

Obtaining rest from our labours (Quality: Average, quiet)

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Preacher: Warren, Philip S (1926-2017)

[0 : 00] Amen. 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 work, as God did from his own work, that has labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

As you know, I spoke much upon the rest, first there remaineth therefore a rest to the people of God.

And I do desire that if anyone, and I believe this, that every single child of grace, they walk in a conflict.

Yes they do. They have something which is in their lives.

[2 : 10] And that's something they feel, that Paul speaks of it, he speaks of that thorn in the flesh, and Jesus speaks of it, when he says, take up thy cross, and follow me.

That is the acceptance of the cross, that is the acceptance of the thorn in the flesh.

And you, like myself, no doubt, you feel if it wasn't for this thorn in the flesh, if it wasn't for this cross, that you would get on much better.

No. We, every single one of us, we need a balance.

You may feel that it would be much better for you to live on the mountain top, to bathe in the love of Christ, to think of Christ all day and all night, to live in Christ and upon him.

[3 : 39] In that freedom within your very soul, and sin not be a burden. And all of these things which you carry in your heart, if they were silent, no.

If they were washed completely away, you feel within your heart, then you would serve Christ much better. And you would walk in that holy love upon the earth.

That's what I thought. That's what Paul thought. Wow. What did the Lord say to him? When he had that thorn in the flesh. And believe me, that thorn in the flesh is a thorn.

You don't need me to tell you, you probably experience every one of you know what it is to have a thorn.

Maybe a tiny little thorn. Maybe a tiny little thorn. Go into your finger. And you may not even be aware of it in your finger until you touch it. And then it suddenly flames up. A pain. And how it festers. And how it festers.

[4 : 53] Until the heart of your heart lives and it's a pain. And how it festers.

And how it festers. until that soul is removed.

But what did Paul say? He said this. He said how that I knew such a man.

I knew a man in Christ about 14 years ago. Whether in the body I cannot tell, or whether out of the body I cannot tell, God knows.

Such a man caught up into, up to the third heaven. What an experience.

- [6 : 08] To lose sight of your body. To lose sight of all things below. Do you believe that it's possible for you to be doing that which you normally do in your life?
- Whether laboring at home, whether laboring in your place of business, wherever you may be, to lose complete sight of everything under the power of the manifestation of the love of Christ within your hand.
- Do you believe that it's possible? I remember the Sermon of God speaking of how in his trials, in his troubles, how he came to a place to lose sight of everything, everything.
- and the Lord carried on his business before me. He wasn't even aware of it. And I can say it's not the same.
- Do you remember carrying out the South transaction? I don't remember. the Lord, he broke into my soul and lost sight of everything.
- [8 : 01] Yes, carried through that transaction and no cost of money. Nothing allowed it and I would do any one thing.
- The Lord did it all. Do not limit the power of God.
- Do not limit his power. He may come to you at such a time as you think not.
- And so lift up your soul, lift up your heart, lift up your mind, then you lose sight of everything.
- Don't say it's not possible. Don't say it's not possible. Because the Lord may bring you into it. I remember the Son of God and I wasn't there at the store.
- [9 : 11] how that many in his congregation and he also was in providential trials in the early part of the century.
- Most of his congregation were struggling struggling to make their way, struggling to pay their debts.
- And he, the Lord, led him in that path. How did he lead him? He put him in the same path. That's how he brought him to preach.
- preachers to preach. He puts them in the same path as the people of God walk in. And he said this, God can make a shilling, go as far as a pound.
- And there was a woman there, she was in providential difficulties, and she said within her heart, that's not possible.
- [10 : 35] not possible. She rejected what he said.
- And there came a time, how long it was between that sermon and when she and her husband came into a great time.
- and in that trial, as you had, they had children, and the baker used to deliver the bread.
- Now, she wasn't aware of things, but the baker came and she said, not today, thank you. those words, but the few days, until Friday, I believe, it was, when the baker had had enough of it.
- He said this, look, missus, if you don't want to buy to buy my bread, just so so. And those words of the soul to God came back to us, God made children for us by the people.
- [12 : 18] children hadn't been contained, children hadn't been standing for bread, and they hadn't wanted any bread in their child, and she proved the same to it.

Look at it, and I should have it, and they said, hadn't anything to eat in the city, and how he prophesied that on the morrow there would be abundance of food, and the man next to the king, how he said, and how he more or less condemned him, impossible, I'm not stating the exact wording, but his eyes shall say, thou shalt see it with thine eyes, with thine eyes, for thou saying, not fear, and as we breathe, the people cry upon him in the day, and he died, how very careful you have to go, how very careful, and so we find here, how Paul spoke of him, whether in the body or out of the body,

I cannot say, God know, how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter, or, as he said, in the margin, possible, and you will find that there are things, those experiences, very sacred experiences, that you cannot speak of him, and you would, how many of you, like yourself, would have given Christ to someone new, someone in trouble, who would give them praise, who would give them hope, but you cannot.

They must experience it for themselves, and so must you know. And so we come, you see, how he came, and said, lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan to back at me, lest I should be exalted above measure.

Now go back to what I said to you. You may feel that if you didn't have this thorn in the flesh, if you didn't have this affliction, if you didn't have this cross, you would serve him better, this is the answer.

[16 : 07] Spiritual pride that's soon creeping. It's a painful lesson to learn, but where did Paul come with it?

He said, therefore I take pleasure in infirmities and reproaches, reproaches, in necessities, persecutions, distresses, for Christ's sake.

For when I am weak, then am I strong. And how many of those people come into that very power?

And I would say in vision, when the Lord shows you, you'll say, I understand it. It's far better for me to walk in the valley, in the valley of humiliation.

far better for me to have this thorn in the flesh, a messenger of Satan to buffet me, than to dwell in the heights.

[17 : 31] Oh, no. If you're in the heights, in Christ Jesus, in his love, under his power, in your very soul, there is no sin, there is no desire for sin, there is but one desire, to remain in his love.

If you can say that you are dwelling in the love of Christ, and have a desire for sin as well, you're not in that spot.

I know there's trials, I know that, there is a desire between the new man of grace and the old man of sin, there is that conflict which goes on, but it's the new man of grace within your very soul that desires this rest.

people will not know this conflict. Anyone not knowing this conflict? And when you speak of that, of those desires that you have in your flesh, people will say, well, what a strange language, what a strange religion.

here's one professed to be a Christian and confessing all these things, but the child of grace knows it.

[19 : 14] They wouldn't dwell, they would dwell in that resting in the rest. because it says here, he that entered into his rest, he also has ceased from his own works.

He has ceased from his own works. Oh, the implication of it. Now, this is not slothfulness.

I emphasize on it. it's not being slothful. As a man came up to me once, not one man of the world, a man that attended, as far as I know, the house of God all his life.

He said, if I'm saved, I'm saved, if I'm lost, I'm lost, there's nothing I can do about it. I didn't answer. How could you answer a person saying that to you?

That is not the walk, that is not the life of a child of grace, noticing.

[20 : 47] conflict, as a life of child, violence, is there within your heart, as there was within the heart soul, there is a heart, and you see one day, there is a little light within your heart, and you see that to that heart.

Once you've tasted the love of Christ within your very soul, there is from that moment on a living desire, I spoke of it this morning, a living desire within your heart, that you may know him, and be found in him.

and I will mention it again, there is the absence of that love, that desire within the heart of a child of grace, that causes them so much grief, so much sorrow.

Oh, how we all are even, I say even, although you hope, you have a good hope in grace, there is still a plea within your heart to the law of works.

Now, it's, I want to make absolutely clear to you, there is a difference between clinging to the works of the law, and this labouring which is in the next verse.

[23 : 07] There is a difference between clinging to the works of the law, and when you, as it were, you seem to be able to get the outside rise.

No one can point a finger of scorn at you. In fact, they may say to you, you're a Christian, aren't you?

You're honest. a man who was talking to me the other day, a short time ago, and he said to me, one of his associates, he happened to make a remark, in all honesty, and he moved toato.

yourself. Please fast.

Then you and brings you back to the blind man.

[24 : 52] All the many, I spoke of those many dangers, and I spoke of those signposts that point here and there, but there is one signpost, but this is the way he brought you in.

When you turn to the left, when you turn to the wrong, and my zone, what did he say? Thou shalt hear a voice behind thee.

Behind thee, hear a voice behind thee. For your mercy and your mercy.

And I know that you don't have to do it. And I know that you don't have to do it. And I know that you don't have to do it. But I present you, and I say you know this.

I've got freedom in preaching. And there are those that live in the law of works.

[26 : 10] They wouldn't want this ministry. They wouldn't want this preaching. Why? It's what I do for the Lord. That's why. The prayer, as you see, is, tell me what to do, Lord, and I can do it.

But now, it's so worthy, wholly dependent upon him.

I just mentioned this in one illustration concerning meditation.

As a great child, as a great child of all, it is, a great child of meditation. And there have been times in mind when the Lord has given you meditation.

And you may find yourself, you are reading the word of God. It is in every paper, from you.

[27 : 33] You would have a desire to go to the word of God, and to read his word. You will have a desire in your heart. And when you come to read it, it's as dry as dust.

You can't see a thing in it. You would rather read something like that. But let the Lord open sacred pages to you.

And it will bring to you. There is something. That's what I do. And there you prove the difference between indicted meditation and that which you try in.

And that doesn't mean, as I said before, you should sit down and say, Well, I can't meditate. Because you do not know when you go aside to pray.

When you go aside to study. When you go aside to meditate. You do not know when the Lord will be open to meditation.

[28 : 51] But here we come, you see. Here that the child of grace, in these moments.

These moments, as the hymn writer said, rich in blessings, rich before Christ.

Always in. And how they, in those moments, it is a blessing. Ceasing from your own words.

Ceasing from your own aid. And coming to the fruit of you. That fruit of you is. Vitely.

Vitely. Vitely. What it is. And Jesus spoke of it. When he said, except, you become as a wicked child.

[29 : 58] Not into you. The kingdom of hope. Oh, the kingdom of hope. The kingdom of hope. He spoke of a camel going through the eye of the needle.

And as you know, concerning that eye of the needle, which was a little door in the big gates, and the camels had to be stripped of all that they had, all the baggage they had had to be stripped off them.

And often it was so low that they would have to go through on their knees, being pushed, and drive through. I remember a writer of the East, in a little book I have, by a converted Jew in East Grove Hover, how he had actually witnessed it.

And they would go through the eye of the eye for a little child. A little child has a teachable skill.

A little child has a thirst for learning. So the child agrees. When you become as a little child, you have that thirst for the knowledge of Him.

[31 : 40] And you have that desire within your heart that you may rest in Christ. You may sit at His feet and learn a thing.

Ceasing from all our own words. to all through faith, to receive his wisdom.

Do you get tired of your own wisdom? Do you get tired of your own wisdom? And do you seek the Lord that he may give you wisdom?

I know of cases. I won't speak of myself. When you've been in a trial, you may or may have been something incoming to your life, in your life, whereas beyond your capability to do it.

You may be an expert in your chosen spirit, and then come into something which is beyond you.

[33 : 35] You have to pray to the Lord of this person, of this person. He may give you, He may give you the answer, and it may be such a simple thing which you completely overlook.

He can manage all your affairs, as we sang this morning, the pictures, powers of chance, and fortune I defy.

my life, my life, my minutest circumstance, is subject to his eyes. And I felt this afternoon, in that hymn of Anne Steele, I love Anne Steele's hymn, there's a simplicity there.

there's a love, there's a childlike spirit, in her hymns, and where she says this, my hope, my trust, my life, my love.

Now this is the childlike spirit. This is the desire, within the heart, of a living soul, to show me, of thine.

[35 : 20] That's what I see, that's what I see, to show me, of thine. To know that peace, and love, within my soul, O speak, the kind, transporting Lord, and hear, and hear, the peace of the Lord.

Pictures, powers of chance, and fortune I defy. My life, my minutest circumstance, is subject to wisdom, all those people, those are the desires, of a living soul, ceasing, from your own works, bad or good.

Let us labor, let us labor. I can do no better, than to go, to the book of Job.

In Job, 22, you'll find, you'll find, in there, the soul, laboring, to enter, into that rest, and, you can find, as we, we read together, in the, eighth of Romans, how, he spoke, of that conflict, how, he spoke, of that trial, and, how, he spoke, of how, the spirit, maketh intercession, for us, with groanings, which cannot be uttered, laboring, laboring, laboring, before the Lord, that you make, obtain the blessing.

Now, you see, why, I say, there's a difference, between, that, trusting, in your own works, and, laboring, before the Lord, for the blessing, for it is, the Holy Spirit, helping your, infirmities.

[37 : 50] That's what it is, it is through, the power, of the Holy Spirit, within your, very soul, causing, these prayers, to come out, to him, and, those prayers, under the power, of the Holy Spirit, those prayers, of which, I would say this, without, being, contradicted, that is the very, power of faith, moving, within your heart, when the heavens, when the heavens, are open, and, when you see, nothing, but the heavens, above, where Christ, dwells, and your very, heart, goes up to him, in intercession, in prayer, prayer, and also, I might add, in thanksgiving, oh, those, intercessory, prayers, of Christ, and oh, those, intercessory, prayers, of prayers, that come, forth out, of your heart, under the, power, of God, within your, very soul, pressing out, prayer, before him,

Jacob said, I will not, let thee go, except thou, bless me, in that, wrestling, before him, and as, Job, as Job said, he speaks of his case, and he says, oh, that I knew, where I might, find him, now, this soul, when you come, into that prayer, into you, when you come, into that, vital prayer, and when you, when your prayers, reach up, unto heaven, that there is, no doubt, within your soul, there is, you're completely, taken up, in prayer, before him, and you, believe, yea, I say, you know, that he is, receiving your prayers, all those moments, you may only know, once or twice, in your whole life, these intercessory prayers, only once or twice,

I hope, I've experienced it, twice in my life, myself, there, there, all over you, and you, would long, to come, into those prayers, again, in your, in your, exercises, in your child, in your, seeking, Christ, seeking, for that rest, oh, how, in the horrors, of the hymn, I tell you, is you, long, you, long, for that rest, and, that we find, here, with you, when, he, comes, out, before the Lord, and he, he speaks, of what he, would do, said, I would, order my cause, before him, fill my mouth, with our things, and so on, will he, plead, against me, with his, great power, nobody, would, strengthen me, what have I, just been, saying to you, it is, that, strengthening, of you, in that, prayer, before him, it is, his strength, not yours, his, under, his power, all, to come, into that, blessed place, where, the righteous, might, dispute, with me, so, should I, be delivered, forever, in your, grace, but, when he, goes on, for, for, for, for, and, in his, exercise, or, however, exercise, before the, behold,

I go forward. He is not there. Oh, the child of a child of grace. And backward, but I cannot perceive him.

On the left hand, where he doth go. On the right hand, he is high with himself.

[43 : 03] On the right hand, but I cannot see him. Oh, that laboring. Let us labor, therefore, to enter into that rest.

Oh, that is the laboring of a child of grace. But then, faith at the bottoms of the mountains.

Faith when you feel to be worn out. When you feel that it's impossible to find him living faith.

At the bottoms of the mountains. But you know. You know. The way of the mountains.

Can you say that in your time? Can you say that in that ritual? Are you carrying before the Lord? In our.

[44 : 15] The way of the mountains. But what is the answer? He says to you. Amen. Amen.

All these Ladies and Dinner. as we reach the Screen Higher, Thank you!

Oh, to rest in Israel. Let us lay the way to enter into that rest as any man fall after the same time of the day.

Let us lay the way to enter into that rest.

Let us lay the way to enter into that rest.

[46 : 32] Let us lay the way to enter into that rest.

Let us lay the way to enter into that rest.