God's Restored Order

Pastor Curtis Hutchinson · Nov 11, 2026

Introduction

God has an order for man, and the Cross of Jesus Christ is where that order is restored. He made man spirit, soul, and body, with the spirit in communion with Him, the soul yielded to Him, and the body serving as an instrument of obedience. Sin overturned that order, and no amount of human effort, religious activity, or self-discipline can set it right again.

This book traces God's order from His breath in Eden, through its loss in the Fall, to its perfect fulfillment in Christ, and on into the daily life of the New Covenant Church. The tabernacle in the wilderness gives us the pattern. Its outer court, holy place, and holy of holies picture the body, the soul, and the spirit, and Christ fulfilled every part of it on the Cross. What He accomplished there, the Holy Spirit now works out within the hearts of those who are found believing.

Paul wrote to the believers at Rome, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you" (Romans 6:17). The word form speaks of a pattern, a mold into which something is poured and from which the fruit thereof takes its shape. Notice that Paul says they obeyed it from the heart. This is not outward conformity to rules. It is an inward work, and the pattern that work follows is Christ and Him crucified.

Paul had just explained that pattern in the verses before: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:3-4). The believer is placed into Christ's death and resurrection by Faith, and the Holy Spirit then conforms his life to that pattern from the inside out.

Two verses set the foundation for everything that follows. "But he that is joined unto the Lord is one spirit" (1 Corinthians 6:17). "For through him we both have access by one Holy Spirit unto the Father" (Ephesians 2:18, wording adapted). The first speaks of union and the second of access. The believer's spirit is joined to the Lord, and through Christ, by the Holy Spirit, he comes into the presence of the Father. Joined to the Lord, with access to the Father, and all of it through Him. That is God's restored order.

The chapters that follow move in the same direction the tabernacle did, from creation to the Fall, from the altar to the holy of holies, and from the Cross into the heart of the believer and the life of the Church. Each chapter returns to the same foundation, because there is no other: "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11).

Chapter One: Made a Living Soul

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7).

This one verse holds the whole design of man. There is the dust, which became the body. There is the breath of life, which is the spirit. And there is the living soul, which came into being when the two were joined. Before God ever spoke of sin or salvation, He showed us how man was made and in what order the parts of man were meant to live.

The body God formed from the dust was complete in every detail, yet it lay there without life. Man did not become a living soul until God breathed into him. The soul of man began to live and express itself through the body only when God breathed spirit life into the man. Life began with the spirit, and it moved outward from there.

God had already declared His purpose for this creature: "And God said, Let us make man in our image, after our likeness" (Genesis 1:26). No other creature received the breath of God in this way. Man alone was made able to know God, to hear Him, and to walk with Him, because man alone was given a spirit by the direct breath of the Almighty.

The rest of Scripture confirms that it is God who forms and gives the spirit. "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32:8). "The Spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4). The prophet calls Him the LORD "which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him" (Zechariah 12:1). And at death the order reverses: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Ecclesiastes 12:7).

This gives us the order God built into man from the beginning. The spirit is the part of man that knows God and communes with Him. The soul is the seat of the mind, the will, and the emotions, the part of man that knows himself. The body is the house the soul lives in, the part of man that touches the world around him.

Scripture speaks of each of these faculties of the soul. The soul has a mind: "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well" (Psalm 139:14). The soul has a will: "So that my soul chooseth strangling, and death rather than my life" (Job 7:15). The soul has emotions: "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance" (Psalm 42:5). The soul thinks, chooses, and feels, and it was made to do all three in submission to God.

In Eden, these three lived in perfect harmony. God's breath gave life to man's spirit, the spirit led the soul, and the soul directed the body. Adam walked with God, thought God's thoughts, chose God's will, and his body carried out what his soul had freely yielded to God. There was no war within him, because every part of him was in its place.

This order was not a set of rules imposed from outside. It was the way man was built. When the spirit is alive to God and in its place, the soul is at rest and the body is a willing servant. When that order is broken, everything in man begins to pull against everything else.

Even before man was formed, God's plan of Redemption was already in place. Scripture speaks of "the Lamb slain from the foundation of the world" (Revelation 13:8). The God who breathed life into Adam had already provided the Cross by which that life would one day be restored.

Paul draws the line from Eden straight to Christ: "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Corinthians 15:45). The first Adam received life. The last Adam gives life. What was lost through the first man would be restored through the Second, by way of His death on the Cross and the work of the Holy Spirit He would send.

Chapter Two: The Candle of the LORD

"The spirit of man is the candle of the LORD, searching all the inward parts of the belly" (Proverbs 20:27).

The candle in this verse is a lamp, the kind that burned oil and gave light in a dark house. The Hebrew word translated spirit here is the same word translated breath in Genesis 2:7. The breath God breathed into Adam became the lamp through which God would shine His light into man.

It is the spirit of man that communes with the Lord. Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). God does not meet man first through his intellect, his feelings, or his physical senses. He meets man in the spirit, and from there His light shines out into every part of the inner life.

Mary's song shows the difference between the two inner parts of man and the order in which they move. "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1:46-47). Her spirit rejoiced in God, and her soul gave that joy expression in praise. The spirit receives from God, and the soul responds.

Paul spoke the same way of his own service: "For God is my witness, whom I serve with my spirit in the gospel of his Son" (Romans 1:9). True service to God begins in the spirit, not in natural talent or human energy. Even in prayer he made the distinction: "I will pray with the spirit, and I will pray with the understanding also" (1 Corinthians 14:15).

That is what Solomon meant by "searching all the inward parts." When the lamp is lit, God uses it to reveal the hidden motives, the secret sins, and the true condition of the heart. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Corinthians 2:11).

Man cannot search his own heart by his own light. "The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jeremiah 17:9-10). That is why David asked God to do the searching: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23-24).

In the New Covenant, this searching is the inner work of the Holy Spirit. Jesus said of Him, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). He also said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" and "He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:13-14). The Holy Spirit never searches the heart merely to condemn. He exposes sin so that He may point the believer to Christ and what Christ has done.

That is the difference between the searching of the Holy Spirit and the accusing of the enemy. The enemy shows a man his sin and tells him to look at himself. The Holy Spirit shows a man his sin and tells him to look at the Cross. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). The light reveals, and the blood cleanses.

The Holy Spirit also bears witness in the spirit of the believer to who he is in Christ. "The Holy Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16, wording adapted). The lamp that searches is also the place where the Holy Spirit assures. He speaks to the spirit, and the spirit knows it belongs to God.

A lamp has no light of its own. It shines only as long as it is lit and supplied with oil. Man's spirit was never meant to be independent of God, and the moment it is cut off from Him, the light goes out. The next chapter shows how that happened.

Chapter Three: When the Lamp Went Out

God gave Adam one command and one warning: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17). Adam ate, and that very day he died. His body lived on for more than nine hundred years, but his spirit died toward God. Physical death would come later, but spiritual death came at once.

Watch how the order was overturned. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Genesis 3:6). The appetites of the body and the desires of the soul took the lead, and the spirit was no longer in charge.

John describes the same three avenues of temptation that have worked on man ever since. "For 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" (1 John 2:16). Good for food was the lust of the flesh. Pleasant to the eyes was the lust of the eyes. To be desired to make one wise was the pride of life. The body and the soul reached for what God had forbidden, and the spirit, which should have ruled, was ignored.

The result showed in every part of man. "And the eyes of them both were opened, and they knew that they were naked" (Genesis 3:7). Man had been conscious of God. Now he was conscious of himself. His mind was filled with shame, his emotions with fear, and his will with self-defense. Adam said, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself" (Genesis 3:10). Then he blamed the woman and, by implication, God who gave her to him (Genesis 3:12).

The broken communion showed itself at once. When God came walking in the garden, "Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden" (Genesis 3:8). The man who had walked with God now hid from Him.

The lamp had gone out.

Every person since has been born into that condition. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). The nature of sin now rules from within, and it rules through the flesh and the mind.

Paul describes the fallen condition in full: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Ephesians 2:1-3). Notice the order. The spirit is dead, the flesh and the mind are fulfilling their own desires, and a different spirit is at work in the disobedient.

The mind of fallen man is darkened. He walks "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Ephesians 4:18). His will is set against God: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Romans 8:7-8). Before the flood, God looked on mankind and saw "that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5).

A dead spirit is an unlit lamp. Fallen man can't truly know himself or God, because the light has gone out. That's why David prayed, "For thou wilt light my candle: the LORD my God will enlighten my darkness" (Psalm 18:28).

Yet God did not leave man in the dark. That same day He promised that the seed of the woman would crush the serpent's head: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). The heel of the Redeemer would be bruised, but the head of the serpent would be crushed, and that would take place at the Cross.

God also clothed Adam and Eve: "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them" (Genesis 3:21). An innocent animal died so that guilty sinners could be covered. Their own fig leaves could not hide their shame, but a covering provided by God through shed blood could.

Then God placed cherubim and a flaming sword "to keep the way of the tree of life" (Genesis 3:24). The way back into God's presence was closed. Centuries later, cherubim would be woven into the veil of the tabernacle and hammered into the mercy seat,

guarding the holy of holies. The way would remain closed until the Lamb of God was slain and the veil was torn. From the very first day of the Fall, God was pointing to the Cross.

Chapter Four: The Pattern in the Tabernacle

When God called Moses up the mountain, He gave him exact instructions for a dwelling place among His people. "And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8). Nothing was left to human design: "According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it" (Exodus 25:9).

God's desire from the beginning was to dwell with man. He walked with Adam in the garden, and after the Fall He made a way to dwell among His people again, but only on His terms and only by way of sacrifice. The tabernacle was God's answer to the question of how a holy God could live among sinful people.

The tabernacle had three parts: the outer court, the holy place, and the holy of holies. Man is made the same way: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5:23). The outer court corresponds to the body, the holy place to the soul, and the holy of holies to the spirit.

Even the light in each part follows that pattern. The outer court was lit by the sun, the natural light that everyone could see, just as the body lives by the natural senses. The holy place had no windows and was lit only by the golden candlestick, a light kept burning with oil, just as the soul must be enlightened from within. The holy of holies had no lamp at all. It was lit only by the glory of God's presence between the cherubim, just as the spirit of man was made to live in the light of God Himself.

The way into the tabernacle always began with sacrifice. There was only one gate, and Jesus said, "I am the door: by me if any man enter in, he shall be saved" (John 10:9). The first thing a worshipper met inside that gate was the brazen altar, and no one went further until blood had been shed. Next came the laver of brass, where the priests washed. Then came the holy place, and beyond the veil, the ark and the mercy seat. The order of approach was fixed, from the altar inward to the presence of God.

The writer of Hebrews tells us the arrangement itself was a lesson from the Holy Spirit: "The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing" (Hebrews 9:8, wording adapted).

As long as the veil stood, the message was plain. God was present, but man could not freely come in.

The tabernacle was only a shadow. "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount" (Hebrews 8:5). Paul says the same of all the ceremonies of the law: they "are a shadow of things to come; but the body is of Christ" (Colossians 2:17). A shadow has the outline of the real thing, but the substance is found somewhere else.

The reality the tabernacle pictured was Christ Himself. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). The word dwelt carries the idea of pitching a tent, of tabernacling with us. Jesus spoke of His own body as the temple: "Destroy this temple, and in three days I will raise it up... But he spake of the temple of his body" (John 2:19, 21).

On the Cross, Jesus fulfilled the tabernacle in every part of His being: spirit, soul, and body. Christ Himself is the pattern for our restoration to God's order, the form of doctrine Paul spoke of in Romans 6:17. The Cross of Christ reveals and offers God's restored order in the heart of the believer, and the Holy Spirit is the One who works that order out within.

The next three chapters walk through that pattern one room at a time, first as Christ fulfilled it, and then as the Holy Spirit works it out in us.

Chapter Five: The Outer Court, His Body Laid Down

The outer court held the brazen altar, where the sacrifice was offered. It was the largest piece of furniture in the tabernacle and the first thing every worshipper saw. Everything else in God's dwelling place depended on what happened there. Christ's body was that offering.

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Hebrews 10:5-7). The Father prepared a body for the Son, and the Son came to do the Father's will in that body.

His body was consecrated in obedience long before it was nailed to the Cross. He "was in all points tempted like as we are, yet without sin" (Hebrews 4:15). Every step He took and every work He did was in perfect submission to the Father. He said, "I do always those

things that please him" (John 8:29). So when the time came, He offered a spotless sacrifice.

The brazen altar teaches why the body of Christ had to be given. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Leviticus 17:11). The blood was shed in the outer court, yet it atoned for the soul. What happened to the body of the sacrifice reached into the inner life of the worshipper. "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Hebrews 9:22).

On the Cross He laid that body down as the ultimate sacrifice. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24). Isaiah saw it centuries before: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5).

The offering was complete and final. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10). "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Hebrews 10:12). The priests of the old covenant never sat down, because their work was never finished. Christ sat down because His was.

The fire on the brazen altar was never allowed to go out: "The fire shall ever be burning upon the altar; it shall never go out" (Leviticus 6:13). The Cross is not an event the believer visits once and leaves behind. It remains the place where his Faith rests every day, because everything the Holy Spirit does within him flows from the sacrifice made there.

The Holy Spirit is the One who applies the work of the altar to the heart. "How much more shall the blood of Christ, who through the eternal Holy Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:14, wording adapted). Christ offered Himself through the Holy Spirit, and the Holy Spirit now takes the value of that blood and cleanses the conscience of the believer, freeing him from dead works to serve God.

Between the altar and the holy place stood the laver of brass, where the priests washed their hands and feet before they ministered (Exodus 30:18-21). In the New Covenant the washing is inward. Christ cleanses His Church "with the washing of water by the word" (Ephesians 5:26), and God saves us "by the washing of regeneration, and renewing of the Holy Spirit" (Titus 3:5, wording adapted). The altar deals with the guilt of sin. The laver speaks of the daily cleansing the Holy Spirit works through the Word in those who are already redeemed.

Through His torn flesh the way into God's presence was opened. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Hebrews 10:19-20). What the high priest could enter only once a year with the blood of animals, Christ opened for every believer by the offering of His own body.

This also changes how the believer sees his own body. "What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:19-20, wording adapted). The body that once served the nature of sin now belongs to the One who gave His body for us, and it has become the dwelling place of the Holy Spirit.

Chapter Six: The Holy Place, His Soul Surrendered

The holy place corresponds to the soul: the mind, the will, and the emotions. It held three pieces of furniture: the golden candlestick, the table of shewbread, and the altar of incense. Each one speaks to the life of the soul, and each one depended on the brazen altar of sacrifice outside, which is the Cross.

Before we look at the furniture, we must see how Christ fulfilled the holy place in His own soul. His sacrifice was not only physical. Isaiah wrote, "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied" (Isaiah 53:10-11). He "hath poured out his soul unto death" (Isaiah 53:12).

As the Cross drew near, Jesus said, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour" (John 12:27). In Gethsemane He said, "My soul is exceeding sorrowful, even unto death" (Matthew 26:38). His emotions carried the full weight of what was before Him: "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44).

Yet He surrendered completely: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42). His will was yielded to the Father's will. "Though he were a Son, yet learned he obedience by the things which he suffered" (Hebrews 5:8). That surrender didn't end in the garden. He "humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:8). His body could be offered as the perfect sacrifice because His soul had already yielded.

Paul tells the Church, "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). The same surrender that took place in the soul of Christ is what the Holy Spirit works in the soul of the believer. Now we turn to the three pieces of furniture and see how each one pictures that inner work.

The golden candlestick was the only light in the holy place. It was made of one talent of pure gold, beaten into shape (Exodus 25:31, 39), a picture of Christ, the Light of the world, who was beaten for us. It was fed by "pure oil olive beaten for the light, to cause the lamp to burn always" (Exodus 27:20). The oil is a picture of the Holy Spirit, and the light is the illumination He brings to the mind through the Word: "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

The candlestick speaks to the mind. Fallen man's understanding is darkened, but the Holy Spirit gives light. Paul prayed that God would give believers "the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened" (Ephesians 1:17-18). "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (1 Corinthians 2:12). "But we have the mind of Christ" (1 Corinthians 2:16).

This ties right back to Proverbs 20:27. The lamp God lights in the new birth is kept burning by the Holy Spirit, so the believer's mind is renewed and able to see truth, sin, and Christ clearly. The light never comes from human brilliance: "Not by might, nor by power, but by my spirit, saith the LORD of hosts" (Zechariah 4:6). The priests tended the lamps every morning and evening (Exodus 30:7-8), and the believer's mind needs that same daily tending by the Word and the Holy Spirit.

The table of shewbread held twelve loaves set before the LORD continually: "And thou shalt set upon the table shewbread before me alway" (Exodus 25:30). The bread was made of fine flour (Leviticus 24:5), grain that had been crushed and baked in fire, a picture of Christ's suffering. Jesus said, "I am the bread of life" (John 6:35), and He made the connection to the Cross plain: "and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51).

The shewbread speaks to the will. Jesus said, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). His own will was strengthened by feeding on the Father's will, and the believer's will is strengthened the same way, by feeding on Christ and His finished work. A will that tries to obey by its own strength fails, but a will nourished by Christ is enabled from within: "For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:13).

The priests ate this bread in the holy place, in God's presence, and it was renewed every Sabbath (Leviticus 24:8-9). That speaks of fellowship and communion with Him, and of a nourishment that must be continual. Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). The Holy Spirit takes the Word of Christ crucified and makes it food for the soul.

The altar of incense stood just before the veil, and incense was burned on it every morning and evening (Exodus 30:7-8). The incense was made from a holy blend of sweet spices, and it was forbidden for any common use (Exodus 30:34-38). It speaks of prayer and worship, the affections of the soul rising to God: "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psalm 141:2).

The altar of incense speaks to the emotions and affections. The Holy Spirit fills the believer's heart with the love of God: "because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" (Romans 5:5, wording adapted). He helps us when our hearts don't know how to pray: "Likewise the Holy Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Holy Spirit itself maketh intercession for us with groanings which cannot be uttered" (Romans 8:26, wording adapted). And He guards the heart with peace: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:7).

The fire for that incense came from one place only: "And he shall take a censer full of burning coals of fire from off the altar before the LORD" (Leviticus 16:12). Prayer and worship are acceptable to God only on the basis of the sacrifice. Any other fire was strange fire, and Nadab and Abihu died for offering it (Leviticus 10:1-2). Worship stirred by human emotion alone, or prayer offered on the basis of our own goodness, is strange fire. True worship is kindled by the Holy Spirit from the altar of the Cross.

Notice that nothing in the holy place could function without the brazen altar. The priest couldn't enter until the sacrifice was made, and the light, the bread, and the incense all point back to Christ crucified. For the Christian today, a soul that is enlightened, nourished, and pouring out true worship is the result of Faith resting in the Cross. When Faith moves off the Cross onto self-effort, the lamp dims, the soul goes hungry, and prayer becomes strange fire. When Faith stays on Christ and His finished work, the Holy Spirit keeps all three alive moment by moment.

Chapter Seven: The Holy of Holies, His Spirit Unbroken

The holy of holies corresponds to the spirit, the place of communion with God. Inside stood the ark of the covenant, covered by the mercy seat, where God's presence dwelt between the cherubim. God told Moses, "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony" (Exodus 25:22). The holy of holies was the place of communion, just as the spirit of man is.

The ark held "the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant" (Hebrews 9:4). The law of God, the provision of God, and the life of God were all kept in that innermost place. Over them lay the mercy seat, and between the law that condemned and the God who judged, the blood was sprinkled.

Only the high priest entered, once a year on the Day of Atonement, and never without blood. "And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times" (Leviticus 16:14). God met man at the mercy seat, but only on the basis of blood. The New Testament tells us who the true mercy seat is: Christ Jesus, "whom God hath set forth to be a propitiation through faith in his blood" (Romans 3:25).

Christ fulfilled this innermost room as well. Here we must consider the hardest moment of the Cross. Jesus cried, "Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" (Matthew 27:46). He truly bore the Father's judgment against sin, and that cry was real. "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" (2 Corinthians 5:21).

Yet even in that cry He still said, "My God." He was quoting the opening words of Psalm 22, a psalm that moves from abandonment to trust and ends in praise. In the same psalm the Psalmist says, "But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them" (Psalm 22:3-4). Even in the darkness, Christ's spirit held to the holiness and faithfulness of God.

His final words were, "Father, into thy hands I commend my spirit" (Luke 23:46). John records, "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost" (John 19:30). No one took His life from Him. He said, "No man taketh it from me, but I lay it down of myself" (John 10:18). He committed His spirit into His Father's hands as an act of trust and obedience.

The judgment was real, but His trust never broke. Because His soul had surrendered in Gethsemane and even unto the death of the Cross, His will was yielded to the Father's, and as a man this is what allowed His spirit to commune and remain unbroken with the Father, even under the full weight of our sin.

At that moment, "behold, the veil of the temple was rent in twain from the top to the bottom" (Matthew 27:51). The tear began at the top, because God Himself opened the way. The cherubim that had guarded the way to the tree of life, and that were woven into the veil, no longer stood between God and man. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands... by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:11-12).

He did not enter a copy. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:24). He went in as our forerunner, and our hope is anchored there: "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus" (Hebrews 6:19-20).

This is what the Cross has done for the spirit of the believer. The holy of holies is no longer closed. The believer's spirit, made alive by the Holy Spirit, becomes the place where God dwells and communes with him. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Galatians 4:6). The same cry of trust Christ made on the Cross, "Father," is the cry the Holy Spirit now raises in the heart of every believer.

In Him, the tabernacle found its perfect fulfillment. His body was consecrated in obedience and laid down as the ultimate sacrifice. His soul was surrendered in Gethsemane and even unto the death of the Cross. His spirit remained in communion with the Father to the very end. Now, through Him, the same order is restored in us.

Chapter Eight: The Lamp Relit

The born again experience is God lighting the lamp again. Jesus told Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). Nicodemus was a teacher of Israel, a religious man with a disciplined mind and a strong will, yet he needed something no amount of learning or effort could give him. He needed life in his spirit.

Jesus went on, "That which is born of the flesh is flesh; and that which is born of the Holy Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:6-7, wording adapted). The flesh can only produce flesh. Improving the outer man or reforming the soul cannot create spiritual life. Only the Holy Spirit can do that, and He does it in the spirit of man first.

In that same conversation, Jesus told Nicodemus how this new birth would be made possible: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14-15). The new birth and the Cross are spoken of together, because one cannot happen without the other. The verse that follows is the most familiar in all of Scripture: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The Holy Spirit could not be given to dwell within believers until the Cross was accomplished. Jesus promised rivers of living water from within, and John explains, "But this spake he of the Holy Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified" (John 7:39, wording adapted). Jesus told His disciples, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). The Cross had to come first.

What God did by His breath in Eden, He does by the Holy Spirit in the new birth. After His death and resurrection, Jesus did something that echoes Genesis 2:7 directly: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit" (John 20:22, wording adapted). The breath that first made man a living soul now gives new life to the dead spirit of the believer.

None of this happens apart from the Cross. Spiritual death was the penalty for sin, and Jesus took that penalty on Himself. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18). Because He died, the Holy Spirit can give life to everyone who puts their Faith in Christ and His finished work.

Paul describes the new birth as being made alive together with Christ. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Ephesians 2:4-6). The believer's new life is not his own achievement. It is a sharing in Christ's own death and resurrection.

The new birth is God's work from first to last. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Saviour" (Titus 3:5-6, wording adapted). Notice again that the Holy Spirit comes through Jesus Christ. And He uses the Word to bring it about: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:23).

The one who believes is joined to the Lord: "But he that is joined unto the Lord is one spirit" (1 Corinthians 6:17). He is given access to God: "For through him we both have access by one Holy Spirit unto the Father" (Ephesians 2:18, wording adapted). He is sealed as God's own: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise" (Ephesians 1:13).

The communion Adam lost is restored, and "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). The spirit has been made new. The soul has not yet been fully renewed, and the body has not yet been redeemed, but the order has begun to be restored from the inside out, exactly as God first gave life in Eden.

David's prayer is answered in every believer: "For thou wilt light my candle: the LORD my God will enlighten my darkness" (Psalm 18:28). Once the lamp is lit, Proverbs 20:27 becomes a daily reality. The Holy Spirit uses the believer's renewed spirit to search the heart, expose sin, and lead him back to the Cross. The candle the LORD lit at salvation is the same one He keeps burning through continued Faith in Christ and Him crucified.

Chapter Nine: A New Heart and a New Spirit

The old covenant worked from the outside in. It gave God's people a law written on tables of stone, a tabernacle made with hands, and sacrifices that had to be repeated year after year. It showed them what holiness looked like, but it could not give them the power to live it. The new covenant works from the inside out, and it begins in the spirit of man.

God promised this through Jeremiah: "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah" (Jeremiah 31:31). He described what would be different: "But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my

people" (Jeremiah 31:33). Notice the phrase inward parts. It is the same idea as Proverbs 20:27. God would no longer deal with His people only from the outside. He would come into the inward parts.

Ezekiel saw the same promise and named the One who would bring it about: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezekiel 36:26-27). This is God's restored order in prophecy. First a new spirit, then a new heart, and then a walk of obedience. The Holy Spirit within causes the believer to walk in God's ways.

This covenant could only be established by blood. On the night He was betrayed, Jesus took the cup and said, "This cup is the new testament in my blood, which is shed for you" (Luke 22:20). A covenant of this kind takes effect through death: "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead" (Hebrews 9:16-17). Every promise of the new covenant was secured at the Cross.

The writer of Hebrews quotes Jeremiah and declares that the promise has been fulfilled in Christ: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises" (Hebrews 8:6). "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Hebrews 8:10).

The Holy Spirit Himself confirms that this work rests on Christ's one offering. "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Spirit also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more" (Hebrews 10:14-17, wording adapted). Forgiveness of sins and the law written on the heart are joined together, and both come from the Cross.

Remember what lay inside the ark in the holy of holies: the tables of the covenant, written by the finger of God. In the new covenant, the believer's heart becomes the place where that law is kept. Paul told the Corinthians, "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Corinthians 3:3).

The difference between the two covenants is the difference between death and life. God "hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (2 Corinthians 3:6). The law written on stone could only condemn, because the flesh could not keep it. The law written on the heart by the Holy Spirit brings life, because He supplies what it requires.

Paul goes on to say that where the Lord's Holy Spirit is, there is liberty, and that believers, beholding the glory of the Lord, are changed into the same image from glory to glory by the Holy Spirit (2 Corinthians 3:17-18). This is the inner working of the new covenant. The believer does not change himself by looking at the law. He is changed by the Holy Spirit as he looks at Christ.

This is why the new covenant is not a better set of rules. It is a new heart, a new spirit, and the indwelling of the Holy Spirit, all purchased by the blood of Christ. The New Covenant Church does not live by trying harder to keep the law. She lives by Faith in Christ and His finished work, and the Holy Spirit writes God's will on her heart from within.

Chapter Ten: Dividing Soul and Spirit

"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

The soul and the spirit are so closely joined that only the Word of God can separate them. A man can be deeply moved in his emotions, sharp in his reasoning, and determined in his will, and still mistake all of it for spiritual life. The Holy Spirit uses the Word like a surgeon's blade to show the believer what comes from God and what comes from himself.

This matters because much of what passes for spirituality is really the activity of the soul. Paul wrote, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14). The word translated natural here describes a man who lives by the life of his soul alone. He may be educated, moral, and even religious, but he cannot receive the things of God, because they are discerned only in the spirit.

Paul then describes the one who lives from his renewed spirit: "But he that is spiritual judgeth all things, yet he himself is judged of no man" (1 Corinthians 2:15). And he describes a third kind of person, the believer who has been born again but is still governed by the flesh: "And I, brethren, could not speak unto you as unto spiritual, but as unto

carnal, even as unto babes in Christ... For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Corinthians 3:1, 3). The Corinthians were saved, yet their souls and bodies were still running their lives.

James warns of wisdom that sounds impressive but comes from the wrong source: "This wisdom descendeth not from above, but is earthly, sensual, devilish" (James 3:15). The word sensual here is the same word Paul used for the natural man. It is wisdom that rises out of the soul rather than coming down from God. Jude describes those who cause division in the Church as "sensual, having not the Holy Spirit" (Jude 19, wording adapted).

The clearest example in the Gospels came right after Peter's great confession. When Jesus began to speak of His Cross, Peter, with sincere love and strong feeling, took Him aside and said, "Be it far from thee, Lord: this shall not be unto thee" (Matthew 16:22). Jesus answered, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (Matthew 16:23). Peter's affection was real, but it came from his soul, and it stood against the Cross.

Immediately Jesus gave the answer: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:24-25). The word translated life in that verse is the same word often translated soul. The life of the soul, lived for itself, must be given up to the Cross, and only then is true life found.

This is where the Galatians went wrong. They had been saved by Faith in Christ crucified, and then they tried to be perfected by their own effort. Paul wrote, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?... Are ye so foolish? having begun in the Holy Spirit, are ye now made perfect by the flesh?" (Galatians 3:1, 3, wording adapted). Whenever the believer moves his Faith from the Cross to his own religious works, he has moved from the spirit back into the soul and the flesh.

The soul is not evil in itself. God made the mind, the will, and the emotions, and He intends to redeem and use every one of them. The problem is not that the soul exists but that it tries to rule. When the soul takes the place of the spirit, a man may be busy, emotional, or disciplined in religion, yet he is not living by the life of God.

The Cross is the dividing line. Paul said, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14). As the Holy Spirit brings the Word of the Cross to bear on the heart, He separates what is of God from what is of self. What is of self is brought to the Cross, and what is of God is set free to live.

This dividing is not a single event. It is the ongoing work of the Holy Spirit through the Word in the life of the believer. Each time He shows us that we are trusting in our own feelings, reasoning, or willpower, He calls us back to the Cross, and from that place the life of the spirit flows out to govern the soul once again.

Chapter Eleven: The Renewing of the Soul

When a person is born again, his spirit is made alive at once, but his soul must be renewed over time. His mind still carries old ways of thinking, his will still carries old habits of choosing, and his emotions still carry old wounds and old desires. The new birth places the believer in God's order, and the Holy Spirit then works that order outward through the soul.

Scripture speaks of the salvation of the soul as an ongoing work. James wrote to believers, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (James 1:21). Peter spoke of "receiving the end of your faith, even the salvation of your souls" (1 Peter 1:9). The writer of Hebrews said, "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Hebrews 10:39).

The soul is renewed by the Holy Spirit as the believer obeys the truth. "Seeing ye have purified your souls in obeying the truth through the Holy Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Peter 1:22, wording adapted). The truth is the Word, the power is the Holy Spirit, and the fruit is love.

The foundation of this renewing is what happened at the Cross. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6). The renewing of the soul is not the believer trying to crucify himself. It is the Holy Spirit making real in experience what was already accomplished when the believer was placed into Christ's death.

The mind is renewed first. "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" (Romans 12:2). Paul describes the change in terms of putting off and putting on: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:22-24). Notice that the renewing begins in the spirit of the mind. The change flows from the spirit into the thinking.

The renewed mind is set on Christ. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Colossians 3:1-3). The mind that rests on Christ and His finished work is kept in peace: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3).

The renewed mind also brings thoughts into captivity. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:5). The Holy Spirit shows the believer which thoughts come from the old nature and which come from God, and He gives the believer what to think on instead: "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

The will is renewed by yielding. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16). The believer's part is not to produce obedience by force of will but to yield his will to God, as Christ did in Gethsemane. God supplies the power: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:12-13).

The emotions are restored by the Shepherd. David wrote, "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake" (Psalm 23:3). Jesus offered rest to the weary soul: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:28-29). He gives a peace the world cannot give: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

The soul still faces opposition. Peter warned, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Peter 2:11). The desires of the flesh press against the renewed mind, the yielded will, and the restored emotions. The believer does not win this war by fighting the flesh with his own strength, but by keeping his Faith in the Cross, where the Holy Spirit supplies the victory.

John prayed for his friend Gaius, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2). A prospering soul is one in its proper place, enlightened by the Holy Spirit, nourished on Christ, and lifting its

affections to God. That is the holy place restored within the believer, and it flows from Faith in Christ and Him crucified.

Chapter Twelve: Walking After the Holy Spirit

Romans 7 describes a believer who loves God's law and wants to obey it, yet keeps failing. "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I" (Romans 7:15). His mind agrees with God, his will wants to obey, but the nature of sin still pulls him down. "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Romans 7:22-23).

This is the soul trying to rule the body without the power of the spirit. A renewed mind and a sincere will are not enough by themselves. Paul's answer came "through Jesus Christ our Lord" (Romans 7:25), and Romans 8 explains what that means.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Holy Spirit. For the law of the Holy Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:1-2, wording adapted). Notice where the Holy Spirit works: in Christ Jesus. He operates within the boundaries of what Christ accomplished on the Cross. The believer is set free not by a stronger effort but by a stronger law, the life of the Holy Spirit working through Faith in Christ's finished work.

Paul shows that this freedom was purchased at the Cross: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Holy Spirit" (Romans 8:3-4, wording adapted). Sin was condemned in the flesh of Christ on the Cross. Now the Righteousness the law demanded is fulfilled in us, not by us, as the Holy Spirit works within.

The battle is fought first in the mind. "For they that are after the flesh do mind the things of the flesh; but they that are after the Holy Spirit the things of the Holy Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:5-6, wording adapted). What the believer sets his mind on determines which way he walks.

The body is brought into order by the Holy Spirit, not by the believer's own power. "For if ye live after the flesh, ye shall die: but if ye through the Holy Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Holy Spirit of God, they are the sons

of God" (Romans 8:13-14, wording adapted). The believer does not mortify the deeds of the body by himself. He does it through the Holy Spirit, and the Holy Spirit works only as the believer's Faith rests in the Cross.

Galatians describes the same conflict: "This I say then, Walk in the Holy Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Holy Spirit, and the Holy Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Galatians 5:16-17, wording adapted). The promise is not that the flesh will disappear, but that those who walk in the Holy Spirit will not fulfil its lust.

The Holy Spirit produces fruit that touches every part of the soul. "But the fruit of the Holy Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Galatians 5:22-23, wording adapted). Love, joy, and peace settle the emotions. Longsuffering, gentleness, and goodness govern how the believer treats others. Faith, meekness, and temperance bring the will and the body under control. This is the fruit of a life in God's order.

The very next verse ties all of this to the Cross: "And they that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24). The flesh was dealt with when the believer was crucified with Christ. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20). The believer reckons that to be true, and the Holy Spirit makes it real in his walk.

Paul closes the thought with a call to keep in step: "If we live in the Holy Spirit, let us also walk in the Holy Spirit" (Galatians 5:25, wording adapted). The life came from the Holy Spirit at the new birth. The walk continues the same way, moment by moment, as the believer's Faith stays on Christ and His finished work. Walking after the Holy Spirit is not a new method of self-improvement. It is the result of Faith that rests in the Cross.

Chapter Thirteen: The Body Yielded

In God's order, the body comes last, but it is not left out. The same Lord who gave His body on the Cross has claimed the believer's body as His own. Paul wrote, "Now the body is not for fornication, but for the Lord; and the Lord for the body" (1 Corinthians 6:13). The body that once served the nature of sin is now meant to serve God.

The key passage is Romans 6. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as

instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Romans 6:11-13).

Notice the order in that passage. First the believer reckons, which is the work of the mind resting on what Christ did on the Cross. Then he yields himself, which is the surrender of the will. Only then does he yield his members, the parts of his body. The body follows the soul, and the soul follows the spirit that has been made alive to God through Jesus Christ. This is God's restored order in daily practice.

The word instruments can also be rendered weapons or tools. The eyes, the tongue, the hands, and the feet are tools that will serve one master or the other. James warns how much harm the tongue can do when it is not under God's control (James 3:5-8). Paul speaks of how beautiful the feet are when they carry the gospel: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:15). The same members that once served sin can become instruments of Righteousness.

This is not accomplished by sheer discipline. Paul did say, "But I keep under my body, and bring it into subjection" (1 Corinthians 9:27), but he also said that the deeds of the body are put to death "through the Holy Spirit" (Romans 8:13). The believer does not control his body by the strength of his own will. He keeps his Faith in the Cross, and the Holy Spirit brings the body into line with the spirit and the soul.

The Holy Spirit who dwells in the believer gives life even to the mortal body. "But if the Holy Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Holy Spirit that dwelleth in you" (Romans 8:11, wording adapted). The resurrection power that raised Christ's body from the tomb is now at work in the believer's body, giving strength to live for God.

Paul describes this as carrying the Cross in the body. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (2 Corinthians 4:10-11). The dying of Jesus and the life of Jesus are both shown in the believer's body. As he identifies with Christ's death, Christ's life is seen in him.

This is what it means to present the body as a living sacrifice. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). Christ's body was

laid on the brazen altar once for all. The believer's body is placed on the altar daily, not to atone for sin, which Christ has already done, but as an act of worship in response to His mercies.

Paul's desire was that Christ would be honored in his body whatever came: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death" (Philippians 1:20). Taking up the Cross results in a body that magnifies Christ.

The Redemption of the body is not yet complete. "And not only they, but ourselves also, which have the firstfruits of the Holy Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Romans 8:23, wording adapted). The spirit has been made alive, the soul is being renewed, and the body will be fully Redeemed when Christ returns.

On that day the order God built into Adam will be restored completely. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philippians 3:20-21). "For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Corinthians 15:53). The work begun at the Cross in the spirit will be finished in the body at the resurrection.

Chapter Fourteen: A Habitation of God

God's restored order is not only personal. The same God who dwells in the individual believer has made His whole Church His dwelling place. Paul wrote to the church at Corinth, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Corinthians 3:16). In the Greek the word ye is plural. The congregation together is God's temple.

The tabernacle in the wilderness stood in the middle of the camp, with the tribes gathered around it. In the New Covenant, God's dwelling is not a tent among His people but His people themselves. "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Holy Spirit" (Ephesians 2:19-22, wording adapted).

This temple was built at the Cross. Just before that passage Paul explains how Jew and Gentile were brought together: "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Ephesians 2:16). The Church is one body because of the one sacrifice. "For by one Holy Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Holy Spirit" (1 Corinthians 12:13, wording adapted).

In the old covenant only the priests could enter the holy place, and only the high priest could enter the holy of holies. In the New Covenant every believer is a priest. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9).

The writer of Hebrews calls the whole Church to come near, and he describes it in terms of the whole man. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Hebrews 10:19-22). Boldness to enter the holiest speaks to the spirit. A true heart and a cleansed conscience speak to the soul. Bodies washed speak to the body. The whole person draws near, and all of it by the blood of Jesus.

The same passage goes on to the life of the congregation: "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:24-25). Drawing near to God and drawing near to one another belong together.

The furniture of the holy place now finds its expression in the life of the Church. The golden candlestick pictured the light of the Holy Spirit, and in Revelation the risen Christ walks among seven golden candlesticks, which He says "are the seven churches" (Revelation 1:20). Jesus told His followers, "Ye are the light of the world" (Matthew 5:14). The Church shines only as the Holy Spirit supplies the oil.

The table of shewbread pictured fellowship with God around the bread of life. The early Church "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). Every time the Church gathers at the Lord's table, she

declares the Cross: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:26).

The altar of incense pictured prayer and worship kindled from the altar of sacrifice. When the early believers prayed together, "the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness" (Acts 4:31, wording adapted). The Church offers "the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Hebrews 13:15).

The Church keeps this order only as she keeps the Cross at the center. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Hebrews 13:12-13). The Church is called to unity, "endeavouring to keep the unity of the Holy Spirit in the bond of peace. There is one body, and one Holy Spirit, even as ye are called in one hope of your calling" (Ephesians 4:3-4, wording adapted). That unity is never produced by human organization. It is the work of the Holy Spirit in a people whose Faith rests together in Christ and Him crucified.

Chapter Fifteen: Through Jesus Christ, the Order Restored in Us

In Romans 7, Paul described a believer trying to live for God by his own strength. He wanted to do right and found he could not, until he cried out, "O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:24). Then the Truth was revealed to him, and it was found through Jesus Christ.

"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Romans 7:25). Deliverance does not come by willpower, resolutions, or religious effort. It comes through Jesus Christ, and specifically through what He accomplished on the Cross. Paul's question was who would deliver him, not what. The answer is a Person and His finished work.

This is why Paul determined to keep the Cross at the center of everything he preached. "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Corinthians 2:2). "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Corinthians 1:18). The power of God for the believer's daily life is found in the same place as the power of God for his salvation.

Look back over the pattern this book has followed. In Eden, God breathed life into man's spirit, and the soul and body lived in order beneath it. In the Fall, the lamp went out, and the flesh and the soul took the throne. In the tabernacle, God showed the way back, from

the brazen altar, through the holy place, to the mercy seat. In Christ, every part was fulfilled: His body laid down, His soul surrendered, and His spirit unbroken in communion with the Father.

Now, through Him, the same order is restored in us. When we place our Faith in Christ and His finished work, the Holy Spirit gives life to our spirit and communion with the Father begins. The New Covenant is written on our hearts. The Word of God divides soul from spirit, showing us what is of God and what is of ourselves. The law of the Holy Spirit of life in Christ Jesus makes us free from the law of sin and death (Romans 8:2), working in us what we could never produce ourselves.

Continuing in Faith in the Cross results in the soul yielding its will, as Jesus did in Gethsemane. "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Proper Faith in Christ and His finished work is itself taking up the Cross. Taking up the Cross results in denying self, in a mind enlightened by the Word, a will nourished by Christ, and affections rising to God in prayer that is kindled from the altar, all by the working of the Holy Spirit.

The body then becomes an instrument of obedience. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). The spirit leads, the soul yields, and the body follows, the same order God built into Adam and Christ lived out perfectly.

And the believer does not walk this way alone. He is a living stone in a spiritual house, a priest among priests, a member of one body. The Church together becomes a habitation of God through the Holy Spirit, shining as His candlestick, gathering at His table, and offering the incense of prayer and praise kindled from the altar of the Cross.

Paul summed up the whole of it in one verse: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

The One who began this work will finish it. Paul's prayer for the whole man ends with a promise: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:23-24). "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" (Philippians 1:6).

We don't produce this order by our own effort. It flows from the Cross of Christ, as the Holy Spirit works moment by moment in the one whose Faith rests in Christ and Him crucified. The lamp God lit in Eden, lost in the Fall, and relit at the new birth keeps burning

as long as our Faith stays where God placed it, on Jesus Christ and Him crucified.