

**CHRIST**  
**The Great**  
**DIVIDER**

W. H. Molland

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North Road Chapel,  
North Road,  
Bideford,  
Devon  
EX38 2NW

# CHRIST THE GREAT DIVIDER

In the Bible there is tremendous detail given concerning the crucifixion and death of Christ; this is to be expected, for His death on the cross is central to the great plan and purpose of God in redemption. Every detail of the crucifixion is of great importance and has its relevant meaning and spiritual significance. One matter is of particular consequence, in that: **the death of Christ, the Son of God, on Calvary's hill, eternally divides the human race into two categories.** This then is a subject which not only requires thorough investigation, it also demands our serious attention, for there is not a single descendant of Adam who is not affected by this issue.

In their reporting of the crucifixion of the Saviour, the writers of the four Gospels each make different points. John states, *“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, and two other with Him, on either side one, and Jesus in the midst” (John 19:17,18). Luke’s account is slightly varied, he writes, “And there were also two other, malefactors, led with Him to be put to death. And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left” (Luke 23:32,33). “On either side one, and Jesus in the midst”. “One on the right hand, and the other on the left”.*

The right and left hands of Christ are of great significance in Scripture as is evidenced by what Matthew writes: *“When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on his **right** hand, but the goats on the **left**. Then shall the King say unto them on His **right** hand, Come, ye blessed of*

*my Father, inherit the kingdom prepared for you from the foundation of the world ... Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Matthew 25:31-34 & 41).*

This refers to the great day of future and final judgment at the second advent; but the important point is that the sheep and the goats are on “*either side*” and the same blessed Person is “*in the midst*”, as was the case on Calvary during His first advent. In order to come to a better understanding of the matter we need to go further into Luke’s narrative where he writes, “*And one of the malefactors which were hanged railed in Him, saying, If Thou be Christ, save Thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And*

*Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in paradise” (Luke 23:39-43).*

Here are two malefactors; they were **both** sinners deserving hell, yet according to that other analogy used in Scripture, one was a sheep and the other was a goat. Between them was the crucified Saviour, Jesus was “*in the midst*”, He came between them; indeed, He **divided** them.

Christ and His work has ever been a dividing factor amongst men; this was the case throughout His earthly ministry. John so often records instances of divided opinions concerning His teaching, His miracles and His manner of life. “*So there was a division among the people because of Him*” (John 7:43); “*There was a division among them*” (John 9:16); “*There was a division therefore again among the Jews for these sayings*” (John 10:19). Every time it was a division “*because of Him*”. Thus it was on Calvary’s hill; not only did Christ divide these two men physically by being crucified between them,

but there was a division which was infinitely greater, a division which was spiritual. In the course of His ministry when upon earth, the Lord had made it abundantly clear that He had come to seek and save that which was lost (cf Luke 19:10). Here on one side of the Saviour was a poor lost sheep, one who according to Isaiah's words had gone astray, one who had turned to his own way (cf Isaiah 53:6). To what lengths had this man strayed, and how fearful were the consequences of him having turned to his own way; this fellow was now on the very brink of hell! Yes, lost sheep can wander and stray to the threshold of the abyss, but sovereign electing grace will rescue them.

This poor wretch in repentance, cried for mercy and he received it; this is ever the case, for the Lord will always respond to such a cry from the heart of any person. Here is an example of a man, who humanly speaking was almost lost – but saved by sovereign grace.

These two sinful men hung on their respective crosses that day and died; one went to heaven and the other went to hell; so they were eternally divided. What made this great and decisive difference? Who divided them? It was Christ on the centre cross. Right down through history men and women, boys and girls are divided into two classes, and only two; they are either on the right hand of Christ or they are on His left.

The world has many divisions such as national and political ones; men also make social distinctions, but the Bible states that God “*hath made of one blood all nations of men for to dwell on all the face of the earth*” (Acts 17:26). With respect to any segregation of nations or grading of society which man may make, these are of no consequence when it comes to spiritual and eternal issues, for every descendant of Adam has fallen into sin and depravity; in this “*there is no difference: for all have sinned*” (Romans 3:22,23).



However, the glad tidings of the gospel are that: “*Christ Jesus came into the world to save sinners*” (1 Timothy 1:15). He came to die for the ungodly (cf Romans 5:6). The death of Christ was a substitutionary death, He was the sinless, spotless Lamb of God, “*holy, harmless, undefiled, separate from sinners*” (Hebrews 7:26), acting in the capacity of a **Surety**, paying the penalty on behalf of sinful men and women. Because of the full and complete satisfaction which He, the Surety, made to Divine justice, every man or woman, boy or girl who comes to the Saviour pleading for forgiveness and seeking salvation will receive it, just as did the thief on the cross. The infallible Word of God categorically states, “*Whosoever shall call upon the name of the Lord shall be saved*” (Acts 2:21).

It is upon the grounds of the substitutionary death of Christ that untold numbers of dear souls of all age groups have, like the repentant malefactor, called for salvation and been eternally saved. In this way is humanity divided into two categories: **saved**

or **lost**, and this is the great issue which affects every member of the human race, be it the monarch upon the throne or the tramp on the road, that person is either saved or lost, there is no other category.

To use another Biblical analogy, there are only **two roads**. Concerning this, the Lord's words are very conclusive as He says, "*Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it*" (Matthew 7:13,14). On the one hand the Broad Way, on the other the Narrow Way; there is no alternative route, it is the one or the other. The Broad Road ends in death, that is eternal death which is not annihilation, it is an everlasting existence in a state of separation from God in a place of eternal torment, which is the just end and recompence for sin and sinners.

Let no person think this hard or unfair; for it was to save sinners from hell and deliver them from the wrath to come that Christ hung on that middle cross, bearing our sins in His own body on the tree (cf 1 Peter 2:24); suffering for sins, the Just for the unjust that He might bring us to God (cf 1 Peter 3:18). How then shall we escape if we neglect so great salvation (cf Hebrews 2:3)? No sinner **can** or **will** escape judgment if they neglect or reject this great salvation which God has wrought, in and by His Son, Jesus Christ. It is only through this wondrous salvation, that we enter the strait gate and so get on to the narrow road which leads to life everlasting.

God's salvation is the deciding factor of life or death, saved or lost, heaven or hell, and it is through a crucified Saviour, the One who took the sinners place in death and judgment. It is the cross, yea rather, He that hung thereon who makes this division. The whole world is thus divided and families are divided in the same manner; children

have come to the Saviour, the parents have not; sometimes it is a wife who has been wondrously saved but the husband is not interested, or it could be the husband but not the wife, the parents but not the children. Thus, it is today as it was in the days of our Lord, there is a “*division because of Him*”.

Is this booklet being read by one who has never cried to God for mercy and called upon the Lord for salvation? If so, do you not realize dear one, that should death come suddenly upon you as it does to so many, young people as well as older ones, that you would be eternally cut off from God, awaiting the judgment of the last great day when all the dead, small and great will stand before God (cf Revelation 20:12)? The sheep will be on the right hand and the goats on the left. Then will those devastating words be addressed to all on the left, “*Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels*” (Matthew 25:41). An eternal separation, a division which can never be bridged.

Let none be so foolish as to trifle with such a vital matter as their soul's eternal welfare. "*Today if ye will hear His voice, harden not your hearts*" (Hebrews 3:15).

"To die without hope, hast thou counted the cost?  
To die without Christ and thy soul to be **lost!**"

"*Behold, now is the accepted time; behold, now is the day of salvation*" (2 Corinthians 6:2).

W. H. Molland (1920 – 2012)

“If Jesus should call you today, dear friend,  
To stand at His judgment seat,  
And you knew that this hour your life would  
end,  
Would the summons be sad or sweet?

If Jesus should call you today, **today**,  
Oh, what would your answer be?  
Could you with rejoicing His voice obey,  
Be glad His dear face to see?

Be ready, be ready! you know not when  
The summons to you may come,  
When you shall be missed from the haunts of  
men,  
And enter the eternal realm.”

Alexander Clark (1835 – 1879)