

CONTENTS

Foreword	7
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Part 1

The Radical Cross: Its Power

1. The Cross Is a Radical Thing	13
2. The Passion of Christ	17
3. The Easter Emphasis	23
4. What Is the “Deeper Life”?	27
5. Crucified with Christ	31

Part 2

The Radical Cross: Its Price

6. The Saint Must Walk Alone	37
7. No One Wants to Die on a Cross	45
8. The Cross Does Interfere	49
9. Chastisement and Cross Carrying	53

Part 3

The Radical Cross: Its Purpose

10. Christ Came for All People	59
11. Each His Own Cross	67
12. Celebrating the Person of Christ	71
13. The Old Cross and the New	77

Part 4

The Radical Cross: Its Pain

14. Not Peace, But a Sword	85
15. The Uses of Suffering	89

16. Coddled or Crucified?	93
17. Mortify the Flesh	95
18. The Cross of Obedience	101

Part 5

The Radical Cross: Its Provision

19. The Need for Self-Judgment	113
20. Dead in Christ	117
21. Who Put Jesus on the Cross?	123

Part 6

The Radical Cross: Its Paradox

22. We Must Die If We Would Live	137
23. That Incredible Christian	141
24. Integration or Repudiation?	145
25. Protected by the Blood of Christ	149
26. Take Up Your Cross	153

Part 7

The Radical Cross: Its Promise

27. What Easter Is About	159
28. The Cross Did Not Change God	165
29. Grace: The Only Means of Salvation	167
30. Joy Unspeakable	177
31. Our Hope of Future Blessedness	183
Key to Original Sources	187

The Cross Is a Radical Thing

The cross of Christ is the most revolutionary thing ever to appear among men. The cross of old Roman times knew no compromise; it never made concessions. It won all its arguments by killing its opponent and silencing him for good. It spared not Christ, but slew Him the same as the rest. He was alive when they hung Him on that cross and completely dead when they took Him down six hours later. That was the cross the first time it appeared in Christian history.

After Christ was risen from the dead the apostles went out to preach His message, and what they preached was the cross. And wherever they went into the wide world they carried the cross, and the same revolutionary power went with them. The radical message of the cross transformed Saul of Tarsus and changed him from a persecutor of Christians to a tender believer and an apostle of

the faith. Its power changed bad men into good ones. It shook off the long bondage of paganism and altered completely the whole moral and mental outlook of the Western world.

All this it did and continued to do as long as it was permitted to remain what it had been originally—a cross. Its power departed when it was changed from a thing of death to a thing of beauty. When men made of it a symbol, hung it around their necks as an ornament or made its outline before their faces as a magic sign to ward off evil, then it became at best a weak emblem, at worst a positive fetish. As such it is revered today by millions who know absolutely nothing about its power.

The cross effects its ends by destroying one established pattern, the victim's, and creating another pattern, its own. Thus it always has its way. It wins by defeating its opponent and imposing its will upon him. It always dominates. It never compromises, never dickers nor confers, never surrenders a point for the sake of peace. It cares not for peace; it cares only to end its opposition as fast as possible.

With perfect knowledge of all this Christ said, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). So the cross not only brings Christ's life to an end, it ends also the first life, the old life, of every one of His true followers. It destroys the old pattern, the Adam pattern, in the believer's life, and

brings it to an end. Then the God who raised Christ from the dead raises the believer and a new life begins.

This, and nothing less, is true Christianity, though we cannot but recognize the sharp divergence of this conception from that held by the rank and file of evangelicals today. But we dare not qualify our position. The cross stands high above the opinions of men and to that cross all opinions must come at last for judgment. A shallow and worldly leadership would modify the cross to please the entertainment-mad saintlings who will have their fun even within the very sanctuary; but to do so is to court spiritual disaster and risk the anger of the Lamb turned Lion.

We must do something about the cross, and one of two things only we can do—flee it or die upon it. And if we should be so foolhardy as to flee, we shall by that act put away the faith of our fathers and make of Christianity something other than it is. Then we shall have left only the empty language of salvation; the power will depart with our departure from the true cross.

If we are wise we will do what Jesus did: endure the cross and despise its shame for the joy that is set before us. To do this is to submit the whole pattern of our lives to be destroyed and built again in the power of an endless life. And we shall find that it is more than poetry, more than sweet hymnody and elevated feeling. The cross will cut into our lives where it hurts worst, sparing neither us nor our carefully cultivated reputations. It will defeat us and

bring our selfish lives to an end. Only then can we rise in fullness of life to establish a pattern of living wholly new and free and full of good works.

The changed attitude toward the cross that we see in modern orthodoxy proves not that God has changed, nor that Christ has eased up on His demand that we carry the cross; it means rather that current Christianity has moved away from the standards of the New Testament. So far have we moved indeed that it may take nothing short of a new reformation to restore the cross to its right place in the theology and life of the Church.