

The Covenant Meal

A memorial to remember and affirm the covenant promises of God

In the preceding chapters we have been discussing our covenant with God. As new covenant believers, not only is it imperative that we know and understand our covenant but we need to be reminded of its benefits. **Romans 10:2...** *For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God,* and therefore will not inherit the promises of God. Natural man has a tendency to forget what he is not reminded about and to not focus on that which is not before him routinely. **2 Pe 12,13...** *Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be stablished in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.* We need to stir ourselves up. Again it is imperative that we know and understand our covenant, and also that we have memorials and markers to cause us to remember and keep the covenant fresh before us.

The new covenant was ushered in by Jesus Christ. Jesus was the earthly name of the messiah and it means "help of Jehovah." Christ was the title of the messiah and means "the anointed one" which we could expand to "the anointed one and his anointing." God did not enter into a covenant with us, he entered into a covenant with Jesus. As Jesus was fully man, and he was a sinless man, he was able to enter into covenant with God on behalf of all men. Moreover, he was also fully God so he was able to enter into the covenant on behalf of God as well. As a result, Jesus is not just the mediator of the covenant where God met man, **Jesus is the covenant.** Since Jesus ***is*** the covenant for mankind with God, he is able to extend the offer of covenant with God to all men **and to set conditions on it as he desired.** Since it was his desire that all men would be saved, he made the conditions as simple as they could be. **Rom 10:9,10 ...** *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.* Jesus said to mankind that they formerly had a covenant with death, but now they were free to choose life, free to choose a new covenant. All they had to do was accept the finished work of Jesus Christ on their behalf and they would enter into a new covenant. In this regard it is critical to understand that the gift of the finished work of Jesus Christ on my behalf was not a free gift, it was just free to me. Jesus paid a terrible price for it so it could be free to me. Moreover, it's manifestation in my life was dependent upon my believing in my heart and confessing with my mouth that Jesus is Lord. Just like all of the promises of God, there are two parts: God's part and our part. God will not do our part and we cannot do his. The promise of God was **Eph 3:17-19...** *That Christ would dwell in my heart by faith, and that I, being rooted and grounded in love, might be able to comprehend with all the saints what is the breadth, and length, and depth, and*

height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God, and **Eph 4:13-16** Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Our covenant was to be a covenant of love. . **John 13:34** A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. It was not really a new commandment, it was just that Jesus put a new emphasis on love. **Mt. 22:34-40**...But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

The apostle Paul wrote in **Col 1:25-27**... Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. And then **Gal 2:20** I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. The objective of the covenant, the objective of our faith, is that Christ would be formed in us. God deposits a seed of Christ in everyone who accepts him as Lord, but we are responsible to grow up that seed until Christ is fully formed in us. The end of the covenant is Christ in me, the hope of glory.

Just before he was crucified, Jesus introduced the covenant meal. **Luke 22:15-20** And he said unto them, With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not anymore eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them saying, this is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, this cup is the new testament in my blood, which is shed for you.

The apostle Paul explained this further. **1 Cor 11:23-32** For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: This is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new

testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. God gave the apostle Paul a revelation of what was happening in the covenant meal. Almost all of the peoples of the earth have a practice of covenant, and most of them involve the partaking of a meal between the parties as a symbol of entering into covenant. On the night that he was betrayed, none of the disciples were yet saved and the new covenant was not yet in effect. In fact, no man was saved at that time, as Jesus had not yet paid the penalty for their sins. Jesus knew that they were going to betray him, they would forsake him and they would deny him, but he made the offer of covenant anyway. He offered them (and us) forgiveness in advance of the act which he was going to forgive, which is part of the nature of God. Jesus did the same thing with each of us. He offered forgiveness and covenant with us even though he knew that we would fail him. He offered them in advance of our acts of sin and failure, knowing that we would still commit them. Jesus saw in us that which we could not see in ourselves, that we could and would become the righteousness of God in Christ Jesus when he was placed inside us. He knew it would not be us being transformed but it would be him being formed inside us.

Therein lies the reality of our new birth and our new covenant with Jesus. We do not have to change or get cleaned up to make covenant with Jesus, he is just seeking for us to accept his offer and make covenant with him so he can get on the inside of us. Once there he can help with the cleaning up. He is not looking for me to clean myself up first, he is just looking for me to repent and agree with him to allow the Spirit of God to make changes on the inside of me.

The covenant meal then is both a reminder and a memorial of what Jesus did for me. When Jesus took the covenant meal with his disciples before he was crucified, he was also calling forth those things that be not as though they were. He was speaking and celebrating in advance of what was going to come to pass. Jesus intended that the covenant meal be a celebration of what he did for me, and for what took place in me.

Notice that the scripture speaks of taking the meal in an unworthy manner. What is an unworthy manner? It is taking the meal but refusing to examine yourself and allowing the Spirit of God to make the changes necessary on the inside of me. It is failing to regard as significant or important to me the finished work of Jesus Christ. If I am unwilling to change, then I fail to regard the truth regarding myself and I am actually partaking in an unworthy manner.

As noted before, the Bible is a record of the promises of God and the more we know and understand about the promises, the better able we are to appropriate them for ourselves and to walk in the fullness of them. Look at **Gen 14:17-24** *And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And*

Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abram rich. Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre: let them take their portion.

At this point there is a covenant being established between God and Abram. Note that Melchizedek was a king, and he was also priest of most high God. It is a description of Jesus, and Melchizedek was an appearance of the preincarnate Christ. **Heb 7:1-7** *For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth portion of all; being first by interpretation King of righteousness, and after that also King of Salem, which is King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction, the less is blessed of the better.*

Melchizedek brings forth bread and wine for a covenant meal. They are entering into a covenant, and they are going to memorialize it with bread and wine. Note that the key issue here is not the meal, it is the covenant. The meal just memorializes the covenant they made. The covenant is ...*Blessed be Abram of the most high God, possessor of heaven and earth.* Most high God is a spirit. There are spiritual forces released here to defeat natural enemies but there has to be a connection from God to Abram since their natures are different, and the connection is Melchizedek, the preincarnate Jesus Christ, the God man. There is a supernatural empowerment on Abram to defeat his enemies, administered by the priest of most high God. Look again at **v. 20** ... *and blessed be the most high God, which hath delivered thine enemies into thy hand.* One of the covenant promises of God is to deliver your enemies into your hand, and supernaturally empower you to defeat your enemies, both natural enemies and spirits. We know that the reality is that our enemies are spirits, and we must defeat spirits to have our enemies delivered into our hands. **Eph 6:12**... *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* Sickness, poverty, fear, every form of bondage, all of these are spiritual enemies that were ultimately delivered to our hands. God is a spirit so his empowerment is spiritual. This then was the covenant promise, that God would deliver our enemies into our hands. In order to accomplish this, man would have to recover authority again over spiritual forces and the works of Jesus Christ would be the means of the recovery. Melchizedek was present on behalf of both God and man in his position as high priest because both God and man would have a part in regaining all

authority over the created order and returning it to man. The covenant then, between God and Abram, was that God would recover what was lost in the fall and restore it to man.

However, at this point, Abram does not have authority over spiritual enemies. Jesus Christ will eventually recover this authority and give it to the seed of Abram. As his part of the covenant, Abram is going to bless most high God, but Abram lives entirely in the natural realm and his authority is in the natural realm. The blessing of Abram on most high God has to come from the natural realm. What God desired was to be a part of all Abram has and all Abram is, so Abram gave him tithes of all. Abram gave God a part of all he was and all he had because he needed to be delivered from his enemies in every realm and he wanted to connect God with all that he had. Abram got a revelation that the tithe was a point of connection to God and he was going to connect at every point, hence tithes of all. Note that the tithe was not extracted by God, it was given to God as part of the blessing of Abram. The tithe is not something that God extracts, it is a gift to God as man's covenant portion. God's desire is to be connected to the lives and the activities of men, and the tithe is that connection point. When you get a revelation of the role of the tithe in the connection to God, you will run to tithe.

Once again, the covenant meal is a reminder and memorial of what Christ did for me. The power is not in the meal, it is in the covenant. However, the covenant meal takes on a new significance when we look at **John 6:31-58**.... *Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, that ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The Jews then murmured at him, because he said I am the bread which came down from heaven. And they said, Is not this Jesus, the son Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, murmur not among your selves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, and they shall all be taught of God: Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I give you is my flesh, which I give for the life of the world. The Jews therefore strove among themselves saying, how can this man give us his flesh to eat? Then Jesus said unto them, verily, verily I say*

unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead; he that eateth this bread shall live forever.

That is why Melchizedek had to be involved in the making of the covenant between God and Abram. He is the preincarnate Jesus Christ, who is the fulfillment of the covenant. The authority of men over the created order had to be regained by a man, but man with a sin nature could not accomplish that. A sinless nature was required to defeat sin and only God had that, so Jesus Christ as fully God and fully man would be the only one who could recover for mankind the authority over the created order that God had granted to him. Melchizedek administered for God and man what each party had to do, as a forerunner for Jesus Christ, who would actually **become** the covenant. The new covenant was not just fulfilled in him, he **became the covenant**.

Now it is essential that your faith be involved in the process when you are taking the covenant meal. The meal is not just bread and wine, I am eating and drinking the body and blood of the Lord Jesus Christ. I am remembering what he did for me, and I am reaffirming my covenant with him. Every time I take the covenant meal I am reaffirming my covenant with him and remembering what he did for me *and how he empowered me by delivering my enemies into my hands*. By faith it is his body I am taking and it is his blood I am drinking. Every cell of our body needs nourishment delivered to it. **Life is in the blood**. As I eat the body of Jesus it contains life, and it is delivered to the cells of my body by his blood. The blood delivers oxygen and nourishment to the cells and picks up the trash and brings it back to be processed. The blood is processed through the kidneys, made clean, and used again to deliver oxygen and nourishment to the cells. It is a picture of Jesus, His blood brought his life and cleaned up the trash of my life so I could go forward clean and fresh. It is continually flowing in my body, and the covenant meal is a remembrance of that, it is a remembrance of what he did for me, of who he is and of who I am because of him. And as oft as ye do this, do it in remembrance of him.

Some additional thoughts on the covenant meal:

- *Since we are in covenant with the Lord Jesus Christ we can take the covenant meal at any time, at home, or anywhere else. The key is not the location and it is not the operation of his covenant for the church that has power, it is the operation of my covenant with Jesus that has power for me.*
- *The elements of bread and wine or juice are not as important as the ingredient of faith that has to be involved in the process. The covenant meal should stir up the covenant promises of God in me, but faith is required to bring them to pass.*
- *The covenant meal can be used to include God in an activity where you desire his presence, to memorialize an agreement with another person, or to seal an agreement or promise before God.*

- *Life is in the blood. Blood comes from the male. God said that life is in the blood. When God breathed the breath of life into Adam, that breath created blood and gave life to the blood. The blood represents the highway inside the body. Blood carries oxygen, food, and other things to the cells of the body to give them life and sustenance. It picks up the trash and brings it back to the kidneys so it can be cleansed, processed and returned with fresh oxygen and food back to the cells of the body. The blood touches every cell of the body and life literally is in the blood. There is knowledge of a redeemer in every cell of our body since it is redeemed from death every day by this process. By faith the elements of the covenant meal become the body and blood of the Lord Jesus, and by faith the body and blood of Jesus are moving through the highway of my body bringing redemption to my body every time I take that meal.*