

## Hebrews 8<sup>1</sup>

Now the author continues the comparison of the priesthoods and begins to focus in more closely on the New Covenant.

*In chapter 7 it is the excellency of our High Priest's person which is demonstrated; here in Hebrews chapter 8 it is His ministry which is contemplated. A.W. Pink*

*The superiority of our Lord's priesthood above that of Aaron and his sons is evident from the superior excellence of the covenant with which His priesthood is connected. A.W. Pink*

### Hebrews 8:1-6

Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, <sup>2</sup> a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man. <sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer. <sup>4</sup> Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; <sup>5</sup> who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "SEE," He says, "THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN."

<sup>6</sup> But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.

THE Old Priesthood vs. The New	
Old Priesthood	New Priesthood
Never seated	Seated
On earth ministering only in the earthly tabernacle which is but a shadow	Seated at the right hand of the throne of the Majesty in the heavens in the true tabernacle
The tabernacle was made by man	Jesus made the true tabernacle
Must offer sacrifices for himself according to the Law (which is the Old Covenant)	Jesus is the mediator of a better covenant which is based on better promises. He offered Himself as our sacrifice

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Sacrifices were continually offered.

Jesus offered Himself once for all time.

*Verse 2 Messiah, having paid for sin at the Cross, is now seated in heaven as a minister. The word "minister" is the translation of leitourgos which is made up of an old adjective leitos meaning "belonging to the people," and ergon, meaning "work." It was used of a person in the service of the state who held public office. The word is used in the LXX and the New Testament, both of priestly service to God and of service to man. -Wuest*

*After the Jewish high priest had offered the annual sacrifice of expiation unto God, he passed within the veil with the blood, presenting it before Him. But he stood before the typical mercy seat with holy awe, and upon the fulfillment of his duty immediately withdrew. But Christ, after He had offered His sacrifice unto God, entered heaven itself, not to stand in humble reverence before the throne, but to sit at God's right hand; and that, not for a season, but forevermore.<sup>2</sup>-A.W. Pink*

*"The true tabernacle, which the Lord pitched, and not man." Here there is a manifest reference to the virgin-birth, the supernatural character of our Lord's humanity, being parallel with "A body hast Thou prepared Me" (Heb. 10: 5). The verb, "pitched" is a word proper unto the erection and establishment of a tabernacle— the fixing of stakes and pillars, with the fastening of cords thereto, was the principal means of setting up one (Isa. 54: 2). It is the preparation of Christ's humanity which is signified: a body which was to be taken down, folded up for a season, and afterwards to be erected again, without the breaking or loss of any part of it. "Which the Lord pitched" shows the Divine origin of Christ's humanity: cf. Matthew 1: 20. The words "and not man" declare that no human father was concerned with His generation: cf. Luke 1: 34,35.-A.W. Pink*

*Verse 3 A priest is appointed to offer gifts and sacrifices. Therefore, Messiah as High Priest must have gifts and sacrifices to offer also, and a sanctuary in which to offer them.-Wuest*

***The tense and mood of the Greek verb "to offer" in this clause also exclude the idea of a continual offering;** indeed, the NEB suggests in a footnote a rendering which would make the situation completely unambiguous: "this one too must have had something to offer."-F.F. Bruce*

*Verse 5*

*The high priest in Israel arrayed in his gorgeous robes, would enter the sanctuary, wearing on his shoulders twelve onyx stones upon which were inscribed the names of the twelve tribes of Israel, and upon his breastplate, twelve onyx stones with the names of the tribes of Israel upon them. Thus he would carry upon the shoulders of his strength and upon the heart of his love, the saved of Israel into the presence of God. **Just so, this heavenly High Priest after the order of Melchisedec, carries upon the shoulders of His***

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<sup>2</sup> Underlining or boldface with quotes is that of the authors of these notes.

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*omnipotence, and upon the heart of His infinite love, those who place their faith in Him, into the presence of God.-Wuest*

*Verse 6 This is an important verse. It is a pivotal verse in the epistle. It closes the first major argument. The book was written to prove the following proposition: The New Testament in Jesus' blood is superior to and takes the place of the First Testament in animal blood. The writer has proved this to be true on the basis of pure logic and the Old Testament Scriptures. Using the logical argument that a superior workman turns out a superior product, he has shown that Messiah, the Founder of the New Testament is better than the founders of the First Testament, who were the prophets, angels, Moses, Joshua, and Aaron. Therefore, the testament He brought in is superior to and takes the place of theirs.-Wuest*

### VERSES 6-7

1 *But now He has obtained a more excellent ministry, inasmuch as He is also*  
2 *Mediator of a better covenant, which was established on better promises.*  
3 *<sup>7</sup> For if that first covenant had been faultless, then no place would have*  
4 *been sought for a second.*

5 **A. The Old Covenant priesthood and tabernacle were only types of the heavenly,**  
6 **but types are important to God, and that is why he warned Moses to follow the**  
7 **pattern exactly as he was shown.**

8 **B. “But now”;** now that the shadows have served their purpose, we have the reality  
9 of them. Jesus’ ministry is “more excellent”. He is the Mediator of a “better  
10 covenant” which is based on “better promises”. The writer is affirming again  
11 that the old priesthood, the shadow, has been replaced with the new priesthood,  
12 the reality.

13 1. There could be many illustrations, but one might be the difference between  
14 having the photo of something promised to actually having the thing promised.  
15 For example, consider having a picture only of one’s spouse-to-be and then  
16 actually being married. A picture is only an image, a shadow of what is to come.  
17 Reality is far better.

18 2. **The promises of the New Covenant are “better”. How so?**

19 When you read the blessings of the Old Covenant law, those are yours and more  
20 for your promises are better. When you read the curses of the law, those are not  
21 yours at all as we have been released from the curse of the law. Thus, in both  
22 these ways our promises are better.

23 ***Galatians 3:13***

24 *Christ has redeemed us from the curse of the law, having become a curse for us (for*  
25 *it is written, “Cursed is everyone who hangs on a tree”).*

26 **C. The writer of Hebrews has laid the foundation for his/her case that the New**  
27 **Covenant completely replaces the Old.**

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- 28 1. God is no longer speaking to them through Moses or angels, but through His  
29 very Son.  
30 2. His Son is superior to Moses, angels, Joshua and Aaron.  
31 3. His Son's High Priesthood is superior to and replaces the priesthood set  
32 forth in the law (7:23-29).  
33 a. The Levitical high priests were limited because none could continue forever;  
34 none could save forever. They were unholy, guilty, defiled, sinners, subject  
35 to death, needed sacrifices offered for themselves and they themselves could  
36 never become perfect.  
37 b. Jesus, on the other hand, lives forever as a permanent priest, is able to save  
38 forever those who draw near to God through Him, always lives to intercede  
39 for us, is holy, innocent, undefiled, not a sinner, exalted above the heavens,  
40 offered the ULTIMATE sacrifice, is God's very Son, and is perfected forever.

41 *Thus, the dignity of Christ's priesthood is demonstrated by the excellency of*  
42 *the new covenant, and declaratively the new covenant sets forth the dignity of*  
43 *Christ's priesthood. -A.W. Pink*

- 44 4. The New Covenant, mediated by the Son of God is better than the Old  
45 Covenant (7:18-22).

46 *He is not only Priest, but Mediator; Priest because He is Mediator, Mediator*  
47 *because He is Priest. It is by His priestly office and work that He exercises His*  
48 *mediatorship, standing between two parties and reconciling them. -A.W. Pink*

49  
50 *Moses being the typical mediator, Aaron the typical surety. As "Surety" Christ*  
51 *pledged Himself to see that the terms of the covenant were faithfully carried*  
52 *out; as "Mediator," He is negotiating for His people's blessing. -A.W. Pink*

### 53 **1 Timothy 2:5**

54 *For there is one God and one Mediator between God and men, the Man Christ*  
55 *Jesus,<sup>6</sup> who gave Himself a ransom for all.<sup>3</sup>*

- 56 5. The Old Covenant was weak, useless, and not able to perfect the  
57 worshipper.  
58 6. The New Covenant was better because it was based on what God willed and  
59 did, not on us keeping it (I will, I will, I will...).

60 *"The Mediator of a better covenant" (Heb. 8: 6). **This is the covenant of***  
61 ***grace, being so called in contrast from that of works, which was made***  
62 ***with us in Adam. For these two, grace and works, do divide the ways***

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<sup>3</sup> We might miss the importance of there being one mediator between man and God. Of course, we would not consider seeking out a high priest among the Jews to make sacrifices for us, but perhaps we might seek out a mere human being to mediate for us, thus dethroning Jesus in our minds and accepting a pastor, prophet, apostles, etc. instead. In the New Covenant we "all" know Him. We all have a relationship with God through Jesus Christ. No longer is our relationship with God based on the priesthood of any human being.

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63 **of our relation to God, being opposite the one to the other (Rom. 11:**  
64 **6).** *Of this covenant of grace Christ was its Mediator from the beginning of the*  
65 *world, namely, from the giving of the first promise in Genesis 3:15, for that*  
66 *promise was given in view of His incarnation and all that He should accomplish*  
67 *by His future and actual mediation. -A.W. Pink*

68 *“Which was established upon better promises.” Every covenant between God*  
69 *and man, must be founded on and resolved into promises. Hence, essentially, a*  
70 *promise and a covenant are all one, and God calls an absolute promise founded*  
71 *on an absolute decree, His covenant. -A.W. Pink*

72 *The being and essence of a Divine covenant lies in the promise. Hence are they*  
73 *called ‘the covenants of promise,’ Ephesians 2: 12. Such as are founded on and*  
74 *consist in promises. And it is necessary that so it should be. - A.W. Pink*

75 *The term “established” signifies legally established, formally established as by*  
76 *a law- A.W. Pink*

77 *“The promises in the first covenant pertained mainly to the present life. They*  
78 *were promises of length of days; of increase of numbers; of seed time and*  
79 *harvest; of national privileges, and of extraordinary peace, abundance and*  
80 *prosperity.-A.W. Pink*

81 *Thus, the “promises” with which the new covenant is concerned are “better”...*  
82 *in that they have been ratified by the blood-shedding of Christ; in that they are*  
83 *now openly proclaimed to God’s elect among the Gentiles as well as the Jews.*  
84 *A.W. Pink*

85 *What the better promises are on which this better covenant is established will*  
86 *appear in the quotation from Jer. 31:31-34 which follows in vv. 8-12. For the*  
87 *better covenant of which our Lord is Mediator is the new covenant foretold by*  
88 *Jeremiah. F.F. Bruce*

### 89 **VERSES 8-9**

90 ***Because finding fault with them, He says: “Behold, the days are coming,***  
91 ***says the LORD, when I will make a new covenant with the house of Israel***  
92 ***and with the house of Judah—<sup>9</sup> not according to the covenant that I made***  
93 ***with their fathers in the day when I took them by the hand to lead them***  
94 ***out of the land of Egypt; because they did not continue in My covenant,***  
95 ***and I disregarded them, says the LORD.***

96 **A. The author of Hebrews now quotes one of the Jewish prophets to show that a**  
97 **new covenant was prophesied. They revered their prophets, so they could not**  
98 **ignore Jeremiah’s words.**

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99 B. The Old Covenant had a purpose and that was to lead us to Christ. This purpose  
100 was fulfilled. Now the Old Covenant is no longer necessary having completed its  
101 purpose. Thus, being fulfilled, we no longer need the law.

102 Galatians 3:19-25

103 *What purpose then does the law serve? It was added because of transgressions, till*  
104 *the Seed should come to whom the promise was made; and it was appointed through*  
105 *angels by the hand of a mediator. <sup>20</sup> Now a mediator does not mediate for one only,*  
106 *but God is one. <sup>21</sup> Is the law then against the promises of God? Certainly not! **For***  
107 ***if there had been a law given which could have given life, truly***  
108 ***righteousness would have been by the law.** <sup>22</sup> But the Scripture has*  
109 *confined all under sin, that the promise by faith in Jesus Christ might be given to*  
110 *those who believe. <sup>23</sup> But before faith came, we were kept under guard by the law,*  
111 *kept for the faith which would afterward be revealed. <sup>24</sup> Therefore the law was*  
112 *our tutor to bring us to Christ, that we might be justified by faith. <sup>25</sup>*  
113 *But after faith has come, we are no longer under a tutor.*

114  
115 *Every work of God is perfect, viewed in connection with the purpose which He*  
116 *means it to serve. In this point of view, the ‘first covenant’ was faultless. But*  
117 *when viewed in the light in which the Jews generally considered it, as a saving*  
118 *economy, in all the extent of that word, it was not ‘faultless.’ It could not*  
119 *expiate moral guilt; it could not wash away moral pollution; it could not justify,*  
120 *it could not sanctify, it could not save. Its priesthood were not perfected— they*  
121 *were weak and inefficient; its sacrifices ‘could not take away sin,’ make perfect*  
122 *as concerning the conscience, or procure ‘access with freedom into the holiest*  
123 *of all.’ In one word, ‘it made nothing perfect’” A.W. Pink*

124 C. “Finding fault with them” refers to Israel and Judah for they had not kept the  
125 covenant they entered into with God. The people promised to keep the  
126 covenant, but they did not.

127 Exodus 24:3

128 *So Moses came and told the people all the words of the LORD and all the judgments.*  
129 *And all the people answered with one voice and said, “**All the words which the***  
130 ***LORD has said we will do.**”*

131 Jeremiah 31:32

132 *Not according to the covenant that I made with their fathers in the day that I took*  
133 *them by the hand to lead them out of the land of Egypt<sup>4</sup>, My covenant which they*  
134 *broke, though I was a husband to them, says the LORD.*

135 9 “not according to the covenant that I made with their fathers”

136 *The ratification of that earlier covenant is recorded in Ex. 24:1-8, a passage to*  
137 *which specific reference is made in 9:18-20.<sup>47</sup> At that time, as Jeremiah on a*  
138 *previous occasion reminded his hearers, the essence of God’s covenant with*  
139 *Israel was: “Obey my voice, and I will be your God, and you shall be my*

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<sup>4</sup> “Took them by the hand” shows their immaturity and needing to be treated as a child, but also it shows the tenderness by which God led them.

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140 people; and walk in all the way that I command you, that it may be well with  
141 you" (Jer. 7:23). F.F. Bruce

142 *And with that call went the assurance that the blessings attached to the keeping*  
143 *of the covenant would still be theirs if they were obedient, while persistent*  
144 *disobedience to it would bring a curse upon them as it had done upon their*  
145 *fathers. F.F. Bruce*

146 **D. If we sum up the old covenant, it was a conditional covenant based on the**  
147 **"works" of the people. If they obeyed they would get blessed, if they disobeyed**  
148 **they would be cursed. The New Covenant is NOT like this!!! The old covenant**  
149 **was between God and the people. The new covenant is between the Father and**  
150 **the Son. Those who have faith in the son enter into the covenant apart from**  
151 **works.**

152 *In all these places, whatever the Greek rendering may be, the Hebrew idiom*  
153 *karat berit (lit. "to cut a covenant") is used (cf. p. 222, n. 124). F.F. Bruce*

154 *So too He had made a covenant with Abraham, which in some respects*  
155 *adumbrated the Everlasting Covenant, inasmuch as it was one purely of grace.*  
156 *Prior to Sinai, God dealt with Israel on the basis of the Abrahamic covenant, as*  
157 *is clear from Exodus 2: 24; 6: 3, 4. -A.W. Pink*

158 **E. For believers who are not of the house of Israel or Judah, the logical question**  
159 **is, "Are Gentiles (non-Jews) part of this New Covenant or is it only for the Jews?"**

160 **1. It was prophesied through Hosea that God would call a people to Himself**  
161 **beyond the nation of Israel.**

162 **Romans 9:23-26**

163 *And He did so to make known the riches of His glory upon vessels of mercy, which He*  
164 *prepared beforehand for glory, <sup>24</sup>even us, whom He also called, not from among Jews*  
165 *only, but also from among Gentiles. <sup>25</sup>As He says also in Hosea,*

166 *"I WILL CALL THOSE WHO WERE NOT MY PEOPLE, 'MY PEOPLE,'*

167 *AND HER WHO WAS NOT BELOVED, 'BELOVED.'"*

168 *<sup>26</sup>"AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, 'YOU ARE*  
169 *NOT MY PEOPLE,'*

170 *THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD."*

171 **2. This prophecy was fulfilled initially through the ministry of Peter. God**  
172 **extended salvation to the Gentiles.**

173 **Acts 11:1-18**

174 *Now the apostles and brethren who were in Judea heard that the Gentiles had also*  
175 *received the word of God. <sup>2</sup> And when Peter came up to Jerusalem, those of the*  
176 *circumcision contended with him, <sup>3</sup> saying, "You went in to uncircumcised men and ate*  
177 *with them!"*

178 *<sup>4</sup> But Peter explained it to them in order from the beginning, saying: <sup>5</sup> "I was in the city*  
179 *of Joppa praying; and in a trance I saw a vision, an object descending like a great sheet,*  
180 *let down from heaven by four corners; and it came to me. <sup>6</sup> When I observed it intently*  
181 *and considered, I saw four-footed animals of the earth, wild beasts, creeping things,*  
182 *and birds of the air. <sup>7</sup> And I heard a voice saying to me, 'Rise, Peter; kill and eat.' <sup>8</sup> But*  
183 *I said, 'Not so, Lord! For nothing common or unclean has at any time entered my*

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184 mouth.’<sup>9</sup> But the voice answered me again from heaven, ‘**What God has cleansed you**  
185 **must not call common.**’<sup>10</sup> Now this was done three times, and all were drawn up again  
186 into heaven.<sup>11</sup> At that very moment, three men stood before the house where I was,  
187 having been sent to me from Caesarea.<sup>12</sup> Then the Spirit told me to go with them,  
188 doubting nothing. Moreover these six brethren accompanied me, and we entered the  
189 man’s house.<sup>13</sup> And he told us how he had seen an angel standing in his house, who said  
190 to him, ‘Send men to Joppa, and call for Simon whose surname is Peter,<sup>14</sup> who will tell  
191 you words by which you and all your household will be saved.’<sup>15</sup> And as I began to  
192 speak, the Holy Spirit fell upon them, as upon us at the beginning.<sup>16</sup> Then I remembered  
193 the word of the Lord, how He said, ‘John indeed baptized with water, but you shall be  
194 baptized with the Holy Spirit.’<sup>17</sup> **If therefore God gave them the same gift as He gave**  
195 **us when we believed on the Lord Jesus Christ, who was I that I could withstand**  
196 **God?”**  
197 <sup>18</sup> When they heard these things they became silent; and they glorified God, saying,  
198 “Then God has also granted to the Gentiles repentance to life.”

199 3. It is clear that the promise of a New Covenant was made to the Jews, but at  
200 the cross, the two distinct groups ceased to exist, God making them one  
201 instead of two groups.

202 **Ephesians 2:14-22**

203 Therefore remember that you, once Gentiles in the flesh—who are called  
204 Uncircumcision by what is called the Circumcision made in the flesh by hands—<sup>12</sup> that  
205 at that time you were without Christ, being aliens from the commonwealth of Israel  
206 and strangers from the covenants of promise, having no hope and without God in the  
207 world.<sup>13</sup> **But now in Christ Jesus you who once were far off have been brought near**  
208 **by the blood of Christ.**<sup>14</sup> For He Himself is our peace, who has made both one, and  
209 has broken down the middle wall of separation,<sup>15</sup> having abolished in His flesh the  
210 enmity, that is, the law of commandments contained in ordinances, **so as to create in**  
211 **Himself one new man from the two, thus making peace,**<sup>16</sup> and that He might  
212 reconcile them both to God in one body through the cross, thereby putting to death  
213 the enmity.<sup>17</sup> And He came and preached peace to you who were afar off and to those  
214 who were near.<sup>18</sup> For through Him we both have access by one Spirit to the Father.<sup>19</sup>  
215 Now, therefore, **you are no longer strangers and foreigners, but fellow citizens with**  
216 **the saints and members of the household of God,**<sup>20</sup> having been built on the  
217 foundation of the apostles and prophets, Jesus Christ Himself being the chief  
218 cornerstone,<sup>21</sup> in whom the whole building, being fitted together, grows into a holy  
219 temple in the Lord,<sup>22</sup> in whom you also are being built together for a dwelling place  
220 of God in the Spirit.

221 4. Even though there exists an ethnic Israel, in God’s eyes it is not the flesh that  
222 qualifies a person as a child of God (Israel), but those who are of the promise.

223 **Romans 9:6-8**

224 For they are not all Israel who are descended from Israel;<sup>7</sup> nor are they all children  
225 because they are Abraham’s descendants, but: “THROUGH ISAAC YOUR DESCENDANTS  
226 WILL BE NAMED.”<sup>8</sup> That is, it is not the children of the flesh who are children of God,  
227 but the children of the promise are regarded as descendants.

228 The writer (A.W. Pink) has no doubt whatever in his mind that the time is not  
229 far distant when God is going to resume His dealings with the Jewish people,  
230 restore them unto their own land, send back their Messiah and Redeemer, save

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231 them from their sins, and fulfill to them His ancient promise through Jeremiah.  
232 -A.W. Pink

233 The law of first mention helps us here. The initial occurrence of any expression  
234 or word in Scripture defines its scope and fixes, very largely, its consequent  
235 significance. So it is in this case. The name "Israel" was first given to Jacob:  
236 from that point onwards he is the man with a double name, sometimes being  
237 referred to as Jacob, sometimes as Israel, according as the "old man" or "new  
238 man" was uppermost within him. This more than hints at the double application  
239 of this name; oftentimes it is applied to Jacob's natural descendants, at other  
240 times to his spiritual brethren. -A.W. Pink

241 Thus, by "the house of Israel" and the "house of Judah" in Hebrews 8: 8 we  
242 understand, first, the mystical and spiritual Israel and Judah; second, the  
243 application of this covenant to the literal and fleshly Israel and Judah in the  
244 day to come. -A.W. Pink

245 **5. God made a promise to Abraham's Seed BEFORE THE LAW AND NOT BASED ON**  
246 **THE LAW. This promise was not nullified when the Law was given. The Seed**  
247 **refers to Jesus, not the Jewish nation.**

248 **Galatians 3:16-18**

249 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds,"  
250 as of many, but as of one, "And to your Seed," who is Christ. <sup>17</sup> And this I say, that the  
251 law, which was four hundred and thirty years later, cannot annul the covenant that  
252 was confirmed before by God in Christ, that it should make the promise of no effect.  
253 <sup>18</sup> For if the inheritance is of the law, it is no longer of promise; but God gave it to  
254 Abraham by promise.

255 **6. Because Jesus is the Seed, those who put their faith in Jesus are the sons of**  
256 **God and heirs of the promises made to Abraham.**

257 **Galatians 3:26-29**

258 For you are all sons of God through faith in Christ Jesus. <sup>27</sup> For as many of you  
259 as were baptized into Christ have put on Christ. <sup>28</sup> There is neither Jew nor  
260 Greek, there is neither slave nor free, there is neither male nor female; for you  
261 are all one in Christ Jesus. <sup>29</sup> And if you are Christ's, then you are Abraham's  
262 seed, and heirs according to the promise.

263 **VERSES 10-12**

264 For this is the covenant that I will make with the house of Israel after  
265 those days, says the LORD: I will put My laws in their mind and write them  
266 on their hearts; and I will be their God, and they shall be My people.

267 <sup>11</sup> None of them shall teach his neighbor, and none his brother, saying,  
268 'Know the LORD,' for all shall know Me, from the least of them to the  
269 greatest of them. <sup>12</sup> For I will be merciful to their unrighteousness, and  
270 their sins and their lawless deeds I will remember no more."

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### 271 **The Seven Blessings of the New Covenant**

- 272 1. *I will put my laws in their mind.*
- 273 2. *I will write them on their hearts.*
- 274 3. *I will be their God.*
- 275 4. *They shall be my people.*
- 276 5. *They shall all know Me.*
- 277 6. *I will be merciful to their unrighteousness.*
- 278 7. *Their sins and lawless deeds I will remember no more.*

279 **A. Before we discuss these verses, notice who is doing the work here.** Thus, the  
280 New covenant is not based on what we do but on God did through His Son.

281 *The subject of the two covenants supplies the principal key which unlocks for*  
282 *us the meaning of God's dispensational dealings with His people here on earth.*  
283 *Its importance and blessedness is not surpassed by anything within the entire*  
284 *range of Divine revelation. Yet, sad to say, it is something which is scarcely*  
285 *known at all today by the majority of professing Christians. -A.W. Pink*

286 *There was an original covenant made with Adam and all mankind in him: see*  
287 *Hosea 6: 7 margin. This consisted of an agreement between God and man*  
288 *concerning obedience and disobedience, reward and punishment. To that*  
289 *covenant were annexed promises and threatenings, which were expressed in*  
290 *visible signs or symbols; the first, in the tree of life; the latter in the tree of*  
291 *the knowledge of good and evil. By these did God establish the original law of*  
292 *creation as a covenant. It was a covenant of works, and had no mediator. -A.W.*  
293 *Pink*

294 *All who receive the grace which is tendered through the promises of the Gospel,*  
295 *are delivered from the curse of that covenant which Adam, their legal*  
296 *representative, broke. -A.W. Pink*

297 *But though this first earthly covenant is no longer administered as a "covenant,"*  
298 *nevertheless, all those of Adam's descendants who receive not the grace of God*  
299 *as it is tendered to them in the promises of the Gospel, are under the law and*  
300 *curse of the Adamic covenant, because the obedience which it requires of the*  
301 *creature unto the Creator, and the penalty which it threatens and the curse it*  
302 *pronounces upon the disobedient, has never been met for them by a substitute.*  
303 *Therefore, if any man believe not, the wrath of God (not "cometh," but)*  
304 *abideth on him (John 3: 36). -A.W. Pink*

305 *God entered into covenant with Abraham, making him promises on behalf of his*  
306 *descendants, and appointing a solemn outward seal for its confirmation and*  
307 *establishment. That covenant contained the very nature and essence of what is*  
308 *termed the "new covenant." Proof of this is found in the fact that the Lord*  
309 *Jesus is said to be "a Mediator of the circumcision, for the truth of God to*  
310 *confirm the promises made to the fathers" (Rom. 15: 8). -A.W. Pink*

## Studies in Grace and Faith Hebrews 8

311            *The foundation of all is the Everlasting Covenant, a compact or agreement which*  
312            *God made with Christ as the Head and Representative of the whole election of*  
313            *grace. -A.W. Pink*

314            *"I will put..." ("I will inscribe"). -F.F. Bruce*

315            *"I will put My laws into their minds." These words have reference to the*  
316            *effectual operations of the Spirit in His supernatural and saving illumination of*  
317            *our understandings. -A.W. Pink*

318            *Even the memorizing of the law of God does not guarantee the performance of*  
319            *what has been memorized. Jeremiah's words imply the receiving of a new heart*  
320            *by the people-as is expressly promised in the parallel prophecy of his younger*  
321            *contemporary Ezekiel: "I will give them one heart, and put a new spirit within*  
322            *them; I will take the stony heart out of their flesh and give them a heart of*  
323            *flesh, that they may walk in my statutes and keep my ordinances and obey them;*  
324            *and they shall be my people, and I will be their God" (Ezek. 11: 19f.; cf. 36:26f.).*  
325            *F.F. Bruce*

326    **B. God writes His laws in our mind and in our heart. This does NOT, NOT, NOT refer**  
327    **to the Ten Commandments for they are the very basis of the Old Covenant. It**  
328    **would make ZERO sense for God to dissolve the Old Covenant and then write the**  
329    **Old Covenant on our hearts.**

330    1. The Ten Commandments ARE the Old Covenant.

331    **Deuteronomy 4:13**

332    *So He declared to you **His covenant** which He commanded you to perform, **the Ten***  
333    ***Commandments**; and He wrote them on two tablets of stone.*

334    2. The Ten Commandments are called "the ministry of death". God will not write  
335    the ministry of death on our hearts.

336    **2 Corinthians 3:7-8**

337    *But if **the ministry of death, written and engraved on stones**, was glorious, so that*  
338    *the children of Israel could not look steadily at the face of Moses because of the glory*  
339    *of his countenance, which glory was passing away, <sup>8</sup>how will the ministry of the Spirit*  
340    *not be more glorious?*

341    3. **The law that God writes on our hearts is the "law of the Spirit of life in**  
342    **Christ Jesus"; THE VERY LAW THAT SETS US FREE FROM THE LAW OF SIN**  
343    **AND DEATH.**

344    **Romans 8:2-4**

345    *For the law of the Spirit of life in Christ Jesus has made me free from the law of sin*  
346    *and death. <sup>3</sup> For what the law could not do in that it **was weak** through the flesh,*  
347    *God did by sending His own Son in the likeness of sinful flesh, on account of sin: He*  
348    *condemned sin in the flesh, <sup>4</sup> that the righteous requirement of the law might be*  
349    *fulfilled in us who do not walk according to the flesh but according to the Spirit.*

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350 4. The law that God writes on our heart is faith in Jesus and love for each  
351 other.

352 1 John 3:23

353 *And this is His commandment: that we should believe on the name of His Son*  
354 *Jesus Christ and love one another, as He gave us commandment.*

355 *"What the law could never do, because our lower nature robbed it of all potency,*  
356 *God has done: by sending his own Son in a form like that of our own sinful*  
357 *nature, and as a sacrifice for sin, he has passed judgment against sin within that*  
358 *very nature, so that the commandment of the law may find fulfilment in us,*  
359 *whose conduct, no longer under the control of our lower nature, is directed by*  
360 *the Spirit" (Rom. 8:3f., NEB). F.F. Bruce*

361 5. Under the New Covenant, God is OUR God, and we are HIS people.

362 6. There is no need to teach each other to "know" the Lord OR to know Him  
363 "more". Although we can learn more about Him and appreciate Him more  
364 and more, we ALREADY KNOW HIM. Nothing WE DO can make us know Him  
365 better. He did it ALL!!!

366 *They probably also are intended to suggest the idea, that that kind of knowledge*  
367 *which is the peculiar glory of the New Covenant is a kind of knowledge which*  
368 *cannot be communicated by brother teaching brother, but comes directly from*  
369 *Him— the great Teacher, whose grand characteristic is this, that whom He*  
370 *teaches, He makes apt to learn" A.W. Pink*

371 7. Wuest quotes Expositors in explaining the law of God written on our heart.

372 *"The inward acceptance of God's will involves the knowledge of God. In the new*  
373 *covenant, all were to be 'taught of God' (Isa. 54:13; John 6:45) and independent*  
374 *of the instruction of a privileged class." -Wuest*

375 8. We ALL know Him, from the least to the greatest. Apostle, prophets,  
376 pastors, etcetera do NOT know God more than any other Christian.

377 9. Complete, once for all forgiveness of sins, is the BASIS OF THE NEW  
378 COVENANT. Thus, all who have been forgiven under the New Covenant are  
379 partakers of the New Covenant.

380 *"This is the great foundational promise and grace of the new covenant. For*  
381 *though it be last expressed, yet, in order of nature, it precedeth the other*  
382 *mercies and privileges mentioned, and is the foundation of the communication*  
383 *of them unto us. A.W. Pink*

384 *The expression "will I remember no more" is emphatic in the Greek text, two*  
385 *negative particles occurring before the word "remember." Under the First*  
386 *Testament, sins were brought to mind every year by reason of the constant*  
387 *repetition of the sacrifices. Under the New Testament sins are forgotten, and*  
388 *for the reason that they have been paid for. God remembers them no more.-*  
389 *Wuest*

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390 3. Note there are just seven blessings named, which exemplifies the perfection  
391 of the new covenant. A.W. Pink

### 392 **VERSE 13**

393 *In that He says, “A new covenant,” He has made the first obsolete. Now*  
394 *what is becoming obsolete and growing old is ready to vanish away.*

395 **A. This was written in the first century. The Old Covenant is now completely**  
396 **OBSOLETE. Period. Wuest Word Studies explains further:**

397 *The distinctive Greek word for “old” here is not **archaios**, namely, that which is*  
398 *old in point of time, but, **palaios**, that which is old in point of use, worn-out,*  
399 *antiquated, useless, outmoded. Even in Jeremiah’s time, the insufficiency of the*  
400 *First Testament was recognized, and the need of a new one proclaimed.*

401  
402 *Thus, we could translate, “In saying new, He has permanently antiquated the*  
403 *first (covenant).” The word “decayeth” is the translation of the same verb, and*  
404 *we have “that which is being antiquated.” The words “waxeth old” are the*  
405 *translation of **gerasko** which means “to grow old” and carries with it the*  
406 *suggestion of the waning strength and the decay which are incident to old age.*  
407 *It has the meanings also of being obsolescent, failing from age.*

408 **B. Christians are happy to discover they are not under the Old Covenant, especially those**  
409 **who previous were taught that they were still under the law.** Many of us have gone back  
410 and forth with this announcement and we have struggled to free ourselves of the burdens  
411 that were placed upon our necks by the addition of the Old Covenant into the new. Imagine  
412 then, what thoughts and emotions this one statement would have provoked in the Jews.  
413 This covenant which they and their ancestors had treasured, and upon which all of family  
414 and communal life had been based—the author is declaring to be obsolete!!! For some, this  
415 would have been a relief as it was a “burden which we and our forefathers were unable to  
416 bear”. For others, blasphemy!