covenant, I also disregarded them”), **saith  
the Lord**. On the face of their not  
continuing in God's covenant, Delitzsch  
gives a striking quotation from Schelling,  
–“The Law appears to be the mere ideal  
of a religious constitution, as it has never  
existed in fact: in practice, the Jews were  
almost throughout polytheists. The substance of their national feeling was formed by heathendom; the accidents only, by  
revelation. From the queen of heaven  
down to the abominations of the Phoeniciaus, and even to Cybele, the Jews passed  
through every grade of paganism.” “In  
fact,” adds Delitzsch, “there is no period  
of the history of Israel before the captivity, in which more or less idolatry  
was not united with the worship of Jehovah,  
except the time of David and the first years  
of Solomon, during which the influence of  
Samuel still continued to be felt. And  
when by the captivity Idol-worship was  
completely eradicated from the people, as  
far at least as regards that part of it which  
returned, it is well known that a hypocritical letter-worship got the mastery over  
them, which was morally very little better.”  
See note on Matt. xii. 43.

**10.**] **For**  
(the reason rendered is for the expression  
“*new*,” above: “*new, I say:* *for*…”)  
**this** (predicate, explained in what follows)  
**is the covenant which I will establish to  
the house of Israel** (Israel here in its  
wider sense, comprehending both Israel  
proper and Judah : because then all Israel  
shall be again united) **after those days**  
(after the end of that dispensation, when  
those days of disregard are over), saith  
the **Lord, giving** (or, **putting**. This is  
the first of the *better promises* on which  
  
  
  
the new covenant is established (my laws  
**into their mind** (their inward parts, their  
spiritual man, as distinguished from the  
mere sensorium which receives impressions  
from without); **and on their heart will I  
inscribe them** (contrast to the inscription of  
the old law, which was on tables of stone:  
see 2 Cor, iii. 3), **and I will be to them  
for** (as ch. i. 5, which see) **a God**, and  
**they shall be to me for a people**.

**11.**] *Second of the better promises*–  
universal spread of the knowledge of God:  
following on the other, that God would  
put His laws in their minds and write  
them in their hearts. **And they shall  
not have to teach every man his [fellow]-  
citizen, and every man his brother,  
saying, Know** (plural: “ Know ye”) **the  
Lord: because all shall know me, from  
the small [one] even to the great [one]  
of them** (that is, “they shall be all taught  
of God,” as cited by our Lord in John vi.  
45, from Isa. liv. 13, as written *in the  
prophets*, alluding to such passages as  
this, and Joel ii. 28, 29, See also 1 John ii.  
20, 27, and notes there. Under the old  
covenant, the priests’ lips were to keep  
knowledge, and they were to teach the  
people God’s ways: under the new, there  
is no more need for the believer to have  
recourse to man for teaching in the knowledge of God, for the Holy Spirit, which  
is given to all that ask, reveals the things  
of Christ to each, according to the measure of his spiritual attainment and strength  
of faith. And the inner reason of this  
now follows, making, formally, the third  
of these better promises, but in fact bound  
up with, and the condition of, the last  
mentioned). {12} **Because** (“by God passing