

## Message Six

# Christ as Our Sabbath Rest, Typified by the Good Land of Canaan

EM Hymns: 746, 424

Scripture Reading: Heb. 3:7— 4:13

- Heb 3:7 Therefore, even as the Holy Spirit says, "Today if you hear His voice,  
Heb 3:8 Do not harden your hearts as in the provocation, in the day of trial in the wilderness,  
Heb 3:9 Where your fathers tried Me by testing Me and saw My works for forty years.  
Heb 3:10 Therefore I was displeased with this generation, and I said, They always go astray in their heart, and they have not known My ways;  
Heb 3:11 As I swore in My wrath, They shall not enter into My rest!"  
Heb 3:12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.  
Heb 3:13 But exhort one another each day, as long as it is called "today," lest any one of you be hardened by the deceitfulness of sin--  
Heb 3:14 For we have become partners of Christ, if indeed we hold fast the beginning of the assurance firm to the end--  
Heb 3:15 While it is said, "Today if you hear His voice, do not harden your hearts as in the provocation."  
Heb 3:16 For who provoked Him when they heard? Indeed was it not all who came out of Egypt by Moses?  
Heb 3:17 And with whom was He displeased for forty years? Was it not with those who sinned, whose carcasses fell in the wilderness?  
Heb 3:18 And to whom did He swear that they should not enter into His rest, except to the disobedient?  
Heb 3:19 And we see that they were not able to enter in because of unbelief.  
Heb 4:1 Let us fear therefore, lest, a promise being left of entering into His rest, any one of you may seem to have come short of it.  
Heb 4:2 For indeed we have had the good news announced to us, even as they also; but the word heard did not profit them, not being mixed together with faith in those who heard.  
Heb 4:3 For we who have believed enter into the rest, even as He has said, "As I swore in My wrath, They shall not enter into My rest!" although the works of creation were completed from the foundation of the world.  
Heb 4:4 For He has spoken somewhere concerning the seventh day thus, "And God rested on the seventh day from all His works."  
Heb 4:5 And in this place again, "They shall not enter into My rest!"  
Heb 4:6 Since therefore it remains that some should enter into it and those who formerly had the good news announced to them did not enter because of disobedience,  
Heb 4:7 He again designates a certain day, today, saying in David after so long a time, even as He has said before, "Today, if you hear His voice, do not harden your hearts."  
Heb 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.  
Heb 4:9 So then there remains a Sabbath rest for the people of God.  
Heb 4:10 For he who has entered into His rest has himself also rested from his works, as God did from His own.  
Heb 4:11 Let us therefore be diligent to enter into that rest lest anyone fall after the same example of disobedience.  
Heb 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.  
Heb 4:13 And there is no creature that is not manifest before Him, but all things are naked and laid bare to the eyes of Him to whom we are to give our account.

### **I. If we would have the proper understanding of the Sabbath rest in Hebrews, we need to know the significance of the first mentioning of the Sabbath rest in the Bible—Gen. 2:2-3:**

- Gen 2:2 And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done.  
Gen 2:3 And God blessed the seventh day and sanctified it because in it He rested from all His work which God had created and made.

- A. God rested on the seventh day because He had finished His work and was satisfied; God's glory was manifested because man had His image, and His authority with His dominion was about to be exercised for the subduing of His enemy—1:26.
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- B. When there is a situation on earth in which man expresses God and represents God, that situation is a Sabbath rest to God; the Sabbath rest is simply God's satisfaction in His heart's desire—vv. 26-28; Heb. 2:6-8a.
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Gen 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.
- Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.
- Heb 2:6 But one has solemnly testified somewhere, saying, "What is man, that You bring him to mind? Or the son of man, that You care for him?"
- Heb 2:7 You have made Him a little inferior to the angels; You have crowned Him with glory and honor and have set Him over the works of Your hands;
- Heb 2:8a You have subjected all things under His feet." For in subjecting all things to Him, He left nothing unsubject to Him. ...
- C. God's seventh day was man's first day; after man was created, he did not join in God's work, but he entered into God's rest; man was created not to work but to be satisfied with God and rest with God—cf. Matt. 11:28-30.
- Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.
- Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.
- Matt 11:30 For My yoke is easy and My burden is light.
- D. The Sabbath signifies that God has done everything, completed everything, and prepared everything and that man must stop all his work; to keep the Sabbath is to stop our work and to take God and all that He has accomplished for us as our enjoyment, rest, and satisfaction; this is God's economy—Exo. 20:8.
- Exo 20:8 Remember the Sabbath day so as to sanctify it.
- E. The New Jerusalem will be God's ultimate and eternal Sabbath rest because there all the redeemed saints will fully express God in glory and reign with God's authority for eternity—Rev. 21:10-11; 22:1, 4a, 5b.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev 22:4a And they will see His face, ...
- Rev 22:5b ...and they will reign forever and ever.

## II. The Sabbath rest is Christ as our rest, typified by the good land of Canaan (Deut. 12:9; Heb. 3:7— 4:13); Christ is rest to the saints in three stages:

- Deut 12:9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.
- Heb 3:7 Therefore, even as the Holy Spirit says, "Today if you hear His voice,
- Heb 3:8 Do not harden your hearts as in the provocation, in the day of trial in the wilderness,

- Heb 3:9 Where your fathers tried Me by testing Me and saw My works for forty years.
- Heb 3:10 Therefore I was displeased with this generation, and I said, They always go astray in their heart, and they have not known My ways;
- Heb 3:11 As I swore in My wrath, They shall not enter into My rest!"
- Heb 3:12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.
- Heb 3:13 But exhort one another each day, as long as it is called "today," lest any one of you be hardened by the deceitfulness of sin--
- Heb 3:14 For we have become partners of Christ, if indeed we hold fast the beginning of the assurance firm to the end--
- Heb 3:15 While it is said, "Today if you hear His voice, do not harden your hearts as in the provocation."
- Heb 3:16 For who provoked Him when they heard? Indeed was it not all who came out of Egypt by Moses?
- Heb 3:17 And with whom was He displeased for forty years? Was it not with those who sinned, whose carcasses fell in the wilderness?
- Heb 3:18 And to whom did He swear that they should not enter into His rest, except to the disobedient?
- Heb 3:19 And we see that they were not able to enter in because of unbelief.
- Heb 4:1 Let us fear therefore, lest, a promise being left of entering into His rest, any one of you may seem to have come short of it.
- Heb 4:2 For indeed we have had the good news announced to us, even as they also; but the word heard did not profit them, not being mixed together with faith in those who heard.
- Heb 4:3 For we who have believed enter into the rest, even as He has said, "As I swore in My wrath, They shall not enter into My rest!" although the works of creation were completed from the foundation of the world.
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- Heb 4:6 Since therefore it remains that some should enter into it and those who formerly had the good news announced to them did not enter because of disobedience,
- Heb 4:7 He again designates a certain day, today, saying in David after so long a time, even as He has said before, "Today, if you hear His voice, do not harden your hearts."
- Heb 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.
- Heb 4:9 So then there remains a Sabbath rest for the people of God.
- Heb 4:10 For he who has entered into His rest has himself also rested from his works, as God did from His own.
- Heb 4:11 Let us therefore be diligent to enter into that rest lest anyone fall after the same example of disobedience.
- Heb 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.
- Heb 4:13 And there is no creature that is not manifest before Him, but all things are naked and laid bare to the eyes of Him to whom we are to give our account.
- A. In the church age the heavenly Christ, the One who has expressed, represented, and satisfied God and who rests from His work and sits at the right hand of God in the heavens, is the rest to us in our spirit (Matt. 11:28-29); the Sabbath rest in Hebrews 4:9 is Christ as our rest, typified by the good land of Canaan (Deut. 12:9; Heb. 4:8).
- Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.
- Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.
- Heb 4:9 So then there remains a Sabbath rest for the people of God.
- Deut 12:9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.
- Heb 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.
- B. In the millennial kingdom, after Satan has been removed from the earth (Rev. 20:1-3), God

will be expressed, represented, and satisfied by Christ and the overcoming saints; then Christ with the kingdom will be the rest in a fuller way to the overcoming saints, who will be co-kings with Him (vv. 4, 6) and share and enjoy His rest.

Rev 20:1 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.

Rev 20:2 And he laid hold of the dragon, the ancient serpent, who is the Devil and Satan, and bound him for a thousand years

Rev 20:3 And cast him into the abyss and shut it and sealed it over him, that he might not deceive the nations any longer until the thousand years were completed; after these things he must be loosed for a little while.

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.

Rev 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

- C. In the new heaven and new earth, after all the enemies, including death, the last enemy, have been made subject to Him (1 Cor. 15:24-27), Christ, as the all-conquering One, will be the rest in the fullest way to all of God's redeemed for eternity.

1 Cor 15:24 Then the end, when He delivers up the kingdom to His God and Father, once He has abolished all rule and all authority and power.

1 Cor 15:25 For He must reign until God puts all His enemies under His feet.

1 Cor 15:26 Death, the last enemy, is being abolished.

1 Cor 15:27 For He has subjected all things under His feet. But when He says that all things are subjected, it is evident that all things are except Him who has subjected all things to Him.

- D. The Sabbath rest mentioned in Hebrews 4:8-9 refers to Christ as our rest in the first two stages, and especially in the second—the rest that remains for us to seek after and enter into diligently:

Heb 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.

Heb 4:9 So then there remains a Sabbath rest for the people of God.

1. The rest in the first two stages is a prize to the Lord's diligent seekers, who enjoy Him in a full way and become the overcomers; the rest in the third stage is not a prize but the full portion allotted to all the redeemed ones.

2. In the second stage of His being our rest, Christ will take possession of the whole earth as His inheritance, making it His kingdom for a thousand years—Psa. 2:8; Heb. 2:5-6.

Psa 2:8 Ask of Me, / And I will give the nations as Your inheritance / And the limits of the earth as Your possession.

Heb 2:5 For it was not to angels that He subjected the coming inhabited earth, concerning which we speak.

Heb 2:6 But one has solemnly testified somewhere, saying, "What is man, that You bring him to mind? Or the son of man, that You care for him?"

3. In the second stage of Christ's being our rest, all His overcoming believers who seek Him and enjoy Him as their rest in the first stage will participate in His reign in the millennium (Rev. 20:4, 6; 2 Tim. 2:12); they will inherit the earth (Matt. 5:5; Psa. 37:11; Luke 19:17, 19), and they will partake of the joy of their Lord (Matt. 25:21, 23).

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.

Rev 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

2 Tim 2:12 If we endure, we will also reign with Him; if we deny Him, He also will deny us;

Matt 5:5 Blessed are the meek, for they shall inherit the earth.

Psa 37:11 But the lowly will inherit the land / And delight themselves in the abundance of peace.

Luke 19:17 And he said to him, Well done, good slave. Because you have become faithful in the least, have authority over ten cities.

Luke 19:19 And he said to this one as well, And you, be over five cities.

Matt 25:21 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

Matt 25:23 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

### **III. We need to take heed to the Lord's word in Matthew 11:28-30—"Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light":**

- A. Toil refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work; whoever toils thus is always heavily burdened.
- B. Rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility, but also to perfect peace and full satisfaction.
- C. To take the Lord's yoke is to take the will of the Father; it is not to be regulated or controlled by any obligation of the law or religion or to be enslaved by any work, but to be constrained by the will of the Father.
- D. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38; Isa. 42:4a; cf. 53:2; 11:1-4a); He submitted Himself fully to the Father's will (Matt. 26:39, 42); hence, He asks us to learn from Him (Eph. 4:20-21).

John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.

John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

John 6:38 For I have come down from heaven not to do My own will but the will of Him who sent Me.

Isa 42:4a He will not faint, nor will He be discouraged, / Until He has established justice in the earth; ...

Isa 53:2 For He grew up like a tender plant before Him, / And like a root out of dry ground. / He has no attracting form nor majesty that we should look upon Him, / Nor beautiful appearance that we should desire Him.

Isa 11:1 Then a sprout will come forth from the stump of Jesse, / And a branch from his roots will bear fruit.

Isa 11:2 And the Spirit of Jehovah will rest upon Him, / The Spirit of wisdom and understanding, / The Spirit of counsel and might, / The Spirit of the knowledge and fear of Jehovah.

Isa 11:3 He will delight in the fear of Jehovah: / He will neither judge by what His eyes see, / Nor decide by what His ears hear.

Isa 11:4a But He will judge the poor in righteousness, / And decide with equity for the afflicted of the land. ...

Matt 26:39 And going forward a little, He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.

Matt 26:42 Again, going away a second time, He prayed, saying, My Father, if this cannot pass away unless I drink it, Your will be done.

Eph 4:20 But you did not so learn Christ,

Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

- E. To be meek, or gentle, means not to resist opposition, and to be lowly means not to have self-esteem; He submitted Himself fully to the will of His Father, not wanting to do anything for Himself or expecting to gain something for Himself; hence, regardless of the situation He had rest in His heart; He was fully satisfied with the Father's will.
- F. The rest that we find by taking the Lord's yoke and learning from Him is for our souls; it is an inward rest and is not anything merely outward in nature.
- G. The Lord's yoke is the Father's will, and His burden is the work of carrying out the Father's will; such a yoke is easy, not bitter, and such a burden is light, not heavy—cf. Mal. 3:14.  
 Mal 3:14 You say, It is vain to serve God; and what profit is it that we have kept His charge and have walked mournfully before Jehovah of hosts?
- H. His yoke being easy means that His yoke, the Father's will, is good, kind, mild, gentle, pleasant—in contrast to hard, harsh, sharp, bitter.

#### IV. Exodus 31:12-17 reveals that the Sabbath follows the charge for the building of the tabernacle:

- Exo 31:12 And Jehovah spoke to Moses, saying,
  - Exo 31:13 Speak also to the children of Israel, saying, You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you.
  - Exo 31:14 Therefore you shall keep the Sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that soul shall be cut off from among his people.
  - Exo 31:15 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, holy to Jehovah; whoever does any work on the Sabbath day shall surely be put to death.
  - Exo 31:16 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.
  - Exo 31:17 It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed.
- A. “You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you...Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed”—vv. 13, 16-17.
  - B. On the seventh day God “rested and was refreshed”; man was God's refreshment because man was created in God's own image with a spirit so that man could fellowship with God and be God's companion and counterpart.
  - C. We need to see the following divine principle—God first supplies us with enjoyment, and then we work together with Him; in order to be one with God in His work, we must enjoy Him.
  - D. At Pentecost the disciples were filled with the enjoyment of the Lord—“they are full of new wine” (Acts 2:13); then Peter and the eleven stood to work together with the Lord (v. 14).  
 Acts 2:14 But Peter, standing with the eleven, lifted up his voice and spoke forth to them: Men of Judea, and all who are dwelling in Jerusalem, let this be known to you, and give ear to my words.
  - E. With God it is a matter of working and resting; with man it is a matter of resting and working; then we work with the Lord by being one with Him.
  - F. As God's people, we should bear a sign that we need God to be our strength, energy, and everything so that we may be able to work together with Him for the building up of the church as Christ's Body; this honors and glorifies Him—1 Cor. 15:10, 58.  
 1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

- G. The sign we bear is that we rest with God, enjoy God, are refreshed with God, and are filled up with God first; then we work together with the very One who fills us in oneness with Him; this is an eternal covenant, an eternal contract, with God.

**V. The means of enjoying Christ as the good land is the living and operative word of God that is “sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart”—Heb. 4:12:**

- A. The children of Israel are a type of us, the New Testament believers (1 Cor. 10:6a, 11), in our participation in the full salvation of God:

1 Cor 10:6a Now these things occurred as examples to us, ...

1 Cor 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

1. In the first stage we receive Christ and are redeemed and delivered from the world, just as the children of Israel were delivered from Egypt.
2. In the second stage we become wanderers in following the Lord, just as the children of Israel wandered in the wilderness; our wandering always takes place in our soul.
3. In the third stage we partake of and enjoy Christ in a full way, just as the children of Israel partook of and enjoyed the riches of the good land; this is experienced in our spirit.
4. The Hebrew believers were wondering in their mind what to do with their Hebrew religion, and this wondering in their mind was a wandering in their soul, not an experience of Christ in their spirit.

- B. The writer of the book of Hebrews advised the Hebrew believers not to stagger in the wandering of their soul but to press on into their spirit to partake of and to enjoy the heavenly Christ:

1. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22).

Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

2 Tim 4:22 The Lord be with your spirit. Grace be with you.

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

2. At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51); since today our spirit is the place of God’s habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven and brings heaven to us.

Gen 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

Gen 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.

Gen 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.

Gen 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.

- Gen 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.
- Gen 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.
- John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.
3. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder—Heb. 4:16.  
 Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
  4. The staggering Hebrew believers were wandering in their soul and had neglected their spirit, but the new testament is absolutely a matter in our spirit, not in our soul—Rom. 8:16; 2 Tim. 4:22; Gal. 6:18.  
 Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.  
 2 Tim 4:22 The Lord be with your spirit. Grace be with you.  
 Gal 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
- C. The Hebrew believers’ soul, with its wondering mind, its doubting concerning God’s way of salvation, and its considering its own interests, had to be broken by the living, operative, and piercing word of God that their spirit might be divided from their soul—Heb. 4:12:  
 Heb 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.
1. As the marrow is concealed deep in the joints, so the spirit is deep in the soul; just as the dividing of the marrow from the joints requires mainly the breaking of the joints, the dividing of the spirit from the soul requires the breaking of the soul—1 Pet. 3:4.  
 1 Pet 3:4 But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.
  2. Whenever we read the Bible, it must be living, energizing, and sharp enough to divide our soul from our spirit and discern our thoughts and intentions, revealing which are of and for the self and which are of and for God; we must mix the word with faith by means of all prayer in spirit in order for it to be living and operative—Heb. 4:2; Eph. 6:17-18.  
 Heb 4:2 For indeed we have had the good news announced to us, even as they also; but the word heard did not profit them, not being mixed together with faith in those who heard.  
 Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,  
 Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
  3. The living word of God must pierce into our being and deliver us from our wondering mind and wandering soul into Christ as the Sabbath rest in our spirit; we should not be those who stagger in the wandering of our soul, but we need to deny the soul and press on into our spirit to partake of and enjoy the heavenly Christ so that we might participate in the kingdom rest of His reign in the millennium.