

To the Praise of the Glory of His Grace

Chapter 42

Ephesians 6:17

Ephesians 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

THE Old Testament reference of this verse is found in Isaiah 59:17—*For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.* The righteousness as a breastplate was previously spoken of in Ephesians 6:14,¹ and now the *helmet of salvation* is introduced. Both are qualities of God that believers are instructed to put on, that is to believe in, and operate by. In Isaiah the emphasis is on the fact that it is the righteousness of God, which saves His people. To understand this truth more fully, the previous verse in Isaiah 59, is worthy of consideration. (Isa. 59:16) *And he [the Lord] saw*

that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. Because the Lord saw that there was *no man*, not one righteous man upon the earth² to intercede and save sinners, then God's own righteousness would intervene, because sinners can never, nor could ever, save themselves, or others through their own personal righteousness or holiness, then the righteousness of the Lord demanded, that He intervene, to institute a plan of salvation, to redeem those both dead in and bound by sin.³ Because there was *no man*, no one who could make intercession for either himself, or another, in regard to sin against God, then God chose to take this difficult obstacle upon Himself. Since also sinners needed a mediator between them and God,⁴ and none could be found

1 Eph. 6:14 *Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;*

2 Eccl. 7:20 *For there is not a just man upon earth, that doeth good, and sinneth not.*

Ps. 14:2-3 *The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. ³They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.*

Ps. 53:2-3 *God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. ³Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.*

Rom. 3:10-12 *As it is written, There is none righteous, no, not one: ¹¹There is none that understandeth, there is none that seeketh after God. ¹²They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*

3 Eph. 2:1 *And you hath he quickened, who were dead in trespasses and sins;*

Eph. 2:5 *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*
Col. 2:13 *And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;*

4 I Tim. 2:5 *For there is one God, and one mediator between God and men, the man Christ Jesus;*

Heb. 7:25 *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

To the Praise of the Glory of His Grace

upon the earth, then only One sent by God, could accomplish that which none born in sin ever could.⁵

This is also why the Lord Jesus said that a man *must be born again*, and actually spiritually reborn, for entrance into the kingdom of God. Ultimately the Lord needed not only to provide a sacrifice for sin,⁶ but also to provide for sinners access to a completely new spiritual nature, worthy of heaven. It is this truth, that Jesus instructed Nicodemus in.

John 3:3 Jesus answered and said unto him, [Nicodemus] Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

When Jesus said to Nicodemus that Ye—and/or any who wish to be saved, which included those skilled in religion, like

Nicodemus, *must be born again*⁷ to enter the kingdom of God, then the Son of God revealed that none born of the flesh, even if they engage in religious works,⁸ like Nicodemus, could enter heaven without first being born of it. What Jesus essentially said, and is still true today, is that to actually enter the kingdom of God, a man must become born of God. It is this truth that very few believe today—that religious works, like going to church, hearing sermons, even reading their Bible, and doing good in Christ's name, is not enough, if a completely new spiritual birth has not occurred. Ultimately all entrance into the kingdom of God is a right, which can only be given, by He, Who came from heaven,⁹ Jesus Christ, and now resides in it.¹⁰ (John 1:12) *But as many as received him, to them gave he*

Isa. 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

5 Ps. 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6 II Cor. 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Rom. 8:3 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:

I John 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Heb. 7:26–27 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;²⁷ Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

7 John 3:7 Marvel not that I said unto thee, Ye must be born again.

8 Rom. 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

9 John 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

John 6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

John 6:50–51 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.⁵¹ I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

I Cor. 15:47 The first man is of the earth, earthy; the second man is the Lord from heaven.

10 John 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

John 16:27–28 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.²⁸ I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

I Pet. 3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Heb. 8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

power to become the sons of God, even to them that believe on his name:

(Barnes' Notes on the Bible, John 1:12) Gave he power - This is more appropriately rendered in the margin by the word "right" or "privilege." ...

1. Because they are "adopted" by Him, 1 John 3:1.¹¹

2. Because they are "like Him," they resemble Him and have His spirit.

3. They are united to the Lord Jesus, the Son of God, are regarded by Him as his brethren Matthew 25:40,¹² and are therefore regarded as the children of the Most High.

On his name - This is another way of saying believeth in "him." The "name" of a person is often put for the person himself, John 2:23; John 3:18; 1 John 5:13.¹³ From this verse we learn:

1. That to be a child of God is a privilege - far more so than to be the child of any human being, though in the highest degree rich, or

learned, or honored. Christians are therefore more honored than any other persons.

2. God gave them this privilege. It is not by their own works or deserts [deserved-compensation]; it is because God chose to impart this blessing to them, Ephesians 2:8; John 15:16.¹⁴

3. This favor is given only to those who believe on him. All others are the children of the wicked one, and no one who has not "confidence in God" can be regarded as his child. (END QUOTE)

The apostle John clearly reveals, just as Jesus taught, the kingdom of God cannot be entered, until the Son of God provides the spiritual right to do so. To know that this right has been granted, requires that Jesus has baptized a man with the Holy Spirit,¹⁵ a spiritual baptism, from above, which both produces, and is proof of becoming a son of God. No one else, neither pastor, preacher, leader, or priest can do this, regardless of how many times John's baptism of water is performed.¹⁶ Simply

11 1 John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

12 Matt. 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

13 John 2:23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

1 John 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 Eph. 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

15 Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

John 14:16-17 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; ¹⁷Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

16 Mark 1:4, 8 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins... ⁸I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

Matt. 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

To the Praise of the Glory of His Grace

because all right to become a child of God, can only given by the Son of God. Thus no amount of human religious instruction, church attendance, or doing good deeds, even in Jesus' name,¹⁷ can replace what Jesus said must occur, before heaven can be entered, which is receive from Christ, the same nature as God.¹⁸ This is the only way that anyone, regardless of race, religion, ethnicity, gender, or religious belief, can be saved. If this does not occur, then the kingdom of heaven must be denied. It is also this truth, that God must intervene and save man, that Isaiah 59 is making reference to. That because there was no intercessor among men, then God would become such for him. It would ultimately be God's righteousness, which would save sinners, which their own personal worthiness and/or righteousness could never do.¹⁹ In the end, salvation must be truly of the Lord,²⁰ or it will not be at all.

(Barnes' Notes on the Bibles, Isa. 59:16)

And he saw that there was no man—That is, no wise and prudent man qualified to govern the affairs of the people. Or, that there was no man qualified to interpose and put an end to these evils; no one qualified to effect a reformation, and to

save the nation from the calamities which their sins deserved. The reason why God provided a Redeemer was, that such was the extent and nature of human depravity, that no one on earth could arrest it, and save the world. A similar expression occurs in Isaiah 41:28.²¹ ...

That there was no intercessor—On the meaning of the word here rendered 'intercessor,' see the notes at Isaiah 53:6.²² The Chaldee renders it, 'There was no man who could stand and pray for them.' In Isaiah 63:5,²³ Isaiah expresses the idea in the following language: 'I looked, and there was none to help; and I wondered that there was none to uphold.'

Therefore his arm—On the meaning of this phrase, see the notes at Isaiah 40:10.²⁴ (compare Isaiah 51:5; Isaiah 63:5²⁵). The idea is, that salvation was to be traced to God alone. It did not originate with man, and it was not accomplished by his agency or help.

And his righteousness, it sustained him—Sustained by the consciousness that he was doing right, he went forward against all opposition, and executed his plan. This is language derived from the mode of

Luke 3:16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 *Matt. 7:22-23 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? ²³ And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

18 *John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.*

19 *Rom. 3:10 As it is written, There is none righteous, no, not one:*

20 *Jnh. 2:9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD.*

21 *Isa. 41:28 For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word.*

22 *Isa. 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*

23 *Isa. 63:5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.*

24 *Isa. 40:10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.*

25 *Isa. 51:5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.*

Isa. 63:5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

speaking among people, and it means that as a man who is engaged in a righteous cause is sustained amidst much opposition by the consciousness of integrity, so it is with God. The cause of redemption is the great cause of righteousness on earth. In this cause the Redeemer was sustained by the consciousness that he was engaged in that which was designed to vindicate the interests of truth and justice, and to promote righteousness throughout the universe. (END QUOTE)

In order to gain a greater, and a more full understanding of Ephesians 6:17 of *the helmet of salvation* and the previously spoken of *breastplate of righteousness*, a study of Isaiah 59, will prove profitable.

Isaiah chapter 59 begins with the age-old question, why is it that in so many people's lives, the Lord seems invisible and resistant to help them in their time of need. Immediately Isaiah addresses the fact, that it is not because God does not

have the power to do so, and that there is another reason for his hesitancy to deliver.

Isaiah 59:1 Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

It has often been pondered in virtually every man's mind—does God really have sufficient heavenly power to save him? This age old question is answered in verse one. Yea, the Lord can save, and does save, and His ears do hear, and have heard—it is just that the sinner's iniquities have separated him from God.

Isaiah 59:2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

As verse one revealed, *The LORD's hand is not shortened, that it cannot save*, nor *his ear heavy, that He cannot hear* but only people's *iniquities* which *have separated* them from the Lord, and ultimately His power to deliver them. The fact that God can put down the wicked,²⁶ is visible proof, that He can equally deliver the righteous.²⁷ Hence, it is never power that the Lord lacks to either reward the good,²⁸

²⁶ Ps. 37:38 *But the transgressors shall be destroyed together: the end of the wicked shall be cut off.*

Ps. 145:20 *The LORD preserveth all them that love him: but all the wicked will he destroy.*

Ps. 146:9 *The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.*

27 Ps. 34:17 *The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.*

Ps. 34:19 *Many are the afflictions of the righteous: but the LORD delivereth him out of them all.*

Ps. 37:39–40 *But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.*
⁴⁰ *And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.*

Ps. 55:22 *Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.*

28 Matt. 6:4 *That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.*

Matt. 16:27 *For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*

Heb. 6:10 *For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.*

Heb. 11:6 *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

Prov. 11:18 *The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.*

To the Praise of the Glory of His Grace

or punish the evil,²⁹ but only the state of those who seek His help. Since sin separates people from God (v1), when not repented of, and sought to be left (v20), it shall cancel all hope of receiving divine help from the Lord. To sin is human, but to not repent for sin, is stubbornness, and only reinforces the fact that a person's desire to remain independent from divine rule, is greater than his desire for true relationship with the Lord. Revealing to us also, that how men live, directly affects, if God hears their prayers, or not.

There are many reasons why men cry unto God, but generally it is not because of any new awareness of the spiritual wrong that they have committed against Him. But rather only that, they are now being required to pay the spiritual price and penalty for sinning. To pray for forgiveness, is also vastly different, than pleading to not have to bear its consequences. Hence, where one prayer is promised to be heard by the Lord, there is absolutely no promise that the other will be.

What is also often forgotten, or never learned, is that all life belongs to the Lord, and that every soul is ultimately His. Consequently the Lord possesses spiritual right to determine the fate of every man's soul. (Ezek. 18:4) *Behold, all souls are mine; as the soul of the father, so*

also the soul of the son is mine: the soul that sinneth, it shall die.

(Jamieson-Fausset-Brown Bible Commentary, Ezek. 18:4) *all souls are mine*—Therefore I can deal with all, being My own creation, as I please (Jer 18:6).³⁰ As the Creator of all alike I can have no reason, but the principle of equity, according to men's works, to make any difference, so as to punish some, and to save others (Ge 18:25)³¹. (END QUOTE)

(Gill's Exposition of the Entire Bible, Ezek. 18:4) *Behold, all souls are mine*... By creation; they being the immediate produce of his power; hence he is called "the Father of spirits", Hebrews 12:9,³² or the souls of men; these he has an apparent right unto; a property in; a dominion over; they are accountable to him, and will be judged impartially by him: (END QUOTE)

Even today, science cannot understand how particles—atoms which are only energy, and have no life of their own—can be gathered together in a specific order, and proportion, and consciousness miraculously appear. This miracle is solely a manifestation of the incredible wisdom and power of God. In school, organic chemistry is often considered one of the hardest and most difficult undergraduate classes. Perhaps this is because, the elements contained in the periodic table, are the building blocks of life, even if they

29 Ps. 11:6 *Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.*

Ps. 37:38 *But the transgressors shall be destroyed together: the end of the wicked shall be cut off.*

Nah. 1:3 *The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.*

II Thess. 1:6–9 *Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;*

30 Jer. 18:6 *O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.*

31 Gen. 18:25 *That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?*

32 Heb. 12:9 *Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?*

are not individually life themselves. How then God brings life, from non-living things, is a supernatural miracle itself.³³

A list of the spiritual reasons the Lord hides His face from those who have chosen to live in sin, is now given.

Isaiah 59:3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

It is not enough to pray to God, and think this is sufficient to secure help, if the life lived, the hands used, and the tongue engaged in, have been used for evil. This reality is almost always a surprise to the hypocrite, who does not think that how he lives, should have any effect, on whether or not, God hears his prayers. The reference in this verse, is a continuation of the same argument the prophet makes in chapter 1:15, which reveals that using your hands for evil, shall absolutely cause God to hide Himself, even when prayer is offered to Him. (Isa. 1:15) *And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.* The NIV also provides a useful translation of this verse. (Isa. 1:15 NIV) *When you spread out your hands in prayer, I hide my eyes from you; even when you offer many prayers, I am not listening. Your hands are full of blood!* Ultimately, prayers are not equal. Thus, the prayer of a righteous man, one who is genuinely seeking to do divine will, is vastly superior, to any

who seek only selfish gain, or to escape the consequence of sin. Because it is a biblical truth, that the *effectual fervent prayer of a righteous man availeth much*, this reveals, that God favors the righteous in prayer, even as He despises requests from the wicked. Another spiritual truth worth considering in regard to receiving answered prayers, is how confession of sin, is closely related, to prayers being answered. (Jas. 5:16) *Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.* It is ultimately only those willing to confess their sin, and not deny it, that have any true hope of their prayers availing. The wicked, and/or the unrepentant, are provided no such hope.

(Matthew Henry's Concise Commentary, Isa. 1:15) The most costly devotions of wicked people, without thorough reformation of heart and life, cannot be acceptable to God. He not only did not accept them, but he abhorred them. All this shows that sin is very hateful to God. If we allow ourselves in secret sin, or forbidden indulgences; if we reject the salvation of Christ, our very prayers will become abomination. (END QUOTE)

It is ultimately a great affront to the Lord for any to think, that they can walk in sin, and still expect help from God. That mere prayer to the Lord, is sufficient, to replace, disregarding in one's life divine will.

Isaiah 59:4 None calleth for justice, nor any pleadeth for truth: they trust in vanity,

³³ Deut. 29:29 *The secret things belong unto the LORD our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.*

To the Praise of the Glory of His Grace

and speak lies; they conceive mischief, and bring forth iniquity.

At the core of all true righteousness is a love for *justice*³⁴ and *truth*.³⁵ Israel as a whole was greatly lacking these heavenly qualities in both their legal system, and their actions towards each other. *Justice* and *truth* go hand in hand. Consequently to forsake one, results in the loss of the other. When men also resort to choosing evil, than all love for truth and justice, inevitably shall disappear as well.

Isaiah 59:5 They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

(Barnes' Notes on the Bible, Isa. 59:5) *They hatch cockatrice' eggs* ... This figurative expression is designed to show the evil nature and tendency of their works. They were as if they should carefully nourish the eggs of a venomous serpent. Instead of crushing them with the foot and destroying them, they took pains to hatch them, and produce a venomous race of reptiles. ...

And weave the spider's web—... Their works were like the web of the spider. They bore the

same relation to true piety which the web of the spider did to substantial and comfortable raiment. They were vain and useless. ...

He that eateth of their eggs dieth—That is, he who partakes of their counsels, or of the plans which they form, shall perish. (END QUOTE)

Isaiah 59:6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

As clever as the schemes of the wicked, and as deceptive and cunning as they believe themselves to be, the Lord sees through them, and no exterior work or religious cloak, on their part, is sufficient to clothe the iniquitous nature that lies within. Foolish are also any who deceive themselves to believe that exterior actions are adequate to cover, and are a sufficient disguise, for committing hidden sins. Adam and Eve were not successful in their attempt to do so in the garden,³⁶ and none of their descendants shall fare any better today. Ultimately, the hypocrite

34 Isa. 61:8 *For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.*

Ps. 11:7 *For the righteous LORD loveth righteousness; his countenance doth behold the upright.*

Ps. 37:28 *For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.*

Isa. 61:8 *For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.*

Mic. 6:8 *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

35 Prov. 12:22 *Lying lips are abomination to the LORD: but they that deal truly are his delight.*

Ps. 15:1–2 *Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? ²He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.*

Eph. 4:24–25 *And that ye put on the new man, which after God is created in righteousness and true holiness.*

²⁵*Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.*

36 Gen. 3:8–10 *And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. ⁹And the LORD God called unto Adam, and said unto him, Where art thou? ¹⁰And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.*

only deceives himself;³⁷ he does nothing to deceive his Creator.³⁸

Isaiah 59:7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

Whatever men run toward, reveals who they really are. When it is not toward the Lord, doing His will, and serving His cause, then it shall always be toward selfishness and sin. No man can have two masters,³⁹ and one shall always influence to a greater effect, and hold more power, than the other. To conform to this world⁴⁰ in any measure, or in any way, and to desire to live as its inhabitants do, is to ultimately depart from God.⁴¹ Consequently, only when the eye is single, and a man's religious motives are pure, and God is all that genuinely occupies his heart, can the soul be filled with light. (Matt. 6:22) *The light of the body is the eye: if therefore*

thine eye be single, thy whole body shall be full of light.

(Matthew Henry's Concise Commentary, Matt. 6:22) Worldly-mindedness is a common and fatal symptom of hypocrisy, for by no sin can Satan have a surer and faster hold of the soul, under the cloak of a profession of religion. (END QUOTE)

Isaiah 59:8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: who-soever goeth therein shall not know peace.

The way of peace they know not. Here we observe the sad result of those who choose sinfulness over holiness—*The way of peace they know not.* To walk in sin, is to remain in a state of continued unrest, and so much so, that the peace which Jesus seeks to impart, is never even known.⁴²

(Barnes' Notes on the Bible, Isa. 59:8) *The way of peace they know not*—The phrase 'way of

37 Jas. 1:22 *But be ye doers of the word, and not hearers only, deceiving your own selves.*

Jas. 1:26 *If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.*

Gal. 6:3 *For if a man think himself to be something, when he is nothing, he deceiveth himself.*

Obd. 1:3 *The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?*

38 Prov. 15:3 *The eyes of the LORD are in every place, beholding the evil and the good.*

Heb. 4:13 *Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*

Job 28:24 *For he looketh to the ends of the earth, and seeth under the whole heaven;*

Ps. 39:7-8 *And now, Lord, what wait I for? my hope is in thee. ⁸Deliver me from all my transgressions: make me not the reproach of the foolish.*

Ps. 139:4 *For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.*

Prov. 5:21 *For the ways of man are before the eyes of the LORD, and he pondereth all his goings.*

II Chrn. 16:9 *For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.*

Ps. 11:4 *The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men.*

39 Matt. 6:24 *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

40 Rom. 12:2 *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*

41 I John 2:15-16 *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. ¹⁶For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*

42 Isa. 57:20-21 *But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. ²¹There is no peace, saith my God, to the wicked.*

Isa. 48:22 *There is no peace, saith the Lord, unto the wicked.*

To the Praise of the Glory of His Grace

peace' may denote either peace of conscience, peace with God, peace among themselves, or peace with their fellow-men. Possibly it may refer to all these; and the sense will be, that in their whole lives they were strangers to true contentment and happiness. From no quarter had they peace, but whether in relation to God, to their own consciences, to each other, or to their fellow-men, they were involved in continual strife and agitation (see the notes at Isaiah 57:20–21 [*But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.*]). (END QUOTE)

If any man desires to come to learn his true condition before the Lord, then he only needs to observe, if there is true and genuine peace within his soul. *Peace* is a fruit of the Spirit,⁴³ has its source in God, and can only be both gained and maintained, through possessing fellowship with Him. Thus, to depart from the Lord, has no other result, than forfeiting that spiritual peace, which only He can provide.

They have made them crooked paths. To devise and choose to live crookedly, carries the divine judgment, that an individual, *shall not know peace.* So that only will sinners be unaware of the *way of peace*, they also shall never experience the peace and spiritual serenity of God, within their souls.

(Gill's Exposition of the Entire Bible, Isa. 59:8) *whosoever goeth therein shall not know peace*; the way of peace with God, as before; or he shall not have any experience of true, solid, and substantial peace in his own conscience

now, and shall not attain to eternal peace hereafter. (END QUOTE)

(Pulpit Commentary, Isa. 59:8) They have wandered from it, and made for themselves "crooked" paths, which can only lead to destruction. In such paths there neither is nor can be "peace." (END QUOTE)

It is worth noting, as this verse reveals, that all men actually choose the steps they take. *They have made them crooked paths*, reveals that people shall either seek that *strait gate* and *narrow way*, which leads to life⁴⁴ as Jesus instructed all men to follow, or they will, sinfully choose another path, a *crooked path*, that always has spiritual disaster destruction waiting at its end.

The continued consequence for rejecting the Lord's sovereignty, is further revealed.

Isaiah 59:9–12 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

¹⁰ *We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men.*

¹¹ *We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.*

¹² *For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;*

We grope as if we had no eyes, and we stumble at noon day as in the night (v.10)

Isa. 59:8 *The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.*

Rom. 3:16–17 *Destruction and misery are in their ways:*¹⁷ *And the way of peace have they not known:*

⁴³ Gal. 5:22–23 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*

²³ *Meekness, temperance: against such there is no law*

⁴⁴ Matt 7:13–14 *Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: ¹⁴Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*

... We roar and mourn for salvation, but it is far off from us. The prophet includes himself in his reproof of Israel, through stressing *we* and *us*, in the transgressions listed. This teaches us that even prophets like Isaiah, do not, and will never, think of themselves above the sins of others, and are more than willing to include themselves, equally as guilty, as those they have been sent to proclaim the Word of the Lord to. All have sinned and come short of the glory of God,⁴⁵ and the Lord's prophets, do not think themselves above this eternal truth.

Isaiah continues his list of Israel's sin.

Isaiah 59:13–15 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

¹⁴ *And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.*

¹⁵ *Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment.*

There is no place where transgression and lying against the Lord, and departing from Him, and where truth has fallen in the streets, and is trampled under, that God is not aware of.

(Barnes' Notes on the Bible, Isa. 59:15) The phrase, 'He that departeth from evil,' means evidently a man who did not, and would not, fall in with the prevailing iniquitous practices, but who maintained a life of honesty and piety. It was one of the evils of the times that such a man would be harassed, plundered, ill-treated. The word rendered 'maketh himself a prey' (meesh-toh-LEL) (מִשְׁתוֹלֵל *mishetôlêl* from (shah-LAL) שָׁלַל

shâlal), is a word usually signifying to strip off, to plunder, to spoil. ... They regarded them as lawful prey, and took every advantage in stripping them of their property, and reducing them to want. This completes the statement of the crimes of the nation, and the existence of such deeds of violence and iniquity constituted the basis on which God was led to interpose and effect deliverance. Such a state of crime and consequent suffering demanded the divine interposition; and when Yahweh saw it, he was led to provide a way for deliverance and reform. (END QUOTE)

(Jamieson-Fausset-Brown Bible Commentary, Isa. 59:15) *Lord saw it*—The iniquity of Israel, so desperate as to require nothing short of Jehovah's interposition to mend it, typifies the same necessity for a Divine Mediator existing in the deep corruption of man; Israel, the model nation, was chosen to illustrate his awful fact. (END QUOTE)

Isaiah 59:16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

Humpty Dumpty—the English riddle about an egg, which is said in the fable to fall off a wall, and is unable to repair itself, best signifies how many things which men ruin, they cannot in any way themselves, fix. Such is the case with human sin. Hence, without divine intervention, that which has been broken by man, between God and man, cannot be restored, or put back together, without the Lord's supernatural intervention.

It is here, at this juncture in the study of Isaiah 59, that the beauty of the Lord is introduced to us. When God, after observing that no man, no human being, could

⁴⁵ Rom. 3:23 *For all have sinned, and come short of the glory of God;*

To the Praise of the Glory of His Grace

intercede for another, then He chose to make intercession on the sinner's behalf.

*(Barnes' Notes on the Bible, Isa. 59:16) And he saw that there was no man—*That is, no wise and prudent man qualified to govern the affairs of the people. Or, that there was no man qualified to interpose and put an end to these evils; no one qualified to effect a reformation, and to save the nation from the calamities which their sins deserved. The reason why God provided a Redeemer was, that such was the extent and nature of human depravity, that no one on earth could arrest it, and save the world. (END QUOTE)

If one might wonder why God needed to send His eternal Son into the world, then he only needs to consider, that there was no other one on the earth through which salvation could occur. To be saved from ourselves, requires that God supplied someone, not of ourselves, but rather of heaven. What men cannot do for themselves, in making them sufficiently worthy of heaven,⁴⁶ the Lord has accomplished through One as holy as heaven.⁴⁷ Through themselves, men are dirty and unclean; through God's Son, they can be made holy and without blame.⁴⁸ And this is true, simply because, the Lord chose to put on *righteousness as a breastplate*,

and an helmet of salvation upon his head. Hence, it is God's own righteousness that compelled Him, to intercede, where no other human could, and His (God's) arm, that has provided a path for man's salvation.

Isaiah 59:17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

*(Barnes' Notes on the Bible, Isa. 59:17) For he put on righteousness—*That is, God the Redeemer. The prophet here introduces him as going forth to vindicate his people clad like an ancient warrior. In the declaration that he 'put on righteousness,' the essential idea is, that he was pure and holy. The same image is used by the prophet in another figure in Isaiah 11:5⁴⁹ (see the note at that place).

*As a breastplate—*The breastplate was a well-known piece of ancient armor, designed to defend the breast from the darts and the sword of an enemy. The design here is, to represent the Redeemer as a hero; and accordingly allusion is made to the various parts of the armor of a warrior. Yet he was not to be literally armed for battle. Instead of being an earthly conqueror, clad in steel,

⁴⁶ Rom. 3:12 *They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*

⁴⁷ Phil. 3:9 *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

⁴⁸ Rom. 5:19 *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

⁴⁹ I Cor. 1:30 *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*

⁵⁰ II Cor. 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

⁵¹ Luke 1:35 *And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*

⁵² Acts 3:14 *But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;*

⁵³ Acts 4:27 *For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,*

⁵⁴ Heb. 7:26 *For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

⁵⁵ Eph. 1:4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*

⁵⁶ Isa. 11:5 *And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.*

and defended with brass, his weapons were moral weapons, and his conquests were spiritual. The various parts of his weapons were 'righteousness,' 'salvation,' and 'zeal.' (END QUOTE)

By this we can understand, that when Ephesians instructs saints to put on the *breastplate of righteousness*, and the *helmet of salvation*, this means that they are purposed to trust in God's righteous character to save them. That is His eternal plan, that secures the believer's future. This agrees with the general instruction of Ephesians 6, to be *strong in the Lord* and in the *power of his might*, which means to have strong confidence, in He, Who has purposed our salvation. We as Christians, are His, God's, complete work, and therefore we should possess strong confidence, that God's righteousness, is the source of our salvation. Therefore, because salvation rests on the Lord's zealous desire to save, and intercede on man's behalf, then to put on the *breastplate of righteousness* is to remember that it is His righteousness, and not our own, which shall secure our salvation. (Phil. 1:6) *Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:*

(Barnes' Notes on the Bible, Phil. 1:6) *Being confident* - ... It means here that Paul was entirely convinced of the truth of what he said. It is the language of a man who had no doubt on the subject.

That he which hath begun a good work in you - The "good work" here referred to, can be no other than religion, or true piety. This is called the work of God; the work of the Lord; or the work of Christ; John 6:29;⁵⁰ compare 1 Corinthians 15:58; 1 Corinthians 16:10; Philippians 2:30.⁵¹ Paul affirms here that that work was begun by God. It was not by their own agency or will; compare the notes on John 1:13.⁵² It was on the fact that it was begun by God, that he based his firm conviction that it would be permanent. Had it been the agency of man, he would have had no such conviction, for nothing that man does today can lay the foundation of a certain conviction that he will do the same thing tomorrow. If the perseverance of the Christian depended wholly on himself, therefore, there could be no sure evidence that he would ever reach heaven.

Will perform it - Margin, "Or, finish" The Greek word - (eh-pee-tel-AY-say) ἐπιτελεσει *epitelesei* - means that he would carry it forward to completion; he would perfect it. It is an intensive form of the word, meaning that it would be carried through to the end. It occurs in the following places: Luke 13:32, "I do cures;" Romans 15:28, "when I have performed this;" 2 Corinthians 7:1, "perfecting holiness;" 2 Corinthians 8:6, "so he would also finish in you;" 2 Corinthians 8:11, "perform the doing of it;" Galatians 3:3, "are ye now made perfect by the flesh;" Hebrews 8:5, "when he was about to make the tabernacle;" Hebrews 9:6, "accomplishing this service;" and 1 Peter 5:9, "are accomplished in your brethren."⁵³ The word occurs nowhere else; and here means that God would carry on the work which he had begun to completion. He would not leave it unfinished. It would

50 John 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

51 1 Cor. 15:58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

1 Cor. 16:10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

Phil. 2:30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

52 John 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

53 Luke 13:32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

Rom. 15:28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

To the Praise of the Glory of His Grace

not he commenced and then abandoned.
(END QUOTE)

At the core of all salvation, which helmet the believer is instructed to put, and be reminded of, brings us back to the apostle's opening words in Ephesians chapter one.⁵⁴ That it is God Who chose us in Christ (v4), God, Who hath *predestinated us* to be His children through adoption (v5), God Who hath made us *accepted in the beloved*, (v6) and God Who *worketh all things*, most specifically, our salvation, after the counsel of His own will. To state that *salvation is of the Lord*,⁵⁵ seems almost to be an understatement. Since the complete and total work of saving those, unable to save themselves, began with the Lord, and His decision, to intercede on the sinner's behalf. This truth Isaiah clearly confirms. That all believers have been saved because of the righteousness of God, and not because of any human righteousness possessed by themselves. As Christians, we are all together, and collectively, the work of his [God's] arm.⁵⁶ Yea, the LORD's hand is not shortened, that

it cannot save, those whom He has, in His Son, purposed for heaven. This is the message of Ephesians 6:17, and we have great reason to rejoice in it. That to be *strong in the Lord and in the power of his might*, is to trust that God's righteous character, has interceded for us, and His plan of salvation, shall be accomplished by Him.

Isaiah goes on to reveal, that it is not just that the Lord has chosen to save, His people, but also that He shall justly recompense judgment toward their enemies.

Isaiah 59:18 According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

Next we have the wondrous result and how the entire world will one day respond to God's act, of saving those, utterly unable to save themselves.

Isaiah 59:19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy

II Cor. 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

II Cor. 8:6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

II Cor. 8:11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

Gal. 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

I Pet. 5:9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

⁵⁴ Eph. 1:3-11 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: ⁴According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: ⁵Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, ⁶To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. ⁷In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; ⁸Wherein he hath abounded toward us in all wisdom and prudence; ⁹Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: ¹⁰That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: ¹¹In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

⁵⁵ Jnh. 2:9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.

⁵⁶ Isa. 59:11 We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.

shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

(Benson Commentary, Isa. 59:19) The sum is, the whole world shall fear and worship God, and make his name renowned, laying aside their idolatries: and it may be referred, 1st, To the deliverance of God's people out of Babylon: men shall reverence and adore him when they shall hear how he hath delivered his people, and executed vengeance on their enemies. Or, 2d, To the redemption by Christ, and the calling of the Gentiles. (END QUOTE)

Isaiah 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

Ultimately, as this verse reveals, and which also John the Baptist's ministry testifies to,⁵⁷ the Redeemer shall only come, to those who first are willing to *turn from transgression*. What this reveals, is there shall not be, nor can be, any forgiveness, or salvation, to those who do not turn away from their sin. This is the Lord's prerequisite to being saved, and there is no exception to this divine and untract-

able rule. Before salvation, must come a willingness to turn from transgression.

Isaiah 59:21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

The means by which the Lord saves, is through the introduction of a new *covenant*, one in which the Spirit of God is sent into the sinner's heart⁵⁸ as a gift, to replace his previous hard and rebellious hard heart of sin. This Spirit, this Holy Spirit, will ensure, that God's Word, and ultimately doing God's will, shall never depart from the earth. That from generation to generation, those who possess the Spirit, shall share the truth of God, and specifically to their own seed, who shall likewise, continue the furtherance of true religion. It is also through this great spiritual reality, that God continues to save the world, by His Word remaining on those saved by Him, lips.

⁵⁷ Mark 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Act 19:4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

⁵⁸ Ezek. 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

Ezek. 36:26 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.

Jer. 31:33 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.

Heb. 4:10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.