

## I Am The Lord

In the New Testament the word kurios (κύριος, 2962), carries two main ideas: one is customary and general, the other, is special and peculiar to the Jews because of its use in the Greek translation of the Old Testament. Kurios is the Septuagint and New Testament representative of the Hebrew names YHWH, Adon, and Adonay, all three translated Lord in more modern English Bibles. It also occurs for Elohim, God, in a reference made by Peter in 1 Peter 1:25.

In common use it translates to an owner in Luke 19:33, a master in Matt. 6:24, an Emperor or King in Acts 25:26, an idol in 1 Cor. 8:5; a title of respect addressed to a father in Matt. 21:30, a husband 1 Pet. 3:6, a master in Matt. 13:27, a ruler in Matt. 27:63, and an angel in Acts 10:4.

It is also used as a title of courtesy addressed to a stranger, John 12:21; 20:15; Acts 16:30. This was how people addressed Jesus in the beginning of His ministry, as just one of the people, John 4:11, and even by His disciples, Mark 4:38-39. But the disciple's tone of voice began to change as we see in John 6:68 *But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life.*

Jesus referred to Himself by this title in Matthew 7:21 *"Not everyone who says to Me, Lord! Lord! shall enter the kingdom of Heaven, but he who does the will of My Father in Heaven."* Also Luke 19:31 *"And if anyone asks you, 'Why are you losing it?' thus you shall say to him, 'Because the Lord has need of it.'"*

W.E. Vine says, "His purpose did not become clear to the disciples until after His resurrection, and the revelation of His Deity consequent thereon. Thomas, when he realized the significance of the presence of a mortal wound in the body of a living man, immediately joined with it the absolute title of Deity, saying, 'My Lord and my God,' John 20:28. Thereafter, except in Acts 10:4 and Rev. 7:14, there is no record that kurios was ever again used by believers in addressing any except God Acts 4:29 and the Lord Jesus Acts 2:47.

The common usage for lord was forgotten when the followers of Jesus recognized Him to be the only all-powerful Lord, Himself being The Son of God, and they declared Him to be both Lord and Christ, Acts 2:36. To the house of Cornelius, 'He is Lord of all,' Acts 10:36. And Peter, echoing Psalm 34:8, says in 1 Peter 2:2-3 *"as newborn babes, desire the pure milk of the word, that you may grow thereby, if indeed you have tasted that the Lord is gracious."*

The admonition of Isaiah 8:13 *"The **LORD of hosts**, Him you shall hallow; Let Him be your fear, And let Him be your dread;"* becomes 1 Peter 3:15 ESV *"...but in your hearts honor **Christ the Lord** as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect..."*

Jude 1:4 illustrates the difference between God the Father and God the Son by using two very different words, both translated Lord. *"...the only Lord God (despotēs theos - absolute ruler) and our Lord (Kurios) Jesus Christ."* (The ESV applies both adjectives to Christ - Master and Lord, Jesus Christ). Then in Jude 1:5, he uses Kurios for the Lord deliverer of Israel from Egypt.

Indeed, Lord (Kurios) is applied to both The Father and The Son. In Paul's writing, kurios is applied as Lord Jesus in 1 Corinthians 1:3 *"Grace to you and peace from God our Father and the Lord Jesus Christ"* while in 1 Corinthians 3:19-20 he applies it to God The Father.

Just as YHVH was unspoken in case they mispronounced it, the Jews and early Christians never use kurios for any except God and the Christ. The thought of associating anyone with The Father, The Son and The Holy Spirit by using a name or term of address which belonged to Godhood was abhorrent. Even the name Jesus was common then and now. But there is no record that His followers ever addressed Him using His given name except in the form of κύριος Ἰησοῦς (Lord Jesus) or, Ἰησοῦς Χριστός (Jesus Christ) to clearly identify Him as the only Lord and Christ.

Since the title 'Lord,' as given to our Savior, testifies to the fact that He is risen from the dead and elevated to the throne of God in Heaven, Acts 2:32-36, what reverence should we apply to the titled name Lord Jesus?. Romans 10:9 *... "if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved."*

The full gravity of our Lord Jesus being raised and elevated to glory is expressed by Paul in 1 Corinthians 15:13-26.

There is no message but His, There is no name to be saved by but His, there is no help to reach heaven but His, there is no power to protect our inheritance but His, and there is none to keep the promises made to His followers but Him. To whom can we go except "To The Lord?"