

Monday 6/3

Related Verses

Gen. 1:26

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 2:2

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. 1:27-28

27 And God created man in His own image; in the image of God He created him; male and female He created them.

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.

Gen. 2:3

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.

Heb. 2:6-8

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?"

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;

8 You have subjected all things under His feet." For in subjecting all things to Him, He left nothing unsubject to Him. But now we do not yet see all things subjected to Him,

Exo. 20:8

8 Remember the Sabbath day so as to sanctify it.

Related Reading

In order to have the proper understanding of the Sabbath rest, we need to consider the first mention of it in the Bible. The first time that the Bible mentions the Sabbath is after the creation of man (Gen. 2:2-3).

If man had not been created on the sixth day, God would have been unable to rest on the seventh day even though everything else had been created. It was not the completion of the work that caused God to rest—it was the creation of man. After God created man, He was satisfied and was able to rest.

In all the days of creation, except for the second day, God looked at His work and said, "Good." But at the end of the sixth day, after man had been created, God saw everything that He had made and said, "Very good" (1:31). When He said, "Very good," it meant that He was satisfied. At the end of the sixth day, seeing man in His image to express Him and committed with His authority to represent Him, God was satisfied and said, "Very good."

God's heart is satisfied by having man on the earth expressing and representing Him. When God had this, He rested on the seventh day. (*Life-study of Hebrews*, second edition, pp. 187-189)

According to the calendar of the Bible, a day does not start in the morning, but in the evening. I believe that man was made late on the sixth day. When man came out of God's creating hand, he immediately entered the seventh day. The seventh day was to God the day of rest (Gen. 2:2-3). God's seventh day was man's first day. This means that God had prepared everything for man's enjoyment. After man was created, he didn't join in God's work; he entered into God's rest...Don't think that you must do something...If you try to work, God will say, "Foolish child, I have no work for you to do, but I do have great riches for you to enjoy. Come, join Me in My rest"...Man did.

I have spent a good deal of time to find out what man did after he was created. I found out that he did nothing but eat and rest...After people are saved, they always

think that they must do something. Forget about doing. Come to eat Jesus. Come to be satisfied. Come to join God in His rest.

In 1936, I was working in north China, very burdened for the Lord's work. The work was hard and testing and circumstances were difficult. I would ride by bicycle to the suburbs, throw it down, fall flat on the ground and cry, "Lord, help me!" I was bothered and tested. One day, before giving a message, the word came to me and said, "Do you know that man's first day is God's seventh day? God's seventh day was man's first day. Why do you labor so hard? Stupid child, give up. Throw away your work. Just come to Me and join Me in My rest." On that Sunday morning I gave a message that God's seventh day was man's first day. I told people, "Hallelujah! Today is my first day. For months I have been laboring very hard, but now I am throwing away my work. I will labor no longer. Today I have begun to rest with God. His seventh day is my first day."

Whenever God is satisfied, you are satisfied. Whenever you are satisfied, that is a proof that God is at rest. He is satisfied.

Don't work. Just take care of one thing: to let God reach His goal...God's goal is to have His image expressed and to have His dominion exercised. As long as you have God's image expressed and God's dominion exercised to deal with His enemy, God has reached His goal. God will say, "I am satisfied." Then you will say, "God, I am satisfied too." Thus, you rest with God. (*Life-study of Genesis*, pp. 114-115)

Further Reading: *Life-study of Genesis*, msg. 9

Tuesday 6/4

Related Verses

Deut. 12:9

9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.

Heb. 4:8-9

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

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

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

Rev. 20:1-4, 6

1 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.
 2 And he laid hold of the dragon, the ancient serpent, who is the Devil and Satan, and bound him for a thousand years
 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.
 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.
 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.

Related Reading

We are now in the church life, the growing Sabbath that is leading us into the harvest Sabbath of the millennial kingdom...The ultimate Sabbath rest will be the New Jerusalem...There will be a new earth, and upon that new earth there will be a city built up with transformed people as the living materials. That living composition, the New Jerusalem, will be God's complete expression in eternity future...In the New Jerusalem will be God's throne and authority for His kingdom. The New Jerusalem will be the ultimate and eternal Sabbath because there God will be fully expressed and represented. That will be the ultimate consummation of God's work of grace, and we all will be there. (*Life-study of Hebrews*, second edition, p. 221)

From the very day [the Israelites] entered into [the good land of Canaan], they were fighting constantly. Then why did God call that land the rest, as He did in Deuteronomy 12:9?...The land was a rest because the temple could be built there. There, with the temple, God

could have His expression and representation. When God is expressed and represented, there is satisfaction for both God and man, and that is the real rest.

The Sabbath rest in Hebrews 4:9, as typified by the good land of Canaan (Deut. 12:9; Heb. 4:8), is Christ as our rest. Christ is rest to us in three stages. In the church age, He, as the heavenly Christ, the One who has expressed, represented, and satisfied God and who rests from His work and sits on the right hand of God in the heavens, is the rest to us in our spirit (Matt. 11:28-29). 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. In the new heaven and new earth, after all the enemies, including death, the last enemy, are subdued to Him (1 Cor. 15:24-27), God will be fully expressed, represented, and satisfied by all His redeemed ones in Christ. At that time Christ, as the all-conquering One, with that glorious situation, will be the rest in the fullest way to all of God's redeemed for eternity...The Sabbath rest mentioned in Hebrews 4:9 and typified by the rest of the good land of Canaan covers only the first two stages of Christ as rest to us and does not include the third stage. The rest in the first two stages is a prize to His diligent seekers, who are not only redeemed but also have enjoyed Him in a full way, thus becoming the overcomers; whereas the rest in the third stage is not a prize but the full portion allotted to all the redeemed ones...It is in the second stage of His being our rest that Christ will take possession of the whole earth as His inheritance (Psa. 2:8; Heb. 2:5-6), making it His kingdom for a thousand years (Rev. 11:15). All His overcoming followers who seek and enjoy Him as their rest in the first stage will participate in His reign in the millennium (20:4, 6; 2 Tim. 2:12). Moreover, they will inherit the earth (Matt. 5:5; Psa. 37:11), some having authority over ten cities, some over five (Luke 19:17, 19), and will partake of the joy of their Lord (Matt. 25:21, 23). That will be the kingdom rest, which is typified by the rest of entering into the good land of Canaan. The rest of the good land was the goal to all the

children of Israel, who had been redeemed and delivered from Egypt; likewise, the rest of the coming kingdom is the goal of the New Testament believers, who have been redeemed and saved from the world. We are now all on the way toward this goal. (*Life-study of Hebrews*, second edition, pp. 190-191)

Further Reading: *Life-study of Hebrews*, msgs. 18, 20-27

Wednesday 6/5

Related Verses**Matt. 11:28-30**

28 Come to Me all who toil and are burdened, and I will give you rest.
 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.
 30 For My yoke is easy and My burden is light.

John 4:34

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

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

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

Matt. 26:39, 42

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.
 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. 4:20-21

20 But you did not so learn Christ,
 21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

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

Related Reading

The Lord seemed to be saying, "...All of you religious people and all of you worldly people who are toiling and are burdened, come to Me, and I will give you rest." What a gracious word! The toil mentioned in Matthew 11:28 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. After the Lord extolled the Father, acknowledging the Father's way and declaring the divine economy, He called this kind of people to come to Him for rest. 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. (*Life-study of Matthew*, second edition, pp. 371-372)

To take the Lord's yoke is to take the will of the Father. It is not to be regulated or controlled by any obligations of the law or religion or to be enslaved by any work but to be constrained by the will of the Father. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38). He submitted Himself fully to the Father's will (Matt. 26:39, 42). Hence, He asks us to learn from Him. God's will is our yoke. Thus, we are not free to do as we please; rather, we are yoked. Young people, do not think that you are so free or liberated. In the Lord's recovery we all have been yoked. How good it is to be yoked! The Lord's yoke is easy and His burden is light. The Lord's yoke is the Father's will, and His burden is the work to carry out the Father's will. Such a yoke is easy, not bitter, and such a burden is light, not heavy. The Greek word rendered "easy" means "fit for use"; hence, good, kindly, mild, gentle, easy, pleasant, in contrast to hard, harsh, sharp, and bitter.

In 11:29 the Lord told us to learn from Him. He is meek and lowly in heart...Throughout all the opposition the Lord was meek, and throughout all the rejection He was lowly in heart. 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 His Father's will.

The Lord said that if we take His yoke upon us and learn from Him, we will find rest for our souls.

If we are opposed as we minister, and we resist, we will not have peace. But if instead of resisting we submit to the will of the Father, testifying that the opposition is of the Father, we will have rest in our souls. John the Baptist did not regard his imprisonment as of the Father; therefore, he was not at rest. If he had realized that his imprisonment was due to the Father's will, he would have been at rest, even in prison. Christ, the heavenly King, always submitted to the Father's will, taking God's will as His portion and not resisting anything. Hence, He was always at rest. We must learn of Him and also take this view. If we do, we will have rest in our souls. (*Life-study of Matthew*, second edition, pp. 372-373)

The Lord charged the disciples to take His yoke upon them and learn from Him because He is meek and lowly in heart, and they would find rest for their souls (Matt. 11:29). To be meek means to not resist opposition, and to be lowly means to not have self-esteem. The rest from the Lord is for our souls; it is an inward rest, not something merely outward in nature. The harassment and the troubles are in our soul. Paul tells us to be anxious in nothing and to tell the Lord all our requests. Then the peace of God will guard our hearts and our thoughts in Christ Jesus (Phil. 4:6-7).

Everything in God's economy is not a heavy burden but an enjoyment. (*CWWL, 1994-1997*, vol. 3, "The God-man Living," p. 550)

Further Reading: *Life-study of Matthew*, msg. 31

Thursday 6/6

Related Verses

Exo. 31:17

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.

1 Cor. 15:10

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.

Exo. 31:12-16, 18

12 And Jehovah spoke to Moses, saying,

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.

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.

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.

16 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.

18 And when He had finished speaking with him upon Mount Sinai, He gave to Moses the two tablets of the testimony, tablets of stone, written with the finger of God.

Acts 2:13-14

13 But others jeered and said, They are full of new wine!

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.

Related Reading

God was refreshed with man...He created him in His own image with a spirit so that man could have fellowship with Him. Man, therefore, was God's refreshment.

God said, "It is not good for the man to be alone; I will make him a helper as his counterpart" [Gen. 2:18]. This word has a significance in typology, and indicates that it was not good for God to be alone. Before God created man, God could be compared to a

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

“bachelor”...But in eternity future He will have a wife, the New Jerusalem, which is called the Lamb's wife (Rev. 21:9-10).

When God saw the man created by Him, He could rest and be refreshed. Man was like a refreshing drink to quench God's thirst and satisfy Him. When God ended His work and began to rest, He had man as His companion. To God, the seventh day was a day of rest and refreshment. However, to man, God's companion, the day of rest and refreshment was the first day,...a day of enjoyment. (*Life-study of Exodus*, p. 1824)

It is a divine principle that God does not ask us to work until we have had enjoyment. God first supplies us with enjoyment...If we do not know how to have enjoyment with God and how to enjoy God Himself, we shall not know how to work with Him. We shall not know how to be one with God in His divine work.

Yes, we should work with God and even by God. But according to what the Bible reveals, it is not even sufficient merely to work with God. We need to be one with God in His work. This requires that we enjoy Him. If we do not know how to enjoy God and be filled with God, we shall not know how to work with Him, how to be one with Him in His work.

A very good illustration of this principle is found in the New Testament. The New Testament ministry of the apostles began with the enjoyment they had on the day of Pentecost. The disciples did not work for six days and then enjoy the Lord on the day of Pentecost. The actual situation was that the Lord had told them to wait until the Spirit came upon them to fill them...Because they were filled with the Spirit, others thought that they were drunk with wine. Actually they were filled with the enjoyment of the heavenly wine. Only after they had been filled with this enjoyment did they begin to work with God. This is the way to work with God, the way to work in oneness with Him. When Peter stood up with the apostles to preach the gospel and thereby do a work for God, they all were one with God in His work.

To man, the day of rest has always been the first day. According to the Old Testament Sabbath, the day of

man's rest was his first day. Likewise, according to the New Testament, the eighth day, the day of rest for man, was also the first day. According to the principle in the Old Testament, man's day of rest is a day that comes after God's work has been completed. Man does not rest after his own work is finished; he rests after the completion of God's work and enjoys it. God works, and man enjoys. Man enjoys what God has accomplished in His work.

Perhaps after enjoying rest with God on his first day, Adam worked to care for the garden for another six days. Then on what was his eighth day, another first day, he again rested with God. This is a cycle that would continue again and again with intervals of resting and working. With God it is a matter of working and resting; with man, a matter of resting and working. (*Life-study of Exodus*, pp. 1824-1826)

Further Reading: *Life-study of Exodus*, msg. 172

Friday 6/7

Related Verses

Heb. 4:12

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.

2 Tim. 4:22

22 The Lord be with your spirit. Grace be with you.

1 Cor. 10:6, 11

6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.

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.

Rom. 8:3-4, 10, 16

3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

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

16 The Spirit Himself witnesses with our spirit that we are children of God.

Eph. 2:22

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

Gal. 6:18

18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Related Reading

According to the Bible, man is a tripartite being—spirit, soul, and body (1 Thes. 5:23). [In Hebrews 4:12] are the joints and marrow—which are parts of the body—and the soul and spirit.

With [the children of Israel] there were three places: (1) Egypt, from which they were delivered; (2) the wilderness, in which they wandered; and (3) Canaan, into which they entered. Their history in these three places signifies the three stages of their participation in God's full salvation. This is a type of us, the New Testament believers, in our participation in the full salvation of God. (Heb. 4:12, footnote 2)

In the first stage we receive Christ and are redeemed and delivered from the world. In the second stage we become wanderers in following the Lord; our wandering always takes place in our soul. In the third stage we partake of and enjoy Christ in a full way; this is experienced in our spirit. When we pursue the pleasures of material and sinful things, we are in the world, typified by Egypt. When we wander in our soul, we are in the wilderness. When we enjoy Christ in our spirit, we are in Canaan...The receivers of [the book of Hebrews], the Hebrew believers, were wondering what they should do with their old Hebrew religion. This wondering in their mind was a wandering in their soul, not an experience of Christ in their spirit...The dividing of the

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

marrow from the joints (4:12) requires mainly the breaking of the joints. In the same principle, the dividing of the spirit from the soul requires the breaking of the soul. The Hebrew believers' soul, with its wondering mind, its doubting concerning God's way of salvation, and its considering of 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.

Our soul is our very self (Matt. 16:25; cf. Luke 9:25). In following the Lord we must deny our soul, our very self (Matt. 16:24; Luke 9:23). Our spirit is the deepest part of our being, a spiritual organ with which we contact God (John 4:24; Rom. 1:9). It is in our spirit that we are regenerated (John 3:6). It is in our spirit that the Holy Spirit dwells and works (Rom. 8:16). It is in our spirit that we enjoy Christ and His grace (2 Tim. 4:22; Gal. 6:18). Hence, the writer of this book advised the Hebrew believers not to stagger in the wandering of their soul, which soul they had to deny, but to press on into their spirit to partake of and enjoy the heavenly Christ that they might participate in the kingdom rest of His reign in the millennium.

Our spirit is the organ with which we contact God (John 4:24), while our heart is the organ with which we love God (Mark 12:30). Our spirit contacts, receives, contains, and experiences God. However, this requires that our heart love God first. Our soul is of three parts—mind, will, and emotion; and our spirit too is of three parts—conscience, fellowship, and intuition. Our heart is not separate from our soul and spirit but is a composition of all the parts of our soul, plus the conscience, a part of our spirit. Hence, in our heart is the mind, with the thoughts, and the will, with the intentions. The thoughts affect the intentions, and the intentions carry out the thoughts. The living word of God is able to discern the thoughts in our mind and the intentions in our will. What was quoted from the word of God by the writer in the foregoing verses was able to expose what and where the thoughts and intentions of the Hebrew believers were while they were staggering in the process of their salvation. (Heb. 4:12, footnotes 2 and 3)

Further Reading: *CWWL, 1994-1997*, vol. 3, "The God-man Living," chs. 12-13

Saturday 6/8

Related Verses

Heb. 4:16, 2

16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

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

17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Gen. 28:12-19

12 And he dreamed: 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.

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.

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.

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.

16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.

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.

18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.

19 And he called the name of that place Bethel, but the name of the city was Luz previously.

John 1:51

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.

Related Reading

Undoubtedly, the throne mentioned [in Hebrews 4:16] is the throne of God, which is in heaven (Rev. 4:2)...This throne is the throne of both God and the Lamb (Rev. 22:1). How can we come to the throne of God and the Lamb, Christ, in heaven while we still live on earth? The secret is our spirit, referred to in Hebrews 4:12. 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). 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. 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, footnote 1)

The word *for* at the beginning of Hebrews 4:12 connects it with the preceding verse...The writer here suddenly speaks of the word of God because the promise in Psalm 95 [quoted in Hebrews 4:7] is the word of God. Whenever we read the Bible, it must be living, energizing, and sharp enough to divide and discern all the things within us...Every word in the Bible must be the living and operative word of God. How do we know that we have touched the word of God and not just the printed matter? We know it when the word we have touched is living, energizing, and dividing our soul from our spirit. This is an important principle.

The writer seemed to be saying, "You Hebrew brothers cherish the Old Testament, especially the book of Psalms. One of the psalms says, 'Today, if you hear His voice.' You have read this verse again and again without anything happening to you. Now I am using this psalm as a base for my talk with you. This word of God must be living and operative and must divide our soul from our spirit. Brothers,...you are staggering and hesitating...because your soul is mixed with your spirit. Sometimes, when you are calm, deep within, your spirit

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

is telling you to go on and follow Christ as today's Messiah. Although you may be clear about this in your spirit, you turn from your spirit to your soul. Your mind in your soul begins to wonder, and this causes your soul to wander. Because your soul and spirit are mixed together, I have quoted the living word of God, which is sharper than a two-edged sword. It will pierce your mixture, divide your spirit from your soul, and show you how foolish you are. You should no longer wander in your soul; you must turn from your soul to your spirit...The more you talk and hesitate, the more you are in your wondering mind."

The living word of God must pierce into our being and separate all the mixture of soul and spirit...Only the word of God can divide our soul from our spirit. Our soul, like flypaper, is sticky. Thus, it is easy for our spirit to be stuck to our soul. Because of this, we need the piercing and dividing of God's living word...Only when the merciful and faithful God comes in with the piercing of the living word of God do we find deliverance from our wandering mind. This is why we need the Bible. If the Bible is not living and energizing whenever we read it, something is wrong. Although many Christians take the Bible only as a printed book, day by day we must take it in a living way. (*Life-study of Hebrews*, second edition, pp. 263-265)

Further Reading: *CWWN*, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," ch. 7

Lord's Day 6/9

Related Verses

Heb. 3:7-19

7 Therefore, even as the Holy Spirit says, "Today if you hear His voice,

8 Do not harden your hearts as in the provocation, in the day of trial in the wilderness,

9 Where your fathers tried Me by testing Me and saw My works for forty years.

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;

11 As I swore in My wrath, They shall not enter into My rest!"

12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.

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.

14 For we have become partners of Christ, if indeed we hold fast the beginning of the assurance firm to the end,

15 While it is said, "Today if you hear His voice, do not harden your hearts as in the provocation."

16 For who provoked Him when they heard? Indeed was it not all who came out of Egypt by Moses?

17 And with whom was He displeased for forty years? Was it not with those who sinned, whose carcasses fell in the wilderness?

18 And to whom did He swear that they should not enter into His rest, except to the disobedient?

19 And we see that they were not able to enter in because of unbelief.

Further Reading:

Further Reading: *The Breaking of the Outer Man and the Release of the Spirit*, ch. 7

Churchwide Truth Pursuit of Hebrews (Week 16)

Level 1—Hebrews Sequential Reading

Scripture Reading and Copying: Heb. 6:1-6

Assigned Reading: *Life-study of Hebrews*, msgs. 27-28

Level 2—Hebrews Topical Study

Crucial Point: Today

Scripture: Heb. 3:7-4:11

Assigned Reading: *Life-study of Hebrews*, msgs. 21-24

Supplemental Reading: None

Questions:

1. What is the significance of the repeated references to "today" in Heb. 3:7-4:11?

2. In Heb. 3:7-4:11, what must we do if we hear His voice today?

3. According to Scripture, what should be our view regarding the past, today, and the future?

4. What has the Lord spoken to you today?

Hymn: #746

1 Lord, teach us to discern the spirit
From soul that we Thyself may know;
Thou art the Spirit in our spirit,
In oneness mingled with us so.

2 Lord, teach us to discern the spirit,
The soul-life ever to deny,
And ever follow Thee in spirit,
Thyself, the Spirit, to apply.

3 Lord, teach us to discern the spirit
That we may never set our mind
Upon the flesh but on the spirit,
That sin and self no more may bind.

4 Lord, teach us to discern the spirit
That we may never soulish be,
But truly spiritual, in spirit
To know all things discernibly.

5 Lord, teach us to discern the spirit
That subtle self exposed might be,
That by the cross to it applying
We'll live not by ourselves but Thee.

6 Lord, teach us to discern the spirit
That we may be transformed in soul,
Till we're conformed to Thine own image,
Till we're matured and reach the goal.

7 Lord, teach us to discern the spirit,
To us Thy living Word so give
That soul from spirit be divided
And in the holiest place we'll live.