

Overcoming hindrances and impossibilities

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[0 : 00] I want to thank you once more, I seek your attention to the prophecy of Zechariah, chapter 4 and verse 7.

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And before as irrobable thou shalt become a plain, and he shall bring forth the headstone thereof with shoutings, a crying grace, grace unto it.

Who art thou, O great mountain? Before as irrobable thou shalt become a plain, and he shall bring forth the headstone thereof with shoutings, a crying grace, grace unto it.

In the reading of these two chapters this morning we read that the building of the second temple was in the hands of Zerubbabel.

[1 : 14] His hands shall also finish it, having laid the foundation. If you want to know more about Zerubbabel and the second temple, I would ask you to read the prophecy of Ezra.

For in there we find how it was that the second temple was begun, and how it was hindered, and how it was completed.

As Zerubbabel commenced his work under the authority of Cyrus. Opposition to that work was made, and Artaxerxes put a stop to it.

And we could read that Darius, the third king, gave command that it should continue.

So in a certain sense there is a spiritual and historical evidence of what this great mountain is in was. But it only confirms, as we tried to say this morning, that if indeed there is a way in which you and I shall be found, that narrow way which leads to life, that spiritual pathway which the Lord has appointed and decreed for us.

[2 : 47] And many such pathways will be known by the people of God. There will always be found opposition, and there will always be found that which is described here as, oh great mountain.

We tried to speak a little of what those mountains represented. We said that the doubts and fears of a child of God, mountains are always before them as they travel on.

And I believe what it is, what it means here is indeed what I've just said, that it is what's before the people of God, what is appointed for them, what the decrees of God has raised up for them.

Matters which for their spiritual good and profit, that which is good for the church of Christ, great mountains they shall seem to be.

And I felt, my friends, that still we must look at some of these great mountains and how they shall flow down. And as you just sung, then mountains sink at once to plains and light from darkness springs.

[4 : 04] Each seeming loss improves their gains, each troubled comfort brings. Be sure of this then if you are one that fears the Lord, that is in the way everlasting, by some means or by Satan's devices or your own evil heart.

That unbelieving nature that we are conscious of now under grace. There will be something that shall raise up and bring fear and trembling to the soul.

This great mountain. Oh, I believe it is so descriptive of the pathway of the Lord's people because there are no little blessings for God's people and there's no little opposition either.

There is no small mercies with the people of God under Christ and there are no small troubles either. And how things get to an extent that we cannot continue because of these great mountains which hinder the way, which sap the strength of faith and bring us into great need.

And if those great mountains were not removed by our God, they would prevent even the purposes of God. The question is, as it were, who art thou?

[5 : 33] Oh, great mountain. As if it was indeed and it surely must be an offense against a gracious God that such a great mountain should rise up.

But there is comfort in these words too. We said that Zerubbabel was a type of the Lord Jesus Christ. Before Zerubbabel thou shalt become a plain.

Well, we spoke a little of the doubts and fears of the people of God. We spoke a little too and only a fraction, as it were, of what you and I have equally within us and that's indwelling sin.

What a great mountain that is. What an awful mountain that is. And who can move that mountain? Who can take away that mountain?

And Satan will present that mountain, as it were, to you as that which hinders grace, which prevents the mercy of God, which, and he will also dare to say, that these mountains of sin shall not flow down because of sins against light and knowledge.

[6 : 58] Oh, great mountain. And those of you who know the plague of your own heart will never dare say that it is anything else but a great mountain.

It is presented before you, your conscience, as you go to the throne of grace. It robs and spoils of any joys and comforts of the word of God.

As you go up to the sanctuary of God, with such a great mountain, as it were, that rests within you, Oh, how Satan would tempt you to not turn into the gospel and the things of the gospel because of this great mountain.

He causes sin. He causes suffering. And this old nature in league with Satan brings you into pathways where you are presented with this great mountain.

What means does Zerubbabel use? What means are the found in the substance of the gospel that shall remove that great mountain of sin?

[8 : 10] What, my friends, is it but that which the Lord has done? Oh, look to, as faith is given and the exercise of faith, look to this person, this holy Zerubbabel, this blessed Lord Jesus Christ.

May the eyes of faith lift up and away from the burdens of sin within and the evidences of sin without. Look to his offering.

Look to the tree at Calvary. Look to that fountain which was open for sin and uncleanness. The Lord, by working grace and faith in the soul, will cause a sinner with a mountain of sin to look to a saviour.

And these are the characters who shall indeed desire this salvation, this atonement, this redemption from the Adam fall, this paying of the debt.

For, my friends, you will not need this person, this holy Zerubbabel, unless you've got this great mountain within. But it will bring you by the blessed Spirit's drawing to know that it shall become a play.

[9 : 32] Oh, that wonderful mercy that sinners have known and experienced from the Lord. Again, I have to say, my friends, I leave you to go back in your walk and pathway.

I leave you to go back when he showed you that your sins were pardoned, your eniquities were put away, and that great mountain that was before you, as it were, was made a plain.

Oh, what joy and gladness echoed the soul, from the soul and from the lips of your heart, as it were, because that mountain was removed.

He sang a hymn on Wednesday night, which was more or less based on the sad subject of pride. And the closing verse of that hymn, 287, is this, Thy garden is the place where pride cannot intrude, for should it dare to enter there, towards soon be drowned in blood.

And that, my friends, is the experience which the Lord's dear people shall know. They shall know at the Lord's own divine time and way, that they shall come into that blessed possession of what which will remove all sin and iniquity from their view, and also the condemnation that is due to it.

[11 : 06] And, my friends, when you see one hanging on a tree, when you see one whose substitution or offering put away the sins of the people of God, when you see him, you will see the means whereby this great mountain shall become a plain.

Oh, it's a wonderful sight, my friends, of the Saviour, and it's a sight, my friends, which will bring joy and praise and gladness. And it will confirm your eternal state.

And it will show you and indeed teach you that if in your room and place instead the Saviour died, so that that appointed place in glory shall be filled by you.

Who art thou, O great mountain before Zerubbabel, thou shalt become a plain. But I said also, and perhaps we might say a few more things, a few more words on it, and that is the appointments of God.

That which God decrees before time of the blessings and the mercies and indeed the place in the house of God that he has for his people.

[12 : 30] Now, my friends, let us talk, let us speak for a minute or two upon the ordinances of God's house. Those two sacred ordinances.

Sacred because they have spiritual significance. There is teaching and blessing in these ordinances. And the Lord is pleased to exercise his people in the ordinances of his house.

And they become like a mountain. They become like mountains are. If they are in the way, they are in possibilities. You might, if you have such an exercise, and the Lord only knows.

If you have such an exercise for these ordinances, there will be all sorts of complaint raised up by your natural self. All sorts of arguments against the way of the ordinances of God's house.

And Satan will be so willing to distress or hinder the ways of God. He will say that, first of all, that your sins are too great.

[13 : 50] And then he'll say what he said to me. You'll be brought to nothing when you stand before the church of Christ. And then he will say that it is for Christians, it is for believers, but you suffer much with unbelief.

And so he'll go on, pouring, as it were, cold water upon the exercise of the ordinances of his house. And then there will be this, you'll say, well, I can't live up to that great ordinance that is before us.

I shall bring shame and reproach upon the name and cause of Christ. And you'll look at believers and you'll say, well, their walk is different from mine.

If only you knew their heart. Oh, great mountain. In the way, my friends, it's in the way of obedience. And it's in the way to hinder.

It's in the way to try to, as it were, turn a poor pilgrim back from walking in the ways of God. Who art thou, O great mountain?

[15 : 01] But then, my friends, before Zerubbabel, thou shalt become a plain. What is it about thou, holy Zerubbabel? What is it that he has, this blessed person of the Lord Jesus Christ, who himself walked in those ordinances, who instituted it for the church of Christ, what will make this great mountain a plain?

What the apostle said, the love of Christ constraineth us. And I believe this by experience, and so do you, who have walked in this way, that no mountain can stand before the love of Christ.

No mountain can stand, my friends, when that blessed influence and spirit of the love of Christ is found in the heart.

Nothing can prevent then. What does he say in the 14th of John, if ye love me? My friends, that's a big if, isn't it? If ye love me, keep my commandments.

Who art thou, O great mountain, before Zerubbabel, thou shalt become a plain. And then as we said, those offices in the church of Christ, those which, not given by man, but appointed by God, are they not great mountains?

[16 : 35] Are they not, I was going to say, daily, such a burden, and such a weight, and such an effect upon the spirit? Who, my friends, amongst the people of God, are sufficient for these pathways?

I know, my friends, as I approach the Lord's Day, and approach this house of God, and I seem to be, I have to confess more, to know it as I approach this house of God, what a mountain is before us.

But up till this day, that mountain has slowed down. But as you approach, those concerns and burdens, which the Lord lays upon his people, in the sanctuary services, my friends, they are great mountains.

And in a certain sense, blessed be God that they are. Because in a certain sense, my friends, it's far better to seek the Lord's appearance and deliverance, than go in one's own strength.

Oh, how soon it will be brought to confusion, to enter into the ways of the, services of God's house, in one's own strength, and in one's own way.

[17 : 53] But, my friends, whatever is that office, whatever the Lord, indeed, appoints for his people, they will be, dependent souls, that occupy those offices.

They are completely dependent, my friends. And as far as the ministry is concerned, if I might just add, my feelings about the ministry, my friends, I'm no better at preaching now, than when I started.

In fact, I have to now agree, with someone once, who said, the farther you go on, the greater the burden. I remember a minister, say to me, and I thought he was trying to, encourage words of comfort, to be given.

And he said, when I first went to preach, he said, I felt I could preach. He said, but now all these years on, he said, it is nothing but poverty.

And I wondered at that. But I have to say, my friends, that's a true description. That's a true description. Every service is a mountain.

[19 : 00] And it's not a little mountain. Oh, great mountain. Who art thou, oh, great mountain, before Zerubbabel, thou shalt become a plain. And then it may please the Lord to put you into what we might call impossible situations and impossible circumstances.

That is, even by the very nature of those pathways or circumstances, it is to sense and reason even.

And it is to, the natural mind of man, something of a great mountain and therefore an impossibility. It is an obstruction in your pathway.

It is that which you would be, have removed out of the way. We spoke of Jehoshaphat this morning in those, in that wonderful prayer meeting that was called.

And the state that he was in by praying unto the Lord, neither know we what to do, but our eyes are upon thee. My friends, what mountains are impossibilities.

[20 : 20] The leadings of the Lord, you can't see how it can come to pass. The doors of divine leadings are open and you can't see how it possibly would be that you can walk in such ways.

Who art thou? What is it, my friends, that brings these mountains to a plane? It might be circumstances, it might be hospital appointments, operations, such things as those that bring fear and trembling to the Spirit.

My friends, I know what will remove that mountain. And I know what will be indeed the support and the comfort as that mountain is removed.

and that's his blessed presence. My friends, that will take the mountain away. Oh, if you walk pathways of fear and dread, it is as it were, but well, a few steps and other people will say or will assume to say that it is no, it is nothing to them.

Dear friends, they're not in your shoes and are not walking your path, but it may please the Lord to so calm and bless you with his presence that he might, as it were, bring your spirit into a time of peace.

[21 : 49] And whatever that mountain is, circumstantial, impossible, pain and sorrow, tribulation, be what it is. My friends, you may fear the future and you have a right to fear the future before there is much evil and much darkness that shall come upon the church of Christ in the coming days.

You may fear too, how will you stand the trying day? My friends, these are, as it were, full mountains within your spirit.

Before Zerubbabel thou shalt become a plain. Oh, what mercy there is in those nights. What blessings there are.

I think of dear Peter in the Gospel of Luke where we read of that time of the trial when he denied his Lord and Master.

and yet if his heart was so affected, the Lord Jesus Christ had said to him prior to that season of distress, Simon, Satan hath desired to have you, to sift you as wheat, but I have prayed for thee, that thy faith fail not, and when thou art converted or restored, strengthen the brethren.

[23 : 25] My friends, how we are truly thankful for the many times in the word of God of the Lord's presence, the promise of the Lord's presence, speaking, I believe, this morning of the future path.

you trace again in the dear old saints of God whose records in the word of God whom he raises up, who he lays responsibilities, burdens upon them, very impossible circumstances they come into, but my friends, he sends them forth with his presence with them, with his support and his help.

Who art thou, O great mountain, before Zerubbabel thou shalt become a plain? What indeed, my friends, is your feelings concerning the end of your journey?

You know what the apostle wrote that even the people of God all their lifetime are subject to bondage through fear of death? Some of us are much nearer than others to that great change.

Who art thou, O great mountain? My friends, it is, and it is a mountain and it is a pathway which we must all walk. There's not one of us shall avoid this pathway.

[25 : 00] Not at all, my friends, it will be decreed, it is decreed, the wages of sin is death, it is decreed that it shall be passed. all their lifetime, subject to bondage through fear of death.

What a great mountain death is. Some of the most gracious of characters, some of the most eminent of the people of God have feared that day when they shall have done with time, we are hastening towards it.

But then, my friends, the promise says, before Zerubbabel thou shalt become a plain. What will then take out the mountain out of that pathway, the mountain of fear?

I believe, my friends, the Lord's people know by reason of their sinnership what it is to fear so many things. The onslaught of Satan, and the trials and troubles of the way, the wickedness of the world, and so on.

But that last great enemy, death itself, brings fear and trembling. Surely the hymn writers were to know this fear and trembling, and wrote in their hymns such words as to be the strength and comfort not only of their own soul, but to the church of Christ.

[26 : 26] In that dread moment we quoted, O to hide beneath thy sheltering blood. I want to read you some words which will take the mountains out of that pathway of the end of the journey.

The apostle writing to the church at Corinth in that well-known 15th chapter of the first epistle said this, O death, where is thy sting?

O grave, where is thy victory? The sting of death is sin and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ.

My friends, that's when it becomes a play. The victory was accomplished by the Lord Jesus. He entered into death for his people's sake.

He voluntarily laid his life down that they should live. He rose from the tomb. Death could not hold him. The will and purposes of the enemies of the church of Christ couldn't hold him.

[27 : 45] And the tomb itself, which was sealed with a great stone, could not hold him either. Oh, my friends, that knowledge of his entrance into death and deliverance from death for his people's sake, wondrous is the works of Christ, you know.

Wondrous in the work of redemption, but wondrous also in the resurrection. In the giving of his life was for the sins of his people.

In the opening of that fountain was for the washing away of all iniquity. but the death of Jesus Christ, we commemorate the death of Jesus Christ in the ordinances.

But, my friends, it is the resurrection of Jesus Christ that gives comfort and hope. Why does it? Why does it, my friends? Because of this, because I live, ye shall live also.

That is why. You now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

[28 : 58] And in that day you shall ask me nothing. Oh, this is the comfort of the people of God, the resurrection of the Lord Jesus Christ. who art thou, O great mountain before Zerubbabel thou shalt become a plain.

But then let us turn our thoughts and meditations to, dear friends, to what Zerubbabel did, the building of the house, the building of the house.

who doesn't love Zion and your respective causes of truth, are not concerned, surely are very concerned, in the prosperity of the word of God, and the blessing of the people of God, the sanctuary echoing to the praise of the name of Jesus Christ, the restoring of the ways of God, and the building up and strengthening of his people.

We live, my friends, in most distressing days, as far as the denomination and as far as Zion is concerned, and how the whispers of Satan would, as it were, distress us further, when the Lord lays the house of God upon you as a great burden, my friends, you'll seek its good, you'll seek its spiritual good, its prosperity, you'll pray often that Zion's offspring may come, you'll pray often that you might have a day of praise and of thanksgiving, you'll pray a day, you'll pray for the day of restoration, the things which remain, which seem ready to die, you'll pray for those dark times when they shall have these buildings strengthened in and increasing mercies, who art thou, O great mountain, or Satan will point out this cause and that cause, the withholding of the spirit, the fruitlessness of the preaching, there seems to be so little evidence still say, in fact, there seems to be no evidence at times, of the

Lord's blessing and work in building and strengthening the things which remain, who art there, what will you do with this great mountain, you can't move it, no effort of a preacher, however, however helped he may feel to be, will move this mountain, be for the rubble, thou shalt become a plain, my friends, I come back to what I fear is a bedrock truth, concerning the house of God and the state of Zion, the church of the living God, and that you say, well what's that, the work of the Holy Spirit, many put their hands to the work of revival, many use attractive means to encourage souls in religious denominations to take up with Christ, my friends, the building of the temple was decreed and appointed of

[32 : 26] God, if you read of Solomon's temple, the blocks that were used for the building of the temple wasn't done on the site of the temple, it was done before and brought to the temple, and that is what we want to see in Zion, it is a great mountain, my friends, impossibility stamped on it, unbelief is so strong against this building up, and Satan pours scorn on the prayers of the people of God, but you know, my friends, when they built that first temple, they didn't do it on the site of the temple, all that was done was done before, and they were brought to the temple, these fitted stones, and so the temple was built, not a tool was heard, not a hammer was heard, as the temple grew, but everyone was prepared beforehand to be brought there, and I believe, my friends, that's descriptive of the Holy

Ghost, because it is a great mountain, if you love your sanctuary, where you worship, my friends, you will long for this building, but the Lord will bring to Zion those who are his, and the Lord will unite in fellowship with the people of God, whom he will, and they will come from the east, from the west, from the north, and from the south, we read, and the church of Christ shall be built, before Zerubbabel thou shalt become a plain.

What is that, my friends, which will move them? What is that which will be for the joy and gladness of the praying souls in Zion, when they see these buildings and strengthenings of a cause of truth?

That hymn comes to my mind, speaking of the effectual calling out of darkness into the most marvelous light of the gospel, glory to God they ne'er shall roam, beyond the limits of his love, thanks by Jehovah's shells and wheels, firm as the everlasting hills.

Oh, my friends, these buildings and strengthenings, what we long to see, great mountains seem to stand in the way, mountains of unbelief, mountains of opposition, and then, my friends, what of the mountain of your old flesh?

[35 : 18] What of the mountain of your old flesh? Where the will of God is concerned, where the divine leading and teaching of the spirit is concerned. do you know the power of not only indwelling sin, but the power of old nature?

You know, it is often said of the world, in respect of the things of Christ, we will not have this man to reign over us. And that's equally to be said of the old nature of a child of God.

Oh, when the Lord decrees and appoints and leads his people, my friends, you will find much opposition, but you will live to praise God for the opposition, and you will live to prove that opposition cannot overthrow the decrees and appointments of God for your soul.

Who art thou, O great mountain? Before the rub of all thou shalt become a play? The Lord grant too to his dear people faith and patience.

The Lord grant to his people, my friends, much grace. Much grace. When you're confronted with a mountain before you, what grace is needed to go on?

[36 : 39] My friends, it is very easy, I suppose we might put it, to turn round and go back. You know, when Christian was on the way to the celestial city, he found another way.

it wasn't so rough as the path he was in. It wasn't so narrow. It didn't have such a lot of awkward places and briars and thorns to trouble him and the roughness of the way put him off.

And he espied, he said, another way. And it meant getting over the fence. And so he did. But he found it to be going in the wrong direction.

Oh, my friends, how truly it must be said, the way which leadeth unto life, few there be that find it, but, my friends, to those who have found it by grace, and are led by faith, and are blessed with the knowledge of the truth of the way which leadeth is the right way.

How much opposition is in that way? How much of the world is against that way? How much of your old nature is against it? How much doubts and fears rise up?

[37 : 59] How much fear and trembling there is? And how much opposition from the tempter comes against the way? And it all multiplies up as it were to this great mountain.

But then it says, before Zerubbabel thou shalt become a plain, and he shall bring forth the headstone. Thereof with shoutings, crying grace, grace unto it.

He shall bring it forth, not you. Oh, there will be those days of blessing when these mountains shall be, as it were, swept away. Zerubbabel, the heavenly Zerubbabel, the Lord and Saviour Jesus Christ.

And this is one of those shells, this is the second shell that is found in the text. They shall become a plain, and he shall bring forth the headstone, with shouting, crying, grace, grace unto it.

It, of course, means to the building of the second temple that we read of in Haggai's prophecy. But, my friends, it will be crowned with praise.

[39 : 13] The headstone, I assume to mean, is to be the last stone. Thereof with shoutings, crying, grace, grace unto it.

Oh, my friends, as you read these words, and as you know your own pathway, and as you know, of course, this mountains of opposition that are in that pathway, and then that you might be brought by living faith to see the end of that mountain or that pathway, that shall bring praise unto your God, that you may be enabled humbly to ascribe the glory and the praise unto him that has moved the mountain, that has removed it out of the way, that has brought you into that season of refreshing, that time of mercy, and have brought you into those times of rejoicing.

And he shall bring forth the headstone thereof with shoutings, crying, grace, grace unto it. When they built the first temple, and I think it took some many years, eight years I think it was, to build it.

It was such a wonderful place, such a beautiful sanctuary, but soon it was brought into disrepute. And then in this sanctuary, the temple which Zerubbabel built, it was of nothing like the old temple.

And there were those who could remember the time when the first one was built for its beauty, as we read in our reading this night. But it was nothing like the old one, but the new one.

[41 : 11] As we read down those words, we came to this words, and the glory of the latter house shall be greater than the former. Not the beauty, the glory, not the outward appearance of the building, but the glory of this latter house shall be greater than the former, saith the Lord of hosts, and in this place will I give peace.

The glory of the latter house was Christ, was Christ. The temple needed in the days of Herod to be refurbished, and before those days, and it was refurbished, but in that temple, the second temple, refurbished and rebuilt and restored, the feet of the Saviour walked.

That is what it means. The glory of this latter house shall be greater than the former. saith the Lord of hosts, and in this place will I give peace, saith the Lord of hosts.

Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring forth the headstone thereof, with shoutings, crying, grace, grace unto it.

My friends, you will prove, not the words of prophecy, but the words of promise. You will prove, you that have great mountains in your way, that they shall indeed become a plain.

[42 : 56] But remember the end of the text as well as the beginning. O how indeed we should pay the vow of praise and thanksgiving when the Lord appears and removes these great mountains.

Amen. notices for the coming week are as follows.

God willing, there will be a prayer meeting on Wednesday evening, and our pastor will preach next Lord's day. just further sing him two hundred and fifteen.

free grace to every heaven-born soul will be their constant theme.

Long as eternal ages roll, they'll still adore the Lamb. Free grace alone can wipe the tears from our lamenting eyes, can raise our souls from guilty fears to joys that never die.

[44 : 37] Him two hundred and fifteen. Amen. ■■■■ ■■■ by the \$530-6 lost the age and child mill will be heard may fond The End

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The End The End The End The End The End The End The End Thank you.

Thank you.

Thank you. Thank you.

[49 : 28] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Amen.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Amen.

thy house. Bless thine own holy word. And now may the grace of the Lord Jesus Christ and the love of God the Father, the fellowship of the Holy Spirit, the Comforter abide with us each, both now and forever.

[51 : 03] Amen.