

How to find rest in the soul (Quality: Good)

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Preacher: Delves, Stanley (1897-1978)

[0 : 00] the Hebrews, the fourth chapter, reading the ninth and two following verses. There remaineth therefore a rest to the people of God, for he that is entered into his rest, he also hath 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.

The fourth chapter, the epistle to the Hebrews, the ninth and two following verses. My mind has been directed to this scripture, partly because of the passing from our midst of our late member, Miss Richardson, into that heavenly rest, that I feel is expressed in these words.

But before I speak of her memory, we will give attention to the word itself. Now it is written in the Psalms, there will show me the path of life.

In thy presence is fullness of joy. At thy right hand there are pleasures for evermore. That is, there will show me that path that leads to that blessed heavenly rest.

[1 : 53] And that heavenly rest is of that nature. It is full of holy joy and eternal peace.

At thy right hand there are pleasures for evermore. That we need the path of life that leads to that blessed state to be shown to us, because otherwise we could never discover it.

No one could possibly find the way to heaven by the initiative of his own mind. It must be shown to us. There are two ways in which the path of life that leads to that heavenly rest is shown to us.

Now first, it is shown to us in the scriptures. And it is shown to us in the scriptures in different features of it.

I mean, the scripture sets it before us in different ways. First, in a way of instruction. And then, in a way of exhortation.

[3 : 08] And then, in a way of encouragement. That we should walk in that way. And then, in a way of warning.

That we should not come short. Or turn aside into other things from the path of life. I think instruction, exhortation, encouragement, and warning comprise the way in which the path of life is set forth in the scriptures.

But as well as that, we need the Lord to show us the path of life. By enlightening the understanding of our minds.

To see these things. That constitute the instruction of the scriptures in a right way. For as I have often said.

Spiritual things need spiritual discernment to understand them. And spiritual discernment needs the Holy Spirit to enlighten the understanding of our minds.

[4 : 28] Now my friends. No person is capable of understanding even those things that are simply set forth in the scriptures.

Unless they have spiritual discernment. Well that is the way in which the path of life is set before us in the scriptures.

In those features of it. Of the instruction. But then as well. These things are set before us. By way of example. The scriptures are bound. In examples. And examples. Demonstrate principles.

And it is often made clear to us. What the spiritual principles. Of that path of life.

[5 : 26] Really are. By examples of those who have walked. In these ways of godliness. For instance. For instance. If you take the 11th chapter.

Of this epistle to the Hebrews. It commences. With a definition of faith. Now faith. Is the substance of things hoped for. And the evidence of things not seen.

Then. Then. Throughout the rest of that long chapter. We have examples. Of those who lived. Suffered. Labored.

And died. In that faith. So we see. What faith is. Not only. In the. Exposition of it.

But in the lives. Of those. Who possessed. And manifested. That spirit. Now. Those are very encouraging.

[6 : 26] Examples. But they are very solemn examples. In the word of God. As well as encouraging. Examples. Expressly intended. For our warning.

I might take up some time this morning. On this consideration. Of the examples. That there are in the scriptures. Both for our instruction. Encouragement.

And our warning. But they occurred. In this. Word. I brought before you. This morning. Now there is instruction.

In this word. Instruction. Concerning. The rest. That remaineth. To the people of God. What that rest is.

Then there is secondly. Exhortation. With regard to it. Let us. Labour. Labour. Labour. Therefore. To enter into that rest. And then there is thirdly.

[7 : 27] A warning. Attached. To the exhortation. Lest any man. Call. After the same example. Of unbelief. So you will get instruction.

So you will get instruction. Exhortation. And warning. Now I would remind you. Of the apostle Peter's words.

When he said. Concerning. These things. We are a sure word of prophecy. That is a word. That sets these things. Before us. To which we do well.

That we take heed. Now my friends. We should all do well. If we take heed. Of these things. This morning. We should indeed.

For the word of God. Is not given to us. Merely to interest our minds. But to engage our hearts. To direct us. In the way of life.

[8 : 26] And through. To show us that. Path. Of life. And to. Inspire. As it is made. A blessing to us.

That faith. And labour in our hearts. To enter into. That rest. Because. We are quite clear about this.

Hearing is one thing. Entering in is another. The example here. Is very solemn.

It is the. Sad example. Of the case. Of the children of Israel. Who after their deliverance. From the bondage of Egypt. And they are being.

Brought through the Red Sea. In that wonderful way. Guided through the wilderness. With a pillar of cloud. By day. And fire by night.

[9 : 23] And nourished. With that. Manna. Provided for them. Came to the borders. Of the promised land. And then never entered in at all.

That is. All that generation. That were adult. At the time. Of their. Being. Bringing out of the land of Egypt.

They all perished in the wilderness. Except two. Caleb and Joshua. Came as near to the promised land. As they did. And never entered into. Never entered into.

And why not? Because of their unbelief. Their heart. Gave up. Because of unbelief. They failed.

The difficulties. That seemed for them to be in the way. Were too formidable. The unbelief. But if they had only had faith. In their God.

[10 : 24] He would have brought them into that land. Overcome their enemies. Establish them in peace there. But unbelief prevailed in their hearts. So we see they could not enter in.

Because of unbelief. No one can enter into the. Promised rest. To unbelief.

But only through faith. I know they might have said. The children of Israel at that time. They might have said. We couldn't enter in.

Because. Of the. Strength of the enemies there. There were giants in the land. Cities warred up high. Such warlike.

So warlike. Were the peoples there. We couldn't enter in. No that wasn't the reason. That wasn't the reason. It was their unbelief.

[11 : 23] So we see they could not enter in. Because of unbelief. Now. Then comes the warning. Take heed brethren. Let there be that same spirit of unbelief.

In your heart. That will so weaken you. And overcome. All. What might seem to be. Right desires in your heart.

And make it so you will never enter. Into that rest. Let us consider then first. The significance of this world. There remaineth therefore a rest.

To the people of God. That little instruction. May be necessary. With regard to this. Expression. There remaineth.

For. The apostle. Had been writing. Of two. Kinds of rest. In this context. There was of course.

[12 : 22] First of all. The. Creation. Rest. For. He spake in a certain place. Of the seventh day.

On this wise. And God did rest. The seventh day. From all his works. And. The seventh day.

Was established. As a weekly. Rest. And. Memorial. Of the completion. Of the work.

Of God in creation. On the seventh day. And also. Of course. It was a typical rest. Of that which was yet to come. Then.

There. There. Is another rest. In context. Of this word. And that is. As I've been saying. The rest. That was. Provided.

[13 : 17] For the children of Israel. After their wilderness. Wandering. In the promised land. In due course. Of course.

They were brought into the promised land. Joshua. For when you read here. For if Jesus. It means. Joshua.

For Joshua. And Jesus. Really. Were the same. In the. Old Hebrew. If. Joshua. Had given them rest. That is.

When he brought them into the promised land. If that would have been all the rest. That. Was in the mind of God. He would not afterward have spoken of.

Another day. So that when we read. There remaineth a rest. It means. There is another rest. Still remaining. Apart from the.

- [14 : 12] The creation. Sabbath rest. And apart from. The. Rest of the promised land. This word. There remaineth.
- Therefore a rest. Is usually. Taken to. Mean. The rest that remains. For the people of God. After this life is over. And it certainly.
- Includes that. But not primarily. First it means. The rest. The remains. After the. Two. Rests.
- That have been. spoken of. For the people of God. And this rest. Of course. Means. The gospel rest. And.
- In some sense. Of course. The. Sabbath rest. And the rest. Of the promised land. Was typical. Of the gospel rest. For the people of God.
- [15 : 08] There remaineth. Therefore. There's another rest. Rest. Besides. What. The apostle. Had brought forward. For. The people.
- Of God. Well now. I think I've said. And that's by way. Of explaining. The Sabbath. There remaineth. Therefore. A rest. And.
- It is. A twofold. Rest. It is a gospel rest. And a heavenly rest. Rest. The gospel rest. And the heavenly rest.
- Are not different. In their nature. But in their degree. And the extent. Of their enjoyment. And I may perhaps. Be able to point that out. A little. Later on.
- The rest. Is the rest. Of the gospel. There's an exhortation. Let us therefore. Labour. To enter into it. There's a warning. Lest we never do.
- [16 : 05] Lest we hear. It. Perhaps all our lives. Read it. Sing about it. And yet. Never enter into it. Ourselves. Let us consider then.
- A little. What the rest is. And how it is. To be entered into. Rest. Is a word. Which. Is very familiar.
- And very suggestive. Rest. Implies several things. For one thing. Rest. Implies. Relief. When either body.
- Or mind. Is burdened. In any particular way. And. That burden. Is removed. There's a sense of.
- Relief. Freedom of mind. And rest. Now rest. Means. Then. Partly. Relief. From that. Which is a burden.
- [17 : 01] And distress. Or a weight. On the mind. To be relieved of it. Is to rest from it. But then.
- That is not. By any means. A complete. Definition of rest. Rest. For rest. Rest. Implies. Not only relief. But satisfaction. The mind.
- Can never rest. In what does not. Give it. Satisfaction. And that's one reason. Of course. Why. To the people of God.
- This world. Can never be their rest. Because it can never give them. Spiritual. Satisfaction. There's always. There will always be. In their.
- Minds. And feelings. A longing. For something. That meets. The need. And. Satisfies. The desire. And affords.
- [18 : 00] Real enjoyment. To the heart. Now what cannot. In part. And provide that. Can never be a rest. To the people of God.
- They cannot rest. In what does not. Satisfy. The desires. And needs. Of their heart. So in rest. You get. Relief.
- From what is. Burdensome. And wearisome. You get. Satisfaction. In which. The mind. Rest. Because. There's nothing. Beyond that. This is necessary.

And. The. Term. Rest. Is used in. This. Connection. Means. Termination. For instance.
For instance. I wish that. Some of you. Who. I believe. Have. Spiritual desires. And
exercises.

[19 : 01] Of heart. And mind. Could. Come to a termination. In these matters. Or. To be always. At
an uncertainty.

Always. Feeling. That. There is. Something. Yet. We haven't. Either. Realised. Or.
Experience.

Keeps you. In a. Restless. State of heart. And mind. But now. When it comes to this. That
is an. Entering into. Rest.

You feel. So. Now. This is it. There's nothing. Beyond this. That I need. This affords me.
Relief. Satisfaction. And it's the termination.

Of the desires. And longings. Of my soul. For that can hardly be said. To be a rest. Which
is only just.

[19 : 58] A temporary relief. And no permanent. Satisfaction. To the mind. So. These three.
Expressions.

As I understand them. Till. The rest. It is that. Which affords. Relief. Imparts. Satisfaction.

And in which. The desires. And longings. Of the heart. Terminate. In that. Satisfaction.
Now.

What is this rest. That provides. These. Essential features. It is the rest. Of the gospel.
There's no question. About that. It is the rest.

Of the gospel. It is rest. That is. Provided. By God. For the people. Of God. He will not
leave them. To be always.

[20 : 54] Restless. Wandering. Unsatisfied. Weary. And burdened. He has provided. A rest. And as
it is provided.

So it is proclaimed. It is set forth. It is the word of the gospel. Even as the Lord Jesus
Christ expressed it. So very. Simply.

So very. Tenderly. So very. Encouragingly. Come unto me. All ye that are weary. And
heavy laden. Burdened.

Unsatisfied. Wanting. And never getting. Weary. And never relieved. Now come to me.
Come to me.

I can give you just what you want. It's in me. I can relieve your mind. Take away the
burden. Satisfy your soul. Come to me.

[21 : 52] And you will find all your wanderings. Will terminate. When you come to me. I'm sure my
friends. That some of you. Will never find real satisfaction.

To you. Are brought with simplicity. In faith. To come to Jesus Christ. And rest your very
soul. In him. You will never find satisfaction.

Till you do. There will be no termination. To the. Concerns. And exercises. And so on. Of
your mind. They will never terminate.

Until you come to Jesus Christ. Then they will terminate. They will terminate in him.
Because he has this rest to give. I know I'm saying.

Familiar things. May the Holy Spirit. Clothe them with fresh life. And sweetness. And
unction to our hearts. Now you are restless. In your spirit.

[22 : 49] Spiritually restless. And not satisfied. Nothing seems to get you anywhere. You may have
been in this state. For a long time. And you're still there.

Now there's only one way for you. And that is. To just simply. Come trustfully. Dependently. To Jesus Christ.

And seek to lose yourself in him. Because. It is a beautiful thing for me to say. Jesus Christ. Is everything that you want.

Everything that you need. Everything. There's not a want. Spiritually. He cannot supply. There's not a need. He cannot need.

There's not a burden. He cannot lift from your soul. There's no degree of sinfulness. In your heart. He cannot pardon. And there's no pollution. He cannot purge.

[23 : 45] Jesus Christ. Is everything. He's perfect rest. And there's no rest. There never will be any rest. Apart from Jesus Christ.

Now. For a few more minutes. This morning. I would like to discourse. Upon this rest. That is in Jesus Christ. To begin with.

This rest. Stands in the forgiveness. Of our sin. Now. Everyone. That has been convinced. Of their sinfulness.

By the Holy Spirit. Will have a certain restlessness. And burden. And worry. And care. They are bound to have that.

And it's right. They should have it. The Holy Spirit. Convincing of sin. Makes people rest. Without themselves.

[24 : 47] There's a burden. On their mind. Sometimes. It may seem. To pass off the mind. And then come back. On the mind. Heavier than ever. And sometimes.

We may feel. If there's some. Temporary. Direct. Directing of the mind. To other things. Our mind. Comes back to it again.

The sinfulness. Of our condition. Now. Nothing. Can give a sinner rest. About the forgiveness. Of his sins. Absolutely.

Nothing. Whatever. Tends. To give some ease. To his mind. Apart from. The forgiveness. Of sin. Is just. A religious. Drug. Eases the feeling. But doesn't. Touch the malady. And it will come back again.

[25 : 41] Worse than ever. Now. Listen to the Lord's. Gracious words. Come now. Let us reason together.

Let us reason together. About this. You say. Your sins. Are heavy on your conscience. I can take that burden. You say.

You are tormenting with guilt. I can take that away. You say. You fear. Your one great need. Is forgiveness of sin. I can give it to you.

I can give it to you. I can give it to you. For I can give you rest. In forgiveness of sin. There is nothing good.

There is nothing good to be said about sin. Or about sinfulness. But there is a great deal to be said. For that sense of it. That ultimately. Brings us to find our rest.

[26 : 39] In the Lord's pardoning mercy. Through his most precious blood. I wonder how many listening to me this morning. Have already come to feel their rest.

Is in the blood of Jesus Christ. Because through that blood. Pardon. Forgiveness. Cleansing. Comes into their souls.

If you have not entered into that rest. I beg of you to labor to enter into it. And.

If you say well. Exactly. What do you mean? Well. I must come to this a little more fully later. But I was very instructed.

To find on looking into it. That this expression labor. Implies three things. In the original meaning of it. For one thing. It implies to be earnest.

[27 : 37] And diligent. And then it implies a sense. Of laboring with haste. For this matter. My friends.

For the forgiveness of sin. Is nothing to be delayed about. It is nothing to be delayed about. And.

As I thought about this word. In the seventh verse. How solemn it is. Again he limiteth a. Certain day. Now my friends.

There is a limit to the day. In which. To enter into the rest. Of forgiveness of sins. There is a limit to this day. The day of grace. And mercy.

And pardon. He limiteth. This day. Wherein it is said. Thy son. Thy sins. Be forgiven.

[28 : 34] Thy sin. Now labor. Oh labor. To enter into the rest. That the forgiveness of sin. Through the blood of Jesus.

Will give you. Because. Conviction of sin. And the sense of sin. Is no end in itself. Unless it ends in something.

And the best end. Is when it ends. In rest. Through the blood of Jesus. And then again.

The rest. In my text. Means. The rest. Of. A state. Of being justified. In the sight of God. God. Therefore.

Being justified. By faith. We have peace. With God. Now there can be no rest. While we're in a state. Of condemnation. But there is no condemnation.

[29 : 33] To them. That are in Christ. Jesus. Because. They're brought. Into a state. Of rest. I don't know. If I've explained this. To you. Lately.

But there's a difference. Between. Forgiveness of sin. And justification. You get both. Expressed in that word. In the Acts of the Apostles.

Through this man. Is preached unto you. The forgiveness of sins. Well I hope I preached it. This morning. And by him. All that believe.

Are justified. From all things. From which they could not. Be justified. By the law. Of Moses. Now. It simply means this.

Forgiveness respects our sins. Justification respects our state. And standing. In the sight of God. And there's a difference in this.

[30 : 33] That whereas. We continually need forgiveness. We do not continually need justification. To be renewed. Justification means a man.

And just in the sight of God. With regard to his standing. And the way into the rest.

Of justification. Is by faith. By him. All that believe. Are justified. From all things. From which they could not be justified.

By the law. Of Moses. Because the law of Moses. Can do nothing but condemn. That is. All who offend under it. The soul that sineth it.

Shall die. Is the law of Moses. But the soul that believeth it. Shall live. Is the rest of the gospel. Therefore.

[31 : 31] Being justified. By faith. We have peace. With God. And no condemnation. Never come on such. As are justified. In Jesus Christ.

The merit is his. The righteousness is his. It is all of him. He has made unto us. Our justification. If you can feel.

That you are justified. In the sight of God. You are at rest. Trouble may come. In very. Many different ways. It won't alter that.

Temptation may assail. It won't alter that. The justification. Is permanent. There is no such thing. As being justified.

And then condemned. And then justified again. And then condemned again. Nothing like that at all. Nothing. Once justified.

[32 : 30] Always justified. Always. Always. And. Never any. Never any condemnation. Now.

It is a rest. This justification. In the sight of God. To the mind. Being justified. By faith. We are at rest. About our stage. With regard.

To our sin. Well. As I have said. Justification. Doesn't make us. Sinless. We continually. Need. Forgiveness. And the fullness.

Of mercy. Is. Did in Jesus Christ. Now. Labour to enter. Into this brethren. I feel sure.

If we could be. It could be. Realised. And understood. The blessing. Of being justified. In the sight of God. It would be a great relief. To you. You wouldn't have any condemnation.

[33 : 25] To fear. No death. To dread. No judgment. Terrible. To anticipate. For if God. Justifies. So is he.

That condemneth. It is Christ. That dies. So on. I think I must leave. At the time. As gone.

This morning. There remaineth. Therefore. This. Rest. For the people. Of God. With regard. To the forgiveness. Of their sins. And their justification.

And peace. With God. Let us labour. Therefore. To enter into this rest. To enter into the experience. The enjoyment.

The blessing of it. And then. To enter into the prospect. Of that heavenly rest. Where pure enjoyment reigns. And God is loved to love.

[34 : 21] I have to leave. Any remarks. In my mind. With regard to. Our friend. Miss Richardson. They may come.

Into the evening.esh. To interview. Osye. They may come. Anyway. And ■■■■. Next. Sheiza. Sheiza. Tough. They will return her. She■■■... Shea. Inside her. She spectapolis.

She is a ■■■■■ him.■■■kes. I will tell. The life of... As you do. The life of the AJ. She is an bonds. And somebody. It is a body. And one of the... She is a friend. The life of tub. She is a huge. Humanity. She is a source.

I am a soy. A nadie ■■■■.■■■■■