



THE RENEWED COVENANT

The Covenant of Friendship with Elohim

BLOOD COVENANT OFFERED THROUGH YESHUA

The renewed covenant of friendship with Elohim (God) is firmly established through the blood sacrifice of Yeshua, who offered His life for all who choose to receive it. Embracing this covenant places one in a distinguished relationship with Yehovah, unlocking His favor and abundant blessings.

Janice F. Baca

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Publication History:

Published January 31, 2025

Updated May 7, 2026



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Independently Published

Hondo, Texas 78861

Some of the Scriptures contained herein are translations by Janice F. Baca from the Cochin Hebrew New Testament manuscripts (Cochin New Testament Gospels [Cambridge MS Oo. 1.32]; Cochin [Cambridge MS Oo. 1.16.2]).

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Some of the Scriptures contained herein are from *The Scriptures* 2009, Institute for Scripture Research, South Africa.

Acknowledgements

I would like to thank Jeff Brannon and his lovely wife, Miranda, for their dedication, input, and love for the covenant of Yehovah. Jeff is a pastor to many and served as a witness to the covenant for the people and their Elohim (God).

I also want to thank Cheryl Bell and her husband, Graham Bell, for the beautiful gift of the frameable Ketubah images for Yehovah's people. Many will be blessed by your contribution. Go to ProjectTruthMinistries.org for your personal frameable copy.

Lastly, I want to acknowledge my husband, David Baca. His love for Yehovah and dedication in prayer and service continue to strengthen me in my service to Yehovah.

Janice F. Baca

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PART I — The Argument

Executive Summary

This paper argues that the biblical language of covenant, blood, and covenant meals forms a coherent pattern across the Torah, the Prophets, and the New Testament, and that this pattern is essential for interpreting Jeremiah 31 and John 6 within their canonical context. Specifically, it contends that Jeremiah's promise of a *berit chadashah* ("new covenant") is best read as a covenant that is *new in mode of administration*—internalized ("Torah written on the heart") and secured by a definitive act of atonement—rather than as the abandonment of Sinai's covenantal claims. On this reading, John 6 ("never hunger, never thirst") and the Last Supper are treated as covenant-participation language: eating and drinking signify covenant loyalty, shared life, and belonging, not merely metaphor or detached ritual.

The argument proceeds in four moves:

1. It frames covenant "friendship" through the Abrahamic pattern and the biblical claim that covenant bonds can be confirmed across generations.
2. It develops the concept of the *goel* (redeemer/restorer) to explain how covenant breach, justice, and restoration are held together in the biblical story.
3. It reads Jeremiah 31 and Hebrews 8–9 alongside Sinai (Exodus 19–24) to argue for continuity of covenant identity and discontinuity in the internalization and efficacy of the covenant's administration.
4. It interprets John 6 and the Passover meal as covenant-participation texts and then tests the "joining" theme via Torah (Exodus 32) and Prophets (Isaiah 56).

Key claims. (1) "New covenant" in Jeremiah 31 is a claim about covenant repair and internalization after covenant breach, not merely a label for a different religion or a different people. (2) The Greek distinction between *kainos* (often "new in quality") and *neos* (often "new in time") can illuminate but should not be treated as mechanically decisive on its own, since Hebrews uses both terms for the covenant (e.g., Hebrews 8:8; 12:24). (3) "Never hunger/thirst" (John 6) is best treated as covenantal belonging language with ethical entailments, not simply as an end-times forecast about physical food scarcity. **Limits.** This study relies on translation and lexical judgments (Hebrew and Greek) and frequently uses H. Clay Trumbull as an anthropological/theological conversation partner; readers may wish to corroborate these claims with a broader range of covenant scholarship.

Method and Sources

This study uses a canonical and textual approach: it reads covenant language across the Torah, the Prophets, and the New Testament as an interconnected set of claims about loyalty, belonging, and mediated access to Yehovah. It also uses limited lexical argumentation (Hebrew and Greek) to clarify how key covenant terms function in context, while recognizing that word studies do not settle theological questions on their own. When it appeals to historical or comparative

observations about covenant-making practices, it does so as supporting context rather than as the basis of doctrine.

Primary texts. The primary evidence is the biblical text itself, cited by book, chapter, and verse. Where this paper cites “Cochin” readings in the Gospels (e.g., Cochin John 6), these are translations by the author from the *Cochin New Testament Gospels* (Cambridge MS Oo. 1.32). Where the paper cites *The Scriptures* 2009 (ISR), it treats that edition as a translation witness that reflects particular lexical and theological choices (e.g., “renewed covenant”). **Secondary sources.** H. Clay Trumbull is used as a secondary conversation partner for covenant terminology and comparative observations; claims are treated as persuasive only insofar as they illuminate, and do not override, the biblical passages under discussion. **Conventions.** Hebrew and Greek terms are italicized when transliterated (e.g., *goel*), scripture quotations are kept verbatim to their cited source, and interpretive additions are marked as commentary.

As a historical entry point into covenant “blood” language, this study draws on H. Clay Trumbull’s *The Blood Covenant*, which compiles anthropological observations and theological reflections on covenant-making practices. Trumbull argues that some covenant bonds are confirmed across generations, a claim this paper uses as a heuristic for reading the continuity between the Abrahamic covenant, the Sinai covenant, and Jeremiah’s promised covenant renewal.¹ The sections that follow test that heuristic against the biblical texts themselves, especially Exodus 19–24, Jeremiah 31, Hebrews 8–9, and John 6.

Additionally, the promised renewed covenant described in Jeremiah 31:31–32 is a renewing of the blood covenant of Yehovah offered to His people at Mount Sinai, with the essential difference that the Torah is written upon the hearts and inward parts of the people of the covenant. For this reason, Yeshua has become the Redeemer (i.e., *goel*, גֹּאֵל), who came to exchange His life for humanity, establishing the covenant promise by giving His own life for the life of humanity.

Yeshua the Redeemer (i.e., *goel*, גֹּאֵל) is the meal offering of the covenant between humanity and Elohim. By partaking of Yeshua’s cup of redemption, a person partakes of the human-divine blood-covenant of friendship and becomes a friend of Elohim.

With this foundation—renewed covenant, heart-circumcision, and redemption through the *goel*—we can now look at the first major biblical pattern of blood-covenant friendship: Yehovah’s covenant with Abraham. This matters because the renewed covenant does not replace the earlier covenants; it confirms and fulfills them through Messiah.

Abrahamic Covenant – A Covenant of Friendship with Elohim

In James 2:23, it says that Abraham became a friend of Elohim. Through Abraham, a plan of redemption was promised through his seed—one seed: the seed of Yeshua the Messiah. Through Yeshua’s life, the plan of redemption would be fulfilled. Yeshua, the Chosen One, was in the direct lineage of Abraham and was chosen to stand in the gap to offer His own life on behalf of

¹ H. Clay Trumbull, *The Blood Covenant* (Kirkwood, MO: Impact Christian Books, 2009), 216.

others. Through this action of giving one life for another, Yeshua became the *goel* (לֹאֵא), the powerful Redeemer of the world. By partaking of the Redeemer's blood, the covenant becomes complete: the individual becomes one with Elohim (John 17:21) and becomes a friend of Elohim through keeping the commands of Yehovah.

And the Lord made a new beginning for the race in His start with Abraham as the father of a chosen and peculiar people in the world. And again the covenant of blood, or the covenant of strong-friendship as it is still called in the East, was the prominent feature in the beginning. The Apostle James says that "Abraham was called the friend of God."² (emphasis added)

And I give My covenant between Me and you and shall greatly increase you. And I shall establish My covenant between Me and you and your seed after you in their generations, for an everlasting covenant, to be Elohim to you and your seed after you. 'This is My covenant which you guard between Me and you, and your seed after you: Every male child among you is to be circumcised.'" (Genesis 17:2, 7, 10)

"The Blood covenant of friendship shall be consummated by your giving to me of your personal blood at the very source of paternity – 'under your girdle'; thereby pledging yourself to me, and pledging, also to me, those who shall come after you in the line of natural descent."³

And my covenant [this covenant of blood-friendship] **shall be in your flesh for an everlasting covenant.**⁴ (emphasis added)

And יהוה your Elohim shall circumcise your heart and the heart of your seed, to love Yehovah your Elohim with all your heart and with all your being, so that you might live. Deuteronomy 30:6

And when it has come to pass, the true seed of Abraham, circumcised in heart, **shall be in the covenant of blood-friendship with God.**⁵ (emphasis added)

A circumcised heart, the covenanted heart that Yehovah searches to find in humanity, is achieved by partaking of the blood covenant with the cup of the blood covenant of Yeshua. By keeping the commands of Yehovah, the heart is fully circumcised. This fully circumcised heart serves as a powerful sign of the covenant promise between humanity and Yehovah.

Abraham's covenant establishes the relationship; the next question is how that relationship is preserved when the covenant is broken. That is where the *goel* (redeemer/restorer) becomes essential: covenant friendship requires justice to be satisfied and life to be restored, not merely overlooked.

² Clay Trumbull, *The Blood Covenant* (Kirkwood, MO: Impact Christian Books, 2009), 216.

³ *Ibid.*, 216.

⁴ *Ibid.*, 216; Gen. 17:13.

⁵ *Ibid.*, 257.

The Goel: Avenger/Revenger of God

It is essential to recognize that man requires a Redeemer, not a savior. Through the Redeemer's sacrifice of His life for the life of others, the redemption plan is completed. The Redeemer has been authorized to give His own life for the life of another and to replace the blood of humanity with His own sin-free blood. Then, by accepting and partaking of the blood covenant, the individual is no longer guilty, but is called "innocent" and "clean," and becomes one with Elohim (John 17:21; Ephesians 1:7; Hebrews 9:15–22).

Another gleam of the primitive truth, the blood is life and not death, and that the transference of blood is the transference of life, is found in the various Mosaic references to the *goel* (גֹּאֵל), **the person who is authorized to obtain blood for blood** as an act of justice, in the East.⁶ (emphasis added)

The goel "...was not an avenger, but **a redeemer**, a restorer, a balancer."⁷ (emphasis added)

Thus, the Redeemer has come with the authority to forgive sins by offering His own blood for the blood of humanity. He came to restore blood for blood and life for life.

Once the role of the Redeemer is understood, the covenant meal comes into clearer focus: covenant is not only declared, it is received and remembered through eating and drinking in agreement with Yehovah's terms. The following section draws the line from Abraham's seed to Messiah's covenant meal language.

Abraham's Seed: A Friend of God

To be called part of the redeemed of Elohim, one must partake of the covenant meal of the Redeemer by drinking of the Redeemer's blood and eating of His body. Through this act, the individual becomes Yeshua's own in spiritual union, just as Yeshua also has become Yehovah's own. Thus, the three—the redeemed individual, Yeshua, and Yehovah—become one (1 Corinthians 3:23). Yeshua also reminds His followers that His blood is truly drink and His flesh is truly food (John 6:55).

The symbolic covenant of blood-friendship was between God and Abraham's seed; and in that seed were all the nations of the earth to have a blessing.⁸ **God was now to give of his blood, in the blood of his Son, for the re-vivifying of the sons of Abraham in 'the blood of the eternal covenant.'**⁹ (emphasis added)

Thus, Elohim gave of Himself to those of humanity who would partake in this blood covenant; He gave life where death ensued and offered a connection, or a oneness with Himself. This relationship between humanity and the Deity is one of love and friendship.

⁶ Trumbull, *The Blood Covenant*, 259.

⁷ *Ibid.*, 260.

⁸ *Ibid.*, 272.

⁹ *Ibid.*, 273.

“In the outreaching of men Godward, for the privileges of a divine-human inter-union, they poured out the **substitute blood of a chosen victim in sacrifice**, and **they partook of the flesh of that sacrificial victim**, in symbolism of **sharing the life and the nourishment of Deity**. This symbolism was made a reality in Jesus Christ. **He was the Seed of Abraham; the fulfillment of the promise**, ‘In Isaac shall thy Seed be called.’ He was the true Paschal Lamb; the Lamb without blemish and without spot, ‘the Lamb that hath been slain from the foundation of the world.’¹⁰ **The blood which he yielded was Life itself**. The body which he laid on the altar was the **Peace Offering of Completion**.’”¹¹ (emphasis added)

Yeshua therefore said to them, ‘Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves. He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day. For My flesh is **truly food, and My blood is truly drink**. He who eats My flesh and drinks My blood stays in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me shall live because of Me. This is the bread which came down out of the heaven, not as your fathers ate the manna and died. He who eats this bread shall live forever.’ John 6:53–58 (emphasis added)

By his circumcision, Jesus brought his humanity into the blood-covenant which was between God and the seed of God’s friend, Abraham, of whose nature, according to the flesh, Jesus had become a partaker;¹² Jesus thereby pledged his own blood in fidelity to that covenant; so that all who should thereafter become his by their faith, might, through him, be heirs of faithful Abraham.¹³

For these reasons, Yeshua says, “No one comes to the Father except through me” (John 14:6). Sin cannot stand before Yehovah, for He is a holy Elohim (1 Samuel 2:2).

Passover Feast of Yeshua

Yeshua, in His last meal before the Passover sacrifice, demonstrated to His disciples the personal connection with Elohim through the blood covenant of redemption. By partaking in the covenant meal of Yeshua’s blood and body, one experiences the remission of sins, transforming from a sinner to a redeemed child of Elohim, and further, to a friend of Elohim—a relationship of love and value.

The Passover setting shows that covenant friendship is expressed in concrete actions—words spoken, a cup received, and a life pledged for friends. With that in view, we can return to Mount

¹⁰ Revelation 13:8.

¹¹ Trumbull, *The Blood Covenant*, 275.

¹² Galatians 3:6-9, 16, 29.

Sinai to see the covenant pattern Yehovah gave Israel: a marriage-like commitment ratified by blood, and then renewed inwardly through Messiah.

As they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, 'Take, eat; this is my body.'¹⁴ 'This do in remembrance of me. And the cup in like manner after supper;¹⁵ 'and when he had given thanks, he gave [it] to them,'¹⁶ 'saying, Drink ye all of it; for this is my blood of the covenant,'¹⁷ or, as another Evangelist records, 'this cup is the new covenant in my blood.'¹⁸ 'which is shed for many unto remission of sins' [unto the putting away of sins]. 'This do, as oft as ye drink it, in remembrance of me.'¹⁹ 'And they all drank of it.'²⁰

Then it was, while they were together in that upper room, for the consummating of that blood-covenant of friendship, that Jesus said to his disciples: 'Greater love hath no man than this, that a man lay down his life for his friends.'²¹

'No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends [friends in the covenant of blood-friendship now]; for all things that I heard from my Father, I have made known unto you.'²²

Then it was, also, that the prayer of Jesus for his new blood-covenant friends went up: 'Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever [whomsoever] thou hast given him, to them he should give eternal life [in an eternal covenant of blood]'.²³

It was not an utterly new symbolism that Jesus was introducing into the religious thought of the world: it was rather a new meaning that he was introducing into, or that he was disclosing in, an already widely recognized symbolism.²⁴

But a covenant of blood, a covenant to give one's blood, one's life, for the saving of another, cannot be consummated without the death of the covenant.²⁵

It is the same in the New Covenant as it was in the Old. Atonement, salvation, rescue, redemption, is by the blood, the life, of Christ; not by his death as such; not by his broken body in itself; but by that blood which was given at the

¹⁴ Matthew 26:26.

¹⁵ Luke 22:19, 20.

¹⁶ Mark 14:23.

¹⁷ Matthew 26:27,28.

¹⁸ Luke 22:20.

¹⁹ 1 Corinthians 11:25.

²⁰ Mark 14:23.

²¹ Trumbull, *The Blood Covenant*, 282.

²² *Ibid.*, 282–283.

²³ *Ibid.*, 283.

²⁴ *Ibid.*, 283.

²⁵ *Ibid.*, 284.

inevitable cost of his broken body and of his death.” “The only hope of a cure was by purging out the old blood, by means of an inflowing current of new blood—which was new life.²⁶

So it is that ‘we have **redemption** [rescue from death] through [by means of] his blood;’²⁷ and that ‘the blood of Jesus...**cleanseth us** [by its purging inflow] from all sin.’²⁸ ‘So that it is that he **‘loosed us [freed us] from our sins by his [cleansing, his re-vivifying] blood.**’²⁹ (emphasis added)

All who will, may, now, ‘be partakers of the divine nature,’³⁰ through becoming one with Christ, by sharing his blood, and by being nourished with his body. **Entering into the divine-human covenant of blood-friendship, which Christ’ death has made possible.**’³¹ (emphasis added)

Therefore, by partaking of the blood covenant meal of Yeshua’s flesh and blood, individuals become partakers of the promises of blood-friendship. This liberating act restores new life and cleanses all sins, offering a fresh start. Thus, the redeemed child of Elohim is able to stand before the holy Elohim without a spot or blemish (Ephesians 5:27).

The Covenant of Mount Sinai

The covenant meal does not stand alone; it belongs to a covenant with defined terms. Mount Sinai provides those terms in covenant form—commitment expressed as loving obedience—so that covenant friendship is not merely emotional, but faithful and enduring.

The covenant of Mount Sinai is a covenant of commitment and love—a marriage covenant. Yehovah’s commands are eternal, and by obeying Yehovah’s commands, we love Yehovah and Yeshua in the love language of the marriage covenant. Yeshua reminds all that those who love Him are those who keep His commands.

If you love Me, you shall guard My commands. And I shall ask the Father, and He shall give you another Helper, to stay with you forever – the Spirit of the Truth, whom the world is unable to receive, because it does not see Him or know Him. But you know Him, for He stays with you and shall be in you. John 14:15–17 (emphasis added)

In that day you shall know that I am in My Father, and you in Me, and I in you. He who possesses **My commands and guards them, it is he who loves Me.** And

²⁶ *Ibid.*, 287; see also 116–125.

²⁷ Ephesians 1:7.

²⁸ 1 John 1:7.

²⁹ Revelation 1:5.

³⁰ 2 Peter 1:4.

he who loves Me shall be loved by My Father, and I shall love him and manifest Myself to him. John 14:20–21 (emphasis added)

By this we know that we love the children of Elohim, when we love Elohim and guard His commands. 1 John 5:2

“...but showing loving-commitment to thousands, to those who love Me and **guard My commands**. Exodus 20:6

And I shall give you a **new heart and put a new spirit within you**. And I shall take the heart of stone out of your flesh, and I shall give you a heart of flesh, and put My Spirit within you. **And I shall cause you to walk in My laws and guard My right-rulings and shall do them**. Ezekiel 36:26–27 (emphasis added)

New or Renewed Covenant?

The covenant of Mount Sinai continues to the following generations. The problem was not with the covenant, but with the people. Therefore, the change that had to be made was not merely external, but internal: the people had to undergo a spiritual transformation—a change of heart and mind—and the commands had to be written on their hearts and inward parts in order to cause them to walk in the ways of Yehovah. Therefore, this covenant is a renewed covenant, confirmed by receiving the redemptive offering made by Yeshua and by partaking of His blood and body in the covenant meal.

See, the days are coming,” declares יהוה, “when I shall make a renewed covenant with the house of Yisra’el and with the house of Yehudah, not like the covenant I made with their fathers in the day when I strengthened their hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them,” declares יהוה. For this is the covenant I shall make with the house of Yisra’el after those days, declares יהוה: I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people. And no longer shall they teach, each one his neighbour, and each one his brother, saying, ‘Know יהוה,’ for they shall all know Me, from the least of them to the greatest of them,” declares יהוה. “For I shall forgive their crookedness, and remember their sin no more.” Jeremiah 31:31–34 Also see Hebrews 8:6–11; 12:24 TS2009 (emphasis added)

And because of this He is the Mediator of a **renewed covenant**, so that, death having taken place for redemption of the transgressions under the first covenant, those who are called might receive the promise of the everlasting inheritance.” Hebrews 9:15 TS2009 (emphasis added)

“Renewed” According to *The Scriptures* 2009

The covenant of Jeremiah 31 is not a “new” covenant, but a “renewed” covenant, and it testifies to the completion of Yeshua’s redemptive work. Individuals receive the fullness of this work when they take the covenant of Mount Sinai by proclaiming, “All that Yehovah has commanded

we shall do” (Exodus 19:8; 24:3, 7). Additionally, examples of translating “new” as “renewed” can be found in The Scriptures 2009, as described below.

Renewed: **Two Greek words**, *neos* and *kain-os*, have been rendered as ‘new’ in almost all translations. The latter's meaning differs from the former, and is derived from the verb *kainoo*, which means ‘to make new.’ **The Hebrew equivalent of this verb is *hadash*, which means ‘to renew.’** For this reason, we have rendered *kainos* as ‘fresh’ or as ‘renewed.’³² (emphasis added)

When the individual confirms the covenant of Mount Sinai and proclaims three times, “All that Yehovah has said, we shall do,” then the covenant meal is taken in remembrance of Yeshua the Redeemer, and the human-divine covenant of blood-friendship with Elohim is established between the individual and Elohim.

Additionally, in the covenant of Mount Sinai, humanity is granted great promises from Yehovah, such as: (1) being part of a special people set apart unto Yehovah above all peoples (Exodus 3:10–15). (2) being part of a kingdom of priests and a holy nation unto Yehovah (Exodus 19:5–6). (3) An angel is sent before you, who will be an enemy to your enemies and an adversary to your adversaries (Exodus 23:20–22). (4) Yehovah shall bless your bread and your water and take sickness from your midst (Exodus 23:25–28). (5) You shall not suffer miscarriage or be barren in your land (Exodus 23:25–28). (6) Your days will be fulfilled (Exodus 23:25–28).

For in this renewed covenant, the Torah is written upon the hearts and inward parts, and the individual is caused to walk in Yehovah’s ways and will know Yehovah at the moment the covenant is proclaimed, and the covenant meal in remembrance of Yeshua’s sacrifice is partaken.

If the covenant is truly renewed inwardly—Torah written on the heart—then covenant promises must also be understood inwardly and covenantally. The next section highlights one of Yeshua’s most direct covenant promises in this study: that those who join themselves to Him in the covenant meal will never hunger or thirst.

³² Institute for Scripture Research. The Scriptures. South Africa, 2009, pp. 1227.

Never Hunger, Never Thirst

Yeshua's promise that those who come to Him will "never hunger" and "never thirst" (John 6) functions as covenant speech: it is the language of pledged relationship, not mere religious encouragement. In Scripture, a covenant is a sworn bond in which Yehovah claims a people, internalizes His Torah within them, and binds Himself to preserve them as they cling to Him in loyal obedience. The wilderness narrative provides the controlling pattern—manna and water are given precisely where ordinary supplies are absent—while John 6 identifies Yeshua as the true bread from heaven. Read together, the claim is not that covenant members never experience bodily appetite, but that they are not abandoned to it as a fate: the covenanted are preserved by Yehovah's provision through Messiah, the manna of heaven, in ways that are spiritual at the root and capable of miraculous material expression when covenant faithfulness is tested.

And many people followed him when they saw the signs he did with the sick.
Cochin John 6:2 (Cambridge MS Oo. 1.32)

Yeshua answered and said to them, "Truth I say to you, what you request of Me is not because you saw signs of power, but because you ate bread to fullness."
Cochin John 6:26 (Cambridge MS Oo. 1.32)

Yeshua said to them, "I am He, the bread of life; whoever comes to Me is not hungry, and whoever trusts in Me is not thirsting—forever." Cochin John 6:35
(Cambridge MS Oo. 1.32)

This is the bread that descended from the heavens so that he will eat from it and not die. I am He, the bread of life that descended from the heavens. So, if a person eats of this bread, it will produce. And this bread that I give is my body, for I give eternal life. Cochin John 6:50–51 (Cambridge MS Oo. 1.32)

Indeed, my body is truly food, and my blood is truly drink. Cochin John 6:55
(Cambridge MS Oo. 1.32)

1) Cochin John 6 is written as a manna text—and then presses beyond manna to Messiah. Cochin John (Cambridge MS Oo. 1.32) frames the discourse with a feeding sign and an explicit appeal to "manna" traditions: the crowd's demand for bread evokes Exodus, and Yeshua answers by re-identifying both as the *Giver and the Gift*—"My Father gives you the true bread from heaven." By drawing close to Yeshua and entering into covenant with Him, one receives the bread that satisfies human hunger. In Exodus 16, manna is nourishment, but it is also covenant pedagogy: Yehovah rains down bread "day by day" to form trust and obedience in a people. Deuteronomy interprets the miracle as disciplined dependence: man lives "by every word that proceeds from the mouth of Yehovah" (Deuteronomy 8:3). Cochin John 6 intensifies the same logic: the "Word" is not only heard; it is given and received as bread. Thus, "never hunger" is not a free-floating metaphor; it is the covenant God's provision motif sharpened around the person of the Messiah.

2) Sinai makes provision of a covenant category: “bread and water” are promised under oath. Exodus 23:25 locates provision inside the covenant document itself: “He shall bless your bread and your water.” The phrase is intentionally elemental—bread and water summarize what it means to be sustained. In covenant logic, Yehovah’s blessing is not restricted to worship language; it reaches into the daily economy of life. When this is read alongside Exodus 16, the canonical pattern becomes clear: in wilderness conditions, Yehovah provides; when the supply is threatened, Yehovah blesses what remains; when the need exceeds natural means, He acts beyond them. John 6 then names the deepest form of this provision: Messiah Himself. Accordingly, the theological claim here is calibrated: covenant disciples may face hunger in ordinary experience, but they are not covenant-orphans. The God who bound Himself to bless bread and water remains free and able to sustain His joined people—by ordinary means where He grants them, and by miracle where He withholds them.

3) The prophets and Revelation keep “no hunger/thirst” attached to Yehovah’s shepherding preservation. Isaiah describes the redeemed under Yehovah’s shepherding mercy: “they shall not hunger nor thirst ... and by springs of water shall He guide them” (Isaiah 49:10). Revelation repeats the same promise as an end-time protection of the Lamb’s people: “they shall hunger no more, neither thirst anymore ... for the Lamb ... shall shepherd them” (Revelation 7:16–17). Read canonically, John 6:35 participates in this established scriptural diction; it does not invent it. In the same eschatological register, Yeshua promises “hidden manna” to the one who overcomes (Revelation 2:17),³³ an image that keeps manna linked to endurance, covenant fidelity, and divine care. Therefore, “never hunger, never thirst” is not only inward life-language; it is also preservation-language: Yehovah sustains His joined people through wilderness seasons until He gathers them fully.

Scholarly note. Standard Johannine scholarship commonly reads John 6 as a discourse on faith-union with the Messiah and (in many ecclesial readings) on Eucharistic participation—Yeshua as the decisive source of eternal life rather than a simple guarantee of uninterrupted physical satiety.³⁴ This study accepts that theological center. Yet the text’s sustained appeal to Exodus manna traditions and the canon’s repeated “no hunger/thirst” diction (Isaiah 49; Revelation 7) make a controlled extension legitimate: covenant union has preservation entailments, and the God who once fed His people in a wilderness is not constrained by material scarcity when guarding His covenanted remnant. The burden of proof, therefore, is not to deny the spiritual meaning, but to show that covenant theology in Scripture regularly binds spiritual life and concrete provision together under the same divine oath.

Note that coming to Yeshua (Cochin John 6:35 [Cambridge MS Oo. 1.32]) is to enter into a sacred covenant: embracing Him as the true bread from heaven and responding with unwavering trust that is demonstrated through obedience. Within that covenant frame, “never hunger, never thirst” is best read as a canonical promise of preservation—manna logic (Exodus 16), covenant

³³ Craig R. Koester, *Revelation: A New Translation with Introduction and Commentary* (New Haven: Yale University Press, 2014), 287–289.

³⁴ Francis J. Moloney and Daniel J. Harrington, *The Gospel of John*, rev. ed. (Collegeville, MN: Liturgical Press, 2005), 200–215.

provision language (Exodus 23), and shepherding protection (Isaiah 49; Revelation 7) converge on Messiah as the means by which Yehovah sustains His people. The Torah then provides a concrete test case for what covenant-joining looks like under pressure: as it was after the fall of the golden calf image and the gathering of the children of Israel to Moses, a remnant publicly chose Yehovah and was spared.

The Joined of Yehovah at the Golden Calf Altar

The children of Israel had sinned in the sight of Yehovah. They created a golden calf altar and worshipped it, proclaiming it as the idol that had saved them from Egypt (Exodus 32). But there were those who did not defile themselves by worshipping the golden calf. They were those who were joined to Yehovah—those who had proclaimed that they would obey Yehovah’s every command.

Moses stood in the entrance of the camp, and said, 'Who is for Yehovah? Come to me.' And all the sons of Levi gathered themselves to him. And he said to them, Thus said Yehovah Elohim of Israel: 'Each one put his sword on his side, pass over to and fro, from gate to gate in the camp, and kill man, his brother, and man, his companion, and man, his neighbor. And the sons of Levi did according to the word of Moses. And there fell of the people that day, about three thousand of man. Exodus 32:26–28

Questions:

Only the “sons of Levi” acted according to Moses's command. Does this mean that the eleven tribes also perished at that time? No. On that day, a total of three thousand people lost their lives. But what exactly does “sons of Levi” refer to?

Moses stood in the entrance of the camp, and said, 'Who is for Yehovah? Come to me.' And all the children of the joined (בְּנֵי לֵוִי) benai levi, root: לָוָה- lava, ‘the joined’) gathered themselves to him. Exodus 32:26 (emphasis and additions mine)

Levi — the root is לָוָה(lavah), meaning “joined” (men, women, and children).

Answer: The people who came to Moses were the "joined of Yehovah!"

Therefore, those who came to the side of Moses and Yehovah were those who were joined to Yehovah in the covenant promise. The joined of Yehovah were those who were spared: the men, women, and children of the “joined.”

The golden-calf account shows “the joined” in an immediate historical moment. Isaiah then carries the same covenant idea forward prophetically: Yehovah will gather not only Israel, but also foreigners who join themselves to Him by holding fast to the covenant and guarding His Sabbath.

The Joined Described in Isaiah

Again, in Isaiah, there are people who joined Yehovah in the covenant promise. These are the foreigners who joined and kept the commands of the Torah and guarded the Sabbath as a sign between them and Yehovah (Exodus 20:8–11).

Thus says Yehovah, "Guard right-ruling, and do righteousness, for near is My salvation to come, and My righteousness to be revealed. Blessed is the man who does this, and the son of man who becomes strong in it, guarding/keeping the Sabbath lest he profane it, and guarding his hand from doing any evil. And let not the son of the foreigner who has **joined (הִתְלַחֵם root: לָחַם)** **himself to Yehovah** speak, saying, 'Yehovah has certainly separated me from His people,' nor let the eunuch say, 'Look I am a dry tree. For thus said Yehovah, "to the eunuchs who guard My Sabbaths, and have chosen what pleases Me, and are holding onto My covenant: to them I shall give in My house and within My walls a place and a name better than that of sons and daughters - I give them an everlasting name that is not cut off. Also, the children of the foreigner **who join (הִתְלַחֵם – root: לָחַם)** **themselves to Yehovah**, to serve Him, and to love the Name of Yehovah, to be His servants, all who guard the Sabbath, and not profane it, and are holding onto My covenant - them I shall bring to My set-apart mountain and let them rejoice in My house of prayer. Their ascending offerings and their slaughterings are accepted on My slaughter-place, for My house is called a house of prayer for all the peoples. The Master Yehovah will gather the outcasts of Israel, declares, '**I will gather still others to him besides those who are gathered to him.**' Isaiah 56:1–8 (emphasis and additions mine)

As described in Isaiah 56:8, there are a joined people in the covenant of promise, and there will be others who will also be gathered to Him—Yeshua—who will partake of the blood covenant of friendship with Elohim and be one with Elohim.

Taken together, the Torah, the Prophets, and Yeshua's covenant words describe a single covenant pattern: joining to Yehovah is shown through covenant loyalty and confirmed through the covenant meal. The closing section below emphasizes the seriousness of covenant vows and leads into practical steps for those who desire to covenant with Yehovah intentionally.

Conclusion

Partaking of the blood covenant is not to be taken lightly. Partaking of the blood covenant with Elohim requires an act of obedience with a covenanted, circumcised heart. By agreeing to the blood covenant requirements, one must be completely dedicated to Elohim and quick to keep that vow to Yehovah, or devastation will ensue.

And Moses spoke to the heads of the tribes concerning the children of Israel, saying, This is the word which Yehovah has commanded: When a man vows a vow to Yehovah, or swears an oath to bind himself with a bond, he does not break his word; he does according to all that comes out of his mouth." Numbers 30:2

Asar is a common Hebrew word signifying 'to bind together' - as in a mutual covenant. Issar, again is a vow of self-renunciation..."to bind a self-devoting vow upon one's life" - upon one's blood; "for the blood is the life." Deuteronomy 12:23

And an evidence of man's trust in the accomplished fact of his inter-union with God, or with the gods, by his sharing, in food partaking, of the body of the sacrificial offering, whose blood is the means to the divine-human inter-union."³⁵

Thus, when one partakes of the blood covenant meal in remembrance of Yeshua, they accomplish an interunion with Elohim, and they become one with Elohim. For it will be those who will be brought to Elohim's Mountain and allowed in the set-apart place to worship Him.

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Appendix A: “Join” Him, and You Will Never Hunger, Never Thirst

Yeshua’s wording is categorical: those who come and join Him will not hunger, and those who trust Him will not thirst (Cochin John 6:35 [Cambridge MS Oo. 1.32]). Read within the covenant pattern developed above, this functions as a claim about covenant preservation: Messiah is the bread from heaven, and Yehovah remains able to sustain those who belong to Him through seasons of trial. The eschatological texts that echo this diction (Isaiah 49:10; Revelation 7:16–17) suggest that “no hunger/thirst” language is not incidental, but part of the canonical vocabulary of divine shepherding care for the faithful.

Yeshua said to them, “I am He, the bread of life; whoever comes **joining/drawing near** (אצל *etzel*, to join, draw near) **to Me is not hungry, and whoever trusts in Me is not thirsting**—forever.” Cochin John 6:35 (Cochin New Testament Gospels [Cambridge MS Oo. 1.32]) (emphasis mine)

"This is the bread that descended from the heavens so that he will eat from it and not die. I am He, the bread of life that descended from the heavens. So, if a person eats of this bread, it will produce. And this bread that I give is my body, for I give eternal life." Cochin John 6:50–51 (Cochin New Testament Gospels [Cambridge MS Oo. 1.32])

"Indeed, **my body is truly food, and my blood is truly drink.**" Cochin John 6:55 (Cochin New Testament Gospels [Cambridge MS Oo. 1.32]) (emphasis mine)

אצל prob. i.q. *وَصَلَ* to join (cf. on the א WSG71).

Comments:

1. Yehovah will assemble the people to Himself, which is fulfilled through Yeshua, as stated in Isaiah 56:8.
2. Yeshua is portrayed as the hidden manna, as highlighted in Revelation 2:17.
3. Those who are joined to Yehovah will never experience hunger and are united with Yeshua. Those who place their trust in Him will never face thirst (Cochin John 6:35–55 [Cambridge MS Oo. 1.32]).

By entering into a covenant with Yehovah, you become part of Yeshua's fold—under His steadfast shepherding, you will never be forsaken: *you will never hunger nor never thirst!*

You belong to Messiah and Messiah belongs to Elohim. 1 Corinthians 3:23

The previous discussion transcends theology; it becomes a living act through a deliberate covenant moment—confession, a commitment to obedience, and a covenant meal in remembrance of Yeshua. The testimony that follows serves as a vivid example of how Yehovah can affirm and seal His covenant promises.

PART II — Appendices: Testimony, Instructions, and Ketubah

Part II is provided as a practical companion to Part I. Whereas the preceding chapters traced a single covenant pattern across Torah, Prophets, and the Renewed Covenant writings, the appendices below show how that pattern may be approached in a reverent, orderly way. Appendix B offers a Mount Sinai testimony as an example of covenant remembrance; Appendix C provides simple, step-by-step instructions for preparing, proclaiming, and confirming the covenant (including the covenant meal in remembrance of Yeshua); and Appendix D supplies a Ketubah template to record the vow in writing and to be signed in the presence of witnesses. These resources are offered for guidance and encouragement, and should be used with prayer, repentance, and a sincere commitment to guard Yehovah's covenant.

Appendix B: The Covenant at Mount Sinai Testimony

In March 2023, a group of 34 expeditioners traveled to Saudi Arabia to explore inscriptions at Mount Sinai and to discover and study evidence of the Exodus. On the last day of their expedition, they hiked to the altar that Moses built at Mount Sinai to covenant with Yehovah, just as the children of Israel did 3,500 years ago—but with one significant difference: the covenant meal would be taken in remembrance of Yeshua, according to 1 Cor 11:24.

The expeditioners brought juice and crackers representing the covenant meal, along with a handwritten Ketubah for each member of the party to sign, thereby witnessing their covenant agreement with Yehovah.

The Original Covenant

About 3,500 years ago, the children of Israel were offered a covenant by Yehovah, but they refused to hear and obey His voice, according to Deuteronomy 5:22–29. Then the covenant was confirmed in blood (Exodus 24:3–8). Later, the children of Israel broke the covenant, earning the death penalty (Exodus 32:1–8). However, Yehovah instituted a substitute for their death: the sacrifice of animals as a sin offering (Leviticus 17:11; Hb 9:7). And when Yeshua came, He paid the price with His own blood for the sins of not only Israel, but also the world (Isaiah 53:5, 12–15).

Ketubah

Centuries later, rabbis began writing marriage covenants, called Ketubot, detailing the husband's responsibilities to protect the bride. It was this concept that was memorialized at Mount Sinai, as the expeditioners signed a Ketubah to remember the holy covenant they made with Yehovah.

The Unexpected Event

On the final day of their expedition—the third day of the week (Tuesday)—fifteen people hiked to the altar that Moses built at Mount Sinai. Two were photographers, and one man officiated the

covenant. The remaining twelve served as witnesses at the altar of Moses. The significance of the twelve witnesses was astounding, as this was not planned by any man.

After the covenant—and the covenant meal in remembrance of Yeshua—a cloud began to form around the blackened peak of Mount Sinai, and a great storm emerged. Shortly thereafter, it began to hail. There was so much hail that some said it appeared as manna on the ground. The rain continued throughout the day, and later that evening, snow fell upon Mount Sinai.

My husband, David, remembered the verse about the covenant at Mount Sinai in Exodus 19, which says:

“Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain... Now Mount Sinai [was] completely in smoke, because Yehovah descended upon it in fire. Its smoke ascended like the smoke of a furnace...”
Exodus 19:1–9, 16, 18

We prayed and asked for a sign that Yehovah had heard our covenant promise, and Yehovah gave a miraculous sign that He indeed heard us. Therefore, we want to pass along this Mount Sinai miracle blessing to you, the servants of Yehovah.

Having shared that testimony, I now want to offer a clear, simple set of steps for those who desire to enter the covenant of Mount Sinai with understanding—so that the covenant is approached with reverence, repentance, and remembrance of Yeshua.

Appendix C: Instructions on the Covenant of Mount Sinai

If you are interested in covenanting with Yehovah, I encourage you to do the following:

- Prepare your heart. Cleanse yourself by confessing your disobedience (sins) and asking forgiveness in the Name of Yeshua.
- Repent. Determine in your heart and mind that you will do all that He asks you to do, including making things right with those you may have harmed in the past.
- Read aloud, either alone or with others, the words of this covenant below.
- Confirm your commitment by partaking of the bread and the wine (or grape juice, if preferred) in remembrance of Yeshua and the sacrifice He gave with His own blood.

By following these steps to covenant yourself with Yehovah, you too may share in the blessing that came at Mount Sinai.

Shalom,

Janice F. Baca

Because a covenant is both spoken and witnessed, the following Ketubah is provided as a written covenant remembrance. It helps the covenanter state the vow plainly, read the key passages aloud, and sign in the presence of witnesses—mirroring the biblical pattern of hearing, agreeing, and confirming.

Appendix D: Ketubah of The Covenant at Mount Sinai

A Ketubah covenant (written marriage covenant): On this _____ day of _____ in the year _____, Yehovah and _____ have entered into a covenant as one with Yehovah and His Son, Yeshua the Messiah (Jn 17:21), and now I am part of the children of Israel and agree to the following words:

(READ THE FOLLOWING VERSES ALOUD)

And now, come, I am sending you to Pharaoh, to bring My people, the children of Yisra'el, out of Mitsrayim. And Mosheh said to Elohim, "Who am I that I should go to Pharaoh, and that I should bring the children of Yisra'el out of Mitsrayim?" And He said, 'Because I am with you. And this is to you the sign that I have sent you: When you have brought the people out of Mitsrayim, you are to serve Elohim on this mountain.' And Mosheh said to Elohim, 'See, when I come to the children of Yisra'el and say to them, 'The Elohim of your fathers has sent me to you,' and they say to me, 'What is His Name?' what shall I say to them?' And Elohim said to Mosheh, 'I am that which I am.' And He said, 'Thus you shall say to the children of Yisra'el, 'I am has sent me to you.' And Elohim said further to Mosheh, 'Thus you are to say to the children of Yisra'el, 'יהוה Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitshaq, and the Elohim of Ya'aqob, has sent me to you. **This is My Name forever, and this is My remembrance to all generations.**' (Exodus 3:10–15 ISR, emphasis mine)

And Mosheh went up to Elohim, and יהוה called to him from the mountain, saying, This is what you are to say to the house of Ya'aqob, and declare to the children of Yisra'el: 'You have seen what I did to the Mitsrites, and how I bore you on eagles' wings and brought you to Myself. And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine – and you shall be to Me a reign of priests and a set-apart nation.' Those are the words which you are to speak to the children of Yisra'el.' And Mosheh came and called for the elders of the people, and set before them all these words which יהוה commanded him. And all the people answered together and said, "**All that יהוה has spoken we shall do.**" So Mosheh brought back the words of the people to יהוה. (Exodus 19:3–8, ISR, emphasis mine)

And it came to be, on the third day in the morning, that there were thunders and lightnings, and a thick cloud on the mountain. And a voice of a shophar was very strong, and all the people who were in the camp trembled. Exodus 19:16, ISR

See, I am sending a Messenger before you to guard you in the way and to bring you into the place which I have prepared. Be on guard before Him and obey His voice. Do not rebel against Him, for He is not going to pardon your transgression, for My Name is in Him. But if you diligently obey His voice and shall do all that I speak,

then I shall be an enemy to your enemies and a distresser to those who distress you.
Exodus 23:20–22

And you shall serve יהוה your Elohim, and He shall bless your bread and your water. And I shall remove sickness from your midst. None shall miscarry or be barren in your land. I shall fill the number of your days. I shall send My fear before you, and cause confusion among all the people to whom you come, and make all your enemies turn their backs to you. And I shall send hornets before you, which shall drive out the Hivvite, the Kena'anite, and the Hittite from before you. Exodus 23:25–28

And Mosheh came and related to the people all the Words of יהוה and all the right-rulings. And all the people answered with one voice and said, “**All the Words which יהוה has spoken we shall do.**” And Mosheh wrote down all the Words of יהוה, and rose up early in the morning, and built a slaughter-place at the foot of the mountain, and twelve standing columns for the twelve tribes of Yisra'el. And he sent young men of the children of Yisra'el, and they offered ascending offerings and slaughtered slaughterings of peace offerings to יהוה of bulls. And Mosheh took half the blood and put it in basins, and half the blood he sprinkled on the slaughter-place. And he took the Book of the Covenant and read in the hearing of the people. And they said, “**All that יהוה has spoken we shall do, and obey.**” And Mosheh took the blood and sprinkled it on the people, and said, “See, the blood of the covenant which יהוה has made with you concerning all these Words.” Exodus 24:3–8, (emphasis mine)

All of you are standing today before יהוה your Elohim: your leaders, your tribes, your elders and your officers, all the men of Yisra'el, your little ones, your wives, and your sojourner who is in the midst of your camp, from the one who cuts your wood to the one who draws your water, so that you should enter into covenant with יהוה your Elohim, and into His oath, which יהוה your Elohim makes with you today, in order to establish you today as a people for Himself, and He Himself be your Elohim, as He has spoken to you, and as He has sworn to your fathers, to Abraham, to Yitshaq, and to Ya'aqob. **And not with you alone I am making this covenant and this oath,** but with him who stands here with us today before יהוה **our Elohim, as well as with him who is not here with us today.** Deuteronomy 29:11–15, (emphasis mine)

Today, I made a vow to Yehovah according to His blood covenant described in Exodus 19–24. I am sealed in the blood of Yeshua, my Redeemer, and I am one with Yehovah and His begotten Son, Yeshua (John 17:21).

I agree with the terms of this covenant: “**All that Yehovah has spoken, I shall do and obey! I shall serve Yehovah and keep His covenant.**”

In return for our obedience, Yehovah has agreed to do the following:

1. I am part of a special people set apart unto Yehovah above all peoples. (Exodus 3:10–15)
2. I am part of the kingdom of priests and a holy nation unto Yehovah. (Exodus 19:5–6)
3. An angel is sent before us who will be an enemy to our enemies and an adversary to our adversaries. (Exodus 23:20–22)
4. Yehovah shall bless our bread and our water. He will take sickness from our midst. (Exodus 23:25–28)
5. We shall not suffer miscarriage or be barren in our land. (Exodus 23:25–28)
6. Our days will be fulfilled. (Exodus 23:25–28)
7. Yehovah will send fear before us among our enemies and cause confusion among the people whom we encounter. He will drive out our enemies. In addition, we receive all the blessings of Deuteronomy 28:1–14.

Signature: _____

Date: _____

Witness #1: _____

Date: _____

Witness #2: _____

Date: _____