

Hebrews 10:1-18<sup>1</sup>

Verses 1-4

*For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near. <sup>2</sup> Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? <sup>3</sup> But in those sacrifices there is a reminder of sins year by year. <sup>4</sup> For it is impossible for the blood of bulls and goats to take away sins.*

I Almost every theologian agrees:

- A That animal sacrifices cannot take away sins.
- B That the Law was only a shadow of the good things to come.

*“A shadow’ suggests indefiniteness and unsubstantiality; a mere indication that a reality exists,” (Wuest).*

*“No repetition of the shadow can amount to the substance.” (Wuest).*

II What gets ignored or explained away in the above verses is that:

A The new covenant makes the worshippers perfect.

- 1 This ignorance is evidenced in the hundreds of teachings pointing to the imperfection of believers, AKA “mixture” and by continually urging believers to “get right” with God (and in some cases with the threat of facing eternal damnation).
- 2 “Perfect”: *teleioō*, to *complete*, that is, (literally) *accomplish*, or (figuratively) *consummate* (in character): - consecrate, finish, fulfill, (make) perfect.
- 3 Perfection is one of the themes of Hebrews and in context involves our complete and total forgiveness. We will address it again in verse 14.

B The new covenant takes away consciousness of sins.

- 1 This does NOT MEAN THAT CHRISTIANS HAVE NO CONSCIENCE NOR THAT THEY DON’T FEEL SORRY FOR DOING WRONG. In fact, a Christian will have an acute conscience when it comes to what is right and wrong. It means that **we should have a consciousness of being forgiven.**

*Acts 24:16*

*I myself always strive to have a **conscience without offense** toward God and men.*

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**1 Peter 3:15-17**

*But sanctify the Lord God in your hearts, and always be ready to give a defense everyone who asks you a reason for the hope that is in you, with meekness and fear; 16 having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. 17 For it is better, if it is the will of God, to suffer for doing good than for doing evil.*

**Hebrews 13:18**

*Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably.*

- 2 Having no consciousness of sins means that we no longer bear our sins or need to get them forgiven. We **ARE** FORGIVEN, so we have no sense of guilt or condemnation.
- 3 It means that we are not continually thinking of sin in our lives, and how far we are from God because of our sin.
- 4 The reason the old Covenant people had a consciousness of sin was not that they sinned, but that an offering for sin was continually being made for them. The reason that New Covenant believers can and should have “no consciousness” of sin is not because they don’t sin, but because the one-time sacrifice of Jesus was sufficient.
  - a Even though we have been set free from sin consciousness, this does not give us freedom TO sin, but rather freedom FROM sin.

**Romans 6:1-2**

*What shall we say then? Shall we continue in sin that grace may abound?<sup>2</sup> Certainly not! How shall we who died to sin live any longer in it?*

- b **Note:** This is forgiveness from God. If you offend another human being, you should repent and ask forgiveness. Acting as if your forgiveness from God is automatic with others is not wise.

**Verses 5-9**

*Therefore, when He comes into the world, He says,*

**"SACRIFICE AND OFFERING YOU HAVE NOT DESIRED,  
BUT A BODY YOU HAVE PREPARED FOR ME;**

**<sup>6</sup>IN WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE TAKEN  
NO PLEASURE.**

**<sup>7</sup>"THEN I SAID, 'BEHOLD, I HAVE COME  
(IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME)  
TO DO YOUR WILL, O GOD.'"**

**<sup>8</sup>After saying above, "SACRIFICES AND OFFERINGS AND WHOLE BURNT  
OFFERINGS AND sacrifices FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU  
TAKEN PLEASURE in them" (which are offered according to the Law), <sup>9</sup>then**

He said, "BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second.

III God did away with sacrifices and offerings and substituted these with His Son. He has TAKEN AWAY THE OLD COVENANT FOR THE PURPOSE OF ESTABLISHING THE NEW.

A The author now quotes from Psalm 40. It foretells that the Old Covenant sacrifices and offerings are not the ultimate desire of God. Jesus came to do the will of God which was to give His life, take away the Old Covenant, and institute the New.

1 These verses are often inaccurately applied to this concept: God doesn't want your sacrifices. He wants your obedience. If you want to please God, obey Him.

2 This is to COMPLETELY ignore what is truly being said here—that Jesus did away with the system of blessings and curses being based on OUR obedience (to the law). Our right-standing with God is based on CHRIST'S obedience not ours  
**Romans 5:19**

*For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.*

a WE ARE NOT, NOT, NOT MADE RIGHTEOUS BY OUR OBEDIENCE, BUT BY CHRIST'S.

**Titus 3:4-7**

*But when the kindness and the love of God our Savior toward man appeared, <sup>5</sup> not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, <sup>6</sup> whom He poured out on us abundantly through Jesus Christ our Savior, <sup>7</sup> that having been justified by His grace we should become heirs according to the hope of eternal life.*

3 Does this mean we are to be disobedient? Of course not. What is it that He wants from us then? **BELIEVE IN HIS SON.** This is one of the main themes of Hebrews. Obey God by believing in His Son. Enter the rest of His Son's once-for-all sacrifice for you. Leave forever the Old Covenant and receive the New.

**Hebrews 3:18-19**

*And to whom did He swear that they would not enter His rest, but to those who did not obey? <sup>19</sup> So we see that they could not enter in because of unbelief.*

a See how obedience has to do with faith. By believing in Jesus we are saved. To not believe is to DISOBEY.

b Our right-standing with God is only ever based on our faith in His Son.

**Romans 5:21-22**

*But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, <sup>22</sup> even the righteousness of God, through faith in Jesus Christ, to all and on all who believe.*

c New Covenant "obedience" is inward agreement with God, which produces external actions.

**B Mainstream Christianity “agrees” with this. However...**

- 1 Most insist that the Ten Commandments remain our moral guideline.
- 2 Others give a nod to the fact we are not under the Old Covenant, and yet create a “Christianity” that is based on the Old Covenant system of “do good to get good” and “do evil and you will get evil”.
- 3 Many churches today create standards that are even higher than under the law. For example, time management (insisting that we account for each minute of every day), and spiritual disciplines (the list that does no end).

**C IT IS IMPERATIVE TO UNDERSTAND THAT:**

**THE TEN COMMANDMENTS = OLD COVENANT**

**THE OLD COVENANT IS OBSOLETE**

These scriptures demonstrate this point quite easily.

**Exodus 34:28**

*So he was there with the LORD forty days and forty nights; he neither ate bread nor drank water. And He wrote on the tablets the words of the covenant, the Ten Commandments.*

**Deuteronomy 4:13**

*So He declared to you His covenant which He commanded you to perform, the Ten Commandments; and He wrote them on two tablets of stone.*

**2 Corinthians 3:5-11**

*Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God, <sup>6</sup> who also made us sufficient as ministers of the new covenant, not of the letter (THE OLD COVENANT) but of the Spirit (THE NEW COVENANT); for the letter (THE OLD COVENANT) kills, but the Spirit (THE NEW COVENANT) gives life. <sup>7</sup> But if the ministry of death, written and engraved on stones, (THE OLD COVENANT WHICH CLEARLY INCLUDES THE TEN COMMANDMENTS FOR THEY WERE WRITTEN AND ENGRAVED ON STONES) was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, <sup>8</sup> how will the ministry of the Spirit (THE NEW COVENANT) not be more glorious? <sup>9</sup> For if the ministry of condemnation (THE OLD COVENANT) had glory, the ministry of righteousness (THE NEW COVENANT) exceeds much more in glory. <sup>10</sup> For even what was made glorious (THE OLD COVENANT) had no glory in this respect, because of the glory that excels (THE NEW COVENANT). <sup>11</sup> For if what is passing away was glorious (THE OLD COVENANT), what remains (THE NEW COVENANT) is much more glorious.*

**D “Takes away” (v 9) means “to abolish, put to death, kill, slay”!**

- 1 The writer of Hebrews is being crystal clear. How many different ways can he say to these people that the OLD IS ABOLISHED, OBSOLETE, USELESS?

**Verses 10-14**

*By this will we have been sanctified through the offering of the body of Jesus Christ once for all. <sup>11</sup> Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; <sup>12</sup> but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, <sup>13</sup> waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. <sup>14</sup> For by one offering He has perfected for all time those who are sanctified.*

**IV We have been sanctified permanently through the offering of Christ once for all. This ONE TIME SACRIFICE was enough to PERFECT US FOREVER.**

*“Perfection” means the bringing of a thing to that completeness of condition designed for it. Doctrinally it refers to the producing of a satisfactory and final relationship between God and His people. It speaks of that unchanging standing in the favor and blessing of God which Christ has secured for His saints. A.W. Pink*

*The words ‘forever’ here are to be construed with ‘perfected.’ It is a permanent state of completeness in salvation to which reference is made,” (Wuest).*

*So perfect a sacrifice was our Lord's presentation of his life to God that no repetition of it is either necessary or possible: it was offered "once for all." The sanctification which his people receive in consequence is their inward cleansing from sin and their being made fit for the presence of God, so that henceforth they can offer him acceptable worship. It is a sanctification which has taken place once for all; in this sense it is as unrepeatable as the sacrifice which effects it. F.F. Bruce*

*“The word ‘will’ refers here to the will of God which Messiah came to do. The will of God which the First Testament sacrifices could not accomplish was the sanctification of men. This was accomplished through the sacrifice of Messiah. The Greek word ‘to sanctify,’ hagiozo, means ‘to set apart for God.’ Here the work of sanctification refers to the placing of the believing sinner into the status of a saved person, with all the accompanying blessings and enablements which that act includes. The words ‘we are sanctified’ are in the Greek text a perfect participle and a finite verb, showing in the strongest way the permanent and continuous state of salvation into which the believer is brought and in which he lives” (Wuest).*

**Wuest Translation V 10: By means of which will we stand permanently sanctified through the offering of the body of Jesus Christ once for all.**

**A We ARE sanctified/made holy/set apart.**

**1 Corinthians 1:2**

*To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours.*

1 Imagine this! We know that the Corinthians would not be considered what we conceive of as being sanctified/holy. They were quarreling, allowing immoral behavior among them, and their times together were out of order, yet Paul calls the Corinthians “those who are SANCTIFIED in Christ Jesus”.

**1 Corinthians 6:11**

*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 and by the Spirit of our God.*

2 Here Paul is contrasting the believers with unbelievers. Unbelievers are NOT sanctified. Believers are. Why? How? **Sanctification is a gift.** We cannot make ourselves holy by anything we do. How preposterous to think we can!

**V Our sins have been taken away:**

**A Through the one time offering of the Son of God.**

**Colossians 2:13**

*And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses.*

**VI Jesus SAT DOWN (10:11-12)**

**A The priests never sat down because their work was never done.**

1 Jesus sat down when He said, “It is finished!”

*But it was equally in keeping with the perfection of Christ's sacrifice of himself that, when he had presented it to God, he sat down. No further sacrificial service can be required of the priest who appeared on earth in the fullness of time to put away sin and sanctify his people once for all. A seated priest is the guarantee of a finished work and an accepted sacrifice. F.F. Bruce*

2 We are seated with Him; thus, we have entered HIS rest.

**Ephesians 2:4-6**

*But God, who is rich in mercy, because of His great love with which He loved us, <sup>5</sup> even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), <sup>6</sup> and raised us up together, and made us sit together in the heavenly places in Christ Jesus.*

**Hebrews 4:9-11**

*There remains therefore a rest for the people of God. <sup>10</sup> For he who has entered His rest has himself also ceased from his works as God did from His.*

**VII MOST BIBLE TEACHERS AGREE THAT JESUS’ SACRIFICE WAS THE ULTIMATE SACRIFICE FOR SIN, BUT IGNORE OR DO NOT SEE THAT:**

**PERFECTED FOREVER!**

<b>THE LAW</b>	<b>JESUS WAS PERFECT</b>	<b>WE ARE</b>
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COULD NOT PERFECT		PERFECTED FOREVER
<p><b>Hebrews 7:11</b> Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?</p>	<p><b>Hebrews 2:10</b> it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvations perfect through sufferings.</p>	<p><b>Hebrews 10:14</b> For by one offering He has <u>perfected forever</u> those who are being sanctified.</p>
<p><b>Hebrews 7:19</b> For the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.</p>	<p><b>Hebrews 5:9</b> And having been perfected, He became the author of eternal salvation to all who obey Him,</p>	
<p><b>Hebrews 9:9</b> It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—</p>	<p><b>Hebrews 7:28</b> For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.</p>	
<p><b>Hebrews 10:1</b> For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.</p>		

“The word ‘perfected’ is the translation of teleioo which means ‘to bring to a state of completion.’ Here, the completeness of the state of salvation of the believer is in view. Everything essential to the salvation of the individual is included in the gift of salvation which the sinner receives by faith in Messiah’s sacrifice. The words ‘forever’ here are to be construed with ‘perfected.’ It is a permanent state of completeness in salvation to which reference is made,” (Wuest).

Because emphasis is being laid on the fact that by that same sacrifice those who have been cleansed and “perfected” are now eternally constituted God’s holy people. Three outstanding effects are thus ascribed to the sacrifice of Christ: by it his people have had their conscience cleansed from guilt; by it they have been fitted to approach God as accepted worshipers; and by it they have experienced the fulfilment of what was promised in earlier days, being brought into the perfect relation to God which is involved in the new covenant. F.F. Bruce

*To all who are uncertain of their acceptance with God comes the voice which brought encouragement to the soul of John Bunyan: "Sinner, thou thinkest that because of thy sins and infirmities I cannot save thy soul, but behold my Son is by me, and upon him I look, and not on thee, and will deal with thee according as I am pleased with him.-Grace Abounding, para. 258. F.F. Bruce*

**From Are We Preaching Another Gospel by C. D. Hildebrand**

*As we focus on the context of Hebrews 10, we see that the author states that we have been "perfected forever" by the one sacrifice offered for our sin. This forgiveness of sin resulted in our salvation. Through that offering Jesus perfected us forever in the sense that our sins are forever forgiven and our redemption is sure. Wuest confirms this understanding.*

*The word "perfected" is the translation of **teleioo** which means "to bring to a state of completion." Here, the completeness of the state of salvation of the believer is in view. Everything essential to the salvation of the individual is included in the gift of salvation which the sinner receives by faith in Messiah's sacrifice. The words "forever" here are to be construed with "perfected." It is a permanent state of completeness in salvation to which reference is made. The words "them that are sanctified" are descriptive of the believer. He is one set apart for God.<sup>2</sup>*

*Using Hebrews 10:14 and Philippians 1:6 we can conclude that we are both perfected (telieoo) in regard to everything Jesus accomplished on the cross, and subsequently brought to a state of completion (epiteleio), which most certainly refers to our maturation, or one might say, to fulfilling what Jesus already accomplished. This would include aspects such as being transformed by the renewing of our mind (Rom. 12:2) and from glory to glory by beholding Jesus (2 Cor. 3:18). We aren't born again knowing every right from wrong, but grace teaches us to forsake worldly lusts and to live godly (Ti. 2:12). The fruit of the Spirit grows (Gal. 5:22). Our character develops (Rom. 5:3-4). We become rooted and grounded in God's love (Eph. 3:17). Our understanding and appreciation of what was accomplished through Jesus' life, death, and resurrection becomes clearer to us (2 Tim. 3:16-17). Our discernment between good and evil matures (Heb. 5:14).*

*Let me put it this way. Everything that Scripture teaches was accomplished by Christ's death is "finished." Yet, there is a process of our current perfection being brought to completion from beginning to end. **What is essential to understand is that it is Jesus who brings to completion this work that He started—not we through our own efforts.** This growth comes by the working of the Holy Spirit in our lives.*

*Let's look again at Paul's question in order to understand this in closer detail.*

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<sup>2</sup>

Wuest's Word Studies—Wuest's Word Studies – Volume 2: Word Studies in the Greek New Testament

In what ways were they trying to complete themselves?

*This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?<sup>3</sup> Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?*

Notice that Paul is coupling the Spirit with faith, and the works of the law with the flesh. Thus, I offer this paraphrase, “Are you so foolish, having been born again by the Spirit of God—by grace through faith, are you now being brought to completion by the flesh—the works of the law—through your own efforts (instead of by grace through faith)?”

Here is where we can connect with Paul’s concern; where the modern-day church can hear the Holy Spirit’s plea. For we agree wholeheartedly with our beloved brother Paul that we are born again by simply believing in Christ’s resurrection and confessing Jesus as Lord, but do we stray just as the Galatians did about the manner in which we are perfected after salvation? Do we sing that He who started the good work in us “will be faithful to complete it,”<sup>3</sup> and then work diligently at completing it ourselves? Do we preach the good news that we are saved by grace through faith to the lost, but deliver a completely different “gospel” to the saved—one which is perceived by millions of believers today as something closer to bad news? Are we giving the very clear message that after we are graciously saved apart from works, we then must begin a regimen of works in order to maintain and improve upon our relationship with God?

These questions are very important to consider, for if we teach believers that it is by their discipline that they are perfected after salvation instead of by grace through faith—the Spirit, then clearly we are preaching “another” gospel; the very “gospel” upon which Paul pronounces a curse for those who teach it.

On the contrary, we are saved by grace alone through faith alone. **Our further perfection/completion is as much a miracle as our salvation.** As we walk in this grace, we grow. Notice, He does the work.

**Colossians 2:6-7**

*As you therefore have received Christ Jesus the Lord, so walk in Him,<sup>7</sup> rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.*

**Galatians 5:25**

*If we live in the Spirit, let us also walk in the Spirit.*

**1 Thessalonians 5:23-24**

*Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.<sup>24</sup> He who calls you is faithful, who also will do it.*

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<sup>3</sup> “He Who Began a Good Work in You” by John Mohr, © 1987 Birdwing Music

Verses 15-18

<sup>15</sup>And the Holy Spirit also testifies to us for after saying,

<sup>16</sup>"THIS IS THE COVENANT THAT I WILL MAKE WITH THEM  
AFTER THOSE DAYS, SAYS THE LORD:  
I WILL PUT MY LAWS UPON THEIR HEART,  
AND ON THEIR MIND I WILL WRITE THEM,"

He then says,

<sup>17</sup>"AND THEIR SINS AND THEIR LAWLESS DEEDS  
I WILL REMEMBER NO MORE."

<sup>18</sup>Now where there is forgiveness of these things, there is no longer an offering for sin.

*In Heb. 8 the oracle of Jer. 31:31-34 was quoted in order to prove the obsolescence of the old economy; now it is quoted again in order to establish the permanence of the era of "perfection" inaugurated under the new covenant. F.F. Bruce*

**VIII The Holy Spirit testifies to us that our sins and lawless deeds He remembers no more. He testifies to us that we are righteous and forgiven.**

*It is also called "new" because of the "new heart," "new spirit," "new song" which it bestows, and because of new ordinances (baptism and the Lord's supper) which have displaced the old ones of circumcision and the passover-supper. Further, it may suitably be designated as "new" because its vigor and efficacy are perpetual; it will never be antiquated or give place to another. A.W. Pink*

**1** *It is also "New" because it has new laws, to believe in Jesus and to love one another.*

*Note there are just seven blessings named, which exemplifies the perfection of the new covenant. A.W. Pink*

- 1. I will put my laws in their mind.*
- 2. I will write them on their hearts.*
- 3. I will be their God.*
- 4. They shall be my people.*
- 5. They shall all know Me.*
- 6. I will be merciful to their unrighteousness.*
- 7. Their sins and lawless deeds I will remember no more.*

**B The Holy Spirit does not convict of sin, but of righteousness, the righteousness which is BY FAITH via the New, not the Old Covenant.**

**John 16:7-11**

*Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. <sup>8</sup> And when He has come, He will convict the world of sin, and of righteousness, and of judgment: <sup>9</sup> of sin, because they do not believe in Me; <sup>10</sup> of*

righteousness, because I go to My Father and you see Me no more; <sup>11</sup> of judgment, because the ruler of this world is judged.

- 1 He convicts those who do not believe in Him OF SIN.
- 2 It is the ruler of this world, Satan, who has been JUDGED.
- 3 He convicts those who believe in Him OF RIGHTEOUSNESS.

**IX** The New Covenant sacrifice of God's Son was the LAST offering for sin. We no longer go daily to get forgiveness. We are completely forgiven of past, present, and future sin.

**1 John 1:7**

*But if we walk in the light as He is in the light<sup>4</sup>, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.*

- A** We have ongoing forgiveness.
- B** Repenting of and confessing sins (AS WAS THE OLD COVENANT PRACTICE<sup>5</sup>) does not bring forgiveness for those who have put their faith in Jesus. Only His one-time blood offering will do.
- C** What about 1 John 1:9?  
If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

- 1 1 John 1:9 was written in 90 A.D. to non-Christians.
- 2 Paul never required or suggested that the Church to confess their sins in order to be forgiven.
- 3 The history of the Church prior to 90 A.D. does not ever show the church practicing confession in order to be forgiven.
- 4 When John (who had just penned 1 John 1:9) addresses the church about their sin, he says they are forgiven.

**1 John 2:12**

*I write to you, little children because your sins are forgiven you for His name's sake.*

- D** This freedom from sin DOES NOT encourage people to sin. In fact, someone who is under grace will naturally live righteously; whereas, someone who is under the law is empowered to sin.

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<sup>4</sup> Walking in the light means that someone is born again. This born again experience is evidenced in our love for each other. He is not saying that in order to be forgiven we must "walk in the light and have fellowship". That is twisting scriptures.

<sup>5</sup> Leviticus 5:5-6

Then the LORD spoke to Moses, saying, <sup>6</sup> "Speak to the children of Israel: 'When a man or woman commits any sin that men commit in unfaithfulness against the LORD, and that person is guilty, <sup>7</sup> then he shall confess the sin which he has committed. He shall make restitution for his trespass in full, plus one-fifth of it, and give it to the one he has wronged.

**Matthew 3:11**

*I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.*

**1 Corinthians 15:56**

*The sting of death is sin, and the strength of sin is the law.*

1 “Strength” is the Greek word “*dunamis*”. While the gospel is the *dunamis* of God until salvation, the law is the *dunamis* of sin and death.

- E** Grace is superior to law. Under this new covenant, God does not write His commandments on stone, but rather in our hearts. He is not writing the Ten Commandments (the law of the sin and death), but His command to believe in Jesus and love one another (the law of the spirit of life in Christ Jesus).

*“The writer now draws an important conclusion to all this. He says that in view of the fact that sin has been paid for, there is no more need of the constant repetition of sacrificial offerings. And that is exactly what the writer is attempting to instill into the minds and hearts of his readers, namely, that the New Testament in Jesus’ blood is superior to and takes the place of the First Testament in animal blood,” (Wuest).*