



bb-TBC-35

☰ Column	
☰ Context	Bible Study Deliverable NLR Preaching
☑ DONE!	<input type="checkbox"/>
Σ Day	Thu
☑ Delivered	<input type="checkbox"/>
📅 Due Date	@November 25, 2021
# Duration	
☰ Gal 3:19 What purpose then, the law?	
☑ Hi-pri	<input type="checkbox"/>
📅 Last Contact	
☰ Libsyn-ced	
☰ Note:	
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☰ Now with	
☰ Property	
☰ Property 1	
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➤ Related to Projects (Column)	

☰ Status	Confirmed Headings On Radar Ready
🔗 What purpose then... the law?	
☰ Who?	
☰ Working Title	A Timeframe for the New Covenant
Σ days to go	0
☰ with Allan H	
☰ with Ron B	

▼ Introduction

TBC - Revisited - Study 35 - A Timeframe for the New Covenant

Study 33 was entitled "Three Prayers"

Study 34 was entitled "Three Cups"

▼ What is the New Covenant?

▼ Jeremiah

¶ Behold, the days come, saith Jehovah, that **I will make a new covenant** with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah:

- I will put my law in their inward parts, and in their heart will I write it;
- and I will be their God, and they shall be my people.
- And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah:
- for I will forgive their iniquity, and their sin will I remember no more.
(Jeremiah 31:31–34 ASV)

▼ Ezekiel

¶ Therefore say unto the house of Israel, Thus saith the Lord Jehovah: I do not *this* for your sake, O house of Israel, but for my holy name, which ye

have profaned among the nations, whither ye went. And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am Jehovah, saith the Lord Jehovah, when I shall be sanctified in you before their eyes. For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

- A new heart also will I give you, and a new spirit will I put within you;
- and I will take away the stony heart out of your flesh,
- and I will give you a heart of flesh.
- And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. And I will save you from all your uncleannesses: and I will call for the grain, and will multiply it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye may receive no more the reproach of famine among the nations.

Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and for your abominations. (Ezekiel 36:22–31 ASV)

▼ When did the Old Covenant come into force?

▼ Buying a house and insuring it

documents created in advance, and signed in advance but the insurance does not become operative until the date set on the insurance document.

It will be helpful to see the lead-in to the date on the document.

When they had declared their acceptance of the Covenant three times.

Moses, the Mediator who sprinkled the blood of the covenant victim on the book, the altar and the people

And Moses took half of the blood, and put it in basins; and half of the blood he *sprinkled on the altar*. (Exodus 24:6 ASV)

And Moses took the blood, and sprinkled it on the people, and said, **Behold the blood of the covenant, which Jehovah hath made with you concerning all these words.** (Exodus 24:8 ASV)

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people, (Hebrews 9:19 NKJV)

▼ Answer:

Not until the blood of the covenant-victim had been shed and applied to the people, the book and the altar

▼ When did the New Covenant come into force?

▼ In the Upper Room they drank a cup which signified their acceptance of the New Covenant. **Here the New Covenant is in prospect.**

For this is My blood of the new covenant, which is shed for many for the remission of sins. (Matthew 26:28 NKJV)

And He said to them, “This is My blood of the new covenant, which is shed for many. (Mark 14:24 NKJV)

¶ Likewise He also *took* the cup after supper, saying, “This cup is the new covenant in My blood, which is shed for you. (Luke 22:20 NKJV)

In the same manner *He* also *took* the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me.” (1Corinthians 11:25 NKJV)

▼ At Calvary. **Here the New Covenant is signed and sealed**

In Bible days they did not sign and seal covenants, but they 'cut' them. But this covenant was 'post-dated'. The date of it would come into force was "Calvary + 50 days".

¶ On the last day, that great *day* of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified. (John 7:37–39 NKJV)

So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit. (John 19:30 NKJV)

Τετέλεσται Tetelestai τελέω (τέλος) teleō (telos) **Verb** 3 sing perf mid indic **to finish, complete; perform, carry out [ESVS] G5055 finished**

▼ The Death of the Sacrifice

¶ But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

And for this reason He is the Mediator of the new **covenant**, by means of death, for the redemption of the transgressions under the first **covenant**, that those who are called may receive the promise of the eternal inheritance. ¶ For where there *is* a **testament**, there must also of

necessity be the death of the testator. (Hebrews 9:11–16 NKJV)

¶ And because of this, of a new *covenant* he is mediator, that, death having come, for redemption of the transgressions under the first *covenant*, those called may receive the promise of the age-during inheritance, for where a covenant [is], the death of the covenant-victim to come in is necessary, (Hebrews 9:15–16 YNG)

testament **G1242** διαθήκη diathēkē

testator **G1303** διατίθεμαι diatithemai

[Analytics]

testator (2x) G1303 (7x)

▼ [Vine's Expository Dictionary]

▼ TESTATOR??

diatithemi (διατίθεμαι, 1303), “to arrange, dispose,” is used only in the middle voice in the NT; in Heb. 9:16, 17, the present participle with the article, lit., “the (one) making a testament (or covenant),” virtually a noun, “the testator” (the covenanting one); it is used of “making a covenant” in 8:10 and 10:16 and Acts 3:25. In “covenant-making,” the sacrifice of a victim was customary (Gen. 15:10; Jer. 34:18, 19). He who “made a covenant” did so at the cost of a life. While the terminology in Heb. 9:16, 17 has the appearance of being appropriate to the circumstances of making a will, there is excellent reason for adhering to the meaning “covenant-making.”

The rendering “the death of the testator” would make Christ a Testator, which He was not. He did not die simply that the terms of a testamentary disposition might be fulfilled for the heirs.

Here He who is “the Mediator of a new covenant” (v. 15) is Himself the Victim whose death was necessary. The idea of “making a will” destroys the argument of v. 18. In spite of various advocacies of the idea of a will, the weight of evidence is confirmatory of what Hatch, in *Essays in Biblical Greek*, p. 48, says: “There can be little doubt

that the word (diatheke) must be invariably taken in this sense of 'covenant' in the NT, and especially in a book ... so impregnated with the language of the Sept. as the Epistle to the Hebrews" (see also Westcott, and W. F. Moulton).

We may render somewhat literally thus: 'For where a covenant (is), a death (is) necessary to be brought in of the one covenanting; for a covenant over dead ones (victims) is sure, since never has it force when the one covenanting lives' [Christ being especially in view].

The writer is speaking from a Jewish point of view, not from that of the Greeks. "To adduce the fact that in the case of wills the death of the testator is the condition of validity, is, of course, no proof at all that a death is necessary to make a covenant valid.... To support his argument, proving the necessity of Christ's death, the writer adduces the general law that he who makes a covenant does so at the expense of life" (Marcus Dods). See Appoint, Make.

▼ On the day of Pentecost. **Here the New Covenant comes into force.**

It could not be operational until this day because to be operational the earthly covenant partners had to be equipped to live in the power of the New Covenant, and that was not available... until Jesus was glorified.

This Jesus God has raised up, of which we are all witnesses. Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. (Acts 2:32–33 NKJV)

1. The New Covenant is seen in prospect in the Upper Room
2. The New Covenant is sealed and delivered by the death of the 'covenant-victim' at Calvary.
3. The New Covenant comes into force at Pentecost.

▼ The New Covenant is a paradigm shift

▼ The Nature of the Bible

Bring the cloak that I left with Carpus at Troas when you come—and **the books**, especially the parchments. (2Timothy 4:13 NKJV)

βιβλία biblia βιβλίον (βίβλος) biblion (biblos) **Noun neut plur acc scroll, papyrus strip; Bible [ESVS] G0975 books**

▼ The Old Covenant *biblia* - Gen - Malachi the source document for the Sinai people

The Sinai Covenant does not come into being until Exodus 20,

Genesis: the first book of Moses

Exodus: the second book of Moses

Leviticus: the third book of Moses

Numbers: the fourth book of Moses

Deuteronomy: the fifth book of Moses.

all these books were written by Moses, the mediator of the Sinai/Old Covenant

for the Covenant people of Israel. Genesis gives us the necessary details to understand Exodus. The great event of Exodus is the Covenant making at Sinai. Genesis introduces us to the parties to that Covenant. Jehovah and the people group of Israel.

▼ The New Covenant *biblia* - Matt - Rev the source documents for the New Covenant people

Matt -John The four gospel accounts introduce us to the 'mediator' of the New Covenant.

Matt

1. Why is that significant? Because previous to the day ***it came into force*** it was not within reach of any mortal man.
2. When did this become a reality in the lives of the 12 disciples who were chosen to be apostles?
 - a. ¶ And being assembled together with *them*, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, “which,” *He said*, “you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit

has come upon you; and **you shall be witnesses to Me** in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” (Acts 1:4–8 NKJV)

- b. cf. **Ye are my witnesses, saith Jehovah**, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. (Isaiah 43:10 ASV)
 - c. I have declared, and I have saved, and I have showed; and there was no strange *god* among you: therefore **ye are my witnesses, saith Jehovah**, and I am God. (Isaiah 43:12 ASV)
3. When did the 'church of Jesus' come into being?
- a. ¶ Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” (Matthew 16:17–19 NKJV)
 - i. the cornerstone had to be rejected before it could become the key stone in a new building.