



MBS133

A MESSIANIC BIBLE STUDY FROM ARIEL MINISTRIES



THE LORDSHIP OF THE MESSIAH



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*Jehovah said unto my
Lord, Sit you at my
right hand, Until I
make your enemies
your footstool.
Psalm 110:1*

This study on the Lordship of the Messiah will be discussed in three major sections: first, the theology of Lordship; second, making the Messiah Lord of one's life; and third, the application of the Lordship of the Messiah to some specific areas.

I. THE THEOLOGY OF LORDSHIP

The first major section is the theology of Lordship. We will discuss this in three areas: first, the meaning; second, the Lordship of the Messiah; and third, the relationship of Lordship to salvation.

A. The Meaning of the Terms

In order to understand what is meant by Lordship, we need to discuss four specific terms.

1. Jehovah

First and foremost is the term Jehovah. In Hebrew that name is comprised of four Hebrew letters, which correspond to the English letters YHVH. In most English translations, this name of God is translated as LORD, with all four letters capitalized. In others, the word Jehovah is used.

This name for God, LORD or Jehovah, is used in the Hebrew Bible a total of 6,832 times and has five specific aspects. First, the root meaning is "to be." It emphasizes God as the eternal, self-existing One (Ex. 3:14). Second, it emphasizes God as a covenant-keeper especially in His relationship to Israel, because God is related to Israel by covenant (Gen. 15:12-21). The third aspect emphasizes God as the unchanging One (Mal. 3:6). The fourth aspect emphasizes God's righteousness and emphasizes Jehovah as the Judge because of His righteousness (Gen. 18:25-26; Ps. 11:4-6). The fifth aspect emphasizes God's *love* in that, as Jehovah, He is both the Redeemer and Savior of the sinner (Is. 63:7-9; Jer. 31:1 6). This is a product of Jehovah's love.

2. Adon

The second specific term used in the concept of Lordship is the Hebrew word *Adon* which is translated three ways in English Bibles: “master”; “lord,” when used of a human being; and “Lord,” with a capital “L” when used of God. Whereas YHVH or Jehovah is translated with all four letters capitalized—LORD, Adon is translated with only the first letter capitalized—Lord.

The word *Adon* is used of both God and man. It is used of man more than three-hundred different times in the Hebrew Bible and carries seven different aspects: first, it is used of a man as being the lord of his wife (Gen. 18:12); second, it is used as a polite address, like the Old English *my lord* (Gen. 23:6); third, it is used as the lord of a slave (Gen. 24:12); fourth, it is used as the lord of property (Gen. 42:30); fifth, it is used as the lord of the house (Gen. 45:8); sixth, it is used as a title of veneration (Num. 11:28); and seventh, it is used as a court term (I Sam. 26:17).

However, it is also used of God, and thirty times it is used in conjunction with the term Jehovah or YHVH, emphasizing His special Lordship (Ex. 34:23; Deut. 10:17; Ps. 97:5; 114:7; 135:5; 136:1-3; Is. 1:24; 3:1; 10:16, 33; 19:4; Mic. 4:13; Zech. 6:5). These usages of *Adon* in conjunction with Jehovah show five different aspects of meaning: first, Adon emphasizes God as a master; second, God as Lord; third, God as sovereign; fourth, that God is owner of this world; and fifth, that God is the One in control of this world.

3. Adonai

The third specific term is the Hebrew word, *Adonai*, which is built on the second one. It is a plural form meaning “my Lords,” emphasizing God as a master. Whereas the singular Adon is used of both God and man, the plural Adonai is used only of God. It is used a total of 449 times: 135 times it is used all by itself; 315 times it is used with the name Jehovah; 310 times it is *Adonai Jehovah* and 5 times *Jehovah Adonai*.

These usages have three different aspects: first, *the fear of the Lord* is the source of wisdom (Job 28:28); second, it emphasizes God's ownership of the world (Ps. 8:1-9); and third, it emphasizes God's claim of absolute obedience (Mal. 1:6). By way of application to Lordship concepts, the name Jehovah emphasizes our dependence upon this Lord and the term Adonai emphasizes the obedience that this Lord requires from us.

4. Kurios

The fourth specific term is the one main, Greek term used: *Kurios*. In classical Greek, it was used in three ways: first, to emphasize someone as being an owner; second, as one being in full authority; and third, as one who has lawful power of disposal. It was never used of the Greek gods whatsoever.

In the Septuagint, it is used as the Greek equivalent to Jehovah 6,156 times

of the 6,832 times that Jehovah appears. It is also used to translate the terms *Adon* and *Adonai*. *Kurios* is used for both God and man, and it is also used of another Hebrew term, *Baal*, emphasizing ownership. The New Testament follows both the classical and Septuagint usages; it expresses the ideas of obedience and submission, and it is the address of respect. It is used of the ownership of an animal (Lk. 19:33) and ownership of a slave (Lk. 16:3; Mat. 13:27; 25-26; Acts 16:16-19). It is used as a court term (Mat. 27:62-63) and of a husband as the lord of his wife (I Pet. 3:6).

B. The Lordship of the Messiah

The second area of the theology of Lordship is the Lordship of the Messiah. Concerning the Lordship of the Messiah per se, three points should be made.

1. The Messiah Is the Lord of the Old Testament

The first point concerning the Lordship of the Messiah is that He is the Lord of the Old Testament. This is obvious in three different ways.

The first way is that in the Old Testament God referred to Himself as the *I AM*, and *Yeshua* (Jesus) refers to Himself as *I AM*. (Jn. 8:58; 18:5-6).

The second way this is obvious is that many “Jehovah passages” in the Old Testament are applied to Yeshua in the New Testament. For example, in Psalm 102:12, 25-27 God is addressed as Jehovah; these verses are quoted in the New Testament in Hebrews 1:10-12 and are applied to Yeshua. Another example is Isaiah 6:5, where God is addressed as Jehovah; John 12:41 applies that verse to Yeshua. It is clear that Jehovah in the Old Testament is often the same as Jesus in the New Testament.

The third way this is obvious is that the Old Testament Hebrew terms *Adon* and *Adonai* are also applied to Yeshua in the New Testament. For example, in Deuteronomy 10:17 God is addressed as Adon or Adonai, and this verse is quoted and applied to Jesus in I Timothy 6:15. Isaiah 6:1, 8-10 are applied to Yeshua in John 12:39-40. Isaiah 53:1 is applied to Jesus in John 12:38. Psalm 110:1 uses the term Adonai, which is applied to Yeshua several times in the New Testament (Mat. 22:41-45; Mk. 12:35-37; Lk. 20:41-44; Acts 2:34-36; Heb. 1:13). Clearly, then, Jesus is the Lord of the Old Testament.

2. The Messiah Is the Lord of the New Testament

The second point concerning the Lordship of the Messiah contains twelve facets.

The first facet is that the Greek term *Kurios* is the Greek word that corresponds to Jehovah, Adon, and Adonai in the Old Testament. *Kurios* is applied to Yeshua in the New Testament in all the various shades of meaning that are found in the Old Testament. In fact, *Kurios* is used of Yeshua 747 times.

The second facet is that He is *Lord of all* (Acts 10:36; Rom. 10:12; Eph. 4:4-5).

The third facet is that He is the *Lord of glory* (I Cor. 2:8).

The fourth facet is that He is the LORD of LORDS (Rev. 14:14; 19:16).

The fifth facet is that because He is Lord, all angels are in subjection to Him (I Pet. 3:22).

The sixth facet is that because He is the Lord, He is the *head* of humanity (Rom. 14:9; I Cor. 11:3).

The seventh facet is that because He is Lord, He exercises headship of the universe (Eph. 1:21-2).

The eighth facet is that because He is Lord, He is also the *head of the church* (Eph. 1:22, 23; 5:23; Col. 1:18; 2:19).

The ninth facet is that because He is the Lord, He is the *lord of the sabbath* (Mat. 12:8; Mk. 2:28).

The tenth facet is that He is the Messiah Lord (Mk. 1:3; Lk. 2:11; 3:4). In fact, the common rabbinic name for the Messiah was “King Messiah,” and this rabbinic concept is reflected in referring to Yeshua as “Lord Messiah” in the New Testament.

The eleventh facet is that He is also known as the Lord God (Lk. 5:8; Jn. 20:28).

And the twelfth facet is that He is also the Lord of the believer (Jn. 13:13-14; II Cor. 4:5; 12:8; Eph. 6:9).

3. Conclusions about the Lordship of the Messiah

The third point is some conclusions concerning the Lordship of the Messiah. Based upon the fact that He is the Lord of the Old Testament and Lord of the New Testament, there are seven specific conclusions about the Lordship of the Messiah.

First, He is the Creator. Because one must be Lord to be the Creator, He is the Creator. That is why John 1:1-3 emphasizes that all things were made through Him and without Him there would be nothing that now exists, for He is the agent of creation.

Second, He is the Covenant-Keeper. The primary meaning of the term Jehovah is to emphasize God as the Covenant-Keeper and that is what He is. He will make sure that all God's covenants are indeed fulfilled.

Third, He is self-existent. Because another key meaning of the term

“Jehovah” emphasizes God as the self existing One, so Yeshua is self existent. His existence is not dependent on any other element.

Fourth, He is Master. A master is someone who must be obeyed. The fact that He is our Master means that we must obey Him; we must render our obedience to Him.

Fifth, Yeshua is Owner. He is the Owner of the world because He created the world. He is the Owner of all humanity because He created all humanity. But He is also the Owner of every believer in a special way because of re-creation in that we are a new creature, a new creation in Him by virtue of regeneration. Because He is our Owner, He has the right to place us and to deal with us as He so wills.

Sixth, He is the Ruler. As Lord He must be Ruler, and this points out that He is our sovereign Ruler and can do as He wills.

And seventh, He is central to everything. He is central to the universe, central to human existence, central to our faith, and central to our salvation.

C. The Relationship of Lordship to Salvation

The third area of the theology of Lordship is its relationship to salvation. The issue is this: must there be a commitment to the Messiah as Lord of one's life in order to be saved?

Many say, “Yes, for a person to be saved he must make a commitment to the Messiah and make the Messiah Lord of his life. If he does not make the Messiah Lord of his life then he is not saved.” There are some good men who actually teach this. For example, Arthur Pink writes:

“Those preachers who tell sinners that they may be saved without surrendering to the Lordship of Christ are as erroneous and dangerous as others who insist that salvation is by works.”

A second example, also from Pink, in his work entitled *Studies on Saving Faith*, states:

“In most instances the modern evangelist assures his congregation that all any sinner has to do in order to escape Hell and make sure of Heaven is to receive Christ as personal savior, but such teaching is utterly misleading. No one can receive Christ as the savior while he rejects him as Lord. Therefore, those who have not bowed to Christ's scepter and enthroned Him in their hearts and lives and yet imagine that they are trusting Him as savior are deceived.”

I might point out that those who do not believe that the Messiah must be accepted as Lord of one's life in order to be saved do not teach that a person can be saved by accepting Yeshua as savior and rejecting Him as Lord. What they are saying is that the unbeliever does not really have that concept in mind. This will be discussed in more detail later.

A third example of those who teach Lordship salvation is from John Stott: “I am suggesting therefore that it is as unbiblical as it is unrealistic to divorce the Lordship from the saviorhood of Jesus Christ.”

Fourth, J. I. Packer writes this:

“Or will it leave them supposing that all they have to do is trust Christ as a sin bearer not realizing that they must also deny themselves and enthrone Him as their Lord? The error we might call only believism.”

Another example of Lordship salvation is:

“If one does not give over the control of his life to the Lord when he receives Him as Savior, he cannot be saved.”

Perhaps the most common example is the Four Laws booklet: the fourth law says that we must individually receive Yeshua as Savior and Lord, then we can know and experience God's plan for our lives.

1. A Clear Definition of the Gospel

To resolve the issue of Lordship salvation, there must be a clear definition of the gospel. There are two options in dealing with the question: is salvation by grace through faith alone, or is it faith plus the commitment of one's life to the Lordship of the Messiah? One of these two options has to be a false gospel. By way of definition of the gospel, the issue of Lordship salvation allows only two options: is one saved through faith alone, or is it faith plus the commitment of one's life?

In the Scriptures there are examples of uncommitted believers, people who are obviously saved but not committed. One example is in Acts 10:14. Peter was a believer. He had certainly made the Messiah Lord of his life in various facets, but he had a hard time submitting to the Lordship of Yeshua in the issue of going to the home of a Gentile, and in the issue of killing and eating unkosher or unclean things. Another example of an uncommitted believer would be Barnabas in Acts 15:39; yet, as with Peter, the lack of commitment was temporary. A better example would be the converts of Ephesus in Acts 19:18-19. These are clearly said to be believers, but they are uncommitted believers. Their lack of submitting to the Lordship of the Messiah was continual and willful, unlike Peter and Barnabas where it was merely temporary and momentary. There are examples in the New Testament of saved people who lacked commitment in one or more areas of their lives, where it was obvious that Yeshua was not the Lord of their lives in those specific areas.

2. The Meaning of the Word “Lord” in Relationship to Salvation

In trying to resolve the issue, one must take into account the meaning of the word “lord.” As pointed out earlier, the term “lord” has a number of different facets and aspects. Even if we limit the aspect of Lordship to salvation, there are variations in the concept within Scriptures. In discussing the aspect of the Lordship that saves, three things should be noted.

a. Lord Means “Master”

First of all, the expression “Lord” in the title “Lord Jesus” means more than just becoming the master of one's life. It is not simply Lord Jesus in the sense of “Master Jesus.” Rather, the term “Lord” emphasizes Jesus as God, and so the term “Lord Jesus” emphasizes Him as the God-Man. Jesus emphasizes His humanity. Lord emphasizes His deity. So Lord Jesus means He is the God-Man.

I Corinthians 12:3 states that no man can say: *Jesus is Lord* [except of] the *Holy Spirit*. Unsaved men may say it in the sense of “master;” but Lord also means “the sense of being God;” and one can recognize the deity of Yeshua without being willing to make Him sovereign over a particular matter, as Peter did in Acts 10:14. One can accept Yeshua as God, but that does not mean he is making Him the Lord of every aspect of his life. Peter knew about the deity of the Messiah, he believed it, and he accepted it, but he failed to make Him the Lord of his life in that one area at that point of time.

Accepting the Lord Jesus is to accept Him as the God-Man and not as the sovereign over every area of our lives. When the Bible says that the unbeliever must believe on the Lord Jesus the Messiah, it simply means he is accepting Him as the God-Man. That is what he is believing and accepting when he is saved. He is not making Him, at that point, the sovereign over every area of his life. The issue for salvation, then, is Lord Jesus as the God-Man, not Lord Jesus as the Master-Man.

b. Lord Means “Jehovah”

The second thing to note is that the Messiah must be Lord in the sense of Jehovah in order to be qualified as Savior, for only God can save. However, His personal Lordship over the individual's life is not a condition for salvation.

c. Kurios Means “God”

The third thing to note is that the Greek term *Kurios* has the meaning of “God,” which was something new with the Septuagint. In the New Testament, the term Kurios is used of God, of a husband, of a master, of a Roman officer, or simply as the title “Sir.” The Lordship over a believer is only one aspect of Kurios. This one aspect alone cannot be made a condition of salvation.

d. What it Means to Accept Jesus as Lord

So, must the Messiah be master of every area of our lives in order to be saved? Is that what it means to accept Yeshua as Lord, or does it mean merely to accept Yeshua as the God-Man because He must be both God and man to qualify as Savior? There are five key passages that speak to this issue.

(1) Romans 1:1 4

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore through his prophets in the holy scriptures, concerning his Son,

who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord.

In these verses, Paul clearly spells out the gospel. He points out the humanity of Yeshua by referring to Him as the Son of David. He also points out the deity of the Messiah by calling Him *the Son of God*. In these four verses, he pointed out the humanity and the deity of Yeshua. This is what saves. What saved the believing Romans was the fact that Yeshua was both God and man; His Lordship emphasized His deity, not His mastership over everyone's life.

In fact, Paul does not even discuss Yeshua as Lord of one's life until he gets to Romans 12. But he discussed the Lordship of Yeshua in the sense that Yeshua is God and that is what one believes when he accepts Yeshua as Lord—that He is the God Man, not that He is the Lord over every individual aspect of our lives.

(2) Romans 10:9-10

because if you shall confess with your mouth Jesus as Lord, and shall believe in your heart that God raised him from the dead, you shall be saved: for with the heart man believes unto righteousness; and with the mouth confession is made unto salvation.

According to these verses, in order to be saved, we must confess *Jesus as Lord*. This is not *Lord* in the sense of becoming a master in every facet of our lives, but rather *Lord* in the sense of deity. We must confess the Lordship of Yeshua. The term *Lord* emphasizes His deity, and the term *Jesus* emphasizes His humanity, so what must be confessed is the God-Man for salvation. We own Him as the God-Man in order to be saved. We do not own Him as the master of our lives in order to be saved.

(3) Acts 2:36

Let all the house of Israel therefore know assuredly, that God has made him both Lord and Christ, this Jesus whom ye crucified.

This verse declares that the Father *made him both Lord and Christ* or the Messiah. The term *Lord* emphasizes the deity; the term *Christ* means “Messiah,” which emphasizes His humanity. Again, we own Him as the God-Man in order to be saved.

(4) I Corinthians 12:3

Wherefore I make known unto you, that no man speaking in the Spirit of God says, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

We know that people can mouth the words: *Jesus is Lord* without owning Him as the Lord God. Again, this verse emphasizes that Yeshua must be both God and man to qualify as Savior.

(5) Philippians 2:8-11

and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every

tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Here again, we must confess Yeshua the Messiah as Lord in the sense that He is God, not in the sense that He becomes the master of our lives at the time that we are saved.

These five passages which are often used to teach Lordship salvation do not, in fact, teach that. The aspect of Lordship that saves is His deity. Indeed, Yeshua must be God in order to be able to save us. When we accept Him as our Lord, at the time of salvation, we are accepting Him as God our Savior. We are not making Him Lord of our lives and committing every aspect of our lives at that point. It requires some spiritual growth before one attains that goal.

Let me close the discussion about the relationship of Lordship to salvation by drawing an analogy. The two terms “Jesus” and “Lord” have various facets. For instance, “Jesus” points to His real humanity, that died for our sins. The name “Jesus” emphasizes His humanity as the example of our life (I Pet. 2:21; I Jn. 2:6). The name “Jesus” implies the Second Coming (Acts 1:11; Zech. 12:10). The name “Jesus” has these various aspects. Do we have to believe all these aspects in order to be saved? No, we have to believe only the first aspect to be saved: that He, as a man, died for our sins. The term “Lord” also has various aspects. It could mean “God” or “creator” or “king” or “sovereign.” Do we need to believe all of these facets to be saved? Again, the answer is “no.” Only the first point is necessary for salvation: to believe that He is God.

When we own Him as Lord, we own Him as God, and that is what saves us. We do not own Him as master in every facet of our lives at the moment we believe. That is something, which may happen after salvation, but is not part of it.

II. MAKING THE MESSIAH LORD OF ONE'S LIFE

The second major section of the Lordship of the Messiah is making the Messiah Lord of one's life. It has been pointed out that one is not saved by making Him Lord of one's life. One is saved by believing that He died for sins, was buried and rose again, and that He is the God-Man. This is what saves. The Bible encourages believers, as they grow, to make the Messiah the Lord of their lives. In making the Messiah the Lord of one's life there are two major topics that need to be discussed: the issue of dedication and the issue of living a Spirit-filled life.

A. The Issue of Dedication

The first topic, the issue of dedication, will be discussed in six areas.

1. The Imbalance in the Teaching of Dedication

The first area in the issue of dedication to be discussed is the great amount of imbalance in what believers have been taught concerning dedication. This imbalance is due to three things. First, some believe that the act of

dedication is the entire answer to the spiritual life and all of its problems. A second reason for the imbalance is that in some circles, dedication has little place in the spiritual life. It is never talked about, never discussed. These are actually two extremes: one extreme makes dedication the entire answer and the other extreme does not even deal with it. There is a third reason for the imbalance: the emphasis in some circles is on re-dedication. There are those who constantly harp on being re-dedicated and re-dedicated and re-dedicated, and so periodically a person must undergo a process of re-dedication.

2. The Basis of Dedication

The second area of the issue of dedication is to discuss the role and concept of redemption.

a. The Role of Redemption

Dedication is always on the basis of blessings already granted. When the Bible encourages us to dedicate our lives to God, to make this act of dedication, the exhortation to dedication is always on the basis of blessings already granted.

The chief blessing, of course, is redemption. That is the point of Romans 12:1, which is the great verse on dedication, but it is based upon the word *therefore*. The reason we ought to dedicate our lives is because of what God has already done for us, which Paul dealt with in chapters 1-11 of the Book of Romans.

According to Romans 3:24, because of our position in the Messiah we have been justified through redemption, and because we have been justified through redemption, we should dedicate ourselves to God. According to Romans 8:23, because we have the assurance of the future redemption of our bodies, we should dedicate our lives to God. In I Corinthians 6:19-20, because of what it cost God to redeem us, because of the *price* of redemption, the blood of the Messiah, because of what it cost God, the death of His Son, we should dedicate our lives to the Messiah. The basis of dedication is always on the blessings that have already been granted by God and on the basis of blessings which we have already received.

b. The Concept of Redemption

Because dedication is on the basis of redemption, it is important that we understand the concept of redemption. There are three key Greek words, which emphasize the concept of redemption.

The first Greek word is *agorazo*, which means “to buy” or “to purchase” or “to pay a price.” In the realm of redemption, it means, “to pay the price our sins demanded so that we could be redeemed.” This word is used in II Peter 2:1 and Revelation 5:9.

The second Greek word is *exagorazo*, which means, “to purchase out of the

market.” In the area of redemption, it emphasizes the fact that the blood of the Messiah removed us from the marketplace of sin in order to give us assurance that we will never need to go back to the slavery of sin. This word is used in Galatians 3:13 and 4:5.

The third Greek word is *lutreo*, which means, “to release and set free.” In the area of redemption, it means that “the purchased person has been set free.” It is used in Matthew 20:28 and Titus 2:14.

These Greek words emphasize redemption. Redemption is the basis of why we should dedicate our lives to the Messiah and make Him the Lord of our lives in every facet.

c. Conclusions

Based upon these three Greek words we can draw six conclusions.

First, the redeemed person is purchased, removed from the marketplace, released, and set free.

Second, this does not mean we turn from the slavery of sin to the slavery of the Messiah; that is not automatic. We are no longer slaves to sin, but that does not mean we are automatically slaves to the Messiah.

Third, it means we move from slavery to freedom.

So, fourth, we now have a choice: we can choose to become a slave of the Messiah or we can choose not to become a slave of the Messiah.

Fifth, why should we chose to become slaves of the Messiah? After all, we have been saved, we are assured of Heaven, we will not lose our salvation, so why bother becoming a slave of the Messiah? The reason is because of what the Messiah did: He provided justification, sanctification, and glorification. Deuteronomy 15:16-17 discusses the freed slave. A slave who has been freed may choose to become a slave again. If he becomes a slave again, it is because he loves his master and because the master has been good to him. He moves from being a slave to being a bond slave and now has the right of special provision, according to Exodus 12:43-45 and Leviticus 22:10-11.

And sixth, our dedication is urged upon us on the basis of our redemption. We have been purchased, we have been removed, we have been released. We should now dedicate our lives because Yeshua has been good to us and because we love Him.

3. The Content of Dedication

The third area to discuss about the issue of dedication is its content. The question here is: what exactly needs to be dedicated? When the Bible encourages us to dedicate, what does it want us to dedicate? Three key passages are relevant.

The first passage is Romans 6:12-13:

Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God.

The second key passage is Romans 12:1: *I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.*

The third passage is I Corinthians 6:19-20:

Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

According to these three passages, what is to be dedicated is the *body*; the person himself. What God wants us to dedicate for His use is ourselves, especially our instruments, our physical instruments, our physical body. That becomes the area of dedication. That is the content of dedication. That is the subject of dedication.

In light of that, what is the relationship between salvation and dedication? Some people confuse the two. Sometimes Romans 12:1 is taught as if it were a salvation verse. As far as salvation is concerned, salvation relates to Yeshua the Messiah as the substitute for sin; salvation involves the sin question. However, dedication relates to the Messiah as the Lord of one's life; dedication involves subjection. Dedication, therefore, is something that follows salvation. It is not the cause or means of salvation.

The main issue in the area of dedication is: who will control your life? Dedication does not deal with the specifics; such as, what mission field I should go to, what Bible school I should attend, should I marry this one or that one. Dedication does not deal with these specific things. The main issue in dedication is: who is going to control your life, God or self? The issue in dedication is not yielding something, but yielding someone. And it is you, your body, that God wants to have dedicated to His service.

The conclusion concerning the content of dedication is this: the area of dedication is one's life and one's body. This, of course, includes the details of life, not as a means of dedication, but rather as a result of dedication. If you commit yourself, if you dedicate yourself and your whole body to God's use, these details will naturally be involved as well. But the details are the result of dedication, not the means of dedication.

4. The Aspects of Dedication

The fourth area to discuss about the issue of dedication is its aspects. What are the aspects of dedication? The aspects of dedication can be summarized as an initial act of dedication and then a continuous

commitment to it. The main passage dealing with the aspects of dedication is Romans 12:1-2: *I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, and ye may prove what is the good and acceptable and perfect will of God.*

a. An Initial Act of Presentation

First, there must be an initial act of dedication. There must be a crisis presentation of the body to God's use. The Greek form of the word *present* is the Aorist infinitive. The Aorist emphasizes a single act, not repeated actions as does the present tense. The same tense is used in Romans 6:13, where it is the Aorist imperative.

We should make a singular, decisive dedication of our bodies to God's use. He points out that this is a reasonable, rational, and logical thing to do in light of *the mercies of God*, which we have received in salvation. Dedication is always based on previous blessings of God, and Paul spelled out these blessings in Romans 1:11, where he pointed out that God has provided a salvation that includes justification, sanctification, and glorification. In light of all that God has done for us, in light of *the mercies of God*, which we have received in our salvation, it is a reasonable, rational, and logical thing to do.

He points out that this is a sacrificial thing. We are to live for the Messiah in the daily routine of life now. We are sacrificing our bodies to His use. Furthermore, this should be *a living sacrifice*, not a dead one. It is to be a total and complete presentation.

b. Non-Conformity

The second aspect of dedication is non-conformity. This involves a separation from or a non-conformity to the evil age in which we live. That is the point of Romans 12:2 and Galatians 1:4. This is the negative aspect of dedication; it involves the outward. Conformity means that the outward appearance is similar to the world, although inwardly a transformation has taken place. Non-conformity means, "to be unfashionable," and that is also the point of I Peter 1:14. A life of non-conformity, although it is unfashionable, is a necessary characteristic of a dedicated life.

c. Transformation

The third aspect is transformation. This is the positive side of dedication; it involves the inward. According to II Corinthians 3:18, the means of the transformation is the Holy Spirit. The center is our mind, and it becomes a matter of re-programming our mind. The Holy Spirit is doing this to get us to think the way God thinks.

5. The Frequency of Dedication

The fifth area to discuss in the issue of dedication is its frequency. In many circles there is an emphasis on continuous re-dedication, so almost every summer at Christian camps, conferences, and bonfires, people share

testimonies and talk about how they have re-dedicated their lives. They seem to need to do this periodically, at least once a year.

Actually, the Bible does not teach continuous re-dedications. The key verse on dedication is Romans 12:1, emphasizing a one-time act. When we have made this one-time act of Romans 12:1, and we have once-and-for-all dedicated our lives for His service, we have a dedicated life. There is no need to re-dedicate our lives. At that point, the life has been dedicated. When we come to a crossroads in life, the issue is not: Will we do the will of God? Rather, the issue is: What is the will of God? Then knowing the will of God, we do it.

a. The Issue: Sin in a Believer's Life

Let's suppose a believer had made this initial, one-time act of complete dedication, and after he had made it, at some point when he had to make a choice, he made the wrong choice and chose not to do the will of God. The question is: What is his status? Does he now have to re-dedicate his life? Obviously, his status is that he has gone back on the vow that he made when he dedicated his body for the Lord's use. Sin has now entered his life and the dedication status has been violated.

b. The Remedy: Restoration

What is the remedy? The remedy is not re-dedication, where we have to start the dedicated life all over again. The remedy is restoration. The remedy is getting back on the right track. In other words, we started on the road of a dedicated life and we made that once-and-for-all act of dedication, but when we went back on our vow, we got off the track. The remedy is to get back on the track from where we left off. We do not have to go all the way back to the beginning and start the process all over again. We need to get back on the track at the point where we got off. We do not have to go back to point A. If we, in a dedicated life, went from point A to B to C, but when we got to D, we fell off the track, the issue is to get back on the track at point D and continue on in the spiritual life. That is the remedy.

That is restoration. The remedy is not re-dedication; the remedy is restoration.

c. The Means: Confession

The means of restoration is the confession of I John 1:9: *If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.*

The result is going to be restoration of fellowship. So that is the remedy: restoration is by means of confession.

Every believer is either on one side of the line of dedication or on the other side. Either we have made the commitment or we have not made the commitment. If you have never made the dedication of Romans 12:1, this

is your next step. You need to study Romans 1-11, learn what God has done for you, and realize all the blessings of the *mercies of God* which you have received. Once you realize this, then you apply Romans 12:1, and you make that decisive, initial act of dedication. Again, every believer is either on one side or the other of the line of dedication. Either we have dedicated our bodies or we have not dedicated our bodies. If you have not, your next step in the spiritual life is to make that act of dedication.

Having made it, then you begin growing in the spiritual life. If somewhere along the line you slip, you do not have to re-dedicate your life; rather, you need to confess your sin and get back on the track, pressing on to spiritual maturity. Have you made that act of dedication? If the answer is “no,” this is your next step. If the answer is “yes,” then it is always profitable to examine the present state of the dedicated life: where are we in relationship to the dedication that we already made? Are we still living consistently with it or are we no longer living consistently with it? If we are no longer living consistently with the dedication, then the step we need to follow is to confess and get back on track. It is restoration, not re-dedication.

6. The Results of Dedication

In the sixth area in the issue of dedication, we will discuss two results. First, Romans 12:2 brings in the knowledge, the doing, and the enjoying of the will of God. It is hard for us to understand what the will of God is without this act of dedication because we do not have the Spirit's illumination, which is needed to determine the will of God from His Word. Dedication brings knowledge of the will of God. Once we have the knowledge of the will of God, the next thing is the doing of the will of God. Having the knowledge, the logical outworking of the dedicated life is that we now do the will of God. And then doing the will of God means the enjoyment of God's will. There is really great pleasure to be derived from doing the will of God.

The second result is that it leads to a Spirit-filled life, or a Spirit-controlled life, which will be discussed in more detail in the next section. It is this act of dedication that leads to the second result: leading a Spirit-filled or controlled life.

This initial act of dedication is the starting point for victory in the spiritual life. Without that act of dedication, we will not have consistent victory in the spiritual life. However, with it we have the basis and the foundation for victory. When we make Him the Lord of our life, He becomes our master and we become His slave. As our master, He has the right to expect obedience, but as His slave we have the right to expect Him to provide the power for it. And this He does, according to Philippians 4:19.

B. The Issue of Living A Spirit-Filled Life

The second major topic involved in making the Messiah Lord of your life has to do with that which follows dedication; the Spirit-filled life. While dedication is a once-and-for-all act, which we perform, the Spirit-filled life

is something we do in daily living. This subject will be covered in three areas.

NOTES

1. The Ministries of the Holy Spirit in Relationship to Salvation

The first area in living the Spirit-filled life is that the ministries of the Holy Spirit in relationship to salvation are once-and-for-all acts. These are things that the Holy Spirit does once He is in the believer's life at the time of salvation, and these acts are not repeated. There are five such ministries of the Spirit.

The first ministry is the work of conviction, in which He makes the gospel very clear so that it is understood by the mind of man (Jn. 16:7-11).

The second ministry is the work of regeneration. Regeneration causes the one who believes to be born again. At that point the Messiah enters the life of the believer. This ministry is recorded in John 3:3-7 and Titus 3:5-7.

The third ministry is indwelling. The ministry of indwelling is when the Holy Spirit is in the life of the believer, when the Holy Spirit indwells the believer just as the Messiah does in regeneration (I Cor. 3:16; 6:19; II Tim. 1:14).

The fourth ministry is the Spirit's ministry of baptism. When we believe, the Holy Spirit baptizes us into the Body of the Messiah (I Cor. 12:13; Eph. 4:4-6).

The fifth ministry is sealing. With this ministry, we are sealed into the Body of the Messiah so that we can never fall out; this is what provides our eternal security (II Cor. 1:21-22; Eph. 1:13-14; 4:30).

2. The Ministries of the Holy Spirit in Relationship to Spiritual Maturity

Whereas the ministries in the area of salvation are once-and-for-all acts, the ministries of the Holy Spirit in relationship to maturity are continuous. There are five such ministries.

First, is the Spirit's ministry of teaching spiritual truth (Jn. 16:12-16).

The second ministry is that the Spirit guides us (Rom. 8:14).

Third, is the Spirit's ministry of assurance (Rom. 8:16).

The fourth ministry is that the Holy Spirit is praying for us (Rom. 8:26).

And in the fifth ministry there is the filling of the Holy Spirit (Eph. 5:18).

These five ministries are continuous and repeated. They relate to spiritual maturity. Because they relate to spiritual maturity, they are the ones involved in the Spirit-filled life. This is especially true of the last one, so we will move on to elaborate the filling of the Holy Spirit.

3. The Filling of the Holy Spirit

The third area is the key passage that deals with the filling of the Holy Spirit, Ephesians 5:18: *And be not drunken with wine, wherein is [excess], but be filled with the Spirit.*

It is this ministry, which enables us to live the Spirit-filled life that is to follow the act of dedication.

a. The Definition of Filling

By way of definition, to be *filled* means, “to be controlled.” Just as someone who is filled with alcohol is controlled by the alcohol, even so, that person who is filled with the Spirit is controlled by the Spirit. By way of definition, to *be filled with the Spirit* means, “to be Spirit controlled.” In order to allow the Spirit to control our lives in daily living, there must be the initial act of dedication of our lives to God (Rom. 12:1).

b. The Characteristics of Filling

The filling of the Spirit has four characteristics.

First, it is a command, because the form of the Greek word in Ephesians 5:18 is the imperative. Therefore, it is a requirement; we are obligated by God to let the Spirit control our lives.

A second characteristic is that filling is repeated. The imperative is in the present tense, which emphasizes repeated action. Filling should take place more than one time. In the Book of Acts, for example, the disciples were filled first in Acts 2:4, filled again in Acts 4:8, and filled again in Acts 4:31. Stephen was filled by the Holy Spirit in Acts 6:5 and again in Acts 7:55. Paul was filled with the Spirit in Acts 9:17 and again in Acts 13:9. Filling is something that is repeated.

The third characteristic is that someone else is doing the filling. In the Greek, the present imperative is in the passive voice, which means that someone else is doing the filling; someone else is doing the controlling. In this case, the Holy Spirit is doing the controlling and we are submitting ourselves to that control in our daily living.

The fourth characteristic is that the filling of the Spirit produces the likeness of the Messiah because, in the rest of chapters 5 and 6 in the Book of Ephesians, he spells out what is included in the Spirit-filled life which is the likeness of the Messiah.

c. The Conditions for Spirit-Filling

There are three conditions concerning being Spirit-filled.

First, there must be a dedicated life; we must be yielded to the Spirit's control. This involves the initial act of dedication (Rom. 12:1) and the continuous direction of one's life by the Spirit in daily living. A dedicated life is a pre-requisite. Unless we have made that initial act of dedication, we cannot live the Spirit-filled life.

The second condition is an undefeated life in daily walk. An undefeated life

means we are living consistently with victory over sin in our daily experience (Eph. 4:30). The means is by responding to the *light* of the Word as it is continuously being understood (I Jn. 1:7).

And the third condition is that it requires a dependent life in that we depend upon the work of the Spirit (Gal. 5:16).

Obviously, these conditions involve yieldedness and obedience to the Word of God.

d. The Results of Spirit-Filling

The filling of the Spirit will produce five results.

First, it will bring the likeness of the Messiah in character because it will produce *the fruit of the Spirit* (Gal. 5:22-23).

Second, it will produce worship and praise (Eph. 5:19-20). We will want to worship and praise God. Outwardly we will be praising Him by *speaking one to another in psalms and hymns and spiritual songs*. Inwardly, we will have an attitude of worship evidenced by *singing and making melody in our hearts*.

The third result is a spirit of thankfulness: we will be giving thanks...for all things (Eph. 5:20).

The fourth result will be submissiveness (Eph. 5:21). It includes submissiveness one to another: wives to husbands, children to parents, employees to employers.

The fifth result is service, because a dedicated, Spirit-filled life results in power in the exercise of one's spiritual gifts.

How can you know that you are living a Spirit-filled life? You can know it by answering some questions. First, have you made the initial dedication of Romans 12:1? If the answer is "yes," then second, as far as you know, are you yielded in every area of your life? If you can say, "yes" then you are living a Spirit-filled life. However, always remember that tomorrow may bring some new tests.

III. APPLICATIONS OF THE LORDSHIP OF THE MESSIAH TO SPECIFIC AREAS

The third major section of the Lordship of the Messiah is the application. This section will be discussed in four specific areas: discipleship, giving, prayer, and marriage.

A. Discipleship

The first specific area, discipleship, will be discussed in five categories.

1. The Definition

In the first category, discipleship can best be defined as a man's relationship to Yeshua the Messiah in three capacities: as a teacher, as a master, and as Lord.

2. The Usages of the Word "Disciple"

There is clearly a progression in meaning in the second category of discipleship because, when the Bible talks about disciples, there are three levels of discipleship. The word itself merely means "learner."

a. The Curious Ones

The first level of discipleship refers to the merely curious ones. These are the ones mentioned in Matthew 5:1: *And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him.*

Later, Matthew 13:2 states: *And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach.*

A third passage dealing with this category is John 8:31: *Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples.*

The people involved in these verses were the curious ones. At this point they were merely learners, wanting to know who Yeshua was or who He claimed to be. At this point they were no more than pupils in a school. For now, this was only an intellectual pursuit for them. The members of this group have not as yet responded one way or the other to the claims of Yeshua. The first level of discipleship is merely the curious, the learner, the intellectual pursuer, and nothing more.

b. The Convinced Disciple

The second level of discipleship is for one who is convinced; the convinced disciple. This category is mentioned in John 2:11: *This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.* When a person moves from being curious to being convinced, he moves from the first level of discipleship to the second level of discipleship. He believes the facts; he is convinced of the truth of the claim. In this case, they were convinced of the truth of His claim to be the Messiah.

c. The Committed Disciple

There is a third level of discipleship, the kind that actually involves the Lordship of the Messiah. This is the committed disciple. This is the one who has found out the facts, has believed and been saved, and is now committed and has dedicated his life to that truth. This kind of disciple is spoken of in Matthew 16:13-16: *Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He said unto them, But who say ye that I am? And Simon Peter answered and said, You are the Christ, the Son of the living God.*

Another passage on this same level of discipleship is John 6:66-68: *Upon this*

many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? you have the words of eternal life.

In this passage, we actually read of two different groups of disciples: those who were merely convinced but would no longer follow Him, perhaps these were the merely curious, but the others, the eleven, are the third level of disciples. They were committed; they were going to stick with Yeshua no matter what because they knew He had *the words of eternal life*.

So there are three levels of discipleship: the merely curious or learners; the ones who are convinced but not committed to it; and the committed, dedicated believers. Those who have made the act of dedication and are living the Spirit-filled life fall into the category of the committed disciples. This is true discipleship. This is a total commitment. This is actually showing that the Messiah has become the Lord of one's life, and that he is living the Spirit-filled life.

3. The Demands of Discipleship

In the third category of discipleship, the demands of discipleship are spelled out in three passages. First is Matthew 16:24-26, which teaches that a disciple must say no to himself and *take up* [the] *cross*, which means he must be willing to be rejected even as Yeshua was rejected. The second passage is Luke 14:27, which also emphasizes that one must identify with the Messiah's rejection. Third, Luke 14:33 teaches that discipleship involves a total renunciation of what is first in one's life.

The demands of discipleship mean that we are no longer in authority of our own lives. The Messiah is the Lord of our life; He controls us and we totally identify with Him. We have totally identified with His rejection and we have totally renounced anything that might become the center of our life besides Him.

4. The Means of Becoming a Disciple

In the fourth category of discipleship, three passages spell out the means of becoming a disciple.

a. Matthew 11:28-29

The first passage points out two steps. The first step is *take my yoke*. "Taking His yoke" means to become His disciple. To become His disciple is to dedicate one's life once-and-for-all. The second step is *learn of me*. This is the means: learn of Him and become intimately acquainted with Him. We learn more about Him when He is the Lord of our life, and we are a disciple because we have made this total commitment.

b. John 8:30-32

The second passage teaches that becoming a disciple means abiding in the teachings of the Messiah. Yeshua said: *If ye abide in my word, then ye are truly my disciples*. "Abiding in the Word" means "to know His Word, to follow it and obey it." Obedience is the key mark of a disciple.

c. Luke 9:57-62

The third passage points out that becoming a disciple involves doing three things. First, “count the cost.” Do not make a commitment rashly or foolishly. Count the cost, realizing that once we make this commitment we have no guarantee of earthly comfort. Count the cost of being a disciple because it is a terrible thing to make a commitment and not follow through. Second, having made a decision, there is to be no delay in following through. Once you have made a decision, fulfill it. Then, third, once having started on the road of discipleship, there must be no turning back, because that would be apostasy.

5. The Great Commission

In the fifth category of discipleship, the Great Commission of Matthew 28:18-20 is not to evangelize, but to make disciples. In the Greek text there is only one imperative, which is *make disciples*. The imperative is followed by three subordinate participial clauses: going, baptizing, teaching. They spell out the three elements of making disciples: first, going means “evangelizing;” second, baptizing those who have believed; and third, teaching all things that God has commanded because obedience is the mark of a disciple.

B. Giving

Giving is the second specific area of application of the Lordship of the Messiah. There five passages of Scripture that teach on giving and its relationship to the Lordship of the Messiah.

1. I John 3:17

In the first passage, we are taught that sharing materially with a fellow believer in need is evidence of spiritual life.

2. II Corinthians 8:1-5

The second passage teaches that believers need to support the ministry and those in the ministry financially. If a believer is not giving to the support of a ministry or ministries, he is not exercising the Lordship of the Messiah in this area.

3. Galatians 6:6

The third passage teaches that the one who receives spiritual benefit from a teacher is obligated to share with that teacher in material benefits. If you are being taught Scripture through a minister of a church, a Sunday School teacher, or a radio ministry, and you are not sharing the financial support of those from whom you are benefiting, thus you are not fulfilling the Lordship of the Messiah in this area of your life.

4. I Corinthians 16:1-2

The fourth passage teaches four things about giving.

a. Giving Is Required of All

The first thing this passage teaches is that giving is required of all, for it states: *let each one of you*. Every believer is required to give.

NOTES

b. Giving Is to be Proportionate

Second, it teaches that giving should be proportionate: as God has prospered. There is no tithing for the New Testament believer. Tithing was only under the Law of Moses; it is not part of the Law of the Messiah. However, if we are going to practice the Lordship of the Messiah, we must learn to practice Spirit-filled giving. Maybe sometimes there will only be a nine percent possibility, maybe at other times eleven percent, sometimes ninety percent. Actually, the Old Testament tithe was not ten percent; it was twenty-two percent if one were to add all three tithes together.

A believer's giving must be proportionate and as God has prospered him. Based on how God has prospered you, you need to set aside a certain amount of money, be it ten, fifty, or ninety percent for the Lord's work.

c. Giving Is to be Private

The third thing this passage teaches about giving is that it should be in private deposit: *lay up in store*. The Greek word used here means “to store up” or “to treasure up.” It is reflexive, meaning “to himself,” and it is a private deposit, not some public depository like the church treasury. In other words, this is speaking of a private fund into which the Lord's money is placed and out of which one distributes to specific causes as he is led by the Spirit.

Let's suppose our family has two separate checking accounts. One is our operating account, from which we pay our food bills, car bills, mortgage, etc. We have a second checking account which we call “God's Account.” We put the Lord's money into that account and what goes in there is never used to meet personal needs. Never! From then on, that is the Lord's money and, as we are led by the Spirit, we distribute this money in support of various ministries.

There are various options by which one can fulfill it, but it must be a private deposit of some kind. “Laying up in store” does not rule out regular giving, like supporting the ministry of a congregation. Nor does it rule out making a pledge, because the Corinthians made a pledge in II Corinthians 8:10-11. There should always be an ever-ready supply of money available to give out as the Spirit directs, and the best way of accomplishing that is by way of a private deposit.

d. Giving Is to be Periodic and Organized

The fourth thing about giving is that it should be both periodic and organized: *the first day of the week*. The laying up in store should not be erratic, but on *the first day of the week*. From Paul's Jewish perspective, this was any time from sundown Saturday to sundown Sunday. *On the first day of the week*, we should sit down and see how God has prospered us financially.

Then, based on the way He has prospered us financially, we are to take a portion of that amount, whatever percentage it might be, and put it away in some type of private deposit. Then, as the Spirit leads, we take from this account and support the Lord's work.

5. Romans 15:25-27

The fifth passage on giving points out that, in our missionary giving, we should follow the principle: *to the Jew first* (Rom. 1:16). As Gentiles become partakers of Jewish spiritual blessings, the Gentiles are now obligated to share material things with Jewish believers.

These are the various ways that the Lordship of the Messiah should be applied to specific areas of giving.

C. Prayer

The third specific area of application of the Lordship of the Messiah is prayer. The best passage is Luke 11:2-4, which points out six things concerning the Lordship of the Messiah in prayer.

First, all prayer is to be addressed to God the *Father*, not to the Son or the Holy Spirit.

Second, we should sanctify God: *Hallowed be your name*.

Third, we should pray for the Kingdom Program, which is the work of God. Since we know from prophecy that the Kingdom is coming, we can be sure that it will come. Therefore, we are to pray for the Kingdom to come. Part of the Kingdom Program is salvation, so we should be praying for the works of evangelism and missions.

Fourth, we should be praying for our personal needs, emphasizing our dependence on God. This may seem petty, but it shows dependence upon the Lordship of the Messiah. This is how the Lordship of the Messiah is applicable to our prayer life.

Fifth, there should be confession of sin in order to restore our family relationship with God the Father. It is at this point, by means of confession, that we inspect the state of our dedication and the state of our filling to make sure that we are still on the track of a dedicated life, that we are still living the dedicated life.

Sixth, we should be praying about spiritual warfare.

D. Marriage

The fourth specific area of application of the Lordship of the Messiah is marriage. Marriage, perhaps more than anything else, is the imitation of the Lordship of the Messiah. Just as the husband is the lord of the wife, even so the Messiah should be the Lord of the believer (Eph. 5:22-33). In applying the Lordship of Yeshua to marriage, we can point out five things

based upon this passage.

First, the wife is to surrender to the Lordship of the husband to the extent that she would submit to the Lordship of the Messiah.

Second, an unsubmitive wife is in rebellion against the Lordship of the Messiah. If a wife is in rebellion against her husband, she is rebelling against God. It is that simple.

Third, the reason this submission should be there is because of the love of the Messiah.

Fourth, the husband is obligated to love his wife into subjection, not force her into subjection. Forcing a wife into subjection by mistreating her, verbally or physically, is rebellion against the Lordship of the Messiah. An abusive husband is not in submission to Messiah's Lordship. It is as simple as that. A husband that is not loving his wife is not loving God either.

And fifth, a husband is to do his best to bring his wife to perfection in the area of her gifts and her talents.

This concludes our study on the Lordship of the Messiah.✧

NOTES**IF YOU ENJOYED THIS
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*MBS011, 012, 013, 014, 025,
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067, 070, 075, 078, 094 and
127.*

