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892

Prayer Meeting Address by Mr. J. Delves at "Ebenezer" Clapham on
Monday 7th. April, 1952

Hymns 968, 625

Reading John 14 from v. 12

Very choice are these words spoken to troubled people, disciples who had a very vague understanding of what the Lord said to them and less of what was immediately before Him in relation to His sufferings. But one remarkable point about this is that, though indeed He was troubled in His soul as we read earlier, yet to these confused disciples He said, and that in the light of what was before Him, "Let not your heart be troubled...ye believe in God, believe also in Me." When the Lord said that to them it was not to condone an indifferent spirit in relation either to themselves or to Him, but with intent to breathe a word of comfort in conditions where comfort was relevant. A great many people would have a religion of comforting words, and yet not be in a place for such comfort; they would have just an easy profession. But with the people of God in tribulation and distress, darkness, bondage, conflict, uncertainty, troubled circumstances, or whatever the case may be, bereavement or loss or adversity, what can be more relevant or more sweet than a word spoken by the Lord to the soul? "Let not your heart be troubled". There is a right quietness and a wrong quietness. There is a right quietness when the soul is enabled to lean upon Him and to cast the burden there in the exercise of faith. May the Lord grant to some who may feel to be overwhelmed or heavily burdened or under conflicting circumstances or bereavement that inward voice from Himself which produces both a confidence and a quietness. Whatever the Lord is disposed to speak can be wonderfully effective when His voice is heard. I have known that, under circumstances of great distraction and when everything looked as black as it could look and when the future was as gloomy as it could well be; but in a few seconds it was all lifted in a wonderful way and a spirit of subjection to God at that time concerning the future was given. I know that I could say then "Thy will, not mine, be done."

Another point in this chapter is the blessedness to a believer of a living Christ. "Yet a little while, and the world seeth Me no more, but ye see me; because I live ye shall live also." It was a wonderful word to me once, it was like a revelation in this sense that I could see my life bound up in His, that is spiritually, and the secret under what were then strong temptations of continuance dependent upon a living Christ in the communications of His grace. There is a wonderful strength in this, which no believer can actually communicate to another, but which God can and does communicate to the soul.

Then there is this word - "Whatsoever ye shall ask in My name, I will do it, that the Father may be glorified in the Son." Has God ever glorified Himself in response to a prayer of yours when you were in great distress? It does not mean that He answered the prayer in just the way that you may have anticipated, but that He answered it in a way that would be to His glory in your experience. Moreover there may have been occasions when you have had to thank Him that He did not answer your prayer in just the way you may have required of Him. He never makes a mistake and faith never quarrels with God in respect of what He gives or what He may take away. When there is an inward quarrelling or revolting against the ways of God in our hearts, that is always sin in us. "Behold his soul which is lifted up is not upright in him", but when faith is brought into exercise the conformity is wonderfully sweet. You can be brought to a place, although your circumstances may be very conflicting, where there is no difference in your soul with the ways of God. How can this be effected? By the Lord's voice in your heart. You cannot bring a quietness can you, try as you may, and perhaps the more you try to bring a quietness the more disturbing your feelings become, sleepless hours it may be, and yet in a moment the Lord can still the storm and say, "Peace be still". There is a peace that He gives, peace made through the blood of His cross, which He leaves with His people. "My peace I leave with you", it is a wonderful word. "Peace I leave with you, My peace I give unto you: not as

the world giveth, give I unto you". You will know the difference. No peace is so sweet as that which lays your will straight with God, brings an earnest of heaven, enables you to lie flat at His feet. Nothing will make a rugged path bearable like this. He has said, and on occasions it has been felt, "Thy shoes shall be iron and brass and as thy days so shall thy strength be."

Then there is a Comforter, a divine Teacher, which is the Holy Ghost. O, how we need Him! But still there is the promise. And what will He do? "He shall teach you all things." How does He do that? Is it not often by causing you to walk in certain paths, where you become confounded, and yet notwithstanding that get some revelation in your soul of the character of God and of the person of Christ, whereby you become established, not moved about with every wind of doctrine, but in faith hold firm to Christ in your soul.

Lastly there is the abiding nature of His love which is stronger than death, for death cannot separate a vessel of mercy from it. May the Lord help us under all the changing, weakening conditions, to wait upon Him. It is wonderful to get a little teaching. None of us know much, but still there are moments when the light shines and you see what you have never seen before. You will know that the teaching is divine because it will exalt Christ in your heart and will draw you closer to Him possibly than ever you have been before, and you cannot be wrong there. Real teaching can be assessed, as it were, by its operations and effects. It will bring you low, bring you to feel your unworthiness and will magnify the freeness and richness of His grace that He should condescend thus to speak and to reveal Himself. Amen