

Introduction: Experience does not make one to be a Christian. Good feelings, such as contentment and peace, can be produced in numerous carnal ways and prove nothing regarding one's spiritual relationship with Christ Jesus. **Paul writes that one must confess with his or her mouth that Jesus is Lord in order to possess salvation.** Objective facts are required for one to be a Christian. This needs to be stressed in our undoctinal age. **What is the meaning of this fundamental Christian confession?**

1. **Paul sums up Christian truth in two propositions:** Jesus is Lord and God has raised Him from the dead. We have seen that Lordship may be divided into two major truths: that Jesus is divine and that He is sovereign. In His sovereignty he rules over all that has been brought into existence, Psalm 103:19, and therefore all angels, hosts, things, and men are obligated to bless Him, vv20-22. The second truth is that He was physically raised from the dead, the resurrection is real, and true! And this requires that the incarnation and virgin birth be true.
2. **You are most familiar with considering His Lordship with reference to Himself.** You rightly praise Him for ruling over all the nations. You bless His name for His good providence toward you and toward the Church. And right you are to do so. However, you ought also to contemplate His Lordship in terms of yourself, and your relationship to the Lord Jesus. **What is implied respecting you if Jesus is the Lord?** Certainly it means you are not the Lord and Master.
3. We rightly think in pairs in things which complement one another. When we speak of a husband we think immediately of a bride. The concept of Lord implies the concept of slave. **Does the Bible itself speak of this complement to the Lordship of Jesus?** Yes, it does as you know. But we should demonstrate this to be so.
4. We must be clear about this confession of Jesus as Lord. **It is not simply the objective and detached declaration of the personal dignity and position of Christ Jesus.** It is not the confession of the demons who know that Jesus is the Lord and He will be their judge on the great Day of the Lord, Mark 1:34; Luke 4:41; Matthew 8:29. **What then is the reality that we must understand?** This confession of Jesus as Lord is a most personal revelation of the attachment of your heart, your soul, and your body to Jesus as your Lord. It is the confession of once "Doubting" Thomas, who doubted no more, John 20:28.
5. In this life it is only the Christian, the one born from above by the Holy Spirit, that can make this confession, 1 Corinthians 12:3. **Jesus teaches that this confession is the mark of the Christian** for it is this one who thus confesses that He will confess to His Father, Matthew 10:32. It is only those who are committed with their heart to Jesus as Lord and hence with their mouth make their confession whose names are written in the Lamb's Book of Life, Revelation 3:5. These are those who have not soiled their garments, who will walk with Jesus, v4. These are His obedient slaves.
6. **What are you confessing when you use your mouth to say, "Jesus is Lord"?** You are clearly declaring that He is God and He is Sovereign over all creation. But you are also declaring that you are His slave! You confess not only Who Jesus is but who you are in relationship to Him.
7. **I realize, as do you, that this concept of slavery is anathema to 21st century Americans.** But it is the Biblical terminology. Listen to some short selections from [The Dictionary of New](#)

Testament Theology: "kyrios, lord, master, owner, Lord" (Vol 2 p 510), "The kyrios stands over against the slave (Matt. 10:24f.; 18:25, 27; 25:19; ...)" (Vol 2 p513), "kyrios figures frequently in expressions connected with the Lord's Supper ... table of ... death of ... cup of ... the body and blood of ..." (Vol 2 p 516), "The whole life of the Christian community is determined by its relationship to the kyrios (Rom. 14:8)" (Vol 2 p 517), "He who calls himself a doulos acknowledges that another has power over him" (Vol 3 p 594), "douleuo is the most usual LXX word for worship in this context (2 Chr. 30:8)" (Vol 3 p 594), "Christ divested himself and took on the form of a servant (Phil. 2:7, morphen doulou labon). Above all, the statement of Phil. 2:7 shows the theological significance of this group of words." (Vol 3 p 596). "r. Jesus Christ alone redeems man from the slavery of sin with the price of his death. The metaphor of sacral manumission is here united with the idea of a change of masters. Believers "having been set free from sin, have become slaves of righteousness (Rom. 6:18; cf. v. 22)" (Vol 3 p 597).

8. **Why must we consider the Holy Spirit's terminology of slavery with respect to the Christian's relationship to his Lord?** Let me give you John MacArthur's answer, "Scripture's prevailing description of the Christian's relationship to Jesus Christ is the slave/master relationship. But do a casual read through your English New Testament and you won't see it. The reason for this is as simple as it is shocking: the Greek word for *slave* has been covered up by being mistranslated in almost every English version - going back to both the King James Version and the Geneva Bible that predated it. Though the word *slave* (*doulos* in the Greek) appears 124 times in the original text, it is correctly translated only once in the King James. Most of our modern translations do only slightly better. It almost seems like a conspiracy." (John MacArthur's Slave, p 15.)¹

9. **Faithfulness to the text of Romans 10:9 demands that we examine this personal aspect of confessing Jesus as Lord.** Next Lord's Day we will begin this examination. But it is clear to all who think about slavery that it entails the purchase of the slave by His lord.

10. As we come to the Table of the Lord in a few minutes I want you to have these two texts, which the Holy Spirit has written to you, to be in your heart while you eat and drink of Jesus by faith: 1 Peter 2:17-21; 1 Corinthians 7:21-23. **The Lord's Supper teaches you many things about Jesus and your relationship with Him, like a diamond that sparkles with many points of light.** One of these points is that you are the slave of Lord Jesus having been bought by Him with the price of His blood.

11. **My friends, here is the apostle's question to you, who is Jesus to you?** Is He the Lord of your heart and of your life? Do you live for His glory? Do you live for His pleasure? Are you like Thomas, "My Lord and My God"? It is such to whom the Lord looks and to whom He has promised to do good and good only. **Ask the Holy Spirit to make this so in your heart, or to make it more consistent in your heart if you already own Him as your Lord and look at yourself as His slave.**

1 MacArthur, John; Slave; Nashville; Thomas Nelson; 2010.