

A rest to the people of God (Quality: Good)

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[0 : 0 0] I would direct you to the book of Hebrews, the epistle of Paul to the Hebrews, chapter 4, and verses 9, 10, and 11. Hebrews chapter 4, verses 9, 10, and 11. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also has ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. Hebrews 4, verses 9, 10, and 11.

The words in particular that are upon my mind is in verse 9. There remaineth therefore a rest to the people of God. There remaineth therefore a rest to the people of God.

It is only those, only those, it says, to the people of God. Those that have left the world and all its joys, all its gilded toys, those that have been called by free and sovereign grace.

It says, although the works were finished from the foundation of the world, called, called to be followers of Christ, called to be saved. And who are these people? Who are they? We find in Psalm 107, where he speaks of three, four types of characters. Those that wandered in the wilderness, and then those that rebelled against God being held in affliction and iron. And then it says fools.

And how we find that those fools, because of their transgression, because of their iniquities, they are afflicted. And then we read of the mariners, the sailors who were storm-tossed, who went out into the very deep. All of these characters. And you'll find that all of these characters are in your own heart. Doesn't this show the free and sovereign grace of our Lord and Saviour, Jesus Christ?

[4 : 4 0] For Jesus Christ. We find that it says, whom he hath redeemed from the hand of the enemy, and gathered them out of the land of the east and from the west and from the north and from the south, free and sovereign grace.

I have ample, abundant evidence in my heart that if the Lord had not chosen me, I would never have chosen him.

Can you say that? Can you say that? Can you say that feelingly within your own heart, in the realisation of your sinnership, in the realisation and in the disclosure of that which is within your own soul, in that native corruption within your own heart?

The Lord has pierced the darkness of your mind. The Holy Spirit bringing to the light your sinnership and creating within your heart a holy desire.

Mark what I say, a holy desire within your very heart.

[7 : 0 6] Without the work of the Holy Spirit, where would you be? Where would I be?

I daily find it so, yes I do, daily.

The old man of sin, those besetting sins, how they increase in measure, and how you feel the weakness within your own heart.

And isn't there an examination? You have to examine yourself in the light of God's word, in the light of his teaching, teaching you personally.

It's a personal religion. And as we get older, and how some of you are like myself, past the three score years of ten, some older, how you feel your strength decreases, decreases rather than increases.

[8 : 49] That little hope in Christ, how it seems to be hidden, how it seems to be overcome by the very worldly nature, which is within your heart.

And as we come now, to, but we hope, dependent upon the Lord, to look at these words, there remaineth therefore a rest, for to the people of God.

As Paul opened this, he said, in the very first and second verse of this chapter, he said, let us therefore fear, lest a promise be left us, of entering into his rest, any of you should seem to come short of it.

For unto us was the gospel preached, as well as unto them. But the word preached, preached, the word preached, did not profit them, not being mixed, with faith, in them, that heard it.

It says in the margin, because they were not united, to faith, by faith, all the evidence we have.

[10 : 41] You can preach the gospel. You can speak to others. And I'm not only speaking of ministers of the gospel, but I'm also speaking to those that may not be a minister.

And you may have inquiries. You may have one, may speak to you, and they may seem to be sincere.

And they may ask you, concerning your faith, concerning your hope, and they may ask you, what is it you believe?

you may try to tell them. But you'll find that they say, they go away and say, think about it.

You'll think about it. But there is not that faith. There is not that sincere desire within their heart.

[12 : 14] And others, and you've probably met them as well as I have, that they seem to have show an evidence of life.

they may show that desire. They may come to chapel. They may go with you to chapel.

And you may feel that there is a work of grace within the heart. And you may bear them up before the throne of grace.

Now be careful. Be careful. when you're praying for such souls, is there sometimes a barrier at the throne of grace?

Is there sometimes a check in prayer? And you feel you can't get through. You can't get through this barrier before the Lord at the throne of grace.

[13 : 40] And it tries you. They may have even asked you to pray for them. And when you go to prayer before the Lord, you've got this barrier.

You can't understand. You cannot find freedom at the throne of grace. Yet you feel you must pray for them because they've asked you to pray for them.

About this barrier. And you can't get through it. And there is that cry to the Lord.

You have to tell him the whole case. Now watch. Watch. Watch. No need for you to say anything.

It behoves you to walk before them. If they make an inquiry, if they have that inquiry, it behoves you to answer them.

[14 : 46] But there are those secrets locked up in your heart which you cannot divulge to them.

Why? Because there is not an opening. I've no doubt some of you or perhaps there have been those times when you may meet a complete stranger.

complete stranger. And immediately there is that conversation I remember once in my own case where I went to visit someone in a home not one of our homes.

But I met a young lady there hadn't seen her didn't know anything about her. And you know she opened her heart to me.

She told me everything I say everything concerning her exercises. and we were I didn't say very much at all.

[16 : 22] But it was about a quarter an hour. And there you see I was closing to visit someone and had this conversation and she said I don't even know you.

I said why have I told you all this? I've met her and her husband in chapel. But you see there has been that knitting of heart and it's still there in my heart.

Now I mention that case in illustration in what I'm trying to say concerning this other character. there is as I said there is not that freedom at the throne of grace.

And this tries you. It tries a child of grace. Yes it does. It tries a minister. Yes it does. in preaching. But you see you may be deceived but the Lord is not deceived.

[17 : 58] Now it's not for us to judge. It's not for us to set in judgment of any person. I'm only speaking to you of that which has come to my mind since I've been in this pulpit had no thought of speaking such things.

But you'll find that as you go on that there is not that faith.

There is not that faith mixed with that which they've heard. There is not that living desire.

And the time may come when you may see that they manifest that there is not that living desire within their heart. The gospel has no attraction for them.

Oh how poor when he came and he went to Athens how he spoke of that unknown God whom ye ignoently worship him I declare unto you.

[19 : 38] But what did they say at the end? Some seem to have an interest and others said we will hear thee again in this matter.

Others spoke of him as a bugger. See Paul preached the gospel to them. He preached that which was laid upon them but it was not mixed with faith in them that heard him.

Now this is a trial to the child of grace. It's not a trial to those that have not got this faith.

This is not the trial to them but it's a trial to the child of grace. Have I got faith? faith? Have I got faith?

Am I really in the right way? Am I really a child of grace? Why? Because they see so much within their heart that is not of grace.

[21 : 12] They know as I read concerning those in Psalm 107 the wanderers the rebels the foolish ones and how each one you see that they how they they came off of their own works they came off of their own beliefs they came off of everything of themselves and that's the difference that's the difference between those that have the faith of God implanted within their hearts a good hope through grace and those that walk in a path not being mixed with faith it might profit us it will profit us if it's of the

Lord to look into this faith because without faith it is impossible to please God it's impossible without faith it is impossible to enter into this rest I've probably spoken to you before on this matter I must have done over the period of years all this faith how many years when I read the scriptures I wonder if there are any of you here whether you have something in your heart which you cannot understand something that as it were it drags you down something which you feel is lacking in your own spiritual exercises and also

I will mention this that God's people they are subject to all the maladies all the illnesses all the calamities which before the people of the world they suffer the same things as the people of the world when there is drought you suffer as a result of that drought and there is that great question within your heart why do the Lord's people suffer they pray they seek the Lord they search diligently for him and they come into all of these troubles that the world come into but there's a difference there is a difference and I never forgot and I still think of it at times when

Mr. Walder speaking a number of years ago at Carshall probably 20 25 years ago haven't forgotten he'd just been to visit a friend in hospital he was dying and if he had the same malady I know not as the person that was in the bed opposite him and this person was dying also and as pastor Mr.

Walder he visited this friend of his oh there was that grace there was that submission to the will of God and his conversation and his desire for Christ in all his suffering opposite opposite that man he was cursing and swearing and all manner of evil upon his bed that's the difference that's the difference grace makes the difference I know that we're not always under grace I know that I know that we each have our personalities yes we do but follow a child of grace to the time when he confesses or she confesses before the

[27 : 14] Lord at the throne of grace we're not to judge we cannot judge and I do know and I mention this maybe some amongst God's people that due to drugs and that sort of thing in our illnesses there may be those hallucinations there may be a manner of things that take place we have to leave them the Lord looks at the heart but having said these things have we that living faith within our hearts as I said before I as it were brought in these other things that was a great thing with me have

I got faith oh how I searched the scriptures and when I came and read these all died in faith how it entered into my heart why because I couldn't see where I had faith I couldn't create faith faith and you probably heard the conversation amongst the people of God and where there may be some poor thing walking in darkness walking in a path where they cannot see anything where they have no light and they suffer from the separation of God they feel they've got nothing and as they walk in that path someone may say to them where's your faith see what

I mean don't need to say anymore do I where's your faith and that poor thing they feel they've got no faith at all but they are walking in darkness dependent upon their God if you get close to such characters they will tell you that they have nowhere else to go it says here that in our text they've ceased from their own works as God did from this they say if he fails me now I'm finished you've got no hope in yourself your hope is in another in

Christ now this faith this faith I know we all know are concerning natural faith there is natural faith and natural fear is faith in something which is opposite to hope Job said that which I greatly feared is come upon me but this true and living faith which proceeds from God alone that's what a child of grace receives in their heart I tell you they have many fears but have you got that living faith now you may have been in great darkness you may have been in a great burden within your heart due to your sins sin is a burden and you know that may only be in the eyes of the world something which if you was to tell them they say are you concerned over that concerned over that maybe only a little thing in the eyes of the world but in your eyes is a great burden yes it is and you feel as the under the teaching of the Holy

Spirit you come down and down that you are a sinner and there is no hope for you in measure you come into these paths where you feel within your heart there is no hope why why because you have not got that which the lost people have I've already touched this point this morning this is the concern of a child of grace am I a child of grace am I one of God's people and this what does if this is working rightly with you I'll tell you what happens it drives you to the throne of grace and there is that inquiry within the heart yes there is and there are many things that come into the heart of a child of grace

[34 : 03] I seem to be as I'm preaching to you a host of things unbelief is there really a God oh how that affects the child of grace is there a real is there really a God is this is this path which is preached is this path really the truth and so on and so on and so on under all these things and as I said the weight of the burden of sin within your heart heart now when you come finished working in your own salvation free and sovereign grace ezekiel speaks of this where he said when I passed by thee cast out into the open field and thou was in thy blood

I passed by thee and said live the very life of Christ within the heart it is that divine holy spirit working within your heart creating within your heart that holy principle that holy seed within your very soul which causes all of these feelings which causes this of reaching out and seeking the Lord for your salvation I'm speaking of this first there's a providential side as well but to have that holy desire oh that I knew the secret place where

I might find my God that is a desire within the soul and then when Christ appears when Christ touches your heart and you have that little hope within your soul why do I say little hope it may be a little hope to you in comparison to the volumes which others may have received that little hope within your heart and with that little hope whereas before there was tumult before there was despair before there was great fear there was before that feeling within your heart that you are lost to all hope and then to have that hope in

Christ and that little hope is greatest of all because you can't create it that's what I'm saying to you no great visions no great manifestations but that which you receive within your heart is a great manifestation to have the peace of Christ within your very soul see the change that hope in that little hope is good hope in that little hope there is faith now that is faith that is faith implanted by God within your very heart that is faith that peace within your very soul peace is the peace of the fruits of the spirit peace within your very soul and how do you know

I say to you how do you know that peace is the peace of God I tell you why and how you will know because when that wanes when it is as it were it departs from you when you no longer feel it I ask you one question can you create it that peace of Christ within your very soul can you create it it is by these opposites peace that you will know now when you were in that peace there was that love flowing over your soul you felt that love within your heart joined with peace that little hope in joy that sacred joy now all of these things we hear of peace in the world we hear of love in the world we hear of joy in the world but none of them none of them are to be compared with that love peace and sacred joy in

[41 : 44] Christ this is if you will receive it this is the commencement of this rest in Christ there remaineth therefore a rest for the people of God that rest do you know a little of that rest the fruit of the spirit is love joy peace long suffering gentleness goodness faith faith now we read here and the path is strewn with many rocks the path is strewn with many signposts

I would say which point in the wrong direction and as you walk in these paths as you go on you will find this that in ourselves we are prone to depart not willingly not willingly often we are going to by path meadow without realizing where we're going I'm not speaking of willfulness because you'll find that in your heart and I'm not speaking of rebellion I'm speaking of this where a child of grace it says though fools and as we read in Isaiah he speaks of those the wayfaring man wayfaring woman though fools shall not err therein kept by the power of God now we see here that this faith that is spoken of is mixed and is associated with that love and as I've spoken of those attributes of those fruits of the spirit that are joined together but all the warnings how Paul speaks of it and how again

I say to you here how that a child of grace they fear they fear a child of grace they can see their own character in the word of God and that's when the Bible reads you these other characters who have not got this faith in their heart they can read the scriptures and have an intellectual knowledge of the scriptures they can quote one scripture after another and so on but is it in the heart when the word of God reads you you'll find it imprinted within your heart he says though I speak with the tongues of men and of angels and have not charity which is love I am become a sounding brass or a tinkling cymbal and as he goes on and now abide his faith hope charity these three are the greatest of these is charity there remaineth therefore a rest for the people of

God Amen