

# The Doctrine of The Cross

by W. G. Broadbent

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## THE DOCTRINE OF THE CROSS

In his second epistle the apostle John refers to "the doctrine of Christ", and he says further "if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds" (2 John 10-11).

A few hours only after the crucifixion Cleopas said to Christ as he walked with Him on the road to Emmaus, but not knowing he was speaking to the risen Lord: "the chief priests and our rulers delivered Him to be condemned to death and have crucified Him" (Luke 24:20). To this Christ replied "Ought not Christ to have suffered these things and to enter into His glory?" (v. 26). Then later the Lord said "Thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations" (v.v. 46, 47).

The apostle Paul taught that the gospel of Christ is that "Christ died for our sins according to the Scriptures; . . . He was buried and . . . He rose again the third day according to the Scriptures" (1 Cor. 15:3-4). Paul also pronounced a curse on any man who preaches any other gospel. He says "let him be anathema" (Gal. 1:9).

The central truth of "the doctrine of Christ" is that Christ was crucified. "According to the Scriptures", the death He died was by crucifixion, and Paul pin-points the central truth of the gospel when he says to the Corinthians "I determined not to know anything among you, save Jesus Christ, and Him crucified." (1 Cor. 2:2).

There is a gospel today, however, which preaches Christ, and which preaches the death of Christ, but which in purpose and effect does not preach the *CROSS* of Christ — not Christ crucified.

There are those who blatantly preach this gospel which is not the gospel, and many religious organisations make use of the new methods which the new gospel employs.

The shame of it is that thousands of genuine well-meaning servants of God have been snared to become involved in the setting forth of this gospel. They really believe the true gospel, but they have become involved without realizing it, in the presentation of another gospel.

Let us illustrate the problem in relation to a certain coffee-bar undertaking and have regard also to the Billy Graham campaigns. Let us review and ponder the Doctrine of the Cross and consider the implication of this teaching in the light of what is going on around us, that we may consider carefully what part we should take in relation thereto.

### Drift Inn

In a recent issue of a New Zealand youth magazine called "Today" there is the account of a new Church enterprise called "Drift Inn". The back hall of a local Church is given up as a Sunday evening "coffee-bar" and they have what the magazine calls a Christian "pop song" thus:

“Christ is the Lord . . . .  
. . . . Of the coffee bar . . . .  
. . . . Christ is the Lord of all . . . . ”

The article in “Today” states: “Every Sunday afternoon an amazing transformation takes place with scrim sacking, bamboo poles, pot plants, latticed string ceiling, dim lights and a wall-to-wall mural. A huge cart wheel is rolled up to the entrance, the platform studded with multi-coloured bulbs is put in place and the ordinary youth hall becomes ‘Drift Inn’.

“About 8.30 Sunday evening the hall is filled with teenagers. Some in Sunday best have obviously just arrived from their evening services, others in leather jackets and boots, mini skirts or jeans, have obviously not. Outside, old bombs and motor bikes are parked all round. Inside, the singing starts, accompanied by two pianos, Hammond organ, three guitars, trumpet and drums. This part of the programme is very similar to a camp sing-song and is certainly no more boisterous. Interspersed with the singing are items, testimonies, announcements and a prayer.”

Then after a short gospel address, an invitation is given and to quote from “Today” on the meeting reported, “three girls wended their way through the dimly-lit, densely-packed hall to stand before the platform. Christ is the Lord of *all*”.

So says “Today”; but *is* Christ the Lord of *all*?

It is proper to call a magazine “Today” which approves and sponsors such a form of gospel preaching, for today this form of preaching is being fostered on every side, and it differs fundamentally from the Church’s preaching in every day of the Church’s history, other than today.

This is preaching which undertakes to show that the gospel does not take an unpopular position but that it is a chief competitor in the array of interesting and entertaining glamour fields of the times — only, of course, it is super, and must be a clear winner in the competition for the more discerning.

This is the “all things to all men” evangelical philosophy of coffee-bar gospels generally, of the Youth-for-Christ gospels, and in a good measure of the mass media gospels of the Billy Graham Organisation, of television gospels and a host of others today.

Paul did say he was a Jew to the Jews and that he became weak that he might gain the weak. But that does not mean he would be sinful to gain the sinners, or immoral to win the immoral, or a liar to win the liars, or a worldling to win the worldly. The Bible must be read with the understanding and a verse not taken out of its context and made the basis for a wrong course of action. A hundred Scriptures show that Paul did not intend this passage to be used as a basis for a gospel philosophy like the one in vogue today. On the contrary, this very passage concludes with the right and intended philosophy for gospel workers thus:

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that

striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:24-27)

That is, the over-riding consideration in gospel work should be to see that it is done in a way which will "obtain" the Lord's approval and acceptance.

The Christian worker should also bear in mind James words: "the friendship of the world is enmity with God" and "whosoever therefore will be a friend of the world is the enemy of God" (Jas 4:4).

What has happened is that in their enthusiasm and eagerness to obtain converts, the modern workers have been veiling the cross from view. They probably have not done this intentionally and no doubt most of these workers do not appreciate what they are doing. To obtain a presentation of the gospel which will appeal to the crowds, the cross *must* be veiled from view and in these works it *is* veiled from view for the cross *always* carries an offence and is unpopular. Wherever the cross is shown and revealed and preached it brings death to self, and it either makes the sinner riot against it, or it bows him down in conviction and penitence.

The new gospel presentation of today does not concern itself too much about sin or the sinner as such, but Christ is presented as a chum of the motor bike boys and mini skirt girls who only needs to be understood better, and He would be accepted as one of themselves. The emphasis is on the good enjoyment there is in Christian fellowship, the bright attractiveness of it all, leading up to the obvious implication — "so why not join up old chap?"

The story of Christ is told, and it is made clear that He died to save all, so all that is needed is "to accept Him". Where some impression of conviction or concern for sin is seen, the preacher pacifies this quickly, or the "Counsellors" get a card signed and the conventions and socialities of the organisation and occasion ensure that conviction does not develop too deeply.

The human race is lifted up as respectable, and every person is shown to have inviolable "human rights", including salvation. On deciding for Christ, Homo Sapiens loses nothing, but has new rights and pleasures without necessarily losing anything he has had before. He does not give up anything or die to anything, or change about from any previous course, but life just expands pleasantly with kindness and good friends and a new Church association.

The preaching that achieves this result is the wisdom of man which obtains converts by pandering to current moods and to modern tastes and flavours.

The old cross, the true cross, however, slays the sinner. The real cross is too grim for a coffee-bar setting. The decision cards are not needed at the stark horror of the cross of Christ. The cross is death to self; it is ruthless, terrible, ugly. The cross is God's estimate of

the depravity of the human race. The cross is death — blood — judgment of sin — and this in the person of the Holy One of God who suffered for the sinner and His death is only of value to the sinner as he realizes that Christ died for him because of his sin and sinfulness, and he can only receive the blessing of the cross if he leaves the old life there and turns and moves with Christ in newness of life on a completely different course, forsaking all else. This is the Bible doctrine of the cross. Let us consider it in its various aspects.

It is perfectly true that Billy Graham's gospel, and "Drift Inn" gospel, and modern "Youth for Christ" and other such "coffee-bar" gospels attract the crowds and "appeal" to the people of the world.

But where the gospel of the *cross* is preached, this is foolishness to the world. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18). Then Paul says "But we preach Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (v.v. 23, 24).

The world and the crowds will listen to anyone who will tell them that God loved them so much that His Son died for them. It panders to human pride and to the grace of life, that Deity should die for man, and in as far as this is the gospel, it is acceptable in every coffee-bar and at every mass rally.

But Paul's gospel was that Christ's death was a death by crucifixion bearing sin at the place of judgment for all sin and unholiness and uncleanness; for all wickedness, doctrinal and moral; revealing man's loathsomeness and vileness; offering grace for repentance. It does not pander to pride but it pricks the bubble of man's importance. It reveals the depravity of man, and God's abhorrence of sin. The preaching of the cross brings cleansing for those who will turn from that which brought Christ to the cross. But if there is no turning, then the cross achieves nothing and appears as foolishness to those who will not receive it.

The cross is that which makes Isaiah's cry effectual "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. 55:7).

Now let us see what the cross does, and in what way it divides between God and man, between preachers who preach Christ crucified and those who do not, and between right and wrong; good and bad; sweet and bitter; saved and unsaved; saint and apostate.

## **Death, Even the Death of the Cross**

God the Son, the Creator, humbled Himself and "emptied" Himself, to take "the form of a servant, being made in the likeness of men". Then He humbled Himself further becoming "obedient unto death, *EVEN THE DEATH OF THE CROSS*" (Phil. 2:8).

To preach the cross, is to set forth Jesus Christ, openly crucified

before the eyes of the hearers. Paul had so preached to the Galatians as he reminds them "O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you" (Gal. 3:1).

The meaning is, "How can you have truck with error and that which is contrary to the truth, when you have once seen Christ, as it were, crucified before you".

## **1. The Cross Divides Between Truth and Error**

The terror of the nails, the sweat, the agony and the forsaking of God proclaim that the cross divides truth from error. The cross proclaims that error is anti-God for Christ died on a cross because of it and to save men from it. He claimed He was the Son of God, a king whose kingdom was not from thence, who accepted Mary's anointing for His burial, and who cleansed the temple of graft, sin and filth. It was because He claimed these things and did these things that He was put on a cross by men to die. It was because He *was* these things and rightly did these things that He was able to bear the judgment of God "in His own body on the tree" in the place of sinful men, who, providing they come as penitents, appreciating that on the cross He atoned for their sin and wickedness, are brought to God by Him to live to serve Him, forever forsaking all that Christ there redeemed them from.

The cross insists that Christ is the Son of God. The preacher of the cross must say and mean this, and everything he does must be consistent, or he is not saying it, no matter what words he utters. The cross is stark and terrible beyond words, for there the Son of God suffered as His holy soul bore the vileness of His creature's sin.

Does Billy Graham preach the cross, when he has on his platform with him, men who deny the virgin birth, the deity of Christ, and the resurrection? The resurrection is God's verification that the Christ of the cross was the very Son of God (Rom. 1:4). If Graham has a man like Dr Pike to open in prayer for him and if he so honours such a man who denies the meaning of the cross — is he preaching the cross in anything he says later? His actions belie any soft references he may make.

Graham and Pike both believe that Christ died, and that His death was beneficial to mankind. The whole of "Christendom" accepts it as an honour to be called "Christian" in this sense and Graham's vanguard movement of the great Ecumenical World Church (with which he is linked) is setting the course which will usher in the worship of the anti-Christ — the Christ without a cross.

A ministry which works in close association with many classes of people who deny all the cross means and represents, is obviously not preaching the cross, no matter what words may sometimes be used. Actions speak louder than words. Further, Scripture says "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). Accordingly a man who is running diametrically

counter to the Word of God in such a matter cannot be preaching the cross, for disobedience in these things is not only dishonouring to the Christ of the cross, but it is the abnegation of the very meaning of the cross.

## 2. The Cross Divides Between Right and Wrong

The cross was necessary because God is right and stands only for what is right, and because man is a pervert and has gone wrong and is wrong.

Now Christendom speaks of "human rights", and takes pride in what the cross reveals to be depraved.

Human rights, so called, are boosters for man's depraved pride in his fallen nature. The cross means that God regards it all as filthy rags, and that man's rights are so wrong that Christ had to die to take them all away and to give him true God-provided right instead. The cross reveals man to be in the leprosy of sin, with not even the rights of the leper under the law. But he is shown to be "unclean and undone". The cross means that every man should urgently call with Isaiah "woe is me for I am undone" (Isa. 6:5).

The cross requires that man should acknowledge that he is wrong and to penitently sue for the right it will bestow.

Here is the difference between the "choose Christ" call of the mass meetings and the conviction of sin that the preaching of the cross will bring. The mass meetings and the coffee-bar gospels make it the popular and mass things to do, to "accept Christ". There is no offence to the flesh, no troubled soul, but Christ is made a hero to the mass conscience to the point at which a "decision" is made to become "a Christian".

These people have little or no conviction of sin and most of them are by that preaching lost to a true work of the Holy Spirit of God. The preaching of the cross on the other hand makes a sinner realize his sin, and the holiness of God makes him tremble. These things produce that conviction and deep contrition through which the Holy Spirit enables sinners to "receive" Christ, who gives them the "power to become the sons of God, even to them that believe on His name" (John 1:12).

The whole hysteria of widespread advertising of a mass meeting or stunt coffee hour, the music and the propaganda is to make it appear, and it so becomes, the popular and the expected thing to "come out" for Christ.

The great mass rallies of our day present a gospel which obtains "acceptances of Christ" without the offence of the cross. Coffee-hour business is the same. Youth-for-Christ is the same. It is the *NEW* evangelism that proclaims the gospel with a humanistic appeal. It denies the power of the cross, by refusing to preach it, presenting instead a completely different and wrong view of Christ.

And this is *NEW* in evangelism. Paul preached the cross and nothing else. So did Wesley, Finney, Moody, Torrey and every gospel warrior to this our day.



### 3. The Cross Divides Between Good and Bad

“None is good, save one, even God” (Luke 18:19).

The preaching of the cross is that Christ alone was good, and that He was also God.

He was the One good One who gave His life at the cross for all the others who had gone astray, like so many wandering sheep to their own ways — ways of badness.

The cross tells that He had been tested and tried, but that He was found spotless, pure and holy, after a life of about 33 years. It tells that He was the perfect Lamb of God prepared for sacrifice:— because of the badness of all other men. While He was perfect and good, all others, Jews and Gentiles, “moral” or otherwise, “religious” or otherwise, are all bad, and this badness is revealed by the cross to be rotten badness that required the death of the only good One to atone for it. The cross accordingly declares that “all have sinned and come short of the glory of God”, “that there is none righteous; no, not one”; “they are altogether gone out of the way”; “they have become unprofitable”; “there is none that doeth good”; “their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips” — (Romans 3).

Now Dr Graham will harangue about “the sin of America”, the evils of drugs and sex and other National evils. He will deplore the divorce rate and the broken homes — but he usually stops short of making his hearers feel that they are personally bad.

He has bad men on the platform with him. He will have a bad man of infidel badness, open in prayer. And he must not do anything nor say anything which will personally offend those bad men or any of the other bad men who so badly need the gospel of the cross of Christ.

How bad a man is, who refuses to preach the gospel of the cross of Christ, and who offers instead a popular gospel!

When Paul went to Corinth, flushed with success in evangelical work, he could have offered wisdom to the wise and religion to the religious and he had at least the same opportunity that Billy Graham has, to win a mass of people to Christ by popular methods. But Paul insisted that he must not do it. He says writing later to the Corinthian Christians:—

“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew:

For had they known it, they would not have crucified the Lord of glory" (1 Cor. 2:1-8).

#### **4. The Cross Divides Between Darkness and Light**

Christ came to be the light of men. He said "I am the Light" and man answered by putting Him on a cross to extinguish His light.

But Christ saw the darkness of man, and died on a cross so that light could truly illumine eternally, those who would come unto God by Him.

"Men loved darkness, rather than light, because their deeds were evil" (John 3:19). The preaching of the cross, requires the darkness of man to be revealed, and the light of Christ. Both can be seen as a sinner should see them, only as the cross is preached.

The cross means that there is blackness and darkness for ever for those who will not look and be lighted as they behold the sinless Substitute and receive the emancipation from sin's penalty and power which that light will give.

The cross is light to those who look and darkness confirmed to all who refuse.

The masses may surge forward and hundreds may sign the cards and be drafted to the respective Churches of their choice. But only those (if there are any) who have seen the Saviour at the cross will have light. The others become confirmed in their darkness, though they may not realize it.

At the cross, as it is preached, "all things are reprov'd (or convicted)" by the light, which makes manifest all things (Eph. 5:13). Wherefore, this preaching says, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light" (v. 14).

The "coffee hours" have a dimness and darkness, certainly. Do they reprove this darkness and bring a conviction which will manifest or reveal all this darkness and deadness? To break that darkness it may be necessary to leave the coffee-hour or inn and go where the cross offends all that the coffee-hour or inn would cover up and pacify.

#### **5. The Cross Divides Between Sweet and Bitter**

Christ is infinitely sweet to God and the sacrifice of Himself upon the cross ascends eternally as a sweet odour to God and pervades all Heaven.

It was the bitterness of man that demanded the cross for the lovely Son of God and by human bitterness He was nailed to the cross and exposed to die.

The bitterness of humanity is its sin, and this bitterness is seen spiritually or prophetically in Scripture, as the waters of Marah, "for they were bitter: therefore the name of it was called Marah" (Exod. 15:23).

All sin leads only to Marah, and if the pleasures of sin "seem" sweet for a season, they still lead remorselessly to Marah, and if Marah

is not made sweet in this life, it becomes the bitterness of eternal torment "where their worm dieth not, and the fire is not quenched" (Mark 9:44).

But in this life, it is possible to have the waters of Marah made sweet. At Marah, Moses cried to the Lord, "and the Lord showed him a tree, and he cast it into the waters, and the waters were made sweet" (Ex. 15:25).

The cross is the tree which sweetens the waters made bitter by sin, for at the cross, "Christ bore our sins in His own body on the tree". Preach the cross wherever there is the Marah of sin.

Today they do not use the tree much, but they pretend to sweeten with other things. They might have a coffeeorama or a hayride, or a Drift Inn, or a land-line. Music and stunts are tried, from bassoon to buffoon. Duets and trios and octettes and 2000-voice choirs and Billy Graham himself. Lots of sugar.

But only the cross makes the bitter sweet.

A fountain cannot give forth sweet and bitter at the same time. That is why Billy Graham cannot preach the cross of Christ truly (which would be sweet) and at the same time have close union and fellowship with the enemies of the cross of Christ (how bitter!).

## **6. The Cross Divides Between Saved and Unsaved**

The cross is a meeting place where judgment and love, mercy and righteousness are all at peace together. But vast crowds are at the cross and all mankind is divided before it.

It is not any formula or writing or signing or action which divides the saved from the unsaved. It is the cross which divides.

Mankind stands either with those who see that Christ has borne their sin (the saved) or with those who see no such result for themselves personally (the unsaved). The first group have been loosed from their sin. They have seen the effect of it, they hate it, and they have died to it, with Christ. They have identified themselves with Him and seek to live a life like His, receiving a power to do this, for they are His. This group all bear an identification mark "His", and they all carry a "likeness" to Him, for they hate what He hates, and love what He loves, from inbred spiritual impulses. The second group are dead to such things; they have sin on them and judgment before them.

The multitudes still look at Calvary and the cross and see only what the multitudes saw at the actual physical crucifixion of Christ, and they doubt that this could be the Son of God so stricken, nor do they believe that this could have any meaning for them personally. But the few still break down before that suffering Saviour, seeing and understanding and respond in love to the Lover of their souls, saying each of them, "my Lord and King".

Now the multitudes who mocked Christ included the religious leaders of that day. They mocked then and the great bulk of religious dignitaries today still mock. They do not believe that Christ is God

or that His cross is necessary to save them from their sins. The great majority of ministers in the major denominations today are modernists and stand with the majority before the cross who mock its claims. Religion still stumbles at the stumbling block of the cross.

Similarly, the artificially bright world of scholarship which today takes the place of "the wisdom of the world" to which Paul refers, takes its place with the majority before the cross who reject that this could be the Son of God or that mankind could stand in need of such a blood-riven sacrifice. Scholarship laughs at such an idea and still says it is foolishness.

This being the case, scholarship and religion have conspired together to produce a preaching of the death of Christ which is not foolishness to the masses and which does not stumble anyone or offend anyone.

This man's gospel is preached up and down the world in the great places of worship, in great gatherings of people, in "women's fellowship" meetings, and, yes, in the coffee-bar meetings. But no matter what gospel is preached, it is still the cross and the cross only that marshals and divides mankind.

The cross marshals the unsaved to death and judgment because it has unmasked the sin of the universe culminating as it does in the final sin of crucifying Christ and of rejecting the Crucified One. On the other hand, it plucks men and women as brands from the burning who lift their eyes to Him, and carries them as in the chariots of the Victor to share the fruits of His triumph with Him.

It is at the cross, and not at any other place, that eternal life is obtained.

## **7. The Cross Divides Between Saint and Apostate**

The cross divides and distinguishes the sincere and spiritual from the spurious and superficial.

Ostensible religion put Christ on the cross and so revealed itself to be spurious and superficial. But "there stood by the cross of Jesus", a small group who were revealed to be sincere and spiritual.

The cross does this still today. It is the unpretentious few who stand by the cross of Jesus, whom Heaven applauds but not the world. And the apostate religious superciliously "crucify to themselves the Son of God afresh, and put Him to an open shame" (Heb. 6:6). This shame is the open shame that Christ suffers today at the hands of pretenders who "have tasted the good Word of God" but are not renewed unto repentance. As to these apostates themselves, in the words of Isaiah "They err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean" (Isa. 28:7-8).

The world is full of preachers of strange gospels, "clouds without water, carried along by winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots: raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the black-

ness of darkness for ever" (Jude 12, 13).

"Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual having not the Spirit" (Jude 17-19). These draw "sin as it were with a cart rope" (Isa. 5:18).

This is the age of apostasy, of false fire of every kind running the whole gambit of organised "Christianity" from Roman Catholicism through to Pentecostalism. There are gospels of every kind to appeal to every taste. Test them at the cross. The armies of the apostates avert from the cross, and by it are revealed to be "sensual, having not the Spirit".

The coffee-bar gospels and the mass rally gospels are exposed and revealed to be related to the apostasy of the day, for the cross spotlights them and sifts them. As the cross through the Spirit reasons "of righteousness, temperance and judgment to come", these other gospels fall away, and say to the cross and its reasonings, "when I have a convenient season I will call for thee" — (See Acts 24:25).

## **The Death of Christ and the Cross of Christ**

There is only one death of Christ and it was at the cross. Christ died on the cruel tree a sacrifice to atone for man's sin.

It is the popular preachers and their modern techniques which make it necessary to distinguish between the death of Christ and the cross of Christ. Honest preachers of God's gospel preach Christ's death only on the cross. They preach anguish of body and soul of the Saviour as He bore our sins. They preach nails, blood, darkness and death. They also preach a rent veil in the temple, and resurrection, salvation, joy and eternal security.

## **The Cross of Christ and the Crucifix**

Man always finds a way of diverting from God's truth. While Graham and his followers today divert from the truth in a new deploy of the enemy of souls, the Roman Catholics have for centuries deployed on another path.

They make an image of Christ on the cross, which they call a crucifix and they worship it, and use it as a charm.

We do not preach crucifixes and we do not preach with crucifixes. We preach Christ crucified.

The crucifix is something to offer to the physical senses and something to offer to the carnal heart of man.

The cross of Christ, however, is spiritually discerned, and its meaning is revealed only by the Holy Spirit of God as the Word of God is employed. It is historical fact that Christ died on a cross, but Christ is not now on a cross, and if we would worship, as we should, we do not worship a dead Christ, or a Christ on a cross as portrayed by the

crucifix, but we worship one who having died on a cross is now alive and at the right hand of God, powerfully active at the head of all authority and power, and loving and caring for us.

The Christ of the cross is revealed now as the one having all power and all knowledge and who has the divine quality of omnipresence — He is close beside all people and He is in every place.

He is available to reveal spiritually the meaning of His cross without help of the crucifix. His words are winged by a myriad humble servants who testify for Him — His own who are in the world, but not of it.

Let us preach Christ crucified, in our weakness, relying only on the Living Christ to give the light, the life and the spiritual power that mankind needs everywhere today, more than ever before.

## **The Challenge of Numbers**

Despite all that has been set out herein, it will still be claimed that Drift Inn, Youth-for-Christ, Billy Grahamism and the coffee-bar fellowships are worthwhile simply because they are thought “to get results”. This is true. It is the way all Christendom has been built up and extended. All the ritualist Churches are built up numerically by methods which forget the cross. Some of the modern methods are new, but in principle they are old — they involve soft-pedalling the preaching of the cross and using calls and methods which by-pass the cross.

Where Churches are built up by such means the end for those Churches must inevitably be apostasy. These Churches are undergoing a subtle change which many true Christians do not realize is occurring.

Here lies the choice. Gospel workers today may select the popular gospels which will attract the crowds and restrict their view of the cross, or they may decide to preach the cross only, as Paul did, and follow also the example of Moses and esteem “the reproach of Christ greater riches than the treasures of Egypt”, and have respect “unto the recompence of the reward”.

To “succeed” as a pop gospeller, it is necessary to be in the swim, and be “with it”. Beat up the drums, roll out the cart wheel, put the Bishop on the platform and increase the tempo to fever point. Produce a Christian “Beatles” effect and the crowds will loom large while the cross fades from view.

To preach Christ crucified, on the other hand, avoid *all* compromise. Avoid as the plague any association with all that will be offended by the cross. Avoid the modernist; “do not eat” with the apostate, “do not keep company” with those who are involved in spiritual wickedness in any of its forms. To preach Christ crucified be prepared to stand alone — but not alone, for God Himself is present where His gospel of Christ crucified is preached. Preach the Book and the Blood, taking just what opportunity offers whether to many or to few, for the preaching of Christ crucified does not rely on human organisation or wisdom, but it is Heaven controlled, Holy Spirit directed

and is a demonstration of the power of God.

Paul preached in prison, on a ship, on the seashore, on the steps of a castle, before the council of the Jews, and to the resplendent court of King Agrippa and Queen Bernice. He preached to a woman by a river, to a jailer at midnight and to the Areopagites on Mars Hill, and none of it was arranged by the Dr Paul Organisation of World Crusades.

Would Paul be at home in a coffee-bar gospel meeting? He might be able to reveal Christ crucified there if he first turned over the coffee tables as Christ did the tables of those that trafficked in the temple.

The cross of Christ is ever preached in the tumult of contention; but in the midst of the confusion, some will see Christ and hear a still small Voice. The preacher may not know what God is doing through the preaching, but he continues in weakness and fear.

Let each Church and each soldier of the cross review the present state of the conflict for souls, and strive to "set forth Jesus Christ crucified" among the people and to determine not to know anything among the people "save Jesus Christ and Him crucified".

## **The Challenge of Scripture**

"I marvel that ye are so quickly removing from Him that called you in the grace of Christ unto a different gospel; which is not another gospel: only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, if any man preacheth unto you any gospel other than that which ye received, let him be anathema. For am I now persuading men, or God? Or am I seeking to please men? If I were still pleasing men, I should not be a servant of Christ" (Gal. 1:6-10 R.V.).

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds" (2 John 10, 11).

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