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GOSPEL STANDARD BAPTISTS

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52/A/PM

Prayer Meeting Address by Mr. J. Delves on Saturday evening
19.4.52 at "Ebenezer" Clapham

Hymns 966, 778 Reading Zechariah 4, Matthew 17.14-21

The prophet Zechariah was raised up by God to confirm the people under apparently impossible conditions. They were faced with what appeared to be insurmountable difficulties, and indeed, they were insurmountable difficulties as far as they were concerned; but it is the mercy of the people of God to know that, although indeed there are things that are insurmountable, nothing is insurmountable with God. "Is anything too hard for the Lord?" Some of you, at times I do not doubt, have had to betake yourselves to the throne of Grace with matters that have been too much for you, and which, it may be, you have not felt to have wisdom to handle. I believe this to be the case with the Lord's people, more or less at different times in their pilgrimage. But we have to see here, that although the building of the second temple appeared an impossible thing, it was none-the-less, eventually completed.

Another feature in the chapter is the promise that was given to encourage them, which with grace to lay hold of it, must have been wonderfully strengthening. Said the Word of the Lord to the Prophet, "The hands of Zerubbabel have laid the foundation of this house; His hands shall also finish it". May not this be confirming by way of promise to the Lord's people in their difficulties, being assured thereby that whatever the Lord has taken in hand, or His people have been moved or directed to take in hand, He will also finish it. "He which hath begun a work in you will perform it until the day of Jesus Christ." "For who hath despised the day of small things?". There is a great tendency to despise the day of small things. It was a day of small things with them. Many who had seen the grandeur of the first temple wept when they saw the insignificance of the second; yet the promise of the Lord ran this way "The

glory of the latter house shall be greater than^{of} the former, and in this place will I give peace". In the light of this, and when we can graciously see the plummet in the hand of Zerubbabel, our feeble faith may be strengthened, realising that He supervises, as it were, and has complete control over the matter. Perceiving this, faith rising in the heart can say "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain". We can only say that when we see the heavenly Zerubbabel above the mountain with the plummet in His hand; and when we can see that we see everything else beneath Him and all our matters with all their difficulties can, in the exercise of faith be committed unto Him and then we have the secret of their success. It was affirmed that it was "Not by might, nor by power, but by my Spirit". The secret you see was in the two olive branches in the vision here, which were of course, a figure of the source and supply - "And I answered again, and said unto Him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?" Various conjectures may be in relation to what is meant by the two olive trees, but we can be quite safe to say that they indicate, or represent that abundance and sufficiency of grace in a continual supply to the people of God in and under their difficulties so that, though so weak in ourselves, (as you and I may feel to be in some things), we can be assured that the Lord will bring us through and that He will bring us through with this ascription "And He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it".