

# **The Doctrine of The Gospel**

**by**

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## THE DOCTRINE OF THE GOSPEL

It is only a fool who will say that there is no God. True, "the fool *hath* said in his heart, There is no God" (Psalm 14:1). The Psalmist then explains what has happened in the hearts of those who say this. He says "they are corrupt, they have done abominable works, there is none that doeth good".

What has happened is that with corrupt hearts, "they became vain in their imaginations, and their foolish heart became darkened. Professing themselves to be wise, they became fools" (Rom. 1:21-22).

However, such fools apart, men generally *know* that there is a God. All men, including those who through corruptness and vain imaginings have made themselves fools, are part of a creation known to science as "*Homo sapiens*" and to God as "Man". These are living souls of a different order from all other animals and from every other form of animal or vegetable life in that they all together, as a great family, have the ability to understand right and wrong, to reason and to worship. Man is in the image of God (Gen. 1:27) which means that while being part of the created animal kingdom, he also has spiritual and moral capacities which relate him to God. He has moral and spiritual consciousness being in the

image of God, and this distinguishes **him** from the animals and it gives him the capacity to know there is a God, and to fear Him.

Being godlike in that he has a moral and spiritual capacity to know, fear and worship God, Man has been provided with proof to satisfy the requirements of his reason, first as to the fact of God, and secondly as to the character and purposes of God.

God proves His existence to all men by “the things that are made” (Rom. 1:20), and He has revealed His character and purposes by giving to man “that which is perfect” (I Cor. 13:10), the Holy Scriptures, which in turn reveals the Son of God, and the heart of God.

## **1. CREATION**

“The heavens declare the glory of God: and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard” (Ps. 19:1-3).

“The invisible things of Him, from the creation of the world are clearly seen, being understood through the things that are made, even His eternal power and Godhead” (Rom. 1:20).

That is, the works of creation will reveal to minds not corrupted by foolish imaginations, that such works

could only have been created by God. Any right thinking human mind, looking at the works of Creation must say "In the beginning, God" (Gen. 1:1): There is no other explanation and God has seen to it that the evidence to produce this logical cadence in the mind of man is complete and full to an astonishing degree. Whether man turns to the wonders of astronomy or of microscopy the more he learns, the clearer is the proof of God.

## **2. THE SCRIPTURES OF TRUTH**

A God who creates beings in His own image and who gives them a God-consciousness and an awareness, a logical mind, and the necessary proofs to be satisfied of His existence, obviously must have a close interest in those He has so endowed and provided for. It is surely to be expected that He would find a means of communicating with them, and of revealing Himself to them.

"Wherewithal shall a young man cleanse his way?" (and not become corrupt and foolish) — "By taking heed thereto according to thy Word" (Ps 119:9). "Thy Word is a lamp unto my feet, and light unto my path" (Ps. 119:105 R.V.).

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).

In the same way that creation reveals God, the Bible proves that it is given by God. Creation and the Bible agree, and they both show the authorship of God.

The world is full of books, but *this* book is different. Those who come to it in sincerity and without foolish pretensions, quickly learn to see and know the God the book reveals, and proofs abound from within itself to convince and confirm the genuine soul. There is the wonder of the unity of its revelation, for it tells of a God which satisfies the heart, and who is clearly the God of Glory and of Creation. It reveals His love to man and it reveals His Christ or His Sent One sent to reveal Him and His Love. There is the wonder of fulfilled prophecy, the wonder of the Book's inerrant accuracy in all matters and of its miraculous preservation through the centuries. Then there is the wonder of the testimony of the millions of every age who have found life and energy from its revealings of the power of Heaven that has been brought to mankind through Jesus Christ Our Lord.

## **What kind of God is He ?**

### **(a) *He is a Great God***

Look at the Universes He made. "O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light

as a garment; who stretchest out the heavens like a curtain” (Ps. 104:1-2).

(b) *He is a God of Perfection*

Look at the lilies He made. “Consider the lilies of the field, how they grow . . . even Solomon in all his glory was not arrayed like one of these” (Matt. 6:28-29).

“As for God His way is perfect” (Ps. 18:30).

“Your Father which is in Heaven is perfect” (Matt. 5:48).

Accordingly it is only to be expected that God’s book the Bible is “that which is perfect” (1 Cor. 13:10). “The Law of the Lord is perfect” (Ps. 19:7).

(c) *He is pure*

God is so perfect, that everything He does is right. He never makes a mistake. He is “the Father of Lights with whom is no variableness” (Jas. 1:17).

He acts rightly and perfectly and can have nothing at all to do with anything that is not in accordance with His own perfection and righteousness. All variation or deviation from this is an abhorrence to Him, and such variation is called “sin”. God hates it, for He is pure. Accordingly sin is defilement as seen by God and He will have none of it, nor countenance

it in any way in His creatures. He has decreed that in Heaven, His Home, there shall be “nought that defileth” (Rev. 21:27). “He is pure” (1 John 3:3).

(d) *He is the God of Eternity*

He is, He was, and He ever more shall be, God. He is all powerful and able to maintain His purposes of purity, perfection and glory for ever. He is all-knowing and all-seeing and if men could only realize it He sees and knows all they do, at every moment. He is present everywhere, at all times, for all eternity, in power, glory, perfection and purity.

These qualities together spell the word “holy”, for our God is majestic in the power and glory of His perfect purity, and that eternal glory is His Holiness. “Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory” (Isa. 6:3).

## **GOD SO LOVED**

The Holy God is also a God who “is” love. He is holy and loves “so” — that is, with a holy love. “God so loved the world that He gave His only begotten son”.

Now notice that God did not so love the world that He decided to forgive and forget its sin and depravity and receive its sinners into Heaven without first dealing with the sin. His love is not a love that could ever



consider such a course.

No, God so loved, that Christ had to die to make it possible for that love to reclaim the sinners.

The cross, the nails, the blood, and the sufferings and death of Christ spell out the meaning of the love of God. Love is in all circumstances that action of intelligent beings which moves to achieve something for the pleasure or good of another. There are **different kinds of love**, according to the differing codes of behaviour of the lovers.

Man can love and sin in the action of that love. But God loves, “so”, that His loving agrees with His purity and His holiness.

In John, Chapter 3, God’s love is twice referred to. First, He loved the world “so” (v. 16), and then it is stated “The Father loveth the Son and hath given all things into His hand” (v. 35). God was able to give “all things” to the Son He loved because that holy love was not restricted in any way — for Christ was holy and perfect and pure and had fulfilled all the Father’s will and Word. It was right that “all things” should be given to Him, and the Father’s love will surely accomplish the giving of all things to the Son.

But God’s love to the world of sinners can only *benefit* the sinners, conditionally upon two things:—

- (a) Christ being given in a sacrificial death crucified **on a cross** to atone for man’s sin. This has

been accomplished.

- (b) The sinner availing himself of that sacrifice by turning and becoming one of those who belong to the designated class of the beneficiaries of the love of God and of the cross of Christ — “whosoever believeth in Him” (v.16).

God’s love is immeasurably great — “so” that He gave His only begotten Son, for the sinner, and it is “so” — such a kind of love that Christ, the Son of God had to die to achieve its holy purpose.

On the other hand, Man’s love is such that it despises God’s love, and in verse 19 of the same Chapter of John’s Gospel we have the statement: “and this is the condemnation, that light is come into the world, and *men loved darkness* rather than light, because their deeds were evil”.

Why do men refuse the Calvary love of God? — Because their deeds are evil, and they love and enjoy the darkness of the sin, rather than the light and the delights of holiness and heaven that God’s love longs to bestow.

God has a special love — a holy pure love. Those who respond to that love cannot be separated from it (Rom. 8:39), and they become “more than conquerors through Him that loved us” (Rom. 8:37).

On the other hand, those who prefer their sin, and

who do not receive that love, cannot have the protection of it, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful expectation of judgment and a fierceness which shall devour the adversaries" (Heb. 10: 26-27 R.V.).

"Herein is love, (true holy pure love) not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4:10).

## **GOD SO LOVED THE WORLD**

The Great Holy God of Glory, *did*, however, "so", in such a way, with His perfect love, love the world, and all its people.

Our Creator is "a faithful Creator" (1 Peter 4:19) and God "commendeth His love towards us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

The World, that God loved is that world of lost men and women for whom the prophet Isaiah speaks when he says "*All* we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6). It is that world wherein "there is none righteous, no, not one" (Rom. 3:10).

That is, in the sense that God is perfect, no man in this world is perfect — no not one. They all deflect and defect; they all miss the mark; they all sin. *All*,

**like** sheep, have strayed.

All have lost perfection, and holiness, and God **views** the whole world of men and women as they **are** — lost. Lost to holiness, so lost to Heaven, for no defilement can enter there. And lost to God for God **can** have no fellowship or friendship with any such.

God hates and loathes sin, but He **loves** the world of sinners with a love that yearns to save the people from their sin and give them purity and make them fit for fellowship and friendship with Him and which will make them “right” for the society of Heaven.

He loves every man and woman, and every child, **thus**.

He loves thus the world of men who love darkness **and** sin rather than Himself and holiness.

There was however one Man He loved who did **love** Him in return and “who did no sin, neither was **guile** found in His mouth” (1 Pet. 2:22). This was Jesus of Nazareth, who was His only begotten Son, who “was daily His delight” (Prov. 8:30).

Let the World of Men know therefore, that “the love of God (for mankind) is in Christ Jesus our Lord” (Rom. 8:39).

## **GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON**

God’s “**dear** Son” (Col. 1:13), or “The Son of

His Love" (R.V.), was "the image of the invisible God" and "by Him were all things created" . . . "all things were created by Him and for Him" (Col. 1:16). He was "originally in the form of God and counted it not a prize to be grasped at (not a strange position for Him) to be on an equality with God" (Phil. 2:6).

Now God "so loved" the world that He gave "the Son of His Love", to empty Himself of this Glory that was rightly His, and take instead "the form of a bond-servant being made in the likeness of men" (Phil. 2:7).

As this love moved to effect its Holy purpose, the message was sent to Mary (the bondmaid of the Lord) (Luke 1:38) "Fear not, Mary, for thou hast found favour with God, and behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name *Jesus*" (Luke 1:30-31). "Thou shalt call His name *Jesus*; for He shall save His people from their sins" (Matt. 1:21).

After thirty years of ordinary human life with Mary, His mother, and with Joseph and the members of their family at Nazareth, having worked there as a carpenter, the time came when God revealed Him and set Him aside at His public baptism at the river Jordan, and said from the open heaven "This is my beloved Son in whom I am well pleased" (Matt. 3:17). John Baptist also was permitted to understand the wonder of this Sacred Person, for as He came to be baptised, John



said "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

God took this perfect One, as His lamb, selected alone from all the world, tried for thirty years, and found perfect. He set Him aside for special testing and proving for over three years of public service, and then He "gave" Him for the world of lost sinners He loved.

He "gave" Him in His humble birth, in subjecting Him to share the humanity and manhood of His Creatures, but He "gave" Him as a perfect man to the death of the Cross. Christ humbled Himself to take upon Him the likeness of men, and "He humbled Himself" further, "and became obedient unto death, even the death of the Cross" (Phil. 2:8).

"All we like sheep have gone astray; we have turned every one to his own way: *and the Lord hath laid on Him the iniquity of us all*" (Isa. 53:6). *All* have strayed: and *all* have had their iniquity laid on Him.

He was "stricken, smitten of God and afflicted" (Isa. 53:4); and "He was cut off out of the land of the living" (v. 8). "It pleased the Lord to bruise Him", although He was "the Son of His love" and "His only begotten Son", His "Well beloved Son", because He "loved the world".

How could love so expressed in the crucifixion of a loved Son, be effective to benefit the loved of the

World?

“He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed” (Isa. 53:5).

Christ “bare our sins in His own body on the tree” (1 Peter 2:24). He suffered for us, in our stead, and He “loved me and gave Himself for me” (Gal. 2:20), matching the Father’s love who gave the Son to be “the propitiation for our sins; and not for ours only, but also for the sins of the whole world” (1 John 2:2).

### **WHOSOEVER BELIEVETH ON HIM**

Do all have eternal life, then, if Christ has borne the iniquity of all?

No, the benefit of that suffering is for “whosoever believeth on Him”.

The Holy God has laid down the conditions upon which He will forgive the sinner, and admit Him to the family of God and of Heaven. God’s conditions are twofold. First sin must be atoned for, and Christ has done this. Secondly the sinner must repent and turn from his sin to the Saviour and honour Him by acknowledging Him as Saviour and as Lord.

Those who honour the Son, the Father will acknowledge and honour, and “he that honoureth not the Son

honoureth not the Father which hath sent Him" (John 5:23).

It is inconceivable that God could receive anyone who will not honour and bow to His Son, for in loving the world God's purpose is that He should turn those He loves, to love the Son of His love. The acknowledgment of sin, and of the need of atonement for sin is the change in the sinner's heart which permits him to see the Saviour of the Cross of Calvary as his substitute, the Lord having died for his sin and for him. That personal "seeing" or "understanding" of the crucified Christ as our substitute is the "believing" which brings salvation and eternal life, for the very believing is God-assisted, and it involves the meeting of all God's requirements. To "believe" that Christ died in agony in our place, is to honour Him and bow to Him and to make Him Lord. It is God's love that provided the Saviour to bear the sinner's sin, and it is God's love that woos and wins the sinner to behold the suffering Son of God on the cross and believing, to turn, and receive the benefits of the sacrifice and love of the Saviour, and of the grace and mercy of God.

*Few* are saved, *many* are lost, for the Lord Himself had to say "Wide is the gate and broad the way, that leadeth to destruction, and *many* be they that enter thereby: for narrow is the gate and straightened the way, which leadeth to life, and few be they that find it" (Matt. 7:13-14 R.V.).



The reason for this is that “Man loves darkness rather than light, because his deeds are evil”. But God loves all and there is no man who may not benefit. Christ has died for *all*, and the beneficiaries of that sacrifice and love are “whosoever believeth on Him”.

*All* have sinned, and *all* have been provided for in the sacrifice and in the love of God, that whosoever believeth on Him should not perish but have everlasting life. But *many* are lost to destruction and *few* find the straightened way to life eternal.

## THE WAY

The straightened way that the few find is the way of the cross where Christ was crucified.

This cross is an offence to the many, and even religious people stumble at the teaching or revealing of the cross. Worldly scholarship and the worldly-wise generally, call the preaching of the cross “foolishness”. The Bible notes that the cross is foolishness to some and a stumbling block to others.

Nevertheless to “believe” in Christ involves “seeing” Christ suffering for our sins, crucified, on a cross, bleeding, dying, because He bore the judgment of God that our sins merited.

Accordingly the “Way” is to see how awful was our sin that it had to be judged on a cross at the place of execution.

We must see at Calvary our need of a Saviour, by observing the cost to Him, Jesus Christ, of our sin. Look hard, look long, at that suffering One, and behold how shocking our sin and how vile our state, that the Saviour had to bear such wrath to atone for us. Thus He says "I am the Way, the Truth and the Life: no man cometh unto the Father, but by Me" (John 14:6). "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:21).

### **THE WAY :**

1. See at the cross our sin as God sees it.
2. See that the Saviour has atoned. He died on the cross, in our place, the sinless Substitute sacrificed for the sinner.
3. Believe on Him.

The sinner simply "believes" in Christ. This involves his repentance, confession of guilt and need of a Saviour. It involves the saving knowledge, that Christ died for him, and that Christ was God's Son and spotless and pure and able to save.

The sinner simply "believes" in Christ, or puts his trust in Him: — but look what God does —

Immediately upon believing in His Son, God indwells the saved sinner through the Holy Spirit of God,

who sets a seal upon him, marking him as God's and Christ's for all eternity and He gives him power to live for God. He removes the judgment that had been the sinner's formerly because of his sin, and the sin itself is removed and placed in the empty place of a holy God's forgetfulness because the sinner has been redeemed and his sin atoned for by the precious blood which is now applied to the soul of the saved one. A new light shines from the cross and a song of praise and joy replaces the sin and sadness, and fills the life.

Immediately again, there is "peace with God", "access by faith", (to God's grace or supply of all our need) and there is "rejoicing in hope of the glory of God". — and "the love of God is shed abroad in our hearts by the Holy Spirit who is given unto us" (See Rom. 5:1-5).

That God really has the power to do all this through His Son is shown by Christ's resurrection from the dead. "Neither was He left in Hades (the place of departed spirits) nor did His flesh see corruption" (Acts 2:31). He was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4). "God hath made that same Jesus, whom ye crucified, both Lord and Christ" (Acts 2:36).

For these reasons, the genuineness of our "believing" in Christ may be tested in relation to our belief

in the fact of the physical resurrection of that Holy One in the body of which He suffered and died. So Paul says "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation" (Rom. 10:9-10).

## **THAT WHOSOEVER BELIEVETH ON HIM SHOULD NOT PERISH**

This whole world will perish for Scripture says "The day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the heavenly bodies shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up" (2 Peter 3:10 R.V.).

More than this, there is to be a Great White Throne whereat the dead small and great must "stand before God". The Apostle John was shown these things prophetically and he records "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire (Rev. 20:14-15).

For the many, from the broad road, the end is eternal punishment in the lake of fire prepared for the Devil and his angels. All sinners are under this

condemnation and judgment, and for those whose names are not written in the Lamb's Book of Life there can be no other end. This is the appointed end for all sinners, *except* of "whosoever believeth in Him", for these, whose names are so written in the Book of Life, "*shall not perish*", because they *have* eternal life.

"He that believeth on the Son *hath* eternal life: but he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36). "He that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God" (John 3:18).

These things are set out clearly, for the love of God uses all means, including these warnings, to cause men and women to turn to Christ and to believe on Him.

A fear of God is a very healthy thing for sane humanity. The Lord Jesus said "Be not afraid of them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in Hell" (Matt. 10:28).

If man lived for this life only and had a body of dust only, then these truths of God would have no application. But God made man "a living soul", "in the image of God", and while man is a free-will agent he must remember "it is appointed unto men once to die but after this the judgment" (Heb. 9:27).



The atonement which Christ made is accordingly an atonement for the soul. The soul is the precious creation of God which inhabits its house of clay. So we read in Leviticus 17:11 "It is the blood that maketh atonement for the soul". We are accordingly "saved by blood" from perishing, if we are among the "who-soever who believeth on Him".

## **WHOSOEVER BELIEVETH ON HIM SHALL ... HAVE ETERNAL LIFE**

The word is not "might have" and this is not something we may all have our opinions about. This is Christ speaking, who was Truth Incarnate and He speaks with absolute authority and with the certainty of finality based on His eternal omniscience.

"Whosoever believeth on Him, *HATH* eternal life". Accordingly if a man believes on Him and says he knows he has eternal life, he is not being presumptuous, because he is not stating a hope or an opinion or a daring thought of his own. No, such a man is honouring Christ by so speaking, for He is "believing" on Christ in the further degree that what Christ has said of those who believe on Him is really true. He so trusts His Saviour's work and word in that he *knows* that what Christ has said is true, and accordingly he openly states (on Christ's authority, not his own) that he is now the present possessor of eternal life. He

*hath* it.

He does two things. First he “believeth” on Christ. That is, he trusts His work and sacrifice and blood for atonement for his soul. Secondly, he trusts Christ’s Word that eternal life has been given to him.

It is a very important matter, to know, and be sure of eternal life. Not only does it give present assurance of safety from the judgment to come, but it is the provision of something eternal here and now in this life. Indeed, it must be realized that while “*Eternal Life*” goes on for ever, it must commence within the span of life on the earth, or it will not commence at all.

Those who can say that they “*have*” eternal life know that they have peace with God, and they also have the wonderful present privilege of access to Him at all times. Eternal life comes to men only through Christ and it is related in its energy and power to Christ’s resurrection and to His present life of power and glory. All of the “Whosoever” who believe on Him, *have* this power in their earthen vessels of clay now, in this life, for Christ has said it, and the experiences of those who have trusted Him all down the centuries have verified the wonder and the power of that life that is life indeed, the life eternal, which the believer *hath*.

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light

of this knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:6-7).

This life responds to God and to the Lord Jesus, through the Holy Spirit who indwells the believer to comfort and cheer and to direct in all things relating to the Lord, to right acting, and to the truth of the Word of God. Prayer is a simple motion when the believer hath the life and the Bible becomes an open book.

Where there is "*the life*", then in very truth it is also right to say "The Lord is my Shepherd, I shall not want" (Ps. 23:1).

## **THE CROSS OF CHRIST**

When God sent fiery serpents among the children of Israel because of their sin, and "much people of Israel died" (Num. 21:6), then the Lord said to Moses "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:8-9).

The Lord Jesus Christ explains the gospel of God's



love and of His suffering on a cross, thus: “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life” (John 3:14-15). These are Christ’s own words.

Then later, Christ said also “And I, *if I be lifted up* from the earth, will draw all men unto Me” (John 12:32) and John adds “This He said, signifying what death He should die” (v. 33).

Later the apostle John was present at the actual crucifixion of Christ, and he records “Then delivered he (Pilate) Him (Jesus) unto them (the Jews) to be crucified. And they (the Jews and the Roman Soldiers) took Jesus, and led Him away. And He, bearing His cross, went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified Him” (John 19:16-18).

“After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. . . . When Jesus therefore had received the vinegar, he said, it is finished and He bowed His head, and gave up the ghost” (v.v. 28-30).

John further certifies “When they (the Soldiers) came to Jesus, and saw that He was dead already, they break not His legs: But one of the soldiers, with a spear pierced His side, and forthwith came there out blood and water. And he (John) that saw it bare

record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture might be fulfilled, 'A bone of Him shall not be broken', and again another Scripture saith, 'They shall look on Him whom they pierced' " (v.v. 33-37).

"He was cut off out of the land of the living: for the transgression of my people was He stricken" (Isa. 53:8). "Yet it pleased the Lord to bruise Him; He (God the Father) hath put Him (His Son, Jesus our Lord) to grief" . . . making "His soul an offering for sin" (Isa. 53:10). "He poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors" (Isa. 53:12).

Christ was buried and He has risen again from the dead, and "God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-10).

Christ is not now on a cross, but spiritually we must each see Him there as our Saviour, dying for us, that we may have life. Though now in Heaven, it is to the cross He draws us, causing us there to behold what He has done for us, dying for us there, bearing our

sin. He says as from the cross still today “Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else” (Isa. 45:22).

“Behold, and see if there be any sorrow like unto my sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger” (Lam. 1:12) — Behold the anger of God on account of our sins, and behold the sorrow of the perfect One who bore that anger for us. “Is it nothing to you, all ye that pass by?” Even in His resurrection body He still displays the marks of His suffering and says “Behold my hands and my feet” (Luke 24:39). And in Heaven itself the Lamb of God appears omnipotent and omniscient, but “as it had been slain” — (Rev. 5:6). For “ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pet. 1:17-18). “For 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” (Luke 24:46-47).

“There is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

Only at the cross could sin be dealt with, and only Christ Jesus our Lord could save us there, So He says “*I, if I be lifted up, will draw all men unto me*”.

Those who are suffering the bitterness of sin need

only to lift the eyes of faith to Him, and see Him there and they will be made whole and clean. It is the testimony of all who have trusted Him that "They looked unto Him and were lightened" (Ps. 34:5).

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

## **A PERSONAL LETTER FROM THE WRITER TO THE READER**

Dear friend,

The Scriptures quoted in this booklet make it plain that salvation and all hope for eternity relate entirely to the cross of Christ. The plea of this letter is that in simplicity and sincerity you should come to the cross, and see the wickedness of the sin for which the Saviour died. See His purity and God's judgment of our sin. See your own sin there. See that He suffered. See the nails, the scars in His hands and feet. Learn His sorrow, as God the Father turned away from Him in the darkness as He bore our sins in His own body on the tree. See that lovely one suffering in your place, and know that it was for you. See that He loved you unto death. Look and receive the light of knowledge and of life that that look will bring.

Are you willing to turn from the sin that nailed Him to the Cross? Will you bow penitently and repenting of that sin, "believe on Him"? If you will only look, and see what He has done, you surely must repent, and turn, and that look then brings life.

Friend, if you have looked and seen Him and believed, after reading the Scriptures in this booklet, please be encouraged to send a note to the writer at

the address given below and tell him that you are now trusting Christ. This will be a form of confession of your faith in Christ and the exercise of writing will help you, and then the writer and others will support you in prayer and perhaps will be able to assist in other ways.

Your friends can only point the way. Christ will save and He alone. And He will also Himself support and direct you. If you have seen Him at the cross and trusted Him, then lift your heart to him in prayer and He will certainly hear you. Read His Holy Word, the Bible, and He will speak to you and reveal something of Himself, of His love and worth and of the path of discipleship which He has planned for you.

“Now then, . . . . as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him” (2 Cor. 5:20-21).

Yours faithfully,

WINSTON BROADBENT.

*22nd April, 1968.*  
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