

The Cross Is a Radical Thing

by A.W. Tozer

The cross is a radical departure from the Roman cross, bringing a new message and a new power that transforms lives and shakes off the bondage of paganism.

Scripture: Matthew 16:24, Luke 9:23, John 12:24, Romans 6:6, 2 Corinthians 5:17, Galatians 2:20, Philippians 3:10, Colossians 3:3, Hebrews 12:2, 1 Peter 2:24

Topics: "The Power of the Cross", "Radical Transformation"

Description

A.W. Tozer emphasizes the radical nature of the cross of Christ, asserting that it represents a complete and uncompromising transformation in the lives of believers. He explains that the cross, which initially brought death to Christ, also signifies the end of the old life for every true follower, leading to a new life empowered by God. Tozer warns against the modern tendency to trivialize the cross, turning it into a mere symbol rather than recognizing its profound power to change lives. He calls for a return to the original message of the cross, which demands self-denial and total submission to Christ. Ultimately, Tozer argues that true Christianity requires embracing the cross, leading to a radical reformation in the Church's understanding and practice.

Transcript

The cross of Christ is the most revolutionary thing ever to appear among men.

The cross of the 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, by 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:

Luke 9:23 (NIV) "If anyone would come after me, he must deny himself and take up his cross daily and follow me."

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 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.

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