

Pt 6-Covenant: The Oneness of Covenant

PREVIOUS
STUDY

NEXT STUDY

THE NEW COVENANT: ONENESS WITH JESUS CHRIST (see additional notes on Oneness)	
CO-MINGLING OF BLOOD	SHARING OF A COMMON LIFE
<p>(See additional explanation)</p> <p>What does the co-mingling of blood signify in many ancient (and modern) cultures? (Click Note)</p> <p>Two men have become...</p> <ul style="list-style-type: none"> ▪ Blood brothers <p>Now their...</p> <ul style="list-style-type: none"> ▪ Two lives are united ▪ Two have become one ▪ Two lives are intermingled <p>There is no better illustration of this intimate relationship than the marriage covenant where two become one flesh (Ge 2:24)</p> <p>Now there is...</p> <p>Death to self-life in those areas of mutual concern</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Explanatory Note:</p> <p>Blood Brother is defined as "one of two men pledged to mutual loyalty by a ceremonial use of each other's blood" (Webster); as one "who has sworn to treat another as his brother, often in a ceremony in which their blood is mingled." (Collins Dictionary); as "One of two individuals who vow mutual fidelity and trust by a ceremony involving the mingling of each other's blood." (American Heritage Dictionary)</p> </div> <p>What does blood equate with in Scripture (Lev 17:11)?</p> <p>"life of the flesh is in the blood"</p>	<p>What does John say about Jesus in (Re 5:6-note) that parallels the truth we have seen above regarding Jesus' covenant marks?</p> <p style="text-align: center;"><u>Lamb</u> as if slain</p> <p>In glory Jesus will forever be the Lamb</p> <p>Who bears the marks of the New Covenant</p> <p>Note: "Slain" = verb <i>sphazo</i> which is perfect tense which speaks of permanence! Indeed... eternal permanence! Hallelujah! <i>Sphazo</i> also used of the <u>Lamb of God</u> in Re 5:9-note, Re 5:12-note Re 13:8-note. See related topic - Redemption by the Lamb of God</p> <p>Jesus has forever inscribed us on the palm of His hands! (cf Isaiah 49:16) See study Inscribed on His Hands</p> <p>Come Now Is the Time to Worship</p> <p style="text-align: center;">My name from the palms of His hands Eternity will not erase; Impressed on His heart it remains, In marks of indelible grace.</p> <p style="text-align: center;">As we are under the covenant of grace, we are secured against departing from the living God by the sure declaration of the covenant.</p> <p style="text-align: center;">C. H. Spurgeon</p> <p style="text-align: center;">Faith always sees the bow of covenant promise whenever sense sees the cloud of affliction.</p> <p style="text-align: center;">C. H. Spurgeon</p>
	<p style="text-align: center;">SHARING POSSESSIONS</p> <p>(See additional explanation)</p> <p>There is no better illustration of this sharing of a common life than the marriage covenant where "a man shall leave his father and his mother, and shall cleave (<i>dabaq</i> [note] related to word in modern Hebrew meaning "<i>glue</i>"! <i>Dabaq</i> includes idea of active, dynamic contact & positive aspects such as loyalty & fidelity which calls us as husbands to <i>cleave, cling, stick to, stick with, follow closely, catch, keep close to</i> our wives.) to his wife" (Ge 2:24). What the husband owns now belongs to the wife and vice versa (debts and all!)</p> <p>What is the implication of sharing a common life in terms of responsibility?</p> <p>Both are responsible to share blessings with one another as well as to meet the other's needs (not "<i>greeds</i>"!) (Click)</p> <p>What did Paul explain in (2Cor 8:9) that can help us understand how and why blessings are to be shared?</p> <p style="text-align: center;">Jesus became poor that we might become rich</p> <p>What do we learn about sharing a common life from (Ro 8:15, 16, 17-notes)?</p> <p>Having entered into the New Covenant we are...</p> <p>Adopted by God</p>

Blood ~ Life

Illustration: Life saving blood transfusions

Blood > Giving & Receiving of life

How was the co-mingling of blood carried out?

Cut, Clasp or Cup

Cut = on arm or wrist with blood intermingled

Clasp= striking of hands together (see below)

Cup = drinking literally or symbolically each other's blood ("I am drinking you") (see notes)

"STRIKING HANDS"

Is this custom of cutting and co-mingling of blood in one's hand or wrist present in the OT?

The exact custom is not present (however see next column re slave's ear pierced with an awl) but what is present are several examples of a **symbolic clasp**ing or giving of the hands that in the context indicate a solemn agreement has been reached between the parties clasping hands.

What is Job boldly requesting of God in (Job 17:3KJV) and what is the meaning?

He is asking God to be the **pledge** ("pay his bail") for his innocence (**Click** detailed discussion)

Why does Job say God must be his "guarantor" (must "strike hands") and not another man?

Job's question "Who will be my **guarantor** ("strike hands with me")?" implies no man is willing or able (certainly not his 3 counselors!)

The only One who can fulfill this obligation (by striking hands) is God Himself.

Explanatory Note:

Lamb is **arnion** the diminutive form of **aren** (lamb) and refers to a little lamb or a pet lamb. The comparable English word is "Lambkin". The imagery derives from the Passover, when Jewish families were required to keep the sacrificial lamb as a **household pet** for four days before sacrificing it (Ex 12:3, 4, 5, 6) How fascinating that Jesus is the "little Lamb" in every reference (28x in 26v!) to Him as the "**Lamb**" in the **Revelation** (Re 5:6-note, Re 5:8, 12, 13; 6:1, 7, 9, 16; 7:9, 10, 14, 17; 8:1; 12:11; 13:8, 11; 14:1, 4, 10; 15:3; 17:14; 19:7, 9; 21:9, 14, 22, 23; 22:1, 3 - Click for commentary on each of the preceding verses from the Revelation)! (**As an aside, why "the Lamb"?**) I think one reason is that it forever reminds of the precious price paid to secure our eternal redemption, eg see Re 5:9-note, Re 7:14-note)

"**Slain**" as alluded to above is in the perfect tense which signifies past completed action (Calvary) with continuing results or effect, in this case forever (Eternity, cp what He has obtained for us in He 5:9-note He 9:12-note, He 9:15-note)

Instead of a conquering Lion, John sees a Lamb who obviously had been slain before the throne and Who is about to receive the scroll with the "**title deed**" (click) to the earth which (like human souls) has also been redeemed with His precious blood (redemption of the earth = Ro 8:20-note, Ro 8:21-note, Ro 8:22-note).

Heaven and earth will pass away (2Pe 3:10-note, Re 21:1-note), but the **scars** representing the **covenant marks of Messiah** will never be erased! Forever His covenant marks will serve as a testimony of His love, His resurrection from death, and His identity as our Kinsman

Children of God

Heirs of God and fellow heirs with Christ

What is one "badge" that identifies us as in God's family?

We Suffer with Christ
(cp Php 1:29-note, 2Ti 3:12-note)

What is the end of suffering?

We will be glorified with Christ

What does Paul teach about sharing a common life with God in
Php 4:18-note, Php 4:19-note?

God will supply all our needs (As we like the church at Philippi give to others God will be sure to meet our needs)

What responsibility do believers have in sharing this common life with our brethren as exemplified by the early church? (Acts 2:44,45)

Believers in Acts would sell what they had to meet another's needs. Not a common pooling of resources but a sharing to meet needs.

How effective was the sharing of possessions in the new church (Acts 4:33, 34, 35)?

There was not a needy person among them

How should believers share their common life according to the example of the churches in Macedonia (2Cor 8:1-4, 13,14)?

Give according to ability and beyond

Don't give so much that you suffer

Your abundance now meets their need and later they might meet yours - in this way everyone's needs are met

What is the application to the body of Christ and specifically as it relates to the government supplying the needs?

A New Covenant believer should not have to go outside the body of Christ (covenant partners) to have their needs met.

In Summary: Job appeals to God his **Judge** to be God his **Pledge**

Explanatory Note:

The language is that of the law court. Job addresses God and asks him to act as his guarantor = one who provides bail money to obtain a prisoner's release and guarantee his good conduct.

To **strike hands** was the practice by which an agreement was ratified. In none of the OT examples of striking hands or giving hands is there evidence that there a cut in the flesh or mingling of blood per se, but simply an agreement ratified by the symbolism of striking hands.

In Ezra 10:19 (note) "**give hands**" is used as idiom to symbolize the affirmation of a solemn vow that the Jews would keep the covenant they had cut in which they agreed to put away their foreign wives.

Click for in depth discussion of the **striking or giving of hands**.

SCAR & COVENANT

What did participants occasionally do when they made cuts in their flesh to help them remember their blood and lives were now "co-mingled"?

They would intentionally produce a scar

Scar = permanent reminder
These were "**marks of covenant**"

Let's see what Scripture says about "covenant cuts" and "covenant marks"

What was God's assurance to Zion (representative of the Israelite people) **in** Isaiah 49:15,16 **when they complained that Jehovah had forsaken and forgotten them** (Isaiah 49:14)?

1) Can a mother forget nursing child? Even if that occurred God would not forget Zion

Redeemer. Hallelujah! Amen! (See also Goel - Kinsman-Redeemer)

[Play - My Redeemer Lives](#)

Luke records that after Jesus' resurrection two men encountered Him on the road to Emmaus and that their eyes were prevented from recognizing Him but "it came about that when He had reclined at the table with them, He **took the bread and blessed it, and breaking it, He began giving it to them**. And their eyes were opened and they recognized Him and He vanished from their sight." (Lk 24:30, 31)

What might they have seen that identified Him as He reached out His hand giving them the bread? Might they have had their eyes opened to see the marks of covenant on His hands?!

Beloved, dare one even think of the glorious time in eternity future when we will all be seated at the Marriage Supper of the Lamb and He reaches over with His nail pierced hand to offer us a portion of bread saying "Take eat. This is My body given for you"! Hallelujah! (Compare Mt 26:29, Rev 19:7, Rev 19:9, Mt 12:37 - Many commentators feel this last passage refers to the Lamb of God and that He will serve those who are His at the great marriage supper of the Lamb! Incredible! cp Mk 10:45).

[Nothing but the Blood](#)

What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus.

Refrain

*Oh! precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus.*

For my pardon, this I see,
Nothing but the blood of Jesus;
For my cleansing this my plea,

In covenant we are to share our blessings just as Jesus did by becoming poor that we might become rich.

Explanatory Note:

Paul went further even exhorting believers to share their blessings with all people...

"So then, while we have opportunity, let us do good to **all** men, and especially to those who are of the household of the faith." (Galatians 6:10-note)

[See Related Resources](#)

In Christ - What Does this Mean? How Should it Impact My Walk with Him?

[Vital Union with Christ by A T Pierson's book](#)

THE FOLLOWING ARE LISTED BUT WITH A CAVEAT THAT PAXSON WAS ASSOCIATED WITH THE KESWICK CONVENTION - there is some good teaching in Keswick but there is some that is not so good -- e.g., many of the Keswick persuasion advocate the idea of "let go, let God," a concept which is not Biblical. The real truth is phrased "Let God, let's go," indicating God's

2) God had inscribed (engraved) Zion on the palm of His hand (Click for more notes on **scars**)

Explanatory Note:

The truth in Isaiah 49:15,16 is specifically spoken to literal Zion to assure her of God's faithfulness to preserve the city of God and the believing remnant of Israel, but these truths also clearly have application to NT believers and remind one of covenant marks in the hands of One Who would come over 500 years later. Have you ever seen someone write down someone's name or phone number on the palm of their hand? Sure you have... but the problem is it disappears or washes off and you forget it. In this passage God is saying to Israel and by way of application to all believers that your name is important to Him. His hands don't become dirty so He never has to wash them. What He writes is "written in stone" for eternity (cp the Lamb as if slain in Rev 5:6±, (where "slain" is in perfect tense = slain at a point in time [the Cross] with continuing effect) the risen, glorified, crucified, scarred Messiah. His scars will never disappear through all eternity!
Are you still insecure about your salvation? See

[A Debtor to Mercy Alone](#)

*My name from the palms of His hands
Eternity will not erase;
Impressed on His heart it remains,
In marks of indelible grace.*
by Augustus Toplady

3 sermons by Spurgeon on Isaiah 49:16

- Neither Forsaken Nor Forgotten
- A Precious Drop of Honey
- God's Memorial of His People

Nothing but the blood of Jesus.

Nothing can for sin atone,
Nothing but the blood of Jesus;
Naught of good that I have done,
Nothing but the blood of Jesus.

This is all my hope and peace,
Nothing but the blood of Jesus;
This is all my righteousness,
Nothing but the blood of Jesus.

Now by this I'll overcome—
Nothing but the blood of Jesus,
Now by this I'll reach my home—
Nothing but the blood of Jesus.

Glory! Glory! This I sing—
Nothing but the blood of Jesus,
All my praise for this I bring—
Nothing but the blood of Jesus.

As Jesus' covenant partner do we bear any covenant marks?
(Click Dr Barber's explanation of "mark") **In NT times what classes of society wore brand marks?**

Slaves, soldiers, servants of temples

How would these truths apply to us today? Are those in covenant with Jesus in any way described as slaves, soldiers or temple servants?

As Bondservants
(Galatians 1:10)

Our "mark" is to no longer strive to please men but Christ for we are His **bondservants**

Beloved is your "mark" that you are striving to be a "people pleaser" or a "Jesus pleaser"?

As Soldiers

(2Ti 2:3,4-note)

We are called to choose to suffer hardship as good soldiers of Christ Jesus, not entangling ourselves in the affairs of everyday life, our goal being to please the one who enlisted us

See also:

sovereignty and our responsibility - see "[Paradoxical Principle of 100% Dependent and 100% Responsible](#)"

Here is an [article by Andy Naselli](#) which is a relatively balanced and fair critique of the Keswick Movement. Here is a shorter discussion - [. What is the Keswick movement, and is it biblical? | GotQuestions.org](#). So with those caveats here are the articles by Ruth Paxson - be a Berean Acts 17:11+! H

- [Oneness With Christ by Ruth Paxson](#) a chapter from her book [Called Unto Holiness](#)
- [Rivers of Living Water - Studies on the believer's possessions in Christ by Ruth Paxson](#)

Charles Simeon's on Isa 49:16... [God Will Not Forget His People](#)

Alexander Maclaren's sermon [Isaiah 49:16 The Writing on God's Hands](#)

Who does the picture of "inscribed on His palm" remind you of when compared with Ps 22:16-[note](#)?

They pierced my hands and my feet

What (Whom) does Ps 22:16 refer to?

Messiah's Crucifixion

Piercing of hands and feet is an accurate description of crucifixion (see Acts 2:23)

Explanatory Note: "Pierced" is actually the Hebrew word ['ariy](#) which is more accurately translated "like a lion" (see the marginal note in the NAS). On the other hand the Septuagint (LXX) translates it with the Greek verb [orusso](#) which means to dig or to dig a hole. Brenton's English of the LXX renders it "*pierced my hands and my feet*". Ps 22:16 is not specifically quoted in the NT, although Jesus does quote Ps 22:1 which lends support to verse 16 being a reference to Messiah's crucifixion. The most popular modern translations render this verse "*pierced*" but the careful student will at least be aware of the background that has led to their translation.

Was a "covenant mark" made on the body of Jesus, the Messenger of the Covenant? What do we learn from (John 20:24, 25, 26, 27)?

Thomas, would not believe Christ was risen unless he saw "in His hands the **imprint** of the nails" Jesus appeared telling Thomas "see **My hands** ... and be...

- 3 Kinds of Soldiers — 10 Principles of Warfare
- Roman Soldier by Edward Gibbon (from Decline & Fall of Roman Empire)
- Roman Soldier from Historian Josephus
- A Few Soldier Stories and Sermons

As Servants of His temple

(1Co 6:18-note, 1Co 6:19-note, 1Co 6:20-note)

We recognize that because of the New Covenant, our body is a temple of the Holy Spirit Who is in us and that we are not our own but that we have been bought with a price of His precious blood and now have as our goal to glorify God in our body by fleeing immorality

Explanatory Note:

In each of the 3 preceding descriptions, the ultimate **MARK** of having entered into the new covenant is a **NEW HEART** that **OBEYS** (Ezek 11:19, 18:31, 36:26, 27 - in v27 note "God's part" and man's part!) "[at the impulse of His love](#)" (or [Chris Tomlin](#)) **Dear one, do you have the "mark" of covenant? See Amy Carmichael's poem Hast Thou No Scar?**

How did Paul describe his covenant marks in (Gal 6:17)?

He bore on his body the **brand-marks** (stigma) of Jesus.

Paul's "**marks**" showed "Whose" he was. Do your brand-marks (figuratively speaking) show "Whose" you are? We love to talk about "**who**" we are **in Christ**" (and rightly so!) but we also need to live with the awareness of "**Whose**" we are! (cp Titus 2:14-note, 1Pe 2:9-note, 1Co 7:23)

believing."

Explanatory Note: Imprint (tupos [word study]) denotes the visible mark or impression left by a stroke or blow.

Lest we be too critical of "**doubting Thomas**" the careful reader will note that 8 days earlier **all** of the other disciples except Thomas **saw** Jesus on Sunday evening of His resurrection and "He showed them both His **hands** and His **side**. The disciples therefore rejoiced when they saw the Lord." (Jn 20:20) Clearly the other disciples saw the **scars** that signified Jesus' accomplishing [cp Jn 19:30 where finished = "paid in full"] the cutting of the New Covenant.

What did Zechariah prophesy that relates to the Jesus' "covenant marks" (Zech 12:10)?

When Christ returns the Jews **"will look on (Him) Whom they have pierced"**
(See related: **Second Coming**)

They will see His marks of covenant and He will fulfill His covenant vows beginning with those given to Abraham.

Explanatory Note: Jesus' **covenant marks** will still be **visible** when He returns at the end of Daniel's 70th Week (cp Daniel 9:27-note; Rev 19:11-note) and triumphs over the Antichrist. At this time the King of kings will set up His 1000 year earthly kingdom at which time **all** of the promises of the Abrahamic Covenant will be **literally** fulfilled to Israel (including "the land"). All of Israel that enters the **Millennium** Kingdom (the so-called "Messianic Age") will be believing Jews (see Zech 13:8, 13:9, Ro 11:25, 26, 27-note, Ro 11:28, 29-note).

John quotes (Zech 12:10) in (Jn 19:37) and also alludes to

Brand-mark (stigma from **stizo** = stick, prick, make a puncture or a mark) described a mark or brand, as pricked into or burnt upon the body, such as the marks with which slaves and sometimes prisoners were branded. Paul's **brand marks** came because of the beatings he took as he earnestly contended for the gospel of his covenant partner, the Lord Jesus Christ.

Although the Greek word is different there a similar mark (albeit a "counterfeit") in the Revelation...

And another angel, a third one, followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives a **mark** on his **forehead** or upon his **hand** (Rev 14:9-note)

"Mark" (**charagma** from **charax** = a strong stake of wood used in ancient fortifications) describes a scratch, an etching, a stamp or mark that in NT times was placed upon slaves by their masters, upon soldiers by their monarchs, and slaves attached to certain temples.

What does (Ex 21:5, 6 cf Dt 15:12, 13, 14, 15, 16, 17) teach about brand marks in the Old Testament?

In Ex 21:1, 2, 3, 4 God specifies the ordinances dealing with Hebrew slaves (usually a result of selling oneself into slavery to pay a debt, Lev 25:39) indicating that every 7th year they were to be set free. But if the...

"But if the slave plainly says, **1**

Zechariah's prophecy once again in (Re 1:7-[note](#)) writing

**BEHOLD,
HE IS
COMING
WITH THE
CLOUDS,
and every
eye will see
Him, even
those who
pierced
Him; and all
the tribes of
the earth will
mourn over
Him. Even
so. Amen.**

A "COVENANT" MARK TO AVOID!

The Bible describes one "mark" that you do not want to possess, for ultimately it will prevent those who receive it from entering the New Covenant. That "mark" of course is the "mark of the Beast" (see Rev 13:16-[note](#)). In a sense those who receive that mark will be solemnly and irrevocably bound ("one") with the Beast, the Anti-Christ and will suffer the same fate - eternal destruction in the [Lake Of Fire](#). (Re 19:20-[note](#), Re 20:10-[note](#), Re 20:15-[note](#)) How precious is the truth that Christ now bear the marks (scars) of covenant, so that all who by grace believe in His atoning sacrifice and victorious resurrection will enter the New Covenant in His blood and thereby escape forever from the wrath of God to come (1Th 1:10-note). (See also study of Eternal Punishment)

Contrast the mark on the foreheads of those who belong to God - Rev 7:3-[note](#), Rev 14:1-[note](#)

love my master, my wife and my children; I will not go out as a free man,' then his master shall bring him to God (Ed note: as if God is a Witness of this "covenant"), then he shall bring him to the door or the doorpost. And his master **shall pierce his ear with an awl**; (Ed note: a cut in the skin) and he shall serve him permanently." (Ex 21:5, 6)

This "love slave" bore the **mark of his covenant agreement** to voluntarily identify with his master's house forever (See Spurgeon's sermon [The Ear Bored with an Awl](#)).

Beloved, is this literal mark not a picture of the heart attitude every blood bought believer should have as bondservants of our loving Master the Lord Jesus Christ, Who Himself took "**the form of a bondservant**" and out of love humbled "**Himself by becoming obedient to the point of death, even death on a cross**" (Php 2:5, 6, 7, 8, 9, 10-notes), allowing Himself to be pierced with nails that we might be permanently bound to Him in the New Covenant! [Oh Beautiful One!](#)

I like Larry Richards' comment on the **slave's pierced ear**...

In a real sense, we Christians are to be a people of pierced ears. Our commitment to Jesus is not made simply that we might enjoy the benefits of salvation. Our commitment acknowledges Christ as Lord. It is because Jesus is Lord that our spiritual ears are to be always open to him. Our obedience is to be the **lifelong mark** (Ed note: our "covenant mark") of our choice of Jesus as Savior and Lord. (Expository Dictionary)

What was the symbolism when covenant partners cut their flesh and co-mingled their blood?

Jesus' piercing was the covenant mark in His flesh which made it possible for us to become **one** with Him and to receive His life.
(Listen to Twila Paris' [Bonded Together](#)).

In Christ Alone

No power of hell, no scheme of men
Can ever pluck me from His
hands**

'Til He returns or calls me home
Here in the power of Christ I stand

****His nail pierced hands!**

What do we learn about about our oneness with Jesus from John 17:21-23?

Jesus prayed that we might all be **One**... that we might be in Jesus and His Father... that we would be **One** with each other... perfected in **Unity**... that the world may believe and know the Father sent Jesus and loved us even as He loved His Son.

What do we learn about about our oneness with Jesus from Col 1:27-note?

It is a mystery revealed
Christ is now in us
Our hope of glory

What do we learn about about our oneness with Jesus from Eph 5:30-note, Ep 5:31-note, Ep 5:32, 33-note?

Members of His body

Christ + church = One

The amazing truth of the union of Christ and His church is tied to the historical reality of the "**bone of my bones and flesh of my flesh**" union of Adam and Eve (Ge 2:23). Just as Adam gave himself for Eve, so that she could be given life from his opened side, so "Christ also loved the church, and gave Himself for it" (Eph 5:25-note), His precious blood flowing from His pierced side cleansing us from all sin

The covenant relationship between believing husbands and wives also

illustrates the oneness between Christ, the Bridegroom, and the Church, His bride.

How do these truths about cutting of flesh & co-mingling of blood relate to exchange of robes?

The idea of "putting on" Christ also speaks of Oneness with Christ

**What is in the blood?
What do believers now experience?**

Life is in the blood and we now have real life, even abundant life, through the shed blood of Jesus Christ.

What might the truth about oneness of covenant do for those wrestling with eternal security?

Because we have become one with Christ we share in His blood so there is no possibility based on this picture that there could be a severing of the relationship. We now and forever will share His life.

EXCHANGE OF NAMES	SHARING OF A MEAL	MEANING OF FRIEND	A SIGN: A MEMORIAL
<p>(See additional explanation)</p> <p>Illustrated in the Marriage Covenant where the wife traditionally takes the name of her husband</p> <p>What did the name change represent in the context of our study on the co-mingling of lives?</p> <p>Participation in another person</p> <p>What name change occurred in Genesis 17? (Ge17:5,15)</p> <ul style="list-style-type: none"> ■ Abram to Abraham ■ Sarai to Sarah <p>How might one explain God's giving His name to Abraham and Sarah?</p> <p>His name is YHWH It could be reasoned that God</p>	<p>(See additional explanation)</p> <p>Illustrated in the marriage covenant in which the two newlyweds feed each other wedding cake in celebration of their new relationship. One wonders how many truly understand that in so doing they are conveying a beautiful picture of their new supernatural oneness (Ge 2:23, 24)?</p> <p>What did we learn about the covenant meal?</p> <p>Usually but not always after the name was changed there would be a covenant meal</p> <p>(Click note)</p> <p>What would they do during the covenant meal?</p>	<p>(See additional explanation)</p> <p>In the marriage covenant the ideal situation is that each partner now has "a friend who sticks closer than a brother"</p> <p>(This begs the question - Is your spouse your best friend [other than Jesus]?)</p> <p>Aristotle wrote that a friend was "One soul in two bodies"</p> <p>Dt 13:6 has the phrase... "your friend who is as your own soul" (LXX = "friend who is equal to your own soul")</p> <p>What is a term by which covenant partners are sometimes known?</p> <p>Friend (alt note)</p> <p>Friend is a term not used lightly</p>	<p>(See additional explanation)</p> <p>Memorial (note) = that which preserves memory; any thing that serves to keep in memory (See here also)</p> <p>Sign (note) = something by which another thing is shown or represented</p> <p>Illustration of witnesses in the marriage covenant and the rings on the fingers as reminders of their marriage covenant. (See rings & covenant)</p> <p>What was the purpose of a sign in covenant?</p> <p>A witness to the covenant</p> <p>A memorial to the covenant</p> <p>A reminder of the covenant (note)</p>

took the letter **H** (Hebrew = [Heth](#)) sound from His name and He put it in their names.

(The letter "h" in Abraham is difficult to say but even the letter conveys the idea of breath because one has to exhale to properly enunciate this letter.)

What Name change did Jesus take on in order to show His identification with men (cf John 6:53)?

Jesus called Himself the name **[Son of Man](#)**
(Used 84 times - [click](#))

What new name are believers known by in Acts? (Acts 11:26)

"the **[disciples](#)** were first called **[Christians](#)** in [Antioch](#)"

Explanatory Note:

Christian = followers of Christ (preferable to the term "little Christs")

"**Christian**" is used only 3 times in the NT ([click](#)) but apparently in the first century AD was used more as an appellation of ridicule and derision. ([See Names of Christians](#))

What do we learn about the overcomer's (believers) new name in (Rev 2:17-[note](#))

Jesus promise to overcomers...

To him who **overcomes** I will give him a white stone, and a new name written on the stone which no one knows but he who receives it

They would feed each other

What would they say as they fed each other?

You are eating me

What would they do after they fed each other? What would they drink from?

Drank from the same cup

What would they recite?

You are drinking me

What did some of the partner's actually drink in these covenant ceremonies?

One another's blood

What did they do with the blood sometimes rather than drink it?

Sprinkled blood on parties making the covenant

They ate bread symbolic of the body

They drank symbolic of the other

Where do we see covenant meals in Genesis?

Isaac and Abimelech (Ge 26:30,31)

Jacob and Laban (Ge 31:54)

When did a covenant meal occur in (Ex 24:11)?

After the Mosaic Covenant given

Moses and the elders after children of Israel agreed to the covenant terms at Mt. Sinai

What did Jesus teach in (Jn 6:53, 54) **that parallels the truths brought out by sharing covenant meals?**

Jesus said

"**Truly, truly.. unless you eat**

in the Scriptures and several are related to covenant.

What is the relationship between the Lord and those who fear Him and what will He do for them? (Ps 25:14-[Note](#))?

Friends (intimacy)

Will share secrets of His covenant

New Living Translation:

"**Friendship** (**Secret** ("Secret, Intimacy" = [click](#) study of Hebrew word **sod**) with the LORD is reserved for those who fear him. With them he shares the secrets of His covenant."

Who was called the friend of God in the OT? (2Chr 20:7)

Abraham...

God let him know His secrets

The friend of God forever

The land was given to his descendants (2Chr 20:7)

Jacob is called descendant of Abraham My friend (Is 41:8)

What does (Ex 33:11) **say about the relationship between Moses and God?** (cf

Ps 103:7-[note](#))

The LORD used to speak to Moses face to face, just as a man speaks to his friend.

Pr 27:6 ([Spurgeon sermon](#))

Faithful are the wounds of a friend, but deceitful are the kisses of an enemy.

What did God do in Ge 18:17 **that reflected His covenant friendship with Abraham?**

Informed Abraham beforehand

When did [John 15](#) take place?

After new covenant meal was instituted by Jesus

What was the sign between Abraham and Abimelech? (Ge 21:28, 29, 30, 33)

7 [ewe](#) lambs

[Tamarisk](#)

What would have been the effect every time Abimelech saw the 7 ewe lambs?

Would be reminded of covenant

What was the sign of the covenant between Jacob and Laban? (Ge 31:46, 47, 48)

Heap of stones

What was the purpose?

Reminder that they were not to cross over and do the other one harm.

What (and why) did they name the place the covenant was enacted? (Ge 31:49, 50)

[Mizpah](#) = Watchtower

May the Lord watch that you keep this covenant and not cause harm

What was Gods' instruction in (Ex 13:9, 16)?

Sign on hand
Reminder on forehead

What was Gods' purpose of phylacteries?

Memorial of Lord's deliverance from Egypt

What was Gods' instruction in (Deut 6:8, 7, 9)?

God's Commandments were to be as...

- Sign on hand - **[Frontlets](#)** (Ex 13:16KJV, phylacteries - Ex 13:16NAS) on forehead

Written on their doorposts

(As with phylacteries the

Explanatory Note:

In two other passages John records that...

Jesus "will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name" (Re 3:12-note)

John adds that in the New Heaven and New Earth, God's "name shall be on (our) foreheads" (Re 22:4-note)

F B Meyer writes...

In olden days, names were given not for euphony, or by caprice, but for character.

A man's character was in his name.

Now, when Jacob came into the attitude of blessing--an attitude which has two parts: viz., absolute abandonment of self, and a trust which clings to Christ--then immediately the Angel said, "What is thy name?" And he said, "Jacob. By nature I am a supplanter, a rogue, and a cheat." Never shrink from declaring your true character: "My name is Sinner." "And he said, thy name shall be no more Jacob; but Israel: a prince with God."

The changed name indicated a changed character. Jacob was swallowed up of light. He was clothed upon with the name and nature of a prince. There is only one way to princeliness--it is the thorn-set path of self-surrender and of faith. Why should you not now yield yourself entirely to God, and give Him your whole being? It is only a reasonable service: and out of it will spring a tenacity of faith; and power for service; and a royalty of character--enough to make you

the flesh of the Son of Man and drink His blood, you have no life in yourselves"

Then He added...

"He who eats My flesh and drinks My blood has eternal life and I will raise him up on the last day."

What did Jesus say about the relationship of eating and drinking Him and life?

Life belongs to the one who eats His body and drinks His blood

Why did some of the disciples find this to be a "difficult statement" (Jn 6:60) and many chose no longer to walk with Him (Jn 6:66)?

Not because they did not understand, but much more likely because they did understand!

Jesus was speaking in covenant terms with which the ancient world was very familiar.

They would understand the meaning of a covenant meal from the OT passages. They understood that the eating of the other's flesh symbolically indicated you were taking on their identity of the other party.

Why did they walk away from?

They walked because Jesus was calling them to covenant commitment

They were unwilling to die in order to live... they were not willing to give up their life in exchange for His life (cp Mk 8:35, see study on A Walk Into Death)

What did Jesus say to His disciples in (Mt 26:26, 27, 28, 29) as they celebrated the Passover together?

What are friends willing to do for their friends as evidence of their unconditional love

(John 15:13)?

Lay down their lives!

How did Jesus define one who is His friend (Jn 15:14)?

One who does what Jesus commands (cp Jn 14:15, 21, 23, 15:10, 1Jn 5:3, 2Jn 1:6)

In John 14:21 Jesus further explained the benefits of being His friend as indicated by one's obedience...

He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him." (Read that last phrase again. A true friend of Jesus will have even more of the infinite Jesus "disclosed" to him!)

What was Jesus' promise to His friends? (John 15:15)

No longer called slaves but friends

Jesus made known to His friends all things He heard from His Father

What was the supreme act of a covenant friend? (John 15:13)

Lay down his life for his friend.

Jesus is preparing to lay down His life for those with whom He is in covenant

Jesus called the disciples friends (cp Lk 12:4, Mt 12:50)

How can we show our friendship to Jesus our Covenant Partner? (Mk 8:34, 35, 36, 37, 1Jn 2:15, 16, 17)

- Deny our self daily
- (Lay down our life for our

figurative instruction regarding "doorposts" has been taken literally in the modern day Jewish practice of placing a Mezuzah [Hebrew word for "doorposts"] on the doorway)

Click for detailed discussion of phylacteries

How was this sign perverted by the time of the NT (Mt 23:5)?

Phylacteries broadened

To be noticed by men

Jesus did not condemn the practice but the...

Perversion of the Practice

What did the sign become to the Jews?

Sign became an end in itself

Reminder became a ritual

What sign do Christians have to remind us of covenant?

(1Cor 11:24,25)

Lord's Supper = memorial Do this in remembrance of Me

What are we to remember as we celebrate the Lord's Supper?

Remember...

Covenant is serious

Cutting covenant is costly

Jesus delivered us from bondage

We now wear His garment

We now defend His name

We are not to love the world

What danger are we Christians prone to fall into regarding the sign of the Lord's Supper?

To celebrate it by rote or as a ritual rather as a reminder, especially a reminder of what it

willing to bear the limp, which proves that your own strength has passed away for ever. ([Israel, a prince with God the story of Jacob](#))

A New Name! Ge 32:28 Re 3:12-[note](#) Through the, name stands for nature. In those wise old days, names were not given because of their euphonious sound, but as revealing some characteristic trait. Shepherds are said to name their sheep by their defects; in some cases Old Testament names seem to have been given on the same principle. It was so with Jacob. When the Angel said: "What is thy name?" he answered, "Jacob," supplanter: Never shrink, in your dealings with God, to call yourself by your own specific title, whether it be the least of all saints, the chief of sinners, or the dissembler and cheat! The first condition of losing our old nature is to confess to its possession; the next is to yield to God. Be conquered by God, yield to Him, submit to His Will, especially in that one point where His Spirit presses thee hard. Life is full of the approaches of the wrestling Angel, only we rebut instead of allowing ourselves to be vanquished by Him. Each time we allow God to have His way in some new point of our character, we acquire the new name. In other words, a new phase of character is developed, a new touch of the Divine love passes into our being, and we are transformed more perfectly into His likeness, whose Name comprehends all names. Jacob becomes Israel; Simon becomes Peter the Rock-man; Saul becomes Paul the Apostle. When God calls us by a new name, He communicates to us a new Name for Himself. In other words, He gives us a deeper

Take eat this is My body

Drink... My blood of the covenant

This helps understand what Jesus was calling for in John 6 - He was calling them to enter covenant with Him.

Explanatory Note:

When Jesus said He would not drink until He drinks it new in His Father's kingdom, McGee explains that... "*The Passover* (ie, Lord's Supper) *will be reinstated in the Millennium. The Lord said that He would drink the fruit of the vine again in the kingdom. This means that apparently the Passover during that time will look back to His death on the cross. The Passover, which had looked forward for centuries to His coming, will also during the Millennium look back to His coming.*" (Thru the Bible commentary)

Notice that in Mt 26:29 Jesus says He would "*not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom.*" When would that occur? This seems to be a reference to the coming "marriage supper of the Lamb", (Re 19:7-[note](#), Re 19:8-[note](#), Re 19:9-[note](#)) And when we compare Lk 12:37, it appears that at that time the Master "will gird Himself to serve and have them recline at the table, and will come up and wait on them." Now, if this is the case, imagine yourself reclining at the table when your Lord, the Lamb "as if slain" (Rev 5:6-[note](#)) comes to hand you the bread. What will you see as He places the loaf before you? Will not we see the precious marks of covenant, the scars in His hands that give clear testimony of His never ending love and devotion.

Friend)

- Not be friends with world
- Not love the world

What does James teach about friendship with God?

James 4:4 - see notes

We cannot be a friend of the world and a friend of God! (See word study on **kosmos = world**)

Husbands... Wives...

Remember that... because you are in **covenant (see discussion)** you are "*positionally*" **friends**. In fact, you should be "*best friends*". But you may not be "*experientially*" friends, for the years have a way of "dampening" the flames of that "first love". May God use this truth of the **oneness of covenant** (as manifest in true friendship) to restore the first love flame. By His Spirit and transforming grace may God may you in your experience to be true friends who "love at all times" (Pr 17:17-[note](#)).

[Spurgeon's sermon - Pr 17:17 The Unrivalled Friend](#)), yea, even friends "who stick closer than a brother" (Pr 18:24, cp Pr 27:9, 10) in Christ. Amen

cost Christ to cut covenant and what our responsibility is to live in oneness with our Covenant Partner!

How does the Lord's command quoted by Paul in (1Cor 11:24,25) explain His statements in (Jn 6:53, 54)?

In **John 6** Jesus was foretelling of the New Covenant which believers celebrate when they "**eat His flesh**" and "**drink His blood**" symbolically in the Lord's Supper

REVIEW

What is the message of the blood?

We have received His life

What do all the covenant ceremonies have in common?

Show oneness

Have you entered into covenant with Him?

Do you share His life?

Do you share oneness with Him?

revelation of Himself. He reveals attributes which before had been concealed. The Apostle in the Apocalypse tells us that every time we overcome, God gives to us a white stone, in which His new name is written, in evident reference to the pure diamond of the Urim and Thummim, by which He spoke to Israel, and on which Jehovah was engraved (Ex28:29,30; Re 2:17-[note](#)). Each victor over sin has his own stone of Urim, knows God's will at first hand, and has revelations of God's character, which only he knows to whom they are made (Mt11:25). PRAYER - Give unto us, O God, the white stone with the new Name written on it, that he only knows who receives it. Manifest Thyself to us as Thou dost not to the world. AMEN. (F B Meyer. Our Daily Walk)

When I ponder this thought, it is simply too grand and too deep and makes me want to worship. May it have the same effect on you beloved Bride of Christ, our faithful Bridegroom. ([Play "I Can Only Imagine" by MercyMe](#))

BONDED TOGETHER



Twila Paris wrote a beautiful song [Bonded Together](#) which speaks of the oneness and insolubility of our holy covenant with God by the blood of Christ. It also speaks to the holy covenant of marriage when the two souls become one flesh (Ge 2:24). They cannot be "un-fleshed!" If you are contemplating divorce, I plead with you to re-consider and lay it before the Lord of all the earth. I almost divorced my wife even though we were both believers, but God supernaturally stepped in and saved our marriage. Nothing is too difficult for the Lord, beloved! (See [Covenant: As It Relates to Marriage](#)). Listen and give Him praise for being the immutable, faithful covenant keeping God forever and ever. Amen.

Like tightly woven garment, like a metal alloy,
We are put together in the strongest way.
With a common bond to join us that they cannot destroy
We are held together in the longest way.

And we could not be pulled apart
Without it tearing out a heart.
Bonded together,
You are my Father forever.

You will never leave me,
We are bonded together.

There is never space between us for a separation.
We are put together in the tightest way.
And a holy fusion causes this amalgamation.
We are held together in the brightest way.

We could not be pulled apart
Without it tearing out a heart.
Bonded together,
I am your servant forever.
I will never leave you,
We are bonded together.

You cling to me. I cling to you.
You cling to me. I am clinging too.
I am clinging too.

Bonded together,
You are my Father forever.
You will never leave me,
We are bonded together.
I am your servant forever.
I will never leave you,
We are bonded together.

Bonded together.
Bonded together.
Bonded together.