

BELIEVING ON JESUS AS LORD

The names of Lord, Jesus, Son of God, and the title “Christ” in the New Testament are those that are the most prominent in relation to believing on His Name in salvific (salvation) contexts.

Christ is a title but is used as a clear and specific designation related to faith (cf. John 20:31). So, these designations have special significance and meaning related to the subject of FAITH. These four designations are closely related and often overlap.

For example: To call on the name of the LORD (Rom. 10:13), essentially corresponds to believing in the name of the Son of God (Jn. 3:18). To believe that Jesus is the Christ is very closely related to believing in Him as the Son of God (Mk. 16:16; Jn. 20:31). The NAME of Jesus is above every name and interrelated to the concept of LORD (cf. Phil. 2:9-11). Each of these titles is therefore interrelated to the concept of Christ’s sovereign authority which is recognized in saving faith (cf. Mt. 1:21-23; Jn. 1:1, 20:31; Acts 2, 10; Rm. 10:9-13; 1Cor. 12:3; Ga. 2:20; 1Jn. 5:13, 20).

LORD:

The word “Lord” simply means “Master,” but when used of the risen Lord, it always carries with it the idea of Sovereign Master or God-Master. Lord emphasizes authority and supremacy. In Acts 10:36, Peter, in introducing Jesus to the Gentiles, said, “**He is Lord of all**”. In Luke 7 when a Roman centurion sent asking for Jesus to heal his servant he called Jesus “Lord” and explained why he thought Jesus did not need to come in person saying, “For I also am a man placed under authority having soldiers under me. And I say to one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes...”. When Jesus heard this He marveled and said, “**I have not found such great faith, not even in Israel!**” (Lk. 7: 6-9). Faith in this case recognized Christ’s Lordship authority.

The word “Lord” carries with the idea of being MASTER as seen in Colossians 4:1; the idea of owner as seen in Romans 14:4; the idea of sovereign as seen in Rev. 1:8; and the idea of deity as seen in John 20:28-31. When applied to Jesus, the designation “Lord” is a combination of all these concepts wrapped up in one.

The word “lord” was sometimes used as a polite address (cf. Jn. 4:11). However, whenever it was directed toward the Lord Jesus Christ in FAITH it always carried with it the concept of recognizing His sovereign authority

(cf. Mt. 8:5-13; Lk. 2:11, 6:46; Jn. 20:28; Acts 10:36; Rom. 14:7-9; Phil. 2:9-11; Col. 4:1; Rev. 19:16).

Lordship relates to having sovereign authority over circumstances (cf. 2Tim. 3:11, 4:17-18); over life itself (cf. Ja. 4:15); over sickness (Ja. 5:14); over the devil (Jude 9); over death (Rom. 1:4); and over the events in the Day of the Lord (cf. 1Thess. 5:2; 2 Th. 2:2; cf. Rev. 6-8). Jesus as Lord is shown to be the Judge of all (cf. Rom. 14:9-12; Acts 17:31; 2 Th. 1:7-8, 2:8; 2 Tim. 4:1, 8, 14; 2 Pt. 2:9, 3:9; Jude 14-15; Rev. 6:10).

Christ's Lordship is recognized in salvation as seen in...

- 1) The fact that the salvation message consistently includes LORDSHIP TRUTH (cf. Jn. 20:31; Acts 2:36, 10:36, 16:31; Rom. 10:9-10; 1Cor.12:3; Phil. 3:8; 1 Jn. 5:13).
- 2) It was at the heart of John the Baptist's message as he preached, "Prepare the way of the LORD" (Mt. 3:3).
- 3) It was at the heart of Christ's message as He proclaimed, "the acceptable year of the LORD" (Lk. 4:19).
- 4) New Testament baptism was in the NAME of the LORD (cf. Acts 8:16, 10:48, 16:15, 19:5; 1 Cor. 1:13-15).
- 5) Phraseology related to the "NAME OF THE LORD" commanded authority with BELIEVERS (cf. 1 Cor. 5:4,14:37; 1 Thess. 4:1-2, 6, 5:27; 2 Thess. 3:6, 12; Phil. 4:2, 5; cf. 2 Cor. 10:8, 13:10).
- 6) The constant use of "our Lord" (e.g., Rom. 5:1, 6:23; 8:39; 15:6; 16:20, etc.).
- 7) The use of "one Lord" in emphasizing the unity of all believers (Eph. 4:5; cf. 1Cor. 8:6).
- 8) The consistent use of "call on the NAME of the LORD" (cf. Acts 2:21, 9:14, 21; Rm. 10:13; 1 Cor. 1:2).
- 9) In saving faith people believed in/on the Lord (cf. Acts 14:23; 16:31; Rom. 10:9-10; Col. 2:6).
- 10) The gospel is referred to as "The Word of the Lord" (Acts 8:25; 13:49; 15:35;16:32, etc.).
- 11) Those who do the will of the Father are saved - not those who merely say "Lord" (Mt. 7:21-23).
- 12) The wicked in refusing to recognize His Lordship do not want the Lord to reign over them (Lk. 19:14).
- 13) Jesus said "Unless you believe that I am you shall die in your sins" (Jn. 8:24 cf. 8:58).
- 14) Jesus claimed equality with God (Jn. 5:18, cf. 20:31; Jn. 10:24, 33, 36, cf. 19:7).
- 15) Eternal life involves knowing the only true God and Jesus Christ (Jn. 17:3; cf. 1 Jn. 5:20).

- 16) Recognizing Jesus as Lord and God is called “believing” by Jesus (Jn. 20:28).
- 17) One must recognize Jesus as the Son of God (God) in order to be saved (Jn. 20:31).
- 18) In salvation Paul recognized Jesus as Lord (Acts 9:5-6; cf. Acts 22:10; Phil 3:8).
- 19) Upon conversion Paul immediately proclaimed Jesus as the Son of God (Acts 9:20).
- 20) Evangelistically, the early church preached Jesus as Lord (Acts 13:12, 16:31; 2 Cor. 4:5).
- 21) Christ is clearly shown to be Lord of His own people (Rom. 14:4, 7-14).
- 22) The saved are slaves of Christ which is clearly a master/owner concept (1 Cor. 7:22-23).
- 23) Paul says the Colossians received Christ Jesus the Lord (Col. 2:6).
- 24) The Lord knows His – and Paul says, “Let everyone who names the name of the Lord abstain from wickedness” (2 Tim. 2:19).
- 25) Salvation involves the knowledge and appropriation of the Lord and Savior (2 Pet. 2:20; cf. 2:1).
- 26) Salvation expresses itself in confession of Christ as Lord (Rom. 10:9; 1Cor. 12:3; 1Jn. 4:15).
- 27) The reality of Lord and Savior go together (Mt. 1:21-23; Jn. 1:29-30; Acts 2:36; 1Cor. 2:2; 1Jn. 4:14).

“Believe on the **LORD** Jesus Christ, and you will be saved” (Act 16:31-
emphasis mine).

“If He is not your Lord, He is not your Savior.” – **Adrian Rogers**