

The New Covenant: According to the Scriptures

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Most Believers today would be quick to say that they are "New Covenant" Believers. Many will say that they want no part of the Old Covenant, for that has been replaced by the New. In fact most religious leaders today teach their followers to completely avoid the Old Covenant. But what do the Scriptures say? We must begin our look at the New Covenant with a warning.

A Warning for the Bride

One important bit of information we may not realize is that the "Covenant" between Yahuweh and His people is actually the Marriage Contract between the Bridegroom and the Bride (See [The Two Witnesses of Devarim](#)). A few of the highlights of this Marriage Contract are found in the New Testament writings. However, most of its provisions are "hidden" within the Old Testament writings.

With that in mind, we must ask, "Do we really want religious Leaders deciding for us what is true, and what is not – for something of such supreme importance as our eternal destiny?" Have we not learned the lesson from the Bride in Song of Solomon?

"The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me." (Song of Songs 5:7)

As we saw in [The Bride: as Seen In Chava-Eve](#), it is the 'Watchmen' of today – the Church Leaders – that continue to smite the Bride (See also Eze 34:1-3). The goal of satan is to use these well-meaning Leaders to do his work unknowingly.

As a result, through ignorance of Scripture, much of what these Leaders teach is the "Traditions and Doctrines of Men," thereby removing the Bride qualities from the Bride, so she does not know how to become "prepared as a Bride for her Husband."

The Bride is hereby warned, that it is only by studying Scriptures for oneself, that will allow one to break free of the modern-day 'paradigms' or religious "spin" that the Doctrines of Men have put on Scripture, that try to make it mean what it does not say. Only then can the Bride "prepare herself"(Rev 19:7).

The New Covenant: An Overview

We recall that Yahuweh made a covenant with Abraham, and extended its promises to Abraham's "Seed."

"As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham... And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." (Genesis 17:4-5,7)

So we see here that Yahuweh's Covenant was between Himself, and Abraham – but extended to Abraham's "Seed" as an "Everlasting" Covenant. But look at the following passage:

"And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth

shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him." (Genesis 18:17-19)

This passage reveals the condition that must be met by Abraham, and his Seed, so that the promise may be realized. That condition is called "keeping the way of the LORD."

This Covenant condition is an important part of Yahuweh's Covenant, and we will recall this when we look at Israel as our example. It is this condition that Israel, while in the Wilderness, did not fulfill.

It is this same condition that Messiah did fulfill, as the "Seed" of Abraham, and continues to fulfill, for those who continue to abide in Him. But lest we get ahead of ourselves, we will look at a few highlight scriptures. Let's first look at this important passage:

"He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant..." (Psalms 105:8-10)

Here we see Yahuweh's view of His Covenant. Here we see that Yahuweh has only ONE covenant with His people. Yet, He has also expanded this Covenant, in nature and scope, each time it was made, reaffirmed or confirmed to successive generations. Men have called it many covenants – but Yahuweh calls it only one. But notice the following verse:

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ..." (Hebrews 13:20-21a)

Here we see that the Blood of Yahushua that has redeemed us is called the Blood of the "Everlasting Covenant." This is a clear indicator that all who are partakers of Yahushua's Blood-redemption are partaking of the "Everlasting Covenant." So we see that Yahuweh calls it "New" (literally, 'renewed'), but in the greater sense it is the "Everlasting" Covenant.

The name of this covenant is a vital piece of understanding for us, for there are many "hidden" pieces of our preparation hidden throughout the Old Testament, hidden in that the word 'everlasting,' is the Hebrew word 'owlam,' Strong's number <05769>, is also translated 'perpetual,' and means eternal, forever. This is the Covenant known in Hebrew as the "owlam berith."

The Old Covenant: Israel's Failure in the Wilderness

We are reminded (1 Cor 10:11; Heb 4:11), that Israel's failure to enter the Promised Land is for our example, and learning. So we had better look closely at this issue.

As we saw in [Salvation: According to Scripture](#), Israel failed to enter into the Promised Land in that day, due to disobedience. They were refused entry into the Promised Land due to disobedience of Yahuweh's Commandments, Statutes, and Precepts!

We also saw the bigger picture, that Yahuweh's purpose for the Promised Land was "That they might observe his statutes, and keep his laws." This is simply a more detailed

description of the "condition" that was given to Abraham and his Seed that we saw above – the condition called "keeping the way of the LORD."

We saw also that this is not just a description of purpose for the Israelites in that day, but is Yahuweh's statement of purpose for His Redeemed, New Covenant people today! This is a description of the life of those who will be allowed to "enter in."

To summarize the experience of Israel in the Wilderness, we may say that they had the Commandments and precepts on external tablets of stone. It was because they did not take the Commandments to heart, and did not mix them with faith, that they were refused entry into the inheritance that was promised to Abraham and his Seed.

The New Covenant: How We May Enter In

As a result of Israel's failure we are told the following regarding Yahuweh's covenant:

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. (Jeremiah 31:31-33)

Here we see that Yahuweh spoke of a New Covenant, which was to be not according to the previous one that had been broken – which was external – written on outward tables of stone.

Then Yahuweh tells us that what this New Covenant will be: He will write His laws inwardly, on the tables of the heart. Here Yahuweh does not elaborate "how" this is to be accomplished, but we now understand that "Messiah-in-you- is the one who will do this writing, necessitating that one first be "Born-Again" as we know it.

Many think that Yahuweh made an Old Covenant, which was not "good enough" because it was too weak, then said, "Oops!" and then decided to make a better Covenant. But Yahuweh does not make mistakes. He merely wants His people to learn that without Him, we can do nothing!

Israel in the Wilderness, failing in the Old Covenant, is our example for living the New Covenant! And we are told in the Book of Hebrews, chapters 3 and 4, the items Israel did not do – exactly those things Messiah-in-us desires to do, and will do, by His Grace, as we abide in Him!

The New Covenant: Only for "My People"

We next notice who the Covenant of Yahuweh is made with, as we saw in the passage above:

"...and to thy seed after thee..." (Genesis 17:7b)

"...and to Israel for an everlasting covenant..." (Psalms 105:10b)

"...a new covenant with the house of Israel, and with the house of Judah..." (Jeremiah 31:31b)

"...this shall be the covenant that I will make with the house of Israel... and they shall be my people..." (Jeremiah 31:33b)

"And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel..." (Matthew 2:6)

Notice carefully in the wording above, that Yahuweh's Covenant is **not** made with any particular religion, or even with the Gentiles; **but only** with those called "thy seed" and "My People," and whose nickname is "Israel." However, we are told in Galatians 3:16, that the "Seed" of Abraham is Messiah Himself.

We are told in Ephesians 2:12, that previously, as Gentiles apart from Messiah, we were "aliens from the commonwealth of Israel, and strangers from the covenants of promise." Likewise, we are told in 1 Peter 2:10, that the Gentiles in time past "were not a people, but are now the people of God."

The Gentiles, in times past not having a part in Yahuweh's Covenant, can now become a "part of" the overall commonwealth called "My People Israel" by virtue of becoming "grafted in" to the natural Olive Tree of Yahuweh's people.

Are all Gentiles grafted in? According Eph 2:12, only those that are "apart from Messiah" are still aliens. Those that are in Messiah are grafted into "My People Israel."

So, what does Scripture say regarding the identity of Yahuweh's Covenant people today? Look at the following passage:

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psalms 50:5)

Here we see that the saints, the "set-apart" ones of Yahuweh, are those that have made a covenant with Him by sacrifice. However, covenants are always cut with a Blood sacrifice involved. The only acceptable Blood sacrifice today is that of Messiah's Blood. So it follows that these set-apart people of Yahuweh are those redeemed by Yahushua Messiah Himself.

Jacob or Israel?

Again we confirm that the "My People" that make up Israel consists of all those in Messiah, either natural or wild Branches, that are grafted in. There is, however, one thing we might mention.

Although many have made the covenant by Sacrifice in Yahushua's Blood, not all view His Covenant in the same way. Recalling the passage in Psalms, note the two different perspectives of the same covenant:

"...And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant..." (Psalms 105:8-10)

Here, Yahuweh reveals to us who we are, by how we view His Covenant. We recall that Jacob's name was changed to Israel, after he wrestled with Yahuweh, and prevailed, to receive the Blessing.

In this passage above, we see that those having the traits of Israel – those who have

wrestled with Yahuweh, and prevailed – are those who see Yahuweh's Covenant as an "Everlasting Covenant."

On the other hand, those who have not wrestled with Yahuweh, nor prevailed, are as "Jacob." They are children of Promise through Messiah, but have yet to wrestle with Yahuweh. These see His Covenant as merely "A Law," simply a "decree" that is disdainful.

There is a time coming soon, however, when the "Jacob" congregation of saints will be put in a corner, and will be forced to wrestle with Yahuweh. This will be called the Time of Jacob's Trouble, and that time is almost upon us, as a woman in travail, a time in which the offspring are revealed.

So, who are we? Are we Israel – or Jacob? How we view Yahuweh's Covenant tells us which one we are.

The New Covenant: Its Provisions

As we look into who the partakers of Yahuweh's Covenant are, we see another covenant problem coming into view, which we must address. Let's recall a Scripture from above:

"Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:" (Jeremiah 31:32)

As we recall from [Salvation: According to Scripture](#), Israel was redeemed by the Blood of the Lamb, and then was "water Baptized." They were brought out of Bondage of Egypt, all by Yahuweh's Grace. However, in the above passage, we see that Israel "broke" Yahuweh's Marriage Covenant, due to their disobedience, which we saw previously.

So we see by Israel's example, that the first New Covenant provision of Blood has been made to "bring out" Yahuweh's people, out of Bondage to Sin. But what "New Covenant" provisions have been to "bring them in," by obedience, in our day? Again, we saw the answer in part, in the passage above in Jeremiah 31:

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jeremiah 31:33)

The first part of this is seen above, where Yahuweh will change where He writes His Law. In Israel's case, it was external. In our case today, it is internal. But does Yahuweh write His Laws within everyone who simply "claims" to be a part of His Covenant? Let's look at another passage to get further light:

"Bind up the testimony, seal the law<08451>("Torah") among my disciples." (Isaiah 8:16)

Here we see that Yahuweh's testimony, the (doing of) the Law (Torah) by "Messiah-in-you," just as Messiah did, is His *seal*; and this *seal* is only to be found among Yahushua's *Disciples*. Now, let's notice Yahushua's own requirements for anyone who would be called His *Disciple*:

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14:26)

"And whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke 14:27)

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:33)

"If ye continue in my word, then are ye my disciples indeed..." (John 8:31b)

The above requirements will exclude those with mere "claims," or even those with a half-hearted commitment to follow Messiah – so we are hereby warned against becoming nominal "churchgoers."

Notice in the last passage above, the Greek word <3306> is the word translated "abide." We are told in the above passage that only those who continue or "abide" are Yahushua's *Disciples*. So let's look at a some of the many conditions that describe those who *abide*:

"If ye keep my commandments, ye shall abide in my love..." (John 15:10a)

"And he that keepeth his commandments dwelleth in him..." (1 John 3:24a)

"He that saith he abideth in him ought himself also so to walk, even as he walked." (1 John 2:6)

*"Whosoever abideth in him **sinneth not**..." (1 John 3:6)*

*"...**sin** is the transgression of the law." (1 John 3:4)*

By the above passages, we see the New Testament provision for obedience. It is Messiah-in-you, who first writes Yahuweh's Law, and His commandments, on the hearts of those who are His Disciples, and who then provides the Grace – the enablement from within – to keep those commandments. Notice now the final result of the Redeemed *Saints*, when all is said and done, and notice who they are:

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psalms 50:5)

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (Revelation 14:12)

We see that Yahuweh's *saints* are those who are part of Yahuweh's Covenant, because Yahushua has become their Sacrifice. We then see these same overcoming saints as "they that keep the commandments of Yahuweh, (even) the Faith of Yahushua."

Let's notice why the "doing" of the Commandments is necessary:

*"Blessed are they that do **his** commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Revelation 22:14)*

Beloved, this is a warning given to all who desire to "enter in."

Throughout the New Testament we are given many warnings. Some of these warnings

tell us exactly why Israel failed to enter in, and how their failure is an example for our admonition and our warning. These warnings are given so that we might be properly instructed, and that we might choose wisely to keep **His** Commandments (all of Torah) – so that we might have right to the Tree of Life, and might "enter in" through the gates into the City.

We will now turn our attention to a few examples of the New Covenant, as contrasted to the Old.

Two Covenants: The Bondwoman and the Free

Much of our misunderstanding of the New Covenant stems from twisting of Scripture, concerning the New Covenant Truths of the "Law," as discussed in The Law: According to Scripture. We saw that much of today's understanding of what Paul wrote of the "Law" is seen in Peter's words:

"As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Peter 3:16)

Without getting too far into details of the "Law," we will on occasion refer to what Scripture calls "lawful" and "unlawful" uses of the "Law" in the New Covenant. Misunderstanding of legitimate New Covenant purposes of the "Law" carries over into misunderstanding of the New Covenant itself.

The Allegory of the two Covenants, written by Paul, is no exception. This is an allegory of the two covenants, seen as two mountains, which in turn represents two women, who bring forth two offspring.

Keep in mind that the main focus of Paul's teaching here is on the two kinds of offspring, and what is it that produces each kind of offspring. We will begin a few verses prior to where most teachings on this allegory begin, for here is where the main point of the Allegory can be seen:

"My little children, of whom I travail in birth again until Christ be formed in you..." (Galatians 4:19)

In this passage above, we see the main focus of the allegory is the offspring that Yahuweh is concerned about – "Christ-in-you." All of the subsequent verses in the allegory show how this intended offspring falls far short, if it is not "engendered" by the proper woman. We now continue in the next verse:

I desire to be present with you now, and to change my voice; for I stand in doubt of you. Tell me, ye that desire to be under the law, do ye not hear the law? (Galatians 4:20-21)

Here, we see Paul addressing those Galatians who understand neither the Old Covenant nor the New. Here Paul begins to reveal both Covenants, as being "Husbands" having dominion over a "wife." This aspect of being "under the law" is discussed in The Law: According to Scripture. Now we proceed to Paul's example:

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 *But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.*

24 *Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.*

25 *For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.*

Up to this point in the narrative, Paul has pictured the Old Covenant as the bondwoman, as a woman who gives birth to that which is "after the flesh," or self-effort, as we see in Hagar, who brought forth Ishmael as a result of Abraham's unbelief.

Here the Old Covenant is pictured as Mt. Sinai, representing the stone tablets, and the self-effort to keep the Law, a reminder of the Israelites who failed to enter in, and who illustrate the "children" or offspring of that Old Covenant.

Here these offspring are described as the "Jerusalem that now is," which represents those referred to as the "Circumcision" elsewhere in the New Testament, and who represent all those who would try to be justified by self-effort in keeping the works of the Law, and not justified by the Blood of Yahushua, by Grace.

Now let us notice the contrast of the New Covenant offspring:

26 *But Jerusalem which is above is free, which is the mother of us all.*

27 *For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.*

28 *Now we, brethren, as Isaac was, are the children of promise.*

29 *But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.*

30 *Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.*

31 *So then, brethren, we are not children of the bondwoman, but of the free. (Galatians 4:19-31)*

In the above passages, we see the result of the Old Covenant, which pictures self-effort, simply because there is the absence of the New Covenant provisions of Grace.

Here we see also that there is no inheritance to those offspring engendered by self-effort, but we are reminded that we are children of the free woman – and are, as Isaac, children of Promise.

We must caution, however, that because many years of misunderstanding of Paul's writings still clings to us as baggage, we still can miss many important truths of the Law. For a discussion of some of what Paul wrote in his epistles, see the writings on [Sin](#), [Salvation](#), [Law](#), and [Grace](#).

We will now look at one major highlight of the New Covenant – the concept of Bondage.

The New Covenant and Yokes of Bondage

Most of our understanding of the Yoke of Bondage has been from Paul's epistles. In all of scripture, the word "yoke" speaks of bondage. But have we realized there are Two Yokes of Bondage, each one as part of Old and New Covenants?

Our main task as Believers, is to understand them both, and then "come out" from the one that leads to death, and "enter in" to the one that leads to Life. Let us notice the following passages:

"I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them." (Hosea 11:4)

Here we see that the yoke is taken off, or removed by Yahuweh. As the context shows, this removing of the "yoke" is how Yahuweh describes Israel's coming out from Egypt, elsewhere called the "Bondage" of Egypt. This Let us notice, however, the contrast in the following passages:

"And I will cause you to pass under the rod, and I will bring you into the bond of the covenant..." (Ezekiel 20:37)

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light..." (Matthew 11:29-30)

In the above two passages, we see first that Yahuweh promised to bring Israel into the "bond" of the Covenant, the bondage or prison, as the Hebrew reads, of the New Covenant, as the context reveals.

Then we see the New Covenant fulfillment of this Yoke of Bondage, as Yahushua mentions. This appeal by Yahushua is the New Covenant Bondservant appeal seen in Exodus:

"And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever." (Exodus 21:5-6)

Under the New Covenant, we have been set free from the yoke of bondage of Sin and of the Law. Let us now therefore freely choose to take upon ourselves a new yoke - a yoke of bondage to Yahushua. It is in this way that we will find rest, and learn of the mystery of true delight. Let us realize, however, that the New Covenant is not one of compulsion.

The New Covenant: No Compulsion

Perhaps the most surprising feature of the New Covenant is that it is one in which there is no compulsion. We observe that Yahushua does not compel anyone to become a bond servant. He does, however, compel people to come to Him to be set free, and to repent, and then compels them to come in to dine with Him. He then desires that those that come to Him, of their own free will, would enter into the New Covenant with Him; and that - because of their love for their Master - they would become yoked as bondservants to

Him.

Love, by its very nature, can not be made compulsory; it must be of the free will, and of the heart. Yahushua sets us free, so that we are then truly free to choose whom we will serve. We may then choose to serve Him, and to please Him, and delight to do His will, or we may choose not to do so. Whatever choice we make, reveals whether we love Him, or not. However, let us also remember that He has told us:

*"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."
(Luke 16:13)*

Here Yahushua warns us, that after we are set free from the old master, we have a choice of whom we will serve. Yahuweh sees to it that all serve one master or another. But remember this passage:

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16)

After being set free, many choose not to be in "Bondage," thinking they are free. There is no compulsion whatsoever. However, the above passage reveals that unless we voluntarily choose to serve obedience (to Yahushua), which leads to the fruit of righteousness, we will end up serving sin, which results in death. It is our choice.

We have seen that the New Covenant provides for us, all that the Old Covenant could not – the Grace given to us by from "Messiah-in-us," as He lives within us, to bring us in.

For a detailed look at New Covenant Liberty, yokes of Bondage, and the freedom to choose, see [New Covenant Liberty: Freedom to Choose](#).