9—12. HEBREWS. 679   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVIS ED.   
 not, saith the Lord. !° For|10 Por 'this is the covenant that I teh.x10.   
 this is the covenant that I will establish to the house of Israel   
 will make with the hous! after those days, sa   
 of Israel after those days, put my laws into their mind Lord, to   
 saith the Lord ; I will put will write them in their hearts, aud   
 my laws into their mind, ™will be to them for a God, and mzxcnviiis   
 and write them in their they shall be to me for a people:   
 hearts: aud I will be to Nand \* they shall not have to teach »tsa.ts13,   
 them a God, aud they shall.   
 be to me a people: and   
 they shall neighbour, every man his f fellow-eitizen, and oti Vie,   
 every man his brother, | every man a is brother, saying, + 80 all'our   
 saying, Know the Lord:| Kyow the Lord: because all shall fncirat   
 for all shall know me, thorifien.   
 From the least to the know me, from the 1 t to the   
 ‘greatest. 1? For I will be | greatest. 12 Beeause I will be mer-   
   
   
 covenant, I also disreganted them ”), saith the new covenant is   
 the Lord. On th of their not iato their mind (tl   
 continuing in God's covenant, Delitzsch spiritual man, as distinguished from the   
 ves as on from Schelling, nieve sensorium which receives impressions   
 «The Law appears to be the mere id from without); and on their heart will I   
 of a religions constitution, as it never inscribe them (contrast to the inseription of   
 existed in fact: in practice, the Jews were the old law, which on tables of stone   
 almost thronghout polytheists. ‘The sub- see 2 Cor, iii. 3), I will be to them   
 stance of ng was formed for (as ch. i. 5, which sec) a God, and   
 by heathendom; the accid they shall be to me for a people.   
 revelation. even to Cybele, the Jews heav 11.] Second of the better promi:   
 down to the abominations of the Pheni- universal spread of the knowledge of God :   
 fact,” adds Delitzsch, “there is no period following on the other, that God would   
 of the in which of Israc) before the capti- - put His Jaws in their minds and write   
 not united with the worship of Jeho them in their hearts. And they shall   
 exeept the time of David and the first not have to teach every man his [fellow ]-   
 of Solomon, during which the influence of citizen, and every man his brother,   
 Samuel still contimed to be felt. And saying, Know (plural: “ Know ye”) the   
 when by the captivity Idol-worship was Lord: because all shall know me, from   
 completely eradicated from the people, as the small [one] even to the great [one]   
 far at least regards that part of it which of them (that is, “they shall be all taught   
 returned, it is well known that a hypo- of God,” as eited by our Lord in John vi.   
 critical got the mastery over 45, from Isa. liv. 13, as written in the   
 them, which was morally very little better.” prophets, alluding to such passages as   
 See note on Matt. xii. 10.) For this, and Joel ii, 29, See also 1 John ii.   
 (the reason rendered is for the expression 20, 27, and notes there. Under the old   
 “new,” above: “new, I say: for...) covenant, the priests’ lips were to keep   
 this (predicate, explained in wliat follows) knowledge, and they were to teach the   
 is the covenant which I will establish to people God’s ways: under the new, there   
 the house of Israel (Isracl here in its is no more need for the believer to hive   
 wider sense, comprehending both Israel recourse to man for teaching in the know-   
 proper and Judah : because then all Israel “ige of God, for the Holy Spirit, which   
 shall be again united) after those days is given to all that ask, reveals the things   
 (after the end of that dispensation, when of Christ each, according to the mea-   
 those days of disregard are over), saith a sure of his attainment and strength   
 the Lord, giving (or, putting. This anya of faith, And the inner reason of this   
 the first of the beler promises on which now follows, making, formally, the third   
 of these better promises, but in fact   
 up with, and the condition of, the last   
 mentioned). Because (“by God passing