

Hebrews 3 through 6

Following the revelation of the person of the Son in Hebrews 1 and 2, chapters 3 through 6 reveal two aspects of Christ in His ministry: the Apostle and the High Priest (3:1-6; 4:14—5:10). These two offices of Christ have, respectively, two great items associated with them: the Sabbath rest and the throne of grace (4:9, 16). As the Apostle, Christ brings us into the Sabbath rest, and as the High Priest, Christ has entered within the veil, where the throne of grace is found. Moreover, these chapters also contain two secrets to our experiencing Christ's ministry in both aspects: the human spirit and the word of God (4:12; 5:12-13; 6:1, 5).¹

Christ the Apostle

The word *apostle* in Greek literally means "one sent forth" (Vine 65). Hebrews 3:1 says, "Consider the Apostle...of our confession, Jesus." As our Apostle, the Lord Jesus was sent to us from God. However, by coming to us from God, He did not leave God. Rather, He came with God, because He was God. He came to us through incarnation, and His incarnation was the incarnation of the Word, who was God. God became flesh and tabernacled among us (John 1:1, 14). Thus, He was called Emmanuel, "God with us," and Jesus, "Jehovah our Savior" (Matt. 1:23, 21). During His earthly ministry He testified that He was not alone but that the Father was always with Him (John 8:16, 29). Eventually, in His last discourse to His disciples before His crucifixion, He declared that whoever had seen Him had seen the Father (14:9), and He testified in His prayer that He had manifested to the disciples the Father's name (17:6), the Father's word (v. 14), and the Father's glory (v. 22). Hence, Jesus as our Apostle was sent to us from God and with God.

Moses, who typifies Christ as our Apostle (Heb. 3:2), was sent by God to bring the children of Israel out of Egypt, through the wilderness, and into the land of Canaan in order that they might be formed and constituted into the house of God. On Israel's side this was a salvation; on God's side it was a building. God's goal was to build a house for Himself for His dwelling on earth and His expression among men. Therefore, in order to experience God's salvation to the fullest extent, the children of Israel needed to apprehend God's goal in delivering them from

Egypt. Except for Caleb and Joshua, however, the generation who left Egypt failed in this and thus fell away from the goal of God's complete salvation. Their example is a strong warning to New Testament believers (1 Cor. 10:5-13; Heb. 3:7—4:13).

Christ, as the Son of God, is the Builder of the house and thus has more honor than Moses, who, as a man, is only part of the house (3:3). On the one hand, in His humanity Christ is also part of the building. For example, He is the foundation stone (Isa. 28:16), the cornerstone (Matt. 21:42), and the topstone (Zech. 4:7). On the other hand, in His divinity Christ as the Apostle is building God's house (Heb. 3:6; Matt. 16:18; 1 Tim. 3:15).

When King David thought to build a house for God's dwelling, God spoke to him through the prophet Nathan that, instead, David needed God to build him a house (2 Sam. 7:11). Nathan told the king that God would raise up a seed for him who would build a house for God's name and whose kingdom God would establish forever (vv. 12-13). God would be His Father, and He would be God's Son (v. 14). Christ fulfilled this prophecy to be the Builder of God's house. Through His incarnation, He built His divinity into humanity. The incarnation of Christ produced a God-man, the union and mingling of God and man, of divinity and humanity. However, although divinity dwelt in humanity in the person of Christ in the Gospels, His humanity was still something of the old creation ("flesh" in John 1:14). It had not yet been built into divinity. Through His death and resurrection, Christ, the seed of David, was designated the Son of God (Rom. 1:3-4). He had been the only begotten Son of God from eternity past, but in resurrection His humanity was uplifted into the divine sonship as the Firstborn. By putting on humanity, by partaking of flesh and blood as the children had (Heb. 2:14), Christ built humanity into divinity through death and resurrection in order to mingle and blend His divinity and humanity into us as one entity. This entity is nothing less than the house that Christ, the seed of David, the Son of God, has built for God. Furthermore, this house is a corporate entity. In His resurrection Christ was begotten as the firstborn Son of God with many brothers, the church (Rom. 8:29; Heb 2:12; 1 Pet. 1:3). The house of God today is the church as God's temple and will ultimately

be the New Jerusalem as the eternal dwelling of God in man (Eph. 2:21-22; Rev. 21:2-3). It is not a material building but the mingling of the processed Triune God with His regenerated and transformed people.

The Sabbath Rest

As the true Joshua, our Apostle Jesus brings us into the Sabbath rest of God's promise. In order to comprehend the significance of the Sabbath rest in Hebrews 4:9, we must consider the first mention of the rest in Genesis 2:2-3. There the rest was not a temporary cessation of work, as the observance of the Sabbath later became among God's people. Rather, on the seventh day God rested because He had completed His work of creation and had obtained what He desired. God's desire was to have man on earth expressing Him and representing Him (1:26-28; Heb. 2:6-8). When God obtains a situation in which man expresses Him and represents Him, it affords God a Sabbath rest. Man was created on the sixth day in the evening, which meant that he immediately entered into God's rest on the seventh day. However, because of the fall of man, God's rest was lost, and man could no longer participate in that rest.

In the Old Testament the land of Canaan was a rest because the temple could be built there. The temple was for God's dwelling among His people and indicated that He had obtained His expression in man and His kingdom among men, hence, His rest. However, that was a rest only in type. As the writer of Hebrews makes clear, in Psalm 95 it is evident that there is another day (v. 11), that "there remains a Sabbath rest for the people of God" (Heb. 4:8-9). This rest is now before us, God's New Testament believers, as the goal of our salvation, a rest into which we must enter diligently (vv. 10-11).

The land of Canaan is a type of Christ as the allotted portion to the New Testament saints (Col. 1:12; Deut. 8:7-10; Eph. 3:8). Hence, the Sabbath rest in Hebrews 4:9 is nothing less than Christ, who is rest to us in three stages. First, Matthew 11:28-29 indicates that the heavenly Christ is the rest today in the church age. He is the One who has expressed and represented God (Heb. 2:5-9), thus satisfying God, and who has sat down at the right hand of God in the heavens (1:3), indicating rest from work. Second, in the coming millennial kingdom, after Satan has been removed from the earth (Rev. 20:1-3), God will be expressed, represented, and satisfied by Christ with His overcoming saints. Then Christ will be rest in a fuller way to the overcoming saints, who

will be co-kings with Him (vv. 4, 6), sharing and enjoying His rest. Finally, Christ will be the rest in the new heaven and new earth. At that time all the enemies, including death, will have been made subject to Him (1 Cor. 15:24-27), and He will be rest in the fullest way to all God's redeemed people for eternity. However, the Sabbath rest spoken of in Hebrews 4:9, typified by the rest of the good land (v. 8; Deut. 12:9), denotes only the first two stages of Christ as our rest—the rest in the church age and in the coming millennial age—because the possibility remains that not all believers will participate in this rest. While all God's redeemed will participate in the rest of the third stage, the rest in the first two stages is a prize to those who diligently seek the Lord.

Hebrews 4:9 especially refers to Christ as the rest in the second stage as an incentive for the runners of the New Testament race (12:1). In this stage 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; Rev. 11:15). All His overcoming believers, who seek and enjoy Him as the rest of the first stage, will participate in His reign in the millennium (20:4, 6; 2 Tim. 2:12). 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 they will partake of the joy of their Lord (Matt. 25:21, 23).

Hebrews makes clear that "there remains a Sabbath rest for the people of God." This rest is now before us as the goal of our salvation, a rest into which we must enter diligently.

The rest of the coming kingdom is the goal of the New Testament believers, all of whom have been redeemed and saved from the world, as the children of Israel were from Egypt. Like the children of Israel, who were journeying toward the good land of Canaan, we are now all journeying toward this goal. However, it is altogether possible that having begun this journey and having also experienced Christ as our Passover, unleavened bread, heavenly manna, and living water from the cleft rock (1 Cor. 5:7-8; 10:1-4), we may still fall short of the goal of God's salvation. Most of those who left Egypt fell in the wilderness (v. 5; Heb. 3:17; Num. 14:29-30). Hence, the writer of Hebrews warns the believers not to fall after the same example of disobedience (Heb. 4:11). To fall here is equivalent to falling from Christ, to being brought to nought from Christ as mentioned in Galatians (5:4).

In Galatians the danger was that the Galatian believers would drift into the bondage of law from the freedom of grace (vv. 1-4). Paul advised them to stand fast in the freedom of grace, that is, not to be brought to nought from Christ. [In Hebrews] the danger was that the Hebrew believers would not forsake their old religion,

which was according to the law, and press on into the enjoyment of Christ as their rest. If they continued to stagger in their old religion, i.e., in Judaism, they would come short of Christ, who was their rest. The writer of this book earnestly encouraged them, as Christ's partners, to press on with Christ and enter into the rest, that they, as His partakers, might enjoy Christ as their rest. (Recovery Version, Heb. 4:11, note 1)

In Philippians 3 the apostle Paul pursued toward a certain goal (v. 14). This was to gain Christ, for which he determined to count all things as loss, even refuse, and to forget all the things which were behind (vv. 8, 13). The latter included not only his former experiences in Judaism but even his former experiences of Christ. In verse 14 he said that he pursued toward the goal for the prize to which God in Christ Jesus had called him upward. In the context of Philippians 3 the goal must be "the fullest enjoyment and gaining of Christ," and the prize must be "the uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race" (Recovery Version, v. 14, notes 2 and 3). Thus, Paul pursued Christ as his goal in this age in order to receive Him as the prize in the coming age.

The Human Spirit

At the end of this section of Hebrews on Christ's ministry as the Apostle, which includes the Sabbath rest, chapter 4 verse 12 speaks of the dividing of the soul from the spirit by the living word of God: "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." The spirit here is the human spirit, which must be divided from the soul, and the verse also mentions the joints and marrow, which are parts of the body. Here, as in 1 Thessalonians 5:23, the Bible reveals that man is tripartite—spirit, soul, and body.²

For at the beginning of Hebrews 4:12 links *that rest* in verse 11 with *spirit* in this verse. The Sabbath rest of the good land of Canaan was the third place in the history of the children of Israel's experience of God's full salvation. First, there was Egypt, the world, from which they were delivered. Second, there was the wilderness in which they wandered. Third, there was Canaan into which they entered. Their history is a type of the New Testament believers' participation in God's full salvation, which also has three stages. First, we receive Christ and are redeemed from God's judgment and delivered from the world. Second, we become wanderers in following the Lord; our wandering takes place in our soul. Third, we partake of and enjoy Christ in a full way as the riches

of the all-inclusive good land; we experience Christ in this way in our spirit. When we pursue the pleasure of material and sinful things, we are in the world, typified by Egypt. When we wander in the soul, we are in the wilderness. When we enjoy Christ in our spirit, we are in Canaan. These three possibilities correspond to the three designations of a Christian in 1 Corinthians: fleshly, soul-ish, and spiritual (2:14-15; 3:1, 3). Witness Lee describes how the experience of the Israelites wandering in the wilderness typified the New Testament experience of the Hebrew believers to which this word was addressed:

When the Israelites were wandering in the wilderness, they were always murmuring, reasoning, and chiding. This surely took place in their soul, not in their spirit. But Caleb and Joshua believed in the word of God, obeyed the Lord, and pressed toward the goal. This surely took place not in their soul but in their spirit. At that time the receivers of this book, 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. So the writer of this book said that the word of God, i.e., what was quoted from the Old Testament, could pierce into their wondering like a sharp two-edged sword and divide their soul from their spirit. (Recovery Version, Heb. 4:12, note 2)

The dividing of soul and spirit in verse 12 is illustrated by the dividing of joints and marrow. Just as the marrow is concealed deep within the joints, so the spirit is concealed deep within the soul. And just as the joints must be broken to obtain the marrow, likewise the dividing of the spirit from the soul actually 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. (Note 2)

If the Hebrew believers remained in their soul, the word would not profit them, because there would be no mixing together with faith for their entrance into the Sabbath rest (v. 2). Our soul is our self (Matt. 16:25; cf. Luke 9:25), which must be denied (Matt. 16:24; Luke 9:23). Our spirit is the deepest part of our being, a spiritual organ by which we contact God (John 4:24; Rom. 1:9), where we are regenerated (John 3:6), where the Holy Spirit dwells and works (Rom. 8:16), and where 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. If they staggered in the wandering of their soul, they would miss God's goal and suffer the loss of the full enjoyment of Christ and the kingdom rest. (Recovery Version, Heb. 4:12, note 2)

Christ the High Priest

Christ's ministry as the High Priest complements His ministry as the Apostle.

The Lord Jesus first was sent from God to us through incarnation (2:14) to be our Apostle (3:1), our Author, our Leader (2:10), the One superior to Moses (3:3), and our real Joshua (4:8) to bring us, His partners (1:9; 3:14), into glory and rest (2:10; 4:11). He then went back from us to God through resurrection and ascension (5:5-6) to be our High Priest to bear us in the presence of God and to care for all our needs (2:17-18; 4:15). (Recovery Version, v. 14, note 2)

The subject of Christ's ministry as High Priest occupies a substantial portion of the book of Hebrews (chs. 4—10). As the High Priest, Christ ministers God Himself and the riches of the divine life to us. Moreover, as the God-man, He is more than fully qualified to be our High Priest. The latter part of Hebrews, from chapter 7 onward, presents a great contrast between Christ's ministry on earth, typified by the priesthood of Aaron, and His ministry in the heavens, typified by the priesthood of Melchizedek. In the earlier part of Hebrews, Christ is described both as a merciful and faithful High Priest (2:17) and as a great High Priest (4:14). His being merciful corresponds with His being a man, and His being faithful corresponds with His being God. He is our great High Priest, because He is great in three aspects: His person (1:5, 8; 2:6), His work (1:3; 2:17, 9-10, 14-15; 3:5-6; 4:8-9; Acts 2:24, 27), and His attainment (Heb. 6:20; 9:24; 2:9).

As High Priest, Christ was tempted in all respects like us, He has passed through the heavens, and He sympathizes with our weaknesses (4:14-15). Now He is bearing us before God in the Holy of Holies (6:19-20; 9:24). This is seen in the type of the high priest in the Old Testament. When the high priest went into the presence of God in the Holy of Holies in the tabernacle, he bore before God the names of the children of Israel upon his shoulders and on his breast (Exo. 28:9-12, 15-30). Now Christ is our merciful, faithful, and great High Priest, and we are on

His shoulders, His bearing strength, and on His heart, His love. He bears us before God in the Holy of Holies, and at the same time He ministers to us the processed and consummated Triune God as grace (Heb. 4:16).

Hebrews 4:15 says that Christ as our High Priest is able to "be touched with the feeling of our weaknesses." On the one hand, this capacity to be touched is the consequence of His being "tempted in all respects like us, yet without sin" (v. 15). On the other hand, it also indicates His closeness to us today. Even though He has ascended to the third heaven, He is "able to enter experientially into a fellow feeling with our infirmities" (Wuest 519), because He is with us, even with our spirit (2 Tim. 4:22; 1 Cor. 6:17). Therefore, Hebrews 4:15 joins the objective priesthood of Christ in the heavens in the preceding verse with our subjective experience of His priesthood at the throne of grace in verse 16.

The Throne of Grace

The word *therefore* in verse 16 indicates that the believers respond to Christ's priesthood by coming forward to the throne of grace: "Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help."

The throne of grace is the throne of the Majesty in the heavens, on whose right hand Christ in His ascension sat down (8:1); hence, it is the throne of God (Rev. 4:2). This is the throne of authority in the universe (5:1; Dan. 7:9), but to the believers it becomes the throne of grace. It is typified by the expiation cover of the Ark (the mercy seat) within the Holy of Holies in the tabernacle (Exo. 25:17, 21), and it is the throne of God and of the Lamb spoken of in Revelation 22:1.

How is it possible to come forward the throne of grace in heaven while we are still on the earth? The answer lies in the spirit mentioned in Hebrews 4:12. Wherever Christ is today, there is the throne of grace. Christ is not only in the heavens but also in us (Rom. 8:34, 10). He is not only the glorified God-man as the High Priest in the heavens, but He is also the life-giving Spirit who dwells in our spirit (1 Cor. 15:45; 2 Cor. 3:17; Rom. 8:16; 2 Tim. 4:22). He is the fulfillment of the ladder in Jacob's dream that brings heaven to earth and joins earth to heaven (John 1:51; Gen. 28:12-17). Because He is now dwelling in our spirit, our spirit has become "Bethel," the house of God, the dwelling place of God (Gen. 28:19, 17; Eph. 2:22).

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Hence, it is also the gate of heaven (Gen. 28:17), through which we can enter, and we can see and experience the things of heaven through Christ as the heavenly ladder. By turning to our spirit we enter the gate of heaven and touch the throne of grace.

At the throne of grace we receive mercy and find grace for timely help. Both are needed for the Christian race. When we are in a pitiful condition, God's mercy reaches us first and brings us into a situation in which He can give us His grace. These two aspects are seen in the parable of the prodigal son in Luke 15:11-32. The father first saw the son returning and had compassion on him (v. 20). This was the father's mercy. Then he clothed the son with the best robe and fed him with the fattened calf (vv. 22-23). This was grace. "God's mercy reaches farther and bridges the gap between us and God's grace" (Recovery Version, Heb. 4:16, note 2).

The Hebrew believers were in a situation and condition that needed God's mercy and grace. But they needed to come forward to the throne of grace.

God's mercy and grace are always available to us. However, we need to receive and find them by exercising our spirit to come to the throne of grace and contact our High Priest, who is touched with the feeling of all our weaknesses. By this word the writer of this book encouraged the wearied Hebrew believers to receive mercy and find grace for timely help, that they might be set upright (12:12). (Recovery Version, 4:16, note 2)

Just as there remains a Sabbath rest for believers to enter today, there is the throne of grace to come forward to. Both require exercise on the believers' part. Entering the Sabbath rest requires our diligence (v. 11); coming forward to the throne of grace is likewise of our initiation. Both are a matter of the human spirit in 4:12, which stands between these two exhortations in verses 11 and 16. We must be diligent to exercise our spirit to enter into Christ as our rest, and we must turn to our spirit, where Christ as the throne of grace is in order to receive His priestly ministry.

The Word of God

To enjoy and benefit from Christ's ministry as our Apostle and High Priest, we need the spirit within (v. 12) and also the word of God without (vv. 2, 12; 5:13; 6:1, 5). In chapter 5 the writer of Hebrews likens the word of God to milk and solid food (vv. 12-14). This indicates that the word is not primarily for knowledge but for nourishment (cf. Matt. 4:4; Jer. 15:16; 1 Cor. 3:2; 1 Pet. 2:2). In this section the two expressions *full-grown* (Heb. 5:14) and *maturity* (6:1) also indicate growth, which is a matter of life. Moreover, in 5:14 the faculties which the full-grown

exercise in receiving the word are not merely mental, because they discriminate between good and evil, which is a matter of spiritual apprehension. Here, *good and evil*

refers to what is superior in contrast to what is inferior, e.g., the superiority of Christ in contrast to the inferiority of the angels, Moses, and Aaron, or the superiority of the new covenant in contrast to the inferiority of the old covenant. According to the context of this verse, the discriminating mentioned here is similar to discriminating between different foods and has nothing to do with the moral nature of things. (Recovery Version, v. 14, note 2)

The expressions *milk* and *solid food* differentiate between two kinds of words: "the word of the beginning of Christ" (6:1; also "the good word of God," v. 5), which is the milk, and "the word of righteousness" (5:13), which is the solid food. The former refers to the items that constitute the foundation of the Christian life as enumerated in 6:1-2: repentance from dead works, faith in God, the teaching of baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment. The phrase *the beginning of Christ* also denotes the early ministry of Christ, that is, all of His work on earth recorded in the four Gospels.

All saved believers have already experienced, as had the Hebrew believers, the beginning of Christ; henceforth they must pursue unto perfection, unto maturity. The Lord intends to complete this perfecting in His later heavenly ministry, as revealed in this book. (Recovery Version, v. 1, note 2)

The latter, the word of righteousness, "is deeper than the rudiments of the beginning of the oracles of God because it embodies the deeper thought of God's justice and righteousness in His dispensational and governmental dealings with His people" (Recovery Version, 5:13, note 1). Righteousness concerns being right with persons, things, and matters before God according to His righteous and strict requirements (Matt. 5—7, especially 5:20; 1 Cor. 15:34). It is a matter of God's kingdom (Matt. 6:13), it issues from God for His administration (Psa. 89:14; 97:2; Isa. 32:1), and thus it is related to God's government, administration, and rule. Hebrews is constructed with God's righteous government as its basis, and all the five warnings of this book (2:1-4; 3:7—4:13; 5:11—6:20; 10:19-39; 12:1-29) are based on the fact that God is the God of righteousness, a consuming fire in His governmental dealing with His people (10:31; 12:29). This word is the solid food, which requires the exercise of spiritual faculties (5:14) in order to partake of Christ in His heavenly ministry (8:1-2) and to know God's way in His economy (3:10), not merely to benefit from His saving acts.

Hebrews 5:11—6:20 is a warning to the believers. The

basis for interpreting this section must be the author's burden in this book to bring the believers out of the "kindergarten" stage of the Christian life and on to maturity. The Hebrew believers had remained in the initial stage of their Christian life. They needed to be brought on to maturity, that is, to be brought on to the word of righteousness, the solid food, for them to reach maturity. The warnings in chapter 6 concerning the impossibility of renewing again unto repentance (vv. 4-6) and being disapproved and near a curse (v. 8) should not be interpreted in isolation from this principle. Those who have begun the Christian race, partaking of the milk of the word of the beginning of Christ, may fall away (v. 6). In Hebrews this refers to the fact that the Hebrew Christians deviated from the pure Christian faith by returning to their old, traditional, Judaic religion. They had been enlightened, they had tasted of the heavenly gift, they had become partakers of the Holy Spirit, and they had tasted the good word of God and the powers of the age to come. This means that they had already laid the foundation at the time they believed but had fallen away. Now that they were turning back, there was no need for them to lay the foundation again (v. 1); they needed only to go on, to be brought on to perfection, to maturity. In principle, this could be applied to any Christian who falls away from the right track of God's way. "There is no need for them to repeat repentance, for it is impossible for them to renew themselves unto repentance. Verse 1 indicates that it is not needed; v. 4 says that it is not possible; and vv. 7-8 show that it is not right" (Recovery Version, v. 4, note 1).

Conclusion

Christ's ministry as the Apostle accomplishes God's purpose of building divinity into humanity and humanity into divinity to produce a mingled entity—the house of God for His dwelling and expression on the earth. His apostleship is fulfilled when we, His chosen people, enter into Him as our Sabbath rest, both in this age as an exercise and in the coming millennial age as a reward. As High Priest, Christ has passed through the heavens and entered the heavenly Holy of Holies, where God's throne is, to bear us in the presence of God and fully take care of our case before God. When we respond to His priestly ministry by coming forward, God's throne becomes a throne of grace to us through Christ as the heavenly ladder that brings heaven to earth and joins earth to heaven. The keys to our experience of the rest and the throne are the human spirit within and the word

of God without. Both involve the matter of exercise (4:11; 5:14).

Nevertheless, the exercise of our spiritual faculties should not be confused with self-effort. Rather, we need to maintain the balance in our Christian life between the Lord's doing and our cooperation. "Let us be brought on to maturity" (6:1) is a word that reveals these two sides of our spiritual life:

In the experience of our spiritual life, there is always the Lord's doing, on the one side, and our pursuing in cooperation with Him, on the other side. The Lord wants to bring us on to maturity, but we still need to cooperate with Him by being brought on to perfection, to maturity.

The Lord wants to bring us on, but we must let Him do it. This is our willing cooperation with His gracious work. In order to be brought on to perfection, to maturity, we need to share with Christ in His attainments (1:9; 3:14), to be diligent to enter into the remaining Sabbath rest (4:9, 11), to come forward to the throne of grace to receive mercy and find grace (4:16), and to feed on the solid food to enjoy Christ as our High Priest according to the order of Melchizedek (5:9-10, 14). (Recovery Version, v. 1, note 3.)

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by Jim Batten

Notes

¹The interpretation of these six items draws substantially from the footnotes in the Holy Bible Recovery Version and *Crystallization-study Outlines: The Epistle to the Hebrews (1)*, published by Living Stream Ministry.

²Hebrews 4:12 also mentions the heart. Our heart is not separate from our soul and spirit but is a composition of all the parts of our soul—the mind, emotion, and will—plus the conscience, a part of our spirit (Matt. 9:4; Gen. 6:5; John 16:22, 6; Acts 11:23; Heb. 4:12; 10:22; 1 John 3:20; Rom. 9:1, cf. 8:16).

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