

Christ must needs have suffered, and risen again. (Quality: Good)

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Preacher: Wood, Clement (1920-2010)

- [0 : 00] Independence upon the Lord, the Lord needed help. I will venture to draw your breath of attention to the Acts, chapter 17, verse 3.
- The Acts, chapter 17, verse 3, told him and allaying that Christ must needs have suffered and risen again from the dead, and that this Jesus, whom I preach unto you, is Christ.
- The Lord hath done great things for the Apostles. The Lord hath done great things in the Apostles.
- And this dear man desired by the grace of God with a message determination to know nothing among men save Jesus Christ and Him crucified.
- He desired by the grace of God that preached Christ, that tells the sinners what Christ had done for Him, how that He was indeed a brand but from the burning.
- [1 : 55] And not only did He desire this, but He desired more and more in His own soul an ever deeper knowledge of the Lord Jesus Christ.
- And that I may know Him and the power of His resurrection, the fellowship of His sufferings, being made conformable unto His death.
- And a knowledge of His presence, and a knowledge of His presence, and a sense of His presence, and a sense of His presence, cause the Apostle, that thou all things but done, that I may win Christ, and be found in Him.
- He was made willing to come with all and follow Jesus. And His great concern was to proclaim to poor sinners, to preach Christ to sinners.
- This is a faithful state, and worthy of all acceptance, that Christ Jesus came into the world, the saved sinners, of whom I am sheep.
- [3 : 34] And here, as His manna was, He went unto them, and for three days reasoned with them, out of the scriptures, opening and alleging, that Christ must meet and suffer, and risen again from the dead.
- And who, as hath loved the dead, and the meaning of these words, must needs have suffered.
- For here, my friend, is made manifest God's eternal purpose of love to His dear people, chosen in Him, before the world was.
- The love that the prophets teach of, yea, I am. The Lord has appeared unto me of old, saying, yea, I have loved Thee with an everlasting love.
- But it says here that Christ must meet and suffer. For we are reminded again and again, that not all the blood of Jews of Jewish all, of these on Jewish all the slain, can give the guilty conscience, eat, or wash away their stain.
- [5 : 19] We are reminded of the terribleness of sin. What an awful thing it is.

We are reminded in such a word as this, of the holiness of God. God, and that God, can by no means, that would be anyway lessen His holiness, caused by the transcription of poor sinners.

God, and that would be the evil of sinners. But that a way must be made. There must be a sacrifice. There must be for the pardon of sin, bloodshed.

For without the shedding of blood, there can be no remission of sin. My friends, but all satisfaction must be made to the Holy Father, for the sins of all His dear people.

Oh, and when you consider the enormity of sin, the death of sin, the dark stains of sin.

[6 : 41] Oh, from when is this blood to be found? Oh, from when is this sacrifice to come? Oh, my poor sinner, may the Holy Spirit open your eyes, and lead you to Calvary, the seed there the sacrifice appointed.

Who is this that hangs upon a tree? Who is this that is numbered among the God's presence?

Who is this that is crowned with all? This side is stand upon. To whom is this world's death? He saved others.

Himself He cannot save. Near Him none other than the holy, harmless Son of God.

Unbefiled, poor sinner, poor sinner, who it is that dies upon this cross. Numbered among the cross-dressers, He who hid his hand, forced out his soul unto death.

[8 : 02] And such a cruel death He died. He was hung up and crucified. And those kind hands that did such good, the king says today, The people of God, under a conviction of sin, will say, We nailed them to a cross of war.

Another said, The soldier, he has his side, it's true. But we have pierced him through and through.

But oh now, forget a little more into this world, that Christ must needs have suffered.

I say, there were no one else to pay this price. Not the cattle upon a thousand hills.

Not all the gold, not all the silver. Could he in any way redeem for sinners from the curse of the Lord, or make that pain.

[9 : 21] And I say, oh, behold the glorious man, Sacrifice and offering thou wouldest not, Said he is the old Son of God.

But a body hast thou prepared for me. Oh, as man he summoned, as the Son of God he forgave.

And my friend, as the Son of God, as Christ the Anointed One, the Messiah, behold the authority.

And that heavenly, blessed power in that precious blood is none other than the eternal Son of God.

In those purposes of his grace to come into this world, Not to call the righteous, but sinners, to repentance.

[10 : 34] And I, if I be lifted up, will draw all men unto me. The word of God proclaims in olden days of this glorious plan, Of that necessity, final necessity, of these sufferings of Christ.

For right through the Scriptures, And we have this, as we have read, that the Lord said, To those who have the scriptures, and the disciples, Of those things concerning himself.

In time and in shadow, there was a point in form. Oh, I say, when you consider it, On that night in Egypt, when the blood of that man without leish and spot Was sprinkled there upon the doorpost and the little of the dwellings of the Israelites.

It was but a time, it was but a shadow, that little blood, Could by no means cleanse the Israelites from sin.

The servant of the grass stepped high upon the pole, Again was the sight of the Lord Jesus Christ. Now that I read again, we are reminded of this little, And yet precious, wondrous wood mass.

[12 : 11] As you will find recorded the saying of Jesus, For as Moses lifted up the serpent in the wilderness, Even so must the Son of man be lifted up, That whosoever believed in him should not perish, But have eternal life.

O my friends behold the purpose, Because it is made known, In the coming of the Lord to this earth, In his willingness, in that willing obedience, To this Father, lo, I come, In the volume of the book, So it is written of me to do thine will.

And I said, as you consider this, There was that my friend set before the Lord. What was set before him?

O wondrous world! How little we know of it, And yet desire to enter into it, Looking unto Jesus, The author and finisher of our faith, Who for the joy that was set before him, Endures the cross, Despising the shame, And is set down at the right hand of God.

A cross was set before him, That a crown might be set before his people, A cross was set before him, That a door of mercy, Might be opened to the people of God, To poor sins.

[14 : 03] Then I say, a cross was set before him, A debt upon that cross, That a door might be opened in heaven, And those mansions prepared him glory.

And oh, how the Lord, As he was here on earth, He set his place to go to Jerusalem. He came and he did his Father's will, Wish he not, he said as the boy, That I must speak about his Father's business.

Step by step, Arise, let us go hence, Concludes the forty chapter of John. O poor sinner, Pools of hope, Pass not over the world, Thoughtlessly, For too quickly it says, Arise, Let us go hence, And consider, And as you may be enabled, What a chance there was, It was my going forth into the face of suffering.

Constantly did the Lord speak of his sufferings. His disciples would not understand. Oh, but thy friend behold the time appointed.

As he gathers together in that upper room. Those his dear disciples. Oh, if we read in the scripture then that the Lord had enough his foe.

[15 : 44] He loved them to the end. And I've often found and may we find another touch. Another taste of it now.

A sweet blessing in those open words. Let not your heart be troubled. Oh, think what the Savior was about to endure before sinners.

Think of my grace and indominious death. He knew what was before him. And I say he himself knew what he was about to do.

But he said, oh, let not your heart be troubled. His heart was troubled. He said, now is my soul troubled.

And what shall I say? The Lord saved me from this hour. But for this course came I through this hour.

[16 : 45] Here again is revealed a little for that purpose. A little for this must be handsome. For that the scriptures might be fulfilled.

The Lord has not the record of the gospel concerning the death of Christ. And my friend, oh, consider this in the eternal purposes of God.

The apostles speaking on the day of Pentecost said this. Ye men of Israel, hear these words. Jesus of Nazareth. A man of proof of God among you.

Thy miracles and wonders and signs. Which God did by him in the midst of you. As ye yourselves also know.

Him. None of them had been delivered by the determiner. Counsel and foreknowledge of God.

[17 : 47] The sanctity is appointed. I say, for Isaac there was relief. There was a substitute. There was a voice from the heaven that stayed the angel's hand.

As day of the patriarchs and the voice of the angel. There was a man called there by his law, For his inner thinking.

And the dear patriarch offered him up instead of his son. But there was none. There was no mistake. There was no washing by.

None of the sand in the place of the Son of God. And there had been upon that cross. He endured all the peril that his people should endure.

The law of God, a full atonement, was there made for sin. Him being delivered by the determinate counsel and foreknowledge of God.

[18 : 50] Ye. Who have it charged upon them? Is it charged upon you for sin? As may you look upon the sufferings of Christ. And say, oh, it was the Jew.

It was the Roman soldier that pierced his side. Oh, as may have you been led with wheat into the foot of the cross. And you've been brought there in repentance before him.

Your soul melded. Your heart dissolved, as it were, with a sign of Christ. Bearing away your sin upon that cross.

And there to see it was my sin. My burden that he did bear. And there put away my sin upon that cross.

Ye have taken, and thy wicked hands, and spat at crucifix and slain. Hoping and alleging that Christ must need the Son.

[19 : 53] There could be no gospel for that but this. And I say, remove the cross and the salvation of Christ. I say, there will be no hope for poor sinners.

But, blessed be God, through the death and resurrection of the Lord Jesus Christ, for as they walk hope springs up in the heart of the poor sinners.

And you see, as there is that unfolding in the Word of God, and as the eyes are opened, and in vain by the Holy Spirit, and there is a little leaping in it, a meditation of this wondrous purpose of God, in the gift of his holy begotten Son.

For God so loved the world, that he gave his holy begotten Son, that whosoever believed in him should not perish, but have everlasting life.

And as there's a beholding prophet, there will be rising up in a newborn soul every true believer, and anxious inquiring, Oh, did he come for me?

[21 : 05] Did he die for me? Did he put away my sins? And the name of Jesus will be very, very precious to a poor, held in serving sin, one who is charged, as it were, with his sin, one who hears the voice of condemnation.

Is there none to pay the price? Is there none that I say that will stand for such a sin? Is there nothing that can pardon sin?

Is there no stream? Is there no fountain to wash away these sins? Ah, the pleasure be God, and may we lead in the scriptures.

Oh, the glory of it, the wonder of it, the triumph of it. My friends, Calvary was a triumph. It was a victory.

It was a victory. It was a victory. It was a victory. Oh, I know that heavens were dark. I know that I'm going to cry, when I fall from the Savior, my God.

[22 : 15] My God, why hast thou all saved and been there? Oh, I wish I could speak of it.

I wish he might be made into it. There, my friend, was this world in its fullness, and this world sufferings, the sufferings of Christ.

In the findings of his father's face, he was there made upon that cross to be saved, and there he endured the holy wrath of his father.

He had laid on him the iniquity of us all. In him it was no sin.

I say, he went about doing good, not for sin, the sacrifice thus appointed. Behold, a scene of matchless grace, it is Jesus in the sinner's place, that Christ must need her son.

[23 : 41] And there, I say, he endured more than any human tongue could turn. Oh, that we might know more of it, and I need this as saints body, forgive unto us an ever increasing hatred of sin.

A glimpse by faith of the sufferings of Christ will give unto us an increased hatred of sin, and abasement of self.

Oh, when I met it is, there can be no self glory at the foot of the cross. Pride must go, and I say, you'll come if there are that cross by the Spirit, you'll come as a poor sinner having nothing.

And as one has said, when I survey the wondrous cross on which the Prince of glory died, my riches gain I count the loss and poor condemn on all my pride.

Owning and alleging that Christ as needs have suffered, but I say the glory of the cross, the victory of the cross, the triumph of it, I say the God and really lay down his life, the good shepherd given his life for the sheep.

[25 : 13] Jesus says one saw me when a stranger wandering from the hold of God, he to save my soul from danger, he deposed his precious love.

In his peace, words of triumph, words of victory, I say, here is the full atonement made, here is the price paid, and I say, the gates of hell shall never prevail against it, opening and alleging that Christ must need have suffered, upon a death I did not die, upon a life I did not live, upon a death I did not die, another's life, another's death, I saved my whole eternity.

Oh friend, what means this to you? Is it nothing to you? All evil caused by, and see that in his suffering thy hunger, thy suffering, wherewith the Lord hath afflicted me, in the day of his great anger, and well that I spoke to the church of God, not only the those that are without, is it nothing to you?

My friend, I say, if we lived at the foot of the cross, there would be a profound change in our lives. And surely the world would be countless, a despicable thing, it would be put under our feet, and I say, we have to lose much and lose all in that sense that is a prayer.

I say, when you consider, oh, my friend, what Christ has done, and yet, I say, our heart is so sinful, so prone to ponder, goes after these forbidden things, and sometimes with teeth of the hus of the swine did eat, but oh, my friend, when the Lord grants the Lord will be died in our poor heart, and leads us to the foot of the cross, and reveals to us the Savior that guides the sinner, and grants to us a sweet heldness in our heart, and when with the arms of faith, you're able, as it were, to hold him, and not let him go, and say, you'll then say, you're now, now, come up, when the time of life comes, Lord, now, let is thou thy servant depart in peace, for thine eyes have seen thy salvation, and

[28 : 03] I say, you'll want nor else but to be with him, opening and adjoining that Christ must need us suffer, birth thy days, not only suffering, not only death, but resurrection, and risen again from the dead, why, the apostle, as he writes to the church at the Corinth, he speaks of this, and he cares unto them of the resurrection of the dead, and the Bible necessity of it, for he says, if the dead rise, not dead, is not Christ raised, and if Christ be not raised, your faith is vain, ye are yet in your sins, then they also which are fallen asleep in Christ are parents, and if in this life only we have hope in Christ, we are of all men most miserable, but my friend,

I say the Savior, in that resurrection, in that glory of the empty tomb, the great stone was rolled away, there proclaiming victory and triumph, the Savior comes for emerges from that tomb, the glorious victor, the church's representative in heaven, the man in the midst of the throne, as he has been slain, risen again from the dead, he is a living Jesus, he is not, here says the angels, he is risen, come, see the place where the Lord lay, and go, and tell his disciples, and Peter, don't forget your repenting Peter, and Peter, that he goes before you, into Galilee, and there shall ye see him, as he said unto you, but my family, we must come a little closer, and say, what evidence had you in your heart, at the resurrection of Christ, a blessed soul, that fought a little with

Mary magnily, perhaps there be no season spain, doubt is their past, when they say, you warm and absent God, and when you wept dear, because you knew not where he was to be found, but oh, how near the Lord was for we being Mary, and he had not to speak one word, oh, my friends, that when the Lord comes and visits your soul, and calls you by your name, and assures you of his love, and draws near his presence, and comforts your heart, and saves your mind on him, and shakes upon his love in your heart, and you have there the witness that the Lord is alive, that God is God, and can allow you for his people care, since I have prayed to him and such, and he has heard my prayers, and risen again from the dead, here is the glorious proof that

I may so put it a hell break, here is the evidence of it, here is that which is not in heaven, and I say, my friends, here is that upon which poor sinners hanged there all for heaven, hoping and alleging that Christ must need to suffer and risen again from the dead, and I said, I said, you cry then, oh, I said, what comfort is dreams, as we have alluded in that resurrection chapter, and then they have fallen in a sleep in Christ, our parents, if Christ be not risen from the dead, but I say, he is risen, and you see, and so as the head of the church is risen by comfort, so I said, his people will rise, there is coming that glorious day, that wondrous resurrection born, when the dead in

Christ shall rise, because you see, the Saviour has conquered, has made in his death upon the cross a full atonement of sin, and in his resurrection has conquered the power of death and of the grave, and then we are reminded again of that word, oh death where is thy sin, oh grave where is thy victory, again says the apostle, and I love it, in the eighth of the Romans, as he comes to the conclusion of that chapter, and as he stands, as I love to think of him there, he looks back over the words that have been spoken, the certainty of it, there is therefore now, and not who it is that says it, it was a man that mourned because of sin, it was a man that cried visibly because he said, oh wretched man tonight, and who shall deliver me from the body of this death, but oh poor sinner, he is unable to look up, and thank

[33 : 39] God, through Jesus Christ, there in the death and resurrection of Christ, he saw the salvation of this soul, and the certainty of heaven, and that there is therefore now, no condemnation to them, that are in Christ Jesus, who walked not after the flesh, but after the spirit, and then, as he says, we know that all things work together for good, to them that love God, to them who are the call according to his purpose, he starts then to ask the question, one after the other, is God before us, who then can be against us, he that spared not his own son, but delivered him up for us all, how shall he not with him, give us, freely give us all things, who says the apostle shall lay anything to the charge of God's elect, what can be put against them, who is he that condemned it, he is

Christ the dove, yea, God that is risen again, and made it intercession, but then opening and edging that Christ must need of suffer and risen again from the dead, and here my friends, go back to the 17th of John, that sacred hallowed chapter, all friends of Savior in prayer, to his palm, all sacred ground, Father, I will that these also, who are they, poor sinners, worms of the earth, as they need also, whom thou hast given me, be with me, where I am, that they may behold my glory, and for something here, and that this

Jesus, sin of you on anyone else, is there anyone else that can pardon sin, bring comfort and peace into a troubled heart, who but this Jesus would have saved his dear people, one there is, above all others, well deserves the name of friend, is his love beyond the brothers, costly free, and knows no end, they who want his kindness prove, find the everlasting love, and that this Jesus, and it may be in some poor sinners part of hope, rising up as you try, and may the spirit lead you in medication, of these two precious words, is this Jesus, this Jesus that said come unto me, all ye that labour and are heavy later than I will give you rest, is this

Jesus that said all that the Father giveth me shall come to me, and him that cometh me, I really know why he starts that, is this Jesus poor sinner that, when a leper, full of leprosy came to him, and he said, Lord, if thou wilt thou make me clean, and this Jesus said, I will be thou thee, and I then called and said, he touched him, is this Jesus, this man receiveth sinners, and he hid with them, is this Jesus, oh, blessed gospel, he could not be hid, oh, there, a woman from Tania's coast, the burden upon her heart, his daughter, and it is a tremendous load, and I say, he could not be hid, she came where he walked, she fell at his feet, and oh,

I say, she this short head, and cried for mercy, and brought, as it were, in her petition, her daughter, but I say, it's this Jesus that answered her, not a word, and sometimes said, oh, what is this, can this be the Jesus of the gospel, praying to him, he was drawing out of the dear woman, that which was in her heart, the very world of disgrace, he drew out from her what he and so had put in her heart, to draw him to her his feet, and though all did she to go against her, she then could not give up, she could not turn back and walk no more, she had to remain there, she worshipped him, and said, Lord, help me, and then the disciples would turn her away, and all things need to go against her, but hold this

[39 : 09] Jesus, and say, as she said to him, true, Lord, yet, the dogs eat of the crowns that form and the masters they hold, greatest I pay, be it on the feet, even as thou wilt, it's this Jesus that for ministers of the gospel would desire by the grace of God to proclaim to poor sinners, to preach him, living thongs have done the best, we must die to speak of Christ, is this Jesus, to whom a poor woman came pressing through the crowd, with it I may, but touch the head of his garden, I shall be whole, and it was this Jesus that brought him to his feet, and caused her to come, though nearing and trembling, and to tell all the people what he had done for her, it was this Jesus that knew the virtue had gone out of him.

And that this Jesus whom I preach unto you is Christ. You see, we behold him as the Son of Man, blessed is that in the contemplation of him, a man of sorrows and equated with grief, a man that suffered pain, endured weariness, death.

But I say, consider this, the word says, this Jesus whom I preach unto you is Christ, the eternal Son of God.

Who is this that forgives sins? Son, he says, daughter, he says, thy sin, which are many, are forgiven thee.

Who is this that stands and says, peace be still, the raging billow seats, and there is a great calm. Oh, said one as he witnessed the death of Christ, surely, this was none other than the Son of God.

[41 : 28] May you and I be dead there. May we be paid with us poor sinners there as well. Pain we won't rest there beneath the cross of Jesus I paid would take my stand.

For all we have more often at his feet and that night between me may desire to know him more, to love him more.

I say if the Lord if he should run under us by history and felt interest in this, I say you are all about him, who having not seen said the apostle Peter and says Peter yea God thou knowest all things thou knowest that I love thee and all says one to think of this the one we burden gives us hand.

I will see the fury on. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.