

**Calvary Bible College: 2014 Spiritual Emphasis Week**  
**“Ye are the Light of the World”**

**Paper Presentation on 15<sup>th</sup> May, 2014 @ 2:30 P.M.**  
**Topic: “Reaffirming the Lordship of Christ to bring a Light into the World”**  
**Resource Person: Pastor K. Lalthazula**

**1. Introduction:**

Thank God our Lord, who led us into His marvelous Light and gave us His sufficient grace calling us “ye are the light of the world.”<sup>1</sup> It’s a season to refresh! it’s a season to light! It’s time we give emphasis to our spiritual nourishment and growth. It’s time to see Jesus with a new eye, affirming His real identity to the world and to oneself.

Living in a post-modern world full of competition having a theme “accumulation of wealth (both materialism and spirituality) for oneself” it is indeed an urgent task for the CBCians to reaffirm the Lordship of Christ to our neighbor and to oneself - oneself in a sense that breaking the “I”-ness of self-centered by accepted Christ-centered lifestyle. However, one must be aware that affirming the Lordship of Christ for us and others first requires an inclusive examination of the identity of who Jesus is? Thus, the paper, recognizing the limitless of man’s ability will attempt to present and answer - Who Jesus is? from the Biblical perspective starting with the confession of the 1<sup>st</sup> century Christianity in the light of the true identity of Jesus as LORD. In addition, a glimpse of the confession of Jesus outside the Biblical literature will be incorporated in our paper to prove the authenticity of the historical Jesus as a historical person.

**2. A Quest for the Historical Jesus: Affirming Jesus’ Identity outside the Bible:**

There are various writings available from historians outside the Bible to prove the existence of Jesus as a historical person and to shut the hypothetical door about the life of Jesus as a myth or a fiction. To see the glimpse of the affirmation of the identity of Jesus outside the Bible, let us now see from a selection of historians to prove His existence and to know the heathen affirmation:<sup>2</sup>

**2.1. Jesus as a wise king - Mara Bar-Serapion (70 AD):** Sometime after 70 AD, a Syrian philosopher named Mara Bar-Serapion refers to Jesus as the “wise king”:

*“What benefit did the Athenians obtain by putting Socrates to death?... Or the Jews by murdering their wise king?... After that their kingdom was abolished. God rightly avenged these men... The wise king... lived on in the teachings he enacted.”*

**2.2. Jesus as an ordinary man whom Christian worship - Lucian of Samosata (115-200 AD):** Lucian was a Greek satirist who spoke sarcastically of Christ and Christians, but in the process, he confirms that they were real people and never referred to them as fictional characters:

*“The Christians, you know, worship a man to this day – the distinguished personage who introduced their novel rites, and was crucified on that account... they are all brothers, from the moment that they are converted, and deny the gods of Greece, and worship the crucified sage, and live after his laws.”*

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<sup>1</sup> All Scriptural quotation will be taken from the King James Version, unless otherwise indicated.

<sup>2</sup> Here, the points are taken from the Appendix of Light Magazine Special Edition. See, Colin Dryland (ed.), *Light on Jesus Christ*, special edition (Dartford, England: Light Bible Publication), 51-52.

**2.3. Jesus as a magician who claims himself to be a god - Celsus (175 AD):** Celsus was quite hostile to the Gospels, but in his criticism, he unknowingly affirms and reinforces the authors and their content. He alludes to 80 different Biblical passages, confirming their early appearance in history. In addition, he admits that the miracles of Jesus were generally believed in the early 2<sup>nd</sup> century!

*“Jesus had come from a village in Judea... While there (in Egypt) he acquired certain (magical) powers which Egyptians pride themselves on possessing. He returned home highly elated at possessing these powers, and on the strength of them gave himself out to be a god.”*

**2.4. Jesus as a wise man - Josephus (37-101 AD):** In more detail than any other non-biblical historian, Josephus, a Jewish historian, writes about Jesus in his “Antiquities of the Jews” (93 AD). Josephus was born just four years after the crucifixion and was an eyewitness to much of what he recorded in the first century AD. Under the rule of Roman Emperor Vespasian, Josephus was allowed to write a history of the Jews. This history includes three passages about Christians, one in which he describes the death of John the Baptist, one in which he mentions the execution of James and describes him as the brother of Jesus the Christ, and this final passages which describes Jesus as a wise man and the Messiah:

*“Now around this time lived Jesus, a wise man. For he was a worker of amazing deeds and was a teacher of people who gladly accept the truth. He won over both many Jews and many Greeks. Pilate, when he heard him accused by the leading men among us, condemned him to the cross... To this day the tribe of Christians named after him has not disappeared.”*

### **3. The earliest Christian confession of affirming Jesus as Lord:**

Considering our topic with its theme, the first requirement is to identify the earliest Christian confession on the Lordship of Christ.

After His resurrection, the New Testament writers seldom referred to Jesus Christ as “Jesus.” They more often referred to Him in the messianic terms of “Jesus Christ,” “Lord Jesus,” “Lord Jesus Christ,” “Jesus our Lord,” “the Lord,” or in some similar way. This was the early church’s way of acknowledging the lordship of Jesus Christ. Indeed, He was not just another prophet or rabbi, but He was the Lord of glory! The phrase “Jesus is Lord” was the earliest confession of the church.<sup>3</sup>

### **4. A Quest for the Biblical Jesus: Re-affirming Jesus as the Lord (*kyrios*) of all:**

Now, let us turn our attention to the Biblical Jesus so as to re-affirm His identity as the Lord of all creations. The New Testament word for “Lord” is translated from KURIOS and means one supreme Authority, Controller, Master.

#### **4.1. New Testament Background:**

The term *kyrios* was used both in religious and secular contexts in the NT era. On the one hand, both national and mystery religions, especially in the East (i.e., Egypt, Syria, Asia Minor, but also

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<sup>3</sup> R.M. Davis et al. (eds.) *Church Alive Series. The Early Church*, Vol. 2 (Hazelwood: Pentecostal Publishing House, 2007), 58.

in Greece and elsewhere), frequently used the term *kyrios* or its female equivalent *kyria* to refer to gods and goddesses such as Isis, Serapis or Osiris. In this usage, the term *kyrios* connotes a deity who can answer prayers and deserves thanks for divine help. The Roman emperor as early as the time of Nero was called *kyrios* with the sense of divinity. Yet even though he was divinized, he was also known to be a human being.<sup>4</sup> The term *kyrios* also had a perfectly normal, nonreligious sense in both classical and Koine Greek, meaning “master” or “owner” of some property (including human property). The vocative form *kyrie* frequently was just a polite form of address like the English term “sir.”<sup>5</sup>

From the above points, we can observe the scope of usage of the term *kyrios* in Greek literature. On the one hand it can have a perfectly mundane use to refer to the master or owner of slaves or some other sort of property such as a household or business. The term in the vocative could also be used as a respectful way of addressing a person, in particular a superior, who was not one’s owner or employer. Yet early in the first century B.C., at least in the eastern part of the empire, the term *kyrios*, in the sense of divinity, was being applied not only to mythological gods like Serapis or Osiris, but also to one particular human being, the Roman emperor. In such a context it is understandable why Paul might say there are many so-called gods and lords, yet for Christians there is but one Lord, Jesus Christ (I Cor. 8:5-6).<sup>6</sup> The meaning of the term within the Pauline communities, namely an absolute divine being to whom one belongs and owns absolute allegiance and submission, becomes all the more evidence in light of the Pauline language of self-reference. Paul speak of himself and others as *douloi*, “slaves,” in order to indicate their relationship to Jesus “the Lord” (Rom. 1:1, 13:4). The *doulos* who served a *kyrios* was not free but was the property of his or her Lord. This was the normal terminology in various oriental religions to express the relationship of the adherent to the deity.<sup>7</sup>

#### 4.2. Old Testament or Jewish Background:

In the Septuagint (LXX), the term *kyrios* occurs over 9,000 times and in some 6,156 occurrences it is used in place of the proper name of God, Yahweh. This is done to avoid saying the sacred Tetragrammaton. J.A. Fitzmyer has produced evidence that early Jews did use the Greek *kyrios* as well as *adon*, or *mare*, of Yehweh, and thus it is possible that early Jewish Christians transferred such a title from Yahweh to Jesus.<sup>8</sup> This they do because Jesus is Yahweh incarnate. Examples of *kyrios* used of Yahweh can be found as early as in the Wisdom of Solomon (some 27 times cf. Wis. 1:1. 7. 9. 2:13). One special significance of the use of *kyrios* for Yahweh is Josephus’ remark that early Jews refused to call the emperor *kyrios* precisely because they regarded it as a name reserved for God *alone*.<sup>9</sup> [Emphasis added]

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<sup>4</sup> For instance, from an ostrakon dated August 4, A.D. 63, we read, “In the year nine of Nero the Lord... (*tou kyrios*). See, B. Witherington III, “LORD” in *Dictionary of Jesus and the Gospels*, edited by Joel B. Green, et al. (Downers Grove, Illinois & Leicester, England: InterVarsity Press, 1992), 484.

<sup>5</sup> Witherington III, *Dictionary of Jesus and the Gospels...*, 485.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid, 484-485.

<sup>8</sup> Ibid., 485.

<sup>9</sup> Ibid.

### 4.3. The Solution:

It is quite obvious from the above points that the use of *kyrios* for Jesus Christ proves that Jesus is the God of the Old Testament and the New Testament. The OT Jewish God became the God of the heathen through the incarnation (cf. I Tim. 3:16; Jn. 1:14), thus Jesus becoming the Lord of all.

### 5. Re-affirming the Lordship of Christ means acknowledging His real Identity as God:

No Jew confuses Creator with creature, God with man. And no man confuses a dead body with a resurrected, living one.

There is a theory which tries to Orientalize Jesus as one of many mystics or "adepts" who realized his own inner divinity just as a typical Hindu mystic does. This theory takes the teeth out of His claim to divinity. The problem with this theory is simply that Jesus was not a Hindu but a Jew! When He said "God", neither He nor His hearers meant Brahman, the impersonal, pantheistic, immanent all; He meant Yahweh, the personal, theistic, transcendent Creator. It is utterly unhistorical to see Jesus as a mystic, a Jewish guru. He taught prayer, not meditation. He said he was God but not that everyone was. He taught sin and forgiveness, as no guru does. He said nothing about the "illusion" of individuality, as the mystics do.<sup>10</sup>

Critics may argue that the Bible never records Jesus saying the precise words, "*I am God.*" That does not mean, however, that He did not proclaim that He is God. Take for example Jesus' words in John 10:30, "*I and my Father are one.*" We need only to look at the Jews' reaction to His statement to know He was claiming to be God. They tried to stone Him for this very reason: "*For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.*" (John 10:33). The Jews understood exactly what Jesus was claiming, Jesus was claiming to be the God of the OT. John 8:58 is another example. Jesus declared, "*I say unto you, Before Abraham was, I am.*" Jews who heard this statement responded by taking up stones to kill Him for blasphemy, as the Mosaic Law commanded (Leviticus 24:16).

John reiterates the concept of Jesus' deity: "*The Word [Jesus] was God*" and "*the Word was made flesh*" (John 1:1, 14). These verses clearly indicate that Jesus is God in the flesh. Acts 20:28 tells us, "*to feed the church of God, which he hath purchased with his own blood.*" Who bought the church with His own blood? Jesus Christ. And this same verse declares that God purchased His church with His own blood. Therefore, Jesus is God!

Thomas the disciple declared concerning Jesus, "*My Lord and my God*" (John 20:28). Jesus does not correct him. Titus 2:13 encourages us to wait for the coming of our God and Savior, Jesus Christ (see also 2 Peter 1:1).

In Revelation, an angel instructed the apostle John to only worship God (Revelation 19:10). Several times in Scripture Jesus receives worship (Matthew 2:11; 14:33; 28:9, 17; Luke 24:52; John 9:38). He never rebukes people for worshiping Him. If Jesus were not God, He would have told people to not worship Him, just as the angel in Revelation did. There are many other passages of Scripture that argue for Jesus' deity.

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<sup>10</sup> Retrieve from: <http://www.peterkreeft.com/topics/christ-divinity.htm> (Access on 26/11/2013)

The most important reason that Jesus has to be God is that, if He is not God, His death would not have been sufficient to pay the penalty for the sins of the world (1 John 2:2). A created being, which Jesus would be if He were not God, could not pay the infinite penalty required for sin against an infinite God. Only God could pay such an infinite penalty. Only God could take on the sins of the world (2 Corinthians 5:21), die, and be resurrected, proving His victory over sin and death.<sup>11</sup>

### **5.1. An Incredible Paradox: Affirming the Lordship of Christ means to affirm Jesus was God in Flesh:**

Jesus declared that “God is a Spirit” (Jn. 4:24), and naturally, human cannot see a spirit with our mortal eyes, unless that spirit decides to reveal itself to human beings (Lk. 24:39). Since God is a Spirit, He is normally imperceptible to mortal eyes (I Tim. 1:17), unless He chooses to manifest Himself.

The Bible declares no one has seen God (Jn. 1:18; I Jn. 4:12), speaking of the eternal Spirit. However, in Jesus Christ, the invisible God was “made...known” (Jn. 1:18; NIV) or was “explained” (NASB). We could not see God, but by looking at Jesus Christ, we have seen the Father manifested in flesh (Jn. 14:7-10). As such Jesus was the visible “image of the invisible God” (Col. 1:15). The term “image” translates from the Greek word *eikon*, which can mean “likeness,” “form,” or “appearance” (Barclay-Newman Greek Dictionary).<sup>12</sup>

In Jesus Christ, God took on or indwelt human flesh. John described Jesus as the “Word,” which translates from the Greek word *logos*. The expression carries us back to the creation account in Genesis where God created all things using His spoken word (Gen. 1:3, 6, 9, 11, 14, 20, 24, 26). According to John 1:1, God’s Word was not only “with” Him, but “was” Him! John emphasized this by using the Greek verb *en*, which means “was” the imperfect tense of the Greek verb *eimi*, rather than a form of the verb *egeneto*. *Eimi* and *en* simply describe continuing existence, while *egeneto* indicates “becoming.”<sup>13</sup> This indicates that the Jesus of the NT “was” the Yahweh of the OT who incarnates in flesh.

According to John 1:14, that Word later became flesh and dwelt among us. The word “dwelt” translates from the Greek word *skenoo*, which means “to tent or encamp.” As was the case with the OT Tabernacle (Exod. 25:8; 40:34-38), through Jesus Christ God’s presence dwelt in the midst of His people (Mat. 1:23). Jesus’ body became the temple of God (Jn. 2:18-21).<sup>14</sup>

God’s action in the incarnation, which He designed to reveal Himself to humanity by manifesting Himself within a human person, resulted in an incredible paradox. The Creator entered His own creation: “*He was in the world, and the world was made by him, and the world knew him not*” (Jn. 1:10). The invisible God had taken upon Himself a human body (Col. 2:9) and manifested Himself in flesh (I Tim. 3:16). The deity manifested within the tiny baby born in

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<sup>11</sup> "Is Jesus God? Did Jesus ever claim to be God?" Retrieve from: <http://www.gotquestions.org/is-Jesus-God.html> (Access on 10/05/2014).

<sup>12</sup> Richard M. Davis, et al. (eds.), *Church Alive Series: Great Doctrine, Vol. 4* (Hazelwood: Pentecostal Publishing House, 2005), 35-36.

<sup>13</sup> Richard M. Davis, et al. (eds.), *Expository Series: Lesson From the Book of John, Vol. 5* (Hazelwood: Pentecostal Publishing House, 2005), 7.

<sup>14</sup> Davis, et al. (eds.), *Church Alive Series: Great Doctrine...*, 36.

Bethlehem had existed from eternity (Micah 5:2), for He was “the mighty God, the everlasting Father” (Is. 9:6).<sup>15</sup>

## 5.2. Jesus as the Eternal “I AM”: Revealing the Mysterious Identity of Jesus.

An extensive discussion of this topic is beyond the scope of this paper. It is true that many go directly to Exodus 3:14 for the background of Jesus’ use of “I AM” (*ego eimi*) particularly in the Gospel of John, but it is felt that unless one first establishes the connection with the direct quotation of *ego eimi* in the Septuagint, the connection with Exodus 3:14 will be somewhat tenuous.

The Septuagint translates the Hebrew phrase *ani hu* as *ego eimi* in Isaiah 41:4, 43:10 and 46:4. In each of these instances the phrase *ani hu* appears at the end of the clause, and is so rendered (or punctuated) in the LXX. The phrase *ego eimi* appears as the translation of a few other phrases in Isaiah as well that are significant to this discussion. It translates the Hebrew *anoki anoki hu* as *ego eimi* in 43:25 and 51:12. Once (52:6) *ani hu* is translated as *ego eimi autos* (basically an even more emphasized form). And once (45:18) we find *ego eimi kurios* for *ani Yahweh!* This last passage is provocative in that **it is in the context of creation, an act ascribed to Jesus by John** (John 1:3) and other New Testament writers (Colossians 1:16-17, Hebrews 1:2-3).

The usage of *ani hu* by Isaiah is as a synonym for the very name of God Himself. Some see a connection between *ani hu* and Yahweh as both referring to being.<sup>16</sup> That it carried great weight with the Jews is seen in John 8:59 and their reaction to the Lord’s usage of the phrase.

There seems to be a direct connection between the Septuagint and Jesus’ usage of *ego eimi*. In Isaiah 43:10 we read, “*Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.*” In the LXX this is rendered thus: *hina gnote kai pisteusete kai sunete hoti ego eimi*. In John 13:19, Jesus says to the disciples, “*Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.*” In Greek the last phrase is *hina pisteusete hotan genetai hoti ego eimi*. When one removes the extraneous words (such as *hotan genetai* which connects the last clause to the first) and compares these two passages, this is the result:

**Is. 43:10:** *hina pisteusete ... hoti ego eimi*

**Jn. 13:19:** *hina pisteusete ... hoti ego eimi*

Even if one were to theorize that Jesus Himself did not attempt to make such an obvious connection between Himself and Yahweh (which would be difficult enough to do!) one must answer the question of why John, being obviously familiar with the LXX, would so intentionally insert this kind of parallelism.

Hence, though some would easily dismiss the *ani hu/ego eimi* connection,<sup>17</sup> or ignore it altogether,<sup>18</sup> the data seems strong that this connection is intended by John himself by his usage. And this prove that the God (*ani hu*) of Isaiah is the Jesus (*ego eimi*) of John.

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<sup>15</sup> Ibid.

<sup>16</sup> Leon Morris, *The New International Commentary on the New Testament: The Gospel According to John* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1971), 473.

### 5.3. The 7 “I AM” of JESUS:

The Gospel of John contains Jesus’ declarations regarding His nature as the I AM who supplies all the needs of believers today. Now, let us see the 7 confession of Christ as the I AM so as to re-affirm His Lordship into our life:

**(1) I AM the bread of Life:** Money, wealth, cares, pleasures cannot give life, and all worldly materials are not the source of our life. Jesus declared, “I am the living bread which came down from heaven” (Jn. 6:51). He is the I AM who feed the spiritual man like natural bread feeds the body.

**(2) I AM the Light of the World:** A candle light, a torch, a bulb are not the things that illuminate our paths. When Jesus declared Himself as “the light of the world,” He meant that His words would illuminate our paths. By this light, we could find a sense of identity, purpose, and destiny.

**(3) I AM the Door:** The wise man declared, “*The name of the LORD is a strong tower, the righteous runneth into it, and is safe*” (Prov. 18:10). Jesus declared that He is the door. He is the door to heaven. This “door” is the only way that we can partake of God’s holiness, because the door itself is holy. He is the only door for man’s salvation. There is no other gateway to heaven except Christ.

**(4) I AM the Good Shepherd:** David proclaimed, “*The LORD is my shepherd; I shall not want*” (Psalm 23:1). As the shepherd of the souls of His people, Jesus knows how to lead us in paths of righteousness. Not only does He lead us into “green pastures” through His Word, but He also disciplines us. Sometimes this comes through affliction; at other times it comes because He allows us to choose a wrong path in life and learn tough lessons through experience. The purpose of this is both to preserve and to refine us spiritually; preserved from destruction from the enemy and refined for more effective service. As the I AM, Jesus is truly Jehovah-Jireh – the Lord who provides.<sup>19</sup>

**(5) I AM the Resurrection and the Life:** Mankind most fears throughout the ages is death. All live to survive. Survive from the fear of death, and death itself, but none will escape from this. But, let us fear not because our Lord is the Resurrection and the Life. Since its inception, the church’s hope has been to inherit eternal life and to rule and reign with Jesus Christ in the world to come.

**(6) I AM the Way, the Truth, and the Life:** Jesus’ statement of John 14:6 clearly indicates that He is the only provision of God for the redemption of fallen mankind.<sup>20</sup> He is the way to our destiny. He is the truth which grants us wisdom. He is the Life which gives us hope. He is the only way for man’s approach to God. He is the truth for man’s knowledge of God. He is the life for man’s eternal life.

**(7) I AM the Vine:** Jesus declared, “I am the true vine” (Jn. 15:1). In this instance, Jesus was conveying the concept that by adhering to His teachings and by seeking to win the lost, His

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<sup>17</sup> M. James Penton, “The “I Am” Of John 8:58” in *The Christian Quest* (Winter: 1988), 64.

<sup>18</sup> R. C. H. Lenski, *The Interpretation of John’s Gospel*, (Minneapolis: Augsburg Publishing House, 1943), 614-615.

<sup>19</sup> Davis, et al. (eds.), *Church Alive Series: Great Doctrine...*, 29.

<sup>20</sup> *Ibid.*, 27.

disciples would have fellowship with Him and would participate in His ministry. Furthermore, His Spirit would anoint our ministry and would supernaturally empower us to preach the gospel.<sup>21</sup>

To abide in Jesus is to abide in the I AM. To call upon Jesus is to call upon the I AM. To exalt Jesus is to exalt the I AM. If we exalt Jesus Christ as the great I AM, we will find the true meaning of life.

## **6. Personal Affirmation of the Lordship of Christ:**

### **6.1. Examining Our Life:**

Those who claim to love and know Christ and yet willfully disregard and disobey His law do not give any evidence of true born again believers. A true born again believers, with the cost of anything, will always affirm the Lordship of Christ daily in his/her life.

*"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (I John 2:4)*

Jesus explicitly taught that obedience to God's commandments is the evidence of true conversion.

*"Jesus answered and said unto him, If a man love me, he will keep my words." (John 14:23)*

*"If ye continue in my word, then are ye my disciples indeed." (John 8:31)*

The kind of obedience demanded in Scripture is purposeful obedience, not perfect obedience. While a true Christian sins in many ways every day (James 3:2), yet he/she continues daily to purpose in his/her heart not to sin against God's law. Sin aggravates us and disturbs us. It is an unwelcomed guest. A true believer earns for holiness more than happiness<sup>22</sup> to daily affirms the Lordship of Christ.

### **6.2. What if We Fail the Affirmation?**

What if we come to the conclusion that we do not have the evidences of affirmation His Lordship in our life?

First of all, face reality. Let us not try to evade or ignore that fact that our life does not have the evidences required by Scripture as manifesting the affirmation of our faith. Let us not try to run from the problem or cover it over with cheap shoddy prayers or quick decisions.

It is important that we seek the Lord all by ourselves because there will be a time when we will have to stand up on our own feet. We must know within ourselves where we stand with God. This perhaps is the most important turning point in our life. Jeremiah 29:13 says that if we seek

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<sup>21</sup> Ibid.

<sup>22</sup> Dr Robert a. Morey, *A Christian Student's Survival Guide*, p. 13. Retrieve from: [http://books.google.co.in/books?id=6U6y8A4ihncC&pg=PA14&lpg=PA14&dq=Reaffirming+the+Lordship+of+Christ&source=bl&ots=K0DqZb-do1&sig=LLPIADne5Gt9UoFNAPyK-\\_TRwAY&hl=en&sa=X&ei=N1FwU\\_2NjdCOuASw34GoBQ&ved=0CDIQ6AEwAg#v=onepage&q&f=false](http://books.google.co.in/books?id=6U6y8A4ihncC&pg=PA14&lpg=PA14&dq=Reaffirming+the+Lordship+of+Christ&source=bl&ots=K0DqZb-do1&sig=LLPIADne5Gt9UoFNAPyK-_TRwAY&hl=en&sa=X&ei=N1FwU_2NjdCOuASw34GoBQ&ved=0CDIQ6AEwAg#v=onepage&q&f=false) (Access on 12/05/2014).

the Lord with all our heart we will certainly find Him. In Rom. 10:13, the Apostle Paul says that whoever shall call upon the name of the Lord shall be saved. These precious promises point us toward the Lord Jesus Christ as the only one who can save us.<sup>23</sup> Our Lord can save not only our souls, but He can save us from our burdens, troubles, hardship, problems and sufferings, and He is the one who can provide all our needs in life.

The issue of assurance of salvation involves submission to the Lordship of Christ and affirms the same in our daily life. Let us not be deceived by those who peddle a cheap assurance in which we can have Jesus as Saviour without bowing to Him as Lord (Rom. 10:9; Col. 2:6). We cannot cut the Lord Jesus Christ into pieces and accept only a part of Him.

### **6.3. Daily Affirmation of the Lordship of Christ:**

After one is saved, the Lordship of Christ over all of life must be reaffirmed daily. This is why the Apostle Peter when writing to fellow Christians reminded them to renew Christ's Lordship in their hearts: "In your hearts set apart Christ as Lord." (I Pet. 3:15)

The Lordship of Christ means that you are willing to live for the glory of God and to demonstrate that God's will for your life is perfect, good and acceptable. Thus in Rom. 12:1,2, the Apostle Paul tells us to present ourselves as a living sacrifice to God.

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*

Have you made a definite commitment to serve God all the days of your life? Have you surrendered everything in your life to the Lordship of Christ? Have you made Christ the Lord of your life? Do you seek to serve Him in all you do? Do you seek His will for your life or do you seek to do only what you want?

The Lordship of Christ is not something that we once affirmed and then never bother with again. It is not to be viewed as some cheap decision that we made at an altar years ago. Since we face temptations to sin and to unbelief daily, we must reaffirm our commitment to the Lordship of Christ daily. This is why the Lord Jesus Christ emphasized that we must take up our cross and deny ourselves daily.<sup>24</sup>

*"If any man will come after me, let him deny himself, and take up his cross daily, and follow me."*  
(Luke:9:23)

### **7. Conclusion:**

To re-affirm the Lordship of Christ means to fully believe that Christ is the Creator and Saviour of all. To fully trust His saving arms, lead on Him, and solely depend on Him than any other things in this world which we thought that can give us joy, pleasure, secure and rest. It is only through affirming the Lordship of Christ daily in our life; we could only achieve joy,

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<sup>23</sup> Ibid.

<sup>24</sup> Ibid., 14.

pleasure, secure and rest in the midst of pains, sufferings, hardships and temptations. Christian life is a life of battle; we must remember that we are in a combat field on the first day when we are born again; we must remember that we are having an opponent, an opponent which is willing to destroy us. Thus, standing in the midst of this battle field, we are called to put on the full armour of God and reaffirm the Lordship of Christ daily to ourselves and to our neighbours as we fought the battle for His name's sake.

The Bible calls upon Christians to bow before the Lordship of Christ. We cannot say, "*Come in Saviour but stay out Lord.*" We must put our trust and confidence in the Lord Jesus Christ for if the foundation be false, the house cannot stand. The first step toward Christian maturity is to discern where you stand in your relationship with God.

Perhaps the following prayer will help us to reaffirm the Lordship of Christ in our life. This prayer is intended to be an example of the daily affirmation of the Lordship of Christ that should take place in the life of every true believer. Let us join our hands by reciting the following prayer:

*"Lord Jesus, I love you because you first loved me. Just as you gave your life for me, I now give my life to you. I present my body as a living sacrifice to you that I may prove that your will is good and acceptable. I now reaffirm your Lordship over all of life."*

**"Ye call me Master and Lord: and ye say well; for so I AM" (John 13:13).**

#### **Points for Discussion:**

1. In the paper we have said that every single attribute of the "I AM" that pertained to the God of Israel now pertains to the resurrected Christ. By quoting the relevant Biblical passages pertaining to this affirmation make an argument to prove this statement as true.
2. What do you think will be the best ways or strategies (eg. Home-visit, friendly sharing, debate, opening a counselling center, etc) to proclaim the divinity of Jesus to our neighbors (Modern societies, urban people, rural people, other denominations, people who live nearby and far, etc)?
3. What will be the most effective ways to communicate to others the Lordship of Christ. Choose only one point from the followings by making applicable arguments for us and our Church: (a) Inter-personal Communication; (b) Intra-personal Communication; (c) Mass-Communication.
4. Being a saved or born again person, what will be the problems that hinder us from affirming the Lordship of Christ in our daily life. Can you point out the problems and suggest remedies for it.
5. If one is being influenced by the paper's affirmation of Jesus is the Jehovah (Yahweh) of the Old Testament. How then shall we solve the problem or explain the Biblical usage of the term "Father, "Son" and "Holy Ghost" as not referring to three distinct persons. Why did Jesus often use the term Father especially in the Gospel of John? Does God the Father send Jesus, God the Son into the world? How are we going to explain this from Oneness perspective in the light of the statement: "*For God so loved the world, that he gave his only begotten Son*" (John 3:16) **[Common Questions]**

*"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3)*  
*"These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father." (John 16:25)*