

1. 624 H. 257 P.
2. 673 H. 132 P.
3. 675-H. 191 P.

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"There remaineth therefore a Rest for the people of
God." Heb. 4:9.

In this Chapter we have a brief but conclusive argu-
ment for the doctrine of a future Retribution, in
another world. There was this reason for Paul's
making an arg^{mt} on this subject at that
time: - The people to whom he was writing, and
whom he calls Hebrews, were divided ^{mainly} into two
Religious Sects or Denominations, The Pharisees
and the Sadducees. These latter religionists openly
professed their disbelief in the doctrine of a future
State, and were the Professional Sceptics of that
age. Now as Paul earnestly desired the con-
version of his own countrymen, and sought
to convince them of the identity of the New,
or Christian Dispensation with the Mosaic,

he drew his reasonings and arg^{ts} from the Old Testament, in which the Sadducees professed to believe, although they rec^d the writings of the Old Testament under a false interpretation.

That point of doctrine to which Paul is addressing himself in this fourth Chapter, then, is the doctrine of a Blessed futurity which is taught in the O. T. and held out to all God's Children, as their gracious reward after this life of toil, and which he calls, Rest. These Sadducees, (as the materialists of our day do,) held that all the recompense that is granted, or that we have any right to expect~~ation~~ is merely "temporal prosperity," & the Jews generally were prone to lose sight of the spiritual blessings which were included in the promises made by God to the Patriarchs, and to

confine themselves to an interpretation of God's covenant which held out only temporal good. The idea of both was that the promised land of Canaan was the real rest offered;— that it was no emblem of any other good thing. But Paul's argument is this: that if Joshua who led them into Canaan had given them the final rest, and no other was ever to succeed that, then no allusion would ever after have been made in the Old Testament to another rest. But he proceeds to show that in a subsequent part of the Old Test. Scriptures, reference was made by David the inspired Psalmist, in the 11th verse of the ninety-fifth Psalm, to another rest, and this reference was made, and this other rest spoken of four hundred years after Joshua had settled them

in the Canaan which was but the emblem of the
 better rest that was promised. Having thus drawn his
 proofs from the O.T. whose authority they all
 acknowledged, he closes the argument in the
 words of our text; "There remaineth, therefore
 a rest for the people of God." The forty years'
 Pilgrimage of God's anc^t Chosen people thro'
 the wilderness, and the entrance ^{into Canaan} of but two of
 the entire 3000000 who left Egypt, ~~it~~ was a
 striking emblem of the state & condition of God's
 Chosen people in these latter days. They are now
 on their pilgrim march through this earthly
 wilderness of human life, and have not as yet
 entered into their rest. But it remains "stored
 up for them above", and while it may still
 be true that "many shall seek to enter in but

shall not be able," it will be a failure for the same reason that excluded the Israelites of old, viz. unbelief; And it is still true that all who like Caleb and Joshua, believe in the word & promise of God, shall share in that rest.

What then is that rest here spoken of? It is well for us to entertain suitable views of this rest so as to ascertain our own fitness for it.

1. I remark then that there is to every child of God a double experience of this rest; as he realizes it in time and in Eternity; on earth and in Heaven. There are some elements which are identical in this rest in both periods and in both states of Being. There is a present enjoyment of this rest, and this is a foretaste of that which is to be enjoyed in

the endless future; there is a rest into which
 God's people enter here on this earth, and
 although greatly interrupted and much cur-
 tailed by the surroundings of sin & sorrow,
 still it derives its origin from the same
 Divine source, which produces the Rest
 of Heaven. The Apostle in this Chapter says
 "We who believe do enter into rest." John
 the Baptist said to the multitude "He that be-
 lieveth on the Son hath everlasting Life."
 So that the one identical element common to
 the spiritual Rest of earth and of Heaven, of
 Time and of Eternity, is that which can only be
 found in God, Himself, - in His Love and favor
 through Jesus Christ, - in His favor which
 is Life, and in His loving-kindness which is

better than life." If therefore any one supposes
 that the Rest that remaineth for the people
 of God, is something that is to burst upon
 their enraptured vision, and to develope
 itself in a sudden burst of joy never before
 dreamed of; something in reserve for any
 one who wishes it, but who lives in this world
 without any experience of its inspiring in-
 fluence, or its blessed & peaceful manifesta-
 tions, it is much to be feared that in most,
 if not in all such cases, there is fatal
 delusion. It is certain that until ^{the soul} ~~a man~~
 has been drawn by the Spirit to repose the
 heavy burden of its guilt upon the only
 Savior Jesus Xt., and thus through Xt. to
 behold God as its reconciled Father, and

to feel that its choice is irrevocably made of God as the supreme object of its affections, that "God is its exceeding joy," it cannot know anything whatever of the soul-rest which is in reserve for every child of God. When this process of Heavenly influence has been experienced; when these powerful and radical operations have been wrought in the soul, then there is infused through all the departments of his being the sweet tranquillity that arises from a sense of Pardon, Peace, and reconciliation with God; then he knows of the existence within him, of that "peace that passeth understanding." This then is the beginning of an endless Rest; the earnest of that inheritance that is incor-

ruptible, undefiled, and that cannot fade away; a foretaste of that "rest that remaineth for the people of God" in Heaven.

2. Yet though the same in kind, derived from the same source, it is greatly inferior in degree. It is far from perfection; far from being complete. Mercifully granted to His children to cheer them, to strengthen them, to sustain them in the toilsome march through this world, it is still only a faint shadow of that rest of immortality above. For though "eye hath not seen, nor ear heard, nor have entered into the heart of man, the things which God hath prepared for them that love Him," yet

these things are modified greatly by what is
 seen & felt from the unavoidable mingling
 with a sinful world around him; in the
 sweetest draught of his heavenly joy there
 are drops of bitterness mixed; the brightest
 sky of his heavenly prospects is often over-
 cast; the most ^{profound} ~~great~~ peace he ever enjoys
 is subject to be disturbed; the most exqui-
 site joy that ever thrills his soul, is in-
 complete. Many are the interrupting causes
 of Christian joy & rest in this world; much
 of this disturbance arises from ourselves; we
 are not well balanced ~~our~~, easily dis-
 turbed; not fully on our guard; often slum-
 bering & "at ease in Zion". There are also many
 causes of interruption to our peace in the

world around us; we are passing through an enemy's country; the atmosphere is unfriendly to spiritual peace; the inhabitants of this land through which we are traveling on to our home above, are hostile, & uncongenial; and while there is sweetness; and peace; and many friends with us; and brightness beaming down upon our gloom from the throne of our Father; and sweet sympathy & tender Christian love shown us; yet amidst all these mingled joy & sorrows, these rests & toils, we can feel enough of the imperfectness of our State to teach us that this is not our abiding City; that we are strangers and pilgrims, "seeking a better City even an heavenly;" "whose builder and maker is God."

3. But now ~~then~~ comes in the midst of the deepest depression of the Christian's soul, when he finds his sweetest experience of the rest of God's people so much marred by opposing disturbances, comes the voice of the Spirit, the Comforter, - in the words, "there remaineth a rest for the people of God" which is complete, uninterrupted and endless. Let us look into its nature, and we find that it is to be understood as something negative as well as something positive - rest from something, rest in something. So that we may best gather its significance by considering those matters now marring it from which we shall then be forever free. I remark then that the rest that remaineth is entire absence + freedom from all toil & labor such as is necessary here below.

far from being
 Labor is ~~not~~ wrong or disreputable;— it is noble &
 honorable. But many a child of God is worn &
 wearied by toils for which they have no strength,
 and hard and thankless, and ill requited labor
 has sunk many poor, & feeble into the grave.

2. This rest is freedom from care & perplexity. There
 will be no cause for it;— no painful & harassing
 anxiety about ^{what sh^d be} our course ~~in~~ ^{to} meet the
 responsibilities of life.

3. There will be none of the diseases & infirmities that
 sap the vitality of our perishing bodies here, the inhabitants
 of that blest land of immortal rest, shall no more say
 "I am sick."

4. No fears, — no doubts, — no sorrows, — no bereavements,
 shall be found there.

5. The rest that remaineth is freedom from all

those temptations, those fiery darts of the wicked

One which so often so fiercely assault us here.

6. We rest there from the convictions of an awakened Conscience; which so often sting us here; from the dread forebodings of our guiltⁿ which arise in us here.

7. There we shall be no more conscious of rebellious thoughts of God; all insatiate passions and clamorous desires for unlawful gratifications will be excluded.

8. There will be no heart burnings, & jealousies; no misunderstandings and coldness of friendships, none of those alienations which here so often separate chief friends.

9. There too we shall be forever free from all apprehension of Death. Many true Children

of God are all their life time subject unto bondage through the fear of death. But in that land of immortal Rest, death shall never cast his gloomy shadow over the bright plains of Glory. ~~But positively - it may be defined to consist~~ In ~~brief~~; there will be this perfect Rest in Heaven from every thing that is evil or troublesome, or disastrous, just because there will be an everlasting and complete rest from Sin, which is the cause of all that mars the Christian's Rest even in this world.

But it is something more than this mere freedom from evil; it is a positive enjoyment of all that is good and blissful.

(1) To see God; 2 to repose our souls in Him; 3 to be for

ever present with Him; 4 no intervening cloud to hide
 from us the sight of God's countenance as He
 smiles upon us; 5 no glass through which to
 look darkly, but face to face, knowing as we
 are known; 6 filled with the fulness of God's
 knowledge, Righteousness and true Holiness;
 7 to find our Society to be the élite of the
 whole world, Prophets, Apostles, and Saints
 of all ages; 8 and this rest, is not indolent
 repose, but the most active engagement of all
 our powers & faculties in doing God's Will;
 singing the new song of Moses & the Saints,
 the Law & the Gospel; 9 and then what intensi-
 fies this glorious Rest is that it is endless.
 From those heavenly mansions, the Church of
 God "shall go no more out forever!"

+ But how shall we test the question as to our
 selves? How decide that we shall be of the
 class for whom this "Rest remaineth"? It is
 by attending to the question what constitutes
 this rest or Bliss in our present concep-
 tion? Every one possesses "some tastes and feelings
 to which he conceives that Heaven will corres-
 pond. Do you anticipate a Heaven, "because it is a
 place of Repose?" Do you love to dwell upon the
 idea because of the simple hope that you shall
 there meet the dear departed whom you once
 loved here, and for whose society you ^{have} still
 been yearning through all the long years of darkened
 sorrow? Or do you prize Heaven because
 you conceive it to be a place where
 you shall with perfected powers and

and a cloudless medium ^{understand} ~~now~~ all things connect-
 ed with the ^{secrets} ~~mysteries~~ of Nature, the ^{mysteries} ~~secrets~~
 of Providence, and the blessed but still unfold-
 ed treasures of God's plan of Grace? If these
 be your thoughts and anticipations, you need to
 be told that "you have none of that desire that
 proves a title to possession." We do not ig-
 nore these elements, but we hold them to be ^{entirely} sub-
 ordinate to the grand, essential ^{substance of} ~~material sub-~~
^{that bliss} ~~stantial~~ which constitutes Heaven. Let us ask
 ourselves whether we desire Heaven because
 God is there, — because Christ is there — in
 short whether it would be the Heaven of our
 desires, if God & Xt were the only objects there,
 to be enjoyed. We sh^d remember that John
 tells us that "The Lord God Almighty, & the Lamb are
 the temple of it" — that "the glory of God did lighten it, & the Lamb is

4. It remains to inquire for whom is this rest provided? We answer it is provided for all the true people of God; for all who love our Lord, Jesus X^t. Here introduce 17 (a) X the Eight thereof. If these be our anticipations then It matters not how lowly, however obscure or unknown. God's people are often hidden, It matters not how lofty, how great how eminent. This rest is for ~~all~~^{men} of every class and condition. There is not among Earth's loftiest one who is ^{in himself considered} worthy, even of the least share in this glory; There is not among Earth's lowliest one who is, ^{in himself considered,} beneath the possibility of being admitted to this Blissful rest. But it is not station, or power or wealth, that can entitle one to this rest. Nor is it merely poverty sickness or misery that

can move the Divine Sympathies to admit us
to this Rest.

But it is a gift purchased by the blood
of Xt. Free, unmerited, and bestowed by God.

It is a rest in one of those mansions pre-
pared by the Son of God of which He
told his disciples there were many in
his Father's house, &c.

It is a rest promised to every child of
God. We who believe ^{not only} do enter into, but
we abide in, this rest forever & ever.

The seal of God's promise & His oath
is upon the Covenant of Peace made
with us, & the sanction is the precious
blood of Jesus Christ shed for the sins
of all God's people to the end of time,

and through the roll of Eternity's years!

Application.

1. This subject has a very bright side for the dear people of God. To derive the benefit it holds forth, it must be dwelt upon more. The ancient racer in Olympic games, might sometimes grow weary, and almost despair of victory; but ^{as} he would falter the crown, that was to reward his toil, was hung out before his view, and the very sight of it stirred his waning ambition and infused tenfold vigor into his frame, and he rushed forward & seized the prize.

Let us then turn our languid eye upon the great prize of Heavenly Rest, the crown of Glory that fadeth not away. It will

a cheer and comfort us, and send us on our way
e rejoicing in our prospects, and stimulate
g us to redouble our efforts to win the prize.

e It has also a dark side for any who love
b not the Lord J. X. For in this chapter we
c learn that there were some of whom God
d says they could not enter in because
e of unbelief - and in 95 Ps. 118 verse, He
f declares, that unto them He swears
g they should never enter into His Rest.
h Dreadful fate; when you shall see one and
i another + another of you go's entering in
j and "you yourselves thrust out;" when
k you shall see the doors shut and when you
l knock for admittance, to be told "Depart
m from me all ye workers of iniquity - I never
n knew you!"