

ALL SCRIPTURE IS INSPIRED OF GOD

We are currently studying a new series of lessons entitled, A New Covenant.

Our lesson title comes from (2 Tim.3:16-17). “**All Scriptures is inspired of God** and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.”

(Heb.8:8-12) quotes (Jer.31:31-34) as the proof text for the New Covenant.

In our previous lesson, we discussed the difficulty in translating from one language and culture into another. We discussed the Scriptures written in Hebrew text (425 BC) and translated into the Septuagint Greek text (280 BC) and then translated into Koine Greek text (96 AD) (Canonicity by R.B. Thieme, Jr., Bible Ministries).

This lesson will study four aspects of All Scripture is Inspired of God.

- 1. When we read (Jer.31:31-34) from the Hebrew text, it seems that the New Covenant (NC) speaks only to Jews.**

But when you read it from the Koine Greek text of (Heb.8:8-12), you realize it is given to all who believe that Jesus Christ is the only mediator between God and mankind (Heb.8:6; 1 Tim.2:5-6; John 14:6).

- 2. The difficulty in translating one language and culture into another requires the ministry of the Holy Spirit to correctly understand it (John 14:26).**

This is the reason we begin every session, placing emphasis upon confession of sin, for the ministry of The Holy Spirit to teach us in both learning and living out the word of God (1 John 1:9; John 16:13-15).

- **1st Example (Heb.8:9b to Jer.31:32):**

Hebrew text (Jer.31:32b) “My covenant which they **broke** (parar/ hiphil pf 3pl) (Lev.26:15-18), although I was a husband to them, declares the Lord.” (Hebrew and NASB and KJ are the same)

Septuagint (LXX) text (Jer.31:32) “For they **abode not (emmeno ouk/ a.a.ind 3pl)** in My covenant and I **disregarded (ameleo/ a.a.in.1ps)** them saith the Lord.

Koine text of Heb.8:9 (Jer.31:32) “For they **did not continue** (emmeno ouk/ a.a.ind 3pl) in My covenant, and I **did not care** (ameleo ouk/ a.a.ind 1ps) [to not regard or not care] for them, says the Lord.” (Greek and NASB)

- 3. Sometimes a change in translations is because of a change from Old Covenant to New Covenant theology.**

- **2nd Example (Heb.8:8; Jer.31:31):**

Hebrew text” Behold, days are coming, declares the Lord, “When **I will make** (karatha/ qal pf) [to make covenant] a new covenant with the house of Israel and with the house of Judah.””

Septuagint (LXX) text (Jer.31:31) “When **I will make** (diatithemi/ f.m.ind.1ps) [to make covenant] a new covenant.””

Koine Text of (Heb.8:8) “When **I will effect (sunteleo/ f.a.ind.1ps)** a new covenant.”

As result of the First Advent of Jesus Christ, theology of the New Covenant (NC) changed the meaning of **karatha** and **diatithemi** to **sunteleo**. Sunteleo means to make complete by bringing together (read Eph.2:11-22).

4. The New Covenant (NC) theology is based on the gospel of Jesus Christ (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9).

(Heb.9:14-15) “**How much more will the blood of Christ**, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? **For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.”**

(Eph.2:14-16) “For He Himself is our peace, **who made both groups into one** and broke down the barrier of the dividing wall, by establishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might **make the two into one new man**, thus establishing peace, and might **reconcile them both in one body to God through the cross**, by it having put to death the enmity.”

(Matt.5:17) “Do not think that I have come to abolish the Law or the Prophets; I did not come to abolish but to fulfill.”