

# The Cruciality of the Cross

*Peter Taylor Forsyth*

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## The Cruciality of the Cross Details


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## From Reader Review The Cruciality of the Cross for online ebook

### D. Kaiser says

P.T. Forsyth is an English Theologian who died in 1921. I find his insight into the cross of Christ to be deep and meaningful. This book was written in 1908. In it he describes the atonement accomplished by Christ on the cross as central to:

1. The New Testament Gospel.
2. The Christian experience.
3. The leading features of modern thought.

1908 is not exactly modern to the 21st century, but the work of Christ on the Cross is timeless. Here is a snippet:

I would bear you back upon your own conscience, and bid you listen to its voice.  
We must have a common starting ground.  
Man is more than a consciousness, he is a conscience.  
He is not only aware of himself, he is critical of himself.  
There is in the soul a bar, a tribunal; our thoughts and actions are ranged before it; judgment is passed there upon what we have been and done. Everyone who believes in morality believes in the conscience as the power we have of passing moral judgment upon ourselves.  
Talk of public opinion! What is it in severity and power to private opinion - a man's most private opinion of himself?  
And we treat him - our judicial self - with much respect.  
His praise will carry us a long way; his censure cast us down.  
It will divide and set us against ourselves, and destroy the joy in every other part of us.  
We fear this judge, this critic, in our own heart; we go as far, at times, as to hate him.  
If we could get at him we would put him out of the way.  
We would bribe him. And we even try that, but always with incomplete success.  
We would blind him, throw dust in his eyes, sophisticate him; and that is partially successful at times.  
We would kill him, and that we think sometimes we do.  
But we wake up to find it is a delusion, and he has been fooling us.  
Some have even tried, having failed in every other way, to kill this voice by killing themselves; but there has never been any certainty that this was a success.  
And we have an uneasy surmise that the dream beyond may be worse than the waking here, that the persecuting voice only reappears after the silence in another quarter, like the subterranean ghost of Hamlet's father, who made a conscience for him.  
We cannot get rid of this judge.  
He is not in our power.  
We cannot unmake him, though he be against ourselves.  
Then we did not make him.  
What a strange thing we are - two, yet one!  
Two that cannot agree - one that cannot be severed.  
Our enemy is of our essence, taken from under our very heart.  
We are one by being two.  
We are unhappy both because we are two and quarrel, and because we are one and cannot part.  
Neither of us can go out of the other's hearing.  
We may cease to attend much to each other, but we are always within call.  
And every now and then we are called, and we quail.

And it is then that some men curse the voice they thought gone, and do desperate things so inexplicable.

Ah! people did not know what went on inside the spirit's house.

They saw us walk out together, the two of us, us and our conscience, and we seemed on good terms with each other, seemed quite one.

They heard nothing of the bitter quarrels indoors.

But one day there is a crisis and a great to do.

The man is gone, and his partner is not to be found. When they went they went together.

We cannot get out of this critic's hearing, or leave our moral partner's presence.

We are wedded under laws which allow of no divorce, for any incompatibility, cruelty or infidelity.

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## **BJ says**

This is a wonderful little book composed of lectures given in early 1900's by this Scottish Theologian. I give it the killer 5 star rating because some of the quotes in here are paradigm shifting. His exposure of the inadequacy of liberalism reveals that the cross is always the place where any social righteousness is established and social righteousness in itself cannot truly accomplish anything without the reality of God's holy love in the crucifixion of His Son. Read this book, especially if your flirting with liberalism.

(Small disclaimer: It is my understanding that Forsyth may actually be neo-orthodox, as he is a forerunner of Karl Barth.)

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## **Mike says**

I started this book, lost my copy while out walking, got another copy and started again. Like much of Forsyth it's not easy going, and it's a book I need to read again. It focuses on one of Forsyth's strong themes: the cross of Christ (which is the title of another one of his books, of course). He explores the theme yet again and somehow finds more to say on a subject that you'd think he'd explored thoroughly.

I'm making this note now almost a year after I read the book, so it's not really a review. It's probably a reminder to myself that I need to tackle this book again!