

THE LIFE OF CHRIST IN THE GOSPELS
Class #19 – Sunday AM1, APRIL 23, 2006

“It is blessed to eat into the very soul of the Bible until, at last, you come to talk in scriptural language, and your spirit is flavoured with the words of the Lord, so that your blood is Bibline and the very essence of the Bible flows from you.”

- C.H. Spurgeon

Ensure fellowship with God through 1 John 1:9

1 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.

1 Samuel 12:23

(23) "Moreover, as for me, far be it from me that I should sin against the LORD by ceasing to pray for you; but I will instruct you in the good and right way.

- Praying is the will of God for each one of us as believers in the Lord Jesus Christ
- We are commanded to pray for ourselves and on behalf of others
 - Failure to do so is contrary to the will of God for your life

In Review

- In the last class we studied the events that led up to the birth of Jesus Christ, the promised descendant of David and Abraham
 - Since He is a Royal King with a Royal lineage, protocol demands that His entrance into human history be formally announced or heralded
 - John the Baptist received the honor of being the herald
 - He had not been born yet, but his Father knew of his destiny!
 - Zacharias knew it – because of special revelation that he received from the messenger of God, Gabriel the Archangel

Luke 1:13

- Luke paints a very vivid picture of the events leading up to the birth of Jesus the Christ, the son of David, the son of Abraham
- Matthew does not describe this “way being prepared for the entrance of the King into history”.

Luke 1:8-9

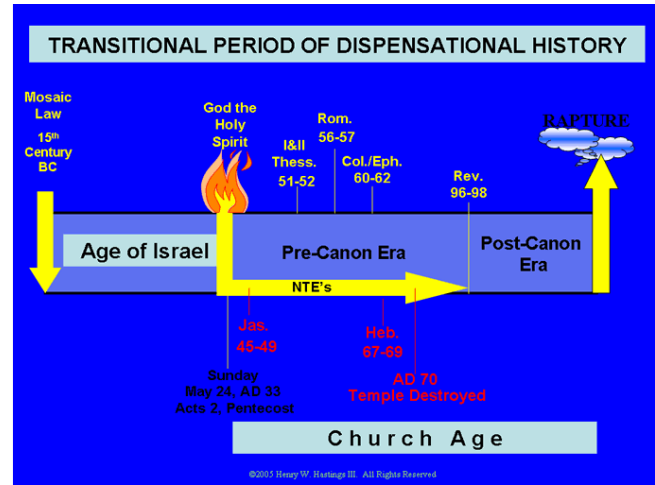
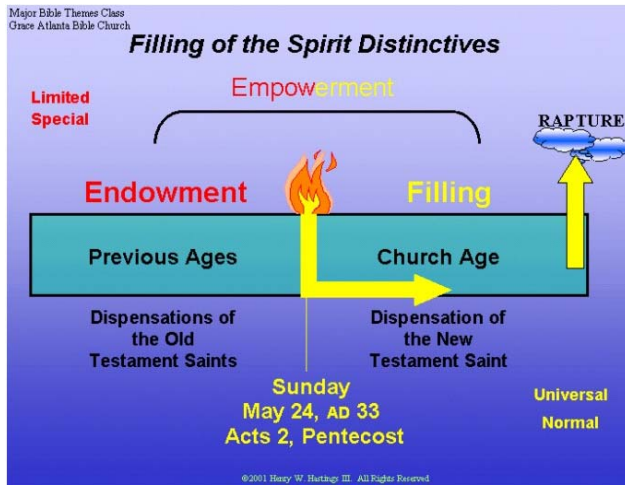
(8) Now it happened *that* while he was performing his priestly service before God in the *appointed* order of his division,

(9) according to the custom of the priestly office, he was chosen by lot to enter the temple of the Lord and burn incense.

- Zacharias was exactly where God wanted him to be and doing exactly what God wanted him to do
 - Why he received the message:
 - Zacharias was an Old Testament Saint
 - His being in the right place at the right time was contingent upon two things
 1. His Volition = malleability to the will of God
 2. God’s providential hand = God’s directing circumstances that placed him there
 - This was a once in a lifetime opportunity for a priest
 - There were approximately 24,000 priests
 - A little less than 1,000 in each of 24 divisions
 - Each division had duty in the temple twice a year

- The lot “fell” on Zacharias – the protocol for determining who would make the incense offering
- **Proverbs 16:33** The lot is cast into the lap, But its every decision is from the LORD.
- God *chose* Zacharias to go into the temple – WHY?
 - o God had a message for Zacharias
 - o God dispatched an Archangel with that message
- The Old Testament Priests functioned under the Mosaic Law
- As Church Age believers we function under the New Testament Epistles

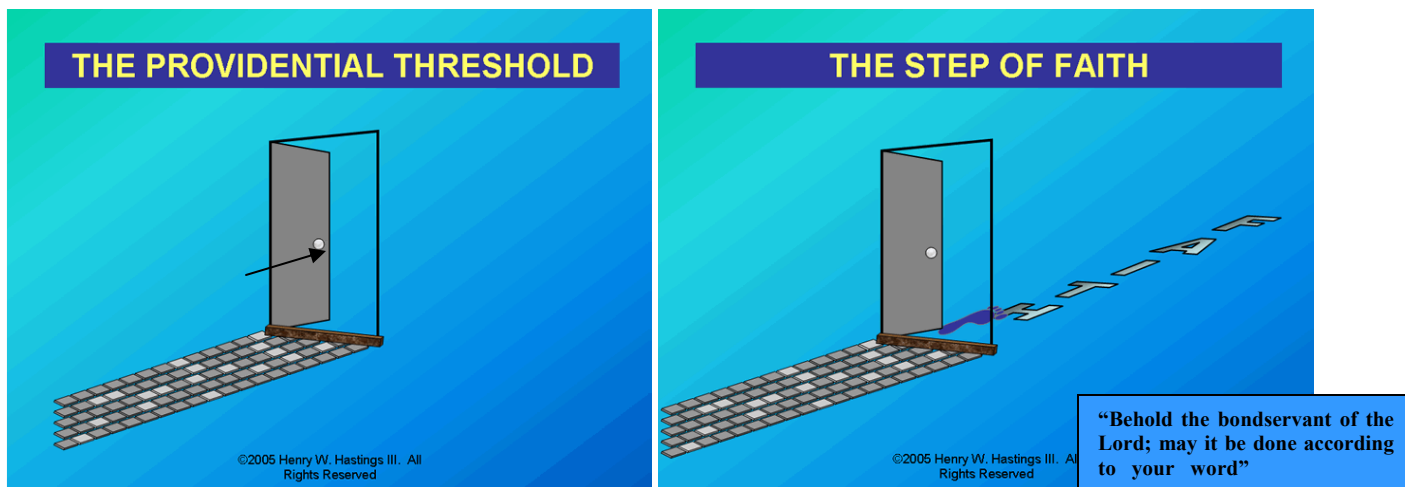
➤ Our responsibilities as priests in the Church Age are different



- The Mosaic Law was the Field Manual for the believer living in the Age of Israel.
 - There was a due deposit of Holy revelation that began with God the Holy Spirit on Sunday, May 24, AD 33
 - o He began His unprecedented ministry in the life of every born again believer (Acts II)
 - o For the believer living today, God the Holy Spirit begins His ministry in the life of the believer at personal salvation (faith alone in Christ alone).
 - The special revelation continued to be deposited until the pre-canon period of the Church Age was closed
 - o A more detailed description is given in the second slide above – the Transitional Period of Dispensational History
 - The Doctrine of Verbal Plenary Inspiration
 - o Every single word, every jot and tittle is inspired
 - o It originated from God – THEOPNEUSTOS
 - o All scripture is God-breathed
 - The Old Testament was completed with Malachi
 - o After Malachi there was no new revelation
 - o **WHY?**
 - Because the believer had everything they needed for the time in which they lived
 - o God broke His silence after 400 years with Gabriel’s message
 - o **WHY?**
 - New revelation was required to transition to a new economy
 - This revelation changed the believer’s responsibilities to God
 - This revelation was required for the Church Age
 - The New Testament Epistles provides the protocol to live the spiritual life of the Church Age
- 2 Tim 3:16** All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

2 Tim 3:17 so that the man of God may be adequate, equipped for every good work (divine production).
- Personal examination:
 - o Do you believe that God, today, providentially directs events and circumstances in the believer’s life to place him where he needs to be when he needs to be there?
 - o If not ... “O ye of little faith”

- God does not reveal things to those who do not believe, who are not malleable, and very little is directed in their lives
- Your life is to be a life of faith, trust, and dependence on Him and His Word
- The walk of faith – taking the first step, followed by another and another



- For the one who is malleable to do what God wants him to do and go where God wants him to go, God is going to bring him to a Providential threshold by directing circumstances in his life
 - This requires malleability and dependence upon the Lord to direct your paths (Jer. 10:23 cf. Prov. 3:5)
 - Bible doctrine provides discernment along the path (Ps. 119:105).
 - Once you arrive at the threshold, you must be malleable to the will of God whatever that will may be for you!
 - Mary exemplified *malleability to the will* of God
 - She presented herself as a living sacrifice for God to use as He willed!
 - We are to do the same (Rom. 12:1)

Luke 1:38

(38) And Mary said, "Behold, the bondservant of the Lord; **may it be done to me according to your word.**" And the angel departed from her.

- Mary was betrothed to Joseph
 - It was a legal, binding agreement
 - The penalty for breaking the contract was death by stoning (Dt. 22:13-21).
 - Stoning was a horrible, disfiguring way to die, including multiple compound fractures, etc
 - It was a gruesome way to die – inspiring horror, and chosen by God as a *deterrent*
- Mary exemplified malleability to the will of God
 - After learning that she would bear a Son who would reign over the house of Jacob forever, she had to place her very life in the hands of God.
 - This was a testimony to her faith in the Lord.

Luke 1:34-38

(34) Mary said to the angel, "How can this be, since I am a virgin?"

(35) The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.

(36) "And behold, even your relative Elizabeth has also conceived a son in her old age; and she who was called barren is now in her sixth month.

(37) **"For nothing will be impossible with God."**

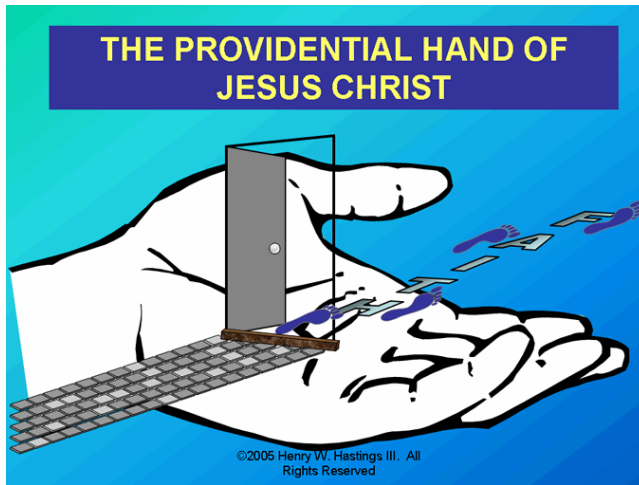
(38) And Mary said, "Behold, the bondservant (she is His to use as He wills) of the Lord; **may it be done to me according to your word.**" And the angel departed from her.

- For Mary to say “Behold, the bonds slave of the Lord; may it be done to me according to your word.” Her response required FAITH, trust, dependence upon the Lord to providentially direct the circumstances in her life.
 - She had to rely on the Lord to protect her!
- The principles are the same for us
- God *still* directs the circumstances in the life of the **malleable believer** who walks in dependence on the Spirit.
 - The malleable believer is yielded to the will of God for his life, whatever that will entails.

Here it is well to observe that yieldedness to the will of God is not demonstrated by some one particular issue alone; it is rather a matter of having taken the will of God as the rule or dominating principle of one's whole life. To be in the will of God is simply to be willing to do His will without reference to any single distinctive feature of that will. It is electing God's will to be final before any specific problem may have arisen for decision. It is not a willingness to do some one thing; it is the willingness to do anything, when, where, and how it may seem best to the wisdom and love of God. It is taking the normal position of childlike trust which freely consents to the wish of the Father before any detail thereof is discovered. The importance of this distinction is clear. It is too often said: “If he wishes me to do a certain thing, let Him show me what it is and I will determine what I will do about it.” To that attitude of heart nothing is revealed. Chafer, *Systematic Theology*, Vol. VI, 257

The Spirit is quenched when the Christian resists or rejects the will of God for him, which body of truth as set forth in the Scriptures is usually within the scope of the positive side of the spiritual life, though it is possible to quench the Spirit by resisting God respecting issues which have to do with victory over sin as well as in issues which pertain to life and service. The three requirements which condition the Spirit's filling—(a) confession of every known sin, (b) yielding to the will of God, and (c) walking in dependence upon the Holy Spirit—are not based upon an irrational caprice in God. They indicate that which is the foundation of communion and fellowship—what is to be sustained between the Holy Spirit and the one in whom the Spirit dwells. Nothing is shrouded with mystery or veiled even from those who are the least capable of understanding. The problem is one of accepting and doing the will of God. This is the central issue in the whole problem of the spiritual life. In the last analysis, the confession of every known sin and the maintaining of the principle of reliance upon the Spirit in the daily walk depend on the action of the human will, but it is equally true and far more consequential that the human will be empowered by the Holy Spirit, else it does not act to God's glory. It is written, “For it is God which worketh [ἐνεργέω—*energize*] in you both to will and to do of his good pleasure” (Phil. 2:13). The initial act is a surrender to the will of God, after which the human will may be depended upon to fulfill its responsibility as empowered by the Holy Spirit. Chafer, *Systematic Theology*, Vol. VI, 250.

- You must trust in the Lord regardless of what threshold He brings you to:
 - That underneath are His everlasting arms (Dt. 33:27)
 - Jesus Christ has been given the authority and power at the right hand of the Father
 - He is the action officer of our prayer requests
 - **John 14:13 ... Whatever you ask in my name, that I will do in order that the Father might be glorified by means of the Son** (Corrected translation)



- Could you not do the same as Mary in light of what Jesus Christ has done for you on the cross?
- As Church Age believers, our being at the right time and at the right place is contingent on *four things*
 - 1. Volition**
 - a. A day by day walk in dependence on the Spirit
 - b. Trusting in Him; we find grace and mercy just at the right time through prayer
 - c. You can't do the will of God without praying

1 Samuel 12

- Prayer is a phenomenal thing
- Samuel was an answer to prayer for a child by his mother
- Its impossible to please God without faith

1 Samuel 12:23-24

- (23) "Moreover, as for me, far be it from me that I should sin against the LORD by ceasing to pray for you; but I will instruct you in the good and right way.
- (24) "Only fear the LORD and serve Him in truth with all your heart; for consider what great things He has done for you.

- Samuel as a priest had a responsibility to intercede for others
- We as priests have a responsibility to intercede for others
 - Eph 6:18 – a command to pray for fellow believers

Ephesians 6:18

- (18) With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints,

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