understand it of a *place in history*) **for a  
second** (the emphasis is on **second**).

**8—12.**] *Proof, that a place for a second  
is contemplated*, by citation from Jeremiah.  
{8} **For** (introduces the substantiation of the  
assertion) **blaming them** (*them*, viz. the  
persons under the first covenant, who were  
not rendered perfect by it) **He saith** (the  
following citation is the great prophetic  
passage Jer. xxxi. 31—34; see also  
Ezek. xxxvi. 25—27. “After the sack of  
Jerusalem, Jeremiah with the other captives was brought in chains to Rama,  
where Nebuzaradan had his head-quarters.  
There took place, at God’s special command, his prophecies of the future  
entire restoration of Israel, of another David, of  
Rachel’s wailing over her children at Rama,  
and their future return, of the new covenant resting on absolute and veritable forgiveness of sins which Jehovah would make  
with his people, these prophecies forming  
the third part of the third trilogy of the  
three great trilogies into which the prophecies of Jeremiah may be divided: ch.xxi.—xxv., the book against the shepherds of the people: ch. xxvi.—xxix., the  
book of Jeremiah’s conflict against the  
false prophets: ch. xxx., xxxi., the book of  
restoration,” Delitzsch: “The question  
which has before now been abundantly  
handled, whether the saying refers to the  
return of the exiles, or to the covenant of  
which Christ is the mediator, or to the  
future general conversion of the Jews, or  
whether some things in it to one of these,  
some to another, or whether the whole in  
its lower literal sense to the return of the  
exiles and in its higher spiritual sense to  
Christ and His kingdom, must be answered  
by the considerations before adduced on ch. i. 5.   
It belongs throughout to the cycle of Messianic prophecies, and is one  
of the most beautiful and sublime of them;  
and its true fulfilment can only sought  
in the covenant brought in by the Saviour,  
and in the salvation through Him imparted  
to mankind, and ever more and more unfolded and completed. This is the case,  
however this salvation, in the perception  
and declaration of the prophet, is bound  
up with the restoration of the ancient  
covenant people and their reunion in the  
land of their home.” Bleek), **Behold**, the  
**days come, saith the Lord** (“the prophecy, taken from this rich cyele of prophecies concerning the last things, whose  
clear Messianic sense allows of no evasion,  
begins with Jcremiah’s constant formula.  
‘*behold the days come*.’” Delitzsch), and  
(so literally, meaning, **when) I will ac-  
complish upon** (the Septuagint has, “*I  
will make with.*” The difference is beyond  
doubt intentional, to set forth the completeness of the new covenant) **the house of  
Israel and upon the house of Judah** (both  
these, Israel first and Judah afterwards,  
were sent into captivity for their sins: and  
both are specified severally in God’s promise of grace and restoration) **a new  
covenant** (see on ch. vii. 22):

**9.**] (this covenant is first specified negatively:  
it is *not* to be like that first one) **not according to the covenant** (different in quality from, not after the measure of)  
**which I appointed to** (not “*with:*” it is a  
pure dative, and betokens mere agency on  
the part of the subject, God: the people of  
Israel, the objects, being only recipients,  
not co-agents) **their fathers in the day of  
my taking hold of their hand to bring  
them out of the land of Egypt; because  
they abode not in my covenant, and I  
disregarded them** (many take the sentence  
beginning with **because** as an independent  
one—“because they abode not in my