

Lordship the Lost Doctrine

by Rolfe Barnard

The lost doctrine of our time is the Lordship of Christ, and we must preach it as a living reality to truly save people and bring them into a living relationship with God.

Duration: 58:02

Scripture: Matthew 6:33, John 14:6, Romans 8:9, Romans 10:9, 2 Corinthians 4:4, Ephesians 2:8-9, 1 John 1:5

Topics: "Lordship"

Description

In this sermon, the preacher emphasizes the importance of continually teaching and reinforcing the truth of the Gospel. He shares his own experience of being taught about Jesus as Lord and the impact it had on his preaching. The preacher expresses concern about the lack of understanding and acceptance of Jesus as Lord in the current generation. He urges the audience to recognize the need for God's intervention in the church and for a revival that will bring about a transformation in the lives of believers. The sermon is based on 2 Corinthians 4:1 and highlights the necessity of proclaiming Jesus as Lord for salvation.

Transcript

We've gone, mainly last night, we've come on from a different direction tonight, and more of a teaching ministry, but we anticipated, unless we put on the rouse once for Saturday night, that our crowds would be small. But I want to be helpful, if I can, in cementing your convictions in the battle we're in, for a few minutes tonight, this Saturday night. And if you have your Bible, you turn first to the second book of Corinthians, and the fourth chapter, and we'll get our starting text.

I'm not going to apologize tonight for coming over some truth that we preached on last night again, because the longer I preach and the more I come to action, the more I'm made to see how little of truth we're able to take and how much we must just keep playing line on line, precept on precept, plain teaching on plain teaching, if we ever get back to the truth. For I know that God doesn't bless error. Time to speak to you tonight on what is the lost doctrine of this present hour.

It's the Lordship of Christ that is the missing doctrine. You show me a denomination that pays any attention to the Lordship of Christ. You show me any of our writings today that honor the Lordship of Christ, our own denomination.

We've had to build encampments and summer camps all over the Southland, where we can send men and women, boys and girls to the camps, where they surrender to Jesus as Lord, having claimed to have

known him as Savior all the while. This is the generation where people at least say they know him as Savior, but do not know him as Lord. And I want to take the Bible tonight, not to argue, but because this is the lost doctrine of the Word of God.

And to begin with, let's start with the fourth chapter of 2 Corinthians and the first verse. I'm burdened about the service tomorrow because whatever this meeting is accomplishing, it's accomplishing not thus far a getting together, but a widening of the breach that's in our churches. We recognize that we cannot go on half free and half slave, that God must come to the rescue of his organized churches now and effect a miracle within them, or there must be a tremendous exodus.

God's people are going to have to start all over. We cannot go on forever in the shape all of our churches are in now. In this meeting, we have leaned over backwards to see to it that we not do anything in the flesh to try to attract the crowd and the Lord has been speaking to our hearts.

The issue that we have before us tonight, we find that every issue now nearly heads up in it. Let's read something of Paul's statement here in chapter 4, 2 Corinthians. Therefore, seeing we have this ministry, as we've received mercy, we think not.

The ministry that was laid upon the Apostle Paul was so crushing that he would have fainted had it not been for the mercy of God. But we have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully. Wouldn't it be terrible to handle the word of God deceitfully or to use craft to seek to win men? I was holding a meeting in Missouri many years since, and hundreds of soldiers in the nearby camp were at least professing salvation, on average preaching to 5,000 soldiers a night for five solid weeks.

They were there, but they multiplied thousands and they filled the picture shows and the honky tonks and the dance halls and the beer joints and everything else and filled it. There were thousands of them on the street in the little town. And for want of nothing better to do.

We had a big loudspeaker in the tent right on the courthouse lawn, and they came and listened to them preaching. And the slain of the Lord were many, but things were popping. And the dear old deacon drew me aside.

He'd never won a soldier the Lord himself. He'd always taken a position of being a friend of both the Lord and the devil, the average soldier, the so-called Christian. And he said, young man, I've been in this battle a long time.

And he said, if you'd not be offended, I'd like to make a suggestion to you. And I said, I'll try not to be. And he said, you know, the old adage is that you catch more flies with honey than something sweet or something than vinegar.

And I said, I'm not trying to catch flies. I'm trying to kill sinners and make them captive of blood-stained Jesus in the city of Israel. Paul wasn't trying to use crass to slip up on the blind side of people.

And Paul wasn't going to handle the word deceitfully. You know what that word deceit means, don't you? It means fish bait. It means fish bait.

That's the root meaning of it. You bait your hook, fool the fish. People don't get fooled into the kingdom of God.

We're not to use an ornamental bait to deceive sinners. Handle the word deceitfully. That man who does not tell of what's involved in scriptural salvation in the Christian world and leads people to come in to the so-called army of Christ, they think under false apprehension he's handling the word of God deceitfully.

Paul said, I don't do it. But by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost.

That's a terrible statement. He's stating there that the gospel is recognized by saved man. That's a tremendous statement there.

That if the gospel's hid to you, it's because you're still binded to the devil. We need to think that through. An old-time preacher told me years since that a Christian wouldn't fight the gospel.

I was in Huntsville, Alabama this last May and into June and there was supposed to be an associational white Baptist meeting. Thirty some-odd churches supposed to be cooperating. They did cooperate until they heard me a few times and then a lot of them made decisions.

And we had time. But I remember in the third week of the meeting, five different, five young preachers came to me in the wee hours of the night on successive nights and woke me up and asked me if I'd talk to them. And every one of them then fight me like a circle saw them.

They were saying I was crazy. And I was preaching another gospel. And I wasn't a Baptist.

And I wasn't this. And I wasn't that. And on five successive nights along in the midnight hour, they woke me up and came to apologize to me and said every last one of them to me it was a miracle.

Today the Lord revealed to me the gospel. You're preaching it. He found it out by revelation.

Now I didn't get any of the older preachers to do that because they're set in a way. By the time a man reaches 40 or 50 and has never learned the gospel, the chances are he never will. But these young preachers had it revealed to them.

And then they came to tell me. It's a terrible thing, my friend. One of those preachers, ignorant as he could be, never been to school, had to work for a living, had a lot of zeal in prayer.

And he said, I don't know much about theology or whatever that is. And I've never been able to learn the Bible very well. But he said all the time I was fighting and going up and down the street talking about you, something in here was saying what he's preaching is so.

Now what I'm saying tonight, so we're in a holy war, my friends. And we need to gird up our arms and not go back and be Christian about it. But we're in a holy war.

Unsafe people do not oppose the gospel of Christ. The only people in this world that oppose the gospel of Christ and it's hidden to them are people who are lost. People who are lost.

You can just as well get that in our craw now. That's so. If our gospel be hid, it is hid to them that are lost.

It's revealed to the saved and it's hidden to the lost. In whom the God of this world hath blinded the minds of them which believe not. Let the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

For we preach not ourselves. And this text is understood over against verse two. He doesn't use dishonest methods.

He doesn't slip up on people in craftiness. He doesn't handle the word deceitfully. But he preaches the truth.

And let's see what he don't preach first. Verse five. For we preach not ourselves.

The fellow's got a mighty poor text if he preaches himself. Who does he preach? But Christ Jesus the Lord. That's whom we preach.

Christ Jesus the Lord. And ourselves your servants for Jesus' sake. This section down here is in a terrible mess because for the most part those many are preaching election to the exclusion of Christ.

They've made a God out of a doctrine. And I believe in the doctrine. But oh my, oh my, it's not my God.

We're to preach Christ Jesus the Lord. Now I believe that no man can properly preach Christ Jesus the Lord unless he's grounded in the basal doctrine of salvation. I believe that with all my heart.

But I've been down here a lot and so many people come to see me, see if I'm sound on doctrine. I don't like that spirit. I don't like that.

You know I tell you about Rose Barnard. He's so dumb that he could profit by listening to the poorest preacher that ever stood up to preach in the name of Christ. And I could find something in his message that would be helpful to me.

God hates this love of doctrine without it being sweetened by the presence of obedience to Christ. But on the other hand, on the other hand, there is so much preaching today that does not preach Jesus Christ as Lord. And between the two, you about spell the proposition all up and down the country.

Never make a God out of a doctrine. I've been studying the doctrine of election for 20 some odd years. It's still largely a mistreatment.

I believe it. But I may know something more about it the next time you get me. But I do know this.

I do know this. That we are to preach Christ Jesus the Lord. And our service, your service, for Jesus' sake, the preacher is to serve the people, not for their sake, but for Jesus' sake.

For Jesus' sake. I carry a book with me everywhere I go, the whole meeting. I've done it for over 20 years.

Sometimes when I travel on planes, I can't travel very heavy. But there's one book beside the Bible I take with me. And I read it, usually read it through, throughout, in every meeting.

Sometimes I read it two or three times. It's the book of theology, the doctrine of God, that we used in the seminary 20 years ago, or 20 odd years ago, when I was trying to learn the Bible, how to preach it. I was grounded in the doctrines of the Word of God.

And I was grounded over and over and over again by the man who was called the greatest living thinker about the things of God, who's now in heaven, who was the head of the Department of Theology in that seminary. I was grounded, he taught it, till we were blue in the face with it. I sometimes sat there and watched him as he was not an emotional man, with tears that just streamed down his face, as he would

beg us to preach to Jesus, who is revealed in and presented in the Bible to sinners.

And as he told us over and over and over again, that saving faith meant surrender to him and all that he gives to all of his claims and receiving him for what he gives and for who he is and for what he claims. And I went out from that school to preach with renewed emphasis the lost doctrine of this generation, that Jesus is Lord. Jesus is Lord.

And if you do not believe that the gospel is here from unsaved people, you ought to follow me around. And people sometimes use many excuses. I'm sometimes told that I'm a hardshell, or whatever that is.

And that sounds funny, for no hardshell would leave his family for twenty-odd years to go try to win the people of Christ. I'm told that I'm a hyper-Calvinist, whatever that is. But I'm hated more because I've preached for twenty-some-odd years that man cannot accept Jesus as Savior and willfully deny him as Lord at the same time.

I know the devil's set against Henry Mahan because he's learning the gospel and because I was used as the Lord to challenge things in this city first here. And then when God worked in such mighty conviction in the park, I know there are hundreds and thousands of people in this temple that have to run for an alibi. But the theme of this thing has been all about that the type of preaching that enables men and women to be comfortable in a profession of faith while their lives do not bear marks of utter obedience to Jesus as their Supreme Lord, that's the issue.

And I carry this book on theology with me because wherever I go, I get into hot water along that line. And I read it, and I throw it back in the face of that. And I say it's what your teachers taught in one of your schools.

Two summers ago, I had a young man who acted as advance man in our tent meetings, a fine young man. And I thought he was going to fry me in oil, as you'd heard the preacher was, and he finally quit. And he labored for two days and nights, and he said, I'm going to bring you the scriptures and write an article and prove to you you're dead wrong.

He said, I took Jesus as Savior years before I knew about any law. And he said, I know you can have Jesus as Savior without having any law. He never brought the paper.

He never brought the paper. It can't be brought. It can't be brought.

I was in Mississippi in a large church where the pastor went to the show from two to three times a week where his preacher boy was a student in school and took out on the meeting several nights to take his girl to the movies. And that pastor would get so mad at me that the veins would stand out in his face when I'd preach on the Lordship of God. And finally he came to me and he said, if what you're preaching's right, I'm not saved.

And he said, I know I'm saved. If you do not believe that the gospel is here to those who are lost, tell me why people fight. The plain teaching of the Word of God, that the Jesus who's revealed in the Bible is Jesus Christ the Lord.

That if a man shall be directed to somebody for salvation, we must tell him to believe on the Lord Jesus Christ. And thou shalt be saved. I was in Detroit, Michigan some years since when the man whom I believe was the last used evangelist America's known, Mordecai Ham.

He's on the shelf now. He quit preaching the gospel and went to prophesying about Russia and so forth. And God put him on the shelf.

Every time I see him my heart breaks, but I want to stand at his feet and take off my shoes. For some of you know that, yes, since he was God's mighty prophet, and you can go and find his footprints and men and women walking in the obedience of faith everywhere. The Lord used him to shape cities and change things.

And I said to him, Brother Ham, tell me, that is 15, 16 years ago, I said, tell me what's the message for this hour. And he reminded me of what you all know is so, that there's never been a great visitation of revival blessing anywhere in the world, apart from some man or some group of men, seizing upon a truth that's in the Bible that has been neglected and lost, restoring it and preaching it. You can go through the history of the Bible.

You can go through the history of church life, and you'll find here's a man, Finney. He seizes on a truth that nobody believes, and the preachers would boil him in oil, and the biggest preachers of America had conferences and devised ways and means to put him out of business. He seized upon the truth of the perseverance of the saints.

That was his message. God used him to shake America. Then you'll take a man like D.L. Moody.

God gave him through a young preacher the message of the love of God. Nobody else was preaching it. It was the lost doctrine.

And he brought it, and God used it to bring men into the kingdom of God. And I said to Mr. Hannity, what's the message for this hour? And he said, the lost doctrine of this age is the Lordship of Jesus Christ. And he's exactly right about it.

He's exactly right about it. This Saturday night, more people in your church and business have an opportunity to do what they want to do than any other night during the week. The schools take much of the time of our youngsters, and I recognize that.

And with the exception of some who are detained on business, men and women are doing tonight what they want to do. What they want to do. And if that doesn't preach my sermon, what's the need of this hour? What's the lack of this hour? Oh, this is the day when we have a monster, a strange monster, thousands of them in every city, a kind of a strange mixture, a variety of a monster, of men and women who claim Jesus as Savior but do not own him as their Lord.

That's the most frightful picture of this present hour. We preach Jesus Christ the Lord. That's what Paul preached.

Paul didn't take a pocket knife and cut out the offense of the gospel of Christ. Paul never dreamed of preaching a half-Jesus. We preach Jesus Christ the Lord.

Jesus, his name of humiliation. Christ, love that outfitted Messiah, who's ministered to the Jews. Who is this Jesus who's Messiah? He's Lord.

Who is Jesus who's Lord? Who is Messiah? He's Lord. We preach it. Preach it.

Proclaim it. Not explain it. We preach it.

We preach it. Three things tonight. First, Jesus is Lord, was the initial confession of the early church.

There's no doubt about it, my friends. They knew nothing else in the early church except confession of Jesus as Lord. Jesus, the human name, the name given to him in his humanity.

Jesus speaks of this Savior. This Jesus, they use that term anywhere in the epistles where emphasis is on the term Jesus. It's going, throwing people back to the historical one who walked here and who wound up on a Roman gibbet and who was put to grace and whom the Bible says was raised.

And the only confession that anybody was ever asked to make or that anybody was ever allowed to make in the early church was the confession of Jesus as Lord. Search the Bible and that's exactly true. Nobody in the New Testament ever heard the expression won't you receive Jesus as your personal Savior.

That's a million miles from the Bible. There's no reason on earth why nearly every preacher in the south uses that term. It's not in the Bible.

There's no excuse for it except that from preachers on down who refuse to own it as our Master and our Lord. The early church went with an uncompromising message and they said that that Jesus who was born in Bethlehem and lived in Nazareth from which whence no good thing ever came that that Jesus who went about doing good that that Jesus who was tried in Pilate's judgment hall and crucified outside the holy city and buried in Joseph too they said that Jesus has been raised from the dead and declared to be both Messiah and Lord. Messiah looking to the Jews and Lord looking to the Gentiles.

He's the Lord Jesus Christ. And they said Commander bow to Him by faith, by faith. Nobody ever thought in New Testament days of taking Jesus as Savior and sometime later it's convenient surrendering to Him as Lord.

And my friends the reason we have so many people in our churches today and they'll be here for the hundreds tomorrow who name the name of Jesus as Savior but there's no interest in spiritual things is because of the cheap so-called gospel they've heard. They've heard until they cannot hear the other and they're blinded to the truth and thus we have so many believers who never become disciples who never become witnesses. Child of God called in the Bible a believer.

He believes some things. He's called a disciple. He learned.

He's sitting at the feet of the Master and following Him. And he's called a witness. He shares his experience of Christ with other people.

And it takes all three to make up a Bible Christian. That man who's belief doesn't lead him to discipleship and his discipleship doesn't lead him to witnessing is Miss Christ. He's Miss Christ.

He's Miss Christ. The scripture don't say my sheep ought to follow me it says do. The scripture don't say don't say you ought to be my witness it says you are.

It says you are. Now men and women listen to me. That type of preaching that allows a fellow to call himself saved and if it's convenient he can become a disciple and if he gets around for it he can become a witness that's not the gospel of the Lord Jesus Christ.

These things may be different but they must not be separated. There may be some difference in salvation and discipleship but there's not enough that you can separate. They go together.

There's some difference between discipleship and witnessing but you can't separate. God joined them together and you dare not separate. That man who starts out in belief if it's right he'll fall in discipleship and he'll grow into a mature share of the Lord Jesus Christ.

That's a witness. That's a witness. Now God's not going to give revival until we come back to preaching and teaching everywhere.

And the standard school teacher mustn't teach one thing and then the preacher the other. We've got to get together on the truth of the business of what it means to be a child of God in the New Testament early church and if we shall not try to strive after that pattern then let's throw the Bible away. If we shall not be continually charged to get our God and our directions and our inspiration from the New Testament then let's be honest and throw the Bible away and get the latest book on the newest wrinkle of the newest patch of the New Testament.

They demand it. Right out and over. And that the expression of the lips should be the true expression of their hearts.

Romans 10 and 9 were quoted last night. I want to show you that this is the gospel. You've got your Bible over.

I want to show you something. The 10th chapter of the book of Romans. I'm trying to help you tonight.

A lot of you folks are Sunday school teachers. You're going to have an opportunity to teach to a lot of people tomorrow. You mustn't strive.

We can't force the truth on people. But we're to be faithful to them. And I maintain that the Lordship of Jesus is left plum out of our teaching ministry in our Sunday school.

All over the country you wouldn't read that Jesus is Lord if you heard what we're being taught. And no preacher under God's shining sun can do as much good at the 11 o'clock hour preaching the truth as can be undone in the 10 o'clock hour unless the message is of the same around the central truth of who Jesus is and what it means to be rightly related to him. Now I want to show you something.

You've got your Bible open to the 10th chapter of the book of Romans. Verse 8. Let's read it now. And let's see if I thought this up by myself.

Paul says, What saith it? The word is nigh thee, even in thy mouth, and in thy heart. That is the word of faith which we preach. Now you believe in salvation by faith, I do.

Well who's preaching New Testament faith? What is New Testament faith? Now here we've got it. He says, This is the word of faith which we preach. If we confess, thou shalt confess with thy mouth Jesus as Lord.

Not that way in your Bible. It's that way in the original. Nobody's preaching salvation by faith.

That doesn't preach that the way that sinners that are exercised is by submission in heart and confession of mouth that Jesus is Lord right now. That's salvation by faith. That's what Paul said was.

They call it salvation by faith now to believe a creed. To trust in what they call the finished work of Jesus on the cross. But they want the finished work of Jesus but they will not have the one who finished it.

And the Bible tells us that salvation is in the hands of the living Christ who did do something in a finishing way on the cross. But salvation is not in the work that Christ did. Salvation's in the Christ who did the work.

And Paul said this is the word of faith that we preach. What is it? That thou shalt confess with thy mouth Jesus is Lord right now. And believe in thine heart that God has raised him.

Now let's look at that. Raised him! Jesus! Take a miracle to believe that. You say, Brother Barnard, you're back to that old miracle business.

That's the reason I hate the decision business. Sure, I preach the sinner must be brought to a decision for Christ. But I preach that he cannot decide for Christ until Christ is revealed to him.

Listen to me. I preach that salvation is not in decision. It's in revelation! In God making himself real.

I preach that a sinner cannot trust an unknown Christ. He must be revealed to him. Now listen to me.

Listen to me. This is the word of faith. This is salvation by faith.

That you shall believe in your heart that God has raised him! Why you mean that fellow that nobody that was anybody to have anything to do with? Yeah. You mean that fellow that the Pharisees, the most religious people the world ever knew? Spotlessly clean on the outside. Rigorous, the best people of that day.

And they looked him over carefully. They examined him carefully. And they finally came to the conclusion that they had to kill him or they had to be changed themselves.

And they killed him ladies and gentlemen not because they didn't know he was God but because they did. For that crime was the willful murder of God. Listen to me.

You mean tell me? You mean tell me that the son of the school teacher can fix that up or the preacher can fix it up or you can fix that up by walking down the aisle or you can fix that up by some decision you make? Why brother, anybody on earth that believes that that fellow Jesus who was born in Bethlehem and cradled in Nazareth nobody but fishermen and harlots had followed him and most of them took out on him when they found out what he was all about and he wound up like a common criminal on a cross outside the city of Jerusalem dying the death of a common criminal against Rome and they put his body in the grave? You mean tell me? You mean tell me that you believe that he's alive? That's what you've got to believe in your heart and confess that this one is alive and he's your Lord right now. That's a miracle. That's a miracle.

But that's exactly what they demanded and that and nothing short of that is the preaching of salvation by faith. That's what Paul said. That's what Paul said.

Now no Jew would own that fellow Jesus as Lord in Paul's day unless he really meant it because that would be breaking the first commandment and no Gentile would own Jesus as Lord unless he really believed because Caesar was alive and they didn't know a gospel that would let a man have two lords at that time instead of one and a man can't have two gods at the same time. In the New Testament church they demanded confession of Jesus as Lord as Lord and my friends in the second place the only now listen to it the only authentic confession as a sign of the work of the Holy Spirit is confession of Jesus as Lord. A man can confess Jesus as Savior himself.

People don't want to go to hell. People are kind of glad to get somebody to keep them out of hell. But it takes a miracle of the Holy Spirit working in you to bring you to confess Jesus as Lord.

Now is that what you thought up brother Barney? No sir. 12th chapter 1st Corinthians don't you understand?

You've turned to the first chapter 12th chapter 1st Corinthians and yeah we're going to learn two things learn them over again we're going to learn two impossibilities beginning with the first verse you youngsters listen to me if you don't have your Bible now concerning you got it? 12th chapter 1st Corinthians now concerning spiritual gifts brethren I would not have you ye know that ye were heathen or Gentiles carried away under these dumb idols even as ye were led wherefore I give you to understand two impossible things number one the first thing that's an impossibility is this no man speaking by the Spirit of God calleth Jesus a curse you can't get a man who knows the Son of God to turn on him and blaspheme him and let his name be anathema now old Paul wrote the 12th chapter 1st

Corinthians and he has an authority on what he's saying let's turn if you will keep your finger there I'm going to turn back to it in a minute and turn over to your left to the 26th chapter of Acts and Paul is making his defense before King Agrippa and I want you to notice a little of his language you got your Bible the 26th chapter of Acts remember now in Corinthians Paul's saying I want you to understand no man speaking by the Spirit of God calleth Jesus anathema curse let's see now old Paul knows what he's talking about he's making his defense before King Agrippa and he said well let me see he said verse 7 under which promise our twelve tribes instantly serve in God day and night for which hopesake King Agrippa I'm accused of the Jew why should it be thought a thing incredible with you

that God should raise the dead I have early thought with it myself that I ought to do many things contrary to the name of Jesus of Nazareth which things I also did in Jerusalem and many of the saints that I shut up in prison having received authority from the chief priests they told me to go fix them and I did and when they were put to death I gave my voice against them old Paul was a murderer he went around and arrested God's people and had them put to death and he said take them out and shoot them take them out and shoot them now he took a lot of them out and shot them now verse 11 and I punished them often in every synagogue and compelled now in the Greeks they missed it and sought to compel them to blaspheme but brother he could kill them but he couldn't get them to curse Jesus you

can't have the help of God in cursing Jesus you can't stay away with Jesus in the power of the Holy Spirit old Paul said I know what I'm talking about he said I could kill them but I couldn't get them to blaspheme I could kill them but I couldn't get them to blaspheme this generation just the least little thing will get a professing Christian say goodbye to Jesus and hello whatever it is and that's a million miles and we just well we just shook our ears make up our minds and bow our necks and quit feeling sorry for ourselves and under God not think we are martyrs but without any deceitfulness and not trying to trick people with love we've got to tell them anything if you ever come to know Jesus as he is in the Bible all the devils out of hell couldn't get you to turn Paul said I know what

I'm talking about no man but the Spirit called Jesus to curse and then he says another impossibility look at the second impossibility in the 12th chapter 1 Corinthians in verse 3 wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus to curse and yet the second impossibility and that no man can say that Jesus is Lord but by the Holy Ghost by the Holy Ghost by the Holy Ghost oh my soul listen isn't that something there's got to be a supernatural operation performed on you brother that you to

own him as Lord you can't do that in your own house this proposition now you can't be neutral to Christ and you're going to make a decision tonight to be foreign against him a million miles away from this Scripture listen to me my friend no man can ere you sit there

helpless unless the Holy Ghost not blameless not irresponsible but utterly helpless oh if I use some tricks I can talk you into confession of Jesus as Savior you don't want to go to hell I can't bring you to own Jesus as your Lord that's the work of the Holy Spirit that's the work of the Holy Spirit he's the only one that can show you yourself and show you him show you him the only authentic work of this Holy Spirit today men and women bearing the marks of the Lordship of Christ in their life now there's one other truth and that is that Jesus says Lord bless God will one day be the confession of all mankind in the book of Philippians we're headed I like the people to agree with me don't you? don't you like the people to believe what you do? don't you? someday everybody's going to agree

with me on one thing Jesus is Lord someday let's read it bless the Lord I know I'm on solid ground if the present preaching of this day is right I'm going to read it like it has to read you see if I make a mistake 2nd chapter Philippians beginning with verse 5 let this mind be in you which was also in Christ Jesus who being in the form of God thought it not right to be equal with God but made himself of no reputation and took upon him the form of a servant and was made in the likeness of men and being found in fashion as a man he became very humble in fashion became obedient and left out a word there became obedient under the Father even under death he wasn't obedient under death he was obedient under the will of God and in being obedient to the will of God it led to death and not simply

death but his obedience to the Father led not simply to death but the death of the cross therefore God also hath highly exalted him and given him a name which is above every name watch it now what is the name? is it Jesus? no that hath the name of Jesus the name that God given the one we used to call Jesus see not it's the name at Jesus but it's the name of Jesus this new name that the Father has given him what's going to happen? every name should bow I know I'm right now watch it all things in heaven and things in earth and things under the earth and that every tongue could confess that Jesus Christ is Savior is the glory of God the Father that's what's preached today that ain't what they're going to admit someday you see everybody's going to call him Lord one of these days that hath the

name of Jesus the name he's given and he gave it when he raised him from the dead declared him to be what?

Lord and they took him to glory read your psalms read the 22nd psalm the death the 23rd psalm the ship and then the 24th psalm and the King called him to glory he went back to his Lord my friend Lord he held the limpset for a while open the gates and let the King come through come through Lord hath the name of Jesus the name that God's given him Lord every knee shall bow and every tongue confess that Jesus this one who in time died on a cross and was raised this one who in time was denied they'll confess him as Lord for it's not a question of whether it's simply a question of when all on earth we're doing now is while there's an amnesty declared and God's judgment is stayed just now and then he visits a little judgment just enough to warn people he's still holy and righteous but for the most part it's grace and mercy and men and women God help us to see to it men and women give an opportunity to hear the gospel not what we've been hearing but what Paul preached we preach Jesus Christ as Lord this is the word of faith here is the way to be saved in your heart believe he's raised and confess him with your mouth as your Lord do it in time thou shalt be saved wait a little while you'll have to too late for salvation what's the issue? the Lordship of Jesus Christ what's God moving for? what did hang his son on the cross brother? brother you

talk about a limited atonement let me tell you what I believe about it because of the death of my blessed Lord the day is coming when everybody is going to confess Jesus as Lord not all in the salvation but my God didn't hang his son on the cross simply to make a way of escape for sinners he hung his son on the cross that to him should be glory in the church now well without end and eternity forever and ever my blessed Lord shall receive the homage of every human being some of these days we are proclaiming God's message of grace and his church this is the word of faith that if thou shalt confess with thy mouth Jesus as Lord believe in thine heart that God has raised him from the dead he's alive he's my Lord he's my Lord thou shalt be saved may I turn you to one last scripture and then we'll go home the second chapter of the book of Colossians will be helpful in this Bible study tonight you got it? beginning with verse 4 of Colossians chapter 2 and this I say lest any man should beguile you with enticing words for though I be absent in the flesh yet am I with you in the spirit joy and beholding your order and the steadfastness of your faith in Christ as ye have therefore received you got this now? this true of you? as ye have therefore received Christ Jesus the Lord is that the one you received? is he your savior?

Christ Jesus the Lord you had to receive him as he's offered didn't you? so walk ye in him there ain't nothing here about receiving a savior sometimes when it's convenient submitting to him as Lord you receive him as he is to start with and then you grow in him you walk in him but if you miss it to start with you miss all the way down the line oh he'll seem to be more precious to you the more you know him you know more about him that's the reason repentance is perfection you just keep on repenting the more he reveals himself to you the more precious he is to you the more he'll be able to show you things and when he shows you things when the light's turned on you gotta walk in it and that's the way we grow I told you a story just got turned to one more scripture in this Bible don't know if I'm gonna lie to you anymore but the first epistle of John I'm gonna show you something I'm trying to help you people who know the law right now I'm gonna tell you about a scripture which is always used to comfort people in their sinfulness I'm sure this is not strange to you but in the first chapter of 1 John I read the other day somebody had a sermon said the blood of Jesus Christ cleansed born again people from all of their sins that ain't what the Bible says now you look at what the Bible says in the first epistle of John beginning with verse 5 fellowship one with another that's not right where fellowship was in and the blood of Jesus Christ his son cleansed us people walking in the light from all sins we started by submission that's what receiving means of Jesus Christ the Lord we submitted to him now walking and as you walk in walk in the light you've got that's all you can walk in and if you walk in the light you've got the blood of Jesus Christ constantly keeps you cleansed of sin that is there in your life which you're not conscious of the best believer here tonight is far from perfect but there's no promise now watch this the scripture don't say blessed the Lord I'm saved the blood of Jesus Christ cleanses me from all sin that ain't what it says this is just a precious promise for a child of God who is walking in the light you see but if you began life in submission to Jesus as Lord then walking in the light means walking in submission to him as you know him and he'll make himself more real to you and then when he makes himself more real every time you have life you've got responsibility and if you don't walk into it you do not have cleansing that's terrible but so but so oh oh now you start right with Jesus as Lord huh and just keep walking just keep walking as far as I'm concerned I ain't interested in helping build no more churches full of people that ain't what it says who is walking in the light you see

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