

Notes of Sermons Preached by Pastor Henry Haddow at Brockham Green
on Lord's day August 7th 1910

Morning Sermon

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? (Luke 24: 25,26)

Yesterday morning I had a portion of the Word of God on my mind, which I thought I should be led to direct your attention to this day. But about six o'clock last evening these words came, I hope, with divine power to my soul. Therefore I have felt constrained to read them by way of a text. Mine eyes are up to the hills from whence cometh my help. We need help at all times. I especially feel to need help this morning in directing your attention to the words I have been constrained to read by way of a text.

They were spoken by the Lord Jesus Christ after His resurrection to two of His disciples on the way to Emmaus. The Lord led them, and they were sad and sorrowful. He knew all about it; it was not hid from Him, the manner of communication these persons had to one another. He knew all their feelings, all their thoughts, all their desires. Nothing could be hid from Him. Before His resurrection it is recorded: *He needed not that any should testify of man: for he knew what was in man. (John 2:25)* He knew all that was in these two men as they conversed on the things which had taken place in Jerusalem.

Their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? One of them said, Is it possible that you are a stranger to what has taken place in Jerusalem concerning Jesus of Nazareth being condemned to death and crucified? But we trusted that it had been he which should have redeemed Israel. You must bear in mind that the disciples thought that the Messiah would set up His kingdom in this world. They little thought He would be put to death. Beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. But him they saw not. Some of the disciples went to the sepulchre, but they did not see Jesus. They only waited for a short time, and they left the sepulchre. One poor woman saw Him, and that was Mary Magdalene. Him they saw not.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not (was it not needful for) Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself – which they did not understand, though He had plainly told them all these things. They had read the scriptures. Peter tells us that the scriptures testify of the sufferings of Christ. They had read the book of Moses. They had read what Isaiah had written. And He says to them: O fools, and slow of heart to believe all that the prophets have spoken. Moreover, Christ had spoken to them: The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry – because they understood not these things. (Matthew 17:22,23) And it would appear, friends, they were afraid to question Him concerning these things. For Mark says: they were afraid to ask him. (ch.9:32) And Luke says: they understood none of these things: and this saying was hid from them. (ch.18:34)

O fools, and slow of heart to believe. Perhaps some persons have had such thoughts as these: “I would have believed, and looked for His death and resurrection.” Not so. Though they had all the scriptures, and Christ spoke to them, they needed One to open to them, and to instruct them. Christ speaks, and sometimes Christ speaks to His people now, and they do not know when Christ speaks to them. They want the Lord to interpret these things to them. Perhaps, as I read the words this morning, they came with some degree of power to you. You fall under it. You say, “What a fool I am. How little I

understand of what the prophets have spoken.” You know, when the Lord spoke these words, *O fools*, He did not address them as wicked persons, but as unwise, slow of heart to believe all that the prophets had spoken. Are you not with these – unwise, slow of heart to believe? Sometimes, I do say, feelingly I trust:

*O could I but believe,
Then all would easy be;
I would, but cannot; Lord, relieve!
My help must come from Thee. (John Newton)*

And so it is, friends, our help must come from the Lord, and He must instruct us in the mysteries of His kingdom.

And so He puts it to His disciples after this manner: *Ought not Christ to have suffered these things, and to enter into his glory?* He brings before them the sufferings of Christ, and the glory that should follow. Was it not needful that Christ should suffer these things, and enter into His glory?

I want to speak to you, as the Lord may help me, of the sufferings of Christ, and of the glory of Christ. Sufferings first. O how true it is, friends, perfect through sufferings now He reigns. He reigns in heaven, perfect through sufferings. I wish I had the tongue of an angel, that I might set forth the mystery of godliness. Paul said, and well said: *Without controversy great is the mystery of godliness. (1 Timothy 3:16)* Moses spoke of the sufferings of Christ, and the glory that should follow. In the book of *Genesis* we have the sufferings of Christ referred to: the seed of the woman shall bruise the serpent’s head. Christ’s **heel** was bruised, but the serpent’s **head** was bruised. (*ch.3:15*)

Bear this in mind as we enter upon the subject, that the Lord Jesus Christ knew before He came into the world what He would be called upon to pass through. He engaged in covenant to suffer. He knew every step He must take from His birth to the cross – all that was before Him. He longed to be bathed in blood; He panted to endure the cross. We may well say: Wonderful love! Was there ever such love as Jesus’ love? He takes our nature, sin excepted, in the womb of the virgin Mary. Here’s the mystery, friends, you will never fathom it. I sometimes look at it – and I am lost! I cannot understand it – it is incomprehensible. O the mystery of Christ’s incarnation! He is born of a woman in a stable – no room for Him in the inn –

*The crowded inn, like sinners’ hearts,
(O ignorance extreme!)
For other guests, of various sorts,
Had room; but none for Him. (Joseph Hart)*

No room in the inn for Christ! Look at your hearts, friends – they have room for guests of various sorts, until Christ comes, and makes room for Himself. When He comes and makes room in your heart, then you will want Christ, then you will welcome Him. But you fear He will not come. *It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. (1 Timothy 1:15)* You gaze upon that child, as a child, it may be, hangs upon its mother’s breast – O the mysteries – God manifest in the flesh!

*His shoulders held up heaven and earth,
When Mary held up Him. (Joseph Hart)*

Here is a mystery that can never be fathomed in time, and during the endless ages of never ending eternity.

Bow down, sense and reason, faith only reign here.

For that babe to grow up to be a man, and to go about doing good, cast out devils, raise the dead? Impossible! But it is to be. So you trace Him from the cradle, you find Him raised up a young man, and then to manhood.

Nothing too hard for Him. There is the poor widow woman, following her son to the grave – but He says: *Young man, arise.* The centurion's servant – He need not go to the house – He has but to speak the word. The mighty storm – He has but to say: *Peace, be still.* What manner of man is this, that even the winds and sea obey Him? God is manifest in all the works of Christ, in all that He did.

But the disciples saw His glory – others saw it not. *We beheld,* says John, *his glory...full of grace and truth.* (John 1:14) O when you come to think of this God-man, this Christ of God, He that always did good, never sinned, never did anyone an injury – He was a man of sorrows, acquainted with grief. O sin, sin, sin – what hast thou done?

*O thou hideous monster, Sin,
What a curse hast thou brought in!
All creation groans through thee,
Pregnant cause of misery.* (Joseph Hart)

Christ must suffer; Christ must be betrayed with the hands of sinners; Christ must be put to death. O what a solemn chapter is that chapter which I have just read in your hearing (*Isaiah 53*). How it sets forth the sufferings of that Man, the Lord of life and glory. My friends, beg of the Holy Ghost, as best you can, to instruct you in these things – the Man of sorrows, acquainted with grief. O the things Christ suffered! We might mention some of them. O it will be a mercy if we are favoured to see him in His sufferings. The apostle said: *That I may know him...and the fellowship of his sufferings.* (Philippians 3:10) If persons were taken in hand by the Holy Ghost, and it was revealed to them what it cost Christ for sin, they would not sin as they do. Christ's people cannot sin cheaply. They hate sin. *By his stripes we are healed.* They know what sin has done in some measure. O Man of sorrows! *He hath borne our griefs.*

A poor Man, a Man that had not where to lay His head. *Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.* (Matthew 8:20) Christ, you know, worked miracles to feed the multitudes, but I do not read of Him ever working a miracle to feed Himself. *Though he was rich, yet for your sakes he became poor.* (2 Corinthians 8:9) So poor He had not money to pay tribute with. He sends His disciples to the sea to get a fish, and there is a piece of money in its mouth to pay the tribute with. Are you poor? You are not so poor as He was. I often think of these words, friends – I would have my mind more solemnised with them: *Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.* Nowhere to lay His head! A poor Man, a despised Man, a Man that is set at nought, that is rejected of men, that is hated by men. They hate Him with a perfect hatred. Why do they? What cause have they to hate Him? You know it is well to consider these things. What has He done to merit such treatment at their hands? He is holy, harmless, separate from sinners. But they hated Him. *There is no beauty that we should desire him...a man of sorrows, and acquainted with grief.* He suffered, then, poverty, hunger, and thirst, at the hands of men. They hated Him, they persecuted Him. He suffered in the body, and in His holy soul.

I have often looked at the words in *John chapter 12* of the Lord Jesus Christ, suffering as He did: *Now is my soul troubled.* He is about to enter the Garden of Gethsemane; He wrestles with the powers of darkness; trouble rolls in upon His holy soul. You may have trouble; you may have poverty; you may be hated; and you may have soul trouble. But bear in mind Christ is holy. O what He endured in His holy soul, as He entered upon His sufferings, none can tell.

*Much we talk of Jesus' blood;
But how little's understood!
Of His sufferings so intense,
Angels have no perfect sense.
Who can rightly comprehend
Their beginning or their end?
'Tis to God, and God alone,
That their weight is fully known.* (Joseph Hart)

Sinners, have you ever seen the Lord Jesus Christ – the poor Man, the despised Man, the Man of sorrows, acquainted with grief? Have you ever seen Him with the eye of faith in the Garden of Gethsemane? If you have, you will never forget it. Paul says: *We see Jesus*. Let me appeal to you individually. Have you seen Him? *We see Jesus, made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man...perfect through sufferings. (Hebrews 2:9,10)* O the sufferings of Christ in the garden! O to see Him there, sweating blood at every pore, grappling with the power of hell, suffering thus, that His people may not suffer with the damned to all eternity, drinking in the cup of wrath due to their sin. *If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. (Matthew 26:39)*

We will leave the subject for this morning. May the Lord add His blessing.

Afternoon Sermon

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? (Luke 24: 25,26)

We tried to speak some few things this morning of the sufferings of the Lord Jesus Christ. We reminded you that He knew before He came into the world every step He must take from the cradle to the cross. O what love! Who can set forth the love of the Lord Jesus Christ in coming into this world to suffer, bleed, and die, in the room, place and stead of millions of sinners? He looked forward, friends, to the last Passover: *With desire I have desired to eat this Passover with you before I suffer. (Luke 22:15)* He was willing to suffer, and He engaged in covenant to suffer.

When we sat down this morning, we were speaking of Christ's sufferings in the garden. This is solemn ground, friends. I hope your minds may be solemnised as I trust mine was on the past evening. I do not know when I had a more solemn hour than on the past evening. To see Jesus in His agony and blood in the Garden of Gethsemane, and to have the mind solemnised, is to have a season that can never be forgotten. Have you ever gazed upon Him in the garden? Well has *Hart* put it:

*Backwards and forwards thrice He ran,
As if He sought some help from man;
Or wished, at least, they would condole
(‘Twas all they could) His tortured soul.*

Now, to consider for one moment, such language. His holy soul was troubled. He sweat great drops of blood. O suffering Jesus! O blessed Christ! O to think that Thou who suffered, the just for the unjust, that Thou mightest bring them to God. Was it not needful that Christ should thus suffer? Had it not been needful, He would not have thus suffered. There was a needs-be for the sufferings in the garden. He grappled with all the powers of darkness. And He conquered when He fell. He suffered at the hands of men, wicked men, for He was taken into the hands of sinners. Bear in mind, friends, this it was according to the determinate counsel of God. I have thought of this remark. No man could have laid hands upon Him if it were not the Father's will. They had no power to touch Him. He said: *Whom seek ye?* Jesus of Nazareth. He said: *I am he*. And they led Him away.

They brought Him before Pilate, who was willing to release Him. But they would not have it so. It was the custom to release a prisoner, and Pilate was willing to release Jesus. But they would rather have a murderer released than Jesus. Pilate's wife asked him to have nothing to do with this just man. But the Jews persuaded the multitude that they should ask for Barabbas to be released unto them. Pilate says: What shall I do with Jesus which is called Christ? They say: Let him be crucified. And so Pilate, when he saw he could do nothing, took water and washed his hands, and said: I am innocent of the blood of this just person. They said: His blood be upon us. And it has been on them. He released Barabbas unto them, when he had scourged Jesus.

He suffered at the hands of men. They scourged Him, and stripped Him, and platted a crown of thorns, and put it on His head, and a reed in His right hand, and they bowed the knee before Him, and said: *Hail, king of the Jews.* O what sufferings! *He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opened he not his mouth. (Isaiah 53:7)* Pilate might well say: *Behold the man.*

*Is this the Man? can this be He
The prophets have foretold
Should with transgressors numbered be,
And for their crimes be sold? (Allen & Batty)*

This is the Man; this is the God-man, the Man Christ Jesus. This is He, that blessed Man, that God-man, that Man that engaged to suffer, bleed and die. This is He of whom the prophets foretold should be *numbered with transgressors, bare the sin of many. (Isaiah 53:12)* He comes forth, and He sinks beneath the weight of the cross –

*Bore all incarnate God could bear,
With strength enough, and none to spare. (Joseph Hart)*

He told the disciples it would be so: *The Son of man shall be betrayed into the hands of men. (Matthew 17:22)* And as we noticed this morning, these things were hid from them. As they gaze upon him upon the accursed tree, they cannot understand it. But there He is, nailed to the accursed tree, hanging between heaven and earth. Was ever suffering like Christ's suffering?

Ought not Christ to have suffered these things? I pause, friends, as I ask the question. These words Christ put to two disciples: *Ought not Christ to have suffered these things?* It behoved Christ to suffer. It was needful that He should suffer. O my friends, what suffering! Never was there such suffering as the suffering of the Son of God.

*Well might the sun in darkness hide,
And shut his glories in,
When God, the mighty Maker, died
For man, the creature's sin. (Isaac Watts)*

*See! from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown? (Isaac Watts)*

This is the way to glory. This is Christ's way to glory, and the church's way to glory. And there is no glory but through suffering. *In thy presence is fulness of joy; at thy right hand there are pleasures for ever more. (Psalm 16:11)*

Ought not Christ to have suffered these things? Try as best you can to ponder over them, all through from the cradle to the cross, and think of what He suffered at the hands of men, devils, and His Father's hand. I was thinking, though I omitted to mention it this morning, of what Christ suffered after His baptism. You remember He was led into the wilderness to be tempted by the devil, for forty days and forty nights. He was an hungered, and Satan tempted Him saying: *If thou be the Son of God, command that these stones be made bread.* You know how He answered him: Then the devil takes Him into the holy city upon a pinnacle of the temple, and says: *If thou be the Son of God, cast thyself down. (Matthew ch.4)* He tempts Him to self-destruction. O my friends, you may be tempted of the devil when you are hungry, you may be tempted of the devil when poverty stares you in the face.

*Ye tempted souls, reflect
Whose name 'tis you profess;
Your Master's lot you must expect –
Temptations more or less. (Joseph Hart)*

You may be tempted to self-destruction. Christ was. I do believe this – every temptation His people are the subject of, He has been tempted in like manner. Has God blessed you with the spirit of adoption? Are you tempted to believe you are not a son of God? Does Satan hurl his ifs and buts and hows, to sink you in the gloom? This is the path, friends. Bear in mind Christ entered the kingdom. The child of God, through suffering, enters the kingdom. There is no other way. Christ has trod it; His people must tread it. It is no small mercy, friends, to have fellowship with a suffering Redeemer. O favoured man, O favoured woman, to know what it is to have fellowship with Christ in His sufferings. Have you never asked him for it? Has the Lord answered your prayer?

*'Twas He who taught me thus to pray,
And He, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair. (John Newton)*

O my friends, it is a mercy of mercies, an infinite mercy, to have fellowship with Christ in His sufferings. *If we suffer with him, we shall also reign with him.* No suffering with Christ, no reigning with Christ.

Ought not Christ to have suffered these things? Christ engaged to suffer them. He entered into agreement to suffer them. There was a needs-be that He should suffer them. As the head and representative of His body, the church, He engaged to suffer. O what He endured! I have often thought of that. The most bitter ingredient in the cup which Christ drank was the Father's wrath – wrath of God due to sin. For you sin, believer, for my sin – do not forget that. He suffered the hiding of the father's face. He cried: *My God, my God, why hast thou forsaken me?* He must tread the winepress alone. His disciples forsook Him and fled. And there He is alone in His sufferings. Is there any sorrow like unto this sorrow? There is none to help Him. And let me ask you, child of God, whether you have ever tasted such a cup as this. Have you been alone? In these sufferings, One has helped you, and been with you. And have you now sometimes in your suffering felt this: "I can do all things, and can bear all sufferings, if my Lord be there." In all your afflictions He is afflicted. He knows all that you taste, all that you suffer. And He so helps you in it, that you have to exclaim:

*His way was much rougher and darker than mine;
Did Christ, my Lord, suffer, and shall I repine? (John Newton)*

Ought not Christ to have suffered these things? All things that were written in the Word of God, all things that were written by Moses and the prophets. The Lord Jesus Christ comes and interprets all these things to His disciples, and lays them before them. There was a needs-be that He should have suffered. Sufferings first; glory afterwards. Through suffering He enters glory. Who can set forth the sufferings of Christ, the glory of Christ? No man has ever been able to set forth these things as he would set them forth. I was about to say that these disciples on the mount of transfiguration, who had a glimpse of the glory of Christ. Peter said: *It is good for us to be here: if thou wilt, let us make three tabernacles; one for thee, and one for Moses, and one for Elias* – not knowing what he said. (*Matthew 17:4*) I was thinking this morning of John on the Isle of Patmos. He was with Him in the mount of transfiguration. He says: *I fell at his feet as dead.* He gives a description of Him: *And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last. (Revelation 1:17)* O to enter into His glory through suffering, the glory of the God-man Mediator. O what glory was upon Him! What glory is His! He appears in heaven with a glorified body.

O my friends, bear this in mind, that His suffering saints will be partakers of His glory. I do love the thought. It is worthy of consideration. The conversation of the disciples was in heaven. *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change* – O my friends, pause and consider – *who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. (Philippians 3:20,21)* O the glory of Jesus Christ! Through sufferings He enters into His glory. And His people are partakers of His sufferings, and shall be partakers of His glory. *When*

Christ, who is our life, shall appear, then shall ye also appear with him in glory. (Colossians 3:4) O my friends, think of it! We think of Christ's glory, and we are lost.

*The God shines gracious through the Man,
And sheds sweet glories on them all. (Isaac Watts)*

O then, to think we shall be partakers of His glory. But it must be through sufferings. No sufferings, no glory. But through sufferings we enter glory, and we are glorified together. And Paul might well say: *The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (Romans 8:18)* I believe God favours His saints with a sight of His glory before they leave the body. *Rutherford* said, just before he died: *Glory, glory dwelleth in Immanuel's land.* Many a dying saint has had a glimpse of His glory, and longed to be absent from the body, and present with the Lord. O to think of it, friends – to be for ever with Him! Have you ever had one moment with Him? It lays you in the very dust at His feet.

*Why me, why me, O blessed God,
Why such a wretch as me?
Who must for ever lie in hell,
Were not salvation free. (Daniel Herbert)*

O you have sometimes had sweet foretastes of that glory that remains to the people of God. You think of it – your bodies, your vile bodies, to be raised higher than the angels! *Ought not Christ to have suffered these things?* He endured the cross, despising the shame, to have His people with Him in glory. O blessed prospect!

*O glorious hour! O blest abode!
I shall be near, and like my God! (Isaac Watts)*

May the Lord add His blessing.