

# Rest For Soul In The Old Paths

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**Bible Text:** Jeremiah 6:16  
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Let's begin by turning to our text this morning which is found in Jeremiah 6:16.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

Let us pray.

*Dear heavenly Father, I thank thee, Lord, for this hour and the hour to come. We thank thee, Lord, for thy faithfulness to bring us here this morning and, Lord, I pray that you would clear our minds of all of the worldly things, the sins that easily beset us, the unbelief. Lord, may you cleanse us and bring us, Lord, to thy feet. May you prepare the way this morning. May you bring forth this message, constrain me in thy love and, Lord, may thy truth be told. May you, Lord, bring it forth to thy people. May you ready the souls. May the crumbs fall from thy table. Lord, thou art a merciful one, thou art a gracious Lord, thou art longsuffering to us. Lord, we pray and ask, Lord, according to that faithfulness that thou wouldst be pleased to meet us now. In Jesus' name I pray. Amen.*

One of the things Jeremiah brings out here in the midst of this passage where he is pronouncing judgment upon Israel is that you can't have rest for your soul contrary to God's way and that's really a mouthful. Sometimes I look at those I love dearly and sometimes I wonder, I wonder how much soul work is going on and I wonder about myself at times too. I know that it's a wicked world we live in. I know that the Lord said, "My way is straight, narrow." I know that that path is not broad. I know that Jesus said himself that that broad path leads to destruction and many there be that's in that way. I think of what Jeremiah has to say here under the power of the Holy Ghost. It had relevance to them at the time but, of course, it has relevance to us in this hour. Anytime you hear a "Thus saith the LORD," it is a beckoning call to the people of God. The Lord says this, not Jeremiah, not me standing before you, but the Lord. The Lord God Jehovah. The Lord God, the mighty Three-In-One.

"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." And this morning

we're going to look at every little section here as the Lord brought about his prophet to say all of these words are very timely if the Holy Spirit makes them that way to us today and I know that no man, Jesus said it himself, he said it in John 6:44, "No man came to me except the Father which has sent me draw him." I know that this path is narrow and I know this path is not for all men and I know that no man has the power within himself to put himself upon this path or to keep himself there. The Scriptures testify of that, that in the preserving grace the Lord preserves his people.

We just sang that song, "I was a wandering sheep." There was a time in that person's life that wrote that song that they said, "You know, there was a time I was a wandering sheep." And I think about that and I think about the day of regeneration and I see that we still have a struggle. We still wander.

This week, we started school out at our little school, the Christian academy again this week and the Lord laid on my heart this year to teach Paul's epistles and we began in Galatians and Galatians 1, let's go there a minute. We're going to certainly come back to our text and we're going to come back to Galatians 1 a couple of times but I want to bring your attention to something in Galatians 1. After Paul writes his address and his introduction and you feel the love that Paul is writing to the people and to the church, he says something in verse 6 that is so powerful.

He said, "I marvel." Paul said, "I absolutely marvel. I am in wonderment. I am amazed." Paul started this church. Paul had preached in this church. He had founded this church but he said, "Do you know what? I marvel that ye are so soon removed." Now listen to what he said he marveled at. What were they removed from? "Removed from him that called you into the grace of Christ unto another gospel." That "him" spoken of there is Christ. This removing that is spoken of is not a death removal, it's a backsliding. So as I read what the Lord gave Jeremiah and I read about this path and I listen to those words in that song, "I was a wandering sheep," we could easily understand that today we're all wandering sheep who must be kept by the power of the grace of God.

Paul, when he wrote this letter, he said and listen to those words, "from him." These are regenerated believers. How do I know that? He says, "from him that called you." If the Lord calls you, he has called you away from a life of sin, of serving it; he's called you from a life that you used to live; and he has set you in the path which he says in John 14:6 is himself. "I am the way. I am the truth. I am the life." And for his children, that path that Jeremiah talked about, which we'll look at in a minute, is the same path. It's the path of the finished work of Christ.

And Paul says, "You know, I just marvel," and Paul who wrote letters about the struggle in the flesh and the spirit wasn't saying that he marveled because he couldn't believe it couldn't happen, he marvels at the depth of depravity. He marvels at the power of the flesh. He marvels at the power of Satan and the power of the world to come into the life of the child of God and to bewitch him. Later he'll say that, "that you've been bewitched from the path of Christ."

And there is only one path. That's what Paul says here and it's called "another gospel," and then quickly when he says that, he's talking about the distance between what path they're walking in now and what the true Gospel is because he quickly says in 7, "Which is not another gospel." Because it doesn't matter what the world tells you or the religion in this world today, there isn't another Gospel and there isn't another path. There isn't a path of plurality with the Lord of these Scriptures. There isn't a path that mixes the law and grace. There isn't a path that mixes the world with Christ's people.

He calls them to come out and be separate in their soul. Yes, it's true that we live in this world but our soul, if it's knit with the world, it's in concert with the world. It's following the world. It's enamored with the world. And that path, so to speak that we like to justify, is a path of death. Paul will spend the whole letter of the letter of Galatia here, to the church there, talking about a mixture. They wanted to mix the law with grace but, hey, it starts when he gets a little further in, it starts with them trying to justify works, justify living in their mind and their self and their lust and what their lusts are.

Paul says, "I marvel. I have preached the truth of Christ's sufficiency here. I have talked to you about the finished work of Christ and the resurrection life being in Christ alone and there are some," which he says in 7, "they pervert the gospel of Christ. There be some that trouble you," trouble the people of God. These aren't people outside of Christ. These are believing children of God and there are some that trouble them today with a false Gospel. Paul says it's not even a real Gospel.

"They would pervert the gospel of Christ." They would tell you it's okay. "That's alright, the Lord says it's fine to put yourself in this legal bondage. It's fine to mix what the world says Christ is with what the Scriptures say." And dear ones, I only care what the Scriptures say. I don't care what any man says or what any false preacher out there is telling you that you can mix the two together or any man in this life who says so. That's the lust of your flesh. You cannot mix the lust of your flesh with the Gospel, with the finished work of Christ. You can't mix your creature doings with the finished work of Christ.

So as Paul says and I'm not going to go any further right now but, Lord willing, I am going to come back, I stand, I marvel with Paul in that way. Not that it isn't something that doesn't plague me also. Paul said it plagued him in Romans. This is something that plagues the child of God. The world comes in, the voices in the world, and communes with that flesh fallen nature of ours and we hear those things and we see those things and we think, "Wow, there is a better way. There is another way." And if you, like me, have read Pilgrim's Progress, we have seen others try to go along that way and when they get to the way of eternal life, there's a trap door that leads all the way to hell. That's what the false Gospel of man-centeredness and creature worship and will worship will lead to, the trap door that leads to hell.

That's the broad gate and many and thousands are flocking into that gate and they're saying, "Do you know what? There must be safety in numbers." And all throughout this word you see a remnant and you see a few and you see a straight gate but the carnal

nature in you rises up and goes, "Well, I don't like that few way. It's too narrow. It's too hard. There are things in my life that I want to have and I know that the Scriptures forbid me to have it," or what I should say, "the liberty of Christ." People like to talk about liberty means everything. Paul said, "All things are lawful but they're not expedient." Paul is talking about his soul. He's talking about his soul. Everything out there, I see it. I see what's in the world but do you know what? If I gather up there and if I get close to that, that's going to burn my soul. I'm going to be in wantonness. I'm going to be in a barren wilderness and that's what the Lord teaches his children, that in the world there is a barren wilderness.

So we go back to our text, we'll come back to Galatians later, but we look now when he says, "Thus saith the LORD." As I mentioned, this is what Jeremiah said, "These are the words of the LORD. We can't dispute that. These aren't the words of me." These aren't the words of Jeremiah, these are the words of the LORD and you're going to see all of these little, what I like to call, the workings of faith, what I like to call the actions of faith. People like to sit there and say, "Well, you know, what you preach, it's gonna make me lazy. I just sit around waiting on God. I just sitting around..." Listen, the energizing work of Christ in faith is powerful and it's all of these words you see: stand, see, ask, walk, find. All of those things are the power of the faith of the Son of God that is a gift of the Son of God to his children and if you wink at that and you say, "Well, I don't know whether the Lord is faithful," he hasn't taught you who he is. He is faithful. He is the great I am.

We're told right off the bat to, "Stand ye in the ways, and see." Well, what ways are those? What was Jeremiah saying to them? You know, they had a path now, there's a path leading to Assyria, there's a path leading to Egypt, and they're both, they're all out there a-whoring after those paths. All of those false gods have come in and false idols and they're sitting there, "Oh, that's good stuff. That's good stuff." Do you think Jeremiah is telling them to follow those ways? Do you think "Thus saith the LORD" means to go after the world? No. He's pointing them back to the times where the Lord met them there in the temple, when the blood was sprinkled upon the mercy seat, when they met the Lord in the ark of the covenant. When they sat there and they saw all of this, all of this was picturing Christ, the perfect salvation to come. The sacrifice, the altar, the showbread, everything there is a picture of Christ. But they would not walk therein. It wasn't good enough. It wasn't enough.

And so the Lord says, "Stand ye in the ways." That's the ways that he's talking about and then he says, "and see." What is seeing to the child of God? He's not talking about a physical eyesight. He's not telling them, "Go and look with your eyes and your eyes will tell you what the truth is." It's the eye of faith and the eye of faith when the Lord gives you faith, dear ones, it's deep. Faith examines the very situation that you're in. Faith does and faith leads to Christ because it's his faith. Whatever situation or trial or opportunity that presents itself to your life, whatever way it is, if it's of the Lord it will lead to Christ. That's what the Holy Spirit does, he leads to Christ.

Many times in my life I have found that in doing things, I feel a little weird about them or I feel a little hesitant and I'll just plow right on and the Lord has shown me in my life, that wasn't his way. "Oh, well, you know, predestination tells me that he's ordained all things so I can justify that walk because God allowed me to do it so I did it." Is that the way of him or is that this false way that he's telling them and hopefully the Holy Spirit is telling you that there is a false way to walk in this life; there is a path that leads away from Christ; there is a path that is antichrist. I pray the Holy Spirit makes that plain.

He tells us to stand but in order to stand, we have to have a firm foundation. What are we standing on? What is it that the Holy Spirit leads us to? He leads us to the foundation of Christ. Jesus said the same, "There is one who built his house on sand." When the trials of life and all the wind came and all the things, you know what trials of life are. You know what the hardship of life is. If your house is built upon the world and its allurements and false faith and your own strength, your house is going to come down. There is no foundation in the world and its things, in your flesh and its things, in Satan's allurements and its things. However, there is a foundation and a rock that the Lord says is himself and if the child of God is built upon that rock, not even the gates of hell can prevail against it.

Jesus said in Matthew 16:18, he said, "And I say also unto thee, thou art Peter and upon this rock," Peter, upon me, upon me, my finished work, "will I build my church and the gates of hell shall not prevail against it." Have you ever felt the gates of hell? Have you ever felt the fires of Satan, the fiery darts of Satan? There are times in life we feel like they do prevail but in the depth of grace, in the depth of his love, in the depth of his mercy, he reveals to us that his faith is the victory, his life is the victory. His way is the only way. 1 Corinthians 3:11 says, "For other foundation can no man lay than that is laid which is Christ Jesus."

That's what we have here for us in "Stand ye in the ways, and see." Stand ye in the ways. Stand. You say, "Well, I can't stand." Well, that's right. The Lord carried Mephibosheth who was lame on his feet. We're lame on our feet. That's a picture of the child of God. We don't run to him. We don't come bearing gifts to him every day saying, "Lord, save me from this. Lord, make me to do this." No, he makes his children to lie down in his green pasture. That's why David cried out, "Lord, make me to lie down. Lord, you are the Lord who has performed all things for me." That solid foundation of Christ is the only foundation that the child of God will be led to see and he will find it is the only surety in his life. Everything else will fall in God's appointed time.

As I said, I'm speaking to the people of God, those that we're going to talk about later that would not walk therein, it doesn't matter. You're going to hear a passage like this and you're going to hear the word preached about a path and you're going to stand up and say, "You're absolutely wrong. I've got another path." There is another path, it's a path of compromise. It's the path of the gymnasiums as we heard about last week. It's the path of religion that tells us that there's another way. I don't know about you, I really don't but I hope when you hear a message like this, that you really do hear that the Holy Spirit is saying to you today as you sit there, "You know, it's true. The Scriptures are true. There

really is only path." Because as soon as you start to entertain the other path, the other paths, the paths that lead to destruction, as soon as you start to do that, you're old nature will begin to rise in lust for those paths.

Justification. That's what Paul wrote to the Galatians. He's going to tell them that very soon. "I can't believe how much you try to justify what you're doing. Will you try to justify a false way? You try to justify mixing something with Christ's finished work. He's not enough. What God has given is not enough, I've got to go out and do my own." We learned that early in the garden, not in the garden but right afterwards. We learned it early with the first two men, Cain and Abel. Cain said, "I can give you an offering. I'm going to give you one of all the things that I've grown in this ground." The Lord rejected it. And we're told in Hebrews why: it wasn't mixed with faith. It wasn't given in faith. It wasn't from the Lord Jesus Christ. But Abel's was. Why? It showed forth the offering. It showed forth that without the shedding of blood there would be no remission of sins. But the other offering said, "This is what I can give you from the ground. This is what I can give you, God, from my hands. This is my will worship." And the Lord rejected it then and he rejects it today. "I am the Lord. I change not. Jesus Christ is the same yesterday, today and forever."

"Thus saith the LORD, Stand ye in the ways, and see, " and as I said, the seeing part is that investigation of faith. And the Lord said, "Be not faithless but believing." That's the power, the power to see that there is faithlessness in our thoughts and faithlessness in our way, those ways that we devise that Proverbs tells us ends in death and destruction. "O Lord, show us that thy faith is the victory. Thy faith, without it we can't please you." That's what those two showed us, Cain without the Lord's faith, it's will worship. It's creature worship. It's creature figuring out what God wants. Do you not see that? Do you not see the horribleness of being left to that? A curse. Cain being put under a curse. There's a lot of depth in that one.

Then we come to this little work of faith here, "and ask for the old paths." "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths." What a mercy it is to be brought to ask of the Lord. There is so much pride of life in every one of us. There is so much pride in man that he won't come to him. The Lord said that, "You won't come to me." We read that at the beginning.

The only way is to be drawn of him and to ask, ask for the old paths. As I said, asking's not an easy thing. Jesus said in the Sermon on the Mount in 7:7, he said, "Ask and it shall be given you. Seek and ye shall find. Knock and it shall be opened unto you." What does that sound like to you? Does that sound like everyday life to you? That you ask and you seek and you knock and you ask the Lord and you ask him over and over? James tells us all about what asking amiss is, asking not in the will of God. John tells us in 1 John 5:14, "And this is the confidence that we have in him," in Christ, in this union, "that if we ask anything according to his will, he heareth us." Did you hear that qualifying statement? If we ask anything according to his will.

Remember we had a long time ago, time goes by so fast for me, but it's a whole sermon series the pastor did on prayer and that was one of the things that stood out to me is asking in the will of God. We have to be brought there by the Holy Spirit to touch the will of God. We don't know what that will is. We ask a lot of things but then we're told that the Holy Spirit makes intercession for us. So we know that when the will of God is touched, it's by him and we can pray that way because of him, because of his power. And I stand here and when I say words like that, I stand just amazed at all the provisions the Lord has made for my soul and the hardness of man, fallen man, that all of these provisions had to be made, must be made, because we won't seek him and we won't ask of him.

I hope the Lord as we talk about these old paths...you know, it's something. You bring up something like that, old paths, and people just hearing that, they start to cringe, especially in this day and age. "Oh, old paths, that's out of date. Oh, that old path, we don't want anything old, we've got to have everything new." Do you know what? The new creature in Christ wants the old paths. It seems to be a dichotomy. But the born again Christian wants the old path. What is the old path? I told you what it was for them. As he was sitting there pointing them to what the Lord gave them that typified Christ, it was the worship that typified Christ but they didn't want it. What is it for you today, what is that old path?

Let's go to Ephesians 1 real quick. And we could read all of Ephesians 1 but we're not going to, we're just going to look at 3 through 7. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." As usual, you would know and the Lord in his faithfulness to bring me to this eternal vital union; to show me where the old path began, if you can even say that word, because in eternity, that's not bound by time. But this path began in eternity and that's what we see here.

"Who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." That's what this union presents the child of God, his holiness. Without blame before him in love. That's what we are in Christ.

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." This is the old path. The old path is the path that leads to our eternity in Christ Jesus.

Then he says in 7, "In whom," all of this goes back to in Christ, in whom. That's where you have to begin. It's not a time based salvation. It's not a time you look in your life and say, "Oh, this is..." because if it is, you're in trouble.

But look, "In whom we have redemption through his blood." There we see the perfect sacrifice. We see, "the forgiveness of sins, according to the riches of his grace." Where is this old path? What's in this old path is Christ himself. It's the eternity of being in Christ

in this union and it seems so simple to us today. It seems so simple as we hear a message like this, "Well, this is simple." We just ask ourselves everyday, "Are we in that path? Are we in that union? Is this something that would be in the union of Christ?" And it seems so simple, doesn't it.

And that's why Paul said, "I marvel. I marvel that you've been so soon removed from him," because the path seems simple to us. Staying and abiding in Christ. But that wandering sheep thing tells us that there's always something out there because those eyes, I'll tell you, it's right, John nailed that, "the lust of the eyes, the pride of life." Those things are just so alluring to us. We have to be somebody. We have to have a name in this life.

I've got to ask you, "Is that the path? Is that the old path? Is that the path that Christ in eternity shows his people in himself." And as we walk and we venture outside of that path of Christ, I have to ask you, "Is that path that we venture out on, that we keep going out on to add to our stature, to make ourselves a name, to mix our religion or whatever you want to call it, with the world, to mix law and grace, to mix duty and obedience with the grace and the finished work of Christ, is that the way of Christ? Is that mixture a way?" Because if there is, Jeremiah was wrong and there is another path. And I know that that's the most popular thing said today with these churches that are so full. Why do you think they're full? Because that's what man wants to hear. He wants to hear there's something in his hands, in his creature worship, in his will worship, that he could bring to God that he'll accept. It's the religion of Cain. That's the words of the Scriptures. They have gone the way of Cain. Which way is the way in Christ? It's the way of Abel. It's the way of the faith of the Son of God. That's one way and Paul said it, "There is one gospel."

And Paul still isn't done. Because we're here, let's just turn back over to Galatians 1. Let me look at the next two verses. You think I'm fired up about this, wait until you hear what Paul says here. So we just read 6 and 7. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ." Well, Paul, how sure are you that there's one Gospel?

Well, listen to this, "But though we," Paul being himself or any of those that preach the Gospel along with Paul, whether it's Peter or Silas or Barnabas or any of those, "if we or an angel from heaven," which we know the angels from heaven proclaim the birth of Christ, they proclaim the rising of Christ, they preach the Gospel. Paul says, "I am so sure of this gospel and this old path and this way that I'm going to tell you something, but we, or any other angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." He's so sure that there's one path to Christ and one path in Christ and he's so sure that there is not a plurality of ways that he says, "Anybody that mixes the finished work of Christ with what the world has to offer, let him be accursed off the face of this earth. Let him be that he never was born. Let him be under the curse of God." That's powerful to me. That's powerful to me that the Lord kept Paul in the midst of this church who is telling him that there is another way. The people in this, believers are saying, "There is another way." And the Lord kept Paul and said,



"You pronounce to them that whoever is telling them that, and I don't care who it is, whoever it is, you let them be accursed."

That's powerful and if it isn't, if you don't think that's powerful, he repeats it again in 9, "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." And do you think it's Paul being selfish? Do you think it's Paul going, "Well, I don't want any other man preaching to this church"? Absolutely not. It's Paul saying, "I don't want any other what the world calls a mixture of the Gospel in this place that is founded upon believers." And I've got to tell you something, if this message is blessed by the Holy Spirit, the one that Paul preached, there was repentance and that's a gift of God also.

No, justifying yourself and justifying your works and mixing what the Lord has finished with man's ideas and man's ways is not the Gospel. Paul said, "Do you know what? If you say so, I say you're cursed." Strong words. Paul wasn't a compromiser. Those are indicting words. Those are indicting words. Look at the zeal. Look at the power the Lord gave him to love his truth and his Gospel more than anything. That's what I desire for us in this room, to be standing in the truth and the old path, the path of the eternality in the Triune Lord, in the path in Christ Jesus. That Gospel which is the only truth. May the Lord preserve us as he preserved Paul the same way in such power and zeal to defend the Gospel and say, "Do you know what? You bring your other Gospel to me, let you be accursed." Because do you know what? They're under the curse. If you put yourself under the law, if you're a mixture of law and grace, you're under the curse and you're not set free by the blood of the Lamb.

Oh, where is the good way? "Stand ye in the ways, and see, and ask for the old paths, where is the good way." I thought about that one. Let's just turn over to Isaiah real quick, Isaiah 35, beginning in verse 8. When I read this, "where is the good way," this is the passage the Lord brought me. I've used this many times because it's so depicting, it's so powerful.

Look at verse 8, "And an highway shall be there, and a way, and it shall be called The way of holiness." The way of Christ is the way of holiness and listen to what he says, "the unclean shall not pass over it." There is no mixture here. The way of Christ is the way of holiness and the unclean shall not pass over it, "but it shall be for those: the wayfaring men," the pilgrims, the strangers upon this earth. It's for them. And look, just in case we start to puff ourselves up he says, "though fools." Though fools? Yeah, you have to be taught that in yourself dwells no good thing. You have to be shown that in Christ is everything; that you can't find this way without the Lord, the Shepherd, telling you and leading you into that way and it's not found in the voices of this world, and it's not found in the voice of your flesh. The unclean will not enter this way. I love this last part, "shall not err therein." Though fools, though there are times we rely on self, though self gets the upper hand, they won't err in here, not in Christ. That new nature, that new man in Christ, he never errs in Christ. That's the power, the power that's in the child of God to walk this way. That's the faith of the Son of God. There is no error in it and it's according to these Scriptures.

"No lion shall be there." When I read that I always think of how Satan is depicted in the New Testament, as a roaring lion. In the Lord's protection, in the Lord's way, Satan has been doomed. He's out. Get away. "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." There is that walk again. They shall walk there.

"And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads." What are they singing about? Are the people of God singing about the goodness of this world? Are they singing about the political scene in this world? Are they singing about all the things that we do to busy our minds during the days or the nights or the weekends? Is that what the people of God sing about in this path? Absolutely not. It's with everlasting joy. Joy is a fruit of the Spirit. "Upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." And that sorrow and sighing, I've sighed a few times up here because the Lord indicts me as I'm preaching it. I sigh over sin. I sorrow over sin because of him, because of that holy seed that resides in the children of God.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." I want to read you something interesting that comes from 2 Corinthians 6:16. It comes with a question, by the way. "And what agreement hath the temple of God with idols? for ye are the temple of the living God," now get this, "as God hath said, I will dwell in them." Okay, the Lord dwells in his people. Listen to this next part, "and walk in them." Do you hear that? Do you hear that? For those Mephibosheths out there, those ones that are lame on their feet that cry out to their Lord, "Lord, I can't do it without you." It's okay.

It's okay because the Lord, this question says, "Is there agreement with the temple of God?" Paul says, "You are the temple of God." Is there an agreement with you and the idols of this world? I'll leave that to the Holy Spirit for each one of you. As God has said, "I'll dwell in them." Do you have that struggle going on or do you have like plenty of room in you for compartmentalized religion? You know, God over here on this day and God on the weekends and then I'm a worker during this week, then when I have this, I'm this title and I'm this and this. Okay, but for the people of God, this is what the Lord says, he says, "I will dwell in them and walk in them." So when I hear "walk" I know who's doing the walking. I know who's carrying me. It's his steps. It's his power. I know that I'm willing in the day of his power. Do you know what? For a man, a man that is upright like me, semi-strength being 46 years old, pride would say, "No, I don't need anybody to carry me." But Christ in me say, "Oh yes, I do. I need to Christ to succor me. I need him to carry me. I need him to reveal himself as my life."

Psalm 43:3-4 says, "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God." Without him we can do nothing. The Psalmist said the same thing. "O Lord, bring me, bring me, bring me there, Lord. Bring us there. Bring us, Lord, to that old path and keep us in it.

Hem us in it." And you say, "No, he doesn't do that." Well, you go to Job and you'll see what even the devil's testimony was. "You hedged him in, Lord." That's right, the Lord hedges in his people. There is something in us that doesn't want to be hedged. It's that fallen nature, the desires, the wandering pastures out there because they always seem to be greener somewhere else in this carnal fallen mind. They are always better somewhere else. And if I'm left to myself to trust that fallen mind, I will perish. I must have the mind of Christ.

That brings us to almost the end of this where he says, "and ye shall find rest for your souls." I hope what you've heard today is rest for your souls. The rest is in the finished work of Christ. Hebrews 4:9-10. Looks like I didn't write that one down so it looks like I'm going there. Hebrews 4:9-10 say this, "There remaineth therefore a rest to the people of God." Then he defines that rest, he says, "For he that is entered into his rest," into the rest of Christ, "he also hath ceased from his own works." All that justifying of sin, all that, "Oh but this...oh but this is much better, oh but..." No, no, no, that's not rest. That's grappling. That's wrestling. That's saying, "Lord, your way isn't enough. I'm going to show you a more excellent way. I'm going to show you the way of the path." The Lord says, "You've got to go to the old path. Ask for the old path." The old path has no man in it. It's got none of these allurements of the world, anything like that. The old path just has the Lord in eternity. That's it. That's the old path. "Lord, make that path visible where you chose me away from this world. You chose me to live a life and you're enough in that life and your grace is sufficient."

Back to our text. We have to make a comment about how it ends, as tragic as it is. "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." I find it interesting that just two verses previous to this, the Lord upbraided the people in Israel because it says, "They have healed also the hurt of the daughter of my people slightly." Slightly, that's that fleshly healing. "Saying, Peace, peace; when there is no peace." That's that other way. "Oh, there's peace in this. Oh, you'll love this. Come over here. Do this. Do that. Do that." Or this one, "There will be plenty of time for you to go back to that other way. There will be plenty of time for you." I think of that often when Satan raises that up in my mind and I think of the Lord's words to that fool, that's what those words were, "thou fool, tonight I require your soul." That's just bare sovereignty right there. We presume upon a sovereign God and may the Lord's mercy be upon us all.

"But they said, We will not walk therein." As we've seen in Galatians today, if it's a backsliding, if it's our carnal nature rising up saying, "We won't walk therein," the Lord is sufficient to bring you back in whatever way that he deems necessary, whether it's the breaking of the leg and I can't even begin to tell you the depth of what that means. However, if you're outside of Christ, if all you have is the world, if all you have is that desire as you sit there today to rise up and say, "No, there's another path," I understand where you're coming from, "We will not walk therein," and you're right, you won't because you won't come to him and the path you lead is the path of destruction and certain death and eternal hell.

I leave you with one question this morning and it's the words of Christ in Mark 8:36, "For what shall it profit a man if he shall gain the whole world and lose his own soul?"

"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."

*Dear heavenly Father, may you add thy power and thy clarity and, Lord, may the path this day in this hour and the hour to come, lead to thee, Lord. Bring us to that path to worship you in spirit and in truth. O Lord, cause us to cry out unto thee to save us from the path of destruction and, Lord, may you put down the pride of life and the pride of our eyes and the lust of our flesh, that you would be honored and glorified and lifted far above all other things in this life. In Jesus' name I pray. Amen.*