

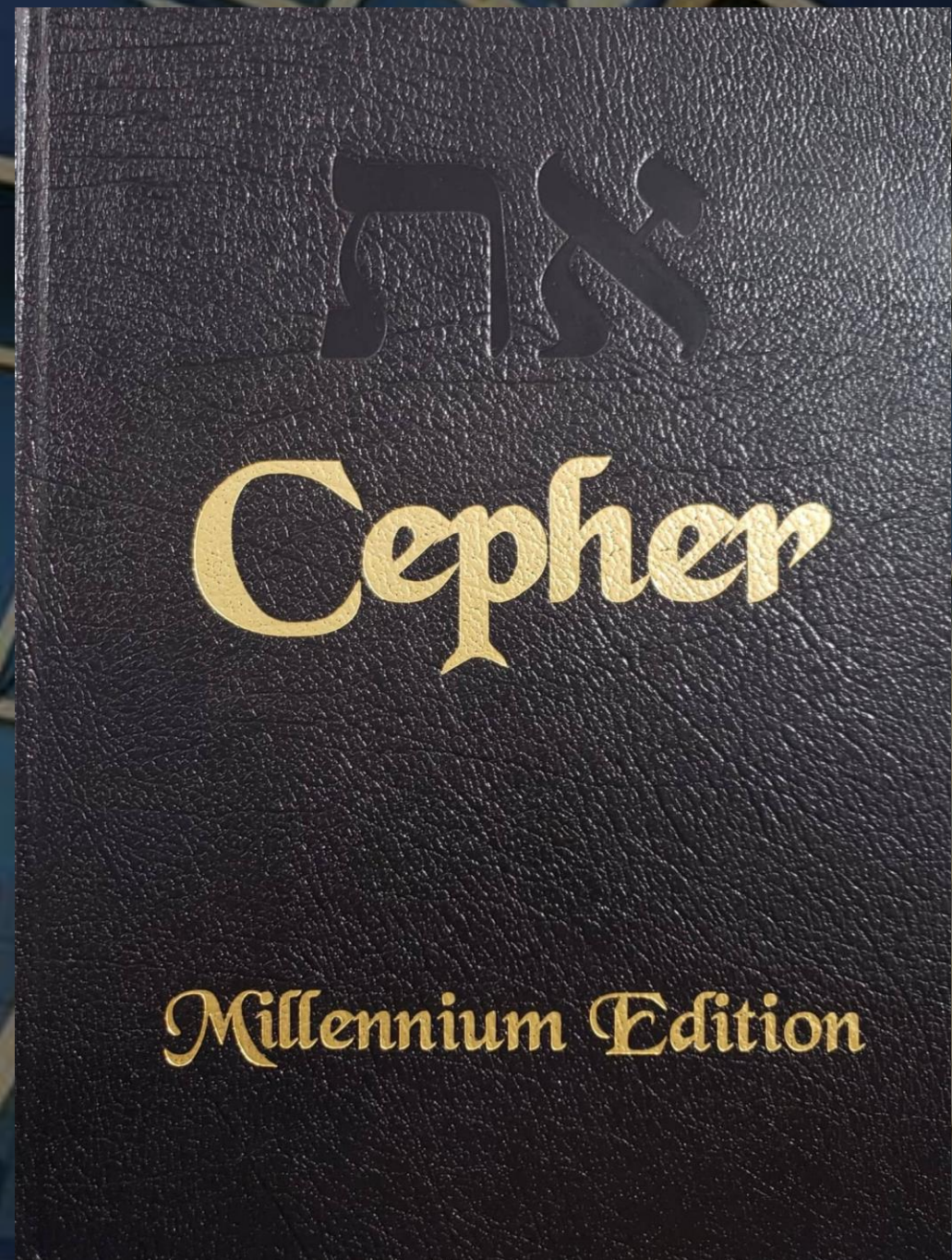


Cepher Moments

Not a New Testament
But a Renewed Covenant

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All scriptural citations are
taken from the Cepher
Millennium Edition

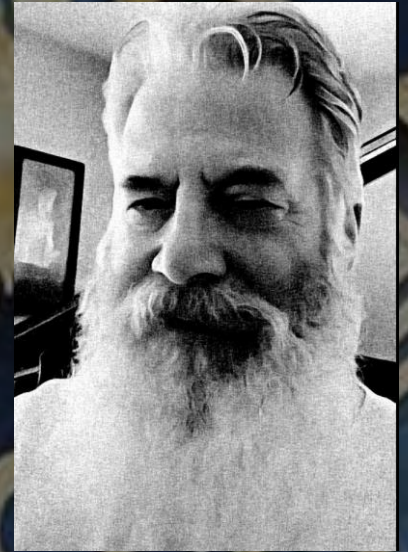


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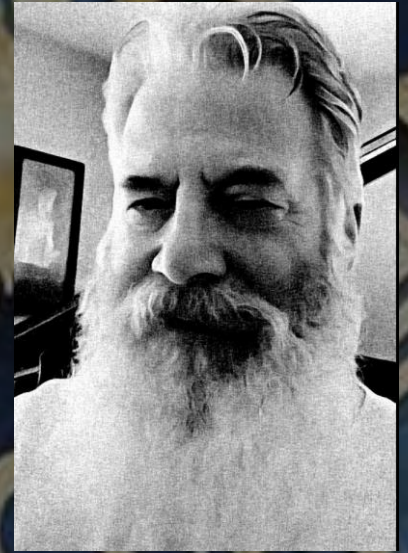
The King James Bibles sets forth the following verse:

*28 For this is my blood of the new testament, which is shed
for many for the remission of sins.*

But is there a “new testament”?



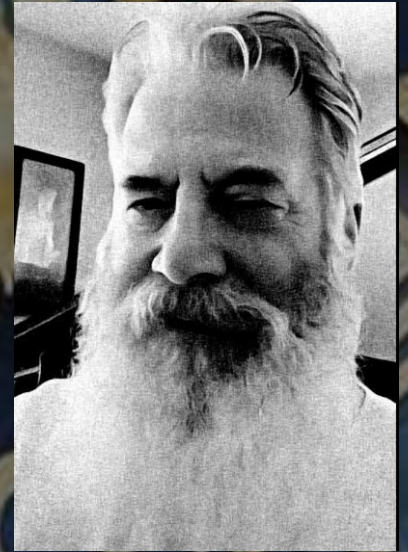
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According to the New World Encyclopedia, Marcion of Sinope (ca. 110-160 C.E.) was a Christian theologian who was excommunicated by the early church at Rome as a heretic. He regarded the God of the Hebrew Bible as *a lesser demiurge*, who had created the earth, but was actually the source of evil. For these reasons his teachings were rejected by the mainstream churches.

<https://www.newworldencyclopedia.org/entry/Marcion>

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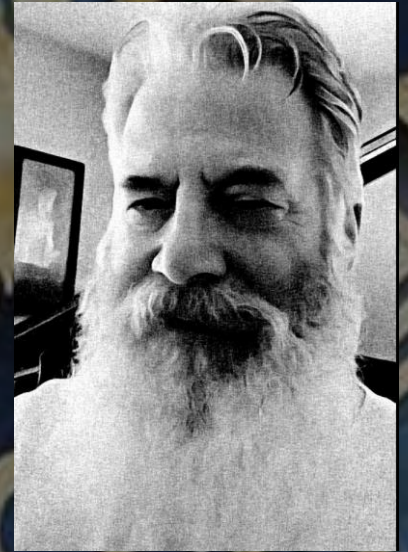


Enter the question:

Is there any information in the New Testament that links directly to the Old Testament, inextricably tying the revelation of the New to the instruction, prophecies, and writings of the Old?

Our discussion here should shed some light on this issue.

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Going back to this King James' verse:

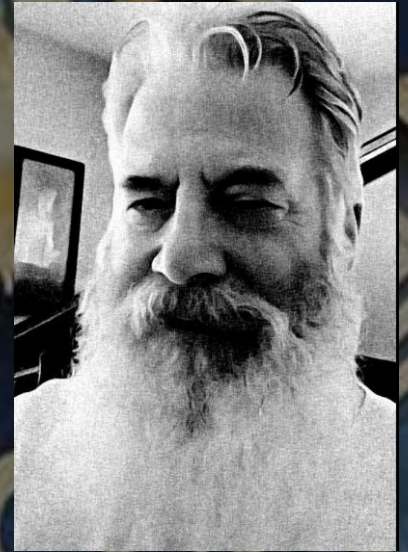
*28 For this is my blood of the new testament, which is shed
for many for the remission of sins.*

Matthew 26:28

What are the Greek words for “new testament”?

The are καινης διαθηκης (kainós diathékēs). Let's see how
these words play out.

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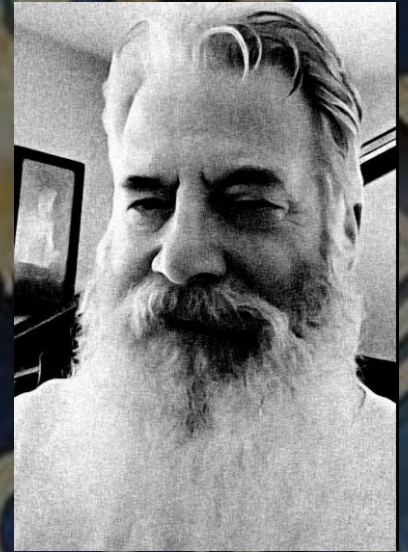


Kainós (καινός) G2537 is a word of uncertain affinity; new (especially in freshness; while G3501 is properly so with respect to age:—new.

G3501 (νέος) néos, a word including the comparative νεότερος neóteros neh-o'-ter-os; a primary word meaning "new", i.e. (of persons) youthful, or (of things) fresh;

Diathékē (διαθήκη) G1242 is a word from G1303; properly, a disposition, i.e. (specially) a contract (especially a devisory will):—covenant, testament.

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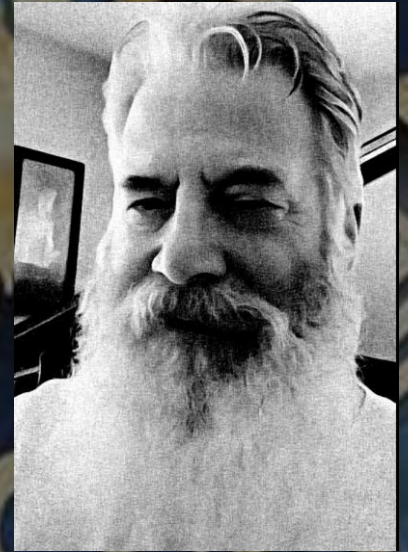
Here is a passage from the New Testament using these:

Heb 8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Hebrews 8:8 KJV

The Greek used in this passage is διαθηκην καινην (diatheken kainen).

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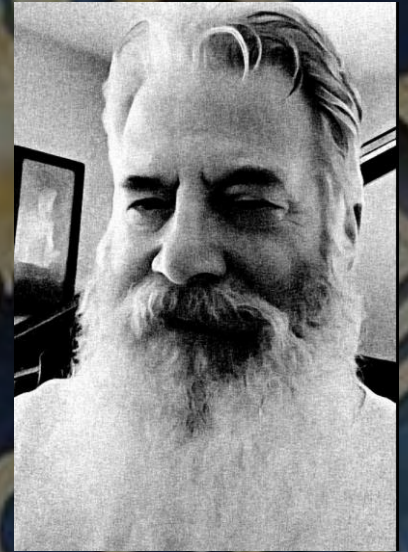
Compare with this passage from the same book:

And for this cause, he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Hebrews 9:15 KJV

The Greek used in this passage is διαθηκης καινης (diathekes kaines). The only difference is the declination.

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The language used here – the “New Testament” is accurate
... depending on what you mean by “new”.

In this case, we have the testimony of an Old Testament
prophet telling us exactly what is meant by new, because
the interlink is exact.

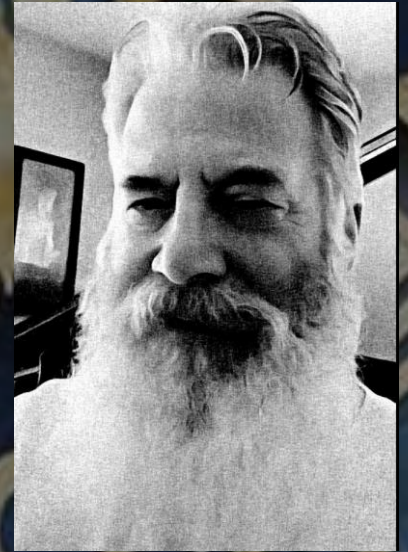
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*8 For finding fault with them, he says,
Behold, the days come, says Yahuah,
when I will cut a Renewed Covenant
with the house of Yashar'el and with the
house of Yahudah: 9 Not according to
the covenant that I cut with their fathers
in the day when I took them by the hand
to lead them out of the land of
Mitsrayim; because they continued not
in my covenant, and I regarded them
not, says Yahuah.*

Ivriym (Hebrews)8:8-9 Cepher

*31 Behold, the days come, says Yahuah,
that I will cut a Renewed Covenant with
the house of Yashar'el, and with the
house of Yahudah: 32 Not according to
the covenant that I cut with their fathers
in the day that I took them by the hand
to bring them out of the land of
Mitsrayim; which my covenant they
broke, although I was a husband to
them, says Yahuah:.*

Yirmeyahu (Jeremiah)31:31-32 Cepher



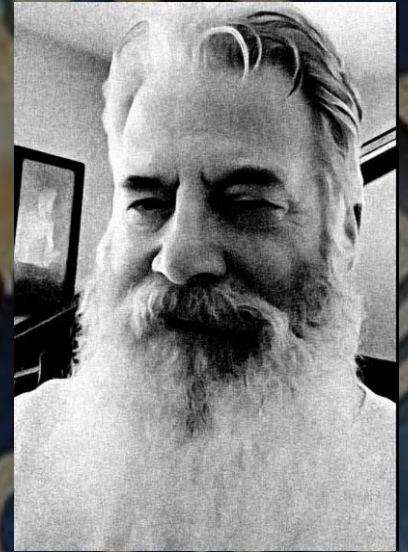
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10 For this is the covenant that I will cut with the house of Yashar'el after those days, says Yahuah; I will put my Torah into their mind, and write it in their hearts: and I will be their Elohiym, and they shall be to me a people:

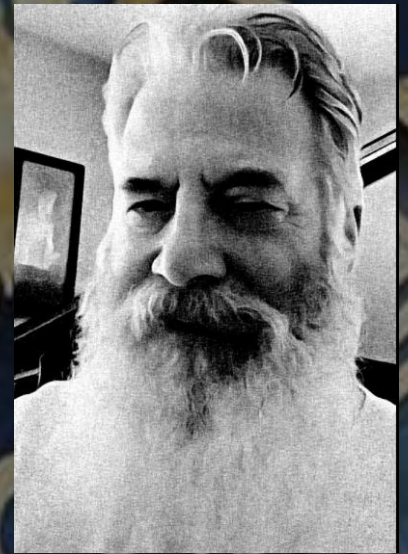
Ivriym (Hebrews)8:10 Cepher

33 But this shall be the covenant that I will cut with the house of Yashar'el; After those days, says Yahuah, I will put my Torah in their inward parts, and write it in their hearts; and will be their Elohiym, and they shall be my people.

Yirmeyahu (Jeremiah)31:33



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*31 Behold, the days come, says Yahuah, that I will cut a
Renewed Covenant with the house of Yashar'el, and with the
house of Yahudah.*

Yirmeyahu (Jeremiah) 31:31-32

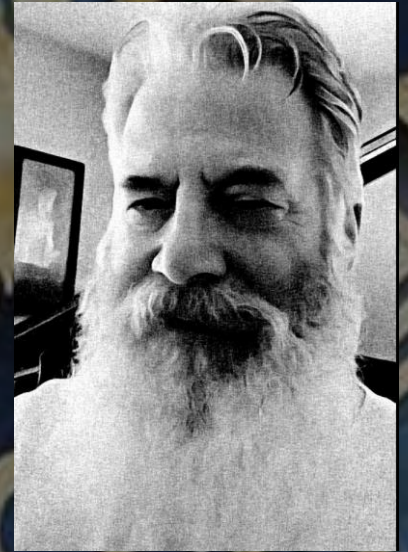
What is the Ivriyt in this application?

הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְכָרַתִּי אֶת־בַּיִת יִשְׂרָאֵל וְאֶת־בַּיִת יְהוּדָה בְּרִית חֲדָשָׁה:

Hineh Yamiym ba'iym n'em-Yahuah v'carathi eth-beyt

Yashar'el v'eth-beyt Yahudah **brit chadasha**.

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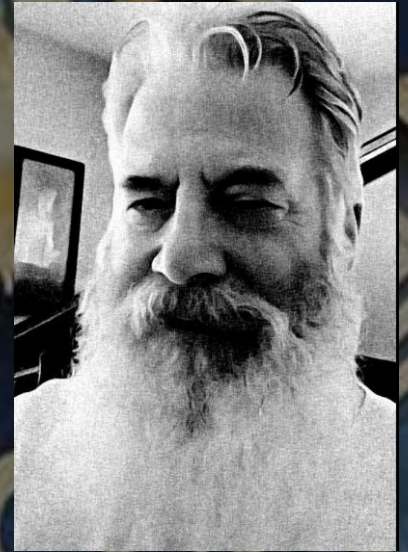


brit chadasha (בְּרִית חֲדָשָׁה) What does it mean?

b'rîyth (בְּרִית) H1285, a word from H1262 (in the sense of cutting [like H1254]); a compact (because made by passing between pieces of flesh):—confederacy, (con-) feder(-ate), **covenant**, league.

Châdâsh (חֲדָשׁ) H2318 is a primitive root meaning to be new; causatively, to rebuild: i.e., **to renew**, repair.

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Compare with the phrase “New Moon”:

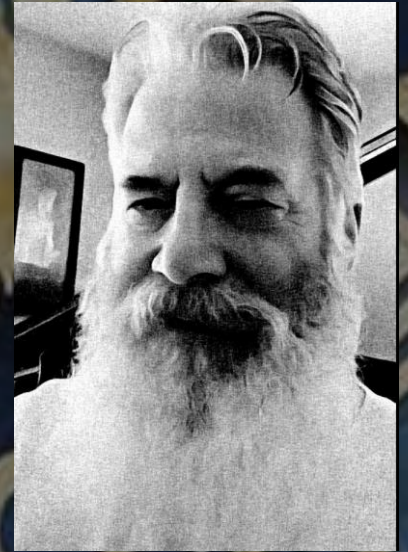
5 And David said to El-Yahunathan: Behold, tomorrow is the New Moon (שִׁטָּחַ), and I should not fail to sit with the king to eat: but let me go, that I may hide myself in the field to the third day at evening.

Shemu’el Ri’shon (1 Samuel) 20:5

Here the word is simply chodesh (שִׁטָּחַ) H2320, which is from H2318 (Châdâsh); the new moon; by implication, a month:—month(-ly), new moon. But what is meant by “new”?

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In using the phrase brit chadasha (בְּרִית חֲדָשָׁה), it is possible to construe the translation as “new”. But in the context of the covenant, we believe that clarity requires the use of the word “renewed” rather than “new”. And in the case of this passage, we can see that the author of Ivriym quotes the “Old Testament” word for word. This is one example of an inextricable link between the two.



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In the Cepher Millennium Edition, we have taken the step to indent those portions of the Old Testament which are cited in the New Testament (the Brit Chadasha) for ease of reference and understanding.

In addition, every prayer found in scripture is also indented for ease of locating.

Romaiym

Romans

(that is, to bring **Mashiach** down from above:) **7** Or,

Who shall descend into the deep?¹¹⁹⁸

(that is, to bring up **Mashiach** again from the dead.)

8 But what says it?

The word is nigh you, *even* in your mouth, and in your heart: that is, the word of faith, which we preach; **9** That if you shall confess with your mouth **Adonai Yahusha** and shall believe in your heart that **Elohiym** has raised him from the dead, you shall be saved. **10** For with the heart man believes to righteousness; and with the mouth confession is made to salvation. **11** For the Scripture says,

Whosoever believes on him shall not be ashamed.¹¹⁹⁹

12 For there is no difference between the Yahudiy and the Yavaniy: for the same **Yahuah** over all is rich to all that call upon him.

13 For whosoever shall call upon the name of **Yahuah** shall be saved.¹²⁰⁰

14 How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have

not heard? And how shall they hear without a preacher? **15** And how shall they preach, except they be sent? As it is written,

How beautiful are the feet of those who preach the Besorah¹²⁰¹ of peace,¹²⁰²

and bring good news of good things!¹²⁰³

16 But they have not all obeyed the Besorah. For Yesha'yahu says, **Yahuah**, who has believed our report?¹²⁰⁴

17 So then faith *comes* by hearing, and hearing by the Word of **Elohiym**. **18** But I say: Have they not heard? Yes truly, their sound went into all the earth, and their words to the ends of the world.

19 But I say: Did not Yashar'el know? First Mosheh says,

I will provoke you to jealousy by *those who are* no people, and by a foolish nation I will anger you.¹²⁰⁵

20 But Yesha'yahu is very bold, and says,

I was found of those who sought me not; I was made manifest to those who asked not after me.¹²⁰⁶

21 But to Yashar'el he says,



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