

Key:

Purple – Introduction, Conclusion, Main Points, and Sermon Thread

Blue – Explanation/Exposition

Red – Application

Green – Illustration

Brown – Quotation

Yellow – Sermon Notes

A Heart for Evangelism

Romans 9:1-5

Introduction: Amen. Well welcome, church. Today we begin a brand new series in the Book of Romans, entitled “Wholly Transformed.” We have seen already in the last year in Romans that we are “Wholly Unholy” without Christ. And then also we are “Wholly Redeemed” in Christ. The focus of Romans 9-16 is how we are “Wholly Transformed” by the power of Christ and the indwelling work of the Spirit. That’s what this series is about.

And to that you might say, “What does that look like? How is that accomplished, Pastor Tony? And how do we as followers of Jesus Christ and the church of Jesus Christ *expedite* that process? I want to be transformed!” I don’t know about you, Harvest Decatur, but for me, I need transformation. I long for God to refine me and conform me into the image of my Big Brother, Jesus Christ. I can see already in my 42 years on this earth and 36 years or so as a Christian, how God has transformed me. And I want more of that. I have specific areas in my life right now that I want God to change. And I assume that’s true of you as well.

In the next few months, church, we are going to study the work of transformation in our lives. And as part of that we are going to be studying these amazing and memorable passages of Scripture. Like this one... Tell me if you’ve heard this before. “Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect” (Rom 12:2). And we are going to look at passages like this one. Romans 10:9-10. “...if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved.” Have y’all heard that before? Can’t wait to preach that text!

We are going to look at passages like this one: “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship” (Rom 12:1). And this one: Romans 10:13: “For everyone who calls on the name of the Lord will be saved.” And this one: Romans 10:17: “So faith comes from hearing, and hearing by the word of Christ.”

Now today, we are going to focus on the topic of evangelism. And we are going to look at a remarkable statement by the Apostle Paul, where he says essentially, “I would willingly be condemned for the sake of my kinsfolk, the Israelites.” “I would willingly be accursed,” says Paul, “if my fellow Israelites would turn away from their hard hearts and embrace Jesus as their Messiah.” And I can’t help after reading that thinking, “Really, Paul? Really?”

The question I’ve been asking myself this week is did Paul really mean that? Was he hyperbolizing? And also, I’ve been asking myself this question. Do I really love lost people that much? Like Paul does? Does my heart break for my fellow Americans like Paul’s heart breaks for Israelites? Let’s talk about that this morning and see if we can’t get a little evangelistic steam built up in our church.

So let’s talk Romans 9:1-5, church. I want to give you today three motivations for evangelism this morning. Three great reasons to get the word out about Jesus Christ. And here’s the first:

1. Jesus Christ is the **hope** for **eternity** (9:1-3)

Paul says in verse 1. He says...

¹ I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit—² that I have great sorrow and unceasing anguish in my heart.

Now this statement comes almost as a complete surprise in this section of Paul’s letter. If you remember last week, at the end or **Romans 8**, Paul reached an emotional and doxological climax. Paul was euphoric at the end of **Chapter 8**. “For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things

to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.” Amen! Wasn’t that good last week? That was so good last week, I wish I could preach that passage twice. I wish I could do it all over again this morning.

Well Paul moves from exultation in **Romans 8** to lamentation in **Romans 9**. Paul goes from soaring rhetoric in **Romans 8** to sorrow and regret in **Romans 9**.

I have great sorrow and unceasing anguish in my heart.

If I was Paul’s pastor and heard him say this to me face to face, I would instinctively say, “Paul are you okay, man? What’s wrong? Talk to me! How can I help?”

I’m sure the church in Rome, reading this for the first time was caught off-guard too. What just happened? Paul was singing God’s praises at the end of **Romans 8**. Paul was rhapsodizing about the goodness of the gospel and the God he serves. **Now he’s in the pits**, talking about unceasing anguish in his heart. What could possibly make him feel like this? And in light of **Romans 8**, how could anyone feel like this? What could we possibly be sorrowful and anguished about as Christians? I’ll tell you what he’s sorrowful about. And I’ll tell you what we should be sorrowful about--the eternal destiny of lost people. That’s what breaks Paul’s heart.

And it should break ours too.

And I know for some of you this seems so irreconcilable. How can you at the same time be ecstatic about the Lord Jesus Christ and the eternal security he offers you (**Romans 8**)? And then also be heart-broken about the eternal insecurity of those who have rejected Christ (**Romans 9**)? How is that possible? Well I’ll just tell you---that is completely consistent with the Christian life. It is! And the older you get in Christ, the more your heart soars about your salvation in Christ Jesus, and the more your heart sorrows that others don’t have that salvation.

I know some of you get this. Paul’s heart breaks for the Jewish people. Some of those people are probably his family members. People he went to synagogue with as a kid. People who believe like he did before the “Damascus road experience” where Jesus appeared to him and said, “Saul, Saul, why are you persecuting me” (Acts 9:4)? Some of you have family members who are lost and won’t embrace Christ. Some of you have close friends who continue to reject him, even though you’ve tried to convince them. And that paradoxically, as a Christian, mixes sorrow with joy in our hearts. Those experiences make us love and cherish Christ more, and yet at the same time it makes us anguish with a broken heart for those who don’t know him. Right? Do y’all feel this?

I mean Paul uses this word here ὀδύνη which means “**intense anxiety**, anguish, grief, emotional pain.”¹ But it’s not just ὀδύνη; it’s “unceasing” ὀδύνη. Every time Paul sees another Jewish person reject Christ, he agonizes. Every time he has a painful conversation with a hard-hearted Israelite he grieves with unceasing anguish in his heart.

And you might say, “**Good grief, Paul. You just said a few verses ago that we are more than conquerors through him who loved us. Now you are agonizing unceasingly over lost people.**” “**Which is it Paul? Which is it? Is it joy or sorrow?**” It’s both. It’s both for the Christian. It’s cognitive dissonance. It’s simultaneously joy and sorrow. That’s the Christian life on this side of eternity, until Christ comes back.

I remember hearing a pastor a few years ago say something truly profound about this, and it really stuck with me. It was one of the most brilliant observations I’ve ever heard about the Christian life. This pastor said that Christians have the remarkable capacity to be both more joyful and more sorrowful than non-Christians. In fact they can be simultaneously more joyful and more sorrowful at the same time. We are more sorrowful, because our hearts are soft. Ezekiel prophesied in the OT that someday God would take out the hearts of stone among his people and give them a heart of flesh (Ezekiel 36:26-27). And that heart of flesh is tender and easily moved by the suffering of this world. So Christians have a greater capacity for empathy and grief and sadness. They don’t grow cold and hard like the rest of the world. The Holy Spirit won’t let their hearts of flesh do that.

So Christians have a greater capacity for sorrow, but we also at the same time have a greater capacity for joy. Joy is a fruit of the Spirit. The Spirit produces joy, and we experience Christ-like joy even on this side of eternity. And we have joy even when we sorrow, because we have hope. We have hope,

¹ DBL, 3850 ὀδύνη, James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

because we have a promised future and a promised eternity that trumps all this world's inevitable pains and sorrows. That is incredibly meaningful in a world longing for meaning.

Charles Spurgeon said once, "I have had more joys and more sorrows in the last few years than any man in this place, for my life has been compressed... a vast mass of emotion into one year."² And yet Spurgeon says, "The love of God to us has been an unflinching support in all our trials."³

John Piper said once, "Christians are not called to have periodic joy in God, but perpetual [joy]. 'Sorrowful, yet *always* rejoicing [2 Cor 6:10].' ... the key to such steady-state joy in God is hope in the glory of God through the worst sufferings — physical and emotional."⁴ Paul has that. He has euphoric joy (Romans 8). And he has sorrow and emotional pain (Romans 9).

And speaking of emotional pain, look at what Paul says in verse 3.

³ For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh.

That's how deep Paul's pain is for lost people. That's how far he is willing to go for his fellow Israelites. By the way, that word "accursed" is the Greek *ἀνάθεμα*. Paul is *not* saying "I'd be willing to spend a few days in purgatory for the Jewish people." There's no such thing as purgatory, by the way! He's saying, "I would willingly be anathematized. I would willingly be cut off from Christ for eternity, if that were even possible"... which by the way it is not.⁵ Paul says, "I would willingly be eternally damned if it meant that my brothers [not Christian brothers mind you... but Jewish brothers, fellow Israelites] could be saved."

Is Paul hyperbolizing here? I don't know. Would Paul really do that? I don't know. But what I do know is that Paul loved lost people that much. He cared about them deeply. In Tom Schreiner's words, "Paul's heart is rent with sorrow because so many of his kindred have rejected the message of the gospel and are therefore destined for judgement."⁶ And I'm asking God today for that same kind of grief and heart-brokenness over lost people. I don't have that. But I want it. I want a heart that loves lost people and is emboldened for evangelism.

I actually think that Paul is echoing something from the OT here. Moses, after the infamous "golden calf" incident begged God not to destroy the Israelites. Moses said, "Blot my name out of the book of life." "Kill me, not them, Lord!" Moses put himself forward as a substitutionary atonement for his people (Ex 32:30-32), which foreshadowed Jesus's substitutionary atonement. And Paul echoes that here. "Kill me, not them, Lord. Let me take their place."⁷

And I think this is instructive to us for another reason. I think it's okay to have kinship bonds and ethnic affinities. Paul had that for the Israelites. Paul would say elsewhere that in Christ, there is neither Jew nor Gentile, slave nor free, male nor female (Gal 3:28). Paul's whole argument at the beginning of Romans is that it doesn't matter if you are Jewish or Gentile. What matters is do you know Christ or not. And his closest bonds as a believer were with fellow Christians irrespective of their ethnic background.

But there was still something in Paul that longed for his own kind to be saved---His kinsmen according to the flesh, the Jews. And maybe some of you feel that too. Your deepest desire is for those closest to you. Your family. Your ethnicity – African American, Hispanic, Caucasian, Asian-American. Your nationality – American, Mexican, Croatian. I know Sanja's heart breaks for the Croatian people who continually reject Christ. She has a connection and longing for them to embrace Christ, and I don't think that's wrong. Paul was like that too.

So why do we want to get the word out about Jesus Christ? Why are we heartbroken when people reject Christ? Here's the reason. Because Jesus Christ is the hope for eternity. He's the *only* hope for eternity. Here's another reason we want to get the word out about Jesus Christ.

2. Jesus Christ is the fulfillment of OT expectation (9:4-5a)

Now here's the question that emerges in verse 4. The question is this, "Why are you talking about this now, Paul?" "Why are you bring this up now?" "Why is this so heavy on your heart now in this letter to

² C. H. Spurgeon, "A Psalm of Remembrance," in *The New Park Street Pulpit Sermons*, vol. 5 (London: Passmore & Alabaster, 1859), 230.

³ Ibid.

⁴ John Piper, "The Key to Simultaneous Sorrow and Joy," Romans 5:1-2, 09.21.18: <https://www.desiringgod.org/messages/the-key-to-simultaneous-sorrow-and-joy>

⁵ Thomas R. Schreiner, *Romans*, Second Edition, BECNT (Grand Rapids: Baker, 2018), 470: "Thus Paul expresses an impossible wish, for there is no such world in which believers can suffer banishment from Christ forever for the sake of others."

⁶ Ibid, 472.

⁷ See Douglas J. Moo, *The Epistle to the Romans*, NICOT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1996), 559: "As Moses, the leader of God's people, offered himself for the sake of his people, so Paul offers himself." See also Schreiner, *Romans*, 470: "The parallel with Moses also suggests that Paul himself never contemplated the possibility that his desire could become a reality because he was too well aware of the precedent already established in which Moses's request was not granted."

the Romans? I mean surely you don't have to say everything your thinking and feeling, Paul." I don't tell everybody everything I'm feeling?... **you guys can thank me for that later.** **"So why this statement with Paul? And why now?"**

Here's the answer, I think. I think that Paul hears an objection to his "God is awesome" argument of **Romans 8**. I think he hears the voice of naysayers saying, **"O Yeah, Paul. God is always true to his promises? Well what about Israel? Hmmm? What about them? Didn't God love them? Didn't God make promises to them? And yet you've already said in this book that ethnic identity and Jewish identity don't lead to salvation. So how can you be so certain that God will be true to his promises to us now?"** That's the objection he's trying to deal with here. And actually he's going to deal with that objection all the way through **Romans 11**.

And here is at least part of Paul's answer to that objection. Here it is in **verse 4**.

⁴ *They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises.*

In other words, God has not been unfaithful to the Israelites and his promises to them. He gave them everything he promised them! Even the Messiah!

By the way, the word "Israelites" is key here. The Jewish people were called "Hebrews" until the time of the Exodus. After that, they became the "Israelites" after their forefather Jacob whose name was changed to Israel. And then after the Babylonian captivity, they became known as the "Jews," because they returned to the area of Judea, and they were mostly from the nation of Judah at that time. Other people referred to them as Jews, but the Jews preferred to refer to themselves as Israelites. That's why Paul uses that term here. And he's making it crystal clear that his heart breaks for ethnic Jews, the Israelites.

And Paul says, they've been given all these great things: **1)** The adoption. Abraham and his offspring were adopted as the people of God. Was there anything inherently good about Abraham that made God choose him in Ur of the Chaldeans? No. He was a pagan idol-worshiper just like everyone else in his clan. And he was kind of a dubious character. He tried to pass off his wife, Sarah, as his sister to save his own skin. He did that twice (**Gen 12:10-20; 20:1-18**)! What a scoundrel! Nevertheless God adopted him and made him the father of a great nation.

The Israelites had that heritage, and they also had **2)** the glory. They had Yahweh dwelling in their camp. His Shekinah glory emanated from the tabernacle and then later the temple. They had that. They also had **3)** the covenants. They had the Abrahamic Covenant and then the Mosaic Covenant and then the Davidic Covenant. God came to them time and time again and said, **"You are my people. I am making a covenant with you today."**

They also had **4)** the law. They also had **5)** "the worship." They had the animal sacrifices that Yahweh had instituted and they had Yahweh worship exclusively in their nation. All the nations around Israel knew, Yahweh is the God of the Israelites, and they worship him. And they also had **6)** the promises. And the most important of those promises is that messianic promise, that a Son of David would come and save Israel from their sins. He would be the serpent-crusher! He would be the suffering servant! And he would be the eternal conqueror! Jesus was Jewish. And Jesus was promised to come to the Jewish people centuries before he came.

Remember what Paul said earlier in Romans? What benefit is there in being Jewish? Paul says, "Much in every way!" The Jews were entrusted with "the oracles of God." The Jews had the Scriptures. Jesus was promised to them first and came to them first! Paul says, "to the Jew first and then the Gentiles" (**Rom 1:16, NIV**).

Look at **verse five**. Paul says there's more that God gave the Jewish people.

⁵ *To them belong the patriarchs, [Abraham, Isaac, Jacob, Moses, David. But also Sarah, Rebecca, Rachel, Ruth, Esther, and Bathsheba. These are the great ancestors for the Jewish people] and from their race, according to the flesh, is the Christ,*

Now let me stop right there. Paul is heart-broken, because they had all this, and yet his own kinsmen rejected Christ. They had all this heritage. **But heritage doesn't save you. Faith in Christ saves you. It doesn't matter who your mama is. It doesn't matter who your daddy is. If you don't believe that, then you need to go back and read Romans 1-8 again.** The Jewish people in Paul's day had all that, and yet they still rejected the Christ who was originally given to them! And that makes Paul say, "I have great sorrow and unceasing anguish in my heart."

You know what the parallel is for us? Here's how we might sympathize with what Paul is saying here. We in America had Jonathan Edwards. We are the country of D.L. Moody and Billy Sunday and

Billy Graham. John Wesley and George Whitefield came to our country to preach the gospel. They had more success preaching the gospel here than they did in England. That's our heritage.

We are the country of Martin Luther King and Booker T. Washington. We are the country of Lottie Moon and Elizabeth Elliot and Sojourner Truth and Susan B. Anthony and Joni Erickson Tada. We are the country of George Washington, Abraham Lincoln, John Adams, Thomas Jefferson, and Alexander Hamilton. And you might say, "Psst, Pastor Tony, some of those people weren't exactly orthodox with their Christian beliefs." Yeah, I know. But they would be appalled at how far their American offspring have drifted from their Christian ideals and theistic convictions. And I personally grieve the fact that despite this great heritage that we have as Christians in America, some young people here have more respect for Che Guevara and Karl Marx than they do their own spiritual forbearers. We have young people that wax poetic about communist ideals who have never lived in a communist country. We have young people that rhapsodize about socialism who have basked in the goodness of the American project their entire lives. That breaks my heart!

And it's a reminder to me that 1) Heritage doesn't save people. You are not born into Christianity, you are born again into Christianity. And 2) People need the Lord. And the Lord has called us to be joy-filled followers of Christ who are sorrow-filled, heart-broken, preachers of the gospel to the lost.

How's that going for you, Harvest Decatur? What's your commitment to evangelism? Are you heartbroken about lost people? Are you begging the Lord for conversions, salvations in your family, in your neighborhood, in your community, in Decatur? I know I've been convicted by this, this last week. My heart doesn't break for the lost like it should.

You know we started a church twelve years ago. And one of our pillars is evangelism. I'll just tell you---that is the hardest pillar to stay committed to. It really is. I think that's the one that keeps crawling off the table. That's the one that keeps running away. And you can't let that happen. We as your elders can't let that pillar become marginalized. There's too much at stake here. "Lord, break our heart for lost people and give us a passion for evangelism!"

Write this down as #3. Three reasons to get the word out about Jesus Christ. First of all, Jesus Christ is the hope for eternity. Secondly, Jesus Christ is the fulfillment of OT expectation. And finally.

3. Jesus Christ is the **God over **everything** (9:5b)**

Now I could close this message with an impassioned call for evangelism. I could close this message by preaching the gospel to everyone who is listening and plead with them to surrender their lives to Christ. I actually will close this message that way in just a second. But before we do that, I need to clarify something. And this is something that Paul wonderfully clarifies at the end of this passage.

And by the way, this is something that some of our beloved founding fathers in America got wrong. Thomas Jefferson, for example, got this wrong. Benjamin Franklin got this wrong. They should've known better. If they would have read and believed Romans 9:5, they would have known better.

Paul says about the Jewish people, that to them belong,

⁵ ... the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

And to that, you might say, "**Who is God over all?**" "**Who is Paul referring to there?**" Well the referent is the noun that precedes that relative clause. What noun precedes that relative clause, "Who is God over all"? Answer: **Christ**. So let me state the obvious here and rearrange Paul's statement a bit. Who is God over all, blessed forever? Jesus Christ is God over all, blessed forever, Amen. Everyone with me?

"No. No. Can't be, Pastor Tony. Christ never said he was God. Christ isn't God. That's what the Jehovah's Witnesses told me when they came to my door." Well I'm sorry to tell you this, but those Jehovah's Witnesses are wrong. They aren't reading their Bible right. In fact, they produce their own corrupted translation of the Bible because they just can't tolerate statements like this. But you can't escape this.

And if you think this passage in **Romans 9:5**, Paul calling Jesus Christ God over all is offensive to Jehovah's Witnesses. How do you think the Jews in Paul's day felt about this? This was anathema to them. A man being called God. That's blasphemous.

And by the way, the whole "Jesus never referred to himself as God" argument is patently false. Jesus said to a group of Pharisees, "Before Abraham was, I AM" (**John 8:58**). The Pharisees wanted to stone Jesus for that statement. Why did they want to stone him for saying that? Because Jesus was equating himself with the

Great I AM of the OT, Yahweh. They knew that. And that's why they wanted to kill him. They thought he was guilty of blasphemy. And of course he would be guilty of blasphemy, and of course he probably should be put to death, if it wasn't true. Except for the fact that it is true! Jesus is the Great I AM of the OT.

And even if Jesus didn't call himself God, Paul did, right here in **Romans 9**. Paul does the same thing in **Titus 2:13** by the way. Paul said we are "waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ." Is Paul's testimony about Jesus any less significant than Jesus's own testimony about himself? Are Paul's letters any less inspired by God than the gospels of the NT? No.

Paul said about Jesus that all things were created by him and for him (**Col 1:16**). Paul said that in Christ the whole fullness of the deity dwells bodily (**Col 2:9**). Paul called "the judgement seat of God" "the judgement seat of Christ" (**2 Cor 5:10**). Paul repeatedly gives Jesus Christ the title "Lord," which is a reference to Yahweh. Jesus is given the "name which is above every name" (**Php 2:9**).⁸ Even if Paul never called Jesus God in **Romans 9:5**, we have ample evidence in Scripture for the deity of Christ. But the fact remains, Paul did call Christ God in **Romans 9:5**. Jesus Christ is God. **Put that in your theological pipe and smoke it, Harvest Decatur.**

You know I haven't quoted C.S. Lewis in a while. It's probably time I did that. Some of you are getting antsy about that. Speaking of Christ's deity, Lewis said, "There is no parallel [to Christianity] in other religions. If you had gone to Buddha and asked him: 'Are you the son of Brahma?' he would have said, 'My son, you are still in the vale of illusion.' If you had gone to Socrates and asked, 'Are you Zeus?' he would have laughed at you. If you had gone to Mohammed and asked, 'Are you Allah?' he would first have rent his clothes and then cut your head off. If you had asked Confucius, 'Are you Heaven?' I think he would have probably replied, 'Remarks which are not in accordance with nature are in bad taste.' The idea of a great moral teacher saying what Christ said is out of the question. In my opinion, the only person who can say that sort of thing is either God or a complete lunatic suffering from that form of delusion which undermines the whole mind of man."⁹

Lewis said that, "A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic on a level with the man who says he is a poached egg, or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse."¹⁰

Listen, I want us as a church to be fired up about evangelism. I really do. I want to be fired up about evangelism. I want to tell people about Jesus. But we've got to tell the truth about. Paul started this passage saying, "I am speaking the truth in Christ—I am not lying." And then he said Jesus Christ is God over all, blessed forever, Amen. When we tell people about Jesus... when we share the good news about Jesus Christ. It can't be just that Jesus was a good person and a good teacher, and we should believe in ourselves like Jesus believed in himself. Also it can't be just that Jesus was an innocent man who died on the cross for our sins. That's true. But that's not the whole story. Jesus wasn't just an innocent man, Jesus was God in the flesh. And his humanity and his deity are essential aspects of his being and essential to our salvation. And we don't embrace Jesus as just our Savior and our Christ, we also embrace him as God and the Lord of the Universe. That's the good news we preach. That's the truth of the gospel that we've got to share with the world. And we may be brokenhearted when people reject that. Paul was brokenhearted about that. But we still got to do that.

And let me just be clear as I close this morning. Wherever you are right now either at home watching this, listening to this, or seated in our sanctuary right now. The Bible says clearly, "If we confess with our mouth that Jesus is LORD... capital LORD... that is Yahweh God of the OT... and believe in our hearts that God raised him from the dead, you will be saved. You can have your sins forgiven right now. And you do that by putting your faith in Jesus Christ, the LORD. We call this the ABC's of salvation. 1) **Admit** that you are a sinner. 2) **Believe** in Christ's death as payment for your salvation. 3) **And Confess** Jesus as Lord of your life. If you haven't done that before today, now's the time to do that. **Bow with me in a word of prayer.**

⁸ F. F. Bruce, *Romans: An Introduction and Commentary*, vol. 6, TNTC (Downers Grove, IL: InterVarsity Press, 1985), 187.

⁹ C.S. Lewis, "What are we to make of Jesus Christ?" (1950), in *The Essential C.S. Lewis* (Touchstone, 1996) 331.

¹⁰ C. S. Lewis, *Mere Christianity* (New York: Macmillan, 1958), 41.