

Chapter Eight

8:1 Of the things spoken in this systematic exposition, this which the author is about to say is the sum or, as better translated in the later versions, the chief point. And what is this chief point? Jesus does not serve on earth as Aaron and the priests did, and he is not a having to continually stand before the altar either. That we believers have Jesus as high priest, and that He is performing priestly service for us at the right hand of God in the heavens. His role has never ceased but is ongoing. We see this thought in chapters 8,9, and 10 of Jesus having a superior ministry to the priests of the Old Testament.

Hebrews 8:1 (1) 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,

This figure of Christ at God's right hand comes from Psalm 100 again, and is frequently joined in the New Testament to that of the authoritative "Son of Man" of Daniel chapter seven. The psalm also combines Christ's priestly and His royal offices. While most other New Testament references to the psalm point to its royal imagery, the epistle to the Hebrews pays special attention to the priestly. He became High Priest when He sat down at the right hand of the throne

of God after His ascension.

There is much attention in scripture to the fact that Jesus is at the right hand of God the Father. Peter preached it. **Acts 2:33** Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. Stephen saw it. **Acts 7:55** But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; John saw it, too. **Revelation 4:2** Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne.

8:2 Verse 1 describes the “when” and now verse 2 describes the “what”, while both verses together describe the “where.” Jesus is a minister or, literally, “public servant” of the sanctuary or holy things. But His service involves the true or substantial tabernacle which the Lord pitched, not any structure set up by man. His sanctuary is heaven itself, the “most holy place” where God dwells. **Acts 7:48-49** (48) "However, the Most High does not dwell in houses made by human hands; as the prophet says: (49) 'HEAVEN IS MY THRONE, AND EARTH IS

THE FOOTSTOOL OF MY FEET; WHAT KIND OF HOUSE WILL YOU BUILD FOR ME?' says the Lord, 'OR WHAT PLACE IS THERE FOR MY REPOSE? **Acts 17:24** The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; This is the "real" or "genuine" tabernacle. Since this indicates that the tabernacle in Heaven is the "real" one then that implies that the earthly tabernacle is but a copy. The copy is never as good as the original.

Hebrews 8:2 (2) a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.

While it is true that the physical body of Jesus is referred to as a temple in John 2:19-22, that is not meant here, for verse five says that Moses used this sanctuary for a pattern. Nor does the text speak of the spiritual body of Christ, the church, for the church has the benefit of service performed in the sanctuary; it is not itself the sanctuary. In addition, the "church in the wilderness" corresponds in the present analogy to the New Testament "church" (if we extend the analogy to include either), and each "church" has, not is, its own sanctuary and priestly service.

8:3 The priest was “ordained” or “designated” to this position. Every high priest holds his office for the express purpose of offering gifts and sacrifices. **Hebrews 5:1** For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins; Gifts refer to unbloody offerings. Sacrifices refer to bloody offerings. The gifts and sacrifices of the high priest had to be offered again and again.

Hebrews 8:3 (3) 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.

Jesus of necessity must also have something to offer, for He is our high priest. Jesus only had to offer once. What is true in general is true in particular. Here the emphasis is on the fact of His service; what He offers is told in Hebrews 7:27, in offering up sacrifices for the sins of the people.

The second time we see the word “offer” in this verse it is in the Aorist Tense which means it is a past completed action, or a one-time thing. Jesus does not have to offer sacrifices again and again. In chapters 9 and 10 we will see that Jesus does continue to mediate for us and He

does continue to intercede for us, but He does not need to continue to offer sacrifices.

8:4-5 Jesus is like the Old Testament priests in that He offered a gift, but His ministry is quite different from theirs. This very fact indicates that His ministry is in heaven, not on earth, for His sacrifice would not fit the earthly system. Besides, there are no vacancies in the Jewish priesthood for a priest such as He. Christ is our high priest, that has already been established. Yet if His service were earthly, He could not even be a regular priest, much less, a high priest. In the Greek, this verse contains the first part of a phrase which is completed in verse six and means “on the one hand...on the other hand.”

The earthly priests of the Jewish system do not serve the substantial, true heavenly things, but rather the example or copy or outline and shadow of those things. A shadow is not itself the solid reality, but gives assurance that the substantial object exists of which it is an outline or copy.

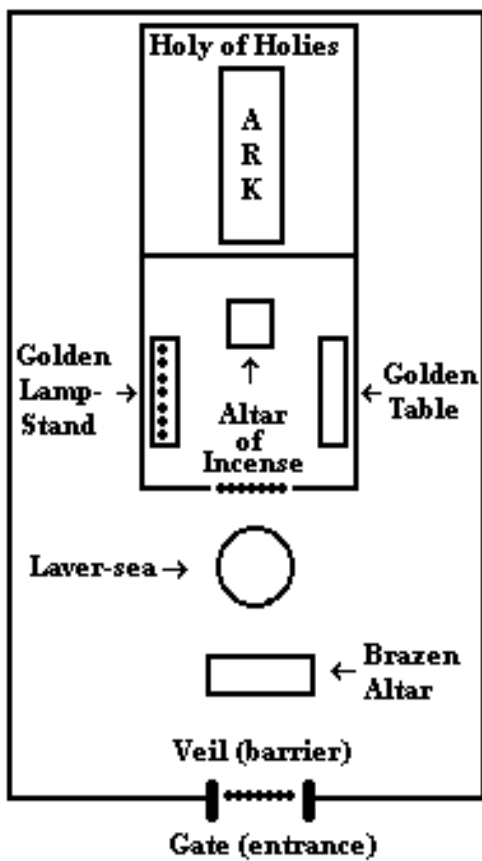
Hebrews 8:4-5 (4) Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; (5) who serve a copy and shadow of the heavenly things,

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."

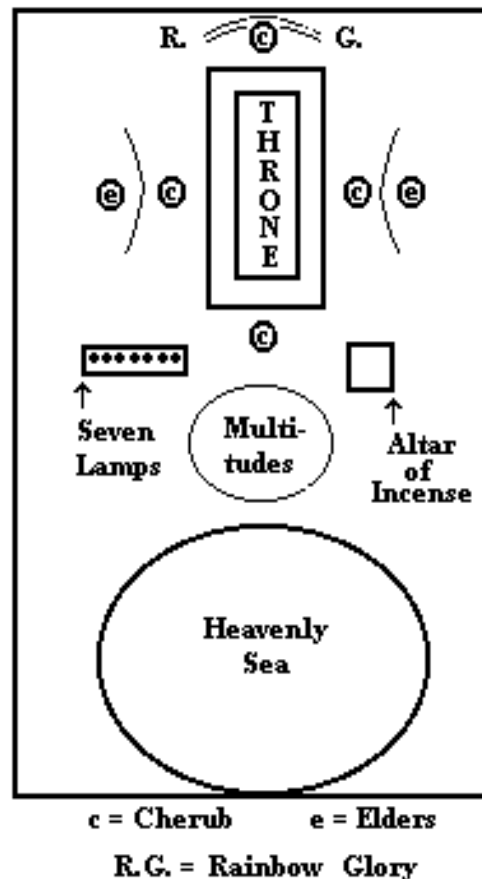
That this Old Testament tabernacle was but a copy of the heavenly reality and not the original prototype is seen in the command concerning its set up. Moses was admonished by God to make all things according to the pattern which he was shown on the mountain. It is in Jewish history that rabbis say that Gabriel showed up from heaven with a workman's apron on and had little models of the tabernacle furniture in which he showed Moses how to build. Now please understand the Bible does not give such details, but simply states that Moses was shown a pattern (this word literally means something struck from or a die or stamp) and told to build with it as a reference in all things. This also could be a littler model or a dim outline. Meaning that it is not fully in the light. In the letter to Colossae we see a similar thought. **Colossians 2:17** things which are a mere shadow of what is to come; but the substance belongs to Christ.

What Moses built, though by God's instruction and according to a divine pattern, was not the

original and substantial sanctuary but a copy of it. As he was on the mountain, he saw the “real” and then came down and built to shadow. No man or group of men can build the true sanctuary, for it is pitched by the Lord, not by man. The Old Testament does not just accidentally point to Jesus, it was intentional and by God’s design. Everything in the tabernacle was to point to the better heavenly realities.



Earthly Tabernacle (not to scale)



Heavenly Temple

The real thing is described when John gives us a picture of heaven in Revelation chapters 4-8. Moses was not permitted to change, add, or take

away from God's design, this also includes the furniture and their uses as they too pointed to something in the future. Where the ark of the covenant once stood is now the throne of God. Where the Cherubim stood over the ark, we now find four living creatures. Where the laver stood, we now see the sea of glass. We can go on and on with the copies versus the realities. The altar of incense represents the prayers of the saints. The lampstand represents the Holy Spirit or the Word of God. The Table of Showbread represents the Lord's Supper. The laver represents Christian baptism. The altar represents Jesus' sacrifice. Notice that the furniture is arranged in the pattern or shape of a cross. Just as God had a pattern for the tabernacle, He also has a pattern for the church by which is to be established. Removing or changing the location of any piece of that furniture is to change the message and the meaning of the cross.

The point here was not altogether new to the Jews, though the application was. An uninspired Jewish writer of the period just before Christ has said of Solomon's temple: "You gave command to build a sanctuary in the holy mountain, and an altar in the city of your habitation; a copy of the holy tabernacle which you prepared before time

from the beginning.” Catholic Bible, Wisdom 9:8. That writer had surmised that the earthly sanctuaries were copies; it remained for our author to tell the real original and for our high priest to enter and serve in it!

To have the benefits of a perfect sacrifice administered by a perfect high priest serving in the true sanctuary built by God and not man is a grace given for the first time to God’s covenant people in Christ. We have no mere copy or shadow, but the original holy things for heaven themselves, now faithfully revealed and fully served by the Son who is Priest-King.

8:6 This verse gives “the other hand” in contrast to the truth stated in verse four. Christ has now in this age of fulfillment and reality obtained a more excellent ministry or service than that from which He is barred by tribe and nature on earth. To the same extent, He is mediator or middle-man of a better covenant than that served by the Jewish priests, for His is established or legalized on the basis of better promises than theirs. The writer enumerates these promises in the rest of the chapter.

Hebrews 8:6 (6) 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 first covenant was also given through a mediator, Galatians 3:19 and the people approached God through him, Exodus 20:19. But while Moses was mediator and Aaron high priest, Jesus is both! In the century before Christ, certain Pharisees looked for a Messiah who would save both Jews and gentiles and they spoke of a mediator who would intercede before God for the righteous. Yet even these lofty dreams failed to anticipate the plans of God, for we have one who is high priest, mediator, and universal Savior combined, and not even from Levi's tribe.

The same may be said with reference to the Qumran Jews described in the Dead Sea Scrolls. They seemed to have looked for two or perhaps three Messiahs: apparently, they could not envision one man doing all that needed to be done. But God's Son, higher than any angel, did all that God saw required, and far surpassed the very thoughts and desires of His own people! "How much better," the Hebrews author affirms over and over!

8:7 If the first covenant had been faultless, no

place would have been sought by God or needed by man for a second arrangement. The writer will explain why the better covenant was needed. God proposed a new covenant, even in the former period of time, and spoke of it then to His people. Therefore, the writer argues, that first was not faultless, Hebrews 7:18-19.

Hebrews 8:7 (7) For if that first covenant had been faultless, there would have been no occasion sought for a second.

Defining some terms in this verse will help to make sure we are on the right page. The first covenant refers to the Mosaic covenant. This was not actually the first covenant in time, do you remember Noah? **Genesis 9:9** Now behold, I Myself do establish My covenant with you, and with your descendants after you; The second covenant refers to the Christian covenant. The first covenant was faulty. This word faultless is the same word used to describe Zechariah and Elizabeth in **Luke 1:6** They were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord. The Hebrew writer used an “if, then” argument. The point is that the “if” statement is proved correct even more by the “then” statement.

The truth is that something was wrong with the first covenant. Paul says that the first covenant was holy, righteous, and good. The Law taught right and wrong. The Law trained people in being able to discern right and wrong. The Law introduced people to God in a greater way. The Law served a vital, important role, but it still had its defects.

It was faulty not because of anything that God did, but because of man to uphold it. It was faulty because it could not help a man keep its provisions. It was faulty in that it could not actually save a man. It was faulty in that it could not provide a perfect sacrifice for man's sin. It was faulty in that it dealt primarily with external regulations. **Hebrews 9:10** since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation. His main idea is that if the Old Covenant had accomplished those things, a New Covenant would not be needed and therefore never sought after.

One may ask, if it was fault, why then did God institute it in the first place? Paul says the reason for the law was sin. **Galatians 3:19** Why the Law then? It was added because of transgressions, having been ordained through angels by the

agency of a mediator, until the seed would come to whom the promise had been made. The Law was needed to teach us about sin. It needed to teach about what is sin. It needed to teach about the penalty of sin. God was giving a progressive revelation to man, he didn't totally reveal all truth at once, He did it slowly. Consider what it is like to be in a cave or dark place and come out into a bright place, it can be blinding. So can the truth.

The Law and the first covenant if referred to as a tutor. **Galatians 3:24** Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith. God slowly was revealing His plan to man through the ages. We need to understand whenever we read what dispensation, or what time frame things were written and taking place in order to understand why it was said the way it was.

It is important to note that it is God, not man who sought the occasion for a second covenant. It was predicted through prophecy many times. The New Covenant was always a part of God's plan. It has always been the plan to have a new covenant. The predictions of the new prove the weakness of the old. The standard has not changed, but the motivate has. We are called to be changed not just outwardly in what we do that

others see, but inwardly in the heart. The coming of a new covenant makes several things plain. It shows the new one will be better than the old because there would be no logic in replacing the old with something equal. It also implies that the Old Covenant was never meant to be anything but temporary.

8:8 The fault lay with the people to whom the first covenant was given, because they did not keep their part of the arrangement. Yet the first covenant was of such nature that all blessings depended on the ability of the people to do just that. This made the covenant itself faulty in effect, or from the point of view of the people. Because of the fault that lay with them, God promised a new covenant in Jeremiah 31:31-34, and the author Hebrews quotes that passage here in verses 8-12.

Hebrews 8:8 (8) For finding fault with them, He says, "BEHOLD, DAYS ARE COMING, SAYS THE LORD, WHEN I WILL EFFECT A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH;

Jeremiah began to prophesy just five years before the great reform that Josiah brought in 2 Kings 23. After centuries of neglect of the Law,

the nation affirmed again its commitment to God in a great covenant-renewal ceremony led by the king himself. Only a few years passed, however, until the zeal was dampened and the promises forgotten. Many had never been sincere in their pledge to God's covenant, Jeremiah 3:10 and most of the rest were victims of time and circumstance. The covenant was not in their hearts, and even a royal service could not put it there to stay. Because of this inherent weakness of the people and derived weakness of the covenant, God promised Jeremiah that He would make a new arrangement with His people in the future.

“Days are coming” this was the beginning of the promise made by Jeremiah 600 years before Christ. This was the new covenant referenced by Jesus while instituting the Lord's Supper in Luke 22:20. Paul repeated it in the same connection in 1 Corinthians 11:25. And again Paul used the phrase in a ministry context in 2 Corinthians 3:6. Outside this chapter of Hebrews or the afore mentioned passages, the term appears only in Hebrews 9:15.

New here signifies “fresh,” not simply new in terms of time. Hebrews 12:24 uses a different word to call this covenant “new” in time as well.

The point of the present word is that our covenant is fresh and of a different sort from the old arrangement between God and His people.

The Greek Old Testament, which our writer quotes, said “covenant a new covenant.” He changes that to “perfect a new covenant,” with the same concern for the perfection or completion of the Christian system as stressed already.

This fresh new kind of covenant would be made with the house or people or family of Israel and that of Judah. In Jeremiah’s time the people had been long scattered from Israel by Assyria, and Judah was even then being carried captive by Babylon. Yet God would bring back a remnant from both, Jeremiah 31:7-9 and would establish a new order. **Jeremiah 31:31** Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah. The phrase house of Judah and Israel refer to the descendants of Abraham to who the promise of salvation was made. Although this promise of a New Covenant was initially made to Israel and the house of Judah the benefits of the covenant are for all people. Gentiles are of the spiritual line of Abraham. **Galatians 3:29** And if you belong to Christ, then

you are Abraham's descendants, heirs according to promise.

Jesus was God's fulfillment and fulfiller of all spiritual promises to the Jews, according to Romans 15:8. Yet the next ten verses of that chapter show from the Old Testament that gentiles are also to be beneficiaries of gospel grace. The book of Hebrews is addressed to Christian Jews, and our author does not concern himself at this point with the gentile mission.

8:9 This new kind of covenant will not be like that one made with the Jews at Sinai, though that one came from a God whose gracious and powerful acts of deliverance had brought His people together to receive it. Their response was that they did not continue in the covenant. The word "continue" means to abide in, persevere, remain true to, or maintain. They did uphold their side of the covenant arrangement. When God does not follow through with a covenant because we have broken it, that does not mean that He is at fault or has not fulfilled His part. His fulfillment is based on our response to His covenant.

Jeremiah speaks of God's merciful deliverance in the Exodus in saying that He took them by the hand to lead them out of the land of Egypt. The

figure is that of a tender father gently leading a small and still wobbly child before they have learned to care for themselves. Such imagery is not uncommon in the Old Testament. Similar imagery is used of Christ and His new-covenant people in Hebrews 2:16.

Hebrews 8:9 (9) NOT LIKE THE COVENANT WHICH I MADE WITH THEIR FATHERS ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; FOR THEY DID NOT CONTINUE IN MY COVENANT, AND I DID NOT CARE FOR THEM, SAYS THE LORD.

In spite of God's tender care for Israel, they continued not in the covenant to fulfill their part of it, and God regarded them not, as a lord whose subjects had failed to keep what was required of them. Our text of Jeremiah has "although I was a husband to them," which some translate "and I was as a lord to them," with the sense stated above. It has also been suggested that a certain Hebrew word for "disregard" is only one letter different from the Hebrews word for "husband" and "lord," and that this might explain the difference in readings. In either case the point is the same and the matter is of little importance for understanding. But still

something to consider in your studies.

The word used for “care” is also used in **Hebrews 2:3** how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard. This time the word “neglect”, it may seem odd and even as an antonym for the words “care” and “neglect” but they are the exact same Greek word.

One of the reasons for a New Covenant is that the people broke the first one. It is not God who initiated the dissolving of the Old Covenant.

8:10 The first of the better promises is given. God’s laws are given in a special people-God relationship under both the old and new covenants, but here is a difference. Under the former covenant the laws were written on stone tablets, external to the people. Under the new covenant the laws are put into their mind and written on their hearts.

Hebrews 8:10 (10) "FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON

**THEIR HEARTS. AND I WILL BE THEIR GOD,
AND THEY SHALL BE MY PEOPLE.**

When true regeneration takes place, the Christian finds God's laws to be in accord with the spirit within him. Apart from the fleshly nature against which he must continually battle, he will delight in the laws of God and find them perfectly suited to his own spiritual inclinations. They are not external and foreign to his nature; he has become partaker of the divine nature and to that new nature they are exactly fitted.

First, the New Covenant has internal realities and not just external regulations. The New Covenant is not an absence of any law. It does not mean that the New Covenant laws of God are subjective. It does not mean that the New Covenant laws are relative. The laws of the Old Covenant were written on tablets of stone and were all about regulating outward behavior. What is being said is that man will want to obey God's laws under the New Covenant because of the real, inner heart transformation. People did not obey the Law because of an inner sense of right and wrong, but because of fear of the consequences prescribed for lawbreakers.

If you have a city of 1,000 people and place

police officers on every corner of town, what would happen to crime? The crime rates may drop because of the effective enforcement of the laws. However, what would happen if after some success you decided to have no policemen? The crime rate would escalate. Why? Did people all of the sudden become bad? No. A thief can be a thief even when he isn't thieving. A person not stealing because there is someone paying close attention, it does not make him a better person.

The difference in covenants is the difference between son and slave. The difference is between get to's and got to's. While regulating only the outward behavior, the Law could never produce inner righteousness. The ministry of the Holy Spirit is about producing real righteousness. **2 Corinthians 3:7-8,18** (7) But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was, (8) how will the ministry of the Spirit fail to be even more with glory? (18) But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

Second, is that the New Covenant restores fellowship between God and man. When God says, "I will be your God" He is saying that He will in every way treat them as God should treat them. He will be their redeemer, lawgiver, provider, sustainer, and protector. It is not just that they would have a God, it is that they would be His people. This promise was not just for the Jews, but is available to everyone. **Hosea 1:6-9**

(6) Then she conceived again and gave birth to a daughter. And the LORD said to him, "Name her Lo-ruhamah, for I will no longer have compassion on the house of Israel, that I would ever forgive them. (7) "But I will have compassion on the house of Judah and deliver them by the LORD their God, and will not deliver them by bow, sword, battle, horses or horsemen." (8) When she had weaned Lo-ruhamah, she conceived and gave birth to a son. (9) And the LORD said, "Name him Lo-ammi, for you are not My people and I am not your God."

Hosea 2:23 "I will sow her for Myself in the land. I will also have compassion on her who had not obtained compassion, And I will say to those who were not My people, 'You are My people!' And they will say, 'You are my God!'" **1 Peter 2:10** for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have

RECEIVED MERCY. Hosea name his children “no mercy” (Lo-ruhamah) and “not my people” (Lo-ammi) for a word play for Israel and promising Gentile inclusion in the covenant.

8:11 Another promise is that all who are God’s people under the new covenant will know Him personally. From the least to the greatest no individual covered by the new arrangement is excluded. The covenant at Sinai was entered by a nation including many who did not know God personally until after they were involved in the covenant. All who were later born into the relationship as Jews had to be taught of God and learn His former acts of deliverance and provision.

Hebrews 8:11 (11) "AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, 'KNOW THE LORD,' FOR ALL WILL KNOW ME, FROM THE LEAST TO THE GREATEST OF THEM.

The new covenant is entered by individuals, one by one, and only on the knowledge of God and His saving acts in Christ, John 6:44-45. Those entering the new covenant already know what God has done for them in the Son. They will to

commit themselves to Him in the confidence that His work is sufficient for their pardon and blessing. They simplify both their knowledge and their intention by the obedience of faith in baptism.

When one has entered this relationship with God as one among His covenant people, he already knows God as his own saving God. There is no need for those who are in the covenant to be teaching each other a knowledge of God in this sense. Each brother and each neighbor or fellow-citizen in the new commonwealth already has that knowledge. This is not saying that we do not have things to learn. There are two different words for “know” used here. The first “know the Lord” comes from a word which refers to the we might recognize a stranger. The second, “all will know me” comes from the word that means to know an absolute acquittance. The “knowing” that we have now speaks of a personal knowledge that stems from a personal relationship. The Old Covenant people knew about the Lord, but that is not the same as knowing the Lord. He is saying that under the New Covenant the people will know the Lord in a better, more intimate way, because of the completed word. They had some of the Word of God, but not the full Word of God. Because they

could look back at Jesus and know more about God. **John 1:18** No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him. **John 14:9** Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'? **Hebrews 1:3** And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.

Because of the Holy Spirit indwelling us. Because of Jesus as our mediator between us and God. Because Jesus reveals the Father to us. The Old Testament people were born into a relationship with God, it was their religion. They were born into it then they were taught about God. We are taught about God, then re-born into it, and then taught more. We have access to God. We learn and choose to follow God through the process of conversion.

8:12 Another promise is given, concerning complete forgiveness of sins by a merciful God. The people of the first covenant were given laws externally inscribed and foreign to their nature.

When they broke those laws, as they always did, no sacrifice could remove the memory of that sin.

Hebrews 8:12 (12) "FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE."

The people of the fresh and new covenant have God's laws in their hearts and minds. These laws are compatible with their new nature. When they do break them, as they sometimes will, forgiveness is already available on the basis of the sacrifice of Jesus. We see that under the New Covenant sin is dealt with more effectively. Hebrews 10 will develop this even better, the difference between a one-time sacrifice and continuous sacrifices.

8:13 This verse is the author's inspired comment regarding the words spoken by Jeremiah so many centuries before. In that Jeremiah said, "A new covenant," making the first old by admission of the new. That was six hundred years before Jesus! Our writer is saying concerning Jeremiah's statement: "by saying 'new,' Jeremiah has long since antiquated the old."

Hebrews 8:13 (13) When He said, "A new covenant," He has made the first obsolete. But

whatever is becoming obsolete and growing old is ready to disappear.

We should not think it strange the Old Covenant becomes obsolete. The entrance of a New Covenant makes the Old one without purpose. The two covenants cannot co-exist at the same time. As a result of the Old Covenant's faultiness it is described as "old" or "worn out." If it was old in Jeremiah's day, how much older it is when Hebrews is written! It is, in fact, ready to vanish away, to pass from view, to completely disappear. Commentator, Richard Lenski speaks picturesquely of the old covenant here as "tottering with senility" and "like an old, old man who is sinking into his grave." The idea of "being made obsolete" speaks of losing its usefulness. The Old Covenant's demise was deemed inevitable.