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# Jesus, My Lord

*“Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified” (Acts 2:36).*

The big new Testament word “Lord,” (κύριος, *kurios*) had a wide range of meanings in the first century, all of which in some way emphasized a worthiness of honor, respect, and authority. In the Scriptures the word is used in reference to Jesus Christ, the Holy Spirit, husbands, masters of slaves, and of anyone who, in a certain context, should be addressed with deference. The width of this range is seen in Sarah, who, on the human side of it, called her husband Abraham “lord” (1 Peter 3:6), and Thomas, who, on the divine side of it, declared before the nailed pierced hands and feet of Jesus, “My Lord and my God!” (John 20:28). It was a word—like English words such as “read”—that depended heavily upon its context for its specific application.

This word was clearly used by inspired writers in the special context of the deity, authority, and supreme and singular power of Jesus, the second member of the Godhead. Peter said, “Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified” (Acts 2:36). In this setting, Peter used the word to convey that Jesus was not only the Messiah, but also the One whom God had crowned as Lord of His church or family and the One to whom the whole family of the earth would have to look for salvation. The title, as Peter used it, attributes to Jesus what Peter later said of Him before the council: “And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved” (Acts 4:12).

Jesus’ Lordship can and must be regarded from four different viewpoints.

*As we look at it from its great commencement, we see Him as our risen Lord.* Paul said that Jesus was *declared* to be the Son of God through His resurrection. He wrote, “Concerning His Son, who was born of a descendant of David according to the flesh, who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord” (Romans 1:3, 4). Jesus was, is, and always will be the Son of God in the sense of being the second member of the Godhead; but in the sense of His administrative role in the Christian Age, in the sense of His being the Captain of our salvation in the divine economy of human redemption, His resurrection declared Him to be God’s Son as He became—in fullness and totality—“Jesus Christ our Lord.” Just as Jesus had to live as a man and face temptations as a man in order to become our perfect Savior (Hebrews 5:8, 9), even so He had to rise from the dead in order to qualify to be our divine Lord and Head of the church.

The resurrection of Jesus is the highest type of apologetic evidence. It is one argument that neither Jews nor Gentiles could answer. They, like all others since them, were unable to answer the testimony of the empty tomb. The only explanation that can be given to it is that He rose from death. One is forced to accept or reject Christianity on the basis of the resurrection. The Christian has embraced the only religion whose Founder conquered death.

However, His resurrection is more than just

proof for His Messiahship. It is the historic moment and reality of Jesus' becoming Lord. Paul also said, "For to this end Christ died and lived again, that He might be Lord both of the dead and of the living" (Romans 14:9). God qualified Jesus to be our Lord by raising Him from the dead. He is our Lord in divine quality as well as our Lord in divine attribution. Lordship has been assigned to Him because He has earned it. His resurrection confirms His right to it.

*As we look at His Lordship from the standpoint of its great continuance, we see that He is our reigning Lord.* There is an age-long continuity to His Lordship. God made Him Lord and commissioned Him to reign throughout the Christian Age. Paul said that God manifested His great power in Jesus

... when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all (Ephesians 1:20-23).

When God elevated Him to this position of authority and headship, He defined the headquarters of the church or the Kingship of His kingdom for the Christian Age as being Jesus Christ Himself. From that time to this, and from that time until the end of time, every true Christian looks only to Jesus as his Head, Teacher, and Master.

God has ordained Jesus to rule as Lord until the end of time. As Paul described the consummation of the age, he wrote,

But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death (1 Corinthians 15:23-26).

*As we think of His Lordship in terms of its great consequence, we see Him as our redemptive Lord.* True salvation from sin can come from no other. The process of becoming a Christian is bathed in the Lordship of Christ. Paul wrote,

... if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation (Romans 10:9, 10).

The New Testament writers were often guided by the Holy Spirit to describe man's part in salvation with brief summaries. They attributed it to faith (Romans 5:1), to repentance (Acts 11:18), to confession (Romans 10:10; 1 John 4:15), and to baptism (1 Peter 3:21). When they so taught, they were being comprehensive, not exclusive. When they said that people are saved by faith, they did not mean that we are saved by faith without any acts of faith other than a mental acceptance of Jesus. They meant that—viewing salvation in one broad sweep, with the motivational factor that runs through all of it—we are saved by faith. Paul did this also with the concept of the Lordship of Christ. He said that the heart of becoming a Christian is acknowledging Jesus as Lord, as the Son of God, and as the Messiah. He pictured confession of Him as including all the different acts of faith involved in coming to Christ—such as faith, repentance, and baptism into Him. He said that confessing Jesus as Lord is the only way a person can be saved.

*As we view His Lordship from the standpoint of its great climax, we see Him as our returning Lord.* When He comes again, He will come as our Lord, as our victorious King, who will be coming to share His eternal victory with us. He will present us to our Father and will at that time turn the kingdom over to the Father. Jesus Himself said,

But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left (Matthew 25:31-33).

Jesus our Lord is the One who will lead us to ultimate victory. As the prophet on the Isle of Patmos wrote Revelation, he pictured Jesus as our great Captain of salvation and as our great conquering King:

And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. He is clothed with a robe dipped in blood, and His name is called The Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OR LORDS" (Revelation 19:11-16).

At the end of the reign of this great King and Lord, He will come, and His servants will rise to meet Him in the air, and so shall they ever be with Him (1 Thessalonians 4:16, 17).

Yes, Jesus is our risen, reigning, redeeming, and returning Lord. He is the second member of the Godhead, but He became fully and com-

pletely man. In total identification with the human race, He permitted Himself to die in our stead, carrying our sins in His body outside the camp, removing them totally from those who put their obedient faith in Him. Following His death, He rose from the grip of death. He reigns now as the Christian's only Head or Lord. He lives to lead us, to love us, and to lift us to the Father's throne when He comes in the clouds at the end of this age. When we see Him, we will fall at His feet and say, as did Thomas, "My Lord and my God!"

Eddie Cloer



*"For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11).*