footnote-9))

1. The problem with the *old* covenant was with the people not the [law](law.html)! So the [*new*](new.html) *covenant* is the [law](law.html) of Moses written or refreshed in our hearts and not on stone. Note that Jeremiah 31:31ff and [Hebrews](bereans.html) 8:8ff have the same covenant making 1) God, "My covenant"; 2) the same [law](law.html), My Torah (note, not a different [one](one.html) from [Sinai](stages.html)).
2. Ezekiel 16:60 in the Young’s Literal Translation reads: “And I--I have remembered My covenant with you, In the days of your youth, And I have established for you a covenant age-during (i.e. everlasting).” According to this translation, God’s covenant (i.e. “My Covenant”) = “a covenant age-enduring.” That is, the Prophet is [speaking](mashal.html) of the *same covenant* throughout all this verse. If God has only [one](one.html) covenant what are the implications of this for [Jews](gen-jew.html) and for [Gentiles](gen-jew.html) who turn away from serving idols? And is the “[New](new.html) Covenant” any different from this “My covenant with you, In the days of your youth”?
3. Why is it that [HaShem](hashem.html) always states. “*My covenant*” irrespective of what covenant it is? (c.f. Gen. 6:18, Gen. 9:9, Gen. 17:2, Ex. 6:4, Ex. 19:5, Lev. 26:9, Deu. 31:16, Jos. 7:11, Jud. 2:1, 1 Ki 11:11, Ps 50:16, Ps. 89:28, Ps. 132:12, Isa 56:4, Isa. 59:21, Jer. 11:10, Jer. 31:32, Jer. 33:20, Jer. 34:18, Eze. 16:60, Eze. 17:19, Eze. 44:7, Hos. 8:1, Zec. 11:10, Mal. 2:4, Rom. 11:27, Heb. 8:9)
4. The covenant is called an *everlasting covenant* in: Gen. 9:16, Gen. 17:7, Lev. 24:8, 2 Sa. 23:5, 1Ch 16:17, Ps. 105:10, Isa. 24:5, Isa. 55:3, Isa. 61:8, Jer. 32:40, Eze. 16:60, Eze. 37:27, Heb. 13:20.

Many folks believe that [HaShem](hashem.html)’s Torah was abolished. They believe that it was replaced with something better. The writer to the [Bereans](bereans.html) ([Hebrews](bereans.html)) anticipated this when he commented on this [new](new.html) covenant. If we look carefully, we will find out that the problem with the old covenant was with the people, not with [HaShem](hashem.html)’s [law](law.html):

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 8:1-13*** *The point of what we are saying is this: We do have such a* [*high priest*](priests.html)*, who sat down at the right* [*hand*](mashal.html) *of the throne of the Majesty in* [*heaven*](heaven.html)*, And who serves in the* [*sanctuary*](mikdash.html)*, the true* [*tabernacle*](mikdash.html) *set up by the Lord, not by man. Every* [*high priest*](priests.html) *is* [*appointed*](settimes.html) *to offer both gifts and sacrifices, and so it was necessary for this* [*one*](one.html) *also to have something to offer. If he were on earth, he would not be a* [*priest*](priests.html)*, for there are already men who offer the gifts prescribed by the* [*law*](law.html)*. They serve at a* [*sanctuary*](mikdash.html) *that is a copy and shadow of what is in* [*heaven*](heaven.html)*. This is why Moses was warned when he was about to build the* [*tabernacle*](mikdash.html)*: “See to it that you make everything according to the pattern shown you on the mountain.” But the ministry* [*Yeshua*](yeshua.html) *has received is as superior to theirs as the covenant of which he is mediator is superior to the old* [*one*](one.html)*, and it is founded on better promises. For if there had been nothing wrong with that* [*first*](one.html) *covenant, no place would have been sought for another.* ***But God found fault with the people*** *and said: “The* [*time*](time.html) *is* [*coming*](coming.html)*, declares* [*HaShem*](hashem.html)*, when I will make a* [*new*](new.html) *covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the* [*hand*](fourteen.html) *to lead them* [*out of Egypt*](thebirth.html)*, because they did not remain faithful to my covenant, and I turned away from them, declares* [*HaShem*](hashem.html)*. This is the covenant I will make with the house of Israel after that* [*time*](time.html)*, declares* [*HaShem*](hashem.html)*. I will put my* [*laws*](law.html) *in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will a man* [*teach*](teacher.html) *his neighbor, or a man his brother, saying, ‘*[*Know*](daat.html)[*HaShem*](hashem.html)*,’ because they will all* [*know*](daat.html) *me, from the least of them to the greatest. For I will* [*forgive*](forgive.html) *their* [*wickedness*](wicked.html) *and will remember their* [*sins*](sin.html) *no more.” By calling this covenant “*[*new*](new.html)*,” he has made the* [*first*](one.html)[*one*](one.html) *obsolete; and what is obsolete and aging will soon disappear.*

So, if there is nothing wrong with [HaShem](hashem.html)’s Torah, or [law](law.html), then there is nothing to fix in His Torah. Therefore, [HaShem](hashem.html) will fix that which is broken: **the people**. After He fixes His people, He will again give us His Torah on a [new](new.html) [heart](body.html).

[Shavuot](shavuot.html), therefore, is the [festival](festival.html) of the giving of the Torah. [Thirty](thirty.html)-[three](three.html) hundred years ago, [HaShem](hashem.html) gave us His Torah written on stone, on [Shavuot](shavuot.html). [Two](two.html) thousand years ago, [HaShem](hashem.html) gave us the Living Torah, [Yeshua](yeshua.html) HaMashiach ([Yeshua](yeshua.html) the [Messiah](mashiach.html)), who [taught](teacher.html) us great [insights](insights.html) into the written Torah. On a [future](future.html) [Shavuot](shavuot.html), [HaShem](hashem.html) will renew His covenant when He write His Torah on our hearts. When He does this, we will spend eternity [walking](walking.html) with [HaShem](hashem.html). We have the down payment of the Holy Spirit that guarantees it. Lets celebrate this [Shavuot](shavuot.html) by renewing our commitment to obey [HaShem](hashem.html) and His Torah.

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1. Lit., ‘affliction of judgment’-through unnecessary delay in executing judgment. [↑](#footnote-ref-1)
2. Intentionally, through bias or partiality. [↑](#footnote-ref-2)
3. Giving erroneous verdicts through carelessness and insufficient deliberation; cf. Aboth, I, 2. [↑](#footnote-ref-3)
4. Lev. XXVI, 25. [↑](#footnote-ref-4)
5. Jer. XXXIII, 25. ‘The covenant of day and night’ is understood to refer to the Torah, which should be studied day and night; v. Ned. 32. [↑](#footnote-ref-5)
6. Ibid. XXVI, 26 [↑](#footnote-ref-6)
7. Ibid. 43. [↑](#footnote-ref-7)
8. Jewish soul [↑](#footnote-ref-8)
9. From Yevamot 46b, K'rithoth 9b [↑](#footnote-ref-9)