

# **Ezekiel 36:25-27—The New Covenant For God’s Land And People - Part 2**

## **Memory Verse**

Ezekiel 36:26-27 NKJV

I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. <sup>27</sup> I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.

## **Introduction**

The New Covenant includes both physical and spiritual promises. All these promises will be completely and literally fulfilled during the Millennial (1,000 year) Reign of Jesus on Earth, which begins after Jesus returns to earth at the end of the seven year Tribulation (the Second Coming). However, some of these physical promises have already begun to be fulfilled in our day—a clear sign that we are living in the last days. They include:

- The complete regathering of the nation of Israel to the land of Israel (already started)
- David will be prince over Israel (during Jesus’ Millennial Reign)
- Jesus will be king over all the world (during Jesus’ Millennial Reign on earth)
- Israel will become like the garden of Eden (already started)
- The nation of Israel will dwell safely in the Land of Israel (during Jesus’ Millennial Reign on earth)
- There will be no more war; all nations will live in peace with each other

Verses 25-27 focus on the spiritual aspects of the New Covenant, where God promises to:

- Cleanse us of sin
- Give us a new, soft, heart
- Put His Holy Spirit inside of us
- Give us the desire and power to do what pleases Him

## **Ezekiel 36:25-27 NKJV**

**<sup>25</sup> Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. <sup>26</sup> I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. <sup>27</sup> I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.**

## **Ezekiel 36:25 NKJV—God promises to cleanse Israel of their sin**

**Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols.**

v 25 **On you:** Although this promise is given to the nation of Israel (**you**—the Jews, those physically descended from Abraham, Isaac, and Jacob), God always intended it to be available to all people from all nations, not just the Israelites. God said to Abraham, “In your **seed** [one of your descendants] all the nations of the earth shall be blessed” (Genesis 22:18). Paul later explained that the promised **Seed** or descendant of Abraham that would bless all the nations of the earth would be none other than the Saviour Himself, Jesus Christ.

Galatians 3:16 AMP

Now the promises (covenants, agreements) were decreed and made to Abraham and his **Seed** (his Offspring, his Heir). He [God] does not say, And to seeds (descendants, heirs), as if referring to many persons, but, And to your Seed (your Descendant, your Heir), obviously referring to one individual, **Who is [none other than] Christ (the Messiah)**. [Gen. 13:15; 17:8.].

v 25 **I will cleanse you from all your filthiness and from all your idols:** As we continue our study, we will see how this promise in verse 25 to **cleanse us from all our filthiness and all our idols** connects back to Jesus the Messiah, the Saviour who saves us from our sin.

*Why is God's promise to cleanse us from all our filthiness (sin) so important?*

Firstly, our sinful nature that we are born with, which hates God, makes us vile and repulsive to God.

Romans 8:7-8 NLT

For the sinful nature is always hostile to God. It never did obey God's laws, and it never will. <sup>8</sup> That's why those who are still under the control of their sinful nature can never please God.

Psalms 51:5 NLT

For I was born a sinner—yes, from the moment my mother conceived me.

Let's try to understand just how disgusting sin is to God. Imagine you go on holidays for a month and a big fat rat makes its home on your bed, but then dies while sleeping on your pillow. You get home and wonder what that foul smell could be. You then go to your bedroom and just about faint when you open your door because of the putrid smell, and the disgusting sight, of the maggoty fat rat carcass rotting on your pillow. You manage to make it outside before you vomit.

Would you sleep in your room that night, sharing your pillow with the dead rat? Of course not! Why not? Because to your physical senses it's disgusting, horrible, loathsome, hideous, nauseating, foul, revolting, detestable—you simply cannot bear to be in the same room as that rotting rat—it goes against your nature, what you like and don't like.

What would you do with your old, rat stained, pillow? You'd get rid of it. Why? Because you'll never get the nasty stain or smell of that rotting rat out of it; your once favourite and most comfortable pillow is now completely ruined. You would get that old rotten rat stained pillow as far away from you as possible—you would probably take it straight to the rubbish tip because you wouldn't want that vile smell anywhere near your house.

Consider that when God describes mankind as *sinful*, there is actually no stronger word to describe how wicked or evil we are and how repulsive our sin has made us to God: God hates sin, therefore He hates sinners. We also hate sin and sinners because we are made in the image of God. What happens when we hear about the heinous crimes a pedophile or rapist commits? We are filled with disgust and anger: Any moral person would think those sins are horrible, wicked, perverse, immoral, bad, evil, vicious, malevolent, spiteful, nefarious, reprobate, wrong, offensive, repulsive, revolting, foul, nauseating, hideous, loathsome, abominable, detestable, atrocious and hateful—and we

want those people who commit those sins to be locked away in some dark prison cell forever—because that’s what they deserve. *Now, if even sinful man, whose once perfect conscience is now much dulled by sin, is repulsed and disgusted by sin, and also wants to see sin punished, then how much more does the perfect and holy God hate sin and how much greater will His punishment be?*

### Sin stinks!

Consider that God, because He is perfect and holy, is even more repulsed or disgusted by even just one lie than we are by our rotten rat pillow. Why? Because God cannot lie (see Titus 1:2)—it’s completely against His nature—God hates lying and therefore He hates liars (those who are liars lie because it’s a part of their sinful nature, see Psalm 5:5-6). Also remember that because God is a just and holy God He must punish all sin, including liars.

#### Psalm 5:4-6 AMP

For You are not a God Who takes pleasure in wickedness; neither will the evil [man] so much as dwell [temporarily] with You. <sup>5</sup> Boasters can have no standing in Your sight; You abhor all evildoers. <sup>6</sup> You will destroy those who speak lies; the Lord abhors [and rejects] the bloodthirsty and deceitful man.

### Why does Hell exist?

Just like we would take our rotten rat pillow straight to the tip because it makes our bedroom uninhabitable, so sinners must go to Hell because we are so repulsive to God—our moral stench would make Heaven uninhabitable—and, we are also guilty of violating His moral law: The two go together, the sin nature and the sin, as those who have a sinful nature cannot help but sin. The Bible says that the penalty for sin is death, eternal separation from God, and God’s justice demands that all sin be punished (see Romans 6:23 and Revelation 20:13-15). Because Heaven is a perfect place where the perfect God lives, then it makes sense that only perfect people can live there. That is why the bible says:

#### 1 Corinthians 6:9-10 NLT

Don’t you realize that those who do wrong will not inherit [enter] the Kingdom of God? Don’t fool yourselves. Those who indulge in sexual sin, or who worship idols, or commit adultery, or are male prostitutes, or practice homosexuality, <sup>10</sup> or are thieves, or greedy people, or drunkards, or are abusive, or cheat people—none of these will inherit [enter] the Kingdom of God.

This is the bad news; because of our guilt and the fact that in a moral sense we smell worse to God than our rotten rat pillow smells to us physically, we will never be allowed into heaven. Again, this is because God, who is absolutely sinless, pure, and holy, cannot bear to be around sinful people (see Psalm 5:4-6). However, if we keep reading in 1 Corinthians 6, the next verse gives us the good news, and is also the answer to the question we asked at the start, “Why is God’s promise to cleanse us from all our filthiness so important?”

#### 1 Corinthians 6:11 NLT

<sup>11</sup> Some of you were once like that. **But you were cleansed; you were made holy; you were made right with God by calling on the name of the Lord Jesus Christ and by the Spirit of our God.**

Can you believe this! Although we are all born as sinners, having a nature that naturally hates God and makes us want to commit all kinds of sins which are repulsive to God and are punishable by death, those who call upon the name of the Lord Jesus Christ are **cleansed**, made **holy**, and are **made right with God**. Let's see what this means:

- **But you were Cleansed [washed]:** Though our sins were like scarlet, God washes us to be as white as snow (see Isaiah 1:18). We are washed clean from the stain and stench of sin. It's like I was able to wash the rotten rat pillow and use it as my favourite pillow again.
- **You were made holy [sanctified]:** We were set apart from the world and unto God. No more am I to give myself over to sin, no more will I continue doing what my sinful nature wants, but rather, I choose to do those things that please God and reflect His nature and character.
- **You were made right with God [justified]:** Jesus died in my place, suffering the punishment that I deserved: An innocent man was punished while the guilty man goes free. This means that, in God's courtroom, I have been declared not guilty (it's just-if-I'd never sinned); my fine has been paid and I can go free. Also, in addition to having my sin debt paid, God also credits me with having lived a perfect life. The Father sees Jesus as having lived my sinful life (and therefore must punish and reject Him), but sees me as having lived a perfect life (and therefore accepts me).

2 Corinthians 5:21 NKJV

For He [God the Father] made Him [Jesus] who knew no sin [was perfect] to be sin for us, that **we might become the righteousness of God [the Father] in Him [Jesus]**.

It is truly amazing that God the Father sees us as being as righteous as He is (**we might become the righteousness of God**) when we are **in Him** (in Christ): Jesus who is God, not only takes our sin upon Himself, but also imputes or credits us with His perfect righteousness.

*How do we receive this forgiveness of sins and cleansing?*

Mark 1:15 NLT

The time promised by God has come at last!" he announced. "The Kingdom of God is near! **Repent of your sins and believe the Good News [gospel]!**"

- **What does it mean to repent?**

To repent means to put God first, above every other person or thing, and make the decision to do what He wants and not what we want—we give up our sinful ways. We are basically submitting to His authority over us and giving Him control over our lives.

- **What does it mean to believe the gospel?**

It means that, in the same way you put on a parachute before you jump out of a plane, you put on the Lord Jesus Christ, putting your trust (faith) in the fact that Jesus' death on the cross was the full payment for the sins of all mankind (see John 3:16 and 1 John 2:2).

The moment a person repents and believes something amazing happens in the spiritual realm—this is what happens when a person is saved or born again.

Colossians 1:13-14 AMP

[The Father] has delivered and drawn us to Himself out of the control and the dominion of darkness and has transferred us into the kingdom of the Son of His love, <sup>14</sup> In Whom we have our redemption through His blood, [which means] the forgiveness of our sins.

The believer is now a part of the kingdom of God, and is also adopted into God's family.

Galatians 4:4-6 AMP

But when the proper time had fully come, God sent His Son, born of a woman, born subject to [the regulations of] the Law, <sup>5</sup> To purchase the freedom of (to ransom, to redeem, to atone for) those who were subject to the Law, that we might be adopted and have sonship conferred upon us [and be recognised as God's sons]. <sup>6</sup> And because you [really] are [His] sons, God has sent the [Holy] Spirit of His Son into our hearts, crying, Abba (Father)! Father!

### *What about if I sin after becoming a Christian?*

Once we become a child of God we will always remain a child of God; *positionally* we will always be a part of the kingdom of God (having been transferred from the kingdom of darkness into the kingdom of the Son). However, just like in any human relationship, we can experience temporary breaks in fellowship with God when we seek our own way and rebel against God. When this happens, all we need to do is confess (acknowledge) our sin and repent (stop doing what was wrong and start doing what is right in God's eyes), and our fellowship with God is instantly restored.

1 John 1:9 AMP

If we [freely] admit that we have sinned and confess our sins, He is faithful and just (true to His own nature and promises) and will **forgive our sins** [dismiss our lawlessness] and [**continuously**] **cleanse us** from all unrighteousness [everything not in conformity to His will in purpose, thought, and action].

### *When did the New Covenant begin?*

The new covenant promises a spiritual cleansing of God's people, a cleansing made possible by the death of Jesus when the new covenant was instituted.

Matthew 26:27-28 NKJV

Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. <sup>28</sup> For this is **My blood of the new covenant**, which is shed for many for the remission [forgiveness] of sins.

So the New Covenant was instituted or ratified when Jesus shed His blood on the cross. The Bible says that, "For without the shedding of blood, there is no forgiveness" (Hebrews 9:22 NLT). Without Jesus' substitutionary death (Jesus died in my place) on the cross, the New Covenant would not be possible—it all centres around Jesus and His work on the cross.

v 25 **I will cleanse you from all your filthiness**: Spurgeon explains this well, "From all your actual filthiness, as well as from all your original filthiness, will I cleanse you. From

all your secret filthiness, and from all your public filthiness; from everything that was wrong in the family; from everything that was wrong in the business; from everything that was wrong in your own heart—‘From all your filthiness will I cleanse you.’ ”

**Ezekiel 36:26-27 NKJV—God promises to spiritually renew Israel**

**I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. <sup>27</sup> I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.**

Again, this all happens when we are born again or saved from our sin; it is a gift that we can choose to receive by repentance and faith.

It is here that we must address one of the most fundamental questions relating to the believer—if I have a new heart and God’s Spirit living in me, causing me to walk in obedience to God, then why do I still struggle to obey God? The answer is simple. Although I have been given a new nature that loves God and wants to obey Him, I still have my old nature as well—thus the war between good and evil in my heart—will I choose to love God and put Him first, or will I choose to love myself and put myself first.

**Galatians 5:16-18 NLT**

So I say, let the Holy Spirit guide your lives. Then you won’t be doing what your sinful nature craves. <sup>17</sup> The sinful nature wants to do evil, which is just the opposite of what the Spirit wants. And the Spirit gives us desires that are the opposite of what the sinful nature desires. These two forces are constantly fighting each other, so you are not free to carry out your good intentions. <sup>18</sup> But when you are directed by the Spirit, you are not under obligation to the law of Moses [under the law].

Verse 18 gives us great insight into this battle between the old and new natures: I am either under law or under grace. This insight brings great freedom to the believer when understood and applied correctly.

**The difference between law and grace**

v <sup>26</sup> **I will give you a new heart and put a new spirit within you:** “This is the spiritual transformation promised in the New Covenant. *Instead of the law working from the outside in, God promised a new heart to work from the inside out.*” (David Guzik)

***“Instead of the law working from the outside in, God promised a new heart to work from the inside out.”***

“True religion begins, then, with the heart, and the heart is the ruling power of manhood. You may enlighten a man’s understanding and you have done much, but as long as his heart is wrong, the enlightenment of the understanding only enables him to sin with a greater weight of responsibility resting upon him.” (Spurgeon)

This is where the rubber hits the road so to speak: This is where legalism and grace show their true colours. We can very easily become legalistic when we forget, or are not aware of, just how sinful our sinful nature really is. We can also easily forget that we are completely unable both to save ourselves, or transform ourselves into the image of Christ (see Philippians 1:6).

1. **Legalism—in the case of an unsaved or unregenerate person:** It is possible for a man to learn what a Christian should do, and then try to do it on his own strength, ability, and understanding, without having a heart transplant. If a person is not saved, then they have not received their new heart that loves God and desires to please God. Therefore, any effort on the part of the unbeliever to change their behaviour to *act* more like Christ (like a Christian) is like dressing up a corpse; they may look great on the outside, but there is no life within, and even the best dressed corpse will still be cremated.

Jesus said in Matthew 7:21-23 that there would be many false converts, those who make a profession of faith saying, “Lord, Lord”, but don’t actually mean it. They act the part, but Jesus sees their heart, and when they stand before Him, they will be told to depart.

2. **Legalism—in the case of a genuine believer:** Legalism can also affect the true believer. Paul said it this way, “Let me ask you this one question: Did you receive the Holy Spirit by obeying the law of Moses? Of course not! You received the Spirit because you believed the message you heard about Christ. <sup>3</sup> How foolish can you be? After starting your new lives in the Spirit, why are you now trying to become perfect by your own human effort? (Galatians 3:2-3 NLT). The Amplified Bible finishes verse 3 like this, “Having begun [your new life spiritually] with the [Holy] Spirit, are you now reaching perfection [by dependence] on the flesh?”

So now we have a clear definition of what legalism is and what the source of the problem is for the believer: it is someone who has ceased depending on, and submitting to, the Holy Spirit, and is instead **trying to become perfect (mature) by their human effort**, by **depending on themselves instead of God**. This is a direct consequence of a lack of faith in God. The cure for this is simple—humble repentance.

Think about it, there are only two options for the believer; **trust God or trust ourselves**. Trusting in God means that I am depending on God and submitted to God: God then lives His life through me, empowering and inspiring me to live the life that He called me to live, a life that pleases Him (see Romans 8:5-6 and Galatians 2:20).

Trusting ourselves means that we are putting our faith and trust in ourselves; trusting our own understanding and interpretation of the Scriptures, our own wisdom, our own intellect, our own physical strength, our own skills and education, our own resources, and our own experiences. We also rest on past victories instead of continuing to move forwards in our Christian walk, and rely on and seek relationships with others in place of God. We have the self-confident, self-reliant, “I know best” kind of attitude. We also have the vain thought that we can impress God by our own filthy rag righteousness, meaning our own best efforts at being good and godly: our wicked hearts have deceived us yet again (see Jeremiah 17:9 and Isaiah 64:6).

Be aware that *any* believer can fall into legalism at *any* time: **any time we try to *act* like Christ, without living for Christ, we have fallen into the trap of legalism**—the sin of self-confidence, self-reliance, and self-sufficiency. Sometimes we might not even realise that we have switched from trusting God to trusting ourselves. Often, the only way to tell the difference is to check our motives. A checklist is given below.

Again, for both the believer and unbeliever, appearances can be deceiving. As they try to act more like Christ (in contrast to becoming more like Christ), both the false convert and the legalistic believer are relying on the same power source—their sinful nature—and therefore share the same motivations. Their true motive, which will always be inherently selfish, could be similar to the following:

- **pride**: thinking that they are better than others and trying to impress others
- **selfish ambition**: trying to get something or go somewhere in life that pleases them
- **fear of rejection or a longing for acceptance**: they won't be real or genuine with others and instead play the "pretend to be a good Christian" game.

Both the false convert and the legalistic believer share many of the same traits, though they may be well masked or hidden:

- **hard-heartedness and self-centredness**: they are really only concerned about themselves and their own problems—there is little genuine concern for other's problems. This is due to the lack the fruit of love which only the Holy Spirit can produce (see Galatians 5:22).
- **a critical, unforgiving, and harsh spirit**: same reason as above
- **an absence of peace, love, and joy in the heart of the believer**: their relationship with God becomes dry and mechanical, with little desire to read the Bible, pray, and fellowship (meaning genuine sharing of their struggles, especially how they are going with their relationship with God, and not just attending church).
- **struggling with sin, even if it's just the desire to sin**: if I'm relying on my sinful nature, I will inevitably end up doing, or at least thinking, what my sinful nature wants me to do, say, or think, even if I don't want to.
- **a lack of motivation to serve God and others**: for the legalistic person, who by definition is depending on their own strength (their flesh or sinful nature), their service to God will be wearisome and burdensome—it will feel like, "I got to" and "I have to", instead of, "I get to" and "I want to". This applies to church, family, work, and any other activity we are involved in.

3. **Grace**: We can have everything we need if we are simply willing to receive: it's that easy. By definition, grace cannot be earned or deserved, only freely received.

Ephesians 2:8-9 AMP

For it is by free grace (God's unmerited favour) that you are saved (delivered from judgment and made partakers of Christ's salvation) through [your] faith. And this [salvation] is not of yourselves [of your own doing, it came not through your own striving], but it is the gift of God; <sup>9</sup> Not because of works [not the fulfilment of the Law's demands], lest any man should boast. [It is not the result of what anyone can possibly do, so no one can pride himself in it or take glory to himself.]

We can learn at least four principles about grace from 2 Timothy 1:9.

2 Timothy 1:9 NKJV

...who **has saved us** and **called us with a holy calling**, not according to our works, but **according to His own purpose and grace which was given to us in Christ Jesus before time began...**



Firstly, our salvation (**has saved us**), and our sanctification (**called us with a holy calling**), are both according to grace (not according to our works). This simply means that just like we can't save ourselves from sin, neither can we change our hearts to be transformed into the image of Christ; just like a leopard can't change its spots, so we can't change our hearts—only God can.

Secondly, God blesses us **according to His own purpose**, His own plan. We didn't catch God's eye and impress Him like God was a scout looking for spiritual talent among the human race. God blesses us and freely gives us all things (see Romans 8:32), simply because He chose to—God's giving to us and blessing of us is of His own free will—it has absolutely nothing to do with the measure of our love or obedience to God.

Thirdly, God's grace, His unmerited favour, was given to us **in Christ Jesus**—we must first believe in Jesus before we can receive what God has for us (more on this below).

Fourthly, God's grace was given to us **before time begun**. That is, before we even existed, before we had the opportunity to do anything good or bad, God had already decided to bless us with every spiritual blessing in Christ Jesus.

“God directed His gracious work towards us when we only existed as a fact in God's knowledge. Just as a couple lovingly plans for a baby before the baby is born, so God planned for us.” (David Guzik)

*Once we understand that all the presents are pre-bought, it will help us to realise that nothing we do will change what kind of present we will receive.* It's like mum and dad excitedly bought a car for their child before he was born and stored it in the garage, just waiting to give it to their son when he turned 18. It wouldn't matter how the son turned out; he could grow up to be a violent drug dealer, or, a respectful, obedient, and kind son; either way, he will still get the same car. Why? The extent of the gift was totally dependant on the parents finding great pleasure in purchasing the car beforehand and looking forward to giving it to their son when he was of age. No amount of disrespect could make the car he received any worse or cheaper, and no amount of obedience and respect could make the car he received any better or more expensive: the parents had decided the value of the gift before their son was even born. This is how it works with God's blessings to us—there is no earning, only receiving.

Meditate on these beautiful verses in Ephesians 1:3-8 which showcase God's grace towards us and also His sovereignty over us, by which He chooses to bless us regardless of how closely we follow Him. The beautiful truth is that God loved us before He even made us (**Even before he made the world, God loved us—v 4**), so nothing we do can make He love us any more or less.

There is also the reminder that the blessings come through Christ (**because we are united with Christ—v 3**). Never forget that everything we receive is only due to the gracious generosity of Jesus, “*For you know the **grace** of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich*” (2 Corinthians 8:9). Never forget that the blessings we freely receive cost Jesus dearly: grace is free, but it's not cheap—Jesus literally gave up everything so He could bless us, including His very life. *Therefore, let us be very careful to always be grateful and never take God's grace for granted. Also, let us never spurn His wonderful grace by refusing it because we think we don't need it.*

Ephesians 1:3-8 NLT

All praise to God, the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly realms **because we are united with Christ**. <sup>4</sup> **Even before he made the world, God loved us** and chose us in Christ to be holy and without fault in his eyes. <sup>5</sup> God decided in advance to adopt us into his own family by bringing us to himself through Jesus Christ. **This is what he wanted to do, and it gave him great pleasure**. <sup>6</sup> So we praise God for the glorious **grace** he has poured out on us who belong to his dear Son. <sup>7</sup> He is so rich in kindness and **grace** that he purchased our freedom with the blood of his Son and forgave our sins. <sup>8</sup> He has showered his kindness on us, along with all wisdom and understanding.

Remember the source of our strength—without Jesus we can do nothing

I must also remember what Jesus said, “I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for **without Me you can do nothing**” (John 15:5 NKJV).

I think that our hearts deceive us into thinking that the verse says, “*for without Me you can do somethings,*” or, “*for without Me you can do everything if you try really hard.*” We can easily fall into the trap of thinking, “*what God requires of me can’t be that hard.*” No. What God requires of us is humanly impossible, that is, it is impossible for our sinful human nature to achieve. We need a new nature, a new heart, which is exactly what God promises to give us when we put our trust in Him.

The New nature—a new heart that by nature loves God and wants to obey God

v 26 **A new heart and put a new spirit:** This spiritual transformation through the New Covenant is referred to as being *born again* (John 3), becoming a *new creation in Jesus Christ* (2 Corinthians 5:17), and “[*letting*] the Spirit renew your thoughts and attitudes. <sup>24</sup> [*Putting*] on your new nature, created to be like God—truly righteous and holy” (Ephesians 4:23-24 NLT).

v 26 **I will take the heart of stone out of your flesh and give you a heart of flesh:** “A ‘heart of stone’ implied inflexibility and wilfulness, while a ‘heart of flesh’ meant submission and compliance.” (Vawter and Hoppe)

v 26 **A heart of flesh:** “One that can *feel*, and that can *enjoy*; that can feel *love to God* and to *all men*, and be a proper habitation for the living God.” (Clarke)

v 27 **I will put My Spirit within you:** The New Covenant promises that God’s Spirit will live in us, and this is the test of the true convert (see Romans 8:9 and 2 Corinthians 13:5).

“The Holy Spirit cannot dwell in the old heart; it is a filthy place, devoid of all good, and full of enmity to God. His very first operation upon our nature is to pull down the old house and build himself a new one, that he may be able to inhabit us consistently with his holy spiritual nature.” (Spurgeon)

v 27 **Cause you to walk in My statutes:** As we walk in grace the believer will naturally obey God. “The spiritual transformation and indwelling Holy Spirit would help the believer to obey God’s law. Obedience would be more of a matter of *being* what God has *already made* the believer as a new man or woman in Jesus Christ, filled with God’s own Holy Spirit.” (David Guzik)