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**Hebrews 8:7-9 Commentary**

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**
CONSIDER JESUS OUR GREAT HIGH PRIEST
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Charts from**[**Jensen's Survey of the NT**](https://www.amazon.com/Jensens-Survey-Testament-Irving-Jensen/dp/0802443087)**- used by permission**[**Hebrews - Charles Swindoll**](https://www.preceptaustin.org/files/images/swindoll-hebrews.jpg)

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| --- |
| **The Epistleto the Hebrews** |
| **INSTRUCTIONHebrews 1-10:18** | **EXHORTATION**[**Hebrews 10:19-13:25**](https://biblia.com/bible/nasb95/Heb%2010.19-13.25) |
| Superior Personof Christ[Hebrews 1:1-4:13](https://biblia.com/bible/nasb95/Heb%201.1-4.13) | Superior Priestin Christ[Hebrews 4:14-10:18](https://biblia.com/bible/nasb95/Heb%204.14-10.18) | Superior LifeIn Christ[Hebrews 10:19-13:25](https://biblia.com/bible/nasb95/Heb%2010.19-13.25) |
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| MAJESTYOFCHRIST | MINISTRYOFCHRIST | MINISTERSFORCHRIST |
| DOCTRINE | DUTY |
| DATE WRITTEN:ca. 64-68AD |

**[Hebrews 8:7](https://biblia.com/bible/nasb95/Heb%208.7%22%20%5Ct%20%22_blank) For**[**if**](http://studylight.org/lex/grk/view.cgi?number=1487)**that**[**first**](http://studylight.org/lex/grk/view.cgi?number=4413)**covenant had**[**been**](http://studylight.org/lex/grk/view.cgi?number=1510)[**faultless**](http://studylight.org/lex/grk/view.cgi?number=273)**, there would have been**[**no**](http://studylight.org/lex/grk/view.cgi?number=3756)[**occasion**](http://studylight.org/lex/grk/view.cgi?number=5117)[**sought**](http://studylight.org/lex/grk/view.cgi?number=2212)**for a**[**second**](http://studylight.org/lex/grk/view.cgi?number=1208)**. (**[**NASB: Lockman**](http://www.lockman.org/)**)**

**Greek**: [Ei](http://studylight.org/lex/grk/view.cgi?number=1487) [gar](http://studylight.org/lex/grk/view.cgi?number=1063) [e](http://studylight.org/lex/grk/view.cgi?number=3588) [prote](http://studylight.org/lex/grk/view.cgi?number=4413) [ekeine](http://studylight.org/lex/grk/view.cgi?number=1565) [en](http://studylight.org/lex/grk/view.cgi?number=2258) ([3SIAI](http://studylight.org/lex/grk/extras.cgi?number=5713)) [amemptos,](http://studylight.org/lex/grk/view.cgi?number=273) [ouk](http://studylight.org/lex/grk/view.cgi?number=3756) [an](http://studylight.org/lex/grk/view.cgi?number=302) [deuteras](http://studylight.org/lex/grk/view.cgi?number=1208) [ezeteito](http://studylight.org/lex/grk/view.cgi?number=2212) ([3SIPI](http://studylight.org/lex/grk/extras.cgi?number=5712)) [topos;](http://studylight.org/lex/grk/view.cgi?number=5117)

**Amplified**: For if that first covenant had been without defect, there would have been no room for another one or an attempt to institute another one. ([Amplified Bible - Lockman](http://www.lockman.org/amplified/?ISBN=0310915007&hilite=no))

**NLT**: If the first covenant had been faultless, there would have been no need for a second covenant to replace it. ([NLT - Tyndale House](http://www.newlivingtranslation.com/))

**Wuest**: For if that first testament had been faultless, in that case there would not have been a constant searching out of a place for a second.

**Young's Literal**: for if that first were faultless, a place would not have been sought for a second.

**FOR IF THAT FIRST HAD BEEN FAULTLESS THERE WOULD HAVE BEEN NO OCCASION SOUGHT FOR A SECOND: Ei gar hê prôtê ekeinê en (3SIAI) amemptos ouk an deuteras ezeteito (3SIPI) topos:**

* [Hebrews 8:6](https://biblia.com/bible/nasb95/Heb%208.6); [7:11](https://biblia.com/bible/nasb95/Hebrews%207.11),[18](https://biblia.com/bible/nasb95/Hebrews%207.18); [Galatians 3:21](https://biblia.com/bible/nasb95/Gal%203.21)
* [Hebrews 8 Resources](https://www.preceptaustin.org/hebrews_8_resources) - Multiple Sermons and Commentaries

**For (gar)** is a [**term of explanation**](https://www.preceptaustin.org/observation#te)- **What is the writer explaining?** He is explaining why the priesthood of Jesus is superior to the priesthood associated with the Old Covenant.

**Brown** - The argument for the pre-eminent excellence of our Lord’s high-priesthood, on which the Apostle enters in the words which follow, may be thus stated: ‘Jesus Christ, as a public functionary, is far superior in dignity to Aaron or any of his sons, for the covenant or economy in which He acts as a public functionary is of a far higher order than the covenant or economy in which they acted as public functionaries.’ (Brown, John: An Exposition of the Epistle of the Apostle Paul to the Hebrews, Vol. 1)

**James Haldane** - The Apostle had shown that it behoved our great High Priest to have somewhat to offer, since the very object of the priestly office is to offer gifts and sacrifices for sins, ch. 5:1. He also argues that this offering could not be made upon earth, because priests were already appointed exclusively to offer gifts according to the law, whose services are an example and shadow of heavenly things, as had been plainly intimated to Moses. He therefore concludes that our great High Priest hath obtained a more excellent ministry, being the mediator of a better covenant, which was established upon better promises. He thus introduced what he intended to say of the new covenant, the difference between which and the Sinai covenant is the grand object of the Epistle. (Notes Intended for an Exposition of the Epistle to the Hebrews)

**Gromacki** - The first covenant, the Mosaic Law with its attendant Levitical priestly system, was not “faultless” (amemptos). Since God gave the legal covenant, it was good and perfect in itself ([James 1:17](https://biblia.com/bible/nasb95/James%201.17)). It was truth and achieved its divine purpose. It was never intended to produce justification within the Israelite ([Gal. 3:21](https://biblia.com/bible/nasb95/Gal.%203.21)). The law possessed fault only in that it depended upon man for its fulfillment, and therein was the problem. Paul commented: “For what the law could not do, in that it was weak through the flesh …” ([Rom. 8:3](https://biblia.com/bible/nasb95/Rom.%208.3)). If the first covenant could have imparted eternal life to that person who obeyed it, then why did God promise to give Israel a new covenant? The prediction of the second demonstrates the temporary nature of the first and the replacement of the first by the second. (Stand Bold in Grace: An Exposition of Hebrews)

**If** - This **if** is a condition of the second class which assumes that the old covenant was not faultless. This would be perceived as quite a serious accusation and so the writer hastens to explain his reasons for such a "blasphemous" (not in truth but possibly to ears of some of his Jewish hearers) statement.

The writer had made a similar statement regarding the "inadequacy" of the **Levitical priesthood** writing...

Now **if perfection** (**Ed note**: making man acceptable to God giving him complete communion with God - the sacrificial Levitical system never achieved this goal) was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? (see note [Hebrews 7:11](https://www.preceptaustin.org/hebrews_711-12#7:11))

**Pastor Steven Cole** - As I mentioned in our study of [Heb 7:11-19](https://biblia.com/bible/nasb95/Heb%207.11-19), the idea of the Law of Moses being defective in any way would have been unthinkable for the Jews! The Law was the foundation of their entire way of life. It was the basis of their religious worship, which was the very warp and woof of being a Jew. In chapter 7, the author argued that the change of the priesthood required a change of the law also, since the two were inextricably bound together. He used [Psalm 110:4](https://biblia.com/bible/nasb95/Ps%20110.4) to show that David had predicted the change of the priesthood. Here, he cites Jeremiah 31 to show that the Old Testament itself also predicted a new covenant that would replace the old, Mosaic covenant. The reason for replacing the old covenant was that it was defective. ([A Better Priest for a Better Covenant](http://www.fcfonline.org/content/1/sermons/053004M.pdf))

**Spurgeon** - WHEN God gave to Israel His law—the law of the first covenant—it was such a holy law that it ought to have been kept by the people. It was a just and righteous law, concerning which God said, “You must carry out my regulations, and you must observe my statutes by following them; I am Yahweh your God. And you shall observe my statutes and my regulations by which the person doing them shall live; I am Yahweh” ([Lev 18:4–5](https://biblia.com/bible/nasb95/Lev%2018.4%E2%80%935)). The law of the ten commandments is strictly just; it is such a law as a man might make for himself if he studied his own best interests and had wisdom enough to frame it aright. It is a perfect law, in which the interests of God and man are both studied. It is not a partial law, but impartial, complete, and covering all the circumstances of life. You could not take away one command out of the ten without spoiling both tables of the law, and you could not add another command without being guilty of making a superfluity. The law is holy, and just, and good; it is like the God who made it, it is a perfect law. Then, surely, it ought to have been kept. In the economy of grace of which our Lord is the surety no fault can be found, and in it there is no fuel for decay to feed upon. There is nothing about it that is weak and unprofitable, for it is “ordered in all things and sure” ([2 Sam 23:5](https://biblia.com/bible/nasb95/2%20Sam%2023.5)). “He takes away the first” ([Heb 10:9](https://biblia.com/bible/nasb95/Heb%2010.9)), not that He may set up another that shall be removed in its turn, but “in order to establish the second.” In this second we have covenant purposes from eternity unalterable, love infinite and changeless, promises sure and inviolable, and pledges given that can never be withdrawn, for the Lord has sworn and will not repent.

**O'Brien -** God’s decision to establish a new covenant reveals that the first covenant was flawed. If human disobedience had been the only problem with the first covenant, ‘God might have renewed people’s willingness to obey the Sinai covenant’. But by replacing it with a new one, he showed that the first was flawed and brought nothing to ‘perfection’ or completion ([Heb 7:11](https://biblia.com/bible/nasb95/Heb%207.11), [19](https://biblia.com/bible/nasb95/Heb%207.19)). The passive voice, *no place* *would have been sought,* (may be paraphrased as ‘God would not have sought an occasion [to establish a second]’. The author uses a second class conditional sentence i.e., a condition contrary to fact; also [Heb 4:8](https://biblia.com/bible/nasb95/Heb%204.8), in order to drive home the point that the first covenant was defective) implies that God faulted the old covenant and sought a new one. This is supported by the following quotation, which speaks entirely of God’s initiative. Because a new unfolding of his redemptive purpose had taken place, it called for a new covenant action on God’s part. (The author’s reasoning here parallels his argument about the ineffectiveness of the Levitical priesthood in [Heb 7:11–19](https://biblia.com/bible/nasb95/Heb%207.11%E2%80%9319).) (The Letter to the Hebrews: The Pillar New Testament Commentary)

**That first** - That first covenant, the Mosaic covenant, the Old Covenant, the covenant of Law.

**Faultless** ([273](http://studylight.org/lex/grk/view.cgi?number=273)) (**[amemptos](https://www.preceptaustin.org/philippians_214-16%22%20%5Cl%20%22blameless)** from **a** = negative + **mémphomai** = find fault) means irreproachable, faultless, without defect or blemish, not being able to find fault in someone or some thing. The idea is that the Old Covenant was not flawless.

**What was the fault**? Although the Law is **holy, and the commandment is holy and righteous and good** (see **note** [Romans 7:12](https://www.preceptaustin.org/romans_710-131#7:12)), the law could never save a person, but could only lead him or her to see their need for salvation. To seek to obey the law in an attempt to merit salvation is to arouse the flesh and put one's self in a yoke of bondage to the Law. As sinners, we are unable to keep God’s holy Law. The Old Covenant did not supply the new heart or the enabling ministry of the Spirit without which we cannot obey the Law. The **old covenant** failed to bind Israel to their God, but as he explains in the next verse, the ultimate cause of this failure lay in the character of the people, not in character of the covenant.

Writing to the believers in Galatia who were being tempted by the Judaizers to come under the yoke of the law (the Old Covenant), Paul reasoned rhetorically...

Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. ([**Galatians 3:21**](https://biblia.com/bible/nasb95/Gal%203.21)) (See related notes on the [Purpose/Effect of the Law](https://www.preceptaustin.org/covenant_abrahamic_vs_old_vs_new#law))

**Related Resources:**

* [Covenant: New Covenant in the Old Testament](https://www.preceptaustin.org/covenant_new_covenant_in_the_OT)
* [Covenant: Why the New is Better](https://www.preceptaustin.org/covenant_why_the_new_is_better)
* [Covenant: Abrahamic vs Old vs New](https://www.preceptaustin.org/covenant_abrahamic_vs_old_vs_new)
* [Hebrews 8:1-13 Hebrews and the New Covenant](http://www.sljinstitute.net/sermons/new%20testament/general/pages/hebrews25.html) - Excellent review of [Hebrews 8:1-13](https://biblia.com/bible/nasb95/Heb%208.1-13) by Dr S Lewis Johnson former professor of Systematic Theology at Dallas Theological Seminary

**[Hebrews 8:8](https://biblia.com/bible/nasb95/Heb%208.8%22%20%5Ct%20%22_blank) For**[**finding**](http://studylight.org/lex/grk/view.cgi?number=3201)[**fault**](http://studylight.org/lex/grk/view.cgi?number=3201)**with them, He**[**says**](http://studylight.org/lex/grk/view.cgi?number=3004)**,**[**"BEHOLD**](http://studylight.org/lex/grk/view.cgi?number=2400)**,**[**DAYS**](http://studylight.org/lex/grk/view.cgi?number=2250)**ARE**[**COMING**](http://studylight.org/lex/grk/view.cgi?number=2064)**,**[**SAYS**](http://studylight.org/lex/grk/view.cgi?number=3004)**THE**[**LORD**](http://studylight.org/lex/grk/view.cgi?number=2962)**,**[**WHEN**](http://studylight.org/lex/grk/view.cgi?number=2532)**I WILL**[**EFFECT**](http://studylight.org/lex/grk/view.cgi?number=4931)**A**[**NEW**](http://studylight.org/lex/grk/view.cgi?number=2537)[**COVENANT**](http://studylight.org/lex/grk/view.cgi?number=1242)**WITH THE**[**HOUSE**](http://studylight.org/lex/grk/view.cgi?number=3624)**OF**[**ISRAEL**](http://studylight.org/lex/grk/view.cgi?number=2474)**AND WITH THE**[**HOUSE**](http://studylight.org/lex/grk/view.cgi?number=3624)**OF**[**JUDAH**](http://studylight.org/lex/grk/view.cgi?number=2455)**(**[**NASB: Lockman**](http://www.lockman.org/)**)**

**Greek**: [memphomenos](http://studylight.org/lex/grk/view.cgi?number=3201) ([PMPMSN](http://studylight.org/lex/grk/extras.cgi?number=5740)) [gar](http://studylight.org/lex/grk/view.cgi?number=1063) [autous](http://studylight.org/lex/grk/view.cgi?number=846) [legei,](http://studylight.org/lex/grk/view.cgi?number=3004) ([3SPAI](http://studylight.org/lex/grk/extras.cgi?number=5719)) [**Idou**](http://studylight.org/lex/grk/view.cgi?number=2400)**(**[**AAM**](http://studylight.org/lex/grk/extras.cgi?number=5628)**)** [hemerai](http://studylight.org/lex/grk/view.cgi?number=2250) [erchontai,](http://studylight.org/lex/grk/view.cgi?number=2064) ([3PPMI](http://studylight.org/lex/grk/extras.cgi?number=5736)) [legei](http://studylight.org/lex/grk/view.cgi?number=3004) ([3SPAI](http://studylight.org/lex/grk/extras.cgi?number=5719)) [kurios,](http://studylight.org/lex/grk/view.cgi?number=2962) [kai](http://studylight.org/lex/grk/view.cgi?number=2532) [sunteleso](http://studylight.org/lex/grk/view.cgi?number=4931) ([1SFAI](http://studylight.org/lex/grk/extras.cgi?number=5692)) [epi](http://studylight.org/lex/grk/view.cgi?number=1909) [ton](http://studylight.org/lex/grk/view.cgi?number=3588) [oikon](http://studylight.org/lex/grk/view.cgi?number=3624) [Israel](http://studylight.org/lex/grk/view.cgi?number=2474) [kai](http://studylight.org/lex/grk/view.cgi?number=2532) [epi](http://studylight.org/lex/grk/view.cgi?number=1909) [ton](http://studylight.org/lex/grk/view.cgi?number=3588) [oikon](http://studylight.org/lex/grk/view.cgi?number=3624) [Iouda](http://studylight.org/lex/grk/view.cgi?number=2448) [diatheken](http://studylight.org/lex/grk/view.cgi?number=1242) [kainen,](http://studylight.org/lex/grk/view.cgi?number=2537)

**Amplified**: However, He finds fault with them [showing its inadequacy] when He says, Behold, the days will come, says the Lord, when I will make and ratify a new covenant or agreement with the house of Israel and with the house of Judah. ([Amplified Bible - Lockman](http://www.lockman.org/amplified/?ISBN=0310915007&hilite=no))

**NLT**: But God himself found fault with the old one when he said: "The day will come, says the Lord, when I will make a new covenant with the people of Israel and Judah. ([NLT - Tyndale House](http://www.newlivingtranslation.com/))

**Wuest**: For, finding fault with them He says, Behold, days come, says the Lord, and I will consummate with the house of Israel and the house of Judah a testament new in quality

**Young's Literal**: For finding fault, He saith to them, `Lo, days come, saith the Lord, and I will complete with the house of Israel, and with the house of Judah, a new covenant,

**FOR FINDING FAULT WITH THEM HE SAYS: memphomenos (PMPMSN) gar autous legei (3SPAI):**

* [Hebrews 8 Resources](https://www.preceptaustin.org/hebrews_8_resources) - Multiple Sermons and Commentaries

**For (gar)** is a [**term of explanation**](https://www.preceptaustin.org/observation#te)- **What is the writer explaining?** He is explaining why the priesthood of Jesus is superior to the priesthood associated with the Old Covenant.

**Finding fault** ([3201](http://studylight.org/lex/grk/view.cgi?number=3201)) (**[memphomai](https://www.preceptaustin.org/romans_919-33%22%20%5Cl%20%22ff%22%20%5Co%20%22Continous%20action%2C%20habitual%2C%20reflects%20one%27s%20lifestlye%2C%20etc)** from **momphe** = blame, reproach, complaint) means to blame, find fault with, accuse, impute as blameworthy. The [**present tense**](https://www.preceptaustin.org/greek_quick_reference_guide#present) indicates God was continually finding fault with His chosen people, who repeatedly rebelled against Him like an unfaithful wife (see verse 32 in the Jeremiah 31 passage below). The problem with the Old Covenant was not bad laws, but bad hearts!

**With them** - Notice the writer's shift of language from the **covenant** to the **people**. After saying the Old Covenant was not faultless, he comes to the essence of the problem and finds **fault** with the people. The primary problem was not the Old Covenant per se, but the failure of the Jews to keep the Old Covenant...

for **they did not continue** (persevere in, hold fast to, remain true to, or abide) in (God's old) covenant (see note [Hebrews 8:9](https://www.preceptaustin.org/hebrews_87-9#8:9)).

**Lane** - The treatment of the two covenants in vv 7–8a exhibits the eschatological outlook of the writer. At the level of historical events, the covenant mediated by Moses had developed faults on the human side and has been replaced by a better arrangement. The super session of the old covenant was not due simply to the unfaithfulness of the people to the stipulations of the covenant. It occurred because a new unfolding of God’s redemptive purpose had taken place, which called for new covenant action on the part of God. That God took the initiative in announcing his intention to establish a new covenant with Israel (v 8a) indicates that he fully intended the first covenant to be provisional (cf. R. A. Harrisville, The Concept of Newness in the New Testament [Minneapolis: Augsburg, 1960] 48–53). Thus God finds fault (memphomenos) with the Mosaic covenant, and not simply with the people (see above, Note s).

**He says** - God (present tense - continually) spoke prophetically through Jeremiah of a new covenant based on grace which would replace the first covenant based on law. The writer quotes God's declaration in [**Jeremiah 31:31-34**](https://biblia.com/bible/nasb95/Jer%2031.31-34) (note that the quotation is not from the Hebrew text but from the Greek [Septuagint - LXX](https://www.preceptaustin.org/greek_to_me#sept)) which reads...

**31** "Behold, days are coming," declares the LORD, "when I will make a **new covenant** with the **house of Israel** and with the **house of Judah**,

**32** not like the **covenant** which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt (Old Covenant, Mosaic Covenant, "the law"), My **covenant** which they broke, although I was a husband to them (Israel is the wife of Jehovah - cp [Isa 54:4](https://biblia.com/bible/nasb95/Isa%2054.4) addressed to Israel - "*your husband is your Maker*")," declares the LORD.

**33** "But this is the **covenant** which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people.

**34** "And they shall not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they shall all know Me, from the least of them to the greatest of them,"

(The following are not quoted here but are vitally important passages for evangelicals to understand) **35** Thus says the LORD, Who gives the sun for light by day, and the fixed order of the moon and the stars for light by night, Who stirs up the sea so that its waves roar; The LORD of hosts is His name:

**36** "If this fixed order (sun, moon, stars) departs from before Me," declares the LORD, "Then the offspring of Israel also shall cease From being a nation before Me forever." (Classic "if...then" passage)

**37** Thus says the LORD, "If the heavens above can be measured, And the foundations of the earth searched out below, Then I will also cast off all the offspring of Israel For all that they have done," declares the LORD. (God's point is that He has not cast Israel aside, even today when most of the Jews in Israel are not "religious". He is not finished with Israel as so many teach today, but these promises will be completely and literally fulfilled at the Second Coming of the Messiah. Notice that the following passages for example are part of God's covenant promise -- albeit not mentioned in the NT -- and they will be fulfilled.)

**38** "Behold, days are coming (this time phrase is identical to verse 31 - this is the same covenant!)," declares the LORD, "when the city shall be rebuilt for the LORD from the Tower of Hananel to the Corner Gate.

**39** "And the measuring line shall go out farther straight ahead to the hill Gareb; then it will turn to Goah.

**40** "And the whole valley of the dead bodies and of the ashes, and all the fields as far as the brook Kidron, to the corner of the Horse Gate toward the east, shall be holy to the LORD; it shall not be plucked up, or overthrown anymore forever."

The writer considers this passage so important for his readers to grasp that he reiterates the covenant promises in part in [Hebrews 10:16](https://biblia.com/bible/nasb95/Heb%2010.16); [17](https://biblia.com/bible/nasb95/Hebrews%2010.17)...

THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR HEART, AND UPON THEIR MIND I WILL WRITE THEM," He then says, 17 "AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE." (see notes [Hebrews 10:16](https://www.preceptaustin.org/hebrews_1015-18#10:16); [17](https://www.preceptaustin.org/hebrews_1015-18#10:17))

Notice the writer's logic (compare similar line of reasoning in [Heb 4:8](https://biblia.com/bible/nasb95/Heb%204.8)-[note](https://www.preceptaustin.org/hebrews_48-10#4:8), [He 7:11](https://biblia.com/bible/nasb95/Heb%207.11)-[note](https://www.preceptaustin.org/hebrews_711-12#7:11), [Heb 8:4](https://biblia.com/bible/nasb95/Heb%208.4)-[note](https://www.preceptaustin.org/hebrews_84-6#8:4)) -- The writer declares that if there had been nothing wrong with the first covenant, there would have been no need for another covenant. But in fact as already suggested the first covenant was not faultless because the Jews could not keep their promises to fulfill it as they vowed in **Exodus 24**...

Then Moses came and recounted to the people all the words of the LORD and all the ordinances (The Old Covenant, the First Covenant); and all the people answered with one voice, and said, "**All** the words which the LORD has spoken we will do!" ([Exodus 24:3](https://biblia.com/bible/nasb95/Exod%2024.3))

The **first covenant** lacked the power to energize their obedience because it was on tablets of stone, not on the tablets of their heart and mind as in the New Covenant. Although not stated in this section, another critical promise of the New Covenant was a new "Person" Who would provide a new power to fulfill the requirements of the Law, God prophesying in Ezekiel...

Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. ([**Ezekiel 36:26**](https://biblia.com/bible/nasb95/Ezek%2036.26)**,**[**27**](https://biblia.com/bible/nasb95/Ezekiel%2036.27)-[note](https://www.preceptaustin.org/ezekiel_36_commentary))

In short, the **old covenant** was faulty because it did not provide enabling power for the people to live up to the terms or conditions of the Law. In other words, the old covenant did not include a provision for their inherent faultiness.

**BEHOLD DAYS ARE COMING SAYS THE LORD: Idou hemerai erchontai legei kurios:**

* [Jeremiah 31:31-34](https://biblia.com/bible/nasb95/Jer%2031.31-34) - [see commentary on this covenant](https://www.preceptaustin.org/jeremiah_31_commentary#31:31)
* [Heb 10:16](https://biblia.com/bible/nasb95/Heb%2010.16),[17](https://biblia.com/bible/nasb95/Heb%2010.17); [Jeremiah 23:5](https://biblia.com/bible/nasb95/Jer%2023.5),[7](https://biblia.com/bible/nasb95/Jeremiah%2023.7); [30:3](https://biblia.com/bible/nasb95/Jeremiah%2030.3); [31:27](https://biblia.com/bible/nasb95/Jeremiah%2031.27),[31-34](https://biblia.com/bible/nasb95/Jeremiah%2031.31-34), [38](https://biblia.com/bible/nasb95/Jeremiah%2031.38); [Luke 17:22](https://biblia.com/bible/nasb95/Luke%2017.22))
* [Hebrews 8 Resources](https://www.preceptaustin.org/hebrews_8_resources) - Multiple Sermons and Commentaries

**Behold** - An interjection in the form of a command ([aorist imperative](https://www.preceptaustin.org/greek_quick_reference_guide#aorist%20imperative)) which is an urgent call for the hearer or reader to pay attention to what follows. This is important!

As New Testament believers it is vitally important that we remember to whom God was (initially) addressing the covenant with its promises in [Jeremiah 31:31-34](https://biblia.com/bible/nasb95/Jer%2031.31-34). The recipients of Jeremiah's New Covenant prophecy were clearly Jews. This fact is important to keep in mind because there is a widespread tendency in the modern evangelical world to do away with God's promises to Israel (aka "[**replacement theology**](http://carm.org/questions-replacement-theology)" cf [**What is replacement theology - supersessionism**](http://www.gotquestions.org/replacement-theology.html)), and to say that the NT church has replaced Israel, as the "**Israel of God**" (phrase used in [Gal 6:16](https://biblia.com/bible/nasb95/Gal%206.16) - interestingly every other NT use of "Israel" refers to [you guessed it!] ISRAEL! See discussion of - [**Israel of God**](https://www.preceptaustin.org/the_israel_of_god)). This is not what Scripture teaches as Paul tries to explain in Romans 11, lest the **wild olive** branches (the Gentiles who are grafted into **the rich root** of the Abrahamic Covenant) become **arrogant** or **conceited** (see [Ro 11:18](https://biblia.com/bible/nasb95/Rom%2011.18)-[note](https://www.preceptaustin.org/romans_1116-18#11:18); [Ro 11:20](https://biblia.com/bible/nasb95/Rom%2011.20)-[note](https://www.preceptaustin.org/romans_1119-21#11:20)).

The writer's logic is "brilliant" (because it is *inspired*). He appeals to one of their own prophets which means the Jewish readers would have to reject the veracity and assurance of the Old Testament, if they refused to accept the New Testament teaching on the New Covenant which is found in the Old Covenant! To reject the New Covenant, would be tantamount to rejecting their own prophet Jeremiah. Thus the writer builds his argument upon the Old Testament Scriptures, the very Word of God his readers professed to believe. This is a good example for all who would preach or teach the Word of God - base your "arguments" on the firm foundation of God's Word, including the Old Testament. There is a distinct bias I fear in modern evangelicalism to "shy away from" preaching on the Old Testament. Those pastors who shy away from teaching the Old, would be wise to remember that this was the only "Bible" the apostles and early disciples (most common term for *believers* in Acts) had access to. Many who applaud the oratorical, expositional skills of the prince of preachers, Charles Haddon Spurgeon, would be wise (and blessed) to emulate his example of frequent forays into the Old Testament Scriptures (for example, witness his 57 messages on the seldom taught book of Ezekiel!)

**Days are coming** - What days? When? I agree with others who favor a "dual" fulfillment, theologically speaking a **soteriological** and an **eschatological** fulfillment. The first fulfillment is related to the **application** of the truth in Jeremiah 31. Although the covenant was initially given to Israel, it is clearly applicable to Gentiles who enter it by grace through faith. In other words, in terms of **applying** the truth of the Jeremiah passage, whenever anyone is saved, Jew or Gentile, the day has come that the New Covenant has become a reality in that person's life. On the other hand, if one views this passage to Israel through "prophetic glasses", it will be most completely fulfilled at the time of the Lord's return, when "all Israel will be saved".

**Says the Lord** - As noted elsewhere but worth reiterating, this passage teaches that it was God Himself Who initiated the covenant, not man. As far as we know, Israel never asked God how it was that He would be able to fulfill the promises of the Abrahamic Covenant (which is ultimately made possible by the payment of Christ's sacrificial blood in the New Covenant, which paid the price of redemption, the very truth we celebrate when we partake of communion) to themselves who were sinners and who needed a Redeemer. But God saw their need and He provided for their need by initiating ("says the Lord") the New Covenant, which Jesus referred to as the "New Covenant in My blood" ([Luke 22:20](https://biblia.com/bible/nasb95/Luke%2022.20)) which alludes to the need for redemption by a satisfactory [Goel or Kinsman Redeemer](https://www.preceptaustin.org/ruth_313-18#goel%20isbe%20comparison%20w%20padah).

In Romans, Paul explains (like the writer of Hebrews, appealing to the the Old Testament Scriptures to validate his argument)...

thus all Israel will be saved; just as it is written, "The Deliverer (the Messiah) will come from Zion. He will turn godlessness away from Jacob. And this is My covenant with them when I take away their sins." (see notes [Romans 11:26](https://www.preceptaustin.org/romans_1117-33#11:26); [11:27](https://www.preceptaustin.org/romans_1117-33#11:27)).

**Spurgeon** writes that...

His divine decree has made the covenant of his grace a settled and eternal institution: redemption by blood proves that the covenant cannot be altered, for it ratifies and establishes it beyond all recall. This, too, is reason for the loudest praise. Redemption is a fit theme for the heartiest music, and when it is seen to be connected with gracious engagements from which the Lord's truth cannot swerve, it becomes a subject fitted to arouse the soul to an ecstasy of gratitude. Redemption and the covenant are enough to make the tongue of the dumb sing.

In Revelation 19 we see the Deliverer returning at the end of the [**Great Tribulation**](https://www.preceptaustin.org/the_great_tribulation) (see notes beginning with [**Revelation 19:11**](http://www.spiritandtruth.org/id/revc.htm?19:11) and read through the subsequent verse notes) and the beginning of the 1000 year reign of Messiah, the [**Millennium**](https://www.preceptaustin.org/the_millennium) or Messianic Age (see also notes beginning with [Revelation 20:4](http://www.spiritandtruth.org/id/revc.htm?20:4)). It is at this future time that **Zechariah's** prophecy will "dovetail" with Jeremiah's prophecy, God predicting that...

"And it will come about in all the land," Declares Jehovah, "That two parts in it will be cut off and perish; but the third will be left in it. And I will bring the third part through the fire, Refine them as silver is refined, and test them as gold is tested. They will call on My name (cp, the New Covenant promise "*they shall all know Me*"), and I will answer them; I will say, 'They are My people,' And they will say, 'The LORD is my God.'" (cp, God's promise in Jeremiah's prophecy in [Jer 31:33](https://biblia.com/bible/nasb95/Jer%2031.33%22%20%5Ct%20%22_blank) - "*I will be their God, and they shall be My people*.") ([**Zechariah 13:8**](https://biblia.com/bible/nasb95/Zech%2013.8)**,**[**9**](https://biblia.com/bible/nasb95/Zechariah%2013.9))

The **third part** that Jehovah brings **through the fire** will be those who by grace through faith receive the Messiah as their **Deliverer** and their Redeemer, and all of this one third **will be saved**. (If you are interested in this somewhat complex, sometimes controversial subject of "What Happens to the Jews?" read the notes on [Romans 11:26](https://www.preceptaustin.org/romans_1117-33#11:26); [11:27](https://www.preceptaustin.org/romans_1117-33#11:27))