

Mark

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Date: 11 September 1992

Preacher: Wood, Clement (1920-2010)

- [0 : 00] In dependence upon the Lord for all needed help, I venture to draw your prayerful attention to two birds that you will find in Mark chapter 16 and verse 7.
- Mark chapter 16 and verse 7. And it's these two birds and Peter.
- And Peter. And Peter.
- And Peter. And Peter. Into my mind and heart. Oh, the power that there is in the Word of God.
- And Peter.
- [2 : 21] And Peter.
- And Peter. And Peter. And Peter. And Peter. And Peter. Peter.
- And Peter. And Peter.
- And Peter.
- And Peter. And Peter. And Peter. Peter. And Peter. And Peter. And Peter. And Peter. And Peter. And Peter. And Peter.
- [4 : 42] And Peter. And Peter. Peter. Peter. And Peter. And Peter. hope of salvation for my own soul. Secondly, the name and only name that I desire to preach as God helps me. And then thirdly, and very sweetly, just what the dear people that I was going to would desire.
- Jesus only. When we may think of three words, this same Jesus and my heart and spirit is moved in the memory of that.
- Approaching the first Lord's Day when I was to attempt to preach, I anticipated it was book for Cranbroke Providence morning and evening.
- Driving on business, I can take you to the spot between Crober and Utfield, a voice from heaven spoke this same Jesus.
- I was perplexed. I felt the Lord had given me a word for Cranbroke. When I reached home, there was a phone message that the minister expected at my old cause was ill and would not be able to come.
- [6 : 12] My brethren, the deacons, turned and said, please come and preach for us in the evening. The Lord gave the word. Now, I know thought really of speaking in that way by introduction.
- Now, when I speak like this, it doesn't mean to say that always I take a short text. Sometimes I take three or four verses. What we need to pray, whether it's just one word or a multitude of words, God speak to me and never, never say, all, I know all that.
- Psalm 23, I know it inside out. I've read it from a child. Friend, it's green pastures. There's hidden treasures, inexhaustible teaching and wonderful comfort in that 23rd Psalm.
- And be on the watch. Be praying for the spirit to drop these words into your soul. He may be reading something, just one more perhaps, reading an article by one of our dear brethren and attention was drawn to the little word and.

And it was in this way, Genesis chapter 24. Abraham sending his servant for a bride for Isaac.

[7 : 41] I think I'm right in saying there's over 60 verses, I think it's 66, I'm not quite sure. And I think it's well over 50, about 55 of them all start with the word and.

And you say, well what's wonderful about that? The hand of God. The links in the chain. And you think of your and.

we were born. Our infancy that we do not remember. Our childhood. When we went to school.

When we went to college, maybe. We went to work. We were promoted. We retired. And it's and.

And it's and. And it's and. But is it without God? Do you look back and say, indulgent God, how kind are all my ways to me, who doubt benighted mine was enmity to thee, but now subdued by sovereign grace, my spirit longs for thy embrace.

[8 : 52] Remember this, friend, there's some more ands in front, and the hand will be your last breath. And then after that, eternity. Then, oh my God, prepare my soul for that great day.

Oh, wash me in thy precious blood and take my sins away. But I've rambled, haven't I? I know I'm a Rambler. But friend, let's come back to these two words.

Why does it say, and only in this gospel, and Peter, it's not just put there, there's a purpose in it.

I'm sure there is, I know there is, a soul-comforting, encouraging two words for us today. Let's just go back briefly.

Uh-oh, and I'm not preaching Peter. I'm preaching what the Lord did for that dear man. And I don't know how you find it, but you know, I'm fine.

[9 : 54] I've got some very dear ones in the Bible. I feel I love them. I hope, yes, love all of them. But some, you know, if I could just walk with you, your prayers are my prayers.

I know your experience. I know what you're passing through. Peter was called to follow Jesus. Peter, the impetuous one.

Peter, the loving one. Peter, the somewhat leader of the apostle. Peter, who, as the Lord, came that memorable night, the fourth watch of the night, and, oh, brethren, we may just pause there.

If anybody's in the fourth watch of the night, obedient to your Lord, and you're toiling with rowing, and it's dark, and the wind is contrary, and you feel it's, well, nigh, all hope of being saved, it is given up, but like the disciples, you keep struggling, you didn't turn the boat round, and there, yes, there's someone that sees you, knows you, Jesus saw them, though he was on the mount with his father in prayer, but he went to them, as you know, walking on the water, and the dear Peter said, Lord, if it be thou, here's the impetuous one, bid me come to thee on the water, but mind you, he did not venture till Jesus said, come.

He did not go in the presumption of his own strength, but in the strength of the word that the Lord gave him, he went, he said, and come. And so it was, in faith.

[11 : 44] But then faith falters. The faith turns to looking down and beginning to sink. And yet, here is a dear man that is possessor of faith that is indestructible, unsinkable.

And here's the cry, Lord, save me. Then a little later, and we just remember the testimony testimony of profession of faith. Thou art the Christ, the Son of the living God, the Mount of Transfiguration.

But I come now more to the setting, the hour, the hour, the cup, the cross, all known to the Savior.

And as he draws near to the appointment of heaven, how his heart moves in the manifestation of such love to his people.

not only to the eleven, but as he said in prayer, that he said, I pray for them. He said, I pray not for these only, but for them also, that shall believe on me through their word.

[13 : 14] The example given of humility, washing the disciples' feet, not just for us to look at it, but walk it out, to be clothed clothed in humility, humble thoughts of self, walk, actions, words, just like Jesus.

And I come now to the words of Jesus. Simon, Simon. Profitable meditation in the word of God where you read God speaking and calling with and using the double name.

Here was a word. Simon, Simon, Satan. The enemy of all God's dear children.

We need to watch and to pray. Never to think that we're immune from temptation. And to beware not only of the overwhelming flood as the devil comes or as the fiery dance of the wicked one, but the wiles of the devil, the guile and deceitfulness catching us at our weakest point.

We need to watch. Now, the Lord says, Simon, Simon, Satan hath desired to have thee, that he may sift thee as wheat.

[14 : 57] But I have prayed for thee that thy faith fail not, and when thou art converted, that is, restored, can strengthen thy brethren.

you will observe, and I have to, it doesn't say as sift thee as tares, as wheat, but there's sifting, there's testing, but there's the prayer of the Savior, his dear children.

Now, because of the final perseverance of saints and victory through the blood of the Lamb, it does not mean that we can walk without watching and praying.

The nearer you live to the Lord, the more you know of his love, the more active Satan will be against you.

Now, Peter loved Jesus, there was no doubt about him, but he didn't know himself. He knew a little about Jesus, but I don't think he knew very much about himself, and neither do we.

[16 : 23] We tend to think, I should never fall into such a sin, I should never be guilty of such an unkind word, or wrong spirit, or deed.

let him that thinketh he standeth take heed, lest he fall. Yes, Peter said, I'll go to prison, I'll go to death with thee, Lord.

And then comes the warning, Peter, the cock shall not crow before thou hast denied me thrice.

Surely he could never be. Surely this man would never fail in such an hour as this. This man that has been so bold, this man that has been so brave and impetuous.

The scene of the dark. Who's that fast asleep? Peter. I know with the others as well. Could us there not watch for me one hour?

[17 : 36] Friend, we've got a stone to throw. And I sometimes felt one of the most dangerous spots in the pilgrim journey, in the pilgrim progress, was in chanted ground, where a spirit of sleepiness came upon them.

It would be fatal how we need to watch against it. See, when Apollyon attacks there's liveliness and, I know, fears and fighting and strugglings, but you see there can be subtle, silent dangers.

you know, wouldn't we have thought that those dear disciples would have at least witnessed, I know they did in part, but would have watched the Savior in that hour of his agony in the garden, but no, they were so weak and so weary that they went to sleep, but Jesus still loved them.

There's no excuse for us to be happy. And then, you know, the sword is taken in, as we read in one of the Gospels, it was Peter, who yes, I'll show my zeal, that I smite that man, I'll cut off his ear.

There's no teaching there. And don't we have been guilty of false zeal, cutting somebody off or down and found afterwards that we were wrong.

[19 : 12] It was a wrong spirit. I'm not speaking that we condone evil or error. God forbid. But my friend, we do remember the word that he that taketh the sword shall perish with it.

Be careful how you take the sword. The manifestation again of the Savior's love and compassion of the healing of that man's ear.

But coming closer now to the subject, they apprehend Jesus. And I don't know that I really considered this before quite in the detail, but in reading the word of God in the service tonight, we read of how Judas Iscariot went to kiss him.

I thought, what a contrast. There was an imposter, there was a wicked man, there was one that manifested love, here on the other hand was a poor man that did love Jesus and was terrified to show it.

man. And I just mentioned this mention, I think it's in the 18th chapter of John.

[20 : 37] You'll find these words and stood with them. That is referred twice. First, Judas Iscariot.

Secondly, Peter, what a distinction, what a difference between the two. Judas Iscariot stood with them to arrest him.

Peter stood with them by the fire to warm himself. Hide him. I have nothing to do with that man. I don't want them to know that I'm a disciple.

And yet, I can't run away fully. I will try and follow. And yet, you see, that spirit of fear and cowardice and dread have you a stone to throw.

I look back, especially on the war years, the barrack room and so forth, where one should have perhaps spoken and stood further. We hid.

[21 : 50] We were silent. We were ashamed. We didn't want it to be known. We didn't want to bear scorn and ridicule.

But he couldn't be hidden. And I'm sure of this, a Christian can't be hidden. It may be that life, may be, shall I say, in a measure of shadow, where there's sin abounding for a seed and backsliding.

But you know, there is a difference, isn't there? And it was discerned. Surely, there are one of them. You know, what a wonderful testimony that was of the world.

What does the world say about you? They say, we know you're a Christian. Wasn't it, I can't quite remember, get my details right in the Old Testament, was it one of the Philistines or the king said to Isaac, we saw surely that the Lord was with you, that the Lord has blessed you.

We could see it. They took knowledge of them that they'd been with Jesus. Later, and as we think of that, Peter wasn't ashamed of it then, was he?

[23 : 12] Oh, the transforming power of the Holy Ghost. Oh, the restoration and the reviving. Oh, the forgiveness and the cleansing. Oh, the preparation for the great work that the Lord had given this dear man to do.

Another comes and says, your speech be raised. Why? You don't swear. You don't join in the frivolities in the office.

You don't do the things that we do, says the world. Your speech is different.

You don't tell a lie. The world says we think nothing of it. And then a third test. We saw you in the garden with him.

We saw you there. We know you were there. But you see the denials increase in intensity with oaths and strongest language.

[24 : 25] I know him not. Peter, you're finished. Peter, surely there can be no mercy now for you. Peter, you're an utter failure. Peter, you could never fall so low.

Peter, surely there can be never any restoration, no more love for you. And perhaps, poor soul, you felt just like that. How can Jesus love me still, despite all my failures and all my sins.

We read as the cock crowed. The historian, natural historian, says, I don't think it would be wrong that Peter, if ever he heard the cock crowing, would weep.

We must leave that. But what we do know is that Jesus, who set his face to the cross, never turned from that cross, never turned from that way to Calvary, but just for the moment, as he passed by, as Peter had fallen to the lowest extremity, a complete failure, he turned and looked upon Peter.

this is the answer to the prayer. This is for the encouragement of ourselves, not, and I want to be very careful, that we can say, well, I can fail and then the Lord will forgive me.

[26 : 01] I don't think Peter ever forgot those denials, his failings. But my friend, there was in that look, the look of sorrow, yes, pain, yes, and yet compassion, and I believe of love, power of love.

That's nice to say, a silent look, no word, but almost with it, Peter, I love thee still. Now, the power of that look broke the dear man's heart.

I don't know how you feel, beloved, friend, but I would to God in the midst of our churches we had more repentance. It's so despised today.

Broken hearts, confession of sin, weeping eyes. the Lord is buried.

The women that have been so loyal with beloved John watched where that body was laid. And what did they do on that Friday night, remembering the Saturday was the Jewish summer.

[27 : 30] They did something. They sometimes omit it, overlook it, knowing that they were to do no work on their Sabbath, Saturday, they prepared spices that night in their home.

What for? So that first thing on the first day of the week, they could go and anoint that body that had not been, well we say not anointed, we know that Nicodemus brought no spices, but it came to manifest that love.

Well, what's that? What preparation do we make going to chapel? Oh, sometimes you may say, well look at me tonight, I've had a hectic day of business, well I've had no time to pray, God bless you dear friend, I'm thankful you've come.

Many would make that excuse of not to come at all. Now the Lord knows the pressures, but you know, I sometimes feel I would there was more preparation, especially perhaps on a Saturday night, preparing for the Lord's day, prayer, and haven't we some sin to confess?

Haven't we a need to pray for the minister? Haven't we need to pray for the outpouring of the Holy Spirit? well you remember while it was yet dark and the sun was rising and it began to dawn, come these dear women to the sepulchre.

[29 : 06] What an example, what love, what a distinction, again on contrast to Peter really. it, and they had difficulties, whether they knew about the soldiers I don't know, but they certainly knew there was a great stone, but the darkness or the breaking of the dawn, the great stone, the dangers, the loneliness, the ridicule, the scorn of the world, did not keep them back.

It was to that body, to that Jesus, that they sought to go, and they did. The stone was rolled away, there had been a great earthquake, the soldiers were paralyzed with fear, as you know, and there was an angel to meet, and they were terrified at his presence, and we read in Matthew how that the angel answered the women.

Now, I know that it was a custom in Jewish writings to put it that way, I mean, if we say, well, I answered somebody, it would really mean that it was an answer to some question, as I would understand, although my knowledge of the purity of English is very limited, but that's what I would gather.

But I've seen such beauty in that. It's the messenger from heaven, and there are these women at the sepulcher, with all their fears, and the Lord answered them, as the minister said, though you've not spoken those fears, I know all your fears, I know all your anxieties, I know all your concerns, and fear not, ye, and it's a personal word, I know that ye seek Jesus which was crucified.

He is not here, he is risen, and go before you into Galilee. I take largely there the words, I think, from Matthew. And here it says, he is not here, behold the place where they laid him, and go quickly, and tell his disciples, and that we might say surely is enough, but no, and Peter.

[31 : 26] The Lord knows. The tears of the repenting one, the grief, the sorrow. You see, friend, if our love is anything worthy of the name of Jesus Christ, we shall find sin to be very bitter, and we shall know what it is to mourn over it, and to grieve concerning it, and cannot find comfort to this dear Jesus comes again, that Jesus restores us, and to us the joy of his salvation, but he is the word from heaven, and Peter, don't forget him, don't let Peter feel he's not welcome, or that he's left out, or that he's unforgiven, and Peter.

Perverse and foolish oft I strayed, and yet in love he sought me, and on his shoulder gently laid, and home rejoicing brought me.

Rebellious thou hast been, and art rebellious still, but since in love I took thee in, my promise I'll fulfill.

Just a few thoughts in conclusion, and Peter, but we read that there was a personal appearing of the risen Christ to Peter.

The Lord is risen indeed, and hath appeared to Simon. That is in Luke, and then in the first epistle of the Corinthians chapter 15, we have the record there.

[33 : 20] No more detail, but a personal revelation and visit of the risen Christ to the apostle Peter.

Peter later to the first day of the week with those gathered together, though Judas Iscariot's solemn character loved.

Thomas, I don't know why you're not there, Thomas, wasn't there, but the Lord came, stood in the midst, and said, peace be unto you, showed them his hands and his feet.

I should never forget in Sunday school, some years ago we had quite a number of West Indian children. I believe it must have been Easter, and I was speaking.

My custom occasionally asked a question, and the question I asked was this, that when the Lord Jesus spoke to his disciples and revealed himself and showed the wounds of his hands and his feet, I said, why did he do it?

[34 : 39] And anticipating the simple and right reply to show that it was Jesus who died on the cross. A little West Indian lad put his hand up, so I motioned him to answer.

And this is what he said, to show that he was the Son of God. Now I don't think that little lad had any conception of what he really said.

But there was, I can't describe it. I can all, a hush, the divinity of Christ, the Son of God.

But just this last thought, the Lord had bidden them to go to Galilee.

There was a promise that they should see him. As he said unto you, words of comfort, dear child of God, tonight, as Jesus has said, so it will be.

[35 : 52] If it's the other side, you'll come to the other side, and it is the other side, though the storm may come in between. If it's the promise, you'll fulfill it. If death seems to be upon the promise, now it will be done in God's time and way.

There they fish. What a night it was. They caught nothing. Now I understand in Galilee that it was rather an unusual thing not to catch anything at night.

And as it began to dawn there, that night drew to its close. When the morning was now come, I shan't forget I was, years ago, a memory just stirred in a very low place, and a dear friend just gave me a slip of paper and it was when the morning was come, Jesus.

You see the simplicity and the blessing of these simple words on the night. Stood on the shore. They didn't know it was him, but it was the loving John that discerned it and it was the impetuous Peter that cast himself down into the water and reached the dear Lord and Saviour.

And what did they find? A fire of coals. Wouldn't that bring back to Peter that other fire where he warmed himself?

[37 : 31] What must his thoughts have been as he sat by that fire? And here is the provision as then comes the question, the personal question.

Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. Now, Lord, surely the Lord has no further use for this man.

No. A great commission. Feed and look my lamb. And I feel those of us in the ministry must never neglect the lambs.

I know a spiritual lamb can be an old person, but certainly it may well be, and pray God it will be, those that are young. And as our Wiltshire farmer years ago said to me in the spring, he said, we have the same food for the sheep and the lambs, but we've got to break it up a bit more for the lambs.

No entertainment, no carnality, no worldly nets, no introduction of the new car, but the simplicity of the speaking of the word of God.

[38 : 48] Again, the question is asked, feed my sheep. Third time, three denials, three testings, and here is the dear man saddened.

His heart is in a measure wounded and pained, and yet under the pain and the grief and the sorrow that he has, yet he says, Lord, I know this, and thou knowest all things, thou knowest that I love thee.

Oh, for grace to love him more, oh, that my soul could love and praise him more, his beauty's trace, his majesty adore, live near his heart, upon his bosom lean, obey his voice, and all his will is staying.

Amen. Closing hymn is the hymn number 880.

The hymn number 880. 880.

[40 : 17] 880. We see you before every and If I wardrobe I sing for every pray and This nature, my God, I will bless my Savior.

O my Lord, what shall I render, though thy name still the same?

Merciful and tender. Thou hast ordered all my grace in thy way.

Let me pray, satisfied, brighter wings.

Please be Lord, but heaven love me.

[42 : 24] Let thy peace be thy place. Till thou canst free the name.

This is here, with thy salvation.

Let thy care, now be near.

Round thy happy days drawn.

Thou fire, my God, my tower.

[43 : 30] Save me, King, while I sleep.

Will it all my heart? So where there in their white summer, let thee rise with the white.

Come, O Lord, thy name, let thou rise.

Bless, O Lord, thy own word. Pardon all spoken amiss.

Take us each under thy safe care, and grant journeying mercies. And bless thy people.

Amen. And now, brethren, I commend you to God, to the word of his grace, which is able to give you an inheritance among all them that are sanctified.

[44 : 59] The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen.