

## 200823-1 He 8, We Have This Kind of an High Priest—CThurman

Chapter 6 (cf. v.20) ended with, *Jesus is made an high priest for ever after the order of Melchisedec*. The main statement of chapter 7.1-3 is, *Melchisedec abides a priest continually*. The point is that Jesus is a priest forever after the order or form of Mechisedec because Melchisedec is a *type* for a continuing priesthood. In this chapter Paul compares the priesthood of Jesus Christ to the Levitical priesthood.

It is preeminent because (vss.4-10):

- The sons of Levi have a commandment to receive tithes from their brethren, but Melchisedec received tithes from Abraham without a commandment. (vss.5, 6)
- Here men that die receive tithes, but there the witness is that Melchisedec lives. (vss.8)
- Some paid tithes to Levi, but all paid tithes to Mechisedec. (vss.9, 10)

It is perfect because (vss.11-19):

- Another priesthood, another priest, another law, and another tribe implies a change from imperfection to perfection (vss. 11-15)

It is of promise [by an oath] because (vss.20-22):

- The Levites were made priests without an oath, but Christ by an oath.

And it is perpetual because (vss.23-28):

- The Levitical priests were subject to death, but Christ abides priest for ever. Therefore,
- His priesthood has no successor.

Again, Paul's goal is to help the believing Hebrews to break completely away from the old covenant and receive by faith the doctrine of Jesus Christ, and by so doing *go on unto perfection ...'* (He.6.1)

## Chapter 8

κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις

**1 ¶ Now of the things which we have spoken this is the sum:**

Lit. But a chief [point] over the things that were said (or reasoned) is:

*things spoken*, λεγομένοις, dat. pl. neut. part. pres. pass. of λέγω, tss. *to call, to say, to tell, to name*.

*sum*, κεφάλαιον, a noun, twice in the NT, which is also in Ac.22.8, *sum*, referring to a total amount to purchase.amount; see κεφαλή, which is always tss. with the English word *head*, and refers to the physical head as well as to that which is *chief* or *foremost*.

**We have such an high priest,**  
possess this kind of that ever liveth to make  
intercession in our behalf (v.26)

*such*, τοιοῦτος, meaning *this kind* or *these kinds*; in He. 7.26; 8.1; 11.14; 12.3; 13.16.

He is preeminent, perfect, promised, and perpetual ... and has a more excellent ministry as he is the mediator of a better covenant, established upon better promises. (cf. v.6)

Thought we should glean from this: If we have such an high priest, we, by strict context, the Jewish, baptized, church-related believers, then they are all of a priesthood. To have an high priest *over the house of God* (He.10.21) means that they are peculiarly *believer priests* which offer up spiritual sacrifices to God by Him, Jesus Christ. And if this is so for these Jewish saints then it must be applicable to every baptized, church-related believer in Jesus Christ. There is such a thing as the priesthood of the believer!

**who is set on the right hand of the throne of the Majesty in the heavens;**  
sat on

*is set*, ἐκάθισεν, 3ps. aor. ind. of the verb καθίζω, tss. *to sit, to sit down, to tarry, to continue*.

Majesty, μεγαλωσύνης, gen. sing. of μεγαλωσύνη, & always tss. M(m)ajesty (3), **He.1.3**; 8.1; Jude 25

When did our High Priest sit by the Father in glory? ... *when he had by Himself purged out sins* by His death on the cross, *sat down on the right hand of the Majesty on high*. (cf. He.1.3) And now as Son of man He is above the heavens, and the heaven of heavens. (1Ki.8.27; Ps. 113.4) He being God the Son is always above the heaven of heavens, but in His condescension He *was made in the likeness of men* (cf. Phl.1.7). (As the Father is in heaven & omnipresent [Mt.5.16] so is the Son even in His condescension omnipresent [Jn.3.13].) Christ has offered His one-time sacrifice, and now He is mediating in behalf of His people, obtaining for us those things we need daily.

1 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις τοιοῦτον ἔχομεν ἀρχιερέα ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς

**2 A minister of the sanctuary, and of the true tabernacle,**  
real, genuine      tent, habitation

*minister*, λειτουργός, a noun always tss. with the English *minister* (5, He.1.7; 8.2); this word is formed from two Greek words, λείτος from which we have the Latin *laity* = the masses or public + ἔργον a noun tss. *work, deed*; another noun is λειτουργία, tss. *ministration, service, ministry*; the adj. λειτουργικός, *ministering* [spirits].

LXX, 2Ki.13.18 (2Sa.)13.18; 4Ki. (2Ki.)4.43, *servants*; Ne.10.39; Ps.102.21; 103.4; Is.61.6, *ministers*. There appears to be a distinction that is made in the use of the words *servant* and *minister* in the English tss of the LXX (but this is not maintained so clearly in the KJV tss. (cf. Phl.2.25).

*servant* concerns an earthly and natural sphere of operation.

*minister* concerns an heavenly and spiritual sphere of operation.

*sanctuary*, ἁγίων, gen. pl. of ἅγιον, an adj. tss. *sanctuary, [H]holiest of all, holy place, holy places* and only in the book of Hebrews.

(He.8.2; 9.1, 2, 3, 8, 12, 24, 25;10.19; 13.11) The *sanctuary* seems to include the entire issue of spiritual service to God, but sometimes that special place wherein was the ark of the covenant with the lid upon it called the mercy seat.

The whole structure:

*Ex 25:8 And let them make me a sanctuary; that I may dwell among them.*

*Heb 9:1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.*

*2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.*

The Holiest of all:

*9.8 ¶ The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing ...*

*Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.*

Both:

*He.9.24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:*

*25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;*

*26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*

*true, ἀληθινῆς, gen. sing. fem., an adj. always tss. true (27), and carries the idea of real, genuine.*

*tabernacle*, σκηνης, gen. sing. of σκηνη, tss. *tabernacle* (19), *habitation* (1).

But what takes place in this sanctuary? Fellowship with God the Father and the Son and those of the people of God, as shown by the table of showbread. Offering up of prayers by the altar of incense. And illumination of His word at the lampstand. It's all a part of the true worship God for His people. This is where Christ is ministering in our behalf, in the presence of God. We enjoy these things because He is there for us. We don't make these things happen. We are able because He lives in the presence of God for us.

*Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*

*Joh 14:19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.*

*20 At that day ye shall know that I am in my Father, and ye in me, and I in you.*

***which the Lord pitched, and not man.***

*pitched*, ἔπηξεν, 3ps. aor. ind. act. of the verb πήγνυμι, which verb is only this once in the NT.; see also the Gr. verb παγιδεύω, tss. *to entangle*, and the noun παγίς, tss. *a snare*; Liddell & Scott, to fix, fasten, to set.

LXX, tss. Ge.26.25, 31.25; 35.16; Jer.6.3; *to pitch* a tent Job 15.7, *to establish*; Job 41.15, *to be firm* as a stone; Lam.4.8, *to cleave* as skin to the bones because of starvation.

There is in glory a place which the LORD has set up for receiving true worship and service. Here is where His Son of God, Jesus Christ serves as God's High Priest. The earthly place where the Levitical priesthood and those of Aaron's descent served as high priests were only figures, types or symbols of the real place where the real worship and service are by His own Son and High Priest.

*Joh 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*

The worship of God was all veiled before because Christ hadn't died yet. But now that He has died the way and the truth of this all has become clear through the NT Scriptures concerning Jesus Christ. We enjoy what we do of the worship of God because we know that He is there in the presence of God for us at this very moment. Pentecost was an visible evidence of Christ's coming into the very presence of God for us.

*Ac.2.33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*

*34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,*

*35 Until I make thy foes thy footstool.*

*36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*

2 τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς ἦν ἔπηξεν ὁ κύριος καὶ οὐκ ἄνθρωπος

πᾶς εἰς τε  
**3 For every high priest is ordained to offer gifts and sacrifices:**  
or, all high priests are constituted for offering both

*is ordained, καθίσταται, 3ps. pres. pass. of the verb καθίστημι, κατά down, under, at, by + ἵσθημι to appoint, establish, set, stand; tss. to make ruler, to appoint, to conduct, to ordain, to make (constitute), to be (is); He.2.7, didst set; 5.1; 8.3, is ordained; 7.28, maketh.*

*offer, προσφέρω, pres. infin. of προσφέρω, πρὸς at, to, toward, unto + φέρω to bring, to bring forth, to bear; προσφέρω, is tss. to present, to bring, to offer, to deal with and is most often found in the*

book of Hebrews (20, the number representing *redemption*); cf. **He.5.1, 3, 7; 8.3 (twice), 4; 9.7, 9, 14, 25, 28; 10.1, 2, 8, 11, 12; 11.4, 17 (twice); 12.7; also see φέρω at He.6.1.**

*gifts, δῶρα, acc.. pl. of δῶρον, tss. gift (8), offering (1), which refers to freewill offerings. There were offerings which were voluntarily given by the people, offerings freely given. (Le.22.18, 21, 23, 29); cf. δωρεά, He.6.4the gift; cf. He.5.1; 8.3, 4; 9.9; 11.4.*

This is what high priests of God did through the OT history.

ὅθεν

**wherefore it is of necessity that this man**

from whence  
or thence the

who is the Son of God. (cf.7.28)  
(comp. to Mt.26.63; Lk.22.70;  
Jn.10.36; 11.27; 19.7; 20.31)

*of necessity, ἀναγκαῖον, nom. sing. neut. & an adj. tss. near, necessary, needful, of necessity.*

ἔχειν

**have**

possess

**somewhat also to offer.**

something

*have, ἔχειν, pres. infin. of ἔχω, to have, to possess, to hold.*

*offer, προσενέγκη, 3ps. aor. subj. act. of προσφέρω, (see above).*

What did He offer. More animal sacrifices? No. He offered his body.

*Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me ...*

*10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. (Because Jesus Christ willingly gave up His life so that we might have life the elect of God were all sanctified, at once, at the cross.)*

3 πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκη

μὲν ἐπὶ γῆς  
**4 For if he were on earth,**  
indeed [ministering in this earthly sanctuary]

Some take this to mean that Jesus Christ only came into his high priestly office when He came into the presence of God in glory. That is not true. He was high priest during his earthly ministry. In order for anyone of Israel to offer a sacrifice to the Lord it must have been through the sons of Aaron, the priests. And as we read on in this chapter this priesthood under the law was a type of Christ's real function as the high priest of God. Christ began this function on earth and continued so in the presence of God.

*Heb 2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation [as God's high priest] for the sins of the people.*

*Heb 7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he [as the High Priest of God] offered up himself.*

*Ro.3.25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

*Eph.5.2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*

None but the sons of Aaron could offer to God sacrifices for the people, which teaches us that only Jesus Christ could offer an atoning, satisfactory, sacrifice to God for sins. He did that by offering up Himself, His body by being nailed on the tree. (cf. ; 1Sa.13.8-14, king Samuel lost the kingdom



for daring to intrude into the priesthood's function by sacrificing to God; 2Chron.26.16-21, Uzziah was stricken of leprosy for the same.) Only the offering of the Son of God, Jesus Christ, God's high priest can atone for sin. Only God's high priest can offer for sin: Jesus Christ is the abiding High Priest of God.

**3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.**

**4 For if he were on earth,**

- **he should not be a priest, seeing that there are priests that offer gifts**  
then ὄντων  
being

*seeing that there are, ὄντων, neut. part. pres. of ὄσπερ, cf. ὢν; in He.1.3, being; 3.2, who was; 5.8, were; 8.4, seeing that there are; 13.3, being.*

κατὰ  
**according to the law:**  
after

Remember that it wasn't the law of Moses which appointed Christ to His priesthood, but the oath of God His Father.

4 εἰ μὲν γὰρ ἦν ἐπὶ γῆς οὐδ' ἂν ἦν ἱερεὺς ὄντων τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα

**5 Who** ὑποδείγματι  
**serve unto the example**  
[which priests appointed by the law of Moses] pattern

*serve, λατρεύουσιν, 3ppl. pres. ind. of λατρεύω, a verb tss. to serve (17), to worship (4).*

*example, ὑποδείγματι, dat. sing. of ὑπόδειγμα, ὑπό by, from, under + δείγμα, only Jude 7, example; also δείκνυμι always tss. shew (31); ὑπόδειγμα, tss. Jn.13.15; He.4.11; 8.5; Ja.5.10, example; He.9.23, pattern; 2Pe.2.6, ensample.*

**and shadow of heavenly things,**

shade      celestial      things that are real in the heavenlies where God is

*shadow*, σκιᾶ, dat. sing., a noun, σκιά, always tss. *shadow* (7); appears also always tss in the LXX with the English word *shadow*. (every place I searched); again, in the LXX the verb σκιάζω, is tss. *to overshadow* and so *to shade*, and *to be shady*. **The light of the real priesthood and High Priest, which is above, casts its shadow, a shadow which is the Levitical priesthood and earthly high priest. The real above is told by the shadow below, from heaven to earth.**

*heavenly things*, ἐπουρανίων, gen. sing. of the adj. ἐπουράνιος, tss. *heavenly* [things, Father, places, kingdom, calling, gift, country, Jerusalem] (18), and *celestial* [bodies] (2).

**as Moses was admonished of God when he was about to make the tabernacle:**

to fulfil, to accomplish  
[all the instructions pertaining to ...]

*was admonished*, κεχηρημάτισται, 3ps. perf. ind. pass. of χρηματίζω, a verb tss. *to warn* (4, **He.11.7**), *to reveal* (1), *to call* (2), *to admonish* (1, **He.8.5**), and *to speak* (1, **He.12.25**).

*when ... was about*, μέλλων, nom. sing. masc. part. pres. of the verb μέλλω, 'to be on the point of doing, about to do' (cf. Liddell & Scott); cf. He.1.14; 2.5; 6.5; 8.5; 9.11; 10.1, 27; 11.8, 20; 13.14.

*to make*, ἐπιτελεῖν, pres. infin. act. of ἐπιτελέω, ἐπί upon, on, over + τελέω, a verb tss. *to go over, make an end, to finish, to pay, perform, accomplish, to fulfil, to finish* (see v.8 for συντελέω); ἐπιτελέω is tss. *to do, to perform, to perfect, to finish, to make* (**He.8.6**), *to accomplish* (**He.9.6**)

**for, See, saith he, that thou make all things according to the**      κατὰ      τύπον  
after      pattern  
print, figure

*saith he*, φησίν, 3ps. pres. ind. of φημί, a verb tss. *to say* (57), *to affirm* (1).

*make*, ποιήσης, 2ps. aor. subj. act. of the verb ποιέω, *to make, to do, to bring forth*; the subj. giving a weak future sense to the verb.

*pattern*, τύπον, acc. sing. of the noun τύπος, tss. *a print, a figure, a fashion, a manner, a form, an example, a pattern, an ensample* and only this once in Hebrews.

***shewed to thee in the mount.***

*shewed*, δειχθέντα, acc. sing. masc. part. aor. pass. of δείκνυμι, always tss. *to show* (31), meaning 'to present' or 'to display'; once is the verb δειγματίζω, *made a shew* (Col.2.15); once is the noun δείγμα, *example* (Jude 7).

Moses was showed only a print of the heavenly and to duplicate that on the earth. The print stood to represent what which was real.

5 οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων καθὼς κεχηρμάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνὴν Ὅρα γὰρ φησὶν ποιήσης πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει

**6 ¶ *But now hath he* *obtained a more excellent ministry,*  
[the Son of God]**

*hath ... obtained*, τέτευχεν, 3ps. perf. ind. of the verb τυγχάνω, tss. *to obtain* (He.8.6;11.35), *to enjoy*.

*a more excellent*, διαφορώτερον, acc. sing. neut. compar. of διάφορος, διά by, through, among + φέρω, a verb tss. *to bring, bear, bring forth, carry, uphold*; διάφορος, is tss. Ro.12.6, *differing*, He.1.4; 8.6 *more excellent*, & He. 9.10, *divers*.

*ministry*, λειτουργίας, gen. sing. of the noun λειτουργία, tss. **He. 8.6; 9.21**, *ministry* (in other plcs. *ministration, service*) *minister* (5, **He.8.2**).

ἔστιν  
**by how much also he is the mediator of a better covenant,**  
as testament  
[than to those under  
which served under  
the old covenant]

*by how much*, ὅσω, dat. sing. neut. of ὅσος, an adj. tss. *as long as, as many as, inasmuch, as, how much*.

*better*, κρείττωνος, gen. sing. masc. of κρείττων, adj. tss. *better* (18), *best* (1, 1Co.12.31). In Hebrews, always *better*, **He.1.4; 6.9; 7.7, 19, 22; 8.6, twice; 9.23; 10.34; 11.16, 35, 40; 12.24**.

*mediator*, μεσίτης, a noun and always tss. *mediator* (6); in the LXX, found only once in Job 9.33, which in the KJV, which translates from the Hebrew מְוָכֵחַ, mo-kee-ach, *daysman*.

*Job 9.30 If I wash myself with snow water, and make my hands never so clean;*  
*31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.*  
*32 For he is not a man, as I am, that I should answer him, and we should come together in judgment.*  
*33 Neither is there any daysman (mediator) betwixt us, that might lay his hand upon us both.*

**which was established upon better promises.**  
purposed, laid down,  
committed, ordained

*was established*, νενομοθέτηται, 3ps. perf. ind. pass. of νομοθετέω, νομός *law* + τίθημι, *to appoint, ordain, purpose, set, set forth, to*

*commit, lay down; νομοθεσι*, a noun only once in the NT, and tss. *giving of the law* (Ro.9.4); *νομοθέτης*, also a noun is once in the NT and tss. *lawgiver* (Ja.4.12).

Perhaps those promises are in the following (vss.8-10):

- Behold, the day comes for a new covenant.
- Behold, the day comes for an unconditional covenant.
- Behold, the day comes for an inward working covenant.

6 νυνὶ δὲ διαφορωτέρας τέτευχεν λειτουργίας ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται

**7 For if that first covenant had been *faultless*,**  
a [covenant]

*a faultless* [covenant], ἄμεμπτος, ἄ negative particle + μέμφομαι, *to fault (which is in v.8)*; an adj. tss. *blameless, unblameable* (1Th.3.13), *faultless*; an so 'without fault'.

τόπος  
**then should no *place* have been sought for the second.**  
[covenant]

*place*, τόπος, a noun tss. *a place, room, quarter, licence, coasts.*

*have been sought*, ἐζητεῖτο, 3ps. imperf. pass. of ζητέω, a verb tss. *to seek* (only this once in Hebrews), *to desire, to go about, to enquire, to endeavor.*

7 Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος οὐκ ἂν δευτέρας ἐζητεῖτο τόπος

**8 For finding fault with them,**

*finding fault*, μεμφόμενος, nom. sing. masc. part. pres. of the verb μέμφομαι, see the negative form in v.7; always tss. *to find fault* (Mk.7.2; Ro.9.19; He.8.8); LXX, tss. *to blame, to complain.*

There was a fault, blamefulness, a complaint to be lodge against the Levitical priesthood concerning the covenant under which they ministered.

*he saith, Behold, the days come, saith the Lord,*

*συντελέω* *ἐπὶ*  
**when I will make a new covenant with the house of Israel**  
complete

*will make, συντελέσω, 1ps. fut. ind. act. of the verb συντελέω, συν + τελέω, a verb tss. to go over, make an end, to finish, to pay, perform, accomplish, to fulfil, to finish; (see v.5 for a form of this word, ἐπιτελέω, to make); here the meaning is to complete.*

*new, καινήν, acc. sing. fem. of the adj. καινός, tss. new [bottles, treasure, testament, tomb, doctrine, cloth, tongues, garment, commandment, thing, man, heavens, song, Jerusalem]; cf. He.8.8, 13; 9.15 and always with reference to the new covenant/testament.*

*ἐπὶ*  
**and with the house of Judah:**

Taking into consideration the nation divided into two and in the last days being reunited into one. (cf. v.10)

*Ez.37.15 ¶ The word of the LORD came again unto me, saying,  
16 Moreover, thou son of man, take thee one stick, and write upon it,  
For Judah, and for the children of Israel his companions: then take  
another stick, and write upon it, For Joseph, the stick of Ephraim, and  
for all the house of Israel his companions:  
17 And join them one to another into one stick; and they shall  
become one in thine hand.  
18 And when the children of thy people shall speak unto thee, saying,  
Wilt thou not shew us what thou meanest by these?  
19 Say unto them, Thus saith the Lord GOD; Behold, I will take the  
stick of Joseph, which is in the hand of Ephraim, and the tribes of*

Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.  
20 And the sticks whereon thou writest shall be in thine hand before their eyes.

21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

8 μεμφόμενος γὰρ αὐτοῖς λέγει ἰδοὺ, ἡμέραι ἔρχονται λέγει κύριος καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν

οὐ κατὰ τὴν διαθήκην  
**9 Not according to the covenant that I made with their fathers**  
after

*I made, ἐποίησα, 1ps. aor. ind. act. of ποιέω, to do, to make.*

***in the day when I took them by the hand to lead them out of the land of Egypt;***

*when ... took ... by, ἐπιλαβομένου, gen. sing. masc. part. aor. mid. of the verb ἐπιλαμβάνω, ἐπι upon, on, at + λαμβάνω, to receive, to take; ἐπιλαμβάνω, tss. to catch, to take by, to take hold of, to lay hold upon, to lay hold on, to take on (He.2.16).*

*to lead ... out, ἐξαγαγεῖν, aor. infin. of ἐξάγω, ἐκ from, of, out, out from, forth + ἄγω, to lead.*

***because they continued not in my covenant,***  
abode by

*continued, ἐνέμειναν, 3ppl. aor. ind. of ἐμμένω, ἐν + μένω, to abide, continue, dwell, endure, remain, stand, tarry; ἐμμένω, is always tss in the NT with the English to continue.*

***and I regarded them not, saith the Lord.***  
disregarded them

*regarded, ἠμέλησα, 1ps. aor. ind. of the verb ἀμελέω, ἄ negative particle + μελέω, to care; ἀμελέω, is tss. to make light of, to neglect, to regard not.*

The LORD would covenant with them a covenant that is not after the old covenant, a covenant of works, a conditional covenant, a bi-lateral covenant. This covenant says, 'if you will do this, I will do that.'

*Ex.24.1 ¶ And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.*



2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

But they could not 'do,' because of the weakness of their flesh that was under the dominion of sin that indwelt them.

9 οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου καὶ γὰρ ἡμέλησα αὐτῶν λέγει κύριος

**10 For this is the covenant that I will make with the house of Israel**

testament

covenant

testament

*I will make, διαθήσομαι, 1ps. fut. ind. mid. of the verb διατίθημι, διά by, through + τίθημι, to ordain, appoint, purpose, set; διατίθημι, to appoint, to make (He.8.10; 10.16), to be a testator (He.9.16, 17).*

Notice one house, not two. No longer at that day a house of Israel and a house of Judah. There is only one house, the house of Israel. This is the

covenant, a new one, that the entire nations is resolved into one with God.  
An uncondition, grace covenant.

Grace, the bestowed unmerited, loving favor of God.

μετὰ εἰς  
**after those days, saith the Lord; I will put my laws into their mind,**  
give

*put*, διδούς, nom. sing. masc. part. pres. act. of δίδωμι, to give.

*mind*, διάνοιαν, acc. sing. of διάνοια, a noun, διά through, by +  
νοέω, to understand, to perceive, to consider; διάνοια is tss. *mind*,  
the imagination, the understanding.

The LORD will give to His people, not all people, but His people, a mind for  
God.

ἐπιγράψω εἰς  
**and write them in their hearts: and I will be to them a God,**  
over upon for

[will] *write in*, ἐπιγράψω, 1ps. fut. ind. act. of the verb ἐπιγράφω,  
ἐπί at, upon, on, over, among + γράφω, to write, once describe;  
ἐπιγράψω, tss. to write over (Mk.15.16), to write in (He.8.10; 10.16),  
to write thereon (Re.21.12).

*hearts*, καρδίας, acc. pl. of καρδία

The LORD will write His law into the hearts of His people, not all people, but  
His people, an heart for God.

**and they shall be to me a people:**  
for

*will be*, ἔσομαι, 1ps fut. ind. & *shall be*, ἔσονται, 3ps. fut. ind. of εἰμί, *am*; cf. 1.5 (twice), 2.13, *will* (for 'will be' trusting); 3.12, *be*; 8.10, *will be* & *shall be*; 8.12, *will be*.

10 ὅτι αὕτη ἡ διαθήκη ἦν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκεῖνας λέγει κύριος διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοῦς καὶ ἔσομαι αὐτοῖς εἰς θεὸν καὶ αὐτοὶ ἔσονται μοι εἰς λαόν

**11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord:**

*shall ... teach*, διδάξωσιν, 3ppl. aor. subj. act. of διδάσκω, and always tss. with the English *to teach*.

*know*, γνῶθι, 2ps. aor. imper. act. of γινώσκω, tss. He.3.10; 8.11; 10.34; 13.23, *to know*, and *to understand*, *to be aware*, *to be resolved*, *to know* (to have the knowledge).

|            |   |                      |
|------------|---|----------------------|
| ὅτι        |   | αὐτῶν                |
| <b>for</b> | <b>all shall know me, from the least to the greatest.</b> |                      |
| because    |   | of them [my people]. |

*shall know*, εἰδήσουσιν, 3ppl. fut. ind. of εἶδέω, mainly tss. *to consider*, *to know*, *to perceive*, *to see*, *to understand* (to have the perception).

This doesn't negate the function of teachers, but the children of God are given an understand to know the truths, the doctrine of Christ for themselves.

11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων, Γνῶθι τὸν κύριον ὅτι πάντες εἰδήσουσιν με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν

**12 For I will be merciful to their unrighteousness,**

*will be*, ἔσομαι, 1ps fut. ind. & *shall be*, ἔσται, 3ps. fut. ind. of εἰμί, *am*; cf. 1.5 (twice), 2.13, *will* (for 'will be' trusting); 3.12, *be*; 8.10, *will be & shall be*; 8.12, *will be*.

*merciful*, ἴλεως, adj. only twice in the NT. tss. *be it far* (Mt.16.22), and He.8.12, *merciful.*; in the LXX it is tss. *mercifully* (Ge.43.23); *be merciful* (Ex.32.12; Deu.21.8, which is for the Hebrew כָּפַר, kaphar, to cover, atone, appease, satisfy), *mercy* (Nu.14.19), *gracious* (Nu.14.20), *forbid* (2Sa.23.17);

*unrighteousness*, ἀδικίας, dat. pl. of ἀδικία, ἄ negative particle + δίκη, δικαιόω, *to be just, justified, to justify, to free, to be righteous*; ἀδικία, a noun tss. *iniquity, unjust* (used as an adj. [steward]), *unrighteousness, and wrong*.

|                  |             |                  |                   |                                 |
|------------------|-------------|------------------|-------------------|---------------------------------|
|                  |             |                  |                   | οὐ μὴ μνησθῶ ἔτι                |
| <b>and their</b> | <b>sins</b> | <b>and their</b> | <b>iniquities</b> | <b>will I remember no more.</b> |
| offense          |             | lawlessness      |                   | in no wise I will mind still    |

*sins*, ἁματιῶν, gen. pl. of ἁμαρτία, a noun tss. *sins, sinful, offense*.

*iniquity*, ἀνομίαν, acc. sing. of ἀνομία, ἄ negative particle + νόμος, always tss. *law*; ἀνομία, is tss. *iniquity* (see He.1.9; 8.12; 10.17), *unrighteousness, & transgression*; ἀνομός, is tss. *transgressors, wicked, without law, lawless, unlawful*.

*will I remember*, μνησθῶ, 1ps. aor. subj. pass. of μιμνήσκω, the subjunctive mood also gives a weak future time to the verb; it is tss. He.2.6, *thou art mindful*; He.13.3, *remember*; see the verb μνάομαι, tss. He.8.12, 10.17, *to remember* (19), *to be mindful* (2); noun, μνεία, *mention* (4), *remembrance* (3); also the noun μνήμη, *remembrance* (1); the verb μνημονεύω, He.13.7, *to remember* (19), He.11.15, *to be mindful* (1); He.11.22, *to make mention*.

*no*, ἔτι, adv. tss. *thenceforth, yet, more, further, even, longer, now, henceforth, moreover*.

Again, a variation of this is written in Hebrews chapter 10.

*He.10.16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;*

*17 And their sins and iniquities will I remember no more.*

The emphasis is that the Lord *gives* and *writes* His laws inwardly. This is a bestowal of grace, not an acquisition by works.

12 ὅτι ἕως ἔσομαι ταῖς ἀδικίαις αὐτῶν καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν, οὐ μὴ μνησθῶ ἔτι

**13 In that he saith, A new covenant, he hath made the first *old*.**  
[covenant]

*hath made ... old*, πεπαλαίωκεν, 3ps. perf. ind. act. of παλαιόω, tss. *to wax old, to make old, to decay*; see *decayeth* below.

**Now that which *decayeth* and *waxeth old* [is] *ready to vanish away*.**  
becomes old                      ages                      nears                      disappearance

*decayeth*, παλαιούμενον, nom. sing. neut. part. pres. pass. of the verb of παλαιόω, which is tss. Lk.12.33; He.1.11, *to wax old*; He. 8.13, *to decay*; the adj. παλαιός, is tss. *old* (19); the noun παλαιότης, *oldness*.

*waxeth old*, γηράσκον, nom. sing. neut. pres. part. act. of the verb γηράσκω, twice in the NT, Jn.21.18, *to be old*; He.8.13, *to wax old*; γῆρας, an adj. is once in the NT, Lk.1.36, *old age* and from this we have the English *geriatrics*, γῆρας, old & -iatic (see Gr. *ιάομαι, to heal*), the treatment, thus the treatment of the process of aging.

[is] *ready*, ἐγγύς, adv. tss. *nigh, near, at hand, nigh at hand, ready*.

*to vanish away*, ἀφανισμοῦ, gen. sing. of the noun ἀφανισμός, ἄ negative particle + φαίνω, *to appear, to be seen, to shine*; the noun ἀφανισμός, is only this once in the NT and tss. *to vanish away*; see

also the verb ἀφανίζω, *to disfigure, corrupt, perish, and vanish away*; the adj. ἀφανής, *that is not manifest*; the noun ἄφαντος, *vanished out of ... sight*.

Again, the purpose for the letter to the Hebrews comes to the forefront. It is crucial for these which have believed that Jesus is the Christ, the Son of the living God, come in human flesh, to understand the reality as well as the superiority of Jesus Christ's high priestly function in the presence of God for them, and that the old covenant has become, not supplemented, or emended, but replaced with a covenant that can do what the old never did: work from within the true people of God to understand the will of God in the mind and do the will of God from the heart. It is not that they have only a moral sense of right and wrong, which comes from being instructed in the Law of Moses, but they can perceive the truth for themselves and have a zeal to work it out in their members (their living bodies). Again, there was nothing wrong with the old covenant except that it was a type or representative of the real and could not work in the hearts and minds of Israel.

*Ro 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.*

But it could not effect a change in the hearts of sinners, be they Jew or Gentiles. Paul wrote to the Gentiles virually the same thing.

*Ro.7.1 ¶ Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?*

*2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.*

*3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.*

*4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him*

*who is raised from the dead, that we should bring forth fruit unto God.*

The elect of God are become subject to a new and living way.

*He.10.19 ¶ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,*

*20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;*

*21 And having an high priest over the house of God;*

*22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

*23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)*

These Hebrew saints needed to understand that the old covenant was fading from the use of the Christian Jew. The revelation of this truth becomes more and more evident as the NT Scriptures come into written form.

First the churches meet in conference at Jerusalem to discuss the issue of the law for the Gentiles. It is the law that is under question, not only the rite of circumcision. (... *ye must be circumcised and keep the law*, [Ac.15.24] cf. Ac.15.2, 19-21) Of the book of Acts I'd like to remind everyone what we taught when we studied through this book then. Chapter 21 falls about 8-10 years from the destruction of Jerusalem.

'So what is the setting of the book of Acts? Acts is an historical account of all that the church began both to do and teach, since Christ's resurrection, under the direction of the Holy Spirit, unto the end of the apostolic period. That is the scope of the book of Acts. It should become apparent that this is the general course of thought in Acts.

'The book of Acts is the logical connection between the gospels and the epistles in the New Testament.

‘The book of Acts is practical evidence of Israel’s temporary rejection by the Lord, and the engrafting of the Gentiles into the New Covenant with the believing remnant of Israel, which nation [as a whole was forcefully moved away from the land of Palestine and into the nations, whether they believed in Christ or not. added] (Ro.11.12)’ cf. *Acts Series, Acts 21*, pp.796, 797

It was for claiming that Jerusalem would be destroyed and the covenant changing that the unbelieving of Israel condemned and murdered Stephen.

‘Stephen was stoned to death on account of the message that he preached of Messiah’s work, *Ac 6:14 For we have heard him [Stephen] say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.*’ *ibid.*, p.813

And for this same reason, the Jews would see to the execution of the apostle Paul.

‘And, Paul, according to the revelation given unto him of God continued with the Jews to observe it: *Ac 28:17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or **customs of our fathers**, yet was I delivered prisoner from Jerusalem into the hands of the Romans.*’ *ibid.*, p.813

To suggest a change in the covenant must have been very difficult for the believing Hebrews to hear, it is beyond question that this is the very things which Paul is teaching them. They must properly esteem the work of the Messiah who is their High Priest and Administrator of the New Covenant.

Yes, this New Covenant belongs to Israel. There is no question that the Lord made the first covenant and the second with Israel. But for the time, Israel has been rejected because they rejected their Messiah. Yet we know this was all according to the will of God so that He might bring in a people from among all of the nations to Jesus Christ His Son.



*Ro.11.12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?*

*Isa 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.*

And when the Lord is finished with this work among them, and the fulness of the Gentiles is accomplished, He will turn again, bring Israel into the land, unite them, and save them. He will pour upon them the spirit of grace.

*Ro 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.  
26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:  
27 For this is my covenant unto them, when I shall take away their sins.*

*Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*

The old in that day was decaying and vanishing away, and they were to come into a full practice by faith in the new where Jesus Christ is ministering in their behalf.

13 ἐν τῷ λέγειν Καινήν πεπαλαίωκεν τὴν πρώτην τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ