

2006 Proclaimer

"The Spirit of the Lord is upon me, .. to proclaim the favorable year of the Lord!" -Isa.61:1-2

A teaching and exhortation medium by members of the Carmichael Church of Christ, meeting at 6044 Sutter Ave. Carmichael, CA 95608

Homepages: webs.lanset.com/carmichael and www.preachersnotes.com
(916) 483-9318

ELDERS / EVANGELISTS

Glenn H. Reagan - 721-9464; Ron Stewart - 771-2064; C. L. [Vern] Wilson - 961-6944
<lareagan@lanset.com> <rstewcrr@lanset.com <vernwil@comcast.net

DEACONS:

Frank Ayers, 966-4979; Bill Kizer, 745-1043; Carl Romine, 773-4402; Rick Rittenhouse, 728-5077;
Bill Schultz, 543-0206; Brad Shuck, 530-677-9474

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He is both Lord and Christ

by Jon W. Quinn

Romans 10:9-10- *"But what does it say? 'The word is near you, in your mouth and in your heart'-- that is, the word of faith which we are preaching, that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation."*

This is a well know passage that speaks about salvation. But now notice the confession the Ethiopian eunuch made prior to his water baptism into Christ: *"And Phillip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."* (**Acts 8:37**).

We often equate the two passages, suggesting that the eunuch's confession and the confession Paul is discussing are the same. The eunuch confessed Jesus as the Christ and as the Son of God. Paul discusses confessing Jesus as Lord. There is a difference.

The Point: To confess Jesus as the "Christ" means that we proclaim that we believe He is the anointed one of whom the Old Testament prophets had prophesied. The word "Christ" is the Greek rendition of the Hebrew word "Messiah." The eunuch was saying he believed Jesus was the fulfillment of Isaiah's prophecy. This means Jesus was the one appointed by God to assume the royal, priestly office of the promised

Messiah. It is necessary to believe and be willing to confess this belief. But it is not the same thing as confessing Jesus as Lord." For example, when Peter proclaimed on Pentecost that "God has made Him both Lord and Christ-- this Jesus whom you crucified." (Acts 2:36), he was saying God made Jesus two different things; Lord and Christ.

The Difference ~ It is entirely possible to confess one's belief that Jesus is the Christ without confessing Jesus as Lord. People do it all the time. To confess Jesus as Christ is to state that we believe He is who He claimed to be; the Savior, the Son of God, the Redeemer. We do need to do this to be saved. But to confess Jesus as Lord involves not only the mouth, but is a recognition that He is our Lord and Master and that we are willing to submit to and obey Him.

Early disciples would never have disturbed the Roman authorities for confessing Jesus as the Christ. They would not care about that. But to confess Jesus as Lord and king was another matter. To say that their first allegiance was to the Lord Jesus as opposed to Caesar got many of them thrown into prison and killed. When the unbelieving Jews wanted to get Rome after the Christians, they would accuse them of accepting Jesus as Lord or king (Matthew 22:15-22; Acts 17:6,7).

Confessing Jesus as Lord So, practically speaking, what all is involved in confessing Jesus as Lord? Well, obviously the first thing involved is speaking of our acceptance of His lordship. Our Romans text says, "that if you confess with your mouth Jesus as Lord..." (10:9). But it does not end there. It only begins there.

Jesus, in fact, does not even want us to make such a confession if we are not willing to act upon it. He does not want us to call Him "Lord" and "Master" if we are not willing to commit to doing the things He says. He said, "And why do you call Me, 'Lord, Lord,' and do not do what I say?" (Luke 6:46).

Instead, our deeds need to match our words: "And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father." (Colossians 3:17). To confess Jesus' Lordship with our mouths while not submitting our lives to Him is empty. If He truly is our Lord, then He controls both our words as well as our deeds.

The Lord's Commandments There simply is no other authority in the church than that of the Lord Jesus. Jesus said, "All authority has been given to Me in heaven and on earth." (Matthew 28:18). The Scriptures affirm that the Father "put all things in subjection under His feet, and gave Him as head over all things to the church..." (Ephesians 1:22).

Sometimes, obeying the Lord may mean we must do something difficult. We might be forced to take a risk in speaking out, or confront sin, or forgo a personal liberty for the cause of Christ. Our discipleship might lead us into an undesired confrontation. Accepting Jesus' "Lordship" means accepting that we are on a collision course with the world and its false standards. We might have to struggle to forgive when wronged when we would prefer to get even. It might be that we need to change our focus and be more careful not to let our worldly ambitions to

crowd out the cause of the kingdom in our daily lives.

Accepting Jesus' Lordship means we are willing to submit our wills and wants to His and put His kingdom first.

Accepting Jesus' Lordship means accepting everything He has said. Notice the following Scripture as an example: *"From that time Jesus Christ began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. And Peter took Him aside and began to rebuke Him, saying, 'God forbid it, Lord! This shall never happen to You.' But He turned and said to Peter, 'Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's.' Then Jesus said to His disciples, 'If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it. For what will a man be profited, if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul?'" (Matt 16:21-26).*

Jesus made a statement that Peter did not like to hear. Peter said, "No!" But "no" is not something one says to the Lord. Accepting Jesus' Lordship involves saying "yes" to whatever He says. It involves denial of self-interests, including sometimes the giving up of life itself. But it also involves finding life; that is, eternal life. There is everlasting profit in accepting Jesus as Lord and Christ.

--from *Expository Files*
Edited by:
Warren E. Berkley
& Jon W. Quinn

THOSE NEEDING PRAYERS

Logan & Julie Agee
Jason & Marie Anderson
Allison Autrand
Frank & Tina Ayers
Edith Ayers
Jamie Ayers
Jack & Dorothy Bailey
(He's in rehab @ Mission-Carmichael)
Margie Buchanan
Brenda Bryant
Robert Erickson
Helen Gray
Margaret Holcomb
Chuck House
David & Jerica Lovett
Jean McCarty
Jeffrey & Kaye Pennant
Wendell Rapier
Berniece Raven
Glenn Reagan (Recoup.@ Home)
LaurieAnn Reagan
Andy & Liz Roadman
Caleb & Jacob Robertson
Taylor Romine
Ray Rude
Rena Schultz
John Sequeira (Karen's dad)
Brad & Shawna Shuck
Virginia Taylor (Brenda's mom)
Connie Taylor
Ola Thornburg
Nancy Valine
Ellie Williams
Gordon & Glenda Wilson
Maxine Wilson

TRAVELING IN THEIR WORK

Rick Rittenhouse
Aaron Robertson
David Lovett

IN THE MILITARY

Jason Anderson
David Lovett
Aaron Robertson
Trent Walsh
(Karen's son-in-law)

"Rightly Divided And Rightly Applied"

David A. Sargent

A rich young ruler came to Jesus and asked Him, *"Good Teacher, **what shall I do that I may inherit eternal life?"*** (**Mark 10:17**). Convicted of the sin of crucifying the Son of God, many Jews in Jerusalem asked Peter and the rest of the apostles, *"Men and brethren, **what shall we do?"*** (**Acts 2:37**). These two questions are essentially the same; both questions are asking the most important question that could ever be asked: **What must I do to be saved?**

Now note the answers given to these questions.

Jesus answered the rich young ruler's question saying, *"You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Do not defraud,' 'Honor your father and your mother'"* (**Mark 10:19**).

On the Day of Pentecost after the resurrection of Christ, Peter answered the Jews' question saying, *"Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit"* (**Acts 2:38**).

If the same question was asked, why were two different answers given?

Jesus directed the rich young ruler to the Ten Commandments of the Law of Moses. Peter told his audience to repent and be baptized. Why the difference?

To properly understand and apply the teachings of Scripture, one must observe the context. The context of Jesus' answer to the rich young ruler was when the Law of Moses was in effect. Jesus lived and died under the Law of Moses. Thus, He directed the rich young ruler to obey the law of God that was then in effect, which was the Law of Moses. But, when Jesus died, He *"wiped out the handwriting of requirements that was against us [i.e., the Law of Moses], which was contrary to us. And He has taken it out of the way, having nailed it to the cross"* (**Colossians 2:14**). After Jesus' death, a new law came into effect – the law of Christ.

It is helpful to think of these concepts in terms of a Last Will and Testament. The Hebrew writer used this analogy in discussing the difference between the old (the Law of Moses) and the new covenants (the Law of Christ): "For where there is a testament, there must also of necessity be the death of the testator. For a testament is in force after men are dead, since it has no power at all while the testator lives" (**Hebrews 9:16-17**). When Jesus died, His "last will and testament" – **the New Testament** – came into effect.

Under the "last will and testament" of Jesus Christ, the law of pardon as given through His apostles is that **one must believe in Jesus** (**Acts 16:31**), **repent of sins**, and **be baptized** in the name of Jesus Christ for the remission of sins (**Acts 2:38**) in order to receive the salvation that Christ effected on the cross.

To properly understand God's will for man today, one must rightly divide the word of God (**2 Timothy 2:15**) and then rightly apply it to his life.

God's word: rightly divide it and rightly apply it!