

# The Lord My Rest

by Octavius Winslow

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*The sermon emphasizes the importance of finding rest in a personal Savior, Jesus Christ, and invites listeners to come unto Him for comfort, forgiveness, and freedom from condemnation.*

**Scripture:** Psalm 62:1, Isaiah 53:5, Jeremiah 50:6, Matthew 6:34, Matthew 11:28, John 14:27, Romans 8:1, Philippians 4:7, Hebrews 4:9-11, 1 Peter 5:7

**Topics:** "Rest in Christ", "Personal Relationship with Jesus"

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## Description

Octavius Winslow emphasizes the profound rest found in Jesus, urging weary souls to recognize Him as their true resting-place. He highlights the importance of understanding Jesus not just as a concept but as a personal Savior who invites us to come to Him directly for comfort and assurance. Winslow warns against the tendency to forget this resting-place, reminding believers that true rest encompasses forgiveness, justification, and sanctification through Christ. He encourages the faithful to embrace the fullness of what Jesus offers, assuring them that in Him lies all they need for peace and solace. Ultimately, the sermon calls for a deep, personal connection with Jesus as the source of rest for the weary soul.

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## Transcript

"The Lord is my portion, says my soul."

"They have forgotten their resting-place."--Jer. 50:6

To the weary, way-worn soul how sweet and expressive the word--Rest. The class is a large one. We need not extend our research into the outer world--there, indeed, the circle has no limit. Oh, what a wearied humanity is ours! But, restricting our observations to the regenerate Church of God, who of all the saints composing it will not exclaim--"The sweetest chimes that float from the belfry of heaven are those that breathe of rest for the weary soul." Sit down a while and listen to the music, and, weary and sad though you are, did ever sweeter strains of melody break on the ear than these words of Jesus, "Come unto me, all you that labor and are heavy laden, and I will give you rest"?

Who can count the myriads now in glory, once toiling through this weary world, footsore and sad, often "ready to halt," on whose ears these words fell "in sweeter strains than angels use," causing them to 'lie down in a quiet resting-place.' But are these words fully and clearly understood by all the Lord's weary ones? If so, why do unrest and roaming exist among them to so painful an extent as it does? Is it not because the following points are not clearly seen and practically recognized?

Do we distinctly see that a personal Savior is the true rest of the believing soul? We may rest in the gospel of Christ, in the promises of Christ, in the work of Christ, and yet be far from that real rest which brings with it a comfortable assurance of perfect forgiveness and freedom from condemnation which it is our privilege to attain. Until our humble faith apprehends a Personal Savior, we have not fully apprehended that for which we are apprehended of Christ Jesus--we have not reached our highest point of rest--rest in Jesus Himself. The saints of God deal too faintly with the Personalities of the ever-blessed Trinity. They seem to forget that Three Distinctions in the Godhead are not attributes, or influences, but, Divine and distinct PERSONS. They lose sight of the Personality of the Father, and of the Personality of the Son, and of the Personality of the Spirit; and in so doing they dishonor each distinct Person of the Godhead and rob Him of His distinction and glory. And now we are invited, weary and worn and sad, to a Personal Savior, in language it would seem impossible to misinterpret. He does not say, 'Come to my church,' or, 'come to my minister,' or, 'come to my gospel,' or, 'come to my work;' but, in the clearest and most emphatic language--paraphrasing His words--He says, "Come unto ME; pass by every object and being and work, and cast yourself, guilt-laden and ready to perish, in faith upon ME, a living, loving, personal Savior, and you shall find the rest for which your weary spirit pants." Thus, O my soul, come! Thus, O Lord, I do come!

And oh, what a rest is Jesus! In embracing Him we embrace all rest--the blood that pardons, the righteousness that justifies, the grace that sanctifies, the sympathy that soothes, the power that keeps--is all realized in a personal acceptance of a personal Redeemer. To Him, then, repair, O sin and sorrow-laden one! Rest in the love His heart cherishes, in the blood His heart shed, in the compassion His heart feels, yes, in all that He is--all things are yours, for you are Christ's, and Christ is God's.

Beware of forgetting your Resting-place. It was the sin of the Church of old, "They have forgotten their resting-place." Let memory forget all else--the fondest being, the dearest name, the loveliest object--but in sin's weariness and woe, in affliction's sorrow and suffering, in starless nights and cloudy days, when all other resting-places are broken and destroyed, oh, do not forget that your present, your true, and your only resting-place is--JESUS.

"I heard the voice of Jesus say,

Come unto me and rest-

Lay down, you weary one, lay down

Your head upon My breast.

I came to Jesus as I was-

Weary and worn and sad;

I found in Him a resting-place,

And He has made me glad."

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