

CHAPTER 20

THE NEW COVENANT

*But **this shall be the covenant** that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*

³⁴ *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for **they shall all know me**, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

-Jeremiah 31:33-34

Jeremiah foresaw the glorious covenant that you and I are so very privileged to live under. Remember, earlier I explained that the Old Testament was grace foretold and the New Testament is grace enrolled. Here, Jeremiah looks into the future and foretells our covenant.

Covenant is not a word we use much today. We would likely say contract or agreement, not necessarily covenant. Though these words have very similar meanings, covenant is unique

The Old Testament is grace foretold; the New Testament is grace enrolled.

and far wider reaching than a simple contract or agreement. Covenant is binding like a contract, but it is personal like a promise as well. It also denotes an alliance such as with a marital relationship.

*Blessed is he whose transgression is forgiven,
whose sin is covered.*

² *Blessed is the man unto whom the LORD imputeth not
iniquity, and in whose spirit there is no guile.*
-Psalm 32:1-2

David was not only a psalmist and king; he was a prophet (see Acts 2:30). In this psalm, David prophesies about a man whose transgression is forgiven and whose sin is covered. He sees the blessed man whose iniquity is not counted against him.

I suspect David felt a sense of jealousy and envy as he wrote about this blessed man. David did receive mercy, but he also received a measure of judgment for his sin. The man he is seeing does not receive judgment because this man's sin is covered. This blessed man has the gift of non-imputation of sin.

*But now hath he obtained a **more excellent ministry**,
by how much also he is the mediator of a **better covenant**,
which was established upon **better promises**.*

⁷ *For if that first covenant had been faultless, then should no
place have been sought for the second.*

⁸ *For finding fault with them, he saith, Behold, the days come,
saith the Lord, when I will make a **new covenant** with the
house of Israel and with the **house of Judah**:*

⁹ ***Not according to the covenant that I made with their
fathers** in the day when I took them by the hand to lead them
out of the land of Egypt; because they continued
not in my covenant,
and I regarded them not, saith the Lord.*

¹⁰ 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:**

¹¹ And they shall not teach every man his neighbour,
and every man his brother, saying, Know the Lord:
for all shall know me, from the least to the greatest.

¹² For **I will be merciful to their unrighteousness,
and their sins and their iniquities will
I remember no more.**

¹³ In that he saith, **A new covenant, he hath made the first
old.** Now that which decayeth and waxeth
old is ready to vanish away.

-Hebrews 8:6-13

This is the covenant that I will make with them after those
days, saith the Lord, I will put my laws into their hearts,
and in their minds will I write them;

¹⁷ And **their sins and iniquities will I remember no more.**
Hebrews 10:16-17

What you have just read is the new covenant. That is the “contract” we have with God. I know how foreign this may sound to you. In all my years in church, in ministry training, and even when studying theology at the university level, never was I taught the reality of the new covenant. Whenever you or I read, “Keep my covenant,” in the Scriptures, the new covenant should be our reference point.

I remember one occasion in ministry school when my class got really close to discovering this covenant. We read Hebrews 8:6 and began to discuss the “better promises.” The instructor allowed the class to guess what all this entailed before he directed us to Galatians. Now, Galatians is an excellent book to study; however, had we just kept reading in Hebrews, we would have seen the better promises laid out for us. For some reason, the new

covenant seems to have been hidden, even from the church.

The power of the new covenant to affect lives is real. It has completely changed the way I counsel people, and I find it to be a far more effective approach. One particular counseling session that stands out in my mind involved an individual dealing with extreme circumstances. What made this particular situation so powerful to me was that the individual I was counseling is an ordained minister.

Over the course of several years, this individual had dealt with the loss of a loved one, abuse, and other challenges which lead to a spiral downward with physical health problems, behavioral issues, and more. After listening to the situation, I told this minister to read Hebrews 10:16-17 aloud. Tears began to well up in his eyes, and I could feel the emotion pouring out from his heart.

Immediately, he began to explain how he had failed God, and done so much wrong. I said, “Read it again.” He did. It was as if I had written out a check for a million dollars and handed it over. He began to weep almost uncontrollably. It was one of the most touching experiences I have had in my life. This minister had never even read the new covenant, let alone studied it—and I know he is not the only one.

That type of response is why I so passionately teach this subject. People who have reached the end of themselves, and people who feel lost, respond to the good news. It doesn’t matter if it’s someone who has never set foot in a church, or it is the pastor;

Grace gives
you the
ability to
operate as if
sin never
happened.

when the good news is preached, people are restored and made whole.

People reconnect to God when they see grace – when then encounter the new covenant. Seeing God's Word say that He does not remember sin did not make this minister want to go and sin more; it made him free. Grace released him from bondage and into liberty. I literally watched his life turn around and their relationship with God grow.

CHAPTER 21

CONTINUALLY CLEANSED

Before we fully dive into the glorious new covenant, there is one more crucial issue we need to come to terms with. I recognize that the road we are about to travel may upset some of your deeply ingrained doctrine, and may even seem contrary to what you have been taught most of your life. The new covenant does not stand or fall on the doctrine we are about to discuss, but I believe that in order to fully live out the new covenant, we need to settle this matter based on Scripture, rather than by tradition.

The issue we need to touch on one more time is sin. More specifically, what God actually requires in order for Him to forgive sin.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

-1 John 1:9

You have likely heard this Scripture quoted many times. Preachers around the globe have proclaimed: “If you’ve backslidden, come back to God. 1 John 1:9 says ... get restored into right relationship, get back in fellowship with God.” It sounds really good. In fact, I have been

guilty of giving that very type of invitation during altar calls myself. While it sounds good, even logical, it is not a new covenant idea.

*This then is the message which we have heard of him, and declare unto you, that **God is light, and in him is no darkness at all.***

⁶ *If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:*

⁷ *But if we walk in the light, as he is in the light, we have fellowship one with another, and **the blood of Jesus Christ his Son cleanseth us from all sin.***

⁸ *If we say that we have no sin, we deceive ourselves, and the truth is not in us.*

-1 John 1:5-8

It is important to allow the Bible to interpret itself. We need to figure out what “walking in darkness” is, and how to “walk in the light.”

Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

¹² *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the **saints in light:***

¹³ *Who hath **delivered us from the power of darkness,** and hath **translated us into the kingdom** of his dear Son:*

¹⁴ *In whom we have redemption **through his blood,** even the forgiveness of sins:*

-Colossians 1:11-14

*Then spake Jesus again unto them, saying, **I am the light** of the world: **he that followeth me** shall not walk in darkness, but shall have the light of life.*

-John 8:12

*For ye were sometimes darkness, but **now are ye light** in the Lord: walk as children of light:*

-Ephesians 5:8

The Scripture is clear. I believe that I have already laid a solid enough foundation that you can find grace in these Scriptures without my commentary. Nevertheless, I would like to highlight Ephesians 5:8 for just a moment, as it could pose a bit of difficulty in interpretation depending on which translation you are using. The King James Version of the Bible says, *“ye were sometimes darkness.”* It is important to know that the word translated “sometimes” is more accurately translated “once.”

Walking in the light denotes our position, not our behavior.

In essence, Paul is saying, “you *were once* darkness” (past tense). The NIV translates Ephesians 5:8 that way. In fact, if you look up the Greek word, you will see that it absolutely does not mean “sometimes” the way we think of “sometimes.” You could accurately say, “at some time,” but this word does not imply or allow for the thought of going back and forth, from one side to the other.

A statement we might make using “sometimes” would be, “In April, sometimes it is hot, sometimes it is cold.” The point Ephesians 5:8 is actually making mirrors a statement like “At one time in January it was cold. Formerly, the temperature was below zero, but today, August 1st, it is a warm 80 degrees.” Can you see that there is no wavering back and forth implied?

As we saw in John 8:12, Jesus is the light. If we are in Jesus, we are in the light. Too often, we equate our actions with whether we walk in the light or darkness, when walking in the light is actually a position. It’s a state of being. You are either in England, or you are in America. You can never be in both places at once. A better example is either you have had solid food or you

have not. Anyone that has raised a baby knows that once they taste real food, they never want to go back to baby food. There is no undo when it comes to an experience. You are a virgin or you are not. At one time, we all were virgins—now, that may no longer be the case.

*But if we walk in the light, as he is in the light,
we have fellowship one with another, and the blood of
Jesus Christ his Son **cleanseth** us from all sin.*

-1 John 1:7

*If we confess our sins, he is faithful
and just to forgive us our sins,
and **to cleanse** us from all unrighteousness.*

-1 John 1:9

Notice verse seven uses the word “cleanseth,” while verse nine uses “to cleanse.” “Cleanseth” is present tense. It is an active word that denotes a continuous action. A stone held under a waterfall is continually being cleansed. You can throw dirt onto the stone as much as you’d like, but none of it will stick. Sin can try to defile a believer, but it won’t stick because we are continually cleansed under the fountain of the blood of Jesus.

Does this mean there is no more sin? That we can do whatever we want and there is no such thing as sin anymore? In 1 Corinthians, Paul writes twice “*all things are lawful*.”³⁴ A believer is led by the Spirit, and is constrained by the love of God. There are things that Christians just don’t do. All things are allowed, but not everything is beneficial.

*What shall we say then?
Shall we continue in sin, that grace may abound?
²God forbid.*

³⁴ 1 Corinthians 6:12, 10:23

*How shall we, that are dead to sin,
live any longer therein?*

¹¹ *Likewise reckon ye also yourselves to be dead indeed unto sin,
but alive unto God through Jesus Christ our Lord.*

-Romans 6:1-2, 11

Here Paul says to reckon ourselves to be dead to sin. Reckon means to consider, or count. If we are dead to sin, how can it have any effect on us? If we are in the light, the blood of Jesus constantly washes us from all sin. Our account does not fill up because we are always under the blood. Don't be scared of the "if." Think of it as a mathematical equation.

In math, you have concepts such as "if 'x' then 'y'." "X" is settled and absolute. It exists and is not going anywhere. Believers have to realize their position is firmly established *in* Christ. Therefore, believers are in the light and aren't going anywhere. We have to believe more in Christ's righteousness than we do in our sins.

Now, if what I have said is true, and it is, then where does that leave us in regard to our sins? Are our sins somehow shielded from the cleansing power of the blood until we confess them? Does God stop the flow of the blood every time we sin, and then our confession mystically turns the fountain back on? That should sound absurd after what we just learned. Our sin doesn't ever make it into our account. This my friend, is "non-imputation of sin."

*Blessed is the man to whom the Lord
will not impute sin.*

-Romans 4:8

Earlier we read the Psalm of David where this truth is presented in the Old Testament. I want you to see

that Paul is talking about the exact same thing. Let's see this verse in a few different translations:

New American Standard Bible
*"Blessed is the man whose sin the Lord will
not take into account."*

Holman Christian Standard Bible
*"How joyful is the man the Lord will **never charge** with sin!"*

American Standard Version
*"Blessed is the man to whom, the Lord will **not reckon** sin."*

World English Bible
*"Blessed is the man whom the Lord will
by no means charge with sin."*

God will never, not at all, by no means charge you with sin. Your sins are completely forgiven, and you are completely cleansed. Can you think of any more over-the-top, almost too-good-to-be-true good news than this?

CHAPTER 22

SIN: NO CONFESSION

If God is not counting our sin against us, what are we confessing? Why are we confessing?

*I, even I, am he that **blotteth out thy transgressions** for mine own sake, and **will not remember thy sins.***

-Isaiah 43:25

*I have **blotted out** like a thick cloud **your transgressions**, and **like a cloud your sins.***

Return to Me, for I have redeemed you.

-Isaiah 44:22 (AMP)

*Who is a God like You, Who **forgives iniquity and passes over the transgression** of the remnant of His heritage? He retains not His anger forever, because He **delights in mercy and loving-kindness.***¹⁹ *He will again have compassion on us;*

*He will **subdue and tread underfoot our iniquities.***

*You will **cast all our sins into the depths of the sea.***

-Micah 7:18-19 (AMP)

*As far as the east is from the west,
so far hath he **removed our transgressions** from us.*

-Psalm 103:12

Both the Old and New Testament confirm that God, in His sovereignty, has decided to forget about our

sin. The psalmist so creatively says, “*as far as the east is from the west, so far has He removed our sin from us.*” Why do we insist on remembering them?

Your sin is forgiven based on the shed blood of Jesus, not because of your confession.

Am I suggesting that we should not feel any type of remorse when we wrong each other, or do something evil? Absolutely not! What I am attempting to persuade you of is God is not waiting for you to do something *before* He forgives you. When you do something wrong, it's okay to go to God and apologize. In fact, it's a good thing to be open with God about your areas of opportunity. Just don't think that it is your confession that gets His forgiveness.

Your confession is not why God has forgiven your sin. Your sin is forgiven because of the blood of Jesus. You confess, or rather, talk to God about your sin *because* you are already forgiven. Do you realize that Paul never once instructed the church to “confess sin” to be forgiven?

How is it that you think God would tell us to “*bless those who curse you,*”³⁵ but choose to hold a grudge towards us until we confess? Keep your grace goggles on. In this instance, you don't even need your grace goggles; you just have to employ a little common sense. Would God ask us to do something He doesn't do Himself?

The reason this is such an important concept, and so vitally important to reach a resolution on before studying the new covenant, is because condemnation kills. It is well researched, and scientifically verified, that emotions directly correlate to our physical health. Fear can literally paralyze you, and fear can literally kill you.

³⁵ Luke 6:28

Have you ever paid attention to the life span of humans before the Law of Moses was given? It was extraordinarily long. Men commonly lived hundreds and hundreds of years. Once the law was given, we see the life span drastically reduced. The law itself did not shorten mans years, per se. God did not change the DNA of man so that we would live a shorter time. Fear was introduced in a way that was previously unknown.

I can think of nothing more stressful than being uncertain about a certain eternal future. You know that when you breathe your last breath you transition into forever, but you don't know, for sure, whether that forever will be in hell. That is no way to live. The amount of anxiety that builds up when you wonder about your eternal destiny is certainly enough to kill you.

"What if I missed confessing a sin, am I going to hell? What if I committed a sin and don't know?" Friend, Jesus died for us to live free from the stress and worry of those types of thoughts.

*Therefore, there is now **no condemnation** for those who are in Christ Jesus, ²because through Christ Jesus **the law of the Spirit** who gives life has set you **free from the law of sin and death.***
-Romans 8:1-2 (NIV)

The stress and worry of being damned should have no place in the life of a believer. I used to think that we should have an executing line right after altar call. That way, when someone got saved, we could kill him or her fast enough that they wouldn't mess up their salvation with sin. I really thought it was better to die right after being saved than to live in a state of perpetual insecurity. Now the truth has set me free, and I am able to enjoy life.

There is a marked difference between feeling condemned and being convicted by the Holy Spirit. Condemnation results in fear while the Holy Spirit always points to the righteousness of Jesus resulting in liberty. Many Christians accept the devil's condemnation, mistaking it for the conviction of Holy Spirit. This should not be so. Too many Christians believe that there is no condemnation only when they don't sin. If there were no sin, there could be no condemnation to begin with. Jesus was already condemned for our sins so that we won't be.

Remember, God is fair and just. He doesn't allow double punishment. It is God's justice that gives us confidence in the security of our salvation. Rejoice that God is holy and just. Jesus was condemned and you are free. Hallelujah!

I reiterate a lot of the same points because we have been so programmed, and so conditioned, in wrong believing that hearing the truth once is not enough. It may seem redundant, but your brain has to be washed, repeatedly, to get the stains of error out. Now, let's move into our discovery of the new covenant.

CHAPTER 23

COMPONENTS OF THE GRACE COVENANT

*For this is my blood of the new testament,
which is **shed for many for the remission of sins.***
-Matthew 26:28³⁶

*“For this is my blood, which confirms the covenant
between God and his people. It **is poured out as a sacrifice
to forgive the sins of many.**”*
-Matthew 26:28 (NLT)

The reason for the blood is the forgiveness of sins. When you take a loan out from the bank, there are certain terms set forth in the contract. You may finance a home for \$100,000.00 and agree to repay the bank over the course of thirty years. In the agreement, you commit to paying a particular interest rate, and somewhere in your paperwork, the total amount to be paid to the bank is disclosed. If you decide to refinance your home, a new agreement is established. Usually people refinance for better terms and conditions such as a lower interest rate. No reasonable person looks to operate

³⁶ (also read Mark 14:24; Luke 22:20)

by the terms of the older, less favorable, agreement once the new one is signed.

Jesus' blood is the signature of the new covenant. Like the endorsement on a check, Jesus' blood is the confirmation of a promise to pay. Now, you have better terms and conditions than before. Your entire mortgage was paid in full—your sins are forgiven.

Jesus' blood
is the
signature
endorsement
of the new
covenant.

Isn't it interesting that Jesus highlights this particular point of the new covenant? We read earlier that there are multiple components to this new agreement. Why is it that Jesus chose to point out only one?

Jesus is ever aware of what He does and says at all times. In fact, He says that He *only* does what He sees the Father do (see John 5:19). So this aspect must be the crowned jewel of the new covenant in God's eyes. I would like to add; Jesus perceived that this is the part of the new covenant where man would face the most opposition against accepting it. It is so vastly different from what men were accustomed to in the law. It is completely contrary to man's natural instinct.

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

¹² *But this man, after he had offered **one sacrifice for sins for ever**, sat down on the right hand of God;*

-Hebrews 10:11-12

Jesus made one sacrifice for sins. Just one. Men were accustomed to continual sacrifice for sins; the priests of old could never sit down. Jesus sat down because His work concerning sin is finished forever. Now that we have seen that Jesus' blood confirms the new covenant,

and that the forgiveness of sins is its capstone, let's take a look at the preamble to this glorious new covenant.

PREAMBLE TO THE COVENANT

For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

⁹Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

-Hebrews 8:8-9

As we look at this covenant, do not read past anything. Every word provides insight into this agreement. I want you to read it like you are reading your rich uncle's will, and as if he left you some money. Read this like you want to make sure you get everything you are owed and you want to see if there is a loophole to get even more.

In verse 8, we see that God found fault with the *people*, not the old covenant. Sometimes when we look at the new covenant in comparison to the Old, we think something was wrong with the old covenant. Nothing was wrong with the old covenant; it was perfect and flawless when it comes to the purpose for which it was given. The issue is that the people could not keep their end of the covenant.

Seeing that God found fault with the people, He decrees a new agreement. This concept is also foreign to us. As a democratic society, we are accustomed to voting in new legislation. A kingdom does not operate like that. In a kingdom, the word of the king is the law of the land.

There is no debate, no discussion. Whatever the king says goes, without rebuttal.

Our Heavenly King specifies that this new law will not be like the old one. In what way does it differ? God says that when the people did not continue in His covenant—the covenant that stipulated *if* they were faithful, *then* He would be faithful—He had to turn away from them. The old agreement forced God to have no regard for His very own people. He says that the new agreement is not like the old one where the people had the first move, and He responded based on their actions. Under this new legislation, God makes the first move based on His desires, not based on the people.

Now we have clearly seen Scripture, in its proper context, which confirms the new covenant is not a modification or an add-on to the old covenant. It is a completely different covenant. The phrase, “This is the covenant,” tells us that what follows is the agreement.

Clause #1A:
“I will put my laws into their mind.”

God Himself will put His laws into the way His people think. Christianity should never be considered a mindless religion. The very first point of the new covenant involves the mind – the understanding. Proverbs 4:7 tells us to get understanding. God promises that we will understand His laws in the new covenant.

This is good news for the believer who has struggled to understand God. I know that when I first decided to start reading the Bible for myself, I was lost; yet, somehow, I innately understood. I was trying to read the King James Version, which is daunting for most adults, even more so for an eight-year-old boy. I didn’t

know that there were other versions of the Bible that would help me gain understanding. All I knew is that I wanted to understand God. Although I did not comprehend what I was reading, I began to have a supernatural insight into the things of God, even as a boy. I understood because God Himself put it in my mind.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
-John 16:13

In John 16, we see Jesus operating in His prophetic ministry. He calls Holy Spirit the “*Spirit of truth*.” Jesus promises that the Spirit Himself will guide us into all truth. Notice He doesn’t say the Spirit will teach you the Law of Moses. Grace and truth are connected, not law and truth. Although Jesus is not specifically referring to the covenant, He is giving us valuable insight into how it works.

Clause #1B:
“I will write my laws in their hearts.”

This one is especially dear to me. The word translated “hearts” means desires, passions, and appetites. It also means soul, which is the seat of the thoughts. For God to make an agreement where He writes His laws into our very desires means that we don’t have to search anymore. If something is “in you,” then you can be confident that God wrote it. Jesus said, “*Out of your belly shall flow rivers of living water.*”³⁷ Go with the flow. Follow the river.

³⁷ John 7:38

Much of what I desired to do as a young believer I have either done, or am doing now. My passions and desires turned out to be my ministry. There have been some surprises along the way, but God has never had me to do anything that He did not give me a desire for. Psalm 37:4 corresponds with this clause. God will give you desires, and then turn around and give you what you desire. This is a wonderful arrangement we have here.

*“God at work in us, both to will and to do of His good pleasure.”*³⁸ I’m going to make a bold statement, and I am making it confidently: you can do what you want. I know the idea of “doing what you want” grates against every religious molecule you have, but it’s true. As a Spirit-filled, Spirit-led, believer in Jesus, you can do what you want.

We have been so trained to fear what we want. We have been taught that man is totally depraved, that he’s completely evil. Well, that is only true of an unbeliever, and even then, there are some good qualities to be found. What we really want, our greatest desire is to walk in the fullness of the image of God. It is possible for you to “want” to do something that is not beneficial, but the disadvantageous want is overridden by the Godly desire within you. God is at work within you providing the motivation, and the power, to do that which pleases Him. We have the mind of Christ.³⁹ If the Scripture is true, and I believe it is, where is it that we expect Christ to think, if not in us?

God does not say how He will write His laws on your heart, or in your mind, only that He will do it. You have to be receptive and stay free from fear. If your desire is to own a television network, then it may have been

³⁸ Philippians 2:13

³⁹ 1 Corinthians 2:16

God that wrote that desire on your heart. You know and understand God's laws, plus, He has given us the written Word, other believers, and His Spirit.

I repeat: you don't have to be afraid that your desire is "ungodly," not as a born-from-above, regenerated, child of God. Satan may attempt to place his desire in you, but you will always know the difference. When you are free from fear and condemnation, free from sin consciousness, you can trust your heart knowing that God is the author of your desires. The same thing He put in your mind, He has written in your heart.

The mind and the heart are very much interconnected. In this instance, the mind refers to the way of thinking; to gaining understanding and comprehending; to reasoning in order to reach a well-balanced conclusion.^{xxi} To sum it up, the mind refers to insight. The heart is governed *by* the mind just as much as it is the governor *of* the mind. The heart is the center of moral preference. You could say the mind controls *why* you do it, but the heart controls why you *want* to do it. The heart is our character, and is what makes us tick—perhaps that is why it is called "the old ticker."

*But as touching brotherly love ye need not that I write unto you: for **ye yourselves are taught of God** to love one another.*

-1 Thessalonians 4:9

As you should see, the new covenant is not "lawless" in any way. It is intimate and personal. It is God taking His governing influence all the way down to an individual level. Sometimes we mistakenly think that God is teaching us the law. God teaches us something so much greater, He teaches us to love.

The laws God writes on our hearts include the law of faith, the law of love, and the perfect law of liberty.⁴⁰ Always allow the Bible to interpret itself. Jesus gave us His commandments to follow and they are written in His Word and our hearts.⁴¹

⁴⁰ James 1:25; James 2:8,12

⁴¹ John 14:15; 1 John 3:23, 24