

# God's Provision for Spiritual Stagnation - Part 2

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[ 0 : 01 ] Well, I invite you to turn with me again this morning to the book of Zechariah. That's as we discovered last week. I don't know, I'm not going to say if I discovered it with you, but as we discovered last week, it's the second last book in the Old Testament.

We're going to go there. It's way back in the Old Testament, just for reference. So Zechariah. And we will find ourselves in chapter 4 this morning.

Zechariah chapter 4. And a reminder that we are looking at this theme of spiritual stagnation, spiritual weariness, if you will, or just being stuck spiritually, just being stuck in a rut.

And so we're gleaning some truths from Zechariah for our help as we find ourselves, or as we may find ourselves potentially stuck.

Zechariah chapter 4. I'm going to read from verse 1. Hear the word of the Lord. Then the angel who talked with me returned and woke me up. Like someone awakened from sleep, he asked me, What do you see?

[ 1 : 13 ] I answered, I see a solid gold lampstand with a bowl at the top, and seven lamps on it with seven channels to the lamps. Also, there are two olive trees by it, one on the right of the bowl and the other on its left.

I asked the angel who talked with me, What are these, my Lord? He answered, Do you not know what these are? No, my Lord, I replied. So he said to me, This is the word of the Lord to Zerubbabel, not by might nor by power, but by my spirit, says the Lord Almighty.

What are you, mighty mountain? Then before Zerubbabel, you will become level ground. Then he will bring out the capstones to shouts of, God bless it, God bless it.

Then the word of the Lord came to me, The hands of Zerubbabel have laid the foundation of this temple. His hands were also completed. Then you will know that the Lord Almighty has sent me to you.

Who dares despise the day of small things? Since the seven eyes of the Lord that range throughout the earth will rejoice when they see the chosen capstone in the hand of Zerubbabel.

[ 2 : 21 ] Then I asked the Lord, What are these two olive trees on the right and the left of the lampstands? Again I asked Him, What are these two olive branches beside the two gold pipes that pour out golden oil?

He replied, Do you not know what these are? No, my Lord, I said. So He said, These are the two who are anointed to serve the Lord of all the earth. This is the word of the Lord.

Let's pray and ask God's blessing. Our Father, we thank you for your word opened before us now. We ask now that you'd open our eyes, O God, that we would see wonderful things in your word. We ask that you'd open our hearts, Lord, that what we see we would sincerely receive.

And we ask by the power of your Holy Spirit that you would make us not only hear us of your word, but do us of your word. Bless our time now as we ask this in Jesus' name. Amen. So we learned last week as we looked at the book of Zechariah that Zechariah's ministry unfolds during a time when Israel is trying to rebuild.

They've been in exile for 70 years. They've now been released, set free. They're back home. They're trying to rebuild their walls. They're trying to rebuild their temple. And Zechariah's ministry unfolds during this period.

[ 3 : 34 ] We read, for instance, in Ezra, which corresponds to the timeline of events in Zechariah. We read in Ezra that there was fierce opposition against them.

And this stalled the work of building the temple. We also read in Haggai that not only were there opposition against the people, but we also learned from the book of Haggai, which also corresponds chronologically with the events in the book of Zechariah.

We learned from Haggai that there was great spiritual decline among the people and a focus toward themselves. Instead of rebuilding the temple, rebuilding the walls, they started looking inward, away from what the Lord wanted them to focus on.

And so we have these two major factors that contributed to the stalling of God's work and the purposes of God in the nation. Internal spiritual decline, according to Haggai, and external physical opposition, according to Ezra.

Zechariah is raised up and commissioned to call the people of Israel back to the Lord and encourage them to continue on in this great work. We may find, as we reflect on these events and the realities that they experience, we may find that to be true for us often as well.

[ 4 : 56 ] Perhaps we feel life with God stalling. Perhaps we feel things are not happening according to our expectations and timeline and time frame.

Perhaps we feel that there's a decline of some sort or perhaps we feel, as we discussed last week, just stuck, spiritually stuck. Like I said, we spoke last week about spiritual stagnation and feeling stuck in a rut.

We may find ourselves in a season where there's just nothing happening, just a dry and uneventful time in our lives, in our walk with the Lord. It may be helpful to know that these same factors could be contributing towards our stagnation.

External physical challenges or internal spiritual decline. What kind of external factors are currently impeding us from moving on in the Lord?

What kind of external matters are currently obstructing our growth and service to God? It may be work, family, debt, people, relationships that are challenging.

[ 6 : 10 ] It may be desires to see certain things out there happening in a way that we would want it to, but it's not, and so we feel opposed by this.

Perhaps a desire for worldly comfort, as was the case with Israel. According to Haggai, they wanted to build their own homes first. They wanted to focus on their own welfare first before the building of the Lord's house, and Haggai rebuked them.

Perhaps a desire for personal comfort. They were busy with themselves and seeking their own comfort. Perhaps we are there. Whatever it may be, we must know that the Lord is not content, is not pleased that we find ourselves in this place.

And also we must know that He's able to help us on from that. Not necessarily removing the factors that contributes towards that, but somehow helping us rise above that.

Perhaps it's not physical or external, something out there. Maybe it is internal. Maybe it is a sense of barrenness spiritually. Maybe it's internal factors as a result of our own spiritual decline.

[ 7 : 22 ] Perhaps a lack of prayer time has caused us to find ourselves in a place of nowhere. Again, the Lord is able to help, and this is the crux of Zachariah's message. Zachariah then receives the fifth of eight visions in chapter four.

The vision before this concerned Joshua the high priest, that heavenly council that unfolded, and there we learned about God's pardoning grace. Now the attention turns to the governor, the other significant leader in Israel's rebuild after exile, and this is the governor, Zerubbabel.

And here we will learn about God's abundant provision. That's really the place to start, God's abundant provision. When we think about how we get out of a spiritual rut, how do we move on in the work of the Lord?

How do we, what do we do when our desires are out of place? What, where we start, when there's stalling, and when there's nothingness? In all of these things, we must know that there's this abundant supply from God.

There's an abundant supply from God. When progress, growth, advance, provision, or even God's work seem to stall and go nowhere. I want to give you four affirmations quickly, I hope, four affirmations quickly that ought to encourage us and sustain us.

[ 8 : 40 ] Number one, God's abundant supply. Again, last time we were in Zechariah, we saw Joshua, the high priest, and Satan, and Zechariah was given that vision. Now that vision might have been very exhausting because when we come to chapter four, we see Zechariah is fast asleep.

That vision must have exhausted him. It was a tiring scene that unfolded there in the heavenly council between Joshua, the high priest, and God and Satan. And so here, Zechariah is beat.

He's done for. We read in chapter one, then the angel who talked with me returned and woke me like someone awakened from sleep. He asked me, what do you see? So here we see Zechariah's fifth vision.

Zechariah saw a golden lampstand. A golden lampstand with a bowl on top. Now, firstly, lampstands were used. Obviously, we know the use of lampstands is for providing light.

They help us in darkness, right? They shine a light. And we see here that that was the point and the purpose of lampstands. But it's a vision, and so there's a symbolic, this is a symbolic imagery that's coming across here.

[ 9 : 45 ] And what we see in the scriptures is God's people are usually symbolized by lampstands. God's people in the scriptures are usually symbolized by lampstands as they give off the light of God and show the world the light of God.

In the book of Revelation, the seven churches, if you read chapter one and chapter two, the seven churches in the book of Revelation identified as seven golden lampstands. And so lampstands represent the people of God.

Lampstands, we see from biblical symbolism, represents God's people's light shining. So the lampstand here in the vision symbolize and speak of the people of God.

God's people in the Old Testament and in the New Testament are said to be the light of the world. Light in a dark world. These are the words of Jesus, let your light shine before men.

Now the lampstands represents the people of God as light. But notice the seven lamps on it, first the bowl on it, you know those ancient lampstands that occupy the religious spheres.

[ 10 : 51 ] It comes up with these seven lamps and in the spouts of the channels on top. And if you just Google it, it looks, you know, you would see it, not now, Google now, but eventually. I only saw people with the phones going, no, not now.

But you'll see that these gold, and it's beautiful, it's a spectacular thing, but there's something more happening in this vision because we are told there's a bowl and there's seven lamps and on each lamp there's seven channels and, you know, it's a very complicated figure that Zechariah is seeing here.

All these lamps and channels receiving and channeling oil and the supply to the lampstand so that it can continue to shine. Remember, that's the point. The point of all of this is to receive oil. So to make the vision simple, the point is to receive oil so that it can shine.

Right? That's the simple point. God is not only pointing out through Zechariah that Israel is his light and precious light. Notice, they are said to be golden lampstands, but that they have God's abundant supply to shine.

God's abundant supply to shine. We understand this more than any, I guess, in the world, as South Africans. We can have many light switches. We can have many globes screwed in our house, but if there's no electricity supply to that, we have a problem.

[ 12 : 12 ] Well, I was hesitant to use this illustration because, you know, when you talk about something and then, you know, we get home and then we see our app and then we see, like, you know, an announcement and so hopefully I'm not doing anything to, nobody's hearing me.

You know, we're close enough to Parliament, but hopefully nobody's hearing me. But we understand this, right? We can have all of these, you know, channels, we can have all of these channels, all of the switches, all the globes. If there's no electricity, no power, if there's no supply, we have no light.

It's one thing to be the lampstand of God, but we need the supply of power and that also comes from God. And again, as we find ourselves perhaps stuck, stagnant, stalling, it is not to God that we, or it is to God that we turn for the supply, for the strengthening, for the power.

often we turn to ourselves for this, to others, to things that have a short and a weak supply. Our resources are limited, our resources get depleted, we often feel, it's just experientially, a kind of load shedding, but God's supply never runs out and never runs dry.

What an amazing truth to see through this complicated, but simple vision. We are called to be the light of the world and God abundantly supplies us with what we need to keep shining.

[ 13 : 34 ] God supplies us. Where are you looking to? What are you looking for? God supplies us to shine. Whether it's the grace, wisdom, encouragement, comfort, blessing, help, whatever it is, God has an abundant supply for you.

We do not fear our lamps running out of oil. There's an overflow, there's an abundance available, and that's the point here of these seven lamps with the bowl and seven channels to the lamps.

There's this, the reception that we need, that we require for this, what we need to receive, this must be so many because the supply and the abundance is so great. And that's an important message.

When things seem to stall and nothing seems to be happening, when the work of building the temple stood still and the people became complacent and everything else seemed to stall, God reminds them of His supply.

God reminds them of His supply. And so the first thing we notice that there is enough when it comes to God. Psalm 23, the Lord is my shepherd, I shall not want. The second thing I want you to notice is not only God's abundant supply, but also God's amiable enablement.

[ 14 : 44 ] Zechariah wants answers. He wants to know what he's seeing and specifically, what or who those olive branches represent. So the olive trees, obviously is busy supplying the lamps with oil.

So there's the whole theme of supply, this whole theme of abundance. Now Zerubbabel was the governor at the time, the one sent along with the exiled Jews back to Jerusalem after their captivity.

They had priestly leadership in Joshua and now they had civil, even kingly leadership in Zerubbabel. Now the work had stalled, as we said, amidst heavy opposition, the people's complacency.

It required a lot to rebuild. The task at hand was great and they weren't many. To complete this work was no small feat and Zerubbabel wasn't ever going to do it without help, without the help of others.

And so this word here in verse 6, we see the reply after Zechariah's inquiring about the meaning of this vision. We read in verse 6, there's no answer to that question, but what the angel does tell him in verse 6 is, this is the word of the Lord to Zerubbabel, not by might, not by power, but by my spirit, says the Lord Almighty.

[ 16 : 00 ] What a word for those who are overwhelmed by the task. What a word for those who are overwhelmed by the load, by the burden, by the expectation in front of them, not by might, not by power, but by my spirit, says the Lord.

When things are stalling and there's a spiritual stagnation where there's lack of progress and we just feel stuck in that, right? Not by might, not by power, but by my spirit, says the Lord.

Have you ever in recent time when you felt yourself stuck, have you ever for a moment just reflected and thought, there is this abundant supply from God the Holy Spirit for me to progress, for me to move forward?

I do not need to depend on my own resources. I do not need to depend on the resources of those around me, but God tells me in his word that it's not by might and not by power, but by his spirit.

How often do we lean on the power and on the presence of God's spirit? We are Trinitarian believers. We believe in God the Father, God the Son, and God the Holy Spirit, but often because of the excesses of a focus on the Holy Spirit in various other Christian traditions, we feel almost embarrassed and shy to even invoke the name of the Holy Spirit.

[ 17 : 22 ] But God has sent, Jesus said, I will send you a comfort. I will send you a helper. I will send you a helper.

And that's the same message that we see here in the Old Testament. Not by might, not by power, but by my spirit, says the Lord. My daughter, Hannah, she's seven years old and in grade one.

A week ago, there was some kind of incident at school, on the playground, with some other girls in the class. One girl apparently kept on, you know, teasing her with her style of doing the monkey bars, you know, a particular way of doing it and kind of impeded her and stopped and said, look, this is the way you have to do it.

And she obviously, you know, wasn't even encouraged by that and just stepped away from the playground and went to go sit somewhere on her own, alone, you know, and everybody who came, even a cousin, a cousin attends the same school with her, so a cousin is a great R, so basically the same age.

The cousin runs to her and like, you know, what's happening? And she's like, no, go away. I want to be alone and pushing the cousin away. So my son tells us the whole story. He's obviously watching everything as a big brother and in the evening he tells us what happened.

[ 18 : 34 ] So I asked her, so why did you, you know, want to be alone? Why did you insist on being alone? Why did you, you know, push Rebecca away and why were you alone? And I shouldn't have been surprised by her answer as a preacher, as somebody who self-consciously tries to raise my kids in the fear and the admonishment of the Lord.

I shouldn't be surprised but her answer to me shocked me and it also rebuked me. She said, I just needed to ask Jesus to give me some strength. I just needed to ask Jesus to give me some strength.

And how often do we do that? You know, take time out. Just pause. I don't have the resources to deal with this now. I can't handle this now.

I need to just, you know, have a moment and I need to ask Jesus to give me. No wonder Jesus says he loves the little children. You know, they just know. They just know. And I sat there and I thought, she knows it's not by might.

It's not by power but it's by my spirit, says the Lord. The term might here is a general word for human resources such as physical strength, ability, wealth, military power and force.

[ 19 : 39 ] In rebuilding the temple, Zerubbabel would not have at his disposal the armies of workers and literally tons of wealth that Solomon had who built the first temple.

But God says to him, it won't happen through that. So don't look to that. Just because God did it for someone else that way, namely Solomon, doesn't mean he's going to do it for you the same way.

It's not about the resources. It's not about the material ability. It is about his power, he says. We often look to others. The most famous encounter of looking to others for some kind of, you know, Lord, Lord, but why are you doing it for them that way?

It's Peter, right? When Jesus says to John, you know, kind of implying that he's going to live on forever in the end of the book of John and Peter's like, Lord, and then Jesus tells Peter, but you're going to die in this way and that way and Peter turns and Jesus tells Peter, what is it to you what I do with him?

What is it to you? Jesus has this way of helping us take our eyes from watching how God is doing things for others so that we are not filled with envy, bitterness, jealousy, and strife and also a sense of depression because it's not happening for us that way.

[ 20 : 56 ] Zerubbabel looked probably back in time and saw how God blessed Solomon and how Solomon had no effort and he had no problem in rebuilding or at least in building the temple and he's like, Lord, okay, so when is it happening?

When is the stock coming? When is the supply coming? When is the gold coming? When is the army coming? When is the people coming? If anything, they've turned back, they've inwardly focused, they're not interested in rebuilding the temple.

God says, it's not by might, Zerubbabel, it's not by power, Zerubbabel, but it's by my spirit. says the Lord Almighty. We need to go away sometimes and just ask Jesus for some strength.

The term power is used of strength of the burden bearers in the days of Nehemiah. The term again denotes human strength in all its forms, physical, mental, and material.

The repetition negative here, not by might, not by power, emphasizes the complete insufficiency of human strength and resources to accomplish the work of God.

[ 21 : 57 ] We prayed this morning for churches around us. We prayed this morning for our church. It's not by might. It's not by power. It's by God's spirit. If human resources would be entirely, or if human resources would be entirely inadequate to accomplish God's work, the Holy Spirit would be sufficient.

The lamb stands were fed with oil, not by man's hand, and without human effort. So the temple would be restored, not by the strength of the riverbubble's hands, but by the spirit of God.

Notice the great word of encouragement here in verse 7. What are you, mighty mountain, before the riverbubble? You will become level ground, then you will bring out this capstone to shout of God blessed it, God blessed it.

We see the nothingness of difficulties. What are you, O mountain? What are you, O mountain? But often time, there's not that confidence in the power of God.

Often time, there's that despair that we find in the hearts of the disciples when they are in the boat and there's the storm and Jesus is sleeping and when the pressure of life and the storm that was surrounding them came near them, their words to Jesus, which is often on our hearts if we are honest, their words to Jesus was, don't you care that we perish?

[ 23 : 13 ] Don't you care that we perish? Instead, we see here with all of these challenges, what are you, mighty mountain, before Zerubbabel?

The nothingness of difficulties. We see the surety of conquering. You will be leveled. And then we see the celebration of grace. God did it. God blessed it. God blessed it. You see, that's the point.

God brings us sometimes to the end of ourselves where we must see that there's not a chance in this world where it can happen in our own strength so that God does it and we know afterwards to say, God blessed it.

God blessed it. God blessed it. God blessed it. God blessed it. God blessed it. Not I did it. God blessed it. God blessed it. And so we see God's inabiable supply or provision.

Number three, God's amazing faithfulness. The third message to grasp when it seems the purpose and plan seem to stall is look to God's amazing faithfulness. Notice again the second word that came to Zechariah in verse eight.

[ 24 : 12 ] Then the word of the Lord came to me. The hands of Zerubbabel have laid the foundation of this temple. His hands were also completed. Then you will know that the Lord Almighty has sent me. God's faithfulness to his servants.

What is demonstrated here is God is not just in an abstract sense said to be faithful but he tells Zerubbabel's hands have laid the foundation and his hands were completed by God's supply.

The stress here is on the fact that his hands and no one else's will finish it. God won't just someday finish the work. God won't just do it through someone else but through Zerubbabel.

His hands as weak, doubtful, timid, empty, struggling, feeble hands. God will do it. You see the faithfulness of God towards his servants? He's called Joshua before that heavenly council and he's vindicated him.

He's called Zerubbabel the civil leader who's looking in despair as to how this work is going to complete it and he's vindicating him. When stuck, remember God is faithful.

[ 25 : 19 ] When stagnant, remember his promises. When you're going nowhere, remember he is true. And just as the work of Zerubbabel started, God will cause him to finish it.

Look at God's faithfulness towards his word. God has sent the word through the angel and the angel essentially says, you will see this through. You will know that the Lord sent me. You will know that what I told you is real.

God will demonstrate his faithfulness. He will demonstrate his word. So when things were stalling for them, going nowhere, going slowly, God came and impressed his faithfulness to his word to Zerubbabel.

We must press through and press on and we'll see too God's word is true. There's one passage of scripture in the Psalms that kind of helped me a lot in recent times when I'm just faced with a bit of challenges and difficulty.

And sometimes the psalmist prays bold prayers and it sometimes causes me to spiritually blush. That's a bit daring. you just ask God for that?

[ 26 : 27 ] Like, ooh. You know, like, just, and the Psalm, Psalm 143 verse 8, the psalmist prays this and it's sometimes becomes somewhat of an evening prayer for me. The psalmist says, let the morning bring me word of your unfailing love for I have put my trust in you.

Another translation says your unfailing word. Let the morning bring me word. And I think oftentimes we're shooting back in our request and find in a kind of humility and yet we see the boldness of the psalmist and the psalmist bold requests.

He basically says, can I give you a paraphrase of this? He says, let the morning bring me word of your unfailing love. He says, I've had a long day. It's been tough. I'm gonna go take a nap now. I'm gonna go to bed.

Let morning bring me word of your unfailing love. And it seems daring because what if you wake up and there's nothing? But that's what God's word is teaching us.

He's praying. Let morning, Lord, that's the expectation and that's the level of trust in God's faithfulness. I've had a long day. It's been tough. But let morning bring me word of your unfailing love.

[ 27 : 35 ] You know what? I've seen morning and I've seen God bring me word of his unfailing love. It may not have been immediately when I woke up but there's a morning and it is usually accompanied by God's unfailing love.

Like the Bible says, there's new mercies. His mercies are new every morning. And so we see God's faithfulness even in the midst of small things. We read in verse 10, Who dares despise the day of small things since the seven eyes of the Lord that range throughout the earth will rejoice when they see the chosen capstan in the hand of the ribber ball.

One Bible commentator writes and it says, every great work for God started small. Perhaps only a vision in the mind of a great soul of faith. In the day of small things the critics are numerous and the copying vicious.

In kingdom work every dreamer faces ridicule. Every doer faces mockery. A thousand times he will hear the pundit opine that the dream is undoable that the work is impossible.

In spite of such naysayers Zerubbabel pressed on with his work with the help of a few of those whose heart were on God. The glorious completion of the temple would put to shame all those who sneered at the meager beginnings of the work.

[ 28 : 48 ] When the purposes of God seem to stall when things seem small and insignificant and you cannot see this great thing coming do not despise small things.

Do not despise the small things. See we've got an aversion sometimes for that which is small that which is new and here we see a sneering to that which is small. The last thing I want you to look at is God's absolute lordship.

In verse 14 so he said well we'll read from verse 12 again I asked him what are these two olive branches beside the two golden pipes that pour out golden oil and he replied do you not know what they are?

No my lord I said so he said these are the two who are anointed to serve the lord of all the earth. Notice in verse 10 the seven eyes of the lord which range throughout the whole earth.



Seven meaning fullness eyes seas and thereby nose so this is a reference to God's all knowingness. God knows everything and his knowledge stretches across the world.

[ 29 : 57 ] There's a statement this is a statement of his lordship. He's the all knowing lord they notice in verse 14 who stands before the lord of the whole earth.

His lordship is not only seen in his all knowing power that stretches over the whole earth but also in his all powerful claim on this world. He's the lord of the whole earth.

What do we do when the purposes of God seem to stall? The work is not progressing growth is not happening the breakthrough is not coming of some sort. The answer seems slow.

Look to the lord of all the earth to the one whose eyes go to and fro to the one who stands and claims and makes a claim to this world. Zechariah still has this question unanswered who are these two olive trees you've seen him asked about three times who are these two olive trees remember the olive tree that will supply the lamps of the lampstand to be able to shine we know the lampstand is referred to the people of God but who are the two these two olive trees from which or whom the oil is poured out so we who are they which two have God called in chapter 3 and in chapter 4 for the task ahead what two men have occupied chapter 3 and chapter 4 then the angel answered verse 14 these are the two anointed ones yes the olive trees from which the oil is poured out is Joshua and Zerubbabel in this immediate context the priest and the ruler what a wonderful picture of leaders through difficulty through trial leaders pour out what God has placed in them for the benefit of those who are called to serve these trees will contain the supply that's why these trees are under significant attack of course we know their supply comes from God they contain what God has provided leaders are not self-sufficient but only has what God has given them the apostle

Paul says I'm being poured out like a drink offering what's fascinating is that these two men served as priests and king respectively and they are called anointed ones the text is clearly pointing to Jesus in these verses he will be both priest and he will be king who will pour out himself on the cross for the salvation of those who will believe on him his supply of himself will save us sanctify us and keep us the great supply of heaven the very bread of heaven has come down he has poured himself out his life taken given up on the cross the greatest of servants the true anointed one so that we who trust in him can receive his body and drink of his blood when we are weak and we are stuck and we feel stagnant friends remember Christ's supply remember what

[ 33 : 07 ] Christ has given throw your strength from him may his supply move you may you find a peace in his abundance may you find a place to quickly get away to away from all of the busyness and just find alone time and just ask Jesus for some strength as we conclude when life seems to stall and the plans and the purpose of God seems to be going nowhere when it seems as if things are stuck here's the message of hope and comfort look to God's abundance supply look to God's empowerment look to God's faithfulness look to God's lordship and finally look to God's anointed one the Lord Jesus Christ himself who is our supply we've sang we've read we've heard from the beginning of this service I shall not be in want we are needy we are needy but God has an abundant supply he's given us not just things he's given us himself his son and we have him to feed on drink from we have him to be nourished in not by virtue only of the sacraments but also by virtue of our union with Christ that we are one with him you do not need to depend on your own resources you can look away from it and you can find a place where you can sit down and just for a moment ask Jesus for some strength let's pray our father we thank you for your word this morning and we ask oh

God that you would help us as we are overwhelmed by various pressures of this of an unforgiving world that we live in the demands that it makes whether we find ourselves in our work space or even in our family Lord there's constantly a demand upon us and we can feel often drained we can feel often in lack oh God a shortage in our hearts oh Lord we know that as lamb stands we are connected to the vine we are connected to Christ we are connected to the supply from heaven and so help us oh Lord to draw on from that help us to know that as we cast our gaze ahead and even in this week that lie ahead even as we ask ourselves the question how are we going to get through it how are we going to deal with it how are we going to tackle this matter this issue may we know that it's not by might and it's not by power but it's by my spirit says the

Lord the helper whom Jesus has sent he has come to indwell us to fill us to lead us to help us so bless your people as we ask you these mercies in Jesus name Amen