

# The Mind of Christ Jesus Is Lord!

## INTRODUCTION:

- I. It's been said that we must spend a long time with a person before we can truly KNOW them in any real sense of the term.
  - A. It's also been said that the most valuable and the most memorable people in life are those whose character and kindness, and whose personality and wisdom grow more and more precious the longer we know them.
    1. This is certainly true about the person we've come to know simply as Jesus of Nazareth.
    2. The longer we think about Jesus, the greater and more precious He becomes.
    3. And the longer we spend with Him, the more we come to know that He is certainly no ordinary man.
  - B. As we bring to a close this year-and-a-half long journey through the life and teachings of Jesus, I want to remind you of a passage that we examined at the very beginning.

1. The apostle Paul wrote: **Philippians 2:5-11** – *Let this mind be in you which was also in Christ Jesus, 6 who, being in the form of God, did not consider it robbery to be equal with God, 7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. 8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. 9 Therefore God also has highly exalted Him and given Him the name which is above every name, 10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*
2. Jesus Christ is Lord. What a simple, and yet, what a deeply profound statement this is – Jesus is Lord.
  - a. When the apostle Paul considered all Jesus had accomplished by the Son of God leaving heaven to take on the form of mankind, humbling Himself to the point of death, and ascending to the right hand of God the Father following His resurrection from the dead, the only conclusion Paul can come to is to say *“Jesus Christ is Lord!”*

3. But what does it REALLY mean to call Jesus Lord? And why is it that the term “Lord” eventually came to be the way Jesus was most often described by first-century saints?
  4. Hopefully, as we bring this series to a close, we will come to fully appreciate all Jesus has done for us by simply better understanding why the word “Lord” is truly a one-word summary of all Jesus came to do and to be.
- II. One of the greatest desires among first-century Christians was to find a fitting name and a title for Jesus that would at least, in some sense, sum up all they held Him to be. In other words,
- A. The Messianic titles commonly found in the Old Testament were familiar to Jewish Christians, but not to the Gentile converts to Jesus.  
For example:
    1. The term “Son of Man” is an obscure title that only begins to make sense after a detailed and in-depth study of Jewish literature.
      - a. Jesus used this term some eighty times to describe Himself – a phrase designed to stress His humanity and to portray Him as representative of the entire human race.
    2. The term “Son of David” is likewise familiar only to the Jewish convert to Christ, who would understand that Jesus was a

descendent of David and rightful heir to the throne and ruler over God's spiritual kingdom of promise and prophecy.

3. The meaning of the term "Messiah," or "The Anointed One," is also veiled in Jewish theological understanding.
  - a. In the Old Testament, only three categories of men were anointed – prophets, priests and kings.
  - b. The Messiah of Old Testament prophecy would be a special man, chosen by God, and anointed in a spiritual sense to serve in all three capacities – the Prophet of all prophets, the High Priest unlike any other who had ever lived, and the King of kings who would rule over all the earth.
- B. While these titles might eventually be understood by a Gentile convert, it would only be after understanding the Jewish meaning of these titles.
  1. And while the term "Son of God" was something the Gentile could grasp, the term could also be confused by those steeped in Greek mythology to suggest Jesus was like all other deities in the Greek pantheon – namely, the product of a union between immortal gods or demigods and mere mortals.
- C. But in the end, first-century Christians found a title for Jesus that was not only used well over SIX-HUNDRED TIMES in the New Testament

(300 of which appear in the writings of the apostle Paul), but which also described the character, divine attributes, and purpose of Jesus.

1. The title most often given to Jesus was that of “Lord,” or “Kurios” in the Greek!
2. However, the really SIGNIFICANT use of “kurios” is not so much when it is used in addressing Jesus, but rather when it is used to speak of Him as THE Lord.

#### **BODY:**

- I. The use of the word LORD by first-century Christians when describing Jesus was gradual – it occurred over a period of time.
  - A. As a general rule, Jesus didn’t become known as Lord (“kurios”) until after His resurrection.
    1. But in the writings of the apostle Paul, the word “kurios” (Lord) is found almost constantly.
    2. For Paul and Christians of the first century, Jesus was distinctively and characteristically seen as THE Lord. For example:
      - a. **Romans 10:9-10** – *that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. 10 For with the heart one*

*believes unto righteousness, and with the mouth confession is made unto salvation.*

- b. **1 Corinthians 8:5-6** – *For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), 6 yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.*
- c. **2 Corinthians 4:5** – *For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake.*
- d. **Ephesians 4:4-6** – *There is one body and one Spirit, just as you were called in one hope of your calling; 5 one Lord, one faith, one baptism; 6 one God and Father of all, who is above all, and through all, and in you all.*

II. Even though the word LORD became a one-word description and title of Jesus Christ, the word “kurios” has a wide range of meanings.

- A. The word “kurios,” and the vocative case of the word, “kurie,” is often used – even in Scripture – as a simple expression of respect, and is occasionally translated as “Sir” or “Master,” rather than “Lord.”

1. There are instances in Scripture where THIS USE of the word is also applied to Jesus.
  - a. For example, the Syro-Phoenician woman and the Samaritan women addressed Jesus in this manner as an expression of respect. **(Mark 7:28; Matthew 15:27; John 4:11)**
  - b. Peter tells us Sarah used this same expression of respect toward her husband Abraham – *“For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, 6 as Sarah obeyed Abraham, calling him lord...” (1 Peter 3:5-6)*
2. Some believe Saul of Tarsus (who would later become the apostle Paul) used the word “Lord” in this manner when replying to the voice from heaven while on the road to Damascus.
  - a. **Acts 9:3-5** – *As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. 4 Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" 5 And he said, "Who are You, Lord?"*
  - b. However, Saul’s use of the word “Lord” on this occasion and when he retells the story in **Acts 22**, suggests he suddenly

recognized the deity and Lordship of Jesus Christ in much the same way Thomas did.

- c. When the Lord appeared to Thomas and commanded him to look at the nail-prints put his hand in the Lord's side, Thomas replied: "*My Lord and my God!*" (**John 20:28**)
- d. Thomas was convinced beyond any doubt whatsoever that Jesus was in fact THE Lord – the Christ, the Son of the Living God who had been raised from the dead.

B. The word "kurios" was also used as an affectionate and respectful greeting.

1. For example, the letter of **2<sup>nd</sup> John** begins: *The Elder, to the elect lady and her children, whom I love in truth, and not only I, but also all those who have known the truth, 2 because of the truth which abides in us and will be with us forever: (2 John 1-2)*

- b. The word "lady" is "kuria," which is equivalent to "my dear" in English.
- c. Thus, **2<sup>nd</sup> John 1** could be translated as "*My dear elect one.*"

C. The word "kurios" is also commonly used of to describe a land or property owner – such as the owner of the vineyard.

1. For example, in the parable of the "*Laborers in the Vineyard,*" (**Matthew 20:1-15**), the owner is merely described as "*the kurios*"

of the vineyard – which is translated as “the owner” of the vineyard in most MODERN VERSIONS, but as “the lord” of the vineyard in the King James version.

D. The word “kurios” is also translated “master” in relation to the word “servant” or “slave.”

1. Jesus warned, no man can serve two masters (two “kurioi”)

**(Matthew 6:24)**

2. The apostle Paul warned earthly masters (kurioi) are warned of their duty to the servants or slaves over whom they have authority – to treat them as they are treated by THEIR master (kurios),

Jesus Christ. **(Ephesians 6:5-9; Colossians 3:22-4:1)**

E. A form of the word “kurios” (“oikeios”) is also used to describe the “head of the household.”

1. **Ephesians 2:19** – *Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,*

F. Since women didn’t have the same legal standing as men in the ancient world, a legal “guardian” was often appointed to protect her rights. The word “kurios” is used in Greek legal agreements and contracts to describe this “guardian” of a woman’s legal rights under the law.

- G. The word “kurios” is also used to describe one who has the authority or the legal right to make decisions and to issue legal decisions or to bind those decisions on others, to validate claims, bind decrees, or to ratify treaties.
1. For example, Jesus used the word kurios in this manner when He said, *“the Son of Man is also Lord [kurios] of the Sabbath.”* (**Mark 2:28**)
  2. In other words, He rebuked the Pharisees for incorrectly charging Him and His disciples for violating the Sabbath laws by saying He was the One who decreed those laws, and He had the authority to change or modify them.
- H. Finally, in the Septuagint (the Greek version of the Hebrew Old Testament) the word “kurios” is often used to translate the name of God, Yahweh or Jehovah.
1. It is also used at least 150 times this way in the New Testament.  
For example
    - a. **Luke 2:8-9** – *Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. 9 And behold, an angel of the Lord [Jehovah] stood before them, and the glory of the Lord [Jehovah] shone around them, and they were greatly afraid.*

- b. **Luke 4:16-19** – *So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. 17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: 18 "The Spirit of the LORD [Jehovah] is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; 19 to proclaim the acceptable year of the LORD [Jehovah]."*
- I. Unfortunately, the word "kurios" also became the standard title given to the Roman Emperor.
1. While the title was never given to Emperors during the early days of the Empire, it began to be used during the time of Domitian toward the end of the first century.
  2. The term not only implied the Emperor's legal rights and powers over the entire Roman Empire, it was also intended to elevate him to the status of deity (of a god) in the minds of the citizens of Rome.

3. Because of this, Christians of the first and second century were persecuted to the death because they refused to give homage to Caesar in this manner – calling him Lord and putting him on the same level as the One and True Lord and Savior, Jesus Christ.
- III. So, what does it mean when we call Jesus “LORD,” or when we speak of “the Lord Jesus,” or “the Lord Jesus Christ?”
- A. When we call Jesus “Lord,” we should think of Him as:
1. The absolute and undisputed owner and possessor of our life.
    - a. We don’t have the right to choose for ourselves how we want to live our lives morally – we are slaves who have been bought with a price.
      - (1). **1 Corinthians 6:18-20** – *Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. 19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.*

2. Jesus is also our Master – whose servant and slave we must be all the days of our life.

a. We serve Jesus because it's our duty to do so.

(1). **Luke 17:7-10** – *And which of you, having a servant plowing or tending sheep, will say to him when he has come in from the field, 'Come at once and sit down to eat'? 8 But will he not rather say to him, 'Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink'? 9 Does he thank that servant because he did the things that were commanded him? I think not. 10 So likewise you, when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do.'*

3. Jesus is also the head of that great family in heaven and in earth of whom God is the Father.

a. We have been adopted as children of God through our faith.

b. We now have a unique relationship with God as our Father.

(1). **Romans 8:14-17** – *For as many as are led by the Spirit of God, these are sons of God. 15 For you did not receive the spirit of bondage again to fear, but you received the*

*Spirit of adoption by whom we cry out, "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 joint heirs with Christ, if indeed we suffer with  
Him, that we may also be glorified together.*

4. Jesus is also the One who is the guardian and protector of our rights before God the Father – our Mediator and Advocate.
  - a. He describes Himself as our protector in a very unique sense.
    - (1). **John 10:25-30** – *Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me. 26 But you do not believe, because you are not of My sheep, as I said to you. 27 My sheep hear My voice, and I know them, and they follow Me. 28 And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. 29 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand. 30 I and My Father are one."*
  - b. Jesus also describes Himself as the protector of our rights.
    - (1). **1 John 2:1-2** – *My little children, these things I write to you, so that you may not sin. And if anyone sins, we have*

*an Advocate with the Father, Jesus Christ the righteous.*

*2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.*

5. Jesus is also the One who has absolute authority over every area of our life – all our thoughts and all our actions.

a. He demands obedience

(1). **John 12:48-49** – *He who rejects Me, and does not receive My words, has that which judges him — the word that I have spoken will judge him in the last day. 49 For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak.*

b. Merely claiming Jesus to be our Lord isn't enough

(1). **Matthew 7:21-23** – *"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. 22 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' 23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!"*

6. Jesus is also the King of our lives – the King of kings to whom we owe complete loyalty and allegiance, and the only one to whom we give homage.
  - a. His kingdom (his dominion and rule) is within each of those who enthrone Jesus as the Lord of their life
    - (1). **Luke 17:20-21** – *Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation; 21 nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you."*
  - b. Therefore, since Jesus is the King of our life, we owe Him complete allegiance and loyalty
7. And finally, Jesus is the very Son of God.
  - a. He is God wrapped in human flesh.
    - (1). **John 1:1-3, 14** – *In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made... 14 And the Word became flesh and dwelt among*

*us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*

b. He alone could reveal the real, genuine character of God the Father.

(1). **John 14:7-10** – *"If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him." 8 Philip said to Him, "Lord, show us the Father, and it is sufficient for us." 9 Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? 10 Do you not believe that I am in the Father, and the Father in Me?*

(2). **Hebrews 1:1-3** – *God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; 3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His*

*power, when He had by Himself purged our sins, sat  
down at the right hand of the Majesty on high,*

- c. And, since He is God the Son Who have Himself for us, He is the object of our worship, praise and adoration.
- B. However, we must always keep this warning in mind. We can be guilty of using the word “LORD” in such an irreverent and unthinking manner that we actually bring dishonor and disrespect to the Christ who died for us.
1. Perhaps the MOST disrespectful use of the word comes when we call Jesus “Lord” and yet DO NOT DO the things He commands AS our Lord.
    - a. **Luke 6:46** – *"But why do you call Me 'Lord, Lord,' and not do the things which I say?"*
    - b. **Matthew 7:21-23** – *"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. 22 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' 23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'"*

## **CONCLUSION:**

- I. Allow me conclude this series of studies by asking you the most important question you will ever be asked.
  - A. Is Jesus truly the Lord of your life?
    1. Is He the absolute and undisputed owner and possessor of your life?
    2. Is Jesus truly your Master and are you His servant, faithfully serving Him all the days of your life?
    3. Is He the head of that great family in heaven and in earth into which you have been adopted and of whom God is the Father?
    4. Has Jesus become the guardian and protector of your rights before God the Father – your Mediator and Advocate?
    5. Does Jesus have absolute authority over every area of your life – all your thoughts and all your actions?
    6. Is Jesus truly the King of your life – the King of kings to whom you owe complete loyalty and allegiance, and the only one to whom you give homage?
    7. And finally, do you see Jesus as the very Son of God – the sole object of your worship, praise and adoration?
  - B. If you have to answer “no” to any of these questions, then the answer to THIS question is also “no” – Jesus is NOT truly the Lord of your life.

1. But you can change all that this very day.
  2. He gave His life for you so that you could be made clean from every sin you've ever committed in the past, and by His grace and mercy, His blood will continue to cleanse you of every sin you commit in the future.
- C. To make Jesus the Lord of your life and to receive the gift of eternal salvation through His blood, this is what you must do.
1. If you've never been baptized into Christ for the remission of your past sins, that's where you need to begin.
    - a. If you truly believe Jesus is the Christ, the Son of the Living God, then repent of your past sins, confess your faith in Him and be buried with Him in baptism so you can be raised to walk in a new life – freed from every past sin.
  2. If you've done that but have turned away from Jesus as your Lord, then simply come back to Him, confessing your sins, and He is faithful and just to forgive you of all those sins and cleanse you from all unrighteousness.