



Men's Discipleship Class – Week 4
October 11, 2018

Verses:

1 Corinthians 12:13

Ephesians 5:18

John 4:24

John 16:13

Ephesians 6:18

Matthew 5:3-12

Matthew 14:28 – 32

Matthew 16:13 – 19

Matthew 26:31 – 35

Luke 22:31 – 34

Matthew 26:50 – 51

Matthew 26:73 – 75

Luke 22:60 – 62

John 21:15-19

Acts 2:22 – 24

Jonah 1:17

Jonah 3:10

Jonah 4:1 – 5

Jonah 4:11

We are going to talk today about the Holy Spirit being in control of your life. There are two particular passages that are going to explain what is going on here. 1 Corinthians 12:13. We are going to run fast today because I have a ton of stuff to cover.

For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

Now this is a past tense. He says, “We were all.” In the Greek, it a tense that means something that happened in the past at one point in time. So, obviously he is referencing your salvation. The Holy Spirit speaks to you. You believe in Jesus Christ. You are redeemed. The blood of Jesus forgives you, and then the Holy Spirit comes into your life on a permanent basis. In the Old Testament, the Holy Spirit came on to you. In the New Testament, he comes in you. There is this fundamental change. This though does not create the power where you live. How do we know that? It gives you the potential for the power. How do we know based on this verse in this book that he does not immediately being baptized in the Holy Spirit give you all the power to list? How

do we know that? This is the crappiest church in the New Testament. There are not aligned. There is disunity. We have got a guy sleeping with his stepmother. They do not believe in the resurrection. They are getting drunk at the Lord's Supper. They are suing each other. Their marriages are shot. There is nothing good in this church. If you are a pastor and they send a pulpit committee, you are not even letting them in your church. The Holy Spirit is in you, but it does not guarantee the power.

Here is the source of the power. Go to Ephesians 5:18. Listen to what the scripture says. It is a different tense.

[And do not get drunk with wine, for that is debauchery, but be filled with the Spirit,](#)

This is the present tense. The idea is in the Greek that every day when you get up you are filled with the Spirit. That is no fancy term. It is a metaphor for the idea that the Holy Spirit is in control of your life. He fills you. He is the one directing, controlling, and making sure you are doing what you ought to be doing. He continues. Now he has to fill you. This is the promise. Now. If I get up on a Sunday morning, and I say to the church, "Tell me how to be filled with the Spirit." Tell me how to let the Holy Spirit control you. I guarantee here are the answers I would receive. To be honest, that is probably what I would get in here if I were to ask that. Number one, you need to go to church more. I need to read my Bible more. I need to pray more. With this day and age with all the music, I need to listen to Christian music more. I will be given all of these directives. Now the problem with those is just the opposite. For example, what does John 4:24 say?

[God is spirit, and those who worship Him must worship in spirit and truth.](#)

I cannot really worship without being controlled by the Spirit. Look in John 16:13.

[But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.](#)

So for me to understand this book, I have to be filled with the Spirit to really be filled. The Bible says in Ephesians 6:18,

[With all prayer and petition pray at all times in the Spirit...](#)

So my prayer life has to be controlled to be affected by the Holy Spirit. The things we think create being filled with the Spirit are actually the things that only enter your life if you are filled with the Spirit. It is an ingenious task of the enemy.

So, how do I become filled with the Spirit? Jesus gives you the answer. Go to Matthew 5. Now, there are certain things that you can do without being filled with the Spirit. For example, go to Matthew 5. We are going to start in verse 3. You have this little stair step deal. Then you go here, here, and here. Well, that is not a great picture, but at any rate. So, Jesus is going to lay out certain things you can do.

[3"Blessed are the poor in spirit, for theirs is the kingdom of heaven.](#)

[4"Blessed are those who mourn, for they shall be comforted.](#)

[5"Blessed are the gentle, for they shall inherit the earth.](#)

[6"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.](#)

[7"Blessed are the merciful, for they shall receive mercy.](#)

8"Blessed are the pure in heart, for they shall see God.

9"Blessed are the peacemakers, for they shall be called sons of God.

10"Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

11"Blessed are you when [people] insult you and persecute you, and falsely say all kinds of evil against you because of Me.

12"Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.

You can go to church without being in the Spirit. You can put your family in a car and drive them there. You will probably fight all the way to church. Isn't it something we all do? You have this big fight with your wife and when you come in to church you go and do that little spiritual thing. I solved that problem by leaving my family at home and driving my own car to church. So, look at the first one. Here is what he says. Now remember the Sermon on the Mount is excruciatingly difficult. There aspect is that you cannot live without the Spirit. He is going to talk about curing lust. He is going to talk about taking care of anger. He is going to talk about loving your enemy. That sounds easy when in fact it is not. I had years ago, probably thirty years ago, a lady call me. She said I needed to go over to the house. I had another lady with me so I go to the house. She shared with me a conversation she recorded on the phone with her best friend and her husband. They had been best friends for twelve years. This lady and her husband had been having a seven year affair. It breaks so now she has to deal with that. Now. The problem with the scripture is what it would say to her is that she has to forgive that lady. It does not say that she has to reconcile with her. I do not think it says that. It gives us reconciliation of different things. She has got to forgive her. The only way she will forgive her is to pray for her. You cannot pray, "God, please kill her today. In Jesus' name, Amen." You cannot do that. I'm telling you when you have gone through that you cannot live the scripture out without the Holy Spirit. So. What does he say? What is the first beatitude?

Blessed are the poor in spirit.

Now, there are two Greek words for poor in the New Testament. *Penés* and *ptōchia*. *Ptōchia*. If you are a police officer or fireman or school teacher and you are married and you have two children and your wife does not work outside the home, you are *penés*. You are living check to check. You have money, but it is check to check because we do not pay those three entities in our community. *Ptōchia* means literally that you are on the street begging. You have nothing. All you can do is beg. That is the Greek word that is used here. When he says, "Blessed are those that are poor in spirit" is he talking about your spirit or the Holy Spirit? Yes, he is talking about our spirit. People can be rich in the Holy Spirit. Filled with him. When he says there is a person that is blessed when they are totally reduced in their spirit that part of you that is designed to connect with the Father and create Christian life, you are to be in that part of you completely begging God. You do not have in and of yourself anything in you that can create life.

The second thing is that I am sickened by my sin. Now. I have people in my office all the time who are well meaning Christians. They sit in my office and say they know Jesus says....but. When you make that statement, you are not mourning over your kids. What you do and this should grieve you to the point where you are sickened by God's character not being formed in you.

What is the third one? Meek. This does not mean Auburn's defense. Okay? This means Alabama's defense. The Bible says Moses was the most meek man in the world. He ran one and a half million people out of Egypt. The idea with meekness isn't that you are just a weak little guy. Meek means that you have a spirit that is teachable. Now. If you put these three together, I have

come to a place in my life that I cannot produce a Christian life. Number two, I am sickened by the fact that I do not. You come to a place where if you are in a marriage and you know you are supposed to love your wife and you don't. You've tried. You've done all these things. You cannot love her. You are sickened by the fact that you do not love her. You will be teachable. What is the very next thing he says. Blessed are the what? Unmerited service after righteousness. What happens is when I get a teachable spirit and so I listen to the Father, I will hunger and thirst for righteousness. I will want what I am warring over. I will crave it in my life.

What are the next three? What are they? Merciful. Pure in heart. Peacemaker. Now, look at this. Here are the three steps to being broken so that I will allow the spirit to fill me. If I think I can live the Christian life, I am not going to depend on the Spirit. If I am not sickened by my sin, I will not care about what the Spirit does. If I am not teachable, I will not know how to let the Spirit control my life. When I become these three things, these three steps to dying to self, and then I crave righteousness he makes me a person of mercy. Why? Because now I know I cannot do it. It requires the Holy Spirit's power in me. So I am merciful to people that are struggling. My heart becomes pure because it is not about anything except Jesus now. Peacemaker is not the idea of making everybody love each other. That is not the idea behind the Greek word *eiréné* or the Hebrew word *shalom*. In the old days when you said shalom to somebody or in the Greek *eiréné*, you were saying to them that you want God's best for their life.

So, here is what happens. Jesus has laid this out perfectly. I need to come to a place where I cannot produce a Christian life. I am sickened by what is in my life therefore my heart is teachable. I will pray what he wants. I will become merciful. My heart will become pure. I will want God's best in my life and in everybody else's life. You have this brilliant three step and three consequences of what Jesus offers to us right before he goes into the Sermon on the Mount because if these things are not true and these things do not show up, you cannot live out the Sermon on the Mount. Now. Okay. So how do I get here? How do I get to the place where I am poor and meek and I mourn? Well, we are going to look at what Jesus does. We are going to cover a few verses.

Go to Matthew 14. We are going to see what He does with Simon Peter. Now he is going to go to work on Simon Peter's life. Look in Matthew 14. Now, Simon Peter is the opposite of Matthew 3. Right? I mean if you ask Peter if he can do it what is he going to say? Heck, yeah. Is he sickened by what he is? No. Is he meek? Does he listen to Jesus? No. You know what Peter is? When I was in high school we had a guy like Peter and you would wait until he was in the gym and in front of girls. Peter is that kind of guy. He is an obnoxious twit. He is the kind of guy who always knows everything and you just want to beat the crap out of him. Luckily, Jesus does not do that but He does deal with him. Listen to Matthew 14:28. We are going to see a formula. We are going to see success, failure, and then rebuke. Now this is going to be the formula that we see Jesus engage in Peter's life.

28And Peter answered Him, "Lord, if it is You, command me to come to You on the water." 29He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus.

Successful. Peter walked on the water. Obviously, James or John yelled at him and told him waves were coming.

30But when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." 31Jesus immediately reached out His hand and took hold of him, saying to him, "O you of little faith, why did you doubt?"

So here is the deal. He has success. He walks on the water. He starts to look at the waves instead of Jesus and begins to fail. Jesus pulls him up and rebukes him. Now watch this. This is going to be all through his walk with Christ. Go to Matthew 16. We are going to begin in verse 13. This is set up at the mouth of the Jordan River. Beautiful. Incredibly beautiful spot. He spent some time meditating.

13When Jesus came into the district of Caesarea Philippi, He asked His disciples, “Who do people say the Son of Man is?” 16Simon Peter replied, “You’re the Christ, the Son of the living God.” 17And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.

So what has happened here? Success. Is he right? Absolutely. How do we know that? Jesus confirms it. Great. You get it. God my Father revealed this to you. I am going to build my church on this. So, we have this great statement. Now look in verse 21.

21From that time Jesus began to show His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. Peter took him aside and began to rebuke him.

23But He turned and said to Peter, “Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man.”

He has enormous success here. I know who you are. He immediately has enormous failure because when Jesus begins to explain what that means, he gets cocky and states that it will not happen to you. What does Jesus do? He rebukes him. I know for those who say we cannot call each other names. Jesus kind of called him a name. Get behind me, Satan.

Look at Matthew 26. You go to Matthew 26:31-35. I am going to read you an unusual verse that relates to this out of the book of Luke. You stay where you are. Luke 22:31-34. Now listen to this.

31“Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, Now you think that’s the betrayal, but it’s really not. 32but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers.” 33Peter said to Him, “Lord, I am ready to go with you both to prison and to death.” 34Jesus said, “I tell you, Peter, the rooster will not crow this day, until you deny three times that you know me.”

This is what Jesus says in Luke 22. What he says is that Satan has asked for you. We are going to let him have you. I pray that your faith won’t fail. When you return strengthen your brother. He assumes. Now listen. He is not praying that Peter won’t deny him. He knows he is going to deny him. He tells him. What he is praying for is that after the denial he will come back because this denial, this failure, is intense. I do not think in either one of these does he mourn. I do not think in either one of these does he say that he feels really bad. This one. He will mourn. Now. Watch this. Matthew 26:31-35.

31Then Jesus said to them, “You will all fall away because of Me this night. For it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ 32But after I am raised up, I will go before you to Galilee.” 33Peter answered Him, “Though they all fall away because of You, I will never fall away.” 34Jesus said to Him, “Truly, I tell you, this very night, before the rooster crows, you will deny Me three times.” 35Peter said to Him, “Even if I must die with You, I will not deny You!” And all the disciples said the

same.

Now. Peter lives that out. Look in verse 50 of chapter 26. There is the prayer. Judas comes.

50 Jesus said to him, "Friend, do what you came to do." Then they came up and laid hands on Jesus and seized Him. 51 And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. 52 Then Jesus said to him, "Put your sword back into its place. For all who take the sword will perish by the sword. 53 Do you think that I cannot appeal to my Father, and He will at once send me more than twelve legions of angels?"

Now. Jesus said Peter will deny. Peter said he would not. Peter has success. He does not deny. When they come to get Jesus and it is a huge mob against the eleven guys, he pulls his sword out and cuts out Malca...’s ear. He is probably aiming for the head and missed know Peter. But, he cuts his ear off. He does what he told Jesus he would do. He said, "I am not leaving you or denying you." He does that. But, then the failure comes. Look at 73 – 75.

73 After a little while the bystanders came up and said to Peter, "Certainly you too are one of them, for your accent betrays you." 74 Then he began to invoke a curse on himself and to swear, "I do not know the man." And immediately the rooster crowed. 75 And Peter remembered the saying of Jesus, "Before the rooster crows, you will deny me three times." And he went out and wept bitterly.

Now he failed. His reaction is now weeping. He now is living out Matthew 3 in the mourning. He is now living out several things. He is actually living out the mourning and the brokenness. He is living out both 'I don't have the power' and 'I am grieved by what I am doing'. He has not done that in any of these others. He does it here. What is the difference? Why does he succeed at one point and then fails at one point. When he faces the men, he has the courage. When they leave and they take Jesus all during that night the demons if we understand anything about what Jesus said that Satan is going to be judged now. Satan is probably for his own existence. Every demon begins to come into the area. In that, he now faces demonic attack. As he faces demonic attack, he fails. He also gets rebuked from Jesus. In Luke 22, it says:

60 But Peter said, "Man, I do not know what you are talking about." And immediately, while he was still speaking, the rooster crowed. 61 And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how He had said to him, "Before the rooster crows today, you will deny me three times." 62 And he went out and wept bitterly.

He looks back at Peter and their eyes meet. That is when Peter goes out and weeps bitterly. So he succeeds. He fails. He is rebuked. All three of the stages. These two probably don't even bother him. This one. He is immensely bothered. It accounts for the significant change in Peter's life.

Now. Go with me to John 21:15 – 19. Listen to what he says. They are in Galilee. This is after the resurrection.

15 When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; you know that I love You." He said to him, "Feed my lambs." 16 He said to him a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; you know that I love You." He said to him, "Tend my sheep." 17 He said to him the third time, "Simon, Son of John, do you love Me?"

You need to understand that there are two Greek words for love. There are actually four but only two are in the New Testament. There is *agapé* which does not mean 'God's love'. It means to love something because you see value in it. *Philia* is an emotional love. I feel something for you. Jesus asks him if he loves him. Jesus uses *agapé*. Do you see something in me of value that you choose to love?

” He said to Him, “Yes, Lord; you know that I love You.”

Peter uses *philia*. I love you. I feel you. I love you.

He said to him, “Feed my lambs.”

Jesus uses *agapé*. Do you see something in me that is valuable? Yes, Lord. You know that I love you, Lord. I love you as a person. I love you as a being.

He said to Him, “Yes, Lord; you know that I love You.” He said to him, “Tend my sheep.”

Now he uses *philia*. He says do you really love me emotionally as a friend.

Peter was grieved because He said to him the third time, “Do you love me?” and he said to Him, “Lord, You know everything; You know that I love You.” Jesus said to him, “Feed my sheep.

Peter is in the failure right here. Jesus does not rebuke him. Why? Because he is broken. He is now Matthew 3. If you would have asked him if he could live a Christian life, right here is going to tell you no and that he is cursed. Are you sickened by what you did? Absolutely. Do you know enough? I do not know anything. You don't see it in these but you see it right here. You see that Peter has become and the beatitudes have been accomplished in his life with the result that when Jesus comes Jesus does not rebuke him because Peter does not question anything he says. He just yields. Even when Jesus says that he is going to die a really bad way. He does. He and Paul are killed together by Nero. Paul is beheaded as a Roman citizen. Peter is not. Peter is crucified. He is crucified upside down. He does all of that because Matthew 3 has been accomplished in his life by this scenario of success, failure, and rebuke.

What he does in the life of Peter is exactly what he will do in your life to bring you to the point where the Beatitudes are true and you will be able to live out a Christian life. That is absolutely critical. Look at Acts 2:22-24. Listen to this.

22“Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through Him in your midst, as you yourselves know – 23this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. 24God raised Him up, loosing the pangs of death, because it was not possible for Him to be held by it.

He preaches the first sermon in Acts 2. Three thousand people are saved. Why? What happens to him before he preaches. The Holy Spirit fills them and then he preaches. If he hasn't broken, do you know what is going to happen when Jesus dies and comes out of the grave? He is not going to wait for the Holy Spirit because he can do it. He is going to run out there and tell everybody that Jesus is alive. There is no power in preaching without the anointing of the Holy Spirit. That is why Jesus says sit your little butt at home and wait. He is not going to do that until Matthew 3 is formed in his life. So, this scenario is exactly what Jesus is going to do in your life. He is going to

put you in situations where you think you can handle it. You will soon realize that even though you think you can you have a little success then you fail. Then the Bible or the Holy Spirit comes and hits you and rebukes you. He will run you through this scenario until he brings you to the point where Matthew 3 is formed in your life. When Matthew 3 is formed in your life, you then will be filled with the Spirit. Being filled with the Spirit has nothing to do with what you do. It has everything to do with what you do not do. When you come to the place where you realize you cannot do it and are sick of what you are. If your spirit is teachable, you will praise His holiness. When you do that, you will rely on his Spirit because you know that your spirit cannot produce it.

I shared with you, I think, when I was in my second church and I'm telling God how bad the church is, I'm preaching every Sunday and opening his Word. I am doing what I am supposed to do. People are horrible. I am telling God how bad they are. Finally, the Holy Spirit spoke to me and said that I have sent you there. You are to love them, and they are to love you. You sent me there to love them. They I actually heard the Spirit say that it does not matter whether or not they love you. That is the first time in my life I had some success in preaching. I was a complete failure. I was a shepherd of a church that I despised. He rebuked me. For the first time in my life, Matthew 3 was formed in my life because I realized two things. I was sinning. I grieved over the fact that I hated the people. I realized that in my spirit I did not have the ability to love them. My spirit became teachable. When you get out of seminary and you know a little bit of Greek and a little bit of Hebrew, you are one cocky little punk. So God broke my face. At that point, he changed my life. He did these three things in me. It was a massive breaking. He settled my life.

One last thing and then I will open it up for questions. Go to the book of Jonah. Old Testament. It is hard to find. It is right by Obadiah which is hard to find. It is right before Micah which is hard to find. If you get to Matthew, take a couple of quick lefts and then you are close by. Look at a couple of verses. Jonah 1:17.

[17And the Lord appointed a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.](#)

That would probably break most people. Don't you think? Apparently, Jonah is gifted because it didn't. Jonah 3:10.

[10When God saw what they did, how they turned from their evil way, God relented of the disaster that He had said He would do to them, and He did not do it.](#)

They are still bad. They are probably the ones that invented the act of crucifixion. These guys are foul. Jonah hates them. He wants God to kill them. God told Jonah to go and tell them that if they don't repent He will kill them. Jonah wants to kill them, but they repent. When God saw what they did in verse 10 and how they turned from their evil ways, God relented of what he would do to them and He did not do it. Here is Jonah's response.

[1But it displeased Jonah exceedingly, and he was angry. 2And he prayed to the Lord and said, "O Lord, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that You are a gracious God and merciful, slow to anger and abounding in steadfast love, and relenting from disaster. 3Therefore now, O Lord, please take my life from me, for it is better for me to die than to live."](#)

Is that a problem? He is hacked at God because God is forgiving the Ninavites. Here is how the book ends in Jonah 4:11. Jonah is mad at God. Matter of fact, look in verse 9.

11 God said, "Should I not pity Ninevah, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle?"

This great city of more than 100,000 people who do not know their right hand from their left and also a bunch of cattle. There are a lot of scholars who say that we do not have the ending to the book of Jonah. I think absolutely we have the ending to Jonah. We have a guy that God tried to break and could not. He ends in the Old Testament unbroken.

This formula that God works in Peter's life is the same one he will try to work in your life. It is not automatic. You have to allow it. I think what will happen in your life you will come to one singular break. You will come some place where there will be some sin that will come into your life that you cannot stop. It will begin to bother you immensely. You will realize at some point you cannot do it. You will then become teachable. Then you will depend on His Spirit instead of your spirit. Then God will begin to fill you with the person he has already put in you. He wants to fill you. He has already placed His Spirit in you. This is what he does with Peter, and it is what He is going to do with you. It is a difficult thing, and it is a painful thing. I do not want you to think that if God breaks you it means you have to have three of your children die and your wife get cancer and you lose your left foot. We think of that kind of a worse case scenario that God is going to break you. No. He can break you like he did with me. You know you are not doing what I called you to do. You are just sorry as a pastor. I don't think this means that everybody has to die in your life. God is going to do this to create Matthew 3 because without it, you cannot be filled with the Spirit.