

Hebrews 8:6-13

The New Covenant

“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. ⁷ For if that first *covenant* had been faultless, there would have been no occasion sought for a second. 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; 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. 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 upon their hearts. And I will be their God, And they shall be My people. ¹¹ "And they shall not teach everyone his fellow citizen, And everyone his brother, saying, 'Know the LORD,' For all shall know Me, From the least to the greatest of them. ¹² "For I will be merciful to their iniquities, And I will remember their sins no more." 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.”

Introduction

One of the most significant aspects of this passage is that it goes to the heart of who and what man is in relation to God’s absolute truth and holiness. Although the modern, natural man eschews, demeans, and attempts to utterly disassociate biblical truth in all of its venues from every aspect of contemporary life, the truth is HE CANNOT DO SO SUCCESSFULLY! Regardless of whether someone believes or rejects biblical truth, BIBLICAL TRUTH IS TRUE, and it has been, is being, and will continually be proven true in all areas of our lives in the same way the physical laws of our universe are true and hold fast,

even though man may be able to suspend them temporarily (e.g., the law of gravity holds true, even though planes can fly, but without fuel they will come crashing to the ground). The question before is, therefore, based on this passage, Can anyone attain to the true righteousness necessary to enter into a relationship with the Eternal God and receive eternal life based on his or her keeping the Law in its entirety? The answer is resoundingly, NO! Thus, the writer of Hebrews is stating, in unequivocal terms that the initial covenant of the Law, by itself, could not give that assurance to anyone, but that it was always intended by God to be only a precursor to the fulfillment of that covenant in the birth, life, death, and resurrection of Jesus Christ.

On the other hand, throughout the Old Testament we see examples of the fulfilled New Covenant’s foundation in Jesus of salvation by grace through faith being enacted in the lives of individuals, so it is important to understand that the New Covenant fulfilled in Jesus has always been there as the true source of salvation, it was simply and ultimately fulfilled in the person of Christ, who is the embodied fulfillment of the entire sacrificial system! In addition, it is His righteousness within us that we receive by faith that alone makes us, or any Old Testament saint righteous, and that is essential to know. If that were not the case, and righteousness could be attained by keeping the Law, then indeed, it would not really matter who or what one believes in as God – one can simply establish his or her own righteousness by his own, legal standard. But wait, I believe we have already seen that advocated somewhere else – yes, we have, and it was Satan, through the Serpent, who stated to Eve:

Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden '?" ² And the woman said to the serpent, "From the fruit of the trees of the garden we may eat; ³ but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, lest you die.'" ⁴ And the serpent said to the woman, "You surely shall not die! ⁵ "For God knows that in the day you eat from

it your eyes will be opened, and you will be like God, knowing good and evil. (Genesis 3:1-5)

The reality, however, is that after they ate, rather than becoming equal to God, they experienced the total and complete corruption of their spiritual, mental, emotional, and physical natures as sin entered into and engulfed man's entire being. The result, therefore, is that sin blinds man to who he really is, and because of the total depravity of man's fallen nature, man consistently sees himself as semi-divine, with the result being that he is consistently pursuing self-destructive venues of existence that destroy himself and all others around him.

Consequently, the above passage in Hebrews is a statement about man's spiritual, mental, emotional, and intellectual DNA that must be changed by a supernatural means in order to alter man's destructive course. That supernatural means is through the spiritual rebirth by the Holy Spirit within a person's life, wherein a person's nature begins to be altered by God, and the divine, eternal, life-giving truth of God becomes the grid and direction for a person's life. That is what God is saying in the above Old Testament quotes, and that is what we have today in a personal relationship with Jesus Christ.

I. The Old Covenant (vss. 6-9)

A. The Initial Contrast

1. Even though Jesus, according to the Levitical requirements for a priest, would not have been a priest in the Old Testament environ (e.g., he was not of the tribe of Levi, nor a descendent of Aaron), He "obtained a more excellent ministry."
 - a. The word "obtained" in Greek is *τυγχάνω* (*tugchanō*), and in verse 6, it is in the perfect tense form, *τέτυχεν* (*tetuchen*), which emphasizes a completed act with an ongoing state of being.
 - (1) Thus, Jesus' 'obtaining' this "more excellent ministry" is speaking of two things: His eternal state as the 2nd person of the Godhead, which in and of

itself sets His ministry apart and above anything else from all eternity; and secondly, after His birth, life, death, and resurrection, what was set and determined in eternity, was ultimately fulfilled in His earthly ministry, and now it resides with humanity and the universe as a whole as a completed act with all of its attending blessings and benefits.

- (2) The ultimate result, therefore, is that now, as we read this, we have immediate and personal access to all of the promises and blessings purchased for us through Christ in all aspects of our lives:

For this reason I too, having heard of the faith in the Lord Jesus which *exists* among you, and your love for all the saints,¹⁶ do not cease giving thanks for you, while making mention *of you* in my prayers;¹⁷ that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him.¹⁸ *I pray that* the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,¹⁹ and what is the surpassing greatness of His power toward us who believe. *These are* in accordance with the working of the strength of His might²⁰ which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly *places*,²¹ far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come.²² And He put all things in subjection under His feet, and gave Him as head over all things to the

church,²³ which is His body, the fulness of Him who fills all in all. **2:1** ¶ And you were dead in your trespasses and sins,² in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.³ Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.⁴ But God, being rich in mercy, because of His great love with which He loved us,⁵ even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),⁶ and raised us up with Him, and seated us with Him in the heavenly *places*, in Christ Jesus,⁷ in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.
(Ephesians 1:15-2:7)

- b. The other important phrase is “has been enacted,” which is also a perfect form of the Greek verb **νομοθετέω** (*nomotheteō*), indicating a completed act with an ongoing state of being.
- (1) This word is made up of two Greek words: **νόμος** (*nomos*), which is the Greek word for “law”; and **τίθημι** (*tithēmi*), which means “to set, place, put, make, fix, and establish.”
 - (2) Thus, this “better covenant” is the Law of God that sets us free through Christ, by the indwelling Holy Spirit, and it too was a completed act before the foundation of the world, but its continued action was and is realized in the birth, life, death, and resurrection of Christ and the indwelling Holy Spirit

causing Christ’s life to be lived out in and through us now.

- (3) However, this “better covenant” has always been available to God’s people through faith and the re-birth of the Spirit.
 - (a) When Jesus was talking to Nicodemus about being born again and the re-birth of the Spirit, He said to him, “Are you the teacher of Israel, and do not understand these things?”
 - (b) The clear implication of this question was, “Nicodemus, these things I am telling you have been clearly revealed in the Law, and do you, as a teacher of the Law, not understand these things?”
 - (c) The following are examples of the truth of the re-birth of the Spirit through faith in the Old Testament:
 - [1] Genesis 4:6-7 – We have already looked at this portion of Scripture wherein God was laying out to Cain the true nature of salvation by grace through faith and the spiritual warfare we are engaged in.
 - [2] Genesis 15:6: “Then he believed in the LORD; and He reckoned it to him as righteousness.” In this passage, God has just finished telling Abraham that he will have a son of his own, and that his prodigy will be as the “stars” of heaven, and at that point, verse 6 occurred, and Abraham was indeed “born again.”
 - [3] Deuteronomy 10:12-16, 22: “And now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all

your heart and with all your soul, ¹³ *and* to keep the LORD's commandments and His statutes which I am commanding you today for your good? ¹⁴ "Behold, to the LORD your God belong heaven and the highest heavens, the earth and all that is in it. ¹⁵ "Yet on your fathers did the LORD set His affection to love them, and He chose their descendants after them, *even* you above all peoples, as *it is* this day. ¹⁶ "Therefore circumcise the foreskin of your heart, and be stiff-necked no longer. . . . Your fathers went down to Egypt seventy persons *in all*, and now the LORD your God has made you as numerous as the stars of heaven." **In this passage, the Lord through Moses, is commanding the people to come to Him in brokenness and repentance, and the means by which that will occur will be the 'circumcision' of their heart, versus simply the external foreskin of their flesh – i.e., the re-birth of the Spirit. In addition, Paul alludes to this 'true circumcision' whereby we are born again in Romans 2:28-29:** "For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. ²⁹ But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God."

[4] Deuteronomy 30:1-14: "So it shall be when all of these things have come upon you, the blessing and the curse which I have set

before you, and you call *them* to mind in all nations where the LORD your God has banished you, ² and you return to the LORD your God and obey Him with all your heart and soul according to all that I command you today, you and your sons, ³ then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you. ⁴ "If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back. ⁵ "And the LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers. ⁶ "Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, in order that you may live. ⁷ "And the LORD your God will inflict all these curses on your enemies and on those who hate you, who persecuted you. ⁸ "And you shall again obey the LORD, and observe all His commandments which I command you today. ⁹ "Then the LORD your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the LORD will again rejoice over you for good, just as He rejoiced over your fathers; ¹⁰ if you obey the LORD your God to keep His

commandments and His statutes which are written in this book of the law, if you turn to the LORD your God with all your heart and soul. ¹¹ ¶ "For this commandment which I command you today is not too difficult for you, nor is it out of reach. ¹² "It is not in heaven, that you should say, 'Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?' ¹³ "Nor is it beyond the sea, that you should say, 'Who will cross the sea for us to get it for us and make us hear it, that we may observe it?' ¹⁴ "But the word is very near you, in your mouth and in your heart, that you may observe it." What is incredibly powerful about this passage is that in verse 6, the Lord says that He will be the one to "circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, in order that you may live." **In other words, as verse 6 points out, God is the one who affects this rebirth as we respond in faith, which is in itself a work of His Spirit. In addition, Paul quotes verse 14 in Romans 10:8-13 with regard to being born again:** "But what does it say? "The word is near you, in your mouth and in your heart "-- that is, the word of faith which we are preaching, ⁹ that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; ¹⁰ for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. ¹¹

For the Scripture says, "Whoever believes in Him will not be disappointed." ¹² For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches for all who call upon Him; ¹³ for "Whoever will call upon the name of the LORD will be saved."

[5] Jeremiah 4:3-4: "For thus says the LORD to the men of Judah and to Jerusalem, "Break up your fallow ground, And do not sow among thorns. ⁴ "Circumcise yourselves to the LORD and remove the foreskins of your heart, Men of Judah and inhabitants of Jerusalem, Lest My wrath go forth like fire And burn with none to quench it, Because of the evil of your deeds."

[a] The word "circumcise" in Hebrew is מִיל (mîl), and it basically means "to cut off," which literally was applied to the cutting of the foreskin of a baby boy, or a man who wished to become a Jew.

[b] However, metaphorically, in the above quoted passages in Deuteronomy and Jeremiah, it is clearly referring to the "cutting off" of the hardness of one's heart in sinful rebellion to the Lord and trusting in Him as one's Lord and Savior in our terminology, which is demonstrated by Paul's usage of this analogy in Romans.

[c] Moreover, as we saw in Deuteronomy 30:6, God is the one who will circumcise our hearts in order "to love the LORD your God with all your heart and with all your soul, in order that you may live."

However, in Jeremiah 4:4, we read where we are told to “Circumcise yourselves to the LORD and remove the foreskins of your heart, . . .” In this instance, the verb form is what is called the Niphal, which emphasizes either a passive or reflexive action, depending upon the context. Thus, in the context, it is saying that we must respond to God’s Spirit and repent and turn to Him as His Spirit is drawing us to Him. In addition, the word “remove” in the Hebrew is סִרַּר (sûr), and its basic meaning is “to turn aside, depart, remove, and take away.” In this instance, it is the Hiphil form of the Hebrew verb, which emphasizes causative action – i.e. whoever is being addressed is being exhorted to cause something to happen. In this instance, therefore, the Lord is calling on the people to “cause the metaphorical foreskin of their heart to be taken away after their spiritual circumcision.” Thus, we see in these passages both God’s sovereign work in “drawing us to Jesus” (John 6:44), as well as our responsibility to respond in faith, which is itself a gift from God, but one which we must accept (Ephesians 2:8-9; Romans 10:8).

2. Thus, the more “excellent ministry” that Jesus “obtained” is that which God had established before the foundation of the world, whereby in Christ’s coming to this earth, all of the Law was fulfilled in Him in God’s timing, demonstrating His love, grace, and mercy in the physical form of a man (John 14:9).

B. The failure of the Israelites

1. The Israelites consistently failed in their commitment to follow the Lord and obey Him in faith.
2. However, in their consistent failure, He showed them great mercy, but He also disciplined them.
 - a. In their escape from Egypt, when they saw the Egyptians coming as they were at the Red Sea, they cried out in fear, disbelief, anger, and confusion that they should have never left Egypt, although they were exceedingly happy to leave with the spoil given to them by the Egyptians (Exodus 14:5-31)
 - (1) As the people balked and feared, God sovereignly and mercifully delivered the people as Moses exhorted them to “not fear! Stand by and see the salvation of the LORD which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever. The LORD will fight for you while you keep silent” (Exodus 14:13-14).
 - (2) Once the deliverance occurred and the Egyptian army was destroyed in the Sea, “the people feared the LORD, and believed the LORD and His servant Moses” (Exodus 14:31).
 - b. This scenario of disbelief, rebellion, embracing of godless, perverted world views, and then God’s judgment and discipline upon them, followed by repentance and returning to Him, continued consistently throughout the history of Israel, leading to catastrophic events:
 - (1) The fall of northern Israel to Assyria in 722, in which the ten northern tribes were disbursed and Gentile nations were brought in to mix with the remaining Israelites.
 - (2) The fall and capture of Judah and Jerusalem in 586 by Nebuchadnezzar of Babylon.

II. The New Covenant (vss. 10-13)

A. The Inner Reality vs. the Outward Structure

1. The promise of vs. 10 is that the outward structure of the Law will become an inner reality that one will know instinctively.
2. Vs. 10 is a direct quote from Jeremiah 31:33: “But this is the covenant which I will make with the house of Israel after those days, declares the LORD, ‘I will put My law within them (קֶרֶב - *qereb* = the seat of thought and emotion), and on their heart I will write it; and I will be their God (literally, “I will be them for a God”), and they shall be My people (literally, “they will be to Me for a people).” (MT).

“For this is my covenant which I will make with the house of Israel; after those days, saith the Lord, I will surely (literally, “continually giving, I will continually give”) put my laws into their mind, and write them on their hearts; and I will be to them a God, and they shall be to me a people” (LXX).

“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 upon their hearts. And I will be their God, And they shall be My people” (NT – NAS & NIV).

“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 in their mind and write them on their hearts; and I will be their God, and they shall be My people” (NT – NKJV)

“For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put 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” (NT – KJV).

- a. The first quote is from the Hebrew Masoretic Text; the second quote is from the Greek LXX; and the third,

fourth, fifth from the NT – the NAS, NIV, NKJV, & the KJV respectively.

- b. As you compare the two OT versions with the actual NT quotes in Hebrews, you will see that the author of Hebrews took his quote primarily from the Greek LXX.
 - (1) In the NAS & NIV NT quote, we read: “My laws/my laws”; “their minds”; “them”; “upon their hearts”; “their God”; & “My people/my people.”
 - (2) In the NKJV NT quote we read: “My laws”; “their mind”; “them”; “on their hearts”; “their God”; & “My people.”
 - (3) In the KJV quote we read: “my laws”; “their mind”; “them”; “in their hearts”; “a God”; “a people.”
- c. What all of this means is that the LXX translators understood the “Law” of God to refer inclusively to all of His Laws that are fulfilled in Christ.
- d. The LXX translators in turn also correctly understood קֶרֶב (*qereb*) to be referring to the “inner man,” which was the seat of man’s thoughts and emotions, and in Greek the synonymous term was *διάνοια* (*dianoia*), which referred to man’s “mind, understanding, thoughts, attitude, imagination, and impulse.”
- e. Here too, the “it” in the MT is referring to the singular “Law,” and the “them” is referring to the totality of the Laws of God, which for us today are summed up and fulfilled in Christ.
- f. “On/upon their hearts” is the same all the way through with all of the versions, except the KJV, which has “in their hearts.” The heart, in both Hebrew and Greek, is similar to “mind,” with the additional application of “disposition, purpose, and determination,” and it is “upon our hearts” that God will “write,” or inscribe, if you will, His Laws.
- g. “A God” and “a people” are the correct translation, which implies “our God” and “His people.”

B. Knowing the Lord vs. Knowing About the Lord (vs. 11)

1. The absolute necessity of being “born-again” by the Spirit of God is foremost in truly “knowing” the Lord.
 - a. The phrase in verse 11, “they shall not teach” is the most emphatic, grammatical construction in the Greek.
 - (1) It is what is called the subjunctive of emphatic negation.
 - (2) In this particular phrase, the verb “teach” is also an aorist verb, which might be said to be an ingressive aorist, meaning that in this new situation of a personal relationship with the Lord, from its very inception in a person’s life, the life of Christ will be seen and understood to be a part of that person’s life.
 - (3) Thus, a more amplified translation might be, “And they shall in no way, whatsoever, at any time even begin to teach his fellow citizen, and everyone his brother, . . .”
 - b. The phrase, “Know the Lord,” is not a question, but rather it is a command – “You Know the Lord” – that is, “You, individually, recognize, acknowledge, and begin to have a personal relationship with the Lord right now.”
 - (1) The word for “know” is γινώσκω (*ginōskō*), and it means “to recognize, acknowledge, understand, and comprehend.”
 - (2) In addition, it is an aorist imperative, which means to start doing something right now!
 - c. This ‘knowledge’ of the Lord is predicated upon one first of all being born-again by the Spirit, and when that has occurred, then, and only then can one “see the kingdom of God” (John 3:3).
 - (1) The Greek word for “see” is ὁράω (*horaō*), and it means both “to see with the eyes, as well as to perceive, understand, and experience.”

- (2) In addition, this is an aorist infinitive, which should be translated as, “begin to see” – thus, if one is not born-again, he or she cannot even begin to “know” the “kingdom of God,” but when one is born again, then at that moment of their re-birth, they begin to “know” the kingdom of God.
2. The phrase, “they will all know Me” uses a different Greek verb, οἶδα (*oida*), which is the perfect (i.e., a completed act with an ongoing state of being) of the stem εἶδω (*eidō*), which in turn is a derivative of the verb ὁράω (*horaō*), which we have just looked at.
 - a. Thus, in this instance, the phrase “they will all know Me” may also be understood to be saying that as a result of now having been born again, they will all “perceive, understand, and experience ME.”
 - b. One other important aspect of this use of the verb, however, is that it also carries the idea of being “intimately acquainted with God through personal experience” – thus, the perfect idea of a completed act with an ongoing and continuous state of existence.
 - c. In addition, “they will all know Me from the least to the greatest of them,” which reminds us of the promise of Joel 2:28-32 that was realized on the Day of Pentecost in Acts 2:1-21.
 - (1) Consequently, we have two Old Testament prophecies (e.g., Joel 2:28-32 & Jeremiah 31:31-34) that find their fulfillment, through Jesus, extended to ALL PEOPLE, regardless of their status in the eyes and measure of men:
“And it will come about after this That I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions.²⁹ And even on the male and female servants I will pour out My Spirit in those days.³⁰ ¶ And I will display

wonders in the sky and on the earth, Blood, fire, and columns of smoke.³¹ "The sun will be turned into darkness, And the moon into blood, Before the great and awesome day of the LORD comes.³² "And it will come about that whoever calls on the name of the LORD Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls" (Joel 2:28-32).

(2) This in turn brings into light John 3:16, I Corinthians 6:9-11, and Galatians 3:23-29 as far as the inclusiveness of God's mercy and grace to all: "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life" (John 3:16). "Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,¹⁰ nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God.¹¹ And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God" (I Corinthians 6:9-11).

3. Our sins are forgiven completely, and God will no longer remember our sins!
 - a. Once again, here in vs. 12, we have the subjunctive of emphatic negation being used.
 - (1) Along with this emphatic construction, it can either be used in a passive or middle voice, which would give either of the two renderings: "I shall never at any time, whatsoever, for any reason, cause Myself to remember their sins (middle voice)"; or, "I shall

never at any time, whatsoever, for any reason, be reminded of their sins (passive voice)."

- (2) In addition, the aorist tense is being used here, which would be the ingressive aorist in this instance – that is, from the moment of our rebirth, our sins and iniquities are forgiven, as well as when we come in repentance and brokenness of our sins as believers, they too are never remembered: "And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all.⁶ If we say that we have fellowship with Him and *yet* walk in the darkness, we lie and do not practice the truth;⁷ but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.⁸ If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.⁹ If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.¹⁰ If we say that we have not sinned, we make Him a liar, and His word is not in us. **2:1** ¶ My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;² and He Himself is the propitiation for our sins; and not for ours only, but also for *those of* the whole world" (I John 1:5-2:2)
 - b. This is the New Covenant that we now have in a personal relationship with Jesus – that is, Jesus has fulfilled **ALL THE REQUIREMENTS OF THE LAW**, and His righteousness now completely covers and removes our sins – forever!