

# The Lordship of Jesus

By Paul Thompson

sermonaudio.com

**Bible Text:** 2 Corinthians 4:5  
**Preached on:** Sunday, February 10, 2013

**Eastside Baptist Church**  
204 Eastland Drive North  
Twin Falls, ID 83301

**Website:** [www.esbctwinfalls.com](http://www.esbctwinfalls.com)  
**Online Sermons:** [www.sermonaudio.com/thebridge](http://www.sermonaudio.com/thebridge)

So I want to begin in 2 Corinthians chapter four and to do so with this in mind. This is Paul speaking to the Church at Corinth. I am going to start with the first verse and go through about the sixth or seventh, but I am going to come back to the fifth verse as kind of the headline verse of the text. So beginning in the first verse of chapter four.

Therefore, since we have this ministry, as we received mercy, we do not lose heart, but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God. And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God. For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake. For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.<sup>1</sup>

So I take you back to that fifth verse to consider a couple of things what Paul is saying to the Church at Corinth. First of all, I want you to hear what he is not preaching. This is simple. The text is not complicated at all. He is, first of all, he speaks to the negative. This is what I do not do. And then he gives the positive, this is what I do. So what is it that he does not preach? He does not preach ourselves.

“For we do not preach ourselves.”<sup>2</sup>

So this concept or this teaching of the lordship of Christ, I suppose, if I were to ask the question at any typical gathering of this church, take any Sunday morning crowd where we are going to have anywhere from 80 to 100 people here on a pretty typical gathering. And if we were to ask: How many of you would say that Jesus is your Savior? Likely the

---

<sup>1</sup> 2 Corinthians 4:1-6.

<sup>2</sup> 2 Corinthians 4:5.

overwhelming majority, if not all, whether they know that they are saved or not would raise their hands or say yes. Jesus is my Savior.

To further that question and go even deeper into that, how many of you would as well say that Jesus is your Lord? And to answer it honestly. So do we even understand what lordship means? Do we even know what it means to call Jesus our Lord and Savior? See, we as... in a modern era we have options for everything. You go to the grocery store. You have several different options of what brand of cheese you want to buy for your nachos or you go to the restaurant and you get to the buffet and you say, "I am going to choose this and I am going to choose that, but I don't want anything to do with that."

We treat Christ, to our demise, we treat Christ and the things of God in a very similar kind of way. We come to God saying, "Yeah, I will take that Savior part, but I don't want anything to do with this lordship part." See, because lordship means I am not preaching myself, Paul is saying here. I am not establishing my opinion as paramount of my life. I am saying to submit myself to the lordship of Christ I am saying I submit everything in my life to Christ Jesus. I put myself as a bondservant as Paul often refers to himself as. He puts himself in the form or in the position of a servant, a bondservant willingly there, but he puts himself there knowing that to put himself in that position he is putting himself in a subservient position saying, "I now look to my master to give direction and commands and directions in my life."

Oh, we want the Savior part of Jesus. The pagan on the street wants the Savior part of Jesus, but many even inside the church house want nothing to do with the lordship of Christ. Do we know what we say when we behave like this about what we believe about God? Is God? Does he have authoritative position to be Lord of our lives? Well, Paul certainly understood this and he agreed that he does. So we as followers of Christ, believers that the Bible is the Word of God we go to this Word, we submit ourselves to it and we ask the Spirit of the living God the help us understand what this means for Christ to be the Lord of my life.

Do we really believe in the lordship of Christ? So Paul says, "I am not doing this. I am not putting myself as the establishment. I am not preaching myself. I am not preaching hate. I have figured out {?} to happiness and so here they are. Let me lay them out to you." Paul is saying, "I have nothing to do with that kind of preaching. I have to do with this kind of preaching and that is the preaching of Christ Jesus as Lord."

The words are critical. He doesn't just say, "I preach Jesus Christ." He says, "I preach Jesus Christ as Lord." So why is that important? Well, to a first century converted Jew, hearing these words in his native language, this sets Christianity apart from all other religions, this statement. And we will look at the confessional statement of Romans here in just a moment. But this statement Paul is saying:

"For we do not preach ourselves but Christ Jesus as Lord."<sup>3</sup>

---

<sup>3</sup> Ibid.

This first century church hears these words in his native language and he is hearing this. Jesus Christ is God. So this sets Christianity apart from every other religion. To make a statement, Jesus Christ is God. Well, this is part of the heresy that the Sanhedrin take Christ to court for. He is speaking blasphemous words. They don't like to hear this. They don't like to hear. Oh, they want this Savior part. They want this Messiah part. They want this Redeemer part, but they don't want the lordship.

We are really no different, are we? So this statement that we often use and we should use it, but I fear that we generally just don't understand what we say when we will use a piece of text like Romans chapter 10 verse nine. It is likely many of you put this text to memory and you should. It is a good piece of text to put to memory. But we treat this text not at all like the text should lay on us. Listen to this. I am going to begin the reading in the fifth verse just so that we have the context of the text.

For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness. But the righteousness based on faith speaks thus, "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down), or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)." But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART" — that is, the word of faith which we are preaching...<sup>4</sup>

Well, what did Paul tell the church at Corinth. I didn't come to preach myself. I have come to preach Christ as Lord. I have come preaching Jesus Christ is God. Look at the ninth verse. Here is the same phrase of 2 Corinthians chapter four verse five.

....that if you confess with your mouth Jesus as Lord...<sup>5</sup>

So what a heavy statement that is. Now it is rightly translated Christ as Lord or Jesus as Lord, but this first century hearer in his own language is hearing this. Jesus is God. And you could confess with your mouth. This is a death sentence to a first century believer. Jesus is God? Well, what are we to do with Caesar who claims he is God? What are we to do with the Roman emperor who says he is God? This is a death sentence to a first century believer. So this confession Jesus Christ as Lord—and I am going to confess this with my mouth, Jesus as Lord. I am not only going to just going to say it, but I am also going to believe it. We know the Scriptures says that many will say it. Jesus even comes saying many will say, "Lord, Lord," but will not enter into the kingdom of heaven. Many are going to say, "Jesus is God." Many are going to say, "God is God. Yahweh is God," but they will not enter into the kingdom of heaven. So they are going to confess with their mouth Jesus is God and believe in their heart that God raised him from the dead, you will be saved.

Listen to that verse again.

---

<sup>4</sup> Romans 10:5-8.

<sup>5</sup> Romans 10:9.

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. Well, let me read it with the pronouns with the proper names. And that phrase, Jesus as Lord, interpreted as Jesus is God. I am going to read it again.

If you confess with your mouth Jesus is God and believe in your heart that God raised God from the dead, you will be saved.

[off mic voice]

New American Standard, some one I preach from all the time.

[off mic voice]

Read it. It reads the same.

[off mic voice]

Yeah, it is the same. You confess Lord... read the first phrase again, John.

[off mic voice]

Ok. You shall confess with your mouth the Lord Jesus. You shall confess with your mouth God is Jesus. That is just the reverse. Lord. That phrase in its first century audience is hearing this statement. To say Jesus is Lord compared to Caesar is Lord, the Roman emperor is Lord, any other god is Lord, they are saying that person is God. We miss that in our English language because especially in our western culture language we read this and it doesn't lay on us the same as that first century is hearing this. We understand lordship as a master, as a boss. We will even belittle—I think it is with good intentions—we will ... you will see a bumper sticker. My boss is a Jewish carpenter. You know, that is ok. {??} I think it is as ok statement to make. But I think we must be careful that we don't just so commonly handle the lordship of Christ. Jesus is my boss. He is the big man. He is the coach of my life. I think I know what people are trying to say when they say things like this. But to say Jesus is God, that is heavy.

[off mic voice]

That is every other religion on the planet. They want to handle Jesus commonly, not supernaturally. The first century church they are hearing this kind of preaching. Paul is saying, I don't come to preach myself. I have come to preach Christ as Lord. That preaching is death sentence. That preaching gets you ostracized from the mainline of other religions. Jesus is Lord.

[off mic voice]

What is that?

[off mic voice]

It did. It martyred and made life ... the acceptance and the confession of these kinds of statements makes life extremely difficult in the flesh for them. But, listen, whenever you understand who Christ is, that statement you are not afraid, not ashamed to make, to make the statement that Jesus is God or God is Jesus in the order of which how that lays. This statement, if you confess Jesus is God you are setting yourself all up, completely apart from all other religions of the world.

[off mic voice]

You really will. You really will.

[off mic voice]

Yeah. This ... in the form, the grammar form of how this language is being used here, you have language that says either or, or and statements. So this is an either. This is not a Jesus and Caesar. This is not a Jesus and Allah. This is not a Jesus and fill in the blank of whatever good you want to choose or whatever philosophy you want to adapt, the doctrines you like. This is a Jesus or the other. There is no mixture of the two. This is how heavy this statement is to confess with your mouth Jesus as Lord. Or don't confess him at all. This is not confess Jesus as Lord and live however you want to live. That doesn't work. It can't work. This is not an and form of the grammar. This is an or form of the language.

Let's go to 1 Corinthians, 1 Corinthians chapter 12. So the doctrine of God is overlaying all of this. Who is this God? Who is this Jesus that can make a statement such as he does or who is this Paul who comes preaching this Christ? Who is this Church whose one foundation is Jesus Christ the Lord? Who is this?

[off mic voice]

Yeah, yeah, yeah. Richard, that is really a good ... the modern plague upon the modern Church is they want to say Jesus and. So we know Jesus is Lord, but we get the mindset in our minds that nobody will accept this unless we make this Jesus look cool, acceptable. Let's appeal to their senses. Let's create an atmosphere that will make people feel comfortable here. So Jesus and this. Paul is saying it is Jesus or nothing. That is the level of my preaching that I come to, Paul saying to the Church at Corinth, to Rome, to Ephesians. I come preaching Jesus Christ and Jesus Christ only. I haven't got anything else for you.

What did Jesus say to his disciples whenever they are out there and the crowd, the 5000 is crowded there and they come back with report? "Hey, Jesus, the people are hungry. should we go into town and get something else?" They clearly don't realize who they are talking to. They are talking to Jesus. And he says, "No, just feed them with what we have

here.” See, they didn't understand that they had Jesus. They didn't understand that they had the Lord God himself present with them. So he takes a few loaves of bread and some fish and he feeds the masses with it.

There are thinking, man, we need to get a shopping list together. We need to go in and ask some discounts and donations and Jesus and... And they got Jesus, period.

1 Corinthians chapter 12 verse one and following.

Now concerning spiritual gifts, brethren, I do not want you to be unaware. You know that when you were pagans, you were led astray to the mute idols, however you were led. Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.<sup>6</sup>

First of all I hope you hear, you are hearing the triune language of God in this text. You are hearing language of God the Father. You are hearing the language of God the Son. You hearing the language of God the Holy Spirit. And Paul is telling the Church, Corinth, “You have been led astray by a lot of strange, pagan ideas and philosophies. But hear this. You cannot come saying Jesus is Lord unless the Holy Spirit is showing this to you.”

You cannot, Romans 10:9, confess with your mouth and believe, you can't do that, unless the Holy Spirit is saying to you, “Here is God. Believe him, confess him, embrace him.”

No man can call Christ Lord without a believing dependence upon him. You can say Jesus is Lord. And you can do so all day long. But with an unbelieving heart or unbelief upon you without the faith that is necessary, that is wrought by the Holy Spirit to believe.

So when Paul makes these kinds of statements he is, first of all, he is understanding the nature of God. He is understanding the call of God. When he beckons man to believe him, when God but through the work of the Holy Spirit beckons man to believe, God knows that when he does so he is saying to this person, he is saying to us who would believe, that you are making yourself a servant to the Lord.

If you can think of all the dictators of the world, that the world has produced and what a risky thing to do, to bring this kind of language in here with Christ, but let me attempt to try to explain this and you attempt to listen carefully. We will try to do both. All dictators of the world come saying, making demands of people to follow them and to obey them and to do as they say. But none of them has the authority to do so, except for God. And for God to make such statements as believe in me, confess with your mouth and believe me. Make me Lord of your life. For God to make that kind of a statement it has to come from a knowledge base and an awareness that there is no higher authority than God. And so the higher... the highest authority when he makes this type of a statement is nothing like a Hitler or a Mussolini who are egotistical and filled up with themselves. As Paul

---

<sup>6</sup> 1 Corinthians 12:1-3.

says, "I am not going to come preaching myself. I am going to come preaching Jesus as Lord. I am going to come preaching Jesus Christ is God."

So in doing so Paul is saying there is no higher authority in all of the known universe. There is nothing better. There is nothing more loving. There is nothing better. There is nothing more knowledgeable than God himself. So at that base at that level I come preaching Jesus Christ as Lord, submitting myself to the lordship of Christ.

It is likely and God is like Bill Bright of Campus Crusade, the late Bill Bright who made statements like this for years now. Billy Graham has been making similar statements to this for years now. Ray Comfort has been arguing this for at least a decade, that churches are filled with baptized pagans who refuse to let Christ be God, be the Lord of their lives. They come confessing Jesus as Lord, yes, but to live in a position of lordship that Christ be Lord of their lives is rare.

Look at this text with me in Acts chapter 16. So here is the scenario. Here is the background to this. Paul and Silas have been preaching the gospel. This just infuriates the Sanhedrin and the religious community. It just drives them crazy. They eventually come upon Paul and Silas and they beat them. They tell them not to preach and this Jesus. They refuse. They continued preaching and what do they do, but they decided the only thing they can do is put Paul and Silas in jail. And so they do and you know the story. At midnight there they are in the prison cell and they are singing and this great earthquake comes. The foundations of the walls begin to shake and crumble. Eventually they are in the midst of the jail. The chains are broken off of all of the inmates. The jailer comes in. He is at the point of great despair, ready to take his own life. He is certain that all of the inmates have left and have escaped and he is certain that he will face a cruel death because of this allowing the prisoners to escape. And in the midst of this Paul cries out with a loud voice in verse 28.

"Do yourself no harm, for we are all here!" And he called for lights and rushed in and, trembling with fear, he fell down before Paul and Silas, and after he brought them out, he said, "Sirs, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you shall be saved, you and your household."<sup>7</sup>

Now, again, to us in this western minded listening ears we hear this statement different than the first century church does. And I think the preaching of our day has created this laziness with the text. This is a statement, Paul and Silas. Believe on the Lord Jesus. Jailer, believe that Jesus is God and you will be saved. This isn't just, hey, consider taking Jesus along with all the other gods of your day. This is, jailer, you must... if you want to be saved, if you genuinely want to be saved, you must reject all other gods and believe only on Jesus Christ. Call him God because he is. You will be saved.

And the impact of this says they even go so far as to say, "You and your household." So verse 32.

---

<sup>7</sup> Acts 16:28-31.

And they spoke the word of the Lord to him together with all who were in his house. And he took them that very hour of the night and washed their wounds, and immediately he was baptized, he and all his household. And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with his whole household.<sup>8</sup>

Do you have the confessional statement Jesus is God? And you have the believing component that Jesus is God {?} in this man's life. Believe in the Lord Jesus. That is to say, the Jesus is God. It is to say Jesus is master and mediator. He is Messiah. He is God himself. He is God incarnate. So Christ has a right to make such demands of our lives.

We sang this morning and so notice how quickly statements just roll off of us and they really don't even latch on to us and we don't even know what we are saying sometimes. Some of that this just because we just ... we have not committed our days to think about the things we say and the things that we corporately announce to each other. We sang these words this morning. Love so amazing, so divine, demands my soul, my life, my all. And those are not light words. But we declare them. And we declared them in harmony. And I would say with good singing voices we declared. But did we really mean that? All of my ... this Christ demands my soul. This Christ demands my life. This Christ demands my all. Is he Lord of my life? Or am I just walking down the buffet line of religion and I am picking this part and this part and this part. And I am staying as far away from that lordship part of the line as I possibly can.

So see the option for you is to take him or to not take him. That is really the only option before you.

I have no idea what the tune of this song is, but if you still have a hymnbook nearby you, I want to read the first verse of this. It is hymn number 471. Jesus, I my cross have taken, 471. And then we are also going to be in Romans 14 verse nine in just a quick moment as well.

Listen to these words written by Henry Light. The title of the song: Jesus, I my cross have taken.

Jesus, I my cross have taken,  
All to leave and follow Thee;  
Destitute, despised, forsaken,  
Thou, from hence, my all shalt be:  
Perish ev'ry fond ambition,  
All I've sought, and hoped, and known;  
Yet how rich is my condition,  
God and heav'n are still my own!

---

<sup>8</sup> Acts 16:32-34.



These are words penned from an understanding that Christ is God and that he rightly demands my soul. If I am going to come to him and say, "I am calling on you to be Lord of my life," then Christ rightly has the right to demand your soul, your life, your all. Forsaking all things of this world, forsaking my desires, forsaking my pleasures, forsaking my dreams, forsaking all things this earth to follow Christ. That is no light order, is it? Not at all.

Romans chapter 14 verse nine.

"For to this end Christ died and lived again, that He might be Lord both of the dead and of the living."<sup>9</sup>

He has the right to say thou shalt not. He has the right to say thou shalt obey me. He has the right to say follow me. He has the right to say reject all other gods of this age, because he is God.

Vance Havener who, by the way, I have become a fond reader of Vance Havener. I am thinking, oh, dear God, why has it taken me so long to discover Vance Havener? Vance Havener says that in applying for a membership in Baptist churches two things are required, faith in Christ, then what? Baptism? That would be the answer of the day. And he says, "No." Two things are required for membership in a Baptist Church. Faith in Christ and acceptance of his lordship. That message needs to be heard by many Baptists. That message needs to be heard by many of our day. Jesus Christ and his lordship of our life, his right to demand this of us. He is God.

So this ending, as Paul comes to telling the church at Corinth, "I am not going to preach myself. I am here to preach Jesus as Lord."

Confess with your mouth to the church at Rome, Jesus as Lord, and you shall be saved. Believe in your heart that God raised him from the dead and you will be saved. To this end... so to what end? Of my preaching. To the end ... Paul is at the last chapter and he is toward the end of his letter to the Church at Rome. It is to this end that I write these things, it is to this end that I have preached these things. It is this. Christ died and lived again that he might be Lord both of the dead and the living, meaning in the living state that I am currently in the Lord has right to demand lordship of me, to follow him in all of my ways. Lordship, not preached on much this day. But it must, because I think the more we understand who God is the more we will understand his demand and his right to demand lordship in our lives.

So I want to exhort you now. It is likely that these are verses that you have pondered and considered many times. Oh, may we not miss the lordship part of the command. You have got your buffet tray and you have loaded up with a lot of Savior, because you know you need him. And you are saying, "I want all the Savior I can get, because I don't know if I got enough to save my wretched being." But we want to pass by all the

---

<sup>9</sup> Romans 14:9.

lordship part of the buffet. And really Christ is saying, "This is no buffet line. You are either taking me or you get nothing."

I just want to exhort you tonight to make Christ Lord of your life. Hard to do. We are to pray that he would help us. So many things of this age that are so distracting to us and they are so appealing to us. Think of lordship we generally ... it generally gets thought of in our minds as we have got to give up so much. And yet we forget that it is really in the gaining of eternity that is found in the lordship, your lordship in our lives.

*Lord, we know we need you as our Savior. We also will confess you as God, meaning we will submit ourselves and we will obey your Word and we will follow hard after you. So come and help us make you Lord of our life. In Christ's name I pray. Amen.*