

Hebrews

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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 of the epistle to the Hebrews, the ninth and two following verses. My mind has been directed to this scripture partly because of the passing of 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 sounds, There will show me the path of life.

[1 : 33] 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.

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.

[2 : 42] 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.

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.

[3 : 59] 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.

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.

[5 : 01] By way of example. The scriptures abound in examples. And examples demonstrate principles.

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

Really are. By examples of those who have walked. In these ways of godliness. 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. Throughout the rest of that long chapter. We have examples. Of those who lived.

[6 : 00] 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. 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.

[6 : 59] I brought before you this morning. Now there is instruction in this world. 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 therefore. To enter into that rest.

And then there is thirdly. A warning attached. To the exhortation. Lest any man fall. After the same example.

Of unbelief. So you 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.

[7 : 59] 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. And truth. 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. In the world. In the world.

Because. We are quite clear about this. Hearing is one thing. Entering in is another. The example here.

[8 : 57] 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. 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 dear.

[9 : 52] 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 to them. To be in the way. Were too formidable.

But if they had only had faith. In their God. He would have brought them into that land. Overcome their enemies. Establish them in peace there.

But unbelief. 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. But only through faith. I know they might have said.

[10 : 54] 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.

In cities. Cities walled up high. Such warlike. So warlike. Were the people there. We couldn't enter in.

No that wasn't the reason. That wasn't the reason. It was their unbelief. 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.

[11 : 52] Let us consider then first. The significance of this world. There remaineth therefore a rest. To the people of God. Such little instruction may be necessary.

With regard to this expression. There remaineth. For the apostle had been writing. Two kinds of rest.

In this context. There was of course 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.

[12 : 56] On the seventh day. And also of course. It was a typical rest. Of that which was yet to come. Then. There is another rest.

In context of this word. And that is. As I have been saying. The rest. That was provided. For the children of Israel. After their wilderness wanderings.

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.

[13 : 55] 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. The creation. Sabbath rest. And apart from. The rest.

Of the promised land. One. 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. Poken of. For the people of God. God. And this rest. Of course.

[14 : 52] 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. There remaineth. Therefore. There's another rest. Besides. What.

The apostle. Had brought forward. Good. For the people. Of God. Well now. I think I've said. 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.

[15 : 49] A little. Later on. The rest. Is the rest. Of the gospel. There's an exhortation. Let us therefore labor. To enter into it.

There's a warning. Lest we never do. 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.

[16 : 48] There's a sense of. Relief. Freedom of mind. And rest. Now rest. Means. Then. Partly. Relief from that.

Which is a burden. And distress. Or a weight on the mind. To be relieved of it. Is to rest from it.

Rest. But then. That is not. By any means. A complete. Definition of rest. For 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.

- [17 : 45] 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. Real enjoyment. To the heart. Now what cannot. Impart.
- 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. Rests. Because. There's nothing. Beyond that. This is necessary. And. The.
- [18 : 40] Term. Rest. Is used in. This. Connection. Means. Termination. For instance.
- I wish that. Some of you. Who. I believe. Have. Spiritual desires. And exercises. 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. That we haven't. Either. Realised. Or. Experienced.
- Keeps you. In a. Restless. State of heart. And mind. But now. When it comes to this. That is an. Entering into. Rest.
- [19 : 36] You'll feel. I say. Well 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 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.
- [20 : 31] 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.
- 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.
- [21 : 28] 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.
- 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.
- Till 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.

[22 : 25] 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. May you who are restless. In your spirit. 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.

[23 : 25] Everything. There's not a want. Spiritually. He cannot supply. There's not a need. He cannot meet. 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. 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 sins. Now. Everyone. Everyone. Everyone. That has been convinced. Of their sinfulness.

[24 : 24] 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. 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.

Temptory. 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. But the forgiveness of his sins. Absolutely nothing. Whatever. Tends.

[25 : 26] 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. 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. I can take that burden. I can take that burden. You say you're tormented 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.

[26 : 22] There's nothing good to be said. There's nothing good to be said about sin. Or about sinfulness. But there's a great deal to be said.

For that sense of it. That ultimately. Brings us to find our rest. 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?

[27 : 19] 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.

The one thing. It implies to be earnest. 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.

[28 : 23] And pardon. He limiteth. This day. Wherein it is said. Thy son. Thy sins. Be forgiven.

Didn't. 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 a 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 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 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 no 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 that whereas we continually need forgiveness we do not continually need justification to be renewed justification means a man stands 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 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 believeeth it shall live is the rest of the gospel therefore 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 many different ways won't alter that temptation may assail it won't alter that the justification is permanent there's 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 always justified 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 state 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 release to you you wouldn't have any condemnation to fear no death to dread no judgement terrible to anticipate for if God justifies who 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 sin 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 love 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 Hal but with the and air I have to thank you I have to thank you