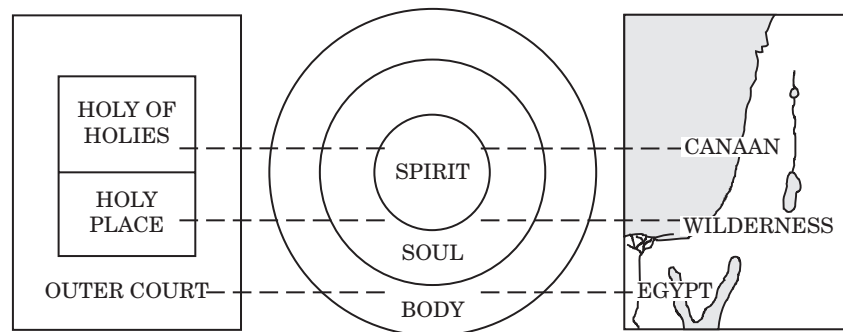


## SUPPLEMENT TO MESSAGE 6

“There remaineth therefore a sabbath rest for the people of God. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience” (Heb. 4:9, 11). What is this rest? We have to look at another type in the Old Testament to discover its meaning. After the Israelites were delivered and saved from the land of Egypt, they were brought into the wilderness with the intention that they should go on into the land of Canaan. The land of Canaan was their land of rest, a type of the all-inclusive Christ. Christ is the good land of Canaan, and He is our Rest. If we are going to enter into the rest, we must enter into Christ. But where is Christ today? We answer that He is in our spirit. The Israelites, who were delivered out of Egypt, instead of going on into Canaan, wandered for many years in the wilderness. What does this typify? It means that many Christians after being saved are simply wandering in the soul. The reason the book to the Hebrews was written is that many Hebrew Christians were saved, but they were wandering in their soul. They would not press on from the wilderness into the good land—that is, into Christ who dwelt in their spirit. We must not continue to wander in our soul, but press on to enter into our spirit, where Christ is our rest.

Let us illustrate further by the following diagram:



In ancient times all the people of Israel had access to the outer court, but only the priests could enter the holy place. Furthermore, into the Holiest of all only one, the High Priest, could enter, and that only once a year. Moreover, of all the Israelites who were saved and brought out of Egypt into the wilderness, very few went on into the good land of Canaan.

Even though we may have been saved for years, we must ask ourselves whether we are presently a Christian living in the body, in the soul, or in the spirit. Are we now in Egypt, in the wilderness, or in the good land of Canaan? Ask the Lord and search yourself in order to be clear where you are. Frankly, many Christians are wandering all day in the soul, that is, in the wilderness. In the morning they have smiling faces, but by afternoon they are sorrowful with long faces. Yesterday, it seems they were in the heavens, but today they are down. They are wandering in the soul, the wilderness, without rest, circling in the same rut day after day. They may have been following the Lord for twenty years, but are still going in circles, just as the people of Israel, who wandered for thirty-eight years with no improvement and no progress. Why? Because they are in the soul. When we are in the soul, we are in the wilderness.

This is why the writer to the Hebrews emphasized the need to divide the soul from the spirit. The Word of God must pierce us so that we may know how to press on from the soul into the good land and the Holiest place of our human spirit. A soulish believer is one wandering in the wilderness of the soul, where there is no rest.

The High Priest had to pass through the veil in order to enter into the Holiest of all; so the veil, which typifies the flesh (Heb. 10:20), must be riven and broken. Furthermore, the people of Israel had to cross the river of Jordan in order to enter the good land. Under the waters of the Jordan they buried twelve stones, representing the twelve tribes of Israel, and another twelve stones, representing the resurrected Israelites, were brought over into the good land. The old generation of Israel was buried in the death-waters of the Jordan River. All of this typifies that the natural man, the soulish life, or the old nature must be broken as the veil and buried as the old man. Then we can enter into the Holiest of all and into the good land in order to enjoy Christ as our rest.

## **Message Six—Study Questions**

1. What is the significance of the first mentioning of the Sabbath rest in the Bible?
2. What are the three stages of Christ as our Sabbath rest?
3. In Matthew 11:28-30 what does “rest” refer to, and what is the Lord’s yoke and His burden?
4. What is the intrinsic significance and great revelation of the Sabbath in relation to the building work of the tabernacle?
5. What is the divine revelation and intrinsic, experiential significance of the living and operative word of God being the means of enjoying Christ as the good land (the means of enjoying Christ as the Sabbath rest in our spirit)?