

"Jesus: The Risen Ruler"

--CEFC 4/4/21 (Easter)

We are a nation in love with slogans.

We like to keep things simple, don't we.

So in politics we don't debate anymore--

we just lob slogans at one another.

One side says, "Abortion stops a beating heart,"

and the other replies, "Keep your hands off my body."

Business is driven by slogans, too.

Marketers make millions coming up with ways to describe

companies in ten words or less--

All State declares "You're in Good Hands"

Capital One asks, "What's in Your Wallet?"

and there's "America Runs on *Dunkin*."

States have slogans, too—better known as state mottoes.

I grew up in "Florida: The Sunshine State"--

That's very appealing in February!

On their license plates we're told,

"You have a friend in Pennsylvania"--

that's nice.

And there's the one I like: "New Hampshire: Live Free or Die!"

I came across some of the state mottoes that didn't quite make it--

like, *Florida: Ask us about our grandkids*

Illinois: Gateway to Iowa

Kansas: First of the rectangle states

Massachusetts: Our Taxes are lower than Sweden's (for most tax brackets)

Indiana: Two billion years tidal wave Free

Alabama: At least we're not Mississippi

[No, Alabama is a great state—my son lives there and he loves it!]

I say all this to ask:

If you were promoting the Christian faith,

what sort of slogan could you come up with?

If you had to boil the Christian message down to ten words or less,

what would you say?

Christianity: All you need is love.

Christianity: Smile! God Loves You!

Christianity: Jesus' death, your gain.

What would it be?

Actually, well before Madison Avenue,

there was a Christian slogan.

Although it wasn't called a slogan in those days--

they called it a creed.

The first Christian creed,

so far as we can tell, consisted of just three words (actually just two in the Greek):

ΔΙησου" kuvrio" —"Jesus is Lord."

“Jesus is Lord”--that is, Jesus is Absolute Master;

he is Supreme Ruler.

He is the one to whom we owe our ultimate and absolute allegiance.

This is the conviction which Christians affirmed

and for which they were willing to die--and many did.

For this creed stood in stark contrast to another creed—

the fundamental creed of the Roman Empire--

kaivsar kuvrio" --that is, “Caesar in Lord.”

No, "Jesus is Lord," the Christians declared.

And in their allegiance to this Jesus,

the early Christians were willing to defy the power of Rome,

even at the cost of their lives, their fortunes, and their sacred honor.

Now how could that be?

How did the Christians come to hold this conviction, this slogan,

above all others,

when it came to describing the essence of what they believed? /

Sure, Jesus did some amazing things during his short public ministry—

acts of bodily healing and demonstrations of power over demonic forces.

And he spoke of ushering in the kingdom of God.

But at the end of his life, we find Jesus nailed to a Roman cross—

hardly the throne of a king!

And Jesus was mocked for the very idea that he could be a king—

The soldiers robed him in royal purple,
and placed a crown of thorns on his head,
before bowing in sarcastic ridicule,
proclaiming, "Hail! King of the Jews!"
And the Jewish leaders jeered as they watched him die,
"So he's the king of Israel, is he?
Let him come down now from the cross, and we will believe in him."

His closest followers had abandoned him--
they had fled in fear when the authorities had arrested him.
Peter, apparently the most courageous of the bunch,
pledged his undying devotion to Jesus,
but then swore up and down that he didn't even know him
when he was accused of being his follower by a servant girl.

That's understandable—
Jesus was a disgraced figure--
an utter failure.
His movement, whatever it was,
had been crushed by the mighty hand of Rome.
Yes, it appeared that Caesar was indeed Lord.

So what happened?

How do get from there to here?

From a crucified carpenter to a worshipped Lord?

The Gospels give us the only reasonable explanation—
though the story they tell transcends our experience.

On the third day, early on that Sunday morning,
the women went to the tomb,
and to their surprise,
Jesus' body wasn't there.

The tomb was empty.

And over the course of that day and the days to come,
those first disciples of Jesus discovered that he was alive.

God had raised Jesus from the dead.

Death could not hold him--

Jesus was alive again,

He appeared to a several of the women,

then to Peter, then to the rest of the eleven apostles,

then to others--once to more than five hundred people at one time.

There was no doubt about it--

Jesus was alive.

This was no mirage, no hallucination, no mental projection--

this Jesus was no ghost--he even ate broiled fish with them.

God had raised Jesus again to a new bodily life.

But this was more than a mere resuscitation--

as miraculous as that would have been.

During his ministry Jesus had brought dead people back to life.

But those people would eventually die again.

This was different.

For one thing, when the disciples got to the tomb

it wasn't entirely empty.

No, for there on the shelf of that tomb were Jesus grave clothes--

the cloth wrappings that had covered his body.

They were still there—lying like an abandoned cocoon

after the butterfly had escaped.

Something extraordinary had happened.

Then, when Jesus appeared to his disciples,

they were at first unsure who he was.

It was the very same Jesus who had lived among them,

and who had died on that cross--

they could see the nail prints in his hands and feet.

But he was different.

You might compare their experience to meeting someone you had known as a kid

but had not seen in fifty years—

They are the same person, but in a different form.

His was a new existence, a glorified existence.

You might call it “trans-physical,”¹

¹ So, N. T. Wright.

a type of existence that put him in a new category altogether.

It was strange--something never before seen.

It was so strange that those first Christians could never have invented it.
Jesus could eat fish,

but he could also suddenly appear inside a room with his disciples.

when all the doors had been locked,

and then he could disappear to appear again in another place.

The only word that seemed to describe him was “glorious.”

God raised Jesus to life again--

but it was a new kind of life--

it was eternal life, glorified life—his was a Spirit-infused body.

God raised Jesus to life again,

and God also made him the ruler of the world.

Jesus said it himself, when he met with his disciples after he had risen—

“All authority in heaven and on earth has been given to me.”

After he had been taken up in heaven,

Peter proclaimed to a great crowd in Jerusalem,

“Therefore let all Israel be assured of this:

God has made this Jesus, whom you crucified,

both Lord and Christ" (Acts 2:36).²

Paul, in his letter to the Philippians, put it this way:

Because this Jesus, who existed in very nature God,
became a man and humbled himself in obedience, even unto death,
**"Therefore God exalted him to the highest place
and gave him the name that is above every name,
that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,
and every tongue confess that Jesus Christ is Lord,
to the glory of God the Father"** (Phil. 2:9-11).

This was nothing less than a new creation,
for God put Jesus in the position that humanity was created to occupy in the first place.
He made him ruler of the world--to the glory of God the Father.

From being a criminal crucified on a Roman cross,
he was exalted to the highest place at the right hand of God
and given the name above all other names.
Jesus is Lord. /

So what does this mean for us?

On this Easter morning I want highlight

² Paul also—cf. Rom. 1:3,4 and 15:12.

three dimensions of that Lordship of Jesus

that must transform our view of life.

1. First, because Jesus is Lord,
because he is the risen ruler of the world,
we know that he has conquered death.

Think for a moment--

What is the ultimate sanction that we know of in this life?

What penalty do we reserve for the most wicked and heinous crimes?

It is the penalty of death.

Nothing is meant to deter criminals more than that,

because we all naturally fear death.

That's why we so extoll the tremendous courage of people who risk their lives

to rescue someone from a burning building

or who seek to stop a man with a gun.

Death is, in Shakespeare's words,

"that undiscover'd country from whose bourn no traveler returns."³

I know Woody Allen once said he doesn't fear death,

³ *Hamlet*, Act III. Sc. 1

he just doesn't want to be there when it happens.

But we must "be there when it happens."

The Enlightenment philosopher Jean-Jaques Rousseau said it bluntly--

"He who pretends to look on death without fear lies."⁴

Some despisers of religion may make a brave show of it--

The atheist Bertrand Russel once wrote, "I am not young, and I love life,
but I should scorn to shiver with terror at the thought of annihilation."

But Epicurus, the Greek philosopher, made the wise observation:

"What men fear is not that death is annihilation,
but that it is not!"

The contemporary poet, T.S. Eliot, puts his finger on what gives death its terror
in these words:

" . . . behind the face of Death the Judgment
And behind the Judgment, the Void, more horrid than active shapes of hell;
Emptiness, absence, separation from God;
The horror of the effortless journey to the empty land
Which is no land, only emptiness, absence, the Void,
Where those who were men can no longer turn the mind
To distraction, delusion, [or] escape into dreams, . . . "⁵

⁴cf. Macmillan, *Quotations*, p. 144.

⁵ from his play *Murder in the Cathedral*

Many people glibly say that when we die, we all go to a better place.

But is that really true?

How do they know that?

But the fact that Jesus Christ was raised from the grave and was given new life

means that if we belong to him,

death is no longer something we need to fear.

For Jesus is the one traveler who has returned from that distant country,

and he has promised to lead his followers to that better place.

In Revelation 1 John describes a fantastic vision he had

of the risen Jesus in all his glory--

"His head and hair were white like wool, as white as snow,

and his eyes were like blazing fire.

His feet were like bronze glowing in a furnace,

and his voice was like the sound of rushing waters.

In his right hand he held seven stars,

and out of his mouth came a sharp double-edged sword.

His face was like the sun shining in all its brilliance.

When I saw him, I fell at his feet as though dead.

Then he placed his right hand on me and said:

"Do not be afraid. I am the First and the Last.

I am the Living One; I was dead, and behold I am alive for ever and ever!

And I hold the keys of death and Hades—

[that dwelling of the dead]" (Rev. 1:14-18).

The gates of death will not prevail against him--
for he holds its keys.

What a difference that makes when that time comes for each one of us, as it will--
that time when we will face death.

We need not fear death as a deep, dark dungeon of despair--
in which we are cut off from all life and light.

No, Jesus has been there and has broken out--
and he has brought the keys with him,
and he can set us free from all fear of that mysterious realm.

John Stott⁶ relates a most impressive example of the way this truth can transform--

During the Second World War,
eighteen prisoners in Pulau Senang prison, off Singapore,
had incited a riot among the other prisoners.

The revolt was quelled in due course,
and they were tried, convicted, and sentenced to death.

A Methodist minister, the Rev. Khoo,
spent time among these men, bringing them the Christian gospel.

The Spirit worked with power such that before their death
fifteen of the eighteen had professed faith in Christ.

⁶I believe this comes from his *Basic Christianity*.

Before their execution, all of them signed this letter to the minister:

'Our dear Rev. Khoo,

We do thank you from the bottom of our hearts. . . for all you have done for us. . . .

You were the beacon that guided us to the haven of Jesus Christ. . . .

It is through you that we now look death in the face with courage and calmness,
for we doubt not God's promise of forgiveness

by the simple act of belief and acceptance.

We know that in three and one half hour's time when we pass from off this earth,

our Lord and Savior Jesus Christ will be waiting with open arms

to lead us to our new home in the house of the Father . . .

With our dying breath we once again affirm to you our undying gratitude—

gratitude that will transcend even death itself.

Fare you well, our dear Rev.,

Yours in Christ,

[Eighteen signatures]'

Do you ever think about dying?

Do you ever think about what may come after death?

What a difference to know that Jesus has conquered death--

"Where, O death, is thy victory?

Where, O death is thy sting?"

Jesus, the Risen Lord, now holds the keys of death and Hades.

But not only has Jesus conquered death,

he is also the Lord of life--

and the resurrection life he offers us begins even now--in this life.

You see, his resurrection from the grave opens for us a new relationship with God.

Think about it—

when Jesus died on that Roman cross,

it seemed that all was lost.

Jesus was condemned by the very law of God,

for the book of Deuteronomy declares:

“Cursed is everyone who is hung upon a pole” (Deut.21:23).

But his resurrection made it clear that the verdict of the Jewish tribunal

had been overturned by a higher court—the true Supreme Court.

Through the resurrection, God declared that the death Jesus died

was not for his own sin, but for ours.

Jesus died in our place,

it was a sacrificial offering,

paying the penalty for our rebellion,

and bringing us forgiveness.

Jesus' resurrection was the proof of what Jesus had done

in making atonement for our sins.

The resurrection demonstrated God's acceptance of Jesus' death

as the payment in full for our moral debt.

How do we experience this relationship?

We must simply turn to Jesus in faith—

we must receive him as the one who saves us by his gracious love.

We must profess who he is as the Christ, the Messiah—

we must confess that “Jesus is Lord.”

And when we do, Christ himself comes to live within us by his Spirit.

This is what it means to be “born again”--

Our hearts are described in the Bible

as being stubborn and hard and even dead toward God.

That’s why the persistent call in our culture to be true to yourself –

and “You be you”--

it is utter foolishness.

I don’t want to be true to myself

when I know that by nature I am selfish and sinful.

If I was simply authentically true to my own desires

I would never love God and love my neighbor—

I would simply love myself.

I need a new heart—we all do,

and the Bible says that

our hearts are given new life by the work of the Spirit of God.

When we turn to Jesus Christ in faith,

in a mysterious way,

the Spirit of God communicates to us in our deepest being

that we are accepted and loved by God.

This Holy Spirit is called the Spirit of adoption--

for by the Spirit, we sense within that fatherly love of God,

and by the Spirit, we cry out in the depths of our heart,

the very word that Jesus used--

"Abba," which means "Father"--

Something of that same relationship that Jesus enjoyed with his Father in heaven

is now ours.

And there is no sweeter experience in all of life

than to know the love of God.

And the Spirit of God is a holy Spirit—

and he begins to impart to us to seek

the holiness, the righteousness, of God.

Through the Spirit, it is as if Jesus himself were living in us,

changing our desires,

giving us a new power to live differently,

in a way that pleases God.

Sure, we won't be perfect in this life,

but God helps us to humble ourselves before other people,

and to be less self-centered,

and to be more patient and forgiving,

and to be able to approach the trials and tribulations of life with more peace.

By the Spirit, Jesus himself is with us--

he promises never to leave us or forsake us.

Nothing, nothing at all, can separate us from his love. /

There's a lot of loneliness in this world.

Many people live lives of quiet desperation--

without a real connection to other people,

without a purpose bigger than themselves.

But Jesus Christ offers us life, real life--a life worth living.

For Jesus Christ, the Risen Ruler,

can connect us with the ultimate source of love and life itself.

God raised Jesus to life again and declared him Lord—the ruler of the world,

As the risen Ruler, Jesus has conquered death,

and he has given us new life,

and there's one more dimension to this I want you to see this morning--

As the Risen Ruler, as Lord of all,ss

the Bible says that **Jesus will return to judge.**

In Matthew's Gospel, Jesus, referring to himself, tells us--

"When the Son of Man comes in his glory, and all the angels with him,

he will sit on his throne in heavenly glory.

All the nations will be gathered before him,
and he will separate the people one from another
as a shepherd separates the sheep from the goats" (Matt. 25:31,32).

In the book of Acts Peter declares--

"[Jesus] commanded us to preach to the people
and to testify that he is the one whom God appointed
as judge of the living and the dead" (10:42).

Paul makes the very same claim--

speaking to the philosophers of Athens, he says,
"[God] has fixed a day when he will judge the world with justice
by the man he has appointed.
He has given proof of this to all men by raising him from the dead" (Acts 17:31).

I suspect that for many, then and now, these are offensive words.

Judged?—by Jesus?—I don't think so.

Doesn't Jesus accept everyone—just as we are—
except, of course, those self-righteous religious people
who keep talking about God's judgment.

Isn't Jesus inclusive?

How could he possibly exclude anyone
or discriminate against anyone
by judging them?

But what does Paul say?

"[God] has fixed a day when he will judge the world with justice
by the man he has appointed."

God has acted in history, and now there are certain fixed points
not only to guide our thinking, but also our living.

There is a **fixed day**, Paul says,
to which all of history is headed,
a day on which all the thoughts and intentions of our hearts will be made known.

There is a **fixed standard of justice**
a standard outside ourselves
by which the moral quality of our lives will be judged.

And there is a **fixed person**, the Lord Jesus, the Son of God and Messiah,
who will be our judge, either to condemn us or acquit us.

And the resurrection of Jesus from the grave, Paul declares,
is the seal that all these fixtures are real
and not just figments of our human imagination.^{7/}

The resurrection, you see, is what so clearly separates the Christian gospel
from every form of philosophy and religion.

Paul and Peter were not offering speculation, but history;

⁷on this section, cf. Clements, *Church*, p. 87.

they were not talking about a religious abstraction,
but a powerful and personal God who has acted in real space and time.

Jesus Christ risen from the grave is not a primitive fantasy--

it is a historical fact.

It is God's declaration that that future day of judgment at the end of history
has already been previewed in the midst of history.

It is God's declaration that Jesus Christ is Lord,
and that declaration demands a response.

You see, the gospel message is a royal proclamation.

No herald in the ancient world would say,

"Tiberius Caesar has become emperor:

why don't you please accept him as such."

No, the message of the resurrection of Jesus comes not as an appeal

but as a declaration--

"Jesus is Lord!"

It doesn't wait for our verdict;

it commands our acceptance—

and, as a result, it demands our repentance--

through the recognition of Jesus' Lordship in our own lives.

We all need to repent,

for we are all guilty of pretending to make ourselves

the final judge of what is right and wrong.

For the common creed of our culture is not kaisar kuvrio"-- "Caesar in Lord."

No, it is ejgw kuvrio"—"I am Lord."

There can be no higher moral authority than myself.

All of reality must bow to my will.

We all are guilty of thinking that we can put God on trial

as if he has to justify himself to us.

But the resurrection of Jesus Christ from the grave

is the historical foundation for the Christian proclamation of the truth about God,

and how God has now revealed himself in Jesus Christ.

and it is the certain pointer to the reality

of the future judgment of the whole world.

This Jesus was raised from the grave, Peter says--

He has "commanded us to preach to the people and to testify

that he is the one whom God appointed as judge of the living and the dead."

Is that something you think about?—

the idea that one day you will stand before Jesus Christ

to give an account for the way you have lived?

Do you see that there is a standard of right and wrong, good and evil,

outside yourself to which you are accountable—

and that standard is the perfect righteousness and justice of God himself?

How does that make you feel?--

that God appointed Jesus Christ as judge of the living and the dead?

But I want you to see that Peter doesn't end there,

and this is what makes the Christian message a message of good news—

that is, it is gospel.

Peter continues—"All the prophets testify about him that

everyone who believes in him receives forgiveness of sins through his name."

When Jesus was betrayed and arrested in the Garden of Gethsemane,
the Gospels make it clear that

he wasn't captured, like a lion in a trap;

No--he offered himself like a lamb to be sacrificed.

When Peter tried to prevent Jesus' arrest with his sword,

Jesus told him to put it away.

"Do you think I cannot call on my Father,

and he will at once put at my disposal more than twelve legions of angels?

But how then would the Scriptures be fulfilled

that say it must happen in this way?" (Mt. 26:53).

In the mysterious plan of God, foreshadowed in all the Scriptures,

the glorious Messiah, the Lord of the nations,

must first suffer for the sins of his people.

He must offer himself as the perfect sacrifice

to atone for their moral rebellion against God.

The one who was to judge the world

first took that judgment upon himself.

He died the death we deserved.

And his resurrection from the dead was the proof

that his death was effective,

that it fully placated God's wrath

and completely satisfied his justice,

such that **"everyone who believes in him**

receives forgiveness of sins through his name."

Most people live their whole lives wondering where they stand with God--

Have I been good enough?

Will he accept me?

Will he love me?

But do you see the difference here?

Jesus our Judge is also Jesus our Savior--

The one who passes sentence is the one who has already died for our sin.

Those who come to him in faith now,

and confess their need of his grace,

and receive his provision for their sin--

those who recognize Jesus as the Risen Ruler, as their Lord--

can be quite sure that when he does return to judge

they will be accepted by him--
not on the basis of their own good deeds,
not because they have earned it,
but because Jesus has died in their place,
and taken the punishment they deserved.

That's why Paul can speak with such assurance when he says in Rom. 5:1--

**"Therefore, since we have been justified through faith,
we have peace with God through our Lord Jesus Christ,"**

That's what the gospel offers us—peace with God.

God raised Jesus to life as the Ruler of the World--

"Jesus is Lord."

This is at the heart of the Christian message.

And as we close this morning

I want you to see how important this is--

For this is what makes Christianity unique

among the religions of the world.

I'm sure you've heard it said that really all religions are basically the same--

we hear it all the time.

I heard it just the other day in a conversation I had

with someone from a Muslim background.

All religions teach some version of the Golden Rule,
they all teach some concern for respecting others
and for honesty and generosity and so on.
God is One, they say, though he may have many prophets.

But the New Testament does not speak of Jesus as just one of the prophets.

Jesus is no mere prophet--he is Lord--
He is the heir of all things,
the Creator of the universe,
now seated in heavenly glory.

When the Apostle John saw an angel
he fell at his feet to worship.

But the angel said to him, "**Don't do it.**

**I am a fellow servant with you and with your brothers the prophets
Worship God!"** (Rev. 21:8-10)

But when Thomas saw the Risen Jesus
and fell at his feet in worship, declaring "**My Lord and my God!**"
Jesus received his worship and commended him (John 20:28-29).

Jesus is unique.

Moses and the prophets pointed others to God, and said listen to his words.

Jesus pointed to himself and said, "Truly, truly I say to you . . ."

Buddha said the existence of God was of no consequence--

you must seek the enlightenment within.

Jesus said, "I am the light of the world."

Muslims says that Allah is God and Muhammed is his prophet.

Christians say "Jesus is Lord."

"Instinctively," wrote Carnegie Simpson,

"we do not class Him with others. . . .

Jesus is not one of the group of the world's great.

Talk about Alexander the Great and Charles the Great if you will. . . .

Jesus is apart.

He is not the Great; He is the Only.

He is simply Jesus. Nothing could add to that. . ."

God raised Jesus to life again as the ruler of the world.

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This is the message of the Bible

and the message that has been proclaimed by Christians

through the last two thousand years.

Jesus is Lord.

That is our slogan,

That is our creed.

On this Easter morning, don't miss it.

For it is a message of life and of hope forever.

Prayer—

Lord, we long for something, someone, that we can trust with our lives--

Some here may be going through difficult times--

they feel abandoned, lost, let down --

Lord, on this Easter morning

may they see the empty tomb and have hope--

Jesus Christ is alive--he is here and he is Lord--he can be trusted.

Some here may have never put their trust in you before--

they've never committed their lives into your care;

they've never given the ownership of their hearts and desires into your hands;

they've never made you the Lord of their lives--

Perhaps they've been afraid to trust you--

I pray that your word would burn within their hearts

and that you would open their eyes

to the presence of Jesus Christ here and now.

May they pray something like this--

"Lord Jesus I see that your death was for me--

and I see that you are now risen from the dead--you are alive--

I'm sorry for living without you in my life--

and I ask you to come into my life now--be my Master.
Make me the kind of person that you want me to be.
I trust you--I put my faith in you.
I want to be a follower of Christ, a part of your redeemed people."

Lord, give us all renewed hope and joy because of the risen Christ in our midst--

Be at work in our lives--
change us by your risen power so that we might act as signposts, as lighthouses,
pointing to your saving grace and love.

Be at work in the world, Lord--
a world of disappointment and disillusionment,
a world of cynicism and despair--
and bring hope
as your gospel message goes forth on this Easter Day.
As we recognize the risen Jesus as who he really is—
and who the resurrection proves him to be--
both Lord and Christ.

#225 Worship Christ, the Risen King [vv. 1,2,3,5

Everyone is invited to lunch

Benediction:

"Lord, we thank you for the food we are about to enjoy together.
and may we grow in the grace and knowledge

of our Lord and Savior Jesus Christ.
To him be glory both now and forever! Amen.”s

Easter, 2021

Jesus: The Risen Ruler

Phil. 2:5-11

“Jesus is Lord”—this was the first Christian creed, and it follows directly from the event we celebrate on this Easter morning: **God raised Jesus to life again as the ruler of the world.** We consider three implications of this earth-shattering declaration.

I. As the Risen Ruler of the World,

Jesus Has Conquered Death.

II. As the Risen Ruler of the World,

Jesus Now Gives New Life.

III. As the Risen Ruler of the World,

Jesus Will Return to Judge.

*"Praise be to the God and Father of our Lord Jesus Christ!
In his great mercy he has given us new birth
into a living hope
through the resurrection of Jesus Christ from the dead."*

--1 Peter 1:3

Sermon Response:

"Jesus: The Risen Ruler"

- How does Jesus resurrection declare that "Jesus is Lord"?
- Paul says, "If you declare with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved?" (Rom. 10:9). Why was this creed "Jesus is Lord," so central to the Christian faith? What does "Jesus is Lord" mean to you?
- What is the most significant implication of Jesus' lordship in the way you view life?
- The gospel declares that Jesus the Judge is also the one who is judged. How does this help you approach the prospect of judgment?
- How is the gospel message a royal proclamation?
- What is wrong with the culture's call to simply "be true to yourself"?
- Paul says, "no one can say, 'Jesus is Lord,' except by the Holy Spirit" (1 Cor. 12:3). Why is that so?

