

Today's Sermon

He is the Risen Lord

Romans 10:9-13

Pastor Phil Layton, GCBC, April 16, 2022

He is risen! If you would turn in God's Word to Rom 10 we'll see Jesus is the risen Lord and Savior. He is Lord, He is risen from the dead and He is Lord, every knee must bow and every tongue confess Jesus Christ is Lord.

⁹ *because, 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.* ¹⁰ *For with the heart one believes and is justified, and with the mouth one confesses and is saved.* ¹¹ *For the Scripture says, "Everyone who believes in him will not be put to shame."* ¹² *For there is no distinction between Jew and Greek; for the same **Lord is Lord of all**, bestowing his riches on all who call on him.* ¹³ *For "**everyone who calls on the name of the Lord will be saved.**"*

We're studying through the book of Romans the attributes or excellencies of the Lord. Last 2 weeks in Rom 9, the name of the Lord and His mercy – this week in Rom 10 we'll see saving mercy in the name of the Lord Jesus.

3 truths this Sunday we confess and believe as we call on the name of Jesus:

1. **He is Risen (from the dead)**
2. **He is Lord (of all)**
3. **Application**

1. He is Risen (from the dead)

There are many religions and movements swirling today, Mormon, Muslim, Marxism, etc. But their founders are dead and buried in tombs you can visit.

Mohammed is dead, Karl Marx and Joseph Smith dead, but Jesus still lives!

- Buddha's ashes were spread to 8 cities, Jesus is alive in every country!
- There's a famous Cemetery of Confucius, but no cemetery Jesus is in!
- The bodies of Popes and Dali Llamas are 6 feet under, Jesus is on high!
- We can see Mary Baker Eddy's tombstone, Jesus' stone is rolled away!
- Ellen G. White and Elijah Mohammed are rotting, but Jesus is risen!
- L. Ron Hubbard and Charles Taze Russell are still buried, not Jesus!
- Teachers like Plato, Socrates and Aristotle in the ground, but not Jesus!
- The day Ghandi died is observed in some countries, but all around the world we observe the day God's Son was resurrected, Easter Sunday!
- Nietzsche said "God is dead," but he's dead, and God the Son is alive!
- Former world leaders lay to rest in crypts, pyramids, burial chambers, Westminster Abby – men laid Jesus to rest, but He came back to life!
- World conquerors to this day are in graves, Jesus conquered the grave!

- Pharaohs, Ceasars, Kings, Napoleon, Hitler, Hussein dead, not Jesus!
- I've seen tombs in old Jerusalem, but one is different, it's still empty!

It's been said what makes Jesus stand out is He climbed out of His grave. No tomb or soldier could keep Him down. It's also been said the Pharisees 'found they couldn't stop Him. Herod couldn't kill Him, death couldn't handle Him, and the grave couldn't hold Him...**That's my King...Jesus!**'¹

He is risen! See, what we celebrate today **isn't a religion, it's a resurrection.** Other faiths are about works we do to get to God, but faith in Jesus is about His finished work for us, dying for our sins and rising for our life. Religions tell us 'be a good person to get to God,' but Romans 10 tells us 'no, you're not good, you're a sinner needing His redemption and resurrection.' We're not saved by being good, but by believing and confessing that Jesus is for us

v. 9 says to be saved your heart must believe God raised Him from the dead. There's many who miss heaven by 18 inches, belief in their head, not heart. Do you believe this in your heart, do you trust in His death and resurrection as your only hope of being saved? Do you believe that He is risen indeed?

v. 10 says 'with the heart one believes and is *justified*—that's God as judge declaring righteous. Rom 4:24: '*God will credit righteousness—for us who **believe in him who raised Jesus our Lord from the dead. He was delivered over to death for our sins and was raised to life for our justification***' (NIV).

1:4 says Jesus *was declared to be the Son of God in power according to the Spirit of holiness by his **resurrection from the dead, Jesus Christ our Lord***

That takes us from the 1st point (He is risen) to the

2nd point: He is Lord (of all)

Look again at v. 9: *because, if you confess with your mouth that **Jesus is Lord ...***¹² *For there is no distinction between Jew and Greek; for the same **Lord is Lord of all, bestowing his riches on all who call on him.***¹³ *For "**everyone who calls on the name of the Lord will be saved.**"*

STORY: 1970'S CONVERSION, JW BIBLE "JEHOVAH" IN V. 13

You must confess Jesus is Lord to be saved, and that He's Lord of all for all who call on Him and His name. In the original language it's the same word Lord for Jesus in v. 9 as the word Lord in v. 13 the JWs translate Jehovah.

v. 13 is a quote from Joel 2 in the Hebrew scriptures, where it's the name of Jehovah. But in the NT, it's the name of Jesus that saves. **Jesus is Jehovah** (also pronounced Yahweh). Jesus is Lord and His name is Yahweh. There's not 2 Lords of all, there's only one Lord of all, there's 1 God in 3 persons.

To confess Jesus is Lord is to confess He is God, call on Him alone to save.

v. 12 says *'the same Lord is Lord of all,'* i.e. over all and owns us and all.

Maybe you've heard it said 'Jesus is Lord of all or He's not Lord at all.' If He's not Lord of your life He's not your Savior. Do you confess He's Lord?

The early Christians refused to say 'Caesar is Lord' even at threat of death.

Lord wasn't just an honorary title of respect for a ruler, to them it was only God they would call Lord. In their Greek translation of the OT, this word Lord was used of God over 7000x. Caesar wasn't God, but Jesus was and is

Look at Rom. 9:5 *To them [Israel] belong the patriarchs, and from them, according to the flesh, is the **Christ, who is God over all, blessed forever.***

On the first Easter, better called Resurrection Day, a once doubting Thomas saw Jesus and called Him *my Lord and my God!* (Jn 20). Jesus didn't correct him, he commended and blessed all who believe, even if they haven't seen.

Have you confessed Jesus as your Lord and your God?

It starts with confessing you're a sinner and in need of the Lord, and calling on His name as your only hope of being saved. In Acts 16 someone asked *'what must I do to be saved?'* The answer: *'believe on the **Lord Jesus Christ ...'*** (v. 31). His Lordship is essential to salvation, not just Savior, but Lord. And here in v. 9 it's not just believing in your heart that He died and rose for you, it's confessing with your mouth Jesus is your Lord (to Him, others)

Confessing is a part of repenting, turning from sin and trusting Him

In Mt 3 when they came to be baptized, they confessed sins before others, Mt 10 says in heaven Christ will own those who confess Christ before men. Confessing He is Lord means He's not only our owner, He's our master. If you turn to Rom 14 we can see both of those nuances of this word 'Lord.'

To be saved we must confess Jesus is our Master (what Lord means)

14:4 *Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand.* The word Lord is **kurios** in Greek and it's the **same word** translated '**master**' in the same verse. Same word means Lord/master. Same word as Rom 10:9, confess **Jesus is Lord=my master**, in charge of me.

O Master, let me walk with thee, in lowly paths of service free²

14:8 *For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, **we are the Lord's** [ownership, we belong to Him].⁹ For to this end Christ **died and lived again, that he might be Lord both of the dead and of the living...** [He's Lord of all, whether or not they acknowledge it in this life. We don't make Him Lord, He is Lord].*

No question He's Lord, only question is will you say it before it's too late?

Isa. 45:23 [in JW New World Translation]: ²¹ *Is it not I, **Jehovah**... a righteous God and a Savior, there being none except me?* ²³ *By my own self I have sworn: that to me every knee will bend down, and every tongue will swear"*

[that's **judgment day**, Phil 2:9-11 applies it to **Jesus as the Judge** on the throne: ⁹ *Therefore God has highly **exalted him** [Jesus] and bestowed on him **the name** that is above every name,* ¹⁰ *so that **at the name of Jesus** every knee should bow...* ¹¹ *and every tongue confess that **Jesus Christ is Lord** [JWs should have translated it **Jehovah** to be consistent], to the glory of God the Father.*

Knees are to bow as tongues confess **Jesus Christ is Jehovah**. Kneeling was for subjects or slaves. In ancient religions of NT times 'kneeling played no role in the ceremonies of Greek and Roman worship; such "slavish" behavior would have met with contempt and would have been a cause for shame...'³

Which takes us from He is Lord, to

#3 the application: You Are a Slave

Paul's writing to the Romans, the Roman Empire had slaves in the millions. In 1st century **Greek *doulos* (slave)** applied to the title ***kurios* (Lord/Master)**. In their world, if someone was your Lord / kurios, then you were their slave /doulos. To bow a knee and confess someone is Lord means subjection and submission like a subordinate slave. Confessing Jesus is Lord means He is in charge, He owns me, He is God and I'm not, He is Master, I'm His slave.

Rom 12:2 says we're transformed by renewed minds-this is a big one

The pattern of America is to resist authority or mastery, we're no monarchy –'it's a free country, I'm free to choose, don't let anyone tell me what to do' – newsflash: you're not free spiritually. 'Gonna serve somebody' (Dylan). If you don't bow the knee and confess Jesus as Lord, you're not free, you're already a slave. Jesus said 'everyone who commits sin is a slave to sin,' Jn 8

Everyone is a slave, the question is to what our Master is (or who)

Slavery isn't politically correct but it's more biblically correct than *servant*. Slavery in NT times wasn't ethnic-based and was often temporary, but it's not serving as an employee who is paid, it's one who is paid for by another. It's the idea of Rom 3, sin once owned us like a slaveowner, but Jesus redeems us, He buys us back from the slave market of sin so we now belong to Him

Our former master now has no claim on us or chains on us

Rom 1 starts with Paul calling himself a *doulos*/slave of Christ 'our Lord... including you who are called to **belong to Jesus Christ**' (v. 1, 4, 6). So we belong to Him by faith and there's an obedience of faith in the Lord's name. Obedience isn't optional for a *doulos*-Lord relationship.

Go back to Rom 6. 6:4 talks about how Jesus is risen from the dead and is alive, so we're to walk in a new life. v. 5 says believers will be resurrected like Him. v. 6 *We know that our old self was crucified with him in order that the body of sin might be brought to nothing, **so that we would no longer be enslaved to sin.***

That's the verb form of doulos, sin used to be our Lord, but no more

¹⁶ *Do you not know that if you present yourselves to anyone as obedient slaves, **you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?*** ¹⁷ *But thanks be to God, that **you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed,*** ¹⁸ *and, having been **set free from sin, have become slaves of righteousness.***

Not free to do what you want, freed from your sinful wants so you can obey what the Master wants. We talk of free will, but sinners need a freed will, a will freed from sinful slavery. Thank God us former slaves of sin now obey His righteous teaching from the heart, a new heart He gives all He redeems! So we're not just saved by God, we're slaves of God. ²² *But now that you have been set free from sin and have become **slaves of God,** the fruit you get leads to sanctification and its end, eternal life.* ²³ *For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus **our Lord.***

If He's our Lord, we're His slaves. We're under new ownership

Sin is a taskmaster that will kill us, it pays us death, but God redeems us to be slaves of God, and He pays for eternal life in Jesus our Lord/Master. In v. 14, the NASB says '*sin shall not be master over you*' (same root word).

Sin remains, but it must no longer reign, if we confess Jesus is Lord/Master.

Don't let anything or anyone else have mastery over you

That's not just Rom 6, the next book, 1 Cor 6: '**you are not your own. For you have been bought with a price; therefore glorify God in your body.**' ⁴ That's slave language for someone who had been bought and is now owned by a master. Christian, don't believe culture's lie that you and your body are your own to do whatever you want with, or a woman's body with an unborn life, or a man's body wanting to be a woman for sports competitions. God created your body to glorify Him and identify in Him, not for you to play God with! He owns you, body and soul. You're not your own, if you're a Christian you're bought back by a loving Master you must live to please.

You need to know who you are and Whose you are (you're His)

To say Jesus is Lord collides with autonomy and identity politics, but also our arrogance and independence. That's why 1 Cor 12:3 says '*no one can say "Jesus is Lord," except by the Holy Spirit.*' Listen to 2 Tim 2:19 LSB: '*having this **seal,** "The Lord knows **those who are His,**"...be a vessel for honor, sanctified, **useful to the Master...** And **the Lord's slave** must not be quarrelsome, but ... patient when*

wronged ... [it says to help others] *escape from the snare of the devil, having been held captive by him to do his will.*⁵

Some don't know they're Satan's captives, we can help rescue them

An early church prayer in Acts 4:29 '**Lord**, consider their threats, and **grant that Your slaves may speak Your message with complete boldness**' (HCSB).

The Lord Jesus said in Lk 17:10 even when we obey we should say '*We are **unworthy slaves**, we have done only what we ought to have done*' (NASB).

To call someone Lord isn't just 'boss,' it's I bow to and belong to a master. I say 'my will, desires, rights and life now bow to you as your lowly slave.'

The ESV sadly usually translates *doulos* as 'servant,' so you miss the slave-Lord idea, others translate it 'bond-servant' (bound to serve or in bondage).

Every NT writer identifies himself as slave, along with Mary, Simeon, and the early church. The word Christian is only used 3x in the NT, but slave is one of the most common ways they spoke of themselves and others as their identity. 700x they call Jesus Lord/Master, one over us slaves. This is huge!

It can help overcome the huge problem of being a people pleaser. Gal 1:10 '*If I were still trying to please people, I would not be a slave of Christ.*' Eph 6:6 says don't work for eye-service (literally a slave of the eye or enslaved to what men see) *in order to please people, but as slaves of Christ*' (HCSB).

Seeing yourself as His slave can change everything, and be freeing

This concept of slavery helps us understand the doctrines of grace or TULIP

Totally Depraved or Enslaved in Sin, bondage of the will (Rom 1-2)

Unconditionally Chosen, like a master at the slave market (Rom 8-9)

Limited Redemption—only particular slaves redeemed/saved (3:24)

Invincible grace—stronger than sin's slavery, deadness in sin (6:14ff)

Preservation – kept by Christ, once slaves, always saved! (8:30-39)

There's security knowing He is the Master of my fate and soul

The slave-Lord relationship helps us understand the gospel call. It's not 'ask Jesus into your heart' like inviting to a part of your life, no it's *confess He is Lord/Master*, meaning you also confess you are His subject who He owns. You don't add Him to your plans, you acknowledge Him as Lord over all.

Romanian pastor said the modern American church 'replaced the expression "total surrender" with the word "commitment" and "slave" with "servant." But there is an important difference. A servant gives service to someone, but a slave belongs to someone. We commit ourselves to do something, but when we render ourselves to someone, we give ourselves up.'⁶

If this is new to you, can read book *Slave*, by MacArthur

But don't think about American slaveowners in the South, that's not this!

- Let me tell you about my Master: He's not abusive, He's affectionate!
- He owns me and that's a good thing, He's in charge, meets all my need

- He has control and compassion, He's a loving Lord, a merciful Master!
- He's the King but He's kind and condescended to come for rebel slaves
- The Owner who calls you to give up your life first gave up His for you

This Master calls you to come with open nail pierced hands!

Don't miss this meaning of Good Friday and Easter Sunday. As Jesus came to Jerusalem on Passion Week, He said '*whoever wishes to be first among you shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many*' [Mk 10:44-45 NAS]. A ransom is for captives, we are slaves, but Jesus that week came to free sinners wishing to be first. In the upper room, He strips to a towel at His waist (slave dress), His knees bow to serve and wash feet (slave job).

Phil 2 says⁷ the Master over all '*emptied Himself, by taking the form of a slave...humbled Himself by becoming obedient to the point of death, even death on a cross. Therefore, God also 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...every tongue will confess that Jesus Christ is Lord...*'

Everyone who calls on the name of the Lord in this life will be saved

Master of the Universe, Lord of eternity kneeling in humility to wash feet?! A slave is a humbling title but our Lord humbled and emptied Himself for us, He died on the cross the death of a slave, but then He rose and is exalted so all will bow and confess He is Lord and call upon His name to be saved. And when He rose, we read earlier He said to Mary Magdalene '*go tell my brothers...*' The guys who betrayed Him, He's not ashamed to call brothers. Guys who were slaves of Him, for the first time He also calls them brothers.

And look at Rom 8, just 1 more text to apply all this. **8:15** *For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!"*¹⁶ *The Spirit himself bears witness with our spirit that we are children of God,*¹⁷ *and if children, then heirs— heirs of God and fellow heirs with Christ...* And look at v. 30, the end of the verse says He is '*the firstborn among many brothers*'

This is amazing, Gal 4 connects this with Jesus dying to redeem us so we're no longer slaves of the Law, we're adopted sons, heirs of all the inheritance. We're not just slaves, but sons with all spiritual riches or resources needed! Eph 1-2 says He chooses slaves to redeem and adopt, lavishes grace upon them. He doesn't leave us working outside the house, He brings us into His household as family members seated with Him at the table (1:4-8, 2:6, 19)!

God raised Jesus from the dead and raises His brothers to heavenlies

This is who we confess 'He is Lord.' He is risen indeed and He is returning.

Luke 12:37 “*Blessed are those slaves whom the master will find on the alert when he comes; truly I say to you, that he [the Master] will gird himself to serve, and have them recline at the table, and will come up and wait on them*” [the Master Himself will serve His slaves in His kingdom to come!]

This is who calls you to come in humble repentant faith

Last chapter of Revelation says it was written ‘*to show to His slaves the things which must soon take place...there will no longer be any curse...and His slaves will serve Him...they will see His face, and His name will be on their foreheads...and they will reign forever and ever*’ (Rev. 22: 6, 3-5) He is the risen King. We are slaves, but if we’re His and His name is on us, there’s no curse, just **blessed serving Him forever** with our brother Jesus in His reign!

Footnotes:

¹ S. M. Lockridge, “That’s My King.”

² Washington Gladden, “O Master, Let Me Walk With Thee,” 1879.

³ S. Bartchy, “Slave, Slavery,” in *Dictionary of the Later New Testament and Its Developments* (Downers Grove, IL: InterVarsity Press, 2000). Another source says they could not understand how “‘slave of God’ is a good thing ... It would seem, then, that this idea is unique ... an idea that they drew from their scriptural traditions and their self conception ...’ Benjamin Wright, “Ebed/Doulos: Terms and Social Status in the Meeting of Hebrew Biblical and Hellenistic Roman Culture,” in the journal *Semeia* 83/84: *Slavery in Text and Interpretation* (1998), p. 108.

⁴ v. 19-20.

⁵ v. 19-26 Legacy Standard Bible.

⁶ Harris, *Slave of Christ*, p. 18.

⁷ v. 7-11 LSB.