

bb-TBC-60

📅 Due Date	@June 23, 2022
Σ days to go	-1
☰ Status	Files -> RW & MC Scheduled
☰ Working Title	The Indwelling Spirit
➤ Project Home	
☰ Priority	High !!! Pattern
☰ Context	Bible Study Deliverable NLR Preaching
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God on the inside TBC-60

Another Comforter/advocate/helper

an inward anointing

The Spirit creates a New Covenant relationship

Either/Or

In conclusion

God on the inside TBC-60

Introduction

I plan to examine another of the implications of those Jeremiah and Ezekiel quotations.

Ezekiel, as we read last week, details the way in which God would implement the New Covenant. He doesn't use the language of a 'New Covenant' but does use the language of 'a new heart and a new spirit'.

So we have three major prophets who in their own way prepared God's people for a radical change, an authentic paradigm shift.

▼ Isaiah speaks of a New Thing

Behold, **I will do a new thing**; now shall it spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. (Isaiah 43:19 ASV)

▼ Jeremiah of a New Covenant

Behold, the days come, saith Jehovah, that **I will make a new covenant** with the house of Israel, and with the house of Judah:(Jeremiah 31:31 ASV)

▼ Ezekiel of a New Heart and New Spirit

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 a heart of flesh.(Ezekiel 36:26 ASV)

These powerful images that God implanted in the minds of his people but, essentially, they use different metaphors, symbols to convey the same truth. The status quo is going to change, God is going to 'make everything new'.

▼ Ezekiel 36:25–27

And I will sprinkle clean water upon **you**, and **ye** shall be clean: from all **your** filthiness, and from all **your** idols, will I cleanse **you**. 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 a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them. (Ezekiel 36:25–27 ASV)

▼ John 14:16–20

And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. (John 14:16–20 ASV)

Another Comforter/advocate/helper

▼ John 14:16–18

And I will pray the Father, and He will give you another **(G0243) Helper**, that He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

I will not leave you orphans; I will come to you. (John 14:16–18 NKJV)

[Test a few more Bible Versions](#)

another G0243 ἄλλος allos

ἄλλον allon ἄλλος allos **Adjective** masc sing acc (demonst) **other, another, otherwise**

▼ Liddell & Scott

”**ἌΛΛΟΣ**, η, ο, Lat. *alius*, *another, one besides*, ἄλλος μέν. , ἄλλος δέ. , *one, another.* , II.; ἄλλος τις or τις ἄλλος, *any other, some other*; οὐδεις ἄλλος no *other*; εἴ τις ἄλλος, Lat. *si quis alius*, *any one else*.

[ESVS] G0243 another

▼ Vine’s Expository Dictionary

allos (ἄλλος, **243**) and *heteros* (ἕτερος, 2087) have a difference in meaning, which despite a tendency to be lost, is to be observed in numerous passages. *Allos* expresses a numerical difference and denotes “another of the same sort”; *heteros* expresses a qualitative difference and denotes “another of a different sort.” Christ promised to send “another Comforter” (*allos*, “another like Himself,” not *heteros*), John 14:16. Paul says “I see a different (KJV, “another”) law,” *heteros*, a law different from that of the spirit of life (not *allos*, “a law of the same sort”), Rom. 7:23. After Joseph’s death “another king arose,” *heteros*, one of quite a different character, Acts 7:18. Paul speaks of “a different gospel (*heteros*), which is not another” (*allos*, another like the one he preached), Gal. 1:6-7. See *heteros* (not *allos*) in Matt. 11:3, and Acts 27:1; in Luke 23:32 *heteroi* is used of the two malefactors crucified with Christ. The two words are only apparently interchanged in 1 Cor. 1:16 and 6:1; 12:8-10; 14:17 and 19, e.g., the difference being present, though not so readily discernible.

They are not interchangeable in 1 Cor. 15:39-41; here *heteros* is used to distinguish the heavenly glory from the earthly, for these differ in genus, and *allos* to distinguish the flesh of men, birds, and fishes, which in each case is flesh differing not in genus but in species. *Allos* is used again to distinguish between the glories of the heavenly bodies, for these also differ not in kind but in degree only. For *allos*, see MORE, OTHER etc. For *heteros*, see OTHER, STRANGE.

Note: The distinction comes out in the compounds of *heteros*, viz., *heteroglossos*, “strange tongues,” 1 Cor. 14:21;¶; *heterodidaskaleo*, “to teach a different doctrine,” 1 Tim. 1:3; 6:3;¶; *heterozugo*, “to be unequally yoked” (i.e., with those of a different character), 2 Cor. 6:14.¶

▼ Trench

§ xcν. ἄλλος, ἕτερος.

Ἄλλος, identical, with the Latin 'alius,' is he numerically distinct; thus Christ spoke we are told 'another' parable, and still 'another,' but each succeeding one being of the same character as those which He had spoken before (Matt. xiii. 23, 4, 31, 33), ἄλλην therefore in every case. But ἕτερος, equivalent to the Latin 'alter,' to the German. 'ander' (on which last word see an instructive article in Grimm's *Worterbuch*), superadds the notion of qualitative difference. One is 'divers,' the other is 'diverse.' There are not a few passages in the N. T. whose right interpretation, or at any rate their full understanding, will depend on an accurate seizing of the distinction between these words. Thus Christ promises to his disciples that He will send, not ἕτερον, but ἄλλον, Παράκλητον (John xiv. 16), 'another' Comforter therefore, similar to Himself. The dogmatic force of this ἄλλον, has in controversy with various sects of πνευματομάχοι, been often urged before now; thus by Petavius (*De Trin.* H. 13. 5): 'Eodem pertinet et Paracleti cognomen, maxime cum Christus *alium* [Page 358] Paracletum, hoc est, parem sibi, et aequalem eum nominat. Quippe vox *alius* dignitate ac substantia prorsus eundem, et aequalem fore demonstrat, ut Gregorius Nazianzenus et Ambrosius admonent.'

But if in the ἄλλος there is a negation of identity, there is oftentimes much more in ἕτερος, the negation namely, up to a certain point, of resemblance; the assertion not merely of distinctness but of difference. A few examples will illustrate this. Thus St. Paul says, 'I see another law' [ἕτερον νόμον], a law quite different from the law of the spirit of life, even a law of sin and death, 'working in my members' (Rom. vii. 23). After Joseph's death 'another king arose' in Egypt (βασιλεὺς ἕτερος, Acts vii. 18; cf. Exod. i. 8), one, it is generally supposed, of quite another dynasty, at all events of quite another spirit, from his who had invited the children of Israel into Egypt, and so hospitably entertained them there. The ὁδὸς ἑτέρα and καρδιά ἑτέρα which God promises that He will give to his people are a new way and a new heart (Jer. xxxix. 39; cf. Deut. xxix. 22). It was not 'another spirit' only but a different (ἕτερον πνεῦμα) which was in Caleb, as distinguished from the other spies (Num. xiv. 24). In the parable of the Pounds the slothful servant is ἕτερος (Luke xix. 18). When Iphigenia about to die exclaims, ἕτερον, ἕτερον αἰῶνα καὶ μοῖραν οἰκήσομεν, a different life with quite other surroundings is that to which she looks forward (Euripides, *Iphig. in Aul.* 1516). The spirit that has been wandering through dry places, seeking rest in

them in vain, takes 'seven other spirits' (ἕτερα πνεύματα), worse than himself, of a deeper malignity, with whose aid to repossess the house which he has quitted for a while (Matt. xii. 45). Those who are crucified with the Lord are ἕτεροι δύο, κακοῦργοι, 'two others, malefactors,' as it should be pointed (Luke xxiii. 32; cf, Bornemann, *Schol. in Lucam*, p. 147); it would be inconceivable and revolting so to confound Him and them as to speak [Page 359] of them as ἄλλοι δύο. It is only too plain why St. Jude should speak of ἕτερα σάρξ (ver. 7), as that which the wicked whom he is denouncing followed after (Gen. xix. 5). Christ appears to his disciples ἐν ἑτέρῳ μορφῇ (Mark xvi. 12), the word indicating the mighty change which had passed upon Him at his resurrection, as by anticipation at his Transfiguration, and there expressed in the same way (Luke ix. 29). It is χεῖλεισιν ἑτέροις, with altogether other and different lips, that God will speak to his people in the New Covenant (1 Cor. xiv. 21); even as the tongues of Pentecost are ἕτεραι γλώσσαι (Acts ii. 4), being quite different in kind from any other speech of men. It would be easy to multiply the passages where ἕτερος could not be exchanged at all, or could only be exchanged at a loss, for ἄλλος, as Matt. xi. 3; 1 Cor. xv. 40; Gal. i. 6. Others too there are where at first sight ἄλλος seems quite as fit or a fitter word; where yet ἕτερος retains its proper force. Thus at Luke xxii. 65 the ἕτερα πολλά are 'multa diversi generis convicia,' blasphemous speeches now of one kind, now of another; the Roman soldiers taunting the Lord now from their own point of view, as a pretender to Caesar's throne; and now from the Jewish, as claiming to be Son of God. At the same time it would be idle to look for qualitative difference as intended in every case where ἕτερος is used; thus see Heb. xi. 36, where it would be difficult to trace anything of the kind.

What holds good of ἕτερος, holds good also of the compounds into which it enters, of which the N. T. contains three; namely, ἑτερόγλωσσος (1 Cor. xiv. 21), by which word the Apostle intends to bring out the nonintelligibility of the tongues to many in the Church; it is true indeed that we have also ἀλλόγλωσσος (Ezek. iii. 6); ἑτεροδιδασκαλεῖν (1 Tim. i. 3), to teach other things, and things alien to the faith; ἑτεροζυγεῖν (2 Cor. vi. 14), by to yoke with others, and those as little to be yoked with [Page 360] as the ox with the ass (Deut. xxii. 10); cf. ἑτεροκλινής. (Clement of Rome, I *Ep.* § 11), swerving aside; ἑτερογνώμων (ibid.), an epithet applied to Lot's wife (Gen. xix. 26). So too we have in ecclesiastical Greek ἑτεροδοξία, which is not merely another opinion, but one which, in so far as it is another, is a worse, a departure from the faith. The same reappears in our own

'heterogeneous,' which is not merely of another kind, but of another and a worse kind. For this point also deserves attention, and is illustrated by several of the examples already adduced; namely, that ἕτερος is very constantly, not this other and different, ἄλλο καὶ διάφορον, only, but such with the farther subaudition, that whatever difference there is, it is for the worse. Thus Socrates is accused of introducing into Athens ἕτερα καινὰ δαιμόνια (Xenop on, *Mem.* i. 1. 1); δαίμων ἕτερος (Pindar, *Pyth.* iii. 61) is an evil or hostile deity; ἕτεροι θυσίαι (Æschylus, *Agamemnon*, 151), ill-omened sacrifices, such as bring back on their offerer not a blessing but a curse; δημαγωγοὶ ἕτεροι (Plutarch, *Pericles*, 3) are popular leaders not of a different only, but of a worse stamp and spirit than was Pericles. So too in the Septuagint other gods than the true are invariably ἕτεροι θεοί, (Deut. v. 7; Judg. x. 13; Ezek. xli. 18; and often); compare Aristophanes (*Ran.* 889): ἕτεροι γὰρ εἰσιν οἷσιν εὐχομαι θεοῖς. A barbarous tongue is ἕτερα γλῶσσα (Isai. xxviii. 11), the phrase being linked with φαλισμὸς χειλέων.

We may bring this distinction practically to bear on the interpretation of the N. T. There is only one way in which the fine distinction between ἕτερον and ἄλλο, and the point which St. Paul makes as he sets the one over against the other at Gal. i. 6, 7, can be reproduced for the English reader. 'I marvel,' says the Apostle, 'that ye are so soon removed from them that called you into the grace of Christ unto another (ἕτερον) Gospel, which is not another' (ἄλλο). Dean Alford for the first 'other' has substituted 'different'; for indeed that is what St. Paul intends [Page 361] to express, namely, his wonder that they should have so soon accepted a Gospel different in character and kind from that which they had already received which therefore had no right to be called another Gospel, to assume this name, being in fact no Gospel at all; since there could not be two Gospels, varying the one from the other. Cocceius: 'Vos transferimini ad aliud Evangelium quod aliud nec est, nec esse potest.'

There are other passages in the N.T. where the student may profitably exercise himself with the enquiry why one of these words is used in preference to the other, or rather why both are used, the one alternating with, or giving partial place to, the other. Such are 1 Cor. xii. 8-10; 2Cor. xi. 4; Acts iv. 12.

Helper G3875 παράκλητος paraklētōs

παράκλητον paraklēton παράκλητος (παρά, καλέω) paraklētōs (para, kaleō)

Noun masc sing acc **helper, advocate**

John 14:16, 26; 15:26; 16:7;

▼ 1 John 2:1

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. (1John 2:1 NKJV)

▼ Liddell & Scott

παρά-κλητος, ον, *called to one's aid*, Lat. *advocatus* : as Subst. *a legal assistant, advocate*, Dem.

II. in N.T., ὁ Παράκλητος, *the Intercessor or the Comforter*.

▼ Vine's Expository Dictionary

parakletos (παράκλητος, **3875**), lit., "called to one's side," i.e., to one's aid, is primarily a verbal adjective, and suggests the capability or adaptability for giving aid. It was used in a court of justice to denote a legal assistant, counsel for the defense, an advocate; then, generally, one who pleads another's cause, an intercessor, advocate, as in 1 John 2:1, of the Lord Jesus. In the widest sense, it signifies a "succorer, comforter." Christ was this to His disciples, by the implication of His word "another (*allos*, "another of the same sort," not *heteros*, "different") Comforter," when speaking of the Holy Spirit, John 14:16. In 14:26; 15:26; 16:7 He calls Him "the Comforter."¶ "Comforter" or "Consoler" corresponds to the name "*Menahem*," given by the Hebrews to the Messiah.

▼ Mounce's Greek Dictionary

GK G4156 | S G3875 παράκλητος *paraklētos* 5x

one called or sent for to assist another; an advocate, one who pleads the cause of another, 1 Jn. 2:1; *genr. one present to render various beneficial service, and thus the Paraclete, whose influence and operation were to compensate for the departure of Christ himself*, Jn. 14:16, 26; 15:26; 16:7* → *advocate; counselor; helper*.

parakalēō G3870 x104

parakaleō (παρακαλέω, 3870) has the same variety of meanings as Noun, No. 1, above, e.g., Matt. 2:18; 1 Thess. 3:2, 7; 4:18. In 2 Cor. 13:11, it signifies "to be comforted" (so the RV).

▼ See BESEECH.

parakaleō (παρακαλέω, 3870), the most frequent word with this meaning, lit. denotes “to call to one’s side,” hence, “to call to one’s aid.” It is used for every kind of calling to a person which is meant to produce a particular effect, hence, with various meanings, such as “comfort, exhort, desire, call for,” in addition to its significance “to beseech,” which has a stronger force than *aiteo* (see ASK). See, e.g., the RV “besought” in Mark 5:18; Acts 8:31; 19:31; 1 Cor. 16:12. See CALL, No. 6, *Note* (2), COMFORT, DESIRE, EXHORT, INTREAT, PRAY.

Matt 2:18; 5:4; 8:5, 31, 34; 14:36; 18:29, 32; 26:53; Mark 1:40; 5:10, 12, 17–18, 23; 6:56; 7:32; 8:22; Luke 3:18; 7:4; 8:31–32, 41; 15:28; 16:25; Acts 2:40; 8:31; 9:38; 11:23; 13:42; 14:22; 15:32; 16:9, 15, 39–40; 19:31; 20:2, 12; 21:12; 24:4; 25:2; 27:33–34; 28:14, 20; Rom 12:1, 8; 15:30; 16:17; 1 Cor 1:10; 4:13, 16; 14:31; 16:12, 15; 2 Cor 1:4, 6; 2:7–8; 5:20; 6:1; 7:6–7, 13; 8:6; 9:5; 10:1; 12:8, 18; 13:11; Eph 4:1; 6:22; Phil 4:2; Col 2:2; 4:8; 1 Thess 2:11; 3:2, 7; 4:1, 10, 18; 5:11, 14; 2 Thess 2:17; 3:12; 1 Tim 1:3; 2:1; 5:1; 6:2; 2 Tim 4:2; Titus 1:9; 2:6, 15; Phlm 1:9–10; Heb 3:13; 10:25; 13:19, 22; 1 Pet 2:11; 5:1, 12; Jude 1:3

but this ‘by your side help’ is not external. The one who has come to indwell continues his work of support and encouragement from within.

The imagery of ‘you in me, and I in you’ has been used. earlier in John’s record...

▼ John 10:38

but if I do, though you do not believe Me, believe the works, that you may know and believe that the **Father is in Me, and I in Him.**” (John 10:38 NKJV)

▼ John 14:10–11

Do you not believe that **I am in the Father, and the Father in Me?** The words that I speak to you I do not speak on My own *authority*; but **the Father who dwells in Me** does the works. Believe Me that **I am in the Father and the Father in Me,** or else believe Me for the sake of the works themselves. (John 14:10–11 NKJV)

What kind of relationship is being described here in these few words?



Make a fist of your right hand. Open your left hand. Put your right hand into left hand and close your left hand. The right hand is resting in the left hand but the left hand is not in the right hand.

If we reverse the experiment and make a ball of the left hand and put it into the tight hand. The same problem!

OK. Spread the fingers of each hand and interleave them. The left and right hand are still identifiable as distinct entities, but this interlinking is the closest relationship possible.

This is the way the Incarnate Son of God lived in relationship to his Father.

an inward anointing

▼ 1 John 2:20

And ye have an anointing from the Holy One, and ye know all the things.

(1 John 2:20 ASV)

▼ 1 John 2:27

And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him.

(1 John 2:27 ASV)

One of the fundamental truths of the Bible concept of 'an anointing' is that it is an external process. As with so much of the Old Covenant it was 'external', and sometimes transitory. But in the New Covenant scripture the picture changes somewhat. Anointings in the New Testament are not transitory, and they are not necessarily external.

Note,

how in the first reference here John assumes that his readers are not awaiting an anointing but already possess one.

and John is not the only writer to make that assumption

▼ 2 Corinthians 1:21

Now he which stablisheth us with you in Christ, and hath
anointed us, *is* God;
(2 Corinthians 1:21 KJV)

And in the second reference, the reference is not to a transitory equipping but this
anointing 'abides' - *menō* it remains or abides

And it is not external, 'it abides in you'

The Spirit creates a New Covenant relationship

This promise of "I will put my Spirit within you" is surely a pre-echo of the promise of
Christ; the Spirit of truth, whom the world cannot receive, because it neither sees
Him nor knows Him; but you know Him, for He dwells with you and will be in you.
John 14:17 NKJV. We are back to the essence of the New Covenant, "you in me,
and I in you". If you have got your breath back from the implications of this we will
move on to the next clause.

Perhaps the next clause is the most challenging of all;

▼ Ezek 36:27-28

**And I will put my Spirit within you, and cause you to walk
in my statutes, and ye shall keep mine ordinances, and
do them.
(Ezekiel 36:27 ASV)**

To get the sense of the greatness of this promise we can remind ourselves of
something that Moses declared when the Old Covenant people were poised to enter
the promised land;

▼ Deut 31:29

For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do that which is evil in the sight of Jehovah, to provoke him to anger through the work of your hands.
(Deuteronomy 31:29 ASV)

Moses predicted the ultimate failure of his Sinai Covenant. But here in Ezekiel is a prediction and a promise that God will 'cause them to walk in his statutes' and 'keep my judgments and do them'. The purpose, as we see here, of the indwelling Spirit is to 'cause' them to live in accordance with the will of God. To 'cause them'?

How can this be so unless God changes man into an automaton with no ultimate power of choice?

Perhaps if we explain in terms of contrast? Adam's first act of rebellion had more than one dimension. It not only affected him and caused him to forfeit his destiny, it also had an impact on the whole human race;

▼ Rom 5:15

...by the one man's offense many died... Rom 5:15 NKJV.

That is not referring just to physical death. Adam himself did not immediately die physically but, in fulfillment of the terms of that covenant, he did die in the day that he ate the forbidden fruit. The death that all human beings share is not merely physical but is also spiritual.

Paul introduces this profound topic by saying;

▼ Rom 5:12

Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned— Rom 5:12 NKJV.

Something entered the world as a result of one man's action and Paul calls this Sin. He is not thinking now in terms of a personal failure or an individual transgression but of a spiritual dynamic called "Sin and Death" that entered the human race. Something happened to the race in Adam and the race continues under that

sentence of spiritual death for all who are still connected to him in spirit. In this sense 'Sin and Death' are inseparable.

Elsewhere Paul describes this spiritual dynamic as a spirit;

▼ Eph 1:23-2:3

And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. Eph 1:23-2:3 NKJV.

That's quite a complex statement but we can simplify it by explaining Paul's purpose. He is making the point that Christ has given them life where their natural state was to be 'dead in trespasses and sins'. In that state these 'dead men' were still 'walking', so we know we are not reading about physical death! 'Walking' is a Bible idiom for a pattern of life.

Those to whom he writes had, in the past, walked in a pattern of life that was aligned to 'this world' and was aligned to someone that he calls "the prince of the power of the air, the spirit who now works in the sons of disobedience". This is God's enemy and ours, the being that the Bible calls Satan or the devil.

Either/Or

There have been forces at work in our lives for which there is no real explanation other than this one given by Paul. Jesus once described this enemy of the human race very simply;

▼ John 10:10 NKJV

The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. John 10:10 NKJV.

His nature is characterised in this brief description. This spirit, the spirit of disobedience, has continued to work on and in the human race to create a disposition which reveals that, in our innermost centre, we are the children of another spirit and our behaviour has shown it.

Paul says the whole race has been like this.

▼ Eph 1:23-2:3

And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. Eph 1:23-2:3 NKJV.

It is another way of saying what Jeremiah said when he spoke of an incurable and crooked heart. But this passage holds one of those 'before and after' words, this time it is the phrases "you once walked" and "once conducted yourselves".

He is writing to people that 'no longer walk' in alignment with this spirit, and to people who are no longer conducting themselves in alignment with that spirit. Although others may still walk that way those to whom Paul writes have changed their pattern of life.

So we have a contrast between two kinds of human beings, those who once behaved like this and those who still do.

In their own way all the human race is 'walking in the spirit', but not all the race is walking in the same spirit. The pattern of life of those who walk according to the wrong spirit will, in the words of Robert Robinson, have a wandering heart, and a proneness to turn their back on God. The dynamic of that wrong spirit will, by default, always head in the wrong direction. That does not mean that we are automatons to that spirit either. God always gives grace to obey so if we do not obey it is because we are not relying upon him but following our own instincts.

It is not impossible for a man or woman, who by nature is walking in alignment with a wrong spirit, to perform a righteous act. Adolf Hitler was famously kind to his dog, but that did not indicate a change in his nature. When the pressure is on the human

being will instinctively revert to type. The one righteous act does not make him a righteous man.

So in the promise of the New Covenant we have the promise not only of a renewed human spirit but the indwelling presence of God's own Spirit. If we understand the nature of God's Spirit we will understand that there can be no mutual co-existence between the Holy Spirit and the spirit of disobedience.

It will inevitably be 'either/or'. For the man or woman who has genuinely entered into a New Covenant there exists a new inner spiritual dynamic;

▼ Rom 8:2

the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. Rom 8:2. NKJV.

We ourselves will still need to choose, but the new default position, the new instinct, is that expressed in testimony by Christ in the moment of incarnation;

▼ Heb 10:5-7

Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, But a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure. Then I said, "Behold, I have come— In the volume of the book it is written of Me— To do Your will, O God." " Heb 10:5-7 NKJV.

In conclusion

- In this chapter, Chapter 21, of the Better Covenant and in this re-visit, we reminded ourselves of the old verse that says 'the heart is deceitful above all things and desperately wicked' and saw how Jeremiah contrasts what may be written on the hearts of men and women.
- We saw that Ezekiel speaks of the old heart of stone being removed and replaced by a new sensitised heart. We challenged the idea that we are 'prone to wander' when God brings us into his New Covenant and showed how the dynamic bias of the human heart is transformed in the New Covenant.

- We saw that 'Walking' is a Bible idiom for a pattern of life. Those to whom Paul writes had, in the past, walked in a pattern of life that was aligned to 'this world' and was aligned to someone that he calls; "the prince of the power of the air, the spirit who now works in the sons of disobedience".
- We saw that all men 'walk in the spirit' but that our whole race is not walking in the same spirit. Some who once walked in a 'disobedient spirit' are now walking in the Holy Spirit.