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### PUT TO GRIEF

At the Place of the Skull as the sky became dull,  
 The Saviour at last was impaled;  
 The thief at His side began to deride,  
 And joined with the throngs as he railed.  
 When the sign at His head the passersby read—  
 "The Saviour and King of the Jews"—  
 Their bitterness flowed as they danced in the road,  
 And wagged with their head, "It's untrue."  
 The anguish of torture and loved ones' departure  
 Increased in its mis'ry untold;  
 Then Heaven recoiled while wicked hands toiled,  
 And the pangs of Hell got hold.  
 God put Him to grief for sinners' relief,  
 And bruised Him with wrath from above;  
 He was smitten of God with the heaviest rod,  
 And there proved the depth of His love.  
 They offered Him gall in the presence of all,  
 His senses while there to confuse;  
 But He turned His dear head as He suffered and bled,  
 And died as the King of the Jews.  
 But 'tis more than the Jews who need the Good News  
 That sins can be washed all away;  
 So God put Him to grief for all our relief  
 When Jesus so suffered that day.

## THE PLACE OF PUNISHMENT

*“And when they were come to the place, which is called Calvary, there they crucified him.”—  
Luke 23:33*

LINGERING AT CALVARY inspires the believer with a holy desire to penetrate more deeply into the mysteries of the cross. And this obviously leads one deeper into the very heart of God. No ordinary advancement this! We must tread softly, prayerfully, expectantly. Proceeding with tender devotion, ardent affection and abounding gratitude, we may be assured that the divine Illuminator will open our eyes to behold wondrous things. It is the Holy Spirit's all-important ministry to make available to faith the priceless values of the Saviour's cross work.

Calvary is luminous with love and mercy. They commingle in a voluntary, substitutional act, on the part of the Saviour, for those who otherwise had not a single vestige of hope. The *Skull* is the monumental point where God *forever* settled the matter of satanic domination and sealed the doom of him who so disastrously deceived the nations. At the same time, He there provided a safe and secure refuge for faith-exercising folk of all ages.

Calvary is the *Mecca* for devoted hearts, but it is not a physical shrine to which deluded pilgrims journey in the hope of finding mysterious power to alleviate personal afflictions. No, it is greater than that and more meaningful. It is the divine means whereby destitute men, through faith, contact elevating power and rise to hope and happy expectation. Calvary is more than the lighthouse for sinking souls; it is the lifeline for their salvation.

The exactions were unspeakable. Our blessed Saviour met

treason, treachery, and shame. Take a look at Simon of Cyrene, for instance. Analyze his objections when he was required to assist Jesus in bearing the cross. His journey from Tripoli was expressly for the purpose of fulfilling the ceremonial demands of the Jewish law. He had come to worship. He was a devout man and sincere. Any attachment to the cross, even to laying a finger upon it, would quickly disqualify him for worship and would at once invalidate his every dedicated effort. It would render him unclean. He would be associated with malefactors and would then be subjected to the vituperation vented by the motley crowds along the course. He immediately shrank from any such involvement, but all protests were unavailing. They compelled him. If Simon thought himself holy by virtue of his preparation for some ceremonial procedure, what about Him who was without spot and blemish?

Jesus, on the other hand, made no protest. He was condemned to die, and He accepted the judgment as if it were His very own. His own it was by willing substitution. He was led as a lamb to the slaughter, and the things to which Simon of Cyrene objected were even more odious to the spotless Son of God. He despised the shame, the unspeakable disgrace, but He went without the camp, bearing the reproach. While the cross bore heavily upon His weary body, the reproach pressed more weightily upon His blessed heart. The combined load, however, could not overbalance the weight of love He had for our poor, helpless, hopeless souls. Greater love hath no one than this. Instead of honor, it was dishonor; instead of reverence, it was cursing; instead of appreciation, it was depreciation; instead of reception, it was rejection; instead of a throne, it was a cross.

It should be observed that the position of our Lord is always central. From the Tree of Life in the Garden of Eden to the Lamb upon the Throne of Glory, the positional emphasis is invariably "in the midst." He promised to be in the midst of those who gather in His name. John saw Him in the midst of the lamp stands in his apocalyptic vision. Even in death there was no exception, for on either side was one and Jesus in the middle. There, silhouetted not only against horizon's sill, but

against history's ineffaceable outline, "he was numbered with the transgressors."

Jesus was ever cognizant of the end to which He would come. He thus informed His disciples. We come upon Him as one day He "began to teach them."<sup>1</sup> This was a school of theology indeed. The outline of His lesson on this occasion can be listed tersely as follows:

1. The Son of man MUST suffer.
2. The Son of man MUST be rejected.
3. The Son of man MUST be killed.
4. The Son of man MUST be raised.

#### A PLACE OF DISREPUTE

The place of execution was always *extra portam, post urbem*—outside the gate, beyond the city. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."<sup>2</sup> It marked the *poena maxima*—the severest penalty of any system of jurisprudence. Thus the place was held in disrepute. It was colloquially common in Bible times to say, "Can any good thing come out of Nazareth?" It was equally axiomatic to cry, "Golgotha for the good-for-nothings." It should affect us noticeably that, because of our sins, such a hideous experience befell the blessed Son of God. For "they . . . led him away."<sup>3</sup> Nor was it an organized march. It was characterized by excited enmity. It was a disgracefully memorable parade. Those who walked this "last mile" were treated with disdain and inhuman abuse.

"And he bearing his cross went forth into a place called the place of a skull."<sup>4</sup> He went; He went to a place; He went to a place of shame; He went bearing His cross. And never forget it, He went in our stead. It is a momentous thing that the Lord of Glory should thus be humbled. Surely He made Himself of "no reputation."<sup>5</sup> The Egyptian bondage, the lions' den, the fiery furnace, the Philippian jail, the Isle of Patmos—what were these in comparison with the Place of the Skull when it came to unmitigated disgrace!

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<sup>1</sup>Mark 8:31    <sup>2</sup>Heb. 13:12    <sup>3</sup>John 19:16    <sup>4</sup>John 19:17    <sup>5</sup>Phil. 2:7

Is it to be wondered that the sun refused to shine? Is it surprising that the heavens groaned with thunderous reverberations? Is it to be thought strange that the breast of mother earth should tremble? The King eternal, God incarnate, was led by wicked men to a point of shameful indignity and in the company of condemned criminals. For this reason, and for this reason alone, we might object to the translators of Luke giving the place such a sweet-sounding name as *Calvary*. "Golgotha" is a trifle harder, while "skull" seems most appropriate. It was a place of disrepute.

#### THE PLACE OF DERISION

"And they that passed by reviled him, wagging their heads."<sup>6</sup> This verse has given rise to the prevailing impression of commentators that the crucifixion took place beside a public highway. Surely this thought is not implied. Was this the conduct of quiet sojourners who chanced to pass at this particular time? Unthinkable! This is the display of those who cried for His death and hounded Him to this place of execution. Their evil hearts in diabolical excitement are now reaching the ultimate of vitriolic and vile outbursts as they march back and forth before the impaled Creator. From the very time it was said, "There was no room for them in the inn,"<sup>7</sup> until this present moment, it has been most evident that this world at large has had no desire for the Saviour. But let us observe more closely the verse at hand.

"*They*"—*The Designation of Christ Rejectors*. In Noah's time, before the judgment of God fell, "they" were eating and drinking, marrying and giving in marriage. When Abraham interceded with heart-stirring prayers for the people of Sodom, pleading that God would spare the city if he could find ten righteous men there, "they" said, "Stand back."<sup>8</sup> In Elijah's time, "they" said, "O Baal, hear us."<sup>9</sup> In Matthew's record of the crucifixion, not less than ten times do we find the word "they" as designating those who violently rejected the Christ of God.

"*Passed by*"—*The Most Unpardonable of All Their Acts*. They were passing by the only door to Heaven, for it was He who said:

<sup>6</sup>Matt. 27:39

<sup>7</sup>Luke 2:7

<sup>8</sup>Gen. 19:9

<sup>9</sup>I Kings 18:26

"I am the door: by me if any man enter in, he shall be saved."<sup>10</sup> They were passing by the only Saviour, "for there is none other name under heaven given among men, whereby we must be saved."<sup>11</sup> They were passing to their doom. It seems superfluous to sing: "Pass me not, O gentle Saviour, hear my humble cry; while on others Thou art calling, do not pass me by." More accurately, it is not the Saviour who is passing by men; it is men passing by the Saviour. Even though the sinners at the cross taunted Him, jeered, mocked, smote, pierced and maltreated Him in a multiplicity of ways, paradise would have been their prospect—indeed, their realization, if only they had joined with the one malefactor, saying, "Lord, remember me." But they passed by!

*"Reviled"*—*The Offensive Odor of Their Corrupt Nature.* The vociferous taunts which were hurled at the dying Saviour in these moments of His intense agony were the results of mob psychology. It is likely that one originated the words while others joined their voices in a concerted railing, filling the whole countryside with their boisterous denunciation of the spotless Lamb of God. "Thou that destroyest the temple, and buildest it in three days, save thyself,"<sup>12</sup> they shouted with wicked glee. "If thou be the Son of God, come down from the cross." It is unmistakably clear that this was the *Father of lies*<sup>13</sup> motivating his children in an attempt to disprove the truth of Jesus' statements. As he once brought Samson into the temple of Dagon to "make sport" for the three thousand hissing, depraved people who looked on, even so he seeks now to put our Lord to shame in this solemn hour. Yes, Golgotha was the place of derision.

*"Wagging their heads"*—*A Gesture of Rejection.* It would seem that their wicked emotions had been whipped into such fitful intensity that gestures must now be added to their expressed animosity for the sake of emphasis. Perhaps the superscription above the head of Jesus had caused this. Pilate had written, over the persecutors' protest: "THIS IS JESUS THE KING OF THE JEWS."<sup>14</sup>

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<sup>10</sup>John 10:9<sup>11</sup>Acts 4:12<sup>12</sup>Matt. 27:40<sup>13</sup>John 8:44<sup>14</sup>Matt. 27:37

As the nodding of the head is a positive gesture, betokening agreement or acceptance, so the wagging of the head is a negative motion, indicating disagreement or rejection. When they saw the word "JESUS," which means Saviour, they wagged their heads violently. He was *not* their saviour. When they saw the words "KING OF THE JEWS" they wagged their heads in firm denial. He was *not* their king. They had no king but Caesar. One hundred and five thousand people passed by the bier of Babe Ruth, of baseball fame, to pay their respects. This uncounted number passed by the cross of Christ to show their disrespect. Actions speak louder than words. Golgotha was the place of derision.

#### A PLACE OF DEATH

"Where they crucified him."<sup>15</sup> This is precisely why they placed a cross upon the Lord and paraded Him to this particular point. Since every other detail developed with prophetic exactness, is it not reasonable to assume that the Place of the Skull was minutely marked out in the blueprints of Omniscience? This was true of His birth: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."<sup>16</sup> Concerning His second advent, it is stated: "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east."<sup>17</sup> The point of His decease was just as specifically planned, and Calvary was the place.

This bald, bleak, skull-like mound reeked with the very atmosphere of death. It did not need to have skeletons strewn around, as some suppose, in order to give it the ghastly cast of a life-destroying scene. It was commonly known as the place of death. People referred to Golgotha as the residents of New York State refer to Sing Sing. A judge, in rendering his verdict, did not necessarily employ the word "crucifixion." It would have been, and perhaps was, sufficient merely to say, "Golgotha." That meant doom.

It seems incredible that the Mighty Maker should be fitted into

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<sup>15</sup>John 19:18

<sup>16</sup>Micah 5:2

<sup>17</sup>Zech. 14:4



such an ignominious picture—the Creator of the Creation crucified! The explanation, of course, is that God “hath made him to be sin [the sin-offering] for us.”<sup>18</sup> The verdict against us was death. As our substitute, He died for us—at the place of execution. Golgotha was *that* place.

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<sup>18</sup>II Cor. 5:21

## THE PLACE OF PONDERING

*“But Peter followed him afar off unto the high priest’s palace, and went in, and sat with the servants, to see the end.”—Matthew 26:58*

WHEN JESUS WAS BROUGHT before Caiaphas the high priest, Peter, together with the servants of the palace, sat down “to see the end.” What end did they expect to see? The end of His teaching? The end of His ministry? The end of His following? The end of Christ Himself? We cannot be too sure what was in the minds of Peter and his ill-gotten associates as they watched and waited. It, of course, was not patient passivity, but the delusion of an impossible neutrality. They were merely sitting on the sidelines—simply spectators from the galleries. But there is no neutral position when it comes to Christ and His death. One is either for Him or against Him.

Paradoxical as it may appear, the end to which Christ was then coming, the end for which He was born, was an end, the end of which shall never be seen. They were watching Him who is Himself *the end* even as He is the beginning. The cross was not the end of Christ’s teaching. His teaching continues with all the freshness, beauty, and force which it possessed when it fell from those blessed lips which spake as never man spake. That it might continue, the resurrected Christ met with His disciples just prior to His glorious ascension and outlined the directions for a continuation of that which He “began both to do and teach.”<sup>1</sup>

Nor was the cross the end of His ministry, for the blessings of His Word, the power of His grace, the wisdom of His counsel, and the sweetness of His comfort still reach untold hearts in the most remote parts of the earth. And the cross did not end His

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<sup>1</sup>Acts 1:1, 2

following. People of every tribe and nation have bowed humbly at His blessed feet in faithful acceptance of salvation and have earnestly contended for the faith, some even going to prisons and the burning stakes. Today, as never before, His servants push forward to the ends of the earth as faithful ambassadors, personal representatives of the King of kings. Neither was the cross the end of Christ, for, after plunging into the river of death, He emerged on the resurrection side with the victory shout, "Because I live, ye shall live also."<sup>2</sup> To John on the Isle of Patmos, He said: "I am he that liveth, and was dead; and, behold, I am alive for evermore."<sup>3</sup> His work is just as eternal as Himself. His is an eternal purpose. His ministry must continue, else we are of all men most miserable. It will continue: "For the Lord of hosts hath purposed . . . and who shall turn it back?"<sup>4</sup> Yet the spectators sat down to see the end.

There is a sense in which the cross may be pondered with profit. By the term, *the cross*, we mean, not the physical instrument of death, but the work which was so gloriously accomplished thereon.

#### THE MALEFACTOR PONDERED THE CROSS

Yes, "the dying thief rejoiced to see that fountain in his day." And he will never cease to rejoice. The second malefactor was just as near the Fountain, and though thirsty, refused to drink. This is the travesty of human indifference. Some believe; others discredit. Some receive; others reject.

*He Revered God.* This man who found a place in the *Who's Who* of Sacred Writ had to look beyond the center cross to see the third. He must have gazed upon the Saviour as he spoke. "Dost thou not fear God . . . ?"<sup>5</sup> He demanded. His question was, by inference, his own positive testimony. As he pondered the cross, the first thing which occurred to his mind in his intense anguish was the fear of God. This "is the beginning of wisdom,"<sup>6</sup> for "a prudent man foreseeth the evil [judgment], and hideth himself: but the simple pass on, and are punished."<sup>7</sup>

*He Renounced Self.* The malefactor confessed his guilt, ap-

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<sup>2</sup>John 14:19 <sup>3</sup>Rev. 1:18 <sup>4</sup>Isa. 14:27 <sup>5</sup>Luke 23:40 <sup>6</sup>Prov. 9:10 <sup>7</sup>Prov. 22:3

proved the court's verdict in his case, and recognized his doom. "We receive the due reward of our deeds,"<sup>8</sup> he lamented. He had not a single commendation concerning himself. His attitude was: "Nothing in my hand I bring; simply to Thy cross I cling." He was in no condition to die, but in the right condition to believe. He was at the end of self. He sensed his worthlessness and knew his helplessness. Whether or not men sin against the State, as did this man, all have sinned against God, and none is any more worthy of salvation than was he. His pride was dissipated; his desire was definite; his profession was clear. This put the dying thief in the very center of the best possible position in which to receive the gift of life through the Saviour.

*He Respected Christ.* "This man hath done nothing amiss," he reasoned, while pain was piercing his being. Apart from Pilate's wife, he was the only human defense witness willing to speak in behalf of the innocence of Jesus. Where was the boastful Peter? Where was the beloved disciple? Where are the sunshine testimonies when the storms are raging? Where is the Church of Christ in this crucial hour? Perhaps in the palace of pleasure, just sitting and waiting for the *end*. Prophetically, we are told that Jesus looked for comforters, but found none.<sup>9</sup> Does this prophecy conflict with the malefactor's statement? No. This was not sympathy. This was a statement of appraisal on the part of a stranger. It was nevertheless an evidence of respect.

*He Requested Salvation.* Since divine salvation is a gift, one does not need to ask for it. One simply takes it by faith and receives it with appreciation. But witness two facts: *First*, this was before the "veil of the temple was rent in the midst."<sup>10</sup> It was yet in that period when sincere, repentant people cried, "God be merciful to me a sinner."<sup>11</sup> *Second*, it is not so much the statement of the lips as it is the state of the heart which counts. Some, when passing from death to life, kneel while others stand; some weep while others smile; some are calm while others are noticeably moved, yet all are soundly saved if they trust in the Lord Jesus Christ. The malefactor said: "Lord, remember me when

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<sup>8</sup>Luke 23:40, 41    <sup>9</sup>Ps. 69:20

<sup>10</sup>Luke 23:45    <sup>11</sup>Luke 18:13

thou comest into thy kingdom.”<sup>12</sup> He confessed Jesus as Lord and believed in his heart the fact of resurrection. Though Jesus were dying, he believed He would come into His kingdom. The requirements of Romans 10:9 were specifically met. Such believing brings salvation.

#### THE ROMAN CENTURION PONDERED THE CROSS

*He Was Alert.* We observe that the centurion was “watching Jesus.”<sup>13</sup> It is evident that the eyes of all were focused upon the Saviour. He was the central figure. He is always the prominent personality. The centurion was alert in the performance of his duty. He was there to guard the three crosses, but his eyes were fastened upon the middle one.

*He Was Alarmed.* To stand guard at crucifixions while on occupational duty for Rome was not a new experience for this veteran soldier. At this particular time, however, there was a difference—a tremendous difference, singular developments. The sun went into mourning with a three-hour blackout; the heavens moaned with thunderous groans, while the breast of mother earth trembled until the rocks began to crack and the graves began to open. Soldiers who have been through fiery ordeals are not too easily frightened, but the centurion and his company “feared greatly.” But must God shake the earth to stir the hearts of men to an acknowledgment of His Son?

*He Was Accurate.* “Truly this was the Son of God,”<sup>14</sup> he firmly avowed. He was right in his appraisal but wrong in his timing. Note the tense of the verb. The Great White Throne judgment scene has been dramatically depicted by poet, penman, and preacher, but none has ever been able to fully assay the deep, deathly disillusionment of those who will there discover that it *was* the Son of God they had dishonored, disbelieved, rejected. How unspeakably important is it for eyes to be opened *now* to that which God Himself avows is true!

#### THE APOSTLE PETER PONDERED THE CROSS

*He Saw the Prophets' Hope Fulfilled.* However nebulous may

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<sup>12</sup>Luke 23:42

<sup>13</sup>Matt. 27:54

<sup>14</sup>Matt. 27:54

have been Peter's former outlook, however unsteady his heart, he is now a man with a new vision and an unswerving poise. He was a competent eyewitness of what the prophets looked for but the fulfillment of which they did not see. "Of which salvation," he tells us, "the prophets have inquired and searched diligently, who prophesied of the grace that should come . . . searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ."<sup>15</sup> Even though Peter was, at the time, a vacillating disciple, following afar off and sitting in the enemy camp to warm his hands, he nevertheless saw what the prophets died without seeing.

*He Saw the Preciousness of the Blood of Christ.* Peter, with Paul, was very clear on the basic essentials of the faith. If one is wrong on the meaning of the cross, one is wrong on every important matter concerning Christ. If you were to ask the beloved apostle how we are redeemed, there would be neither hesitancy nor equivocation. "With the precious blood of Christ, as of a lamb without blemish and without spot"<sup>16</sup> would be his quick and faithful reply. And this is the value of the work of Christ on the cross. He shed His blood for the remission of sins. The life is in the blood, thus He poured out His life for all mankind.

*He Saw the Purpose of the Crucifixion.* The death of Christ was not for the purpose primarily of removing sins, as vital as that is. The people of God's hand had become estranged from Him. They had to be brought back. Jesus came to seek and to save the lost. He died to bring men to God. But how could sin-marred man come into contact with a holy God? Their sins had produced a separation.<sup>17</sup> There was a barrier. There must be removal before there can be reunion. Observe how clearly Peter saw this when he said: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."<sup>18</sup> Thus, while there are between God and man distance, difference, and deception, Calvary cares for it all.

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<sup>15</sup>I Peter 1:10, 11<sup>16</sup>I Peter 1:19<sup>17</sup>Isa. 59:2<sup>18</sup>I Peter 3:18

## THE APOSTLE PAUL PONDERED THE CROSS

*The Apostle's Identification with the Cross.* Paul made a business of living the Christian life. It absorbed his thoughts, his time, and his energy. So completely had he become a new creation, and so utterly had the former things disappeared from his life, that he could confidently assert, "I am crucified with Christ."<sup>19</sup> This is more factual than figurative. As stated elsewhere in this volume, he met hatred at its bitterest, rejection at its saddest, poverty at its depth, mockery at its worst, misunderstanding at its height, sorrow at its deepest, enmity at its fiercest, and death at its cruelest. But while it was an actual experience with Paul, it was more spiritual than physical. He reckoned the old Saul of Tarsus to have been nailed to the cross—having died with Christ.

*The Apostle's Interest in the Cross.* The interest of one crucified with Christ could lie only in that which had brought newfound joys, unprecedented opportunities and the prospect of glory. Paul witnessed the folk about him boasting in the precepts and ceremonies which had been done away in the sacrificial work of Calvary. "God forbid," he emphatically asserted, "that I should glory, save in the cross of our Lord Jesus Christ."<sup>20</sup> The cross held an appeal for him which excelled and overpowered all else. It towered over the wrecks of time. He found it alone to be dross-refining, pride-consuming, spirit-lifting, and faith-promoting.

*The Apostle's Intention Concerning the Cross.* As to the intention of Paul we need have no doubt. He was determined to know nothing "save Jesus Christ, and him crucified."<sup>21</sup> His intention, indeed his determination, was to make available to others the message which had introduced him to such holy, happy privileges. It might have appeared foolish to many,<sup>22</sup> but he firmly pledged himself to a faithful proclamation of the cross. It is the message alone which promises peace and prospect to a hopeless race. It is the only assurance of Heaven. It has a transforming power, an enlightening force, and an encouraging strength. This is the Pauline view of the cross of Christ.

<sup>19</sup>Gal. 2:20<sup>20</sup>Gal. 6:14<sup>21</sup>I Cor. 2:2<sup>22</sup>I Cor. 1:18

## THE FATHER PONDERED THE CROSS

"If we receive the witness of men," the apostle John reminds us, "the witness of God is greater." Nor is the Father silent on this all-important matter. In the final analysis, God was the principal one to be satisfied. Was He?

*The Son Regarded by the Father.* Both at the baptism of Jesus and at His transfiguration, Heaven bent low to broadcast the Father's approval. "This is my beloved Son in whom I am well pleased," said the voice from the most excellent Glory. There never was a moment when it was otherwise. Jesus was perfect in His walk, word, and work. The Father saw His conduct and heard His conversation. He watched Him executing the plans which they had laid conjointly in eternity past. He witnessed His justice being vindicated and observed His righteousness being protected. God was well pleased with Calvary's accomplishment.

*The Son Was Raised by the Father.* We cannot move very far into such solemn considerations, but we know that it was the "God of peace, that brought again from the dead our Lord Jesus."<sup>23</sup> By the resurrection, Jesus was "declared to be the Son of God with power."<sup>24</sup> All of this proves conclusively the deep satisfaction of the Father as He viewed the work of the cross.

*The Son Was Received by the Father.* We may know what it means to welcome home a son from a far-flung battle front where victory has been won, but we cannot now know what it was like for the Saviour to return to the Father's right hand. The Holy Spirit, through Paul, simply explained that He was "received up into glory."<sup>25</sup> Yes, the Father pondered the cross. He saw all that transpired, even within the enshrouding darkness. His acceptance of the work of Christ is proved in that He regarded His Son with the fullest of pleasure, raised Him with the greatest of power, and received Him with the richest of honor.

If Calvary can stand divine scrutiny, let us be assured that the message of the cross which we preach can withstand the most caustic criticism of the skeptic, atheist, and infidel. Let us likewise glory only in the cross of our Lord Jesus Christ.

<sup>23</sup>Heb. 13:20<sup>24</sup>Rom. 1:4<sup>25</sup>I Tim. 3:16