

**LABORING ON THE ALL-INCLUSIVE CHRIST TYPIFIED BY THE GOOD LAND
FOR THE BUILDING UP OF THE CHURCH AS THE BODY OF CHRIST,
FOR THE REALITY AND THE MANIFESTATION OF THE KINGDOM,
AND FOR THE BRIDE TO MAKE HERSELF READY FOR THE LORD'S COMING**

KEY STATEMENTS

In order to understand the significance
of the Israelites entering Canaan and the warfare in Canaan,
we need to know that Canaan has a twofold significance in typology:
on the positive side, Canaan, a land of riches,
typifies the all-inclusive Christ with His unsearchable riches;
on the negative side, Canaan signifies the aerial part,
the heavenly part, of the dark kingdom of Satan,
the heavenlies that are full of Satan's forces.

In order to fully possess Christ as the good land,
we must beware of having an evil heart of unbelief;
we must exercise our spirit of faith
and keep our heart turned to the Lord
to believe wholeheartedly in His promises,
to believe that He is with His people,
and to believe that we are well able to overcome.

The people of Israel put aside a certain portion
of their produce from the labor on the good land
for the purpose of worshipping God;
if we faithfully labor on the all-inclusive Christ,
we will have the riches of Christ as the produce
to exhibit in the church and have a surplus of Christ
to bring to the church meetings for the corporate worship of God
in spirit and in truthfulness.

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.

**HWMR: LABORING ON THE ALL-INCLUSIVE CHRIST TYPIFIED BY THE GOOD LAND
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Scripture Reading: Heb. 3:7— 4:13

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

- Hebrews 3:7 Therefore, even as the Holy Spirit says, “Today if you hear His voice,
Hebrews 3:8 Do not harden your hearts as in the provocation, in the day of trial in the wilderness,
Hebrews 3:9 Where your fathers tried Me by testing Me and saw My works for forty years.
Hebrews 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;
Hebrews 3:11 As I swore in My wrath, They shall not enter into My rest!”
Hebrews 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.
Hebrews 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 —
Hebrews 3:14 For we have become partners of Christ, if indeed we hold fast the beginning of the assurance firm
to the end —
Hebrews 3:15 While it is said, “Today if you hear His voice, do not harden your hearts as in the provocation.”
Hebrews 3:16 For who provoked Him when they heard? Indeed was it not all who came out of Egypt by Moses?
Hebrews 3:17 And with whom was He displeased for forty years? Was it not with those who sinned, whose
carcasses fell in the wilderness?
Hebrews 3:18 And to whom did He swear that they should not enter into His rest, except to the disobedient?
Hebrews 3:19 And we see that they were not able to enter in because of unbelief.
Hebrews 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.
Hebrews 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.
Hebrews 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.
Hebrews 4:4 For He has spoken somewhere concerning the seventh day thus, “And God rested on the seventh
day from all His works.”
Hebrews 4:5 And in this place again, “They shall not enter into My rest!”
Hebrews 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,
Hebrews 4:7 He again designates a certain day, today, saying in David after so long a time, even as was said
before, “Today, if you hear His voice, do not harden your hearts.”
Hebrews 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after
these things.
Hebrews 4:9 So then there remains a Sabbath rest for the people of God.
Hebrews 4:10 For he who has entered into His rest has himself also rested from his works, as God did from His
own.
Hebrews 4:11 Let us therefore be diligent to enter into that rest lest anyone fall after the same example of
disobedience.
Hebrews 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.
Hebrews 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.

Day 1

Genesis 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.

Genesis 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.

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:

- 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.
- 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.
- 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.
- 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.

God rested because He was **satisfied**. This was the last item of the ultimate consummation—God rested and was satisfied. The reason for God's rest was that **His glory was manifested** because man had His image and His authority was about to be exercised. Satan, God's enemy, was going to be dealt with by God. As long as man expresses God's image and deals with God's enemy, God can rest. It was not simply that God had finished His work, but in **His work was a man who could bear God's image and subdue God's enemy**. Based upon these two facts, God rested.

The Bible has some types of rest. The **sabbath of the Old Testament** is a type of rest. Man was a testimony, an expression of God. Man also was subject to God's authority. God's authority was exercised over the people who kept the sabbath. Thus, it was a type of rest.

The **Lord's Day of the New Testament** is also a type of rest. The Lord's Day is a type of the coming rest. The church with the **saints releases the Lord's life, expressing God Himself**. This is the rest we have today. As long as God can be expressed, there is rest. The church with the saints exercises the Lord's authority to deal with His enemy. If we release the Lord's life and exercise His authority, we have rest even now. On the contrary, if we argue and fight, we will have no rest because we are not releasing the life of the Lord. If we fail to exercise authority over the enemy, there will be no rest. (*Life-Study of Genesis, chapter 9*)

Day 2

Deuteronomy 12:9 - For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.

Hebrews 4:8-9 - For if Joshua had brought them into rest, He would not have spoken concerning another day after these things. So then there remains a Sabbath rest for the people of God.

- 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.

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:

- 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).
- 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.
- 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.
- 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:
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.
 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).

Day 3

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.*

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).
- 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.
- 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.

In Matthew 11:28 the Lord sounded out a call: “*Come to Me, all who labor and are burdened, and I will give you rest.*” The Lord seemed to be saying, “All you who labor and are burdened, come to Me and rest. All you religious people and all you worldly people who are laboring and are burdened, come to Me and I will give you rest.” What a gracious word! The labor mentioned in verse 28 refers not only to the labor of striving to keep the commandments of the law and religious regulations, but also to the labor of struggling to be successful in any work. **Whoever labors thus is always heavily burdened.** After the Lord had praised 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 labor and burden under the law and religion or under any work and responsibility, but also to **perfect peace and full satisfaction**.

In verse 29 the Lord tells us to **learn from Him**. He is meek and lowly in heart. To be meek means **not to resist any opposition**, and to be lowly means **not to esteem oneself highly**. In all the opposition the Lord was meek, and in 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 nor 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 shall find rest to our souls. The rest we find by taking the Lord's yoke and learning from Him is for our souls. It is an **inward rest**; it is not anything merely outward in nature. (*Life-Study of Matthew, chapter 31*)

Day 4

- Exodus 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.*
- 1 Corinthians 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.*

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

- 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).
- 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.
- 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.

The building work of the tabernacle and all its furniture should **begin** with the **enjoyment of God** and **continue** in intervals with the **refreshment by enjoying God**. This will indicate that we do not work for God by our own strength, but by the enjoyment of Him and by being one with Him. This is the meaning of the Sabbath, and this is the reason that a word about the Sabbath immediately follows the word concerning the building up of God's dwelling place on earth. May we all see this matter and be impressed with it.

All the tabernacle and its furniture lead to the Sabbath of God. All of these things lead to the enjoyment of what God has purposed and done. This means that the **tabernacle and all its furniture leads us into rest**. The offerings are for us to rest. If we do not come to the altar of burnt offering to experience Christ as the offerings, we shall not have rest. Instead, we shall have condemnation and accusation. Likewise, if we do not come to the showbread table, we shall be hungry and not have satisfaction. This is another indication that we do not have rest. If we do not come to the lampstand, we shall not have any light. We shall be in darkness, and darkness will not give us rest. In the same principle, if we do not come to the ark within the veil and to the incense altar, we shall not have rest. Everything related to God's dwelling place leads us to one matter—to the Sabbath with its rest and refreshment of the Lord. Therefore, the **tabernacle with its furniture leads us to the enjoyment of what God has purposed and done**. Hallelujah, in the church life we are in the tabernacle, and the tabernacle leads us to rest, to the enjoyment of God's purpose and of what He has done! (*Life-Study of Exodus, chapter 172*)

Day 5

- Hebrews 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.*
- 2 Timothy 4:22** - *The Lord be with your spirit. Grace be with you.*

Day 6

- Hebrews 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.*
- Hebrews 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.*
- Ephesians 6:17-18** - *And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, 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,*

- 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. 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).
 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.
 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.
 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.
- 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:
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.
 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.
 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.

The **dividing of the soul and the spirit** comes from the **shining**. What is the shining? May the Lord be merciful to us to show us what the shining is. **Shining is seeing what God sees**. What does God see? He sees what we do not see. What do we not see? **We do not see the things that are of ourselves, the things that we think are of God but which are not**. Light shows us how much of what we thought was of God is actually of ourselves. It shows us how much of what we thought was good is actually not good, how much of what we thought was right is actually wrong, how much of what we thought was spiritual is actually soulish, and how much of what we thought was of God is actually of ourselves. Then we will say, "Lord! Now I know myself. I am a blind man. I have been blind for twenty or thirty years, yet I have not realized it. I did not see what You have seen." (*The Breaking of the Outer Man and the Release of the Spirit, chapter 7*)