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The New Covenant

Message by: Leroy Surface

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.

Jeremiah 31:33

Many people seem to believe that the "old" and "new" covenants are two separate plans for the salvation of man; "Plan A" and "Plan B." According to this belief, God tried "plan a" (Law) first, and when it failed, He gave us "plan b" (grace). Nothing could be further from the truth. We should understand that the Law of Moses was never God's plan for righteousness. Paul says, "It was added *because of transgressions, till the seed should come to whom the promise was made,*" which is Christ. The "promise" is that which was given to Abraham "and his seed" in Genesis 22:16-18. It is the "covenant of blessing" that is given to everyone who "trusts in Christ." The first "blessing" of that new covenant is a "new heart" which God has given to as many as "receive Christ." It is a "heart" in which all of God's law has been written. It is the "New Covenant of *the Grace of God*" which is given to every child of God.

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Introduction

In the church today, there is a great error in the thinking of many. This erroneous thinking keeps them from receiving the wonderful and perfect salvation Jesus Christ purchased for us when He gave His life on the cross. The “error” is to think of the “old” and “new” covenants as two separate plans God gave for the salvation of man. Plan “a” would be the old covenant which, according to their thinking, would begin with the “*Ten Commandments*” and would include all of the six hundred and thirteen commandments of the Law of Moses. This “old covenant” would require a perfect obedience to every commandment at the penalty of death to those who broke the least of them. After fifteen hundred years of failure by God’s “chosen people” to keep the commandments, God, according to this erroneous thinking, instituted plan “b,” which is the “*New Covenant of grace.*” According to the terms of plan “b,” God understood that man could never keep His commandments so He sent His Son to obey them perfectly in life, and to “*take the penalty for our sins*” in death, so that we could continue in sin and be acceptable to God at the same time. Oh what a terrible lie from the devil this is.

There are several things I will seek to show in this message.

1. The “*New Covenant*” which we are under is the same “*covenant of blessing*” God gave to Abraham, four hundred and thirty years before the Law of Moses was added (**Galatians 3:17**). God told Abraham, “...*because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the*

nations of the earth be blessed; because thou hast obeyed my voice” (Genesis 22:16-18).

2. The “*Ten Commandments*,” which God spoke audibly out of the fire on Mount Horeb, are a part of the same covenant of blessing that God gave to Abraham. God said to the children of Israel, **Exodus 19:5-6**, “*Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation.*” The children of Israel were never brought into God’s covenant with “*Abraham and his seed*” because they refused to even listen to the voice of God at Horeb. The Ten Commandments, which God spoke from the mountain, were incorporated into the Law of Moses only when they had to be written in stone, and not in the hearts of the people

3. It is the Law of Moses that is commonly referred to as “*The Old Covenant.*” In fact, the phrase, “*old covenant,*” is never found in the scriptures. It is instead called **the Law**, and always refers to the “*Law of Moses.*” The Law of Moses was never a part of God’s plan for man. It was, as the apostle Paul explains in **Galatians 3:19**, “*added because of transgressions, until the seed should come to whom the promise was made.*”

4. The “*New Covenant of Grace*” is God’s law, written in the hearts of His people. It is the same words of God that the children of Israel refused to hear at mount Horeb. God did not fail, and He did not change His mind. Instead, He sent His Son to do what the Law of Moses could never do. “*For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit*” (**Romans 8:3-4**).

Jeremiah 31:31-34: “*Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 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. 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.”

The Promise

“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel....” These words, which were spoken by God to the prophet Jeremiah, and thus to the entire nation of Israel, are not a “*prophecy*,” but a “*promise*.” It is the promise of a “*New Covenant*,” an “*everlasting covenant*” which would never be broken, either by God or by the people of the covenant. There are two things that we should understand as we go into this message: **first**, this is the covenant that was initiated by the shedding of the blood of Jesus Christ at Calvary. Jesus confirmed this in **Matthew 26:28** when He offered the sacraments at “*The Last Supper*,” saying, “...*this is my blood of the new testament* (New Covenant), *which is shed for many for the remission of sins.*” God’s promise in **Jeremiah 31:31-34** is a promise of the New Covenant, which we call the “*Covenant of Grace*,” which was instituted for the salvation and deliverance of everyone who would receive Jesus as “*the Christ*” whom God promised to send into the world to “*make an end of sins*” (**Daniel 9:24-25**). Many teachers of dispensationalism tell us that the “*New Covenant*,” spoken of in **Jeremiah 31:31**, will not be in force until the “*millennial reign of Christ*,” and, that it will be a covenant made with the nation of Israel during that time. They are “*unmistakably mistaken*.” In **Hebrews 8:7-8**, the apostle Paul writes of both the “*old*” and “*new*” covenants; “*For if that first covenant had been faultless, then should no place have been sought for the second. 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.*” Paul was not “*prophesying*” of a covenant with the Jews that

would not be in effect for at least another two thousand years from his time; instead, he was telling the Jews about the “*New Covenant*” that had been instituted by the shedding of the blood of the Son of God on the cross at Calvary. He repeated this great truth in **Hebrews 10:14-17**, saying, “*For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, 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; And their sins and iniquities will I remember no more.*”

The second thing we should understand is that the “*New Covenant*” is the same covenant of blessing that God gave to Abraham in **Genesis 22:16-18**; “*By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.*” The apostle Paul confirms this great truth in **Galatians 3:16-17**; “*Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that THE COVENANT, that was confirmed BEFORE of God in Christ, THE LAW, which was four hundred and thirty years AFTER, cannot disannul, that it should make the promise of none effect.*” Notice that God’s covenant of blessing was confirmed four hundred and thirty years before the law was added. In **verse nineteen**, the apostle poses a question and answers it in the same verse; “*Wherefore then serveth the law (Why was the Law of Moses added)? It was added because of transgressions, till the seed (Christ) should come to whom the promise was made*” (**Galatians 3:19**).

An Immutable Covenant

Hebrews 6:13-18: “*For when God made promise to Abraham, because he could swear by no greater, he sware by himself,*

*Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein **God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by TWO IMMUTABLE THINGS, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.***”

Notice the words, “*two immutable things,*” which I have capitalized. These two immutable things are the things concerning the New Covenant that God promised and confirmed with an oath. When God “*swears by Himself,*” there is absolutely nothing that can prevent Him from keeping His promise. The first “*immutable thing*” is this promise to Abraham. “*By myself have I sworn, saith the LORD... I will bless thee... I will multiply thy seed... thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; BECAUSE THOU HAST OBEYED MY VOICE.*” This great promise to Abraham’s seed did not depend upon anything that Abraham would do in the future. It was based upon Abraham’s “*obedience*” to God when he offered his son Isaac on the altar at Moriah (**Genesis 22:1-18**). It was a promise that could not fail. It would not, however, be fulfilled upon a “*disobedient and gainsaying people*” (**Romans 10:21**), even if that “*people*” were the direct descendants of Abraham.

The second “*immutable thing*” is the priesthood of Jesus Christ, who was made to be a priest “*forever*” by the oath of God which is first revealed in **Psalms 110:4**; “*The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*” The apostle Paul concludes in **Hebrews 7:22**, “*By so much was Jesus made a surety of a better testament.*” Jesus could not have been a priest under the Law of Moses, because He was of the tribe of Judah. Every priest under the Law of Moses had to be of the tribe of Levi. God’s oath that Jesus Christ, His Son, would be a “*priest forever,*” guaranteed that the Law of Moses must be abolished and a new and better covenant must be established upon the “*better promises*” which were sworn to

Abraham. The “*New Covenant*” was consecrated for us when Jesus, our high priest, offered His own body and blood as a sacrifice to God for the sins of the whole world. He is the “*mediator of the New Covenant*” (**Hebrews 12:24**), made so by the unchangeable oath of God, His Father.

Israel’s Transgression

The scripture tells us that “*Abraham believed God, and it was accounted unto him for righteousness.*” God “*chose*” a nation in Abraham, and desired to set His blessing upon them. That “*nation,*” though few in number when God chose them was the children of Israel; the direct descendants of Abraham through Isaac and Jacob, who became the nation of Israel. The “*Law of Moses,*” which the apostle Paul says “*was added because of transgressions*” (**Galatians 3:19**) was given to Israel because of their refusal to hear and obey the voice of God when He spoke to them at Mount Horeb. It was **their** transgression, and not Adam’s, that brought upon them the Law of Moses, which is commonly called “*The Old Covenant.*” Adam’s disobedience brought sin and death into the world and a curse upon all the earth. Israel’s disobedience brought “*the curse of the law*” upon all humanity, which could not be lifted until Christ came to “*redeem us from the curse of the law*” (**Galatians 3:13**). “*Sin*” entered through Adam’s transgression, but “*the law,*” which could not justify anyone, but could only “*strengthen the curse of sin*” (**I Corinthians 15:56**), entered through Israel’s transgression.

Adam’s transgression was that he “*disobeyed the voice of God*” who had told him, “*Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die*” (**Genesis 2:16-17**). When God gave the immutable covenant of blessing to Abraham, it was “*because thou hast obeyed my voice*” (**Genesis 22:16-18**). When God came down on Mount Horeb to speak audibly to the entire nation of Israel, He first gave a promise to them that was conditional, not immutable; “*If ye will obey my voice indeed, and keep my covenant, then ye shall be...*” (**Exodus 19:5**). These were the direct descendants of Abraham,

and should have been his “*seed of promise.*” God desired to bless them with all the blessings of His immutable promise to Abraham; but first, they must “*hear God*” when He speaks, “*believe God*” as Abraham believed, and “*obey His voice*” as Abraham obeyed. Had Adam obeyed the voice of God, he would have lived forever in the paradise of Eden, in wonderful fellowship with God, and all his descendants would have lived eternally upon earth without the curse of sin, sickness, and death. Abraham “*believed God;*” but he also “*obeyed the voice of God.*” It was his obedience that caused God to “*swear by Himself*” an immutable promise to Abraham “*and his seed*” that could not fail. The children of Israel, however, who were Abraham’s natural seed, refused to even listen to God at Horeb. According to the words of the apostle Paul in **Hebrews 12:25**, they “*...refused Him that spake*” from the mountain. They cried to Moses, “*Speak thou with us, and we will hear (you): but let not God speak with us, lest we die*” (Exodus 20-19).

It was the “*Ten Commandments*” which God had given audibly to the children of Israel. Forty years afterward, Moses reminded the congregation of that day when God came down on Horeb to speak to them. He related the (ten) commandments which God had spoken on that day, and in his own words, Moses said, “*He added no more*” (**Deuteronomy 5:22**). If the children of Israel had “*drawn near*” to the mountain and “*listened attentively*” when God spoke (the Hebrew word translated “*obey*” means to “*hear intelligently*”), God’s words would have been “*written in their heart.*” Instead, when the people “*drew back*” and refused to even listen to His words, God said to Moses, “*O that there were **such an heart in them**, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!*” (**Deuteronomy 5:29**). True obedience to God can only come out of a “*heart*” that is right with God. The children of Israel transgressed against God exactly as Adam had transgressed before them. They were just as guilty as Esau, the “*birthright son*” of Isaac, who “*despised his birthright,*” and lost his inheritance. According to the words of God to Pharaoh while the Israel was still in Egypt’s bondage, God had “*chosen*” the children of Israel to be his “*birthright son,*” saying, “*Israel is my son, even my **firstborn** (the birthright son)*” (**Exodus 4:22**). It was

not “law” that God had offered to them at Horeb; it was “*the spirit of grace*,” which, had they received it, would have written all the words of God in their heart. It would have been in their “*new nature*” to do the things that pleased God. Instead, they “*despised the spirit of grace*” and thus brought the vengeance of God against themselves (**Deuteronomy 32:35; Hebrews 10:30**).

The words that God spoke from Mount Horeb, which we call “*The Ten Commandments*,” would bring a wonderful blessing to the children of Israel “*if*” they would only “*obey His voice*.” They would be, according to the promise of God to them in **Exodus 19:6**, “*a kingdom of priests, and an holy nation*.” And, above and beyond that, they would be God’s “*peculiar treasure*,” a people “*above all people*.” It is impossible for the natural mind of man to grasp exactly what this would have meant to them if they would have “*drawn near*” at Horeb and “*chosen God*” when He spoke to them from the mountain. About eight hundred years later Isaiah confirms this sad truth when he writes, “*For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him*” (**Isaiah 64:4**). The words of Jesus as He wept over Jerusalem are very revealing; “*If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace* (the things God had prepared for them)! *but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation*” (**Luke 19:42-44**). God had visited them at Horeb and they had rejected Him. Yet, for the next fifteen hundred years, He “*stretched out His arms to a disobedient and gainsaying people*” (**Romans 10:21**), sending His prophets to them. Finally, He sent His only begotten Son, whom they also rejected. They never understood the things that “*belonged to them*,” things which were forever lost to them, because they never recognized the times of God’s visitation.

The Curse of the Law

Galatians 3:10: *“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.”*

The Law of Moses was not given as a blessing to the children of Israel, but as a “*curse*.” After Moses had completed his law and read it to the entire congregation of Israel, he told the priests to place it in the side of the Ark of the Covenant, “...*that it may be there for a witness against thee*” (**Deuteronomy 31:26**). As long as the children of Israel remain under the “*Law of Moses*,” it is a testimony against them; a testimony that they refused God when He spoke to them at Horeb (**Hebrews 12:25**), and, that they also refused “*the Christ, the Son of God*” whom God sent to them (**John 1:11-12**).

The “*Law of God*,” which God gave audibly to the children of Israel, was meant to be a great blessing if only they would “*receive Him that spoke*.” If they had received Him, God would have “*written*” His law in their hearts. His law would have been “*life*” to them. It would have been their new “*nature*” to do those things that please God, and the Law of Moses, which is the Old Covenant, would never have been given. Never again would they have offered an animal sacrifice or a burnt offering. There would never have been a Levitical priesthood, and they would never have observed new moons or holy days. The prophet Jeremiah understood this when God spoke to him.

Jeremiah 7:22-28: *“I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But **this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people:** and walk ye in all the ways that I have commanded you, that it may be well unto you. **But they hearkened not, nor inclined their ear,** but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my*

servants the prophets, daily rising up early and sending them: Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers. Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. But thou shalt say unto them, This is a nation that OBEYETH NOT THE VOICE of the LORD.”

When God could not write His law in the hearts of the children of Israel, He wrote it upon stone. We should understand that when the law of God is written on anything other than the hearts of the people, it is death to those who are under it. This is what the apostle Paul refers to in **Romans 7:10**, “...the commandment, which was ordained to life, I found to be unto death.” The Law of Moses was never ordained to life. Instead, it was a punishment and curse upon all who refused to hear God. The Law of God, however, is life to everyone who has it written in their heart; but when “written in stone,” even the “Ten Commandments” of God are a “ministration of death” to all who either break them or trust in them.

II Corinthians 3:7-8: “*But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious?*”

The New Covenant of Grace

I Peter 1:10-11: “*Of which salvation the prophets have enquired and searched diligently, who prophesied of THE GRACE that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.*”

Isaiah, Jeremiah, Ezekiel, and other prophets of God spoke of a “new covenant” which was to come, though not always in the same words. Peter says they (the former prophets) prophesied of “the grace that should come unto you.” This is a promise of the “New Covenant of Grace,” which would be established by “the

sufferings of Christ,” bringing in “*the glory that follows.*” It is here that we encounter opposing forces in man’s understanding of the nature of the “*covenant of grace.*” God spoke explicitly through Jeremiah to say, “...***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***” (**Jeremiah 31:33**). The “*New Covenant of grace*” is “*God’s law, written in the hearts of His people.*” Here is the best possible definition of “*grace*” that can be given: it is “**God’s law, written in the hearts of His people.**” This is the “*glorious liberty*” of the children of God which Paul speaks about in **Romans 8:21**. It is not a “*liberty*” to “*continue in sin,*” but a “*glorious liberty*” in which we are “*free from sin*” to serve the living God (**Romans 6:7, 18, 22**).

“In Order That...”

And this is his commandment, THAT we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

I John 3:23

Recently, while doing a final edit of my **First John** commentary, I discovered something that, at first, seemed insignificant; but it soon began to speak great and wonderful things to me. My “*significant discovery*” is in the meaning of the word “*that,*” which I have capitalized in the above scripture. It was translated from the Greek word “*hina,*” which always means “*in order that,*” and denotes a reason or purpose. When the commandments of God are written in the heart of a person, that person is enabled by the commandment itself to do the things that please God. Consider the words of Jesus to the woman caught in the act of adultery; “*Neither do I condemn thee: go, and sin no more*” (**John 8:11**). According to Moses’ law, this woman should have been stoned to death for her sin of adultery. A group of scribes and Pharisees brought her to Jesus, saying, “*Moses in the law commanded us, that such should be stoned: but what sayest thou?*” (**John 8:5**). The reason they brought this woman to Jesus was not that they

were concerned about the sin of the woman, but in an attempt to get Jesus to say something contradictory to the Law of Moses, so they could condemn Him to death by stoning. Jesus tried to ignore their questions, but they pressed Him for an answer until He said to them, "*He that is without sin among you, let him first cast a stone at her.*" Then one by one, from the eldest to the youngest, they all turned away until there was no one but Jesus and the woman remaining, because their own hearts had condemned them. Jesus turned to the guilty woman and asked, "*Where are your accusers? Has no man condemned you?*" She answered, "*No man, Lord.*" Any two of the scribes or Pharisees could have condemned the woman to death and there would have been nothing (legally) Jesus could have done about it. When Jesus said to her, "*Neither do I condemn thee,*" He was simply saying, "*Neither will I condemn you to be stoned to death for your sin. Go, and sin no more.*" The apostle Paul would later write, "*For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh*" (**Romans 8:3**). The Law of Moses would have condemned this woman to death; but the Son of God was come and He did for the woman what **the law** could never do. He did not "*condemn*" the woman that was **in** adultery, but rather, condemned "*the adultery that was in the woman.*" In this, the woman was made free. His words to her, spoken out of the same love that would cause Him to lay His life down for her (and all mankind), were "*Spirit and Life.*" Receiving His wonderful words with joy, she lived the rest of her days with "*His commandment*" written in her heart.

When God gave His commandments to the children of Israel at Mount Horeb, His purpose was "*in order that*" they would be His "*peculiar treasure,*" a people "*above all people,*" a "*kingdom of priests*" and a "*holy nation.*" This would only be possible if they "*drew near*" when He spoke, and received His words into their hearts with joy. There were two classes of people that heard the voice of God that day. The **vast majority** of them heard God speaking and refused to even listen. They were afraid of dying if they "*got too close to God,*" so they "*went backward and not forward*" (**Jeremiah 7:24**). "*...we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with*

man, and he liveth. Now therefore why should we die? for this great fire will consume us: **if we hear the voice of the LORD our God any more, then we shall die.** For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?" (**Deuteronomy 5:24-26**). To these, God's **words** were too strong and harsh. They would interfere with their lifestyle. Who was this "God" that would so control their every action? Within six weeks of that time they proved that they would rather worship a "god" which they could fashion with their own hands, out of their imaginations. This they did when they cried to Aaron, "Make us gods to go before us." They fashioned a golden calf, and called its name "Jehovah," saying, "this is the god that brought us out of Egypt."

Not everyone, however, rejected the voice of God when he spoke at Horeb. In **Hebrews 3:15-16**, the apostle Paul exhorts the Jewish believers of his day, saying, "Today if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: **howbeit not all that came out of Egypt by Moses.**" There were only a very **few**, namely Moses, Joshua, Caleb, and possibly a few of the very young men, who rejoiced to hear the voice of God speaking to them from the mountain (**Matthew 7:14**). They "drew near," while all the others "drew back." They listened while the others closed their ears. God was speaking! His words were (and are) "*Spirit and Life.*" The **few** received His words into their hearts, and became God's "*peculiar treasure.*" So why "go with the flow" when you can "draw near" and become God's special treasure by simply receiving all His words into your heart. The enemy will try to make you think it is "*too lonely*" not to go with the multitude, but that also is a lie of your adversary. Those whose fellowship is "*with the father and with His Son, Jesus Christ (I John 1:3)*" will never be lonely, nor will they ever be alone.

When the truth of the gospel is preached, the intent of God is the same as when He spoke to the children of Israel at Mount Horeb. Pay close attention to the words of the apostle Paul to the church at Thessalonica. Paul had just forewarned them of a falling away (apostasy), which would come "*after his departure*" (**Acts 20:29-**

30). He warned them of a “*strong delusion*” that would cause many to believe a lie and be damned. He foretold the workings “...*of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved*” (II Thessalonians 2:9-10). It is in this setting that he speaks to the saints at Thessalonica, saying, “*But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ*” (II Thessalonians 2:13-14). The call of the gospel is to gather a people, as many as will believe, into Christ, to “*the obtaining of the glory of our Lord Jesus Christ.*” Peter spoke to all the believers, both Jews and Gentiles who “*trusted in Christ,*” saying, “*But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not A people, but are now THE people of God: which had not obtained mercy, but now have obtained mercy*” (I Peter 2:9-10).

There are those who hear the “*truth of the gospel*” and receive it with joy. “*It is wonderful what Christ has done for me through His death on the cross; to deliver me from sin and make me over in righteousness and true holiness, through His resurrection from the dead.*” The vast multitude, however, will hear the same gospel, and cry, “*This is too hard. It would destroy my lifestyle and take away my dreams. If that is what God expects of me, then I’ll just be lost.*” Others, the “*religious,*” who have already “*believed the lie*” will say, “*A just God would never expect such a lifestyle from me. He knows that I am a sinner, therefore he sent Jesus to take the penalty for my sin, so I will just continue in sin with the assurance that I will go to heaven when I die.*” Both of these have rejected the savior who came into the world on a mission to “*save His people from their sins*” (Matthew 1:21). They have denied “*the Lamb of God,*” whom God sent to “*take away the sin of the world*” (John 1:29). They refuse to believe that Jesus is “*the Christ*” who came to “*make an end of sins*” (Daniel 9:24-25).

They “draw back” when they should “draw near,” and never attain the great blessing God has prepared for them in Christ.

God’s Preparation for His People

For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

Isaiah 64:4

Eight hundred years after the event at Mount Horeb, the prophet Isaiah said to the people of Israel, “*It has never been seen or heard since the beginning of the world (since the fall of Adam), the things God has prepared for those who wait for Him.*” These are the things which the apostle Paul spoke of in **Hebrews 4:3**, saying, “*For we which have **believed** do enter into rest, as He said, As I have sworn in my wrath, if they shall enter into my rest: although **the works were finished from the foundation of the world.***” The wonderful blessings of God were prepared for His people from the foundation of the world, that is, from same the day Adam transgressed. They were promised to Abraham “*and his seed*” through Abraham’s faith and obedience to God (**Genesis 22:16-18**). They were set before the children of Israel at Mount Horeb, who never received them because they “*refused Him that spake*” from the mountain (**Hebrews 12:25**). All these blessings were fulfilled in Jesus Christ, and the promise remains to this day for those who will “*wait for Him.*” Notice the words of Jesus to those who saw Him ascend into the heavens; “*And, being assembled together with them, commanded them that they should not depart from Jerusalem, **but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence***” (**Acts 1:4-5**). Of above five hundred who saw Him after His resurrection (**I Corinthians 15:5**), about an hundred and twenty of them “*waited*” about seven or eight days for the “*promise of the Father,*” when “*...suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. **And they were all filled with***

the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:2-4). They had received the promise, the “*blessing of the Father.*” Set before them was everything God has prepared for His people from the foundation of the world. It is the “*inheritance*” of the children of God, which is received by the working of the Holy Ghost in those who receive Him.

Repentance Unto Salvation

For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

II Corinthians 7:10

God could not write His law in the hearts of the children of Israel at Mount Horeb, because they hardened their hearts against God until they were “*hard*” and “*stony.*” This is reflected in God’s words to Moses in the day they refused to hear His voice; “*O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!*” (**Deuteronomy 5:29**). David recognized that sin is a heart problem when he repented in godly sorrow for his affair with Bathsheba. He cried to God in **Psalms 51:5**, “*Behold, I was shapen in iniquity; and in sin did my mother conceive me.*” He understood that he had been born into this world with a sin polluted heart and nature, even from his conception. “*Behold, thou desirest truth in the inward parts*” (**Psalms 51:6**). He was aware that God knew the content of his heart better than he himself, as he cried to Him, “*Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow*” (**verse seven**). He pleads for God to do in him what he could never do for himself. He actually establishes the basis for why Christ came into the world. Malachi prophesies of Christ in **Malachi 3:2-3**; “*He is like a refiner’s fire, and like fullers’ soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.*”

Notice that David did not ask for forgiveness in his prayer of repentance. Undoubtedly, David was already forgiven for the

things he did when he wrote this prayer of repentance. Instead, he was seeking for something that was not yet available in his day; something which could not be until Christ would come to “...*take away the sin of the world*” (**John 1:29**), and “...*make an end of sins*” (**Daniel 9:24-25**). He sought for something that would have to be “*created*” in him by God, because it did not exist among fallen men. “***Create in me a clean heart, O God.***” His cry to God was not “*forgive me, oh please forgive me for the things I did;*” instead, David’s prayer to God was “***Wash me thoroughly from mine iniquity, and cleanse me from my sin***” (**Psalms 51:2**). “***Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow***” (**Psalms 51:7**). “***Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit***” (**Psalms 51:10-12**).

It grieves me to remember a time in my life when I was in a backslidden condition. Over thirty five years ago, after a time neglecting Christ and the will of God, I found myself living “*in sin*” for the first time in my life. I sinned against God with a sin that so grieved me that I repented in tears day and night for a full year and a half. At the same time, however, I was continuing in sin, because I had become a slave to sin. I very well understood the words of Jesus in **John 8:34** where He says, “*Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.*” I felt forgiven over and over, but I had become one of those whom Peter spoke of in **II Peter 2:14** that “...*cannot cease from sin.*” I tell this shameful time in my life, only to tell you something that God spoke to me after many months of repenting every day. I was at an altar, repenting of the things I was doing with many tears, when I heard, even in my backslidden condition, the voice of God saying to me, “*Stop repenting of what you are doing, and repent of what you are.*” His words hit me like a ton of brick. I knew that I was lost. I knew that if I died in that sinful condition, I would go to hell, but, like millions of others in religion, I believed that somehow if I quickly repented of the sins I committed, God would receive me. My problem was worse than I had even realized. It wasn’t what I was doing, but what I had become and what I was,

that condemned me and damned my soul. A person who professes Christ as their savior and tells lies to deceive, may ask God's forgiveness for the lies, but they do not want to confess the fact that "*I am a liar,*" because they know that "*...all liars, shall have their part in the lake which burneth with fire and brimstone*" (**Revelation 21:8**). Even a "*forgiven liar*" is lost, as long as he "*remains a liar.*" Only God can change that condition. It doesn't matter what the sin is that a professing "*Christian*" commits, he (or she) does not want to place a name on what they are. They may be committing adultery, and they may "*repent*" every time they do so, but refuse to say, "*I am an adulterer,*" because they know that the "*wrath of God*" is reserved for all who do such things.

I have heard it said, on an international television broadcast, that if a "*believer*" is overcome by temptation and commits adultery, they will be received by God as long as their "*faith*" remains in the cross of Christ, even if the Lord should rapture His church while they are in the very act. How foolish and damning it is to believe such a thing. The apostle Paul admonishes, in **I Corinthians 6:9-10**, "*Know ye not that the unrighteous shall not inherit the kingdom of God? **Be not deceived:** neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*" Not **one** fornicator, idolater, adulterer, homosexual, thief, greedy person, drunkard, abusive person, or extortioner will be accepted by God in the Day of Judgment. No amount of "*Christian psychological counseling*" can change that, because it cannot change the heart of man. A step plan may help the drunkard remain sober, but he must confess every day of his life, "*I am an alcoholic, and I will always be an alcoholic.*" These things may change what a person **does**, but they can never change what a person **is**. God, however, has prepared for us a wonderful "*salvation*" through the death and shed blood of His Son, Jesus Christ. Paul continues in the **eleventh verse**, "*And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.* Thank God, that he said, "*...such were some of you.*" All

these things that we “**were**” are in our past, and we are no longer what we **were**, because we are “*washed, sanctified, and justified.*”

Notice the order of transformation the apostle gives for those who truly repent and trust in Christ; “*Ye are **washed**, ye are **sanctified**, ye are **justified**...*” (**I Corinthians 6:11**). “*Orthodox*” theology tells us that in the very moment any person expresses any faith in Jesus Christ, they are instantly “*justified*,” even though nothing about that person has been changed. According to this “*orthodoxy*,” God pronounces the sinner to be “*innocent, righteous, and perfect*” in the same moment they express, by any means, “*faith in Jesus.*” They tell us, however, that “*righteousness*” and “*perfection*” are only “*in the eyes of God.*” Well, so much for “*orthodoxy!*” It has also been said that the apostle Paul was a great man of God and a great soul winner, but a very poor “*theologian.*” What an incredible thing to say about the man that first received “*the revelation of Jesus Christ*” in its fullness, and gave it to the world in his epistles. If he was a “*very poor theologian,*” it is because he never heard of Augustine, Luther, Calvin, and/or many others who formulated, only a few hundred years ago, what today is called “*orthodox.*” The apostle Paul who, thank God, knew absolutely nothing about “*orthodox theology,*” understood everything about the “*gospel of Christ.*” It is he who says we are “*washed and sanctified*” through “*faith in His blood*” (the blood of Christ; **Romans 3:25**), and “*justified*” on the cross “*in union with*” Christ (**Romans 6:6-7**).

Revelation 1:5: “*Unto him that loved us, and washed us from our sins in his own blood....*”

Hebrews 13:12: “*Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without (outside) the gate.*”

Romans 6:6-7: “*Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead (with Christ) is freed (justified) from sin.*”

Born Again

Four hundred years after David repented before God for what he was, God gave a promise through the prophet Ezekiel that could have been a direct answer to David's prayer; "***A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh***" This is what it means to be "*born again.*" In the same place that Jesus said "*Ye must be born again*" (**John 3:7**), he explains, "*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit*" (**John 3:6**). Those who have been "*born again*" of the Spirit of God are spiritual sons of God, and have a "*new heart and a new spirit.*"

Jeremiah 31:33: "*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.*" This is the purpose of the "*new heart*" and the "*new spirit*" that is in those who are "*born of God.*" It is by virtue of the "*new birth*" that we have His law written in our hearts. Even those who may have never heard of the "*Ten Commandments*" have them written in their heart when they are born again of the Spirit of God, and they cannot break the least of them because their hearts have been made pure by the washing of the blood of Jesus.

The Case for a New Heart

Mark 7:20-23: "*And he (Jesus) said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.*"

The apostle Peter gives testimony of the day God first poured His Spirit upon the Gentiles at the house of Cornelius; "*And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?*" (**Act 15:8-10**).

There were those in the church at Jerusalem who would have required the Gentiles to be circumcised and become proselyte Jews before they could be received as brethren. They would be required to keep all feast day, holy days, new moons, and Sabbaths, all of which **had not** brought salvation to the Jews in fifteen hundred years under **the Law**. Peter objected strongly. *“Why would you put a yoke on the neck of these Gentiles which we ourselves can’t bear? God, who knows the hearts has purified their hearts by faith, and placed no difference between us and them, giving them the Holy Ghost even as He gave to us.”* The bottom line of this dispute between the Judaizers and the apostles is that God does not require rituals, ordinances, step plans, or principles to purify the heart of man. All He requires is that they trust in Christ who loved us and gave His life for us, to take away our sin. It is with that simple *“faith”* that God purifies the heart of man. He does it in an instant of time when the light of that glorious truth shines into their heart. Cornelius and all those in his household that received the Holy Ghost that day had nothing remaining in their hearts that would defile. The blood of Christ had washed it all away.

Jeremiah 31:34: *“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...”* According to this prophecy of the New Covenant, given through Jeremiah, no one will have to teach the covenant people to *“know the LORD,”* because *“they shall all know me.”* Christ must be preached in all the world, to every nation, in every language to every person on the earth. No one can be saved without the knowledge of the savior, the Christ, who came into the world to take away sin. The truth of who He is and what He did for lost humanity through His death and resurrection must be preached. We must not think, however, that after they have *“received Christ”* we must teach them *“how”* to live for God. Those who *“receive Christ”* receive the *“privilege”* of being the sons of God. We are no longer alien creatures, trying through our human abilities to please God lest He *“crush”* the life out of us (mans thinking). We are *“born of God,”* the sons and daughters of God. While there is much to learn of Him, and to be taught *“by Him,”* through His revealed word in the scriptures and

waiting in His presence, there is no need to tell anyone that has been “*born again*” of the Spirit of God that they need to “*stop sinning*.” Sin has been taken away, and if they continue in sin, it is because they have not “*known Him*,” they have not “*seen Him*” and they are not “*born again*.” According to the apostle Peter, we who have been “*born of God*” are partakers of the “*divine nature*” and have “*escaped the corruption that is in the world through lust*,” which speaks of the horrible “*nature of sin*.”

“*Sin*” is nothing more or less than the nature of the serpent that deceived Eve and caused Adam to disobey God. Christ, who was “*in the beginning with God*,” and “*was God*,” the one by whom all things were created (**John 1:1-3**), was “*made a little lower than the angels, for the suffering of death*” (**Hebrews 2:9**), that “*through death, He might destroy him that had the power of death, that is, the devil*” (**Hebrews 2:14**). He suffered and died as the “*Lamb of God*” to “*take away the sin of the world*” (**John 1:29**), which is the nature of the serpent. The apostle Paul tells us this: “*Being then made free from sin, ye became the servants of righteousness*” (**Romans 6:18**). “*Righteousness*” (**I John 2:29**), and “*love*” (**I John 4:8**),” both of which are the nature of God, becomes the new nature of all those who are born of God. We know that a sinner does what he does by nature. He doesn’t have to “*remember not to do righteousness*,” because “*sin*” is his nature, and to “*commit sin*” is natural. So it is with the children of God. They have God’s law written in their heart. It is their new nature. To them, it is “*natural*” to love others “*as Christ loved us*” and to “*do righteousness as He is righteous*” (**I John 3:7**). No one has to teach those who are “*born of God*” how to “*please God*.” They do not need the commandments engraved in stone, because they are “*written in the fleshy tables of their heart*” (**II Corinthians 3:3**). Notice the short conclusion of the book of Hebrews which the apostle gives in **Hebrews 13:20**; “*Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, WORKING IN YOU THAT WHICH IS WELL PLEASING in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*”

New Covenant Perfection

The apostle Paul tells us repeatedly in the book of Hebrews that there is no perfection (completion) in the law when it is engraved in stone or written on paper.

Hebrews 7:11: *“If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec....”*

Hebrews 7:19: *“For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.”*

Hebrews 9:8-9: *“The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, **that could not make him that did the service perfect**, as pertaining to the conscience.”*

Hebrews 10:1: *“For the law having a shadow of good things to come, and not the very image of the things, **can never with those sacrifices** which they offered year by year continually **make the comers thereunto perfect.**”*

Hebrews 10:11-14: *“And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. **For by one offering HE HATH PERFECTED FOR EVER them that are sanctified.** Whereof the Holy Ghost also is a witness to us: for after that he had said before, **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***

The “perfection (completion)” that is promised in the New Covenant of Grace is fulfilled when God’s law is written in the hearts of His children. This, however, cannot be accomplished through the gradual “processes” of religious training. The

scripture says, “...by one offering He hath perfected forever them that are sanctified.” Someone said, “This is true only of those who are sanctified.” That is true, but our sanctification cannot be the result of the processes of religion. The apostle speaks of when the eternal Christ came into the world through the womb of Mary; “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but **a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come... to do thy will, O God**” (Hebrews 10:5-7). What is the “will of God” that Christ came to do? Hebrews 2:9 answers the question; “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.” A flesh and blood body was prepared, in the womb of Mary, for the eternal Christ to come and offer for sin, thus fulfilling the will of the Father. His holy flesh and blood, when offered to God as a sin offering, would atone for Adam’s transgression, and, in as many as will trust in Christ, reconcile Adam’s descendants back to God. The sacrifice was perfect, and the redemption is complete. It was, and is, finished at Calvary.

Hebrews: 10:10: “By the which will we are sanctified through the offering of the body of Jesus Christ once for all.”

Hebrews: 13:12: “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.”

Made One WITH Christ

Romans 6:6: “Knowing this, that our old man is crucified with him... (Christ).” In each of the following scriptures which deal with our identity “with Christ,” the word “with” was translated from the Greek word “sun,” which literally translated means “in union with.” When Jesus died on the cross, the “old man of sin” died with Him for everyone that believes. **Romans 6:3** says, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” We who believe were first joined to Christ and made one with Him in His death on the cross. It was the purpose of His death, that “through death,” we would be reconciled to God (**Romans 5:10**).

Colossians 2:12 “*Buried with him in baptism....*” Buried “*in union with Him*” in baptism. It is not water baptism that accomplishes this, but the “*baptism into His death,*” spoken of in **Romans 6:3.** Jesus spoke of His death as a baptism. “*I have a baptism to be baptized with; and how am I straitened till it be accomplished!*” (**Luke 12:50**). We were crucified in union with Christ; therefore, when they placed His dead body in the tomb, our “*old man of sin*” was also buried “*in union with Him.*”

About forty years ago, there was a popular song on “*Christian radio*” titled “*Bull frogs and Butterflies.*” The message of the song was, “*They’ve both been born again.*” This was my first introduction to what has become known as “*spiritual metamorphosis.*” We know that metamorphosis is the process by which a tadpole becomes a frog, a wiggler becomes a mosquito, and a caterpillar becomes a butterfly. Let me say at the outset that there is no process that can change a sinner into a child of God. I recently spoke with a young man in a rehab. He told me that the rehab was his “*cocoon*” and that when he entered into it he was a “*caterpillar,*” addicted to drugs and alcohol. In his “*cocoon,*” he was separated from his old environment and “*fasting*” from drugs, alcohol, and every other addiction, while “*filling*” himself with positive things from the scriptures, so that when he emerged from the “*cocoon*” in six months, he would be a “*butterfly,*” able to fly far above the things that had bound him in the past. If this were true, Martin Luther would have found his answer in the monastic lifestyle he lived before coming to the knowledge that “*the just shall live by faith.*” To the extent that “*step plans*” are successful, they are not spiritual, and cannot save a soul. As a child of God, sanctified by the blood of the Son of God, and justified through death with Him on His cross, I know that my “*cocoon*” is the empty tomb. It is there that I, and you who believe, were “*buried in union with Christ.*”

Ephesians 2:4-5: “*But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, **hath quickened us together with Christ....***” We were dead in sins. “*His great love wherewith He loved us*” speaks of Christ, whom Paul says, “*loved me, and gave Himself for me.*” He loved us,

“*even when we were dead in sins,*” by laying down His life for us. We who believe were made one with Him in His death, and when God “*quickenened Him,*” He also quickened us.

Ephesians 2:6: “*And hath raised us up together....*” This phrase can easily be misinterpreted to speak of His ascension, but the Greek wording is **repetitious**, speaking of His resurrection. A beautiful prophecy by Hosea best explains this repetition; “*After two days will he revive us: in the third day he will raise us up, and we shall live in his sight*” (**Hosea 6:2**). It was the Spirit of Christ that was in the prophet (**I Peter 1:11**), foretelling our redemption, which is “*in union with Christ.*” Jesus Christ was quickened before the stone rolled away; “*...after two days He will revive us....*” When the stone rolled away, He came forth in newness of life; “*...in the third day He will raise us up....*”

“**...and made us sit together in heavenly places in Christ Jesus**” (**Ephesians 2:6**). The dwelling place of the children of God is “*in Christ Jesus.*” As we “*abide in Him,*” we are “*in union with Him.*” As we “*sit together in heavenly places,*” Hosea says, “*...we shall live in His sight.*” The prophet continues in the **next verse**, “*Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth*” (**Hosea 6:3**). This is a prophecy of the wonderful baptism with the Holy Ghost, which “*comes suddenly from heaven*” (**Acts 2:4**). The prophecy of **Ezekiel 36:26-27** has been fulfilled. It says, “**A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.**” Notice that it is a “*new heart,*” and a “*new spirit,*” and “*God’s Spirit*” within us that “*causes*” us to “*walk in His statutes and do His judgments.*” The Law utterly failed, in every way, to produce this in man. Philosophy, psychology, step plans, and principles also fail; they can never produce the ways of God in the heart of man. Only in the New Covenant of grace is this fulfilled; “*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*” (**Jeremiah 31:33**).

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