

Matthews's genealogy has demonstrated Jesus legal right to the throne of David.

- He is the anointed king.
- He is the descendent promised to David in fulfillment of the Davidic covenant (2 Sam 7:12-13).
- As king He will rule a kingdom.
- Because He is from heaven, He is a Heavenly King who will rule a Heavenly Kingdom with Heavenly principles. (This is why many sincere believers do not understand the Sermon on the Mount – it includes the Heavenly principles by which He will rule the Heavenly kingdom)
- This kingdom is Heralded by John as the *Kingdom of Heaven*.
- His reign, when He takes the Davidic Throne will last forever.

Matthew 1:18

(18) Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit.

The King that is going to be born must be heralded by another.

Luke 1:8-14

(8) Now it happened that while he was performing his priestly service before God in the appointed order of his **division**,

- Both Zacharias and Elizabeth are of priestly descent.
- This couple desired to have children; however Elizabeth was incapable of conceiving (Luke 1:7).
- Their only solution was prayer – to take the matter to God who is the author of life.

- 24 divisions of priests.
- Each division had temple duty biannually.
- It was not by happenstance that Zacharias was on duty.

(10) And the whole multitude of the people were in prayer outside at the hour of the incense offering.

(11) **And an angel of the Lord appeared to him, standing to the right of the altar of incense.**

- Jewish tradition held that the right side of the altar was God's place.
- The left side of the altar was the Archangel Gabriel's position as God's messenger.

(12) Zacharias was troubled (*shaken from within*) when he saw *the angel*, and **fear gripped him** (*It fell upon him*).

(13) But the angel said to him, "Do not be afraid, Zacharias (*At ease, Zacharias!*), for your petition [*your specific request or entreaty*]...

... has been heard, and your wife Elizabeth will bear you a son...

- The answer to their prayer request.
- The request they had never given up on.

... and you will give him the name John.

POD: The protocol of prayer sets God in motion to answer for his greatest glory at the right time, in the right place, and when the believer least expects it.

- When the believer follows the protocol of prayer, he can walk with confidence that results from trusting that his prayers have been placed in the Throne Room of Grace (John 14:13).

- Zacharias was in the right place at the right time.
- For Zacharias to be in the right place at the right time it required two things –
 1. **VOLITION** : Zacharias & Elizabeth were doing what God wanted them do during the dispensation in which they lived (Age of Israel). Zacharias was following the Divine protocol of worship.
Luke 1:6
“They were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord.”
 2. **PROVIDENTIAL HAND OF GOD** : God directed the circumstances to place Zacharias exactly where he needed to be.
Luke 1:9
“According to the custom of the priestly office, he was chosen by lot to enter the temple of the Lord and burn incense.”
Prov. 16:33
“The lot is cast into the lap, but its every decision is from the LORD.”

The Providential Hand of God requires that God personally direct the circumstances in the believer’s life.

POD: When the believer is fulfilling the responsibilities of his priesthood he will always be in the right place at the right time – doing what God wants him to do.

How does he arrive at the right place?

- The Leading of God the Holy Spirit. →

POD: The Church Age believer will always be at the right place at the right time doing what God wants him to do when he follows the leading of God the Holy Spirit. (See Gal 5:18 & Rom. 8:14)

“Thus, again, it may be suggested that not every saved person is led of the Spirit; for those who are led are so supplied with true counsel and guidance that manifestly they need no outward commandments. [Galatians 5:18 But if you are led by the Spirit, you are not under the Law.] This wonderful relationship which provides such blessed realities may easily be perverted by sincere persons if they do not know the right relation to God through which true guidance may be secured. Not only is it demanded that a right understanding should obtain relative to the leading of the Spirit, but that there be freedom from fanaticism, undue emotionalism, and superstition.”¹

- Did Old Testament believers [including Zacharias] have the leading of the Holy Spirit? NO
- That is why Zacharias had to be led from without!
- Does the Church Age believer have the leading of the Holy Spirit? YES
- Therefore, Church Age believers are led from within as God providentially directs the circumstances!

“...but that there be freedom from fanaticism, undue emotionalism, and superstition.” Chafer

- This is the reason why many outstanding communicators of the Word of God have shied away from or glossed over the Mentorship responsibilities of God the Holy Spirit. Gross misapplication of the Spirit’s role in the life of the believer has brought many Pentecostal’s and charismatic’s to the point of blasphemy!
- The charismatic movement has disregarded many Dispensational distinctives that are derived from a historical-grammatical method of interpretation. This results in believers today misapplying principles of the Old Testament where the saint could “receive the Spirit” or “lose the Spirit” as in the case of Saul and David.
- Just because a Bible teacher has a charismatic personality does not mean the Holy Spirit is functioning in them!
- Doctrine is built upon the Word of God not personal experience.

¹ Dr. Lewis S. Chafer, Systematic Theology Vol. 6, Pneumatology, 226.

- Doctrine enables the Christian to evaluate his **experience**.
- When the believer's experience fails to line up with the Word of God then the believer must realize he is maladjusted and take corrective action.
- Other heretical blasphemies include: holy laughter, holy slapping, outbursts of undue emotionalism, hooping, hollering, towel waving, convulsing, and being slain by the Spirit – all results of fleshly emotion and unsupportable from the Word of God!

Because of the momentum of these movements . . . many sound Bible teachers have glossed over or placed a rationalistic over-emphasis on the Role of the Holy Spirit in the life of the Christian.

The rationalistic over-emphasis has impacted the Spirit's filling - leading - guiding - teaching – illuminating - bearing-witness and intercessory ministries

Four views of sanctification:

- Augustinian Dispensationalist view (correct view)
- Wesleyan view
- Reformed view
- Pentecostal view
- Keswick view

A Historical-grammatical hermeneutic results in recognizing that God deals with man in distinguishable economies / dispensations. The Christian's protocol for living the spiritual life today is different from that of protocol required of the Old Testament saint. God's policies to the Christian under grace are different from those who lived under the Law. There was a deposit of Revelation in the New Testament that affected the change in relationship.

One thing that remains the same in every dispensation is that Salvation always comes by faith alone in Christ alone as He was revealed, e.g. "promised seed" or "Jesus the Messiah".

Defining the **Filling of the Holy Spirit** as an absolute state of fellowship with God tantamount to harmonious rapport with God is NOT inaccurate. However, the filling ministry of God the Holy Spirit encompasses much more than mere fellowship as observed in the following definitions:

"The unhindered ministry of the Holy Spirit in the life of a Christian." Dr. John F. Walvoord (*Five Views of Sanctification*, 215)

"...The very center of the theme of the spiritual life. It is the Spirit fulfilling in the believer **all** that He came into that heart to do." Dr. Lewis Sperry Chafer (*Systematic Theology*, Vol. 6, 42)

All Scriptures quoted are from New American Standard unless otherwise noted.