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## **LORD OF LORDS**

The whole of the created order also comes under the lordship of Jesus. He is the sovereign firstborn over all creation, for it was created through Him and is sustained by Him (Col. 1: 15-16; Heb. 1:3). The structure of the text of Colossians 1:15-20 shows that Jesus has the same relationship over the created order that He has over His new creation, the church. Only so do we perceive meaning in both the world and creation. So it is the purpose of God to bring all things to their fulfillment in Him (Ephesians 1:10).

In the Old Testament, He is known as the LORD of Lords (adonai ha adonim =Αδωνα ηα Αδονιμ [Δευτ. 10:17]).

The lordship of Jesus over history is carried out through the Church and its proclamation. By virtue of His lordship the church is free to live in the world as servant. Being free from the necessity of power and achievement, for the victory is sealed, the church functions in terms of faithfulness and obedience, knowing that it is God who gives the increase (I Corinthians 3:6) and that the conquest of death as the last enemy is a certainty in the light of the victory of Christ (I Corinthians 15:25-26).

The gift of freedom is that by which the church bears witness to His lordship. The cross is taken up daily. The same is to be said of the weakness of the church. In Revelation the beast is allowed to make war against the saints and to conquer them (Rev. 13:7), but the final chapter reverses the script. The foolishness of the Church also bears witness to the lordship of Jesus, since it is by paradox that the Church prospers. Paul's testimony regarding Himself is true for the church: When it is weak, then it is strong (2 Corinthians 12:10).

The consequence of the church's reflection on the lordship of Jesus was to establish, in spite of the threat it might have posed to monotheistic commitments, the oneness of Jesus with God. He was incorporated into the singularity of God. So a title whose basic thrust is to assert Jesus' present power and authority in the church and in the world leads the church to recognize that the authority is the direct, not mediated, authority of God Himself. Jesus as Lord speaks not only of His work but of His person also, a fact made clear by the way the various NT writers use the OT. Thus we see the prominence of the "name" of Jesus ((Philippians 2:9-10; Acts 2:38). During his earthly ministry His lordship is obscured for the sake of redemptive work, but after His resurrection He is declared openly to be what He always has been, one with God in power and Person.

### **MESSIAH:**

(Greek ηυιος του αντηροπου; ηυιος του αντηροπου; Aramaic: βαρ νασα; Ηεβρεω: βεν αδαμ ben adam). This Χηριστολογιχαλ title appears 69 times in the Synoptic Gospels and 13 times in John and meets the most demanding tests of authenticity because of its original use by Jesus. There is no evidence of a well-defined Son of man Christology in Judaism before the time of Jesus.

Since nothing in Judaism corresponds precisely to the nuances of meaning Jesus gives to the term, and as the early Church makes no use of it in its own theology, attempts by radical critics to discount Jesus' originality in applying the title to Himself run counter to the fact that it satisfies especially well their own criterion of dissimilarity as the basic test of authentic sayings of Jesus. Rejection of the title in any of its three shades of meaning may thus be seen to rest on pre-suppositional, not exegetical, grounds, since no other title used by Jesus so clearly attests His messianic self-consciousness; while numerous religious contemporary and humanistic viewpoint of interpretation begin with the a priori assumption that the church, not Jesus, is responsible for a His Christology.