

Anglican Church Noosa
October 19, 2026
John 11:17-27; Matthew 28:16-20; Philippians 3:4b-14
Confronting Jesus - Jesus the Lord
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Today we're wrapping up this series, which has totally focussed on Jesus. Who he is.

We've looked at
Jesus the Son
Jesus the King
Jesus the Healer
Jesus the Teacher
Jesus the Lover
Jesus the Servant
Jesus the Sacrifice
and finishing with this great proclamation - Jesus the Lord.

As Christians, the word, the name, the descriptor, LORD, comes off our tongues very frequently.

7am - In our service this morning, you will find LORD 42 times on these 6 pages.

9am - In our service this morning, you will find LORD 25 times on those 4 pages.

We use the word LORD in our prayers, we use it when we talk of Jesus.

For Christians, this word is a familiar one.

But having a week where we can focus on it, dig deep into it, and reconsider what it means - this should bring change.

Sometimes when we use a word a lot, we forget to think about its meaning.

This should never be the case with this word.

Lord - has power

Lord - has impact.

Lord - has consequences.

Our readings today **develop** this theme of Jesus the Lord.

Turn to p.1077 in the pew bibles. John 11.

With Jesus entering Bethany after Lazarus died, we see Lazarus' sisters calling Jesus Lord.

What was read today we heard Martha say "**Lord**, if you had been here, my brother would not have died."

But later when Mary comes out she says exactly the same thing "**Lord**, if you had been here, my brother would not have died."

Not only are they naming him as Lord, but in what they are saying they know that by **being** LORD, Jesus has power to change things.

And then Jesus asked where they laid Lazarus, and Mary said, "Come and see **Lord**."

Both sisters made declarations of Jesus' authority, by calling him Lord.

But in the first conversation with Martha, Jesus tells her that Lazarus will rise again. And Martha's response is a theological one - when she says that she knows he will rise again in the resurrection at the last day. That's a theological reply. That's a 'head' reply.

And Jesus takes a huge leap in his declaration when he goes on to say

"**I am** the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this, Martha?

Yes Lord, she replied, I believe that you are the Messiah, the Son of God, who is to come into the world."

In using this language Jesus claims authority. This is language that claims deity. And this is in the middle of Jesus' ministry years.

In the very last chapter of Matthew, turn to page 1000, Matthew 28, after Jesus had been raised from the dead, at the close of his ministry on earth, the development of this same declaration happens, with power because of the resurrection.

We could have read the whole chapter the women go to the tomb. But instead of finding Jesus' body to anoint, they find an angel; and they find the guards catatonic; and the angel tells them that Jesus has risen. And as they hurry away to tell the other disciples, they meet Jesus, and they fall at his feet, and they worship him.

And then there's a little paragraph before the verses we read today, and this little paragraph gives us an incredible piece of information. You see, when the guards had come out of their catatonic state, they went to the chief priests to tell them what they'd seen. The chief priests obviously weren't happy, so they and the elders devised a cover-up. They bribed the soldiers to change their story to say that the disciples had stolen the body. And the soldiers took that bribe.

So that alone, is plenty of evidence that the resurrection is true. Let alone the experience of the women and their testimony.

But it's at that point, we come to the last lines of Matthew's gospel, and Jesus makes an incredible claim.

He says: "**All** authority in heaven and on earth has been given to me."

And because of that therefore he tells the disciples to go to all the nations and make him known.

And because Jesus has authority over all those nations - in fact everything in heaven and on earth - he will be there, with them always - to the end of the age.

And with us ... always to the end of the age.

So we've heard what Jesus said in the middle part of his ministry - I am the resurrection and the life.

We've heard what he said at the end of his ministry - All authority is given to me.

And then the further development of that, its consequences and impact actually, we find in Paul, when he says in Philippians 3 - p.1180

Whatever were gains to me I now consider loss for the sake of Christ. What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my LORD.

I want us to look at this from three perspectives -

- Firstly - what it means objectively
- Secondly - what it means subjectively

- Thirdly - what it means consequentially

So, what does it mean objectively to say that Jesus is Lord?

Let's just look at the raw evidence and see what it tells us.

So we've already talked about Jesus' divine authority and power - and we've certainly seen this throughout the whole of this series.

We've seen that Jesus can rule over creation: He has demonstrated power over nature, over sickness, over sin, and over death. He brings health and well-being to many, transforming lives; he casts out evil spirits; he can calm a storm and change water into wine.

The New Testament emphasises that Jesus' lordship was affirmed through his resurrection and ascension.

It could be said to be a proof of his identity: The resurrection was God's validation that Jesus is the Son, who conquers death and reigns as Lord.

After his resurrection, Jesus ascended to heaven and was seated at God's right hand, a position of ultimate power and authority. Objectively, this gives him the right to reign over the universe and the church.

But the Bible also declares a future aspect: Philippians 2:9–11 foretells a future day when every knee will bow and every tongue confess that Jesus Christ is Lord.

But also objectively - there is a connection to the Old Testament.

The title "Lord" was used in the Old Testament for God's name (YHWH), and by calling Jesus "Lord," early Christians were actually equating him with God. The apostle Thomas's exclamation, at the end of John (20:28) "My Lord and my God!" highlights this declaration of deity. Objectively, that is pretty amazing.

But what does it mean subjectively, to call Jesus LORD?
What does it mean for you and me to actually call Jesus LORD?

Well, it implies a commitment;
it means to submit to his will,
acknowledging his power over life, acknowledge his power over death, acknowledge his power over history,
and it means accepting his role as the Saviour who was raised from the dead.

Subjectively, to declare Jesus is Lord is both a statement of his identity as God and a confession of personal submission and trust.

Acknowledging Jesus as Lord is a declaration of faith, and it's linked to salvation, which requires believing in his death and resurrection, as the means of forgiveness for our sin.

It's about voluntarily submitting: To call Jesus "Lord" means to submit to his authority and obey him in all aspects of life.

Calling Jesus Lord means that you trust in his plan:
that your submission is totally grounded in trust and a belief that he is good and has a plan, even

when things are difficult.

And what are the implications? What does it mean consequentially, to say that Jesus is Lord?

Well, first of all it means that we belong to him:

Through the cross and resurrection, believers belong to Jesus and are to serve him with their whole lives.

Secondly: the confession of his lordship can bring joy, even in the midst of suffering, because believers find comfort and hope in him.

But, you know what else?

It actually changes our future:

Believers live with HOPE - the hope of his final return and the establishment of his ultimate kingdom.

That's what our whole year has been about. The Year of HOPE. That can only be possible because Jesus is the LORD.

For believers, Jesus' lordship is not just an abstract concept; it is a personal and transformative commitment.

In Luke 6 - during his great sermon Jesus asked "Why do you call me Lord, Lord, and do not do what I say?"

And he went on to describe that people who do what he says are like those who build their house on a rock.

But those who do not do what he says, are like those who build their house on the sand.

True faith is only demonstrated through obedience and actions that reflect a transformative belief not just words or nominalism.

- John MacArthur says:

The question in salvation is not whether Jesus is Lord, but whether we are submissive to His lordship.

I pray that this series has opened your heart to Jesus.

May your life be changed by him. Amen.