

I Cor. 12:3 "... no man can say that
Jesus is Lord, but by the Holy Spirit."

SUBJECT: The Lordship of Jesus

"Jesus is Lord"

D/56 Forest City Baccalaureate

GF

I Cor. 12:3

JESUS IS LORD.

Jesus is Lord
of heaven and earth Matt. 28:18
of all creation John 1:3
of all peoples Phil. 2:9-11
of the dead and the living Rom. 14:8, 9
of death and hell Rev. 1:18

Baptist's criterion by which to distinguish a true disciple
of Jesus. Αὐτόν με Ἰησοῦς
κύριον Ἰησοῦς

The criterion applied

(a) Saul of Tarsus, persecuting, sailing into prison, death.
a poor young girl suspected of demonism as a Nazarene. The test is short, simple: say αὐτόν με Ἰησοῦς. "Curest he you?"
By some miracle of courage, the young maid does not quail.
Lips blanched but shape none of the accused words. See her stand there and at last break the silence with a cry of devotion... "Ιησοῦς κύριος."

(b) Emerging worship. κύριος καίσαρ, κύριος Ἰησοῦς.
Polycaust, ^{mouth of yeast} first church at Smyrna (clearly one with whom no fault is found in Rev. 2, 3; the church of persecutions). "Every day and my years have I served him... as now, shall";
blissfulness of ^{by} who has saved me!

(c) Martin Niemöller, before the court of Nazi judges. "Jesus is my Führer."

(d) The church in China, every member beheaded. The last a little boy. The picture of Jesus, ~~in~~ dead, stood on it... "Lord Jesus, I will die for you; God forgive me; take me up to heaven; God Jesus, in this you died for me; this time I will die for you."

"Jesus is God"

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I. Politically.

My first allegiance is to Him - my soul, conscience, what is right, my support. "Jesus is God" what is wrong, my opposition. " " "

Can one be a X & a nationalist? Yes. He would not be giving to God that which is God's if he thought himself too holy, removed, to give to Caesar what which is his. The State is ordained of God. I can be a loyal, Caesar. The State is ordained of God. I can be a loyal Canadian, my neighbor a loyal Canadian, my good American, my neighbor a good American. Virtually helpless.

Marian communist doctrine: all to be alike, the same. Therefore, the drabness, colorlessness of life. A quieting press fascinates - a group of artists, each different. The great artist is God - each different, even the more grotesque, flowers, animals, races, men. God hates sameness.

To love your country is of God.

(a) "The lights you met see, as you left, the lights of Caliphorn"

(b) Sir Walter Scott, "The Day of the Last Mission"

Pride is the flag.

Battalions are gone

Patriotism, Oppression

Fathers, all to know

Mayon or Conway, can at Manila

(c) "Hail off"

But ashamed on time

(a) Seagulls, largest is world. Fly nine.

(b) Lewis - "Don't go in there - ashamed to see ... in those places" - avenues.

(c) Marshall Ney, Jerry L. Sullivan, Groucho Marx

II. Economically.

what I have - am able to make.

We are stewards - "occupy till I come."

Deut. 8th chapter. 8:3 man doth not live by bread alone
8:18 "In it is he at quiet the power to get wealth"

III. Spiritually.

The motivations of all life. The spirit controls spirit.

(a) "Christ is all"

I Cor. 12:3 "Wherefore I give you to understand that no man speaking by the spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord but by the Holy Ghost."

The Lordship of Jesus - one of the themes of our T.U. programme
- one of the mighty foundations of the faith.

- (1) The assurance of the church - Matt. 16
- (2) The basis of missions - Matt. 28
- (3) The acknowledgement of all peoples - Phil. 2
- (4) The hope and promise of the ages - Rev. 1

The Greek of I Cor. 12:3 - Paul's answer to the Cor. & he who sought a criterion by which to distinguish men truly X.L. The test:

- (a) Jewish synagogue
- (b) Poly camp
- (c) Martin Niemoller.

A true criterion reaches down to us.
A true criterion today: are we able to say, "Jesus is Lord?"

1. My national and political allegiance: is the King I serve in my country?
- then I can never accept abolition. Great
distress, burns, flogging, my own wounded hands,
laws, courts, judges, to the contrary, incompatible....
(a) Blanchard remains.

- then I can never bow under the yoke, the tyranny
of slavery, of sin and other creation.

The four freedoms - want
- peace
- liberty } of the Son of man.

- what of war?

As a X.L., what my position in own country
regarding murder, violation of law, gangsterism? I
must support decency, law, order, good government.
If I am too hot, fires to give to Caesar what is
Caesar, then I am too self-sufficient in my own isolation
to render to God what is God's.

As a X.L., international murderer, the pillage and
rapes of predatory nations, gangster nations, dictators
missing.... A terrible aftermath material, but
the restoration of law, order. A just and a righteous state,

Good American, very nation born Christian. Good Americans.

My social life.

My home: Matthew - Dick & wife
(of San Antonio)

my heart and soul.

(a) Christ is all.

Ridgecrest Assembly
July, 1944

Bound by the laws I X.

This is slavery! no - perfect freedom.

f. I am a free man when I sit down
To a piano. Bound by no law subject
to no conventions - but what I do
too can call at times: bound
main-quality results. The maladjusted
is a slave to a master - slave by his own
leaves, fettered by corrupt conventions, but
he produces music equal to any
f. Paderewski. Fritz Kreisler --
f. f.

not 11:32 "Take my yoke upon you"

He is my master - I won't do it.

I Cor. 12:3 "... no man can say that Jesus is the Lord, but by the Holy Spirit."

The Lord: Αὐτὸν Ἰησοῦς
Κύριος Ἰησοῦς > Paul's answer to the Corinthians, with
A sure doctrine of the R.P.

The Jewish synagogue - a poor young girl suspected, or denounced as a Nazarite. She is brought before the rulers of the synagogue. The test is short and simple: "Call this Jesus the Nazarite "Absalom"; call him "The Hanged-Man"; call Him "the Bastard-Brood"; curse him. See that He is anathema." By some misdeed or oversight, the young girl does not quail; eyes blanch but she repeats the accursed words. See her stand there and at last break her silence in response to threatening, warning appeal, with the cry of penitent cloaking: Αὐτὸν Ἰησοῦς "Jesus ist Jesus."

Continued to be the test for many years later. Would they blaspheme Christ? The crucial test, especially among worship, and mockery. Κύριος καὶ οὐρανοί (a blasphemy, part of Synagogue. Martyred: When urged to blaspheme Christ, answered, "Eight and six years have I served them. And now, shall I blaspheme my King who has saved me?"

(b) Martin Niemöller: "Jesus is my Father"

(c) The church is this, every member of which knows. The last a little boy.

Could this test be used today to distinguish true Christians?

Grouping all the people - "Jesus is Lord" over here.

Would that be a good, true criterion?

Why not? Because we have so emptied the meaning of the lordship of Jesus until the creed can be said without specifying anything. We have separated religion from life. Jesus is Lord - yes, doctrinally, dogmatically, ecclesiastically, symbolically; but really, practically, apparently, not at all. That something different, apart.

(d) To note that as a creed did one almost become an epidemic fashion in stormy days in Constantinople, till one could hardly add a scrapbook a showman like serpent questions about his male without drawing forth by way of reply some such "Althamerian" sentence about the Trinity and the lordship of the Son.

We have presented Jesus as a vacuum, not in terms that are clearly relevant to man. "Preaching the gospel" - preaching Christ unattached, impersonal, irrelevant, remote from the real conditions of life, leading men to a sort of moral, religious moral private life. This will very further away evil practice. No word? prophecy, ? warning; no call to repentance.

The Lord? God did not remain shut up in heaven, not suspended in the sky, but it pleased God that the Word should become finite, law bound, circumscriptive to the whole earth.

Jesus is Lord.

Theologically, ecclesiastically, homiletically, in deed, yes. But now.

He is Lord of heaven and earth. Matt. 28:18f.

of all creation

John 1:3

of all people

Phil. 2:9-11

of the dead and the living

Rom. 14:8-9

of the church at Colossae

Eph. 1:20-23; Col. 1:18
¹⁵⁻

over Satan Matt. 4:10; Rev. 20

" devils" Mat. 1:28; Mat. 17:18

" death at hell Rev. 1:18

and over entire life of mankind, constituting the principalities and powers of this world.

1. Politically.

What is right, my support. Jesus is Lord.

" " wrong, " opposition. " " "

Can one be a U.S. and a nationalist? Yes. He would not be giving to God that which is God's if he thought himself too good. His power, to give to Caesar that which is Caesar. The State is ordained by God for our good. I can be a good American; my neighbor a good Canadian; my further neighbor a good Nellerman. Mutually helpful, co-operative. A just and righteous state.

What is evil at home - appeal, even by going free.

When evil creeps abroad, no other recourse for restoration of public order, than war, four of arms, the dreadful ultimate instrument resorted to.

Jesus is Lord. My duty, to support His cause, what is right. If can stand my loyalty only by resistance and suffering, then that; as Kagan, Niemoller.

2. Socially.

(1) → Could never accept abolitionists. That distillery, brews, forcing
upon working men; Upholding the warlike & unmerciful. Who say, Jesus is Lord, on
violates his spirit, character, Godship. (a) Standard working men.
(b) Flag over distillery in 1861.
allegiance to him, though
incongruous with the John.
on tolerance?

(1) → .. " " White slavery didn't. Could never countenance " " , no things that lead to it. Tavern, dance,

(2) → .. " " a compromise, despotism, worldliness.
(a) Man's ambition.

(a) The Servant, the
Government freedom
" son I made you
free, free indeed:
prophesy of John:

3. Economically.

In the presence of Jesus:

What I have, can all be make.

"Let Jesus be caretaker" Do as I please.

" " " is his" His part.
The rest, as a steward to your account.

friend
many for

4. Spiritually.

Heart life, soul life. fountain of my ambitions, agitations.
What I really am, think I, long for. The real me. Jesus shall be Lord,
all in all.

(a) Poem, "Christ is all"

Christ is All

I enter once a hour of care. And grieve and weep over there
But joy and peace without.

I ask the aged mother whence, Her higher understanding defense,
She answered, "Christ is all!"

I saw the martyr at the stake. The flames could not his courage shake,
Nor death his soul appall.

I asked him where his strength was given; He looked triumphantly to heaven
And answered, "Christ is all."

I stood beside the dying bed, where lay a child with aching head.
Waiting for Jesus' call.

I saw his smile 'twas sweet as May, And as his spirit passed away
He whispered, "Christ is all"

I dreamed the hoary time has fled, The earth, or
no year less than three

A fire disclosed the hall
I saw the church ransom'd thus; I caught the broken

'twas this - that "X is all"

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