

Thinking Right: A Study of the Beatitudes: Session 1

By Darryl Del Housaye

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Like I said before, I am so grateful to be invited to come back. And I really mean that because I need to give a public apology. Seems like every time I come to Biola, I get in trouble. I was here. Some of you might have been around. Some of you may be new, but it's unfinished work I need to complete before I continue. Did a chapel here maybe a year ago or a year and a half ago, and they didn't have these chairs here, and everybody was filling here. And these poor people were sitting on this hard wooden floor, and I was really grieving for him. I thought, oh, man. Darrell, edit talk less. That's going to be hard because I know how hard it is to sit on hard floor, but it's true. Flying over here, I was reading a magazine article and was talking about bone structures. Note it bone structures and that women's bones are different than men's bones as far as the placement of the hips.

And it made the statement that women can sit like Indians cross-legged longer than men. Well, I tried to communicate that and didn't do a good job, and it came out like I was making reference to other body parts being larger. So therefore, you could sit longer that way. I was nailed by a couple of sisters going out and got a couple of love letters. I wrote an official letter to Biola apologizing. And again, I didn't mean that. And I apologize if I offended any of you. Ladies. And Luke 17 says, if your brother repents, you have to forgive him. And the word forgive means to lift off, never bring it up again. Let's be biblical. Let's get back into the Bible.

We were sharing with the seminar about being poor in spirit. It simply means that nothing significant can happen here through me unless God intervenes. And that's my desire is that the Spirit of God might use the word of God through through this one, to be able to help you put a little more handles on your Christian walk, and indeed, doing his will and above all, giving glory to God. And so I'm going to ask that you might do something for me as I always do. Would you pray that God might use me in your life for the next half hour, 40 minutes. Like I say that way, if it doesn't happen, it's your fault you didn't pray. But ask God that he might cause this to make sense to you.

That he would illuminate the scriptures, and we might have a wonderful time around the word of God. Let's pray, father, this is a sacred time, and we come to your sacred book. We can laugh at many things, but we do not laugh at your word. So, Father, I would pray that your spirit would burn your word deep within our minds, that we might be changed because of it. More like your Son, more like the image of God to show you the glory. We ask this in the precious name of Jesus. God's people said, I believe the most perplexing verse in the Bible is the one you find in the Gospel of Matthew, the very end of chapter five. So if you haven't already and you love Jesus, open your Bibles to Matthew 5 and look at this verse 48. It's verse a lot of people want to skip over, but you don't have to.

You don't have to be afraid of the word of God unless you're a real perverted sinner. But basically this you can understand. He simply says this after he ends this passage, this section, this paragraph. He says, Therefore you are to be perfect as your heavenly Father is perfect. Well, that's great. What are we going to do tomorrow? In other words, how are we if God commands

us to be perfect, how are we supposed to be perfect? It follows after what he says back here in verse 20, when he refers to the scribes and the Pharisees. You know those professional righteous ones? He says, for I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter into the Kingdom of heaven.

So he says, You're going to be perfect. You're going to have to have a righteousness that surpasses those who are professional righteous ones. Now, exactly how do you do that? The word perfect doesn't mean sinless. God never commands us to do something that's impossible. But he commands us to be perfect. The word perfect is used repeatedly to refer to the fulfillment of something as it does what it was designed to do. In other words, if you're made or designed to do something and you do it, you do exactly what you were designed to do. Then the word teleios is used. You're perfect. And so what God is saying here is not saying, wow, you got to be sinless in perfection. No, he's saying, do what you've been designed to do.

You know it's Peter, in 1 Peter 1:16, who says, you know, as your Father in heaven is Holy, be Holy. Now, again, he doesn't command us to do something we can't do. The word Holy is hagios. And again doesn't mean sinless perfection. Rather, all admit was to be set apart to be used by a God. You find it used in the secular writings for this pagan religion in Corinth. Corinth was a seaport. And there was one of the gods they worshiped in Corinth was the goddess Aphrodite, which was the goddess of fertility or fertility, whatever you want to choose. And you could see her coming down the street. She had 20 breasts. I mean, it was just kind of a weird, weird statue. And what they would do is that they would come in and the sailors, it was a male

only religion, and they would come in and it would climb this mountain and there would be 500 of these religious prostitutes. And that's how you worshiped this Aphrodite.

And that's why it was a very popular religion among the pagan men. Well, these temple prostitutes were called hagios holy ones. They were set apart from the world to be used by a God. Well, when God says you are to be Holy as I am Holy, he's not saying you're to be sinless. He's not saying it's supposed to be something you can't be. He is saying is you're set apart from this world to be used by me. Be Holy as I'm Holy. He says, be perfect as I'm perfect. I have created you. I have designed you to do something. Do exactly what I've designed you to do. So the question comes up. How do you do that? I mean, he says that our righteousness, the right things we do has to surpass the righteousness of the scribes and Pharisees. And these, like I said, they're the professional righteous ones. And yet later on, in Matthew 23, Jesus gets really ticked at these guys.

He calls them scribes and Pharisees, you hypocrites you, [inaudible], you idiots. He gets real mad. Now, why was he so intense about these professional righteous ones who are trying to be perfect? Well, it goes all the way back to Genesis 3. Remember when Eve was deceived? God says, Adam, Eve, don't mess with the fruit. You do, you're going to die. Well, you begin chapter 3 in Genesis. Remember, the serpent comes crafty comes Eve. First thing, he adds, doubt. God says, Did God actually say that? But then he confuses her. And then she adds, distortion. She's a member. And she says, Well, you know, God says we're not to eat of the fruit, nor are we to what? Touch it? Well, of course he knows he's got her now. So he just now flattens and denies it. And he says, You're not going to die. You're not going to die.

Well, those three things made her temptable. See, before you can be tempted, you got to be temptable. And you're temptable when you begin to doubt the word of God, distort the Word of God, deny the word of God. Man, you are white meat. You are on the open market to be tempted by the things of evil. Well, that second one. Distortion to the word of God when they began to add, when she began to add to the word of God little religious disciplines to make us feel more Godly because we all want to be perfect. We all want to be Holy. So let's add a few things that we can do. So if I do those, then I can feel perfect. And I can feel Holy. And Jesus gets very upset when people add to the word of God. And that's why he was upset at these Pharisees and these scribes, because they made the whole thing external. A whole bunch of disciplines and do gooders go all the way back, for example, turn to Isaiah, Isaiah, chapter 29, verse 13, Isaiah 29.

And the prophet says this, then the Lord said, because this people draw near with their words and honor me with their lip service. But they remove their hearts far from me. And their reverence for me consists of tradition learned by rote. God says, you know, it gets me so angry when people are trying to be perfect and Holy, but they're trying to do it their own way by adding little traditions and wrote learned memories so they can feel real perfect and feel real Holy. But God says, the problem is that it removes the heart far from me. And Jesus is concerned about the heart of the matter. That's why in the New Covenant, Jeremiah 31, he says, My laws, my law shall be in you. I shall write them upon your what? Come on, anybody home? Upon your heart.

So the question comes up here as we move into this thing is, how does the law of God? How does the law of God look when it's written on a heart, when you shave away all the other junk? If

I am to be and to do what I've been created to be and do, and I'm set apart to be used by God, that I want to know what the instructions are. Not when men tell me, but what does God say? So here in verse 21 of Matthew 5, he begins somewhat of a series of some five issues. We're only going to deal with the first two, one now and one at the end of the time. And what you've got here is that little formula when he says, now you have heard that the ancients have said this. But I want to say that. Jesus very clearly said in chapter 5, verse 17, was it? He says, I did not come to destroy the law, but to what? To fulfill it, to complete it. I want you to understand the law of God is good.

But you've got to understand what the law of God is and what God intended when it was written on a heart. So notice verse 1, verse 21, Jesus says this, You have heard that the ancients were told you shall not murder, commit murder, and whoever commits murder shall be liable to the court. He begins. And he says, you have heard that the ancients were told. You gotta understand back in these days, they didn't have a whole lot of manuscripts lying around. You didn't have a whole lot of Bibles around, so most of these people had to believe what they were told. So you had scribes. The first scribe most likely was Ezra. And he'd get up there and remember, in Nehemiah 8, he would read the Scriptures, explain, give it meaning. And so scribes were begotten. That was a good thing.

But what happened is that the scribes began to add a little bit to the stuff they were reading and adding a little opinion and a little tradition until they came up with what they call the scribal law. But they equated the scribal law with God's law, put it together, taught it the same, and began to have this external thing that made nobody perfect. So now God says, actually, Jesus says that

you've heard the law, as you were told, you shall not murder. That's one of the ten. Exodus, chapter 20, verse 13, you shall not murder. That seems pretty straightforward. But if we're going to do what Jill suggests and peek around the corner, have you ever asked the question, why not? I mean, if you think about it, murder could be really helpful. Population, little little heavy man. We can kind of bring the population down. It would be a great way to resolve conflict. Got a problem with your professor? Poof. Gone. It's done.

I know in Arizona, it seems like everybody moves out in the summer. I don't know why, but they move out in the summer. But in the wintertime, everybody comes back and we call it the snowbirds. And see, during the summer, we're driving down our streets. No problem. Snowbirds. They drive differently. See, they enjoy our area instead of getting from point A to point B. They're just kind of driving slowly. I mean, can you believe they drive the speed limit? They sit there and they're looking around. They're enjoying. And I want you to know when you're in a hurry, you start feeling some stuff. But I want you to know I'm a Godly man. I pray for him. I say, God take him home right now. Take him home. I mean, it would be great if we could just murder.

I could drive up and say, Excuse me, lady, you're going too slow, you know? And she's gone. Drive her nose up in her brain. Get rid of the lady. I mean, this murder thing could be helpful, but God right away, he mixes the thing. And he said, Can't do that. As a matter of fact, he gets very angry at the first guy who did. And his name was. I ask real hard, heavy questions. This would make you to impress your girlfriend. Ah, Cain. I'm a seminary grad, Cain. Well, as you know,

Cain in the feet in Genesis 4 kills Abel. Maybe you didn't understand this part. Do you know that after Cain kills Abel, God curses him. And that is the first curse upon a human being.

There's one on the reptile. And then there was one on the land. But a human being had never been cursed by God before. And the first curse of God on a human being came as a result of murder. Now, why did God get so angry at somebody doing this thing called murder? Well, the answer is in Genesis 9. Look at verse 6. If you love Jesus, you'll turn your pages. Genesis, chapter 9, verse 6. Remember what's happening here? You've got the flood. Before that time, everybody, they were vegetarians. No problem. Now the flood, the canopy is all messed up. And they're probably, I guess, going to need more food, more meat, something like that. So he says, now you can kill animals and you can eat animals.

Well, you know, man, we're so bright. So God knew that once we started to shed blood and kill animals, the next step is we're going to start killing what? Human beings. So God said, hey, before you begin to eat, let me draw a very clear line for you between animals and human beings. Verse 6 of Genesis 9, Whoever sheds man's blood by man, his blood shall be shed. Why? For in the image of God, he was made. He made man. God says, I hate murder because man is made in my image. Now, what does he mean by that? Well, that goes back to Genesis 1:27, when he says, in the beginning, God created man. Note it both male and female man, and he created man in his own image. Now, what does it mean that he created man in his own image? Well, some say, well, it's because it says later on in verse 27, 28 that man ruled and had dominion over the earth. So it meant that man would rule for God on the Earth. Well, yeah, that's probably part of it.

Others say, Well, no. What it is is that God introduces himself in Genesis 1 as a creator. It's like, Hello, I'm God. And I created everything. And the first thing God wants us to know about him is he's creative. And the most beautiful thing is that aesthetically He created us creative. Animals aren't creative. We're creative. Animals have instincts. We create stuff out of nothing. Matter of fact, the real wild thing is that He's given the power for human beings to create eternal souls. Even if it's in sin, even if it's rape, even if it's incest, a male and female can come together and create and conceive a human soul. For eternity. That's what it means. In Psalm 19, it says, God created everything to manifest his glory. In 1 Corinthians chapter 6, the last two verses of the chapter, verses 19 and 20, he says, Now, therefore, you've been bought with the price. Glorify God with your body.

1 Corinthians 10, Whatever you do, eat, drink, do it all to the glory of God. To be made in the image of God. Seems to me to mean that God has uniquely created this dust, as Jill puts it, to uniquely manifest his glory. The word to glorify is the word doxazo. Like the word doxa glory. Logos words of glory. Doxazo means to partake of doxa. To partake of glory. You see, you can look at the Grand Canyon, and you can learn some things about God. Like he's big, like he's powerful. You can look at the galaxies. People say, wow, there's so many stars and galaxies. There must be life on other planets. Although Paul says in Romans 1, the reason is so that we would understand the majestic power of the eternal God who created it all. And that's another option.

But the point is this you can look at general creation and you're never going to see that God is love, patient, kind, good, joyful, caring, merciful, just. Those, all of those personality traits, those

character traits that glory of God can be seen. And God has uniquely created this dust that we can manifest the glory, the very personality traits of God through this carcass, through this body like no other creation. So God says, that is the image of God. I created man to manifest that image. Don't mess with it. Don't mess with it. Well then who would ever mess with it? John chapter 8, verse 44 Jesus very clearly says to the Pharisees, you are of your father. The what? The devil. Who is not only a liar, but he's been a what from the beginning? A murderer from the beginning.

Now, why would Lucifer? Why would he have been a murderer from the beginning? Note it now. The essence of murder is an assault on the image of God. The essence of murder is an assault on the image of God. For example, right away when Adam and Eve fell, that image still there but marred. I mean, we have our friends, non-Christian friends up in San Francisco. And I've heard that many of them are doing wonderful things. Caring for people, staying with people, bringing food. They're not Christians, many of them. But you can still see the attributes of God through man, even pagan man. The image is marred and blurred for Satan did that. But it's still there. But if you go to like, for example, in Romans chapter 1, Mary says okay God says, all right, I'm going to give man over. Give him over to himself. Look at verses 28 and following.

It says in Romans 1, and just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind to do those things which are not proper. What's not proper? Those things that block and mar the manifestation of the image of God. Look at them, filled with all unrighteousness, wickedness, greed, malice, full of envy, murder, strife, deceit, malice. They're gossip, slanderers, haters of God. Every single one, the opposite to the attribute of God. Satan is

a murderer because Satan hates the image of God. So he'll destroy it, distort it, pervert it, blur it any way he can. I say, why are you making such a big point of this? Don't worry. I'll make the point in a moment. But let's go back to Matthew 5. Now. So far, our Pharisee friends, our ancients were told the right thing. Thou shalt not commit murder.

The reason is because life is sacred, created in the image of God. God has a plan for that life. But now, where do they get this thing where he says, and they're going to be liable to court. When did God say you murder somebody and you're liable to court? He never said that, matter of fact, in Numbers 35, he says, you murder somebody, you're liable to God. But you see, let's put a little more authority to the church. Let's put a little more authority to the Sanhedrin or to the scribes or the Pharisees or religious leaders. Let's first make them accountable to us. And then we'll tell them what God says. They're beginning to add scribal law. And Jesus says, you have heard that.

And he says that's a lot of bunk. To reduce murder merely to an act of the hands is to miss the whole point of the whole thing why God gave the law on the heart. See, murder goes much deeper. It doesn't begin with the hands. It begins with the heart, with the heart. Satan hates the image of God, and he wants to destroy it. Now look at what Jesus says in the next verse. But I say to you that everyone who is angry with his brother shall be guilty before the court. And whoever shall say to his brother Raqqa shall be guilty before the Supreme Court. And whoever shall say, you fool shall be guilty enough to go into the hell of fire. Whoa. Isn't Jesus getting a little heavy here on this whole thing of hate?

I mean, murder is one thing and hate something else. Well, you know who explains this to us? The beloved disciple, John. John says this in 1 John, chapter 3. Let me just read verses 11 and following. For this is the message which you have heard from the beginning that you should love one another, not as Cain, who was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil and his brothers were righteous. Do not marvel, brethren, if the world hates you. We know that we have passed out of death into life because we love the brethren. He who does not love abides in death. Watch this. Everyone who hates his brother is a murderer. And you know that no murderer has eternal life abiding in him. Sounds like Jesus.

Now we can try to lighten this thing, but we can't. So what does hating have to do with murder? And why does Jesus equate the two? Well, do you see a progression here? Go back to Matthew 5. Do you see the progression here? The threefold role of hate. It says it's anger. Then it moves to Raqqa. Then it moves to you fool. Now, you know there's a progress here because do you see the process of the results? He says, if it's anger, you're going to go to court. That first word court speaks of village courts. Little kind of town courts. He says if it moves to Raqqa, then it goes to Supreme Court. The word there is where we get our word Sanhedrin. And that's where they would do the heavy duty stuff.

Now he says, if it goes to Ophel, then it ends up with Gehenna. Remember the word there? Gehenna spoke of that valley just to the southwest of Jerusalem. Remember old Ahaz? He used to worship Molec there, and they'd have children sacrifices. Jeremiah called it the Valley of Slaughter. Later was Josiah who made it a garbage pit because of the incineration. Even to the

days of Jesus, it was the Gehenna. It was the word they used to describe the eternal place of torture. Hell. Now he's kind of serious about this stuff. Now I don't know about you, but if it starts with getting angry, does anybody ever get angry? I get angry. Is it always wrong to get angry?

All I know is in Psalm 7, David calls God to show his anger. In Mark 3, it's a Sabbath. Jesus sees this guy with a withered hand and all the Pharisees are sitting there saying, Well, is he going to break the Sabbath and heal the hand and says, And Jesus looked at them with anger. Remember when he clears the temple twice. He gets in there and he says, My house is a house of prayer. You make it a robber's den. Now he wasn't smiling when he said that. He was mad. So now you can't say it's always wrong to be angry. But here he says, if you're angry, you're in trouble. As a matter of fact. Turn to Ephesians 4. I want to show you something. Verse 31, Ephesians 4.

First, look at verse 26. Here, you have an imperative, a command. Here, he says, be angry. And yet do not sin. Let not the sun go down on your anger. Now, I know a lot of people use that for marriage relationships. That you know, if you're in a fight, what you do is that don't go to bed until you resolve the fight. And that's probably a good principle. The only problem is Holly's a night person, and I'm not. So she would always win the fights because two in the morning. All right, I give up. I'll do whatever you say, Holly. I won't be mad anymore. I want to get some sleep. I'm dying. That doesn't resolve conflict necessarily.

What he's talking about here is be angry. But sin not. Anger, is simply the strongest of emotions. It motivates us that when you see something that's wrong, you're motivated to correct it. And

what he's saying is that if you're angry and you see something that is godless, something that is wrong. Don't wait till the next day. Don't let the sun go down. Get your backside in gear and do something about it. Now, so he says, there's times you get angry. But now look at the last second to last verse of the chapter, verse 31. Let all bitterness and wrath and anger and clamor and slander be put away from you along with all malice. Now, he says, don't get angry.

Don't show wrath. The word anger is the word thumos. It means kind of like a real quick blaze, kind of like a temper thing. But the word that Jesus uses here for angry. Don't be angry with your brother is the word orge. And it's the same word that follows the word bitterness translated wrath. Here it speaks of that seething resentment. Now he says that you have that seething resentment because they disappointed you. Somebody didn't meet your expectations. And so you're ticked. And so that anger. That resentment because they, for whatever reason, didn't meet your expectations, even though maybe your expectations were right. But you're mad because they didn't do what you thought they should have done.

Well, that seething resentment. Notice, he says, that moves to anger and then the clamor and then the slander. You know what the word slander is? The word blasphemia. That's kind of a weird word. I thought, blasphemy, you only blaspheme God. How can you blaspheme a human being? That's not God. Unless a human being is made in the what? Image of God when I blaspheme a human being, am I not blaspheming that image? Now, let's put it all together. Anger if anger moves to Raqqa. Now, what in the world is Raqqa? That is an attack on the intelligence. The Greek word simply means empty in the head. We would use the word brainless idiot. Seriously, it means this. Your thinking. Your opinions mean nothing.

Your thinking, your opinions mean absolutely nothing. That is Raqqa. Empty head. It's an attack on the intelligence of a person. Now, what is this, euphol. The word is moray, which is simply a Hebrew transliteration of the word mara, which means an outcast. We get our word moron from it. And you think, Well, that must mean intelligence. No, no, it speaks of outcast. It means to communicate no worth. You have absolutely no worth. So one attacks the intelligence. The other one attacks the worth of a person. And so what you have got here is that the purest form of hate is indifference. My wife, her name's Holly. Her maiden name is Briggs. She's English, French. What a great combination, because they've been fighting for years. And my wife is a very strong godly woman.

And sometimes when we have our strong disagreements, it's tough because more often than not, she's right. Well, what do you do when you're in an argument and you're losing? You fight dirty. So I remember this one time I said, you know, Holly, apparently, if you knew the scripture like I did. Well, my wife is not intimidated by me. And she at that moment did this flying five foot tackle. It was great. It broke my head. Tough lady. At that moment, she was going, Ya ya ya. Question. Was she hating me? Oh, no. I had her absolute attention. Hatred the purest form of hatred is indifference to God. He had these sweet little people and the Bible calls them haters of God. But they do wonderful things. If they are indifferent to God, they hate God. Now put it all together.

Here's what we got. Our mark. What am I designed to do? Maybe when Jesus said, you know how people are going to know you're my disciples, my followers? When they see your what for one another? Your love. Do you think maybe he was giving us a clue to the main attribute that

we are created to manifest be perfect? What does that mean? I am supposed to do manifest what I've been designed to do, designed to manifest. And if indeed, that is what love is. And what is love? Love is communicating the worth God is set upon another person. Has nothing to do with how I feel about you. I don't even have to know you. And you don't even have to know the Lord because you're created in the image of God. You are of that worth.

And so as Christians, we have the spirit of God. We have the ability to recognize that great worth and to treat somebody with that worth. That's how we're going to be known. That's the mark. Well, then what is hate? Hate is therefore to recognize no worth. No worth. And that is called murder written on the heart. That is why God said, Thou shalt not murder. It can be done with the hands. It can be done with the lips because I either humanize people or dehumanize them. I either humanize people or dehumanize them. I either recognize their worth as human being or I repudiate their worth. And it comes from the assassination of the intellect and of the person's worth. So let's tie it all together. How do I reverse the hurt?

Reverse Raqqa and reverse Euphol. How do I reverse Raqqa? If Raqqa is your thinking, your opinion means absolutely nothing to me. Then how do I reverse that? I value your thinking. I value your opinion. And I do that by listening to you. Listening to you. I love to make it harder. But you know, when Jesus called the sheep, that was no compliment. He doesn't make it hard. And it is an amazing thing what you communicate when you listen to somebody. And I mean eye to eye. And as they speak, you eye to eye. You listen to what they're saying, and there is no greater way to communicate to them. I value your thinking and your opinion. It is the reverse of

Raqqa. And so instead of communicating hate, murder. I'm communicating love. I'm being perfect as God's designed me to be.

And second, one is recognizing worth. When you see something of great work, what do you do? You serve it. You serve it. 1 John. And we close with this. 1 John. 4:10, he says, And by this we know God's love agape that he loved us and he gave his Son to be the propitiation for our sins. In other words, God initiated an action that cost him something to serve us and give and meet a real need. That's how you treat something of worth. So if I say you have the image of God and I'm going to treat you with worth. And what that means is I'm going to initiate things that may cost me something, some time, some energy, some whatever, some money, God forbid. But some money. And I'm going to initiate some stuff that's going to cost me something to meet some real needs, that you have. No greater way to communicate worth for that's how God communicated worth to us.

So, thou shalt not murder a law of God. But what does it look like when it's written on the heart? It looks like this. Instead of being used of Satan, who hates the image of God. And if he can't destroy it through physical murder, he'll destroy it through me by lip assassination of intellect by not listening to you and by destroying and assassinating your character. Your worth. I'm not made in the image of Satan. I'm to be Holy and perfect. I'm made in the image of God. So to be perfect, to do what I'm wired to do, I'm going to reverse the two. And so when you speak, I'll listen.

And if it's a child, I'm going to get down on my knees and I'm going to listen eye to eye. If it's a senior adult telling me the same story for the 18th time, I'm going to listen and listen to the story the 18th time. As far as worth, I'll tell you a good place to start. Good place to start. Say, Well, what if I don't know? You know, it's an amazing thing about a person's name. I always have people in our church saying, do you know my name? I said, Why do you do that to me? But I'll tell you why, because one wonderful way to immediately communicate and recognize that somebody has some value, some worth is to know their name. One way to help you with that is to know what a person's name means.

For example, one time we went to Magic Mountain, and I think you put a buck in and they tell you the meaning of your name. So I put Holly's name in there. And Holly means Holy one, hospitality, speaks of the beautiful bush with the little flowers little stickers you know. Put in my firstborn's name. John means beloved gift from God. I put Kent's name in there. It means of the lineage of Kings. I put Darrell in there, and it means of the region of wild animals. Now, I don't know all that that entails. But next time you're with somebody, ask them their name, and more importantly, ask them what their name means, because it will help you remember their name. It may cost you a little. You got initiated.

But instead of saying, Euphol, you're saying you're important. I'll treat you with that worth. Instead of saying, Raqqa, you're saying I'll listen to your opinions. I'll listen to your thinking. I'll listen to you. And therefore you will be perfect as your Father in heavens and perfect because you will be fulfilling exactly what you were created to do. Now, what happens if you're at war

with somebody? That's two days from now. When Jesus says, if your brother has a lot against you, you need to know how to handle it, and we'll talk about it then.

Father, help us to understand the mark that we are made in the image of God. That's what makes life so sacred. But, Father, the purpose of that image is to accomplish something to manifest your glory. And I guess, Father, the glory is your love. Help us to recognize the worth, to communicate that by listening to people. And secondly, Father, by serving them. That you might receive glory instead of us manifesting the glory of the devil. We'd show the glory of God. We ask for the strength to do this, Lord, in the name of Jesus and God's, people said, Amen. You're dismissed.