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A NEW AND GLORIOUS COVENANT

A STUDY OF THE BOOK OF HEBREWS
NUMBER 60
HEBREWS 8:8-13

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This passage in Hebrews 8 is a quotation from Jeremiah 31:31-34. We have already studied the first phrase of Hebrews 8:8, "When finding fault with them he said, behold." This new covenant was given through Jeremiah to Israel approximately 589 B.C., just two or three years prior to the Babylonian captivity. This captivity came in 586 B.C. The writer of Hebrews quotes this new covenant again in 67 A.D. just prior to the destruction of Jerusalem in 70 A.D. So in both instances this covenant was quoted by Jeremiah and the writer of Hebrews just prior to the administration of the fifth cycle of discipline to the Jews in 586 B.C. and in 70 A.D. This covenant is a light shining in a dark place, in an hour that was very difficult for the Jews.

HEBREWS 8:8 "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." The word "behold" is a demonstrative particle idou and is the aorist, middle, imperative of horao. This is a command for them to see and understand what was going on. So thus far in this verse, we have, "For you see, he (God) finding fault with them, he (God) said, Behold."

"The days come" this is the nominative plural of hemera, and when the days are added up together, they make 1,000 years, we call it the Millennium. When Christ returns, he will annihilate the enemy, and this is the slaughter of Armageddon. This will be followed by the removal of Satan from the earth as the ruler of the world, along with the removal of all the fallen angels. This will usher in the one thousand years of perfect environment. (The world began with perfect environment and will end that way, to prove to man that perfect environment is not the solution to man's problems. The only answer to man's problems is regeneration. The answer to man's problems lies within his soul.)

"The days come" and the word for "come" is the present, active, indicative of erchomai. This is a futuristic present, an event that is coming in the future, but so certain, it is here put in the present tense. It is on God's calendar and it is certain to come. "Saith the Lord" is placed here to remind us that this idea of a new covenant did not originate with man, but came from God the Father.

Next we have kai in the emphatic position and should be translated "really." "I will make" is the future, active, indicative of sunteleo and this is what we call a predictive future. This event is sure to come! This language says, "It is coming, I guarantee it." There is no question about it, God will keep this new covenant to Israel. The word for "new" is kainos and it means new in contrast to the old one (Mosaic law). Next we have epi plus the accusative of oikos and this emphasizes the direction toward which this covenant is aimed. It is to the house of Israel (The Northern Kingdom) and to the house of Judah (The Southern Kingdom).

HEBREWS 8:9 "Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord."

Here we have the negative "ou" plus the preposition kata and diath (And this refers to the covenant of the Mosaic Law). "Which I made" is an aorist, active, indicative of poieo and refers to the time when he gave them the Mosaic Law at Mt. Sinai. "In the day" is en hemera, and this refers to the days of the Exodus. "When I took them" is an aorist, middle, participle of epilambano and this refers to the Exodus when he led them out to freedom. This is a culmunative aorist, and looks at the Exodus as one single event. It is in the middle voice to show that God in grace did this for them. The participle shows that it was God's work and God did it all for them. Israel was then led by the hand like a child, for they were not mature. In the Millennium they will be mature in doctrine. This picture of taking them by the hand and leading them is expressed in the aorist, active, infinitive of exzago and refers to that moment when he led them out of Egypt to freedom. They were helpless slaves and they never would have gotten out on their own. This views the exodus (which took 40 years) as one event and the infinitive is an infinitive of result.

Why Quote This Covenant Here Again In Hebrews?

This covenant was first given in Hebrew in Jeremiah 31. Here it is quoted in the Greek of Hebrews 8. The theme both times is freedom. They were about to lose their freedom in 586 B.C. and God gave them this covenant as a rainbow of hope at that dark hour. Now another dark hour faced the Jews and God quotes the covenant again to remind the Jews that they have a future. This is quoted to show that the only lasting freedom is the freedom God gives.

(Note--We are about to lose our freedom in this country. Going as we now are, I have great doubts that we will be free by the end of this century. The government is trying to play God and Santa Claus all at the same time. If we are to survive, it will be a spiritual deliverance.)

Next we have the words "Because they continued not." This is an aorist, active, indicative of emmeno plus ouk. It means to continue, to remain. They did not continue to keep my covenant with them, and this happened both in 586 B.C. and in 70 A.D. They neglected doctrine and they went down. "I regarded them not" is the aorist, active indicative of ameleo and it means to disregard.

Now look at a corrected translation of this verse--

"Not according to the covenant (The Mosaic Law) which I made with their fathers in the day when I took them by their hand to bring them out from the land of Egypt because they did not continue in my covenant. I also disregarded them saith the Lord." The fifth cycle of discipline came to Israel twice because they did not follow and obey the laws of God.

HEBREWS 8:10 *Because* For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will *grave* *principle* *out* my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." The word "for" is from hoti and should be translated "because." Now we find that God is moving on to a new covenant he will make after their days of discipline.

Next we have "I will make" but it is the future, middle, indicative of diatithemi and it means "I will assign." This is something anticipated for the Millennium. God will provide something for them which they could not provide for themselves. (Get this truth--The Jews will

never be able in their own power to carve out the Empire God has given them. God will do it for them just like he did when he led them by the hand out of Egypt.) "After those days" refers to their period of discipline and points to the time when the Millennium will come. "I will put" is a present, active, participle of didomi and really should be translated "I will cause to give." Next we have "my laws" and this is the accusative of dianoia and should be "my principles." "For the purpose of the thinking in their minds."

Now look at a corrected translation of this verse--

"Because this is the covenant which I assign to the house of Israel after those days (after the days of discipline are over and the Millennium begins) saith the Lord, causing to give my doctrine for the purpose of their thinking..."

Thinking is living. The real capacity for living is the thought pattern. Your thought pattern is in your soul.

Here we have "And write them in their hearts." That is wrong. It should read, "I will engrave" and this is a future, active, indicative of epigrapho. "I will be" is the future, active, indicative of eimi and this is an absolute fact that will be accomplished in the future. "I will be to them for a God and they shall be to me for a people."

The whole verse correctly translated is this--"Because this is the covenant which I will assign to the house of Israel after those days, saith the Lord; causing to give my doctrine for the purpose of their thinking, even upon their hearts will I engrave them, saith the Lord, also I will be to them for a God and they shall be to me for a people."

Summary

1. In every dispensation divine blessing is related to doctrine in the soul of the believer.
Grace perception is a part of every dispensation.
2. Doctrine in the soul is the key to the believer and his relationship with God in time.
3. Doctrine in the soul is the means of reaching super grace and fellowship with God.
"The earth will be covered with the knowledge of the Lord as the waters cover the sea." This is a Millennial passage.

HEBREWS 8:11 "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." We have kai and it should be translated "also." "They shall not teach" and we have a double negative ou and me with the aorist, active, subjunctive of didasko and this says, "They shall not never teach." Next we have polites and this means fellow citizens. And we also have the word for intimate friend. "Know the Lord" is an aorist, active, imperative of ginosko. Next we have "for all shall know me" and this is a future, active, indicative of oida--it is really a futuristic perfect and it means in the mind of God, this is an accomplished fact. Ginosko is the word for learning something, but oida is the word for knowledge already attained. "Each one shall know me." This gives emphasis to each individual.

Class Distinction Remains

"From the least to the greatest." This is apo with the ablative of metros followed by megalou. Please notice something---perfect environment is not going to destroy class distinction. You can't make people equal. This would be the worst thing in the world. God never meant for all people to be equal. There are distinctions in a church, but Bible Doctrine is open to everyone. The solution to life is a spiritual solution and that's why in the Millennium you have "From the least to the greatest."

The One Place Of Equality

The one place where equality exists is our union with Christ. The moment of your salvation, you are in union with Christ and this gives you equality with every other Christian. Both the least and the greatest can have supreme happiness when they are in union with Christ. Freedom is what a government must guarantee to her citizens and not equality.

HEBREWS 8:12 "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." This word "for" should be translated "because." "I will be gracious" is the meaning of this next phrase. The word is hileos and this means gracious. Then we have "to their unrighteousness" and that's wrong. This is the locative of adikia and it means "In the sphere of their unrighteousness." Next we have "their sins will I remember no more." The words "their iniquities" not found in the original. We have the double negative again ou me and it means "No not never will I remember their sins." "Not ever remember" is the culminative aorist, passive, subjunctive of mimnesko and it means the total of all the sins of your whole life. So this says, "No not never will I remember any and all your sins anymore." This concludes the new covenant to Israel as quoted from Jeremiah 31.

HEBREWS 8:13 "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." This first phrase actually says, "In his citation of the new (covenant) he had made obsolete the first (Mosaic Law)." This word for made obsolete is the perfect tense of palaioo. "That which decayeth" and we have the same word palaioo but this time it is the present tense. So this actually says, "Now the one being superceded or becoming obsolete and growing old is near destruction. We have the adverb eggus and it is an historical adverb of prophecy. Each time this new covenant was given, both by Jeremiah and by the writer of Hebrews, it was just a short time before destruction fell on them. In our text we have "vanish away" but the Greek is aphanismos and means total destruction.

A corrected translation of the verse is like this---"Now the one becoming obsolete and growing old (The Mosaic Law) is near total destruction."

Let us look at a corrected translation of this chapter, beginning at verse 6.

Verse 6

But now he has obtained a more excellent ministry by so much as he is also a mediator of a better covenant; which covenant has been activated or ordained on the basis of better promises of blessing.

Verse 7

For if that first covenant (Mosaic Law) had been faultless, but it wasn't, a place would not have been found for the second.

Verse 8

For when finding fault with them God communicates, Behold the days come (Millennial reign) says Jehovah, indeed I will fulfill a new covenant to the House of Israel and to the House of Judah.

Verse 9

Not according to the covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt, because they did not continue in my covenant, I also disregarded them, communicates Jehovah.

Verse 10

Because this is the covenant which I will assign to the House of Israel. After those days, causing to give my doctrine for the purpose of their thinking. Even upon their hearts I will engrave them, says the Lord. Also I will be their God and they shall be my people.

Verse 11

Also they shall not teach each his fellow citizen and each his friend, saying know the Lord; because they all shall know me from the least to the greatest.

Verse 12

For I will be gracious in the sphere of their unrighteousness and I will never remember their sins anymore.

Verse 13

And in the citation of the new he has made obsolete the first. Now the one becoming obsolete (Mosaic Law) and growing old is near destruction.